

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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The Flaming Sword.

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

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

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

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

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.

Redistribution of the Medium of Exchange, so Long as it Usurps the Place of Real Values, Fails, as a Piece of Patchwork, Even Theoretically, to Remedy the Financial Evil.

There is impending a revolution so absolute as to leave no vestige of the old competitive system. Just so unmistakably as did the Christ of the Christian age drive from the temple the money-changers and overthrow their tables of exchange, so surely will the social revolution, implanted then and rooted in the soul of human progress, reproduce its fruit in this culmination of the age.

The secret of economy for the laboring millions resides in the aid rendered, by which they shall be enabled to store the surplus products of their industry.

An uncompromising war on what has been denominated money must continue to be waged till not one fragment of a possibility remains for government, or any other power, to place a fictitious valuation upon a commodity or on that which may represent a business transaction.

The time for theorizing has gone by and there remains only the test of practical application, which must be organized upon the basis of principles of unity made experimental in utilitarian adjustment. It must come to war, and "war to the knife" (sword), as to where the law of the survival of the fittest shall place the mastery.

The Koreshan System will not compromise with any power in heaven, in earth, or in hell. Principles must contain, to be useful to humanity, some power to materialize, and whatsoever power arises to contend for mastery with the Koreshan Unity will be compelled to confront a centralized power, the potency of which resides in the purpose to righteously fulfil the law of God.

"Thrice is he armed who hath his quarrel just,
And he but naked tho' looked in steel
Whose conscience with injustice is oppressed."

Koreshanity Great In the Magnitude of Its Designs.

Remunerative Employment to be Inaugurated For all Through Its Practical Operations.

It would be impossible in one or even many articles written for the SWORD to give anything like an adequate conception of the organic scope of the Koreshan Unity, or to define its purposes further than to outline its organic character, and in general terms define its future career as determined by its fundamental principles. As Christianity was the outcome and fruitage of Judaism, (we mean as ordained in its inception and purpose to gestate the Logos,) so Koreshanity is the outcome and fruitage of the Christian system. The great ethnic tree—the Abrahamic—the trunk of which was the house of Judah, brought forth the Logos, the Eternal, Living Word, and with him the Church in which the Logos was disseminated. The old tree, having matured its fruit, passed away with the old dispensation, fulfilling the common law of growth and decay; but not till it had dropped its fruit for the progress of another dispensation and the development of another tree—the Christian.

The Christian tree, like the Judaistic, having brought forth its fruit will also pass away. The old heavens and the old earth—the old Church and State—will pass away and there shall be new heavens (Church) and a new earth (State) wherein dwelleth righteousness. This new Church and new State will be the Koreshan Unity formulated into its orders, genera, and species, with its courts and degrees established and grouped according to the laws of order.

Dispensations are regular in their beginnings, careers and terminations. They succeed one another according to the regular order of the law of progress and retrogress. Every dispensation has its beginning or inception, its progress or career through its various degrees or stages, and its decline and termination. These beginnings and endings are definitely marked, not merely as to their biological and anthropotic revolutions, but, equally, by the time-markings as determined and defined in solar, stellar, planetary, lunar and terrestrial denotations. The movement of the signs on the ecliptic and equator, or the change of the relation of the equatorial cycle to the ecliptic, and the changes of the relations of the colures to the equator, comprise definite time-markings and indications that are unmistakable in the determination of events, and the limitations of ages or dispensations.

Every dispensation is the progress of a career intended not merely to determine its own status, but to produce the fruit and impetus of evolution for the succeeding cycle. This being true, every age or dispensation must contain its own matrix or womb for the gestation of the fruit of the next or succeeding age. Were this not the case the age would die and no age would succeed it, because there would be no fruit to give impulse to the age to follow.

The impulse of the Piscatorial dispensation was derived from the fruit engendered in the progress of the Jewish dispensation; its nucleus being the central germ of life gestated in the womb of the Abrahamic age, or the age of Aries. This germ was Jesus the Lord. The momentum of the age following the Jewish, or Abrahamic, was impelled by the infusion of the Lord's body converted to Spirit and disseminated in the Church that received it. This matriculation—the process of entering into the matrix or womb—insured not only the progress of the age but the creation of the fruitage (conditions) for the succeeding matrix.

There can be no evolutionary progress without the womb or matrix in which to gestate that advancement, hence the Koreshan dispensation, or the age of Aquarius, will be marked in its career by a new Church to follow the scattering of the old one.

There can be no progress of any age but through its matrix of gestation or reproduction—regeneration—therefore the union of the Koreshan Church with the Koreshan State is one of the fundamental factors and assurances of the successful issue of the Koreshan purpose.

The Koreshan System will be distinctively noted by its union of Church and State, the ecclesiastical order being designated specifically by its return to the primitive purity of the early Christian Church, with the advantage of the scientific advancement of two thousand years.

The Koreshan System will inaugurate a movement already on foot with, at present, great advancement and promise by which every man, woman and child out of employment will set to the performance of remunerative use. The scheme is not only devised but its practical methods are in progress, and in a short time the world will be startled at the revolution which is not only rapid in its activity and universal in its scope, but simple in the practical working of its principles.

In What Does the Koreshan Religion Differ From the Religion of Theosophy?

The central belief of Koreshanity is the design and ability of man to overcome death through the application of the law of life; a possibility imparted through the baptismal power of theocrasias.

The Koreshan conception of re-incarnation or recurrent life is so thoroughly differentiated from every other idea of re-embodiment or incarnation as to distinctly designate it as another doctrine.

The Jewish and Christian religions have not only taught the possibility of keeping the law, and therefore of being empowered finally to overcome death, but the two systems have furnished examples of absorption, or of the dematerialization of the personality. In the case of Enoch, according to the record, "he walked with God," which signifies that he attained to the uprightness of God, and therefore became the tabernacle of Deity. "He was not, for God took him." By this is signified that his career or walk was perfect, and through his perfection he was enabled to overcome death or the corruptible dissolution and attain to absorption.

Enoch signifies man. By successive re-embodiments, through previous generations, he eliminated the old proprium or karma and put on the new proprium from the Lord, till, at the termination of his career, he passed into the terminal point of conversion and through it dematerialized and entered into what the Theosophical doctrine might denominate Nirvana, but which the Koreshans would define as the blending into unity of the conjoined personality.

Man progresses through all the degrees, coming down to the final or ultimate resource of his aspirations, when, at the end of the final and most natural cycle, he reaches the natural terminus of his progress and culminates his career in the overcoming of death in the body, not to live always in the material or physical state, but rather to perfect himself through obedience, when he passes over from the natural to any degree for which his natural termination has fitted him.

Elijah closed his natural career by overcoming the law of corruption. He passed out the living way. Jesus was the climax of the two triangles and was translated or theocrasied. "He was not, for God took him" and made him the earnest of human hopes.

The law of absorption is the central law of the Christian system. It is also the fundamental principle of Koreshanity. The doctrine of re-incarnation—coming again in the flesh—is everywhere taught in the New Testament. Paul said, "The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the

firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption," (whythesian, putting on of the Son) "to wit, the redemption of our body."

Paul looked for and taught re-embodiment, or the coming again of the body—whythesian. I give here the English pronunciation of the Greek word, sonship, literally, whyos, son, and thesian, to put on. The putting on of the Son is our obedience to law, and through it the overcoming of death. In this state man awakes to his former consciousness which was his in the beginning of the cycle, where he began the special course of experiences to graduate him through its degrees.

As in the past ages so in this, there must obtain the polarization of the race upon its pivot. We mean by this the change of the direction of all minds towards a central truth, committed to the world through its representative personality. In other words, the Shepherd must lead his flock. He puts them forth and then goes before them and leads them.

The great head-light of Theosophy has disappeared from the natural human gaze. It cannot be said that the body which was left behind met a common corruptible dissolution. According to report and by her request it was not given time to pass through that change. Her disciples gave it physical cremation through incinerative operations of common combustion. The bodies of Enoch, Moses, and Jesus passed through another cremation. They dissolved their bodies by the combustible powers of the Divine love and wisdom, demonstrating in the end of their careers the power and truth of their doctrine.

