

The Flaming Sword.

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

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

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHAN SYSTEM, have their central office at No's. 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.

JESUS THE SEED OF THE FATHER.

I notice in the article, "How can God be in earth and heaven at the same time?" that Jesus is said to be the woman's seed who was to bruise the serpent's head. Jesus was the seed of the Father, not the seed of the woman.

The serpent lifted up in the wilderness was a type of the exaltation of the Son of man through the cross. Said Jesus, if I be lifted up I will draw all men unto me. The brazen serpent or the serpent of brass (brass being a metallic alloy) represented the cross of the Divine wisdom with the sensual wisdom of man.

There is no salvation of man but by the cross, and as the serpent in the wilderness was lifted for the salvation of those who had been bitten, it must have represented the cross; therefore it was brass or brazen.

Jesus was bruised. By whom? By the Church which brought him forth. That Church (woman) was the power that bruised him. He was the serpent's head, for it is declared of him that he "is the head of all principality and power."

"Be ye therefore wise as serpents, and harmless as doves." It will be noticed that wisdom and serpent are coupled together. Because the Devil is represented as the serpent it does not follow that God's wisdom may not be represented by the symbol of the serpent. The Egyptian magi threw down their rods and they became serpents. Aaron threw down his rod and it became a serpent. The serpent's head is the rod, Christ. This rod was thrown down, and by its cross with the sensual wisdom of man it will be lifted up. The woman's seed is of another quality as pertaining also to the Divine order.

The Holy Spirit as proceeding from the Lord's theosis was the dissemination of the Father's germinal beginnings of life, and the higher influence, upon which it depended for its bruising, was the love of the receptive Church attracting the Lord's body and operative as potential energy of its transmission, reception and appropriation.—Koresh.

KORESHANITY VS. COMPETISM.

There are two fixed and eternal principles in the economy of constructive design and activity which must lie at the very foundation of the edifice of societal perfection; two things which must comprise the primary element in the adjustment of the square of human equation. The first of these is industry, or the ordinary performance of use, and the second is prudence in the appropriation and distribution of the products of industry. However industrious a man may be, if he is imprudent and lacks discrimination in the application of the products of his toil, he may remain in poverty.

The possibility of exercising prudence is not always within the sphere of the industrious man's activity. If he has liberty, he may with judgment apply the prudent law, but the man placed *hors de combat* with poverty by the "capitalist" and compelled, from his very entrance into the arena of competition with the man who may have inherited his millions, to struggle for existence, has no liberty.

No country is free whose people are bound by laws and law-makers under the control of railroad monopolists, combinations and trusts resulting from human avarice. There is no liberty where a man is compelled to eke out a miserable existence in devoting all his waking hours to hard toil, and the compensation of industry does not obtain till the laborer, worthy of his hire, shall receive the full remuneration of his effort.

The laborer in bondage must be assisted by wise direction to regain his liberty from the thralldom of the curse of labor. Labor is drudgery imposed upon the race through the great serpent, *the love of money*, by which the first parents were beguiled, and through which came the fall of man.

It has been declared that "the love of money is the root of all evil." If such be the fact, at this center (this root) must have originated all the evils of the race, and at this center the remedy must be applied.

The destruction of fictitious money is the first step to be taken in the liberation of the race from the thralldom and evil of drudgery. The competitive system is the science and art of lying. The most consummate liar in every department of business and in every enterprise is the most subtle and refined specimen of the mercantile, journalistic or political fabricator.

The merchant lies to carry on his trade. The politician lies in the pursuit of his *wire pulling*, and every political party is strung with wires manipulated by the political juggler (*prestidigitateur*).

The evil augments as the competitive system promises affluence to the man who can drive the sharpest bargains; who can bring to his employment the greatest number of slaves to divide with him their earnings. The capitalist is the man who can conduct the most extensive business and so classify it as to make the unskilled workman accomplish as much for him as the skilled, while at the same time the employment costs but one-tenth the sum demanded of the skilled mechanic and operator. The capitalist is the man of brains—of the intellectual order—destitute of moral obligation and religious principle, but who wears the cloak of either religious or moral hypocrisy.

Koreshanity aims to control the same elements that now relate so-called capital and labor, but by different methods and with opposite results.

It is the purpose of our system to give employment to every man, woman and child in America and in the world, and to make them equitable share-holders in the wealth of productive and distributive economy. We purpose to combine, in practical co-operation, labor and capital, so-called, and to make the *prestidigitateur* sweat the effluvia of disappointment and remorse.

The power having the highest gift of brains must become the custodian

of the rights of the people who are willing to recognize the superiority of intellectual leadership, but the fervor of religious purity, moral obligation, and the responsibility involved in the knowledge of the law, that love to the neighbor is the only bond of purpose authorized by the Lord God, must actuate the philanthropic effort and achievement.—Koresh.

DANGER AHEAD.

Radiating north and south from Ogden, Utah, towards the Pacific coast is a system of ramifying railroad branches, inoculating with a line reaching north and south as a coast line almost the length of the continent. The nucleus or head of this *rete commercium* is located as far east as Omaha. It embraces such a combination of aggrandizement and patronage as to be able to subjugate State legislatures, and to influence the Senate and House of Representatives, elected by the people, so as to commit them to its interests in direct opposition to the needs and wishes of their so-called "constituency." The wealth and power of this combination is daily augmenting, and with an accumulating energy, accelerating in a ratio commensurate with the complaints of the people and their efforts to protect themselves from this anaconda of commercial oppression, it tightens its grip with coil after coil while with insidious subtlety it strives to disguise its real animus.

