

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

Persons receiving THE FLAMING SWORD for one month without having ordered the same may know that it is sent at the request of a friend. No financial obligation is incurred by its reception.

The College of Life, Church Triumphant and Society Arch-Triumph, the three departments of the KORESHAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

TRUE SOCIALISM.

"How shall men be free who shall come and go at the beck and call of the collective will?" The "collective will," under a true socialism like that introduced by the king of socialists, the Lord Jesus, operates from the idea and impulse of possession. Every person is equitably interested in the general good. In a true socialism there is no money, but there is a department of record denoting the equitable standing of every person in the commonwealth. This department corresponds in a way to the treasury of the United States. It holds the records of personal and corporate credit. Checks or notes of hand are issued as mediums of exchange, indicating the state of any transaction. When the transaction is full the check is destroyed. Equitable interest or ownership, common interest, holding all things in common, as did the early Church, with love to the neighbor and love for the performance of use will insure cheerful activity.

The purpose of government in its supreme relation to social order is not so much to regulate the conduct of men, as it is to so insure the economy of things as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.

The laws of being—hastening forward to the consummation of human hopes and human destiny in that ultimate reach of organic evolution embracing the coming *genus*, which in its maturity shall have acquired, through abnegation, the powers of self-restraint and control—are by gradations of progress exalting the race above the law. To state it differently, man is becoming a law unto himself through the mutable and inevitable discipline of the two great coordinating factors of progress—involving and evolving activity.

The race must emerge, by the very nature and course of events, from chaos, or from the formless and void condition to the state of organic unity.

UNIVERSAL EQUATION.

To Combine the Interests of the Producer and Consumer There Must be a More Sacred Bond of Commercial Interchange and Integrity Than Is to be Found in the Present Competitive System.

In the settlement of the question of universal equation there must be some standard of obligation and prerogative which may constitute a basis of activity, a foundation so emphatic as to invest the race with a perpetuating bond of religious, moral and social security.

There is no possibility of establishing an organic unity without a religious standard, and the only sure wall of constructive ability is the formulated doctrine of the new life, evolved from the ten categories of natural science reissued—issued from the summit of Sinai.

The law of God—confirmed by the doctrine and life of the Lord Christ, and rendered ten thousand-fold more sacred to humanity by the Lord's obedience to its covenant—must constitute the foundation stone of that far-reaching superstructure, the edifice of integralism, which it has been the province of Koreshtan to develop and now only remains for it to rear.

In order to make the interests of the producer and consumer a unit there must first be recognized and applied some more sure bond of commercial interchange and integrity than the one found in the competitive issues of a Pagan world, and which at the inauguration of the Christian era were so severely condemned both by word and act of the Lord.

The wants of the people must be supplied, and the proper education will provide for them a knowledge of the channels through which they may secure to themselves the greatest good with the least possible expenditure of human energy.

"Thy kingdom come; thy will be done in earth, as it is in heaven," means the fulfillment of the Divine purpose in the establishment of the Kingdom of equation, not under the old title of a defunct name and system, but the conscious resurrection of "my new name," written upon the man chosen of the Lord to accomplish his designs with the race. "I will write upon him my new name," a name to comprise the recurrent standard of integrity.

HOW CAN THE PRODUCER AND CONSUMER BE BROUGHT TOGETHER?

The Koreshtan Unity is the integral beginning of the system of equation which is destined soon to revolutionize the affairs of men. Already the plans are developed by which, through the "Bureau (and Patrons) of Conso-ciative Equitable Commerce," the processes of distribution will be placed in active operation, and the producer and consumer brought so directly contiguous as to stifle the world.

Did we have a "black Friday?" The appearance of the rider on the black horse as he issues forth with his balances will carry greater consternation to the speculators in human life than was precipitated into the arena of bulls and bears on that memorable day of the dissipation of fortunes. The time is upon us for the dispersion of the money-changers from the Temple of the Living God.

In our effort to secure to the "common laborer" the benefits of a direct relation with the producer of the commodities comprising the essentials of his every day life, we shall meet opposition from various sources in combinations which will attempt to prevent the successful termination of the question at issue; namely, universal equation. It will therefore devolve upon the Koreshtan Unity to counter-energize.

We have set on foot a plan to build a six-track railroad from the Atlantic to the Pacific coast. It will be a direct trunk line. The enterprise will be begun under the auspices of so gigantic an undertaking as

to preclude the possibility of successful interference from any monetary or legislative scheme or combination that can be attempted. This road will run its trains every hour, bringing its conditions for traffic (travel and freight transportation) within the reach of every citizen of this great Commonwealth.

Agencies of distribution will be established in every location in the world, necessary to the facile interchange of labor and the products of nature and art. The artisan, the agriculturist and miner, not the speculator, under our system will reap the benefits of labor-saving machines by their application to the reduction of the hours of use, and the increase of the labor population shall comprise an essential factor in the augmented facility of creative effort.

More labor-saving machines, with their application to their legitimate purposes; employment of all with increase of remuneration proportionable to the equitable division of the substances of life, are the things demanded and only possible through the Koreshtan Unity in its relation to the Patrons of Equitable Commerce.

The Patrons of Equitable Commerce will enter into combination with the various confederations whose operations are directed towards the amelioration of human degradation.

The people, the citizens and voters, of this great country must become actively conscious of the underlying factor of their possibilities, namely, that they, not the misrepresentatives at the capital of the nation and at the state legislatures, constitute the government. The sooner they awake to the fact of the danger threatening their liberties—the combinations of treachery through which railroad and other trusts control legislation against the interests of the people—the easier it will be to avert the otherwise impending doom and catastrophe.

Our railroad is the thoroughfare of the people. The people, all the people, shall own it; every person, man, woman and child in the commonwealth possessing his equitable share. The great mountainous tracts which loom as apparent obstacles against the consummation of the work shall melt before the army of levelers, and the declaration of the Lord, "If by faith ye shall say to this mountain, be thou removed and cast into the sea, it shall be done," will be fulfilled. Our faith is equal to the undertaking, and we shall be rewarded with the delectable experience of the vision of Utopia.

The details of the plans already matured, of which we here but suggest the outline, may be obtained by sending ten cents either to Chicago or San Francisco, as directed below.

Enquirers most convenient to San Francisco may address Clerk of Equitable Commerce, 220 Noe St., San Francisco, Cal. Those most convenient to Chicago may address Clerk of Equitable Commerce, 3617 Cottage Grove Ave., Chicago, Ill.

The Feast of Booths.

The feast of booths is the means employed to complete the unity of the male and female, melting and moulding them into the new and living angel forms, who shall be neither male nor female but one man in the unity of the two. These shall constitute the eternal sons of God, kings and priests forever.

When the grain is ripe and is again sown, then the spirit of the grain will appear in fulness. When Jesus had attained perfection; when he was fully ripe to be sown or planted for regeneration or reproduction, then his dissolution brought forth the Spirit in its fulness, when, upon its being shed forth, that for which the Church waited was made manifest because it was newly produced. It will be again reproduced in the theocrasy of CYRUS.

GOD'S PERPETUITY.

The Relation of the Sacrifice of the Lord to the Perpetuity of Deity.

God exists by virtue of the law of propagation. God is both male and female. The union of male and female in God is for the purpose of creation. Creation progresses continually by virtue of the relation of male and female in God. God's seed is the beginning of creation and that beginning is in the concrete degree, for in this degree are both the primates and ultimates of life—first and last principles.

God is the Tree of Life as to the Divine love, charity, or good. There is but one way to keep (perpetuate) this Tree, and that is to plant the seed of it. The Lord's life in the flesh was the ultimate Divine good, the literal seed of the Tree of Life. God's life can only be perpetuated by keeping the way of this Tree, hence when the seed of that Tree matures it is planted.

