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If You Are Not a Subscriber This is A  
SAMPLE COPY,

For Which no Bill will be Sent.

Kindly read this copy and if you  
wish to give it a trial trip send ten cents  
for three months to June 15, 1896. Now  
is the period of the big national con-  
ventions, and the greatest surprises  
seem to be in store for the people.  
Revolt from the Gold Standard old  
parties is everywhere manifest. The  
only hope of the nation centers in the  
great double convention to be held in  
St. Louis July 22. The Populist and  
Silver parties will unite and to them  
will come the loyal patriots who have  
made their last appeal for justice in the  
conventions of the Democratic and  
Republican parties. The new consol-  
idation of the reform forces will be victo-  
rious in November. The Pilot is the  
champion of Silver and companion  
monetary reform, and will keep you  
posted on the great movement to free  
America from the Money Kings of the  
East. The great city dailies and old  
party papers suppress the very news  
you seek. Send in at once.

the theory of evolution, which was at first sup-  
posed to be directly opposed to the altruistic  
conception.

On the threshold of our examination it will  
also be interesting to note the fact that for  
generations and perhaps centuries before Sir Thomas  
More wrote "Utopia" there had existed in the  
Western World a government which had abol-  
ished poverty. This unique civilization flour-  
ished in what is known to-day as Peru, and al-  
though less complex, and in many respects less  
advanced than the most enlightened European  
nations of the age of More, it was incomparably  
in advance of the nations which surrounded the  
Land of the Incas, as Peru was commonly  
termed. The concern which this Western civil-  
ization exhibited for the welfare of its children  
and the many noble characteristics of its govern-  
ment, gave it a prestige, power and glory, de-  
spite its crudities and objectionable features,  
which was not approached by any sister nation,  
and in various respects it surpassed the Chris-  
tian nations of Europe of that age. It is true  
that this civilization went down before the mer-  
ciless sword of the Spaniard, precisely as Chris-  
tian Rome went down before the barbarians of  
the North, or as Poland succumbed to the sav-  
age fury of Russia. But the facts which have  
come to us from Spanish historians are a revela-  
tion in that they show in a marked manner what  
was actually accomplished by a simple people in an  
age when the dream of enlightened coopera-  
tion was not yet born, and when the idea of the  
divine right of rulers still held the human mind in thrall.

This strange and ancient civilization, in some  
respects so wise and considerate, was, as one  
would naturally expect in a rude age, marred by  
many blemishes. Thus, for example, in matters  
of religion the ancient Peruvians, like the Egyp-  
tians of old, believed their first rulers were  
children of the sun. They were very dogmatic  
in their theological views, and, like all dogmatic  
religionists, showed scant toleration to those  
who, however sincere, differed from them.  
Thus from fragmentary records which have  
come to us, we are led to infer that the soul  
withering spirit of persecution, which is so thor-  
oughly antagonistic to spiritual growth or intel-  
lectual advancement, was present in this ancient  
civilization, although in justice to the Incas it is  
fair to say that even the records of their con-  
querors do not indicate that they were so intoler-  
ant as the Christian Spaniards of the fifteenth  
and sixteenth centuries. A most interesting  
glimpse of this peculiar civilization, as gathered  
from the most trustworthy sources, is given in  
the following words by Clements Markham in an  
admirable history of Peru:<sup>1</sup>

In many respects Peru under the Incas resembled the "Utopia" of Sir Thomas More. . . . Punishments for crimes were severe and inexorably inflicted. Not a spot of cultivable land was neglected. Towns and villages were built on rocky hills, cemeteries were in deserts or in the sides of barren cliffs, in order that no land might be wasted. Dry wastes were irrigated, and terraces were constructed, sometimes hundred deep, by the sides of mountains. The results were commensurate with the thought and skill expended. . . . Provision was made to supply all  
classes of the people with everything they required that was not produced by themselves, through a system of colonies or mitimes. Inhabitants of a populous district were removed to a less crowded one, the comfort of all classes was promoted by exchange of products, waste places were made fertile, and political objects were also secured. . . . Under the Inca system all who could work were obliged to work, all lived in comfort, and there was ample provision for the aged, for young and children, and for the sick. Tillers of the ground and shepherds received the share of produce called huaccha, and the surplus went to the mitimes in exchange for other products. All other workers were maintained from the share called Inca, including the sovereign and his officers and the army. . . . So perfect was the Inca organization that it continued to work efficiently, and almost mechanically, for some time after the guiding heads had been struck down. The Spanish conquerors found that when they marched through the districts, sacking houses and destroying growing crops, the local officers kept a careful record of the injury done. The accounts were then examined and checked, and if one district had lost more than another, those that had suffered less made up a part of the difference, so that the burden might be shared equally by all. Under such a system there could be no want, for thought was taken for the nourishment and comfort of every creature. There was hard work, while provision was made not only for rest but also for recreation. The dreams of socialists were made a reality in the system which grew up and flourished under the rule of the Incas.

