

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 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.

We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, 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.

CENTRALIZATION OF DESIRE.

All effort to unite the natural with the heavenly world, or to open perfect communication between the two, will culminate through the centralization of desire in the one central mediator, the mediator of the new covenant, the new conjunction. The supreme desire of this mediator is to become theocrasied. This is no mere impulse founded upon intuition, feeling, or emotion. It comes from the supreme knowledge that the natural sphere is not one of unbroken continuity. Time is a factor of natural existence, but is no factor of spiritual or the eternal heavenly life.

Time, being a factor of natural existence, is signalized by breaks in continuity. The termination in the career of every man must result in the destruction of the form accumulated in time. The destruction of the form is not complete till the end of a cycle when, after repeated embodiments which must continue till the end of the cycle, the re-incarnation is effected. The re-incarnate embodiment will dissolve by a complete transformation of the *plasma* to pneumatic force. This must succeed the dissolution of Cyrus and his transformation to psychic force, and then to psychic (soul) or angel life.

The highest desire of the beast, as pertaining to life, is to live continuously in the natural state and to rule perpetually. The highest desire as to life, of CYRUS, the true mediator, is to give life, to propagate the sons of God through his own theocrasied and transposition to the domain of the now invisible spheres, that he may reign with (not over) the kings and priests unto God.

The tide of fluxion, to insure the final biunity, the blending of the male and female in the one eternal structure, must be so changed as to center in one. The object of this is to centralize and terminally transform the potency which is now dissipated and wasted through disorderly desire and effort.

Eternal life does not inhere or obtain with dualism. The biunal state is a condition of two-ness, opposed to dualism. In the biunal state the sex forms are obliterated, and the neutral structure is formulated from their union or interblending. The temple of God is not the male, neither is it the female; but it is the unity of the two in the one integral edifice.

THE SHEPHERD FROM JOSEPH.

MANNER MORE IMPORTANT THAN TIME.

If some of the Biblical chronological students would devote as much thought to the question of the manner of the Lord's coming, at the end of the ages, as they do to the study of the chronological event, they might confer a boon upon the race and furnish something much more effective in the awakening of the inhabitants of earth to an investigation of social and commercial decay, and the discovery of the remedy for moral, social, and commercial evils, than any investigation of the time can possibly confer.

Not only do the signs of the times indicate their fullness, but the fact of the presence among men of the Shepherd, the Stone of Israel, descended from Joseph through the posterity of Ephraim, declares the fullness of the times, and the confirmation of the prophetic declaration of Jacob in his blessing upon Joseph, and Ephraim the son of Joseph.

"Joseph is a fruitful son, a fruitful son upon the eye whose daughters ascend upon the ramparts;" or, as in King James' version of the text, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel."

It is a fact that the entire Advent representative of the modern church has been so absorbed in the exposition of a few passages of the Scriptures of the Old Testament, and those merely bearing upon the time of the Lord's appearing, that the most important Scriptures have been entirely ignored. If the brilliant mind of Prof. C. A. L. Totten, M. A., could for a little time deviate from the solution of the mathematical problems of time, and bear a trifle toward the investigation of the law of development as providing for the processes of regeneration (reproduction) and the manifestation of the Lord's coming, the world might derive some particular benefit from his explorations and expositions given of Holy Writ.

That the Lord will come, no man of sense disputes; but that he will come at some indefinite period of the world's progress in future ages is only the conjecture of a world and church that have no desire for his coming, because there are no attractions in him that should cause a desire for his presence. Only those "who love his appearing" look with longing expectation for the presence of the Lord, that through it the world may be brought into a state of integral righteousness.

The Lord will come not as a spiritual manifestation, but as the propagation of the sons of God derived from the Lord's body planted in the race by the operation of the Holy Ghost. Just before this coming the sign will appear. The sign, ensign, token, signal, (Hebrew, *oth*), will precede the great and dreadful day of the Lord.

Said Jesus, "Then shall ye see the sign of the Son of man in heaven; then shall all of the tribes of the earth mourn. Then shall they" (the tribes) "see the Son of man coming in the clouds of heaven with power and great glory."

First, the Sign; then the mourning of the seven tribes of the new Church—mourning for the Lord's presence because of the fact that he, the Lord, has been martyred. After this the Lord will be seen coming in the clouds of heaven. What is this sign? "And he will lift up an ENSIGN to the nations (*Goyim*, Gentiles) from far, and will hiss unto them from the end of the earth: and, behold, they will come with speed swiftly."

"And in that day there shall be a root of Jesse which shall stand for an ensign" (sign) "of the people; to him shall the Gentiles seek, and his rest shall be glorious."

The equation of labor, and the equitable distribution of wealth through commercial equilibrium will bring this glorious day of material rest. In what day? "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people."

It is obvious, then, that when there shall be a root of Jesse who shall stand for an ensign (sign) of the people, it will be at the time of the second coming as noted in the above quotation from Isaiah. This cannot refer to the Lord in his first advent at the beginning of the Christian dispensation, for he came as "the root and offspring of David," and not as the root of Jesse.

"And he shall set up an Ensign for the nations" (Gentiles, *Goyim*) "and shall assemble the outcasts of Israel," the lost ten tribes, absorbed and annihilated as Israelites, but now manifest in one personality as the Shepherd of Joseph who leads his flock like or as a Shepherd.

"All ye inhabitants of the world, and dwellers in the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

"Then shall the Assyrian" (false reasoner) "fall with the sword," (FLAMING SWORD) "not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem."

And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land."

It is very evident that the Lord will set up an ensign as the precursor of his great, fearful, and glorious day. What is this sign? we again inquire.

"Behold, I will send my messenger and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple" (the resurrected body), "even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

The doctrine of commercial and sexual purity will institute the refiner's fire, and but few will be able to stand when this doctrine is brought to the world by the Divinely appointed Messenger of the Covenant. This Messenger, the Shepherd of Joseph's posterity, will constitute the Sign or ensign of the Lord's coming.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass" (the sensual nature, by the common law of human propagation), "and upon a colt the foal of an ass."

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen" (Gentiles); "and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

A chariot signifies to impart doctrine. To cut off the chariot is to destroy false doctrine, or, in the more literal sense, it is to cut off the power to transmit the germs of reproduction.

"As for thee also, by the blood of thy covenant" (martyrdom) "I have sent forth thy prisoners out of the pit wherein is no water" (truth). Cyrus is to let go the Lord's captives. (See Isaiah, xlv, 13.) The prisoners shall be sent forth by the blood of Cyrus, the Messenger of the Covenant.

"Be silent, O all flesh, before the Lord; for he" (the Lord) "is raised up out of his holy habitation." How is he raised up? "And he shewed me Joshua" (Saviour) "the high priest

standing before the angel of the Lord, and Satan standing at his right hand" (the side of power, Satan being in power) "to resist him. And the Lord said unto Satan; The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua" (Saviour) "was clothed with filthy garments, and stood before the angel."

What, is it possible that the Saviour stood before the angel clothed with filthy garments? Well, so it is declared. What is meant by filthy garments? Pure linen, white and clean, implies the righteousness of Christ, which is pure truth and pure good. Filthy garments signify truth and good adulterated; adulteration of both doctrine and life.