God lives by appropriation. He propagates fruit for his own appropriation, and during the life cycle there are twelve periods, defined by the twelve zodiacal signs. At the end of each cycle there is one kind of fruit. These twelve cycles comprise the grand cycle, and consequently there are, during the grand cycle, twelve manner of fruits. The Lord God appropriates and assimilates these fruits at each period to perpetuate his own being as well as the being of the fruit itself.

My idea of immaculate is simply pure or white. God is continually immaculate, but those who are redeemed from among men are made immaculate by regeneration, for "they are redeemed from among men, being the first-fruits unto God and to the Lamb." They are the product of the Tree of Life. The difference between the Tree of Life and the River of Life is that the Tree is the Divine good, and the River is the Divine truth.

In a diagram containing a center or nucleus and circumference, the center represents the sun, the circumference represents the earth. As the existence of the circumference depends upon the constant outflow from the center, and consequent supply of the circumference from the center as the creative energy of the circumference, so the center depends, for the perpetuation of this supply to the circumference, upon the inflow from the circumference to the center. The two relations are coordinate and the operations are reciprocal and coöperative.

This completes a cycle from center to circumference, and corresponds to the arterial and venous circulations; the one flowing from the heart to the circumference, or extremities of the body, with vitalized blood, and the other returning the corrupted blood to the heart for revitalization. Without both these fluxions the whole fabric would go to pieces. With the dissolution of the fabric the center would also go to destruction. Do you not see then the reciprocal dependence, or the interdependence of God and man? God constantly outflows to man and man as constantly inflows to God; into God. This is absorption into Nirvana.

"I, even I, am he that blotteth out thy transgressions for mine own sake." Transgressions are blotted out only through sacrificial offering. The Lord Jesus was sacrificed for his own sake as well as for the sake of mankind.

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."

This word, incense, is from the root *hatar*, to smoke from burning; that is, fragrant smoke or perfume from burning choice spices. As incense can only come from burning the choicest, therefore the costliest spices, their burning is a sacrifice; but in

this case the word means incense and not sacrifice.

The word sacrifice in Hebrew is *zebah*, from the root *zabah*. *Zebah*, to sacrifice, is from the root *zabah*, to kill or slaughter; to kill specially for offerings or sacrifices. The offering particularly referred to in the above quotation is the offering of pure truth separated from all falses. It is the Gentile offering and refers to the offering to be made at the "second coming." The words are, for the pure offering, *tehorah*, to shine, *minehah*, gift; a shining gift. To shine is predicated of truth; to be warm, of good or love. This offering is truth cleansed from falses. It is not the offering of the Host, but an offering to the Host.

The table for the shew bread (bread of faces) was in the sanctuary—the first division of the tabernacle. The altar of incense was in the center, in front of the ark with the veil between. Going towards the Most Holy place, wherein was the Ark, the golden candlestick was at the left and the shew bread at the right. This Host or bread of faces was twelve loaves of bread covered with the substance for perfume. The perfume was burnt and the bread was eaten. The altar of incense was to prepare the bread for the priest.

The priest stood in the place of God and the consecrated bread fitted him for his office, as minister to the people. This bread meant, literally, the presence or faces of God. The burning of the incense is the sacrifice essential to the purification of the truth, and the eating of the bread is the appropriation of the life through the truth by which God's presence is with His people in their resurrection to life.

The nose signifies perception, and is that part of God which protrudes into humanity. The smell of fragrance means that which is acceptable and accepted, and in the incense offered upon the altar, in the sanctuary, was symbolized the desires of the people, accepted of God, for the visible presence or Shechinah; that is, the settling down of Jehovah. This presence was represented by a cloud—meaning the literal Word.

The twelve loaves of bread signified the twelve tribes, also the twelve apostles, and what is the same or corresponding thing, the twelve signs of the zodiac, and again the twelve zodiacal centers of the zodiacal constellations. The incense was a symbol of the Moon, and the bread was the symbol of the Sun, as they related to the physical universe, but as relating to the laws of life the bread symbolized Jehovah, and the incense, Elohim. The bread means love and the incense means wisdom.

God is the intellectual or wisdom principle, and Jehovah (Lord) is the love or affectional principle. The union of the two principles comprises one structure, the Lord God, one person, with double function of Priest and King.

To sum up, that you may not forget the first thought (the application in its entirety of the Lord's death) let me say to you that it is declared of him that he was made perfect through suffering. If perfection is essential to eternal being, then his perfection was essential to his eternal being. The last act of his suffering being his passion on the cross, it demanded this last act of his, namely, his passion, to complete his suffering, therefore to complete his perfection and make him acceptable.

The High Priest entered into the Holy of Holies once every year for his own sins and the sins of his people. This did Christ do once for all—all people. What did Christ do? Precisely what the Priest did, namely, entered in once a year—grand cycle—for his own sins and the sins of the people. I do not mean by this that the Lord suffers repeatedly. God creates his counterpart from the race. This Son, created in time from humanity, in His upward progress from the depths to God, reaches the point,

finally, of conjunction and then unity. At the point of unity or glorification the act of the upward career is completed.

The next offering is a new Son created from time, passing, during another grand cycle, through the same career and finally again entering into conjunction. Thus the sacrifice is completed once for all. For all that are saved in that cycle and for all times to those who are saved in that cycle.

ORDER OF THE LORD'S COMING.

The first indication that is to emphatically mark the immediate proximity of immortal life to the world is the manifestation of the Sign. This Sign is the Branch. This Branch, who is to grow up out of his place, is the Father. He is none other than Elijah the prophet fulfilling, in his appearing, the promise to Abraham: "I will make of thee a father of many nations." This promise was made to Abraham and his seed.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one and to thy seed, which is Christ." If this seed was Christ, the Lord God promised to make of Christ, a Father. That could only obtain when he (Christ) brings forth his children; namely, the children of the resurrection. At this time the Son will deliver up all things into the hands of the Father, at his (the Father's) coming.

The confirmatory work of the Sign is the translation of Cyrus, whom the Lord has chosen as Antipas, his faithful martyr. Following this sign the seven tribes will be aggregated through the ministrations of their respective angels, forms in the flesh, who constitute the life centers of the new body. The first to become distinctly operative will be the center of respiration—the basis or foundation of speech or word. This grouping constitutes the back brain or cerebellum of the unfolded kingdom, hence these angels are the seven seals of the book of the Word, sealed on the back side. This order (the seven genera) is the new earth or will of the grand natural man. They supply the substance upon which the new Church subsists, for it is to be self-subsisting from within, Yalveh (self-subsisting) being its life, center and innermost.

These seven tribes are the unfolded product of the two tribes or Judah. They therefore constitute the house of Judah. The angels of these genera are the infolded (involved) types of the new natural degrees of the first Order—the order of Melchizedek. From them is to be unfolded or evolved the life substance, the food, which shall supply the new flesh to those who shall be gathered by these angels into their respective groups.

The potency of immortality—to be transmitted to the new Church through the offices of these seven ministers of the Lord—is the conserved force of female chastity and male celibacy inaugurated as a means to the special end of overcoming the last enemy, death.

