

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.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHIAN 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.

CHICAGO MINISTERS ON CHURCH ATTENDANCE.

Rev. S. J. McPherson gives the number of church members in this city of a million and a quarter inhabitants, as 404,000, whose denominational classification is 300,000 Catholics, 100,000 Protestants and 4,000 Liberals of the Swing and Thomas order.

Rev. S. J. Canfield, pastor of the St. Paul's Universalist Church, in commenting on the above admits a very large decline in church attendance since Puritan times. He says that the motive for such attendance then was mainly to prepare for a happy existence in the life beyond, while now it is very largely to ensure pleasant surroundings for the life that now is.

An aged editor of one of our large dailies, who had in his youth breathed the air of New England, and with its invigorating draughts imbibed her strictest Puritan tenets, gave it as his conception of the present religious status of Chicago's churches that they were merely social and financial clubs. This was not adverse criticism, as he thought the present, in this respect, an improvement on the past.

If a doctor, or man of other calling, moved into a new home his first care was to look around for a church home where his prospect for material gain and the social enjoyment of himself and family would be greatest. If he kept aloof from such relations, at least for his family, their admission to polite and agreeable society must be a matter of time, if secured at all, and for business he might experience a weary and disastrous waiting.

How different all this from the unselfish zeal of the early Christians for the spiritual good of men that they might receive and cherish the good seed, the germ of a new life to be fully developed after an age-long period of reproduction, in the harvest of the Divine seed, which was planted in them by the Holy Ghost, and which was the Holy Ghost!

This that they call Christianity bears the same relation to that which was the real Christianity, which the Judaism of Christ's time did to that of the time of Moses. It is the dead tree that must be removed to give place to another planting, and a new and vigorous tree whose leaves shall be for the healing of the nations. The waning of its power is one of God's providential mercies to mankind.—O. F. L.

THE PASSOVER.

[By CYRUS.]

The question of Easter Sunday takes us back beyond the resurrection of the Lord Jesus, into the history of Israel as related to Egypt. It is more than a reference to the resurrection of Jesus Christ. It has reference to the resurrection of the first-born of Deity, in the destruction of the first-born of the animal nature. To comprehend this theme it is important to understand the relations of the three degrees of man's nature; the celestial, spiritual and natural. In the universal man they are symbolized in the Shemitic, Japhethic and Hamitic lines from Noah down through the ages.

Originating in Noah were three people. Noah means "the breath of Jehovah." From this breath, or influence of the Divine mind or Divine affection upon the race, came these three peoples. It is usually supposed that Shem, Ham and Japheth were simply three individuals, the descendants of Noah, and that at one time they with their families constituted all the inhabitants of the earth. The destruction of the world by the flood was not a destruction of the natural inhabitants of the earth, universally. It was an inundation of fallacies (false doctrines) which swept over the earth and inundated the people who were in fallacy and a life of evil.

Noah attempted to develop the people, through instruction, out of their darkened condition, and he prepared an ark, so-called, which was, as presented in Scripture, a symbolic representative of the three degrees of man; the superior, middle and inferior. He was simply preparing a church, a new dispensation, into which the spirit of the past could flow, that from the old church which came to its consummation or end, the church which preceded Noah, there should be derived a new church which should continue another era or dispensation, reaching down to Abraham. There were a great many people in the world after what is called the flood. People were not destroyed in the sense they usually are supposed to have been.

Noah was the beginning of a Church, and that Church went out in its three lines or degrees, manifest in the three races; one developed through Ham, another through Shem, and another through Japheth. That through Ham was called Egyptian and represented the animal nature, not necessarily the sensual animal only in the inverted sense, but the Divine animal nature. The Shemitic Church represented the spiritual nature, and the Japhethic the celestial. These are the three degrees of man's being, and not only pertain to the individual, but also to the universal man, because the universal is constituted or made up according to the same law or principle that the individual is.

Egypt, being the natural or scientific man, (in his outward degree,) reaches further down through the ages, and comes to his maturity later. When he reaches his maturity he is the basis or foundation of the new order of beings; that is, the highest or celestial being is a product or outgrowth of the scientific or natural. In the destruction of the first-born of Egypt, (inasmuch as it was a symbolic expression or type, it had to be manifest in these differentiated degrees; namely, Egypt as separate entirely from Israel outwardly, and Israel separate from Japheth,) it would seem to be the destruction of a certain definite class of people distinct entirely from the Israelites, but when the fact is comprehended that Egypt represents the outer degree, and Israel the middle degree of the one man, you can see how the spiritual degree may develop from, or come out of the natural by the destruction of the natural.

Egypt is simply one part; the natural part or body of man. Israel is the spiritual part of the same man, the more interior degree, and Japheth the point of union between those

two, constituting the celestial. These are the three degrees of one being. The destruction of the first-born of Egypt represents the destruction of that in man that comes to maturity first; that is, the animal man.

We have two origins; one from above, the other from below. This is not only demonstrated in every principle and department of nature, but in all the teachings of the Bible. Jesus said: "I am from above; ye are from beneath." Jesus was the outgrowth of a process of development that had been progressing for a long time through the ages. He grew to be the God-man. He descended from above, but he both ascended and descended. He came up from beneath, he came down from heaven. He came up from below in the order of development upward from the lowest forms of being. He came down from above by the influx of Deity into the various degrees of man in his development, that is, man develops to one degree and there is a degree of influx that is the lowest degree of Deity, of God's descent into man. Through that he arises into another degree, and when he arises into the higher degree, he eliminates that which belongs to the lower degree, and as he continues from one degree to another he eliminates or throws off what he has derived from beneath, so that ultimately, while born from beneath, he is the product of that which has been continually descending from above. His desires are all changed when he reaches that point; before, they were natural, now they are spiritual.

We hear of certain paradoxes in Buddhism like this: "You shall hate your own self above all things." "Above all things love yourself." This is apparently a logical contradiction, but while you must hate the one self, you have a perfect right to love the other self, which you can do by developing or involving into that higher self, which is Deity. You have a perfect right to love yourself in that line, but it must be the Divine, not the sensual self. When man is perfected in this higher nature, (as Jesus,) he has come up out of Egypt; he has come up out of the natural man into the Divine man. "I have called my son from Egypt." The son first had to come down into Egypt in order to be called out of Egypt in the type or symbol. While that was a fact, it was a figure of something greater, and grander.

The destruction of the first-born of Egypt, as applied to the destruction of the natural man, bears directly upon the present time, not so much to the resurrection of Jesus as to the coming resurrection at the end of the Christian dispensation. It means the absolute destruction of the natural man; the leaving behind of the natural, and the putting on of the new man.

The blood that was sprinkled upon the door posts and lintels was the blood of lambs and goats without "wrinkle, spot or blemish;" no defect or deformity—representing the Divine animal nature. It was a type or symbol of what man was before the fall, and of what he will be in the restoration. The sacrifice or killing of the lamb represented the destruction or killing in man (through the fall) of the Divine nature culminating in the manifestation of the Messiah in any age of the world, and then of the sons of God who will come forth in the resurrection at the end of a succession of cycles, or the end of the grand cycle.

In Korshianity we make a distinction between the Divine and the human animal nature, or the Divine animal which is human, and the sensual animal, which is *inhuman*. We maintain that the animal nature of Deity is absolutely pure and Divine as God is himself. God has an animal nature as well as man. His animal nature is symbolized by the white horse, which represents one principle of the animal nature, and the lamb another. The goat represents another principle, and the bullock another. Every one of these animals without spot or blemish is a type or symbol of the Divine nature in man before he fell. The destruction of the animal is in agreement with the destruction of the animal nature in man.

(CONTINUED.)

IS REVOLUTION NECESSARY?

Can any one who has the welfare of humanity at heart contemplate the present condition of the laboring classes and not feel the absolute necessity of a complete and radical change (call it revolution if you will) in the administration of the affairs of our so-called republican form of government?

