

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 we concisely and comprehensively explain 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 on 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.

PUBLIC SENTIMENT.

It is the almost unanimous opinion of those who have given the present conditions of society a careful and critical study, that an inevitable crisis is pending. How can it be otherwise under the present existing systems—having their origin in the perversion of the second commandment, "Thou shalt love thy neighbor as thyself,"—which are instituted and impelled by the greed of money and power so prevalent in the world to-day?

It is folly to deny the need of an entirely different system; one which will institute the necessary reform measures for insuring to the great mass of working people the necessities of life, which they are now striving so bravely, under great disadvantages, to obtain. Of all the reform movements adopted of late years for the purpose of bringing about a much-needed change in the condition of the wealth producers of the nation, not one has ever been presented that appealed directly to those most vitally interested. The reason is plain enough; the essential element to insure success has been lacking, and consequently they have failed of their purpose.

The fact that the many efforts which have been made to relieve the overburdened and oppressed have failed, will not deter those who have found the long-sought-for remedy from making an application of their theory to practice, and it is now in order to make all possible effort to create public sentiment strong enough to enable its promulgators to extend a system, founded on the law of "love to the neighbor," which cannot fail if those for whom it is instituted will free themselves from all prejudices and give it a thorough, candid investigation.

The time is near at hand when all things will be made new; this means a radical revolution of competitive methods, and their relegation to after oblivion.

When once the Koreshian system of Commercial Equation has been fully inaugurated there can be no doubt of its ultimate success because it will maintain, inviolate, principles which are altogether foreign to present business transactions. This system once established it will hasten the dawn of the universal brotherhood of man.

—E. B.

THE TWO FIG TREES.

From a critical observation of the frequent allusions to the fig tree in Scripture, it may be seen that its signification is either ultimate good or ultimate evil, and that it does not apply to ultimate truth, or ultimate falsity. Ultimate good is natural good. The fig tree, then, symbolizes both good and evil in their ultimate external or natural degrees.

What is ultimate good? What is extreme natural good? The doctrine or truth is the impartation of that which teaches how to act. The truth is the light, the doctrine is the communication of the light. From the perception of the light, or through the possession of the truth, acts may proceed directed by the light that will ultimate in good. I utter a truth when I say that man should love God with all the heart, and his neighbor as himself. I indoctrinate in that truth, when I communicate it in such a manner as to have it received into the mind with such force as to be acted upon.

The truth ultimates in its extreme good or use when the action produces its fruit. I utter the truth of the Word when I say that if you will love God with all the heart, and the neighbor as the self, the fruit will be immortal life in your own organism. I indoctrinate in this truth when I impart it acceptably. When received and acted upon, and immortality—not to the soul, nor the spirit, merely, but to the soul, spirit and body—obtains as the product of a knowledge of this truth, then is natural or ultimate good attained to; then has the fig tree produced its good ripe fruit. But this does not settle the question. Love to God, so intense as to absorb the entire being, will produce a specific operation. Love to the neighbor, so intense as to love the neighbor as one's self, eventuates in specific operations.

Let us study the character of these two loves. In appealing to the human reason, to a mind not yet regenerate, I cannot present the experience that supreme love to God awakens in the life of one's being, but must reach the inmost affections through the most extreme experience in the domain of the affections, the will, that such a mind is conscious of. No more intense love to the unregenerate is known than conjugal love. In it resides such a power of attraction as to unite the parties to it indefinitely, and in the union to which such affection leads, the power of attraction, native to the human will, is transmitted to the germs.

Through the same law of desire, innate in the will, the germs are impelled by the attraction communicated to them, and through it seek and effect a unity by which two separate forms become united in one human structure. This new organism, the child gestated in the womb of the mother, had its physical origin in two impulses, two distinct forces, positive and negative.

Let it be remembered that these potencies involve not only the law of intense desire, which is attraction, but the substance of every element in the organism which, through degrees of mutation, have become changed to lust (called love) in the natural, sensual man. When such a conception once takes possession of the thought, it becomes an easy matter to perceive the infinite possibilities open to the aspirations of the human will.

When the knowledge takes possession of the entire being, that desire and love are one and the same substance, and that they are actual substance—the very bread from heaven, in the form of the Lord Jesus—and that by its proper direction and legitimate appropriation the eternal perpetuity of the existing organism is insured, then the importance of its conservation through divinely appointed measures will be so forcibly impressed upon the mind that a life conformable to the doctrine will be instituted.

The first operation of love is attraction. The second and concomitant

of the first is repulsion. Attraction toward the object of affection and repulsion from that which may oppose the attainment of the object. Attraction of two energies will cause them to flow toward each other and unite in one. We cannot separate energy from the thing moved. Without substance in motion there would be no motion. For instance, oxygen and hydrogen have for each other a natural affinity. They are moved to flow together by their own inherent forces. These energies of motion, that cause the unity of oxygen and hydrogen in the formation of water, have no existence independent of and separate from the two substances in question. There is no law in the universe that can generate the energy of their union independent of their existence.

Love is the product of the combined operation of the entire structure. It is the sublimated condition in one substance of every element of the organism, a quality or condition reached through degrees of changes by the operation of the law of transmutation of all substances to the substance of love itself. Not only is it the product of the combined substances in operation in an organic structure, but it is the cause also of those substances, and their arrangement into organic form. Hence it follows that love cannot exist independent of and separate from personality.

God loves man in proportion to man's love for God. Man's love to God augments proportionably to man's development toward God, through the gradual *anæsthesia* of man's being, by taking on from God the elements of attraction through which they are drawn together. In the amplification of the human intellect a knowledge of God is acquired. As man amplifies in his knowledge of the Supreme, forming an intimate acquaintance with every attribute of Deity and perceiving them to be supremely desirable, his attraction to the Supreme is intensified. As man becomes familiar with all the laws governing attributes, he discovers them to be coordinates of formulated personality. Hence in the mind he associates the attributes of Deity with human personality, and knows God to be very man. In this supreme knowledge and acknowledgment of God the law of attraction between God, the inner, and man, the outer, becomes so potent that man flows into God and God flows into man, and through this supreme love they become conjoined in one, the middle wall of partition is broken down and God stands forth in the resurrection, by the new and everlasting covenant, the Lamb (humanity) of God, in whom is the Lion (love) of the tribe of Judah.

As oxygen and hydrogen in their union first produce a vapor or cloud, after which by a still closer union they form water, so this conjunction between the wisdom of God and the intellect of humanity will first produce a cloud, and then the pure river of the water of life—immortality in man. The cloud first produced is the truth of God as manifest through natural and sensual organisms. The truth thus manifest constitutes the clouds of heaven in which the Son of man will appear.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn," (the seven genera that constitute all the tribes of the new earth.) "and they shall see" (because illumined) "the Son of man coming in the clouds of heaven with power and great glory."

The signification of this mourning is more than simply sorrow, and has no reference to fear at the Lord's appearing. The Sign of the Lord's coming is no more nor less than Elijah the prophet; the Lord now manifest as the Father. His instruction concerning the literal Word, the resurrected body of the Lord, which Word is the seven Churches, the candlesticks, will produce an intense desire on the part of these genera in which will arise a struggle to overcome the lusts of the sensual will.

The breaking up of sensual ties, the obliteration of old relations not compatible with the interests of the new order of things, will all conduce to the mourning consequent upon the appearing of the Sign of the Son of man in heaven. "Blessed are they that mourn for they shall be comforted," is the language of the Lord.

What constitutes the mourning and its occasion? To rejoice, in its supreme natural significance, is to become sons of God. This can only be accomplished through the acknowledgment of the Divine incarnation of the Lord God in Jesus Christ, the Son, and through him the acknowledgment of the possibility of the ultimate conjunction of the whole humanity with the divinity. It is only through such an acknowledgment that the resurrection can obtain. To mourn is, in its supreme literal significance, the antithesis of this. This is the perception from the Word—the Word having been projected through the conarium into the nates, the natural man—that a separation from God and the tendency to sensualism is the occasion of the death of man. Therefore to mourn, in its supreme perception and function, is to separate from the world with all its sensual attractions, to become dispossessed of natural and carnal desire, and by this separation to determine toward conjunction or unity with God.

