

The Republican

(Successor to THE DEMOCRAT.)

W. J. WILLIAMS, Editor and Publisher

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Republican Ticket

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Labor and Capital

There are people who imagine that there are only two sides between the conflict as at present waged between labor and capital. But really there are three sides, and the right side is the one that is usually ignored. The two sides usually heard from is the monopoly of wealth, taken care of by the trusts, and the monopoly of labor taken care of by the labor unions. Both are moved by selfishness, and resort to such means and measures to carry their points that Christian people can not consistently have anything to do with either. We will name a few of these objectionable features.

Both organized labor and organized capital, being organized strictly for self-interests of those on the other side, have been inclined to ignore the law, giving the government some trouble to compel them to be law-abiding. Both (labor unionism especially) have resorted to violence in order to carry their points. Both must depend upon organized secrecy in order to make their plans workable and effective. Both have ignored Bible precepts as applied to business save in pointing out to those on the other side what their duty is. Added to this there is the organized effort on the part of labor unions, to compel employers of labor not to employ non-union men, thus endeavoring to compel these non-union men, either to join their unions or starve.

We have stated bare facts. Comment is not necessary. Monopoly is wrong because it is founded on selfishness. Where selfishness rules, the Golden Rule has no place and somebody suffers. How Christian people can have any part in this strife between these two great forms of monopoly, either on the side of labor or of capital is hard to understand.—Selected.

Wherever the Word of God reveals some fault in a man, and this makes no impression on that man's life, it is an evidence that there are some other faults about the life of that man.—J. A. Brillhart.

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Family Story Paper
22-54 Vandewater St., New York

What Can a Boy Do?

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there;
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not for boys;
The house is no place, anyway, for their noise.

Yet boys must be somewhere; and what if their feet,
Sent out of the houses—sent into the street,
Should step around the corner and pause at the door,
Where other boys' feet have often paused before;
Should pass through the gate-way of glittering light,
Where jokes that are merry and songs that are bright,
Ring out a warm welcome with flattering voice,
And temptingly say "Here's a place for the boys."
Ah! What if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twi'x virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys,
To make 'round our hearthstones a place for the boys?
There's a place for the boys—they will find it somewhere;
And if our homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas, in the street,
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that lifetime employs,
If we fail to provide a place for the boys.

A place for the boys; dear mother, I pray;
As cares settle down 'round our short earthly way,
Don't let us forget by our kind, loving deeds,
To show we remember their pleasure and needs;
Though our souls may be vexed with the problems of life,
And worn with besetments and toiling and strife,
Our hearts will keep younger—your tired heart and mine—
If we give them a place in their innermost shrine;
And to our life's latest hour 'twill be one of our joys
That we kept a small corner—a place for the boys.

—Mrs. Bertha McCullopp.

Woman Suffrage Notes

(PRESS BULLETINS)

Texas is to have a woman's farm organization, the first of its kind in the south. The United States Census report for 1910 discloses the fact that nearly two million women are engaged in agriculture. Many of these are widows who successfully manage farms and in some cases perform all the duties attendant—ploughing, reaping and care of live-stock. While these efficient women are contributing to the food supply of the nation, and are bearing their share of taxes to support the Government, and raising families, in every southern State they are classed politically with the idiots, insane, paupers and other disfranchised beings. This gross injustice, and unmerited stigma should arouse every southern farm woman to demand the ballot as a recognition of her economic and social work and political protection.

"Woman's suffrage is coming as inevitably as tomorrow's dawn. It probably will not come to many states as fast as its enthusiastic advocates desire. But the expansion of the suffrage is as inevitable as was the expansion of the restricted manhood suffrage of the colonies. When it (woman's suffrage) finally comes, there will be no turning back. Suffrage revolutions never go backward. There will then be no more question of whether woman's suffrage is a success than there is today whether manhood suffrage is wise."—Carrier Gazette, McKinney, Texas.

Food prices have soared to such an extent that Federal and State investigations are ordered. The President of the Housewives League advises boycott of articles of food unduly boosted in price. This was done in Chicago

very effectively. The relation of war to the market-basket, and its intimate association with the most secluded domesticity has become painfully apparent. Women are made keenly aware of their helplessness until votes are their portion to prevent war and preserve domestic and economic conditions. The frightful waste of war must be paid for by women in the lives of their sons as well as by domestic retrenchment.

No Money for Pacific

Dispatches the first of the week stated that an attempt to secure funds in Europe to be used in improvements on the Mo. Pac. and Iron Mountain system next year, had failed. So tight was the European money market, it is stated, that there would have been little likelihood of securing the money, even though the present war had not broken out. As a result, according to the press report in question, improvement expenditures on the Mo. Pac.-Iron Mountain next year will be very limited.—Pleasant Hill Times.

Missouri Suffragists Mourn

On Friday, August 15th, Mrs. Walter McNabb Miller, president of the Missouri Equal Suffrage Association, issued the following letter to the county chairmen of the suffrage organization and to other suffrage workers in the state:

"On account of the world war now existing, causing overwhelming sorrow to the women of all lands, halting the advance of civilization, and stopping the progress of women all over the world, the suffragists of Missouri are asked to declare the present time one of mourning, and to signify their grief to all people by wearing a bow of crepe beneath the suffrage button."

Testifying Churches

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterian, Radical United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the Brethren, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterian, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, The Pentecostal Church of the Nazarenes and the Wesleyan Methodist Society.—Christian Cynosure.

Advertise in the Republican if you want results.

