THE DODGE CITY TIMES.

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AN INDEPENDENT PAPER, PUBLISHED IN THE INTEREST OF FORD COUNTY AND DODGE CITY.

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TWELFTH YEAR. DODGE CITY, KANSAS, THURSDAY, JANUARY 19, 1888. 38

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F. B. APPERSON, Notary Public.

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A gentleman having been cured of Nervious Prostration, Seminal Weakness, Premature Decay, and all the evil effects of early indiscretion and youthful folly, and is anxious to make known to others the simple mode of SELF CURE. To those who wish and will give him their symptoms. he will send (free) by return mail, a copy of the receipt so successfully used in his case.

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The undersigened having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease CONSUMPTION, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for CONSUMPTION, ASTHMA, CATARRAH, BRONCHITIS and all throat and lung MALADIES. He hopes all sufferers will try his Remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address, REV. EDWARD A. WILSON,, Williamsburg, Kings County, New York. Nov. 24-1y

PIMPLES. I will send (FREE) on receipt of a two cent stamp. a receipt for a simple Vegetable Balm that will REMOVE TAN, FRECKLES, PIMPLES, BLOTCHES, BLACK HEADS, Etc., leaving the skin soft, clear and beautiful.

Touch with this compound the soft lily cheek. And the bright glow will best its virtues speak. Also instructions for producing a luxuriant growth of hair on a bald head or smooth face. Address—A D STEMPLE, 60 Ann St New York. no-24-1y

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PUBLICATION SUMMONS.

McKinley & Heliker, Partners, composed of J. B. McKinley & E. Heliker, Plaintiffs.
VS
John W. Pool, Della Thomas and Cardy Thomas, Defendants.

In the District Court of Kansas, in and for Ford County.

The state of Kansas, to John W. Pool, Della Thomas and Cardy Thomas: You and each one of you will hereby take notice that you have been sued by the plaintiffs above named, in the above named court, and that unless you answer or otherwise plead to the petition filed by plaintiffs in said court, on or before the 25th day of February, 1888, said petition will be taken as true and judgment rendered against you and each of you accordingly for the following sums of money, to-wit: $17.50, with 12 per cent. interest from May 1st, 1887; $17.50, with 12 per cent. interest from Nov. 1st, 1887, and $125.00, with 12 per cent. interest from Nov 1st, 1886, and a decree of said court made for the foreclosure of a mortgage, which was duly executed and delivered to plaintiffs, by you, John W. Pool, on the northeast quarter of section 9 in township 29, south. of range 23 west of the 6th p. m., in Ford county, Kansas, and an order of sale will be issued out of said court for the sale of said land and the proceeds of said sale to apply in payment of the aforesaid claims of plaintiffs. FRANKEY & McGARRY, Atty's for Plaintiffs.

PUBLICATION NOTICE.

Corning & Doane, a Partnership composed of T. Corning & I. M. Doane,
VS
Perry Wilden.

The State of Kansas,

To the above named defendant: You will take notice that you have been sued by the above named plaintiffs, in the District Court of the State of Kansas, in an for Ford county, and must answer the petition of the plaintiffs filed therein, on or before the first day of March, 1888, or the petition will be taken as true, and judgment will be rendered against you for the sum of two hundred and ten dollars with interest thereon at 7 per cent. per annum from April 7, 1886, on a certain promissory note signed by you, and the following described real property located in Ford county, Kansas, to-wit: The ne¼ of sec. 10, twp. 27s of range 25w, will be sold to satisfy said debt and costs, by virtue of an attachment duly levied thereon. FRANKEY & McGARRY, Atty's for Plff's.

ADDRESS

DELIVERED BY E. D. SWAN.

BEFORE PROTECTION LODGE NO. 172, A. O. U. W., AT THE PUBLIC INSTALLATION JAN. 2D, 1888:

BRO. MASTER WORKMEN, LADIES AND GENTLEMEN:—I do not know any more appropriate title to an address on this occasion than "Protection."

