

INDIANA POPULISTS.

Address to the People by Chairman of the State Committee.

In assuming the duties of chairman of the state central committee of our great and growing party, I do so knowing full well the importance and magnitude of the work before us, and we shall use every effort, and all the energy we can command to carry forward the principles we advocate and to secure a complete victory at the polls. It is only necessary to lift up our eyes and look on the fields, to see that they are ripe already to harvest. Discontent, a state of unrest prevailing everywhere. A disposition on the part of the people to think and act for themselves. We want workers, live workers, workers, respect, honor, and binders. We want to see all our members at the work at once, and the whole armor, and the work vigorously in every part of the state. The different county committees, legions, clubs and other various organizations with the membership are the great power behind the throne. The state central committee can do but little without your assistance. They are only the executive force in the formation of plans and seeing that the work is carried forward in all parts of the state, and for the best interest of the cause. We want the secretaries of the county committees, district committees, clubs and other organizations to write to the secretary of the state central committee often so that we may be kept posted as to the condition of the work in the different localities of the state. We want to be able to strengthen the weak places, send or secure workers in unorganized counties, make an equal and proper distribution of reform literature, to do any and all work necessary to carry on an intelligent, aggressive and triumphant campaign. We have a righteous cause, a platform that commands itself to the minds and hearts of the great masses of the people of the state, and we have a good ticket and we want to elect every man on the ticket this fall. Brethren, will you get a hustle on you, and work the sisters, the mothers, wives and daughters to help us achieve a victory in Indiana, and redeem our state and country from its present depressed and deplorable condition. The first meeting of the state central committee will be held some time between the first and the middle of August. We will then take steps to organize every county in the state, not at that time organized, and fix a time and place for opening the campaign, and we favor securing the services of some of our senators or representatives to make three or four speeches in the state and at places where the most people can be raised. In view of the great work before us, and that we may not be crippled in its undertaking, and knowing that money is just as necessary to its accomplishment as rain and sunshine is to the successful growth of a crop, therefore we issue this call: That every county in the state, through their county organizations, as far as possible, before the 1st of August send to the secretary of the state central committee ten (\$10) dollars, to be used as a campaign fund. Many counties have already pledged this amount, and we respectfully ask individuals who can to assist by their liberality in increasing this fund. I see that M. C. Rankin has made a grand start in this direction. I favor establishing a roll of honor for all persons who will pay \$5 and upwards to this fund. We earnestly recommend that the different county central committees secure solicitors in the various townships of their county, to take subscription and collect funds for local

work, and to aid the state central committee. Our county (Randolph) adopted this plan with success, paid their \$10 to the state committee with money left for county work. Again we heartily indorse the organization of legions, in the bounds of every voting precinct in the state. It shall be the purpose of the state central committee to keep our advancing lines strictly in the middle of the road, and at the same time reaching out in every direction for help. We cordially invite all persons regardless of party who are dissatisfied with the present condition of governmental affairs, and realize that we can get no relief from either of the old political parties, to aid us and vote with us in our efforts to again place the government in the hands of the people. N. T. BUTTS, Chairman of state central committee.

If you want a fine picture of your house wait for palace car at Wheatfield.

Get your binding twine of Collins & Randle.

Buckeye binders and mowers at Collins & Randle's. None better made than these machines.

Real Estate Transfers.

Robert Parker to Anna B. McColly, lot 12, blk. 8, Red's ad to Remington, \$750.

Reuben R. Pettit to Harriett E. Parker, lots 1, 4, blk. 2, Seabright's ad to Remington, \$500.

Nina J. Hind to Clara F. Griffith, lot 2, blk. 15, Remington, \$175.

Susan C. Van Rensselaer Strong to B. F. Ferguson, lots on Van Rensselaer St., Rensselaer, \$200.

B. F. Ferguson to J. C. McColly, lot on Van Rensselaer St. Rensselaer, \$200.

Same to Same, \$200.

Joseph B. Long to May D. Fullenlove, n. se 8-31-7, 80 acres, \$1.

