

# The Flaming Sword.

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

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## The Flaming Sword. 1891.

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We will send THE FLAMING SWORD free for one month to all those who desire to investigate THE KORESHAN SYSTEM OF SCIENCE. Send us the name and address of any of your friends of a progressive turn of mind, who are dissatisfied with the schools of thought at present in vogue. Thus do your part toward spreading God's cause that His Kingdom may be established in earth, in fulfillment of the Divine prayer.

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.

The College of Life, Church Triumphant and Society Arch-Triumphant, 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.

### A STUDY BOTH INTERESTING AND PROFITABLE.

We have been gathering the opinions of the Republican "news" (?) papers regarding their Democratic brethren, and the same of the Democratic "news" (?) papers of their Republican brethren. This is specially interesting as it pertains to the action of any previous opposition, whether of national, gubernatorial or municipal administration.

If the statements regarding the opposition approximate the truth—and what both parties say, they constituting two witnesses, corroborating each other's testimony, might be taken as some criterion—the administration of the government is more corrupt than language, through the editorial department of the FLAMING SWORD, has power to portray.

We are inclined to believe, from our own examination into the corruption of public administration, that neither party exaggerates the venality of the party in power, or the one that it is feared may attain to it.

Those who find fault with us because we say that there is not an honest secular legislative assembly in the United States, would do well to become familiar with the testimony of the political papers as pertaining to the Congress and legislatures of our country.

COMMERCIAL EQUATION is the key-note of the Bureau of Consociative Equitable Commerce.

THE SCHOOL OF NATIONAL ECONOMY, in cooperation with the Bureau of Consociative Equitable Commerce, is the organizer of the revolution. The Patrons of Equitable Commerce constitute the Red Horse Army to carry the war into the competitive camps, and the Bureau of Consociative Equitable Commerce is the Black Horse Army to institute and enforce justice.

The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.

## PLUMB LINE AND LEVEL.

The problem of human equation must find its solution in some principle upon which a majority of minds can agree.

If a thousand men assemble for the purpose of devising a plan for the equitable adjustment of human affairs, and there are as many opinions as there are minds, it will not only be difficult to settle upon the plan to be pursued, but utterly impossible for men to harmonize.

There can be no question that—if all men are to be brought into an agreement—two factors are inevitably included in the adjustment, namely, first, a premise that may in itself be so thoroughly susceptible of demonstration as to convince men that it is the true one, and, second, that when they are convinced the premise so appeals to their inclination of righteousness as to govern their actions. If after a truth has appealed to and made its impression upon the intellect it cannot be made to control the life, then some other power than that of judgment must be brought to bear through which equity shall be enforced.

The plumb-line (the perpendicular) as applied to moral and social equation, and the right angle (horizontal, or level) should constitute the two guiding or limiting powers of construction, as much in the domain of ethics as in that of physical architecture.

The law of equation will ultimately regulate human life, and there must be some principle upon which all men may unite. It is impossible to reconcile all people upon the basis of religion; it is equally impossible to unite them upon that of morality. There is but one god for all men, and all will fall down and worship at his shrine; that god is Mammon or the god, money.

If mankind can be shown the difference between true and false money then it may be possible to establish a foundation or basis of harmony; then will all men be made to adopt the central principle of material equation. If not by a voluntary adoption of true money, then by the power that the many will have to regulate the affairs of the few, and compel the few to fall into line with the interests of the many.

Gold, silver, copper, tin, iron, and other ores possess, intrinsically, each a specific commercial value just as each contains its own specific gravity. If any one of these is adopted for a specific use out of its own commercial sphere, it commences a derangement of all other relations; for no sooner does one get promoted to some particular abnormal point and office, as for instance, gold, than all the others become jealous of the attention and they in turn demand a corresponding or greater proportionate promotion.

Gold is good in its sphere for all that it is worth; the same is true of silver or iron; but the moment you give one a fictitious valuation that moment you begin to derange the relations of every product of nature and art. The moment you pronounce a fictitious valuation upon any one commodity, you lay it open to the avarice of the sharks who wish to make the fictitious application the foundation of speculative schemes to defraud the people.

It may not be possible to unite all men at once upon the question of religion; it may not be possible to unite them upon questions of morals, politics, and science; but it may be possible to unite all hungry men upon the importance of the bread question, and if a man can be instructed as to the shortest method from the granary or potato bin to his agitated maw, we may be able to discover and apply the principle that will induce a momentum towards the accomplishment of equitable adjustment.

A man cannot judiciously eat gold or silver. Pig iron is not easily digested; railroad bridges do not lie easily on the stomach. Men do require the distribution of the products

of natural and artificial resources, and this can be accomplished without the aid of middlemen, legislatures and Congress far better and more economically than with such aids; but to reach this point there must be erected the perpendicular line to which the horizontal level can be adjusted. What is this perpendicular? If I hold a plumb-line in my hand and inquire its position of ten thousand or ten million people, they agree that it is perpendicular, and whosoever builds must build to this line.

Suppose we study for a moment the laws which govern the perpendicular. We find, first, some fixed point of attachment and from this the line is suspended. Gravity is the next factor, and therefore in studying the question of the plummet the fixed point of suspension and the weight of suspension become the prominent factors of consideration. This is easy enough when applied to the common principles of physical construction, but when these principles are to be carried over into another domain of issue some difficulties, it appears, have hitherto been involved.

In employing the plummet as the symbol of the perpendicular line of equitable adjustment, the artificially fixed point from which it is suspended cannot be taken as the true center; for while it hangs apparently from this pivot it indicates something for which the point of suspension is only used as a medium of determination. The line indicates a center, and it is the correspondent of the center indicated that we must take for that upon which the social plumb-line is suspended.

If it be taken for granted that the earth is convex—and for the sake of argument it may as well be—the metal with the greatest specific gravity, if specific gravity determines the relative normal position of metals, would at least assume its normal position at or near the base or foundation of mineral deposits. It would thus become the foundation or basis of cosmic formation. As such it might represent the true basis of moral, social and commercial life. If gold, as its specific gravity would indicate, lies at the center—on the basis of the convex system—it would comprise the starting point of integralism or wholeness, and that which in any domain corresponds to gold must be made the center of the integrity of the system to be considered.

The people cannot be reached with the principle of religious integrity because they cannot yet be made to agree upon the religious idea. They cannot be reached with that of moral integrity because they cannot now be made to see alike on moral questions. They cannot be reached upon the basis of social integrity because there are as many ideas of social life as there are minds, almost. We think that enough can be made to agree upon what comprises the essential factors of integrity for commercial operations. It is not gold, nor silver, nor copper, nor iron, nor lead, nor coal. It is not religious integrity, for the people do not possess it. It is not moral integrity for they do not possess that. It is not social integrity, for they do not comprehend the first principle of true social life.

Equation does not mean equality. The people must somehow be regulated by religious, moral, social, and political equation, but not the equality of these; that is impossible. The foundation of the building of the great temple of equation must be commercial integrity. We do not mean by this that the principle of honesty must first be made to obtain in the human mind, but honest equation must be enforced even if against the will of those who oppose it. Commercial integrity does not involve honesty.

In the introduction of the principles of equitable adjustment and the enforcement of just judgment, every man must be tried and judged by his own standard of righteousness, from his own religious, ethical, social and commercial standard of observance.

We find humanity principled in its own egoistic and self-pleasurable exercise, and the only basis for the fulcrum of an equilibrium and channel through which equation can merge into and influence the degeneracy of the age is through the ego as we find it. In other words, we must appeal to human selfishness for the possibility of our descent into the immoralities of the race and carry in that descent the purposes and immanent energies of an adequate revolution.

Commercial integrity implies the exchange of values for values, whether it be of labor or its products, or the products of the natural and spontaneous resources brought into prominence by the association of labor. We believe that most people can be made to at once agree upon the character of the point from which to hang the plumb-line of commercial integrity, and we believe also that in such agreement the point of suspension will be regarded as involving *equitable exchange*. Any deviation from this standard is a deviation imminent with peril.

EQUATION IS THE PLUMB-LINE, AND HUMAN SELFISHNESS THE PIVOT OF ITS SUSPENSION.

Examine the relative merits of the two foundations for financial or commercial surety, namely, the valuation placed upon gold—which exalts it from its true commercial position into the realm or domain of money by a legislative fiat or government stamp—and the real value of all things relatively considered, that is, all the metals and minerals in and out of the mines, and all products with all their sources, the land as the integument and commercial safeguard.

