

Eugene Ware correspondence

Section 80, Pages 2371 - 2400

This is a series of correspondence to and from Eugene Fitch Ware (1841-1911). Ware moved to Fort Scott, Kansas, after the Civil War and became employed at the Fort Scott Monitor. In 1879, Ware began the first of three terms in the Kansas State Senate. During his terms of office, Ware introduced bills concerning railroads, life insurance, militia, and relief and support of the poor as well as bills of a more local nature. Ware moved to Topeka in 1893 to become a partner with Charles Gleed and his brother, James, forming the law firm of Gleed, Ware and Gleed. In addition to journalism, law, and politics, Ware used the pseudonym, Ironquill, for his literary and poetic achievements. His works include "Neutralia" and "The Rhymes of Ironquill". For a complete contents list of the papers of Eugene Fitch Ware, see the External Links below.

Date: 1871-1939

Callnumber: Eugene Fitch Ware Coll. #86, Boxes 3 - 26

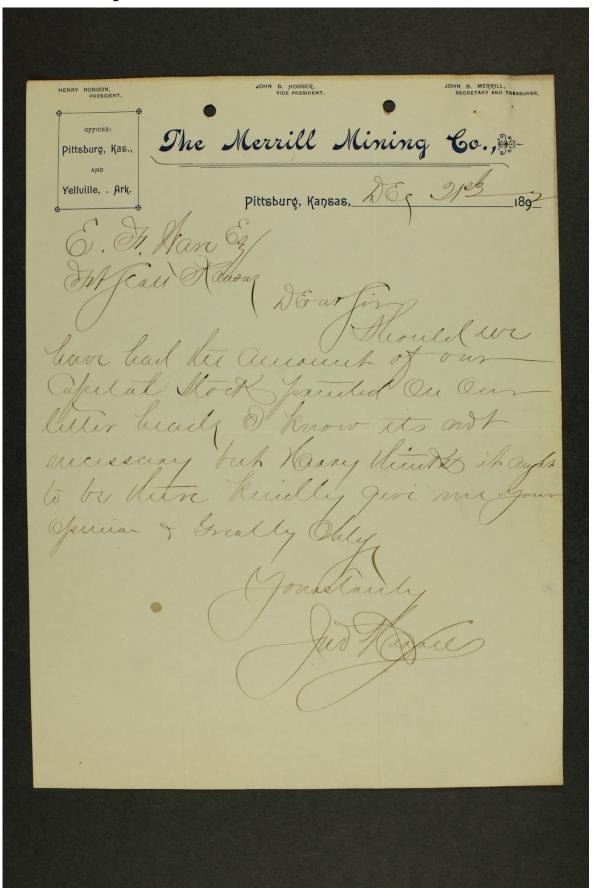
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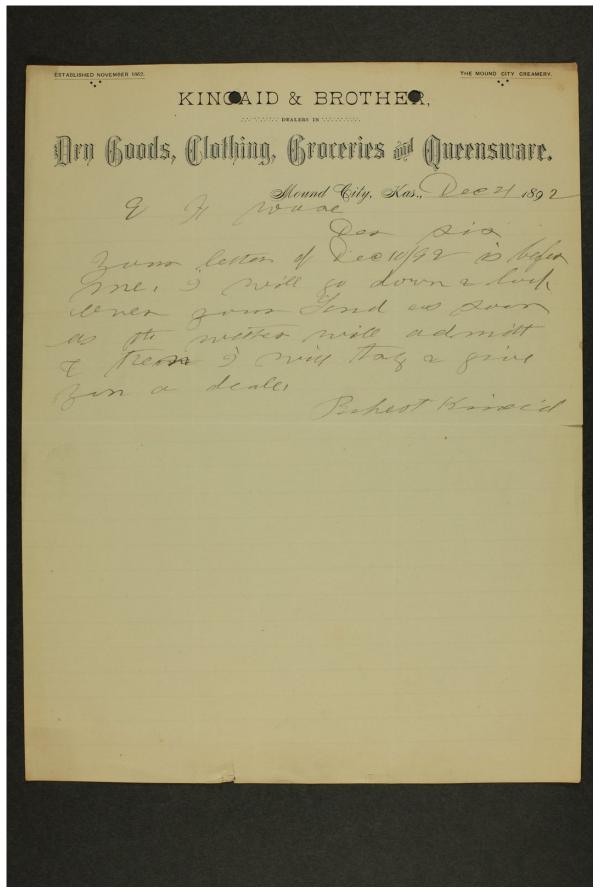
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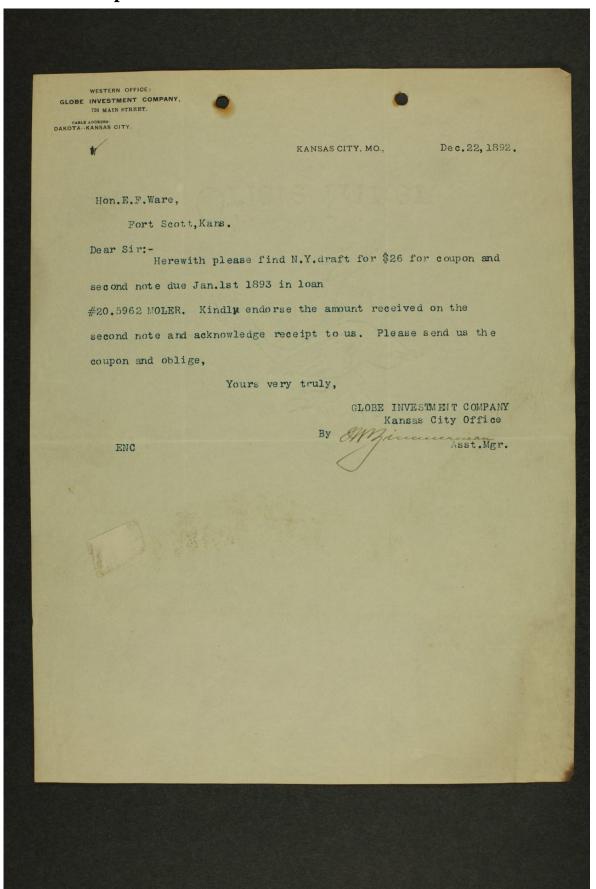