How came Joshua clothed with unrighteousness? The Lord descended into the race at the time of his theocrasied. His body was dissolved, his personal form dematerialized and became Holy Spirit. This Holy Spirit was the substance of his person, which passed over to the Church and became the substance of the Church. This is transubstantiation. The Spirit continued to descend, as the humanity descended, till the life of the Lord Jesus became the corrupt life of the humanity which had partaken of it. He thus fulfilled the saying, "He was made to be sin." He took upon himself the sins of the world.

The crucifixion of Jesus upon Calvary was but a type, figure or symbol of that final crucifixion (crossing) by which the Divine character and nature were intermixed with a sin-cursed humanity for the purpose of transforming the sinner to a righteous sonship of God. Could this transformation be accomplished without the descent of God into the race through the function of the Holy Spirit, the substance of the Lord's dissolution?

Jesus was the Divine tabernacle. This tabernacle was symbolized by the one in the wilderness. As the tabernacle became polluted by the sprinkling of the blood of slaughtered animals, so the tabernacle of God, namely, the Lord Jesus, became polluted by taking upon himself the sins of humanity, and when he is born into the world at the end of the Christian dispensation he will be found with his filthy garments upon him.

"And he answered and spake unto them that stood before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

"And the angel of the Lord protested unto Joshua, saying, thus saith the Lord of hosts; if thou wilt walk in my ways and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua" (Saviour) "the high priest, thou and thy fellows that sit before thee; for they are men wondered at: for behold I will bring forth my servant, the Branch."

This cannot possibly allude to the Lord in his coming over eighteen hundred years ago, because he was not the Branch but the true Vine. In his descent into the world, through the baptism of the Church by the Holy Spirit, which was himself, he became the Branch. The Lord God took to himself first his own humanity; by this he so far entered the race as to be able to make one more descent and be born by the sensual law of propagation through natural parentage, hence in his return he comes as the Branch, first, with his filthy garments; after his purification he is the righteous Branch.

"For behold the stone that I have laid before Joshua" (Saviour); "upon one stone" (Cyrus) "shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts, and

I will remove the iniquity of that land in one day. In that day saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." The vine is Divine spiritual truth, and the fig tree Divine natural, or arch-natural life.

It is unmistakably shown in the foregoing that the Branch cannot allude to the Lord, the true Vine, when he came as Jesus. The word Jesus means Saviour. The word Joshua implies the same. The tabernacle is polluted in the Lord's descent into the race. By the shedding of the Holy Spirit which was the substance of his person. THE LORD WAS SOWN IN BABYLON.

"And the angel that talked with me came again, and waked me as a man that is wakened out of his sleep; and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, what are these, my Lord? Then the angel that talked with me answered and said unto me, knowest thou not what these be? and I said, No, my lord."

"Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it."

"Moreover the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord which run to and fro through the whole earth."

The candlestick of gold signifies the seven churches to constitute the new Church in the earth—the bowl on the top of the candlestick. The bowl upon the top of the candlestick is the doctrine of truth as manifest in the personality and received by the prime recipients of that doctrine. Gold is predicated of the application of truth to life. His seven lamps signify, primarily, the seven fundamental doctrines, as follows:

FIRST. The humanity of God and the manifest incarnation of that personality in saving power, by eating or appropriating it.

SECOND. The cross of that Divine human with the race as the fundamental principle of salvation.

THIRD. The death, by the descent of that humanity, of God Jehovah for the life of the world in its restoration to the sonship of Deity, and the inheritance of the throne and dominion of the Most High God.

FOURTH. The salvation of the race by the conservation and appropriation of the sperm and germ (male and female) energies of reproduction, through celibacy and chastity. This law or principle brought down into the realm of commercial life means the essential restraints of commercial integrity.

FIFTH. Conflict of energies as the essential force of revolution; fallacy against fallacy; evil against evil; that is, a house divided against itself; Gog and Magog, or capital and labor, and also truth against fallacy, and good against evil. In this is involved the universal law of respiration. Respiration is the result of the conflict of forces and the fire kindled therefrom.

SIXTH. Incrementation; by this is meant the application of the law of selection and choice, by which distinction of good and evil, truth and

fallacy, is made and by which also the good and true are appropriated into the Divine and become identical with the sons of God. This is the resurrection of the lower quality into the consciousness of the higher quality.

SEVENTH. Excrementation or the casting out or off that which has become waste by completing its use in any given domain. It is cast out or down for use in another domain. This law is implied in this, that the Lord will send his angels and they will gather out all things (and persons) that are offensive, also in the charge to the seventh Church: "He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;" (Jesus Christ); "I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth."

These doctrines have only been presented here in one of their phases or in one domain. These categories can be carried down into a thousand ramifications, increasing the character of modifiability, *ad infinitum*.

Seven pipes to the seven lamps, in the literal degree, imply seven persons representing the above seven principles, and the two olive trees are the Church invisible descending, and the Church visible ascending, by which the two are married or conjoined, manifest in the two persons who constitute the centers of the Church in heaven and the Church in earth—the two having become one.

(CONCLUSION.)

DOES CHARACTER CHANGE?

THE ONE UNCHANGEABLE THING IS PERSONAL IDENTITY.

"You say that positive and negative are always changing places. I do not deny it, but rather think it possible. But we must have proof of it before we can draw any analogy from it. And then, as I said before, changing of poles does not change character. If the character changes the pole does not change. If the positive goes to the negative pole, it must still remain positive or the pole is not changed. There is no escape from this logic."

There is in the above a confused and ambiguous use of terms which lies at the bottom of several misapprehensions of fact. Character, both subjective and objective, is constantly changing. In its objective relation it is simply the mark by which any thing is recognized.

You are well acquainted with a child, and its character, physical mental and moral, is distinctly impressed upon your memory. You lose sight of the child and never see it again until the allotted three score and ten years have passed over it. You do not recognize in the shriveled limbs and shrunken countenance of him that confronts you, the plump, rosy-cheeked child of former years; yet he can say truly, I am the child you used to fondle.

What has been changed? Character. First, physical character. Physiologists tell us that every part of the physical organism changes every seven years. The mental and moral characters have changed, perhaps even in a greater degree than the physical. Unless this were so the man could know no more than the child, and have no more of what we call character when we speak of the intellectual and moral characteristics of the man.

We see the mind of a Newton develop from a condition of perfect emptiness and blankness to one of great intelligence; we see a child, from a state of confiding innocence, develop into a monster of guilt and crime, and we see a reckless, thoughtless, immoral and irreligious young man changed into a conscientious, careful, moral, and very religious man.

In all these cases, are we to believe there has been no change of character? In every case there is one thing, and but one thing, except the name, that has not changed, and that is personal identity; all other things are in a state of constant flux.

If perfect consciousness of personal identity continues uninterrupted for a century or more, as it sometimes does, though every part of the physical frame that contains it has been replaced every seven years, and the intellectual and moral man has undergone as frequent and even greater changes, may it not be, is there not indeed a presumption that such a being may sometime wake into a consciousness that shall run back through a dispensation, or a grand cycle of 24,000 years, or to a period still more remote? Indeed, if we are to become sons of God, which the Bible teaches if it teaches anything, is it not certain that it must be so?