There are two special things to be considered in estimating the intrinsic power of gold. If you remove the alloy from gold, placed there for the purpose of rendering it durable for use, and at the same time remove the fiat stamp of the people, the stamp of Cæsar, you do not merely by this transaction find its true intrinsic or normal value. Destroy its monetary power and it will gradually subside to its normal worth and level, which will be reached when its uses in commerce have been discovered and it is utilized only for what value it possesses as an ordinary commodity.

The caprice of popular sentiment, ruled by the plutocrats who speculate in the people's fiction, is now the standard of commercial safety. The wail of the people, expressed through the financial gormand, is the basis of security. I mean a value which gold seems to possess, not intrinsic, but a fiction lent it, a fabrication engendered through its exaltation to a delegated power not belonging to it. Remove the fiction from gold and you have the drop on everything. This is the guillotine that will decapitate the head of oligarchy and restore normality. Everything will then subside to its normal standard of value.

What have we upon which to attach the plumb-line; what point from which to suspend it, that by it we may find the true center and vertical direction? If we could but get to the point of genuine righteousness and establish the judgment of the world upon the thread pending from that pivot, we would be fixed. This is not, however, the human standard; humanity has not attained to that moral altitude. What next? We must take the stability of pendature that the deviation from moral rectitude has established and make it the standard of human judgment. We must take the ego, stimulated by the heat of every passion and rendered ten thousand fold more rapacious by the restraints of peculation, till hunger, cold, and degradation have educated the consciousness and seared the conscience.

The momentum of the populace, clamorous with want, must take direction and enforce equation; but here comes the rub. Can such an energy be envired? Can a de-

moralized rabble, goaded by the pangs of hunger and cold, with rectitude abridged by the genuflections of injustice, with their consciences warped and reeking with the venom and animosity of revenge, be set to one motion without catastrophe? If so, it must be done *per force* of the genius of the age, a genius holding within his bosom the pent volcano of the recidivating cycles of the past. Is there a force of genius so gathered, concentrated and sphenoidal as to puncture the volcano, whence its hitherto ensmothered fires may find an easy river and access to the ocean of discontent, and quietly elevate its bed to the garden and plane of fertile fruition, hallowed contentment and repose?

Can human greed be taken advantage of and, by it, safe direction given to impulse? If it cannot our case is hopeless, for there is no other element of pendulation. If it can, then how? We may theorize upon the adequacy of equitable adjustment to satiate the want, but this is not the remedy; it is the attainment after the remedy expends its force in the establishment of equilibrium.

The people cry for bread, and the capitalist stands ready to grant them a stone, and in their vengeance they would rehell it; *per adventure* it might, by penetration of forehead, stult the Philistine of monopoly and lay him low for decapitation by the David of revolution.

### EVERY MAN HIS OWN BANKER.

The remedy is in the "Bureau of Consociative Equitable Commerce." This provides that any man, woman, or child with a fund of five dollars can become a banker, a capitalist, and bid defiance to so-called capital founded upon the baseless fabric of a pampered fiction, to be dissipated in the pending cyclone.

The Koreshan Unity comprises the center of the religious, moral and social groundwork and firmament of equitable stability, but the status of commercial satisfaction must be found in something that may be made the pivot around which every inclination may revolve as the wheel, by the earth comprising the crust, shell, circumference, periphery, of the cosmic order. The "Bureau of Consociative Equitable Commerce" is established as if its principles were predicated upon the basis of the common dishonesty. It is a safeguard for the "Patrons of Equitable Commerce," as if the Koreshan Unity was built to rob its Patrons, as do other "com-bines" and "trusts" of the people.

The purpose of the Koreshan Unity is to break down every barrier between the people and the products of nature and artisanship, and thus to bring them face to face with the resources of life. The Boards of Mutual Confidence, comprising the Bureau, are made the centers of the people's banking system and safe conduits to them of that which shall take the place of fictitious money and supply them, so soon as in effectual operation, with every commodity to meet the demand for the distinctively named essentials as well as the ornamental things of use.

The Koreshan Unity issues its certificates; the Boards of Mutual Confidence, in the hands of the Patrons of Equitable Commerce, receive the money and hold the securities given by the Koreshan Unity to the Boards for the Patrons. The Patrons are safe even though the Unity were dishonest because the Boards are creatures of the Patrons' control.

The Koreshan Unity appoints three members of each Board, the Patrons four. These Boards are the guards of the Patrons' interests. Every person, man, woman or child, is a P. E. C. (Patron of Equitable Commerce) who holds one share of five dollars represented by a certificate of that amount.

The person holding one certificate (indicating the deposit of five dollars with any Board of Mutual Confidence) of the Bureau of Consociative Equitable Commerce receives a check, de-

scribed in the "Solution of the Financial Problem." This check will purchase more goods and more labor than any other species of commercial representation, and will always be received in exchange for gold, silver, or paper "money" at its own face, and the amounts, represented by the various faces of what has been called money, desired in exchange.

Any person holding a check (yellow) or checkmate (green) may present it at any of the conjoint agencies of the Bureau and Koreshan Unity and demand the amount, of which the check retains a register, in either goods, labor, or money of any description authorized by the United States Government. It will purchase more goods than gold, silver, or paper money of the government manufacture or stamp. Hence it may be seen how the new system appeals directly to the cupidity of the populace. And why not? It hasn't anything else to appeal to.

The so-called civilization of the age is a cultured Christo-Paganism, the heart of which is human avarice. We will first appeal to this, then glut it with superabundance. This must comprise the point of suspension for the plummet, the line to which the level is adjusted, then upon this plane, this level, God will build his kingdom.

If at any time there should be a run upon any one of the Boards, all the others if necessary will come to the rescue. But the runs will be the other way.

Behind the Boards of Mutual Confidence is the Bureau of Consociative Equitable Commerce; behind this is the Koreshan Unity, and in front of it is the great army of the people who have fallen into line as Patrons of Equitable Commerce with their assembly and senatorial districts in operation, constituting if needs be, a political army embracing all the Trades' Unions, Labor Confederations and Farmers' Alliances which, combined, will present such a front and wall of defense, and offense when essential, as to compel respect.

## COMMERCIAL EQUATION THE KEY-NOTE OF UNITY.

We are often asked the question, "How is it possible to work your system of Commercial Equation without the concurrence of Congress?"

There is but one possible escape from the conditions under which the people groan, and that is through revolution. This does not in any way imply any other than revolution by peaceful means. Commercial Equation offers the only possible method of averting the otherwise impending, bloody calamity that competition is forcing upon the country.

The people have no hope nor redress through a Congress committed, body and soul, to the interests of corporations. The American Congress and the legislatures of our states are entirely under the control of the oppressor of the poor, and there is no possible remedy but to cut these channels of the people's wrongs without mercy.

### HOW CAN WE ESCAPE THE POWER OF OUR MIS-REPRESENTATIVE ASSEMBLIES?

There is just one way. Organize the sentiment against it by striking the key-note of unity. The people must rally around a *principle*, but no principle ever made any headway independent of the personal leadership of its representative. Principles are represented by men. They have their origin or formulation in the brain of competent actors on the rostrum and in the arena of public need and opportunity.

"The love of money is the root of all evil." It must therefore comprise the root of the tree of knowledge of good and evil, and where shall the axe be laid? Shall we lay it at the root, and if so, how?

Commercial Equation is the foundation stone and key-note of the coming revolution. The impending crisis has its nucleation in this, the Battle



Cry of Armageddon. Commercial Equation is the rallying point, pivot and stronghold of the purpose and possibilities of the Bureau of Conso-ciative Equitable Commerce, and the hope of our immediate salvation rests with the possibility of arousing the people to the threatened danger from merciless and corrupt monopolistic and tyrannical combines.

Commercial Equation must represent the direct voice of the people, and to come directly, they must guard the power and secret from the unscrupulous legislator. Legislators as they now exist are as useless as would be a prehensile appendage to a hippopotamus. They are a thousand fold worse than useless, and the process of dispensing with them is one of the easy problems to solve. In fact, the solution is already demonstrated. It remains only to apply the *theorem* to its practical force.

