

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.

MORTAL vs. IMMORTAL FLESH.

The distinction between the flesh of Christ and the ordinary flesh of the natural humanity is so marked that while the one incorporates all the elements of life, the other is the embodiment of death.

If the mind can be awakened to a complete consciousness of the distinction between the two kinds of flesh, the mortal and the immortal, and will accept the statement of Paul in his Epistle to the Hebrews, "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh," that to enter into the holiest we must enter through the flesh of Christ, it can conceive something of the change to be wrought in our mortal and sensual structures before we are fitted to come into the holiest place, even in the presence of the Most High.

We are to put on Christ. Not only are we to imitate the doctrine, but we are to adopt the life of the Lord so that, in our outward visible structure, we shall have put on the immortal flesh. This is the resurrection. To put on this flesh it was necessary that the flesh cells of the immortal and incorruptible body of the Lord Jesus should infiltrate the mortal flesh of humanity.

The nexus of the correlation of the animal psyche and the Divine psyche is at that point where ascending human aspiration or desire meets the descending degree of Divine Love. At this point the correlate forces of the Divine and human desires solidify by the transformation of the cells of the animal man to those of the God-man. By this transformation we assume the veil or flesh of Christ through which we pass into the holiest place.

This law is typified in the consecration of that class of devotees who take upon themselves the vow of celibacy, and thus dedicate their bodies to the most sacred ordinance of the Church. The adoption of the veil by Catholic nuns is a sign of the purification of the body from sensual desires; the putting on of the veil symbolizing the adoption of the flesh of Christ by the overcoming of this leading passion of the human heart.

THE MOTHERHOOD.

[CONTINUED FROM NO. 28.]

In studying the law of the descent of the New Jerusalem from the spiritual heavens, or head of the new Church, into the body of the same to be established in the earth, we have applied the great principle of analogy, determining that descent by the study of the direction of the cerebral essences from the heavens of the least form—that is, the brain—into the earth of the least form—that is, the vidual body.

We find the *tuber cinerium* with its infundibulum to be the retort, and the *glandula vita* to constitute the alembic of alchemical reactivity, and these three to comprise the terminal elaborators of cerebral substance for transmission into the new formulation.

Is it not strange that, in the dust of the brain to descend to the dust of the body, or the descent of the cerebral energies to create the earthly form, the language of "dust to dust" should be the language of cerebral expression?

The *tuber cinerium*, the dust or ash tuber, is the elaborator of that which goes to establish the bony fabric, and embraces the literal dust of the brain held in solution in the essences descending through the funnel into the *glandula vita*, thence into the framework and solid formulations of the more material structure.

If the New Jerusalem is to descend into the body, and the New Jerusalem is thus formed to descend, it must be by the passing away of the old heavens, for the descent of the new heavens must form a vortex in which there must be a spiritual contraction as in the ventricles of the brain. Such a contraction of the vents or ventricles must involve a corresponding expansion of the twelve groups, and thus would be manifest the twelve resurrected tribes of the New Church, united by their six axes, thus giving us the seven natural divisions of the new body through the *glandula vita*.

The *glandula vita* in the unregenerate personality is the harlot through which the corruptible body perpetuates its transmigrations from generation to generation, and the *conarium* is its consort in iniquity. So long as the *conarium* or pineal gland remains, receives the deposits of the terminal fibres, and discharges its substance into the retort of Sylvius, so long will the body remain a corruptible body.

In the vidual (the divided or least form of man, that which is commonly called the individual, undivided,) the *glandula vita* is the mother of harlots; but when the *conarium* is extirpated through the exaltation of the desires, and through this extirpation the *velum interpositum* (interposing curtain or veil) is "rent in twain," there is opened a new channel of circulation and the currents of the cerebral essences are revulsed, a new circulation is established, and from a condition of mortality the man becomes immortal. The *glandula vita* is then no longer the mother of harlots, but has become the self-fecundating and fecundated virgin of perpetual youth. It has become the bride, the Lamb's wife.

Circumcision at the hill of the forehead is the removal of the pineal gland or the *conarium*. As in the expansion of the brain cells the ventricles of the brain are contracted, so in the intellectual and affectional expansion of the brains of the many who are seeking the new life, the ventricles (churches) of the old order, comprising the bases or foundation of the spiritual spheres, become ventricles of the old heavens and discharge their life. Thus the old heavens pass away precisely as the ventricles of the vidual brain discharge their essences.

The question of immortal life resolves itself to the possibility of the extirpation of the *conarium*. The mere fact that the *glandula vita* shall become the point or apex of the terminal fibre of the brain instead of the *conarium* or pineal gland does not answer the demand of the hungering and thirsting for immortality. It is

a deeper question, and demands something more than a mere knowledge of the fact. The science of that extirpation with its application is the essential thing.

How shall the *conarium* be de-throned and royalty be removed from masculine dominancy, and given to the rightful heir to dominion, namely, the daughter of Zion? Or how shall it be made possible for the New Jerusalem, the holy city, to descend from God out of heaven?

How shall the river which now runs through Babylon, descending through the *glandula vita* to formulate the mortal body by the depositions of its substance given through the *conarium* and held in solution in this fluid of corruption, change its current and the fluids of the body be made to pass upward through the *glandula vita*, thus reversing the currents of death, making of them the currents of life? This is the important question. Can it be answered? This question answered, the problem of life has reached its solution.

The change cannot be wrought in particulars till the change is made in universals. In other words, the *conarium* of the universal man, to which the vidual belongs, has acquired its perfection in the removal of the pineal gland or *conarium* of the universal. This is because the corpuscles comprising a body are essentially and formatively of the character of the general body to which they belong. If the desires of the brain are towards the corruptible things of the flesh, its fluids and spiritual essences descend in that direction, and the consequence is that the brain is perpetually menstruous towards the body, and perpetual death and corruption are the reward of such desire.

In order to change the current of human inclination there must be a cone of attraction strong enough, with power of integrity potent enough, to determine the thoughts of the quality of mind which control the substance of reproduction, redirecting these substances that they no longer go to the formulation of the old, but determine to the creation of the new body. We need not say that the mind possessing the potency of such determination is the feminoid.

Woman's brain substance is that which conduces to the menstrual wastes and, when vitalized by sperminal inception, recreates. If this mind can be redirected with sufficient force to lay hold on the true Messenger of life, thus centralizing the affections, the fire of immolation will be kindled and the cutting off will occur; the theocrasis will culminate and woman will be revitalized for her Divine building.

The Two Covenants.

The two covenants were to reach their consummation respectively through Judah and Joseph. To Judah was promised the chief rulership, but to Joseph was promised the birthright. The birthright consummated, typically, was the land of Canaan. As the land of Canaan was not a type of heaven, but of the body of the resurrection or the new outward church, which is only temporary or transitional, the birthright is the right to bring this body to the birth. The birthright is consummated in the final new birth which is the restoration of the body in the resurrection of the dead.

In I. Chron. v. 1, it is declared, "the birthright is Joseph's." Literally and finally the birthright implies the resurrection of the body.

Joseph's coat of many colors was symbolic of the complex ethnic (race) admixture through which his personality should transmute in the line of his progress towards his final unity with the Lord.

The Kingdom is not far away. Soon the cloud will burst and the judgment rain will fall in torrents, and the floods and fires of revolution will haste their work.

THE WORD OF GOD.

It is plain to be seen by those who have not shut out the truth, by becoming merged into self, that the Word of God, not the Bible, is that by which life is begotten; also that this impregnation proceeds from the organ of respiration. Whether taken purely in a scientific aspect or in a theological one, (when true theology is taken as a basis) the living Word of God, which is the correspondent both of the germs of reproduction in man, and language which comes as the potential product of the creation of the germs, is the life which is the breath of God. By it he creates; it is the marriage of the earth and skies. Through the Word, in the ascending degree, eternal life is effected, and through it, in the descending, the seed is precipitated for another generative and regenerative cycle.

"In the beginning God created the heaven and the earth." How did he do this? He did it by and through the Word. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men."

From this we learn that God created all things by the Word, and that the creation by the Word was through the Word, first in his image, and then through his image and likeness.

