

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.

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

THE SOCIETY ARCH-TRIUMPH 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.

The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

MAJORITY RULE A FALLACY.

It often occurs in the presidential elections of the United States that a majority of the popular vote is cast for the defeated candidate. This is a singular anomaly in a government claiming to hold to the principle of the rule of the majority.

Nearly two hundred thousand majority of the popular vote has sometimes been cast for the man, who, by the real expressed wish of the people, as indicated by election returns, was their choice, but who is defeated by the political jugglery which has so manipulated the methods of reaching the popular will as to nullify its decision.

The government cannot be safely left to the will of either the majority or minority. The will of the people is absolute, so far as voluntary, when such absolutism rests upon and is vested in the binding potency of unitary law. This is the law of love to the neighbor as wrought from its source or origin; namely, love to God. Each of these loves is supreme in its own domain.

"I rule by Divine right," is the proclamation of the so-called civilized despot of modern times. He finds himself an hereditary ruler, a king or emperor by inheritance, and by virtue of such fortuity he assumes Divine prerogative. The head of a Republican or Democratic form of government claims to rule by virtue of the right vested in him through the will of a popular majority.

The true head and executive of public interests serves the people by virtue of the inheritance of aggregate qualifications cognized by himself, by the Divine power which shapes his course and destiny, and by the people who observe in him the executive efficiency to consummate the will of this combined authorization.—Koresch.

VALUE FOR VALUE.

Commercial Equation Is Revolution In the Relation of Producer and Consumer.

The entire legislative powers of the Congress of the United States and its allies, the state legislatures, are devoted to the creation of laws to prevent the people from the exercise of the liberties which the Congress was originally intended to guarantee.

Let us take for example the question of a circulating medium for the people.

To provide against an adequate medium for the representation of the business transactions necessary to meet the requirements of the commercial operations of the country, the Congress has placed certain specific restraints upon, and created laws to govern the manufacture of what it denominates money. The people constitute the government and as comprising the government they could adopt either of two methods to provide for a medium of commercial exchange. One of these could be through the legislative body (elected by the people) representing them in such provision, the other, to issue the medium of exchange directly without the intervention of Congress. So far, it seems, we have chosen and applied the former and poorer plan.

The laws of Congress strictly and unequivocally forbid the manufacture and circulation of money not made and issued through the channel of legislation. Through the Congress then, that we have instituted, our right to adapt a monetary issue and circulation to the growing demands of commercial activity is curtailed. Instead of maintaining for ourselves the right to manufacture, secure and circulate a medium which will register and denote commercial transactions from the time the negotiations are opened till they are closed, we have voluntarily yielded ourselves to the prestidigitations of "wire pullers" originating in the slums, and terminating with the bankers who rob us of our possessions.

The wealth we create flows into the treasury of the government, where, through the hands of our Congress, it is turned over to the bankers without interest, and from whom we borrow at great disadvantage. It is our money, we lend it through our agents (to whom we pay large salaries) without interest for the sake of the great satisfaction we find in being robbed. Is it surprising that the real wealth creator, the laboring mass, finds itself poverty stricken and restless under the self-imposed burden?

Now which is better; for the people to make their own notes or checks with the mere expense of issuing them, (which would of course be a nominal consideration,) paying no interest and receiving none, or to issue them through a system of legislative thievery by which a great banking system compels us to pay interest on our own money, they receiving it without interest from us through Congress and we paying them interest before we can obtain it for circulation?

Every man who makes a negotiable note violates the law which he has made through Congress. If I have a right to issue one note of hand to pass as a piece of negotiable paper, I have a right to issue two, and if two, then three, and I may multiply my notes of hand *ad infinitum* if I possess the right to make a dozen. I may issue a note of hand written or printed, and place upon it my signature, with or without interest, and if my promise to pay is backed by substantial wealth the note of hand will circulate wherever my credit is good, and that is wherever I am known. But we say through Congress that we shall not make anything to circulate as negotiable paper or coin under penalty; for the first offense, imprisonment for six months; and for the second, five years with other provisions. This law is violated every day in every state in the Union.

The Koreschan Unity will give to the people an adequate circulating medium secured by the people's wealth, incorporated by the people themselves to the amount of one billion, or ten billions of dollars, or as much or as little as necessary for their uses, without interest, providing that through a public sentiment strong enough they will say to Congress, "Keep your hands off!" The only thing which stands in the way of this scheme, for the alleviation of the distress of the millions ground to earth by the unscrupulous speculator, is the great dog which stands guard over our bone. We have placed the dog there, we own him, and we are the power to chain him. Have we the courage to undertake the job of placing him under the proper restriction? This cannot be accomplished short of a radical revolution in our public administration. Our plan is to kill the dog, not by illegal methods or in any violation of the laws we have made, but by changing the system peacefully and by revolutionary force.

The Congressional machine has been run long enough in the interests of thieves; let us now undertake something in the interests of the people.

Every attempt so far to settle the financial problem has been an effort to patch up the old system. It is useless to put a new piece of cloth into an old garment.

The remedy for the people's evil, to be effectual, must be radical and revolutionary, and the solution must be reduced to a few simple propositions.

Value for value must comprise the basis of every exchange. Any deviation or departure from this rule involves the element of destruction to commercial equation.

The creation of an efficient medium for the registration of commercial transactions and its free circulation does not constitute the remedy for the evil under which the burden-bearer is made to groan. The registration of transactions must sustain a special relation to wealth and the wealth producer.

The circulation of what we denominate money must have a substantial and secure basis of issue for the protection of its uses. It can only enter upon a legitimate circulation as the issue and circulation represents values of interchange. There must be a source of issue and the amount circulated must not exceed the wealth which constitutes the basis of its security. This need not be gold nor silver, but every kind of wealth not to exclude land, and the wealth which comprises the foundation of such security should be the intrinsic value of the substantial bond of obligation.

In a commonwealth the people own the foundation and origin of issue as a body, and from this body the individual derives the representative of interchange of values. If we have discovered the true source whence should originate the note or check of exchange, we ought to be able to discover the second factor of commercial intercourse; namely, the right to circulate. There is just one obligation to be met at this point—value received. Either so much use for so much of the common stock (not contained in the check, but behind it) or a certain amount of goods which must represent the use to be registered by the check denoting the transaction.

ALL EXCHANGE SHOULD BE EQUAL,
WHETHER OF LABOR, MERCHANDISE OR
ESTATE.

The cry for the circulation of more money is the howl of the wolf for the flesh he wishes to tear in pieces and devour. Remove the wolf, the gormand, and the sheep can easily provide for themselves from the material resources of wealth; namely, industry and the bounties of nature.

The cry for bread shall be met through the application of the level. Exalt the low and bring down the high till equilibrium is restored! The sure way is the peaceful one, and the peaceful way is the organic. There must arise a constructive power with force enough to harmonize the diversity of

interest, or rather, what seems a diversity of interest through the competitive system must be made the unity of interest on the basis of common wealth.

Place a billion of dollars in circulation, and, under the present system, in a little while the money gormand has stowed it away in his maw.

The employer works the employee as he does his horse. The so-called capitalist gets the reward for the labor, and the man gets the pittance.

VALUE FOR VALUE must be the war cry of the Revolution, and the war must be waged upon the basis of organic force, not upon theory which is the dismal wail of despair. The cattle upon a thousand hills are mine saith Jehovah, and I will distribute them to those who have groaned under the progress of events till the ripeness of time.

The remedy lies in a substantial basis of equilibrium. A few millionaires and the masses are surging towards the straits of despair; later the fewer billionaires and the mass have entered the strait. This point reached and the billionaire confronts the catastrophe.