M. L. Spiller to Anna Tuteur, lots 5, 6, blk. 20, Rensselaer, \$750.

C. Anderson, South Bend, Salky-plow, F. R. Bramen, Salky-plow, Stovepipe-joint, P. J. Harrah, Bloomfield, Vehicle-shaft holder, E. M. Harrington, Miller, Machine for making tubular casings, G. J. Herth and G. Bonenberger, Evansville, Mine trap-door, S. Kehlenbeck, Pleasant, Baby-carrier, D. L. Long, Crawfordsville, Steam trap and feeder, M. B. Morris, Logansport, Animal-trap, F. Prox, Terre Haute, Steam boiler, H. Roberts, Fort Wayne, Railway-rail joint, C. Schifferly, Fort Wayne, Fruit can, T. J. Shearer, Indianapolis, Cistern, W. C. Shoemaker, Richmond, Fence-machine.

Notice of Sale of Personal Property. Notice is hereby given that the undersigned administrator of the estate of Christopher F. Bodamer, late of Jasper county Indiana, will offer for sale the personal property of said decedent consisting of house and goods, two horses, plows, wagons and other personal property too numerous to mention at the late residence of said decedent in the town of Scottsburg, Jasper county Indiana, on the 31st day of July, 1894.

TERMS OF SALE. All sums of five dollars and under cash; all sums over five dollars on credit of nine months will be given by the party executing the sale notes, with approved security, a 10 per cent. advance on the cash, and a 10 per cent. after maturity. FRANK FORTZ, 3-51 Administrator.

BUCKLIN'S ARNICA SALVE.

The best salve in the world for cuts, bruises, sores, ulcers, salt rheum, fever sores, tetter, chapped hands, chilblains, corns and all skin eruptions, and positively cures piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale by F. B. Meyer.

Small in size, great in results: De Witt's Little Early Risers. Best pill for Constipation, best for Sick Headache, best for Sour Stomach.

Russia has 350,000 papers ready made, and the United States has a congress which gives assurance that it will beat that 2 to 1.—Gainesville (Tex.) Signal.

ACROSS THE DEEP.

The Continental Sunday.

From our Special Correspondent.

BERLIN, May 15, 1894.

One of the most important and weighty considerations in the determination of national character is the manner and habit in which the nation observes its Sundays. Or in other words the same law will apply to the nation which we are so accustomed to apply to the individual, as the nation is the combined expression of the individual life formed within its limits. This law is the estimate of individual worth as measured by the manner in which the given person uses his leisure time. Life is composed of two great elements—time and opportunity. The latter is everywhere in more or less significance, but the first is limited, and its judicious and effective use is certainly the controlling factor in determining the results to be expected of any person. So the question of the judicious employment of the time that we are accustomed to call "leisure" is a problem that has vexed reformers, legislators and students of social questions in all countries and times. In the modern nation it has grown to be a more important question than at any other time, and especially the Sunday question has forced upon Europe an important consideration. In coming to a conclusion as to what one should do with his "leisure" time is to understand what we shall include under that word. From the laborer's standpoint the word is made to include the time in which he is free from his assigned task, and outside his regular working hours. For the business man those hours in which he is not forced to be within his shop or store. For the farmer, usually the hours in which he is not engaged in work upon the farm in any capacity. For the professional man those hours in which he is not directly occupied in his professional business. And so on through the whole list of the callings of life. Of course the hours of actual employment directly with one's business varies necessarily with the kind of business, but the advance has been along the lines of a shorter period of actual working hours in nearly all branches of employment. Especially has this been true of the day laborer in the factories of the larger cities. This has been accomplished by legislation and voluntary or force grants of employers. The actual working period on the farm has been shortened by the use of better machinery until the accomplishment of a given piece of work is performed to-day with far less severe toil than a few years ago. So, with this general shortening of the labor hour, has resulted logically the increase of what we are pleased to call the hours of "leisure." The judicious employment of this time is a serious question for the state and society to consider. Whether one shall employ this time in whittling store boxes, in idle gossip, in exercise, in additional physical labor, in absolute rest, in reading, in social duties, in individual culture, etc., is a question to be considered by state as well as the individual and it is the selection of the employment of this "extra" time which is in a measure to decide the efficiency of his real working hours.

