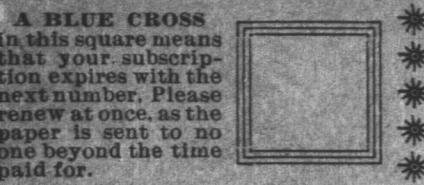


THE PEOPLE'S PILOT.

FOR THE FREE AND UNLIMITED COINAGE OF SILVER AND GOLD AT THE PARITY RATIO OF SIXTEEN TO ONE.



VOL. VI.

MONON ROUTE

LOUISVILLE, NEW ALBANY & CHICAGO R.R.

The direct line to
CHICAGO, INDIANAPOLIS, CIN-
CINNATI, LAFAYETTE,
LOUISVILLE, WEST BADEN
FRENCH LICK SPRINGS
AND
ALL POINTS SOUTH.
FRANK J. REED, G. P. A., Chicago.

Monon Time Table No. 23, Corrected to Feb.
1st 1897.

NORTH BOUND. SOUTH BOUND.
No. 4. 4:30 a. m. No. 5. 10:55 a. m.
No. 10. 7:31 a. m. No. 33. 1:58 p. m.
No. 32. 9:55 a. m. No. 39. 5:55 p. m.
No. 20. 6:15 p. m. No. 3. 11:20 p. m.
No. 26. 7:30 p. m. No. 45. 2:40 p. m.
No. 74. 9:30 p. m.
No. 46. 9:30 p. m.
No. 74 carries passengers between Monon
and Lowell.
No. 32 makes no stops between Rensselaer
and Englewood.
Train No. 5 has a through coach for Indiana
and Cincinnati, via Indianapolis; arrives
at Indianapolis 2:45 p. m.; Cincinnati, 6 p. m.
No. 6 has through coach returning; leaves
Cincinnati 8:30 a. m.; arrives Rensselaer 3:00 p. m.,
daily. Tickets can be purchased at regular
rates via this new route.
W. H. BEAM, Agent.

CHURCHES

FIRST BAPTIST. Preaching every two
days at 10:45 a. m. and 7 p. m.; Sunday
school at 9:30; B. Y. P. U. 6 p. m., Sunday;
prayer meeting 7 p. m.; C. E. Volvita
pastor.

CHRISTIAN. Corner Van Rensselaer and
Susan. Preaching 10:45 and 8:00; Sunday
school 9:30; J. Y. P. S. C. E. 2:30; S. Y. P. S.
C. E. 6:30; Prayer meeting, Thursday, 7:30
Rev. Findley, pastor.
Ladies' Aid Society meets every Wednesday
afternoon, by appointment.

PRESBYTERIAN. Corner Calton and
Angelica. Preaching 10:45 and 7:30; Sunday
school 9:30; Junior Endeavorers, 2:30 p. m.
Y. P. S. C. E. 6:30; Prayer meeting, Thursday,
7:30. Ladies Industrial Society meets
every Wednesday afternoon. The Mission-
ary Society, monthly.

METHODIST E. Preaching at 10:45 and
7: Sunday school 9:30; Epworth League,
Sunday 6; Tuesday 7; Junior League
2:30; alternate Sundays. Prayer meetings
Thursday at 7. Dr. R. D. Utter, pastor.
LADIES AID SOCIETY every Wednesday
afternoon, by appointment.

CHURCH OF GOD. Corner Harrison and
Eliza. Preaching 10:45 and 7:30; Sunday
school 9:30; Prayer meeting, Thursday,
7:30. Rev. F. L. Martin, pastor.
Ladies' Society meets every Wednesday
afternoon, by appointment.

**CHRISTIAN-BARKLEY CHURCH OF
CHRIST.** Preaching every alternate Lord's
Day. Morning, Sunday School 10:00; Preach-
ing 11:00. Evening, Y. P. S. C. E. 7:30;
Preaching, 8:00. Rev. R. S. Morgan, Pastor.