We reiterate that neither gold nor silver should constitute or be made a standard of value except in so far as they are restored to their intrinsic commercial and moral uses, then they may safely designate standards of value, but only because they are typical. It is denied by some that there is a standard of value. There certainly is somewhere a standard of integrity in commercial activities, as there is a standard of religious and moral obligation. As gold and silver are the types of integrity or wholeness (being typical metallic substances) they may be taken as types of commercial wealth, but in no case should they be used solely as the basis of security, but as a part of integralism.

The standard of integrity must be the equitable distribution of wealth through the process of commercial equation. The money problem is only a part of the issue, the maintenance of balance being the other part. The Koreschan certificate and check system is the medium through which the level can be adjusted, and this involves the direction of human uses to the one end; namely, the common good.

As the Koreschan Unity issues its certificates and checks it purposes to deal in every negotiable thing, from the cambric needle to the most extensive system of railroad, for the people. It will manufacture and employ labor. It will negotiate labor as it does every other commodity, always with full remuneration in view. It purposes to employ labor of every description to reduce the hours of labor and increase the remuneration for the same, and to pay the laborer as much as is required to meet the common demand of every day life. This constitutes him a share-holder in the common stock, his dividends to be made proportionate to the amount of stock to which his surplus earnings entitle him.

He becomes a Patron of Equitable Commerce and shares proportionably. As the basis of wealth arguments and extends, his ratio of proportion increases till the true balance is attained.—Koresch, in *Plowshare and Pruning Hook*.

COMMERCIAL.

In the highest degree of this function lies the power to discriminate between the true and false, the good and the evil, and to effect conjunction. It is literally the unity between God and man. This is the point at which man is perfected to the degree that he is able to deal equitably and justly with his fellow men. In this is involved the keeping of the command, "Love thy neighbor as thyself."

Commerce also involves, in the lower degree, the so-called financial domain, and is the basis of equitable distribution and interchange of productions whereby those who labor may reap the benefit of their toil. In the sexual degree it involves the subject of the true relation of the sexes—that is, sexual commerce.—Koresch.

THE PASSOVER.

[BY CYRUS.]

The eating represents the appropriation both of God and man; that is, it is an appropriation of the Divine by man, and an appropriation of the higher man by the Divine. This may be understood by studying the subject of universal appropriation. It is a law of the vegetable kingdom that it feeds upon, or builds itself up from two sources; the mineral and the aerial. It grows by deriving some things from the earth, and some from the atmosphere, the sunlight and heat, all of which are substances. The vegetable kingdom appropriates from below and from above. It eats the kingdom below it, and the kingdom above it.

The animal kingdom eats the kingdom below it, and through certain channels the kingdom above it. Every kingdom appropriates from the one below, and the one above. The Divine or God kingdom lives by appropriation. The life of God is perpetuated by this law.

The destruction of the first-born of Egypt is symbolic of the destruction of the natural man when he reaches the end of the ages and becomes really the first-born of the sensual nature, the highest born—a man who has come into the kingdom of false science and the life corresponding to it. It is the destruction of that man, or the doctrines in him, and the development of new aspirations and new doctrines. This changes the entire character of the man. It converts him from the old to the new nature. There is something in the Christian Church that partially agrees with this; it is called conversion.

You experience a "change of heart," so-called. You experience what is called the "new birth." You are "born of God." You have had a certain religious experience, and are now converted from the old to the new nature. That is all right in theory, but the theory does not apply; it is not a practical thing, and never has been done. People have not been converted, and if they think they have they deceive themselves.

In the beginning of the Christian dispensation the spiritual man was converted or born of God, but the natural man was not. After the spiritual man was born then came the death of both the spiritual and natural man. Since that time the processes of regeneration have been going on, at the end of which will come forth the product—the birth of the body.

First comes the conversion, then the completion of it which is the new birth of the body, the manifestation of the sons of God in the outward degree. This is through the destruction of the natural man in the outward degree. It is the destruction of the Egyptian man, and the manifestation of the sons of God; they being identical so far as personality is concerned. The following will illustrate what I mean. My mind may be filled with error; I may have certain affections—love of science, social love, religious love—all that pertains to the natural sensual nature. I have doctrines to correspond with these affections which are all fallacious. This false doctrine and the corresponding false life must be destroyed. If my life is evil and my doctrine false I must hate both doctrine and life, and by hating the old nature and putting it off, I put on something new; all my thoughts and affections are changed. In one sense I am entirely a new man, yet I am conscious of my identity, apparently the same identity I had before. I have lost nothing except that which pertained to what was false and evil. This is the absolute destruction of the old man, and the putting on of the new and resurrected body that cannot go to corruption or see death.

In the consumption of the paschal lamb it was eaten—all that could be appropriated—and what could not be appropriated was destroyed by fire so that nothing was left of it. Before it

was dead it was without spot or blemish. After it was dead it had to be eaten, and after its appropriation it was consumed by fire; burned up.

There has been a great deal of stress laid upon the resurrection of Jesus Christ. His resurrection is an important factor as related to Christian life, but we ought not to forget that to which it points in our commemoration of the resurrection of Jesus—the resurrection of humanity, as the sons of God. Some people believe in the resurrection of Jesus Christ as a factor in man's salvation. It does not mean anything only as we appropriate the principle and come into the resurrection. It does not mean any more to us than the deliverance of the Israelites from their Egyptian bondage by Moses, to Jesus and his little Church at Jerusalem. The law (ceremony) of the Passover was commemorated by the Jews, carried along to the time of Christ, and when Christ came—the real Lamb—they forgot all about it and went back to Moses, and said: "We have Moses and the prophets, we want nothing to do with you."

(CONTINUED.)

RETRIBUTION INEVITABLE.

The day of retribution approaches by stealthy strides, yet none the less inevitably. "Thy kingdom come; thy will be done in earth, as it is in heaven" is the fulfillment of a prayer yet to meet accomplishment. The Divine kingdom lacks something of fulfillment, yet the signs of the times portend retributive justice. The money changers were driven from the temple of old by the great Socialist and radical reformer, the God-man, in type of a greater overturning of tables of iniquitous exchange about to be accomplished.

Great danger threatens the liberty of the American people through the combines of monopoly controlling the country's wealth, but this is not the only, perhaps not the greatest danger. A monopoly of labor—moved by the same spirit of competitive greed which actuates the thief who robs the mass of its millions without moral rectitude or religious restraint except, perchance, that of bigotry—contends through conflict for mastery.

We labor for the time to come when the rich and poor alike shall see the law of equity, and when both shall become conscious of the fact that through the equitable adjustment of "capital" and "labor" the animosity existing between the contending factions of a great controversy will have become reconciled, but we are consciously aware that the reconciliation will never mature except through the leveling process.

Commercial equation is the only basis of social adjustment. This implies revolution, and why not if the spirit and genius of the age have progressed beyond the light of a hundred years ago?—Koresch.

VIEWED FROM A KORESHAN STANDPOINT.

"When I wake in the morning and cast my eyes toward the east, I see a tree, forty rods away, and the rising sun about six thousand miles distant, at the same instant. If it be true that a substance has to leave my brain and extend to a distant object, by means of which an impulse is carried back to the brain, it travels with a speed beyond my comprehension, and just as quickly to a distant object as to a near one."

Koreschan Cosmogony holds, that the central sun is less than four thousand miles away and invisible to us, and the projected sun is at the point of the conjunction of our atmosphere with the atmosphere of hydrogen resting upon it. So that objection is obviated. Light or visual force is rapid but it is not impossible for the mind to distinguish the difference between its communication at short or long distances. I have stood upon the shore of Lake Michigan, when, out in the

distance, say about three miles from Chicago, I may observe a permanent object. I close my eyes for a few seconds with their direction towards it. Instantly upon opening them I can observe near objects, but it requires about three seconds for the distant one to come into view.

Visual energy is a thousand fold more rapid than electrical energy.—Cyrus.

THE FIRST FRUIT OF GOD'S HUMANITY.