The body of Jesus entered the tomb; the same body came out of it. It passed through modifications made possible by the spilling of his blood through the piercing of his heart by the centurion, but his body was not cremated till after he arose from the tomb. If the head-light of Theosophy had gone into the tomb her body would have undergone corruptible dissolution, and she would not have proven by her life, in its power to overcome, the truth of the Theosophical claim.

Do the followers of the Blavatsky expect to accomplish more than the founder of their belief? She should have set them the example of a possible absorption by a predication of faith upon her own power to accomplish. The Christians have hope because they have the record of achievement in the Lord's theocrasias or absorption. Had he taught the power of the theocrasias through obedience and had failed to obey, and consequently failed to resurrect, the Christian would have no hope in his promise.

Another must overcome, and upon him God's new name will be written, and the name of the New Jerusalem, and upon him will also be written the name of "my God." That name will be the one declared by the prophets of old, and fulfilled through the posterity of Ephraim as declared by Israel.

The Lord Jesus declared peace on earth and good will to men, but the peace did not come. Does it follow that the peace he meant was not to be on earth because the world so far has not practically realized it? When the world comprehends the law of cycles obtaining in the domain of anthropotic existence, as in the production of fruit in the vegetable kingdom, it may be observed and understood that the fruit of the kingdom was not looked for by the Lord and his disciples till the end of the age, when the fields should ripen and the angels should be sent forth to gather the harvest.

The purpose of the Koreshan Unity is to practically accomplish that which the Lord instituted in his day—the formulation of society upon the basis of united life—which was the germ planted that is to develop and mature into the kingdom of righteousness.

THE FOURTH DIMENSION.

The Quality of Thought Adequate to the Comprehension of the "Fourth Dimension" and Its Law.

It is an easy matter to understand and apply the mind, in the common realization of length, breadth, and thickness, to the forms and modifications of matter as tangible and appreciable properties and realities.

It is easy enough to observe the universal law of limitation as belonging to every shape assumed by matter, both in its natural and artificial modulations. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines, and not appreciate the law or principle of limitation as being a property of dimension.

Space is from the Latin *spatium*, or Greek, *span*. According to Webster it is "that which makes extended objects conceivable and possible;" "a quantity or portion of extension; an interval between any two or more objects." To say that space is *illimitable* would be to contradict every conception and definition of space.

If the mind could conceive of such a property as illimitable extension it would be compelled to apply to it a nomenclature from which the idea of space, both as to quality and name, were expunged. The Greek word, *span*, equivalent of space, means to reach to extremes; that is, to limitations.

Illimitability is inconceivable, and that which cannot be conceived has no existence. The three conceived properties of space or dimension as acknowledged by the mathematician, namely, length, breadth and thickness, are necessary properties of form and therefore of space, and enter as three cardinal factors into the determination and purpose of knowledges. In the estimate of the three essential and already universally recognized properties of dimension we discover the first element of triangulation, and in the score of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians very well know that there must of necessity exist a fourth dimension, and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the property, they cannot yet apply it because they have not discovered the law of the spiral. Men have entertained the conception of centripetal and centrifugal energies (force) as determined by attraction and repulsion. Also the common law of rotation as the modulation of these coordinate motions in conjunction. Just how these three motions combine to establish the fourth, that is, the *gyral*, they have not defined to us; yet the *gyre* is a fourth motion and is as much a correlative of matter as the other three, and as it is the product of the combination of the three it must complete their equation.

As motion cannot exist independent of matter, and as space can only apply to matter and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The *gyre* is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last factor to the problem of life. Insulated counter currents, resulting in the destruction of one kind of energy and its conversion to another kind, (terminal transformation,) supply us with that correspondent analogy with which the law can easily be determined.

If the hypothesis of the correlation of the forces is an actual truth, the limitation of an energy as a mode of motion must be defined by the destruction of that quality of motion in its terminal transformation to another

kind. If "a mode of motion" can be defined by its action upon matter, its quality determined by that which we call phenomenon, the limit of that action as defined by its phenomena must terminate where, and only where, the specific quality of motion ceases to exist. This certainly must be one of its limitations.

As motion is a correlative of matter, and there must be as many correlates between motion, as activities, and matter, with which it acts to manifest its phenomena, so matter must possess a corresponding termination, namely, a point or quality of terminal transformation. By this we mean property of convertibility from one kind of matter to another kind. We call this *transmutation of matter*, and the science which governs it, the science of *alchemy*. The energy of transmutation is *gyral* or helical energy. The general term by which it may be designated as applicable to every domain of procedure, is *reversory revolution*.

Helical energy is the energy of transformation, through insulation, and involves atomic dissipation or that subtle procedure of energy by which an atom of matter is whittled down by friction or agitation to its geometric point, a point beyond which it no longer remains or exists as matter, but beyond which it becomes energy.

The quality of mind called materialistic cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth dimension it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

THE PASSOVER.

[CONCLUSION.]

When Jesus came he declared himself to be the Christ, and when he so declared it he knew he would hang upon the cross; nevertheless he declared his mission and accepted the consequences. The Messiah is the impregnating, quickening principle; therefore it always has been and always will be male. It is the masculine principle of Deity. The quickened spirit is the feminine principle of God in man, so that the Messiah will always be a male in every period of the world's history.

Some imagine that when Christ comes he will come not as Christian Scientists claim, but in every individual; every one being the child of God. This is the general belief. We maintain and teach differently. He will come personally in this dispensation as the Father; not as he came in the beginning of the Christian dispensation—as the Son—but as the Father, the Shiloh. He will come to quicken or impregnate the race with the Divine truth, and when the doctrine or science of life has come and has been appropriated and applied, then man will be quickened into life through obedience to the doctrine. Then the sons of God will be manifest. This is the order of the coming of Christ in this age of the world, and the order was given by Jesus himself.

"When shall these things be? And what shall be the sign of thy coming, and of the end of the world?" Jesus answered the question in the successive order. He first told them of the destruction of Jerusalem, the old Jerusalem, that is in fallacy of doctrine and evil of life—the old Church and the old State. He comes to break up, to disintegrate the old Church. Has it been accomplished? The old Church is now divided into hundreds of sects, and modern Spiritualism permeates it everywhere. It is disintegrating the Church and the Church cannot, does not sustain itself. The new Church will come at the destruction of the old one. The old one must be destroyed when the new one is developed.

The spirit of the universal manifestation of the sons of God comes after the destruction of the old church, and the manifestation of the Messiah.

This is the order. "Then shall ye see the sign of the Son of man in heaven;" not signs that indicate the coming of Christ, but there is to be one principal sign. "Then shall all the tribes of the earth mourn." "Blessed are they that mourn, for they shall be comforted." Then comes the manifestation of the Son of man in the clouds of heaven with power and great glory.

People have been deceived by the saying that he was to come in the clouds of heaven, and the reason is this: they have not understood the law of correspondences (analogy) as relating to the two domains, the physical and the spiritual. For instance; in the physical universe we have the sun with its light and heat, produced by the destruction of atoms of matter. We have light in the physical world which corresponds to intelligence in the mental domain. In the physical world we have heat; in the mental world we have its correspondence—love.

We have three atmospheres in the physical universe. One of aboron, one of hydrogen, and our common atmosphere. In the physical universe we have the union of the oxygen of our atmosphere with the hydrogen of the next atmosphere, and the result of that union is a cloud. When the vapor is formed in the physical heavens it comes down in the form of water. It is the same in the spiritual heavens. The higher unites with the second degree of the mind, and this union produces the scientific degree (corresponding to water,) which settles down in humanity.

What are the waters? The Bible says, "the wicked are clouds without water." Christ does not come in that kind of clouds. He will come in the clouds that have water; that is, he comes in the righteous. "John stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns. John did not comprehend what he saw because it was presented to him in symbol, so the angel came to him and explained: "The waters which thou sawest are peoples, and multitudes and nations and tongues." These are the waters that Christ comes in.