LODGES

MASONIC-PRAIRIE LODGE. No. 126. A.
F. and A. M. meets first and third Mon-
days of each month. C. G. Spitzer, W. M.;
W. J. Ives, Secy.

EVENING STAR CHAPTER. No. 141. O. E.
S. meets first and Third Wednesdays of
each month. Neille Hopkins, W. M.
Maud E. Spitzer, Secy.

CATHOLIC ORDER FORESTERS—
Willard Court, No. 418. Meets every first
and third Sunday of the month at 2 p. m.
E. P. Honan, Secy. Frank Maloy, Chief
Ranger.

ODD FELLOWS. IROQUOIS LODGE
No. 149. I. O. O. F. meets every Thurs-
day, W. E. Overton, N. G. S. C. Irwin, Secy.

RENSSELAER ENCAMPMENT. No. 20. I.
O. O. F. meets second and fourth Fridays
of each month. T. J. Saylor, C. P.; John
Vannatti, Scribe.

RENSSELAER REBECCA DEGREE LODGE
No. 346. meets first and third Fridays of
each month. Mrs. Mattie Bowman, N. G.;
Miss Alice Irwin, Secy.

I. O. O. F. FORESTERS. COURT JAS-
PER. No. 1703. Independent Order of For-
esters, meets second and fourth Mondays
Geo. Goff, O. D. H. C. R.; J. W. Horton,
C. R.

THE WALLACE MACHINE & FOUNDRY CO.,
MANUFACTURERS OF
STRUCTURAL IRON WORK, ENGINES,
Boilers, Shafting, Pulleys,
Hangers and Brass and
Iron Shaftings of every
Description.....

ENGINE AND BOILER REPAIRING
A SPECIALTY.

Second and Mechanic sts

LAFAYETTE, INDIANA.

Notice of Final Settlement of Estate.

In the matter of the estate of Wesley A. Miller, Deceased, Circuit Court, March term 1897.

Notice is hereby given that the undersigned, as Administrator of the estate of Wesley A. Miller, deceased, has presented and filed his account and vouchers in final settlement of said estate, and that the same will be open for examination and objection at the Circuit Court, on the 25th day of March, 1897, at which time all persons interested in said estate are required to appear in said Court, and show cause, if any there be, why said account and vouchers should not be allowed.

And the heirs of said estate, and all others interested therein, are also hereby required, at the time and place aforesaid, to appear and make proof of their heirship or claim to any part of said estate.

ANNA F. LONG, Administrator.

W. H. COOVER, Clerk.

50 Packets of Seeds Free!

THE PEOPLE'S PILOT one year, and Farm-
Field and Fireside one year, and \$1.50
twenty 50 packets of best seeds, all... \$1.50

ORDER OF ARCHERS.

Statement of Premises
Upon which It
Operates.

Why Have all Our Class Organiza-
tions and Political Parties
Failed in Results?—They
Ignore Laws of Nature
and the Distribu-
tive Factors.

Following is taken from a cir-
cular issued by Plato's Archers,
an organization that is making
rapid headway, irrespective of
party, local conditions, or trade
environments. We shall have
more to say of it in the future.
Our readers cannot afford to
miss anything they see in print
regarding it. We can truthfully
repeat in three words, that it
has the key which SOLVES THE
PROBLEM.

REFORMATIONS DEMAND ORGAN-
IZATIONS.

Reformers in all ages have
labored to increase the happiness
of man in this life. Plato,
the immortal philosopher of
Greece, framed an ideal Republic
based upon the fact that each
individual in society is endowed
by nature with some specific virtue,
which adapts him to the
production of some special form
of value, which fits him for some
vocation in life wherein he can
become the most useful to society.

The most perfect state of
civilized society must be that
state wherein every individual
can enjoy perfect liberty without
endangering the peace, prosperity,
or perpetuity of the com-
monwealth. Man is instinctively
industrious as the ant, the beaver
or the bee. The man who
finds that place in life for which
nature has best fitted him, enjoys
more happiness than one
who has been driven by necessity
into an abnormal field. Man is actuated by motives, influenced by environments. Men
do not create motives, they simply
obey them. To adjust ourselves
to our conditions, to harmonize
with our environments is
the effort of our lives. No
greater work can be accom-
plished by any reformation than
to secure the opportunity to
each member of society to find
its proper place.