"I pray thee note how He would call Himself The Son of man." Is't not the way with kings To bear for style and title—first and most— Their Kingdom's name, prouder than crown or ring. Or high imperial purple? This our King, Who, had He willed, might sit in majesty Out of all reach, in court invisible Of undiscovered Paradise; unmoved, 'Mid Angels and Archangels ministering, Throned Son of God; with archipelagoes Of orbs for silver islands of His Realm;— Dwelled, seated thus, with us in Galilee; And, lowly, took for Empire 'Men, a Man? Consider what it is that He was Man! If one proclaimed—the wisest and the best That ever lived in all our lands, and years— 'The way to God is by the road of men; Find they far Heaven in near humanity; Love thy seen brother as thyself! Thereby Thou lovest Him Unseen, who is the All! What answer should we make? should we not say Some few our eyes have seen, lovers and friends, Tender and true; once, twice, and thrice we knew Hearts gentle, just, and pure; and there have been— If annals lie not—excellent good souls Giving themselves for kindred, country, right; Wise teachers, worthy soldiers, foremost minds Whose names are sweet upon the lips of Time For service dearly wrought and selfless deeds, Yet, never was there one might say, at height Of topos virtue, 'So in Me that God Elsewise unseen! For My sake find in Man Heaven's glory hiding; and for My sake love The least of those my brethren, since the least Hath God in him—or shall have?'"

From "Light of the World," by Edwin Arnold.

Although Mr. Arnold has a clear conception of the humanity of God as He appeared eighteen hundred years ago, he, in common with the Christianity of to-day, seems to fall short of an understanding of the Scriptures that clearly set Him forth as the Divine seed, which, when planted, as it was in the beginning of the Christian age, is to bring forth, in the harvest in the end of that age, a full crop just like itself, when the one Son of God will become the Father of the many sons of God.

If in the course of the ages humanity, from a previous Deific impregnation, can produce one Son of God who has the Divine nature in him so that he is God, then this result is reached in pursuance of law, and in the fulness of time, from this one Son of God planted as seed, not only may, but must come multiplied offspring, having all the qualities and attributes of the seed.

It is just as certain that, until the time of harvest when this seed ripens, from the time the seed dies in the humanity, as die it must from the fact that it is seed, and seed is not quickened except it die, and die it did as history plainly shows, there will be no perfect God-life in the earth until it is again reproduced, or regenerated and ripened.

The infidel or agnostic like Mr. Pentecost, who, because he does not see in a dead church any symptoms of the Christ or God-life, doubts, or even goes further, and denies that there is any Christ or God, is no whit more rational than the man who, six months after winter wheat had been sown, should go out into the field and, because he saw no signs of wheat that in his ignorance he could recognize, should declare that there never would be any wheat there.

Jesus was declared to be "the first-fruits of them that slept." "Christ the firstfruits; afterward they that are Christ's at his coming."

Firstfruits necessarily imply a full crop just like themselves. If Christ was the firstfruits then in the time of harvest, the end of the Christian age, must come others like him.

If He was, as the poet confesses and the prophet Isaiah declares, God manifest in humanity, then we must, in due time, look for more God-men—Gods.

If the devil is in power at present, and his throne rules over all, so that in the prophet's language "hell hath enlarged herself, and opened her mouth without measure," it will soon appear that "the Lord awakened as one out of sleep."

Then will be manifest what Isaiah means when he says: "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment, * * * therefore his own arm brought salvation unto him."—O. F. L.

KORESHANITY IS TO MAKE INTELLIGENT CITIZENS.

One branch of Koreshan reform work is the education of the people into their rights and duties as citizens, according to the provisions of the Constitution.

Although this country boasts of her free schools and educational advantages, which certainly are very extended for certain classes—the wealthy few—yet comparatively few of the masses have time and means to reach the higher grades of the Public Schools where the subjects of citizenship and civil government are entered upon. The people at large would be in entire ignorance on these subjects, (they are not far from that condition as it is,) if they depended upon the school system giving them what they, in a government "by the people," have a right to expect, namely, instruction in the principles of their own government and as to their rights and duties as citizens.

What the people know or half know, they have gathered in a haphazard sort of a way, through one-sided, prejudiced, often purposely misleading political reports, newspapers, meetings and so forth, all emanating from, and tending to instruct in the rights of the wealthy classes. A large share of the people know little more of their rights than that they may go on election day and put a ballot in a box—and that often at the coercion or bribe of political party. There are two main reasons why the people are so ignorant on civil rights questions:

FIRST, BECAUSE OF OUR VAST FOREIGN-BORN POPULATION.

The vast tides of immigration bring here each year thousands of adult foreigners from monarchial countries. Being largely of laboring classes, of little or no education in their own country, where they have always been held under a force of repression and ignorance as to governmental affairs, they have not the spirit of independence and inquiry of the native American that would lead them to investigate the institutions of their new country to any extent in the face of obstacles set up by self-interested parties.

Beyond being naturalized and made nominal citizens so that they may vote (it is to the interest of political parties to make them voters) their knowledge of their relation to the great, governmental machine is very limited.

The government, when the immigrant has complied with certain requirements, confers on him the rights of citizenship, in a prefatory way, without knowing or caring whether he understands what those rights are, even in the formula of his papers of citizenship, to say nothing of his comprehension of our governmental system, when it knows that he cannot make a good, intelligent citizen without understanding of both. Yet, with all our great free school system, there are actually no means whatever provided for instructing the people on these important questions.

WHY IS NOT CITIZENSHIP TAUGHT THE PEOPLE?

The answer to this query is the second reason why the people are so ignorant on questions of civil rights, and that is:

BECAUSE, THE SAFETY AND PERPETUITY OF THE GREAT AMERICAN PLUTOCRACY DEPEND UPON KEEPING THE MASSES IN IGNORANCE OF THEIR RIGHTS.

This is the underground reason why our school system obliges a person to go to school till he is fifteen or sixteen years old before it gives him any instruction on the government system, (whereas a child of eight or ten could learn its fundamental principles,) when it knows that the children of the masses must leave school and go to work at the age of ten or twelve.

This is the only reason why the government does not provide means of instructing naturalized citizens, whom it has made part of the great voice of the nation, on whose dictum the government was originally founded and through which it is still nominally directed, but actually by the dictatorship of the plutocracy.

The demand and effort of the people now for enlightenment, that they may throw off the shackles of ignorance with which plutocracy has bound them and through which it invents legal excuse to appropriate the fruits of their toil, is daily growing more earnest and determined; and their opposition to the ever-increasing en-

croachments of capital, more bitter and decided.

The people form unions, alliances, associations and brotherhoods all over the land, chiefly, they consider, for mutual support; but really they are the preparatory schools where they are learning the power of self-control and organization. Their leaders are not wise as Solons, and their alliances form and break up and recombine on a little different basis. But they are developing gradually through these experiences, and slowly learning at what a disadvantage they work in their ignorance (which is their weakness) in trying to organize and stand against capitalists who have the advantage of knowledge not only of their own constitutional rights, but of all kinds of political tactics and legal manipulations by which they are able to usurp the rights of the ignorant.

The masses are finding out that knowledge—even the perverted and fallacious knowledge of the world—is power, and they are beginning to seek that knowledge as a weapon of self-defense against capital. They are moving in the right direction (according to their light) but having no one leader to centralize their efforts, and the knowledge they are seeking being the world's same old fallacies, their task of beating capital with its own weapon would seem well nigh hopeless; or if accomplished, they would soon turn the tables so that in the end the world would be no better off than before.

Koreshanity purposes and aims, in time, to give instruction to the world, not in fallacies, but in true science in all its branches. But one of its first efforts in that direction will be to give the people, especially the present, adult people, instruction as to their rights and duties in true citizenship.

Then the people, armed with the power of truth and directed by one Leader, can battle with capital armed with fallacy, and it will not be difficult to foretell which side will come out victor.—A. M. M.