The translation of the prophet Elijah is the obliteration of the conarium of the universal brain. This obliteration destroys the function of metamorphosis between the *testi* and *nati*, (*corpora quadrigenima*) of the brain of the universal man, and turns back upon itself the tide of the great river Euphrates (fruitful river), and is the drying up of "the tongue of the Egyptian sea." This will enable those who are to come into the new kingdom to so intensify the desire for the Lord's appearance that all sensual thought is overcome. Then will follow the drying up or obliteration of the conarium of every individual brain, which will make eunuchs of those who embrace the doctrines of the new life, thus fulfilling that condition in man upon which depends the ratification of the final or everlasting covenant. The covenant cannot be confirmed un-

til the terms of the covenant are complied with by man, and that consists in keeping the sabbath. This sabbath is the hidden manna, the bread of God, the literal flesh of Abraham. This is the Divine will.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from this people: neither let the eunuch say, Behold, I am a dry tree.

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

"Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

The sabbath to be kept is not the figure, but the real substance of life itself. "And the sabbath of the land shall be meat for you." This meat, the hidden manna (man), is now contained as the insanguinate Word in Cyrus, who is the Messenger of the Covenant, and in whom is the testimony of Jesus, which is the Spirit of prophecy.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were a flame of fire" (this flame of fire is the product, as made visible to John, of the translation of the Lord's prophet) "and on his head were many crowns, and he had a name written, that no man knows, but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God."

THE TRUE HERO.

The man who sacrifices his own life in the defense of his own life is not necessarily a hero, though he may possess heroic qualities. The man who will sacrifice his life in defense of his family shows a higher degree of courage though it may be only that which the animal exhibits in the defense or protection of its young. A greater heroism than either is manifest in the man who voluntarily and freely places his life upon the altar of his country's freedom for his country's good, unallured by love of military glory or frenzied by sectional or national animosity. True heroism rarely falls below a true patriotism.

But the greatest and truest of all heroism, and the greatest of all devotion is seen in the man who lays his property, his honor among men, his life, at the feet of humanity, and sacrifices all if need be, in defense of the welfare of that humanity. Such men are the real heroes, but they are seldom understood or appreciated in their time. They are stoned by their contemporaries, but future generations build their monuments.—A. W. K. Andrews.

NEGATIVE MORALITY.

"Negative morality and virtue is that virtue or morality which centers in self. People who profess morality and lead virtuous lives only because their respective creeds say that unless they do so, they must go, either to the Hell of the Christians or to the Kama-loca of the Buddhist; persons who are moral and virtuous only through their fear for their personal safety and welfare, are the possessors of negative qualities of soul, and are always liable to be seriously affected by the deleterious aura of any depraved individual with whom they may come in contact. On the other hand, the positive virtues are those based on personal conviction, love, and admiration of all things good, true, pure and elevated; in short, a yearning to understand the laws and attributes of the Supreme Creator.

Morality thus begotten, is positive, for it is the child of the intellect. Virtue thus professed, is positive. It matters not with what deleterious aura the intellectually moral are thrown in contact; the chilling impress will be fleeting, lasting just long enough to warn against the approach of a hurtful foe. The aura of the positively virtuous, will, however, often impress in so forcible a manner the aura of the sensualist, as to leave a lasting effect, and often be the means of a healthy and moral reformation."—From "On the Heights of Himalay."

SHYLOCK'S MORTGAGE.

"Portia—Tarry a little; there is something else. This bond doth give thee here no jot of blood: The words expressly are 'a pound of flesh': Take then thy bond, take thou thy pound of flesh; But, in the cutting it, if thou dost shed One drop of Christian blood, thy lands and goods Are, by the laws of Venice, confiscate Unto the state of Venice."

"Therefore prepare thee to cut off the flesh. Shed thou no blood, nor cut thou less nor more But just a pound of flesh: if thou cut'st more Or less than a just pound, be it but so much As makes it light or heavy in the substance, Or the division of the twentieth part Of one poor scruple, nay, if the scale do turn But in the estimation of a hair, Thou diest and all thy goods are confiscate."

"Tarry, Jew: The law hath yet another hold on you. It is enacted in the laws of Venice, If it be proved against an alien That by direct or indirect attempts He seek the life of any citizen, The party 'gainst the which he doth contrive Shall seize one half his goods; the other half Comes to the privy coffer of the state; And the offender's life lies in the mercy Of the duke only, 'gainst all other voice. In which predicament, I say, thou standest."

In these wiser times Shylocks have shrewder grown and by the help of cunning lawyers have invented bonds that cover every conceivable contingency of loss and forfeiture, and yet if justice had provided the same penalty for overreaching which, when rightly interpreted, Venice furnished for the protection of her weaker citizens, few mortgages would ever be foreclosed to the great loss of the unfortunate mortgagee.

Those savage bonds called mortgages, which suggestively mean death-grips, are seldom or never executed where they do not extort continuously more than is nominated in the bond.

Under conditions of payment which mortgagors know how, and do not scruple to make, mortgages often must be paid with property worth several times the face of the mortgage, but even when this is not the case, as a rule mortgagors exact more than is nominated in the bond.

The mass of borrowers do not borrow till hard necessity drives them to, or they borrow to carry on some business, or engage in some speculation in which, in a thousand deceptive and hidden ways, the poor laborer must pay both the amount of the mortgage and usury or profit.

That cruel mortgage takes from its wretched victim sleep, rest, food, clothing, fuel, shelter, education—in short, everything that makes life desirable, and often, to use Shylock's own words, life itself, since, "you take my life when you do take the means whereby I live." None of these are nominated in the bond, but the bond cannot be exacted without taking them.

A usual and well known result of an action is, in morals, a part of the act itself. To license liquor selling is to license drunkenness. More destitution, wretchedness and misery have had their origin in bonds and mortgages and similar devices of oppression than in all other causes combined.

The ancient historian, Rollin, says that usury has ruined every nation that has tolerated it. These cunning devices to enslave, not only the honest labor of the present, but also the unborn millions of the future, are the prolific source of the vice, poverty, drunkenness and crime that now appall every intelligent lover of his kind.

Every bond or mortgage, of whatever kind, that now entralls humanity is part of a covenant with death and an agreement with hell, which, in the judgment at the end of the Christian age, now close at hand, together with the refuge of lies that now constitutes its covering, shall be swept away; "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

In that glorious coming time, when Portia, the coming woman, comes to her kingdom and judicial bench, all bonds and mortgages that exact more than their face value will be declared forfeit, null and void; and humanity will emerge from its long and weary bondage into the light and liberty of the Sons of God, and the kingdom for the coming of which Jesus taught us to pray will be born in a day.—O. F. L.

Undertakings into which the Spirit of Christ enters as the directing and controlling power will never suffer shipwreck however malign and scorned.—Micah.

DIVINE CHASTISEMENT.

We are constantly made aware of the fact that God never draws his bow at a venture, but speeds his glittering arrow on a special errand, penetrating no breast but the one intended, wherein by his all-seeing vision he has discovered a secret and corroding sin.

In our weak human understanding this often causes us to rebel for a season against the chastising hand, and it is sometimes long before we can feel that the great Father afflicts us only for our advancement with never a mistake in judgment and never the least deviation from the most tender solicitude and loving purpose—that of our highest spiritual profit.

It is written, "Whom the Lord loveth he chasteneth." "If ye endure chastening, God dealeth with you as with sons;" "but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: Shall we not much rather be in subjection to the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

If God should exempt us from trials he would be compelled to abolish his most effective means of training us, or bringing our stubborn wills into subjection to his Divine will. A man must be tested before his true character is understood; he must be proved ere he can be approved. Conceit is an inherent characteristic of human nature. We imagine because we have surmounted a few difficulties that lay in our pathway that we are on the high road to perfection. We fancy we have risen far above some besetting sin when in fact we have simply paralyzed it for a season, and it needs only some slight provocation to rouse it to the fury of a caged beast. While nothing agitates the placid waters upon which we have launched our frail barque, we sail smoothly along feeling as if nothing could disturb the sweet serenity of our souls, but a cloud no larger than a man's hand is seen in the horizon, and ere we are aware a furious storm capsizes our poor frail craft and we are stranded upon rocks whose jutting heights fill us with despair. Alas! the cup of self-righteousness is full to the brim, and the froth of human conceit runs over and needs to be dashed to the ground that we may know how weak we are while we deem ourselves strong. God lays his chastening hand upon us because in our rebellious condition we will not know in whom our strength lies.

