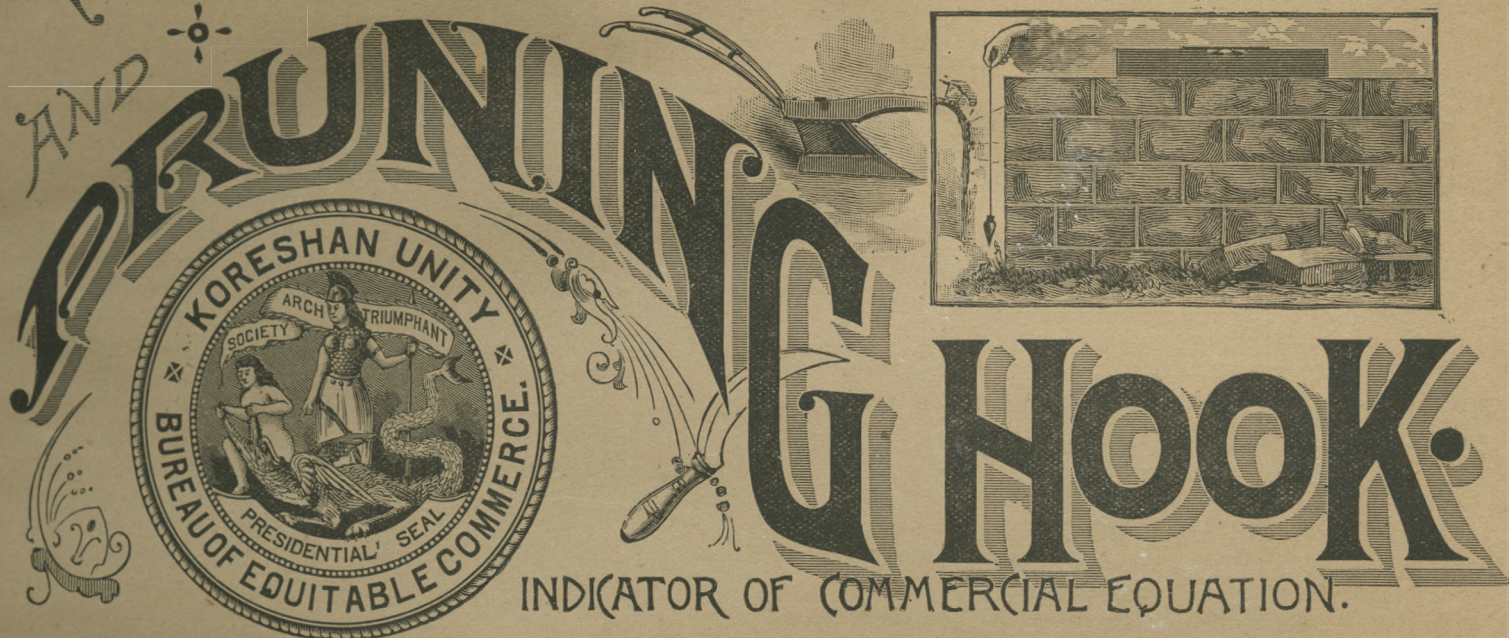


# THE PLOWSHARE



Vol. 1. No. 3.

San Francisco, Cal., June, 6. 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.  
1891.

ISSUED EVERY SATURDAY BY  
THE BUREAU OF EQUITABLE COMMERCE.  
2257 Market Street, - San Francisco, Cal.

KORESH, - - - - - Founder and Director.  
C. J. MACLAUGHLIN, - - - - - Editor.

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Station G. 220 Noe Street, Cal.  
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One Year in advance, - - - - - 50 cts.  
One Copy, - - - - - 5 "  
Sample Copy on Application.

THE English public is very much disturbed over the fact that the Prince of Wales was master of ceremonies in a game of baccarat, at which one Sir William Gordon-Cumming was caught cheating. Now why should this circumstance ruffle the tranquility of the Britains? Surely Albert Edward has as much right to assume the responsibilities of such an office and even to gamble himself, if he so chooses, as any other fellow in the Kingdom, and the fact that he is living off of the English people at a cost of many thousand pounds a year and running heavily in debt beside, shouldn't alter the aspect of the case a particle. If our English cousins desire to maintain a horde of idlers in royal splendor, why not allow them to play baccarat, eat rat, or do anything else that will lend pleasure to their useless existence.

We print in another column extracts from a speech by General Ordway with comments by a correspondent who, in an accompanying letter does not hit wide of the mark when he says: "I believe in my soul that General Ordway's speech is but the echo of a band of conspirators who are aiming to overthrow whatever remains of the liberty we now possess as a people, and to establish under some of the semblances of republican government, an oligarchy, in which papacy is to be a ruling factor."

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## KILL THE DRAGON.

In another column we have borrowed a statement of an appalling state of affairs as it pertains to thousands of people out of employment or who live in poverty, though as producers entitled to a proportionate share in the wealth they have assisted in creating.

There prevails a common fallacy, or if not a fallacy, a subterfuge of the rich or well to do, that in this country of liberty and plenty there is no excuse for poverty. One of the greatest causes of poverty throughout our land is the habitual use of intoxicating drinks and tobacco. The production, manufacture and sale of these causes of poverty and crime, called industries, are encouraged and fostered by the government, and sustained by the church. Human nature is too weak to resist temptation, and if the crime of placing temptation before the people is indulged as a legitimate pursuit supported by the church and state, the church and state ought to be made in some way responsible for the poverty induced, and be compelled to provide for the poverty stricken.

It is not true that all people who are poor are made so by lack of willingness to labor. All are not equally skilled, and unskilled labor is measurably unremunerative, and there is not the demand for unskilled as for skilled, and as long as a system so corrupt as the competitive, is allowed to exist, so long will the avaricious under its impetus devise schemes criminal in the sight of God if not in the eyes of men who legalize crime. The responsibility of the poverty and crime under which we suffer lies at the door of the very liberty of this people.

There is a remedy, and that remedy lies in the application of commercial equation. This involves the issue of a medium of exchange by the people through a Bureau empowered to protect the interests of all *patrons* who may become sharers in the capital stock through such protection. The question of the issue of money independently of Congress, is one, it appears, which puzzles the minds of those who have so long depended upon such authority. We are continually asked the question, how can it be done? Not without a sentiment strong enough to sustain us in the purpose and prosecution of the work.

The Koresshan Unity intends by a system of education in its school of *National* economy (we employ this term in lieu of political economy) to discipline the people in the actual and practical work of organizing a national "party" called Patrons of Equitable Commerce. The system of education will consist in the practical work of forming assembly and congressional districts or that which corresponds to these, but under other names. In the progress of the work industrial systems will be inaugurated that, in the very

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We shall place lecturers in the field with a practical knowledge of our national ideas, and prosecute the work of revolution till we shall have freed ourselves from the tyranny of the oligarchy, the old dragon that now enthralls us and will so continue till the entrance to his rapacious maw receives its final mutilation at the hand of the child brought forth by the Goddess of wisdom.—K.