If we become the sons of God will it not be possible—as in the case of Jesus, in the fourth chapter of Luke—to trace our genealogy in the conscious, spiritual and natural line, not only back through Jesus (who will have become our Father) but, as his was traced, through the humanity back of him to God himself? Especially will it be reasonable to look for this if death, according to promise, shall have first been destroyed, and its effects—among the chief of which was the destruction of consciousness, which had been for so long a period a constant and all-sufficient evidence of personal identity—shall have been perfectly overcome and wiped out.

Consequent upon this destruction of consciousness was, not the destruction but the obscuration of personal identity, and with the removal of the obscurity will return the consciousness of identity. Another misapprehension arises from an ambiguous use of the word pole. At one time it seems to signify polar point, which is sometimes stationary, as in the positive and negative poles of an electric battery, and sometimes movable, as the poles of light and darkness, each of which, in the phenomena of night and day, passes over the whole circuit of the earth once every twenty-four hours. At another time, pole seems to be applied to the substance, or congeries of qualities, such for example as the electric current that is at one time at the positive pole and is positive, and then passes to the negative pole and becomes negative. Now in the first sense, except in the mere change of location, poles do not change, but in the latter sense they are constantly changing. The positive current is, or may be, constantly changing place and character with the negative, and the negative with the positive. Without difference in quality there can be no polarity. Although modern chemistry can find no difference in constituent elements or parts between some kinds of sugar and starch yet we know that they have different qualities; otherwise one could not be changed into the other, and they would not have properties differing so widely from each other. When starch is converted into sugar it is no longer starch, but sugar.

When a sinner is converted to a saint, if the conversion is not a sham, or if genuine, its real character is not understood, like the professed conversions of the present, the one converted is no longer a sinner; he has put off that character. In this matter of conversion or change of character lies the only hope of the world. When, after an age-long period of conversion or re-production from the Divine seed, we come to the new birth, which is the resurrection of the dead, men will actually be converted to God. Their characters will be fully changed from children of their father, the Devil, to sons of God like the seed, the one Son of God, for "we know that he shall be like him for we shall see him as he is."—O. F. L.

The Kansas City Mechanic is becoming altogether too inquisitive. It asks the question: "If a three cent railway rate can be made to pay dividends on a capitalization of four times the actual capital invested, besides the amounts now expended in salaries to high officials, private palace cars, legislative and campaign fund contributions, etc., could not one-half a cent per mile easily be made if the government should run the roads for the benefit of the people at actual cost, at the same time paying the employees of the roads better wages and working them on reasonable hours?"—The People.

VIRTUE.

"Only by Perfect Virtue can the Perfect Path in all Its Sources be Made a Fact."

The sincere believer in our Lord and Saviour, Jesus Christ, ever desires to attain to as high a degree of perfection as did the Hebrew fathers, whose strength and knowledge rested upon a foundation of faith and hope, having God's primeval promise for its origin and a participation in his everlasting life—one with him in his kingdom—for its ultimate fulfilment.

Among the epistles we find the following one—freighted with instruction and admonition, adapted to every soul that is seeking the pearl of great price while endeavoring to walk in the narrow path of righteousness—"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like faith with us through the righteousness of God and our Saviour, Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge, of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In reading our Scripture lessons we are wont to skim lightly over the surface, reading more from a sense of duty or force of habit than a desire to glean the precious jewels that are hidden in their depths. We thereby lose the deep significance of the words that were written so many hundred years ago to another band of devoted followers of our Lord, surrounded by such vastly different circumstances and under such different influences. In this we do greatly err, for these words burning with fervent zeal in the cause of the gospel of Jesus descend through the age full of promises to the believer of to-day and are exceedingly great and precious; great in their range for they reach every circumstance, condition and rank; precious because there is no exigency in human affairs to which they are not adapted.

All there is in heaven is opened to man by the promises of God; all there is of God and the universe is centered in One, to be poured as a baptism upon man in fulfilment of the promises which stand before him to-day to allure him to partake of the Divine nature, even as the forbidden fruit allured him to partake of the evil.

It is to Korashians as if the voice of Peter was heard from beyond the limit that time has drawn between us and the veiled past, reiterating and affirming every sentence of this exhortation, bringing clearly before our minds the exact import of every word, and urging us to apply them to our own lives.

We are taught that we are divinely endowed with whatever is necessary or important to spiritual advancement; enriched by those inestimable promises which, if we but comply with their demands, insure us a participation in the Divine nature, a participation which we derive from knowledge of him who challenges us to so high a glory; through him, we find a means whereby we can gain freedom from the defilement of our natural, sensual passions, enhancing our faith in him who proves himself almighty in love and in power.

Faith being laid in each vidual soul as a foundation upon which a true Christ-like life is to be established, every believer is required to erect upon this basis a superstructure worthy the approval of the Master builder. Each

excellence is a separate stone to be squared, polished and fitted into its allotted place in the building to be erected. As an essential preparatory work we are first to add to our faith virtue.

The word virtue—*virtus*—comes from *vir*, which signifies man. The definition of the word is manly strength, courage, excellence, bravery, energy.

Virtue, in the words of our lesson, stands, according to the exact import of the word, for force, energy, potency. It describes a readiness for action, a capacity of power adequate to the production of a given effect, the disposition and power of strenuous achievement. Therefore add to your faith force, energy; be strong, decided and resolute in all that pertains to right; preserve the line of rectitude tense and firm against all weakening, warping and distracting influences of the evil powers. This does not refer to brute strength but moral excellence, the stern practice of duty and rigorous abstinence from vice, reaching into the highest domain—that of chastity or virginal purity.

Here we find the foundation of true manliness, not at present visible; for ever since the fall of man he has been in a divided state. God made man in his own image and likeness, male and female in one form, but, through the retrogressive law, man was divided and is now in two forms; male and female appearing separate.

When through the law of progression man is restored to the image and likeness of God, the two vidual forms will blend into one form, the individual or united male and female, the perfected man, the *vir-que*, in all the strength and power of virtue.

We are to add to our virtue knowledge, in which is power. Knowledge is practical wisdom, and when energy and wisdom are united there will come into our lives a harmonious co-operation of great powers, firm principles that will establish strong habits; there will be an impulse to an indomitable, indefatigable perseverance, regulated by sound judgment; combining all this with an intelligent action there will be manifest the perfect fruit—noble deeds.

"To knowledge, temperance; to temperance, patience; to patience, brotherly kindness; and to brotherly kindness, charity." The circle of duty here imposed is complete, and the life that has its foundation laid on pure and holy faith ends in a fervent love. This love is not a bit of barren sentiment, a beautiful idealism, a vague undefinable glow of fraternity, but a deep, earnest, intense love, finding its expression not in words but in effective work—good deeds to the neighbor and humanity at large. We have before us a catalogue of the material to be used in our building which when laid after the Divine rule will be exquisitely beautiful, a noble, symmetrical, Divine superstructure, the embodiment of a Divine life.

Virtue is held before us as a constructive force. It is that energy of the soul that pushes forward toward the Divine life, gathering into itself force from everything that is pure, and subduing the irrational passions, making the will subservient to the intellect, making wisdom the regulator of love.