It is very evident that something is radically wrong somewhere; that some insidious disease is gnawing at the vitals of the body politic to produce the abnormal conditions that are creeping like a hideous nightmare over a land that should indeed be a home of the free, instead of a country where bold and defiant monopolies spring up on every hand to thwart and cripple honest endeavor, and where money, "the root of all evil," has such far-reaching power to bribe and corrupt the highest officials in Congress and legislature.

There is no hope for the people to be found in either of the old political parties. Their promises so far have failed to relieve the glaring wrongs that have existed for years in the form of exorbitant taxation, usury, high tariff, national bank schemes, etc. These wrongs, in spite of all attempted legislation in favor of the people, have been fastened upon them with a grip that is tightening its hold and which is almost impossible to loosen.

The people have for years been gulled with all manner of proposed plans for the betterment of their condition, but it has steadily grown worse with each succeeding year, until now they are face to face with starvation wages, or the prospect of no wages at all if they dare raise their voices in protest against a further reduction of the miserable pittance they now receive in exchange (?) for ten hours or more of unremitting toil.

"Those that oppress the hireling in his wages" little dream the pent up fury that smoulders beneath a surface already showing signs of volcanic action. They are apparently secure in their ability to further control the "great unwashed," and give another turn to the wheel that is fast grinding the poor into the dust. There comes a time when these things must cease; when justice shall prevail. The signs of the times are ominous, and if something is not soon done to stem the rising tide of discontent whose mutterings are becoming more and more distinct, and which in one day may sweep from ocean to ocean, there will be a terrible reckoning and history will repeat itself.

"But," some will say, "why take such a pessimistic view of things and talk of revolution as something inevitable? Why not look on the bright side and paint a fair picture of coming prosperity and happiness?" Shall we cry, peace! peace! when there is no peace? If one who is endowed with prescient wisdom scans the horizon with eagle eye and sees naught in store for those who are being crowded to the wall but a still further contraction of their already limited right to "life, liberty and the pursuit of happiness," dare we say that all is well?

It is clearly the duty of some one to set before the people the stern facts of the case, and enable them if possible to see their way out of the labyrinth in which they have become entangled. The remedy that is needed should be one that will strike at the root of the trouble, and if its application should result in an entire revolution of the present competitive methods then the sooner the world seeks for and adopts such a remedy the better will it be for mankind.

In Korsh, our Leader, we have one risen from among the people who bears in his hand the plumb-line of commercial equation, and with the help of Almighty God he will level the barriers which stand between the people and their rights, and by peaceful methods inaugurate a revolution that will bring prosperity and happiness to the world.—G. M.

Gold, Counterfeit Good, and Spurious Coin.

"I will make a man more precious than fine gold, even a man than the golden wedge of Ophir."

In the Septuagint Greek the Hebrew word rendered, golden wedge, is rendered *lithos*, stone.

"I counsel thee to buy of me gold tried in the fire that thou mayest be rich." In the language of correspondences in which the Bible was written gold signifies good, in the highest sense the supreme good—God. According to Swedenborg, fine gold signifies celestial good. When this comes down into the natural as it does in the end of the zodiacal, or God-cycle, or the cycle at the end of which is perfected the Divine humanity, it comes first in the Messenger of the Covenant, the Elijah the prophet, son of man in heaven, then in the sons of God, the children of the resurrection.

The most sacred name of God, which, because of its sacredness, the Jew was not allowed to speak above a whisper, was JEHOVAH, the humanity of God.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by my name God Almighty; but by my name JEHOVAH was I not known to them." Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

"Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting" (Hebrew, age-lasting,) "strength."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting" (age-lasting) "Father, The Prince of Peace."

"But said also that God was his father making himself equal with God."

"Who being in the form of God, thought it not robbery to be equal with God."

If the above and numerous other passages in the Old and New Testaments teach anything, they plainly teach that the perfect God—good—is the humanity perfected in the image and likeness of God.

"In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

"Who is the image of the invisible God."

"But unto the Son he saith, Thy throne, O God, is forever" (for the age of the age:) "a sceptre of righteousness is the sceptre of thy kingdom."

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Because thou hast loved righteousness and hated iniquity God hath made thee his anointed, his Christ. The man, of whom this declaration was made, became the creator, the supreme good, the God of the Christian age. Going away into the humanity which produced him, as the Divine seed, he promised to come again. Just as other seed comes again in its harvest he promised to come again in the end of the cycle of the reproduction of the Divine seed which he was.

As, when seed wheat is sown, no wheat appears again until near the end of its cycle, and when it first appears it lacks both the full appearance and the qualities of ripened grain, so when this Divine seed comes again in its harvest, its first appearance, as the Messenger of the Covenant, is as the man of sin, conceived in sin and shapen in iniquity: "is after the workings of Satan with all power and signs and lying wonders."

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

And in the fulfillment of his mission "He shall sit as a refiner and purifier of silver" (Divine natural truth:) "and

he shall purify the sons of Levi" (the sons of the conjunction of God and man—the sons of God—the product of the planting of the one Son of God) "and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." After he has purified them by fire, the fire that has consumed the offering of himself, and they have ripened in the sunshine, the light and heat, the intelligence and love appropriated by them from that sacrifice, these sons of Levi become the perfected sons of God, the children of the resurrection, and are themselves now able to "offer unto the Lord an offering in righteousness."

Now God has made first a man, then men, "more precious than fine gold." They have become "gold tried in the fire."

The gold that all the men of to-day worship as their supreme good—God—is only a counterfeit of this true God, the genuine good.

But as coin, it is counterfeit coin. The real significance of coin, is a common medium of commercial exchanges. As is well known, gold is not, cannot be, a common medium. It is the money of the rich, the great and prolific cause of all the oppressions under the sun.

Being the counterfeit good as well as spurious coin, it will, as a power for evil, be utterly destroyed; since the love of money is the root of all evil, and Jesus himself declares, "Every plant, which my heavenly Father hath not planted, shall be rooted up."—O. F. L.

COMMERCIAL INTEGRITY.

Commercial integrity in its highest degree, in the domain of the material products of human toil, is that state of soundness or wholeness of mind on the question of exchange of these products that would distribute the world's supplies according to the real needs and uses of the people, regardless of specific valuations. Such integrity would not tolerate one person, satiated with every luxury, while thousands were suffering from lack of necessities; or permit one person to have even abundance so long as there was another person in the world who had not sufficient for his comfort.

The world cannot comprehend an integrity of this calibre. It is at present an entirely unknown quantity in the equation of supply and demand.

The lower degree of commercial integrity, the one which Korshianity is aiming to establish in the world for the present, until it can do greater things, demands the exchange of real values for real values, determined by the relation of supply and demand in the actual commercial dealings of the world, instead of by the fictitious relative value placed upon gold by dishonest governments.

This degree of commercial integrity does not appear to be very lofty. It has only wisdom enough and goodness enough to live and let live. But its standard is far above the present basis of most of the world's transactions. There is very little belief in or practice of the old adage, "Honesty is the best policy," in the face of the discouraging success of dishonesty, now so flagrantly displayed in high places.

Honesty from principles of right and justice is a far different quality from honesty from policy, which is only the semblance or outward form of real honesty, simulated to gain the trust and good-will of men in their lucrative pursuits.

The idea of maintaining more than the flimsiest pretense to honesty is fast vanishing from the commercial realm. The cry now is "Get money! Heap up treasure! Get to be a Money King, and run Congress or the railroads, or the coal mines or the wheat or pork markets! It doesn't matter how many people you swindle or defraud of their daily dues, how many poor souls you drive to want and desperation in your cold-blooded scheming, or your mad rush for gold! Your

triumph at the end will be all the more glorious when you think how many obstacles you have trampled down to attain it!"

The commercial impulse of the age seems to be one wild rush and struggle, man to man, for wealth. The typical business man's whole life is a continuous struggle to gain money, allowing him no respite to enjoy it.