### ARBITRATION AND LITIGATION.

#### Government Falling to Pieces of Its Own Rottenness.

By O. F. L'AMOREAUX, PH. D.

A writer in the *Edinburgh Review* says, that commercial litigation has largely diminished in England, notwithstanding the very large increase of commercial transactions. "Moreover, it is notorious that commercial men are continuously engaged in arbitrations, which means that they prefer a domestic forum to that which the state places at their disposal." The great and constantly growing abuses and oppressions of the courts are rapidly rendering them useless as means of obtaining justice between man and man. Where the desire is simply to secure the ends of justice, in consequence of the endless delays and mis-carriages because of technical points sprung by cunning lawyers, and the great cost of court proceedings, and attorney's fees, and the great expense of witnesses that must often be brought from long distances and kept, perhaps repeatedly, for weeks at a time, there is not sufficient encouragement to induce prudent people to enter upon a course of law, unless the sum at stake is large and the evidence clear. Even then the ignorance and venality of jurors, the short-sightedness or corruption of the court, the power of the opposing attorney to make white appear black and black white, render a lawsuit more perilous to a man's good name and money interests than a sea voyage is to his life. The expensiveness of courts renders justice a commodity beyond the reach of the great mass of citizens who constitute the poorer classes and who are in the greatest need of it. Arbitration, to these, furnishes the only hope of anything like justice, and, as resort to this is voluntary on the part of both parties, where the other party refuses to submit to it, which he usually does, there is absolutely no alternative but to submit to wrong and robbery.

Were those monstrosities in legislation, (private corporations for gain, which now furnish much of the material for the action of courts and most of the great fees for lawyers), destroyed, there would be small need of courts and lawyers, and the world, so far as appears, would be vastly better off than now if both went by the board. Such, comes very near being the conclusion of judges themselves as expressed during the recent investigation of a legislative committee in the case of Chicago judges. A distinguished lawyer recently said to me that he sometimes thought it would be an advantage to the people if our courts were abolished. In more than nine cases out of ten the chances of justice would be greatly improved over the present methods if the simple facts were submitted to three intelligent disinterested arbitrators. A vast amount of valuable time, money and patience would thereby be saved.

We have now in the matter of the administration of the laws as in everything else, the work accomplished not by the commonwealth or the people for the people, but by a guild or separate and highly selfish and powerful class, the lawyers, primarily and principally for the benefit of that class.

The justice of heathen Roman law would not permit such a class to ply their calling for gain. What is true of the administration of our laws is equally true of every other means of obtaining a sustenance.

A powerful, organized banditti entrenched in unjust legislation stands at the entrance of every avenue to the means of defense and production, and as a condition pre-requisite to allowing any man

to earn an honest living or securing protection to life or property, demands a heavy fee or the payment of an extortionate tax. You cannot even buy or sell unless you have the mark of this beast upon you. Such combinations now control not only all means of production, except, in part, those of the farmer, which they depress and rob by means of unjust monetary and transportation legislation, but their hitherto securest, because least understood, means of robbery has been their control and manipulation of money—the instrument of exchanges. In this as in the other cases, a guild, or class, and that, the class whose numbers have always been the great oppressors of mankind, the money-changers, whom the great Communist eighteen hundred years ago drove out of the temple of God which they had made a den of thieves, have seized the prerogatives of government and managed the issue of money, not in the interests of the people, as the good of the commonwealth and our constitution required, but in the interests of their own robber clan.

The correction of this greatest, foulest, most destructive wrong will require the destruction of money itself, the great instrument of oppression and injustice, the love of which is the "root of all evil." This cannot be accomplished by law, but in a manner similar to arbitration, by the mutual agreement of the masses of the people agreeing to trade with each other, not in the manner provided by government, but in some simple way of their own devising.

#### Industry and Economy Must Ultimately Constitute the Basis of Individual and National Existence.

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The regulation of commerce and industry, to insure a proper administration of economy must and will become national, and that which now is denominated politics and conducted by rogues and demagogues, will be relegated to the people, the masses of which will have become cultured into an adequate knowledge of their rights, and have learned the process of national administration.—K.

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John A. Cockerell, managing editor of the New York *World*, who receives a salary of \$20,000 a year, (which fact most everybody knows), has resigned his position because the stockholders of the paper have attempted to restrict its hitherto liberal policy.

While not a model paper the *World* has been more outspoken in its manner of handling social evils than any other daily sheet published in New York, and this has been the secret of its great success. With a daily circulation double that of the *Herald* and three times that of the London *Times*, obtained in a phenomenally short time, it ought to serve as a lesson to the newspaper fraternity as to the value and necessity of an untrammelled policy in the conduct of journalism. The masses, in this age of social upheavals, demand fearless and truthful utterances from the daily press, and that paper which more nearly voices the public mind is the one which will secure the most hearty support. Every daily paper in New York City, and for that matter, in every other city, is under the heel of monopoly, but the *World* had not quite reached that point, hence its independent policy, but now it appears that that hydra headed monster, which holds the Government in its grasp, has at last overtaken the daily which Mr. Pulitzer dragged out of the mire of bankruptcy, and is circumscribing its course, before conjoining it to the company of puppets which disgraces the walks of journalism. Yes the *World*, like every other daily sheet, must succumb to the mandates of greedy, unscrupulous and insatiate monopoly. Thus public sentiment is choked off and the money power fancies it has climbed one more round on the ladder of hellish sovereignty.

The daily press, under such dictation, sedulously conceals news reports which are detrimental to the interests of controlling capitalistic combinations. The bugle blasts which are being sounded along the line of the laboring masses, the spasmodic convulsions of growing discontent, the repeated occurrence of mob violence, and of governmental interference by military force, the growing power of labor organizations, as evinced by their annual public demonstrations on the 1st of May, the eloquent and impassioned appeals of orators quickening the lethargic movement of the oppressed to an annihilation of existing wrongs and overthrow of monied tyrants, the unerring indications of disintegration in our civic and religious institutions; all these mighty portends of the coming triumph of right are, as far as possible, studiously concealed, and the fool-born oligarchy which dictates legislative enactments, fancying that immediate calamity is suspended, lulls itself to sleep amid the illusory perfumes of self-indulgence.

The Associated Press, the United Press Association and other concerns created for the dissemination of news, upon which the public must depend for its intelligence of recurring events, are owned by monopolistic combines and manipulated to enhance their several interests. The sunlight of truth cannot pierce this devilish mist of falsehood and therefore nothing but the monsoon of revolution can clear away the blackness of night which hovers about and baffles the honest effort of an outraged people. The telegraphic service which rightfully belongs to the Commonwealth is prostituted to the wishes of infamous thieves.