"And God said, let us make man in our image and likeness, and let them have dominion." "So God created man in his own image, in the image of God created he him, male and female created he them."

If God created man in his own image, male and female, then God was and is male and female, and in this fact is the mystery of creation.

God made man first in his own image, containing the strength, essence or seed of God. He then caused a deep sleep to fall upon him by planting this seed. The seed was the male and female essence of life. It was planted and through the process of development there came forth the female in the form of life. Then had come the creation both as to the image and likeness.

If God is male and female in one, it is only by some creative act of this unity that creation can have a beginning, and whether we investigate the uniform methods of nature's works as proceeding from God, or the plan of creation as taught in the inspired book, the same inevitable conclusion is reached; namely, that all creation has its origin or beginning in the two elements, male and female, united in the one essence of life, comprising a perpetual union in the very Holy of Holies.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We find in this that man had a formation before the breath of life from God entered him, and that to endow him with that life, by which he was changed from the natural and carnal state to the condition of a living soul, God's breath had to enter him in the form of the living Word.

Men had an existence eighteen hundred years ago, but that was not a living existence till God, by his Word, the Lord Jesus, through his translation, quickened them not into living souls, (for this could not take place till the resurrection) but into a quickened, spiritual interior, through which they would be raised up at the last day and then breathed upon by the living Word of God—male and female—by which they should again be made living souls united in the natural body.

In the description of the Garden of Eden (which is God's secret spot of depositing and propagating his holy seed, the garden in the midst of which is the Tree of Life,) there went out a river to water the garden. Its origin is Pison; it compassed the whole land

of Havilah. "There is bdellium and the onyx stone." Bdellium signifies chastity, and onyx that which is most precious. The one relates to wisdom, the other to love.

To protect these, Adam was driven from the garden after his sin and cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life, were placed at the east of the Garden of Eden.

WHAT ARE THE CHERUBIM AND FLAMING SWORD?

By referring again to Ezekiel, xxviii: 14, "Thou art the anointed cherub that covereth, and I have set thee so: thou wast upon the holy mountain of God;" (the apex of holiness, Divine love and wisdom in one;) "thou hast walked up and down in the midst of the stones of fire," (bdellium and the onyx stones,) the very Holy of Holies. These cherubim were placed at the east of the Garden of Eden to keep the way of the Tree of Life.

In the order and succession of time this living Word, the Cherubim, is made manifest to the world in the east of the Garden, for where the Lord is manifest is always the east. These manifestations of the only begotten, the Son of God, (in whom is the Father and within whom are the very elements of life in one essence,) recur at regular intervals, as definite as the rising of the natural sun. Or, to state it differently, the Word is successively incarnated (made flesh) not by miracle, according to the modern definition of the term, but through the uniform operations of immutable law, by successive incarnations, re-incarnations, of the Word.

We may go back into the past six thousand or six hundred thousand years, and at regular intervals of time the Word has come into the natural manhood by externalizing himself for the express purpose of impregnating the world with life; first, with the vital germs, love and wisdom in their ultimate good or use, and then in the development of the living words, male and female, in the resurrection.

Jesus, the Word made flesh, the essence of regeneration, came as the anointed cherub, a Lamb, typified by the paschal lamb which was eaten by the Jews when liberated from their Egyptian bondage. This lamb was eaten, and whatsoever remained was to be destroyed by fire so that nothing remained till the morning.

Jesus was this Lamb, the bread from heaven, the hidden manna. He came as the Word spoken from the lungs and the organs of speech of God, breathed forth as the seed man to vitalize the world, and when, in the dissipation of his external body, his translation, that living breath entered those who were prepared to receive it, they became inspired, (inspire, is to inbreathe) impregnated with the Holy seed of God, the ultimate good or use of the Word.

The Tree of Life can only be kept by preserving and protecting its germs from corruption, for the Tree of Life produces its fruit in which are the holy, incorruptible seed, and this seed must as constantly be preserved and planted as it is produced.

The flaming sword is this breath of God, the Word which goeth out of his mouth, by which the Holy seed is conveyed and planted—the anointed Cherub, or the truths of the Word made flesh.

The relation of the force or potency generated in the brain, which is conveyed through the pneumogastric nerves to the organs of respiration and the organs of speech, to the germs carried to the reproductive organs in man and woman has been shown.

From analogy it is evident, while that which goeth out of the natural and external mouth in the form of speech only has been called language or words, that the germs or seeds of the male and female are just as unmistakably words, and more completely the correct expression of man's will, than the words spoken through what is commonly called speech.

The analogy between the special

and the universal, natural man has been shown. In this it is seen that Jesus in his manifestation as the Word was the center of the function of respiration, and as such the collection (congeries) of all the Word elements pivoted in the universal man, and that he was spoken by the Almighty as the voice of the Lord God, the Living Word, in whom were all the living germs to be brought forth through humanity in the regular order of development as the multiplied Word of God—the eternal sons of our Lord Jesus Christ—male and female.

REGENERATION TAKES PLACE ON EARTH.

"THE FLAMING SWORD."

A semi-religious sheet, published at Chicago, while professing to accept the Bible as divinely inspired, charges the religious world of occupying a false position by teaching the doctrine of regeneration or the new birth. That paper, or its editor, with the Bible in his hands, denies that any person as yet has been born again. While the religious world is divided as to the means and manner by which regeneration is accomplished, yet there is one common faith on which all the elements of religious bodies stand, to wit, that regeneration takes place or may take place in this life. Any other idea disposes of all information of heart and life in this world, and places man on a dark ocean without a chart. If any one proposition may be affirmed as taking place in this life, and determined by plain and direct Bible utterances, it is that man must be born again, and that it must take place here on earth. We are so certain of this that we are willing to state on plain common sense grounds, that if any argument can be made by any man on earth in favor of right doing, and base that argument on plain Bible truth, then we can prove by the same scriptures on equally plain terms, that man can be regenerated in this life. How fearful is our world to-day in consequence of the ignorance which prevails on this subject, and the infidelity that backs the ignorance.—*Laborer's Tribune.*

"And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope," (Greek, living hope) "by the resurrection of Jesus Christ from the dead."

"Being born again" (Greek, begotten again, same word as above) "not of corruptible seed but of incorruptible, by the Word of God" (the Logos of God) "which liveth and abideth forever," (Greek, for the age.) "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting" (age-lasting) "life: and I will raise him up at the last day," end of the age.

The great trouble with our cotemporary and the Christianity of to-day is that they know no more about what regeneration is than they do about "the means and manner by which regeneration is accomplished."

Generation is the process of being produced. The process begins with conception and ends with birth. The whole process requires a lapse of time somewhat in proportion to the greatness and worth or dignity of the being generated or produced. Regenerated means generated again, or reproduced.

Jesus said of himself, I am from above; I came down from heaven; He said of all other men, ye are of your father the devil. Although generated in the sinful humanity he was not of it, but in that last and final re-embodiment, he had put on, not the sinful flesh but the Divine flesh, as he was begotten of the Holy Ghost, so as the Lamb or Ram of God, he became the spiritual begetter again, (in the sinful humanity that received him, when he went away, as the Divine seed, the Holy Ghost,) of the sons of God, to be born after an age-long period of gestation, or generation, or re-generation from himself as the Divine seed.

That birth has not yet taken place because the time for it has not yet quite come. When it does come a kingdom will be born in a day, and there will be regenerated men in the earth: men regenerated or reproduced from Jesus Christ—sons of God as he was.

After the sowing of wheat there is no more wheat seen till the harvest, then comes the re-generated, or re-produced product. The harvest of the seed which Jesus sowed, which seed was the Word—the Logos, the Son of man—we are expressly told is the end of the Christian age, falsely rendered, the end of the world.

The FLAMING SWORD not only teaches emphatically that regeneration does take place in this life, that is, the life in earth, but it plainly teaches "the manner" of its accomplishment. The regeneration eighteen hundred years ago was a regeneration of the spirit, which was a begetting again for a birth of the body, soul and spirit which was to come after an age-long period of re-generation or re-production.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption," (Greek, the sonship,) "to wit, the redemption of our body."