"And they shall see" (because in illustration) "the Son of man coming in the clouds of heaven." To come in the clouds of heaven is to come in the literal Word. But what is the literal Word? It is simply the body of Jesus, the flesh of Abraham, not the body of Jesus as he was eighteen hundred years ago—the little leaven, the grain of mustard seed unto which the kingdom of heaven was likened by the Lord himself—but the body of Jesus amplified into the whole lump, the whole having become leavened, therefore having become bread, consequently the hidden manna, hidden man, now revealed in the revelation of Jesus Christ as the man of sin who took upon himself the sins of the world. It is the body of Jesus, not as the little mustard seed, manifest over eighteen hundred years ago as the Lord, but the mustard seed expanded into a great tree and touching the heavens, full of seeds. It is the new and immortal Church, the first-born from the dead. This is the literal Word, the unity of the written and spoken communication from heaven, and therefore the clouds of heaven. In these clouds, your own bodies, shall you see the Son of man, "for behold, the kingdom of God is within you."

The first operation of love to God is attraction; the second, and concomitant, repulsion. Attraction towards the object of affection, and repulsion from that which opposes the attainment of the object. Sensualism is the power which drags man down to earth. Sensualism in ultimate is the disintegration of the human will through the lusts of the flesh by which the will—the foundation of the man's house—is honey-combed, so to speak, by its segregation into myriads of germs literally the product, in the organism, of sensual thought and desire. It is this which prevents man from attaining to the goal of immortal life, and his repulsion from such sensualism grows out of and accompanies his desire for conjunction with the Lord; a conjunction which will insure the ratification of the new and everlasting covenant, that will constitute a factor in the restoration of man to his original integrity. From this supreme love (love to God) is evolved the second, which is like unto it; love to the neighbor. "Upon these two commandments" (two articles of the covenant) hang all the law and the prophets.

Who is thy neighbor? In answering this question we will consider one's obligation to the neighbor from the only true standpoint, namely, that declared by the Lord Christ: "Greater

love hath no man than this, that he lay down his life for his friend." "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead. By chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine," (truth and good) "and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence, and gave them to the host and said unto him, take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, he that showed mercy on him. Then said Jesus unto him, go and do thou likewise."

In this recital we have portrayed two conditions—a double relationship—one of helplessness and dependence, the other of helpfulness. The aid contributed by the one indicates the quality of soul in him that constitutes him neighbor to the other.

Who is this man that went down from Jerusalem to Jericho, and fell among thieves that wounded him and left him half dead, and further, which half did they leave dead? Jesus, in his translation, which was the literal communication of himself to the Church, went down to Jericho. The word Jericho is variously rendered, "his moon," "his month," "his sweet smell." In relation to the Word, it signifies God's moon, his month, or sweet smell. The moon or month in its ultimate perception in the Word is, literally, man in ultimates. In the sensual man it implies his end and death; in the regenerate man his end and beginning, the end of his old life and the beginning of his new or resurrected life, therefore God's man or the man of God. Odor or savor entering the nostrils of Jehovah, spiritually, implies perception of truth; literally, truth in ultimates, which is ultimates in man, hence perception of the ultimate truth regarding the new body which constitutes the half, left dead.

Ultimates in truth can only be manifest—as separate from the good or life—in Elijah the prophet. Therefore the Spirit of prophecy, the Father in Elijah, is the soul, the neighbor of the Lord's body which is dead and among thieves, who are now deceiving and appropriating that body. One part, the soul, the Spirit of truth, went down to Elijah, the present Sign of the second coming of Christ, or the Son of man. The other, the body, fell among thieves. These thieves are material-Spiritualistic.

The raiment—man's literal ultimates of which he is robbed—is the seed of man by which obtains the spurious resurrection that these thieves (Satan) are attempting. Through it they will deceive the very elect, if possible, even the angels of the seven Churches who are the seven seals of the book of the Word.

The Spirit of truth in Elijah is the aggregation of the spirits of the dead, taken from these thieves by Elijah, who is the Father separated from his Church or body, by which separation the body is dead; that is, does not possess immortality. When it is remembered that the veil of the temple was rent in twain from the top to the bottom, and that the veil of the temple is the Lord's flesh (Divine good) or the body of the Lord, and that the beginning of the Christian era, in the time aspect of the grand man, constituted the head, while now at the close of the Christian dispensation we are at the feet, one foot upon the land (the new body), and the other upon

the sea, in Elijah the prophet—who stands at the apex of the antichristian world and upon antichrist—it will be readily perceived how these two neighbors are the segregations of the same grand man, and that pouring the oil (Divine good) and the wine (Divine truth) into the wounds is the conjunction of these two neighbors in one supreme, grand, natural man, the humanity of God and his tabernacle.

(CONTINUED.)

QUESTIONS ANSWERED.

FIRST. "Since God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: will not the ignorant who understand nothing of theological metaphysics pass into the kingdom in advance of the learned?"

As in the end of the Jewish age none of the learned Jewish doctors received the good seed, the Logos, the Son of man, the children of the kingdom, so now in the harvest of that seed sowing, at the end of the Christian age, we need look for none of the doctors of the present perverted theology among the children of the kingdom, the resurrected sons of God.

It does not follow, however, that those who will now enter the kingdom are, in reality, ignorant any more than it did eighteen hundred years ago. The people who spent three years constantly associated with the only Teacher, who, within the historic period, has appeared in earth in whom was found all knowledge, and who, after his departure from earth, received his Spirit, hence each in their degree, His knowledge, surely cannot be said to have been ignorant persons.

If then those—who in the beginning of the Christian age received the seed of the kingdom now to ripen in the birth and manifestation of that kingdom, for the coming of which in earth Jesus taught us to pray—could not have, in the end, been ignorant men, surely none of those who shall now, after an age-long period of regeneration, or reproduction from that Divine seed, however ignorant of the crudeness and subtleties of the current theology they may be, can be said to be ignorant persons. Especially must this be so, if Jesus, according to promise, shall "come again" and "receive them unto himself," shall cause them to sit down in his throne—his knowledge—which is God's knowledge, and if, as Koreshians believe, this is the time of that coming.

SECOND. "Since Spiritualism contains some truth, Materialism, some, Christian Science, some, Buddhism, some, Swedenborgianism, some, may it not be that Koreshian Science does not include all truth? Paul says, 'we see through a glass darkly.'"

If my interrogator had quoted the whole passage he would have seen that Paul looked forward to a time when he, not another, should see, not "through a glass darkly" but "face to face," and where he should know, not "in part," as then, but "even as I also am known"—have perfect knowledge.

The prophet Jeremiah refers to this time: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Isaiah also speaks of it: "For the earth shall be full of the knowledge of the Lord as the waters cover the sea," and he fixes the time of it as the time when God shall gather his people again, both the lost Israel and Judah, and shall finally unite them, a time yet future, and to be realized when the kingdom of God comes in earth. "And he shall set up an ensign"

(sign) "for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

"And in that day there shall be a root of Jesse, which shall stand for an ensign" (sign) "of the people; to it shall the Gentiles seek, and his rest shall be glorious." "And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." It was declared of Jesus at his birth that he should be "a sign spoken against," when he comes again, as the prophet declares, he "shall stand for an ensign" (sign) "of the people; to it shall the Gentiles seek."

If, when the sign, Jesus, was in the earth he had, not some knowledge, but all knowledge, when he comes again, according to his promise, to receive his own to himself, that is, to his own nature and quality, as sons of God, that where he is there they may be also, he cannot, when he has "overcome" and, as John declares of him, has received the new name of God—become God's new humanity—he cannot have less knowledge than when he came before, which was all knowledge. The very fact of the fragmentary character of all the knowledges of to-day ought to imply and suggest a time when knowledge shall be perfect.