Henry Austin, in his thoughtful work entitled "A Story of Government," observes that "The Spanish historians record with grave amazement that they had discovered a miraculous land in which there was no such thing as a poor or discontented man, in which everybody worked, from the emperor down, a reasonable length of time at tasks fitted to their strength and their ability; in which the problem of mere living, as it confronts us moderns, in our so-called civilized cities, has been satisfactorily settled, in which the average of human happiness was large and increasing."

The facts disclosed by the civilization of an-  
cient Peru have a special interest and value in  
view of the contemptuous sneers of superficial

thinkers who, with grave assumptions of super-  
ior wisdom, never tire of asserting that such a  
condition as Sir Thomas More depicts could  
never exist; in reality, it did exist under con-  
ditions which were strikingly similar to the  
popular ideals in regard to rulership, the rights  
of classes, and the claims of theology which  
marked the England of Sir Thomas More, as  
well as other European nations of that age, and  
from what we can gather from historians, who  
could not be accused of being partial to the  
western civilization which Spanish soldiers so  
ruthlessly and brutally destroyed. A condition of  
peace, prosperity, and fraternity prevailed in  
ancient Peru unknown to any nation of Europe  
contemporaneous with the supremacy of the  
government of the Incas.

With the recent scientific conceptions as to  
the ascent of man and the suggestive history of  
the ancient Peruvians in mind, we will now con-  
sider the social vision of England's great phi-  
losopher and statesman.

A great many of the reforms which Sir Thom-  
as More described as being practised by the  
Utopians, and which were regarded as ideal,  
visionary and absurd in his time, and for many  
generations after his death, are now coming into  
successful operation. Take, for example, uni-  
versal or compulsory education, such as pre-  
vails at present in so many states of our republic;  
this was foreshadowed by More, as we are told

that in Utopia every child received a good educa-  
tion, and thus ignorance—the great cause of  
lawlessness and wretchedness—was banished.  
Again, the general demand for industrial edu-  
cation, which is gaining such favor among thought-  
ful and enlightened men and women, prevailed  
in this island country. On this point we are  
told that.

"Husbandry is a science common to them all in general,  
both men and women, wherein they be all expert and cunning,  
being instructed from their youth, partly in their  
schools and partly in the country nigh unto the city, brought  
up, as it were, in playing, not only beholding the use of it,  
but also practising it. Besides husbandry everyone learned  
some trade or science as his own special craft, such as cloth-  
working in wool, flax or cotton, or the smith's craft, or the  
carpenter's trade."

We are further told that "the child is permitted  
to select the trade or science he desires to mas-  
ter," and "if he wishes to perfect himself in two  
crafts, he is permitted to do so."

In Sir Thomas More's day the College of  
Physicians was founded in London, but the  
treatment of the sick was crude and often bar-  
barous, and our modern methods would have  
been deemed visionary indeed. Yet the low  
ideals and limited conceptions of his age did not  
prevent the author of "Utopia" from describing  
an enlightened way of treating the sick, which  
our tortoise-like civilization is gradually acting  
upon. Thus, we are told that

"First, and chiefly, respect is had to the sick that be carried  
in the hospitals, for in the circuit of the city, a little without  
the walls, they have four hospitals, so large and ample that  
they may seem four little towns, made thus commodious that the  
sick may have a generous allowance of room amid charming  
surroundings. These hospitals be so well appointed and  
with all things necessary to health so furnished, and moreover  
they have so diligent attention through continued pres-  
ence of skilful physicians, that though no man be sent hither  
against his will, yet notwithstanding, there is no sick person  
in all the city that had not rather lie there than at home in  
his own house."