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life."

"For this corruptible must put on incorruption, and this mortal must put on immortality." Paul knew very well that he had not been re-generated from Christ so that he had become an actual Son of God as He was, and that he had a long, weary, age-long waiting before his mortal (dying part) could put on immortality.

The word adoption is an entire mistranslation of the Greek, as the relationship signified is not that of adoption but that of actual sonship that comes from the implantation of a germ, in this case spiritual but yet substantial, and from this life germ, or soul, up, or accretion, or implantation of soul power or potency, the actual re-generation of a new being, a soul being, or living being such as Adam was after God breathed into him the breath of lives and he became a living soul.

If Paul was not a re-generated man in his body then surely there have been none since and can be none till the harvest at the end of the age. When wheat is sown it dies and there is no more wheat, body or spirit, till the wheat again ripens in the time of harvest; so when the Logos, the Son of man is sown in the sinful humanity there is no more Son of man, or Holy Ghost, after it dies in order to re-generation, or re-production, until after it comes again in bodily form as a personality. The Holy Ghost is the Logos, or Son of man in the form ready for planting and appropriation in order to the re-production of sons of God. In this form it must die as other seed dies, or there can be no re-generation or re-production. "Thou fool, that which thou sowest is not quickened except it die."

There is just one passage which, in its mistranslated form, seems to teach a different doctrine, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." In the Greek the word here rendered sons is *tekna*, begotten, and not *huios*, sons, and the passage means, now are we the begotten of God but are not yet born into the sonship.

The present absurd rendering makes nonsense of the passage. Jesus was the Son of God and so are we, but when he appears we shall reach an exaltation far beyond that, and yet the people who rashly accept the above irrational view, are, as were their progenitors eighteen hundred years ago, ready to murder as a blasphemer any one who shall dare to say as Jesus did, actually meaning what he says, "I and my Father are one." "I am the Son of God." Yet if there is any meaning in language, every re-generated man is a Son of God as fully and truly as Jesus was.

"He that hath followed me in the regeneration" are the words of Jesus and, with the context, certainly mean that when that process of regeneration is complete the subject of it shall sit down in the throne of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

If the editor of *Labon's Tribune* has seen or heard of any such persons since Jesus was in earth he has seen or heard of regenerated persons, not otherwise.—O. F. L.

A HIGHWAY.

"A Highway Shall There be and a Way, and it shall be called the Way of Holiness; the Unclean Shall not Pass over it; but it shall be for Those: the Wayfaring Men, Though Fools, Shall not err Therein."

According to Isaiah the Lord makes a Highway for the ransomed of the Lord to walk in, and wayfaring men though fools may walk therein; he also causes the desert to rejoice and blossom as the rose, the eyes of the blind to be opened and the ears of the deaf made to hear, the lame man to leap as an hart, and the tongue of the dumb to sing.

In the wilderness shall waters break out, and streams in the desert; the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. No ravenous beast shall be there, but the redeemed shall live there. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away.

It must be admitted that some parts of this chapter are very often quoted and used to satisfy some in the belief that science is not necessary to religion or to a knowledge of the true Highway of righteousness. But if the complete chapter is taken into consideration the conclusion herein is drawn.

It can be likened to a Highway which is built exceedingly high and walled in so as to have darkness on all sides; but in front beams an immense head-light which appears to be at a great distance beyond; now put a man, a fool, a child or a novice in that way and direct him to go where he sees the light, how easy, if he will but obey, it would be not to err. "Wayfaring men though fools," it is said, "need not err therein."

The greatest difficulty is getting out of the broad way—that is near at hand, and easier to get in, wherein the millions walk—that leads to the misery and destruction referred to in this chapter, from which it is promised those who are ransomed of the Lord will be freed. John, the Evangelist, also refers to this Highway in repeating Jesus' words: "I am the way, the truth and the life."

We find this thirty-fifth chapter of Isaiah contains many symbolic expressions of conditions of the human mind which were a little more clearly given by Jesus, who said to his own disciples and the most advanced minds of his day that they were of their father the Devil, implying that they were a desert, or were unfruitful in righteousness, but would sometime in the future blossom as the rose, that is, bring forth Divine love. Also that they were the habitations of unclean spirits or dragons, as, for instance, the man of the Gadarenes who had thousands of unclean spirits that passed into the swine. This man was Peter.

As a living hope to his disciples Jesus said, "It is expedient that I go away," that through the implantation of his spirit they might develop to his state so that "when he the spirit of truth is come he will guide you into all truth" and "bring all things to your remembrance, whatsoever I have said unto you."

By this method it will become possible for them to be held and kept in the Highway and when their servitude as novices or fools is complete, in the regeneration, they will sit down with the Highwayman in His seat and become kings and priests according to the promise.

There are two ways—the broad and the narrow. The broad is the way that leads to death and hell, but narrow and high is the way that leads to life eternal in God. Few there are that find it; fewer still that walk therein. How many of us are wayfaring men in this Highway?—Hirsch.

Almost every one thinks that Jay Gould is an injurious man; but every one does not seem to understand that such a man as Jay Gould would be impossible if it were not for the legislators who make the laws under which he does injurious acts. Without political rulers a Jay Gould would be impossible, just as without a God there could be no devil.—*Twentieth Century*.

LIFE'S BURDENS.

"BEAR YE ONE ANOTHER'S BURDENS." "EVERY MAN SHALL BEAR HIS OWN BURDEN."

The Christian faith contemplates each soul as having distinct individual duties and responsibilities, yet every teaching of the Holy Word is freighted with counsel and exhortation about caring for the souls of others. This instruction involves the principle of the unity of the brotherhood of humanity.

The two principles of burden-bearing express in fact but one idea. It is not one that belongs alone to Christianity, but is one that governs all religions. It belongs to the universe.

In exhorting us to obey this Divine precept we are simply asked to put ourselves in harmony with the universe—with God's expressed thoughts and the nature of things. It is simply asking us to love God supremely and our neighbor as ourselves.

We will first consider the idea of our own individual responsibility involved in the spirit of the subject under consideration: "Every man shall bear his own burden."

Man alone knows the inner workings of his own soul; he alone knows, as none other can know, the record written in mysterious characters on the tablet of his heart; he alone can explain the dark pictures that lie behind the genial smile, or tell what secret power plowed those deep furrows on his brow.

The burden of existence may be heavy to one who seriously questions the misapplication of time, or talent. Gifted with a questioning, reasoning mind, with an eager, unsatiable soul, he cannot rest content in the realm of abstract speculation or feel secure in the abode of doubt. He must know and touch the hand that framed this great universe; he must penetrate the mysteries that surround the Sovereign throne; he must know how, why, and for what he was created. He would read the mystic signs that are formed by those burning gems in the vaulted sky; "know the balancing of the clouds," and understand the language expressed when "deep calleth unto deep."

There are infinities and eternities to fathom, and the eye has not received the anointing touch that will enable him to pierce the shadows that enfold the whole realm of nature; the strength is not yet given him, that he can unseal its wonderful book wherein he can satiate his mad hunger for knowledge, neither has he received permission to approach the fountain and slake his thirst from the deep waters of revelation.

This desire becomes to some souls a wearisome burden, so heavy that life itself were gladly laid aside in the hope that, when the soul is disenthralled of this cumbersome body, the spirit can mount on glad wings far, far above all clouds and then see clearly.

To all, there is added the daily burdens of life, the struggle for a livelihood—the incessant labor, with all that it entails—the burden of the primal curse with all its pains and sorrows. There are daily crosses, trials, disappointments, afflictions, and above all there is the terrible burden of guilt and gnawing remorse, the heaviest burden of life, for this we must bear alone.

In the secret soul are dark experiences that we dare not utter in our own ears; we must bear and suffer in silence lest our breath should carry on the wings of the air the secret message of the guilty soul, thus giving it to the four winds of earth. The struggle goes on alone within, and we become at once the battle ground, the conqueror or the conquered, while God alone stands witness to our secret and silent struggle, and is alone cognizant of the issue.