Secret societies are organized
for the avowed purpose of bet-
tering the condition of the mem-
bers of which each is formed.
Each society is organized for a
specific purpose, and inspired by
a central idea, around which
everything must cluster, and to
which everything must be made
tributary.

"Ye cannot put new wine into
old bottles," is a figurative way
of saying everything in nature
has a specific individuality which
identifies it; which determines
its shape, color, and destiny;
which marks and distinguishes
it from all other creatures or in-
dividualities. This law of in-
dividuality is infinitely essential
to all order; it separates the
atomic particles of matter from
each other, and keeps the
planets whirling in their own or-
bits; confines solar systems to
their respective regions of space,
and prevents the material uni-
verse from becoming a chaos of
confusion.

Nor is this law confined to ma-
terial organisms. It is equally
applicable to religious, political
and social systems. A grain of
corn, a grain of wheat, a mus-
tard, and a peach seed planted
in the same soil, moistened with
the same water, warmed by the
same sunlight, grows seed each
after its own kind—one a stalk
of corn, another a stalk of wheat,
another a mustard plant and an-
other a peach tree.

No method of treatment can
change one into the other, nor
can either be grafted onto the
other. Each has a distinct in-
dividuality which alone deter-
mines its future, and any effort
to unite them will end in their
destruction.

The same is true of religions.
A church founded upon the
idea of justification by faith
alone, can not be expected to
adopt the idea that works are
essential to salvation; nor can a
church whose essential feature
is baptism be expected to take
up and pursue any theory that
would make the essential feature
secondary in importance.

In the light of these existing
facts, let us carefully analyze
the great reform movements
which are engaging the minds of
mankind to day, and, if possible,
deduce a logical conclusion
therefrom.

Henry George and his follow-
ers think the wrong exists in
our method of taxation, and that
a single tax on land values would
correct the evils of which we
complain.

The K. of L. was founded up-
on the idea of uniting the working
men in one grand organization
whose numbers would enable
them to resist the encroachments
of the employers upon the rights
of the employed. In its essential
feature it is organized to
render strikes more potential,
hence its appeals for support are
made especially to the wage worker.
They see no enemy beyond the avaricious
employer, and hence can not be
expected to take up the "single
tax idea."

The Grange is founded on the
theory that the "middle man"
has brought us to our present
condition, and their remedy lies
in cutting off this feature and
bringing the producer and con-
sumer closer together, and can
not be expected to take up the
single tax idea, nor to fight the
battles of the wage worker and
his boss.

The F. M. B. A. have found
that there are too many mer-
chants, and their remedy is to
starve out all the unnecessary
ones by concentrating their pa-
tronage upon the favored few.

The Alliance has conceived
the idea that somehow the rem-
edy lies in legislation, but are
divided upon the question as to
what that legislation should be,
and how to accomplish it. Their
central idea is unity, with no
definite object or recognized
leader.

The temperance reformers see
the enemy of all social order in
the manufacture and sale of in-
toxicating liquors, and can not
be induced to look beyond these
for a possible cause, but insist
that Intemperance is itself the
cause, and have organized their
secret societies to eliminate this
evil with no agreed plan as to
what means are necessary to ac-
complish its removal.

The Financial Reformer sees
the wrong in the money system
of the world, and to introduce
this idea into the minds of the
masses has gone into the ranks
of the other existing organiza-
tions to convince them that their
essential feature is secondary

and that the money question is
the essential one, hence we find

the Greenbacker among the tem-
perance societies struggling to
induce them to lay aside their
views and take up the money
question. And thus you see
every one of these organizations
fighting each other over the "es-
sential feature" of the needed
reformation, with no more pros-
pect of changing the nature of
these organizations than the
florist has of changing the mus-
tard plant to a peach tree. The
soul of the Henry Georgists is
"single tax." Destroy this and
attempt to substitute another
and you kill the movement. At-
tempt to substitute the money
question for the "strike" and
"boycot" of the K. of L. and you
disintegrate the order. Try to
engraft the "money question" onto
either of the existing se-
cret organizations, and the ef-
fort is equally fruitless, and
alike disastrous.