The School of National Economy, as operative through the Koreshan Unity, settles the question of the voice of the populace. The voice of the people is enunciated in Congress. So far as Congress relates to the popular wish, it is a dummy. The masses must be educated to understand this. The wrongs heaped upon them through the greed of those who now control the money power are forcing them, step by step, to appeal to the horn of their salvation for extrication from the dilemma into which they are fallen.

### DIVINE LAW.

The Divine law is a rule of duty for the entire man; not to the soul only, neither alone to the body, but is obeyed or disobeyed by the soul and body in conjunction. The will plans, the body executes; the senses are the open ports for the admission of the tempter; therefore are instruments of unrighteousness. The love of sin is founded in the pleasures of the senses. Through yielding to the passions and desires of the lower nature the soul becomes a slave to the body and both are brought into captivity to Satan.

If through a perfect obedience to Divine law the body is brought into subjection, it becomes a servant in doing and suffering for righteousness sake. Being emancipated from thralldom to self, man obeys the law not for a reward but from love of the truth and a desire for holiness. We are to aim not at an external obedience but at the attainment of a character which shall conform to the law.

God does not say take one step towards obedience and obey a part of the law—but to fulfil the whole law. Thus complete obedience embraces the whole man, bringing body, soul and spirit under allegiance to Him. Only through a perfect obedience can man attain to God's requirement—"Be ye perfect even as your Father which is in heaven is perfect."—*Mt. 5:48*.

### SOCIETY.

#### WHAT IT IS—WHAT IT MAY BE.

"Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty of the eater. It loves not realities and creators, but names and customs. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state. The rugged battle of fate where strength is born, we shun."

"It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their associations; in their property; in their speculative views."

"Let a stoic arise who shall reveal the resources of man and tell men they are not leaning willows but can and must detach themselves; that a man" (the God-man) "is the world made flesh, born to shed healing to nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the windows,—we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor and make his name dear to all history."—*Ralph Waldo Emerson*.

### TRIBUTE.

Dr. A. W. K. Andrews, our friend and brother, who passed into the spiritual world Feb. 18th, 1891, was born in Warren, Knox Co. Maine, May 12th, 1833. He spent his early life amid the scenes of that "rock-bound coast"—a fact which may have lent its influence in moulding a character replete with sterling qualities.

His medical education was received at the University at Ann Arbor, Mich. As Acting Assistant Surgeon he spent the years from '62 to '68 in the vicinity of Washington, D. C., and Alexandria, Va., in the service of the government. Removing to Binghamton, N. Y., he practiced his profession for twenty years.

A man of fine physique and noble bearing he impressed those with whom he came in contact with respect and deference, winning not only the confidence and affection of his patients, but the regard and esteem of his brother practitioners, as many can testify. A deep thinker and a man of broad intellect, he grasped the advanced thought of the age, and, after mature deliberation, embraced the religion of the Koreshan Unity. Having the "courage of his convictions," he, in 1888, gave up his practice in Binghamton and moved to Chicago to unite with those of like faith.

Affected for years with Bright's disease, it resulted in a stroke of paralysis last October, and from that time he gradually failed until February 18th when this rare spirit passed over as the fittest to direct the new movement just beyond the veil. Since his passage we have beheld his glory, and have held him by the hand.

### CYRUS, THE MESSENGER.

[The following was written by one who, not long since, was bitterly opposed to the doctrines of Koresh, and the law of Messianism.—E.]

How do we know, and what proof can we offer that Cyrus is the Messenger of the Covenant?

The first and best evidence is that he is the *only* man in the history of this age who has been able to give a rational interpretation of the Scriptures. He has more genuine knowledge of the Bible; of the spiritual domain and the beings in it; of the natural world and all it contains (as the human, animal, vegetable and mineral kingdoms) than the combined wisdom of all the sages of the past nineteen hundred years, except Jesus the Christ. And so far as history has informed us he surpasses even Jesus in a knowledge of the literal or scientific degree of the principles of the universe and their application to life.

Jesus came as the embodiment of Divine love, the philosophic principle. Cyrus comes at the end of this dispensation as the embodiment of the wisdom principle in its scientific degree. Jesus, according to the history of his life, expressed love and all of its attributes in the highest degree, and when he theocrasised his body, or converted it to Holy Spirit and sent it into his disciples, they received the Spirit of love in which was involved the Spirit of wisdom.

The result of his life and subsequent baptism of the Holy Ghost, which the disciples received, was the establishment of a Church with love to God and love to man as its basis and only foundation. As long as the bond of fraternal love was active the disciples lived a communistic life as Jesus had taught them. But when the Holy Ghost became segregated, the spirit of love began to wane, and, not having an understanding of the truth to guide it, the Church became vitiated, and lost its power as all true knowledge of God receded. To-day there is nothing left of it but blind faith and unreasonable traditions.

Cyrus in this age of the world is as truly the embodiment of God as was Jesus the Christ. He comes in obedience to law and in accordance with prophecy to complete the work Jesus began some nineteen hundred years ago. We, the disciples of Cyrus, bid him a hearty welcome and rejoice to know that he brings the knowledge of "our God for whom we have waited." Not only this, but we rejoice and give God thanks that in this incarnation he brings to us the wisdom by which we can manifest the love in Divine uses.

Those who cannot or will not accept Cyrus as the Messenger of the Covenant are not more numerous than those who rejected Jesus the Christ. We have as much evidence in favor of

Cyrus as the Messiah of this age, as had the followers of Jesus that he was the Messiah of the past or Christian age. Jesus came and prepared the way. Cyrus comes and makes it possible for us to walk in that way. Which is the most necessary? Salvation is impossible without both. How hardly could we enter into the kingdom of heaven, even though we knew the way, without the knowledge of how to walk therein?

Jesus was the expression of the Father with the love principle outwardly manifest, the wisdom principle being interior. He was truly the Son of God. Cyrus is the embodiment of wisdom or a knowledge of laws and principles and their application to life. In Cyrus, as the Messenger of Conjunction, the love principle is interior, the wisdom principle exterior. He gives us not philosophy, but the science of philosophy. He not only satisfies the longings of our spiritual nature, but he supplies food and clothing for the body. He not only says to his disciples that they must sacrifice every mortal and sensual affection and idol, but he teaches them *how* to do so and aids them in the effort.

With Jesus, he says that unless we keep the commandments we cannot in any wise enter the kingdom of heaven. And again, we must love God with all our mind, might and strength, and our neighbor as ourselves before it is even possible to keep the balance of the ten commandments. Jesus said if we fail in the least of one of these commandments we fail in all. Cyrus teaches us the same fact. No other teacher has given us the *science* of the ten commandments.

One of the strongest evidences of the Messiahship of Cyrus is that he has already demonstrated in various ways the practicability of the teachings of Jesus. He has not yet done many mighty works because of the unbelief of the people. The same was true of Jesus. But in spite of the incredulity, unbelief and most bitter persecutions, he has thoroughly demonstrated the possibility of exercising brotherly love. He is establishing communistic homes for the people, who put all they have in a common treasury for the support and good of all who are connected with these homes; and for the establishment of centers of industry where all work, and share equally the profits and benefits derived therefrom. All connected with Koreshanism are equal holders in its property.

Thus God through Cyrus is scientifically putting into practice, for the benefit of the race, what Jesus taught as a philosophy. From all of which it is self-evident that Cyrus cannot be wrong if Jesus was right.—*Mrs. R. O. Spear*.

### THE MINORITY RULE ALMOST ENDED.

The minority now rule the world by selfishness and the usurpation of the rights of the majority.

When Koreshans can prove, by the practical working of their Equitable Commercial System, that the exchanges of the world can be carried on better under the equitable system than under the competitive; that "trade" has only thereby lost its old "life" of every man against his neighbor, and gained a new life of every man for his neighbor; and the majority see that they are growing more prosperous and happy, while the powers of the minority are waning as their chances of robbing the toilers are diminished; the majority will join in the movement of the Koreshans, when they can soon dictate terms of right and justice to their oppressors, and learn to rule in all that is their prerogative, and place the minority in their proper position.—*A. M. M.*

In a recent issue of the North American Review Gen. C. S. Brice, United States senator from Ohio, says: "We live in a commercial age—not in a military age; and the shadow that is stealing over the American landscape partakes of a commercial character. In short, the shadow is of an unbridled plutocracy, caused, created, and cemented in no slight degree by legislative, aldermanic, and congressional action; a plutocracy that is far more wealthy than any aristocracy that has ever crossed the horizon of the world's history, and one that has been produced in a shorter consecutive period; the names of whose members are emblazoned not on the pages of the nation's glory but of its peculations."—*Ex.*

### EXORBITANT TAXATION.

#### Condensed Record of the Fifty-first Congress.

Taxed one billion dollars! Sixty-two millions of people to pay \$8 each per annum to run the machinery and pay the expenses of the Government. And there are only \$4.97 for each man, woman and child in the country in circulation.