The commercial world is mad, insane! In its greed it has lost even worldly wisdom, and in its blindness would cripple the very hands that heap up its treasure. The capitalist of to-day would starve out the farmers, the miners, the laborers of every class who produce his wealth, just from wanton, insane greed. It is selfishness gone into its dotage, with not enough foresight left for self-preservation. The mentality of capital is pretty far gone when it reaches this condition, and presages that its power has about reached its limit.

There still exist a few, "a remnant," who have true worldly wisdom, and believe and practice *politic* honesty. They are successful in their commercial enterprises, (tho' they rarely amass immense fortunes,) and they attribute their success largely to their fair and upright methods of business.

The principle of politic honesty exists in the masses in about the same proportion that it does in the capitalists. They have been too long oppressed and dominated by successful dishonesty, to hope to gain anything by being more honest than will keep them out of jail.

The scant existence of this principle of worldly honesty is the narrow fulcrum upon which rests the commercial lever of the Koreshan power, which will raise the basis of exchange to at least the level of equity or commercial integrity, in its lowest degree.

It may not be—*is not*—possible to now educate the people to comprehend Koreshan integrity, (that works for the whole world,) but there is still enough of the spirit of belief in what the world calls honest dealings for Koreshans to work upon, through their System of Equitable Commerce, to bring the people into peaceful relations of commercial integrity, and to do away with the universal war of competition.

From this standpoint they can gain some faith in their fellow-men, some belief in God and his power to help man, some conviction that wrong does not *always* hold sway in the world, and that the might of God has come to rule in earth for its appointed age in the great cycle of time.

The strife of competition abolished and the labors of the world greatly reduced, will leave both time and mental capacity for other food than the physical, and those who are able may advance to the highest degree of commercial integrity, and embrace Koreshan Science in all its departments.—A. M. M.

THE SECOND COMING.

Professor Totten Says the Messiah Will Appear During This Century.

New Haven, (Conn.), April 13.—Professor C. A. Totten of Yale, in speaking of the publication of his recent mathematical calculations, said: "Some papers have published that I predict the end of the world within this century. They mistake. That is their error, not mine. I do not think the end will come for a million years, and I have not made any prophecy about it at all. What I did declare was that a mathematical calculation, founded upon biblical truths, proved beyond peradventure that the Messiah will come again before 1900. I do not mean by this that I believe the millennium will begin in 1899. I think that is a thousand years away. I simply say that by his second coming Christ will make the world better, as he did at first."—*Ex.*

Professor C. A. Totten, of Yale, has finished his computations based on biblical truths, and stakes his reputation on the prophecy that the second coming of the Messiah will occur before the year 1899. He says, however, he does not anticipate the end of the world before the expiration of a million years or so. The coming of the Messiah, he says, will simply make the world better, as his previous advent did. It is doubtful whether his reception will be more cordial than it was before, if he disagrees with present crystallized systems of theology.—[*St. Paul Pioneer-Press.*]

LOVE AND WISDOM.

These are the central and fundamental principles underlying the teachings of the Bible and to these we must look for all the real and lasting success of the human family. The longings of the human soul are for the warmth, cheer and sunshine of love and sustaining human sympathy.

We may live in palatial residences surrounded with every conceivable luxury and artistic splendor, but, without human love, and enjoyable, helpful, sympathetic and loving companionship, there will not be a truly happy moment, but many, many times the heavy gloom of the cavern. The little infant soon learns that the sweetest, holiest and grandest thing of all the world is the love of mother's heart, leaping and flushing from the mother's eyes to warm its soul and thrill its heart with never-to-be-forgotten endearments.

Yes, the world wants love and sympathy and the man who lives in such happy relations with his fellow men as to beget, by beautiful example, this simple principle will be the longest remembered and honored in the pages of history and heavenly endearments. Abraham Lincoln was the happy possessor of this simple but powerful and beautiful principle to that extent that his name will be passed down the ages as the Negro's Father Abraham, corresponding to the Hebrew's Father Abraham of the Bible.

Wisdom involves a principle of power and the source of immortality in opposition to mortality. In a Bible point of view wisdom has a relation to the serpent that has caused the human family so much sin and unhappiness, yet we are commanded to be wise as serpents and harmless as doves. But there seems to be two kinds of wisdom, one that kills and leads to sin and unhappiness and the other that leads to life and millennial joys. A union of true love and wisdom in the hearts of the human family would soon change this fair land to Edenic conditions midst scenes of celestial happiness.

The streets of heaven are said to be paved with pure gold but of course this is symbolic language, the streets signifying the daily walk of man and gold signifying love, therefore the ways of man are examples of love. We fear that nothing else will solve the very many problems that now are puzzling the circles of both Church and State. "Give us a rest" is a slang phrase but it is the devout and sincere prayer of many a weary, desolate and unhappy soul who hopes almost against hope for an era of love and wisdom.—A. S. L. in *Wheaton Flail*.

PRO BONO PUBLICO.

The reason why no net profits should be made on railway transportation is because the business is a monopoly, owned by a very few persons, and there can be no proper redistribution of what is thus paid. If the stock were owned by great numbers of people throughout the country, it would not matter so much.

"But does not the same objection apply to life insurance, fire insurance, telegraphy and the like?"

No, because they are not public needs. Everybody is not obliged to patronize them as they are the railways. The cost of carrying enhances the price of everything, as much as the labor of production. No person should make a profit on the public necessities. The truth is that the railway service is the most imperative public need we have, unless money may rank as its equal. You can insure yourself or avoid patronizing the insurance and telegraph companies. You can rent cheaper land or even get land of your own. But, do what you will, you cannot escape payment to the railway companies in some shape.

In former times you used your own or your neighbor's vehicle, and about all the costs were what are called gross, which were distributed among yourselves. Now the common sense of people tells them that a burden is very much alleviated when divided among a greater number. Any tax is a burden; but when its proceeds are scattered among the very people who pay it, 'tis made easier. In this sense the pension tax, enormous as it has become, seems almost a benefit to the public. But four times the amount of the pension tax at its highest sum of one hundred millions—that is, four hundred million dollars per year—is needlessly taken from the whole peo-

ple and as net profits for railway traffic delivered to a few share-holders.

The truth is, when we consider all the evasions, the hidings and the till-tappings that take place in one way or another, the sum is much more. It is equal to the value of the largest corn crop at 25 cents; the large wheat crop at 80 cents. What would the people say if at one fell swoop one of these crops were taken from them? Since not a dollar of the whole sum is ever redistributed in the region of production, it is equal to its entire loss. That compound word—non-redistribution—is the key that will unlock the door on several mysteries. Land is the grand natural opportunity; public demand is the grand artificial one. Both are monopolized to a fearful extent as population and trade increase. Hence the pressure grows harder on the poor, and the more wealth made the less do its makers have to live on. The system is wrong. Our motto should be: "The Commonwealth for the Commonwealth!" This might be practiced and no one injured, rather all of us benefited.—*Clarke Irvine, in Journal of Knights of Labor.*

Protecting Millionaire Monopolists.

Under the heading, "Better Protection of Mammoth Interests," The Railway Register says: "It would be difficult if not quite impossible, to name any business that bears so intimate and such important relations to all other lines of endeavor as does that of the railway companies."

All the more reason why they should be under government control, it seems to us.

"In the first place the amount of capital embarked in railroad enterprises is enormous, approximating, it does, \$10,000,000,000. Three quarters of a million men are busy in operating the 160,000 miles of railroads in the United States. Fully half a million men are engaged in producing the rails, bridge material and equipment used upon these roads. And in the aggregate fully 5,000,000 persons or about 8 per cent of the whole population of the Republic, look to the railways for subsistence."

We presume, as a matter of course, that this ten billion includes the millions of dollars of watered stock.

The 750,000 men employed in operating the roads have a hard time, even through their admirable organizations, to keep wages at a half-way decent point.