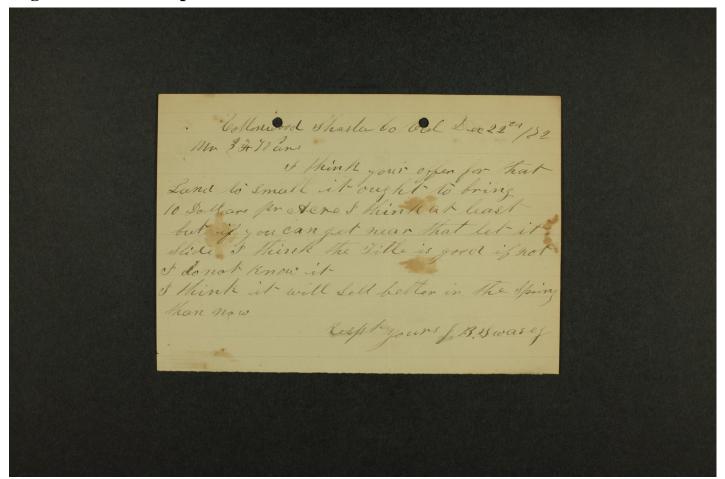




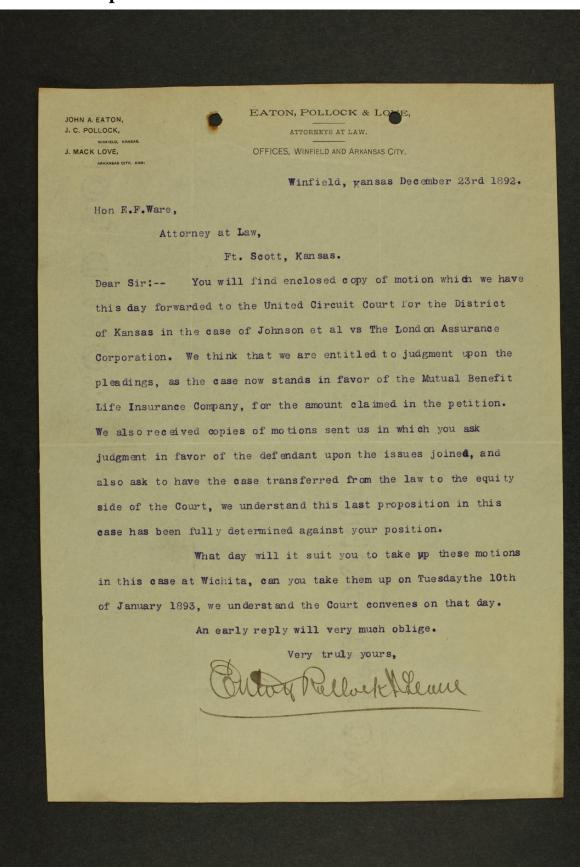








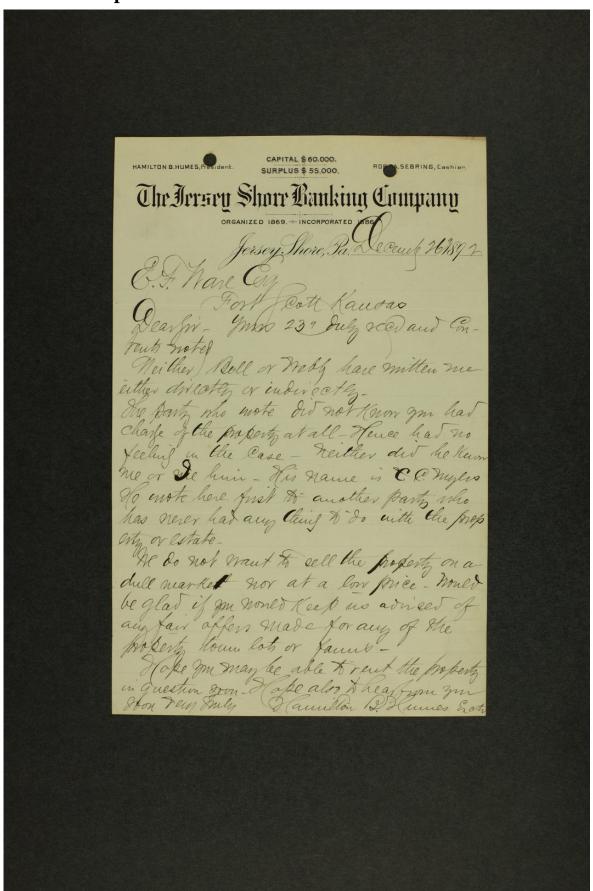




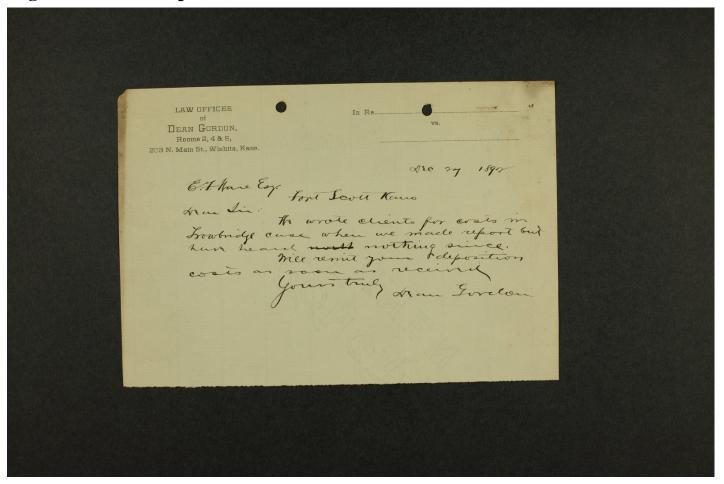


BENJAMIN L. SMITH MINISTER FIRST CHRISTIAN CHURCH, 1022 West Sixth Avenue.
Topeka, Kansas, 12/24 1892.
Hen Engen: Ware- Fit Scott- Kr. Draw him - Thanks to your kindness and the Expforts of
our mediatorial friend hur Chenacelt, our Endeavor
jour coming and assure you that Topska will arjoice
Our young profle ask me to thank you in their name +
with the compliments of the season, I am sei
Buj. L. Smith-











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Wichita, Kansas, Dec. 27th, 1892.

Hon. E. F. Ware,

My dear sir:

The Republican members of the House are all expected to be at Topeka, January 5th. My belief is that barring accidents- we will organize the House and that the "Revolution" talk of our more belligerent friends on the other side will end in talk.