The *shechinah* means the settling down of Jehovah, the coming of God in the natural man. First comes the destruction of Jerusalem, then the Sign. What is the Sign? The Sign is that which portrays the coming of Christ. The Sign is that which indicates not only the time but the process. The Sign of the Lord's coming is the man who can tell you the time of his coming, and can give you the law and make an application of it. That man is the Sign—the precursor of the coming of Christ to the world. Who is the man? The Bible declares him to be Elijah the prophet, Eloi, Jehovah—God the Lord.

God has chosen the weak and base things in all ages as his instrumentalities to redeem the world, and he will do the same to-day. He will choose somebody that the world despises. When he comes it will be some one that the "world" cannot receive. The world never has been able to receive the Almighty; he is received only by the very few—the others reject him. He comes unto his own, and his own receive him not. This applies not only to the beginning of the Christian dispensation, but to every age of the world.

The coming of the Sign is the coming of Elijah the prophet—God the Lord. After the Sign is manifest, then will come the theocrasis, translation, (of the Sign,) absorption into Deity, and the outpouring of the Divine fire that shall baptize the world and bring in the resurrection of the dead. The Bible gives you the name, time of birth, parentage, so that the people who are interested in the coming of the Lord, the manifestation of the Sign as the precursor of the resurrection of the dead, need make no mistake. This knowledge will be given to those who desire to come into the new life. They will be able to receive it; that means a great deal. It means the absolute renouncing of everything that pertains to sensual being, the elimination or throwing off of mortal life. Nothing less than this can redeem mankind, or bring the resurrection of the dead.—*Koresh.*

He who has found God in the sanctuary of his own soul will joyfully carry him in his daily life and in his open conversation before the whole world.—*Misph.*

The Churches of the Past and the Church of the Future.

THE FUTURE.

(WRITTEN BY MISPAH.)

The purity of virginal Christianity such as taught by Jesus and afterward by Peter, Paul and John, is completely lost sight of, and Sinai's laws are forgotten amid the discord and confusion that reign supreme. Babylon has for her foundation the polished stones garnered from the ranks of Orthodoxy, while Papacy is the chief corner-stone of her polluted temple. Above all the strife and confusion is heard the voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The segregation of the old Church is accomplished by the opposing forces within its own body; one member becoming agnostic, another disgusted with musty creeds and the evident hypocrisy that seeks to keep clean only that which is visible, while within it is full of ravens and wickedness. In its senility the Church has become vitiated both in doctrine and in life; all this is essential else there could not come that falling away that ever precedes the death of the old and the birth of the new dispensation.

The Christian age is now drawing to a close and the new or Koreshan age will be ushered in by a rebinding to God which will constitute the establishment of a new religion—a new Church.

The promise to those who seek for unadulterated truth is, "Seek, and ye shall find; knock, and it shall be opened unto you." The world will inquire what will be the character of the new Church. Will it be one that is agnostic on the great question of life and progress; one of no definite statement or creed? We answer most emphatically, no! This could not meet the demand of progressive minds.

It will be a Church that will combine faith with reason, science with religion, love with wisdom, having positive ideas of the great truths it promulgates. Its word will be an advancing host going forth mightily to conquer, for it is the keen sword of the Spirit that does not lie powerless in its sheath. The Spirit of Almighty God, manifest in the Divine Messenger, wields it, and it is quick and powerful, a discerner of the thoughts and purposes of the heart. Every thought of this Church will be Christocentric, for Christ will not stand in the circumference but at the center, toward which every desire must flow and from which every blessing must radiate.

This will be a Church from whose pulpit there will be no uncertain sound as it deals with truths concerning life, teaching doctrines and demanding their performance. Philanthropy will stand at its helm causing every heart to beat in unison with the Divine, uniting mankind by the golden chain of love, when every tongue will respond in rapture to the angel song, "On earth peace, good will toward men." This Church will hold before the world a personal Leader, one to whom it can adhere, for its hope will not be in the clouds of the physical heavens neither its faith buried in the tomb of the historical Messiah, but both its hope and faith will be in the re-incarnate Messiah, the manifest Christ. We believe that Jesus was the fulness of the Godhead bodily; that he suffered and died for the sins of the world—God constituting himself the great atoning sacrifice—that he arose from the dead and was afterward theocrasised or translated, becoming Holy Spirit; that he entered the Church as Divine seed, resting there till the time of gestation is complete when he will come forth as the multiplied product of the one seed—the many sons of God.

The world incredulously queries if such a Church will ever be established. As Koreshans we answer, yes! It is the Church for which devout souls have prayed for centuries and for which we must work with all the zeal of our hearts, for it is in this the hope of the world now lies. In all the ages the Church has been the womb in which the Divine seed is gestated, and from which Deity is born that he may in humanity reconstruct his temple. This age is no exception. From the Jewish Church Jesus was born, and after establish-

ing the Church for the Christian age he planted his own Spirit in this Church or body as the seed for reproduction. From this Christian Church at the end of the age the Messiah will again come forth establishing a new Church for the new age upon the threshold of which we now stand.

In this Church the Divine seed will again be planted through the translation of the Messenger of the Covenant and the ensuing baptism. God's kingdom will soon be established in earth, a government whose foundation will be the grand old Sinai laws summed up by Jesus in the two commands "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

To love God with all the heart involves much, for in order to love him we must understand him. The imaginary God of whom we have no knowledge except as we see him by the eye of faith—which only declares that in immeasurable space is a power whose will is absolute, who creates and destroys, who makes laws and enforces them, and whom we cannot approach except in abject fear—can never supply the heart's demand. He must be more than a mere postulate of human consciousness. When we are brought into the knowledge that in all his strength, wisdom and love he has enthroned himself in humanity that he might the better sympathize with and elevate it, and that at set times he manifests himself in human form, coming as a guide and instructor, our hearts thrill with gratitude and we not only love, but worship and adore.

If we love God with all our hearts we will have combined with that love all the elements that pertain to, or could grow out of that love, and in this way will we be proven. Our love must be a love of faith, of trust, because of the perceived worthiness of the object. If God is good, through this love we can trust even in our wickedness, weakness and willfulness, remembering that while we were yet sinners Christ died for us, and that to save the lost he came. We must have a faith that will not question the object but will with implicit trust surmount every obstacle, and so manifest itself; the tree is known by its fruit no matter how sweet or beautiful the blossom.

If we are obedient to the first command, we will also reverse the sacred Word; our souls will bow before the grandeur of moral and spiritual might, and through the open vision of our spiritual nature we will have a revelation of new worlds within the old, and will discern the workings of love amid the dire calamities of life, feeling the touch of God's hand upon our head laid there with a Father's caress. Through this reverence comes moral and spiritual knowledge which alone can elevate us to spiritual goodness, teaching us to feel the beneficent grandeur of the Father of all, that we may approach him in trusting and loving thought with the sincere prayer, "Thy will be done."

The world and all God's works become sacred when we walk no step alone, but are guided by the Divine law, strengthened by the everlasting arm, sustained by that sweet peace which flows into our souls when we realize that he loves us and that we earnestly desire to abide in him. Thus is consecration shed on all life, for through reverence our worship is acceptable; our work and thought acceptable also. Then we feel that it is the pulse of God's heart that pours the pure stream of life through ours.

If the love of God is supreme it must extend to all his works and to do his will must be our delight. Thus we are brought unconsciously to the second command, which is like unto the first, "Thou shalt love thy neighbor as thyself." If our neighbor has imperfections it is no reason why we should withhold our love, for self-love is a dominant principle in the human race and if we critically look within we will find far from lovable qualities in ourselves. It is not the conduct we should love, but, as God created man in his own image, and though he fell from his first estate of purity there is still the Divine image within, in loving our neighbor we obey the command and God is loved as he is hidden in the secret cloisters of his yet unsanctified temples.