There is not a single daily paper in the United States which dares to tell the truth. Not one of them has ever given the people a clear and correct elucidation of the present monetary system. They purposely mystify this subject so that the masses shall remain in ignorance. They cannot give a justifiable reason for the use of gold as the standard of money values. Their explanations upon this subject are thinner than isinglass. Equally transparent is their attempted vindication of the National Banking system, which is one of the most infamous outrages ever perpetrated upon public confidence. Any question which immediately effects the interests of the people they carefully veil, and always will so long as the present social system is in vogue. Newspapers are nothing but commercial enterprises and with them every issue must become subservient to the one great, absorbing aim; namely, the acquisition of wealth. Their advocacy of true social reform is as spurious as the protestations of the harlot regarding her virginity; of the two, however, the latter is the more susceptible to redemption, for the daily press is simply the catspaw of a debauched aristocracy.

Now the people desire and will finally obtain a daily paper that will tell the whole truth unflinchingly, a paper that will uncompromisingly oppose every form of social wrong, and in the face of all opposition, will ever and anon advocate a policy deep enough and broad enough to take in the whole human family. THE PLOW-SHARE AND PRUNING HOOK, established for the promulgation of an equitable system of commerce, advancing side by side of this magnificent plan for the adjustment of the financial problem which Congress has demonstrated itself incompetent to handle, enlisting public sentiment and confidence and aggregating to itself a strong and substantial constituency, will finally be converted into just such a daily paper as is the crying need of the hour.

## The Jesuitical Power in Politics.

Extract from a Letter Received.

It was my fortune to have spent some eighteen years of my public life in Washington, which ended about five years ago. This gave me good opportunity to observe and reflect much upon the state of the country as reflected in what I there saw of men and things in public and private life. I shall not attempt to enter into the particulars which established in my mind the conclusion that the capital of this nation is the most patent centre of Jesuitical influence in the United States. Gen. Ordway's lecture herewith enclosed is only one of the many signs I have observed in time past which tend to confirm me in this impression. I will only relate one incident in my Washington experience which, because it made a deep impression on my mind at the time as having important significance in connection with events transpiring at that time, I have treasured and often thought of since.

As I recall the circumstance now, I remember that the public mind at the capital, as elsewhere, had been much stirred up and concerned over the possible turn the riot in Martinsburg, West-Virginia, in 1877 might take. I was employed in the Treasury Department at the time; and there was serious talk in government circles of arming the employees for the defense of the public buildings.

While this cloud was passing over, I was one evening walking under the shadow of the Post Office Department, near the Department of the Interior, when I was politely accosted by a gentleman in a black suit, and immediately joined in conversation with him. He seemed deeply interested in the subject of the Martinsburg occurrences, and began to question me very earnestly as to what I thought of the matter. I talked with him freely, and the conversation gradually took a wider range; as to the possibility of similar and even greater uprisings of the kind in the future; the causes and final outcome of these things. The conversation did not close till he had drawn from me an expression like this; that the troubles would increase more and more until the laboring classes, smarting under the wrongs and injustice of their moneyed lords, the capitalists, would find their oppressions no longer bearable, and that the end thereof would be Anarchy. I had little or no hope that the differences existing could be settled peaceably; for I felt that "without the shedding of blood there could be no remission of sins." The stranger appeared to be a man of more than ordinary ability and education. He was in substantial agreement with me. We soon parted, and I never saw him again. As he turned to go away, I looked at him more closely, and the impression came full upon me,—*he is a Jesuit, and is only feeling around to get pointers.*

I have some other more recent facts in this line to communicate, but must delay to another time. \*\*\*

## WAR CLOUDS.

Chili is convulsed by an internal revolt; Russia is liable, at any moment, to commence hostilities with Turkey; Germany is internally unsettled through Socialistic agitation and in its international relations is growing restless; France now, as ever, is liable to be seized with the spasm of war; England is fearful over the possibilities of a general European outbreak in which she must be the principal actor; Italy will watch for revenge on the United States for her disposition of the Mafia issue, and this Democracy is creaking and lurching like a disabled craft on a tempestuous sea. But these things must be, for Christ foretold how in the last days, "nation would rise against nation and kingdom against kingdom."

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John A. Cockerell, managing editor of the New York *World*, who receives a salary of \$20,000 a year, (which fact most everybody knows), has resigned his position because the stockholders of the paper have attempted to restrict its hitherto liberal policy.

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The daily press, under such dictation, sedulously conceals news reports which are detrimental to the interests of controlling capitalistic combinations. The bugle blasts which are being sounded along the line of the laboring masses, the spasmodic convulsions of growing discontent, the repeated occurrence of mob violence, and of governmental interference by military force, the growing power of labor organizations, as evinced by their annual public demonstrations on the 1st of May, the eloquent and impassioned appeals of orators quickening the lethargic movement of the oppressed to an annihilation of existing wrongs and overthrow of monied tyrants, the unerring indications of disintegration in our civic and religious institutions; all these mighty portends of the coming triumph of right are, as far as possible, studiously concealed, and the fool-born oligarchy which dictates legislative enactments, fancying that immediate calamity is suspended, lulls itself to sleep amid the illusory perfumes of self-indulgence.

The Associated Press, the United Press Association and other concerns created for the dissemination of news, upon which the public must depend for its intelligence of recurring events, are owned by monopolistic combines and manipulated to enhance their several interests. The sunlight of truth cannot pierce this devilish mist of falsehood and therefore nothing but the monsoon of revolution can clear away the blackness of night which hovers about and baffles the honest effort of an outraged people. The telegraphic service which rightfully belongs to the Commonwealth is prostituted to the wishes of infamous thieves.

There is not a single daily paper in the United States which dares to tell the truth. Not one of them has ever given the people a clear and correct elucidation of the present monetary system. They purposely mystify this subject so that the masses shall remain in ignorance. They cannot give a justifiable reason for the use of gold as the standard of money values. Their explanations upon this subject are thinner than isinglass. Equally transparent is their attempted vindication of the National Banking system, which is one of the most infamous outrages ever perpetrated upon public confidence. Any question which immediately effects the interests of the people they carefully veil, and always will so long as the present social system is in vogue. Newspapers are nothing but commercial enterprises and with them every issue must become subservient to the one great, absorbing aim; namely, the acquisition of wealth. Their advocacy of true social reform is as spurious as the protestations of the harlot regarding her virginity; of the two, however, the latter is the more susceptible to redemption, for the daily press is simply the catspaw of a debauched aristocracy.

Now the people desire and will finally obtain a daily paper that will tell the whole truth unflinchingly, a paper that will uncompromisingly oppose every form of social wrong, and in the face of all opposition, will ever and anon advocate a policy deep enough and broad enough to take in the whole human family. THE PLOW-SHARE AND PRUNING HOOK, established for the promulgation of an equitable system of commerce, advancing side by side of this magnificent plan for the adjustment of the financial problem which Congress has demonstrated itself incompetent to handle, enlisting public sentiment and confidence and aggregating to itself a strong and substantial constituency, will finally be converted into just such a daily paper as is the crying need of the hour.

## The Jesuitical Power in Politics.

Extract from a Letter Received.