"Oh yes," says the orthodoxy of the present, "grant it, that time is certain to come, because it is clearly the subject of prophecy, but it will come, not in this physical, earth-life, but in the heavenly spirit-life that is on the other side of the Jordan of death." I say, without any fear of successful contradiction, that there are no prophecies in the Bible that contain any such doctrine.

All the happiness of any life as the result of any knowledge that is promised in the Scriptures is to be realized in the coming of the kingdom of God, which kingdom Jesus plainly taught us to look for, and to pray should come in earth. Its subjects will be no longer subjects, but kings and priests unto (Greek, into) God. So far from being ignorant in any degree they will "overcome" and sit down with Jesus in his throne—intellect or seat of intelligence—as he has overcome and is set down with his Father in his throne.

As God's knowledge is not fragmentary but perfect knowledge, and as God was in Christ, reconciling (Greek, changing) the world (the humanity) unto (to) himself, when that process of changing or reproduction, or regeneration is perfected the subjects of it, having become sons of God, enter the kingdom of God, and their science must be perfect.

But it may be asked. How does it appear that their science is Koreshan Science?

As the prophet Isaiah and the apostle Paul assure us that God was in Christ, so Isaiah emphatically declares that God is in Cyrus, at some stage of his existence, or as John represents, when he has overcome and received the new name of God. "Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour;" or, as the Septuagint Greek has it: Surely God is in thee, and there is no God besides, or except, thee. For thou art God and we have not known, (another) thou God of Israel, the Saviour.

The Science of KORESH—CYRUS—being God's Science must be like God himself, perfect, and hence unlike all the fragmentary and unmistakably imperfect, and hence misleading and deceptive professed sciences of the present.

In perfect accord with this, we find its mighty founder and great teacher standing forth and casting the gauntlet into the very teeth of all the so-called great teachers and professed theologians and scientists of the times, and perfectly fulfilling the prophecy of Isaiah concerning him as the one "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—O. F. L.

Love to the neighbor, wrought into practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor. In other words, this love applied to the economics of government must inevitably reduce the form of government to a commonwealth or a community of interests.

THE MOST POTENTIAL BAPTISM OF THE AGES.

Why is it Necessary for Another Holy Spirit to Baptize the People of the World into Righteousness?

There are five natural kingdoms of life, universally and specifically anthropic, namely, the arch-natural Divine human, or God kingdom, the animal, the vegetable, the mineral and the present human kingdoms.

In order for the progression or retrogression of one domain into another of a higher or lower type it must pass over by first being converted from matter to force or from force to matter, two common attributes or conditions of the one substance contained in the universe. Each kingdom or domain is sustained by the one immediately above and below it, in the order of development.

The reason for designating the common humanity of the present as the lowest kingdom is because the degenerate man voluntarily disobeys Divine law, or the law he understands, while no other existing kingdom or domain does.

The domain called the arch-natural Divine humanity is a kingdom not manifest to-day, but was manifested in earth about 18,000 years ago, of which race the American Indian or Red man is the remaining remnant. The race was called the Adamic race. Adam means red. In the order of nations and kingdoms there are five primary ones, and in the order of races and colors there are seven. The red or Adamic color and race constitute the highest type and last development, being the fifth nation and kingdom, also the seventh color or race.

As before stated, in the operation of development from one stage of life to another it is necessary for the matter to first become force or spirit and for the force or spirit to become matter. This law operates in every kingdom of the universe; so in order for the present degenerate mankind, of which we all constitute a part, to reach a higher order of development, our bodies must first become spirit or force. As the quality of matter will designate the quality of spirit, so will the quality of spirit designate the quality of matter, and in order not to remain in the same condition but to enter a higher domain that higher domain must descend spiritually to conjoin itself with the spiritual ascent, this conjunction producing a material body which will be in conformity with the quality of the united spirit.

In order to maintain a perpetual interchange of all the conditions, there exist either in force or matter, at all times, all the qualities essential to existence. Manifestations are ever changing, but inherent law and principles contained in every condition are ever unchangeable. There is an absolute point or center of rest and an outermost limited circumference of activity. To and from these extremes there is constant intercourse, and in the economy of universal interchange there is an absolute balance.

The demonstration of this law proves to us that the universe and Creator are all in all and eternal, and that it is necessary for a Holy (whole) Spirit to descend, and a Holy (whole) Spirit to ascend in order to create, through the ensuing unism, a Holy (whole) body. This constitutes the baptism Koreshans are looking and waiting for in order that people of the world may become righteous, and the kingdom of heaven be firmly established in the natural earth as it is in the spirito-celestial heaven.

The Messenger of the Divine-human conjunction, baptism or religion, is KORESH, the Eli-jah who is come to turn the heart of the children to the fathers and the heart of the fathers to the children lest God smite the earth with a curse.

The theocrasis or translation of the resurrected (whole, *virgine*) body of KORESH will produce the most potential Holy Spirit of the ages.—Hirsch.

Poverty is considered a disgrace by this generation, when the fact is that riches are a disgrace under these present systems. A man's poverty is more likely to be an evidence of his honesty in these times, and great wealth is positive proof of dishonesty and greed. "Blessed are ye poor," was intended by the Christ as a commendation of virtue, for no one who really seeks to lift the burden off his fellow-men can amass great riches.—*World's Advanced Thought.*

HELL PLAYED OUT!

The regular church-goer of to-day fails to find in the sermons of our ministers the fire and brimstone that once made the combustible material out of which said sermons were evolved. Hell was thundered at the poor sinner for weeks during protracted meetings. Fire and blue smoke with the perfumes of actual brimstone, used to fill the old school-houses and meeting-houses, while some Divine (?) servant was endeavoring to force people into a belief in God through fear.

We have seen, mentally, the Devil with his sharp fang, long horns and forked tail moving around the edges of the fiery pit, pushing the lost sinners back into the flames, while we heard their frightful cries as the slow fires of the eternal ages roasted their flesh. We have heard good, earnest fathers and mothers sing out, "Amen" and "God be praised," as the preacher described the torment of liar, thief, or murderer, and especially when he would tell of the meanness of the infidel because he refused to accept the Bible, or the orthodox interpretations of it, and how these vile men were roasting under the Devil's watch and care.

We have, mentally, seen men, women and children scorch and burn, blister and roast in these hell-fire sermons, many, many times. We have listened to descriptions of high heaven and what is done there. We have seen all kinds of people in the orthodox heaven. They were sitting on the golden chairs in the streets of that celestial city where God and the angels dwell. We have seen God in the central chair, Jesus—the Son—on the right listening to the whispers of the Father, and the Spirit on the left, doing the bidding of the other two.

All this were we taught in our youth. It is not so now. The orthodox hell is about played out. Ministers do not send out so much smoke from the burning pit. It may be they are better now. It may be hell has left them, or perchance they are all in hell and it so satisfies their desires, loves and pleasures that they can see no smoke, feel no heat, because they are so accustomed to it; but one thing is certain, hell is about played out. The churches are alarmed about it. They have no way to scare the people into their power.

The fight in the various churches over changing their creeds is made, as a rule, on this one question of hell and man's relation to it. Is there a place or state in which the wicked shall be punished after death, and if so, how long will they have to tarry there before they are released? These are questions which the church cannot at present decide.

Most of the churchmen believe in some form of punishment in spirit life. They are not certain what that punishment is. The old fashioned hell has played out, and the modern hell is not very hot, nor is it so infernal as of yore.

Heaven and hell are polar points. In Koreshanism we recognize both states. If there is a state or a place called heaven, in which good people are blessed because of some quality of good in them that corresponds to the state and qualities of the spirits in heaven, then of necessity there must be the opposite pole, or a quality of spirit that corresponds to a kind of evil life. There are seven grades of spirit, generally speaking; there are billions of qualities, specially speaking.

There is a limit of goodness and there is an opposite limit of badness. When one is good he can be no better than good. When he is evil he can be no worse than evil. There are states wherein people are part good and part evil. They are, then, the tree of the knowledge of good and evil.