This is a condensation of the record made by the Fifty-first Congress which adjourned a short time since—a Congress which has no parallel for recklessness and extravagance, and utter disregard for the wishes and prayers of this great people.

These statements naturally seem wild and extravagant, but they only state the financial condition of the country as it is to-day.

The aggregate of all the appropriations and expenditures made by the Fifty-first Congress during its session of two years has not been officially computed, but a very conservative estimate makes the grand total exceed one billion dollars.

Senator Allison, Chairman of the Senate Appropriations Committee, asserts that the aggregate expenditures and appropriations will not exceed nine hundred and eighty-nine millions of dollars. Mr. Sayers, leader of the Democratic Minority on the House Appropriations Committee has a statement which shows that the appropriations will amount to one billion and six million dollars. In the absence of the official statement, it is quite fair and safe to assume a mean or middle amount, which may be safely put at one billion of dollars. This makes the expense of the Government five hundred millions of dollars annually for the past two years.

Now in round numbers, there are sixty-two millions of people in this country; and to meet this enormous annual Government expense of five hundred millions, each man, woman and child in the United States must pay an average annual tax, direct and indirect, of more than eight dollars per head.

Just think of it! An average of \$8 tax on each man, woman and child in the country, to run the Government; and there is only \$4.97 of money in circulation for each man, woman and child in the country. Was there ever such degraded slavery of a people? How on earth can a nation of people who have only \$4.97 each to circulate among themselves, pay a tax of \$8 each and prosper? And yet this is what the National Legislature of this great commonwealth has left to be done. Better, far better, the task of making bricks without straw.

### NOT FIVE MILLION FOR AGRICULTURAL INTERESTS.

Another thing which may be noticed with interest is the fact that in all this extravagance—all this recklessness, waste and squandering—the pitiful amount of less than five million dollars, or less than one two-hundredth part of the whole amount spent and appropriated, was given to the Agricultural Interests—without which there could be no country—no government. And this too in face of the great cry of distress and prayer for relief from the great agricultural masses all over this broad land. Brethren, everywhere, think of these things. Study them. Ask your Congressmen why they are so. If those Congressmen tell you they are not true, ask them to show and prove that they are not true.

#### \$75,000,000 DEFICIENCY.

Another important fact in connection with this terrible financial condition is that there will be an estimated deficiency of \$75,000,000 in the public treasury when all the appropriations are paid. In other words a treasury which three years ago had a surplus of three hundred millions, and whose annual income was four hundred millions, will at the end of the present year, be in debt seventy-five millions of dollars.

Now let us make a little contrast. In 1860, the per capita expense for all government expenditures was \$2.16; and the per capita circulation was \$15.33. Will some financier, or some man who wants "the farmer to keep out of politics," show why there should be such a radical change of financial affairs in this country as has been brought about by reckless or selfish legislation during the past thirty years? Read! Think! Ask

about these things. Go to the bottom. Let the root be found, and either regrafted, or torn up and replaced by other roots.

Now, one other fact. For three years past there have been in the National banks, principally in eastern banks, millions and millions of dollars of Government money for which the government has not received one cent of interest; and yet the Secretary of the Treasury of the nation said this week: "There is no necessity for calling in the millions of dollars which are now deposited in the banks of the country," for which the government receives no interest. All these three years the National banks have had the use and benefit of these millions of money for speculation and loan at high rates of interest to the farmers and laboring classes of the United States.

#### A BIG QUERY. ANSWER IT, WHO CAN.

The Fifty-first Congress imposed an average annual tax of \$8 on every man, woman and child in this country. This does not, of course, include poll tax, state tax, county tax or city tax. The average per capita circulation of money in the country is \$4.97.

What did the Fifty-first Congress do for the people?—*H. W. Ayer, in The Weekly Trader*.

### THE DIVINE COMMUNISM.

#### The Antidote for Crime.

If, as Professor Ely of Johns Hopkins' University, who is a professor of Political Economy and a popular lecturer and voluminous writer on sociological subjects, says, criminals are orthodox in their religious views and anti-communistic in their sociological views, is it not evident that those systems that are responsible for their views, to wit, orthodoxy and the competitive system, are also largely responsible for the present enormous development of crime?

These evil conditions are the direct result of the divorce of God and man, of Church and State. What is imperatively needed is a new religion, a new binding together of God and man.

Nebuchadnezzar, in the humanity of which he was the type, has had his dwelling among the beasts of the field, and they have made him to eat grass like oxen till now he is beginning to learn that the "most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and to understand what the prophet meant when he said, "Thy kingdom," the kingdom for the coming of which Jesus taught us to pray, and which is to be born in a day, "shall be sure unto thee, after that thou shalt have known that the heavens do rule."

If, as Koreshans have been taught and have come fully to understand, the most exalted and only Divinity is the Divine humanity, perfected in the image and likeness of God out of the sinful humanity, by reproduction from a previously existing Divine humanity—which was planted in, and crossed with the common sinful humanity for the sake of such reproduction and multiplication—then God and man are the perfected man, one, as the Scriptures plainly teach, and there is no room for two governments; hence, according to the law of the survival of the fittest, the government of the lower, the sinful humanity must cease, and the higher, the Divine government, which is also the perfect human government, only will remain.

When this glorious consummation, devoutly to be wished for and now close at hand, shall come, the causes of the present adultery, degeneracy and crime, false and adulterated religion and rotten social, commercial and political systems will rapidly give place to the new Divine-human economy of Church and State, when false and destructive orthodoxy, heterodoxy, and infidelity in religion; individualism and competition in social and commercial relations; usurpation and despotism in governmental affairs with all their deplorable results of ignorance, cruelty and crime will cease; and the earth (biological and physical) from a hell of indescribable misery, vice and crime will again become a paradise, an habitation of righteousness, wherein one can say, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly."

"Surely his salvation is nigh them that fear him; that glory may dwell in our land."

"Mercy and truth are met together; righteousness and peace have kissed each other; Truth shall spring out of the earth; and righteousness shall look down from heaven."

"Yea, the Lord shall give that which is good; and our land shall yield her increase."

"Righteousness shall go before him, and shall set us in the way of his steps."—*O. F. L.*

### Honduras Wants Home Rule.

#### One More British Colony Desires to Manage Its Own Affairs.

London, March 24.—It appears that Newfoundland is not the only British-American colony that is asserting a claim to manage its own affairs. The foreign office has received from British Honduras advice that would be alarming if the colonial population were more formidable. The people there are tired of being governed from Great Britain and demand with virtual unanimity that this shall not be imposed on them without their consent. The unofficial members of the governor's council have resigned in a body and no colonist of standing can be found to take any of the vacant seats. The colonists have sent a petition to the home government demanding an elective assembly with control of taxation and the English government has refused to grant the petition. British Guiana is also protesting against the absolute government by crown agency and wants something to say as to her own business.—*Chicago Post*.

The signs of the approaching end and final destruction of the old heavens and earth, the old Church and State, thicken every day.

England has scarcely a dependency in the whole world that is not disturbed and uneasy, and a similar state of unrest everywhere pervades, not only all nations, but all associations and combinations of men. Everywhere indications multiply that show us plainly that the time has arrived of which Jesus spake when he said: And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress and perplexity of nations, the sea and the waves roaring:

Men dying for fear and expectation of the things coming on the earth: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. When these things begin to come to pass, be encouraged, lift up your heads for your release draweth nigh.

We are told that the shaking signifieth the removal of the things that are shaken, that the thing which cannot be shaken may remain. The old heavens will be rolled together as a scroll and pass away with a great noise. In the end of the Jewish age Jesus was the old heavens in seed form, the ripened fruit of the Tree of Lives of the Jewish age. His plain declaration was, "I am the resurrection and the life." All the real life—God-life, eternal life—of that age was gathered and ripened in him, so that he might be the seed of life, or of the Tree of Life for the next age, and so guard the way of (perpetuate as the biological centre) the life of that tree for the next age. All the life of that tree was in him in the seed form, and as the seed is the creator of the tree so he was the creator of the Tree of Lives of the Christian age, and, as that seed, when sown as Holy Ghost, developed, he became the creator of all the life—God-life, eternal life—of the Christian age.