Our representatives, beginning with the President, and embracing Congress and the legislatures of the states, are sucked into this maelstrom of delusion, and either through design, or in the innocence of the hypnotic subjection of commercial power and prostitution, violate every human instinct of righteousness, and the tenets imposed and committed to them by a people gulled, "peeled" and crushed until the blood of oppression crieth from the ground, and till the ear of Jehovah bendeth itself to the wail of the downtrodden.

The great mass of the American people is too progressive in its discriminative acumen to be crushed, wiped out, or long held in subjugation to a power bent upon its slavery.

The spirit of liberty actuating the Fathers of the Commonwealth—though pent and smouldering under the *debris* of a century's accumulation of political garbage—is not dead, though smothered by the anesthesia of a too confiding security in the power of the principle of liberty to exist without the safeguard of perpetual vigilance. Embazoned upon the escutcheon of our destiny will be transmitted to yet unborn generations the *encomium* of revolution's prestige; though dangers threaten, and our economic horizon is portentous with the cloud of imminent disaster, from the catastrophe will arise, phoenix like, the equated kingdom of the few, but for the provision of the many.—Koresh.

The universe is a supremely complex structure, the variety of which seems infinitely beyond the comprehension of any possible human development. Notwithstanding, however great and apparently infinite the inheritance and manifestation of function and formate variation, we are compelled to subscribe to one of two conclusions, namely, either the mind of God is not omniscient, that is, it does not know all things, or, that, to the capacity of the Divine mind, the universe with all its wondrous variety has set boundaries, the limitations of which are within the perspective of Deific amplitude.

Koreshanity knows as a fundamental principle of truth, that the Divine Wisdom is amplified to the utmost boundaries and limitations of conscious perception; in other words, that God does know all things. This thought and presentiment involves, so far as the mind of God is concerned, the conviction with us that the universe has, to God's omniscience, limitations and boundaries.

While the Koreshan knows of the apparently, illimitable variation in the forms and activities of universal being, he also knows of the existence of a simple key, the possession of which is the unlocking or opening of universal mystery in which the Divine truths have been veiled till the fulness of times.—Koresh.

COME TO JESUS.

Rev. David Swing said in a recent sermon what has come to be gradually known among intelligent observers: "What most deeply injures the pulpits of our day is the excessive growth of all material things—houses, furniture, money and all display—a palace in the foreground, with a small, half-doubtful God far off in the rear. The clergyman's dinner is richer than his worship. We are all so near alike in this humiliating defect that we are interested in keeping silence. The Roman soothsayers wore a wise, solemne face while they were passing a Caesar or a Brutus, but they smiled when they met each other. Their most sincere study of birds was reserved for the birds served with wine at the table." Exhortations to "come to Jesus" from the lips of such men are ludicrous rather than solemn.—*The Religio Philosophical Journal*.

To come to Jesus is to come to the state of mind and heart which he possessed. Instead of looking with indifference upon the physical sufferings of men, while he enjoyed to suffice the good things of the world, when the disciples asked him to send the multitudes away hungry, he said, "I have compassion on the multitude * * * and I will not send them away fasting, lest they faint in the way." "Give ye them to eat." And he said this when their whole store of supplies was five loaves of bread and two little fishes.

To come to Jesus is to come to his state of feeling concerning those who opposed his teachings and his life. When his disciples came and told him that they had found one casting out devils who did not follow with them, and they forbade him, he said, "Forbid him not," and when the chief priests and scribes of Pharisees of his time, the predecessors of those who revile and riot on large salaries in the fat positions in the Church and State of the present, in defiance of all law, Divine and human, clamored for his blood and prevailed upon a heathen government to murder him, his last compassionate and pleading accents were, "Father, forgive them; for they know not what they do."

To come to Jesus is to come to his knowledge, but his knowledge is the knowledge of God. Nothing short of this will ever enable men to reach eternal life. "And this is in the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true; even in his Son, Jesus Christ. This is the true God, and eternal life." The positive declaration of the Greek of the last sentence is: This one, to wit, Jesus Christ, is the true God and eternal (Greek, age-long) life.

To come to Christ, then, is to have "Christ formed" within us. To have Christ formed within us is to become Christs, Sons of God like Jesus, the one Son of God, the seed of the new kingdom of God, for the coming of which in earth Jesus taught us to pray, of which the seed was planted in the beginning of the Christian age.

"This is eternal life that they may know" (or to know) "God and Jesus Christ" (Greek, saviour, anointed), "whom he hath sent." The one whom he hath sent is the Messenger of the Covenant, or conjunction of God and man, who comes in the end of every age before "the great and terrible day of the Lord," the judgment day that ends each age. When this Messenger came in the end of the Jewish age the chief priests and Pharisees said of him, "We know that God spake unto Moses: as for this fellow, we know not whence he is," and they cried "Crucify him! Crucify him!" and demanded that a robber and murderer be released unto them in his stead.

Receiving their salaries from the avails of robbery, like the incumbents of offices, civil and ecclesiastical of the present, it was and is but natural that their sympathies and support should be bestowed upon a robber rather than the innocent, and to them useless, Son of God. Under like circumstances it is inevitable that their successors of the present should do the same thing.

Mr. Swing is right in saying, in effect, that the damnation of the clergy of the present lies in the abundant material of ease and luxury which they enjoy, by which they are, consciously or unconsciously, bribed to give countenance, if not openly, at least by their silence, to injustice and every phase of robbery and wrong.