If these laws are essential, there are many radiations which will necessarily form a part of the controlling element in the Church of the future,

which must be one of cordial human brotherhood. Nothing that can elevate or purify humanity will be indifferently laid aside. The stranger, irrespective of race or color, will be welcomed within its gates; the doubter will not be scorned; there will be a tender solicitude for the most degraded, as the mission of this Church will be to rescue the perishing and guide them into the ark of safety, taking up the burden of the weak and weary even as Jesus bore the burden in his ministry of consolation. While it is written "Every man shall bear his own burden," it is also written "Bear ye one another's burdens."

In this Church, which is but the beginning of the new kingdom or state upon earth, we must recognize the embryo of a system of organic life and an economy of members each having his own part to perform. It must not be an assemblage of unconnected units, but a perfect body, composed of all its members. A body is not one member but many, and by one spirit are all baptized into that body; therefore all must work in unison, each taking into itself the life of all the members that compose the body. Now, the feeling which forshadows this hope, though warm with the intensity which inspires it, is narrow in its limit; we know that the law of God in its purity and grandeur comes to its rescue, and declares that it must be extended till it reaches forth, grasping the grand idea of universal organic unity. This law calls upon us to realize the fact that we are not simply members of a society and sharers in a little band, but that we are members of the greater and nobler society of the whole family of God in earth and in heaven.

If the doctrines and teachings of Jesus as taught by his apostles were correct, they should form a basis for a government both secular and religious which will successfully combat with the selfish principles that now control the world, and thereby relieve the sufferings of those who now writhe under the iron heel of the oppressor. The king of "Gold" has revealed long in his banqueting hall, quaffing deep draughts of nectar from the cup of abomination. Anon, his unsealed vision will reveal to his sordid mind the fact that instead of wine from his own vintage, he has filled his cup with the blood of his fellow man, and that it cries for vengeance. He will find that the handwriting on the wall is as significant as of old, "Mene, Mene, Tekel, Upharsin."

We are now standing on the threshold of the new dispensation. The night is far spent and this last watch of the eleventh hour heralds the approaching day which will begin such a reformation that it will transform the present order of things and establish the government in justice and equity.

When the disciples of Jesus were baptized with the Holy Spirit, which was the actual substance of his body, they received a new, Divine impulse, and every desire conformed to the acknowledged Head. Actuated by this same spirit their followers were impelled to lay all their earthly treasures at the apostles' feet; thus the unity of the brotherhood was complete for they had all things in common. This was a direct result of the planting of the Divine seed, even Jesus the Christ, the Son of God and the archetype of the kingdom. The time of the fruitage draweth nigh.

The cherubim whose flaming sword guarded the gate of the forfeited Eden also extended their wings and covered the mercy seat in the tabernacle of Moses, a symbol of propitiatory sacrifice; in the cross of Christ with humanity we see the possibility of regaining the lost paradise where again the sons of God will walk with God and enjoy the eternal presence of the Father.

Prophetic words have declared that the time is at hand. Science points with unerring finger to the signs written in the mysteries of the skies. The Shepherd's voice is heard throughout the land, "Hear, O house of Ephraim! hid in the seed of the multitude, thy scattered tribe shall come forth for all will know the voice." "He will redeem Israel without staff or sword, or any warlike instrument."

We will rejoice in the knowledge of the little leaven hid in the three measures of meal, and the little grain of mustard seed; only one seed in the beginning, Christ the Root, now the Branch, Shiloh, Immanuel, our Lord, our Christ, the Shepherd, the Stone of Israel. Rejoice for the voice of the Bridegroom is heard and he hath come

for his bride. His life shall quicken her for the branches are in the vine and He in them.

The Tree of Life whose leaves are for the healing of the nation is no longer guarded, but we are bidden to partake of its fruit and live forever. We behold the most high God, Maker and Ruler of heaven and earth, who declares that the whole creation is his possession, linking himself with base humanity, taking upon himself the sins of the world, becoming the "man of sin" that he may overcome, (and we through him,) thus constituting himself our High Priest.

In the depths of the Church Militant, which is the Church at war with itself, the voice of the Shepherd is heard: "Come out from her, my people!" The call is not in vain, for from her ranks come forth those on whom Jesus set his seal, who have waited, listening for the voice. With the few who obey his call God will now establish the Church of the future, the Church Triumphant.

This is the beginning of the new creation which will dwell in a perfected body, for truly a "nation shall be born in a day" by the power of the Immortal Spirit.

Then shall the trumpet of the seventh angel sound and heavenly voices will be heard proclaiming: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—*Misph.*

OPEN AIR.

BEWARE OF BIOLOGICAL POWDER MAGAZINES.

In an account of the recent explosion of an immense powder magazine in Pazzo Pantaleo, near Rome, are these words: "all made for the streets, as if their only chance of safety depended upon their being able to reach the open air."

This impulse, manifest in all in times of great danger, especially when walls about are shaking and foundations under are no more secure, has its origin in an esoteric, intuitional knowledge. Few as yet recognize, know again, the fact that intuitional impression is interior involved knowledge evolving into exteriors. Intuitional impression may be of Deific or Demonic origin, hence the great caution some regard as essential in giving heed to these impressions.

Atmosphere, sphere of *atma*, means sphere of spirit. The very words "open air" educe in one a desire for if not consciousness of freedom. There is an irrepressible desire in every soul to be free—free to do openly, according to its inner impulse, whatever accords with the quality of spirit in which it has ensphered itself. The openness with which many forms of sin are committed, to-day, is a sign of the times. The openness with which all forms of truth are communicated, to-day, by the Messenger of the coming union of Love and Wisdom in man, is also a sign of the times.

The Vatican, home of the typical center in falsities of the one-pivotal power in Divine natural things, was not spared in this shaking of the walls of Rome. The anthropotic walls about this "man of sin" are being shaken as the hidden inequities of this false representation of a Divine system come into the "open air."

The explosion in humanity will be the conflict between Gog and Magog or capital and labor; the biological powder magazine is the seething mass of oppressed humans so quietly carrying their woe that many are ignorant of their stored dynamite; the match to touch the fuse, already laid in the long line of inhuman, oppressive, enforced measures, will be, like the last straw—not so much weight in itself—but an act of such injustice that, taken with the burden already grown too grievous to be borne, it will cause the flashing forth of that righteous spirit of utter carelessness as to results to the instigators—biological powder and magazine—which ever characterizes the inauguration of every great revolution.

Koreshans find instruction as well as pleasure in tracing by means of correspondential law the signs of the times. According to the Doctrine of Correspondences, wall signifies truth in ultimates; street signifies truths of doctrine; air signifies perception; open signifies conjunction. To-day, the shaking of the walls or the acknowledgment of truth in ultimates or last things of the cycle, causes those who so acknowledge to make

"for the streets" or truths of doctrine, for they well know that the only hope of safety depends upon being able to reach conjunction with Eternal Goodness through the perception of the these truths. Reaching this "open air," attaining conjunction, openness, absolute freedom, implies previous application of these truths.

Let us with that intensity of desire which causes its own fulfillment, seek the "open air"—conjunction perception—by abiding in the Way of loving Law and lawful Love.—*P. M.*

THE VALUE OF GOLD.

I desire to say to Mr. Dreher and others that I was perfectly conscious that I drew from David A. Wells' statistics a different conclusion from that drawn by Mr. Wells himself. When Mr. Wells shows that the purchasing power of gold has increased nearly 40 per cent. in the past two decades, as compared with the ordinary products of human labor, he has furnished the data to prove that it is gold that has changed, not the thousand and one other things which still maintain their relative value among themselves.—*C. J. Buell, in the Standard.*

The Republican Secretary of the Treasury, W. P. Fessenden, in his report for 1864 says: "In the course of a few days the price of this article (coin) rose from \$1.50 to \$2.85 in paper for \$1 in specie, and subsequently fell in as short a period to \$1.87, and then again rose as rapidly to \$2.50; and all without any assignable cause traceable to an increase or decrease of paper money." He then adds, what is always true under like circumstances, "It is quite apparent that the solution of the problem may be found in the unpatriotic and criminal efforts of speculators and probably of secret enemies to raise the price of coin regardless of the injury inflicted upon the country, or desiring to inflict." He also clearly stated the fact that this fluctuation in the price of specie had no effect whatever upon the current price of commodities.