It was my fortune to have spent some eighteen years of my public life in Washington, which ended about five years ago. This gave me good opportunity to observe and reflect much upon the state of the country as reflected in what I there saw of men and things in public and private life. I shall not attempt to enter into the particulars which established in my mind the conclusion that the capital of this nation is the most patent centre of Jesuitical influence in the United States. Gen. Ordway's lecture herewith enclosed is only one of the many signs I have observed in time past which tend to confirm me in this impression. I will only relate one incident in my Washington experience which, because it made a deep impression on my mind at the time as having important significance in connection with events transpiring at that time, I have treasured and often thought of since.

As I recall the circumstance now, I remember that the public mind at the capital, as elsewhere, had been much stirred up and concerned over the possible turn the riot in Martinsburg, West-Virginia, in 1877 might take. I was employed in the Treasury Department at the time; and there was serious talk in government circles of arming the employees for the defense of the public buildings.

While this cloud was passing over, I was one evening walking under the shadow of the Post Office Department, near the Department of the Interior, when I was politely accosted by a gentleman in a black suit, and immediately joined in conversation with him. He seemed deeply interested in the subject of the Martinsburg occurrences, and began to question me very earnestly as to what I thought of the matter. I talked with him freely, and the conversation gradually took a wider range; as to the possibility of similar and even greater uprisings of the kind in the future; the causes and final outcome of these things. The conversation did not close till he had drawn from me an expression like this; that the troubles would increase more and more until the laboring classes, smarting under the wrongs and injustice of their moneyed lords, the capitalists, would find their oppressions no longer bearable, and that the end thereof would be Anarchy. I had little or no hope that the differences existing could be settled peaceably; for I felt that "without the shedding of blood there could be no remission of sins." The stranger appeared to be a man of more than ordinary ability and education. He was in substantial agreement with me. We soon parted, and I never saw him again. As he turned to go away, I looked at him more closely, and the impression came full upon me,—he is a Jesuit, and is only feeling around to get pointers.

I have some other more recent facts in this line to communicate, but must delay to another time. \*\*\*

## WAR CLOUDS.

Chili is convulsed by an internal revolt; Russia is liable, at any moment, to commence hostilities with Turkey; Germany is internally unsettled through Socialistic agitation and in its international relations is growing restless; France now, as ever, is liable to be seized with the spasm of war; England is fearful over the possibilities of a general European outbreak in which she must be the principal actor; Italy will watch for revenge on the United States for her disposition of the Mafia issue, and this Democracy is creaking and lurching like a disabled craft on a tempestuous sea. But these things must be, for Christ foretold how in the last days, "nation would rise against nation and kingdom against kingdom."

## AFTER REVOLUTION WHAT?

Admitting that the present social conditions will soon culminate in a revolution that will embrace both this country and Europe, a statement which no reflective, practical mind can question, the next query is: What will be the outcome of revolution? Here social reformers are nonplussed. You ask them this question and they reply: "Well, when the social war is over we will see." They probably will see if they are not caught in the vortex of the storm, as many of them in their zeal for retribution will be.

Viewing humanity as it is this question confounds philosophers. When disease takes hold of a person as a result of violation of law, does that disease enrich or impoverish the system? Close investigators are bold enough to hint that medical science, so-called, has very little to do with the convalescence of a sick person, but often much to do with his succumbing to disease. They claim that there is a hidden force, destiny perhaps, which determines the number of our days, and that men would often recover more quickly from disease without the interference of doctors. No scientist has yet been able to explain, from a material standpoint, the secret of the curative properties of homeopathic medicines. Like allopathic nostrums, they frequently contain none, but that which they sometimes do contain lies in the *spiritual potency* of the medicine.

Shakespeare says: "There is a divinity which shapes our ends rough hew them though we will." Whether men believe it or not, there is an invisible power which determines the trend of human thought and action. When humanity sinks into the quagmire of social war and every civilized nation is convulsed by the horrors of blood and carnage, when the whole social fabric is dismembered and barbarism seems imminent, we ask thinking men what *natural* power; what potency exists in a fallen selfish race any more than in a diseased body, to save it from extinguishment? No man, reasoning upon a material basis, can demonstrate that there is any. Look this matter squarely in the face! Let us have no begging of the question! The coming social strife will not be confined to one nation or continent but will be cosmopolitical in its scope. Labor, all over the universe, is united against capital, and both are unmistakably preparing for the great conflict of the age. As universal as the calamity of death, thrusting aside racial barriers, the social problem has become the common issue of oppressed humanity, and when the tide of indignation has risen it will reach its flood at all points almost simultaneously, effecting the dissolution of the selfish and corrupt bodies politic.

No man, notwithstanding his expressed views, can believe that the human race is going to sink into barbarism although he is unable to indicate any natural force in mankind which, at the present juncture, can save it from such a fate. Such an idea is as revolting to the human mind as that of the termination of consciousness with death. There never lived a person, who, despite the most pronounced atheistic views, has not spanned the chasm of death's mysteries with the bridge of hope. As Hamlet in his soliloquy says:

"To die;—to sleep;—To sleep, perchance to dream;—ay, there's the rub;  
For in that sleep of death what dreams may come,  
When we have shuffled off this mortal coil,  
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Perpetuity is a universal law. Modern science, despite its vagaries, clearly proves that this earth has existed for, at least, one hundred thousand years; it must ever continue to exist. The plant droops as the year nears its close, just as humanity now droops with the close of a zodiacal year. But because that plant droops must it necessarily die? No. In the spring the vitalizing energy of the eternal sun will restore it to its pristine purity. Humanity will not die amid the fury of social chaos; it will rather enter upon a new career, just as the spirit after leaving the body is wafted to another realm. Its new career, however, will not be directed by selfish human momentum, for that power, having spent its force, will be impotent. A Divine energy, through the precipitation of a personality (strange as this statement may appear) will have impregnated the race with a new impulse, and, through the efficacy of this motory centre, the wheels of real progress will be started and like a mighty engine with its labyrinth of machinery, in fulfillment of the Utopian dream, humanity will harmonize and labor co-

operatively for the common good of all.

This is true civilization and must obtain because it is in consonance with the operation of law. Is such a social arrangement practical? Is it essential? At this time it is absolutely indispensable. Then it *must* be practical.

But before this new order of things is ushered in a few preliminary steps are necessary. When the grand social break up occurs there must be somewhere an established system which can withstand the blasts of revolution else the future of the race would be hopeless. There is but one genuine co-operative system—and that is only in its infancy—which is operated upon a basis of united harmonious effort; all others must prove failures, because they are planned upon the basis of individualism. This system is in practical operation; others have advanced no further than theory. We speak now of those projects under consideration whose sole aim is to reconstruct society upon an equitable footing. The system referred to, is the Koreshan Unity, which has now had a practical existence for over three years, and is gradually extending its branches north, east, south and west.