In sustaining the higher life, he sustained also the lower life of the age and "without him was not anything made that was made." When Jesus passed away by translation or change to Holy Ghost (the Comforter) the old heavens passed away. Previous to that event there was commotion of nations, similar to that which now exists only more circumscribed than that of the present, as that was the end only of a single month of the grand year, whereas this is the end of all the twelve months, and in it are gathered up the results of the whole twelve.

As Jesus was the involved biological heavens of the Jewish age, so Cyrus, the Messenger of the Covenant, the Messiah of the Koreshan age, is the involved biological seed of the Tree of Life of the Christian age; and when he passes away as Jesus did, the old heavens will pass away with a great noise and there will come new heavens and a new earth, a new Church and State, wherein dwells righteousness.

The present disturbed state of affairs will grow steadily worse and more threatening until that event takes place. Humanity must have its present selfish heart of stone taken out of it, and a new, tender heart of flesh in its place before its condition can be greatly bettered. That is just what took place in a limited degree, and for a comparatively short time, after Jesus' departure and reception as Holy Spirit in the beginning of the age. That Spirit received was seed planted which had to die in order to produce a greatly multiplied crop of the same kind as the seed, at the time of its harvest, which was to be in the end of the Christian age.—*O. F. L.*



## 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, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreschan view of these questions. Honest conviction will receive due consideration.—Ed.

## EASTER.

Not all the host of royal Rome,  
With all their pomp and power,  
Could hold the Saviour in his tomb,  
Or stay His rising hour.

Not all the learned Jews of fame,  
With all their wondrous lore  
Could told from whence the power came,  
That ope'd His prison door.

Straight from the shining heights above,  
Swift as the Orient flame,  
On pinions strong of loyal love  
The angel warden came.

As moves a pebble on the shore,  
Stirred by a passing tread—  
So rolled the stone from that grim door  
That barred the royal dead!

No, no, not dead! that saintly head,  
Marred by the cruel thorn,  
Hath risen from the lonely bed  
To greet the rising dawn!

Sing, all ye powers of earth and sky!  
Sing, sing, Oh land and sea!  
Shout, for the shades of darkness fly,  
Death's lost in Victory!

—Mary L. Bard, Ellsworth, Kan.

## A NATIONAL DISGRACE.

Mrs. Helen M. Gougar Tells of the Hilarious Proceedings in the Hearst Funeral Train—A Car Filled With Material to Drown Sorrow.

St. Louis, March 26.—The Hearst funeral train, dyed a beautiful Titian red, passed through the city this morning on the return trip. Just behind the funeral train came the Grafton excursion train, and on board the latter was Mrs. Helen M. Gougar, the noted Indiana temperance agitator. The Grafton excursion train has been following the Hearst train for five days, and during that time Mrs. Gougar and her temperance friends have been most awfully shocked. "The Grafton excursion," began Mrs. Gougar, "ran out of Chicago and took in all the main railroad points in old Mexico. On our way back we caught up with the Hearst excursion train at El Paso, Texas, and from there to St. Louis we were only a short way behind it. Such disgraceful proceedings on the part of men high in the government service I never before saw. Their baggage car was full of wine and liquor. From the dining-room of the Grafton train we could see tier after tier of wine boxes stacked up. They were opening bottles every minute, night and day, and at many stopping places invited people into the baggage car to drink. The train was made up of two sleepers, a coach, a dining car and a baggage car, and there must have been fifty persons on board. I saw some women and children, and I felt sorry for them. We first met the train at El Paso and wine was then flowing like water. Everybody must have been drunk, as the train met with many accidents. About eleven hours out of El Paso the baggage car of the Hearst train got off the track. The Grafton excursion train came in while they were trying to get the car back on the track. While side-tracked within a few feet of the other train I saw a sight that was most shameful. When it was found impossible to again get the baggage car on the track without long delay, the dignified senators and the honored congressmen, the highest lawmakers for the American people, came out there to see that they got the wine which was theirs. Each box appeared to have a private mark."

## UNPARLIAMENTARY LANGUAGE.

"Such words, such actions! It actually made me shudder to think that those men running around after such stuff were daily pointed out to growing children as models to follow. There were some harsh words passed by the men, which added to the disgracefulness of the affair. Assistant Sergeant-at-Arms Valentine, who has charge of the party, is a gentleman. He watched the proceedings but dared not say anything.

"As I said before, this train seems to have been followed by a judgment. After the wine, consisting, I should estimate, of at least 100 cases, with ten barrels of empty bottles, two sacks and several boxes of the same, had been transferred to the dining and sleeping cars, everything went smoothly until Texarkana was reached. Here the Grafton excursion train again overtook the party, and here again a disgraceful scene was witnessed. A new baggage car was added to the Hearst train and the porters on our train assisted in transferring wine from the dining and sleeping cars back to the baggage car. For this service these senators and representatives refused to pay, whereupon the yardmaster said that the train would not leave Texarkana until the bills were paid. When the delegation saw that the train would not be allowed to move until they paid, they changed their minds. There was a large number of people at the depot, thereby making the disgraceful scandal public.

"Heretofore I have been telling," continued Mrs. Gougar, "just what I saw with my own eyes. Now I will tell you some things that were common talk on the Grafton train. It was said that the Hearst party did not have a drop of water on their train, but that they drank wine altogether, using orange wine to quench their thirst. This may or may not be true, but the story went that the water tanks were filled with orange wine, and that all on board partook. The empty bottles were, I am told, being carried back to Washington for the purpose of establishing with thoroughness the committee's disgrace by having the sergeant-at-arms make a record of how much they drank on this trip. The wine

was said to have been a present to the gentlemen, but the government will doubtless pay for it. I most willingly allow the use of my name in the denunciation of these proceedings. It is a matter that should be exposed."—Chicago Herald.

It is with the most painful feelings of outraged decency that one can even read the above, but coupled with the authority of Mrs. Helen M. Gougar, there is not a shadow of doubt as to its absolute truth. We would say, God bless you, my good woman, and hold you steadfastly to the course you have so nobly pursued, in thus bravely exposing such despicable conduct.

Statesmen forsooth! It is by such men and such conditions that women are held from what are their constitutional rights. It is by such men that they are bound hand and foot, enslaved beyond degree, and compelled to yield to such laws as these besotted brains conjure up.

All hail to such a noble woman as this, who can thus openly denounce such flagrant wrong and who stands right to the truth and fact, not flinching, in her feminine dominance to expose wrong, that right may be established, not hesitating to publicly condemn even senators, if their course of action be wrong.

We may be proud of her in such nobility of character. Such a course will bring wrongs to the front and better conditions will follow. When women demand better men, we will have them. Women must not be afraid to think and act.

God grant that woman shall have her eyes opened to see clearly in what direction her duties lie, and fearlessly and boldly be enabled to denounce and condemn all such disgraceful and bestial orgies.—A. G. O.

## RELIGION AND COMMERCE.

As a Religious Body, Why is the Adjustment of Secular Affairs and Especially the Commercial Question, of so Great Importance to Koreschans?

We are a religious body, but our aim is not merely the establishment of a Church—a new sect of Christianity that will be further evidence of the schism in the so-called body of Christ—but the fulfillment of his work and his prophecies.

We aim not only to establish His true Church, the Church Triumphant in which will be no schism, but his kingdom in earth, for which he taught his disciples to pray. This is the kingdom prophesied by Daniel when the God of heaven "shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand forever." Setting up God's kingdom in earth means vastly more than establishing his external Church among other churches of the world. God's kingdom must have its Church, its Head, but it must also have its body; and to be perfect, as God's kingdom will surely be, the body must be perfect in strength and symmetry to correspond with the Divine head.

The Messenger, to whom has been entrusted the perfect system of Koreschan Science for the inauguration of the kingdom, has labored many years to establish his little Church, or the foundation for the head of the kingdom. Now it is essential that he devote his efforts to the preparation of the world, the people, to unite with this head and become the body; the frame-work and support of the new structure. As the kingdom of God, it cannot be less than a kingdom of knowledge, justice, righteousness and love.