So from the standpoint of this "leisure" time I desire to notice that phase of the general problem which falls within the "Sunday question." By legislation, as the result of the general advance of a humanitarian spirit, it has so followed that man was, as a rule, allowed to have his Sunday free from any hindrance. This cannot always follow, especially in the large cities and in official duties. So, with al-

most absolute freedom, with the exception of employment of time in labor, the individual begins to seek a manner in which he shall use his Sunday. This is, as a whole, decided by the consensus of public opinion, and especially in older societies do we find all people doing about the same thing on every Sunday in all seasons of the year.

So we have come to look upon the Sunday in different countries as the "national Sunday." What a man should do and what he does do on this day is as variable as the customs and habits of the different people. And it follows that it is often very difficult for one nation to appreciate the manner in which its neighbor observes his Sunday, as we often find with individuals.

The Germans accuse the Americans, and especially the English, of possessing an overbearing tendency toward piety on Sunday and wonder what else we do on that day. I passed two Sundays in England, one in London and one in Coventry. In the latter place I found a Sunday which I suppose cannot be duplicated in any other quarter of the globe, except England. In the many Sundays that I have passed in cities I never experienced one in which such absolute quiet reigned as in this city of some 20,000. It was as quiet as in the country. London was much the same and considering the size of the city the "Sunday rest," as it is known in Europe was most complete. I have gained a larger appreciation of the English people for those two days spent within her borders. On the other hand an American suddenly introduced into the midst of a "continental Sunday," as we find it all over Europe, and especially in Germany and France, would be so shocked at the sights he would meet that he would be led to despair as to the results of the better forces in man's nature, and would likely become a pessimist and utterly disgusted with the possibility of man ever reaching a very high ethical or moral or moral standard under such conditions. It is not necessary for me to enter into any extended description of a Sunday on continental Europe. Those who have ever visited the "beer gardens" of Chicago have a fair knowledge of what the German Sunday is. No prevailing religious system is responsible, for Catholic France goes to the same extremes in the free and liberal employment of the "day of rest," as protestant Germany.

It is true enough that the Catholic attends church on Sunday, which the Protestant does not always do, and especially here in Germany, where it is considered among the Protestant element as only the duty of the women and old men to attend church service, and as a general rule they carry this out in practice, for three-fourths of a Protestant church audience is made up of women, while the other fourth is principally old men and these past middle age. It is alarming how few young men visit the churches and they really consider it, seriously, as something which does not concern them. The Catholic, in Germany as well as in Rensselaer, attends his church service, but after this he has no visible regrets, whatever, to determine his conduct for the rest of the time, and he goes and does the same as his Protestant brother. So the prevailing religious sentiment is powerless alone to handle this question and is, indeed, not responsible for it. It is a result of national character and long process and influence of certain prevailing habits and customs of a people's life.

In the country districts of America, where the population is principally native born we have a much different conception and practice of observing Sunday than in those parts which

have been influenced mostly by a foreign population. I take it that it has been the influence of this country life that has given a destructive character to our American Sunday. The Sunday of our large cities is more European in its tendency, and the hope in a thoroughly quiet and consistent observance of the Sabbath is anchored in the influence that the country and town is to exert on our future national life. The country has no influence on the national life of Germany, because it has no country life as we understand it. It is a difficult thing for a German to believe that the people live on the land and not in villages as they do here. Village life takes the place of our country life and with this we have an altogether different atmosphere which determines the relation of the individual. He meets his neighbor oftener and is more sociable, likely, in his way. With this phase of life is developed those elements, which after his way of thinking, are essential to good fellowship. The greatest and most important of these "social" institutions is beer glass with all its vast and powerful influence upon German life. I want to offer a word of explanation. In writing of German life I will be compelled to make frequent references to the beer habit here in vogue and I do not want to be misunderstood as attempting to seek opportunities of referring to this habit, which rightfully is so disgusting in the eyes of the majority of native born Americans. But I want to say this as a truth which is as undeniable as it is unpalatable, that to write of German life in its social, moral or church relations without constant reference to his beer drinking habit would be creating false impressions. A German without his beer is absolutely unthinkable. This habit in relation to Sunday is, I believe, most ruinous in its effects. A beer garden is the most frequented place on Sunday. There are in Berlin over 1,600,000 people and it is perfectly safe to say that at least 1,599,000 of these spend some part of their time in a place where beer or drinks of some sort are sold. This may seem to many a very foolish statement, but one has only to go on the streets, in the parks and out in the suburbs of the city to see thousands upon thousands of humanity sitting around the beer tables, all classes and both sexes, sipping their national drink and observing each other.

