

THE PEOPLE'S PILOT.

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

VOL. VI.

RENSSELAER IND., THURSDAY, MARCH 18, 1897.

NUMBER 39.

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. 28, Corrected to Feb.
1st, 1897.

NORTH BOUND.	SOUTH BOUND.
No. 4. 4:30 a. m.	No. 5. 10:55 a. m.
No. 40. 7:31 a. m.	No. 35. 1:38 p. m.
No. 32. 8:30 a. m.	No. 3. 11:20 p. m.
No. 20. 8:30 a. m.	No. 3. 11:20 p. m.
No. 20. 6:19 p. m.	No. 45. 2:40 p. m.
No. 74. 7:40 a. m.	No. 46. 9:30 a. m.

No. 74 carries passengers between Monon and Louisville.
No. 30 makes no stops between Rensselaer and Englewood.
No. 32 makes no stops between Rensselaer and Hammond.
Train No. 5 runs through coach for Indianapolis via Cincinnati, via Rockdale; arrives Indianapolis 2:45 p. m.; Cincinnati, 6 p. m.; No. 6 has through coach returning; leaves Cincinnati 8:30 a. m.; leaves Indianapolis 11:50 a. m.; arrives Rensselaer 3:30 p. m. daily. Tickets can be purchased at regular rates via this new route.

W. H. BEAM, Agent.

CHURCHES

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

CHRISTIAN. Corner Van Rensselaer and Angelica. Preaching 10:45 and 7:30 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. Finley pastor.

Ladies Aid Society meets every Wednesday afternoon, by appointment.

PRESBYTERIAN. Corner Cullen and Eliza. 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 Missionary Society, monthly.

METHODIST E. Preaching at 10:45 and 7:30 Sunday school 9:30; Epworth League, Sunday 6: Tuesday 7: Junior League 2:30 alternate Sundays. Prayer meeting Thursday at 7. Dr. K. 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. Austin, pastor.

Ladies Society meets every Wednesday afternoon, by appointment.

CHRISTIAN-BARKLEY CHURCH OF CHRIST. Preaching every alternate Lord's Day. Morning, Sunday School 10:30; Preaching 11:00 a. m. Evening, Y. P. S. C. E. 6:30; Preaching 8:00. Rev. R. S. Morgan, Pastor.

CATHOLIC CHURCH. St. Augustine's. Services 10 a. m. Sunday School 3 p. m. Rev. Father Dickman.

LODGES

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

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

CATHOLIC ORDER FORESTERS. Willard Court, No. 418, meets every first and third Sunday of the month 2 p. m. J. M. Healey, Secy. Frank Maloy, Chief Ranger.

ODD FELLOWS-IROQUOIS LODGE. No. 10. O. O. F. meets every first and third Friday of each month. W. E. Overton, N. G. S. C. Irwin, Secy.

RENSSELAER ENCAMPMENT. No. 201. I. O. O. F. meets second and fourth Fridays of each month. T. J. Sayler, C. P.; John Vannatti, Scribe.

RENSSELAER REBECCA DEGREE LODGE. No. 246, meets first and third Fridays of each month. Mrs. Mattie Bowman, N. G.; Miss Alice Irwin, Secy.

I. O. O. F. FORESTERS. COURT JASPER, No. 1763. Independent Order of Foresters, meets second and fourth Mondays Geo. Gott, C. 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 master of the estate, in the Jasper Circuit Court, Wesley A. Miller, Deceased, March term 1897.

Notice is hereby given that the undersigned, as Administrator of the estate of Wesley A. Miller, deceased, is presented and will receive all persons interested in the settlement of said estate, and that the same will come up for the examination and action of said 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, what account and vouchers should be approved.

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

ABRAHAM F. LONG, Administrator.

W. H. COOPER, Clerk.

The Archer Clearance House

Conversation Between an Archer Purchasing Agent and a Lumber Dealer

Which has the Merit Not only of Being an Actual Occurrence, But also Raises the Innumerable Queries Which Occur to Everyone When First Looking into the Subject and Supplies Answers.

The following conversation had between the business agent of the Indianapolis Temple of Archers and a lumber dealer in Johnson county, is given in full detail just as it passed between them. It is but illustrative of a thousand others of like import, raising the very questions which naturally come to the mind of every man doing business under, and who is wedded to the present system of exchange on a cash basis. It is lengthy and exhaustive, but not tiresome or exhausting on the reader. It is submitted to tell its own story, and criticisms should be withheld until the reader has taken in the entire scope of the subject in hand.

Agent—I am required to negotiate for a car of lumber, and as the organization I represent has only skill and labor, and the products of labor, I wish to know if you cannot arrange to exchange lumber for things you need for domestic use.

Dealer—My lumber costs me the cash, and hence I cannot exchange it for anything except gold or silver, or money based on them.

—Are you obliged to sell all your lumber for money with which to pay for it? Is there no profit in your business?

—Of course the lumber does not cost me all I get for it. If so, I would be obliged to quit the business. You know I must live off of the profit I make.

—Of what does your living consist?

—I must purchase food, clothing, shelter and tools to work with.

—Then why not buy those things with lumber at once?

—Whom would I find that would take lumber for the things I need? The butcher could not take it for meat; the grocer could not take it for sugar and coffee; the dry goods merchant could not take it for cloth and calico. What could these men do with lumber?

—The organization has use for the lumber if you can find use for the things you speak of. We have all these things for sale, and will sell them to you for lumber.

—But what will the organization do with the lumber?

—Do you always ask that question of every man you sell a car of lumber to?

—No, of course not. All I want is my pay for it.

—Why then, ask me such a question?

—I beg your pardon, but what am I to do with all these groceries, clothing and things you propose to give me in exchange for this lumber?