"Eight per cent of the whole population of the Republic look to the railways for subsistence." For subsistence, a bare subsistence, remember. The presidents and other high officials of the railways get salaries ranging all the way from ten to fifty thousand dollars per annum.

"In view of these facts, briefly stated but of tremendous consequence, is it not the highest sort of wisdom to remove as far as possible all friction and every foreseen cause of interruption or demoralization in the service? No part of this complicated machinery can be much out of adjustment nor long disarranged without serious and far reaching results."

Well, you never hear of government employees going on a strike. If railways were under government control there would be no strikes; there would be no interruption to business; transportation would be furnished at actual cost. There would be no dividends to be declared on watered stock, nor \$50,000-a-year salaries.

"The necessities of the people are so enormous that they cannot be supplied far in advance. The demands of a day are supplied on the same day. Traffic must maintain a steady flow, or the people suffer. Traffic interruption is a great and overwhelming evil. If this be true—and who shall gainsay it?—then into the contracts between employer and employee should be introduced a clause securing the enlistments of the latter for a specific time, thus adding an element of stability to commerce."

Every time you hear of a big strike on railways it is always to be noted that the men have struck against a reduction of wages. Its the only possible way the men can keep their wages up. The companies are always striving to "jew" down wages—not for the purpose of giving the people cheaper service, but for the purpose of declaring larger dividends upon actual and watered stock. The "contracts" are broken by the employer, not by the employee, and it is safe to say the employer will make no contracts. He won't bind himself not to make a reduction in wages if he sees a chance to do so.—*The Sentinel.*

THE FARMERS' ALLIANCE.

[Extract from an article in the *Cosmopolitan Magazine* for April, by Judge Pfeffer, the new Kansas Senator.]

"What, then, does the Farmers' Alliance demand as a matter of political legislation? Let us first understand the conditions out of which this formidable power of the farmers has grown. Agriculture is depressed, labor is profitless, discontent broods like a cloud over the land. The homes of the people are encumbered by an indebtedness which it is impossible to pay under existing conditions; they are being sold by the thousand every year with no remedy in reach. There is not enough money in circulation to supply legitimate demands, saying nothing about the payment of loans; renewals, in most cases, are out of the question, because with falling prices security weakens; and while property values go lower and lower, dollar values go higher and higher, and taxes, salaries and interest absorb all the people's earnings, leaving nothing to pay on the principal of debts. Briefly, nearly if not quite one-half of American homes are mortgaged; wealth is fast passing into the hands of a few persons; money has become a power in politics as it has always been in social life, and the same influence which is draining away the substance of the workers is undermining the church. Look what way we will, encroachments of the money power are plainly visible. It pollutes our elections, it controls our legislation, it debauches our trade, it owns our homes. It rules the forum, the school and the church. It is king.

"The great overshadowing problem of the time, then is money. Farmers are not repudiators. They want to pay every dollar of debt they owe, and that according to the letter and spirit of the contract; but they are powerless to help themselves. They have no money and can get none at rates which will relieve them. When Wall Street needs more money the President and Secretary of the Treasury supply it out of the public treasury; but the farmer's appeal is not heard. Give us money at rates of interest we can afford to pay, take our lands as security, and our debts will be paid as fast as the money can be counted. But this is denied us, and year by year, the tyrant's grip is tightened. Farmers must have money with which to pay their debts or many of them must lose their homes. And this applies to all owners of land, in town as well as in country, for the influence which has brought one-half of us to the verge of ruin will, if not checked, soon bring the other half there.

"The Farmers' Alliance, then, means to dethrone the money power and thus emancipate the people. This does not mean anarchy, it does not mean repudiation, it does not mean war; it means only the rule of the people. The people will take charge of their own affairs; they will make and issue their own money, and charge borrowers only what the handling of it costs, just as they now do with postage stamps, with court houses and highways. That is the first and great work to be done. With that will come many other reforms, for every device of villainy which is supported by the improper use of money will fall when the props are taken away.

"And there is a great social problem which is left for the Alliance to solve. It is known in politics as the 'Southern question.' It has been made a foot-ball by politicians for party purposes, and that will settle nothing. It requires broad and brotherly treatment, and that is a stranger in party politics. The farmers will soon obliterate sectional lines, and local prejudices will give way as fast as the national sentiment grows and spreads. At the Supreme Council of the Alliance held in Ocala, Florida, last December, 35 states were represented, and delegates from every body of organized farmers in the country were present to participate or to confer. The national Alliance of colored farmers was held at the same time and place and friendly greetings were exchanged. The two bodies represented at least 2,500,000 voters. Every state Alliance is authorized to admit colored farmers to membership. There is no distinction of color among Kansas alliance people.

"Destroy the influence of money in public affairs, restore the homestead and save it to the citizens, secure to labor its just reward, cripple the arms

of avarice, give employment to the workers, purify politics, enact just laws, lighten the burdens of the poor, protect the weak, abolish caste, establish justice, make commerce free, put the government in charge of every public function, and the mission of the Farmers' Alliance will have been accomplished."

BORN AGAIN.

A friend writes of more than nine-tenths of "our preachers," that, "they are groping in darkness and may not have been 'born again,' and what the laborers in God's vineyard want is to know that, when they are at work picking out weeds from God's field, they can distinguish with certainty the blade of the seed sown by the devil and that sown by God through Him who 'was holy, harmless, undefiled and separate from sinners.'"

Koreshans know that not merely nine-tenths, but none of the preachers of to-day have been "born again" in the sense of which Jesus spake. The Greek, rendered born again, is born from above. Jesus said "I am from above," "I came down from heaven." He said of all other men, "Ye are of your father the devil." That is precisely what he would say of all the men of to-day.

But Jesus was a quickening, life-giving Spirit. When he went away by translation, or change to Holy Ghost or Holy Spirit, and this Spirit was received into the humanity that was prepared to receive it, they received a new birth, a birth of the Spirit, which Spirit being from above, and being a quickening Spirit, became the germ of a new, Divine or God-life, which in the end of its period of gestation or reproduction, which period was an age, should issue in the birth of the body; the subjects of it, in the resurrection of the dead, becoming the Sons of God.

This birth of the Spirit was a real birth, for the persons who received it immediately manifested a new spirit, entirely unlike the selfish, grasping spirit manifested by those who profess to be born of the Spirit, or born of God, at present. Under the operation of this new and Holy Spirit, which was the product of the dissolution of Jesus' holy, living body, and its change to Holy, life-giving Spirit, those who had houses and lands immediately sold them and laid the proceeds at the apostles' feet and distribution was made to every man that had need.

If similar results should follow what is called the being born again, or receiving the Holy Ghost of the present, the hell of distrust and greed and "fearful looking for of judgment and fiery indignation, which shall devour the adversaries," which now disquiet and disturb the whole world, would speedily give place to the peaceable reign of righteousness. But this Divine, quickening Spirit, which, when it was received, produced a new spiritual life, was the Divine seed and according to the law of seed when sown for reproduction, had to die in order to reproduce. "Thou fool, that which thou sowest is not quickened except it die." Those who received this new spirit were said to have the firstfruits of the spirit. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the sonship," (falsely rendered adoption), "to wit, the redemption of our bodies."

The change for which Paul was waiting then, is waiting still, was the development in himself, of a Son of God, the having "Christ formed" within him. That process he well knew was an age-long process, but when it was completed "his vile body" would be "fashioned like unto his glorious body" and "this corruptible" would have "put on incorruption, and this mortal" would have "put on immortality;" and he would be, as Jesus was, born again, or born from above, and could say as Jesus did, "I came down from heaven."

Preachers or other men of to-day who profess to be "born again" in the sense of Jesus' words, are either themselves deceived, or are seeking to deceive others.

"PICKING OUT WEEDS."