In one sense we stand alone in this world, as self-builders and self-reapers. We are exposed to every evil that flesh is heir to; manifold temptations surround us to test our native qualities sorely. If we are principled in evil and inclined to its ways, we will probably fall. If we are principled in good and inclined to walk in the path of virtue, it may even yet be a severe struggle to reap the good alive, and conserve its best forces; but this we can do only by keeping in close and vital relation with the great source of life.

Each soul dwells apart in its own environment, the solitary realm of its own being, and like a star moves in its own circuit. It is just as impos-

sible for a soul to pass over the depths that lie between its realm and that of another soul, as it is for you star to pass over and move in the orbit of another star. In its own solitary citadel each soul must remain its allotted time, bearing its own burdens, knowing its own bitterness; neither can a stranger enter and intermeddle with its secret joy.

We may be bound together by kindred ties, we may have the sacred, stronger ties of love; but we cannot fathom the throbbing heart that is nearest and dearest to us, we cannot bear its agonies or death throes of disappointed hopes, we do not realize all its joys or fears. There is an inner sanctuary, a shrine and an altar, that is surrounded by an impassable barrier which none can penetrate or fathom save God himself.

Let man do what he will, he cannot escape the penalty of his sins; he cannot escape the verdict rendered by Justice who wields the scepter of the inexorable law, declaring that each soul is responsible for its own deeds and must bear the burden that is meted out as a just recompense.

While it is declared that every man shall bear his own burden, it is also said, "Bear ye one another's burden." This might seem an incongruous paradox but if we consider the question in its different phases we will find that it is, in all its bearings, in perfect harmony and order. It is a law of nature exemplified on every hand as it rules and controls the rhythmic harmony of the universe.

In the economy of the human organism the law is forcibly elucidated. In the subtle relations of the organism, as in the collection of innumerable little cells with unity of origin and coordination of function, it is clearly manifest that life cannot be sustained without mutual helpfulness, which is part of God's plan.

We will take the human frame for example; each member has its own part to play, its own work to do, its own burden to bear, yet it must contribute to the life of every other member. The members are not independent of the body, or of each other, but are linked together, becoming necessary to each other. The head could not be sustained without the body, and the body would be useless without the head. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Each member must bear its own burden and in so doing contributes to the life of every other member.

The whole human body is admirably arranged for growth and vigor. Every bone and joint, every muscle and nerve, every cell and artery, contribute to its healthy development; but with reference to the highest and most important functions of life, all depend upon the head. This is the center, the balance wheel of activity; yet this same head would fall were it not for the heart, lungs and liver, the great coordinating factors of life, each bearing its own burden, yet aiding in bearing the burden of the whole body. Herein is found the necessity of unity to make the body complete.

This law obtains in the general affairs of life in the domain of commerce. Here man finds the necessity of assistance from brother man. The selling and buying, the giving and receiving, the general interchange of commerce depend entirely upon harmonious relations. Syndicates, rings and pools are formed upon the base of a corrupt application of this same law, but the principle is perverted that it may serve for selfish considerations. These are but illustrations of the workings which enter into, ruling and guiding, the higher impulses of the soul.

The body politic with its true ideas of state is an organism or body with an organic life, an economy of members each having its own part to perform, its own heavy individual burdens, as well as the burdens of every other member to carry. It takes up into itself the life of all the members that compose it, and is itself the life of its own body. It is something higher, nobler than an assemblage of unconnected units. It is a well organized body, having one head to guide and control the many members; yet it is one grand universal brotherhood, bearing in its united strength the transmuted influence of the past, and the throbbing impulses of the future; reaching forth to that grand idea of an organic unity in the race where all, under the great supreme Head, will be one brotherhood with

one life current flowing through all its members, one great heart beating in unison with every other heart, all united in the solemn responsibility of bearing the burdens of the whole universal body.

We have arrived at the border of the higher or spiritual domain where we find that everything is moving in harmony with the same law. As with the human body, as with the body politic, so is it with the Church of Christ. This is well arranged for a vigorous development and well organized with its various members and officers, but all depends upon Christ, the living, governing, controlling HEAD.

Under the striking and beautiful symbol of the body is set forth the unity, harmony and the proportionate cooperative efficiency of the body of Christ. The Church is not a society, it is a body of members depending upon each other for sympathy and support, with a cooperative purpose toward the same definite end, all acknowledging the authority of the supreme Head.

Paul says, "for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

In the body there are different members; all cannot have the same office for all have not the same gifts of the Spirit, but the Spirit divideth to every man as he will, and each must bear his own burden.

It is very beautiful to see how God has brought his creation into a grand harmony despite its wide-spread diversity. On this plan has He founded his Church; giving every member its special faculty for its own peculiar service. With the gifts of spirit comes the ability for the several offices. Some are adapted to teach the science of life, some to visit the sick and cheer the afflicted, some to conduct the temporal affairs of the Church, some to give gifts as God has prospered them, some to help in the daily routine of essential labor, and some, "without any particular method of action, are destined to shine as lights in the world, holding out the pure word of life." Living, for their sanctification, separate in a sense from the world, moving like the stars above in a loftier sphere, they shine with the pure lustre of holy and useful lives, that others seeing their good works may glorify our Father which is in Heaven. They, too, bear their own burdens.

The loftiest gifts, the most exalted positions have no other purpose than that which the lowliest powers in some obscure, humble corner are meant to subserve. The manifestation of the Spirit is given to every one for the purpose of doing good. We have all one office, one function, and that is to give the light of the knowledge of God's truth to the world in the name of our Messiah, our Christ.

Every member is of equal honor, "Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor: and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care for one another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular."

"Bear ye one another's burdens."

The apparent inequality of position and gifts often gives rise to animosities, strifes, dissensions and cruel jealousy until the soul is brought into a harmonious relation with the Spirit of Truth; until we are baptized by one Spirit into that body. So long as there is that spirit of discontent at God's dealings, just so long are we lingering on the confines of doubt; just so long are we in danger of absolutely denying the great and governing Head, and will soon become as a branch dis severed from the parent vine. Refusing to take our true positions and bear the burden of others, neither are we able to bear our own, and so the living beauty fades. No longer a branch, we become withered

sticks and will be cast out with others of like kind, and destroyed.

When the true Spirit of Christ enters the soul we are able to understand our true relative positions and will rejoice in that we are permitted to serve in humblest way, so that we may maintain a vital relation to the body.

The Creator has dealt with man as he has dealt with different lands. Had he given unsparingly to every land all kinds of fruit with other products they would have been entirely independent of each other, therefore no fellowship would have been maintained. He gives to one what he withholds from the other, consequently there is a necessity for exchange that unites the different lands by the bond of obligation, whereby each reaps reciprocal advantages.

For like reason God gives to every soul qualities that are best suited to his Divine purpose; the seeming inequality and diversity of gifts are necessary, being so ordained by God. The love that proceeds from the spirit of unity equalizes all from within, and those who are in the bonds of Christian fellowship work harmoniously together in unity for one great and holy purpose, the entire body being nourished from the great fountain Head.

It is to this life, fellow Koreshans, that we are called. We are first required to acknowledge our supreme governing Head and then to renounce our own will, bowing to the will of our God. We are to give up our life of so-called freedom to find a higher, holier freedom, to lose our life if we would save it, to forsake the world if we would gain heaven. We are to endure trials like true valiant soldiers of our Holy Cross, bearing our own burdens in the spirit of meekness as we would bear the yoke of Christ; then will we bear one another's burden in the spirit of gladness that we are co-workers for Christ and his glorious cause.

Our Master merely demands that we submit ourselves to a law which is the expression of God's will, and it is the very law of life. He demands that we shall realize our true positions and honor that position by a faithful discharge of duties such as shall merit the Divine approval, "Well done, good and faithful servant." He would have us feel the stress of common interests of life, a higher life which we cannot enter till we lose our individual will as it merges into the Divine will.

When the fire of Holy Charity burns, clear and bright, within us and we behold the many needs of our fellow men by the light of its pure flame, then only will we enter the higher life, for then will we begin to manifest that Divine life that destroys every sense of self in the ardor of our love for others, which is an intense yearning for the welfare of all humanity—a love which cannot exist alone, apart from the body, any more than a branch can exist when severed from the vine.