There is always a little temptation among men to exagerate the importance of the special pursuit or idea they represent. The farmers, mechanics, merchants, teachers, physicians and scientists are each inclined to claim that they represent the hinge upon which our civilization turns.

A little florid rhetoric of this kind does not harm, and in the long run corrects itself. The sociologist who looks on as a cold headed spectator knows that all pursuits and industries are very nearly of equal importance. Each supplies an especial want. Each is a gem in the crown of civilization and helps to make its composit beauty.

Now while we are not inclined to derogate in the least the importance of any pursuit, profession, school or institution, we may safely claim for our Order pre-eminence in one respect. The farmer gives the nation bread. Without the merchant and mechanic the wheels of trade would rust on the iron rail, the ships rot in the harbor. The teacher helps to shape the brain of the coming generation. The physician pilots us through the breakers of disease, and looks after the sanitation of the community. But our Order comes in a shape of religion when all these others agencies can no longer help; its beauty is only seen when painted like the rainbow, on the dark cloud of trouble, sickness, sorrow and bereavement.

The Masonic fraternity is the most ancient; originating at the building of King Solomon's temple, are as many think, with the men who built the pyramids and the magnificent temples and palaces whose ruins are strewn along the Nile. There came a time when they were dispersed throughout the world, and traces of their architectural genius have been found in all lands. Like many others it was originally designed for the mutual aid and protection of the thousands of architects, builders and workmen upon these noble structures of a remote part of the mediæval times. It has an imposing and antique ritual founded upon the historical, and is now regarded as a beautiful symbolism of that more noble and lasting architecture of life and character which we should all try and build.

But the Ancient Order of United Workmen, though not founded on the facts and events of so ancient and venerable a history, is more definitely built on the idea of financial help, to all, regardless of station or condition in the hour of misfortune, sickness and death, while neglecting none of the etelcal duties of its more ancient sister, it has more widely expanded the fraternal sentiment of mutal help and symathy. It is really the mighty banyan tree whose drooping brows have taken root in the earth and grown into the beautiful forest of fraternities that adorn our day. While each one has many beneficent excellencies, they all bear the hue and fragrance of our Order, the original tree.

The Ancient Order of United Workmen was founded by J. J. Upchurch, at Meadeville, Pa., October 27th, 1868, being now a little over nineteen years old and was the first order to combine fraternity and life insurance.

It is an organization of pure benevolence and business, numbering now nearly two hundred thousand members embracing all classes, from the humble laborer up to the wealthy merchant.

It is now nineteen years since a few earnest-hearted, thoughtful, hard-toiling men, after long and patient consideration, adopted a plan by which a comparatively liberal sum of money might be secured to the family of a deceased member. Little did they anticipate the magnificent results of their action glorious, when you now behold the Order in the pride of its strong and vigorous success.

The A.O.U.W. is one the of proudest orders of the day. It is the pioneer society and parent of all existing institutions of a similar character, it being the first one to guarantee the payment of a fixed sum at the death of a member to the person or persons he had designated while living.

Among all the various systems of life insurance and co-operative aid association known to the business world that is conducted by fraternal organizations is the cheapest and most natural plan.

The heavy commissions, salaries, advertisements, and rents paid by the regular insurance companies consume quite a large amount of money, and in many instances have been known to wreck them.

The A. O. U. W. is safe and much cheaper than any insurance company, and is so well and carefully managed that every member can know and thoroughly understand all about its workings.

It offers every man, however humble his station in life, an opportuntty to provide for those dependent upon him against the losses and accidents to which all are liable; all things are uncertain in this world except death.

Man's best laid plans often miscarry. Families are daily bereft of support by the untimely end of the husband and father that brings with it suffering and privation. How, then, is the poor man, or the man of moderate means, whose income is only sufficient to meet his daily wants, to provide for his family against the needs that his strong arm had provided for in life? The answer is, that in the Ancient Order of United Workmen is found the relief that is better than any investment that can be made elsewhere.

There is no man so poor that he cannot avail himself of its benefits.

It is essentially a modern institution and has the benefit of the accumulated experiences of the ages, its name to the contrary notwithstanding.

