

# 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 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 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.

## Cognition of the Messenger an Essential Prerequisite.

The Anglo-Saxon is the special branch through which must come the Shepherd, declared in Revelation to be the rider on the white horse. It is through the cognition of this Shepherd that the first step is taken toward the higher life, for only through his mission as the high priest of reconciliation can sacrifice be made. Those who constitute the new church, as it is to be established in the earth, have no power to overcome but through the mission of the Messenger of the Covenant.

When the children of Israel terminated their career in the wilderness, after having crossed the Jordan, they stood upon the border of the land of promise but could not yet occupy the land because they had not conformed to the provisions of the covenant, namely, the rite of circumcision. This could not be self-imposed. The preparation for entrance had to be made through the office of Joshua (Saviour), who made sharp knives and performed the ceremony of circumcision before they could take possession of their inheritance.

Immortality is not reached till the principles of life have entered as deeply into the organic structure as did the cause of death. The consequences of sin have involved the body; the restoration to life must also involve the body. "The noise of the wings were heard even to the outer court," which means that life immortal extends to the body.

The cognition of the Messenger of the Covenant (conjunction) and acknowledgement of this Messenger as the *Sign* of the Son of Man in heaven is the essential prerequisite to the second step in the process of overcoming death.

Death cannot be overcome except through the baptism of fire. This fire is the overshadowing principle, but it can only be wrought through the high priesthood of its ministration, and that priesthood is through the advent of God-the-Lord as the Messiah and Redeemer.

## THE MOTHERHOOD.

That there is inresistent with the creative and perpetuating power of the universe a feminine principle, is as well attested in the manifestations of form with concomitant phenomena, as the existence of the masculine or male principle.

The revelation of the Fatherhood, and the dominance of the masculine power while the tree of the knowledge of good and evil is maturing, are no doubt essential factors in the progress of development. It does not follow because the existence of the Motherhood has been left somewhat or entirely in obscurity, that sometime, in evolutionary and involutionary progress, the Tree of Life also will not stand out as a prominent and pronounced factor in the domain of unveiled economy. The mystery of God remains obscured till, in the fulness of times, the unfoldings of the Divine activity in the products of the creative powers manifest the fruitage of conception, gestation, and birth in visible and tangible anthropology, as well as in the various revealed departments and phases of creation.

The woman or feminine principle is as unmistakably an essential one in creative possibility as the masculine, but the natural conceit of man and the long subdominance of woman have caused her to be an unknown quantity in the Deific origin of life. While the woman is recognized as a sort of necessary though painful adjunct to some of the functions and processes of recreation and perpetuity, it is regarded as preposterous and blasphemous to conceive her in any way a part of the personality of the supreme Deity.

Every manifestation and property of form in the physical universe has an origin. That origin is essentially in the very cause of things, and adequacy is the logical premise and conclusion of the processes of thought in which cause and effect comprise co-equivalents.

Dualism is no part of either our conviction or phraseology as Koreshians. Bimunity, not dualism, is a term expressive of the Koreshian concept of the originative nucleus and center of creation.

Fatherhood and Motherhood are coordinate attributes of creative energy, and the concomitant forms of these attributes are equally essential to the productiveness of resource.

The Father signifies power to plant the sperm of recreation; the Mother implies the attribute, form, and processes of constructive progress. Without both these attributes and forms there could not exist nor remain any creative and perpetuating possibility. God is as emphatically Mother as Father, and the Scriptures are as full of this recognition as the world is full of the form and function of femininity.

There is no mystery in the fact that the woman is as essential as the man as a propagative force, and one of the great miracles of the age is that intelligent (?) men and women should fail to cognize the law of God's Womanhood, the inherent gestative necessity for the existence of the God matrix or receptacle of the regenerative spirit and substance.

"Let us be glad and rejoice, and give honour to him" for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in the fine linen, clean and white: for the fine linen is the righteousness of saints."

The Lamb of God as applied to the Son of man has no other literal significance but the begetting power of Deity, as manifest through the Son of God born into the world, maturing into Fatherhood from Sonship, and then becoming the Father by his power to regenerate (re-produce) by the operation of the Holy Spirit which is the Divine proceeding substance of impregnation or quickening.

The Lord Jesus was Jehovah God. Otherwise pretended Christians are idolaters, for it is declared, "Thou

shalt worship the Lord thy God, and him only shalt thou serve." If the Lord Jesus is not this God, then Christianity is criminality. If the Lord Christ is Jehovah, and the Lamb is the begetting and regenerating power and province of the Father, how applicable that the Lamb of God be related to his wife who has made herself ready for the nuptials.

"Christ is our righteousness;" hence to be clothed with fine linen, clean and white, is to be clothed with the righteousness of Christ. The righteousness of Christ was a perfect doctrine and life. No Christians nor set of Christians on the face of the earth, thus far, possess Christ's righteousness. A few "Perfectionists," so calling themselves, make the claim, but they do this on the ground that they are regenerated, and the man regenerated, born of God, renewed again, having attained to the new birth, is necessarily righteous. Their difficulty resides in the fact that they have not a well-grounded premise.

Men and women living in the earth to-day are not regenerated. The people belonging to the church are following blind leaders of the blind. They have been taught that their hypnotism by the clergy of the various sects, and the peculiar psychological experiences, as related to the various schismatic divisions of the so-called Church of Christ, are the operations of the Holy Ghost, while the evidence has been taken for granted without any comparison of that which is called the operation of the Holy Ghost to-day, with the Holy Spirit in its operations nearly nineteen hundred years ago.

The blind, bigoted clergy of all denominations are practicing a great fraud. They profess to have been "born of God." To be born of God is to be a Son of God, that is, to be just like the Christ of God, "for we know that when he appears we shall be like him." The Lord had an immortal, an incorruptible body. So-called Christians have corruptible bodies, and are subject to all the passions of the flesh, and my observation of the modern Christian life confirms me in the conviction that it is like anything but the life of the Christ.

It is about time that the mockery and hollowness of modern Christianity be exposed; that the deception of the people by a well paid, fat and sleek army of nonproducers, called clergymen, be met with the rational powers of a matured intelligence.

If the world has progressed for nineteen hundred years, as many claim, from barbarism into the mental evolution of an intellectual and rational consciousness and power of discrimination, it is about time that the Church with its armies of palmer worms, locusts, and beetles be subjected to the rational methods of investigation and its true status, as pertaining to the amount of dependence humanity can place upon it for salvation, made known.

The age requires a scientific religion, a religious and moral belief, with a Church founded so securely and substantially upon it, and so enduring in its foundations that it does not require a restatement of its creeds and articles of faith every one hundred, fifty, or twenty-five years to keep pace with and meet the demands of the times.

The fruit of the Tree of Life is the sons of God. "A Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." These are perfect, having no fault. They are "redeemed from among men, being the first-fruits unto God and to the Lamb." They were begotten of God, gestated in the matrix of God and born of God. The Lord Christ was the "firstfruits." These are the "firstfruits," and therefore the rebirth through regeneration of the Christ, being produced from him by his planting, just as one hundred, more or less, wheat kernels are produced from the one kernel planted.

The manifestation of the "first-

fruits" is the product of the marriage of the Lamb and Bride. "The marriage of the Lamb is come, and his wife hath made herself ready." The Lamb is God the Father. The Lamb is the Ram of two years, that is, two dispensations, the Noatic and Abrahamic. The Lamb was offered at the age of two years which was the age of coupling. The wife, is the wife of God the Father; the marriage is their unity in the manifestation of the sons of God.

If the wife of the Lamb has made herself ready, and we have approximated the time of the fulfillment of John's vision—for he saw things which were to come to pass—where is she, thus clothed upon with the righteousness of saints, that is, the pure doctrine and life of Christ? Evidently not in the modern church.

Where did John behold the Bride? "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God" (God's body) "is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them" (in them) "and be their God."

It seems that when the Bride is prepared as a bride, she is in heaven ready to descend. Now she is not yet married. She is espoused only, but where is the husband to whom she is espoused, and whom she is coming down to meet? Is it the Son of God who was planted in the race and who awaits the hour for the woman, whom God has prepared, to extend her resurrecting power to bring the husband forth from the dead?