THE STONE OF ISRAEL.

The personality who is to appear as the Stone of Israel, we learn from Jacob's prophecy regarding the future history of his sons, which is recorded in the xlix chapter of Genesis, is to come of the posterity of Joseph.

At the time of the appearance of Jesus, the Messiah to come of the posterity of Judah, the posterity of Joseph, along with the ten tribes of Israel, had been seven hundred years in captivity in the land of Assyria.

We also learn from the prophecy in Genesis that the Stone of Israel is also the Shepherd of Israel, and from the lxxx Psalm, and iii chapter of Zechariah, that the Shepherd, the Stone of Israel is also the Branch and is to come as a Saviour.

In Zechariah (iii: 9) we read: "For behold the stone that I have laid before Joshua" (Saviour); "upon one stone shall be seven eyes." The seven eyes, in the time relation, are the seven personalities upon whose theocrasy or translation the seven Spirits of God have gone, or will go out when the seventh, Cyrus, goes out, "into all the earth," the humanity that received them. In the end of the Christian age John sees the same being in the midst of the throne, having the appearance of "a Lamb as it had been slain, having seven horns" (powers) "and seven eyes, which are the seven Spirits of God sent forth into all the earth."

The penalty for the violation of every one of the ten commandments of the law of Moses was death by stoning. Although these were precepts the keeping of which was to bring life, no Jew save one, that is, Jesus, ever kept the law, hence ever attained to life. Having kept the law perfectly it was not possible for the Jews, even though they wickedly sought to do so, to stone him to death: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." This stone is to kill the old man but has no power against the new, living man.

Of the living temple of God soon to be completed in the resurrection of the dead, Jesus, in the time relation, laid the foundation in the beginning of the Christian age: "For other foundation can no man lay than that is laid, which is Jesus Christ." When he comes again, in the synchronous relation, as the Messenger of the Covenant, Elijah the prophet,

Saviour of the world, Branch, Zerubabel, Shepherd and Stone of Israel, stick of Judah and Joseph, King of kings and Lord of lords, having many crowns upon his head, and bearing the new name of God—Cyrus—he will not only lay the foundation of the temple of God, the perfected Divine humanity, but will finish the same.

Being—unlike Jesus who was born holy that he might be the Divine seed to produce, in the resurrection, at the end of the age, the children of the kingdom, the sons of God—born, as was Elijah, of our sinful humanity, conceived in sin and shapen in iniquity, before building the temple of God he must "overcome" so as to be able perfectly to keep the ten precepts of the law of life, as Jesus did.

When this Stone of Israel on which is written God's new name comes, he will be "for a stone of stumbling and rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

"Whosoever shall fall upon this stone shall be broken" (Greek, crushed, or bruised together) "but upon whomsoever it shall fall it will grind him to powder" (Greek, winnow him).

This Stone of Israel is the manifestation of God that comes as the Judge, at the time of judgment, "the great and terrible day of the Lord" that precedes the end of the age. Those who fall upon this stone, as the chief priests and Pharisees and scribes and monopolists and extortioners, will be crushed and bruised and battered, and those upon whom it shall fall, those in whom the Divine seed is maturing and the wheat ripening, will have their chaff and all impurities winnowed out and burned.

As Jesus, the chief corner-stone, filled the whole Christian earth, the humanity that received the Holy Ghost, the Divine seed, that sprang up and formed the real Christian Church, and so became the Creator of everything of that age, so Daniel informs us that, at the time of the toes of the great image which Nebuchadnezzar saw, which was the end of the grand cycle which it symbolized; which time Koreshans unmistakably know to be the present, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces."

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth."

The sweeping away of every part of the image symbolized the complete departure of every part of the grand cycle of which it was the symbol.

As Jesus was the Creator of all things of the Christian age, so this Stone of Israel will be the Creator of all things of the age to follow. In the language of correspondences Swedenborg says stone means the Lord as to the Divine truth of the Word.

It is the Word that is made flesh and dwells among us. Jesus, quoting the language of Scripture, declares, "Man shall not live" (obtain eternal life) "by bread alone, but by every Word that proceedeth out of the mouth of God." As there were seven Spirits of God, that, in their time relation, went out into all the earth, so there were seven Words of God that at corresponding periods were made flesh and dwelt among us. But one of these—Jesus—was the bread which came down from heaven, yet all of them were necessary in order that men might have life—eternal life in the harvest, at the end of the grand cycle.—O. F. L.

To be Truly Great is to be Misunderstood.

"He who by force of will or thought is great and overlooks thousands, has the responsibility of overlooking."

Has he light? He must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul.

He must hate father, mother, wife and child. Has he all that the world loves and admires and covets? He must cast behind him their admiration and afflict them by faithfulness to his truth and become a by-word and a hissing."—Ralph Waldo Emerson.

What is the Love of Money?

"The Love of Money is the Root of all Evil." This is a Statement of Absolute Truth.

There are many whose misunderstanding of the above leads to woeful misapplications. To those who desire to understand the correct application, this explanation is given. In order to build a house, scientifically, the plans are first conceived in the architect's mind, which building in the mind is the actual house. Then comes the foundation as to doctrine, or the expression of the idea to be externalized through a medium, which may be a common piece of paper. The architect places in the builder's hands (power in ultimates) the plan for the construction of the house.

The true architect perfects his plans mentally before he makes a final doctrinal expression. The real expression of his mind is the perfection of his plans in the completion of the structure in the natural domain.

While the written or spoken doctrine of the plan is in use it is valuable; but when the work is completed the medium of communication or interchange is destroyed. It loses its value; and is no more necessary for the building of that house.

So it should be with money also. Money in its true sense is only a medium of exchange. When the exchange is made the medium has performed its only legitimate function and should be destroyed; but men in their greed for wealth, and usurpation have placed a fictitious value as well as a false interpretation upon money, first, by using the wrong material for its basis, and secondly, by its false application. That which produces this condition is the love of money, and this love is the root of evil as well as good.

This statement, will, we hope, be established by a careful study of the character of this presentation.

According to scriptural statement, "God is love." If this be true, then all else is not true love but only a reflection. In God originates all forces and material. The centre of which—his Divine Love—is ever and eternally sacrificial in his continually offering himself up for the perpetuity of the universe. He, in his wonderful love, cements, conjoins and transforms to himself the high and the low, the mighty and the weak.

True love casts out all fear; with it every stone of God's Temple is cemented to every other stone. Divine love corresponds to the heat of the physical sun, which radiates in circles of circumferences and by its mighty power transforms its enemy, cold, to itself.

The sun in the physical universe is the center from which heat emanates, but in its negative flow back to the sun it becomes cold; the heat corresponds to love of God, the cold to hate of man.

Love, then, is the centre of attraction as well as of detraction. It conjoins in its positive flow, as well as separates in its negative flow. As heat cannot be produced without also at the same time producing light, Divine love does not exist without Divine wisdom. They are produced simultaneously. As light proceeds from the sun in straight lines, or rays of different degrees of force and quality, so is the light or wisdom after its emanation from the Divine center.

In gender, Divine love is male, the direct transformation of which is female. Wisdom is feminine and its direct transformation is male. The function of the feminine principle of love is to gather in the male force or wisdom, formulate it, and construct the body.

The function of the male is to execute and establish the desires of her formulation. Correspondingly, the earth receives the forces from the sun, and formulates and constructs the physical cosmos. The sun gathers in the forces flowing from the cosmos and directs their distribution to the earth, executing and establishing in the earth the desire of the earth.

Love, then, in itself is the central element of formulation and construction of central and circumferential things. It is a root of all that exists. We may agree upon this aspect of love—but how about money? Is money a prime factor and also a conjoined root to love? As there are many qualities and degrees of love, related to all the different qualities and degrees of other manifestations of the one substance, so it is with money.