The keen arrow is sent with unerring aim into the soul's depths and reaches the slumbering sin, awaking it to fury unrestrained. We now discover that the work of diligent self-discipline must again commence. Only through God's help will we overcome the subtle foe. Daily sorrows, misunderstandings, afflictions, disappointed hopes, crosses that the world knows not of are cast upon us as means of discipline. In the bewildered paroxysm of grief, in affliction, or unbounded rage at an unexplained wrong it may take many hours of stern, careful investigation into both sides of the case and severe self-discipline to bring the soul into a condition where we can say with sincerity, "It is well."

If through Divine grace we are able to bear the affliction and overcome all feelings of resentment toward those whom we have felt willfully wronged us, we will rejoice that God corrected us and established our faith and love even by fiery trials. Like David we will plead, "Save me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

There are many dark hours in which we can see no means of escape, no harbor of refuge or any source of comfort but in the testimony of God. When the sweet words are ringing in our ears "As many as I love I rebuke and chasten," we feel that it is the hand of love that deals with us and joyfully submit to the chiseling, squaring and polishing of the great

master-builder who honors us so much as to see in us material that can be shaped and fitted for his use in some position which was designed for us, but for which, through degenerating influences, we have become so unfitted.

We are desirous of attaining to God's righteousness, but severe discipline as a means of purification is the only means that can bring us into that condition of conformity to his will which is righteousness. There can be no peace and joy like that which follows a perfect submission to God's will, which will enable us to say, "Thy loving corrections shall make me great." The fire of purification must enter the soul penetrating to the most secret depths, and it will burn no longer than it finds evil therein. Truth, purity, love, spiritual attainments will be vitalized and flourish with renewed vigor, bringing forth fruits of holiness when no longer envied by the power of evil.

Having created us for his loving service as the true end and real glory of our being, God would fit and fashion us for this destiny with all its honors and joys. What a destiny! Sons of God, heirs of his royal throne, partakers of his holiness! If we duly consider all this can we wish one stroke lighter than God deems necessary to fit us to be partakers of his holiness and complete our union with him? Nay, rather let us rejoice that God deals with us as with sons and not bastards, and pray earnestly that he will search out all hidden sins and bring them to our view; that the keen arrow of his just indignation may pierce our souls and rankle there till it destroys the last vestige of pride, self-love and whatever may be our besetting sin; that the Divine fire of purification may cleanse us from everything that is offensive in his sight, preparing our bodies for the entrance of our beloved Lord.

The Lord has said, "And I will bring a third part through the fire, and will refine them as silver is refined, and try them as gold is tried: they shall call upon my name, and I will hear them: I will say, it is my people; and they shall say, The Lord is my God." Even so, Blessed Refiner, speed thee on thy holy mission and quickly perform thy mighty work of purification in our souls, perfecting that sublime transformation that shall ultimately redound to thy honor and glory.—Micah.

A GLASS OF COLD WATER.

By JOHN B. GOTOR.

Where is the liquor which God, the eternal, brews for all his children? Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruptions, doth your Father in heaven prepare the precious essence of life, the pure cold water. But in the green glade and grassy dell, where the red deer wanders and the child loves to play; there God brews it. And down, low down, in the lowest valleys, where the fountains murmur and the rills sing; and high upon the tall mountain tops, where the naked granite glitters like gold in the sun; where the storm-cloud broods and the thunder storms crash; and away far out on the wide, wild sea, where the hurricane howls music, and the big waves roar; the chorus sweeping the march of God; there he brews it—that beverage of life and health giving water. And everywhere it is a thing of beauty, gleaming in the dew drop; singing in the summer rain; shining in the ice gem, till the leaves seem to turn to living jewels; spreading a golden veil over the setting sun; or a white gauze around the midnight moon.

Sporting in the cataract; sleeping in the glacier; dancing in the hail-shower; folding its bright snow curtains softly about the wintry world; and waving the many-colored iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven; all checkered over with celestial flowers by the mystic hand of refraction.

Still always it is beautiful, that life-giving water; no poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep no burning tears in its depth, no drunken, shrieking ghost from the grave curses it in the words of eternal despair; speak on, my friends, would you exchange for it, demon's drink, alcohol?

THE NUMBER TWELVE.

A Question Lately Asked Directed Attention to the Frequent Recurrence of the Number Twelve in the Scriptures.

Very many important events are said to have occurred in the twelfth month or upon the twelfth day of the month; and many of the feast days and special Sabbath or worship days have the number twelve in similar connection.

It would make this article too long to mention all these occurrences, but let us notice how often the number twelve occurs in other connections. There were twelve princes of the children of Ishmael; twelve sons of Jacob; twelve tribes of Israel; twelve stones in Aaron's breast-plate; twelve cakes on the table of shew-bread.

At the dedication of the tabernacle the twelve princes of Israel brought twelve oxen as an offering, and to the dedication of the altar within the tabernacle they brought twelve chargers of silver, twelve silver bowls and twelve spoons of gold full of incense, and the animals for the sacrifices upon the altar, "All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first-year twelve, and the kids of the goats twelve." These sacrifices were kept up for twelve days and twenty-one animals were required each day.

There were twelve stones carried out of the river Jordan when the Lord's people passed over on dry ground, which stones were set up in Gilgal for a memorial of deliverance.

There were twelve oxen of brass under the brazen sea in the tabernacle. Twelve men were sent from the camp in the wilderness to spy out and report as to the promised land. There were twelve rods laid up in the tabernacle with each man's name upon his rod that the people might know whom the Lord had chosen, by seeing whose rod would bud.

Twelve lions stood on either side of the steps leading up to the throne of king Solomon. "And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision."

The prophet rent the new garment that Jeroboam had on into twelve pieces, and said to him, "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

Elijah took twelve stones of which to build his altar at Mount Carmel, where he called down fire from heaven to consume his sacrifice. Elisha was plowing with twelve yoke of oxen when Elijah came and threw his mantle over him.

David divided the singers into four and twenty orders with twelve in each order. Jesus was twelve years old when he went into the temple and disputed with the doctors. Twelve baskets full of fragments were taken up after Jesus had fed the multitude with the five loaves and two fishes. The woman had had an issue of blood twelve years when Christ healed her. The damsel restored to her parents by the Master was twelve years old.

Jesus the Christ chose twelve apostles and they had the promise that they should sit upon twelve thrones judging the twelve tribes of Israel. James addressed his epistle "to the twelve tribes that are scattered abroad."

The Revelator saw twelve thousand sealed out of each tribe. These are to constitute the one hundred and forty-four thousand who shall stand with the Lamb upon Mount Zion.

The woman clothed with the sun had a crown of twelve stars upon her head. The Tree of Life bares twelve manner of fruit and yielded her fruit every month. Twelve months constitute a year.

John saw the "Holy Jerusalem, descending out of heaven from God." "And it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The twelve gates were of twelve pearls. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

There are twelve centers in the human brain from which flow all the forces governing the action of the personality. The twelve sons of Jacob were the twelve centers through which flowed the forces or potencies

from Abraham to the Jewish people. The Abrahamic potency designed by Deity for certain Gentile races was handed down through the twelve sons of Ishmael. These potencies passing down through the Jews were polarized in Jesus, the Christ, the great head of the Church, and again sent out into the Church through the twelve apostles each of whom represented a principle, and all together represented all the principles of good and truth.