John saw the holy city, the New Jerusalem, the Bride of God, coming down from God out of heaven. What for? She is prepared for her husband. Is she coming down to get away from him, or is she descending to meet him?

What is the point of her descent? Perhaps by the law of correspondential analogy we may discover the true principle and plan of that descent. We may take the human brain as the natural and material foundation of that analogy.

At the very basis of the cerebral substance, comprising the center and pole of the congeries of the vascular convergencies of the liquids and essences of the brain, is situated the glandula vita. It is the central pole of elaboration and distribution of all the vito-alchemical actions of the encephalon. All the activities of the brain converge there and from thence all distributions descend into the formate structure of the body.

Modern physiology teaches comparatively little of the functions of the brain, and of the uses of the glandula vita in its relations to the brain and the body. They have scarcely a conjecture to offer, but so far as the anatomical position is concerned we may offer the following from Gray's Anatomy.

"The question is an obscure one, but its main interest is to remind the reader that this peculiar appendage to the brain, forms, in an early condition of the embryo, the meeting point of the portions of the ovum from which the nervous centers, the alimentary canal, the mouth and the base of the skull are developed; and that its development has some connection, as yet imperfectly understood, with that of these or some of these great sections of the body."

It is well we do not depend upon conjecture for our information, or upon the uncertainty of modern anatomy or physiology for our knowledge of the function of this, the most important of all the centers of the brain for functional recreative capacity.

The glandula vita is the center of re-elaboration and distribution, towards the body, of the energies and material substances which proceed from the cerebral elaborations, and merge into this all important center. It generates the spiritual energies which pass through the fibres of the tentorium and are imparted to the fibril

texture of the general *dura mater*, converging through it to the double frontal pole of this membrane, namely, the *crista frontalis* and *crista galli*. It also is the center for the elaboration of the three kinds of formative fluid, the first passing through the most delicate sinuses, taking its course through the *dura mater*, the second finding its way into the *lymph* ducts through the bones of the cranium, and the third passing into the vascular system at the point posterior to the gland, at the junction of the cavernous sinuses and entering into these channels of return to the heart, all three through their distinctive courses finding their way to the jugular veins and through these to the common circulation of the body.

It is through the glandula vita that the marriage of the substances, re-elaborated in the brain, takes place with the substances and forms of the body.

The descent or inclination—after leaving the point of the visual pole, namely, the conarium, of the material substances of the brain which pass by three distinct channels, one of which is characterized by the blending of many lymphatic cells to form one red blood corpuscle—is through the *lymph* duct system.

The pineal gland, which constitutes the coordinate pole on the glandular axis of the glandula vita, constantly discharges its solid deposits into the aqueduct of Sylvius, whence it is dissolved and conveyed to the gland.

We are now prepared to enter into a correspondential analysis of the relation of the heaven and earth (brain and body) of the least structure, with the brain and body (heaven and earth) of the greatest structure.

It is only through critical analysis, the broadest application of correspondential analogy, and deductive ratiocination that we can reach exact knowledge regarding the laws of material constructibility.

The establishment of perfect order in the earth must be through the application of the laws of natural construction. If the order of construction can be ascertained in the least form, then by analogical correspondence we may make an application of constructive law in the greater or greatest form.

We have discovered the conduit and channels of distribution from the cerebrum of the vidual man, to the body of the same. We have been able to define the difference between the two poles of the glandula-pineal axis, or the axis of which the conarium constitutes one pole and the glandula vita the other. These have been shown to be positive and negative, male and female. One we may denominate the north, the other the south pole.

We find upon a very minute exploration of the two brains, the male and female, that while on general principles the two are alike, with the same general anatomical formation and relation of organs, they culminate very differently in their terminal forms and functions; we mean in the forms and functions of reconstruction. There must be some deep-seated and esoteric reason for this, and some law by which the cause may be determined. What is this law? Its discovery is the key to the arcanum of organic unity and constructive life. It is the revelation of that final and ultimate mystery by which the kingdom may have its utterance.

The glandula vita in the female brain must in some way differ in function from the same organ in the male, yet in each it is the central and final elaborator and dispenser of the various juices and inspissations of its functional capacity. In order to acquire anything like a definite concept of cause, we must have attained to the knowledge of the primary sense of impulse. This is, unquestionably, desire. The character of the impulse as qualified by the desire must denote and determine the end for which the impulse was induced.

All the activities of the female body determine toward the ultimate formation of the final reproductive cell or

germ. This impulse could not but have its first inspiration at the seat, citadel and fortress of the kingdom of uses.

The primary impulse of the affection is the inclination to be perpetuated, and this gives rise to the love of mating. This last has no other purpose but that of reproduction, for in this is the promise and attainment of perpetuity. The end of all the conspiracies of the female structure, as a distinctive form, is the production of the germ; we mean, of course, as related to the special function of organic development, or the reproduction of the species.

The end is the beginning, that is, the culmination of the desire in the creation of the germ terminates the career of that exploitation; a new impulse is imparted now, for, having attained to the perfection of the desire in one direction, another inclination is given, and that which had become a cell moves again through the laws of metamorphosis toward the achievement of the elongated form or that of the sperm.

If the impulse, originating in the glandula vita, determined toward the final propagation of the cell, according to the above law of attraction it must have originated as an elongated or impregnative form at the center of elaboration. The cause, then, of the distinction between the male and female glandula vita is in the fact of the positive and negative, or active and passive character of the distinctive glands.

We come then to the consideration of the specific qualities of these variations or diversities of motion. The first law of alchemical union or reaction is triangulation, for in the blending of two equivalents there must combine the third, for mediatorial service invariably enters as a factor in every quality and form of metamorphosis.

The liquors in the respective lateral portions of the cerebrum are, relatively active and passive, and this difference is continued into the lateral cavities; the ventricles. In the third ventricle they combine by the introduction of a third substance, possessing a different magnetic reagency, and capable of effecting the essential alchemical union. In this state the liquid pours itself into the tuber cinereum and thence into the infundibulum or funnel, whence it enters the cavity of the gland. At this point in the process of inquiry the great cardinal law of the Koreshian system of reasoning, the law of polar opposites, must be brought to our service, and the axiomatic corollary may determine the stability of the proposition.

Axiom: EVERY QUALITY IN THE UNIVERSE, WHETHER IT BE OF FORM OR FUNCTION, HAS ITS OPPOSITE. This axiom, expressive of a universal law, to be of service in the process of determining and stabilizing truth, should be regarded, in its scope, as all-pervasive, and so applied as to extend to the limitations of consciousness. The law of axes and poles, with their coordinate active and passive polar correlations, must also determine for us the permanency of our conviction as concluded from the exploitations of the fixed laws of the creation and perpetuity of form and office.

By the foregoing axiom we may carry in the mind a principle upon which we come into perpetual rest as to the laws of determining truth or discriminating between what is true and what is false. Let us then apply the law. We will pursue our course by steps of gradation in the progress of our argument.

An axis has two terminations or poles, and the observation of the quality and relation of one pole, which may be visible, with its properties and qualities revealed, will determine for us the *status* of the opposite pole.

An intensely active pole at one extremity insures an intensely passive polar opposite. The law is invariable, inalienable and untransferable. An intensely spherical pole at one axial extreme will give an intensely cubical



pole at the other axial extreme. With heat and cold, light and dark, activity and rest, good and evil, truth and fallacy, the law obtains.

It is observed that the ultimate of the reproductive determinations of the functions of the female brain, as it acts in and through the female body, are uni-ovular, and that on the contrary the male brain in its reproductive functions, through the body, is determinatively multi-spermal. Now, that which polates ultimately in the one cell, must be primarily many, or segregated in its inception, while that which ultimates in many cells must be primarily unific in its inception. Thus we have the key to the action taking place at the inceptive center of organic life as the distinguishing characteristics of sex viduality.

Of course it must be understood, when the laws of form, relation, and function are revealed, and exploitations of phenomena have exposed the arcana of the laws of viduality, or the laws governing organic structure and phenomena in the least forms, that analogy insures us the knowledge of the correspondential forms, relations, activities and phenomena in the greatest organism, or greatest form.

(CONTINUED.)