What is ordinarily termed money

by our present inverted humanity, is not money. The present substance called money is a fictitious and false representation of real money. Money in its true sense has no value of itself—is simply a medium of exchange—and when that special exchange is made it should be absolutely worthless. It simply aids in the transaction of the exchange of a real existing article for another of the same worth. Otherwise it assumes the part of a lie and is false, fictitious and usurious. Therefore we define money as a medium of exchange, a door through which one can get wool for coal, clothing for corn, any one product for any other product. It is in the affairs of human life what the crucible is to the chemist, what science is to the One of wisdom—simply a medium of exchange. In the interconversion of one condition to any other the medium performs a function which establishes its own worth through its extinction after performing its use.

Jesus the Lord, was in the highest sense gold money, for he was Divine natural life. His apostles became silver money after he passed away for they had Divine truth. Jesus was the Great Medium or door through which the disciples must pass to reach the condition to which they aspired, while the humanity coming after them must pass through the disciples, condition or mediumship to reach the condition of Jesus, the Christ, and then to the condition into which Christ entered.

The first and highest good of the existence of man is Divine love in the human soul. Anything else is, in God's sight, hatred. If any man says that he loves God and obeyeth not the commandments (all of them) he is a "liar and the truth is not in him," and a liar is one who hates God.

All human action is based upon desire; desire for something else than that one has, desire for that which another possesses—either for the good of others or of self—or desire for an exchange. Now the medium which one uses is either of God or it is not. If of God then the love of money, or interchange, is the root of all good; but if of evil then is the love of money, or interchange, the root of all evil.

In an analysis of the brain one finds an organ termed connatus or conarium. It is the centre of the brain, the governor of the body. The ancients supposed that it was the seat of the soul, and it was termed by them the heart of the head. In one line this organ corresponds in the head to the nose, which is exterior, and in the body to the reproductive organs. The function of the nose is to inhale and exhale breath for the lungs of the body. While corresponding to this, the connatus inhales and exhales the forces that are gathered into it from all parts of the body. It produces the thoughts that flow upward and inward to the mind, or the mental activities, as well as generating the forces that go to produce the tissues of the body and the sperms and germs of reproduction.

This is the heart and center of the human structure; this is the medium of interchange of all substances contained in the body. If this gland, this eye, this heart, is of evil inclination then is the whole structure evil, this being the root of the body. It is the causation pivot of all evil in the body, it is where desire originates and where all love is generated. The conarium corresponds to money—or the medium of interchange.

In the universal humanity, at the close of every grand age, comes a man who is the center of the conarium of this universal body. To perform its highest use this organ must be destroyed. This is the destruction of the love of money in one domain that it may extend its usefulness in another.

By transformation the biological conarium becomes the gestator; the producer, the producer; the father, the mother; the king, the queen; and for him, the worth of whom is valued after performing his function, money is destroyed. The conarium center of this age is Cyrus, Koresh—who is performing God's pleasure and will in due time be known as the root of all good and evil in the universe, as he is the central embodiment of the tree of the knowledge of good and evil. His function is being established, thus producing a system which destroys the present love of false money and institutes the love of true money—the true God.

We see that God is money and it is only a question of true money or false money, the true producing equitable exchange of forces and products that establishes our true love of the true God and true money.

Jesus said: "Show me the tribute money. And they brought unto him a penny."

"And he saith unto them, whose is this image and superscription? 'They say unto him, Caesar's.' Then saith he unto them, render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Jesus thus ignored the fictitious value placed upon the coin by Caesar, and commanded them to give the fiction (the no-real-value) to Caesar and the metal to God and humanity—to whom it belongs.—Hirsch.

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. Koresanity 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.

WOMAN'S BONDAGE.

As inch by inch, as it were, English liberty, so far as it has been secured, has been wrested from absolute kingly prerogative by a long continued and, in the main, bloodless revolution, so the continual pressure of the passive, and at length active, resistance of woman's thought and feeling reinforced by the best and purest masculine sentiment is causing the fetters, one by one to fall from the minds and limbs of women.

In the highest, divinest sense man can only be entirely free when woman has shaken off the last fetter that now binds her. Slave mothers never have borne, never can bear entirely free and perfectly noble sons.

The provision of the old American slave code that the child, even the child begotten by the master, followed the condition of the mother, had a higher significance than that contained in the thought of the legislators who made it.

The fact that all of the men of today, with the exceptions too few to be worth naming, are the bond slaves of mammon and ignorance and poverty and vice is mainly attributable to that other fact that all mothers are slaves, not only of male dominance, but also of their own passions and appetites, as well as of custom and fashion and superstition and ignorance and pride.

Only when woman becomes truly free, having full dominion over her person, property, thoughts, desires, avocations, actions, will the race of men be elevated to a higher plane.

The white man who thought to rivet fetters to the limbs of the black man, by some avenging Nemesis, found the other end of the same chain clasped around his own neck, dragging him down to destruction, until he had repaid every drop of black blood that had been drawn with the lash by a drop of white blood drawn by the sword, and every sigh of a black mother over her children torn from her bosom, by the groan of a white mother over her mangled offspring.

Blood for blood, sigh for sigh, horrible bondage and starvation at Libby and Andersonville, for dreadful bondage and famine in the Everglades and rice swamps, is ever the fiat of retributive justice.

If woman has suffered in her long and weary banishment since the fall, man, though second in the transgression has, in the long run, not been far behind in the suffering. Toil and sweat and suffering for bread have well nigh kept step with agony in childbirth. If in the saturnalia of passion woman has sometimes, perhaps generally, borne the heavier end of the chain, ere long her companion in sin has felt the avenging steel penetrate his own vitals.

Woman, then, has no greater real interest in her own emancipation than has the sterner, stronger sex. Man has been not only her oppressor, and the sharer of her woes, but at the same time he became the architect of his own evil fortune. As hand in hand man and woman took their sorrowful journey out of Eden, so, hand in hand, the God-man leading the way, will they again, now in the fulness of times, approach the portals of paradise.

The violation of God's law, the law of life, brought death and all our woes: the keeping of that law, "the perfect law of liberty" as James calls it, will bring life and with it liberty, the only real liberty, the liberty of the sons of God.

This is a fruition to be enjoyed by men and women, not in some mystic heaven away off somewhere in the blue infinite beyond the stars, but, in accordance with the prayer taught us by our Lord, here in earth.

Man will again be created in—restored to—the image and likeness of God, male and female in one form, and the threefold curse upon the serpent, the woman, and the man will be removed. This was what John saw in the end of the age, which is this time, of which he declared, "And there shall be no more curse," or, as the expressive Greek has it; the whole curse, or every curse, shall not be.—O. F. L.

THE FATHER.

"Philip saith unto him, Lord, show us the Father, and it sufficeth us.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father."

This day, this very hour, we should question our own hearts, in response to this sublime answer, for surely he has not been so long time with us, and yet we not know him. If we know him, whom to know is life eternal, we will see the Father, recognize his paternal care, love and wisdom, and responsively apply his pure, life-giving teachings.

First, we must have genuine love to Christ the Father. Second, from the full effulgence of heartfelt love to him, we must love the neighbor. This and only this can insure for us the baptism of fire which transpires through his theocrasis, and consummates our regeneration, our sonship and heirship.

It is only through the narrow gate of abnegation and perfect love, that we may expect to see the Father's face, and sit with him upon his throne. "If ye love me keep my commandments." Each follower of Koresch desires above all things to abide in this law. The wondrous love and pathetic tenderness of Jesus' reply to Philip sinks into our hearts; it melts us with tenderness, and with all our powers of mind and body we consecrate ourselves anew that we may not fail to see and know the Father.—A. G. O.

"Overcome Evil With Good."