The unpatriotic and criminal policy that has subjected our whole commercial system to the manipulation and cupidity of English usurers is fast bringing on a crisis that will soon, in a terrible catastrophe, wipe out and utterly abolish the whole system that feeds English aristocrats upon the avails of the toil of what was once American freemen. A policy that bases the money system of the world upon one commodity that is of limited and ever decreasing supply, and puts into the hands of one nation the means, by its foreign investments, to draw that commodity to itself when, and as fast as it chooses, is, on the part of the rich of other nations who for the hope of sharing in such gains sanction and defend such policy, both unpatriotic and criminal.

Just so far as the selfish and persistently advocated views of these people, who constantly defame and seek to destroy confidence in any other basis of exchanges, prevail, the constantly increasing power of gold to oppress, and destroy, from its ever increasing scarcity in proportion to the ever increasing demand for an enlarged medium of exchanges, is realized.

We make great boasts of the amount of our national debt—not a dollar of which need to have been, or ought to have been created—which we have paid within the last twenty-five years, yet the constantly decreasing power of the products of human labor to pay what is left after paying, in interest and principal, twice the sum of the original indebtedness because of the increasing power of gold, in which the debt was, not contracted, but, by *ex post facto* legislation in contravention of all just principles of law, afterwards made payable, leaves the burden heavier to-day than at the beginning.

After having robbed the masses by means of usury and the greatly increased power of gold to control and seize the lion's share of the values of the products of honest toil, when by legal robbery far the greater proportion of the avails of labor in the form of wealth has been heaped up in but few hands, these people become profoundly impressed with the sacredness of property and vested rights. While the property was in the hands of its producers and rightful owners it was legitimate game for sharers, but when it passes into the hands of greedy cormorants who live by preying upon their fellows, the title to it, all at once, becomes awfully sacred.

The reckoning time for these human devils is at hand, and the golden calf which they have reared and so carefully nursed will be ground to powder and the dust of it, mingled with their water, will become their sorrowful drink.—*O. F. L.*

WOMAN'S * DEPARTMENT.

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

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

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

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. Koreshanity 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.

AWAITING THE HOUR.

The great Godsend of these modern times, the FLAMING SWORD, comes to us when most we require it, and when the world is full of expectancy. It is worthy its name, and its name is worthy of it. The womanhood of this age is ripened for a purpose, and when once baptized for her work no power in earth can stay the mighty torrent and volume of her determination. She holds within herself the potency for the rebuilding of the temple, but her virtues are dissipated in the wild and extravagant lechery of human lust.

Woman knows her true mission in the restoration of the sons of God, but has not the power to stand in the integrity of her right. The hand from the cloud—which alone can wield the mighty instrument of defense—brandisheth the flame of virginal efficacy, and when by its resistance to fallacy and evil it shall vitalize her for the day and hour of her Jubilee, she can stand for virtue. The hour for the sounding of the trumpet of God is drawing near, and where once we counted the time by years it begins to look as if months might number the time when a new and mighty impulse shall guide the cyclone of the mightiest and most effective revolution ever experienced.

We not only wait expectantly for the hour of the approaching footsteps of the Son of man, but we pray with intensifying fervor for the reverberations of the trumpet's call to marshal us for his reception. The hour cannot long delay; the proclamation has gone forth, and the day of deliverance, overwhelming in its power to relegate the bondage of sin to its last abiding place, cometh, and our true womanhood is making preparation to do homage at the pedestal of our crowning glory.

Our Lord, ever true to his promise, will keep the way of the Tree of Life, and in his hand the fiery sword shall do its work, and turn every way to perpetuate its fruit.

I am so happy in the SWORD's support of my last determination. The glorious instrument is my weapon of defense, and by it I am ten thousand fold fortified in my strong rock of resistance.—Francesca.

WOMAN'S MISSION, K. U.

The Woman's Mission held its first regular meeting Friday afternoon May 22nd, '91.

Mrs. A. G. Ordway, Pres. of the S. A. T., delivered a very enjoyable and comprehensive lecture in which she set forth, in an introductory way, many subjects of interest and profit which would be taken up separately by different ladies of the Unity in future meetings.

She extolled the beauty and holiness of Koreshan science and religion, and spoke of the incalculable benefit it was to become to the race, and of the great power woman could and would become in this educational work when she thoroughly understood the principles of Koreshan Science and their application to the problems of the age.

The audience was small but appreciative, and manifested its enjoyment of the lecture and approval of its sentiments.

Following the lecture was an orderly, but informal, conversational discussion of some of the points introduced.

The lecture for next Friday, May 29,

was announced to be given by Mrs. F. R. Emmertz; subject:—The Cosmogony.

The Woman's Mission has been organized as an auxiliary to the Society Arch-Triumphant for the special purpose of educating woman into a true knowledge and comprehension of the great questions at issue to-day, and of the great work demanded of her in their righteous adjustment.

This Mission will hold an afternoon meeting for ladies every Friday at 2:30 P. M. at No. 2 College Place, cor. Cottage Grove Ave. near 83rd St.

The meetings will consist of, first, a short lecture by one of the ladies of the Unity of the Koreshan view of some subject of general interest; followed by an informal discussion of the subject by those present.

A cordial invitation is extended to all ladies, interested in these questions and the advancement of the race, to meet with us and understand our views.—Sec. W. M. K. U.

WHAT IS WOMAN?

Question Answered Before Camp Golden Gate, of the Society Arch-Triumphant, San Francisco, Cal.

There are few themes which draw after them a train of more interesting consequences, or one that has occupied the public mind and sentiment more universally from time immemorial.

Koreshanity teaches us that, before the Adamic race, man and woman existed as one, and they continued to enjoy this perfect state through the cycles up to the time of Adam. At which time God caused a deep sleep to fall upon Adam, and He brought forth a woman and they became two viduals or divided beings. Then came the fall, and God pronounced upon woman the second curse as a penalty for the transgression of the law; and from that day forth she has been under the dominion of man.

The East has in all times, down to the present day, kept woman everywhere, save in those places in which Judaism and Christianity prevailed, in a state of abject slavery, even if in some cases gilded bondage, making her the mere toy and instrument of man.

In European countries it has been much the same, though in Europe woman enjoyed greater power, and more attention was given to the cultivation of her mind and graces of person. At different periods, women of strong intellect, culture, refinement, high purpose, indomitable will and great fortitude have taken a very important part in the history of those countries. Though to-day even American women alone can boast of any freedom.

What is woman? In the highest sense, the mother and educator of the race—soon, soon to become its emancipator.

In the last quarter of a century a new era has dawned for woman. The doors of the educational institutions all over our land have been opened to her, and she has enjoyed almost, if not quite, equal advantages with men.

Up to the present time, doubtless, the Woman's Suffrage movement has done more to enlighten and broaden her field of thought and action, as it fully awakened her to her rights that had so long slumbered in darkness and neglect, and she began to assume to herself the dignity and station in the round of human existence to which nature and reason entitled her.

Upon the distribution of knowledge depends the stability of our liberties. I have always thought that when the female mind enjoyed the same sphere of observation, and the same opportunity for information, it has never yielded the supremacy to man. We have something of evidence of this in all orders or classes of society. The influence which she exerts is powerful though silent. It matters not how high man may soar in ambition's scale, or where he goes, he feels and yields a silent supremacy of its potency.

Really no one can help but admire the virtues of a true and noble woman—which are a pleasing deportment, chaste conversation, sensibility, purity of thought, a generous, affable disposition, and above all, that humility of soul, that unfeigned and perfect regard for the teachings of Christ. To me, these virtues constitute her loveliness.

Woman was not created to be a

hiring or slave. Nature has endowed her with possibilities that fit her for a far nobler and different sphere, which is about to be unfolded to the world.

The glorious time of restitution is at hand! The Proclamation has gone forth that must meet a ready and joyous response in the souls of many women. Surely, every woman to whom this Divine truth is revealed will not falter at this supreme moment of her life,—when power, knowledge and protection are given her to remove the curse: for then, indeed, she will stand forth in the glory of her womanhood, emancipated.—Miss Cora C. Wass.