It is true, we have made some
progress in educating some of
the members of each of the ex-
isting secret societies on the ne-
cessity of financial reform, but
none will claim that we have
reached a point in this process
of education where we can rea-
sonably calculate that these or-
ganizations are ready to lay
down their recognized "essen-
tial" measure and take up a sub-
ject that will necessarily make
the object of their special care
secondary.

If the problem of civilization
is ever solved its solution must
be practicable; if practicable, it
can be put into practice. We
must present this fact to the
masses so conclusively that none
can gainsay it. We must organ-
ize a secret society, whose essen-
tial feature is the existing wrong
and whose object is the appli-
cation of the remedy. We must
show how utterly impossible
any reform measure must be
while the production and dis-
tribution of wealth is controlled
by heartless money kings and
soulless syndicates. We must
adopt such methods as will at
once appeal to the strongest mo-
tives that govern human action,
and at the same time plant in
the minds of all, the seed
thought that will grow into a
knowledge of the truth.

The essential germ that indi-
vidualizes a secret society must
be set out in the ritual. No
thought embodied in any declar-
ation of principles, not in har-
mony with the essential prin-
ciple of the order, can be made
to take root and grow.

Relying on these fundamental
truths, the ritual of Archery has
been carefully prepared, and
the truth set forth in a beauti-
ful and impressive ceremony,
presenting in a strong light the
cause of the present prevailing
distress under which we are
struggling. This ceremony once
seen leaves upon the mind an in-
delible impression, and prepares
the mind for the reformation
without which all other reforma-
tions are impossible.

By no means do we deprecate
the work of labor organizations.
Each has its work to accomplish;
each its special mission to fill.

Some are organized for mu-
tual aid and self protection;
others for education along the
line of needed reforms. It
is not the aim of this order to
oppose or interfere with any of
them, but by presenting the ne-
cessity for the reformation that
we advocate, to enlarge their
field of usefulness by making
the reforms they advocate pos-
sible and their influence more
potential.

If you ask us what we have,
we answer, "come and see," and
if you think we have the truth
and are of use to you, take hold;
if not, no harm can come to you
or us.

DUNCAN BILL PASSED.

House Rounds out the
Record by Passing
this Measure.

Received and Approved by the
Governor — Baker and the
Rest of the Lobby
Made Conspicuous.

Tuesdays Journal.

The House yesterday morning
rounded up the excellent record
of the Legislature by passing
the Duncan bill providing for
the auditing of township war-
rants by a board of three.

Though the bill was passed yes-
terday the Governor received it,
examined it and approved it by
signing it last evening. An ef-
fort had been made to suspend
the rules and pass this bill on
Saturday and the leaders on both
sides of the House were anxious

MR. CHIZUM IS WAYLAID

While Returning from
Kentland to Moroc-
co is Set Upon.

Supposed Result of Prosecutions
in Liquor Cases, where Vi-
olators were Pushed and
Not Dismissed, to
Their Surprise.

According to reports, Prose-
cuting Attorney Chizum had an
experience late Monday night
while returning from Kentland.

Now Mr. Chizum is a native of
Morocco, and at the Kentland
court were numerous parties under
charge of selling liquor other
than in strict accordance with
the law, receiving in return the
customary fines.

It seems the fact of being fel-
low townsmen, and having heard
that infractions of like purport
had been lightly dealt with in
towns like Rensselaer, they felt
apparently justified in expecting
at least equal treatment from
the prosecutor. Hence Mr. C.
thinks he has a plain case agin'
certain parties on charge of
murderous or some other sort of
assault. Our evening contem-
porary reports the incident after