### IGNATIUS, THE EPISCOPAL MONK, IN CHICAGO.

The latest phase of churchanity or no churchanity in Chicago is a week-long mission of a fiery monk who is, Peter the Hermit like, preaching a new crusade, not for the recovery from the infidels of the literal sepulchre of his crucified Lord, but professedly, in part, for the recovery of the Lord's cause from the infidels, who in the pulpits of to-day preach the dead formalism of the "Higher Criticism" instead of the living truth of a life-giving gospel.

The trouble with him as with all other preachers of the present is that he claims, honestly enough doubtless, but mistakenly, that he speaks "with the Holy Ghost sent down from heaven," as the disciples did eighteen hundred years ago; whereas the fact is, now, as in the time of which John spoke, But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet; because that Jesus was not yet glorified, the time of the Holy Ghost is not yet, nor can be till another personality goes away, as Jesus did, by being changed to Holy Ghost.

Spiritually dead himself he is seeking to galvanize a dead system and dead men into some semblance to the life which men once had but which has long since become extinct.

That there is a kind of life or spirit of sect, or party which is now generally mistaken for the genuine, which partisans and sectarist imbibing, imagine they have the Holy Ghost, is evident, but the results, as compared with those realized from the reception of the genuine Holy Ghost in the beginning of the age, show unmistakably that it is entirely another spirit, and the inference is plain and necessary that the time of the outpouring of the Holy Spirit, for this time, is not yet.

When that time comes, the kingdom, for the coming of which in earth Jesus taught us to pray, will be here, and there will be no longer any occasion for the revival of Monarchism on the plea that the church has turned over the custody and care of God's suffering poor to the cruel mercies of the state, to be supported, if supported at all, by taxes.

The cowl and tonsure and sandals of the Monk have had their day and played their part, not altogether an insignificant nor useless one, in the world's drama, but they are too antiquated and grotesque and clumsy for present needs; and besides, having lost the odor of sanctity they once enjoyed they can never regain it.

When the inevitable onward march of truth and righteousness, in the culmination of the age now close at hand, destroys money, the love of which is the root of all evil, Othello's occupation will indeed be gone, and begging monks and friars, on whatever plea, will find themselves finally and irrevocably relegated to the dead past.—O. F. L.

According to statistics gathered by Chas. D. Kellow, the able Secretary of the New York Charity Organization Society, 8,000,000 people in this country are wholly or partially supported by alms per year.—The People.

### WHO IS MY BROTHER, SISTER, AND MOTHER?

Jesus looked on those who sat about him to hear his teachings and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

In the highest and most absolute sense, no one is in the full and true state of these relationships until he has, through obedience to the will or laws of God, reached his most perfect state, that of the Divine sonship, or the Divine-natural life, such as the Christ's. Then he comes into the true relationship (whereof his former in the sensual-natural domain were but the imperfect imitations) of brother and sister with all in the Divine Brotherhood, and equal with all in relation to the Father-Mother.

The common root of this relationship—if we care to go back to the actual origin of the relationship of those who will be perfected into the Sonship in this cycle—was the descent of the descending degree of the Adamic race, the Divine Brotherhood of the past cycle, who, obeying the law of attraction, passed both up into the God-center and down into the part of humanity nearest to the Divine in quality; and in this congenial soil the Divine planting has been nourished during the cycle by periodic baptisms or refreshings from the Spirit of the Lord through the translations of his messengers.

When Jesus came to bring the sixth baptism, the sixth Spirit of God, he came to a people having in them an inherent attraction to him and his doctrine, engendered through their former baptisms. He said, "I am the good Shepherd, and know my sheep, and am known of them." Through this relationship to him were their hearts made ready for his teachings, and hence could he reach out his arms to them and say, "Behold, my mother and my brethren!" Hence could his words and example prepare their minds to receive the baptism of his Spirit, the Holy Ghost.

Jesus' recognition of their inner bond of relationship, which they from their state of bondage still to relations and conditions of the sensual life could not clearly see, caused his oft repeated command, "Love one another," and when they had received his Spirit, they could better understand and enter into the spirit of brotherhood.

Yet the baptism of the Holy Ghost could not fully perfect in them the Brotherhood of Christ; but, through its impulse, the true Christians have been developing during the age to receive their final or seventh baptism, the baptism of fire, which John the Baptist prophesied the Saviour would send his people, as well as that of the Holy Spirit. They could not then receive both baptisms, for neither Messiah nor people had reached that degree of development. But now the age is about past, and Jesus sends his Messenger to bring the baptism of fire, the outpouring of the Divine Love, which will purify them of the last vestige of their sensual nature and perfect them in the state of highest relationship, that of sonship to God and brotherhood with regenerated man.

Jesus' promise was, "The Truth shall make you free," but he plainly signified all through his teachings that some time must elapse before their freedom would be consummated, and that when the Spirit of Truth was come, he would lead them into all truth, and tell them of things to come.

Through the coming again of Christ, now at the end of the age, in his Messenger, Cyrus, who bears the truth, the scientific degree of the Divine Wisdom, and also the Divine Love, the Holy Fire, the Lord's people will come into perfect knowledge of and obedience to the truth, and Jesus' promise of freedom through the truth will be fulfilled.

Until they have been purified completely by this baptism of Holy Fire, they are not free, and cannot enter into the freedom of the true relationship of the higher life.

HOW ARE PEOPLE IN BONDAGE IN THE NATURAL RELATIONSHIPS, AND FREE IN THE DIVINE?

In the sensual life, as we observe it, people are very much hampered and restricted and their lives made unhappy by being placed in contact, through ties of consanguinity, or through force of circumstance, with those who are not naturally attractive and congenial to them. Persons of exactly opposite characteristics are

thrown together in apparently the most haphazard manner for a lifetime, or less, to be each other's misery, and then as abruptly separated; and at the same time persons who are similar in their characteristics are related for a time to be each other's strength and joy and then their ties are as summarily broken by death or circumstance.

The presence or absence of consanguineous ties does not seem to enter as a factor in the natural congeniality of persons in the sensual-natural plane. Hence we say people related by natural birth may or may not be truly related, according to the degrees of life they may be in.

Man (using the term in its most general application) has three degrees of life; the lowest is the sensual, animal man, who has not yet aspired to enter the course of regeneration from the Lord, and consequently whose source or origin of being is wholly from "beneath," from the sensual-nature, or, as Jesus put it, "ye are of your father, the devil."

The next or intermediate degree of man is the sensual man who has come to aspire to the God-life, and has entered the state of regeneration by receiving the life-forces from God through his baptisms, so that his life has two origins, one from above, the other from beneath.

The last degree of man is the perfected man, the God-man, who has overcome and put off all of his sensual life and put on completely his Divine life, so that his origin is wholly from God, and he may say as did Jesus, "I came down from heaven."

For man in the lowest degree there is no perfect relationship; he is continually, through his various lines of embodiment, brought into nominal relationship or contiguity with those he loves and equally with those he hates. He has no choice or freedom in the matter. He has not the power to either voluntarily or involuntarily place himself wholly in relationship with those congenial to him. His sojourns in the spirit world give him brief respite of partial liberty in choice of companionship, but this is counterbalanced by restriction in other lines.

The man in course of regeneration is scarcely less bound and restricted by his ties and associations in the sensual domain than the man wholly in the life of that domain. Though he has received the seed of the Divine life, in common with other persons, which spiritually unites them in a common relationship, yet his still sensual outward nature clings to its relationship with that plane, and is oblivious to the inner relationship. The Divine tie, however, has this outward effect that it holds them in a state of general progression toward the same end, and when the time comes for a Messiah, attracts them all to this common center.

Then, when they feel the new and mighty impulse drawing them to the presence of the Father, they receive a new baptism which for a time gives them the strength to break from all ties that oppose their religion, and unites them in a brotherly spirit in one common interest and cause. But this is not the fullness or perfection of their relationship. It is only a partial manifestation of what the perfect will be after the final baptism of the cycle.

If we believe, (as we must if we believe the whole universe is governed by fixed laws,) that all conditions of life are essential to man for his development, we must say that the disagreeable associations are necessary as the agreeable, and contribute their share toward man's perfection. But there comes a time when those regenerating near the end of the cycle, as at the present day, and their Messiah comes to give them the perfecting blessing which will sever all sensual-natural ties and associations, whether congenial or otherwise.