If there is one thing which, more than another, would demonstrate that the preachers or other professed Christian workers have not been "born again" or born from above, it is that they should presume to be "picking out the weeds from God's field." Jesus said, "If ye continue in my

word, then are ye my disciples indeed." "If ye love me keep my commandments." Jesus plainly taught in the parable of the wheat and tares, that men are not to undertake to weed out God's field.

The wheat and the tares, which latter are the weeds of the devil's sowing, must both grow together until the harvest, when the reapers, who are the angels, will gather the tares first and burn them, then they will gather the wheat into God's barn. We are not left in doubt as to the time of this harvest. The time of the harvest not yet having come, (for we are plainly told that the harvest will come in the end of the Christian age) preachers, and all others, who are seeking to pick the weeds out of God's field, are violating his commandments and are not his friends but his enemies.

That they are ignorant of this fact does not alter the case any more than did similar ignorance in the case of the chief priests and scribes and Pharisees and wise men, in the time when Jesus was on earth.—O. F. L.

REFLECTION.

Reflection (from *flecto*, to bend, and *re*, again) means to bend again. When we refer to a reflection of one's self in a body of water we mean that the rays of visual substance passing out from the eye are bent back so that one is enabled to look at one's self as in a mirror's reflection. The visual rays strike surfaces in a manner similar to a rubber ball striking a stone wall with great force, coming back to the point from which it was thrown at nearly the same angle.

Through application of the law of correspondential reasoning we find a similar action of the mind when in communion with souls of the same or nearly the same quality. The soul of one is reflected from the other. When two see the same thing in each other, one or both naturally thinks he is looking into the other's soul, when he really is looking into himself and sees himself by his own ray reflecting from the ultimate of his own condition in the other soul.

For this reason we conclude that it takes a great mind to appreciate and understand an equally great one; or like quality to appropriate like quality. As water seeks its own level and there finds its gravitic status, so man continually seeks his mind's level and does not find rest until he is absorbed into the great Cause—the gravitic status of the inherent principle which constantly seeks its gravitic counterpart. This desire when perverted to sensual use results in what the ordinary humanity terms the marriage relation—or worse.

We as Koreshans believe in marital and unital relations of God and man, which can be applied in their fulness only by the total eradication of the perverted desire and the acceptance and substitution of the Divine desire. Those who accomplish this become God's equal in this desire.

The marriage of the Lamb—the sacrificial offering, the Lord—referred to in Revelation will be fulfilled in those who overcome, and will result in the production of the sons of God, the firstfruits of the resurrection, co-equals with Deity, like him in every attribute—the gravitic status and ultimatum of human desire.—*Hirsch.*

THE KORESHAN'S HOPE.

We have a Prophet, with the wisdom of the Teacher, to give us knowledge and arouse us to a sense of our duty in obeying the immutable law of life. We have our Priest of sacrifice to transform, restore, reconcile and pardon when duty has been neglected, rolling away the burden of remorse and helping us on to victory under the banner of the Holy cross.

We have the sacred and governing Head to preside over and direct; ever interceding and revivifying our drooping energies, inspiring us with the felicity of Divine love as he opens to us the portal of his kingdom, inviting us to come into the assembly of the just, the Church of the first-born, where all the kingdoms of the world are made the kingdom of our Lord and his Christ, where we can celebrate his praise who is declared to be worthy all honor and praise and glory.—*Mispah.*

"All influences exerted by man, constitute his responsibility."—*Van Der Naillen.*

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.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreschianity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

ONE WORD.

"Write me an epic," the warrior said—
"Victory, valor, and glory wed."
"Pithies, a ballad," exclaimed the knight—
"Prowess, adventure, and faith unite."
"An ode to freedom," the patriot cried—
"Liberty won and wrong defied."
"Give me a drama," the scholar asked—
"The inner world in the outer masked."
"Frame me a sonnet," the artist prayed—
"Power and passion in harmony played."
"Sing me a lyric," the maiden sighed—
"A lark-note waking the morning wide."
"Nay, all too long," said the busy age,
"Write me a line instead of a page."
The swift years spoke, the poet heard,
"Your poem write in a single word."
He looked in the maiden's glowing eyes,
A moment glanced at the starlit skies,
From the lights below to the lights above,
And wrote the one-word poem—Love.

Selected.

OPPRESSION MUST COME TO AN END.

A most extraordinary and astonishing development in respect to women's work is found in the fact that five hundred girls and women are employed in the foundries of Pittsburgh, doing work for \$4 and \$5 a week, for which men were formerly paid from \$14 to \$16 a week. This is something new. The laborer they perform, putting heads on nails and bolts, is something which taxes the muscles of strong men. This woman question needs investigation.—N. Y. Press.

Should the present trend of affairs continue we may look for a still further reduction of wages until the condition of these girls reaches that of their sisters, the nail and bolt makers of England. These, too, are girls and women, whose unending toil scarcely wins enough to keep soul and body together, and such is their degraded moral status that it is an absolute advantage to them to become mothers out of wedlock.

There is practically no end to the extortions of insatiable greed. It troubles not itself with questions of righteousness or morals, and its religion is only a stalking horse to its trade. Business is business is its motto and it would not be business like to pay more for an article, though it may cost the virtue, the happiness, even the very life of the producer, than the keen competition of the market requires.

Great protectionists of American labor, Republican leaders, imported Hungarians and others from countries where labor was cheap, to underbid Americans in the Chicago labor market, and when these foreigners found that even they could not live upon the pittance of their earnings paid them, and sought to force up the rate of their wages by a strike, some of them were shot down in the streets. And when citizens of various nationalities and callings met peaceably to protest against such high-handed betrayal of the rights of the people by those to whom they had entrusted their protection, and when their assembly was on the eve of dispersion, (the mayor, who, under apprehensions lest there might be trouble, had been present, having gone home, saying that all was well,) because some unknown person threw a bomb into the ranks of a squad of police, that, for some unexplained reason, were charging upon this assembly of peaceable citizens to disperse them, five of the leaders of this meeting of citizens were condemned and executed, confessedly, not as murderers of the policemen who fell, but on the ground that they had been convicted of anarchy, and two others were sent to the State penitentiary for seventeen years.

A large portion of the responsibility for these judicial murders and

all other outrages against the rights of humanity will yet be found to lie at the doors of our merciless, mercenary, monopolistic press who clamored day and night for the blood of these victims, belching forth a cloud of falsehood sufficient to darken the whole heavens.

In spite of all present seeming to the contrary, we believe that the fullness of times is at hand, of which God, by the mouth of his prophet, declares: "Behold, I make all things new;" when the power of all oppressors will be broken and the oppressed will go free.—O. F. L.

SIGNS OF THE TIMES.

Corporate power now occupies the place of the lords of the middle ages, and must be destroyed, or the property of the people will be absorbed by it and liberty lost in the ocean of wage slavery. Corporation agents have declared that "they have 2,000,000 muskets, and men to use them." They sustain the Pinkerton army, which is estimated to be over 20,000 men. Many murders have been committed by them, and so far there has been no conviction. They swear for each other, and no matter what the crime is, the accused is discharged. United States Senator Tabor, a railroad magnate, declared "that before the capitalists would suffer a change in the existing state of affairs they would plunge the country into civil war." Other plutocrats have threatened the country with war if the common people dared to protect themselves from their plundering by legislation.

Gould has no politics but his interest, and testified to spending several millions in procuring favorable legislation. The New York World says: "the working man must be content with less wages." The New York Tribune says: "the small farmers must sell their farms to large land owners and become tenant farmers." The New Orleans Times-Democrat says the railroads are collecting \$300,000,000 a year on fictitious bonds and stocks, and that there is no remedy to stop the wrong. Wm. L. Scott, the great coal baron, says the way to control labor is "to make them eat to-day what they earn to-morrow." The organ of national banks asserts that "the banks can in twenty-four hours' notice so act as to nullify and defy any act of Congress." Corporations simple or combined, can and often do, require all their employees to withdraw from labor organizations or be discharged, and it is lawful. If laborers ask for an increase of wages and are locked out, and they try and persuade other men from taking their places, that is a conspiracy, and they are punished for it.