Jesus' words of condemnation, "How can ye believe who receive honor from men and seek not the honor which comes from God only," must fall with crushing weight, not only upon these recreant shepherds who, instead of feeding, devour God's flock, but also upon their confreres, the politicians and lawyers who live in ease and pleasure upon fat salaries wrung out of the penury of honest toil.

That these influential people even though they, in their moments of reflection, feel constrained to make honest admissions like the above, should not like the prophet of evil who tells them the truth, and should, by their silent acquiescence, if not by active encouragement, aid the rude fellows of the baser sort in his taking off, is to be expected; yet truth is mighty and in the end must prevail, and every plant which our heavenly Father hath not planted must be rooted up, and those who are prepared for it will "come to Jesus," but not ordinarily through the invitation of such heralds of the Divine message as the preachers and politicians of the present.—O. F. L.

COMPETISM.

This is one of the devices of Satan to set men in opposition to one another, to stimulate selfishness and create strife. It is the very opposite of, and calculated to counteract that beautiful law of Christ which teaches us to love the neighbor as ourselves. This system has wormed itself into all the activities of life, and from a worldly point of view is highly commendable as a stimulus to laudable ambition and the highest grades of success in the various callings of life, and when confined to such as are calculated to promote the good of mankind and make the world better by high and noble acts, intended to benefit all alike, it may be looked upon in the light of a laudable ambition to do good. It is only when let down into the domain of worldly greed and political ambition that this principle becomes perverted, a bane and a curse to society and the world.

Competism permeates all the avenues of life, from the vidual to the state and nation; it enacts tariff laws; places restrictions upon trade and traffic, in order to take advantage of the neighbor, and organizes corporations, trusts, and monopolies at the expense of the people; in short, it prompts each and all, both rich and poor alike, to care for themselves only. It makes the rich richer, and the poor poorer, and has ever been one of the main factors and prompts of human selfishness to bring the world to what it is often denominated to be, a "hell upon earth." Occasional philanthropists in the past ages have essayed to lift this scourge to human happiness by substituting the Christ plan of communism, or the cooperative instead of the competitive system; but their efforts have failed because the time had not yet come for the consummation of this happy event, foreseen in type over eighteen hundred years ago.

We are taught to pray for the kingdom of our heavenly Father to come, that his will may be done in earth as it is in heaven. As this present dispensation draws to a close we Koreshans believe, under the leadership of our Covenant Messenger, who comes of Joseph's posterity, that it will take place according to our prayer. This is a consummation devoutly to be wished and prayed for; but war, pestilence and famine may intervene before it comes, as the toilers of the world under this system may be goaded to desperation by the wrongs of those who would fain live upon the fruits of unlawful gain at the expense of others.—Wm. Kimball, Syracuse, N.Y.

The universe is a supremely complex structure, the variety of which seems infinitely beyond the comprehension of any possible human development. Notwithstanding, however great and apparently infinite the inheritance and manifestation of function and formate variation, we are compelled to subscribe to one of two conclusions, namely, either the mind of God is not omniscient, that is, it does not know all things, or, that, to the capacity of the Divine mind, the universe with all its wondrous variety has set boundaries, the limitations of which are within the perspective of Deific amplitude.

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WILL SOME CHRISTIAN TELL US?

1. What God was doing before he created everything out of nothing.
2. Where he got his material.
3. The appearance of the earth when it "was without form."
4. If it rotated round the sun before there was any sun.
5. How the earth brought forth herbs and fruit before the sun was created.
6. If man is in God's image, in whose image is the monkey.
7. How woman was made out of man's rib.
8. Why Adam and Eve were forbidden to acquire knowledge.
9. Why God placed fruit trees in their way, of which he did not mean them to eat.
10. If it was fair to pit an innocent and unsophisticated woman against the Devil.
11. Why were serpents punished for the Devil's sin.
12. What they walked on before they went on their bellies.
13. Their opinion of a father who, for a single act of disobedience, punishes his children's children forever.
14. Why God chose one favored race and left the rest benighted heathens.
15. How he came to alter his designs afterwards.
16. Why he should write his will instead of speaking to all face to face.
17. Why Christ never authorized any one to write about him.
18. Why gospels to Jews should be written in Greek.
19. How is it the original MSS. have disappeared.
20. Why they were not published among the people who could correct any error.
21. Who separated the true gospels from the many spurious ones.
22. Why don't God work miracles now.
23. If the trade no longer pays.
24. How is it a Divine revelation sets everyone at loggerheads.
25. The name and address of a genuine Christian.—*Lucianus, in the London Freethinker.*

1. He was, probably, amusing himself by listening to the prating of the self-conceited freethinkers, who were sneering at the supposed wisdom of uninformed, professed Christians who were as ignorant as to the real facts of the creation as themselves.

2. Where the spirit, or life of the seed, always gets the material for every new creation.

3. The same as that which is now presented by the world of science, (falsely so-called,) of theology, of social science, of economics, of government.

4. Neither then did it rotate round the sun, nor does it now, except in the brain of befuddled agnostics and professed freethinkers and belated Christians.

5. The biological earth—the humanity—being the soil in which the Divine seed was sown, did not require the help of the physical sun in order to the germination and growth of the seed entrusted to it, and the sun created was the anthropotic, not the physical sun.

6. Man, especially man of the type represented by the writer of these questions, was created neither in the image nor likeness of God, and it would be a slander upon the monkey to affirm that he was created in his likeness. Jesus affords us the only real solution of the problem of his creation when he said, "ye are of your father the devil."