Then will be seen who of those, now bound by natural ties, are true relations; for to all who are wholly unregenerated the baptism cannot come, and such will cling to their sensual life and remain about as they are; but all those who are divinely related will be able to relinquish all relationships of the sensual order even though they may exist between those coming into the Divine order. Nothing less than an absolute separation from all that tends to foster and keep alive the old nature can enable them to overcome that nature, and rise into the freedom of the Divine life.

In the Divine Brotherhood all will be truly related and beloved; free from enforced associations; free from disruption of precious ties; and in their good works to humanity they will become the friends and benefactors of all men.—A. M. M.

### THE CLERGY AND LEARNED MEN REJECTED CHRIST WHEN HE CAME.

Will They Receive Him When He Comes Again?

"Our theological seminaries teach young men to believe that which in a few years they are certain to reject unless they die, and so find the orthodoxy of a corpse. Many a young man has had to struggle in agony of soul to shed the false theology he had poured into his mind in his seminary course. I know what I am saying. Now, is it right to manufacture cowards and then call them clergymen?"

"Paul said, 'Be men.' To whatever extent the timid, the indolent, and the time-serving may in the hour of trial seek refuge in concealment or compromise, the duty of avowing our principles stands among the most imperative lessons of honesty and Christian manhood."

"That which applies to the clergy also applies to the laity. If professing Christians of all denominations would, instead of going to the traditions of men incorporated in catechisms and creeds, search the Scripture and stand up for the truth there—a vast advance in liberty would be made. Stand by God's truth. Perish policy or cunning. Perish all that fears the light. The cry of the church of to-day needs to be that of the patriot that rang the knell of foreign political despotism, a despotism less irksome than that of a mediæval theology. 'Give me liberty or give me death.'"

"Again, the heretics of one age are the heroes and saints of the next. The man of strong convictions who has the courage to declare them is sure to meet with opposition. He will need a faith as strong as that which sent martyrs to the stake and scattered apostles over all the known world. He is working for coming centuries, they are living for present interest. So it is, he works, dies, and sees no sign of success. But the centurios do him justice. The heretic's brand is taken from his brow and the martyr's crown takes its place."

"This is the lesson taught us by the confessors of the past, who contended to the death for the principles they had accepted."—Rev. W. Lloyd, in Chicago Tribune.

As the outcome of eighteen hundred years of professed Christian teaching and Christian living, the persons in any community who dare actually to look the truth in the face and attempt to live it can be counted on the fingers of one hand, without any danger of exhausting the number. It often happens that the ministers who talk the boldest, like Peter, find their faith failing them when the inevitable test comes to try them. Only those who are prepared to give up reputation, friendship, relationship, money interests, means of sustaining life, even life itself, are prepared to stand by the truth.

In this time of judgment the tests are no less severe, can be no less exacting, than those Jesus applied in the judgment in the end of the Jewish age. There is no record of a single, trained priest or minister, or lawyer, or even educated man, that stood by the truth when it walked the earth in human form in the person of Him, who alone of mortals born could truthfully say, "I am the way, the truth and the life." And after He went away, as the Divine Seed, into the simple-hearted, honest, humble minded humanity that constituted the good ground that was prepared to receive Him, among those who rose up to preach this new evangel, and carry the glad tidings of great joy to a sinning, sorrowing and suffering world, no name of a trained priest, or lawyer, or even learned man, save only that of Paul, and, obscurely, that of his great teacher, Gamaliel, appears.

The explanation of what must forever appear a remarkable phenomenon can only be found in the words of Jesus himself: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only."

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

How can a man receive the kingdom of God as a little child, who has spent all his life from infancy under the preaching of those who are supposed to be very learned in matters of religion, and besides has sat for many other years of his maturing manhood at the feet of grave and learned professors, first in the College and then in the Theological seminary, who are supposed to know everything that is within the reach of human knowledge?

That he should suppose that he knew something after so many years of effort under such competent teachers is about as inevitable as that he should breathe. And then to doubt the value of his own attainments is to impugn, not only the intelligence, but also as he views it, the integrity of his many learned instructors, and not only theirs, but that of all others

with whom they agree, and that is all that are of any repute in the world.

Under such circumstances, how is it possible for a full grown man to divest himself of the conceit that he is wiser than a little child?

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

Jesus said he would come again. If the above is the way the clergy and the learned men of that time treated him, is there any reasonable expectation that they will treat him differently when he comes now?—O. F. L.

### Worse Than in Ireland.

There were in the United States, in 1880, 322,357 tenant farmers paying rent, and 702,244 tenant farmers, villeins or metayers, farming on shares, a total of 1,024,701 tenant farmers. The total number of tenant farmers in England, Ireland, Scotland and Wales is 1,069,127.

If the 574,222 Irish tenant farmers should be compelled to share their crops equally with their landlords, as 702,244 American farmers must, such an outcry would go up to heaven as was never before heard in the world.

If the 414,804 English tenant farmers were required to do it they would take only from thirty-six to forty-eight hours in which to wipe out the whole system of land tenures. The greatest share ever asked of them was one-fourth.—T. E. Willson.

### THE MYSTERY OF EVIL.

#### PART I.

Evil could not be avoided  
For it was in God's design;  
For in works which we call evil  
He doth make his glory shine.  
It was man that needed evil  
To try him here below,  
So God employed the Devil  
Tempting Jesus as you know.  
It is by evil we are tested,  
In our faith, and in our love,  
Tries our powers of sin's resistance,  
Makes us look to God above.  
Thus in mystery of evil  
God appeared in great disguise,  
Like a friend, who walks behind us,  
Puts his hands before our eyes,  
Walking slowly, speaking softly,  
"Guess my name and speak the word,"  
Thus impressed with inward feeling  
Cry aloud "It is the Lord."  
So poor Job was tried by Satan,  
And we all must be tried too.  
Sin and Satan are God's servants  
Which he holds up to our view.  
Strange that he should work by devils  
To give us lessons here below,  
But the Devil sifted Peter,  
This we heard of long ago.  
So we heard that Satan tried him,  
In his sieve he shook him well  
Till the chaff of sin did blind him  
And he cursed and swore like hell.  
And his pride was thus discovered,  
All his boasting words proved vain,  
So he fell in the great conflict,  
With his resolutions slain.  
Here we see ourselves in Peter,  
With our boasting and our pride:  
You or I are not much meekers,  
Who have the inner Christ denied.  
This is all to show our weakness,  
Teach us not in self to boast,  
But to look within for meekness  
Where resides the Lord of Hosts.  
And so we have mysterious days  
Happen while we are here below,  
Crooked things and crooked ways  
Are the choice of God you know.  
The Lord employs our passions raging;  
Passion is the Devil's name,  
And lust and passion are engaging,  
But they always leave us lame.  
So the Devil entered Judas;  
This we are told by Christ the Lord,  
When he said to him, "Do quickly,  
What's in thy heart go speak in word."  
And was he not for this appointed?  
How could he then resist the sin  
To betray the Lord's anointed  
Now that Satan entered in?  
Here we see our faithful picture.  
Have we not this dreadful taint,  
More like beasts and also devils,  
Not the likeness of the saints?  
How dare we stand to throw  
Tarred and feathered Judas' brand,  
Speak not of friend or foe,  
Let us stop such words with hush!  
Let us speak of our meekness  
Who did really act as such,  
Him it was who took our weakness  
And for it he had to smart.  
Have we never kissed like Judas?  
Will our actions bear the light?  
Are our ways then of the purest  
That we're ready him to smite?  
Was he not for this ordained?  
All was ordered by the Lord  
And the sin he entertained,  
Prophets wrote of in the Word.  
This we say was just the cause  
The choice it fell on Judas,  
And you must know it pleased the Lord,  
To take the one he chooseth.  
Then why condemn or curse the one  
For doing what he's bidden?  
The secret hand which led him on  
Within himself was hidden.  
He was the one the Lord did use  
Just for the crucifixion,  
And through him came the joyful news  
Of love in its perfection.  
—Christopher.

### MALODOROUS ROYALTY MERCELESSLY SCORED.

The latest sensation in British court circles is the gambling case in which the heir-apparent to the English throne and the prospective emperor of all the Indias plays a conspicuous part as one of the chief witnesses, having been one of the principal actors in the gambling operations out of which the suit springs.