I think your views and mine on matters of legislation and party policy are largely in accord, and if you can find the time I hope you will be at Topeka by the 5th; and-if the spirit should so move you-I would like to have you give me your "moral support" (so to speak) in the speakership matter. Mr. Butler of your city is my friend in this matter, and, as he was one of the first to advise me of his support, I appreciate it highly.

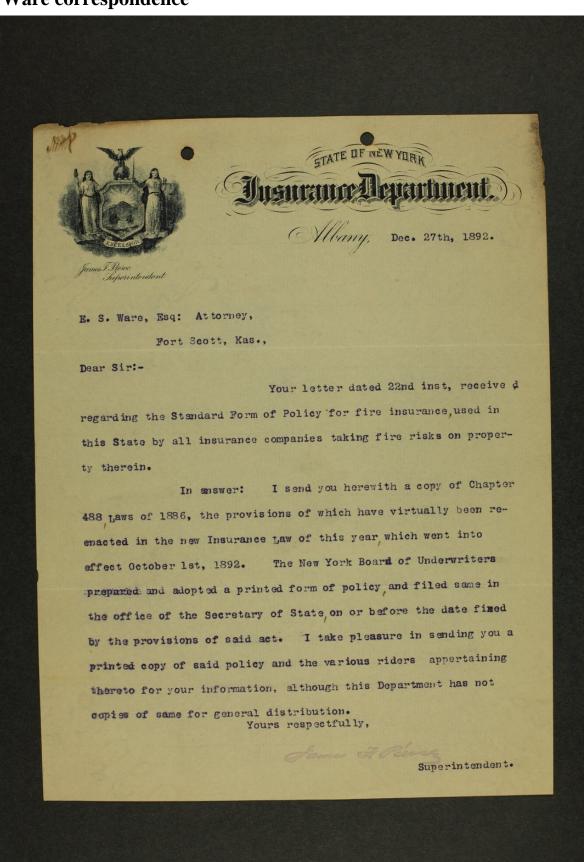
Mr. Hoch's candidacy has received a handsome endorsement from the press, and he deserves it. But, as things now stand, I think I have a more active support among the members.

Now if you think you can toss a stone over in my direction, come and do it, and may be some day I can toss one over your way.