7. As in the opposite sense, woman represented the Church from the affection of the false principle, it was but natural that she should be created out of the rib—bone—of man, the part of him that had the least true spiritual life.

8. Adam and Eve, since they signify not the first human beings in the physical earth, but as Swedenborg says, the men of the most Ancient Church; and as a church always declines in its knowledge till all its science becomes fallacy, as it is to-day, in the nature of the case Adam and Eve are denied knowledge.

9. He did so, just as he places within the reach of men health and life-giving fruits and vegetables, and apples of Sodom and death-dealing herbs, not because he desires them to die of poison.

10. Just as fair as it is to pit the lamb against the wolf, or an innocent unsophisticated girl against a lustful, masculine devil in human form. As the woman represented the Church from affection of the false principle, and the devil was the serpent, the perverted, sensual, devilish wisdom, it was not unfair to pit the one against the other.

11. The serpent represents the true wisdom, likewise its opposite, fallacy. As fallacy is the devil's serpent it naturally receives his punishment.

12. As walking upon the bellies, in the language of correspondences, in which the Bible was written, signifies walking in infernal fables, before these serpents thus walked they must have walked in Divine truths.

13. Their opinion would be similar to that which they would have of a white Leghorn rooster who should sin against his race by crossing himself with a black Spanish hen, thus punishing his children's children forever, (which never, in the language of the Bible, means anything else than for the age) by making them speckled for the age, till by careful breeding, out of this mixture may be brought a flock of pure white Leghorns and another of pure black Spanish chicks.

14. God chose one favored race in which to plant his seed just as a husbandman chooses one of his fields in which to sow wheat. The next year he will not choose the same field but some other, and the fields not chosen will be left to grow some other grain, or weeds.

15. He did not alter his plans, but in the long process of development when he had brought to perfection in one race a single sample of the Divine seed, he chose other races in which to grow a full crop of the kind of seed thus perfected, mainly because, the field being humanity and possessed of a will that rejected this Divine seed, he must needs find other fields in which to perfect his crop.

16. Why does any ordinary father write his will rather than speak it to all, face to face? The objection is brought not against the true, scriptural idea of God, but against the false, orthodox idea of the present.

17. Probably for the same reason that Socrates never authorized any one to write about him. Jesus expressly chose twelve persons to be with him during all the time of his mission, in order to be witnesses. What more authorization did they need? And what authorization did any persons need to qualify them to write about him except a knowledge of the facts, of which a large number of persons were cognizant, or credibly informed?

18. The Greek language was extensively understood and spoken in all that country, and there were reasons in the peculiarly lucid character of the language itself, and the relation which the language should sustain to the languages and learning of all succeeding times, that made it peculiarly fitting that the gospels which were not designed merely, nor mainly for Jews, but for all nations, should be written in that language.

19. While it remains true that the manuscripts of many of the most important histories of antiquity, which all peoples have had a direct interest in preserving, like a portion of the histories of Tacitus, have been destroyed, it cannot be very strange that most of the original manuscripts of books, that infidels and votaries of other religions have sought for eight hundred years to destroy, should not be able to be found.

20. In the sense in which books are now published, will *Lucianus* please tell us what books were published in the time to which he refers?

21. Koreshans do not believe that any body did.

22. He does work the same miracles now that he did then. Real miracles are only facts in the ordinary operation of laws that men do not understand. When the laws are understood the miracles cease.

23. The mountebanks, both infidel and professed Christian, like Simon Magus, have not wit enough to receive them, and the very few who really understand them have no need of them.

24. In a way very similar to that in which, what are supposed to be the plainest statutes, set what are reputed to be the ablest lawyers at loggerheads. There is still another and more weighty reason in the fact that the time for the fulfilment of prophecies that were written, not in ordinary language, but in the language of correspondences, had not yet come, and the knowledge of them would be harmful rather than useful to men.

25. He has not yet put in an appearance since the last and only perfect one left the world in the beginning of the Christian age. As he was seed, and, when sown, had to die in order to reproduce, and the time of harvest, which is the end of the Christian age, has not yet come, it is just as absurd to say that there will be none on the earth, as it would be to say, after wheat has been sown, because none is seen until the time of harvest, none will ever be seen.—*O. F. L.*

The Modern So-called Christian Idea of the Trinity of the God-Head Compared with that of Koresh.

The Teaching and Application of Primitive Judaism, Ancient Mythology and Genuine Christianity are Identical with Koreshan Principles, and Embody the Absolute Truth.

[WRITTEN BY HIRSCH.]

Does not the modern, so-called Christian Church teach that the mystery of the Trinity is unexplainable, and yet does it not declare that the Trinity is composed of the Father, Son and Holy Ghost, and that these three are one God? Does it not teach that God is a person, without body or parts, invisible to the natural eye, eternal, all-knowing, all-wise, all-powerful, illimitable, unchangeable and inseparable, and that each part of the Trinity has equal power with every other? Does it not teach that man can have communion with the Son-God distinct from the Father-God? That through an acquaintance with the Son-God the Father-God's wrath may be appeased after becoming reconciled, holding communion, and making an atonement with the Father-God through the intercession of the Son-God?

Does the Church not teach, "Know God and live eternally," and in almost the next breath declare that God is unknowable? Does it not also teach that in the beginning was the Word; and the Word was with God; and the Word was God; that this Word became flesh, and men beheld his glory as the only begotten Son of God, and that by him were all things made that are made, and without him was not anything made that is made? Does it not claim that this Son was the fulness of the Godhead bodily, that whosoever seeth him seeth the Father, for He and the Father are one?