This organization has established a Bureau of Equitable Commerce whereby commercial relations have been instituted which are entirely foreign to the tactics of modern trade. Dealing in all kinds of merchandise, negotiating *directly* with the producer, it sells certificates to its patrons, of different denominations, providing them with checks so arranged that the amounts of their purchases from the Bureau can be punched until the whole amount of the check (\$5.00) is exhausted. This Bureau will sell merchandise at a lower figure than the same can be purchased from retailers. Naturally enough, with the extension of the business of the Bureau, these certificates and checks will possess a greater purchasable power than United States currency and will therefore be preferred by the patrons of the Bureau to Government money. Thus the Koreshan Unity will build up a system of commerce of its own, operated upon square principles for the sole benefit of its patrons, who become part owners of the corporation.

There is a wide difference between this and other co-operative plans. The Koreshan Unity was founded, built and will be maintained upon the fulfillment of God's law as revealed through biblical prophecy. With a triangular basis of true social, scientific and theological law, it was designed by Divine authority for the regeneration of a fallen humanity and by no other impulse could it continue to exist. Other co-operative systems must become the prey of selfish, designing men, because they are not founded upon the Decalogue, the anchorage of humanity's bark, which alone can save it in the drift of social contention. When the social revolution is upon us and every department of effort, which now obtains, will have been disintegrated by human selfishness, the Koreshan Unity with its Bureau of Equitable Commerce will stand forth unified, harmonious and powerful, an invincible fortress, the true indicator of commercial equity, the consummate master of the situation. People will flee to it as to an ark of safety, and the true Commonwealth, which Christ prophesied and for which men have prayed will be an accomplished fact.

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on the left reach their position on the floor by running the gauntlet of the party press representing the class on the right. According to the press representing one side, the opposite class is made up of a set of cutthroats and vagabonds. It may be true, but the public press is no criterion. Do these classes represent the people? The evidence, that they do, has not yet appeared. These said classes of demagogues determine the affairs of the people, and every measure effecting our interests must be subject to the uncertainty of the outside influence of speculators to control their votes either against or in favor of the measure. This is legislation and upon this the people depend for their rights. We must have money. How shall we obtain it? Why borrow it of course, there is no other way to get it when a man has lost his credit. But having lost his credit the banks won't lend. Why, borrow it of ourselves? When we have lost credit and no one else will lend, there is but one alternative, we must borrow of ourselves. How shall we do this? Send representatives to congress who are pledged to make money for us, and we, through our agents will borrow our own money, but to make the scheme practicable we must borrow it at a cheap rate of interest.

It is barely possible that we can induce Mr. Stanford to become our standard bearer as the representative of cheap money, and the overthrow of the National Banking system which demands so much interest. We can't afford to pay ourselves more than two per cent for our own money.

PRUNING HOOK: Don't you make a slight mistake somewhere in your estimate? If you pay two per cent interest on the money you borrow, admitting that you borrow of these people who comprise the government, does not that money go into the treasury where it is employed for the interests of the whole people after all, and are you not, therefore, benefitted by the two per cent you pay to yourselves through your representatives?

To the above query we answer, if the people have the right to make money and lend it why demand any interest for its use? If Government can make a dollar to lend, why not make one to put in the treasury? For the simple reason that it would be a relief to the people and that is just what the nabobs do not desire. The speculators like Senator Stanford know that money lent to the people at two per cent will induce personal bankruptcy throughout the land and that when this is accomplished, if the scheme "pans out" the people are at the feet of the plutocracy.

The representation in Washington, made up as it is of the rich, and through wealth alone comprising a codfish aristocracy beyond a social recognition of their constituency, cannot be trusted with the settlement of our financial problem. Any attempt to adjust our finances will be an effort to make it the instrument of the millionaire by which he still further subjugates and depresses the mass, begging at his door, while the congressional nabob fattens at our crib.

Congress can't be reformed and there is but one remedy for the people. This is offered by the Commercial system of the Koreshan Unity through the medium of the BUREAU OF EQUITABLE COMMERCE.

The Koreshan Unity will bring the producer and consumer face to face, ultimately making them a unit. It will accomplish this through its certificate and check system. It will make the medium of commercial interchange, and issue it, in any conceivable quantity to all who desire to and will perform the uses of life. By its system of Commercial equation it will destroy legislative, railroad, and trust monopolies. It will supply the people with their medium of circulation without interest, to any amount, and will demonstrate to the people their right to practically control their financial interests. The people should possess money without interest, by right of ownership through service performed. This ought to be the only recognized and legitimate right to the use of a representative of exchange.—K.

IT WILL PAY YOU TO BECOME A PATRON AND STOCKHOLDER OF THE BUREAU OF EQUITABLE COMMERCE. ALL CERTIFICATE-HOLDERS AS WELL AS STOCK-HOLDERS WILL SHARE IN THE PROFITS OF THE BUREAU.

### A JESUITICAL SCHEME.

There comes from Rome the report that parish schools are to be organized in this country for the catholic children of the different nationalities, the German, French, Italian, etc. with monks and nuns of like racial origin associated with each, whereby the different ethnological lines may live in the United States without the necessity of admixture with other races.

This is a beautiful scheme; so much in harmony with the spirit of American institutions. What an excellent opportunity it would afford the Catholic church to solidify its strongholds in this country. Catholic aliens would then have but two interests to serve; namely, the Church and the capitalists; and, if the Church can thus prevent foreign born laborers from becoming familiar with American habits and customs, why, of course, it would not be long before Jesuitism and Plutocracy would come to an agreeable understanding whereby the papacy might wriggle itself into governmental control. Such a scheme may look visionary on paper, but it is just what Jesuitism to day has in its mind. Let the people of these United States mark it well that this ecclesiastical power is laying its wires, and purposes to gain political ascendancy in this country. It is the power behind Nationalism, the Farmers Alliance and the money oligarchy. It is ready to seize the first opportunity, whether in the ostensible interest of labor or capital, to fasten its fangs in the body politic, and it will advocate any scheme, no matter how inimical it may be to the principles of a democracy, that will lead to a consummation of such an end.

Jesuitism, with an unbroken front, laughs at the segregated efforts of Protestantism and when men talk about the continued separation of Church and State it points to history from the most ancient times, to the early and later periods of atheistic revolt and relapse into religious organity, and, holding its sides, roars with laughter at the ignorance and gullibility of the shallow and blatant.

From the earliest historical records religion has existed and in a more tangible form than that which passes current to-day as religion. The Egyptians, the natives of ancient India and the Chaldeans believed in a consciousness after death and could demonstrate their belief more logically than the modern Christian. Church and State are to-day separated and have been for several centuries. The divorce of these two great factors in society always precedes its general disintegration, but does any one suppose that religion can forever be blotted from the face of the earth. One great religious system grows old and is replaced by another, thus it will ever be through the ceaseless cycles of time. When in the declension of Christianity it fails to serve the purposes for which it was intended, it will be replaced by another religious system; thus humanity will ever be revitalized, otherwise it would die.

It is not our purpose here to enter upon a religious discussion but we desire to enunciate the fact that the human mind could no more be deprived of its inspirational dependencies and still be perpetuated than a lame man could be bereft of his crutches without falling by the way. The Jesuit knows this full well and he purposes to take advantage of the present ephemeral demonstration of self-dependence on the part of vain-glorious man, and firmly rebind his mossbacked ecclesiastical system to our governmental machinery. But there exists a power he has not reckoned upon in his calculations which will yet baffle his well laid plans.