Report charged Sir William Gordon-Cumming, a high army officer and old friend of the Prince of Wales, with cheating at games of baccarat played at Tranby Croft while they were guests of Mrs. Willson.

There was first an attempt to cover up the matter and keep it from the public, and, as a compromise, Cumming signed a paper, (as his attorney says, to protect the Prince from the scandal of having the matter published,) that he would not play cards any more. Report says that through one of the women involved in the affair the facts reached the public, when Cumming brought suit to protect his reputation and standing as an army officer.

During the whole course of the trial, which the Prince of Wales has constantly attended, the effort has been to conceal the facts as much as possible. In his closing address Sir William's advocate, Sir Edward Clarke, "solicitor general," of the present government, as he declared, "simply as an English Barrister" and hence "obliged to disregard friendship and even my own interests, and comment on the conduct and evidence of one of the highest in the land," by the boldness of his words created a profound sensation. He said that, if, as current report declared, the constant attendance upon the court, of the heir-apparent to the throne, was for restraining the tongues of counsel in commenting upon his prominent connection with the case, it would be unavailing. He (Sir Edward) had a painful duty to perform. It was, however, a duty and would be discharged. Obligations to the cause of justice and the interests of his client, the plaintiff, required comment upon the conduct and the evidence of the gentleman who stood highest in the land. To the above purport were the solemn and deliberate utterances of Sir Edward as he turned his gaze directly upon the Prince of Wales.

To the statement of the opposing counsel, Sir Charles Russell, that if the jury did acquit Cumming, the proper authorities would take up the matter and cause his name to be erased from the army list, he, rising to his full height and with menacing gesture, said, "This I wish to say most distinctly, is a thing which it will be impossible for the authorities to accomplish and leave on the army list the names of the Prince of Wales and General Williams." In reply to the inquiry as to whether he meant to charge the Tranby Croft party, after their return from the races where the prince's horse had been a winner, with being drunk after sitting "down to a long dinner," he said: "No, but I did mean to say that it was quite possible that they were not in a judicial frame of mind." After extolling the loyalty of his client, the great advocate, looking directly into the face of royalty, said, "It may be too late to save the reputation of some mentioned in this case, but not too late to prevent the completion of the sacrifice of a gallant officer."

Among the possible results of the agitation produced by the stirring up of this moral cesspool in which, as ever, cards and wine and women play their part, may be such a jostling of Britain's conscience, and rude awakening of her benumbed and outraged moral sense that she may arise in her might and shake off the whole parasite crew of royalty and aristocracy, and forever put an end to what is but one continuous junket, and revel, and debauch, and will so long as the favored few are permitted to draw untold revenues, for the same, out of the hard, unrequited toil of the industrious millions.

The seventh day of the suit the Prince of Wales devoted to the more important races at Ascot, to this dis-appointment of many visitors of the court. A loyal jury, perhaps, rightly decided in accordance with the wishes of their prospective sovereign. Now will come the application of the law and its future results.—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. Koreshanism 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.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 3rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc.; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

## SHE WHO IS TO COME.

A woman—in so far as she beholdeth  
Her one Beloved's face:  
A mother—with a great heart that enfoldeth  
The children of the Race:  
A body, free and strong, with that high beauty  
That comes of perfect use, is built thereof:  
A mind where Reason ruleth over Duty,  
And Justice reigns with Love:  
A self-possessed, royal soul, brave, wise, and tender,  
No longer blind and dumb:  
A Human Being of unknown splendor,  
Is she who is to come!

—Charlotte Perkins Stetson.

## THE WHITE STONE.

The Koreshan System is the final revelation and practical bearing of cult. It brings into the realm of sense that which, till now, has lain obscured from human penetration in the domain of the occult.

When the mystery of God becomes the possession of the rationalistic mind, the term *occultism* has lost its significance except to such as are groping in darkness after the yet hidden—the mysterious. Koreshanism brings to light the only system of integral and constructive energies, wrought through combinations of such complexity as to compass, in its limitations, every domain of hypothesis and practice.

The Koreshan Unity induces, within its scope of application, all the laws of order, and has within its power of control the means to reduce those laws to their practical purpose in the affairs of men. It is so specifically organic that in its first impulse it eliminates from its vortex of creative design the elements of disintegration embodied in the cumulative prudencies of competitive action.

Koreshanism has no compromises to offer or invite; its laws are those of the Eternal. The pedestal upon which it rears its superstructure is the foundation of the apostles and prophets, and its chief corner-stone is the one given to him who overcometh, which no man knoweth saving he who receiveth it. Its purpose is to reduce the world to order, and it will accomplish that purpose through the enforcement of the laws of Divine construction. The substance upon which it depends to construct the inner temple and edifice of its supreme devotion is the pneumatic and psychic potencies of being; conserved through the restraints of chastity made deep enough to purify the thoughts of the mind from every mortal taint. By this is meant the higher use and application of the two substances—male and female—of reproduction.

The immortal body, the body which must comprise the veil of entrance into the heavenly state, is the product of the union of the two sex energies, raised to that conjunction through the blending of mental powers. The law of the higher elaboration may be comprehended by contrast. It cannot be accomplished except through mediatorial service, a fundamental principle recognized and applied by all spiritualists, obtaining in their practice, but denied in their theories.

By mediatorial service we mean the service of mediums or go-betweens between the material and spiritual world. The modern cabinet is a poor modification of the ancient tabernacle. Its purpose is to effect a proper insulation of the medium, the laborator of energy and matter, if it be a materializing medium.

The medium is the center into which flow the two potencies from the minds of the two spheres; the pneumatic (spiritual), and the psychic (soul). These are two energies of desire applied with sufficient intensity, for the time being, to obliterate every other impulse. The substances of the pneumatic and psychic thought flow to the medium and there marry, and in the marriage engender the phenomena.

The difference between the ordinary medium and one of a higher order is that the insulation is more absolute, embraces the greater and higher spheres, and moves from a conscious purpose to redeem the race, and is initiatory in perfecting organic form through organic application and method.

A medium is an elaborator of energy and matter by virtue of his or her power of resistance to contact of a double influx. A mediator is a greater or the greatest elaborator by virtue of resistance to the double influx or a double spirit from a greater, or the greatest sphere. The mediator is so central to the greater sphere, so intense and resistant as to focalize the aggregate energy. The vortex produced by the concentration disintegrates the focal point—the mediator—and makes of him the baptismal head or anointed one, he constituting the anointing or baptismal priest.

The transformation of the high priest, who constitutes the sacrifice upon the altar, is terminal conversion, called in Buddhist philosophy, absorption into Nirvana, but in Koreshanism, *theocrasis*. In the Scriptures it is recognized by the term, translation. Upon such a terminal transformation and sacrifice of a central priest, the anointing or baptismal culmination of the Christian age and the inauguration of the Koreshan age depend.

The conarium of the human brain may be taken as the vidual type of the impregnative form and function, and the glandula vita as the center impregnated. The conarium is the baptizing, and the pituitary gland or glandula vita the baptized center. The glandula vita is the cell or point at which the process of fecundation and re-formation begins at the time of inception, and from which the new body is formulated and has its growth. In fact, the glandula vita is the central point of material elaboration and head of the new kingdom, hence intensely feminine, and receptive to the final and ultimate baptismal energy of the theocrasis.—Francesca.

## WOMAN'S MISSION, K. U.

The Woman's Mission held its regular meeting Friday afternoon, June 12th.

In the absence of the promised lecturer, Mrs. L'Amoreux, the subject of last week, The Perpetuity of God, was continued by Mrs. Brown. The subject was by no means exhausted last week, and was resumed in new lines with interest and profit.

Mrs. H. G. Rogers will lecture next Friday, June 19th. Subject, "Life, and Living it."—Sec. W. M. K. U.

## WHEN I AWAKE.

The glories that no vision can forestall  
With crystal gleams;  
The peace, the rapture and the holy thrill  
Of love that reigns supreme;  
The death of all that meaneth self and time.  
The gain of Thee,  
My Lord, my God! the victory sublime  
When only Thou shalt be—  
Thou all in all—in Thy fulness lost,  
And all, all found.  
Dost thou, O God, no aspiration crossed;  
Thou, Thou, our only bond:  
Shall I behold, receive, possess, attain  
All this and more  
To tell whereof all tongues would strive in vain,  
In vain all language pour?