Does not modern Christianity refer to Him as the one spoken of in Isaiah, ix: 6, 7, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever?"

Is not this the same God who was in the beginning, always was and forever shall be? Was there another God beside him in the Garden of Eden, who created man in his own image and likeness, just like himself in every attribute, male and female in one form?

Has not God declared that he will not give his glory to another? In opposition to these statements the Church teaches that one part of the Trinity, the only begotten Son, separated himself from the Father, came down to humanity, fulfilling a deliberately designed plan, previously arranged between them, in which the Son-God is to be slaughtered as a lamb, for a vicarious atonement, to the end that his Majesty's Divine wrath upon a sinful accursed humanity—which he made in the beginning in his own image and likeness—might be appeased; and that being all powerful he could, by merely saying they should remain as perfect as he made them, have prevented the fall, and there would have been no sin nor wickedness in the world to-day. But he chose, rather, a method by which he could show forth his own glory by allowing them to fall, and then voluntarily causing a most infamous death to come upon the Son in order to save those who would believe in his power, and be saved in their sin, not out of it, and obey God's commandments.

According to the modern Church, in order to show his gracious kindness and his bountiful mercy to this "fallen from Divine grace, humanity," this innocent Son who knew no sin, but was equal to God himself, must bear the sin for the guilty and let the guilty go free. Did not Christ teach that the only way to have life eternal is to obey the ten commandments in their fulness, as he did? Did he not say, "I am the way, the truth, and the life"? Yet modern spurious Christianity teaches that it is not necessary to know the science of these commands much less to obey them; but by merely believing and doing the best we can we shall receive the same glory that is

promised to all who are absolutely righteous, becoming joint heirs with Jesus Christ, having him for their elder brother.

Does not the church teach that with one breath he could instantly, regardless of established laws, decrees or destiny, destroy the powers of the wicked, relieve suffering humanity, provide for the comfort of the destitute and starving multitudes; that every form of pestilence of a defiled world and the powers of the devil could be removed at any time when he willed to give the word?

Notwithstanding all the greatness and power which modern theologians ascribe to God, they claim that he is necessitated to call for assistance, to bring about a better condition in humanity, from the modern clergy, lawyers, physicians, surgeons, teachers, kings, statesmen, so-called philanthropists, and missionaries, to establish the kingdom for which Jesus told his disciples to pray.

Despite all the power ascribed to this Deity, Is not the world in the power of hell? Is not justice a farce? Is it not honorable to be a wholesale robber and murderer? Are not the editors of lying newspapers paid a premium for their scandals and lies and the general defamation of anyone who attempts to express the truth? Are not books, whose tendency is to purify the condition of society by exposing the sensuality of the age, suppressed?

Does not modern theology teach that, although God is unchangeable, one part of this Trinity, the Son, who, before he came down to humanity had no body, is now at the right hand of the Father-God with the same body he had in earth, and that the Holy Spirit, the other part of the Godhead, which Jesus could not give them while here in earth, and which he called the Comforter, is now in every one who wishes to receive it, just by the asking for it? With them the probability is, that forever more this Holy Spirit will remain in the open air and will never cease to be there, but generation after generation will be able to accept it, while the millions upon millions of people who lived before the time of Christ, who had no opportunity of seeing or hearing him, or of getting some of this valuable substance, are now writhing in the torments of a fiery hell.

According to modern theology the only ones in the past, present or future who do not accept this interpretation of the Divine theology are destined to eternal hell-fire, and yet it is possible, through the Father-God's desire, that they may all be rescued and dwell in his righteousness forever.

Such a God as this is called a loving Father, a beneficent Protector, a righteous Judge, an humble servant of servants, a gracious Lord, all-seeing and all-wise, unchangeable and illimitable; last of all—a Trinity.

(CONTINUED.)

THE USURY QUESTION.

The Way to Stop Usury is to Treat Usurers as Convicted Felons.

As one who has, to the best of his ability, always advocated the cause of the borrower, I ask space in your paper to give what I know to be the status of this interest and usury question in the Western part of Minnesota.

We have tried the present law that forfeits both principle and interest, and the only effect it has on the money question has been to make bankers and money-lenders law-breakers. No borrower has reaped any benefit from it. On the contrary, it makes an army of "innocent purchasers," that are growing rich out of the poor, debt and usury burdened borrower. Irresponsible parties loan money, sell the notes and mortgages and tell the man who has been swindled to "sue and be d—d." Under this law, I have known farmers to pay 100 per cent for money. I stand ready to prove this assertion.

You ask these men why they do not repudiate such detestable contracts and they tell you: "Why, I had to do that or worse, and if I don't pay as I agreed to I can never borrow again." Every man who has ever raised his voice against this unholly state of things is blacklisted. A money shark in a neighboring town did me the honor to say that "they would drive me out of the country" for writing and talking against their schemes.

Now, if our legislature would give us a law that would lock up these

agents—I don't care if it is for life—somebody will be found who has the "sand" to prosecute them. But the old usury law is a dead letter, and we might just as well have no penalty as to have it.

While we have a law that the maximum rate of interest shall be 10 per cent, and two banks in this town tell us openly that their rates are from 12 to 18 up, what will we gain by reducing the legal rate to eight per cent, and having the penalty just what it is now?