Polarity is the great law of opposites, or that by which the balance is made and continued in all degrees or states of substance whether mental or material. Space is polarized. To understand this is to comprehend the great problem of the universe. Space has a positive and a negative pole of activity. The mass of modern human intelligence has no conception of the positive pole of space. To such it is unthinkable, because modern science does not admit as a factor in its calculations the fourth dimension of space. This is the positive pole.

The negative pole has the three dimensions, length, breadth and thickness. This means extension and direction in which matter and the

physical forces operate. Mathematics—as known to modern scholars—has its legitimate sphere of use in the negative pole of space. It fails to be exact science as we approach the axis of relation between the positive and negative poles. When mathematical laws cease to operate, the three dimensions of space cease to be. When the fourth dimension of space is entered the laws of analogy, not of mathematics, begin to operate.

Koreshanism is the only science that admits, as a factor in all its reasonings and deductions, the fourth dimension or positive pole of space. This pole is the great central pivot or focus into which all laws, principles and potencies of or from the negative pole flow, and that out of which all corresponding forces and principles flow to the negative pole, or the circumference.

One-half of all activities is in each polar point, over the axis of the polarity. This is the power that keeps in balance the mental and physical parts of the universe. There is no domain or state of substance in which polarity is not the controlling law. The worlds or spheres are joined together into one grand whole, called the universe, and carry on the forms of activity due to each by the simple law of polarity and the axis of relation of the polar points.

It is not within the sphere of mental activity to discover a state or quality of substance that has no opposite. There is a median line between the polar points where neither pole has an excess of power over the other. A little experience with a bar magnet will very soon inform you concerning the median line of no manifest activity. The power in a magnet is in its ends. The substance of one pole ceases to be of that kind and quality and begins to be of the opposite kind and quality as the median line is past. The intensity of the action is at the extremities or limit—hence last principles of said poles.

It is noticeable that the power of each pole lessens towards the center of the magnet. It is impossible to have one pole without the other. There could not be one pole. Each way from this median line the kind of power manifest in each pole increases toward the pole. What is true of a magnet is true of polarity in all domains.

Heaven and hell are polar points in the sphere of both body and mind. There is a heaven and a hell for the body in the negative pole of space. There is a heaven and hell, also, for the mind of spirit in the positive pole or fourth dimension of space.

The physical sphere has its polarity. The mental sphere has its polar point. Motion is polarized; so is sensation. Heaven and hell are associated with feeling by nearly all classes of people. Will I have pain or pleasure? I do not hear the question of ignorance or intelligence discussed when hell and heaven are under discussion. The modern idea is that ignorant people may go to heaven if they are good, and that smart and educated people may, and in fact do, go to hell because they are evil.

Pain, suffering, torment and misery are associated with hell. Joy, pleasure, happiness and goodness are associated with heaven. I never hear ignorance mentioned. Koreshanism says all ignorant people are in hell. Not all educated people are in heaven, however. Ignorant people do not know how to be good. Educated people very often do know how to be contemptibly mean.

Most minds know of heaven and hell as spiritual states. They expect to be in one or the other of these states after death. Outside of Koreshanism we seldom hear any one speak of being or living in heaven or hell while alive in the body. Invariably do they refer to them as states or places beyond the valley of death.

Let us study this question for a time. All nature is polarized. There is a state of animal life called hell—the great negative pole of the Divine nature, which is called the state or quality of devils and satans. There is a state of animal life, called heaven—the great positive pole of the Divine human, which is of and for the Gods. The flesh of the mortal or satanic man is hell—visible—in which is the spiritual hell—invisible to the natural eye—about which we hear so much.

The flesh of the Divine human, which is immortal and visible, in which are the spiritual heavens, is that

state, place or city all good people hope to gain. The first is both spiritual and physical. The second is both spiritual and physical. The hell is the life force in the flesh; of the physical hell. The spiritual heaven, of which God is the very center and life, is in the flesh of the physical heaven. The spiritual hell is subjective to the objective hell in the flesh. The same is true of the spiritual heaven in the flesh.

There are times when through the laws of progression the spiritual heavens have no outward physical body or heavens in which to live, at which time they are in the material or fleshly hells. There are other times when the spiritual hells are in the fleshly heavens. When this occurs, which is at opposite times, the positive pole has materialized into its fruition when the negative pole is hidden; and vice versa. This great interchange between center and circumference is readily understood when one understands the laws of cycles and circles.

Hell is mortal animal life. Heaven is immortal animal life. These two words stand for the great negative or segregated state of mental and physical energies, and that of the positive or aggregated state of said energies. In union there is strength and power. In division there is weakness, contention and strife.

Hell is the negative pole or state while heaven is the positive or centralizing state. There could be no heaven without a hell. There could be no life in conscious remembrance, if there were no death and states of forgetfulness. Heaven could not have its love of one kind and quality if hell did not have its love of another kind and quality. The love of hell is the hate of heaven; the love of heaven is the hate of hell; what is the same, attraction and love is repulsion towards the other, which is called hate.

There are joys, pleasures, pains and intelligences of all or mortal animal life. Said pleasures are genuine in their degree and domain. Said intelligences are not wisdom, but they are the legitimate action of mind in the mortal or segregated state. Common human life is hell. It is composed of mental or spiritual entities each of which has its loves and hates. The loves or desires of man in his animal or mortal state are very powerful and centering. This power that individualizes things and people. It is that which gives man his pleasures and attractions in the hells.

No mortal man can be happy or find pleasure outside of that line of affections which are the legitimate results of his degree of development.

The loves of mortal life are the warmth and affections of hell. They are binding when strong and active. They are not sets but when not reciprocated are a source of disappointment and mental suffering. The animal loves have caused more martyrdom than have Divine loves.

There are one hundred mothers who die for the child they love, to one woman who dies for her religion. The love for wife or husband whether Platonic or animal has caused millions of men and women to sacrifice their lives. Those loves are so powerful and considered so sacred that millions of men would, if put to the test, today, spill the last drop of blood for them for that love.

Life is sweet and pleasurable only as it joins in uses and pleasures with others. Hell and heaven are alike here. Be it remembered that there is this difference; the hell entity is separate and selfish, and pain or pleasure from his relation with others, while in heaven there is a blending of entities and they are as one.

Hell has a love that is strong enough to hold spiritual entities in that negative state for all future ages. In fact hell is just as useful as heaven. There could be no heaven at at-onement of entities if there were no hell with its segregated entities. The loves of hell are not lasting in conscious remembrances. There are breaks in these states of consciousness; while in heaven there is no break. The entities in hell could not find pleasure in heaven; and vice versa—hence the two great states are necessary.

When the entities of hell tire of their suffering and pleasures, they aspire to a better state of life. This causes them to tend their loves toward the great positive state of life—called heaven. They grow less satisfied with their loves below or external, and grow more into a knowledge and appreciation of the things above or within;

while the entities above descend to the loves of hell. So heaven and hell are perpetual and are ever and forever interchanging their entities.

As man passes spiritually and physically toward the axis by which heaven and hell are joined, he passes toward the tree of the knowledge of good and evil. While he is thus advancing the evil predominates, but when he has passed over the axis the good predominates. What evil there is left in him is the meanest that hell has. When he reaches the great positive pole of life he is no longer the tree of the knowledge of good and evil, but has become the Tree of Life.

The love of heaven is binding to those in that domain, while the love of hell is just as binding in its sphere. How to change one kind of love for the other is the question that has confounded all people. It is not and cannot be done without the services of a Mediator, who is God standing in the flesh as Jehovah on the median line between heaven and hell.

He is in a state in which is contained the activities of the Divine human to plant himself in those who are merging from the hells toward better conditions. Thus the battle between heaven and hell is an eternal one. Both entities are bound as by iron, those in hell seldom gain heaven without great sacrifice, in fact total sacrifice or change of loves of all they have learned and experienced as dear, noble and sacred.

Who can do it? Who will be able to stand on Zion's summit and look back into his past with regrets and turn toward the glorious state of life with a heart full of joy? Who will be able to cut asunder the ties that bind us here, that they may be bound there?

Those who find negative life satisfying in the main cannot give it all up at once because they see no reason for so doing. Those who are not tortured to death with misery will study long and have to pray earnestly and fervently for God Almighty's power, when it comes in the translation, before they can cut loose and join those in the positive side.