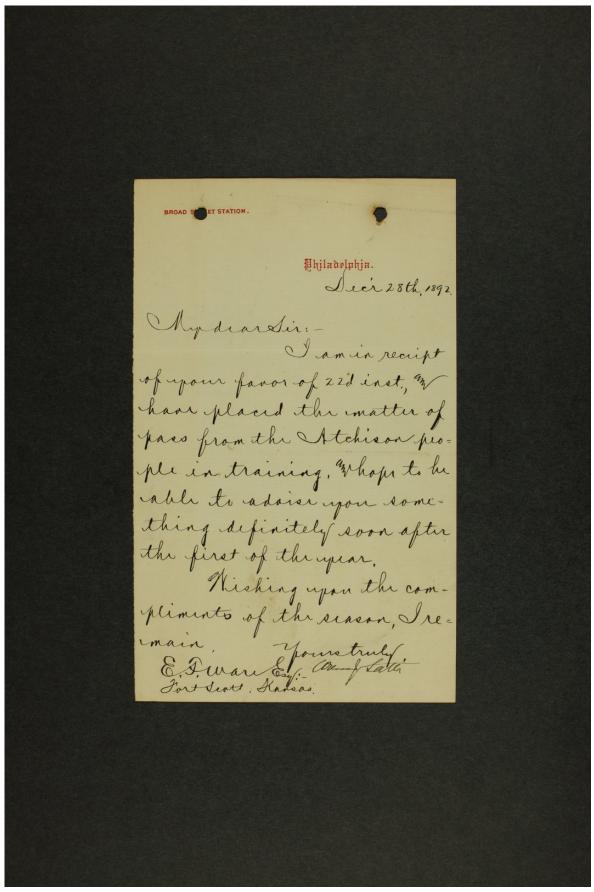
Very truly yours,

Mo.L. Douglass

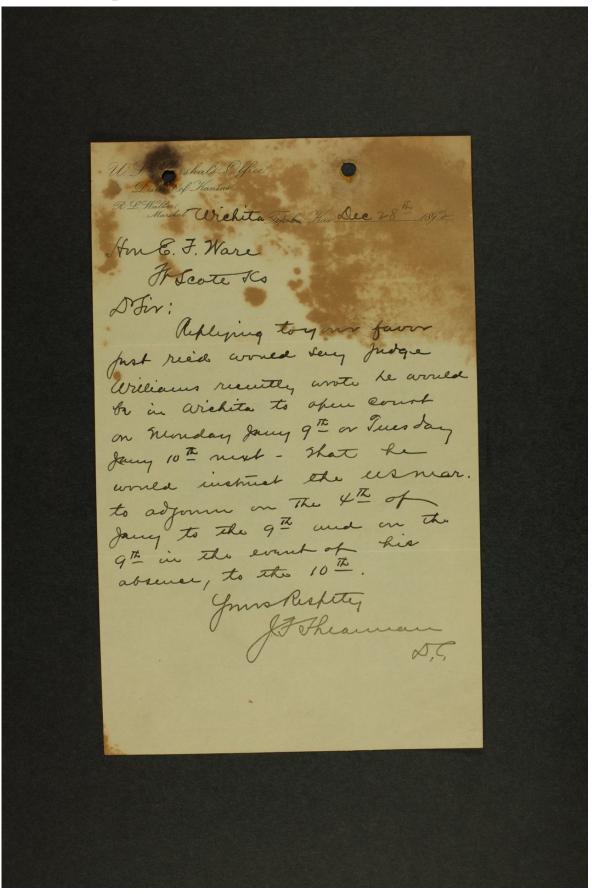




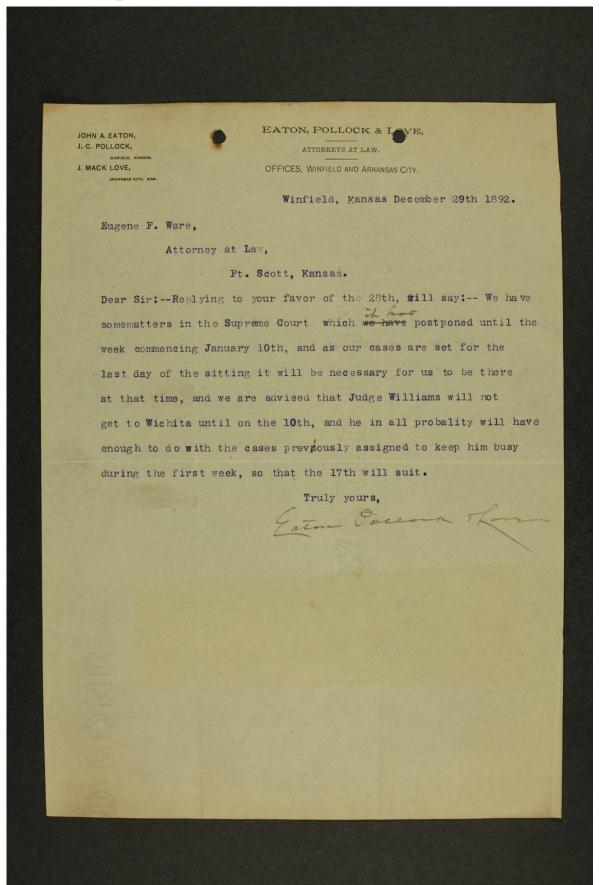




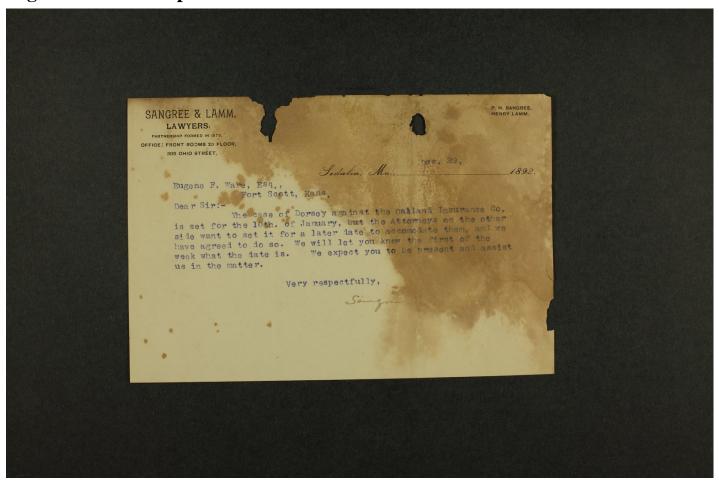




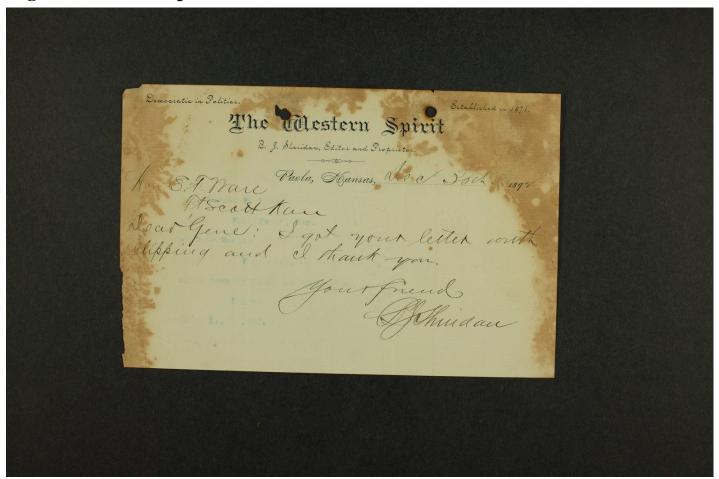




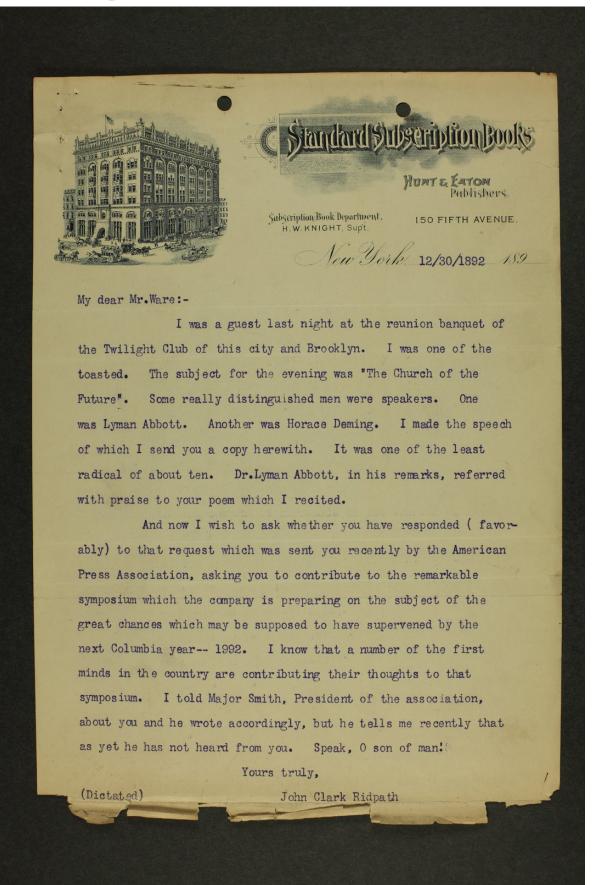




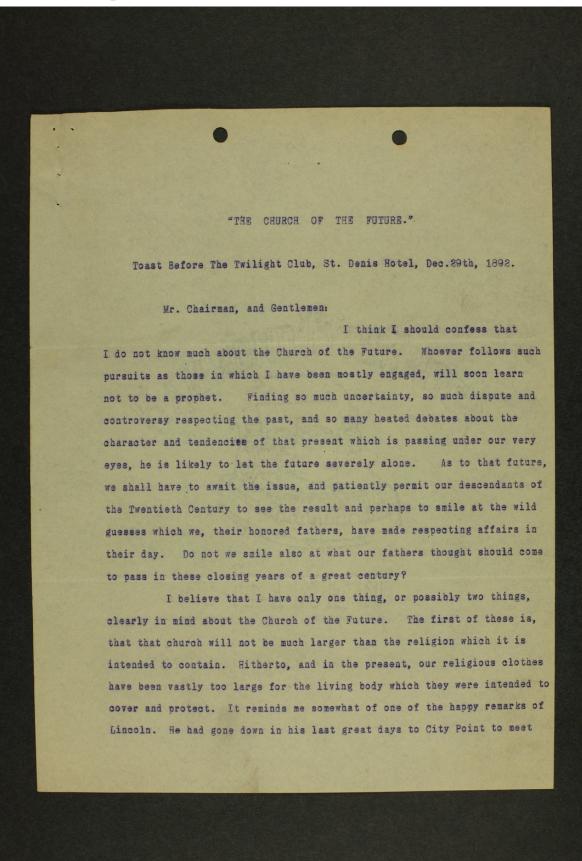














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Alexander H. Stephens with respect to a possible conclusion of the war. The meeting was held on board of a steamer. Lincoln hadnever seen the diminutive and weazen Stephens before. The latter was done upin in two overcoats, for the weather was cold. The outside overcoat was immense, reaching down to the deck, and wrapping the Confederate statesman from view. After the introduction the party went into the cabin of the boat. and Stephens, with the help of a servant, stripped off his tremendous coats and stood revealed. The revelation struck Lincoln as ludicrous in He nudged the Secretary of War with his elbow and the last degree. said, "Stanton, isn't that the littlest nubbin you ever saw for such a We have to confess that our religious shucks have been altogether too big, and withal too dry, for the ears of corn which they have contained. In the next century, I think that we shall make the garment fit the wearer! The garment will be light, easily adjusted, easily put on, and will not at all resemble those Oriental robes of state in which the despots of the eastern world had been accustomed to eke out their own littleness withal. The second thing which I think I perceive about the church of the Twentieth Century is not about the church at all, but about the re-

ligion which is to constitute its basis. That is to be the religion of toleration. We must tolerate or perish. The past has been intolerant. The present still struggles with intolerance. The present, in the midst of our enlightenment, imagines that we must still have a measure of dogmatical authority over the soul and spirit of man. The present imagines

that the planets ought to be bound with log-chains, else they would break away! It would be bad to have the planets break away and dart