As each individual member of the body grows in its sense of united brotherhood, so will the whole body grow and soon the morning of the new life will be crowned by the radiant Sun of Righteousness breaking into its separate hues as it touches the temple of our King, that it may shine in every part with an equal brightness; then each color will lie in tranquil beauty and effulgent glory beside its fellow.

The foundations of the first creation were laid with shouts of joy and the sons of God sang together. The foundations of the new heavens and new earth are here laid in gladness again; but when the glorious creation is complete, then again will the sons of God shout for joy; then again will angelic hosts come singing, "Glory to God in the highest, and on earth peace and good will toward men."

In view of all this; in view of the glorious life to which we hope to attain; in view of Him who through the ages has borne our burdens, we will not only glory in carrying his burdens but find our sweetest joy in bearing one another's burdens, for thus will we fulfil the law of Christ.—*Mispah*.

Commercial Equity in all Domains.

As Koreshanity would strike the shackles from the slaves of human greed, the capitalist, the oppressor in the domain of secular commerce; so would Koreshanity free woman from her bondage to man, the oppressor in the domain of sexual commerce.—A. M. M.

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 as worthy of the name: the true Woman's Department.

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

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

The Woman's Mission of the Koreschian Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd 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.

THE CITY STREETS.

[JOHN BOYLE O'REILLY.]

Look there, O woe! where a lost soul drifts on the streams where such virtues overrun: Stand close—let her pass! from a tenement room and a reeking workshop graduate; If a man were to break the iron loom or the press she tended, he knows his fate; But her life may be broken, she stands alone—her poverty stings, and her guileless feet, Not long since kissed as a father's own, are dragged in the mire of the pitiless street.

Come back to the light, for my brain goes wrong when I see the sorrows that can't be cured. If this is all righteous, then why prolong the pain for a thing that must be endured? We can never have palaces built without slaves, nor luxuries served without ill-paid toll; Society flourishes only on graves, the moral graves in the lowly soil.

The earth was not made for its people: that cry has been hounded down as a social crime; The meaning of life is to barter and buy; and the hardest and shrewdest are masters of time.

God made the millions to serve the few, and their questions of right are vain conceits; To have one sweet home that is safe and true, ten garrets must reek in the darkened streets.

'Tis Civilization, so they say, and it cannot be changed for the weakness of men. Take care! take care! 'tis a desperate way to goad the wolf to the end of his den.

Take heed with your Civilization, ye, on your pyramids built of quivering hearts; There are stages, like Paris in '93, where the commonest men play most terrible parts.

Your statutes may crush, but they cannot kill the patient sense of a natural right; It may slowly move, but the people's will, like the ocean o'er Holland, is always in sight.

We have churches enough, and they do their best, but there's little of Christ in our week-day laws; The gospel is taught, but the gain is test; we punish the sin while we cherish the cause.

Not gold, but souls, should be first in an age that bows its head at the Sacred Word; Yet our laws are blind to a starving wage, while guarding the owner's sweat-wrung hoard.

"It is not our fault!" say the rich ones. No; 'tis the fault of a system old and strong; But men are the judges of systems; so the cure will come if we own the wrong.

It will come in peace if the Christ-word lead; it will sweep in storm if it be denied; The right to bring justice is always decreed; and on every hand are the warnings cried.

Take heed with your progress! Its feet have trod on the souls it slew with its own pollutions; Submission is good, but the order of God may flame the torch of the revolutions.

Beware with your classes! Men are men, and a cry in the night is a fearful teacher; When it reaches the hearts of the masses, then they need but a sword for a judge and preacher.

Take heed, for your Juggernaut pushes hard; God holds the doom that is day complete; It will dawn like a fire when the track is barred by a barricade in the city streets!

WOMAN'S MISSION, K. U.

The Woman's Mission held its regular meeting Friday afternoon, June 26th.

The lecture on "The Nations in the Coming Kingdom," given by Mrs. S. E. Fox, was quite interesting, showing the degree that each of the principal nations of the world would come into in the new Order, and how they would be reached through different lines of the Koreschian System. The discussion brought up many new lines of thought.

It was arranged that Mrs. M. J. Mosher would lecture on the following Friday, July 3rd. Subject, "The Second Coming."—Sec. W. M. K. U.

STAND FIRM!

Stand firm, O Daughters of Zion, in thy integrity! The hours lessen between now and the time of deliverance into the hands of the enemy that stands without the gates, ready and eager to strike the blow of vengeance. The home is thought to be invaded. The so-called citadel of Liberty, the home, stands to-day tottering upon the brink of demolition, brought about by the disintegrating fallacies of past ages, by corruption in high places and low. None escape the subtle and sinuous wiles of the deceiver who lurks in every closet. Home indeed! how many in any land, or in our own fair clime, have not felt some portion of his blight!

They would save a home which is one only in semblance. The crimes which are committed within thy walls, O home, pitying heaven cannot wipe out! It is useless to detail the causes of the woes which have devastated the homes of earth's children.

These homes must be protected. It will not do to have the sacred institution invaded, we are told. They hug their chains, and would rivet, still closer, the bands which hold them; woe be to him who would loosen the fetters, or would seek to open the shutters that a ray of light might shine in to show them the way of deliverance from the bondage of slavery!

A deliverer has arisen who would remove the curse of labor and of sin, and would plant the Tree of Life in our midst so that if we will eat thereof we not only may have everlasting life, but live in homes worthy of the name; homes where love made pure will sit enthroned.

Pure unselfish love that thinks as much of others as of self would soon transform the habitations of men, as they now exist, into dwellings where not only the physical wants would be supplied but the soul, the spiritual nature, could find some soil in which to plant seeds of truth, and knowledge of its interior life. There are two lives; the inner and the outer. As yet, the outer or physical has been the god most worshiped, but the time is near at hand for the opening of the seventh seal, when the inner life will be revealed as an open book, to be read of all men.

What shall be found there is a momentous question to those who have been partially awakened by the voice of him who has come again to gather his own. What shall the harvest be? Here and there, one is ready for the Reaper, but when the battle begins, the enemy, the would-be protector of these sacred homes, stands as a sentinel ready to seize both the deliverer and the children who would put on the garments of light. For is it not more essential that the homes of Satan should be preserved (?) than that souls should put on immortality!

O blind ignorance! How long will you stumble in the path of darkness and superstition! How long before you will be ready to receive the light that is now streaming upon you!

Pity those who will not see for themselves, but would place a hinderance in the path of those who would! Soon the harvest will be over, and the gates shut; as they turn away they will hear the sorrowful voice of the Master saying, "How often would I have gathered ye as a hen gathereth her brood under her wings, and ye would not!"—Rita Ray, San Francisco.

CHIROGRAPHIC CARELESSNESS.

"Were those who write for the press aware of the infinite trouble, loss of time and expense entailed by careless handwriting it is certain more pains would be taken to make more legible manuscript. Many a good article or letter is thrown into the waste basket because the editor cannot spend time to re-write it; from his training and knowledge of the writing he is usually, though not always, able to give a correct guess as to what an illegible word may be; but the compositor who puts the article in type cannot be expected to exercise his judgment, and certainly he should not be asked to give his time, which means bread and butter for his family, in deciphering words. We are moved to refer to this matter again at this time by a manuscript now lying before us written by a lady who can and does as a whole write very plainly, yet to many letters a twist or quirk is given that entirely destroys the meaning of the writer."—Religio-Philosophical Journal.

"Souls that dwell in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight."

—E. M. S.

Jesus Versus Jewish Institutions;
Cyrus Versus Christian Institutions.

When Jesus stood up in the synagogue of his own city, Nazareth, and read the prophecy of Isaiah on Him who was to come anointed with the Spirit of the Lord to preach the gospel, and for the first time declared to his fellow-churchmen his mission, saying, "This day is this scripture fulfilled in your ears," and rebuked them that they did not believe or accept him and told them that because of their unbelief the Lord had not sent him unto them, he incurred the anger of the Jewish Church, and they took him out and would have cast him over the precipice and killed him but he disappeared in their midst.