Swedenborg says "Twelve signifies all things of faith so whenever that number is used all things of faith are signified." He also says that "the names of the twelve tribes written on the gates of the city signify all things of doctrine concerning the Lord, and the names of the twelve apostles written in the twelve foundations signify all things of doctrine concerning the Lord and concerning a life conformable to his commandments." If we have not the life conformable to his commandments, then we have no foundation upon which to build an enduring structure.

Without the life the doctrine will be of no more use to us than is the surplus in the treasury at Washington to the needy people who must pay more tax to build more vaults in which to store more surplus while their burdens grow heavier.

If we have the doctrine and do not live so as to overcome self and sin we are locking the treasure we possess so that its contents will benefit neither ourselves nor our neighbors. "He that overcometh shall inherit all things." He will have power to so apply the twelve principles as to usher in the kingdom of righteousness (right-doing) and peace, which is an everlasting kingdom.—C. W. L.

Return of the Jews to Jerusalem a Type.

Jewish emigration to Jerusalem is going on at a rapid pace. Thirty thousand Jews are said to have taken up their abode in that illustrious city within the last few years. A modern railroad is being constructed from Jaffa to Jerusalem, and real estate in that region is consequently growing in value. Jews will flock there in constantly increasing numbers thinking that the time has come for the restoration of the ancient city to their race.

But in this belief they will find themselves mistaken. The Jews who are returning to Jerusalem are the re-embodied spirits of the people who participated in or applauded the crucifixion of Christ, and when they have gathered there in large numbers they will find that famine and pestilence will overtake them. Judea in this day is incapable of providing for a large and sudden influx of settlers.

Retribution must come not to the whole Jewish race but to the slayers of our Lord, for when Jesus was being led to Golgotha he turned to the women who bewailed and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

This Jewish stampede to and rebuilding of the Holy City is simply a type of the building of the New Jerusalem in humanity by the absorption of natural truth through the theocrasis of the Shepherd of Israel. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Types of the fulfilling of prophecy and of eternal law are discernable on every hand. Pope Leo XIII is Mr. Pecci, which name means sin, typifying the revelation of the "man of sin" who shall guide Israel into the way of all truth. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

The retirement of Prince Bismarck, "The Man of Iron," from politics was a type of the going out of the iron age in the last stage of which we are now living.—C. J. M.

Society to be perfectly structured must be organized upon the principle of perfect love.—Koreah.

Truth is the correct understanding of all things that you observe, the centre of all things, centered in a personality.—A. G. O.

WOMAN'S DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Emancipation of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

THE RESURRECTION.

The Morning Light is breaking,
The darkness speeds away,
The Sons of God are waking
To the Eternal Day.
Each heavenly aspiration
To God's White Throne above,
Is, for the New-born Nation,
To live Divine love.

God's people pure and holy,
Made such by Jesus' grace;
The world's poor, meek and lowly,
Who seek the Saviour's face;
They've wandered long in glooming,
Without one ray of light,
But now the Heavens are blooming—
The Bride is clothed in white.

The Bride, our God's great dower,
With radiance of the spheres,
Comes down to us with power
To banish all our fears;
Comes down to meet the Bridegroom,
The resurrected Man
Renewed again from Death's doom,
The Christ of God, the Lamb.

Sing Glory! Hallelujah!
Attune our hearts to sing;
Take down the harps of Judah
And let Hosannas ring.
Our harps upon the willows
No longer let them stay;
Arise above the billows
Into Supernal Day.

Then Shout! for God hath done it;
Redeemed a fallen Son;
The victory, we've won it,
The many made in One.
The Temple, great and holy,
In one perfected form, (Christ)
Through evolution slowly
Has changed the Night to Morn.

It shines in light Supernal,
The Bride and Lamb made one,
To live in God Eternal,
The everlasting Son.
Then shout again with power!
In swelling strains unite!
The Victory is ours,
Love conquered in the fight.

—Koresh.

In grandeur and boldness of thought, in religious fervor and aspiration, strains of victory over sin and death through Jesus Christ, we do not remember to have seen this lyric surpassed. It reminds one of the best days of the Wesleys.—A.

WOMAN'S RESTORATION.

In connection with woman's restoration to religious, moral, social, collegiate, professional and political rights, there are some religious, physiological and astro-biological laws to be considered, understood, applied, and adhered to.

In the highest phase of Koreshan doctrine, in the one superlative domain and degree of human attainment which that doctrine promulgates, the nature of sex relation is set aside; not as a universal law by which the sensual animal man is to be solely governed, but to be the domain of the purest potency of the affectional centers of human thought. The husbanding of this supreme and Divine affection of the human soul, impregnated with Deific influx, is to produce a fountain of supreme desire, conserved for the purpose of baptismal force, to be poured out upon the race at cyclical epochs or ends of dispensations, at the time of refreshing from the presence of the Lord.

It is not claimed by the Koreshan system that all people in any specific age of the world will be subject to the law of supreme chastity as attained to in the life of the Lord, our perfect exemplar; but those who are to comprise the first fruits of regeneration, and who have washed their robes and made them white in the blood of the Lamb, (which means pure spiritual doctrine of life,) and who comprise the virginal group standing with the Lamb on Mount Zion, and who, thus transformed, and united to the Lord, constitute the Bride and Bridegroom, in their restored unity, will be sustained in their determinate purpose to lead this most holy and Divine life. Whosoever dares to interrupt or oppose may find when too late that the Divine pleasure and prerogative have been violated.

In Koreshanite it is maintained

that through the power of virginal life, entered into by such as desire to and can rise above the carnal and sensual inclination, those who dwell on the lower plane and in the domain of the lower animal degree, will be influenced to rise into the highest degree of propagative development, so that the pure principles of physiological procreation can be applied to the development of human existence, and the perpetuation of the purest and most perfect specimens of the human family.—A. G. O., in *Guiding Star*.

WOMAN.

PAPER NO. I.

HER ORIGIN AND DESTINY.

Man fell from his godly or virgine state, male and female in one form, when, as related in Genesis, "the sons of God saw the daughters of men that they were fair; and they took wives of all which they chose." Woman is the germinal half of the segregated neuter being, and man is the spermal half of that being.

The pneuma and psyche or spermal and germinal potencies of the individual or man-woman being separated, the balance was destroyed, and man and woman, fallen from integralism, became again a part of the sinful flesh of humanity and brought forth the children of the flesh.

The world from that time to this has been inhabited by the children of the Devil. Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do."

Woman, with the dawn of the "Golden Age," is about to be evolved into Deity just as 18,000 years ago she was involved from Deity. The law of expansion and contraction effects the perpetuity of universal life. Humanity, which is now expanding will soon breathe in the God-life and thus be revived. The strongest desire of woman—although she is unable to define it—is to be conjoined to her counterpart, not through the marital bond, for this must always prove unsatisfactory even where the union is ostensibly a felicitous one, but through the operation of integralism wherein a balance is effected by the conjunction of the pneumatic and psychic potencies.

This is the eternal goal which all men and women must reach before they can attain to perpetual peace. There can be no rest or perpetuity without balance. It is through the operation of this law that the physical macrocosm is sustained. The interchange of forces from the center and circumference has perpetuated the universe through the countless cycles, and it will ever thus continue. A fundamental principle of Koreshanite is that a law which obtains in one domain must obtain in every domain.