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No. 27, Daily Limited—Kansas City, Colorado Springs, Pueblo and Texas points . . .	3:10 a. m.
No. 23, Daily Local—Kansas City, and all intermediate points. Also all points west 22 hours to Denver	3:20 p. m.
EAST BOUND	DEPARTS
No. 28, Daily, Limited—St. Louis and all points east	1:05 a. m.
No. 24, Daily, Local—St. Louis intermediate points and all points east	1:55 p. m.
No. 85, local freight west bound, departs at 9:35 a. m. No. 86, local freight eastbound departs at 3:24 p. m.	

S. P. AYERS, Agent.

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No. 633 arrives 2:45 p. m. departs 2:55 p. m.
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Nos. 645 freight and passenger daily, except Sunday.
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A Million passengers a month. These travelers equal in number the entire population of the several states served by the Missouri Pacific-Iron Mountain System. The number traveling daily over these lines is greater than the population of Joplin, Mo., and almost equal to the population of Springfield, Mo. It is the high standard of service given that has so effectively popularized the



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DIRECTORY

TIMES OF HOLDING COURT.
Circuit court—3rd Monday in April and 2nd Monday in August and December.
Probate court—2nd Monday in February, May and November, and 4th Monday in August.
County court—1st Monday in February, May August and November.

MORGAN COUNTY OFFICIALS
Representative, J. W. KAUFFMAN
Presiding Judge, W. T. Bowen
Judge 1st District, D. A. Fairley
Judge 2nd District, Aug. Schupp
Judge of Probate, I. M. Schanep
Circuit Clerk and Recorder, John J. Jones
County Clerk, William H. Olney
Prosecuting Attorney, W. T. S. Agee
Sheriff, Wm. J. Williams
Collector, John A. Hannay
Assessor, Harry McDonald
Treasurer, O. R. Mew
Coroner, B. F. Bowline
Public Administrator, F. M. Napier
Superior, J. M. Stevenson
Supt. of Schools, M. Wray Witten

VERSAILLES CITY OFFICIALS.
Mayor, R. Q. Kelly
City clerk, C. W. Kavanaugh
City Attorney, R. H. Woods
City Treasurer, T. P. Bond
City Marshal, Claude Sullens
Collector, J. M. McClanahan
Regular meetings of city council every 1st and 3rd Monday nights.

SOClETIES
A. F. & A. M.—Versailles Lodge, No. 117, regular communication the 1st and 3rd Friday nights each month. Visiting brethren invited and cordially welcomed.
R. Q. KELLY, W. M.
C. W. BIERBACH, Secretary.

VERSAILLES ROYAL ARCH CHAPTER, No. 71 Meets every 2nd Friday night in each month at 7:30. Visiting Companions welcome.
H. F. ABELL, H. P.
JAS. M. CLIFTON, Secretary.

I. O. O. F.—Versailles Lodge, No. 231, regular meetings every Tuesday night.
ROBT. A. NORFLEET, N. G.
Forney Berkstresser, Rec. Secretary.

K. of P.—Versailles Lodge, No. 192, meets every Thursday night.
J. H. H. BAKER, C. C.
C. V. N. HUDSON, K. of R. & S.

M. W. A.—Versailles Camp, No. 242, meets the 2nd and 4th Friday nights in each month.
JAS. A. BARBER, Clerk. CHAS. KNAPP, consul.

I. O. R. M.—Ha Ha Tonka Tribe, No. 114, meets every Wednesday Sleep.
U. G. WINOET, Sachem.
C. V. N. HUDSON, C. of R.

W. O. W.—Versailles Camp, No. 412, meets every 1st and 3rd Monday nights in each month.
R. M. LIVESAY, C. M.
J. A. DUDLEY, Clerk.

Versailles Homestead No. 239, B. of A. Y., meets every second Monday night in each month.
JOE CLINE, Foreman.
B. F. BOWLINE, correspondent.

CHURCH DIRECTORY.
M. E. Church, South—Preaching every Sunday at 11 a. m. and 7:30 p. m. Sunday school at 9:30 a. m. Prayer meeting Wednesday evening.
REV. L. F. CLARK, Pastor.

Presbyterian Church—Preaching every 1st and 3rd Sundays at 11 a. m. and 8 p. m., during the summer months. (During fall and winter months at 7:30 p. m.) Prayer meeting Wednesday night. Sunday school at 9:45 every Sunday morning.
E. A. CRAWTON, Supt.

Season meeting 1st Tuesday night in each month at 7:30.
Z. T. ORR, Pastor.

Baptist Church—Preaching every Sunday at 11 a. m. and 7:30 p. m. Business meeting Saturday before the 4th Sunday at 7:30 p. m. Sunday school at 9:30 a. m. and B. Y. P. U. at 7:00 p. m. every Sunday.
REV. H. S. THORNHILL, Pastor

Christian Church—Sunday school every Sunday at 9:30 a. m. M. Wray Witten, Superintendent. Preaching every fourth Sunday at 11 a. m. and 7:30 p. m.
REV. E. WILKES, Pastor.

St. Paul's M. E. Church (Colored)—Preaching at 11 a. m. and 7:30 p. m. 1st and 3rd Sundays in each month. Prayer meeting every Thursday evening Sunday school at 9:30 a. m. every Sunday.
REV. J. BLANK WALKER, Pastor.

Colored Baptist Church—Preaching at 11 a. m. and 7:30 p. m. every 2nd and 4th Sunday in each month B. Y. P. U. every Wednesday evening at 7:30. Sunday School at 2:30 p. m. every Sunday.
J. P. McDONNELL, Pastor.

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