How are we to overcome the evil propensities in man, is the great and important question of the hour. Churches of various denominations and reform associations in almost countless numbers have been established solely for this purpose, but sin continues and evil abounds on every hand. There must be some fault in the methods or agencies used for this purpose, and it may be in the fact that we do not use effectually the only Divine method given to man with which to operate against evil.

Without going beyond the confines of our own country and the history of our own nation we find that although the Pilgrim Fathers came to this country for religious liberty and toleration, yet among the first things they did was to enact man-made restrictions or laws against styles of dress, ways of wearing the hair and even appointed spies to enforce the Sunday laws. Baptists, Quakers, Roman Catholics and other sects or creeds were prohibited and various penalties were inflicted, even to hanging. But, notwithstanding all these man-made, prohibitory endeavors, Mormonism and almost every other "ism" flourished on New England soil.

In these modern times it seems very strange that these Puritan Fathers did not prohibit the sale of intoxicating liquors, but instead, it is on record that the general court allowed every facility for abundant provision of alcoholic beverages; they drank only pure liquors openly, and not as now, adulterations secretly or behind doors. But later on came the man-made forceism regarding the use of liquors and almost immediately, as if by magic, the drink evil seemed to increase and adulterations became almost universal.

We are very naturally led to infer, from the above mentioned failures of man-made restrictions and attempts to overcome evil by force, that perhaps it would be wise to incorporate more of the Divine or love principle as a method by which to overcome evil.

In support of this plan, outside of Divine authority for it, we have only to refer to the most successful kings,

rulers and legislators of the world's history. Washington, known as the "Father of his country," always sought to instill noble and patriotic principles in the hearts and minds of all, and many were thus kindly and easily led to a higher, nobler citizenship, not so much by general orders and legislation or other force methods, as by the more potent power of example and devotion to the principles of the Divine law. No one can fail to see that earnest devotion to these same undying principles made the name of Lincoln a bright and shining light in the history of the world.

The framers of our Constitution thought it not necessary to have the name, God, placed on its pages, but relied upon having it kept sacredly in the hearts of a loyal, virtuous and devoted citizenship. This was well, perhaps, and so now it would be well to have our hearts imbued with a greater regard for the oracles of Truth and less dependence upon man-made restrictions and forceism.

The Christian world wants less blind belief—so-called faith—and more of that which "is the fulfilling of the law"—LOVE.

"The way to God is by the road of men; Find thy way Heaven in near humanity; Love thy neighbor as thyself! Thereby Thou lovest Him Unseen, who is the All!" —Arnold's "Light of the World." —Samuel.

THE THREE GRACES: FAITH, HOPE, AND CHARITY.

CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Having carefully read this marvelous exposition of the character of these sublime Christian graces in the light of Koresch, we feel that it is almost sacrilege to attempt a further delineation, but are constrained to question, What are the real offices of charity when brought into actual life? We have viewed them in the light that the world views them, mere theories, but we would look at the practical side of these virtues that we may duly estimate them.

We look upon Charity as the activity of Faith and Hope, these being qualities or conditions of the soul, bringing forth their works through the varied offices of Charity. The question is one worthy of consideration.

The world has debased the mission of Charity as it accords to it only the source of munificence which is reduced to the common level of dollars and cents or paltry gifts through the medium of speculative trusts, organized charities, mission funds (that really make more genuine heathen than they save) or the doling out of small pittances to a few worthy, perhaps unworthy, supplicants, while the mass of humanity is starving for a paltry equivalent for menial service with which to buy bread for starving families. This is a misdirected charity that has its origin in misguided impulse.

This so-called philanthropy may seek by such means to alleviate the wants of a suffering world, but it can never be done in this way. One might as well attempt to stop the tide of the ocean by throwing in tiny grains of sand, one at a time.

True Christ-like liberality puts itself in sympathy with the great wave of universal philanthropy that flows as a mighty river from the throne of God, encompassing every island and irrigating every desert with life-giving waters. Christ's love was for universal man. Prompted by a love to God that is broad enough to embrace all earth, Christian philanthropy forces its bounty upward till it can flow into the great universal treasury. Here only can the principle become pure. Unmixed with the narrow worldly ideas of liberality it becomes as clear as crystal and flows like Life's blessed river in unstinted bounty over the whole earth.

Human energies will soon be compelled to conjoin with the Divine and revolutionize the present system of social arrangement, sweeping from the face of the earth the tables of the money-changers, and destroying the power of the selfish monopolists who are the sole cause of all the misery of the earth; then all will be supplied alike with essential comforts which are the rightful inheritance of man. God never created part of humanity to be vampires and the rest to be victims of their insatiable greed. He never intended that the treasures of this earth should be collected and hoarded by a few avaricious speculators and used only in the interests of the rich while their brother man in poverty cried for bread.

The time is not far distant when the balance of power will be in the hand of Justice, when the grand consummation that God purposes will be fully accomplished. Koreschans are looking hopefully to see the conservation of the vast money power of the world to the work and cause of the kingdom of our Lord. This will be the dawn of the new creation when man will again walk and talk with God in paradise.

The great financial tidal wave is already beating against the shore and it can no more be resisted than the tide of the sea, but will break down all barriers and overflow the earth. The cry for food will be hushed beneath its gigantic waves, for as in the day of the wandering of the children of Israel the earth will be covered with bread and men will gather in the morning, and will gather in the evening all that they need.

The outline of the story is simple. Trade will expand into general commerce and commerce will expand into communion and from this a bond of sympathy, a universal brotherhood will be established, and there will be but one great storehouse, one treasury, and all things will be in common. Every industry will be conducted on the basis of love to the brother, the end of that love being use to the neighbor. Then will our Lord's prayer meet its answer, for righteousness will reign in the earth.

The religion of Christ has placed Charity on its escutcheon as an emblem of a perfected life, personifying it as a beautiful virgin whose garments have been made pure and white through sacrifice of self and suffering for others.

We are taught by our Master that the fulfilling of the law is involved in obedience to the two commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "Thou shalt love thy neighbor as thyself."

The direct fruit of Faith and Hope is Charity, which is Love in the supreme sense, as it involves the highest affection of the soul and directs that affection with an equal ardor and an absolute continuance toward humanity. It is a worshipful adoration of God. In its wide-spread philanthropy toward humanity it reaches to the ends of the earth and folds the grief-stricken and oppressed in close embrace; it goes down into the byways and slums and takes the fallen one by the hand and lifts him out into the clear warm sunlight where with its own snowy fingers it now clears away the slime and pollution from his garments, while with cheering voice it repeats the sentence of the pure, Divine Master, "Go and sin no more." With kindest sympathy, tender compassion and munificent liberality it helps all alike.

The works of Charity constitute

that bond of fraternal affection that unites together all who profess to regard themselves as "heirs together of the grace of life." This universal love is purely constructive in its power as it erects a beautiful superstructure of philanthropy that rests upon a sure foundation—supreme love to God.

Each exquisitely chiseled and polished stone in this marvelous edifice is culled from the long catalogue of Christian virtues and laid together according to the Divine plan, standing forth a grand and symmetrical temple, the perfect embodiment of a Divine life. "Wherefore follow after Charity" the sweet and salutary bond of souls, without which we are indeed poor, and with which the wealth of Croesus cannot be compared.

Charity is patient in adversity, strong in grievous suffering, to the end of whose patience provocation cannot reach, holding back anger even under grossest insults; is not hasty to retaliate and never seeks revenge. Charity is ever delicately tender of the feelings of others, never stooping to inflict a needless wound upon a sensitive, rational mind, but is ever courteous, "never behaving itself unseemly."