As long as labor organizations were acting independently of each other, plutocracy was safe. Through the efforts of the Alliance and Knights of Labor for the purpose of political action they are now practically united and the elections in the States of Kansas, South Carolina, Nebraska and South Dakota have shown them their power. This has alarmed the plutocrats and elated the reformers. It is now declared that every effort is to be made by the dominant parties to regain those States. All that money and political chicanery can do is to be done. On the other hand, the People's party, as it is for the present called, has taken on permanent organization and is pushing its organization in other States with giant strides, and is evidently gaining at home, and has had the boldness to establish an organ in the national Capital.

The Farmers' Alliance is organizing so rapidly that it promises to cover the States before the next election, and while it is non-partisan it is also political and demands the same measures that are embodied in the People's platform. The plutocrats are not idle. In several States they have persuaded the legislature to enact laws requiring long residence and tax receipts as prerequisites for the right of suffrage. As labor has to seek employment, these acts injure the labor cause, and are not necessary for the secret free ballot and true count which labor organizations demand. They have also established strong political clubs in the State capitals and large cities, thereby insuring their success in the nominating conventions.—R. B. Carlisle, in Economist.

No knowledge is ours until we live it.

THE THREE GRACES:
FAITH, HOPE, AND CHARITY.

HOPE.

A true and blessed Hope is the gift of a heavenly Spirit. It is the fruit of Faith and exercises itself on the same subjects. The difference between Faith and Hope is so slight that it is scarcely perceptible, as it is but a different aspect of the same holy confidence. Faith believes, Hope looks forward to a realization. Faith discovers untold treasures, Hope expects to gather them up. Faith apprehends the infallible truth of the Divine promises and awaits their fulfillment with serene expectancy, Hope has the perfect assurance that fills the soul with ecstatic joy as if already realizing possession. This gives to the life an impress of intense beauty and makes every thought an exulting worship while the soul rejoices in the beatific vision of the risen and glorified Redeemer.

The dawn of heaven has already begun in the soul of one who experiences the ineffable joy of a living hope, a perfect trust in the Saviour, for this is the power of God unto salvation, entering through the open door of the heart, giving a foretaste of the bliss that awaits the faithful and believing.

There are two ways of considering the character of a life full of faith and hope. One is the natural way that is doomed to bitter disappointment, for here is the false hope which appeals only to selfish interests, promising only material gain. It is a rose-tinted cloud in the atmosphere of sentiment, a glamour cast over the vision by the trite lessons taught by sage sophist, moralist and preacher, (the saints of modern times,) who have portrayed this subject in every possible phase till there is nothing left to say in their domain. Their ideas of life have proved futile theories, bubbles, dreams, delusions and phantasms, because they had no foundation other than that laid by the hand of man, and that on uncertain ground.

"Faith may rise into miracles of might
As some few wise have shown.
Faith may sink into credulities of weakness
As the mass of fools have witnessed."

There is nothing on earth that we can call our own; no one in whom we can have implicit trust so long as all that is selfish, base, treacherous and vile dissolves the sacred brotherhood of humanity, and that which should be trusted is polluted and cankered by the venom of deceit, doubt, envy and jealousy.

Earthly Faith and Hope lie like crushed and withered flowers at our feet. True, unselfish friends, where are they found? Surely not out of Christ, our living Head.

The other condition of life, which we will now consider, is that life of faith and hope that breathes the pure atmosphere of the celestial realm, looking forward to that heavenly citizenship while walking on earth in such close relationship with God that the eternal life is realized, though we are still treading the path of time. This is a part of the daily bread, given us by our heavenly Father, for which we pray, perhaps, without knowing it. The desire in our souls for this nearness to God is so intense that it reaches the throne, although it may never have found expression through words.

Here we find that Hope is not a light, airy thing, but a firm and substantial structure, resting on a foundation of enduring realities. To the soul hungering and thirsting after righteousness it is the watchman who has climbed upon the summit of the highest mountain to catch the first gleam of the morning, or hail the star that heralds the dawn. It is the sleepless sentinel upon his post of duty who catches the first sight of the chariot of the approaching King. It is the anchor, sure and steadfast, that is strength and support to life's weary mariner in the hour of danger. Faith is from God and in God, and so proclaims God's work in the soul, and this gives the blessed experience of hope to the believer.

Earth is a place for present practice, the disciplining of the soul ere it is qualified to partake of the joys of heaven. No one can enter this realm of bliss who is not prepared by the profitable use of his talents on earth, therefore let none deceive themselves, thinking to compass heaven with one hand and earth with the other, that they may reign as princes

over both. God in great wisdom has decreed it otherwise.

When the ancient saints confessed that they were but strangers and pilgrims on this earth, having no continuing city, they were speaking from strange experience; yet they said this cheerfully and rejoiced that it was so. They knew that the promise did not relate to earthly felicity but had a deeper meaning, and they looked forward with hope for a home that had a sure foundation. They recognized God as their everlasting portion, therefore God was not ashamed to be called their protector. He would not suffer the longings of their souls to be forever unsatisfied. He would build a city for their home; they would have a dwelling among true friends; a share in that safe commonwealth, that heavenly polity, and dwell forever in the presence of Him in whom they had so long trusted—the King of kings and Lord of lords.

Faith, upon the authority of God's promises, persuades the heart that there is a glorious state of things reserved for all who love the Lord and are looking for his appearing. Hope eagerly reaches out with child-like confidence and feels that it actually possesses this state because the soul receives an early, anticipated fruition and rejoices in the glory of God.

Peter says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

In this exordium we find that our hope cannot depend upon our own strength or wisdom out of Christ, but in Christ. His resurrection in us is the ground of our hope and this must become, through our intellect, clear, intelligible and real. Our faith will then be established and to it will be given a certitude that will enable us to grasp God's promises and with them bind our souls closely to Christ, our risen Saviour, so that we will sit with him in heavenly places. This will make our hope firm, stable and inviolable, an "anchor fixed within the veil that keeps the soul steady against all the tossings on life's tempestuous sea."

In speaking of the veil we refer to the humanity of God, Jesus the Christ, the fulness of the Godhead bodily, who hid his Divine nature in human flesh which constituted a veil. This veil was rent when he gave up his body to death. Through his incarnation, thus revealed under its true aspect, we must pass if we would stand in God's presence. It is the new and living way consecrated for all who will obey his commandments, enabling such to cry exultingly, "O death, where is thy sting? O grave, where is thy victory?"

We have no knowledge of God except through his incarnations, for it is in human form that he performs his mighty works. The keen, eagle eye of faith alone penetrates the veil with which he covers himself, finding the mercy seat, the altar, the sacrifice and the High Priest, all united in this wonderful person, God in humanity, our Blessed Christ.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given us. For when we were without strength, in due time Christ died for the ungodly."

Faith now looks to Christ as dead, buried and ascended, and Hope watches for his second coming. Faith looks to him for justification, Hope for glory. Faith fights for doctrine, Hope for reward; Faith for what is in the Bible, Hope for what is in heaven. On one hand Faith says, "Behold the man of sorrows, the cross, the grave and the resurrection." Hope exultingly cries, "Behold the man, our God, the crown of glory, the enraptured, assembled universe, God's perfected kingdom on earth, where he will reign supreme." Whether on the cross or throne, in humility as the "man of sin" or the King of kings, in Him alone we glory.

Faith and Hope are the two wings that bear us up to the mercy seat, but their strength must be tested ere they are fitted to soar to that sublime height of purity where we would commit ourselves to the Lord by an act of total and eternal trust. We are now brought to a realization of our stubborn and unteachable natures when our Divine Master finds it impossible to bring us into immortality except through a system of severe discipline. Graces are not crowned until they are exercised, therefore Faith must be tried before it is found "to praise and honor." If Faith suffers severe trials we know that suffering gives us steadfastness of endurance, which is the proof of soundness, and this gives us strength to hope. Hope will never shame us in the hour of trial because the love of God in our souls proclaims that Faith is from God, and in God. This love shines with meridian brightness and glory, testifying that we are his and he is ours. This is our Hope.