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off into space. Therefore, we must keep our log-chains. We must keep our system well chained up with physical contrivance. It is so safe!

Otherwise, our cluster of worlds would break asunder and go to eternal smash.

So of spiritual affairs. The present still thinks that the chains of dogmatism and authority and strict form are necessary, else to

chains of dogmatism and authority and strict form are necessary, else the spiritual universe would fall to wreck and disappear. True the present is content that the chains shall be lighter than were used aforetime.

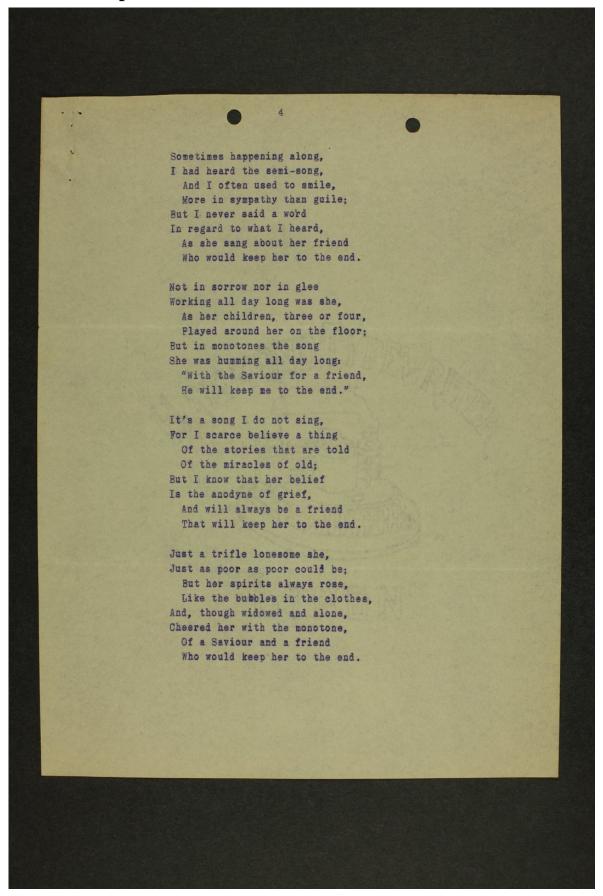
But the present does not yet consent that a spiritual universe can be maintained with no chains at all. Yet that is what we shall have, or else have nothing. If the Twentieth Century has a church, that church will be founded on toleration. The religion which it professes will be virtually such religion as existed in the mind of the man of Gallilee. That religion was a very simple affair, and it will be restored to its simplicity in order to survive. My notion of the religion of the Twentieth Century is very happily expressed in a poem of my friend, Eugene F. Ware, of Kansas. It is "The Washerwoman's Song", which I will read in conclusion as a summary of what I imagine the religion of our descendants will be:—

THE WASHERWOMAN'S SONG.

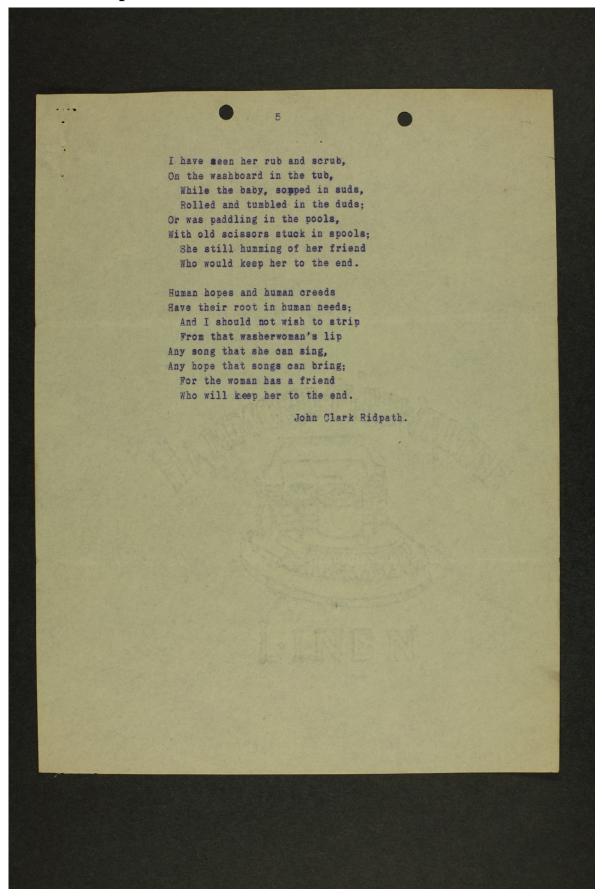
By Eugene F. Ware.