Who will be found among the living, who among the dead?—R. O. Spear.

ALLIANCE AND RELIGION.

There can be no true religion without an alliance, hence a union of binding together, the meaning of these two words is of the same general character, to unite in a union of interest, at one ment. "Bear ye one another's burdens and so fulfil the law of Christ" is the Eternal Law of the universe—plainly written in all the Oracles of Truth—wherever and whenever found, and means a union of God (Spirit) and man (matter) where the wisdom and completeness of all creative power, or God, always exists. Spirit ever active in its never ceasing and eternal round of creation but the one and only purpose, and that is a union in a fruition of fulness or completeness.

We hold that Jesus was this fruition, fulness, completeness or union, but went to the Father or became Holy Spirit for a still further creation or generation, which will be a more complete and far-reaching union or fulness in an amplified number of beings, just like Jesus, the one perfect Seed-man or God-man. A perfect alliance or religion is the recognition of this Eternal Law of the universe in life and works that make our faith manifest in providing material food, clothing and shelter for our fellow men as well as spiritual and intellectual food.

The Churches of these last days deal more especially in the spiritual, making but very little provision for the more material but no more substantial wants of the human family. There has lately been organized what are now known as Alliances, whose special mission seems to be more in the line of material things, as well as educational, in the provision of food, clothing and shelter for humanity, all of which comes in the Divine-natural order of creation to bring in the promised kingdom of righteousness in earth (man) as it is in heaven—populated by a citizenship of beings or Gods just like Jesus, who became Holy Spirit for this more perfect and complete fulness or union of God in man.

May the work go on till it moves the selfish and improper lives now impeding the many lines of the work that is leading towards a perfect alliance, which can be established only when these impeding selfish motives are utterly eliminated, such an entire at-one-ment with God's Holy Law.—Samuel.

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 questions of the times. Koreshtianity 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 Koreshtian Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 361st 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.

KORESHAN SOLDIERS.

Wear not, Koreshtian soldiers, As life's journey you pursue, Heed not all the vain alliments Which the world holds out to you. Cast aside all carnal weapons, They are weak and useless too; There are weapons of great power, Weapons that are tried and true.

Wear not, Koreshtian soldiers, In the struggles that arise, God is with us, He is mighty, In Him all our strength now lies. Only trust Him, he'll assist you, Through life's dangers he'll lead you, Trust in the Captain, He will lead you When thro' battles you must go.

Wear not, Koreshtian soldiers, Tho' the enemy press; With the Spirit's sword so powerful There is victory for you. Take the helmet of salvation, Take the shield of faith so true, And with truth now gird your loins; These are weapons Christ left you.

Wear not, Koreshtian soldiers, For while weapons you will cease, Christ has come again to aid us, He will bring us home of peace. Gird on your great sword, He'll vanquish By the Word so strong and true, The world's battle for salvation; Trust, you'll gain the victory.

Wear not, Koreshtian soldiers, Soon we'll reach the golden plain; Christ is with us as our Leader, And our entrance will obtain; There, a glorious crown awaits us, Which He'll place upon our brow. O Koreshtian soldiers, With our Lord is all our now! —Missp.

WOMAN'S MISSION, K. U.

The Woman's Mission held its regular lecture meeting Friday afternoon, July 10th.

Mrs. Johnson in an interesting discourse gave her reasons for becoming Koreshtian. These were based on the needs that Koreshtianity was fulfilling the prophecies of Christ and of the Old Testament, as yet unfulfilled; also that as a science, it was the only science that could account for everything both natural and supernatural, and could give a scientific explanation of the statements of the Bible. The questions and discussion after the lecture were interesting as usual.

The lecture of July 14th on "Truth" will be noted later.

The lecture for July 24th will be given by Mrs. A. M. Miller. Subject, "First Steps in Koreshtian Science." —Sec. W. M. K. U.

WISDOM AT LARGE.

There are but two species of wise-heads now roaming the world at large. One of these is the people, who see no chance of reforming mankind or saving them from going to total destruction before long, unless something changes their selfish hearts; and the outlook for this is very gloomy. Such belong to the great family of Croakers. The other wise-creatures are those who confidently look forward to glorious progress in humanity, in spite of the gloomy outlook and total ignorance of "How to get there." These belong to the great family of Cranks.—A. M. M.

ACCOUNTS.

It is not alone in the stagnant pools of dismal swamps that hideous reptiles and rapacious monsters secrete themselves. Strange living skeletons may be found in many closets; creatures of frightful visage and form might be discovered in many hearts, were the draperies removed which obscure the quality of purpose within. If we were to enter the palatial residences towering along our coasts or nestling in our beautiful valleys, and then with astute sense and silent pen obtain the secret memories, darkly veiled away down in their dark vaults, visages so frightful and reptiles so monstrous might be revealed that our courage would fail us in confronting them—even to ask, "How came you here?"

Could we bring back under the shadows of the sculptured domes one vast charnal day, and see the dead who have gone from weary unrequited servitude in the mills that produced the palaces and the colossal fortunes behind them, we might turn away with sickening terror and dread of riches—thanking God that no such record of heaped up millions could be unfolded upon the pages of our life's book.

Hark! you who read this little scrap. Do you know there is not one dollar—not even one decimal of one dollar—in your possession that is not labeled, from whence it came, how obtained and the full story of the pain or anguish or grief or woe it cost a human soul to produce? This is not all. Do you know that this account is entered in two ledgers—your book of life and the laborer's book of life, and when the books are closed the balance sheets will follow you, as sure as earth exists, into whatever realm you enter, either heaven or hell. Its entries are your own—positively marked out with plain directions where to find you for you wrote them yourself.

Your name cannot be mistaken as your own index finger directs the way. These ledgers will be revised upon the principle that like produces like. If it has taken ten thousand people—men, women and children—to produce millions for you, then you have the benefit of their labor, both now and hereafter in the following way: you had the benefit of their labor in the accumulations of your wealth, you have enjoyed your bank accounts and dividends, they have been placed to your credit here as a result of another's labor.

So, also, in the next edition of the ledger, there must be placed to your credit as your own the accumulated weariness of every day's labor, the estimated value of every pain, every pang of hunger and sorrow that ten thousand men, women and children have endured in accumulating your wealth. Even this is not all. There is the interest on the money that might have been employed in giving food and warmth and shelter to the suffering and needy.

What an account! Its dividends are exactly what you agreed upon. When you aggregated to yourself the products of the laborer you agreed to take the products of his life—it was his life—you had it and you will have it till the last farthing is repaid. Again I exclaim, what a fortune! The pain and sorrow, weariness and poverty, ignorance and wickedness as well as the labor of ten thousand people!

Would it not be well to look over the labels of your dollars before the account goes to probate? You might like to arrange a few little matters before it gets out of your hands.—Henn.

"NOT ALL THERE."

The innocents of whom the Scotch say "They are not all there." Something short in the making, Something lost on the way, As the little soul was taking Its path to the break of day; Only his nose for reason, But it twitched an atom back; And she, for her god's of fashion Filched from the pilgrim's pack. The Father did not mean it, The Mother did not know,— No human eye had seen it,— But the little Soul needed it so! Through the streets there passed a cripple, Maimed from before its birth; On the strange face gleamed a ripple, Like a half-down on the earth. It passed and it averted the city,— As one not alive nor dead; Eyes looked and brimmed with pity—"He is not all there," they said. Not all! for part is behind it, Lying droop on the way; That part could we but find it, How welcome the end of day! —Selected.

WISDOM ESSENTIAL TO GOODNESS.

One not well principled in the unvarying laws of Koreshtian Science is very apt to regard some of its positive statements, made from the standpoint of absolute law, as not only inaccurate but not in accord with law.

For instance, Koreshtianity demonstrates that ignorant people do not know how to be good. Instantly one not regarding the subject from the standpoint of unchanging law will think of many people who, though ignorant, have often—one might say almost always—manifested great goodness.