We have now come down to the time when there is to be a rebinding of God to man, which means that men and women, through the law of expansion, are to absorb the fullness of being, which is Deity itself, and thus become sons of God like Jesus Christ, the prototype. Therefore those women who embrace Koreshanite, recognizing in the Leader the focalization of truth and of the universal pneumatic and psychic potencies, and who live the life of chastity and self-sacrifice, will be the age-lasting leaders of their sex, the first fruit to ripen on the tree of woman's redemption from the Edenic curse.

"And I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And they sang as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

At the outpouring of the baptism, which we now await, woman will receive the power of truth according as she recognizes and lives it. The future of woman through this baptism will be bright and fair; through its uplifting power she will amplify into the Divine integrity of the Holy Motherhood.

"No longer a timorous being
To cringe and to cry 'neath the rod.'"

Woman, through the operation of purity and truth which will gradually permeate humanity, will limit the reproductive instinct to the hallowed use of procreation and by thus purifying God's sanctuary will fit herself

for his most cherished plan for human propagation—that of immaculate conception, as exemplified by Mary, the Mother of Jesus. When humanity, through the purification and exaltation of woman, has reached this elevated plane then men and women will not pass out by a corruptible dissolution of the body, but by dematerialization.

CONCLUSION.

These articles on the subject of "Woman" simply embody faint suggestions upon a theme with which the writer is little acquainted, but which he has undertaken not for the purpose of interesting women in particular, but to arouse, if possible, the attention of the male readers of these columns to a realizing sense of the possibilities and future of a sex so long degraded to the level of a toy.

The consummation of woman's liberty—which every man has done his share to delay—is as inevitable as that mighty revolution which will soon wrench the lash of oppression from the hands of capital and demonstrate to labor the futility of selfish contention. It is therefore incumbent upon every man to do his part toward removing such stumbling blocks as lie in her pathway, for which he is partially responsible, and permit her to move on until through the outpouring of Divine truth she stands ready to be transformed through theocrasy to an eternal state of integralism.

And upon woman, with the glorious destiny which awaits her fidelity to truth, rests the sacred responsibility of inviolate chastity that God through her may consummate his fondest hope of saving a dying world.—C. J. M.

ODIC FORCE.

"Baron Von Reichenbach was a keen observer. Seeing a large magnet attract nails and lift several pounds of iron, he concluded this to be the result of an unknown force. 'I wonder,' he said to himself, 'if that force can be seen.' Acting upon this idea, he built a perfectly dark cellar. Into this the Baron threw at random his powerful magnet. He invited ladies, whose nervous temperament, he judged, made them sensitive, to enter the cellar and try to find the magnet. He was wonderfully successful. The first lady, after having remained in the cellar for half an hour, pointed out the magnet to the Baron, who did not know himself where he had thrown it. She took him by the hand, and led him up to the magnet where both found it. She said she discovered it by seeing light, yellow and blue flames, having the form of a horseshoe. This delighted the Baron, and he repeated the experiment, until he had it confirmed by sixty sensitives. For these investigations he used rock crystals, chemicals, salt crystals and other substances, around which the sensitives saw flames of various colors. They discovered also a warm and a cold point in the crystals, and small flames around the belt and sides. The first showed the axis of polarization and the north and south, or positive and negative poles; the second, the dia-magnetism of Faraday; and the third one a part of the aura of the crystal. The Baron showed also that growing plants give forth continually small flames of different hues, such constituting their aura. Turning his investigations toward man, he ascertained that in humankind was a well defined aura, an axis of polarization, a positive and negative side, and many other interesting facts. He called these flames or this aura a force, for in the magnet it attracted iron. He gave it the name of 'odic or odylic force.' So much for Baron Von Reichenbach, the real European pioneer in these psychic searches. The publications of this remarkable man have had a very great, though unacknowledged influence in Europe. They have started many intelligent people on a new line of thought. Experiments have been conducted in secret, and very astonishing and confirmatory results obtained."—From "On the Heights of Himalay."

The soul of the Scripture involving the sacred germ of immortality lies in the one word *overcome*. Every true disciple who is earnestly seeking for the pearl of great price can hear, as coming from the throne of eternal love and justice, these words: "Wherefore, beloved, when ye are tempted and tried, overcome, and thou shalt come forth as pure gold fit for the Master's use."—Mispah.

DOUBT NOT.

O my soul, why in doubt wilt ye wander
So famished, so heart-sick and sad?
Know ye not that the love of thy Father
Should keep thee and make thy life glad?
Thou' dark clouds thickly gather around thee
And faith folds her wings in dismay,
Look upward, the star of Hope shineth,
The dark clouds will soon roll away!

O my soul, know ye not that thy Father
Is walking in paths of his own?
Know ye not His ways are mysterious
And life with our doubts thickly sown?
While defying the darkness, be faithful,
Let trust all thy sorrows allay,
In His dealings with man there's a purpose,
The dark clouds will soon roll away!

O my soul, banish all of thy doubtings,
Thou' tempted, or tried, or distressed,
Lay ye down all thy wearisome burdens,
In thy Father finding thy rest.
Do not question the path He is treading,
The midnight gives birth to bright day,
If thou'lt trust in His wisdom so boundless
The dark clouds will soon roll away!

O'er my soul sweetly comes peace and comfort,
Rejoicing, I lift now mine eye
For the shadows of doubt disappearing
I know my Redeemer is nigh.
A pure light o'er my pathway is gleaming,
The glorious Sun of the day,
In its warm rays my soul is expanding,
The dark clouds have all rolled away.

—Mispah.

Extract From Gibbon's "Decline and Fall of the Roman Empire."

"When the promise of eternal happiness was proposed to mankind on condition of adopting the faith, and of observing the precepts of the gospel, it is no wonder that so advantageous an offer should have been accepted by great numbers of every religion, of every rank, and of every province in the Roman empire. The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. In the primitive church, the influence of truth was very powerfully strengthened by an opinion; which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the world, and the kingdom of heaven, were at hand.

The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal senses the discourse of Christ himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment, when the globe itself, and all the various races of mankind, should tremble at the appearance of their divine Judge.

This expectation was countenanced by the twenty-fourth chapter of St. Matthew, and by the first epistle of St. Paul to the Thessalonians. Erasmus removes the difficulty by the help of allegory and metaphor; and the learned Grotius ventures to insinuate, that, for wise purposes, the pious deception was permitted to take place.

Some modern theologians explain it without discovering either allegory or deception. They say, that Jesus Christ, after having proclaimed the ruin of Jerusalem and of the Temple, speaks of his second coming, and the signs which were to precede it; but those who believed that the moment was near deceived themselves as to the sense of two words; an error which still subsists in our versions of the Gospel according to St. Matthew, xxiv: 29, 34. In verse 29, we read, 'Immediately after the tribulation of those days shall the sun be darkened,' etc. The Greek word *enthes*, signifies all at once, suddenly, not immediately; so that it signifies only the sudden appearance of the signs which Jesus Christ announces, not the shortness of the interval which was to separate them from the 'days of tribulation,' of which he was speaking. Verse 34 is this: 'Verily I say unto you, This generation shall not pass till all these things shall be fulfilled.' Jesus, speaking to his disciples, uses these words, *anti genes*, which the translators have rendered, by this generation,

but which means the race, the filiation of my disciples; that is, he speaks of a class of men, not of a generation. The true sense then, according to these learned men, is, In truth I tell you that this race of men, of which you are the commencement, shall not pass away till this shall take place; that is to say, the succession of Christians shall not cease till his coming. See Commentary of M. Paulus on the New Testament.

The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection."

THE MAFIA TRAGEDY.

The shooting, by a mob, of eleven of the alleged conspirators in the murder of Chief of Police Hennessy of New Orleans, who made a determined effort to break up the Mafia gang, the terror of New Orleans, is a startling sequence to the farcical system of trial by jury.