—Harriet McEwen Kimball.

## WOMAN'S POWERS.

Woman's religious nature is so intense; her love and pity so all-inclusive; her intuition so keen; her fertility of resource so great; her endurance so wonderful; that, when these are all stirred to their depths, she can set for herself any goal—and reach it.—A. M. M.

The latent force in woman will become a mighty power when she receives her baptism.

## SUFFICIENCY.

NOT THAT WE ARE SUFFICIENT  
OF OURSELVES; OUR SUFFICIENCY IS OF GOD.

The great question of reform that is at present agitated among women, whose spiritual attainments have awakened in them a true sense of their moral degradation, incites them to use most strenuous efforts to extricate themselves from their servitude to human laws that doom them to a life subjected to the unrestrained passions of masculine dominance.

However important the question, it is one that should not be beaten upon till it is made a subject of deep and careful study; its methods of procedure determined by sound judgment, lest in the enthusiasm that naturally attends the brilliant hope of soon having the freedom to exercise our own personal liberty, we lose sight of the fact that in our own strength we can accomplish nothing.

In the contemplation of self-effort lies a weakness without a prospect of support; failure without a promise of redemption. Indeed this will be the case so long as we look solely to ourselves to accomplish desired results. For a long time there has been a spirit in woman that has struggled against its limitation. Like a caged bird it has beaten its wings against the bars that confine it, but it has been very unsuccessful so far in its effort to gain liberty.

There has been an interdiction whereby women were prevented from deriving knowledge and using it for any purpose that could in the least degree ameliorate their condition. It has not been forgotten "that in knowledge there is power," therefore all schools of a high grade of culture were closed against her; however, it was decreed that she might gain what little knowledge she could, with primary advantages, but she could by no means be permitted to earn a livelihood through the medium of her knowledge, lest she might infringe upon the masculine usurpation of rights to all positions of title or merit—she must descend to menial service no matter how refined in spirit or cultured in intellect.

This condition of affairs is changed and educational advantages are augmented, for man has in many cases been compelled to acknowledge the superiority of feminine minds, and to-day woman stands as man's equal in all educational movements, but there is still a line drawn against which the high-spirited rebel.

Woman has gained a degree of freedom, but with this she is not content; she seeks for more. Ambition promises within her a desire for the privilege of helping make the laws of the country that is by inalienable right her home, and a strong demand is made that the polls be opened for her, that she may vote for the officers of the commonwealth.

This spirit of progress in her has perhaps carried matters a little too far, to be politic for that innate modesty and discretion that could but command respect has been in many instances lacking, therefore "woman's rights" was made a subject of ridicule and contempt and only a small portion of the country has acceded to her demands.

One great trouble lies in the startling fact that most of the great movements for reform in this direction are actuated solely from motives of ambition; to secure personal aggrandizement. When, through the culture of our higher nature, we arise to a condition of mind whereby our desires and affections are elevated, there arises in our souls a desire or ambition to consecrate all of our faculties to the Divine service.

In order that we may enter untrammelled into the higher realm of activity, we gladly sever every carnal relation that might in any way arise as a barrier to the attainment of a higher and holier union to which our souls aspire.

Amid all our earnest longings and efforts toward a consecrated life, we cannot avoid looking back to the littleness, the distracting failures of each passing day, and are filled with profound distrust of ourselves as we contemplate them. It is then that we fully realize that of ourselves we can do nothing, "but that our sufficiency is of God."

If we use every opportunity carefully, we will discover, amid all our failures, a present source of strength that at once impresses us with a sense of

the weakness of self-effort, a conceit that expects to do so much in our own strength, forgetful of our weakness.

As women, we stand as it were alone in the midst of a world of masculinity that moves with the irresistible force of superior dominance. We are beset and baffled by circumstances which are entirely beyond our control; there are attempts to dishonor and defame the motives of any who may assert their God-given rights; there is ridicule and contempt, there is tyranny and coercion in the attempts to subject us to the low plane of human laws, and so-called sacred ordinances.

In the eyes of the world it is a sad crime for feeble woman to so woefully abuse the self-constituted lords of creation as to demand the sacred right to the sanctuary of her own soul, that she may cleanse the temple so long polluted by the god of lust, and consecrate it to the God of love and purity!

We are scorned and ridiculed if we assert that we have the least right to our person, but will we dishonor or defame our most holy cause by weakness or faint-heartedness? Only let the thought of self-sufficiency perish, and man will soon learn that we are not left desolate, but that sufficient strength to cope with the whole world comes to us through our recognition of our Messiah, the great Helper, whose fast advancing strides in the grand march of human progress call forth our unbounded confidence in his ability to control every movement toward our elevation, while our faith gives us the firm assurance that he will render us all needed assistance.

We are bidden not to make ourselves wretched by anxiety or grave apprehension about our future, but under all circumstances to do what appears to be the wisest and best, then resign the matter into God's hands, using our endeavors as if we expected to effect desired results, yet to trust in God as if we expected nothing from our own efforts. We know that every concern of our lives is directly contrived by an interested and sympathizing Father, whose hand is guiding, bending and shaping every little force and event toward a special and definite termination.

We recognize our position fully, and desire with all the strength of our souls to rise from the miserable condition into which we have been reduced by assumed authority that compels us to be a party to the violation of the sacred law of propagation, placing our higher nature to the low plane of common prostitution through inordinate sensual gratification.

The questions now arise, "How are we to better our condition?" Are we to rise in our own strength and attempt to conquer this evil? By no means! When we fully comprehend our condition and, from a sincere desire for a higher life, would make the willing sacrifice of the old life, we will discover that there is a power that can and will come to our rescue, and that it will establish our claims to our birthright which in the beginning was bartered for a mere pittance of false pleasure—a bargain on which woman has ever since its transaction been compelled to pay unlawful usury.

God has witnessed our degradation through the enormity of iniquities perpetrated because human laws gave a power whereby the rod of authority has been wielded, and woman has hitherto bowed her head submissively because she has been taught that it was her duty to do so. But it has been proclaimed in thunder tones that the curse of woman's desire and man's imperialism shall be lifted from woman, and "that the degradation and the curse shall descend upon him who dares to assail or molest her;" for it is the advent of the year of liberty, the "Jubilee" for woman.

The very fact of this should stimulate our courage but not a self-reliant courage. Our victory will not come from our own exertion only as we work in conjunction with the Almighty, conforming our will to his way. Should we attempt to go on in our own strength there would be failure and inglorious defeat for our portion, while on the part of our opponents there would be exultation and triumph.

In our dependence upon and entire trust in our great Leader we gain a supply of vital energy sufficient to influence every effort so that it will accord with the Divine will and purpose, and we will gain strength, through our increasing desire, to have our life restored to the sovereignty which God at first designed for it—

making the soul master of the flesh.

We can then estimate our life as God estimates it, seeking its sanctification as he did who laid down his life for our sakes. It is written, "Ye are the temple of God." What further proof need we have that there is within every unsanctified temple, or human body, an unacknowledged, uncrowned sovereign? We have trampled royalty beneath the feet of passion; we have allowed vile usurpers, crowned with lust, to occupy the throne; but now, that hidden sovereign arises from the tomb in which we have so long kept him sealed, and appeals in his majesty, showing his inalienable right to rule on the throne, and demands his coronation at our hands.

Long, long, have we groaned under the ban of the curse amid the thick darkness and gloom of night, but now the morning of a new life dawns, and we lift our eyes to behold its crowning light. Throwing off the yoke of submission to carnal pleasures we will rise in the majesty of the strength with which we are invested by him who proclaims "liberty to the captives, and the opening of the prison to them that are bound." He will enable us to go on from victory to victory, carrying aloft our imperial standard of integrity until we attain the acme of purity—the throne of our Divine Emancipator to whom we will render all the honor and glory of our triumphal entry into "Beulah Land."—Mizpah.