It is adapted to modern ideas and habits; its creed is predicated upon an enlightened and liberal public sentiment; its purposes and principles find a spontaneous approval among prudent people, and teachings are in keeping with the highest grades of morality. The noblest instincts of man's nature are found to be in perfect harmony with the whole structure of the order compelling respect and admiration from the best men in communities where its aims and objects are perperfectly understood. Many of those who are conscientiously opposed to secret organizations have failed to discover anything objectionable in the rites and ceremonies of the order and accordingly large numbers have joined it, and given cheerful hearts and willing hands to this noble cause. The order is neccessarily secret in character. The constitution and proceedings are published to the world, and the only secrets are those which protect the order from impostors, and which enable its members to recognize each other amidst the busy walks of life.

The Order gives a positive guarantee of two thousand dollars to the heirs of a deceased member, and while the order has disbursed millions of dollars, no weeping widow or helpless orphans has ever been compelled to resort to litigation to recover what they were entitled to, but it has been paid promptly and cherfully. No otnrr organization has such a record. No deductions of exorbitant attorney fee, and no tedious litigation upon some obscure provision in the policy, which is liable to cause a forfeiture of the insurance.

To the payment of this beneficiary, the brotherhood are individually and collectively bound. It officiates at the bedside of a sick brother and pledges itself to the mutual encouragement and assistance of a brother and his family in every misfortune

The small admission fee, the light assessments, and the long time between them, adapt this order to the wants of the masses.

Charity, Hope, and Protection are its motto, forming a trinity of purpose all men can subscribe to, and devote their best energies to inculcate.

It has no distinctive political or religious opinions or denominational distinctions or preferences but all must believe in the existence of a God the Creator and Preserver of the Universe.

They recognize as a principle that usefulness to themselves and others is a duty which should be the constant care and aim of all men.

They strive earnestly to improve the morals, and intellectual and social condition of their members, so far as the members allow this influence to be exerted.

They endeavor by wholesome precepts, fraternal admonitions and substantial aid, to inspire a due appreciation of the stern realities and responsibilities of life.

It encourages temperance and sobriety, and does not seek risks among habitual drinkers or saloon keepers.

The risks it takes are selected with great care, and an unworthy person is promptly rejected.

The Ancient Order of United Workmen is an institution peculiarly suited to the working man; as its name would signify. It was organized especially for that class, and experience has shown that in that class have been the most active, energetic workers for the benefit of the Order; that by that class of men it has been nourished and fostered until, in the short space of nineteen years it has increased its membership from nothing up to about two hundred thousand. The aim of the Order is to furnish to each and every one of its members a sure protection in time of need, and to enable many who can not afford to pay the high premium demanded by life insurance companies, to leave their wives and families in comparatively good circumstances, and not destitute, as some of them would be should the head and father of the family die, after a long and lingering illness which has eaten up the little hoard of hard earned savings that had been laid by for a rainy day. And in what better way can a man provide for a rainy day than by joining such an organization as this, which for the small sum of $1.50, or such a matter, per month, paid into its treasury, will leave in case of death of one of its members the sum of $2,000, free from the clutches of grasping creditors, any claim of the law, $2,000 in hard cash paid to the widow as soon as it possibly can be after the death of the member, without disputes or law suits, or anything which would tend to make it for one moment a matter of doubt that the money will be paid. What man, if he is at all provident, is there, who would not want to lay by more than $1.50 per month for his wife and family in case anything should happen to him; and in what way could he invest it so as to yield a greater return than $2,000.

Let us suppose a man to lay by $2.00 a month or $24.00 a year for ten years, that would only be $240.00 or a little more than one-tenth of what his family would receive were he to die one day after joining our Order.

I say it is a great and moral obligation on every man who has a family to provide for every contingency so far as in his power; there is not one among you who would not say, "I will provide for my family while I live." Then why should you not also say, "I will provide for my family by my death, should I be so unfortunate as to die," and we must all die some time.