Never, within the history of modern jurisprudence, has this efficient instrument for the miscarriage of justice received such a stinging blow at the hands of the people. We are not of the opinion that these men should have been shot, but, given a depraved humanity, it is reasonable to expect that men will yield to a bribe when serving in the capacity of jurors and thus defeat the ends of justice. With the present system of social degeneracy, the jury system can usually be depended upon to reflect, by its perjury, the moral tone of the people.

The affair will strain the relations of the United States with the Italian government, but it is simply a ripple compared with the great waves of chaotic madness, consequent upon human wickedness, that will soon dash upon the beach of society and spread desolation broadcast.—C. J. M.

The Crank Growing in Favor.

It is by no means the worst thing in the world to be called a crank. I find as I prowl up and down through the earth that wherever I meet a man with sufficient individuality to take a stout stand against impurity and shams of every kind, too honest to get rich by underhanded methods and too brave to be a cowardly conformist, he is called a crank. Wherever a woman is found who thinks more of her brain than of the hat that surmounts it she is a crank. Wherever a man is found who honestly believes life holds better things for him than to become a dancing popinjay and a social success by reason of fine clothes and society manners, who would rather wear a shiny-seamed coat and an unfashionable hat, and thus gain the means to cultivate his mind and enlarge his soul, he is a crank. Wherever a young girl is found who laughs at fashion and wears a gown to please herself, rather than to conform to a passing style, who stands by a friend at the risk of becoming unpopular, and who is a law unto herself by the dictates of her own pure, sweet, womanly heart, she is a crank. Discoverers are cranks. Philanthropists and poets are cranks. Christopher Columbus was a crank, and yet Chicago, after four hundred years, is turning itself head over heels to do him honor. Ah, well, my dear, when you count on your fingers the world's most famous cranks and note the outcome of their crankiness, who would not choose but go down upon the despoiled list?—"Amber" in *Chicago Herald*.

The power that enters our hearts and forms the basis of our confidence in God is his love to us, not ours to him. This love penetrates the inmost springs, turning gloom to gladness, passion to peace, the soul becomes a temple glowing with love, resounding with praise, and the whole atmosphere is laden with the fragrant incense of supreme devotion.—Mispah.

WAS MALTHUS RIGHT?

Herbert V. Mills, an English political economist, in his work, "Poverty and the State," asserts that there is "only honest work in England, to occupy, at the utmost, two-thirds of the population." A few years ago, a great crowd gathered before the residence of Mr. Chamberlain, in Birmingham, and explained to him that they wanted no more charity, but work, of any kind. A Liverpool paper gave an account of the meeting of half-starved men in a cellar, at which a speaker said, "what we want is work, not work's bounty, though the parish has been busy enough among us lately, God knows! What we want is honest work."

Could any cry of children be more pathetic than this demand of full-grown men? And yet the same thing is heard here and there in our own country. The conditions are the same in kind, though they have not fully developed themselves. The numbers of those who have little or no employment are increasing from year to year, and over against the several millions in Great Britain we are said to have already a million here, taking the country altogether.—[*New England Magazine*.]

The above statement is true, and political economy is indeed, as it is sometimes called, the Dismal Science, but only from the standpoint of the present enormous inequality and unjust distribution of property, which is the outcome of the diabolical competitive system.

If this system is to continue, and its effects continue to develop in the future as in the recent past, it will not be long till a handful of men will own, substantially, the whole earth. A vast portion, probably more than half of the tillable area of England, is owned by her bloated aristocrats, and instead of answering the design of the Creator to furnish labor and sustenance for his creatures, is dressed up and kept in parks and pleasure grounds, to minister to the voluptuous delight of a senseless, conscienceless, morally debauched and thieving class of freebooters and their descendants.

God says, "The land is mine and ye shall not sell it forever." When he "awakes as a strong man out of sleep" the Lord will see that that law is respected and that men no longer rob their fellows of what is their birth-right as children of a common parentage. It will then be found that even in populous England there are plenty of natural resources to sustain all the inhabitants in comfort and ease. Then the people that will not work, but haughtily claim the right to do most of the eating, will find that he who will not work, shall not eat. The new heavens and new earth wherein dwelleth righteousness are close at hand, even at the door.

When in time of seige the famine was sore in Samaria, so dreadful that a woman in her complaint cried out to the king of Israel: "This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow."

"So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son." And when the people were in such terrible straits, God's prophet, Elisha, said: "Hear ye the word of the Lord; thus saith the Lord, To-morrow about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

"Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

The man of God that answered was the humanity of God, the Lord. His word to the doubting lord of that time came true according to the letter of it. So will it be now with doubting, would-be lords that have been lording it over God's beautiful heritage, and starving and devouring his poor and helpless children. But for the rapacity of these human tigers and wolves, all men might live in ease and comfort.

In the end of the age, now at hand, John saw the curse of labor—excessive toil—removed and the kingdom of heaven wherein dwells righteousness inaugurated. No matter who doubts the fulfillment of this vision it will yet speedily come to pass, though the doubters will not, in this age, enjoy its indescribable bliss.—O. F. L.

If we do not find God in nature, we may conclude, either that we do not understand the expression of nature, or have mistaken, or poor feeling about him.—Geo. MacDonald.

What man can judge his neighbor right save him whose love makes him refuse to judge him?—Geo. MacDonald.

As Ye Sow So Shall Ye Reap.

The practical and loving understanding of this law will enable one to easily and readily, yea joyously adjust himself to environments which—without this understanding—would cause impatience with self or those regarded as responsible for the disagreeable harvest.

There is no greater evidence of lack of wisdom than the tendency to instantly attach blame to other personalities than one's own for the so-called ills of life.

Without the recognition of the law of re-embodiment of entities during the grand cycle of 24,000 years it is difficult to trace the harvest to its seed sowing by the vidual now reaping it. Let our year of twelve months represent the Mazzarothic year of 24,000 years. Each month of the Justinian year will correspond to the month of 2,000 years. These vary in length as do the months of the shorter cycle. During these twelve months, of nearly 2,000 years each, the entity passes alternate periods in the physical and spiritual realms somewhat as, during the twelve months of nearly thirty days each, he passes alternate periods in what we term "awakeness" and sleep. Just as we do not carry all the consciousness of day into night, or vice versa, so in the greater cycle there is a seeming (though a present reality) of consciousness. As far as the ultimate result is concerned it is but a seeming, for we will eventually come into full consciousness of all our experiences when we awake in the likeness (function) and image (form) of perfect fulness of all knowledge.

If we can ascend to that height or center of thought where our eye—understanding—circumscribes or circles the Ages we will recognize the truth of the statement of Koresh, "As a whole the Universe is a perfect structure." Then from this standpoint of the absolute there is no injustice. If I sow wheat it is absolute justice that I reap wheat. If I sow tares it is no injustice that I reap tares.

The recognition and practical application of this law in our own lives, and in our observation of the so-called vicissitudes of mortal existence, enables us to maintain an optimistic attitude under circumstances which otherwise would cause hopeless grief and bitter denunciation of the "powers that be" whether Deific or Demonic.

All acknowledgment that events of one month or year, regarded as results, are characterized by the nature of events of preceding months or years, regarded as causes. Now let us apply this law in the circling spiral of the Mazzarothic cycle.

In seeking to elucidate life's mysteries from the Koreshan standpoint one must ever pivot the argument at the center where all truth aggregates; in so doing the different lines of thought press in upon one as so essential to the even partially clear apprehension—say nothing of comprehension—of the line of truth being presented, that one often seems to have lost the thread of the primal proposition.