## A LETTER FROM RUSSIAN WOMEN TO PRESIDENT HARRISON.

A number of Russian women who had been looking toward the United States as the land of justice, *par excellence*, have learned with horror that the legal condition of American women is far inferior to that of their sex in Russia, and therefore address the following letter to the President:

To His Excellency, the President of the United States of America:

It is with amazement and profound regret that we learn of the despotic rule of men over women in the one country to which above all others the world turns with hope, expecting progress towards equal rights and privileges. And, fearing that you are either ignorant of the laws which injure your own countrywomen, or that you do not realize what a stumbling-block such laws will prove to other nations, we herewith offer our earnest remonstrance against their longer continuance. We beg you, as head of the nation, as the bright exemplar to whom all your people look for guidance, to use your powerful influence to have these tyrannical and degrading laws removed from the statute-books which their presence now disgraces.

That America pays no heed to the plain wording of its Constitution, in deliberately trampling under foot the liberty of one-half of its people, is not only a cruel wrong to American women, but a most discouraging hindrance to those who work for the attainment of a Constitution in Russia. For why battle to procure a constitution, guaranteeing rights, if in those countries which have Constitutions, rulers coolly disregard them?

Again, we beg you to remove from your statute-books a law which should make every man blush with shame for the ancestors who placed it there; we mean the law which in many States robs every woman of her property and hands it over to her husband, thus placing each wife practically at the mercy of her husband. Bad as Russia may be and is in many respects, she has never sunk to this depth of tyranny. Indeed, you may search the world over, India, China, Turkey, and even savage tribes, without finding a parallel to this law in its monstrous injustice and unreason. To the women of Russia it seemed incredible that a nation calling itself civilized should uphold a law which virtually robs each married woman of financial independence. But the evidence placed before us no longer admits of doubt. We have seen the petitions of thousands of women to the State of Kentucky this winter begging that they may be allowed to retain their own property after they marry, and the curt refusal of the State of Kentucky to comply with this demand. Against this outrage on individual liberty, the women of Russia offer a most solemn and earnest protest.

Again, we have learned with pained amazement that, while women householders in Russia have always enjoyed

the right of municipal suffrage, Legislature after Legislature (of men calling themselves Christians!) steadily refuse to concede this privilege to American women. We beg your excellency to consider what an evil influence this fact will have in every part of Russia where it becomes known. To deprive the wife of her income and take from all householders a voice in local affairs—to rob and gag women—what could be worse?

We say nothing of the wrongs against women perpetrated in your prisons, which hire prisoners out as serfs under cruel masters. We know that criminals are most difficult to deal with, and that no system yet tried anywhere gives satisfaction to all interested. But, O sir, we entreat you, be just to your non-criminal women. If obstructionists here can point with a sneer to gross and deliberate tyranny authorized by the government in America, what hope is there for the future republicanizing of Russia?

Praying your earliest attention to these most vital matters, we are, sir, with respect, your obedient servants,

VERA DAINILEVSKI,  
LUIZA SOLOVIEFF,  
ANNA SREZNEVSKI,  
ANNA DOSTOYEVSKI,  
BETTINA STASULEVITCH,  
SOPHIA ZAGOSKIN,

and many others.

## FOSTERING ROBBERY.

Our "national bankers" have kindly informed Secretary Foster that they will consent to retain the bonds used in securing their circulation if the rate of interest on those bonds is not reduced below two per cent. In other words, they will consent to be paid at the rate of two per cent a year for leaving in the Treasury vaults, deposited in their names, bonds of the United States bought with money supplied by the Treasury itself, and which they could not withdraw without surrendering their circulation. To be sure, Congress might have authorized the Treasury to redeem the bonds by issuing greenbacks, which everybody would have gladly received at par in payment of services to the government. But Congress has repeatedly showed that it was instituted, not for the benefit of the people, but to enrich national bankers, bondholders and other monopolists. And it therefore placed the Secretary in a position which compels him to submit with thanks to the exactions of our Wall Street Shylocks. As the present Secretary is himself a national banker, the sacrifice of official dignity involved in his submission will not be supplemented by a corresponding sacrifice of personal interest.—The People.

## SCHWEINFURTH.

Most of the great religious bodies hold that Christ's spirit is still in the world and that divinity is still manifesting itself through human agencies. If this be true, anybody who comes up to the standard of spiritual perfection, as laid down by the great teacher, can justly claim to be Christ-like. These persons have been very scarce in the world, to date. Mr. Schweinfurth claims that he has got it, though, and his purpose is to start a heaven here on earth; a scheme entirely practical, if Christ's teachings are true. Can you, bigot, deny this?

We are not defending Schweinfurth but we have a thousand evils in Kansas City a thousand times worse than this, which are borne with by this very orthodox people and press. We have the biggest kind of a hell in Kansas City, devils and imps innumerable, perjurers, gamblers, saloon dens, thieves, murderers, houses of infamy, Sunday newspapers, variety theatres; but no one has yet offered to tar and feather the men who follow these things. Who are we, that we should set up a standard of truth and a path of virtue? Schweinfurth may be a fraud, and he may be the crystal of truth.

There is one thing certain however, that this world with its daily crimes' record, as a witness, is a terrible rebuke to our standard of Christian attainments, and in no fix to set up in business as a public censor. We look for revelations of wonders in the bright sky of truth in the few years yet remaining of this century, or an eclipse of darkness never before witnessed. Let us clothe ourselves with the mantle of charity, and think.—Kansas City Weekly Progress.



## DECLINE OF LITERATURE.

A World's Poverty of Thought Manifest in the Recent Productions of Its Pen.

It must have struck the attentive observer of men and things that modern literature is rapidly declining, both in its tone and power. The deep, the mystic and the sublime in letters have ceased to attract attention and admiration and have consequently disappeared. To be sure, Edwin Arnold has given us "The Light of the World" which does truly touch the realm of elevated poesy, but it is as the last spasmodic effort of a dying cycle; the final flicker of the candle before its extinction.

This production of Edwin Arnold's comes too late for the world to really appreciate or care for it. "The Light of the World" in literature, like the Light of the World in a personal manifestation, finds humanity amid the mazes of the dance and the dazzling allurements of voluptuous diversion. Mankind has sunk too low at this time to care for a beautiful word painting of the life and character of the Nazarene. The lofty grandeur, sweet immaculateness and God-like sacrifice of that humble carpenter fall flat upon the ears of modern folly.

Of what moment can it be to a world engrossed in the acquisition of wealth and the pursuit of sensuous indulgence that Christ, the Lord, suffered upon the cross that a dying humanity might receive a fresh impetus and be lifted to the supernal heights of God's eternal domain? No, immortal heroism, a masterful sacrifice, the consummation of a cycle's supreme effort is lost to a humanity steeped in the depths of carnality.

We accept "The Light of the World" as a frail offering of expiring genius, but a new race, yet to come, is better fitted to pass upon its beautiful periods. When mankind has learned to keep the law as proclaimed from Sinai, then and not till then can it render just adoration to the Christ, or rightly value this wonderful tribute dedicated to His resplendent career. Rather give to the men and women of the period the effervescence of meteoric talent such as Robert Louis Stevenson, Daudet, Mrs. Humphrey Ward, Ella Wheeler Wilcox, the unparalleled Zola, or Walt Whitman with his "Leaves of Grass."

Tolstoi, the only real living genius in prose, is now in disfavor; he is too truthful, and has therefore been dubbed a crank. No matter that he wrote the greatest work of fiction that ever came from a Russian pen—"War and Peace"; no matter if he has discarded the luxuriant life afforded by wealth and station, and from conscientious scruples lives as an humble peasant working in a blouse at the cobbler's bench, yet emitting the thoughts of an honest and gifted mind.

The world has reached that point where it will promptly sacrifice genius when it dares to encroach upon its selfish gratifications. Tolstoi declared the true meaning of adultery, and he is henceforth tabooed. The Russian government is growing suspicious of him, for as his mind, going out in search for truth, sees the glaring iniquities of the present social structure it revolts and must speak out. As he grows more and more radical it will not be long before his pen will come under the ban of official condemnation. Hail to his lofty purpose, and may God speed the day when such splendid souls will breathe the air of true freedom!

Such writers as Herbert Spencer and Tyndall, though nonsensical, are harmless. The world in general lands them with an affected praise, without having any more conception of what they are driving at in their speculative vagaries than they themselves. Think of where Spencer and Tyndall will stand within another decade! Their fate will be but the common fate of all the mushrooms that have sprung up in the field of modern letters, whose prose and poetry, in the light of the coming age, will go down with the blackness of night, never more to be heard from.