The root of the word add, is *chorus*, not a chorus of voices, but a band of people united in one group, taking hold of hands. We find in our subject a band or circle of qualities which support and qualify each other, joined together in a most perfect harmony, not depending upon that which struck the first musical chord but upon the propelling activity of virtue. Faith without works is dead, for faith cannot work alone. It would remain in a sphere of inactivity unless other qualities interblend, or take it by the hand and they together press forward to make their calling and election sure. It needs power, and while power advances in its might, it also needs that which will hold it in check and regulate it that it may be temperate. It needs the mastery of self, a royal power to limit or resist.

The positive proof of the possession of virtue is growth. There is no growth in a mere mechanical performance of duties, habitual attendance upon sacred ordinances; there must be a fervid enthusiasm that grapples everything with a firm determination to succeed. There can be no progress in spiritual life if we deliberately adopt a low standard and attempt to keep back a moiety of our hearts from God; there will be no growth without persevering, untiring effort.

There are laws in the economy of grace as well as in the physical economy. The body increases and expands according to the natural order, so the character unfolds and strengthens in the Divine order. Virtue, patience and temperance must be the motive powers till knowledge, by sweet experience of the Divine nature and character as they are known in Christ Jesus, gives us a foretaste of that fulness of joy which we shall experience when we see God as he is.

The Christ-like life is not rigid and sectarian, but an expansive life, springing from a faith in him who came as our example, progressing till it involves all the qualities that go to ennoble the soul; till it attains to the principle of universal love. Such a life possesses a power that will overcome the world, the flesh and the Devil, because it has in it the elements, hence the potency, of a Divine life.

We all have capacities which can be fitly and fully employed only when we bring them into control through self-restraint, then adapt them to good use in overcoming evil. It is only in this way that we can lift ourselves above worldly pride and power, elevating our desires beyond the utmost reach of earth.

Jesus came to set us free from our bondage to the flesh. He sought to give us mastery over ourselves and over the world. He would give us strength to stand fast in the liberty wherewith he makes us free. He gives us freedom to use all of our powers and opportunities so that they will be conducive to our eternal welfare, enabling us to become superior to the effect of fallacies and the evil forces that would entice us into the power of the wily tempter, helping us meanwhile to conserve our best forces, our Divine endowments, for holy and Divine purposes. The hand that beckons us to the realm of eternal bliss and glory waves out of black impenetrable clouds. They roll over the vaulted sky like huge boulders and threaten to submerge us by floods of water hidden in their bosom. We are bidden to surmount their heights and penetrate their depths in blind faith. It requires a charity that suffereth long and thinketh no evil, but that can look upon all that appears black and foul, believing that beyond is a sunlit country where doubts will never cast a shadow, for Christ-like purity of heart and life will be apparent in the beatific of the Divine and the vision will brighten till we "see no longer as through a glass darkly, but face to face."

The entire force and energy of our nature is called into activity as an adequate means for the up building of our own character. It is also absolutely necessary that we cultivate resistance. The firm ground of faith must be the plane upon which we stand, for quagmires of doubt fail to support us when we are tried by one who goadeth our souls to the uttermost, for we must be steadfast on the firm basis of faith, not in our own resolutions or purposes—but through faith in the power of God become our power.

Faith sets the "delivering Lion" against the "devouring Lion," for when weakness sits upon the wall, treachery in the gate, and vice in the citadel, faith points to the "Lamb of God that taketh away the sins of the world," saying, "Behold my strength and my deliverance."

Jesus was a development from everlasting to everlasting. He did not attain to the perfect man during the few years of his earthly sojourn. He was born a perfect man of a virgin, because through successive embodiments he had overcome all sin, hence the power of sin. He had increased in wisdom and stature, the light of Divine truth enveloped him, though that light was no visible shekinah but the brightness and beauty of holiness. He had specific traits of character, the assemblage of which, resting in harmony upon a foundation of spotless godliness, constituted his perfection. These traits of character were cultivated under the guiding hand of the Almighty, who controlled them till they arrived at their highest beauty and excellence. His was a character filled with virtue because he had recognized through his experience that the perfect man was one with God. The Spirit of Truth in him was a knowledge of the laws and principles that governed the universe, reaching their highest supreme fruition in the human understanding.

Through the law of involution He

had become complete in wisdom, for his was the combined wisdom of all ages. Through obedience to the Divine law he arose above the human law making it subservient to him, therefore in fulfilling the law he became the law itself, and was able through the virtue inherent in his nature to perform his wonderful and glorious mission. He understood his relation to the Spirit of truth and was cognizant of its indwelling, therefore was obedient to its directions; this filled him with power.

When faith under a great sense of need touches Jesus the soul comes in contact with the potency that answers every demand. There was in the "woman" a most marvelous, transcendent faith when she felt that there was magic even in the garments of Jesus, and that if she could but touch him she would receive the healing blessing.

There was from the simple contact of the hand and garment a transference of potency so palpable that Jesus was immediately conscious of it, for he said, "Somebody hath touched me, for I perceive that virtue is gone out of me." Faith guided the hand that laid hold of this virtue, appropriating it, and she was made whole from that hour. Faith was but a conditional cause; virtue was the efficient, energetic cause.

It was the supreme power with which the perfected man was invested that enabled him to say, "I am the resurrection and the life; he that believeth in me shall never die."

The miracles of Christ are the highest instances of the display of his Divine power. With some of these works there might arise questions, but not with the raising of the dead.

When Jesus came to the tomb of Lazarus he found a great stone covering the door of the sepulcher. Human agency was required to remove the stone that the Divine might perform his mighty work. With a power from the very throne of the Almighty he spoke the words that quickened that inanimate form, restoring it by the power of that voice that will sound throughout the kingdom of death when he breathes into the nostrils of man the breath of life with the words, "Come forth from thy grave of sin, O man, and live even as I live."

Every human being is buried in the grave of sin and a great stone of worldliness closes the door of the tomb. It must be removed by human hands ere we can come forth. God requires that each one shall do his part in removing all obstruction that prevents the voice of the Redeemer from penetrating the soul with life giving efficacy. We are to clear away all that self has piled up in the door of the old life so that the Divine call to the new life may enter into the soul, then we can arise and loosen the grave clothes with their bonds and ligaments—prejudice of understanding, earthly affections and worldly pride, the old habits that have fettered our higher nature preventing it from unfolding in the beauty of holiness.

Humanity boasts of its virtue but where is there, in one single human heart, a power that can in its own strength unfasten one gilded chain that binds it to earth? The Spirit of truth must enter with its transforming power, substituting a higher love, for the human heart is governed by its earthly affections till Wisdom enters and lifts it to a higher realm.

Human instrumentality must be employed to prepare the way of the Lord that immortality may be brought to light, for though it may be through most intense suffering, souls must yet be made perfect.

In the Divine order through the law of progression, evolution and its coordinating factor, involution, man will progress through successive embodiments even as Jesus progressed. He was the first-fruit that ripened on the Tree of Life, but other fruits will ripen in their order and then men will recognize, as did Jesus, that the perfect man is one with God.

When the superstructure that has been in process of erection through the age is complete, having its foundation laid upon the strong immovable rock of perfect faith, the work having been prosecuted with the potency of virtue or manly energy in perfect obedience to the Divine law, then the laws and principles that govern the universe will reach their supreme fruition in the human understanding, and all in whom is manifest the perfect ripening will be filled with the Divine virtue or energy.