The whole question centers in the meaning of the word, good. This word is from the same root as the word God. The words better and best, its comparative and superlative degrees, are not from the same root. If you speak of anything as good, using the word accurately, you have spoken its absolute state of perfection. Even Jesus, who afterward came to be the perfect Good said, to the one who called him Good Master, "there is none good but one, that is, God."

In Koreshtian Science, good is the opposite or complementary pole of truth, as love is of wisdom. One to be absolutely good must have the all of absolute truth. One who lacks the wisdom to discern truth from fallacy cannot know if his deed be good or its contradictory—not complementary opposite—evil.

Good and truth are two polaric states, in the domain that does not have to do with space. Their contradictions, evil and fallacy or untruth, are polaric states also. When we come into externals and consider space as a factor then truth and good counterbalance fallacy and evil.

The law of balance is ever active, no matter what the apparent chaos in relative states and manifestations.

To illustrate: this wonderful Science of Life gives us as a deduction from law the following correspondential or typical analogy: the children of Israel encamped or pitched their tents forty-two times by their passage through the wilderness. This symbolizes the moral body. The whole (holy) individuals that passed as cloven tongues from Jesus, at his translation, over into the viduals ready to receive this Divine influx from higher spheres, have been re-embodied forty-two times during the last month of the Mazzarothic year—2,000 years.

They are here in earth, will, according to Koreshtian Science, overcome the last enemy, death, and attain absolute power to be wise, to be good; power, absolute power, to save the humanity crying out in dire helplessness.

If it were not for this—not simply hope but certitude founded upon restful unimpeachable Law—one, open to a full vibratory consciousness of the awe-full agony and seemingly undeserved soul-torture of God's Devil's children, would desire, not his own annihilation, but that of the God or Power that could allow such irredeemable conditions. But, joy to the world! there is the demonstrable law soon to be so manifest that all of this cycle's fruitage will be wise to know how to be good.

Now to the point of polaric and contradictory relations. It takes an absolute God to balance an absolute Devil. If there are one hundred forty and four thousand individuals to stand at the zenith of all wisdom, having passed through the forty-two embodiments, there must be the same number—which number will have different meanings for you according to the domain in which you place it—who, having passed through the same number of re-embodiments, balance this state by having reached the nadir of all fallacy.

There can be no up without a down; no within unless there is a without; no heaven not counterpoised by a hell. Here again one, who can sweep away from his understanding the veil of prejudice so that he can joyously rest in Law that so loves all its children that it yields them to the purifying fires of the innermost Inferno, will not for one instant bemoan the state of those who form the basis of human redemption.

Jesus could not have accomplished his mission without Judas. The Goddess of Wisdom cannot be known except through full and complete knowledge of Her Satanic Majesty. (Satan is feminine of Devil.)

Get knowledge, all knowledge, but with all thy getting fail not of abso-

lute understanding. Mark it well! Know which side you touch of the anthropotic sun now sending out the harvest rays in glorifying radiance for the amplification of the cyclic destiny of the tares as well as the wheat—the complete demonic realm as well as the holy deific sphere.—P. M.

There is a Land Mine eye hath Seen.

There is a land mine eye hath seen In visions of enraptured thought, So bright that all which spreads between Is with its radiant glory fraught. A land upon whose blissful shore There rests no shadow, falls no stain; There those who meet shall part no more, And those long parted meet again. Its skies are not like earthly skies, With varying hues of shade and light; It hath no need of suns to shine To dissipate the gloom of night. There sweeps no desolating wind Across the calm, serene abode; The wanderer there a home may find Within the paradise of God. —Selected.

TRUSTS PREPARING TO FORCE GOLD TO A PREMIUM IN DEFIANCE OF LAW.

"While the supreme court has decided that government notes and silver shall be taken in payment of all debts, public and private, there are also decisions in special cases which affirm that where specific commodities are the consideration for the performance of a contract, then payment can be in those commodities. Careful investors so frame the clause as to specify that the obligation shall be discharged in a certain amount of gold coin of the same fineness and weight as is the same amount of gold coin current at the time said obligation is entered into. The provisions for the payment of interest is the same as this. There is every reason to believe that this provision will be binding."—Mr. Cadwalader, in Phil. Press.

The most desperate anarchists the world ever saw are the manipulators of gold. So determined are they to maintain the power of gold to control all values that they never hesitate to override all laws and all legal decisions.

Vast amounts of money—that were unjustly amassed by forcing bonds bought at 50 cents in gold up to one hundred per cent in that metal, by means of purchased legislation—have been loaned to western farmers, and when, because of legislation to enhance the value of these bonds and of gold, the volume of money in circulation in the country was diminished from over forty dollars per capita at the close of the war to less than one-fourth of that amount now, those obligations of the farmers for borrowed money could not be paid when due, the game is now to refuse an extension on those mortgages unless the farmers will agree to pay them with the interest in gold.

Practically, so far as this vast indebtedness is concerned, the combined effort of the money trusts, as indicated by the article from which the above clipping is taken, is to contract the debt-paying money of the country to the small and rapidly diminishing amount of gold in the country.

Of course if government tolerates any such devilish extortion and setting aside of its authority, we may prepare to see these miserable victims of Shylock's greed, forced, as government and the people were under the exemption clause, to pay two dollars in lawful money for one dollar in gold with which to pay their debts.

John Cadwalader is President of the Trust Company of North America, and the article which has been widely published contains similar views from many others in like positions. The effort is to scare farmers and break up or defeat the new party. As heretofore, they trust to the power of money to intimidate and break down all opposition to the shameless injustice they practice.

Let the farmers note the fact that it is tacitly conceded that the power to save themselves from ruin is in their own hands. Unless government sustains this conscienceless scheme of extortion and fraud, it cannot prevail. Let them see to it that they be not forced to sign any such cut-throat mortgages, and if they are so driven to the wall that in their extremity they are constrained to submit to such unjust and unequal terms, let them, long before those obligations become due, by means of the ballot in their own hands, bring about a state of affairs that will forever render it impossible to enforce them.

It may be that the very means resorted to by these inhuman pirates to effect their diabolical ends are to be the means of forever destroying their cruel power for evil.—O. F. L.

FALSE WITNESSES FOR CHRIST.

Worshippers of the Unknown God.

God is revealed in a thousand ways, and He is known and loved by many human hearts. But he is never understood.—Rev. R. F. Horton.

"And this is eternal life, that they might know" (or to know) "thee the only true God, and Jesus Christ, whom thou hast sent." "And we are in him that is true, even in his Son, Jesus Christ. This" (Greek, this one, i. e., Jesus Christ) "is the true God, and eternal life." Before his birth Isaiah declared of him that he was "The Mighty God, the everlasting Father." "Let this mind be in you which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God."

The same Jesus Christ was the UNKNOWN GOD whom Paul preached to the idolatrous Athenians, and was all the God known and worshiped by the New Testament Christians. If Jesus, the "fulness of the Godhead bodily," "thought it not robbery to be equal with God" because he was "in the form of God," which form was the form of man, when, according to his promise, he comes again as the man of sin having been "made to be sin for us, who knew no sin," will he assume any other form?

If God came on earth eighteen hundred years ago in the form of a man, which was his own form, and promised to come again in the end of the Christian age, in that same form—the Divine human—can it be true that "he is never understood?" or is not such a declaration on the part of the ministers of to-day (and the mass of them, if they told the truth, would have to make it, so far as they are concerned,) a confession of ignorance of the true God, equal to that of the Athenian idolaters in the time of Christ?

Nay, many of them, in spite of all the boasted intelligence of what is called our splendid Christian civilization, have sounded still lower depths of theological ignorance than was reached by those enlightened heathen to whom Paul preached, for in their creeds they declare that God is not only "never understood," UNKNOWN, but absolutely unknowable, "incomprehensible." I take the last term from the "Articles of Faith" of the church to which I once belonged.