To achieve the great and necessary result the Divine methods are wonderful. We are compelled to suffer stripes, misfortunes, disease, mortified ambition, bleeding affection and mortal separation. These are a few of the sorrows and adversities appointed as instruments for separating in us whatever is light, trivial and false from the solid and true qualities of our souls, the chaff from the wheat. This is the great spiritual threshing, without which we would not be fitted for the heavenly garner. This is the fuller's soap that will wash our garments whiter than snow. This is the great refiner's fire where all that is false will be burned, but in which not one drachm of pure faith shall be lost but shall be found of Christ at his appearing and by his own hand formed into a crown of pure gold which he will place upon our brow. "He that trieth and believeth in me shall never die."

In order to complete the work of purification in our souls, God twines together the most complicated motives. He answers some prayers according to their request, others by withholding the boon, but, nevertheless, this increases submission. He keeps good and liberal men poor, and allows the selfish and sensual to gain the world. He gives, and takes away. He caresses to win confidence, then buffets and thrusts us from his presence, for a time, as if in anger, that he may test our faith in him and our love for the truth.

The perfect fruit of goodness does not appear till the husk of worldliness is broken and cast aside. This is necessary trial or tribulation which worketh patience; the offices of patience are as varied as life's ills. We have need of it with others, we have more need of it with ourselves in worldly troubles, in heaviness of heart, or the terrible weight of this body of death from which we long to be free that we may no longer be compelled to struggle with sin within, or temptations without, but may with purified bodies attain to our perfect rest in God.

We have now through much tribulation and a little patience gained an experience of our own weakness and God's power and mercy in protecting us in the hour of trouble, he having never tried us beyond what he has given us strength to bear. This nourishes hope against future troubles and incites to diligence in the work that is placed before us. We trust the future because of the achievements of the past. Behind us are attainments, before us glorious possibilities.

Experience gives Hope moral advancement. It inspired the prophet's vision and indicated the glory he foretold. He had observed how God's law rejected evil in every form; he saw how wrong, constantly beating against right, only wounded itself;

how in the furnace of the ages the dross was consumed and the gold purified; how the shackles of sin must fall and man again stand upon earth in the strength and beauty of freedom through the great coordinating factors of progress, involution and evolution, when that which was involved in the little germ should unfold into perfected fruit. This filled him with a mighty hope and, casting a prescient glance down the long track of the misty future, he saw a light breaking through the clouds, and could not fail to predict the glory of the Messiah who would establish a reign of holiness upon the earth.

Religion begins in Faith from which Hope is born and finally develops into a love to God and humanity. We enter this school by believing, we graduate in that holy affection that makes us partakers of the Divine nature. Every pure thought is a suggestion from Christ. Every holy desire is His love in our souls, every wave of devotion is an inner recognition of his presence.

The keen eye of Faith penetrates the clouds and sees Christ, as God the Father, seated upon his throne and this begets in the soul Hope that makes the heaven, we believe is to come, a vivid reality. From faith in Christ springs a living hope that gives us the assurance of salvation. From their unity results that exaltation or reaching upward for joy unspeakable and full of glory.

Hope now proves itself by the virtues it exhibits, by the patience it practices; and Faith by the works it produces. Hope and Faith will wear patience as a vestment and wade through seas of blood, if need be, enduring all things for the joy that is set before them. "Patience is called the patience of hope because it is hope that makes the soul exercise patience and long suffering under the cross until the time comes to wear the crown."

Blessed be God for the manifold expressions of triumphant faith where in ways so varied all turn their faces toward the "Sun of Righteousness" in one glorious faith, one cheering hope called by one Lord to one holy baptism. Standing to-day in our Master's vineyard may we all be inspired with one purpose, to work faithfully and wait patiently, while we strive to add to our character all virtues, resting in sweet faith upon the Holy cross while we hope to the end for the blessing that shall be brought to the believing soul at the revelation of our Lord Christ in his glory!—Miscal.

COIN.

Last week we told our readers of the fact that our present current national bank bills are not lawfully and in fact a "legal tender" for the debts and business transactions of the country.

We are credibly informed that the word "coin" as used in the Constitution of the United States does not mean nor never was intended to mean a metal of any kind. We know that all the dictionaries now in use give us a definition making it mean metal money, but if our impartial Greek and Hebrew scholars will examine its derivations and the uses made of it in these languages they will find that the word "coin" is derived from the Greek word *koinos*, meaning general or current, or in common use or making common. The definition usually given the word would indicate that it is derived from the Greek word *comia*, meaning corner, but this we consider erroneous.

The expression, "Coin a lie," had its origin at a time when the true meaning of the word was correctly understood as meaning making common. We hope that some of our learned Greek and Hebrew subscribers will favor us with their views on this very important question. We want facts in the interest of no party, creed or "ism."—A. S. L., in Wheaton Flail.

The Power Back of the Koreschan System.

Only Koreschans can appreciate the magnitude and absolute completeness of the Koreschan System.

Only Koreschans recognize the Divine Power that is bringing it forth to the world and that will carry it forward to its establishment throughout man's dominions.

Only Koreschans know of their own determination to not rest from their efforts until they have helped establish their System and brought God's kingdom in earth.—A. M. M.

INHERITANCE.

FROM WHOM DO WE INHERIT?

"No One Can Order His Life; For it Comes Flowing Over Him From Behind."—Sir Gibbie.

A believer in re-embodiment will agree with the second half of the above statement, but not the first. Who does order a man's life? Some say a man inherits this or that quality from his parents or that he is the expression of a particular ancestral line. Many who are interested in Koreshanism seem to lose sight of the fact that re-embodiment is one of the fundamental laws of the Science of Koresh. A law must be applied in all its aspects or we will lose the benefit of the fullness of its power.

The location of the spiritual world in the brain of humanity aids one in following out the process of re-embodiment. An entity passes into the spiritual world. What regulates the selection of its location in the spiritual domain? Its dominant love. This may or may not have been manifested to casual observation when the entity was in the natural life. To illustrate—a mother passes from the visible physical sphere to the invisible spiritual life. Her strongest attraction causes her to pass into the brain of her daughter. This daughter, living in the domain of sensual propagation, gives re-birth to this entity which in its previous embodiment was her mother.

Each soul having within it the two qualities—masculine and feminine—this entity may re-embodiment this time as a man, so-called. A child oftentimes bears a striking resemblance to a great-uncle, or a great-grandfather. In accord with law we may regard the child as a re-embodiment of the progressed entity. Here is the fulfillment of the scientific law of the visitation of parents' sins upon the children unto the third and fourth generation. Each entity is its own parent, its own child, over and over again in the cyclic sweep of Mazzarothic progression and retrogression.

There are such intricacies of delicate web-like interlacing of the thread of life through different embodiments during the ages, that in a short article one can but touch the leading chords of this symphonic law whose full diapason is soon to echo and re-echo through the starry order of the biological heavens in earth.

In every domain we find the polar conditions of involution and evolution. Each has two aspects, involution ascending and involution descending. Evolution is both ascending and descending. In the vegetable realm, involved in a seed are the plumule or ascending part of the heart of the seed, and the radicle or descending part of the heart of the seed. This heart of the seed or nucleus has its heart or center, the nucleolus, not visible to ordinary observation.

In the human brain is an organ called the *corpora quadrigemina*. This organ corresponds, in part, to the seed from which the plumule or spiritual nature ascends and the radicle or physical nature descends. The conarium or heart through which the two essential qualities generated in the *corpora quadrigemina* unite to produce manifestation in either or both directions, corresponds to the nucleolus or heart of the seed. The nucleolus or "heart of the heart of the seed" corresponds to the invisible life center of the conarium. This conarium is the center which controls the body or microcosmic universe.