These men who loan money claim to be respectable people, and move in good society. Pass a law that will clothe some of them in the garb of old Grimes, except that the stripes will be horizontal instead of running "up and down," and I think that it may have some tendency to do this business "on the sly," at least, if not, "on the square."

A man said to me once: "I sold B— a wagon for \$75. He has paid me in interest \$150, and he still owes me for the wagon \$75."

Put such men in the state's prison, and, although others may be found to do the same work, none of them will be disposed to brag about it.—John Lathrop, in St. Paul (Minn.) State.

CORRESPONDENCE.

My "ROYAL" BROTHER:—I am about to say a few things to you that I hope you will not for a moment think are said in a spirit of criticism, but only that Koreshan Science, which, as far as I understand, I love, may not be misunderstood. We were told, "If you have anything against a brother go to him with your complaint," and "I have somewhat against you." In your answer in the FLAMING SWORD to your Natick, Mass., correspondent there are some points on which you fail to make your position clear, because to the casual observer they would not seem to be in accordance with manifest facts.

You say, "The law is given in the books that the earth curves eight inches to the mile;" still further you say, "If this is true, and if the water is convex, a man standing with his feet at the water's edge and his eye six feet above the water would have a horizon just three miles away. A ship three miles from him would be on his horizon and he could see no water beyond the ship. This is the claim made by modern philosophers."

Now if modern philosophy makes this claim, why not quote, word for word, giving the author's name and the page of the book in which the claim may be found, and let him stand or fall by his own words; for, surely, if the curve of the earth is eight inches to the mile, the common mind would instantly think that the man with his eye six feet above the water ought to see farther than three miles; for eight inches in one mile would be only two feet, in three miles an eye six feet above the water should see nine miles, or surely more than three!!! Then, *proofs* that modern philosophers say it, would be demanded.

Again you say, "All equatorial ocean currents move westerly. Gravie force, as it streams down from the projected sun, carries the air, water and earth along with it from east to west because the projected sun moves in that direction."

Is it not a fact that the two best known equatorial ocean currents—the Gulf Stream, and the stream from the Japan and China seas—move very rapidly in an easterly and northerly direction? The one modifying the climate of all Western Europe, making it much warmer in the same latitudes than on the eastern coast of North America; and the other flowing easterly and northerly, greatly changing the climate on the western coast of North America, so that its climate is much more equable than that of the same latitude on the Atlantic or eastern side.

You say, "The old theory gives to the earth an enormous speed which is absolutely impossible under the laws of the union of motions." Is not this merely an assertion, unless proofs are given? What are the laws of the union of motions? The minute ball has its two motions as it is sent out on its mission. The man who invented the twist in the bore of the rifle knew that the accuracy of its projectile force was greatly increased thereby; the very fact shown by the increased efficiency of the minute ball through the union of the two motions brings many minds to the conclusion that there must be two corresponding motions of the earth; but that part might easily be refuted.

It seems to me that you did not write this article with your usual clearness. If one should see only that No. of the FLAMING SWORD the desire for further knowledge on that subject might not be excited. If one goes out intending to bring down game should he not go with a full stock of ammunition? I hope that you will accept this criticism in the spirit of brotherly love, for in reality it is the criticism which people of some power of thought make against your article.

Yours Truly,
M. A. H.

My critic in the above letter has asked that I take her criticism in the true spirit of brotherly love. I have done so. As I am well acquainted with Mrs. H—— I accept her criticism as one intended to do good. I shall ask in return that she accept my reply, or review of her letter, in the spirit of sweet, sisterly affection.

I publish her letter and my reply thereto in the SWORD, because the article on which she passes judgment appeared therein. If I have made a mistake in the statement of the facts and have misled her thereby, then I have misled others.

My critic thinks, and says what she thinks, that I have misstated the facts concerning the modern theory of the curve of the earth. I stated

in the SWORD, No. 23, that it is common knowledge that the earth curves eight inches to the mile. From this statement of a common fact I made the calculation, according to the rule given in all the school books, that a man standing with his eye six feet above the water would have a horizon at a distance of three miles. When I made the statement of the common fact I had no idea but that all readers who did not believe this statement would consult the school books to see if I had made a false statement.

All of the readers of that article as well as my critic should understand the simple propositions and theorems of geometry and the methods of their demonstration before they attempt more than the asking of questions. My critic shows that she is not informed concerning the point she criticizes.

If the water curves eight inches to the mile it is very natural to say that in two miles the curve is sixteen inches; in three miles it is twenty-four, etc.; but no one informed on the ratio of curvature would ever make such a mistake. It is not necessary for me to give the page and author of as common a law as the one referred to by my critic (and the one she denies) because she says the man's horizon would be nine miles away if his eye is six feet above the water. The reason that I did not deem it necessary for me to give the name and page of the book referred to, or to quote the law, word for word, is because all school books on that subject contain the law or rule used, by which to calculate the curvature of the earth.

I quote from Simms, on leveling, Page 29, 1870 Edition, as follows:

"Two-thirds of the square of the distance in miles will be the amount of the correction in feet."

Solve the problem by applying the above rule. $3 \times 3 = 9, \frac{2}{3} \text{ of } 9 = 6$ feet. So, if the man's eye is six feet above the water his horizon is three miles distant. There is no use for me to enter into the geometric solution for the deduction of the above rule, because none but geometers would understand it, and they are not questioning my statement.

ABIDING IN CHRIST.

"I am the true vine, and my Father is the husbandman."

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

"Now are ye clean through the word which I have spoken unto you."

"Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me."

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

"If a man abide not in me, he is cast forth as a branch and is withered; and men gather them up and burn them."

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"As the Father hath loved me, so have I loved you: continue ye in my love."

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The spiritual unity of Christ and his people is beautifully and touchingly described in this parabolic discourse, giving to the believer an assurance that there is a fulness of life, of which he can become a partaker through a vital union, and fellowship, and that the strength of this union is the measure of infinite possibilities of growth and fruitfulness.

The radiance of Christ's love shines into the soul of the believer as a redemptive force, if only supported by a strong faith that can open wide the windows of the soul so that it can become receptive to its cleansing and fructifying power. The vine and the branches forcibly elucidate this.

The fructifying sap flows from the parent vine into the tender branches, vivifying them. Without this natural sustenance they could not bear fruit; so the followers of Christ can only, by constant communion with him, obtain that Divine life that will make them fruitful in good works, thereby constituting them efficient laborers in the great vineyard of the Lord.

Humanity looks eagerly forward to a release from captivity to sin. Every day's experience teaches a lesson, that lingers as a reproach in the memory, for the imaginary barriers that arise to mountain heights prevent the possibility of profiting by these experiences, therefore the lessons are lost to the weak and faint-hearted.

Could we but realize that our greatest strength lies in our perceived weakness we might take courage; but we are inclined to resent this humiliating conclusion. The efforts we put forth in the pride of self-dependence soon teach us the bitter lesson of complete failure, and that Christ and self cannot at the same time be the controlling power of our lives. The joy accruing from his presence can never enter a divided heart; for only as we abide in him, and he in us, is there hope of salvation.

With all our visible weakness and willfulness, Christ meets us, extending his hand to us, over the barriers of self-will with all its bitter disappointments and griefs, and with patient tenderness bids us come to him and find the source of abiding hope and enduring strength.

Abiding in Christ implies an habitual living in close communion with him, a trustful resting in him, pouring out our hearts to him as to our one companion, our chosen and dearest friend. This is our only assurance of safety and shelter, but not freedom from discipline and trial. The unfruitful branch that abideth not in the vine is cut off and cast away as a useless encumbrance, "a fit emblem of a spiritual man who is not spiritual enough to work in this world or one higher." From those that abide in the vine, he also taketh away, in that he taketh away all superfluous growths that rob the young fruit clusters of their nourishment.

God is represented as the husbandman, the vine-dresser, and as he passes through his vineyard he will lop off every useless twig that consumes the vital forces of the vine without bearing fruit, so all in whom the life of Christ is not apparent through good works, will be cut off from God's kingdom.

The productive branches stand in

constant need of care, and the master of the vineyard often applies the pruning knife to the branches that live in full exposition to the sun's rays and give the greatest evidence of fruitfulness. All exuberant foliage must be destroyed; all excrescences that prevent the course of the vital forces must be cut off that they may bear more and better fruit. The branches that in autumn are the heaviest laden with thick clusters of grapes are those that have been most carefully pruned.

The disciples of Christ, even those who enjoy the Divine life in close communion with him, must be purified from all foreign elements that there may be no obstacles to the development of the Divine life within them, or a corresponding outward activity. Every disciple must submit to the purging process, for all will be tried as by fire, and those who will not submit to the trial will be cut off.

Disappointments hover over us as dark ominous clouds, but they chasten the heart and make it humble. Sickness teaches a lesson of dependence, while it touches a secret spring in the soul that opens a fountain of tenderness and sympathy for all who suffer. Bereavements loosen the affections of the soul for earthly objects, teaching us to cling closer to him who bore a far heavier cross.

The processes of discipline are many and varied. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

"If thou wouldst not endure that which is evil being taken away, thou must endure being taken away thyself."

Jesus said, "Now are ye clean through the word which I have spoken unto you." The continued cleansing of those whom he had pronounced clean corresponds to the washing of the feet of those who had hitherto been wholly washed. "The bath of justification came first, the feet washing afterward."

The central idea of the parable is the abiding in Christ. He declares that he abides in those who abide in him. It is he who first commences this gracious union, and if he leaves us it is because we first forsake him.

Every sincere heart should inquire, "How can I keep this union perfect?" Our own hearts will frequently answer the question, for if our most intense desire is for a unity with Christ we will hold his words close to our loving hearts, doing what they command and cherishing what they promise by absorbing their vitality, breathing of his Spirit and conforming our lives to his commands.

We will then realize what it is to have him in our hearts, for if we love him his words will be engraven into both our moral and spiritual nature, and if we fulfil all required conditions we have the promise, "Ye shall ask what ye will and it shall be done unto you." This is the criterion of our faith and obedience.

If we abide in Christ his words abide in us, becoming a rule of conduct for our lives, because it is the evidence of faith we live upon these words, imbibing his Spirit, walking in his footsteps, doing his work, bearing much fruit. Then, and then only are we worthy to be called his disciples.

Our strength reaches exactly as far as our abiding in Christ and he in us, for without him we can do nothing; in him we can do all things,—a truth to be kept before our minds lest it should be forgotten. Abide in me! These words are full of comforting and restful assurance to all who trust him in loving confidence. They are a safe harbor in which the "Rock of Ages" welcomes us to a sure refuge during life's storms. They are a perennial fountain where the thirsty soul can be refreshed.