WOMAN'S FUTURE.

Koreshanity recognizes that there is a legitimate question of woman's rights, now pending settlement, and that it is to become, in the near future, one of the leading issues, that cannot be put down or pushed aside longer by male dominance, but will be heard and recognized.

In espousing the cause of woman, let it be understood that Koreshanity does not support woman against man, except in so far as to enable her to wrest from him her just rights—no further. Whatever man does and will suffer through the workings of the inevitable law of retribution, he must endure; but Koreshanity will neither advocate or tolerate any sort of retaliation or revenge on him.

In the Lord's coming re-establishment of the world in righteousness in every domain, the importance and necessity of raising woman into her proper position and relation to man will assuredly not be overlooked.

It is not possible for human beings, so closely related as must always be men and women, to attain to the highest state of social life, (wherein lies the highest happiness attainable in mortal life,) so long as one sex dominates and tyrannizes over the other, thus placing the two sexes a variance. It is as essential for man's good that woman be restored to her true position as for her own; and it will in the end bring no less happiness to him than to her.

Woman, in the inherent nature of her being is the constructor, the builder, the formulator, not only in the domain of building the human structure but naturally and rightfully in the domain of building the structure of society.

Man has long deprived woman of this function in the societal domain, and has tried to exercise it himself in establishing the social structure, and what miserable work he has made of it!

Talk of woman trying to unsex herself in attempting to recover and maintain her rights!!

That is just what men have been trying to do all down the ages in trying to usurp the constructive function of woman in the State, and how has it resulted? Where is the perfect and symmetrical social structure we would expect to see rising from the boasted nineteenth century civilization? In Chaos.

Woman is not trying to unsex herself, but is now, (when the Lord has come to institute his reign of righteousness, and is giving her an impulse in the direction of her efforts,) instinctively seeking to regain her liberty and position to exercise her true function.

In the reconstruction of society, woman—yes woman—the underestimated, the defrauded, the slave of man's worst nature, withheld to this end by him as long as possible from all honorable pursuits open to men—will be the Head. She will formulate, plan, direct. Man will perform, execute.

This will not be a forced or arbitrary arrangement but the proper and natural order, as a part of the kingdom of the Lord in earth.

The seed of the new governmental structure is being planted, and a few women in the world begin to comprehend the full extent of all that is embraced in the function of woman, and to realize what her future work and position will be.

Thousands of others know that, whether woman has been hitherto occupying her proper sphere or not, they are tired of that sphere, and are devoting their energies to the finding of a new one.

Let the few women who have received the "glad tidings" as to what is her true sphere, direct her cause; and God will have an army of intelligent, zealous soldiers to help in overthrowing usurpations of all kinds, and in the establishment of his kingdom of equity in the earth.—A. M. M.

Was the Constitution Made For the People, or the People For the Constitution?

"We the People of the United States,

1. In order to form a more perfect union;
2. Establish justice;
3. Insure domestic tranquility;
4. Provide for the common defense;
5. Promote the general welfare; and
6. Secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

These are the six objects for which our forefathers instituted the Constitution; and these objects are this day none the less dear, and essential to our welfare as individuals or as a nation, than they were to our ancestors over an hundred years ago.

Do we, the people, after supporting this Constitution as the highest law of the land for over one hundred years, find that we have received all or even a large share of the blessings that it was designed to confer?

We have lived one century according to its strict provisions. We have not individually violated its laws without paying the full penalty, and being brought back to complete fealty. Every act of Congress during these hundred years has been strictly "Constitutional" (so the records of the country would say). It has been to us as the Mosaic law to the children of Israel.

How long did it take the Christ (who came in fulfillment of the Mosaic law) to prove that those who had kept the entire law in the letter, had violated its every import in the spirit?

How long does it take us, the blind people, to see that those whom we choose to represent us and who make the subsidiary laws, do so in strict accord with the letter of the Constitution, while they constantly violate its spirit as expressed in its preamble, quoted above?

In only two of the six designs expressed may we say that the Constitution has in any degree of fulness accomplished its purpose. We have formed a "more perfect union," and we have provided for the "general defense," so far, but our failure in attaining the other four objects may result any time in the disruption of the Union and the breaking up of our common defense against foreign enemies.

Can we view the injustice practiced every day in all departments that have to do with the laws, (that men, devils, have succeeded in deducing from the Constitution,) from Congress and the Supreme Court down to the Police Stations, and say we have established justice? Can we hear the murmurings of discontent and threats of revolution, daily growing more serious, that go up from an oppressed and outraged people and make ourselves believe that we have insured domestic tranquility? Can we contemplate the fact that one-fortieth of the people own one-half of the wealth of the country, while the other half is scattered among the other thirty-nine fortieths, who perform all the labor to produce the life-necessities for the whole, and only receive for their labor the bare necessities of life, often not those in abundance, and delude ourselves into believing that we have promoted the general welfare from that of the Revolutionary days? Can we recognize the strong chains of poverty and ignorance with which the plutocracy has bound the laboring people, and rest in the conviction that we have secured the blessings of liberty to ourselves and posterity?

If we have any eyes to see we must recognize that in four of its primary objects the Constitution has failed ignominiously; and this means, a little later on, inevitable failure in the other two, unless some change for the better occurs.

When Jesus and his disciples violated the Jewish Sabbath, one of the most sacred laws that God had given them through Moses, Jesus said, "The Sabbath was made for man, not man for the Sabbath." He showed that if he did only what was right or necessary on that day he did not violate the spirit of the law, and that their popular way of keeping the Sabbath was only in the letter.

The system that Christ established superseded the Jewish system which God himself had originally established by Moses.

Does God overthrow his own institutions? He does when they get old

and twisted out of shape and perverted by the devil in man; and establish His new institutions; and there is always a certain class of people, like the unconverted Jews, who prefer to live under the crumbling ruins of the old rather than to come into the new.

It has never been claimed that our Constitution was ordained of God as was Moses' law, but we are willing to grant that it was made by the best and wisest of our forefathers, with the most heartfelt desire for the good of the present and future people of their country.

WAS THE CONSTITUTION MADE FOR THE PEOPLE, OR THE PEOPLE FOR THE CONSTITUTION?

If it has failed in its main great purposes, (not through any fault of its founders; they builded as wisely as they knew,) if under it we see, instead of justice, greatest injustice; instead of domestic tranquility, dissatisfaction and rebellion; instead of promotion of the general welfare, a few enjoying unbounded wealth while the masses are begging for a small share of what they have rightfully earned; instead of liberty, the slavery of the laboring classes to a pharisaical plutocracy; and instead of union and mutual protection we see threatened disruption and destruction; shall we hopelessly submit, and say "We, the people, ordained that Constitution, and it ought to govern us; but it has fallen into the hands of our oppressors, the monopolists, and day by day our hopes of regaining our rights under its rule diminish. We hate to give up faith in our old institutions, for when we do then there is nothing left but revolution, war! We see no other means of regaining our lost rights and saving ourselves from complete slavery."

The boasted intelligence of the nineteenth century ought to be able to say, "We, the people, made that Constitution one hundred years ago to serve us! but we have found that it does not serve us as we expected or as we wish or can endure; that it has fallen into the hands of a minority of thieves and plunderers who have so mutilated and abused it, and killed its spirit, leaving only its letter, distorted and useless, that it no longer contributes to our welfare, but the reverse. We made it, and it is nominally ours, but we no longer want it. We have no further use for it.

"We still maintain that to the people belongs the right to rule, so, as we had the right to make this Constitution, which has not proven adequate to our purpose, we have a perfect right to ordain and establish any other system that we choose.

"If it is wise for God to overthrow his own structures when they become old and a hindrance to his work, may not man do the same by his institutions?

"We still desire the same blessings that our forefathers hoped would come through the Constitution. If we cannot realize them under that instrument, and day by day see that the opposite conditions are being forced upon us through alleged constitutional laws, it is not only right for us to set aside the old government, but it is our duty."