It is however thoroughly in keeping with the characteristic effrontery of this ecclesiastical intriguer that he should devise such a scheme, as the above, to be operated under a democratic form of government whose very life is dependent upon the commingling of its citizens. Racial distinctions and clans can never be recognized or tolerated under such a form of government otherwise it must become segregated, which, unhappily, is the unmistakeable tendency of the United States government to-day. Watch Jesuitism and you will soon note some interesting developments. It is going to show its hand, politically.

The Jesuit order has a total membership of 12,300 divided into 27 provinces. Founded by Ignatius Loyola to restore the prestige of the Church, lost through sacerdotal licentiousness, this order is the most alert, skilled, and subtle organization in existence.

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The Koreshan Unity will bring the producer and consumer face to face, ultimately making them a unit. It will accomplish this through its certificate and check system. It will make the medium of commercial interchange, and issue it, in any conceivable quantity to all who desire to and will perform the uses of life. By its system of Commercial equation it will destroy legislative, railroad, and trust monopolies. It will supply the people with their medium of circulation without interest, to any amount, and will demonstrate to the people their right to practically control their financial interests. The people should possess money without interest, by right of ownership through service performed. This ought to be the only recognized and legitimate right to the use of a representative of exchange.—K.

IT WILL PAY YOU TO BECOME A PATRON AND STOCKHOLDER OF THE BUREAU OF EQUITABLE COMMERCE. ALL CERTIFICATE-HOLDERS AS WELL AS STOCK-HOLDERS WILL SHARE IN THE PROFITS OF THE BUREAU.

## A JESUITICAL SCHEME.

There comes from Rome the report that parish schools are to be organized in this country for the catholic children of the different nationalities, the German, French, Italian, etc. with monks and nuns of like racial origin associated with each, whereby the different ethnological lines may live in the United States without the necessity of admixture with other races.

This is a beautiful scheme; so much in harmony with the spirit of American institutions. What an excellent opportunity it would afford the Catholic church to solidify its strongholds in this country. Catholic aliens would then have but two interests to serve; namely, the Church and the capitalists; and, if the Church can thus prevent foreign born laborers from becoming familiar with American habits and customs, why, of course, it would not be long before Jesuitism and Plutocracy would come to an agreeable understanding whereby the papacy might wriggle itself into governmental control. Such a scheme may look visionary on paper, but it is just what Jesuitism to day has in its mind. Let the people of these United States mark it well that this ecclesiastical power is laying its wires, and purposes to gain political ascendancy in this country. It is the power behind Nationalism, the Farmers Alliance and the money oligarchy. It is ready to seize the first opportunity, whether in the ostensible interest of labor or capital, to fasten its fangs in the body politic, and it will advocate any scheme, no matter how inimical it may be to the principles of a democracy, that will lead to a consummation of such an end.

Jesuitism, with an unbroken front, laughs at the segregated efforts of Protestantism and when men talk about the continued separation of Church and State it points to history from the most ancient times, to the early and later periods of atheistic revolt and relapse into religious organity, and, holding its sides, roars with laughter at the ignorance and gullibility of the shallow and blatant.

From the earliest historical records religion has existed and in a more tangible form than that which passes current to-day as religion. The Egyptians, the natives of ancient India and the Chaldeans believed in a consciousness after death and could demonstrate their belief more logically than the modern Christian. Church and State are to-day separated and have been for several centuries. The divorce of these two great factors in society always precedes its general disintegration, but does any one suppose that religion can forever be blotted from the face of the earth. One great religious system grows old and is replaced by another, thus it will ever be through the ceaseless cycles of time. When in the declension of Christianity it fails to serve the purposes for which it was intended, it will be replaced by another religious system; thus humanity will ever be revitalized, otherwise it would die.

It is not our purpose here to enter upon a religious discussion but we desire to enunciate the fact that the human mind could no more be deprived of its inspirational dependencies and still be perpetuated than a lame man could be bereft of his crutches without falling by the way. The Jesuit knows this full well and he purposes to take advantage of the present ephemeral demonstration of self-dependence on the part of vain-glorious man, and firmly rebind his mossbacked ecclesiastical system to our governmental machinery. But there exists a power he has not reckoned upon in his calculations which will yet baffle his well laid plans.

It is however thoroughly in keeping with the characteristic effrontery of this ecclesiastical intriguer that he should devise such a scheme, as the above, to be operated under a democratic form of government whose very life is dependent upon the commingling of its citizens. Racial distinctions and clans can never be recognized or tolerated under such a form of government otherwise it must become segregated, which, unhappily, is the unmistakable tendency of the United States government to-day. Watch Jesuitism and you will soon note some interesting developments. It is going to show its hand, politically.

The Jesuit order has a total membership of 12,300 divided into 27 provinces. Founded by Ignatius Loyola to restore the prestige of the Church, lost through sacerdotal licentiousness, this order is the most alert, skilled, and subtle organization in existence.

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Some little time was spent by the General in asserting the general sovereignty of the civil power, and the consequent subordination of the military forces; and then he went on to discuss legal matters, quoting the riot section of the District law, which is as follows:

"That when there is in the District of Columbia a tumult, riot, mob, or body of men acting together by force, with attempt to commit a felony, or to offer violence to persons or property, or by force and violence to break and resist the laws or when such tumult, riot, or mob is threatened, it shall be lawful for the Commissioners of the District of Columbia, or for the U. S. Marshal for the District of Columbia, to call on the Commander-in-chief to aid them in suppressing such violence and enforcing the laws; the Commander-in-chief shall thereupon order out so much and such portions of the militia as he may deem necessary to suppress the same; and no member thereof who shall be thus ordered out by proper authority for any such duty shall be liable to civil or criminal prosecution for any act done in the discharge of his military duty."

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The question of civic control of militia when so ordered out was then discussed at some length and in a most interesting manner, numerous cases being cited interestingly. The seizure and use of private property for public purposes was talked of for awhile; and then touching upon the question of the liability and responsibility of officers the General said: "I have seen it stated by one writer that if assailed by force too strong for its ordinary processes, the law calls force to its defense; but from its exalted throne it judges both its assailants and its defenders." I cannot agree with this writer. I believe that when law calls upon force to defend it, that law will protect those it calls to its defense so long as the means employed by force and the results of employing those means are kept within the pre-established precepts laid down by law itself. The impression is too general, and has been too long uncontradicted, that a military officer puts himself in great jeopardy of civil or criminal punishment on the one hand, or court-martial on the other, in the discharge of duties imposed on him by law. I cannot assent to this doctrine. In fact I venture to contradict it. To admit it would paralyze the efficiency of the military force, and make all their efforts weak and vacillating."