The obedient spirit of true discipline attracts and cherishes a continuance of Christ's love. His heart is a joyful heart amid suffering, for he abides in his Father's love and finds there the essence of all joy. This may also be our joy, for if we abide in Christ we shall reach that fulness of life when he will satisfy our souls with the joy of his eternal presence. We can feed on the sweet words of truth, drinking deep draughts from the fountain of life, walking in his luminous pathway, forgiven through his mediation, enriched by his intercession, while we rest on his bosom. What more can we desire than that he abide in us and we in him?

THE RULE OF THE DEVIL AND THE POLITICIAN.

"If ye keep my commandments ye shall abide in my love." This is legitimate evidence of true love, for without obedience there is no love. He will joyfully accept the evidence and give to every loving, obedient soul the testimony that he accepts it.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you."

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." In doing God's will we live upon the flow of his being as a branch receiving the fructifying sap of the vine. It is thereby we participate in his immortality, and at his bidding put forth our hands and partake of the fruit of the tree of Life that is in the midst of God's garden, and live forever.

The presence of our Divine Lord will make our lives solemn, yet strong of purpose, vigorous in activity, for it is a power that will quicken and sustain every energy of the soul. A Father's affection, a brother's sympathy, a mother's tenderness and faithfulness are lavished upon us through his presence, which is our rest and strength. He is the perennial source of that new life which consists in constant communion with God whereby we may grow into his likeness; the hitherto hidden life that has its grand and glorious consummation in the second advent of our Lord Christ.

Through the hope that arises from a contemplation of all this cometh unto us a peace that passeth all understanding. We know that it is the victory of faith that overcomes the world. It is the abiding in Christ and in him that will win for us the sweet felicity of heaven.—*Mizpah.*

HERE IS DISCRIMINATION FOR YOU.

New York Times: We hope our high-tariff friends will not overlook a letter written by Mr. A. B. Farquhar and read by Col. McClure of Philadelphia at Kennett Square, Pa., the 2d inst., in the course of a debate concerning tariff duties. Mr. Farquhar is the Chairman of the A. B. Farquhar Company, limited, whose great factories are at York, Pa.—one of the largest corporations engaged in manufacturing agricultural implements. The words which especially deserve attention are those relating to the prices of such implements when sold to buyers in foreign countries. Mr. Farquhar writes as follows:

Of the agricultural implements used in South America, Mexico, Australia and South Africa we now manufacture a very large proportion in the United States. In some sections American implements and machinery are used almost exclusively: fully three-fourths of the plows used in South America and South Africa are made in this country. Our implements for export must be at very low prices, that is, at a small profit to ourselves, and we compete with England and Germany. The prices obtained for our agricultural implements sold abroad average from 5 per cent to 15 per cent less than what we get in this country. As I have several times had occasion to observe, the manufacturer who is able to export his goods can have no protection except to enable him to extort more money from home purchasers than he is able to get from those abroad.

It should be borne in mind that this is the testimony of an old, prominent and successful manufacturer of the implements in question. He does not seem to have been restrained from making these assertions by the repeated and angry cries of the McKinley press that any one who publishes such statements is of necessity a liar. Probably he knows that in spite of all precautions a bit of truth sometimes slips into the columns of these journals. The Chicago Inter Ocean, for example, declared that "no standard goods of American make are sold for a less price abroad than here," and, after it had rung all the changes on this which could be suggested in the heat of controversy, its vigilance was so relaxed that its readers were permitted to know that the cartridge manufacturers of this country sold their goods to foreign buyers at a reduction of 25 per cent. The Inter Ocean's indignation was expressed Jan. 18th in this way:

Just look at it. Four concerns, protected by a stiff tariff against foreign competition, combine and crush out and buy out all competitors in this country, and then compel every American concern to pay them 25 per cent more for goods than a Canadian has to pay for the same goods, or a greaser in Mexico! This is protection with a vengeance.—*Chicago Tribune.*

THE FLAMING SWORD

OF SCIENCE.

The modern Divines believed that he could keep his gold, fare sumptuously every day, endow a college at last with money hoarded by artful "trust" methods, and then go to Abraham's bosom as well as Lazarus. He forgets Christ's teaching; he "is having his good things now."

The world is at last beginning to understand the rights of divine, moral, doctrinal and the future life to the church. But its own affairs, business, offices, emoluments and functions it has gladly kept, while organic relation of Church and State is wrong and perilous to freedom, yet this tendency to divide things into secular and sacred is the bane of Christianity to-day. The burning questions of the hour are not theology, creed revision, the near or future return of Jesus Christ, etc. They are questions of life and death to-morrow, questions of oppressive capital, inflamed, angry and often unreasonable labor, questions of child labor, lodging houses, woman's burdens and perils, the wage question, monopoly, that argus-eyed, hundred-handed devil, anarchy, the saloon and its schools of vice—all these; and if Christianity has not everything to do with these she has nothing.—Rev. H. A. Delano, in *News.*

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H. M. DIMMICK.

Dr. W. J. Taylor, M. D., Portland, Or. Dear Doctor—After spending several hundred dollars with oculists in New York, Chicago, San Francisco, New Orleans and Portland without deriving any permanent benefit, being frequently obliged to desist from all business for months at a time, and quite recently finding it imperative that I give up my position in charge of the Portland branch of the Oregon Land Company on account of an aggravation of my eye trouble induced by the experimental treatment of a Portland specialist, I am pleased to be able to write to you that a few weeks' use of your Electena has so strengthened my eyes and restored my sight that I am able to resume my duties, and find myself improving constantly. I have recommended your Electena to my friends, Portland, Or., Aug. 5, 1890.

M. H. SAVAGE.