"The money power rules to-day! It rules through the usurpation of the people's rights through laws made by misconstruction of the expressed purposes of the Constitution, yet these laws are called "constitutional."

HAVE WE NO HOPE EXCEPT THROUGH AN ACTUAL WARFARE OF CAPITAL AND LABOR?

From the time of the signing of the Declaration in 1776 until the adoption of the Articles of Confederation in 1781 the States were under no written compact of unity and regulation. After five years of universal discord and dissatisfaction between the States under their Articles of Confederation, the people peaceably, by means of various Conventions, held during three or four years, framed our present Constitution, and presented Congress resolutions regarding its presentation to a Convention of State delegates chosen by the people, for ratification, which was done in 1788, Congress aiding in the work as far as it was able.

The people were striving for this object for six or eight years, but they were striving with their minds not their muscle. They made a great change in the government, not without great opposition, but without bloodshed.

Is not the wisdom of to-day equal to that of a century ago? Can we not do as well as our ancestors did?

Have we not wisdom to conduct a peaceful revolution? Must we let the brute force of barbarism be urged to the point of attempting by violence what wisdom could accomplish far surer and better?

There is power enough in the people united in one common line of action to accomplish any end they desire.

This the capitalists know and would tremble if they saw any indications of unity in the people. If we were organized in one body we could easily disarm capital and bring it to terms, and peaceably institute whatever changes we deemed wise in the governmental affairs. But in our present disunited, unorganized condition we cannot act with much effect except through violence, which will result in no permanent advancement. There can be but one right way to act, but one plan that will be successful. That will be peaceable revolution by the people united in one plan of operations, under one leader.

THAT WAY IS NOW OFFERED THE PEOPLE BY KORESH.

Will we agree to adopt his plan and follow his leadership? or must we try every other device first, suffer loss of life and property, until we are brought to the verge of despair?

We hope not. We hope that before long we will seek the guidance of the only power that can establish us again in the right and power to say, "We, the people, do ordain and establish our new government for the welfare and happiness of all, from the least unto the greatest."—A. M. M.

WISDOM OF SIN.

What a marvelous cleanser is sin,
The leaven of evil within,
Which begins to ferment
And breed discontent
By the storm underneath that is brewing.

Until it doth rise
With bubbles like eyes,
And gazing on all its surrounding
And finding no peace, till contentment all ceased,
And then it is ready for pounding.

It is rolled then about, within and without,
Sin bubbles begin then out breaking,
Being bled right well
It is ready for hell;
I mean for the oven that's waiting.

To burn out the sin that it had within;
To make of one loaf by such baking,
It is by such fires we are made into bread;
The bread of experience for others,
And though the bold martyrs and prophets are dead,

We feed on the spirit of what they have said
And feel they and we are all brothers.

On the loaf of the spirit, with others we say
Was support of the past generation;
On the loaf of experience with others this day
And know that with them there's relation.

The bread of experience is best for us all,
Its support and its strength is the spirit,
And by it we find, gives life to the dead
And from it we all things inherit.

It makes us the conquerors of all things below
That nothing can ever dismay us;
We look upon sin as the direst foe
But its design at the end is to free us.

Then God is in all things we admit that are good
And why not in evil as well,
He's secretly working in all, as he should,
And leads to perfection through hell.

—Christopher.

During last month the Financier of New York offered to publish a plan whereby the earnings of the banks might be doubled, may increased a hundred-fold. It has since published the "plan" which is: All the banks of the country are to unite and the various clearing houses are to be the head centers of the combine, and are to issue clearing house certificates as was done to a very large extent during the terrible money famine last fall and winter.

In case one of the banks has loaned out all its funds and there is still a demand for more money, it shall be supplied from the other banks, but in case they haven't the funds to spare, then from the nearest clearing house with clearing house certificates. The printing press money is all right if only it is made for the banks. This is the same old scheme. The banks to issue all the money the people may want. It is impossible for banks to get over the idea that they must furnish the money of the country and their customers sweat out the interest on it. There is a ten per cent tax on all such issues, but the clearing houses dodge it.— *Iowa Tribune.*

Absolute freedom is possible only when not only life, liberty and the pursuit of happiness are guaranteed to the citizens, but also the chances and means to sustain life, maintain liberty and enable a man to be happy. Hungry and unemployed people have no such guarantees.—*Ed.*

DOES GOD CREATE EVIL?

Such is the Plain Declaration of the Bible: Such is the Honest Affirmation of Reason and Science.

"I form the light, and create darkness; I make peace and create evil: I the Lord do all these things."

But the objector says "God is good and surely cannot create evil: let us read *permit* instead of *create*. It is true, in the same passage it is declared that God creates darkness, but darkness is only the absence of light and as such is not created, in the proper sense of the word, at all." So says the science of the present, but so says not the truth. Light and darkness are both of substantial, material origin and are themselves substances. Hence they may be—*are*—created.

The same Hebrew word that is here rendered *create* is the one that is employed in the whole description of the creation: "God created the heavens and the earth;" "So God created man in his own image and likeness." It never means *permit*: but if it did that would not relieve the case at all, for it would be just as culpable in a benevolent God to permit evil that he had the power to prevent as to create it. If God created man, not the fallen, sinful man of the present, but the Adam before the fall, in His own image and likeness, male and female in one form, as the record declares, then he must have been just like God and God must have been in the image and likeness—the form, of man, not the sinful, fallen man of to-day, but Adam before the fall.

In accord with this view is the statement of Scripture that Jesus, the second Adam, was in the form of God. "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God."

But God is a spirit. So he is, but in the person of Jesus Christ, the second Adam, he, as in the case of the first Adam, took upon himself a body in which he dwelt just as my spirit dwells in my body, and that body became, for the time being, the form of God in which dwelt the Father, as Jesus plainly taught. If God is in the image and likeness of man, the perfected man, the ripened fruit of the Tree of Lives that comes in the end of an age, then, like man, he has voluntary and involuntary powers. He creates some things by his voluntary power, or because he wants them. He creates other things by his involuntary power, or because he must, if he creates what he wants.

The diamond burns with a peculiarly bright and beautiful flame which the combustion of no other substance produces. I want, must have, that flame, but in getting it I get also a deadly poison that will destroy my life unless I guard against it. I wanted the light; I did not want the deadly gas, but I could not get the light without it. God wants light, but in order to create it he must create darkness also; God wants the happiness of his creatures but he can only create, and they can only enjoy it, in contrast with evil and unhappiness. He does not love, but rather hates evil and suffering, but to create good and happiness, which he does love, he must create their opposites. Nay, we go further, and say, He not only does create them but he must create them to perpetuate his own being, and the universe in which he dwells. But let us consider another passage. "Shall there be evil in the city and the Lord hath not done it?" The Hebrew word here rendered *hath* done, is used in hundreds of passages and in no one of them does it mean *permit*, but is always the equivalent of our word *do*.

But Jesus was the Creator of everything of the Christian age "and without him was not anything made which was made." In him was light and no darkness at all, and good with no evil at all; by such a Creator how can good and evil be created?

The process of creation is the process of evolution, or growth from seed. Jesus was the involved seed of the Tree of Lives. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The only use for seed is to plant. The Son of man, the Logos, the promised seed, by the Holy Ghost, which was Jesus, body, soul, and spirit, in spirit form, and so prepared for the process of sowing, was planted in the humanity prepared to receive him.

The first process preparatory to growth is a process of decay and rot; "That which thou sowest is not quickened except it die." There is no alcohol in wheat or barley any more than there was darkness or evil in Jesus, the Divine seed, but the Roman historian, Tacitus, told the truth when he said that the early Germans, as do the Germans of to-day, got drunk on a liquor rotted from wheat and barley.

Corruption, evil, darkness are not in the Divine seed, but are products of its decay in order to reproduction, just as the substances that nourish the wheat germ are not in the grain but are the products of the chemical changes that begin when the processes of growth begin.