But let us turn away from this compartively gloomy view of the question, and let us consider the Order as regards its living members. One of its greatest and highest objects is to endeavor to foster a spirit of fraternity, a protection amongst its members, so that one of them can never say: "I am alone in the world," "I have no friends." Is it not a grand thought that if one of us should be driven by the storms of adversity to a strange city; that there in that city, wherever it might be, either in the United States or Canada, he can find friends, hundreds of them, who, though he is a perfect stranger to them, are willing to take him by the hand and welcome him; and aid and assist him, if need be? And why do they do this? Simply because they recognize the bond of brotherhood existing between that stranger and them, and because such is the teachings of the Order, that they do it without stopping to ask the reason why.

Man is by nature a social animal, and has been, ever since the time when Eve was made, to keep him company and get him into trouble by making him the receiver of stolen goods, and it is an aim of this Order to supply this want, to satisfy this craving for sociability, and so keep him from seeking it in some place more injurious and less profitable to him.

In this way we seek to elevate a man's moral nature, and help him out of harm's way, and thus protect him against himself.

And wives, sisters and mothers, I have a word to say to you. Some of you have objected, and do object to this "Lodge business," as something suspicious, to say the least, something with a slight sulphurous odor about it, and smaking of the middle and dark ages when witchcraft and necromancy were in vogue. It was partialy for this reason, as much as any other, that this social gathering is held to-night, to enable you to get a glimpse of that terrible lodge room. I am sorry we can not show you the goat; he is dangerously ill and unable to receive visitors; but I hope and believe that the knowledge you gain to-night, of this Lodge will convince you that your husbands, brothers and sons can learn no evil or do no wrong while engaged in a work, the benefit of which is reflected back on yourselves a hundred fold, and that, too, at a time when it is most needed.

Man, the issue of a common parent, should form but one great family, united by the gentle band of fraternal love. And thanks to Workmanship and kindred organizations, that have rent the veil that obscures our unity, for in the temple of these fraternities we are made to know and feel the link of kinship between us.

There the rich and poor, old and young, learned and unlearned, great and humble, with hand clasped in hand, with heart knit in heart, bowing at the same alter, lisping the same vows, fostering the same desires, find one common level.

In our beloved Order, we should often forget the business character which it presents and meditate upon a sympathetic fraternity where Charity, Hope, and Protection are the living spirits, where a united brotherhood makes our brother's ill our own, divides his sorrows and multiplies his joys.

It is through the door of Charity, that the fraternity of the Workmen perform its most worthy ministries. When we can comfort a sick brother; when we can set by his bedside and give ever and anon, a sympathetic sigh; when we can pacify the the widowed heart, and dry the orphan's tear, when we can go into the humble cottage and put shoes on the feet of an orphan child, when we realize th blessings it is to be a Workman; then we should realize supreme pleasure in our labors.

"Ye man whose heaven-erected face
The smiles of love adorn:
Man's inhumanity to man
Makes countless thousands mourn."

Should universal Charity prevail, Hope would be ever present in the human breast and each would be sure of Protection when needed, earth would be a heaven and hell would be peopled only by devils.

The Ancient Order of United Workmen has made for itself a noble record in scattering seeds of kindness; yet a much more fruitful and brilliant future lies before it. Its shield of Protection is set over the threshold of about two hundred thousand American homes to keep the wolf from the door. Yet in the not distant future, its Charity will leap the confines of this continent, speed on ocean wave to the nations of the old world and and drop our anchor of Hope before the door-way of every family of the Orient.

Our Order is a wall of Protection around the grandest institution of a creative Deity, the home.

In this great independent commonwealth, the home is the palladium of our civil liberties. Within the American home lies the virtue, patriotism that makes the American nation glisten as the most brilliant jewel in the diadem of Republics. With the Workman, home is his richest dower. Around that wife and those little ones are centered all our interests, all our our joys, all our hopes for the future.

Brethren, unite and labor to advance our beneficent Order!

Let Charity fill your heart; let fraternity mould your actions; live the lives of true Workmen until workmanship and it benign influence shall permeate every home.