In the Grand Man—humanity—viduals represent organs or cells of organs. Each organ has a central cell or pivot about which the others cluster. These central cells derive their inflow of power from the conarium. To-day the inner, invisible, life center of the biological conarium, *Koresh*, is Jesus, the involved, life center of the preceding ages. Surely his life came "flowing over him from behind," but did he not order it? No question can be formulated that has not an answer. Can the answer to this satisfy both reason and affection?

Taking as accessories to the law of center and circumference, in the biological as well as the physical cosmos, the trine of laws—re-embodiment, the location of the spiritual world in the brain or thought domain of humanity, and the application of correspondent reasoning—one will have no difficulty in obtaining clear concepts of realms of knowledge hitherto

regarded as impregnable in their mysteriousness.

Does a soul order its own life? Koreshan Science teaches that an entity in the spiritual domain influences, through its desire for re-embodiment, viduals living in the line of natural sensual propagation to give it birth. Much is said about the great responsibility of bringing helpless beings into existence. To be sure inasmuch as one allows himself to be a channel for the downward seed-planting he is responsible; but he is not responsible for the entity he calls his child being a saint or a demon. He is responsible for being of such or such quality so that such or such entities aggregate in his spiritual nature because they are of like quality. Entities are constantly passing into the spiritual domain. One aspect of prayer is appropriation. The unailing method by which one can regulate the quality of spirits that enter his sphere is to entertain only such thoughts and desires as will enable him to appropriate without ceasing the quality of spirits he desires.

There are two sides to every question. The law of thought outflow and inflow, whether good or evil, from and to every soul in the universe from and to every other soul, is unerring in its action; but what regulates the quality of the outflow of thought but each soul's thinking? What regulates the quality of the inflow but the desires of each soul? Then according as one desires and thinks does he and he alone order his life. Each one's life "comes flowing over him from behind" for the very reason that he did order it in previous embodiments.

All recognize the fact that a man's thoughts and desires each hour of the day, each day of the week, each week of the month, each month of the year make a sum total cause which will show forth in effects in the next and perchance in many succeeding years of that embodiment. Now apply this in the longer Mazzarothic outlook—let this so-called life be but an hour, a day, a year or a life of the Life of lives during which we learn and re-learn, because not yet fully comprehended, the truly "sad, sad lesson of loving" not the neighbor as the self.

The desires and deeds of one embodiment cause a man to be of a certain stamp or quality. He passes into the spiritual world. Relations here are regulated by quality or affinity of quality. When one passes out of the natural domain into the spiritual—dies to the natural or physical and is born to the spiritual—he may pass directly to the brain of one who was, in conventional external relations, a total stranger; one he had never known in person in the embodiment from which he had just passed. This one's thoughts were of the quality he loved, hence the attraction.

A beautiful, pure, unselfish soul comes into a home where both parents seem to manifest only the opposite characteristics. How is this? Few if any souls are so debased but that they have moments of upliftment, moments when they touch realms of thought and action far above their ordinary sphere. This rare nature re-embodied through them at some such moment. Every thing works by law. This human plant needed just this soil for its development toward perfect fruit bearing.

As long as one regards his parents or his ancestors as responsible for his qualities—good or ill—he consciously or unconsciously places himself as a helpless puppet in the hands of fate. The sooner he recognizes the fact, the law, that he in each thought and desire is now ordering, in a degree, the conditions of his next embodiment, which as they come flowing over him seem to be not of himself, the sooner he will reach the state where re-embodiment ceases and re-incarnation results in the absolute Oneness with Love and Wisdom.

The wonderful light which now tints the biological clouds is the same as shed its revealing beams before the sun, moon and stars were made visible. It has a center. That center is Koresh. The wisdom that emanates from this center cannot be comprehended unless the trine of laws, herein indicated, apexing at the center whose circumference encloses the sun, moon and stars, are constantly applied in the attempt to solve the questions that have perplexed the so-called wise of all ages since the declension of the Golden Age.

Recognizing as law re-embodiment one can but see that each entity orders his own environments. This

gives one consciousness of a growing certitude of *some* attaining his ideal. Recognizing also, with glad restfulness, the central fountain from which the water of life flows in scientific purity as our pivot, let us apply and re-apply these laws till sophistry or false science can no more delude.—P. M.

GOD'S WAYS.

That "God's ways" are past finding out, and that "He chasteneth whom he loveth" are equally true. Though knowing this, yet how utterly impossible it seems for poor, degenerate humanity with good faith and due deference to submit to his mandates and his ways of performing his works! It is equally impossible for those whom He loveth to endure his chastisement without murmuring. "God's ways" are as far above man's ways as man's mind is superior to his body. As the body is lifeless and powerless without conjunction with the mind, so man can perform no living works without he is conjoined to God. It would be as rational for man's body to rely on its own judgment (though it has none) instead of obeying the dictates of the mind, as for unregenerate humanity to assume to know better, even in small matters, than does God (Divine love and wisdom).

That "God's ways," so far as human comprehension is concerned, are past finding out is self-evident. Some 1900 years ago He came in the personality and function of Jesus, the Lord. He established a Church and taught his disciples his way of controlling domestic, social, religious and governmental affairs.

The Bible informs us that His plans, so far as executed, were a grand success and brought peace, plenty and comfort to the people. This established the fact that "God's ways" are superior to man's ways. But alas! when the primitive impulse of His Spirit began to disintegrate, in his disciples they presumed to formulate better plans than the Lord. We have but to pause a moment and look around us to be convinced that everything is done exactly opposite to that which the Lord taught was the correct way. One of "God's ways" was the establishment of communism, with fraternal love as the basis, which resulted in health, harmony and happiness to the people.

To-day all over the earth competition with selfishness as its basis is the established method of doing business. Inharmonious does not begin to express the results. Envy, hatred and greed with their attending evils—war, crime, poverty, misery and the most ravaging diseases—are torturing the people all over the world to the extent that there is hardly one healthy corpse in existence at the present time.

We have only to read the New Testament history of "God's ways" of dealing with human affairs, compare them with man's ways and note the difference, to decide which way we would prefer were we only able to subdue self.

God comes again through the Messenger of the Covenant, "CYRUS" (the new name) and is teaching his own ways again. But, as in the days of Jesus so is it now, his most devout followers, in their unregenerate and blinded state, cannot understand him. They even presume to offer suggestions in various ways. This should not be. But it proves conclusively that to the human mind "God's ways" are incomprehensible and past finding out.

God's way of revolutionizing the world is to make it possible by an equal distribution of the necessities of life among the people to lift up the downtrodden and oppressed and bring low the rich and cruel oppressor. To establish "Homes;" to establish industries whereby all may work on an equality and earn a comfortable support; to establish colleges where all may share equally the advantages of education, learn the laws of immortal life and how to apply them; and to establish the Church Triumphant, which all may enter when fully prepared, through which man is completed or amplified into a Son of God.

Does not this seem a perfect way? What more can a human heart desire? But, you say, "Such things are neither possible nor practical." Koreshans say they are possible and many of them already proven practical. The only reason why one would say that these things are not now possible is

because he cannot understand "God's ways."

Man has tried various methods of revolutionizing the world, but all have been a hopeless failure. To-day there is more suffering, unhappiness and discontent among the people all over the world than there was before men put forth such desperate efforts to reform themselves. It seems, too, that the people are further from God and immortality than they were a few years ago. Yet with all of these well sustained facts knocking with a solemn sound at the door of our minds, only a very few people are willing to concede the point of the right of Deity to establish his kingdom in the earth by his own Divinely appointed method.

If God is right, man is wrong. Man's methods have failed. Let us give God's methods an opportunity to elevate man and bring him into that state where he possesses the ability to appreciate and enjoy what the Lord does for him.—Mrs. M. E. Spear, San Francisco, Cal.

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