When sugar is converted to vinegar it has no longer the elements that were in the sugar, for they have been entirely destroyed and a new combination, having entirely different properties, has come in its place. When hydrogen and oxygen have been converted to water they are no longer hydrogen and oxygen; they have been destroyed. The real cross of Jesus was not that of wood upon which he was suspended for a little season, but his cross with the fallen humanity into which as Holy Ghost, the Comforter, He entered. This is the "Sodom and Egypt, where also our Lord was crucified;" in this is the "street of the great city," false doctrine, in which the two witnesses, the Father and the Son, lay dead three days and a half.

"Verily thou art a God that hidest thyself, O God of Israel, the Saviour." In due time it will be said again, "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." Then will He make peace and subjugate evil.—O. F. L.

CORRESPONDENCE.

CYRUS, FLAMING SWORD: CHICAGO, ILL.—As to the *Plowshare and Pruning Hook*, I have no idea whether I want it or not until I see a copy and know what manner of paper it is.

Your system of economics is sensible; your sexual science *holy*; your astronomy plausible—improbable. I cannot account for the long periods of comets, for at a very moderate speed they must pass quite beyond and through the concave shell of the earth. What is outside the shell of the earth?—A. P. B., Jersey City, N. Y.

A copy of the "*Plowshare and Pruning Hook*" has been sent by mail. If you want to keep up with the great revolution in the business and commercial world you should become a regular subscriber.

Our economics or equitable adjustment of the necessities and luxuries of life is the only one that science can produce in which is contained the necessary elements which will cement the plan in all its parts and make it possible for human integrity to follow the path illumined by wisdom to the successful commercial and financial revolution.

The Divine plan cannot be otherwise than correct. All that is necessary to compel the long desired revolution is for men and women with ability and integrity to follow unerringly the plan as set forth in the pamphlet entitled, "Solution of the Financial Problem." We are bound to bring about this great end even if the institutions peculiar to American politics and commerce have to be ground into powder. These said institutions are growing tyrannical and the unprotected son of toil is being forced into a "struggle for bread" the outcome of which is serfdom. We call on all men with brains, ability and humane inclinations to join us under the guidance of the plans as outlined in former issues of the "Sword," and most especially set forth in the "*Plowshare and Pruning Hook*."

Our sexual science is the simple law of checking the flow of passion's mad river as its waters (entities) are made muddy and polluted by the excessive activities of a race insane with lust and adultery. The heaping up of this force in a common center will fill the store-house from which, when purified, humanity may draw the elements of perpetual youth.

Our astronomy is the legitimate sequence of our religion and our economics, as well as the only possible deduction if we give a rational interpretation to observed phenomena. If our astronomy is "improbable" our sexual science cannot be *holy*, and our economics cannot be correct, for the same common law and central principle of activity and unfoldment runs through them all. The facts, when critically analyzed, force the conclusion that the surface of the earth is

concave. If we follow the teachings of the laws of analogy and correspondence we have to admit the "Hollow Globe" theory. If we prove concavity all other questions are proven. If the earth is convex, our entire system of religion, science, and idea of governments and social relations are absolutely false. We cannot be right in part and wrong in part.

We take up the human brain and give it a careful study for the specific purpose of noting the relation of mind and matter, and the form of the mind from the form it takes on in clothing itself in matter. The result of this study is a revelation of the structure of the brain, the mind, the spiritual universe, and the structure of the physical universe. We know the form and function of all parts of the brain. We note similar conditions in the structure of the universe, therefore, by the use of the laws of analogy and correspondence we can describe unerringly the exact shape, structure and purposes of all that out of which the universe is composed.

You can find many facts and arguments in favor of our astronomy in former issues of the "Sword," as well as in the pamphlets advertised. You cannot hope to understand all the details of our astronomy in a few days or weeks, when it takes years to get a good general knowledge of the old or modern theory. You seem to be bothered about comets. You seem to forget that if the surface of the earth is not convex that all these comet and planetary calculations are mere gas bags. However, we do not have to depend on said bags for our evidence with which to prove our own system.

Comets have not been properly defined in the old theory. They are not bodies and do not move in closed orbits. They are formed by the sun shining through a lens of force which has been set free and is floating in the higher atmospheres. This lens of force is a segment of a great belt of force that is heaped up along the cold zones. The projected sun moves along in his orbit on the atmosphere of the earth. The result of the great transmuting activities, that are taking place continuously along its path, is the setting free of a special force-substance which has a spiral motion in which waves flow continuously. These spirals and waves, which have the appearance of an auger boring, find a limit to their outward flow.

Along the belt or zone at this limit there is a great belt of force heaped up which is acted on by another flow from the polar points of the earth. At special intervals this belt or zone of substance breaks into fragments and is set afloat in the air. As all parts of it are subject to certain laws, then certain degrees of these lens-fragments, in their flow back toward the sun to be consumed, form the so-called comets. These are formed and set free at certain intervals. There is no continued movement of any of these comets.

There is no need of anything outside of the earth. There is all the space that is necessary within the confines of our universe which is some 8000 miles in diameter. The laws of influx, efflux and terminal transformation preclude the necessity for any extrinsic conditions for the perpetuity of this universe.

There is, therefore, no need of outside conditions. They would be superfluous, hence of necessity do not exist. If, however, you are made more happy in the blind belief that there is something else outside, you have the privilege of so believing. You cannot know anything about it from reason or experience.

Some Koreshan disciples feel they must have something outside. The writer has no need for outside conditions and does not believe there is any space or substance beyond the earth's crust.—Vulcan, San Francisco, Cal.

"TRUST NOT IN OPPRESSION."

SUGAR TRUST.—The New York Senate Committee on General Laws submitted a report on the Sugar Trust investigation which it has been conducting. The report shows that the trust has declared 10 per cent. dividends annually on a valuation of \$50,000,000. As the original capital of all the constituent corporations of the trust was only \$7,000,000, this makes a dividend of over 70 per cent. a year.—The Standard.

The great pleader for reciprocity says, "trusts are largely private affairs with which the public has no concern." So, I suppose, are the callings of train-wreckers and banditti! The "Stand, and deliver!" of the foot pad was an innocent private enterprise compared with the wholesale robbery of these law-tolerated, if not law-protected, industries.

"O Lord, how long shall the wicked triumph."—O. F. L.

MUCH ABUSED PROVIDENCE.

"It is in accord with the economics of Divine Providence that men should exist in unequal conditions in society in order to the exercise of benevolent virtues."—Cardinal Gibbon.

This means, if it means anything, that some of mankind must remain in poverty that others may have the pleasure of being charitable; that others be deprived, that cardinals, bishops, etc., can have occupation in trying to elevate them. We do not believe Providence ever had anything to do with the matter. If it did, it would be nonsense to fight Providence with the first principle of the Knights of Labor, viz: to make industrial and moral worth not wealth the true standard of individual and national greatness. For that does not leave any room for any unequal conditions.

With mankind raised to the standard, benevolent virtues would not be known. Much of the devilry of man is laid to Providence. Trace back the cause of the degradation of the lowly of the race, and it will be found to rest entirely in "man's inhumanity to man." It is to stop the cause and set aright the wrongs already perpetrated, as far as possible, and make the world what Providence intended it should be, that must occupy the attention of those who wish to exercise benevolent virtues. There is nothing wrong on earth that can justly be charged to Providence. Jesus taught equality of the race.—U. P. *Employes' Magazine*.

NO "ISMS."

When we take the yoke of Christ and learn of Him to be meek and lowly of heart, we shall truly find rest for our souls; for by so doing we will keep the unity of the Spirit in the bonds of peace. There will be no divisions, no sects, no "isms." All things will be common; we will abide in one Spirit, being one body, having one head—even our blessed Lord Christ.—Misjah.

SPECIAL NOTICES.

The *Plowshare and Pruning Hook* will be an eight page weekly instead of monthly paper after June 1st.

C. J. M., for six months a contributor, now Associate Editor of THE FLAMING SWORD, has assumed the editorial duties of the new paper. We can assure its readers that it will turn a deep, straight furrow, and no longer allow the presence of fallacious branches.

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