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone;
"With the Saviour for a friend,
He will keep me to the end.

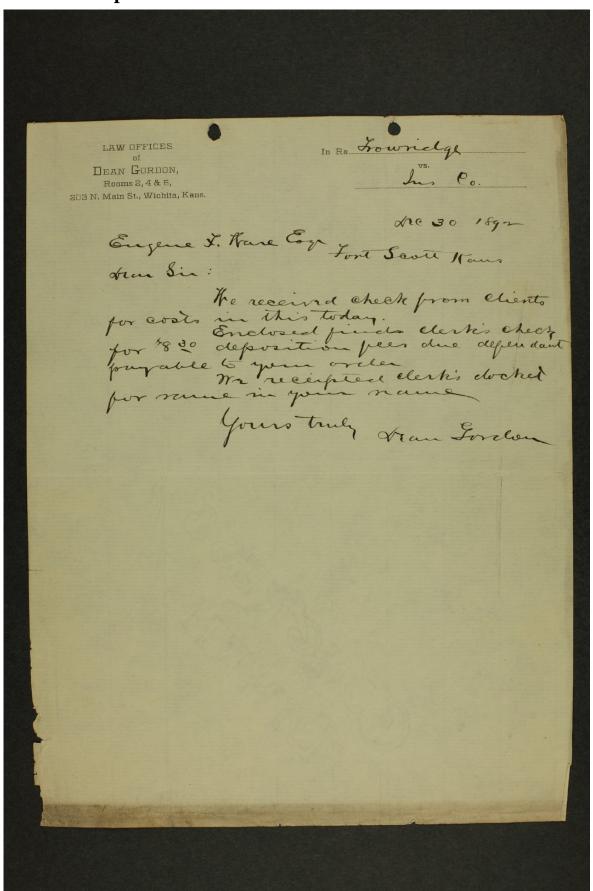




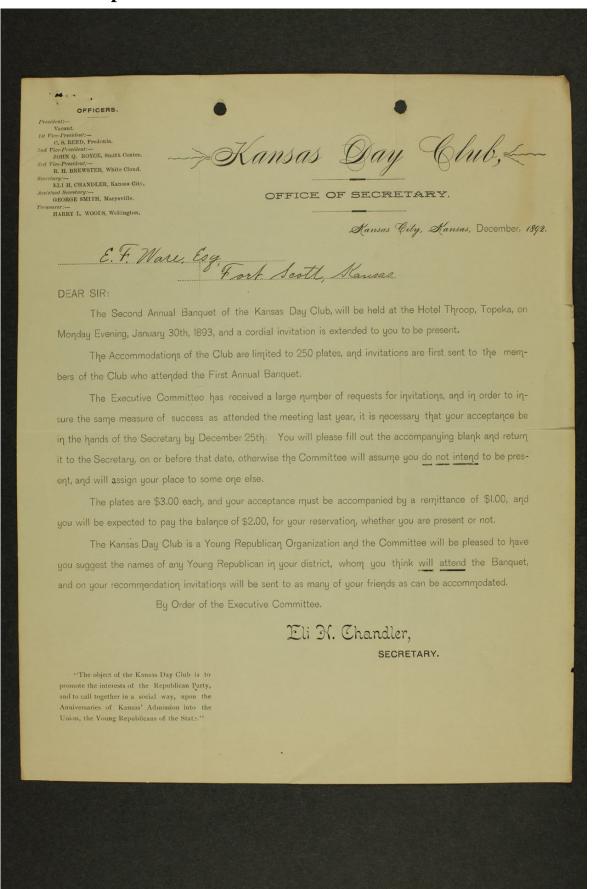