From that time on the Church sought every opportunity of proving him an impostor to the people, who believed him to be sent of God because of the great miracles he performed; but on account of the belief of the people the priests dare not touch him until they had gathered evidence that they thought would prove his falsehood and blasphemy, and by this means so worked upon the people that they demanded his crucifixion.

It is not difficult to see that, to the pharisaical and bigoted Jewish priests and church members and the priest-swayed people, the claim of Jesus to being the Son of God was a blasphemous assumption.

The Church was looking for the coming of the Lord probably about as the Church of to-day is looking for his second coming. But the Church could not believe that that "fellow," Jesus, the son of a carpenter, a man apparently like any other, although he could raise the dead and heal the sick and cast out devils, could be the "Holy One of God," the Messiah, prophesied by Isaiah and other prophets.

The fact that Jesus came into the Church, which was founded on Moses and the prophets and which contained what they considered the "elect" of God, and, instead of approving and extolling their ceremonial and praise-of-men-loving-church-devotees, rebuked and reviled them, calling them hypocrites, blind guides, serpents, vipers and whitened sepulchres; and tried to turn the people against their sacred traditions and customs; and that he gathered up as his disciples and followers such common, unlettered men as fishermen and the like, and said none came to him except the Father sent them, and promised them eternal life and the kingdom of God; all this was positive proof to the Church that He was a dangerous impostor, whom the security of their religion justified in putting to death.

Such was the verdict and execution of the Jewish Church (which the Lord established just as truly as he established the Christian Church) upon the true Messiah whom God sent the Jews in fulfillment of their prophecies, but whom they were too blinded by bigotry and tradition-worship to recognize and accept.

Is it probable that if the Christ came to-day into the Christian Churches he would meet with any better reception or treatment than he received from the Jewish Church? No, he decidedly would not, if he taught, as he assuredly would, pure Christian doctrine and life as he did when he founded his Church, and called the self-righteous church members and ministers by their rightful titles as plainly and indignantly and threateningly as he did the scribes and Pharisees.

When CYRUS, some twenty years ago, received a wonderful illumination in all knowledges and stood before the assembly of the Church in which he had been brought up and declared that the Spirit of God or the Christ was upon him, and that he was the Cyrus prophesied of in Isaiah and had come in the spirit and power of Elijah as the sign of the Lord's coming, and his mission was to prepare the people for the coming of God's kingdom in earth; and that they must heed the new gospel the Lord had sent and apply it if they would be "raised up" into life when the Lord came "in power and great glory;" they only scorned him or called him crazy and thrust him from the Church.

Since then church people in general (with few exceptions) wherever he has preached his wonderful Science have been bitterly against him.

Why? Because, like the Saviour, he told them that they had fallen away entirely from the true Spirit of the original Church and had come to

be hypocrites and form-worshippers, even worse than the Pharisees; that they had no spark in their selfish natures of the Divine love to the neighbor and spirit of communism with which the Lord baptized his own people, and by which he will know his own when he comes. To tell them this was to insure their hatred, but the truth is not to be withheld from the backsliding Christian Churches any more than it was from the retrograde Jewish Church.

As CYRUS brings the true science or knowledge in all departments relating to man; and as not only man's religious, but every other institution has fallen away from truth, his teachings, regarding the so-called sciences and the institutions of government and society, antagonize the present established colleges, social customs and governments no less than they do the Churches, and they are no more tolerant of him.

This Messenger, like Jesus, has gathered up as his disciples, "whomsoever will," from among the common, unnoted people, the "weak and despised;" but no one can come to him, however weak and sinful, except those the Christ prepared by sending into them his Holy Spirit nineteen hundred years ago; and through this Spirit the Father draws them to-day—when they have almost reached the last of their course of regeneration—to His Messenger to receive their final and perfecting teaching and the baptism which will bring them the immortal flesh of the Christ.

These followers of CYRUS come in for their share of the condemnation of the Churches, and the contradiction and derision of modern science.

The church people say that if they admit as true the claim of the Koreschians that they are rapidly advancing towards perfection they must also admit that they are following nearer to the will of God than the church people, who do not consider themselves anyways near the state of the immortal Christ; yet they believe themselves to be nearer right than any other people. So they set down the claim as absurd or preposterous, observing that they see no evidence of Koreschians being any better than or different from "other folks."

The devotees of modern science say, "If we admit the scientific claims of this small, unlearned people, who have grown up in a night, as true, we must overthrow as false the structures that our great scientists have evolved from years of study and research. And as to their science confirming and agreeing with the Bible statements, while ours proves them untrue, we do not care for that. Our science does not treat of God, or make any place for such a thing, so we care nothing about reconciling the Bible, full of the vagaries and contradictions and unmeaning ravings of fanatics, with our science. We do not believe the Bible can be reconciled with any truescience!"

Thus Church and State pass judgment upon KORESH and his Science. Thus history tells us the old institutions of Church and State have ever reviled and sought to destroy God's Messengers when he has sent them to proclaim his new commands and establish his new order of affairs. But have any of his chosen ones therefore hesitated or fallen back defeated?

When God's Spirit comes upon a man and impels him to do God's work, there can be no falling back, no defeat; there must come victory!—A. M. M.

SALVATION.

In theory the church of to-day recognizes the author of salvation, but in fact and practice it denies this author, his mission, and office by its concept of a vicarious, substituting scheme which is contrary to every law of the physical or the spiritual domain of being. Bear ye one another's burdens and so fulfil the law of Christ is the only correct law of every oracle of truth in the universe, from mother earth up to the great, grand and glorious unity of God and man.

The author of this salvation is the mighty God of the universe and is in the mighty upheaval now taking place in the moral, social and commercial relations of man as the "moving of the waters"—the great sea of humanity—for this same salvation which is as certain to the world as creation itself. But this "moving" scorns the old vicarious (sombody-else) dogma, demands that God's toilers and tillers, God's poor and lowly, the base and superstructure of all hu-

man relations shall be fed, clothed and sheltered.

While a few are preparing to go to Europe to spend a hundred million gold dollars this season, the larger and greater mass are organizing at home for a salvation that will feed the hungry, clothe the naked and give all of God's children some of the many bounteous luxuries that exist on every hand, but which are "cornered" now by a few money kings.

These money kings love to have the papers and the preachers say to the "dear brothers" (?) be patient in your poverty, be frugal and save; your reward and salvation will come after your very being and existence in earth has been eaten up by corporate and godless schemes and laws by some incomprehensible, mythical, vicarious faith-plan of salvation, copy-righted by the various churches of the world.

The principal, essential and binding tie of the aforesaid mythical plan of salvation is faith which has of late seemed to lose its binding power, for the good reason that the great mass of God's children find themselves at the mercy of man's extortion. The Bulls and Bears are the mighty ones in the land seeking whom they may devour by monopolies, dividends on "watered stocks," and a legalized usury that beats the world's history of selfishness a hundred-fold.

The papers and the preachers tell the poor to save, and seem to be perfectly willing that they shall be denied even the actual necessities of life, pure air, water, and even a spot of mother earth that they call by the sacred name of home, though they must know that these Devil's rich (not God's rich) never saved an honest penny in their lives, having always lived on the finest cuts, the choicest fruits, but have paid for the same with blood money.

Let God's eternal creative power go on even to his kingdom "in earth as it is in heaven" is ever the prayer (desire) of your humble servant.—Samuel.

BLIND LEADERS.

One who cannot see is said to be blind. This is true in all domains. One who cannot see the physical sun is shining, even though it be partially veiled by clouds, is blind; no well balanced, seeing person would long linger to gain information, concerning the central orb, from such an one.

In the biological heavens the anthropic sun is shining with increasing brilliancy and power, even though it is at times partially obscured by the darkness of biological clouds—personalities, individuals not having truth—who cannot as yet transmit its clear fog-dispelling radiance.

A clear-cut concept of the ever active law of the necessity of each condition, good or evil, each in its own domain, or both so seemingly interblended as to make differentiation difficult, enables one to see the necessity, not the good, of blind leaders of the blind.