New intonations and new scenes will soon greet the eyes and ears of the expectant. To such as are receptive to the symphonies of dawning truth a new era comes with its reverberating anthems and halo of glory that shall burst upon the universe with transporting rhapsody, and

while modern literature with its philosophy, its fiction and its poesy shall speed its way to death, the inspired pen of truth shall give to mankind a new library replete with Deific lore, rhythmic cadence and brilliant fantasy which shall exhilarate the souls of men, regenerated through the efficacy of theocratic law.—C. J. M.

## 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.

[CONTINUED FROM NO. 26.]

It is apparent from the foregoing elucidation of the Trinity of the God-head and the idea of his attributed powers, as taught by modern Christianity, that the teaching lacks sound logic, and is inconsistent with every principle of genuine love or true wisdom, inasmuch as it makes God appear a most cruel monster.

The Koreshan idea of Divinity is free from inconsistencies, while yet it claims that God is omniscient, omnipresent, omnipotent, and eternal, having triune attributes.

No one will deny the fact that there exists a cosmos, having a center and circumference so related as to exist eternally through the reciprocal interchange of forces inherent in each, and that the center of this cosmos—the terminal point of transformation—is where the forces aggregate, which, with the aid of material agencies and substances, operating according to the laws of growth and development, bring into outward manifestation all the varied forms of nature.

No manifestation is possible that is not inherent in this central power, wherein reside three central attributes; namely, impregnative or the male and father principle; gestative or female and mother principle, and virginal or the perfected offspring principle—male and female united in one. The male principle is the origin of and corresponds to truth and light. The female principle is the origin of and corresponds to love and heat. The virginal principle is the origin—correspondent—of life. All these conditions have been and are in existence, and constitute personality. Do these triune attributes of one person make three persons of that one?

If, by the law of growth and development, this central power produces a being in one age of the world, the virginal manifestation as in Jesus, the Lord, who, by re-incarnation, becomes in another age the Elijah who shall turn the hearts of the children to the Fathers, and the hearts of the Fathers to the children (of the resurrection) lest God come and smite the earth with a curse, and by still another manifestation, at the end of the grand cycle, becomes Minerva, the Motherhood of God, she, who shall be called, the Lord our righteousness, we do not destroy the unity or the personality of this being who is God.

Again; if it is possible for one to become, as in the case of Jesus the Christ, by his own inherent power, through ages of re-incarnation, a virgin (man-woman), and by theocrasis (translation of the material body) transform himself to invisible, Holy Spirit—the actual substance of his body—and then, through an age of regeneration, re-embodiment, or reproduction, produce first the Father, then become the Mother, and then become the sons of God, we do not see but that this Father, the Holy Spirit of Truth, the Mother, the Holy gestator and organizer of the sons, and Jesus, the Lord, are one eternal Being, in different phases of manifestation, having these three central attributes.

On the other hand, these three central, celestial attributes are the indirect and involuntary cause of three opposite principles, as follows: the Divine Impregnative male (Truth and Light), causes, by reflex action, the sensual impregnative male, Fallacy and Darkness. The Divine gestative female (Love and Heat) causes by reflex action, the sensual gestative female, Hatred and Cold. The Divine Virginal or offspring principle or absolute, Pure Life, causes, by reflex action, sensual, divided offspring and wicked and adulterous species. As all stages of life have a voluntary and an involuntary impetus of action (personality with impregnative, gestative and virginal products) we may well conclude that all these attributes must

have existed in the cause, or how became they manifest in the product?

We find then by this kind of logic in contradistinction to the other, that God, the three attribute Godhead, not the tri-personal Godhead, may be manifest as the Father, God, or Holy Spirit, the Son or Lord Jesus, and the Mother, Minerva, the Lord our Righteousness, and still be one being, Creator of Good and Evil, Truth and Fallacy, invisible and visible substance, eternal, with every attribute inherent or expressed in every manifest or unmanifest concept.

Thus the Koreshan idea of God is, that He is personal, possessed of triune attributes, King of kings, Lord of lords, Creator and Sustainer of the universe.—Hirsch.

## EVIDENCES OF MESSIAHSHIP.

"Now when John had heard in the prison the works of Christ" (Hebrew, Messiah,) "he sent two of his disciples, And said unto him, Art thou he that should come or do we look for another?"

"Jesus answered and said unto them, Go and shew John again the things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

"Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

"And blessed is he, whosoever shall not be offended in me." "Then Jesus called his disciples unto him and said: I have compassion on the multitude, because they continue with me now these three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way."

"For the Son of man is come to save that which was lost."

"For the Son of man is come to seek and to save that which is lost."

"Jesus saith unto them, verily I say unto you, that the publicans and harlots go into the kingdom of God before you."

The reputable, and well to do, and physically well feel no need of a saviour, and a professed Messiah or Saviour whose main concern is to care for and save those who are well to do, and beyond the actual need of any want, or who overlooks or ignores men's physical necessities, professing to care for those who are purely spiritual, or who disdains the vile and sinful while he cares for the reputable and innocent only, or who overlooks, or gives second place to the poor and helpless while he patronizes and begs from the rich and powerful; nay, whose whole soul does not go out in its longing to succor and rescue and save sinful and fallen humanity and raise it up into the lost image and likeness of Deity, so raising up in their degree all the fallen and suffering of earth, gives but little evidence of the possession of the spirit of a true Messiah.

When one possessed of the real Messiah-spirit goes away, he will go away as Jesus did by being converted to Holy Ghost, or Holy Spirit and entering the humanity, prepared to receive him, of which he is the head.

This is what Jesus referred to when he said "The Son of man hath not where to lay his head." There was, as yet, no humanity prepared to receive him. When He did finally go away the humanity that received Him showed that they had a new spirit within them, and that that spirit was the same that had actuated him. He had required the apostles to put whatever they had into a common purse and live as communists, and when his spirit entered all his disciples after his final departure, the record is: "And they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and one soul: neither said any one of them that ought of the things he had was his own; but they had all things common."

There, probably, was never more real sympathy with suffering and want than there is to-day but it never was so powerless to relieve distress as now because men have not one "heart and one soul." There are as many views as to methods of relief as there are minds that contain them. This is

the rock on which Socialism is stranded and on which Nationalism is going to pieces.

Spirit, or thought-energy, must first be polarized in matter and focalized in one personality before it can have sufficient intensity to effect the object which by its nature it is adapted to produce.

Mankind never can be redeemed and brought back to its condition before the fall until one comes in the flesh, mighty enough ultimately to centre upon himself the thought and desire of a sufficient part of humanity so that when he goes away into it, acting from his Spirit it will have one "soul and one spirit" and thus govern the mass of men. Then it will be easy to "have all things common," and the kingdom of heaven will soon supplant the hell that now makes earth an Aceldama and a Golgotha.—O. F. L.

## HOW DOES RIGHT EVER PREVAIL?

When, through the processes of universal law, God reaches the period of the grand cycle when he can centralize and focalize the good of the spiritual world with the good of the natural world in himself and manifest himself to the natural world in his Divine form, he is all-powerful in both natural and spiritual realms. Then right is stronger than evil.

In all other periods good and evil are mixed in both realms and in general evil prevails. But, at the beginning of the Golden Age, a great separation of good and evil forces or spirits takes place in the spiritual world, which brings the war in heaven when Michael and his angels drive out the Devil and his angels, so that there is no more place found for them in heaven. This is the institution of order in heaven. This war continues into the natural life or the earth until the last enemy, death, has been overcome in as many as are of the elect, and they put on their immortal bodies.

This victory enables God to set up His kingdom in earth, and thereby institute order in every domain of life.

In consequence of this great separation or judgment between good and evil, progressive humanity will take a long stride forward, while retrogressive humanity will take a correspondingly long step backwards or downward.

God's kingdom will include and make provision for every manner of person, whether he be one of the elect, or one of present society's veriest outcasts. But whether progressive or retrogressive he will have to "come to order."—A. M. M.

In order to remove poverty and oppression the instruments of labor must belong to the toilers, the product to the producers, the work-shops to the workers, and the land to the people.—Labor Echo.

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