History furnishes us with no example of the reign of such beneficent principles, and the people very naturally do not believe that goodness can dethrone the long rule of injustice, oppression and ignorance. They cannot believe so good a time can come to the world, and they do not want to be deceived.

Those who have adopted Koreschanity, and with it the communistic instead of the competitive system in their dealings with fellow Koreschans, have exactly opposite motives and methods in their dealings, to those practiced by people in the competitive system.

Koreschans know that the competitive system fosters a spirit in humanity directly antagonistic to the spirit that must rule in God's kingdom; and they desire to overthrow this hate and greed-fostering system by introducing methods that will foster justice and love to the neighbor. But

how can they convince people that such a system can be made practicable or on the whole more desirable than the one they have?

The people are accustomed to but one way of looking at everything and that is, "What will I gain by it?" That is the one selfish thought or motive uppermost now in almost every person's mind, when he is asked to help support any new institution, no matter how beneficial it may be to humanity. We do not say the people have no cause for their selfishness and mistrust, and we do not think these feelings can be changed in a day, or at all unless something is presented to them that is more trustworthy and unselfish than most of the institutions they have been acquainted with hitherto. The Koreschan System of Exchange is presented to them in such a way that it is desirable for them to patronize it even from their old selfish standpoint.

When the Koreschans, through their Bureaus of Exchange, take the place of middlemen, between producer and consumer, in such a way (not aiming to gain riches for themselves) as to benefit both sides, it is to the selfish interest of both to deal through the Koreschan institution. The primary success of this system among the people will necessarily be based on their self-interest; and on that basis, the complete success of the system is assured from the first. Along with its success it will carry the demonstration of the great power of honesty and integrity—a power rarely having much dominion in the world.

People will see how greatly they have gained in material comforts and possessions by Koreschan integrity; and they will see how much power the Koreschan Unity has gained by the same integrity. This will be the most practical demonstration that could be given them, that our system of equity is better than the old system of competition; and that the world could be better regulated by wisdom and ruled by love, than by a mockery of wisdom, and by usurpation and tyranny. They may then begin to think that God's kingdom is a possibility, and that, as Koreschans have given them a foretaste of it in the equity of their commercial system, they may be able to establish the real kingdom.

This Exchange System, based on the opposite principles from those that now regulate the trade of the world, will be the most potent factor available in educating the people out of their old selfish ideas and inclinations, and leading them into the state of righteous feeling towards their fellow men. It will do more than any other movement to convert them to Koreschanity, and prepare them for the kingdom. They will see that love, divinely directed, is as potent for supporting, uplifting, and organizing humanity, as greed and selfishness are for debasing, disorganizing, and producing misery, rebellion and strife.

When we can convince the people by practical demonstration that the industries and exchanges of the world can be carried on, under the Equitable System more justly, with more facility and much less labor than under the present inequitable system; and that thereby everyone will have all that he can well use or enjoy, the kingdom of God will not be far off!—A. M. M.

The Republican party exhausted itself at the last session of Congress in partial legislation. Its system of protection which might have been reasonable enough in the infancy of the Republic is like placing a man in the garments of a child. We have outgrown that system. We are to dominate the commerce of the world instead of being the mere servants of foreign nations. That is not all. This same party, finding the necessity transgressing the broad underlying principles of justice and right, attempted to place the whole country, the elections of the country, practically under the military control.

That party attempted to pass that narrow, despotic law, and it destroyed itself in the effort to do so.

The Republican party has no principle, none whatever; it is living on the past. It is hostile to liberty. It does not trust the people.—Senator Palmer.

"The Southern Senators and Governors of the Democratic party boldly boast that their elections have been secured by violations of the Constitution of the United States."—Inter Ocean, Oct. 15th, 1888.

## WATCH!

Watch and Pray That Ye Enter Not Into Temptation.

We need always to be on the watch-tower, never deeming ourselves secure as there is no appointed time for the onset of the enemy with whom we are at war, who is ever ready to attack us if he discovers a weak or unguarded point in our fortifications.

So long as we harbor evil in our hearts it works as a spy in the very center of our being and is ready to betray us when we are in our weakest moods; when in the seeming security of self-approbation we say to ourselves, "I am well guarded, there can be no danger."

This is the time which God chooses to test the strength of our integrity by simply leaving us to rely upon our own strength. We know not of what manner of spirits we are till the hour of trial reveals all that are hidden in the secret recesses of our souls.

While we are conscious that we have a supply of dynamite or gunpowder in our moral magazine we need to most assiduously keep aloof from all igniting causes. This is the evil in us that attracts evil and our first effort should be to transform it into constructive rather than destructive force. It will then constitute a powerful weapon of defense and form a strong barricade against the assailing powers.

It is not the weak, tame, quiet nature that stands in the most secure place or will gain the laurel wreath of victory. Whosoever is strong and resolute in his nature in evil, may become equally strong and resolute in good when that which is evil is transformed to good. It is said that the greatest devil will make the greatest God. It takes a mighty and active power to make either the one or the other.

A chosen vessel of the Lord may have been once his most intense enemy. Perverted judgment aided by a zealous spirit may, as in the case of Saul of Tarsus, call forth the same question from the Lord, "Why persecutest thou me?" Through the power of the Spirit, breathed upon him as these words were spoken, the strong self-will received an overwhelming conviction of its weakness and sin, and became subdued, voluntarily yielding itself to the Divine will. It was a grand and capacious vessel that the Almighty wrenched from the hands of the arch foe, and through His transforming power developed a clear intellect and an approximately pure soul. The firm ally of Satan in the persecution of Christians became as clay in the hands of the potter, no longer blaspheming the sacred name of Jesus but becoming a devoted disciple. He will ever stand as a conspicuous example of Divine Sovereignty.

We see how utterly impossible it is to judge others by ourselves when in fact we do not know ourselves or where we stand. The lofty mountain upon which we stand to-day may on the morrow be leveled to the plain.

Of this alone are we conscious—the kingdom of heaven and the kingdom of hell are both within us. The origin of all evil is there, its power there, and its direful results there: but no real harm can come to us except through the door of our own yielding hearts, set open by a determined and perverted self-will.

Temptations often come to us in the most fascinating guise as tests (in our choice of good or evil) of our faith, love and devotion to God. The magnet is within us and will only attract and retain that which we love and desire most. God appoints this for our moral discipline and culture, but yielding to temptation because of love for sin is prompted by the spirit within to whom we are subject. "Know ye not, that to whom ye yield yourselves servants to obey, whether of sin unto death, or of obedience unto righteousness?"

What Satan cannot do by outside forces he is sure to try to accomplish by subtly playing upon the more delicate feelings of the heart; touching secret and sacred chords that may for a time cause us to lose our self-control, and thereby yield a vantage ground to the enemy which he is sure to occupy with all his forces. It is as if Satan studied our natures and quietly adjusted his temptations to best suit his purpose, continuing his importunities and taking all necessary time to gain an entrance into our hearts.

Every person knows best the source from which his greatest danger arises, and alone knows where he is most vulnerable, therefore the admonition comes with force to all;—"Watch and pray, lest ye enter into temptation: the spirit indeed is willing, but the flesh is weak." Upon this depends our deliverance from internal incitement to sin. Confiding entirely in God's power to keep us in the hour of temptation from outside powers of evil, and, when we find the point of contact within our own souls, trusting that the Holy Spirit will give us all needed help, unfolding in us that Divine life that will repel evil, we are enabled to lead a life which develops to its glorious consummation through manifold strifes with the powers of darkness, till through Christ we win the final and decisive victory.

Humanity blames Satan for its misery, as an excuse for sin, when each soul itself is in fault. It is not to be supposed for one moment that we are compelled to accept the glittering cup and drink the contents to the dregs because the evil within attracts us to the error without.

There are intervals of cessation from duty when devotion wanes and our heavenly guards seem to leave us for a season, then natural affections reveal and we unconsciously glide along the tempting path, plucking here and there a beautiful flower that exhales a deadly poison. Ere we are aware we are entangled by the coils, bitten by the fangs and tortured by the venom of that old serpent, the Devil. We suffer all this because weak human nature is so prone to forgetfulness. Here it is that we tempt the Devil to tempt us, because we do not avoid the appearance of evil and seek to walk in the straight and narrow path of obedience.