There must come a Divine quickening into humanity ere this new being, this perfected man, can be evolved or manifest. A Divine energy must be the impelling movement, ejecting all evil that there may be a place prepared for the Divine Spirit. This will be accomplished through the baptism of purifying fire about to be poured upon the world by the theocrasis of One who alone can change us and make us new creatures. God will not fail man, but will soon adapt his work to his servant's needs, with a redundancy that testifies its source.

The blending of the human and the Divine is ever harmonious in the Christ, and it causes us to realize our nearness to God through the workings of the two natures in the one person. The mere acting of the Divine Spirit in a human form without the agency of the human spirit could never have brought God so near to us, but he manifested his love by working cooperatively with man, and "unto all who received him, to them gave he power to become sons of God, even to them that believed on his name."

Depending with a blind faith upon the agency of the Spirit of Truth we oftentimes fail to realize that the spirit is urging us by means, and to the use of means, for God's object is not to supercede our reason and judgment compelling us to be but mere machines in his hand; he would rather disentangle our abilities from all encumbrances and call our virtue into a more forcible and constant action. We are to employ means to rise from sense to faith, and God will direct our energies, overruling all for our ultimate good.

If our hearts are touched by the magnet of Divine love, trembling with godly fear, thrilling with holy purposes, we will ever be looking, as does the mariner, to the Star that will guide us safely on our way.

Through the potency of virtue we will gather, one by one, into our souls the true Christ-like graces, and as they expand and unfold, the potency of each will interblend with every other in a chorus, not to appear as one virtue but as many virtues acting in musical harmony, making "our calling and election sure" because God will add to them his own strength, "that we may never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—Mizpah.

A CURSE.

The overshadowing curse of America to-day is monopoly. He puts his hands on every bushel of wheat, every sack of flour and every ton of coal, and not a man, woman or child in America but feels the touch of this money despotism. His scepter is made out of the iron track of railroading and the wire of telegraphy. He proposes to have everything his own way, for his own advantage and the people's robbery. He stands in a railroad depot and puts into his pockets each year \$200,000,000 beyond a reasonable charge for his services. He controls nominations and elections. He has the democratic party in one pocket and the republican in the other.—Rev. T. De Witt Talmage.

The preachers are just now finding a fruitful topic for sensational sermons in the Ottawa and Quebec hoodluming scandals. But most of their utterances are exceedingly shallow. They don't seem to see that the underlying cause of corruption is political and social institutions based upon injustice. Our system of government is absolutely unworkable except by corruption, and the principle of "every man for himself and the Devil take the hindmost," as developed in our business and industrial relations with each other, naturally breeds corruptionists. The only remedy is Socialism. But if ministers ventured to preach that they would run the risk of being treated as He, whom they call their Master, was.—The Labor Advocate.

The Kansas City Journal, Republican, makes a very frank admission. It says: "Things are out of balance and money power has taken on a new form. Instead of owning the persons of men, it now owns their means of bread winning. The principles of liberty, justice and the brotherhood of man, must destroy this sort of slavery as they did the other."—Ea.

WOMAN'S * DEPARTMENT.

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

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

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

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

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

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

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problems, 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 short lectures 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.

GOD'S LOVE.

My soul can't then once know
The great and wondrous love
The Father on thee dost bestow
In mercy from above?
When words divinely giv'n
Show me how weak I am,
He tells me of a sacrifice,
The victim was the Lamb.
He tells thee, sin sick soul,
That for thee this was giv'n;
He points thee to the empty tomb
Then calls thy thoughts to heav'n.
I hear His parting words,
They were not said in vain,
I know e'en so He went away
So will He come again.

But now as conqueror
From out the depths of sin,
He comes to set death's power aside;
He will the vict'ry win.
Beyond the clouds of heav'n
I see a great white throne;
I know that He who sits thereon
Will claim me for his own.

My soul, then thou wilt know
The great and wondrous love,
That saved thee with thy body too
To reign with God above!
But he, from unseen realms,
His throne to earth will bring;
And in Divine Humanity
Will reign, the Christ our King!

—Miss Ph.

Woman's Restoration

To Her Rightful Dominion and Her
Function in the Coming Government.

However much theological dogmas may be ignored, there remain certain facts which cannot so easily be set aside. The question of woman's rights is one that, actively set in motion, will not cease its agitation until these rights are guaranteed her.

There are but two leading questions before the people to-day, and these both pertain to an inequality which has on one side the laboring man and woman, and on the other the masculine force in unrightful domination, and its usurpation of the most sacred potencies of human existence. That woman, by some power over which to-day she has no control, and above which she seems not to be able to rise, has become subject to her self-authorized master, (behind whom stands the money power, the god mammon,) before whose shrine she seems an abject and willing devotee, there is not a reasonable question.

Woman, a natural born citizen of the kosmos, evolved through the same agencies which bring into being her brother, equally expert in all that pertains to juvenile sports and pastimes, as active in the discernment of specific means to any given end, as fertile in inventive genius, and dominant in will, more righteous and kindly disposed, more compassionate and humane than her masculine counterpart, finds herself, at her majority, the technical bondwoman of the most arbitrary and tyrannical prestige possible to conceive. I say by some pre-disposed power she finds herself subject to a bondage, in some cases a willing slave, but nevertheless a slave, to a barbaric egotism from which modern culture and civilization is gradually but certainly enabling her to arise.

No matter how much or how little truth there may be in theological dogmas, the fact, as I said, remains

that woman is a social and political ostracism, useful to man so long as she is his subservient tool and bondmaid, and so long as such commitment is passively yielded. There are three cognate facts, so consecrated and related in the order of their sequence that to ignore their logical relationship would be to violate all the principles and rules of rational argument and logical deduction. These are, namely, the historical and Biblical record of a subjugation of woman in which her inclinations were to be for a time, apparently, not definitely indicated in the record, a subject or slave of the masculine power.

The Scriptural statement is as follows: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." It will be remembered by those who are familiar with the sacred Book, that this purports to be a Divine edict—a curse—pronounced upon the woman because of her transgression of the command of God. The second fact to which I allude is that, for hundreds of years, yea, thousands, the subjugation of woman has been comfortable with the Biblical statement, whether or no the statement is authentically of Divine origin.

The third fact demonstrates that while we have a record of the pronounced curse, and a subsequent dominance and control politically, professionally and socially, of the masculine force, the curse was only intended to remain operative till the principle of evolution, with its coordinate involution, should reinstate her to the sovereignty lost by the entailment of inherited evil and fallacy. This third fact involves woman's present purpose to procure her liberation from her lingering thralldom; her activity in the determination to execute her claim to a rightful equality, and the promise of her early success, as given in the general interest manifest in its achievement.

Allow me briefly to recapitulate this trio of factors incidental with woman's development to the consequence of her real mission. FIRST. The recorded curse, to hold good till the right time should come for her liberation. SECOND. That, in agreement with the record, the fact obtains that she has been under such bondage, thus proving the genuineness of the prophecy that she should be so subjugated. THIRD. Her present determination to no longer submit to the degradation of yielding her powers of mind and body to the sensual and selfish purposes of a masculine dominance, profligate in the prostituted use of inmost and sacred potencies, degraded to a plane of appropriation beneath the level of the brute creation.