—That question you must answer for yourself. I presume you have use for them or you would not consent to buy them.

—But how are you to pay for them? These men cannot take lumber from you, any more than they can from me.

—If they deliver the goods to you upon the society's order, would it make any material difference to you how they got their pay for them?

—This whole thing puzzles me and I can't understand how you are going to manage it.

—In other words you don't understand my business. May I ask if you understand the shoemaker's business, or the butcher business, or the tailor trade? This is my method. I give you these checks, which serve as orders on the business men of your town.

D—What advantage will that be to me?

—It will enable you to pay for labor in producing lumber, in trade.

—But lumber is as good as gold. Why not sell my lumber for money and pay my hands the cash. I find no difficulty in selling all the lumber I can get for cash.

—If you can sell for cash all the lumber you can get, and get for cash all the lumber you can sell, what hinders you from doing all the business you desire?

D—I lack the money to buy with.

—Why don't you sell lumber and get more money?

—The lumber business is a little dull now. Money is scarce these hard times.

—What makes hard times?

—Over production. I have more lumber on hand now than I can find a market for. The same is true of other industries, hence men are not working as many hands as common. This leaves a great many men unemployed who are forced to economize, or go into debt.

—Let me fully understand you. You say first, "Lumber is as good as gold" and that you can sell all your lumber for cash. Second, you need more money to buy lumber with. Third, you have more lumber on hand than you can sell, these hard times. Suppose you sell me a car of lumber for domestic supplies.

—I must have money to pay my debts with.

—Why not use the money you have to spend for domestic supplies, for paying your debts, and buy your supplies with lumber.

—I don't do business that way. I pay cash for my lumber and I sell for cash. That's the business method. Besides, I have a partner who would not consent to that kind of a business.

—I did not know you had a partner. I never see him around the lumber yard.

—No, he leaves all the buying, inspecting, measuring and selling to me. I make out the bills and he pays them. He furnishes all the money and gives me half we make. I look upon this as a remarkably good thing for me, for last year we cleared ten thousand dollars.

—I mean to say, you buy all the lumber, measure and stack it, inspect and sell it; do all the work, furnish all the skill, and give him half you make for the use of his money. Is not that the proper way to state it?

—Yes; but you see I could do nothing without his money, and I had better give him half I make than do nothing.

—Would you be willing to give him half you make, and do all the work as you do now if you could carry on the business without his money?

—Of course not! that would be silly.

—But you say your partner would not consent to your doing business on the plan proposed, why need you ask his consent?

—Because he has a half interest in the business, and I am not free to act independently.

—Why do you infer that your partner would not consent, does he not need food, clothing, shelter, and implements as well as you?

—Of course! but I am sure he never would consent to that method of doing business for a single day.

—For one single day? Let me see, you say you cleared \$5,000 for him last year? That is, your labor and skill earned for him each day last year \$16. A valuable servant you have proven, indeed. Every day out of his service means \$16.00 out of his pocket. The average slave in ante bellum times never earned his master more than \$1 per day, and yet the slave would have been very foolish to ask the advice of his master as to what road he should take to get to Canada, where he would be free.

—Your services are 16 times as valuable as the servant of the southern planter was to him, hence your "partner" whom you are not free to act independently of, would lose as much by your freedom and independence of him, as the planter would lose if 16 of his best slaves would run off to Canada.

(Continued on 3d page.)

Farmer's Exchange Organized.

The Products of the Farm to be Handled by an Agent.

Kokomo, Ind., March 18.—The Howard county farmers formed an organization today that is already attracting attention. It is known as the "Farmers' Exchange," and is in the nature of a trust or combine. The organization contemplates an entirely new method of disposing of the products of the farm. The constitution provides for the appointment of a county agent, whose duty it shall be to buy and sell for all the members of the combine. The agent will have two large entry books, one of which will contain a list of the articles placed in his hands for sale; the other a record of the commodities the members desire to purchase. Wherever possible an exchange of products will be made, thus avoiding the unnecessary and expensive method of buying and selling and shipping out and in. The agent is allowed a fee of 10 cents for each entry and an additional small commission, at the option of the seller. He is required to inform himself on freight rates to all points, receive daily quotations from all available markets; in short, thoroughly equip himself for an economical and business-like handling of the goods placed in his keeping. He will open an office in this city, and a heavy bond is required for faithful performance of duty. The most prominent farmers in the county are at the head of the movement, and farmers alone are eligible to membership.

Where Theory and Practice Join.

EDITOR PILOT:—I received a copy of your paper, THE PEOPLE'S PILOT.

The editorial, "Factional Populism," is all right. I hasten to endorse it. It is too early to commence fighting over policies.

I firmly believe that a majority of us will do (when the time comes to act) just what is best for us to do. We will be guided by national conditions at the time.

D—Yes; but you see I could do nothing without his money, and I had better give him half I make than do nothing.

—Would you be willing to give him half you make, and do all the work as you do now if you could carry on the business without his money?

—Of course not! that would be silly.

—But you say your partner would not consent to your doing business on the plan proposed, why need you ask his consent?

—Because he has a half interest in the business, and I am not free to act independently.

—Why do you infer that your partner would not consent, does he not need food, clothing, shelter, and implements as well as you?

—Of course! but I am sure he never would consent to that method of doing business for a single day.

—For one single day? Let me see, you say you cleared \$5,000 for him last year? That is, your labor and skill earned for him each day last year \$16. A valuable servant you have proven, indeed. Every day out of his service means \$16.00 out of his pocket. The average slave in ante bellum times never earned his master more than \$1 per day, and yet the slave would have been very foolish to ask the advice of his master as to what road he should take to get to Canada, where