Pure love has the closest relationship with humility and courtesy, and cannot exist without both. Every breach of kindness is due to a selfish, mean pride. Whence come the wranglings, discords, jealousy and hatred among us, but from an arbitrary pride and a feeling that certain rights are our due, with a determination on our part, at all hazards, never to waive that precedence? Strike at the root of this feeling and you will strike at the root of every quarrel. There is surely a root somewhere or there would not be such a luxuriant growth of vile weeds. It surely will not be found in the garden of humility and courtesy, for here is found that beautiful perennial flower called love, that exhales a fragrance that ladens the whole atmosphere. This is a spirit of good constantly opposing the advice, and counteracting the baleful influence of envy, revenge, or avarice.

Koreschianity is fully developed Christianity, the fruit of the seed of truth sown by Jesus eighteen hundred years ago, which he now comes to establish as the doctrine which shall control the kingdom he purposes to establish in earth.

Koreschianity instructs its disciples to take into their warmest charities every fellow-man of whatever nation or religious faith, and endeavor to inculcate in his mind the fundamental truths of the gospel of purity. It creates in man a spirit that sends him abroad with both hands full of all that can benefit humanity. It creates in its disciples a tender sympathy and love, coupled with such a spirit of self-sacrifice that enables them to gladly destroy every earthly idol and lay down all earthly possessions that there may be but one treasury, that all who come into this charmed circle may have all things in common.

Koreschianity teaches the Divine brotherhood of the race and the necessity of loving our neighbor as ourself. Here heart meets heart and warms and grieves at the call of sorrow and need, feeling the pressure of the burdens of others and exulting in man's prospective emancipation from the thralldom of sin. It teaches also that only through a life of purity, attained through the overcoming of the sensual nature, can we hope for immortality.

As true love to God and the neighbor is the fulfilling of the law, on the other hand one cherished sin is virtually a violation of the whole law. The Divine law must be constantly kept before our minds that through our perfect obedience we may duly honor and worship God. In the daily conquest of self, the patient meekness and charity of spirit and of action, the daily, gentle kindness, forbearance and forgivenesses, the daily practice of faith in God and love to the brother, the daily retreating to the closet, the holy of holies, where we can meet God—as it were, face to face—where we can turn to Christ as a flower turns toward the sunlight, the daily growing in knowledge by daily feeding upon the Word, the daily endeavor to do good to all as we have opportunity, crucifying self that through our own subjugation we may be able to win souls to Christ, is its fulfillment.

These are the daily duties of a soul constrained by Charity. Love is the bond that must unite the whole fam-

ily of Koresch. The harmony of music that fills its sphere must be love; the light that irradiates the whole body must be the light of love. God is love and our progress toward our eternal inheritance must be proportioned by our love to God and humanity.

It is the mission of Charity to unfold the mysteries of God's word, to preach Christ and to save souls by teaching the doctrine of life that will, if applied to life, save the body from corruption and the grave, seeking by every possible means to intercept the downward progress of sinners, that by the teachings of purity and love they may be allured upward.

Who is sufficient for these things? If we wait patiently before our Lord in simple faith, hope and lowly obedience, power will come to us equal to our desire and duties, and "he will put his Spirit upon us and will anoint us to proclaim liberty to the captive and to give bread to the hungry." "Our sufficiency is of God."

Never does a disciple of the Lord Christ work with so much confidence, activity, perseverance, zeal and success, as when knowing that all his works are wrought in God, that God is fulfilling in him and through him all of his good pleasure. This is the work of Faith, stimulated by God's grace and power.

"But the end of all is at hand. Be ye therefore sober and watch unto prayer. And above all things have ye fervent charity among yourselves; for charity shall cover a multitude of sins." It is a noble, a holy thing to cover the blemishes on the life of another, to draw the curtain before their failings and sins and to bury their weakness and frailties in the tomb of eternal silence.

Very few people look out of the same window upon the deeds of men. Some look to outward deeds, some to motives or the position that is maintained; but "the Lord looketh on the heart." Charity delights not in undue disclosure of the failings of others but veils infirmities not only from the eyes of others but even from its own, that it may look with compassion. While it denounces sin it loves the sinner because it sees in him a broken and marred image and likeness of the great Creator.

Fellow Koreschans, let us learn our high vocation and solemn responsibilities! For what did we receive the Word of God? For the same reason that we have received everything else we possess, that we might share it with our own brethren. Though they are all unmerited gifts, nevertheless we are bound by every sacred obligation, to spread every free, Divine gift by a cheerful work of equal distribution. In the very act of giving to us, Christ binds us to an obligation to live for him and not for ourselves, to mould our lives after the pattern of his, by living for others.

Let us remember that we are to prepare for the great business of this time and season—the dissemination of God's truth. Whether by sacrifice, personal exertion or whatever means our master may demand, this business must be carried on by all professing the name of Koresch. Every other work in which we may be temporarily engaged must be rendered valuable as a subordinate agency toward the end of establishing God's kingdom in earth.

We are taught to "covet the best gifts." "Be content, yet aspire." Desirous of attaining to something higher we gain that which is superior to us. Every accomplishment, every intellectual faculty, every human grace should now be polished to its highest capability. "Purging ourselves from all dishonor we shall then be counted vessels of honor, sanctified and meet for the Master's use and prepared unto every good work."

If we love one another God dwelleth in us and his love is perfected in us. If we have faith we can work wonders, and trample on what would otherwise be impossibilities. If we have hope our life will be brightened by the radiance of the Sun of glory. But the vision of God as he is, to see the King in his beauty, is vouchsafed not to science only or to talent, but to purity and love.

The black clouds of doubt may press the eye of Faith; the sunlight may be obscured so that Hope cannot see through the mists; Charity may meet with rebuffs and resistance; but when Christ lives in the heart, Charity will perform her perfect work. The anchor, the cross and the crown are not only symbols of the resurrection and immortality, but are also the emblems of Faith, Hope and Charity, these three; but the greatest of these is Charity for it will wear the crown which our Lord prepares for all who truly love him.—Mispah.

DAVID SWING ON HERESIES.

"It seems singular that we should be building orphan asylums and hospitals, and freeing slaves, and showing compassion on the unfortunate, when, according to this old Calvinistic theology of the dark ages, God may have doomed many of the objects of our pity to an everlasting hell."

We clip the above from the *Herald's* report of Prof. Swing's Sunday sermon on "Heresies that are Noble."

Did it ever occur to the eloquent Music Hall preacher, that, if the Christianity of the present were like the genuine article of eighteen hundred years ago, there would be no occasion for building "orphan asylums and hospitals, and freeing slaves, and showing compassion on the unfortunate" for there would be no helpless unfortunates within all the borders over which it held sway? When the professed Christianity of to-day, for a consideration, condones all the villainy and oppression that damn the great mass of men to conditions where themselves and their children are in constant peril of subjection to the heartless mercies of asylums and hospitals, often run by mercenary wretches, unfeeling and cruel to the last degree, it has small occasion to palter about the inhumanity of a God who may have doomed incorrigible offenders to an everlasting (age-lasting) hell about which it knows but little more than the name.

These asylums and hospitals, instead of being, as is often claimed, indices of the great growth and prevalence of real Christianity, are demonstrative proof that real Christianity has long since left the earth, and that that which now exists and fraudulently claims the name is like Judaism when Jesus came, a dead trunk that must needs be removed to make room for a new and vigorous tree. They are commonly supported by usury in the form of interest on endowments; thus robbing and enslaving honest labor in direct opposition to the plain and pointed commands of God, clearly recorded in the Bible, which Christians of the present profess to revere and obey.

The funds that sustain them are usually donated by the rich men and millionaires who have, mostly by legal methods, robbed the toiling masses not only of the means whence come these funds, but of untold wealth besides on which they and their children revel in luxury and vice.

To compound the matter with their own outraged consciences, or to gain credit for great benevolence, or to gain honor and power among men, or to avert the anger of the god or demon whom they fear, these funds are donated, with vast amounts besides for so-called Christian colleges, churches and missions to the heathen. With such sacrifices a God of justice can never be well pleased. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

It is not wonderful that a professed minister of Christ whose idea of his mission is revealed in such passages as this: "He has made the great ocean of Christianity; the churches sail the little ships," should fail to understand the real import of Christ's work in and for men.