Prominent among the leaders of the woman's movement we find many exerting their influence against the sacredness of the Bible and the authority of its inspired writers, because it appears to uphold the principle of female servitude and submission. The curse was pronounced and it has been executed to the letter. This is the strongest and most convincing proof of its Divine origin.

The Messiah of the Christian age or dispensation, Jesus the Christ, came to lift the curse, not merely as pertaining to woman, but as also regarding man, who, under the curse, "Should earn his bread by the sweat of his brow." He came also to lift the curse of labor, and the activity and progress of workingmen's movements, everywhere present, indicates that the curse of labor or drudgery will also be removed. The fact that these two curses obtain in their effects and potency to-day, demonstrates that till to-day they were to remain operative.

The Messiah of the Christian dispensation came to restore these distinctive culprits. Why, then, has not the power of the Christ been manifest during these nineteen hundred years of so-called Christian supremacy? I answer, because the influence of the Lord's ultimate energy, as the regenerator or reproducer of the God in man, was not to culminate, neither could it, till the end of the age should bring the fruit and harvest of the Divine planting.

In the beginning of the age the seed of regeneration was planted through the body and blood of Jesus the Christ, by the operation of the Holy Spirit. As all seed dies in the soil and in the stalk of reproduction, in the known kingdoms of reproduction, according

to the regular law of growth, so the seed of Divine regeneration, namely, the "Children of the kingdom," sown in the church, must first die, enter the dark, or mediæval ages, and subsequently merge, at the end of the age, called the end of the world, and mature as the fruit of the Divine harvest. This is in strict accord with the doctrine of the Lord Jesus. He said, "whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" this signifies the last day of the dispensation when the fruit of immortality should mature.

The seed of life was sown in the beginning of the age. The fruit of life and the re-instatement of the two sexes to their normal relation must therefore come at the end of the age, which as appearances go to show we have unquestionably reached. The curse of labor, then, pronounced upon woman, in which the indiscriminate and unsought for multiplication of degraded progeny has been enforced, and the coordinate curse of labor entailed upon man as the result of prostituted desire, which has become in him the desire of unlimited and unrestrained lust, through which the household is multiplied beyond the reasonable possibility of proper support, culture, and refinement, will be lifted to the standard of legitimate and essential use in these vital domains.

The legitimate performance and exercise of use will be substituted for the drudgery and curse of labor. In connection with woman's restoration to religious, moral, social, collegiate, professional and political rights, there are some religious, physiological and astro-biological laws to be considered, understood, applied, and adhered to.

In the highest phase of Koreshan doctrine, in the one superlative domain and degree of human attainment which that doctrine promulgates, the nature of sex relation is set aside, not as a universal law, by which the sensual animal man is to be solely governed, but to be the domain of the purest potency of the affectional centres of human thought. The husbanding of this supreme and Divine affection of the human soul, impregnated with Deific influx, is to produce a fountain of supreme desire conserved for the purpose of baptismal force, to be poured out upon the race at cyclical epochs, or ends of dispensations, at the time of refreshing from the presence of the Lord.

It is not claimed by the Koreshan System that all people in any specific age of the world will be subject to the law of supreme chastity, as attained to in the life of the Lord, our perfect exemplar, but those who are to comprise the firstfruits of regeneration, and who have washed their robes and made them white in the blood of the Lamb, (which blood means pure spiritual doctrine of life) and who comprise the Virginal group, standing with the Lamb on mount Zion and who, thus transformed and united to the Lord, constitute the Bride and Bridegroom in their restored unity, will be sustained in their determinate purpose to lead this most holy Divine life, and whosoever dares to interrupt or oppose may find, when too late, that the Divine pleasure and prerogative have been violated.

In Koreshanity it is maintained that (through the power of virginal life, entered into by such as desire to, and can rise above the carnal and sensual inclinations) those who dwell on the lower plane, and in the domain of the lower animal degree, will be influenced to rise into the highest degree of propagative development, so that the pure principles of physiological procreation can be applied to the development of human existence, and the perpetuation of the purest and most perfect specimens of the human family.

Modern so-called science ignores entirely the relative influence upon the race of the observance and application of astro-biological law, as involved in solar, stellar, lunar and terrestrial conditions and phenomena. No matter what may be regarded as the "First Great Cause," whether an intellectual and personal being, or some spiritual energy or energies without volition and consciousness, He creates both the physical kosmos (including the stary heavens) and man, the highest work of his production. That between the two departments of creation there exists such a relationship as to constitute them merely two distinct departments of a unitary system, the well directed, thoughtful mind will readily observe.

This being true there must be some definitely prescribed cooperation of the two domains, and we find by our unbiased study of the Bible, in the light of a somewhat liberal and progressive civilization, that it fully recognizes the relationship of man to the sun, moon, and stars placed in the heavens, "As the greater light to rule the day, and the lesser light to rule the night, and the stars also, which were placed in the heavens for signs, and for seasons, and for days, and for years, and to give light upon the earth."

When Jesus was born and the wise men, astrologers from the east, came to seek the Divine child they were led to his discovery by the phenomenal appearance in the heavens of a star, which they described as *his star*: for, said they, we have seen his star in the east, and have come to worship him. The Koreshans hold as a fundamental doctrine of Koreshanity that, as the Divine child had His own special star, so every person born into the world sustains relations to specific stellar centers, and when the law of astro-anthropology is known and applied it can be made the foundation of anthropostic or human improvement.

As there are true and false systems of astrological doctrine, and as any true system of religion passes through its stages of inception, growth, and declension, so astrology of the true order may have its corresponding degrees. The Egyptians had their magi, but Moses was not only educated in the Egyptian system but added more, namely, that which was committed to him of the more complex, occult principles involved in Divine and comprehensive wisdom.

Daniel was an astrologer of the Divine or higher order, as were many other Biblical characters. Abraham came from Ur of the Chaldees (which means the fire of the Chaldees), who comprise the centre of the astrological and occult nucleus of the East. If there be a definite relation, and influential co-operation of the two domains, of what use can such a knowledge be as applied to the scientific development of the human race? I will endeavor, with your further forbearance, to briefly set forth some of the specific uses of the knowledge of astro-anthropostic law.

In common astrology it is maintained, that if a person is born under what are called adverse and malignant occultations and conjunctions the human conditions contingent upon such unfavorable birth will follow. It is therefore the principal part of the astrologer's office and calling to predict the person's fate as foreshown through the astral relations obtaining at the birth of the one for whom the horoscope is drawn. If a person can be born under astral circumstances which can or will insure malignant and unfavorable life, the time to insure immunity from such malevolence is when conception, both as to time and quality, can be controlled through the law which must have regulated Abraham in his desire to produce the son, through whom he expected the race to come under the influence of the regenerating power of the Messiah.