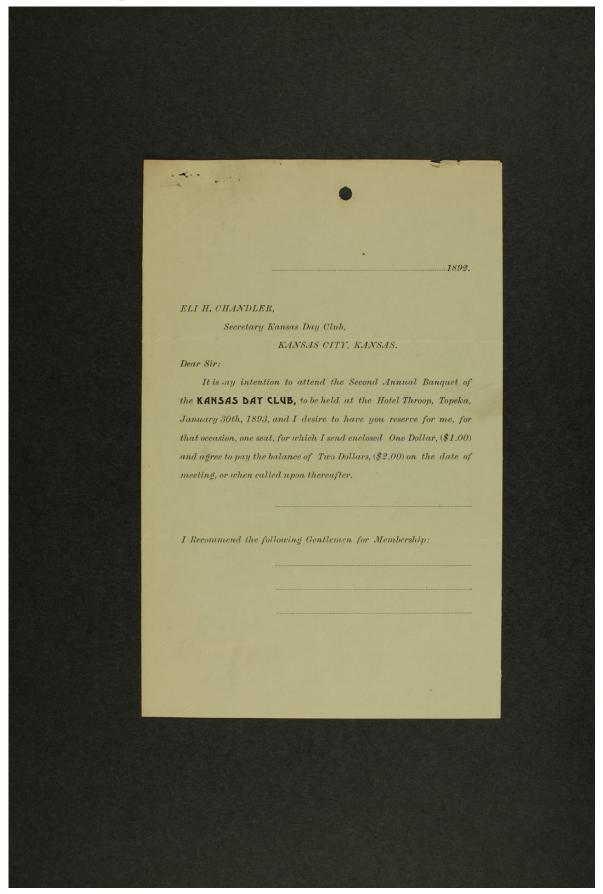




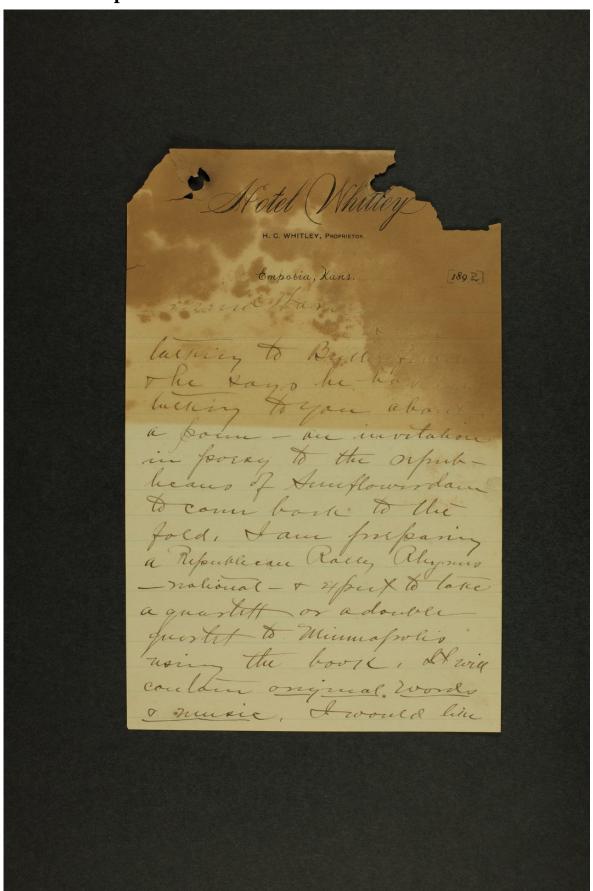




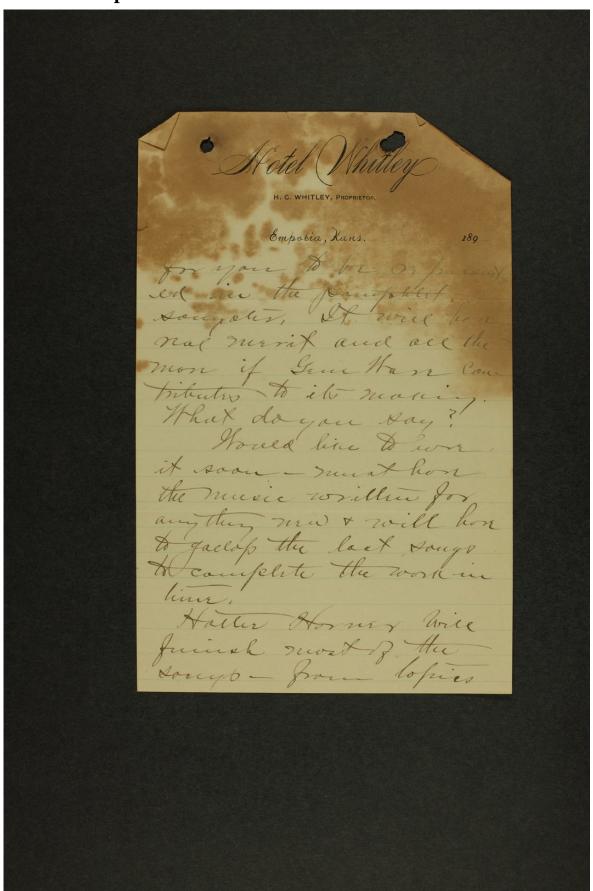




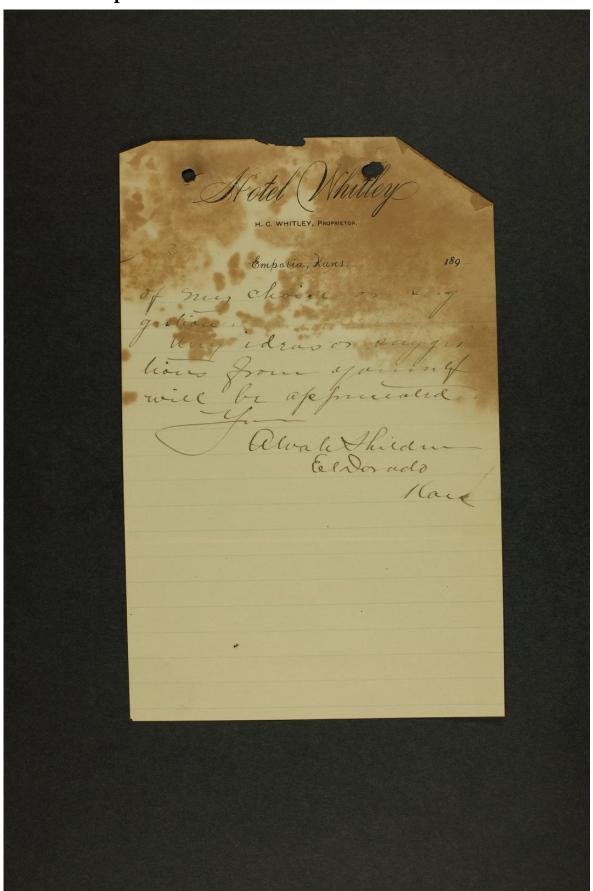














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