There are different qualities and degrees in blindness, spiritual and intellectual as well as physical; the latter being, of course, but the out-showing of the former. Each quality, either consciously or unconsciously, has its leader.

In the domain of religion, or what to-day is called religion, certain men stand as biological centers of certain spheres of thought and desire. Yet are they blind leaders of the blind, for there is not one of them who can give you a logical, all-inclusive, scientific, reason-love satisfying demonstration of what that is that we call God in all the different domains of the universe.

One who has once been brightened by one ray of the steady scintillation of the wisdom or light of this anthropic sun; one who has once been touched by the life-giving warmth, the exquisite delicacy of the love or heat of this central neucleus of all good and all evil can never turn again to the teacher who does not know where, how and what God is, ever was, and ever shall be.

Nevertheless, recognizing the necessity that each one walk in the domain which he has paved, usually with rough, jagged stones, for himself in previous embodiments we would hasten him on into that domain, whatever it may be, Nationalism, Unitarianism, Theosophy or whatever sphere attracts him, that he may there work out his Karma. We should do this with the same sense of its appropriateness as we would send a blind child to a school for the blind.

To-day, as one turns the glass upon one after another of the leading actors on the world's stage, he can, if the mists have been even partially dispelled from his intellect, estimate the relative standpoint of the various blind leaders of the world's anti-Christian thought. Father Ignatius, on coming to New York City, found the Rev. Heber Newton preaching doctrines not in accord with his concept of the tenets of the Episcopal Church. He felt that it was the popularity of this clergyman that protected him from an arraignment similar to that of Rev. MacQuenry.

Father Ignatius regards the Bishop as weakly succumbing to public opinion in not calling him to account, and Heber Newton as occupying the position of a barnacle clinging to the form of the church for the sake of its \$8,000 a year support.

Father Ignatius says he himself was persecuted in the same manner but not to the same extent as was Stephen. In spite of it all he has succeeded in drawing to his polarity enough searchers for truth to establish a monastery in Wales. He now comes to America to call together the blind of his special domain. Following the tactics of Napoleon he strikes at the center of the country—Chicago, the modern Babylon—after having drawn public attention to his arrival by this fusillade in New York City.

From one standpoint it is essential to progress, involuntary and evolutionary, that one fallacious idea persecute another in order that all may, in the fulness of time, reach absolute truth—not seeming truth—through having tested to the uttermost and found wanting all the "isms" of the man pivoted in involutional concepts.

From the beginning of authentic history we have recorded the fleeing from persecution but to persecute in turn. Recall the intense bigotry of the puritanical blindness to the law of toleration, so recently pleaded for in their own case, of these Pilgrim Fathers who in their ruthless ignorance violated this same law when they were tested as to their fealty to justice in its application to others.

Here again, in this attack on Newton, we have illustrated the same inconsistency, though differently manifested. Father Ignatius did not flee persecution as did the Puritans yet he denounced his persecutors. They, acting from the center from which they drew their mental impulse, felt that this to-be-monk was violating—to them—the only true doctrines which were to save the world; hence they did just what he is now doing, persecuted the man who did not see truth as they. It matters not if Father Ignatius was not drawing a salary; setting aside all such considerations, however great their seeming importance, the two cases stand as persecution.

Persecution is defined as pain inflicted unjustly. In the light of the teaching of the Nazarene is it not pulling on the brother's mote?

It is a foul aspersion against some of the noblest men a fallen humanity has evolved, to say, because a man receives a salary—large or small—from a people who desire to hear his so-called atheistic teaching, that he is mercenary! Albeit a blind leader of the blind, the man whose sight has become clear enough to enable him to openly teach what is truth to him, whether in line with the teachings of the church or not, is the best leader those in greater darkness can have, for a time.

They could not possibly follow the footsteps of one fully illuminated, till free from orthodox prejudice. One who is blind cannot leap from crag to crag; he must carefully, feelingly touch each step of the way leading toward clear vision of the truth whose application is life.

One unerring evidence of unvarying rest on the fulcrum of a scientific religion is one's determined, persistent obedience to this law of pulling on the beam. This is only one point of evidence, however.

When true wisdom and love equilibrate as Justice in God's throne—illuminated intellect in man—there will be no more blind leaders of the blind, there will be no more blind to be led, for all from the least unto the greatest will recognize and love the Law.

The man who stands for what is truth to him, leaving each other soul free to do the same, is the one who is nearing the light that lighteth every one who, in this cycle, is to awake in the likeness of the Divine Macrocosm.

One, if he see clearly, must recognize the necessity of the persecutions, yet he eagerly desires the coming of the time when misunderstanding—the cause of all persecution—will have been transformed to Understanding, through the potency of the theochristic law of Love.—P. M.

COLLEGES AND THEIR FOUNDATIONS.

June, with her sunshine and balmy breezes, is no more certain to present us her fruits and full-blown roses than she is to bring us the fruition of efforts for the acquirement of the higher culture.

A brief contrast of the workings and results of the two mighty agencies that bear their fruits in this loveliest of the seasons, will disclose the immeasurable superiority of the Divine methods and results.

The sunshine and the rain, the light and the darkness, and all the forces requisite to secure the highest, most perfect results are equally available to all recipients in the natural or God world, but in the lower, the selfish, man-made world the highest results are only, or mainly, within the reach of the greedy and grasping, or those who, unlike the processes of nature, have inherited the stores amassed by greedy parents or ancestors.

In the blasphemous speech of men the same beneficent Divine being, who so ordered the forces of nature that they cannot be cornered, or monopolized by the greedy and selfish, is said to favor and bless the means by which the highest culture and enjoyment are secured for the few at the cost of the toil and hardship of the many.

Interest and rent are the millstones that, suspended from the neck of honest toilers, are sinking them hopelessly into the abyss of ignorance, vice and crime. By their means surely the army of the very rich is steadily increasing, and that of the industrious and well-to-do middle class is proportionally still more rapidly suffering depletion and loss, and the now mighty hosts of ruined and disheartened day-laborers, paupers, and tramps, vast numbers of whom are graduating from this forced condition of want and misery into monsters of vice and crime, are swelling in still greater ratio.

Rent and usury, the latter of which is sternly forbidden by God's law, constitute the principal foundations on which rest all the educational, and most of what are called the benevolent and religious institutions of our degenerate times. Such being the foundations of these institutions they of course teach that those practices which furnish them the means of existence are right and good.

Only a few months ago the President of Harvard University came West and labored to convince the poor debt-cursed and usury-impoorished farmers, who had struggled long as the very bond-slaves of Shylock—which they are—that usury was all right, and that the usurer's claim, not only upon what he had loaned, but also upon the interest which he claimed was all right even though it robbed the wretched borrower of all the avails of his hard labor, even to stripping him of all his earthly possessions and turning himself and wife and children into heart-broken, helpless tramps.

But, say the apologists for extortion and wrong, the poor man ought not to have borrowed. True enough perhaps; but if poor men did not borrow, the occupation of rich usurers would soon come to an end. And besides when a large portion of present indebtedness was incurred, the borrowers, had the then favorable times continued, could have easily, in a short time, paid their debts and been better off by the operation, but after bankers and usurers had gotten the people heavily in debt to them, by securing legislation to contract the currency of the country, they made their own money obligations more valuable, and in still greater proportion lessened the value of the products of labor, making it in like proportion, harder, and in thousands of cases, entirely impossible for labor ever to lift the enormous load of its indebtedness.

The census report for 1880 shows that, notwithstanding a very large increase in the amount raised, the gross value of the farmers' products of that year was only just half of what it was in 1870, just ten years before. That is, the farmers in that year had just half as much money with which to pay, the war taxes still kept up, and enormous amounts of debts and usury, besides their living expenses, as they had ten years before. Under such circumstances, it could not be otherwise than that debts should increase, and means for paying them diminish, and that vast numbers should annually be foreclosed and turned into tramps and criminals.