If birth can take place by accident, and the time of that birth be so related to epochs in the progression of human existence, and those periods so related to stellar and lunar phenomena as to effect either for good or evil the person thus accidentally gestated and born, then a proper attention to the subject of conception, gestation, and birth to scientifically predetermine times and qualities, will reduce the process of stirpiculture to the same scientific level as other less important scientific subjects. You may condemn these thoughts to-day, but future generations will bless this hour. Not till woman is free to control her body, as well as the aspirations of her soul, can the law of the higher and occult principles of procreation be made applicable, for to allow those principles to obtain in their fulness, woman must possess the exclusive control of this most sacred precinct of the procreative sanctuary. The Messiah came to plant the germ of this freedom and immunity. He comes through Koreshanity to usher in the fruitage and establish the liberty He then promised.

Woman's mission is manifold, but first it is her province to become the apostle of the new and scientific gospel of life, as it was her mission in the beginning of the age to first declare the fact of a risen Lord: an augury in that day of her present possible attainment of apostolic success-

sion, when the Messiah shall inaugurate the work of promoting the establishment of his earthly kingdom. It is not the province of so brief a paper to set forth the specific line of activity opening in this great field of woman's possibilities, but you may be assured that the doctrines of Koresh point out, in unmistakable terms, her equality with man, and the Divine plan appointed for the attainment of this her hope of that final, beatific felicity insured through her long and tiresome bondage. This bondage has prepared her for her future work and relation in the restoration of man, as did the Egyptian bondage of old for the succeeding greatness of God's chosen Israel.

The human race is groaning for a cultivation, compared to which all present attainment sinks into insignificance. Such a development is the rightful expectation of an organic form and consciousness originating in Deity and produced from God, as the most perfect handiwork of the Divine power.

As the offspring of God, we look for Divine possibilities and attributes as the condition of the higher civilization toward which the human family must progress. The attainment of a moral, spiritual, and, *not least*, a natural maturity, redounding to the glory of God, cannot obtain except through the perfect Motherhood, approximated in the virginal maternity of our Lord—the pure and holy Motherhood, such as will insure to the world a nobility of character in our offspring, the pure, natal conditions of which she may regulate from the standard of conscious liberty and equality, and a degree of culture which only such liberty can provide.

A maternity upon which unborn generations depend to make the world's wilderness an Eden of loveliness and a habitation for Divinities, can only be consummated through an application of the Divine law of procreation.

Man is the tabernacle of God. Woman, the more refined division of this tabernacle, is the environment of the sanctuary of reproductive energy and formulation, and without the liberty to guard this most holy domain from the encroachments of carnal aggression she is made to entail upon the unhallowed product of her divinest natural function all the evils of a deenerated sacrament.

She demands, then, this liberty, that she may safely guard the sanctuary of procreation for the procreation of the sons of God, the first-fruit of which the virgin woman, Mary, the Mother of our Lord, in the beginning of the Christian age, ordained the heritage.—A. G. O.

WOMAN'S MISSION, K. U.

The Woman's Mission held its 18th regular lecture meeting in the College Parlors, on the afternoon of Sept. 18th, with good attendance.

The expectations of the promised lecture from Mrs. Ordway met with disappointment, as that lady's health would not permit of her attending the meeting. Part of the afternoon was accordingly devoted to the answering of questions in the Science by different ladies of the Unity; some of the questions being, What is the meaning of this Scripture: "It is appointed unto men once to die?" "What did the paradise spoken of by Jesus to the thief on the cross signify?" "How was the woman taken out of man as taught in Genesis?" "Do not the sons of God increase and multiply and replenish the earth?" "What was the serpent?"

A short lecture was also given by request, by Mrs. Emmertz, on the doctrine in general for the benefit of those who were not familiar with it.

It was announced that Mrs. Ordway would probably lecture the following Friday, Sept. 25th.—Sec. W. M. K. U.

It is the men who control the land and the capital and use them as a means of imposing burdens upon labor, against whom the Labor Reform movement should be directed—not against employers. The employer like the laborer is subject to the evils of monopoly. He might in some cases treat his laborers more justly, but often he is himself driven to the last extremity by the exactions of the land and money monopolist. Abolish monopoly and the wages question will be very easily settled.—The Labor Advocate, Ottawa, Can.

Life is always interesting when you have a purpose and live in its fulfillment.—Beaconsfield.

SUFFERING HUMANITY.

What is the impetus that guards and preserves modern commercial activity, or trade, or interchange of products?

The answer, every thinking mind knows:—competism is the life or impetus of our present system of trade. Destroy competism and unlawful profit, with fictitious money, and modern so-called trade will die a horrible death.

As every specie of existing substance, whether animate or inanimate, organic or inorganic, has its own special opposite as well as its own special counterpart so has this destructive principle of competism. The counterpart of this condition is materialized by fictitious money, bonds, stock vouchers, promissory vouchers, deeds, chattels, etc., etc., with the so-called legal, written instruments called law books, sustaining this system of, "Each man for himself and the Devil take the hindmost." The principle of competism is the culminating attribute of the inversion of unitary integrity. As the opposite of hate is love, and the counterpart of evil or hate is false doctrine, so is the counterpart of charity or love, true doctrine or wisdom. Competism's counterpart is real or fictitious wealth legally or illegally, but immorally usurped.

Communism's counterpart is *equitable exchange*, brother with brother, like value for like value, lawful exchange of service and products. It has a basic standard of value in the PLUMLINE OF EQUATION, which is ever and always the bond of Justice, and in the SQUARE OF INTERCHANGE, which is always the right hand of good fellowship; interchanging products *not* altogether on a basis of supply and demand, which governs the fluctuating prices and so-called values of a competitive system, whether it be the price of the performance of use to one another, or of productions present or future.

It is a well known fact to thinkers, that supply and demand are the only factors that can or will alleviate or distress the degrading condition of underpaid labor, under a competitive system, the scarecrow cry of political tricksters who harp on protective tariff or free trade for the benefit of the so-called laboring classes whose time is paid by manufacturers. They know it is false to say either is a benefit to the laborer. It benefits the moneyed class, and if they choose they may share their profits with their laborers, but they do not do so unless compelled.

The text books on economics, under the competitive rule, teach the following: Prices are governed primarily by supply and demand, whether it is labor, products or raw materials. Prices are influenced by quantity and quality bought, sold or produced. A man who can produce more and better products demands higher pay and receives it. False reports circulated as to the number of men unemployed or employed, or the false quantity of products or raw materials in the markets, or stringency or free circulation of the basis of exchange called money, influence prices. If the action is made upon false reports upon actual supply and actual demand, there comes a panic and the whole country sometimes suffers irreparable loss.

If the system is controlled by a few manipulators, they can bring the crisis at the time they desire. What is the remedy? Our places of learning, our public press, our political leaders will not teach us how and assist us to overthrow this enemy, competism, but wish to keep us in its power. For they know that by keeping the masses unsophisticated, in subjection by low wages, and in darkness by giving them pretentious moral amusements they lull them into the submission of their usurped authority, for the purpose of fleeing them.

It is true that by placing a tariff upon an article, which can be produced in the United States, it can be produced by skilled labor at higher salaries cheaper than in any other country in the world. There is a tendency in this country to raise the real value of goods for the benefit of the speculator, not always the manufacturer, who may also be a speculator, but who does not do the evil to the community that the middle dealer does who contributes nothing but to assist in the distribution of the product for his special selfish gain.