We cannot be too careful to keep free from those regions where we breathe pestilential air, and avoid every snare and gin of the fowler.

Is it right for us to continually pray, "Lead us not into temptation," knowing the issue, and then go on our way with a reckless bravado, touching, handling and tasting forbidden fruit simply to gratify a depraved appetite? It is in Satan's province to tempt in order to bring the evil in us to the surface for the purpose of our ruin. Let us take heed that we do not constitute ourselves his most faithful and chief assistants in his diabolical work of destruction. God suffers us to be tempted that we may look upon our miserable natures as they are laid open before us to overcome. He designs that in the conflict we shall be purified and strengthened to our everlasting gain, and if it is our sincere desire to overcome our evil natures God will not suffer us to be tempted beyond our strength but will carry us on to victory, establishing our innocence and integrity.

In every human soul there are three distinct roots of sin, yet their fibres so interlace that it is found almost impossible to separate them. These are Pride, Covetousness, Sensuality. They form an archway over the open door through which most temptations enter the soul, and the place where Satan performs his most destructive work.

Pride is natural and universal. Of the first transgression of the law, for which humanity is now bearing the curse, pride was the principle element. Augustine says truly, "That which first overcame man is the last to be overcome." This quality is the heart and soul of sin, not deigning to feed upon other sins but gorging itself on graces and virtues. Coming up to meet us as a hydra-headed monster, we no sooner lop off one head than another appears more hideous, if possible, than the first because more brave and determined to lull judgment to sleep and arouse anger to resentment and open hostility.

In the list of its many branches—self-will, self-love, self-esteem, self-indulgence, self-exaltation, with their attendant vanities—we find selfishness stands supreme. Each of these constitutes a sub-head and as we thus see our enemy in full array we are better able to judge the strength of the force with which we have to cope. Ignorance of our condition and position weakens our judgment and strength. In knowledge is power.

Entering also with the first transgression, and violating the spirit of the whole law, covetousness has infested and corrupted every class and condition of society, proving itself capable of engendering foulest crime.

There is covetousness in commerce; in competition of every kind; in ambition, thirsting for fame; in industries where they are actuated alone by the hope of gain; in the struggle of parties for power; in legislation where money is the corner-stone; also in wealth, as the love of money is the root of all evil for there is no evil under the sun that this love will not lead to, when once it fairly seizes and controls a man. It casts a mean despicable quality over the estimate of all things, as in such minds all things are ranked according to the standard of money value. "Cæsar's superscription" is of more value to them than the precious gold that belongs alone to God.

This love tends to narrow the whole action of the soul down to one exclusive object—that of selfish gain—and finally hardens into a certain crustiness of character that is as adamant to the touch of emotion or tender sympathy.

Self-interest is entwined with every act of life, and frauds, plunders, and murders are numbered in the black list of villainies forming a legion of horrors that this blighting passion has brought into the world. Marriage, that so-called holy sacrament, is covetous when the union of souls is a secondary consideration, and where sensual gratification is the infamous practice of such union.

As the flesh is born of the flesh with inherited and natural sinfulness, its works are manifest in the desires of the senses. Lust is an infamous tyrant that wages a deadly war against the soul, abusing affection, inverting and debasing the name of love, disturbing the harmony and enthralling the liberty of the soul while it pollutes the fountain of life, making it a stagnant pool of corruption. "Lust having conceived bringeth forth sin." "Sin hath its conception and that is delight, then its formation and that is action, then its growth and that is custom, and then its end and that is damnation."

As we stand upon our watch-tower and scan the formidable host, numbered among the principalities and powers of darkness which are striving by every art to decoy us, the admonition comes again, "Watch and pray, lest ye enter into temptation."

There are outward forces and inward foes alluring us to the brink of ruin; much depends upon our own inclination. Sin does not lie in the temptation nor in the susceptibility to temptation but in the yielding of natural good to be wrought upon by evil till we are enticed to forget reason, conscience, and duty to God.

Since God in his great wisdom has deemed it necessary that we should be subjected to temptation as a means of spiritual advancement, we should not desire to be exempt from the trial but pray that God will not permit us to yield, or even listen to the voice that would allure our hearts to go out after forbidden sweetness. Rather let every soul that aspires to attain to God's righteousness, cry with the Psalmist, "Examine me, O Lord, and prove me: try my reins and my heart." "Set a watch, O Lord, before my mouth; keep the door of my lips." Every soul that reaches this high and holy standard must bear whatever test God appoints.

Jesus the sinless One suffered himself to be tempted of Satan, but only in the way of obedience. He went, not self-moved, but actuated by a holy impulse from God that he might be an example in his resistance of Satan.

Job, a man that feared God and eschewed evil, was left to be bruised and afflicted of Satan for a season, that through the fiery ordeal he might come forth into a higher degree of purity. David, to whom God said, "I will make of thee, David, my first-born," yielded to the voice of the tempter, committing one of the most heinous crimes recorded, where covetousness became the parent of foul murder, and he was thereby drawn into a vortex of retributory justice—"saved as by fire."

"God moves in a mysterious way  
His wonders to perform."

The age and the day demand much and there has come an exhortation, solemn, profound and comprehensive: "Draw nigh to God, and he will draw nigh to you." The power that gives us strength to resist evil, and energy in a life of obedience lies in watchfulness and prayer. In our desire for the gift of a pure heart, which is the fountain-head of a pure and holy life, we must voluntarily place ourselves in the light of Divine wisdom in order to draw nigh to God so that he may draw nigh to us.

He, who in his humanity suffered all that we suffer, was tried even as we are tried, watches our secret struggles, our silent warfare, and will be our shield, our strength and our salvation. We can hear him say to us even now, "Be of good cheer. As I overcame the world so shall ye if ye abide in me. Canst thou not watch with me one hour? What I say unto you I say unto all, Watch!"—*Mt. 26.*



## RAILROAD METHODS.

There is no business enterprise like the railroad and no set of business men like railroad managers that so often refuse to pay their honest debts, or do it with such clear cut impudence. Men fail in business and while the principle of failure is, as we have sometimes said, grounded in dishonesty, most men who go into bankruptcy keenly feel the disgrace and unless bountifully endowed with cheek, hang their heads and feel that they are unworthy associates of upright, honorable men. Occasionally men feather their nests before announcing to their creditors that payment is suspended, and are looked upon in commercial circles as the knaves which they are. But railroad men do things entirely different from other men. It is nothing more for railroad managers to default in the payment of a debt than it is for them to eat their breakfast. It is likely that in the vast majority of such cases the leading men of the corporation have made thousands, perhaps millions, out of the very road that announces its inability to pay its dividends.

A road from which Gould or Vanderbilt has just made a million dollars is as likely to default in the payment of dividends as a road that has lost money all the time. We have now in mind a well known road that runs into Chicago, which, though doing all the business that its fine facilities enabled it to do, and which made its managers rich, paid no dividends for years. The stock of this road was largely held by poor people, but that made no difference to its managers. The stockholders might starve for all they cared, so long as their own private fortunes were being built up. No man can harmonize the old failure of the Wabash with the fact that Gould has made millions of dollars out of it.

Sometimes a dishonest man or company of men will transfer the title of their property to some trusted trustee who holds it for its owners while the process of swindling their creditors is going on to completion. But Gould and men like him are the only men who keep millions of property in their own name and refuse to pay paltry hundreds or thousands. Gould is a bankrupt to-day if he would pay his debts, and if he was an honest man he would turn over every dollar of his fortune, if it was necessary, to pay the debts of a road whose profits he has principally absorbed and which failed, even to the extent of not paying the labor employed upon it, under his management.

But such a conception of honest duty is never found among railroad men. Their motto is to get all they can and keep all they get, and it would seem as if the public at large concluded that this was about right. Nobody will scarcely ever utter a word of suspicion as to Jay Gould's honesty, because he does not at least return the profits he has made from a road for the purpose of paying its debts and saving it from bankruptcy. It excites no general remark when the telegraph announces that on the first day of the month several railroads defaulted in the payment of interest and dividends. Such things appear to be considered a matter of course, and pass us like a summer's dream. But really they are matters that should give us thought, for they show a little plainer than the other startling features of railroad management, what manner of men we have to deal with. They show that railroad managers are engaged in a game of robbery that takes in every chance; that they are utterly oblivious to everything but their own gain, and that they will really descend a little lower to make a dollar than any other class of men, except rum-sellers, will descend.