In endeavoring to grasp the application of the law, "whatsoever a man soweth, that shall he also reap," in biological domains we need to recognize the fact that each entity in its re-embodiments externalizes, in more or less regular alternations, the masculine and feminine qualities of being.

An intelligent, refined, pure, loving woman is subject to the most revolting abuse from the man she has been educated to call "husband." While love and sympathy will go out in measureless desire and practical effort to enable her to lift herself out of the condition, yet cognizance of the law that in some previous embodiment this same entity sowed for its own reaping just this harvest, relieves one of the agony of sympathetic suffering otherwise inevitable. In some life of this great cycle of lives this now-female was a then-male and tortured some woman (perchance the very man who now seemingly causes her anguish) in the very same way she is to-day being tortured. She is but reaping what she sowed. Here is the perfect justice seen through the seeming injustice.

We must learn to regard children—not as innocent of all error till contaminated by vitiated associations—but as re-embodied progressive or retrogressive entities, manifesting in their tendencies the development and

attainments of previous lives. Notwithstanding humanity is a body of many members and no

"... man stirs a finger, breathes a sound, But all the multitudinous beings round, With time and place for their conditions, Thrill, haply, in vibrations and rebound."

yet eventually each perfected soul will have power to absolutely insulate itself so as to "thrill haply" in response to none but pure, untainted desires. If the entity has ceased sowing a certain quality of thought-seed and has finished reaping that already sown, no temptation, in that line, will find a response in his being.

To attain unto this necessitates the recognition of the Divinely appointed seed Sower, also the practical, living demonstration of the equally essential truth that "nothing can harm me but myself;" "whatever harm comes to me I carry it about with me." This law of reaping your own sowing is the foundation of the command, "cast out first the beam out of thine own eye."

The consciousness of power to prepare a fit receptacle for the Divine germ of regeneration in the coming outpouring of Deific Wisdom is enhanced by the recognition of the fact that each is just what he has, in previous embodiments, willed to be. By intelligent, fervent cooperation with this law we obey the command writ in the Word of every domain, "work out your own salvation." Every thought is a seed sown. We are not helpless. We can, by loving application of laws so fully expounded, let (not passively allow but with intense activity command,) God work in us "both to will and to do of his own good pleasure."

The reaping of Eternal Life harvests the God-man, sown in the beginning of Mazzaroth; gives to the individual, thus formulated, power to bring the understanding of the laws of salvation to other still benighted souls.—P. M.

REGENERATION.

Mr. S. M. Brode, of Coalmont, Pa. writes in a private letter: "If the souls who have been born to the world since Christ's second coming only are to be born again, how are, or how were the former ones to be saved? Was there no Holy Spirit before by which souls could conceive good? How did they obtain the hope? Was Christ formed in them?"

There is a great year formed by the precession of the equinoxes which is called, in the Bible, Mazzaroth. At the rate of this precessional movement, which is fifty seconds of a degree each year, it would take 25,816 years to complete the cycle, but at certain points the movement is accelerated by planetary attractions with the result of a lessening of the time to 24,000 years. This is the year spoken of in Revelation as having twelve months, in which the Tree of Lives bears twelve manner of fruits and ripens its fruit every month.

This grand year of 24,000 years is the zodiacal cycle or period of the full development of God's animal life—the God-man, the Son of God, the Divine seed—and the planting of that seed in, and crossing it with the sinful humanity, and the regeneration or reproduction of this Divine seed in the sons of God, the resurrected humanity in the harvest, the end of the age, which is also the end of the twelfth month or last age of the zodiacal cycle. This is the time on the eve of which we are now standing. This grand cycle is a wheel that has within itself other wheels or cycles.

There are "seven Spirits of God sent forth into all the earth." These, in their time relation, are the results of the translation—the combustion, or change to Holy Ghost—of seven male personalities that have appeared at the end of seven cycles as the ripened product of the Tree of Lives; namely, Adam, Enoch, Noah, Moses, Elijah and Jesus, with Cyrus, whom John saw in the end of the Christian age, "in the midst of the throne," "a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." These seven Spirits of God sent forth at the end of seven cycles into all the earth, which means the humanity that constituted the Church of each successive age, appear in their simultaneous order as one personality. That personality is the stone of Israel spoken of in Zechariah as having seven eyes, which stone, as we see in Genesis, was to come of the posterity of Joseph, not of Judah.

There have been, then, seven times,

or will be when the seventh is constituted, in the grand cycle when the Spirit of God (as the result of the translation, or change to Holy Spirit, of a man) went forth into the whole earth—the humanity prepared to receive it—and as a result there came new heavens and a new earth wherein dwelt righteousness. This Holy Ghost when received became a new spirit in humanity, leading it to establish new institutions—religious and civil—a new Church and a new State wherein dwelt righteousness. There came a new creation and all things became new.

This new Spirit was the Divine seed out of which grew all the life of the age; the Tree of Lives. But like all other seed this seed had to die in order to reproduce. There is then a long period in every age when there is no Holy Ghost; just as in the wheat creation there is a long period between the dying of the seed and the ripening of the crop, when there is no wheat except in potency. As the cycle advanced the God-life became more and more perfect, till, in the end of the Jewish cycle or age, Jesus the God-man, the perfect man, the perfect God—God manifest in the flesh which could not see corruption—appeared as the ripened fruit of the Tree of Lives.

When by his translation Jesus became Holy Ghost—the Comforter—and, according to his promise came to, that is, entered and comforted his disconsolate followers, he became in them a quickening Spirit by which they were begotten again (not as the same word is sometimes falsely rendered, born again) for a Divine birth of body, soul and spirit to come after an age-long period of gestation or reproduction.

"BUT HOW WERE PERSONS SAVED BEFORE JESUS CAME ON EARTH?"

The result of the translation of Moses was the production of the Jewish Tree of Lives. The tree is first infolded or involved in the seed, but when the seed is planted it unfolds or evolves another tree. In the end of its cycle the tree infolds or involves other seed. Jesus was the ripened fruit of the Jewish tree, the reproduction of Moses who was its seed and creator.

Before the new heavens come, the old heavens roll together as a scroll and pass away with a great noise. Those who were saved in the Jewish heaven had their resurrection in Jesus, just as the life of all the dead germs of the wheat creation is aggregated in the ripened product which is the reproduction, or regeneration of the seed. In exact accord with this is the declaration of Jesus: "I am," not I will be, "the resurrection and the life." He also declares that he is the door.

Jesus was the first covenant or conjunction of God and man, but the Scriptures declare that the first covenant was a covenant preparatory to a covenant. This first covenant or conjunction is the seed that is to produce, in the end of its cycle, a still more perfect and greatly multiplied conjunction of God and man.

He was the door through which the spirits saved in the Jewish age passed into the Christian age, which passage was a seed sowing, of which the harvest will come in the end of the Christian age, when they will become the ripened fruit of the Tree of Lives—the sons of God, like the seed sown, Jesus the Son of God, who was the first-born both in time and quality. The very term first-born necessarily implies that at some time there will be other births of the same degree and quality. Such is not the teaching of the professed Christianity of to-day, but it is the plain and unmistakable import of the Bible and the positive affirmation of Koresh.—O. F. L.

The promised Comforter has made his shrine within our bodies and possesses our souls with his holy presence, therefore he cannot be ignorant concerning our trials and sorrows; but, as trials never befall us without his permission that he may test the strength of our integrity, there is no sorrow which he will not assuage if the Divine witness testifies within our souls that we abide in him. "And hereby we know that he abideth in us by the Spirit which he hath given us."—Mispah.

Hope never hurt any one—never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Geo. MacDonald.

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