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The duty of officers in case of riot was then clearly summed up, and the General proceeded as follows: "Having considered the legal aspect of riots, and relations that exist between the military and civil authorities in suppressing them, it now remains for us to consider the equally important military questions involved in the methods of applying military force to this practice. It is fully as important in this country to prepare for internal disorder as for external danger, as much reason to provide for suppressing riots as to provide for coast defense. Our people seem to be wholly blind to the lessons of the past, the dangers of the present, or the possibilities of the future. In 1877 an insignificant trouble at the small town of Martinsburg, in West-Virginia, suddenly developed proportions that overshadowed the whole country. In less than forty-eight hours 50,000 miles of railway were inoperative, and great sovereign States were appealing in the most abject manner to the federal government for protection. Millions of dollars worth of property was destroyed, —millions of dollars worth of human labor lost,—and the fabric of lawful order received a severe blow. If all of this was done in 1877 without premeditation, and without a definite purpose in view, for which previous organization under competent leaders had been made, it is fearful to contemplate what might occur in the future. Since that time our country has been overrun with hundreds of thousands of the most criminal and ignorant classes of Europe, who can neither assimilate with our people, nor appreciate or understand the meaning of our institutions, or the force of our laws; men who know no law but force, and can appreciate no punishment less than death.

## THE PROFESSIONAL AGITATOR.

"Following in the wake of this horde of immigrants have come the professional agitators, who may be called the pimps of the professional leaders, who have come to live on the tolls they levy on these ignorant people while they organize and train them for their own diabolical purposes. These professional leaders are by no means to be despised. They are generally men who have

had a military education; have held rank and position in various armies; have had experience in war; but who through their own vices have been dismissed from all honorable service, and ostracized from all respectable society; and though having been reared to despise those who labor, make dupes of them that they may live upon their contributions and the possibilities of the future.

"If you ever have occasion to meet these men, you will find that they are no tyros in the art of war, and will be a match for the best intelligence we can bring to bear against them. The hand of these people is not shown in ordinary affairs, but we know enough of them,—of the organizations they control, of their purposes, and of their means of accomplishing these purposes,—to know that when the time comes, that they consider favorable, the riots of 1877 will be remembered as trifling affairs compared with what will then confront us.

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"The cablegrams of the past few days describing riots that occurred in various cities in Europe on the first of May, though meager in detail, contain enough to justify the same conclusion. The fearful slaughter of the brave (!!) policemen of Chicago in Haymarket Square was only one feature of a pre-arranged plan that failed simply by lack of co-operation, and the single dynamite bomb that caused their death was only one of many that had been prepared for far more serious work. Are we to hope or expect that such an attempt will never be made again? or that when made, the anarchists will not profit by their former failure, while we pay not the slightest attention to the lessons that the attempt should have taught us?

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"Labor organizations are formed with the praiseworthy purpose of ameliorating or improving the condition of laborers by peaceful and legal organizations (sic). The good intentions of such organizations are one thing; the results that may follow are another. The power in the hands of these organizations is tremendous. It would be necessary to assert human infallibility to assume that this power will never be exercised to promote the fortunes or purposes of unscrupulous leaders who may get control of it. We know that it has been done on some occasions in the past, and we know that it will be more likely to occur in the future in proportion to the introduction of foreign labor and foreign ideas. This is indicated by the fact that the labor organizations, after failing in any other way to accomplish a declared purpose, such as increase of wages, fewer hours of work, the restoration of a discharged laborer, resort to a 'strike' to accomplish it. A 'strike' means the employment and exercise of force. It forces the unwilling to cease labor, and forcibly prevents the willing from assuming labor. It says to the contented (!) laborer who has his pleasant home (!), partly paid for (!), and who is cheerfully laboring to discharge the balance of his payment: 'You shall not work', and it says to the skilled laborer who may have expended the last dollar of his savings in endeavoring to prolong the life of an invalid wife, and in the care of his helpless children: 'Your wife may die—your children may starve—and you may become a convict for resisting us; but you shall not work.'

"These are not labor organizations or methods that any freeborn American can tolerate or sympathize with. They are cruel and tyrannical powers, enforcing the worst form of human slavery by the exercise of brutal force. Force begets force. If the workingmen adopt the methods of anarchy they must know that the elements of anarchy will seek to co-operate with them, and that they will be involved in the fate that must always finally come to anarchy—ruin or despotism.

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than any other harmless lunatic, except,(!) so far as he may lend aid and countenance to putting his theories into active opposition to legally established government.

"The anarchist is the natural product of socialistic theories practically applied.(1) He believes, or asserts a belief in a condition of society in which there shall be no law, or no supreme power; and in which every individual shall do whatever he pleases with perfect impunity. Even Hell is assumed to have a ruler, and he is generally pictured as not only a most powerful but a most adroit ruler. If one could imagine Hell without a ruler, he might form a slight conception of what this earth would be if anarchy should prevail. The anarchist is a professional rioter, and he brings to his profession all of the arts of diplomacy, the skill of science, and the knowledge of experience. If you are ever brought into contact with a mob, let us hope that the anarchist will constitute the front ranks, if not the entire body of it. What otherwise might be a duty, will then become a pleasure." (1)

### THE KAWEAH COLONY.

Mr. Editor. It might be well to mention a few of the facts upon the basis of which the injustice and persecution of the Kaweah land cases is claimed, according to the Government's own showing.

First, they have the written affidavit of the Local Land Office officials of the Visalia Land District, that filings were made and money tendered in strict compliance with the requirements of the Law; Second, they have a copy of the written report sent to Washington, of Special Land Agent Allen, who was sent out from the General Land Office to investigate these very claims. He describes the settlers as honest, industrious, well meaning citizens, and bona fide settlers, who had not and never intended to either exploit or destroy the forest of big trees, but had saved them many times, during their five years' residence, from destruction by fire, caused by careless shepherders and hunters, not connected with the colony; Third,—The decision of commissioner Groff of the General Land Department was a favorable one, indicating that their claims were legal, and recommended the withdrawal of all Departmental interference.

In spite of all this showing Secretary of the Interior Noble says, in effect: "No! we will send a troop of cavalry and put them off of these lands and let them whistle to congress for remuneration for their extensive improvements." It is a significant fact that immediately after his decision, commissioner Groff handed in his resignation, presumably for the reason that he would not be a party to such bare faced iniquity and injustice, or, because the political pressure brought to bear upon him by the monied plutocracy of monopolistic nabobs, for his siding with the poor settlers, was more than he chose to stand, and we hope and feel that he is now better off in leading an honest life as a private citizen in his beautiful home in Los Angeles. This decision of Secretary Noble, we are glad to say, does not effect the legal status of the case, as the Secretary of the Interior is in no sense a judicial officer and can no more decide the case finally than any other citizen.

In addition to this, Congress a few months ago, contrary to all law and pretention of justice, set aside these lands as a National Park Reservation, without any provision in the Bill for remuneration for the value of the lands in question, nor for the improvements upon them, aggregating nearly a half million of dollars. Besides this, many forms of mean petty persecutions have been practiced upon them, such as the arrest and conviction of the trustees upon the astounding charge of cutting five straggling pine trees upon the very lands in question, calling it Government land. This the defense did not attempt to deny, but it was shown that these trees were cut for the purpose of affording shelter to the workmen, while they were building the road and not for speculation nor for the market, and the cutting of timber even upon bona fide Government land, in a case of this kind, were it is not cut for profit, is allowable. When we take into consideration the millions of feet of Government timber that are being constantly appropriated by wealthy lumber companies, which unlawful appropriation of public property is only winked at by Government officials, the persecution of the Kaweah settlers seems all the more shameful.