If anything can be more absurd than the fact that great colleges and universities and theological and other seminaries are supported by hundreds of millions, perhaps billions of dollars, kept at usury to rob humanity, in part, to prepare learned teachers to teach men the truth about a being whom those who pass for the most learned men, declare to be "never understood," "incomprehensible," it is that other fact that still greater sums obtained by the same extortion and robbery of honest industry, are expended in the education of lawyers, and doctors and professors and so-called scientists, who, when they are educated, know no more about the actual truths involved in their various specialties than these learned ministers do about God.

Bad as is all this, and burdensome to labor, it is only the foundation for the far greater burden of feeding and fattening and enriching all this mighty mass of learned ignorance. What wonder then, that the end of every age has to witness the destruction and utter wiping off the face of the earth of all this colossal superstructure of injustice and fraud and crime against humanity, that has been accumulating and consolidating for a dispensation: that the "old heavens and old earth"—old Church and old State—have to pass away, and give place to "new heavens and a new earth wherein dwelleth righteousness?"

That the present amazing ignorance of God and right and truth is not to last always, the prophets give ample testimony, and the time markings point to the present as the time when they shall cease. "But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." "And

he that sat upon the throne said, Behold, I make all things new."

As our first quotation declares, a knowledge of God and Jesus Christ is an absolute essential to eternal life, nay, is eternal life itself. The Greek for Jesus means Saviour, and for Christ means anointed. The one whom he hath sent is his Messenger of the Covenant, who comes before the judgment that ends the Christian age.

Whoever, then, thinks that God is "never understood" or is UNKNOWN, or "incomprehensible," cannot, while he remains in such ignorance, attain to eternal life, or be saved, for that is what it means to be saved.—O. F. L.

A FEW FIGURES,

Showing the Enormous Concentration of Wealth.

The following interesting statistics were gathered by John Bright, Prof. Allen and others, and will show the enormous amount of wealth in the hands of a few, while the great mass of humanity is only privileged to live upon the payment of rent and interest. As a single tax argument it is invaluable: In France are 800,000 thatched cabins without a window, 1,800,000 houses with one window, and 1,500,000 with two windows. Out of 7,500,000 houses, more than 4,500,000 have less than five openings, including doors, and are cabins and thatched cottages, in which live nearly two-thirds of the population.

In England and Wales one hundred persons own 4,000,000 acres. In England in 1887, one-thirteenth of the people owned two-thirds of the national wealth.

Seventy persons own one-half of Scotland; 1,700 own nine-tenths. Twelve persons own 4,346,000 acres.

In Ireland, less than eight hundred persons own one-half the land; 402 members of the House of Lords own 14,240,012 acres, which rent for \$57, 865,689. The total number of tenant farmers in England, Scotland and Wales, is 1,069,127, and of these Ireland furnishes 574,222, and England 314,804.

England's war debt is \$3,600,000, 000 and the English bondholders fatten on an interest of \$312,004,860 annually drawn from the industrial population of that country.

In London relief was given to 89, 164 paupers in one week. It takes 14,000 policeman to guard London's population.

In the United States, seventy persons are worth \$2,700,000,000—and less than fifty of these can control the currency and commerce of the country in a day's notice—one hundred are worth \$3,000,000,000, and 25,000 own over one-half the total wealth. The census shows that the railroads of the country own 281,000, 000 acres of land, and foreign and domestic syndicates 84,000,000 acres, making a total of 365,000,000. The total number of farmers in the United States is 4,225,955, and of these 1, 024,701 are renters; of this number 702,224 are compelled to share their crops equally with their landlords, while the greatest share asked of the British farmer is one-fourth.

In New York City 10,000 of the 2,000,000 inhabitants own nearly the whole city, and only 13,000 own any real estate.

In Chicago—population, 1,200,000—less than 2 1/2 per cent own all the real estate.

The total number of mortgages in this country, according to Superintendent Porter, is 9,000,000, or one to every seventh inhabitant.

Total number of millionaires, 90,000. Total number of people out of work, over 1,000,000.

The number of tramps, nearly 500,000. Ex-union soldiers in poor houses, 60,000; bondholders none.

Estimated that 10,000 children die from lack of food in this country annually.

There were 57,000 homeless children in the United States in 1880.

In New York 40,000 working women are so poorly paid they must accept charity, sell their bodies or starve. In one precinct twenty-seven murdered babies were picked up, six in vaults.

New York has 1,000 millionaires.—The Cleveland Citizen.

The economy of righteousness is divided into four orders. These are the embodiments of the three heavens, the celestial, spiritual and natural, with the fourth, the new earth. This last constitutes the secular order of the economy.

SATAN REBUKING SIN.

"If trusts or combinations of capital in any form seek to destroy competition, to restrict trade, to oppress communities or to gain undue advantage, the whole machinery of legislation and the courts should be put in motion for the emancipation of commerce and employment."

The above newspaper clipping is said to be from the 4th of July oration of Chauncey M. Depew.

Since his own release from responsibility for damage to life and property in case of cool disregard, if not defiance, of law, in the Harlem case, the public will not be much reassured of its ability to hold heartless corporations responsible for acts of cruelty and oppression. Suppose the courts should actually undertake to do what Mr. Depew, without meaning a word of it, advises and what is their solemn obligation, (but for which they have no apology for being), that is, should they attempt the "emancipation of commerce and employment" what would be the nature of their Herculean task? The twelve labors renowned in fable would dwindle into insignificance compared with theirs.

Their first work must be to destroy the politician, a creature more destructive to human wealth than a whole menagerie of Nemean lions. After his destruction the whole brood of his creation,—the Lernean hydra of monopoly not simply with its nine, but with its nine hundred and ninety and nine heads, but, happily for humanity, all of them mortal; the golden-horned and brazen-hoofed stag of aristocracy and wealth; the savage and greedy boar and the whole swinish litter of millionaires, must perish, and the Augean stables in which they wallow and grunt must be cleansed. The birds of evil omen that prophesy, "Peace! Peace!" when, because of wrong and injustice, no peace is possible, and the wild bull of passion, and the Diomedean mares that devour human flesh must be destroyed.

The Amazonian girdle must be restored to woman; Geryon's beautiful oxen for acceptable sacrifice, and the golden apples of the Hesperides, the real good of the ages, must be secured. Hell's triple-headed watch-dog, Cerberus, as the final labor, must be overcome and brought to earth, so that the dead in whom regeneration is perfected may escape the dark realms of Pluto into life. Hercules is already at his mighty job; the preparation for the stupendous changes is well nigh completed, and when they are accomplished there will not be left in the earth a single conscienceless, soulless corporation, or millionaire speculator, or gambler, or tramp or criminal. Men will live, not by professions and pretense, as now, but he that will not do honest work shall not eat.

Railroad companies will not, as now, with a *bona fide* investment of one hundred dollars per mile, by means of bonds and mortgages and the various means of robbing the people, in which they are adepts, build railroads, appropriating the land and property of others under the power of eminent domain, on the plea that they are public thoroughfares, and when they are built and the public demand some benefit from their existence, coolly say to them—"The people be damned; these are our purely private enterprises with which the people have no concern except to pay our charges which are whatever the traffic will bear. If we charge rates that will pay, besides heavy dividends, interest on watered stock, or bonds to the amount of four times the cost of our roads that is our business."

Trusts of bankers and usurers will not, as now, corner the money and means of effecting all exchanges, as Henry Cary Baird has shown that our national banks are doing, loaning money to the people, only 18.2 cents of which was any kind of legal tender money, and 81.8 of which was "bankwind," and taking the people's obligations to be paid, principal and usury, in gold.

British bankers loan money, as the London *Economist* shows, only 10.3 cents of which is so-called "cash," and 89.7 "bankwind." And yet our pious trust magnates have no doubt that the courts will enforce their claims against the poor farmer for payment in "gold coin of current weight and fineness," in discharge of obligations created by means of dollars of which but 18.2 were, not gold, but legal tender money of any kind, and the rest of them "bankwind" in its most dangerous form of bank deposits. If bankers and usurers had to meet their obligations in gold there is not one of them who would not be bankrupt in less than thirty days.

What with them is sauce for the goose is not also sauce for the gander.