The thought that the lowly Nazarene, the man of sorrows, whose peaceful life was led among the lowly and suffering for whose relief and succor his hand was ever outstretched, from his riven side and punctured hands poured out an ocean to float argosies laden with pride and vanity and selfishness, from the shores of earth to some Elysian fields beyond the blue empyrean, is certainly unique, and gives unmistakable evidence of having had its origin in a clerical brain.

But, as history informs us that the institution of the clergy did not take its rise till the beginning of the third century after Christ, we look in vain for any such idea in the New Testament.

Prof. Swing's noble heresies seem to us very like ignoble fallacies, and the mystery is how thousands of apparently intelligent people can relish being fed with such chaff. Yet, bad as it is, it is not worse than the average preaching of the present; is even better than most of it.—O. F. L.

THE MILLS.

A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?—R. H. MacDonald.

PEACE AND THE SWORD

"Think Not That I am Come to Send Peace on Earth: I Came Not to Send Peace, but a Sword."

This is a mysterious declaration to come from the lips of the great Teacher of peace.

The most careless reader has probably discerned the striking contrast between these words and the beautiful Sermon on the Mount, where He clothed his lessons with the tint of love and peace, overarching the thorny path of life with the glowing splendor of the heavenly bow of promise to all who faithfully followed in the path he pointed out. His words were like sweet music that heralds the dawn of a reign of righteousness when he said, "Blessed are the merciful for they shall obtain mercy." "Blessed are the peace-makers for they shall be called the children of God."

Jesus had revealed to his disciples the love of the Father in all his tender, watchful care and solicitude for his children. He had uttered words that moved all hearts with the sweet symphony of peace. While counseling them to be wise as serpents and as harmless as doves, he at once assured them that he came not to practice what he was preaching, but that instead of peace he would bring a sword. The sword is an emblem of war, and it would be a natural supposition that Jesus was counseling war. Such was not his purpose, however. He endeavored to make them understand that his appearance would inevitably bring strife.

The history of every age of the world reveals the fact that every new appearance of truth brings with it a force that arouses the spirit of antagonism in all that are inclined to evil. Ere it brings about the revolution necessary for its permanent establishment among the nations of the earth it will be compelled to wade through innumerable difficulties, obstacles and dangers of every kind. It is natural for people to adhere to the old and reject the new, therefore, when a new system is introduced that might improve upon the old, trouble at once ensues.

The world had been lulled to sleep by the power of evil; creeds and dogmas had twined around the hearts of men and like serpents' coils had grown closer and tighter until their minds had become narrowed down to such a tense condition that the teachings of Jesus were as the waves beating against the solid rock. Christ is an uncompromising foe of wrong in every condition, and at every point he has sworn eternal warfare against the great enemy of mankind.

He foresaw the danger, the hardships and toil that were inevitable, which he foreshadowed in the words, "I came not to bring peace but a sword." The gospel of Christ was in its immediate effects one of discord and strife. Truth was confronting error; God's righteousness was arrayed in all its grandeur against empty forms, and musty creeds. Old undisturbed appetites and passions were aroused from their lethargy, and deep-seated prejudice erected her earth-works of defense against any encroachment upon her narrow rights.

To infuse courage that was equal to the emergency into the hearts of his disciples he uttered the words so well known to all: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."

"For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law, and a man's foes shall be they of his own household." The sword of Christ's gospel has been raised over the world for eighteen hundred years. It has been the cause of strife and bloodshed, severing ties that were the nearest and dearest, till preconceived ideas and perverted opinions, dogmas, creeds and fallacies of every kind have developed surpassing strength and raised formidable barriers; and now God turns in anger against the rebellious world, crying, through his chosen mouthpiece, "Woe, woe, woe against the inhabitants of this earth."

The word is no longer, "I come not to bring peace but a sword" but it is, "I now bring the sword." It is the purpose of God not only to deal with

redemption but law and justice. The world may cry "peace," but there can be no more peace; we have too long been fond of peace.

We have viewed the life of Christ as representing the meek and lowly Teacher of love, the good Shepherd leading his trusting flock, the Sower of the seed that could not be quickened except it die; we have seen him suffer and die; we have seen the sealed tomb and his resurrection and his ascension; we also have patiently awaited his return to gather his harvest. Should we not now recognize the spirit within the veil of sinful humanity?

The face now presented to the world is one which evinces strong, persistent courage, a will and purpose of iron set once for all time against the world's will and purpose.

The mandate goes forth from his lips, "Unsheathe the sword all ye who would battle for the rights of humanity and put it not up so long as reforms are needed, so long as injustice and error survive!"

This sword of truth must cut both ways, for with it we must sever every earthly relationship that we may enter untrammelled the great army of our Lord. His followers must now be brave and unflinching. Uncompromising sacrifice and Herculean labor are now needed. There is a grand moral and spiritual power, unparalleled in the world's history, within, and around all.

Let the cry go forth from every sincere follower of Koresh, "There shall be no more peace till every den of infamy is leveled to the ground; there shall be no more peace till every saloon shall forever close the infamous fountain-head of evil that sends forth its vile, polluting streams of iniquity; there shall be no more peace while the poor man starves on a mere pittance and the rich man revels in luxury; there shall be no more peace while the oppressed writhe under the iron heel of the oppressor, nor until suffering, poverty and crime are unknown."

Christ has come with the flaming sword in his hand, and because God is in Christ, reconciling the world in himself, he will harmonize and balance all things through the power of justice.

Then shall we sheathe our swords and enter into that spirit of peace with the blessed conviction that we have done what we could in battling for the extermination of evil, the moral and spiritual slavery of a suffering world.

It is God's way that through justice shall come victory and thus shall be established his kingdom on earth, which will be a kingdom of peace, won through the power of his sword.—Mizpah.

A MUCH NEEDED REFORM.

[Hon. C. B. Smith, Judge Appellate Court, Ottawa, Ill., in a letter to Commissioner M. D. Coffeen, says:]

"I confess my inability to understand why the stock raisers and farmers of Illinois and the agricultural region of the west may not form any kind of lawful, cooperative associations for the purpose of facilitating and cheapening the sale of their cattle and corn, and save to themselves the enormous profits realized by the trust monopolies and stock yards corporations which have robbed the people so long of their rightful profits on their stock and grain."

The rights of every man, or set of men to sell their own produce by themselves or agents, in any market in the world without the intervention of commission or third person, it seems to me is self-evident, and it must be equally true that it is the duty of the State and the courts to protect the citizens in that right. The refusal to protect these men in their plain and undeniable rights, on the pretext that they are monopolists, is, in my judgment, manifest error, neither consistent with reason, justice nor public policy.

Too long already have the stock raisers and producers submitted to robbery and plunder without relief from the extraordinary extortions and unjust tribute levied against them by the greedy horde which stands between them and the consumer. If there is no law to protect the people against these cormorants, then it is time there should be one framed. But the people are not without law nor adequate remedy in the courts to protect them in their lawful right to sell their own stock and grain through

their own agency and upon such terms as they may determine, that they themselves may share the profits. The people found a way through the courts to put a stop to railroad extortion, and the road is equally plain and clear for them to be protected against all forms of monopolies and trust combinations which seek to fatten themselves upon the labor and hard earnings of the common people of this country.

The great reforms now demanded and pressed by the producing and laboring classes of the people against all manner of extortion and oppression, which deprive labor of its just reward, have now and always had my earnest sympathy and support, and so far as it has been in my power, as a judge or private citizen, to promote and protect the common people against extortion and injustice, I have done so, and shall continue to do so, so long as I shall have any power or voice to make myself felt in that direction. Nor, on the contrary, would I deprive the rich of a penny of their honest money, nor deny them a single right conferred by law."

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