The necessities of the widow and orphan usually appeal strongly to men. A man may be a pretty thorough rascal, but the helpless will cause him to pause and pity, if he is other than a railroad manager, or a keeper of a grog shop. There certainly can be no question that such classes of men need a strong hand upon them, and there can be no question that they would have one, if they did not possess a power that was worshiped. This is conspicuously true of both railroadmen and rum-sellers. The one has money, and the world rushes to the shrine of money, and falls on its knees in worship. The other possesses political power, and that is slavishly courted. And those two elements of our society are riding

rough-shod over law, decency and the principles of honesty, doing every day what, if a man without money or influence should do, would consign him to a felon's cell, and yet there is no legislature and but few newspapers that dare, or are inclined to say a word in remonstrance.

The entire machinery of our government is at work to protect society against the depredations of small rascals, and if the rascals are only small enough the government succeeds in doing it. Our prisons are full of men who have stolen a few dollars or have been guilty of sleeping in the city parks because they had no bed to sleep in. But in our most elegant society and most conspicuous in commercial circles, leaders of all public movements, are the great rascals who have stolen millions and sleep in beds, safe from the eagle eye of the policeman, that were purchased by money that was filched from widows, orphans, industrious men and honorable men.

The world is largely wrong end up. Its judgment and moral sense are terribly warped. It is following the glitter of gold as a man follows the deceptive Jack o'lantern, and it is high time that it had turned round and took a good, square, honest and comprehensive view of things. It is time we had measured out justice to the big rascals, even if we are compelled to let the small ones go. If we have not enough justice to go around, it would be much better if we passed the man who was guilty of the unpardonable crime of being poor and paid attention to some who are unquestionably guilty of the crime of being rich. It is usually no crime to be rich. But sometimes it is. All the recognized thieves that ever prowled over New York City at midnight were never half as dangerous to society as one Jay Gould. Their depredations upon the rights and property of others are not near so extensive as his, and while they exert no influence whatever, his influence is great. Such men as he endanger the welfare of everybody in the land. There is no father who properly appreciates his responsibility towards his child who does not tremble as he thinks how great the admiration of his boy for Jay Gould will be as soon as he is old enough to read of the success of that distinguished financial cormorant. If there was no other reason why the fathers of this land should exert themselves to compel government to prevent the railroads from being used for an instrument of dishonest gain, regard for the welfare of their children should be sufficient. The youthful mind is early impressed with dash and glitter, and it makes no difference whether the dash and glitter is by bandits like the James brothers or bandits like Gould.—*The Western Rural*.

## "BREAD OR BLOOD!"

At any hour, when the cry lifts wide and persistent, the mania may emerge. There is not here to meet it, as in Europe, the obedient force of millions of soldiery.

Our government does not rest on force: it is based on popular consent. These thousands of millions of dollars of the people's hard-earned wealth, these hundreds of thousands of square miles of the people's heritage are appropriated by the capitalist few, whose title holds only by pen and ink that has no binding force excepting so far and so long as the people are acquiescent.—*The New Republic*.

"Let a whirl of mania forestall the final outlet of the whirl of evolution, and the insurrectionary explosion may flash across the continent, from sea-board to sea-board, between the rise and set of the sun. Then the rule of the prudent wise of the multitude is lost in the Reign of Terror. Mania, the infernal Goddess, whose hand brandishes the torch, may show by its road to the guillotine. For the last quarter of a century we have filled up the land with the discontented myriads of the old world; they came expecting freedom, but have found new servitudes: they came, led on by hope: they sit down brooding and sullen with despair: the skies do not brighten to them, they darken and darken on. Social Nationalism and the kindred preparatory movements, by instilling hope and patience into the oppressed masses, hold in suppression the explosive forces: but these forces are approaching terribly near the surface; the limits of the safety-line are very nearly overpassed."—*The New Republic*.

## SENATORS DROWNED THEIR GRIEF.

An Immense Quantity of Liquor Consumed on the Hearst Funeral Junketing Train.

DALLAS, TEXAS, March 25.—The committee which escorted the late Senator Hearst's remains to California passed through Dallas this morning on the return home. Senators Sawyer, Stockbridge, Vance, Berry, Bate and Pugh, with a number of congressmen and reporters, composed the party. Ten barrels of empty bottles and some which were not empty were a portion of their freight, according to a prominent railway man who traveled some distance on the train. He stated further that the party did not have a drop of water on board. It was explained to him that the bottles were being carried back to Washington in order to have the sergeant-at-arms "O. K." the expense account.—*Chicago Herald*.

Since the costly and disgraceful example set by the Garfield funeral train, the above has come to be the regular programme when one of the country's rotten, professed representatives finally goes wholly to rot.

The fears then entertained that the people might object to paying so dearly for the privilege of ministering to the vices of its public servants seem to have subsided.

The dear patient asses, the people, seem only too glad to shoulder the burden and assume the disgrace and shame of such, and all other burdens, which their masters, the politicians, choose to put upon them.

Here as everywhere else those bar-nacles, the newspaper representatives, have their dishes right side up to catch their share, not only of the golden shower, but also of the gifts of Bacchus, the wine and candles and their concomitants.

When one of the dear, poverty-stricken, mortgage-cursed sovereigns, the people, dies, if the legal robbers, the usurer and speculator and monopolist, have not left him enough for decent burial let the unsympathetic postmaster

"Rattle his bones over the stones. He's only a pauper whom nobody owns,"

to the potter's field. But when the great millionaire, professed servant, but, by the help of party and the politicians, real master of the people, who bought his right to pretend to serve them with a portion of the millions he stole from honest labor, dies, let a palace train, whose gorgeous furnishings far transcend all the magnificence and splendor and ease and luxury of Eastern story, convey his festering carcass—which is purity itself compared with the moral miasm of the life he led—in solemn pageant, across a continent for sepulture, and let the dear people, who have been robbed by him and his fellow servants, meekly pay the score including the expense of the junket and "wake" extended twice across the continent.

History repeats itself, and there will come a speedy end of all this. The Roman satirist, Juvenal, informs us that when the monster, Sejanus, the prime minister and factotum under Tiberius, suddenly fell from power, the frenzied populace dragged his brazen statues in the dust, and out of their molten mass made dishonored vessels for the baser uses of life.

Even so, when the Psalmist was envious at the prosperity of the wicked and rich oppressors, whose "eyes stand out with fatness; they have more than heart could wish," he was reproved by being made to see that, "Thou didst set them in slippery places."

"As a dream when one awaketh; so, O Lord, when thou awaketh, thou shalt despise their image." Koreshians know that the time of the Lord's awaking to judge the earth is at hand, and the woe that the Apostle James pronounced against rich men is ready to be poured out:—Go to now, ye rich men, weep and howl for the miseries that shall come upon you.

Your riches are corrupted, and your garments are moth eaten, your gold and silver are rust-eaten, and the rust shall be for a witness against you and shall eat your flesh as it were fire. Ye have heaped together treasures in the last days.

Behold the pay of the laborers that have reaped down your fields (performed the labor which it belonged to you to do), which is by you kept back, crieth; and the cries of them that reaped have entered into the ears of the Lord of hosts. Ye have lived in pleasure on the earth; and been wanton: ye have nourished your hearts as in the day of slaughter: ye have condemned and killed the just One: he doth not resist you.

Be long-suffering, therefore, brethren, until the coming of the Lord. Behold the husbandman receives the

precious fruit of the earth, having waited patiently for it until it received the former and the latter rain. Be ye also patient; establish your hearts; because the coming of the Lord draweth nigh.

In the above passages, in which the translation has been amended, the Lord is said to awake out of sleep. This is no figure. It is actual, glorious fact. James encouraged his brethren in view of its certain future realization. In the eightieth psalm the author prays to the Shepherd of Israel, who was to come of the posterity of Joseph, the Branch, not the Vine which Jesus was, addressing him as Lord of hosts, Lord God of hosts, God, and entreating him to come and save—be a Saviour.

We know by unmistakable evidence that this, the end of the age and of the grand cycle of twelve ages, is the time of his appearing and that as the Messenger of the Conjunction of God and man, he is here; and that, according to the prophecy concerning him, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—O. F. L.

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