The great army of idlers who live by that worst, most effective kind of extortion and robbery, rent and real estate speculation, will find their occupation gone, and with the lawyer, doctor, minister and speculator in the necessities, or even the luxuries of life, will have to turn to some honest means of earning a living.

Protection that protects the rich at the expense of the poor, and every form of exchange that seeks to speculate, getting in exchange more than it gives, the courts must suppress if they would stop all oppression; but whether they do it or not it will be done, and when that consummation, devoutly to be wished, comes, the great New York Central Railroad Company and its eloquent president will be only memories, soon and certainly to be forgotten.—O. F. L.

THE TRUTH UNVEILED.

While men are still engaged unveiling the statues of their great heroes of earth—warriors and statesmen—would they not do well to seek to unveil that greatest of questions, put by Pilate to Jesus while he was before him as a culprit, namely, "What is truth?" No unveiling or explanation at that time could have penetrated the understanding of the Roman, or the coarse and blood-thirsty rabble around him. Although the Truth stood embodied before them, it was yet impenetrably veiled to their understanding; so it has been to the world ever since. For nearly two thousand years the so-called Christian Church has been engaged in perverting the Truth of God as originally delivered; the time not having arrived for its unveiling and final application to the conduct of men.

Unadulterated truth—that which combines and harmonizes God's entire field of operations to bring men into accord with one another, which fills their hearts and lives with that undying love of God that makes them one with him—has been for many thousand years a sealed book, known only to the few who at stated times have appeared as God's messengers to bring the glad tidings to earth and implant them in the hearts of men. These Divine messengers are always misunderstood, persecuted, mobbed, murdered, or otherwise disposed of in a world not worthy of them, but notwithstanding all this they accomplish their missions.

Enoch walked with God and was not, for God took him. Noah was a preacher of righteousness; Moses gave the law; Elijah rebuked idolatry; Jesus unveiled the law of love, and founded his Church on its realization, but the time was not yet come for any permanent organization of the kingdom of God in earth, as in heaven.

A full unveiling of the truth to the world was not to come until the end of the cycle, now at hand, the cycle of Mazzaoroth or 24,000 years, when the seventh and last Messenger appears in CYRUS, fully equipped with the prestige and credentials of all that have gone before him, and who is now successfully engaged in the grand work which is to eventuate in the fulfillment of the Lord's prayer. This truth, radiating as it does from certain great commercial centres of earth, ("as a still small voice") has to encounter the usual amount of obloquy, derision and Satanic warfare; has to work its way slowly against a paginated Church steeped in bigotry, a corrupt and defiant State entrenched in anticipated security behind an overwhelming money power, and makes slow progress in revolutionizing these strongholds of power, and tearing down the bulwarks of Satan which are now grinding the poor into the dust.

Koreshians are looking forward to a time when Truth will not have to creep stealthily into the hearts of men, but like a mighty avalanche, will cover the earth as the waters do the great deep. Then the sway of Satan will have come to an end, and the Sun of righteousness will arise with healing in his wings. If such a time is coming it must come soon, and happy shall be the subjects who shall behold it for they can say in truth, "We have waited for it, and not in vain."

The Koreshian "Church Triumphant" is now an established fact; its literature has gone forth to bless and brighten many a poor victim of the spurious theology now in vogue. For my own part I rejoice in the

thought that our Standard Bearer of the Truth is now lighting the way into the dark recesses of the kingdom of Satan, and proving to the world that a brighter day is dawning, when Truth shall be no longer veiled to the eyes of men.—Wm. Kimball, Syracuse, N. Y.

Center and Circumference of Koreshian Reform.

The only value and absolute efficacy of Koreshian reform work, above all other reform efforts, lie in the fact that it begins at the center, cause or source of the world's disorder, unbalance, discord, sin, sickness and death, and re-forms this center first, and from this working basis extends its order-producing operations downward through the now chaotic circumstances of humanity.

None of the other present reform movements embrace more than a small segment of the great circle of disorder which it is the province of Koreshianity to reform.

Other reformers cannot aim at the center because they have not the correct idea of what or where the real central trouble is, or what the remedy necessary. They do not even recognize that, in trying to reform intemperance, corrupt governments, social oppression and inequality, and fraudulent distribution of wealth, they are but working at circumferential or resultant effects of a primal cause that makes these evils possible.

Koreshianity aims directly at the degeneracy and unbalance of the center or heart of the human mind as the cause of all the trouble in the world. This is the point to work upon in each vidual; and the change to be effected is so great, that it is small wonder that students who have been wise enough to grasp the idea that man's nature must be changed before the world can be reformed, should despair.

The central principle, the religious principle, if we come down to detail, of the human mind is the first part to be touched by Koreshianity; but it does not propose to work upon it after the old church methods, or any other of the reformatory methods in operation at present.

As there is a central point or pivot of each vidual brain upon whose more or less perfect balance and action depend the health and life of the person, so Koreshianity recognizes a central or pivotal brain to which the whole mass of humanity is related in different degrees and upon which the life of the world depends. This is the personality in whom the Spirit of God dwells; changing his abode from time to time according to the laws of his being.

The one in whom He is now manifest is Cyrus, whom he has authorized as his Agent to institute judgment in the earth and restore all to order.

"Judgment must begin at the house of God," hence this Messenger knows that he must first purify and reform his own religious center, and bring it into perfect harmony with the God within him; and he also understands the laws of such transformation and is empowered to make it in the appointed time.

After this central purification and transformation of the heart of the brain of the central or God-man of the universe has been completed, through his voluntary overcoming of all natural tendencies, and he comes into perfect harmony and conjunction with the God within him, through translation of his personality he sends his spirit into his disciples.

The impetus of this baptism acting upon their brain-centers, enables them to "overcome" and to complete their regeneration and transformation to the perfect or immortal life, the state of the Adamic race before the fall.

This restoration of the God-men upon earth is the central Koreshian reform work.

Through the restoration of this central or highest race of humanity, Koreshian Science forms a sure basis from which to extend its operations. Its System of reform provides a plan or method adequate to bring every degree or circumference of humanity into its normal balance or relation. The most external relations, the commercial, of man in the lowest degree, will finally be regulated by the System of Equitable Commerce, so that all men will come into harmonious relations with each other, where now they are at variance in the great strife of commercial competition.

This will constitute the outmost limit or circumference of Koreshian reform.

It is hard for man to recognize and acknowledge that the source of all human suffering is the selfishness of the human heart.

Present reformers in their attempts here and there on the border lines, because they do not recognize this primal cause and first point of attack, and because they do not know that they cannot accomplish anything of themselves but must look for aid to a manifest Divine Center, lack in the essential methods of work. The beautiful and prophetic description by Bellamy of the brotherhood of man a hundred years hence, was entirely without method as to how humanity reached that happy state, and the societies which have attempted to institute such brotherhood have had no one plan to work upon, and consequently have failed to accomplish what they designed.

So with the Socialists, the Anarchists and Communists. Many of the principles of these are right, and they have made sturdy and faithful efforts, but they lack knowledge as to the real root to strike at, and method. Not one reform movement has come any ways near to producing the results desired. Yet their labors have produced results in educating and disciplining the people to take part in the work which God is instituting in earth.

Were humanity wiser, it would now be looking to this Center, this Koresh, upon whom hangs the restoration of the world, for leadership and direction. But "a wicked and adulterous generation seeketh after a sign," and they cannot recognize him until by his translation the light will go forth and direct them into the right paths.

Until that time this Center can be recognized only by him in whom it dwells, and by the few who believe without a sign.

When the great changes begin to be manifest, the people, who are now so confident that "this world is good enough as it is," or that "things are going on about as they are," and that "the world is growing better all the time," will be dumfounded; and those who would oppose God's work will be swept away by the power of the Almighty.

But those who await the fulfilment of the Saviour's promises will lift up their hearts and rejoice.—A. M. M.

Have courage and remember that to attempt much is to learn much. The horizon mounts with the eye of the climber.—A. B. E.

It is not best to think too much about being good; do the best we can, minute by minute, hour by hour, and we insensibly grow to goodness.—J. Adams.

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