The persistent demand on the part of organ-  
ized labor for a ten or eight-hour work-day was  
anticipated by Sir Thomas More, for in Utopia  
men worked but six hours a day, and are there-  
fore "not wearied from early in the morning to  
late in the evening with continual work like  
laboring and toiling beasts." After the six  
hours which was given daily to toil each person  
was free to enjoy and improve himself. Public  
lectures of various kinds, musical entertain-  
ments, and halls where games were played were  
provided for those who desired to take advan-  
tage of these pursuits for self-improvement or  
wholesome recreation. "For it was held by the  
Utopians that the time which could be spared  
from the necessary occupations and affairs of  
the Commonwealth the citizens should enjoy in  
freedom for herein they suppose the felicity of  
life to consist." The six hours a day we are  
assured is ample for the performance of all nec-  
essary work. Indeed, we are told that "That  
small time is not only enough, but too much for  
the store and abundance of all things that be  
requisite either for the necessities or commodi-  
ties of life," and by way of explanation the au-  
thor continues: "The which thing you also  
shall perceive if you consider how great a part  
of the people in other countries live idle." In  
Utopia all able bodied men and women perform  
a modicum of labor and all enjoy ample time for  
self-culture, for recreation, and for following  
any line of thought they may fancy. Agricul-  
ture, husbandry, and allied pursuits are es-  
teemed very highly throughout the island.

Poultry-raising is carried on very extensively  
by means of incubators, for we are told that  
"they bring up a multitude of poultry by a mar-

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velous process, for the hens do not set upon the  
eggs, but by keeping them a certain equal heat  
they bring life into them."

In the sixteenth century the soldiers were  
considered among the most honorable of men;  
war esteemed more than legitimate; it was  
the pastime of kings, princes, popes, and  
mighty lords, and received the sanction of con-  
ventionalism; on the other hand, husbandry and  
other noble pursuits which added to the wealth,  
happiness, and comfort of society were looked  
down upon with supreme contempt. Sir Thom-  
as More appreciated most keenly that war was  
one of the most conspicuous survivals of the  
savage in society and that the contempt for en-  
nobling trades and callings owed its source to  
false ideals and base conceptions of the true  
grandeur of nations; hence he tells us that the  
Utopians "detest and abhor war" as "a thing  
very beastly," that "they count nothing so much  
against glory as glory gathered in war," and  
though both men and women are drilled to a  
limited extent in the manual of arms that they  
may defend their fair domain in case of invasion,  
they discourage war, and when possible avoid  
the useless and criminal shedding of human  
blood.

And then, doubtless foreseeing the objections  
which would be advanced to the peace policy of  
the Utopians by superficial persons, who would  
at once exclaim that such a policy would ex-  
pose a government to wrongs committed against  
it without the nation being able to redress its  
wrongs, our author states that when wrongs are  
perpetrated even against any friendly nation,  
the Utopians adopt a more excellent and enlight-  
ened method of punishment, provided the lives of  
the Utopians and their allies have not been sacri-  
ficed. In cases where other nations "by cunning or  
guile defraud" the Utopians, or "when violence  
be done to their bodies, they wreak their anger  
by abstaining from trading or carrying on any  
friendly relations with the offending nation, until  
satisfaction or restitution is made."

If the lives of any Utopians have been sacri-  
ficed, the nation is quick to resent, it for the  
citizenship of this country is regarded as a very  
sacred trust, to be protected at all hazards, even  
by war if that be necessary; but in such cases  
we are told, every effort possible is made to pre-  
vent the wholesale slaughter of life, even the  
lives of their foes, for "they be not only sorry  
but also ashamed to achieve a victory with  
bloodshed, counting it great folly to buy pre-  
cious wares too dear, but they rejoice if they  
vanquish their enemies by craft," and for that  
act they make a general triumph, "and conceiv-  
ing the matter to be manfully handled they set up  
a pillar of stone in the place where they have  
vanquished their enemies in token of victory,  
for they glory and boast that they have played  
the man indeed, because they have overcome as  
no other living creation but man could overcome,  
that is to say by the might of wit, for with bodily  
strength, bears, lions, boars, wolves, dogs  
and other wild beasts do fight, and as the most  
part of them do surpass man in strength and  
fierce courage."

We further learn that it is a settled policy  
with the Utopians to kill as few men as possible  
in the event of war, and to visit their vengeance  
upon those who cause the war rather than upon the  
helpless persons who are so recklessly hurried