Let the hills sing to the valleys, and the rivers to lakes, our anthem of brotherly love.

While there is a life to lose; while there is a heart to ache; while there is a body to suffer; while their is a widow to mourn; while there is an orphan to clothe, let us be vigilant. Then like the dew that falls from the eye-lids of the morning to moisten the lips of the roses, then shall pour forth from our beloved Order perpetual showers of blessings upon humanity.

HOW WILL I REMAIN AND IMPROVE MY CLAIM!

This is a question frequently asked by men who have come west and are trying honestly to make for themselves a home. But failure stares them in the face. How can they stay and succeed?

Is it not a fact that a great many of us live beyond our means?

Would our fathers have succeded in developement of the eastern states if they had lived and labored as we do? Did they not clear their farms, five and ten acres a year, at a cost of immense labor and self sacrifice? Were they not in many instances, without a market? Did they not carry their grain from ten to twenty miles, often on horse-back, to mill? Did they not labor under a disadvantage as to farm implements, and in the use of oxen instead of horses? Did they not begin with little or nothing, and succeeded in developing a fine farm or making for themselves a home? Did they not accomplish this by selfsacrificing labor, and living within their means?

Let the same industry, the same management, the same rigid economy be practiced in the west and we will have an improved farm in five years worth six eastern farms.

Here is a man who has come to Ford county with $1,000.00 in cash. Instead of spending the half of this sum in a house, let him build a good sod house with a shingle roof, cement and plaster it; make it look neat and comfortably. We can do the work largely ourselves. We can do a good job with gypsum, which costs us nothing. Build us a good stable and a poultry house in the same way; get some paint and paint the woodwork. All this we can do ourselves. Our cost is for the material and a mechanic for a few days, and probably we can exchange work with him. This can generally be done if sufficient inquiry is made. We personally know women who have accomplished all this at a cost of between $200 or $300. What woman can do, surely able-bodied man ought to do. This will leave us $700 to buy a team, 3 or 4 cows, some good poultry, and farming implements. Save the money and buy at an advantage. Last spring we bought a cow for $50, cash. We could not get more than $20 for her on the market now. It would pay to wait 8 months for $30 on a cow. The same is true of horses. If we have the money we can purchase to advantage. 200 good hens, not scrubs, will keep any ordinary family on a farm if they are properly managed. Aim to raise a colt or two each year. Save our calves. Plant a good hedge fence around our farm with some forest trees, planted in occasionally. Plant a few small fruits, and fruit trees. Plant only what we can mulch and well care for. Work on this line and practice strict economy. Do not spend our money before we get it. Look well ahead and keep provided for against a contingency; keep at it all the time. Do this and with the use of a reasonable judgment, at the end of five years we will be healed. The exceptions ought to be only when sickness or accidents renders it imposible. During these 5 years we have paid no taxes on our homestead or tree claim. We are the owner, practically speaking, of 320 acres of fine land under a high state of cultivation, well improved and stocked and out of debt. We could not have accomplished this back east in a life time. Now we can begin to take more of the enjoyments of life. Buy more groceries, ride in a carriage, ware better clothes, build a good frame house and barn, &c. But don't do this until we are on safe footing and able. As farmers, we can not afford to incur debt. OLD TIMER.

"Three carloads of coal were received at the depot and unloaded yesterday evening. There is no danger of a scarcity of of coal. Trinidad and Franceville can be had in any quantity, while several carloads Canon are received weekly."—Garden City Sentinel.

We call attention to the above local to show the difference in the trade between Dodge City and Garden City. The above is claimed to be an abundance to supply that burg and all the country tributary to it. This we do not doubt. But what they claim to be an abundance for a week would not last Dodge City a day. We learn on investigation that O. Marsh & Co., is retailing from 28 to 30 cars of coal per week, and that Geo. B. Cox is retailing 14 cars of Canon coal, and from 23 to 28 cars of Trinidad and Osage coal. This does not meet the immense trade. We have counted from 30 to 50 teams frequently waiting to be loaded. But so it is and it ever will be. Do you hear?