We are glad to know that many of the newspapers of the Southern counties are lifting up their voices in indignant protest, having awakened to a realization of the fact, that the great Lumber Combination of the Pacific Coast is at the root of all the troubles that have in the past beset the Kaweah colonists, and that this great trust has had influence enough to prevent said co-operative institution from succeeding in securing title to their lands. The valuable road which the colony has built, opens up a vast amount of timber region, which was entirely inaccessible without it, and which appears especially well located for supplying the San Joaquin Valley, all of Southern California and Arizona with the finest timber. Hence it is easily seen why the Lumber Monopoly is especially anxious and desirous of choking off this enterprise. It knows that it is in operation for the interests of the people, and that it will under no circumstance stand in with the extortioners of high prices. The animus of the attack upon the side of the Government is shown, in one way, by the statement of the President, who, when asked by a lady colonist in New-Mexico, while on his recent junketing tour through the country, what the Government meant by refusing Kaweah its lands, replied thus: "Every citizen in the United States, white man or black man, is entitled to 160 acres of Government Land, but that Colony cannot be permitted to undermine the Great American Republic, madam." Thus we see, that co-operation, fraternity, and justice in commercial relations, is at a discount with this "Great American Republic." We quote from the *Stockton Mail*, which puts the case very intelligently.—F. D. J.

As the facts become known in connection with the Kaweah colony, which is located about thirty miles north of Visalia on the Kaweah river, it becomes evident that, ignorantly or wilfully, the officers of this government are perpetrating an enormous injustice upon the colonists. Not only are they doing this, but they are actually violating the law which they are sworn to uphold, in an attempt whose motive remains a mystery. Look at the facts in the case:

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than any other harmless lunatic, except, (!) so far as he may lend aid and countenance to putting his theories into active opposition to legally established government.

"The anarchist is the natural product of socialistic theories practically applied. (!) He believes, or asserts a belief in a condition of society in which there shall be no law, or no supreme power; and in which every individual shall do whatever he pleases with perfect impunity. Even Hell is assumed to have a ruler, and he is generally pictured as not only a most powerful but a most adroit ruler. If one could imagine Hell without a ruler, he might form a slight conception of what this earth would be if anarchy should prevail. The anarchist is a professional rioter, and he brings to his profession all of the arts of diplomacy, the skill of science, and the knowledge of experience. If you are ever brought into contact with a mob, let us hope that the anarchist will constitute the front ranks, if not the entire body of it. What otherwise might be a duty, will then become a pleasure." (!)

### THE KAWEAH COLONY.

Mr. Editor. It might be well to mention a few of the facts upon the basis of which the injustice and persecution of the Kaweah land cases is claimed, according to the Government's own showing.

First, they have the written affidavit of the Local Land Office officials of the Visalia Land District, that filings were made and money tendered in strict compliance with the requirements of the Law; Second, they have a copy of the written report sent to Washington, of Special Land Agent Allen, who was sent out from the General Land Office to investigate these very claims. He describes the settlers as honest, industrious, well meaning citizens, and bona fide settlers, who had not and never intended to either exploit or destroy the forest of big trees, but had saved them many times, during their five years' residence, from destruction by fire, caused by careless shepherders and hunters, not connected with the colony; Third,—The decision of commissioner Groff of the General Land Department was a favorable one, indicating that their claims were legal, and recommended the withdrawal of all Departmental interference.

In spite of all this showing Secretary of the Interior Noble says, in effect: "No! we will send a troop of cavalry and put them off of these lands and let them whistle to congress for remuneration for their extensive improvements." It is a significant fact that immediately after his decision, commissioner Groff handed in his resignation, presumably for the reason that he would not be a party to such bare faced iniquity and injustice, or, because the political pressure brought to bear upon him by the monied plutocracy of monopolistic nabobs, for his siding with the poor settlers, was more than he chose to stand, and we hope and feel that he is now better off in leading an honest life as a private citizen in his beautiful home in Los Angeles. This decision of Secretary Noble, we are glad to say, does not effect the legal status of the case, as the Secretary of the Interior is in no sense a judicial officer and can no more decide the case finally than any other citizen.

In addition to this, Congress a few months ago, contrary to all law and pretention of justice, set aside these lands as a National Park Reservation, without any provision in the Bill for remuneration for the value of the lands in question, nor for the improvements upon them, aggregating nearly a half million of dollars. Besides this, many forms of mean petty persecutions have been practiced upon them, such as the arrest and conviction of the trustees upon the astounding charge of cutting five straggling pine trees upon the very lands in question, calling it Government land. This the defense did not attempt to deny, but it was shown that these trees were cut for the purpose of affording shelter to the workmen, while they were building the road and not for speculation nor for the market, and the cutting of timber even upon bona fide Government land, in a case of this kind, were it not cut for profit, is allowable. When we take into consideration the millions of feet of Government timber that are being constantly appropriated by wealthy lumber companies, which unlawful appropriation of public property is only winked at by Government officials, the persecution of the Kaweah settlers seems all the more shameful.

We are glad to know that many of the newspapers of the Southern counties are lifting up their voices in indignant protest, having awakened to a realization of the fact, that the great Lumber Combination of the Pacific Coast is at the root of all the troubles that have in the past beset the Kaweah colonists, and that this great trust has had influence enough to prevent said co-operative institution from succeeding in securing title to their lands. The valuable road which the colony has built, opens up a vast amount of timber region, which was entirely inaccessible without it, and which appears especially well located for supplying the San Joaquin Valley, all of Southern California and Arizona with the finest timber. Hence it is easily seen why the Lumber Monopoly is especially anxious and desirous of choking off this enterprise. It knows that it is in operation for the interests of the people, and that it will under no circumstance stand in with the extortioners of high prices. The animus of the attack upon the side of the Government is shown, in one way, by the statement of the President, who, when asked by a lady colonist in New-Mexico, while on his recent junketing tour through the country, what the Government meant by refusing Kaweah its lands, replied thus: "Every citizen in the United States; white man or black man, is entitled to 160 acres of Government Land, but that Colony cannot be permitted to undermine the Great American Republic, madam." Thus we see, that co-operation, fraternity, and justice in commercial relations, is at a discount with this "Great American Republic." We quote from the *Stockton Mail*, which puts the case very intelligently.—F. D. J.

As the facts become known in connection with the Kaweah colony, which is located about thirty miles north of Visalia on the Kaweah river, it becomes evident that, ignorantly or wilfully, the officers of this government are perpetrating an enormous injustice upon the colonists. Not only are they doing this, but they are actually violating the law which they are sworn to uphold, in an attempt whose motive remains a mystery. Look at the facts in the case:

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