From another point of view the German Sunday loses many of its distasteful features. The habits of the German to hunt a "beer local," has made him a great walker. This is a habit which the American could copy with good result. The Germans accuse us of staying at home and sleeping, and there is a sentiment abroad at home among many that one should not walk out but should be in absolute rest. This is certainly the influence of our country life, for those who are continually in the open air find greater pleasure in a "lounging" Sunday than an active one, but where the person has been shut within doors all the week a Sunday walk or ride from the point of view of health in body and mind and consequently in soul, is certainly not to be condemned by all well thinking people. I verily believe that the worst effects of the beer drinking habit is overcome by these frequent and long German walks. They walk hours and miles. All those who have the time take their long walks each afternoon. I will always remember my first German Sunday. It was in that sleepy old city of Jena. The German family with whom I was staying kindly invited my friends and myself to accompany them on a walk. The par-

ty was made up of four young ladies, the son, three Americans and two old ladies—the mothers of the young ladies. We started to a little village and walked over hill and valley, through forest and meadow till I thought we would never get there and after we arrived at the place a distance of about four miles the whole purpose so far as I could see was that the German members might pay their latest respects to Bacchus and then begin the return. It was a good introduction into that favorite pastime of the Germans, and since then I have considered it an easy task to walk four or five miles a day. I room a mile and a half from the University. A very convenient distance.

Of all influences which we want to avoid in America it is the introduction of the beer element of the German Sunday into our observance of that day. We have it in all its bearings in the larger cities and it is doubtless due to a native public sentiment, expressed in legislative acts that prevent a phase of it in our smaller towns and villages. It is certainly to be hoped that no drink will ever fasten itself upon our American life as the beer habit has upon German life.

The county convention of the W. C. T. U. met at the M. E. church, of Rensselaer, on Wednesday of last week and held a very interesting meeting. It was well attended by the members from various parts of the county. The meeting was opened at 11 o'clock Mrs. Calkins, acting as president and Mrs. Nellie Harris, as secretary. After a song by the convention and the reading of the 9th chapter of Jeremiah and discussed as the foundation of the W. C. T. U., prayer was offered by Mrs. Calkins. A half hour was spent in bible reading, which was very interesting. Noontide prayers were then offered, after which the convention adjourned to do justice to the appetizing lunch, which the ladies had brought with them. At 2 p. m., the convention was again called to order and reports of the president and treasurer were heard. The society was then reorganized by electing Mrs. Bolles, of Remington, as president, Mrs. Nellie Harris, of Rensselaer, as secretary, Mrs. Allie Porter, of Rensselaer, as treasurer, and Mrs. Sample, of Valma, as corresponding secretary. The meeting then adjourned and again met at 7:30 p. m. and listened to a splendid lecture by Mrs. Calkins. Those that were not present will regret that they were not there as a great deal was said to their interest regarding the temperance movement in the community.

Indiana will thrive her Populist vote this fall and if the present condition condition don't change, the Populist party will carry the state.—Portville (Ind.) Sun.

The democrats of Nebraska have called a convention for the purpose of sliding down the silver plank into the Populist party. Let 'em slide.—St. Louis Monitor.

Educate the masses in the true science of money. Good government, morality and prosperity all depend upon a right knowledge of this subject.—Canton (O.) Public Focus.

The women of the country ought to congratulate themselves on the fact that their votes are not responsible for the present state of affairs.—Atlanta (Ga.) Living Issues.

Will God bless that kind of humanity that would take up a hungry stray mule or ox and feed it, but spurn with contempt a poor, hungry, homeless man?—Iowa Referendum.

"An honest man is the noblest work of God." An honest congress is the noblest work of man. Vote the Populist ticket.—San Francisco (Cal.) People's Press.