The vast amounts of endowment funds that have long been accumulating for educational and so-called benevolent and religious purposes, have made it the apparent interest of educators and the educated and professedly benevolent and religious, to join with the bankers and usurers, not only to maintain but steadily to increase the demand for money to borrow.

The effort to maintain by unjust and wicked legislation this demand for an ever increasing amount of loan money has made the calling of the usurer the paramount calling of the country, and in just the proportion in which this condition has been realized have all other forms of business that are not in the nature of monopolies become unprofitable and in the end been destroyed.

The destruction of these independent means of existing and employing labor has turned millions of people from independent, happy, self-employed citizens, first into servile employees of some great, grinding monopoly and then, vast numbers of them, into beggars and tramps.

That men, who have any correct ideas of the great injustice and wrong of such conditions and their causes, should doubt the genuineness of a professed Christianity that not only sanctions, but is based upon and chiefly sustained by such grievous wrongs is not to be wondered at. While this is true it is equally true that they cannot condemn such a state of affairs more severely than Jesus did, hence the injustice and wrong perpetrated by agnostics and infidels when they seek to hold Jesus and real Christianity responsible for present wrongs.

The overturning of the tables of the money-changers which Jesus performed in type eighteen hundred years ago is certain to be fulfilled in the anti-type now in the end of the Christian age. In its fulfillment will be destroyed the very foundations of our educational, professedly benevolent and religious institutions, and God's poor and sorrowing captives will indeed be set free.

Samson is already feeling for its pillars, and when he bows himself the lofty temple of Dagon will tumble, burying in its ruins the evil institutions by which men make themselves lords over their fellows, and destroying the iniquitous foundations on which they rest.—O. F. L.

THE WORD AND "THE ELECT."

The Word of God is not generally known to the Church to be the God-man, Jesus. So-called Christians suppose, in some vague and uncertain way, that our printed Bibles are that Word. Our printed Bibles were written by men, printed by men and are no more God's Word than is Cruden's Concordance.

Not having a clear conception of what the Word is, of course they cannot have any knowledge of how the Word, Jesus, the Father, the invisible God, operates in the domain of creation or generation for the harvest which is to be in the last day or fullness of the Gentiles.

Jesus went away and sent the "Comforter," which was Holy Spirit; that is, Jesus, the Word (God manifest in the flesh) went to the Father or became Spirit; became the husbandman in humanity for a re-generation or reproduction from Jesus, the seed-man.

Jesus referred to "the elect" or chosen ones, as did Paul on many occasions, and also the apostles, James and Peter. These elect are evidently the "begotten of God" as was the man, Jesus. The Apostle John says, "beloved, now are we the begotten of God;" (falsely rendered, "now are we the sons of God") "and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." He also says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Thus we may safely conclude that Jesus, the Word, has begotten the "elect" of God who are, by a process of generation, being brought to the sonship of Christ, just like Jesus, the firstfruits and the seed-man.

God is a creative or living Spirit, while the opposite or reflex of God is the Devil, the destroyer, or dying principle. God has a habitation or dwelling place and in his fullness he is a man, as was Jesus, the Word; and the elect who are begotten are coming to this same fullness or completeness, each manifestation or personality being a microcosmic involution of the Godhead.—Samuel.

JUSTICE, NOT CHARITY.

By ELLA WHEELER WILCOX.

All hail the dawn of a new day breaking,
When a strong-armed nation shall take away
The weary burden from backs that are aching,
With maximum work and minimum pay.

When no man is honored who hoards his millions
When no man feasts on another's toil,
And God's poor, suffering, starving billions
Shall share his riches of sun and soil.

There is gold for all in the world's broad bosom,
There is food for all in the world's great store;
Enough is provided if rightly divided;
Let each man take what he needs—no more.

Shame on the miser with unused riches,
Who robs the toiler to swell his hoard;
Who beats down the wage of the digger of ditches
And steals the bread from the poor man's board.

Shame on the owner of mines whose cruel
And selfish measures have brought him wealth,
While the ragged wretches who dig his fuel
Are robbed of comfort and hope and health.

Shame on the ruler who rides in his carriage,
Bought by the labor of half-paid men,
Men who are shent out of home and marriage,
And are herded like sheep in a hovel pen.

INDEPENDENCE DAY.

All American citizens worthy of the name, whether they have inherited this country, or have adopted it, have a feeling of pride and exultation in contemplating the day when the Revolutionary Fathers declared our freedom from British dominion and tyranny.

By this act the Colonies were freed from all Old-world dominance of monarchial and ecclesiastical institutions, and this great country became a refuge for thousands of oppressed from many lands, a land of freedom from monarchial despotism and religious persecutions.

To those who have fled to this land as a haven of rest, or to any who have truly adopted this as their own country, Independence Day is a time of rejoicing and interest. But to none of these does this day have the peculiar and full significance that it has to those who are the true descendants of the Fathers who had the courage and independence to declare their freedom, and to fight for it until it was established.

The true descendants of these pioneers of liberty, (not necessarily those who are of natural line of descent but who embody their real spirit of independence and love of freedom) have a feeling of peculiar ownership and interest in that Day, and a special pride and exultation in it as something belonging in a particular way to themselves.

The Koreshans who have descended from and inherit this spirit of love of freedom, understand their interest in Independence Day because they were the ones who formulated and signed the Declaration of Independence on that memorable day.

To Koreshans it is a day of increasing rather than of decreasing interest; for in that Declaration of our freedom, evolved from the sturdy spirit of independence of our ancestors, which is coming down the ages as the backbone and sinew of all independence, we see the promise of perfect freedom.

We see written between its lines the proclamation of freedom to the slave; the emancipation of woman from male dominance; the emancipation of man and woman from the curse of God; the deliverance of oppressed and suffering humanity from bondage to tyrants, and the deliverance of the people from the dark prisons of ignorance into the glorious light of truth, the real Freedom! Infolded in this bold declaration was the promise of all this liberty, consummating in the most perfect and glorious freedom, that of the final unfoldment of the Truth from the Lord in man, when "The truth shall make you free."

Some of these emancipations we have achieved, through toil and bloodshed. (No great good comes without effort.) But the greater and fuller measure, the crowning blessing of freedom is yet in store for us, and when we have passed through the tribulations necessary to our preparation, we shall stand forth unbound, unhampered, free!

Before Koreshans are through with Independence Day as a type, they shall reach the day of their full independence, and prove "that they are endowed by their Creator with certain inalienable rights," "life, liberty and pursuit of happiness," by possessing life, the real, immortal life; liberty, the liberty that places man above or in command of law (by accord with it), not under it; and happiness, the joy of this life and liberty.—A. M. M.

CREATION AND "THE BEGINNING."

"In the beginning God created the heaven and the earth." This is generally supposed to refer to the time when the physical earth and heaven were created, forgetting that eternity can have neither a beginning nor an end. If there is such a thing as eternity then the physical earth and heaven have existed always and the creation here referred to only refers to a condition of man.

God in the process of his creation (as a creative Spirit) made the man, Adam, in His own image and likeness, male and female in one form, as was the second man, Jesus, the beginning of a second new creation. John says that in the beginning was the Word, and the Word was God.

This Word which was "made flesh and dwelt among us" is spoken of by Paul as the last Adam, and also as being a "quickening Spirit" or a begetting Spirit for a further production and creation. God, the everlasting Father, has existed eternally as a Creator in his dwelling place, man.

When the first man, Adam, was created the world was just as full of people as when the second Adam or the man, Jesus, was created. Creation goes on and will continue to go on eternally, and God will continue in his various manifestations in myriads of forms, but his fullness and completeness is always manifest as a *virgine* being in the flesh.

He is then the Lord God, the Spirit of God being in him as it may be in each and every one of us, but only after a "being begotten and a new birth." Seed time and harvest will ever continue as a part or principle in God's plan and process of eternal generation.

I am well aware of the fact that some of the above statements partake of the nature of assertions, but they are assertions that have had a creation from God himself, not from me. They are the only assertions that will give us any real light upon God's unrevealed book, the Bible—not the Word but word of the Word itself. The Bible, read by the light of these assertions, will reveal a new beauty to its oracles of truth that have come down to us through the ages.—Samuel.

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