A tariff is placed upon an article, silk, for instance, which can be produced in this country for 50 cents a

yard, and the same in France. But France says 5% profit is enough, so they sell theirs for 52 1/2 cents from manufacturer to consumer. The United States calculates like this:—

The manufacturer 25%
The jobber 25%
The retailer 25%
The transportation Co. 5%
Before the consumer gets the goods worth 50 cents it costs him \$1.00.

All classes of goods have not quite such a large percentage of difference but this illustration will do for an average. Some goods are exceedingly more exorbitant than this. Now, in order to sustain the home manufacturer, jobber and retailer we must have a tariff of 50% that, with the cost of transportation, will make the same goods cost the jobber a trifle more than he can purchase them out of the country, so he will be compelled to purchase at home. But out of whose pockets does the additional 50% extra come? Whom does it benefit?

Because Jay Gould has many millions of dollars, does he desire to share it with his common laborers, or does he try to squeeze them down to the longest hours for smallest pay possible, so that his own coffers and those of his immediate circle, who surround him in his game of grab, may be specially benefited?

The manufacturers of this country as well as every other country are in constant fear of the two middlemen, the jobber and the retailer; what they dictate is law. The jobber is the worse of the two. It is also known that as soon as free trade is established the manufacturer must apply means to deal directly with the consumer in order to sustain himself; this will precipitate a war between him and the other two mediators, the jobber and the retailer.

It is a known fact among the manufacturers of this country that in no other country in the world can goods be manufactured so rapidly and so cheaply. Our facilities, inventions, and natural resources are such that no other country can compete with us. Greedy, selfish, fiendish, competitive monopolists of foreign countries, as well as those of our own, are holding these hidden treasures from the knowledge of the masses; woe unto these false protectionists when the masses learn of the deception. They will curse the day that impelled them to import the slums and scum of downtrodden, ignorant foreigners to cross to these shores to be educated in the false conditions present.

There is already a mad rush for capital to concentrate, for syndicates to gather themselves into groups of consolidation against the coming, inevitable crash. So-called labor on the other hand is also consolidating; churches are also combining; nations are seeking inviolable treaties with one another; colleges of learning are also combining for the great coming event of anti-Babylon's destruction.

The world at large seems to be making one last effort to bring under one consolidation, in the Columbus Quadri Centennial Exposition at Chicago, for 1893, the whole civilization; but, actuated by competition and false values, it must end in division, segregation, strife—not unity nor peace—the inevitable destruction of the old prevailing systems. This will be succeeded by a new and living means, producing love to the neighbor, to the enemy and to the whole world.

Competism thrives best where there are two great distinctive classes, viz., the very rich and intelligent, and the very poor, and unenlightened; it keeps from the latter what rightfully belongs to them by keeping them ignorant of their rights and dues, and forces them by their excessive labor to stay in their degraded and darkened state. Hence, when a country becomes too enlightened for the autocrats, who understand this principle and who desire to maintain their own selfish, superfluous, gorgeous, and paradisaical surroundings, with all the superb advantages attainable, they import into that country thousands of the slum and scum of other nations to compete in wages with their countrymen, until they are subdued to virtual slavery.

Under competitive rule wealth is heaped up for one class; wealth that is legally or otherwise robbed from the other class. If one man buys a ton of coal, actually worth three bushels of wheat, and procures six bushels of wheat for it, he most assuredly robs that man of three bushels of wheat. Whether it is done legally or not, it is robbery.

A constant drain upon one class of workers by another class of workers, who do not intend to give value for value, produces pauperism, vagrancy, excessive desire for stimulants, lust, crime and idleness of both the (so-called) higher and the lower classes. Competitive life is the chief cause of all the human misery there is. There is an abundance of everything in the world, when equitably regulated and distributed, for all to dwell most luxuriously. But this demon, competition, keeps one class—and that the great mass of mankind—from its enjoyment.

This constant agitation of excessive indulgence in unlawful procedure has its limit; there comes a reaction; while this reaction is being produced a middle class is springing up, conservative, sober minded, self-instructive, whose chief desire is to harm no one, to submit peaceably to all injustice until the two other extremes of humanity have dissipated their forces; then this sober minded class will rise in their sublime dignity and overthrow the old customs, religions and government. Upon the old ruins they will establish a new system.

History is full of this sort of progression and retrogression. So-called dreamers have dreamed of a coming Utopia when mankind will dwell together in perfect unison and happiness; where the earth will become a paradise; public streets be beautified by the splendor sometimes shown in our renowned parks where the flowers and plants will constitute the greatest part of the variety; where competition for doing the greatest good to the greatest number will transplant the present incentive of selfish competition.

This middle class always has a leader who has planned its exit from bondage to sin, ignorance and death; who has formulated in himself the architectural construction of all the future application by first having applied the principles within himself, which enables him to become the true emancipator.

How many of us can go through the streets of any of our cities without observing the real condition of our very rich and our very poor? Take a glance at our governmental usurpers and profligates of rulers with their unlawful concubines, of which the public is aware; observe how the backbone of our country, the farmers, is loaded down with mortgage (death grip) debts; then go into our prisons and see the fearless and truth-telling editor, or writer, or speaker and teacher kept imprisoned by the enemies of freedom, love to the neighbor and social purity; note that the legalized robber, adulterer and murderer of millions of happy lives may go on undisturbed to his goal of lasciviousness and hellish indulgences to the apex of tyrannical power and vain glory, at the expense of his own countrymen;—with these conditions we must conclude that the culmination of events is at hand.

But what are we doing to obtain the correct remedy for the emancipation of the race from the thralldom of this curse which was placed upon man—or man placed upon himself—about 18,000 years ago. Then was given to the fallen mankind—Adam, Eve and the serpent, or the fallen father, mother and wisdom of the beginning of that age—the three following curses: "The Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Study the modern marriage contract and see if it is not a copy of this curse.)

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; * * * In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

In short, the curses are rendered as follows:—The curse upon the serpent

is false doctrine and false life or death, fallacy and evil, or sensual and fictitious wisdom. The curse upon the woman is her bondage and slavery to the male. The curse upon the man is excessive labor, both mental and physical. So we find that the condition of life in the world to-day is the result of these curses upon mankind. We find that as soon as the curses came, competition came; note this statement:—I will put enmity (war or competition) "between thee," (the serpent, or wisdom in its varied branches) "and the woman," (the embodiment of wisdom) "and between thy" (the serpent's) "seed and her" (the woman's) "seed," (that is, her offspring or humanity). "It" (her seed) "shall bruise thy" (the serpent's) "head, and thou" (the serpent) "shalt bruise his" (her seed's) "heel."

With false doctrine and error come false life, and then follow crime, misery and human woe. If it is possible to know and understand the cause of these three central curses it is possible to find the remedy that will prevent their furtherance, and overcome the evil.

Now, what was the cause of God's pronouncing such a terrible verdict upon the disobedient and suffering humanity? It is plainly and clearly written what it was. By referring to the third chapter of Genesis it will be observed that humanity eats of the tree in the midst of the garden, called the tree of the knowledge of good and evil, and a living death ensues. The garden is humanity in which are trees, serpents, other beasts, rivers, etc., all of which refer to humanity. In the second chapter of Genesis we find that "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat," (also the tree of life) "but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

By referring to Gen. iii: 6-12, we shall find the effect of their appropriation of the forbidden fruit, which according to nature will define what they participated in.

FIRST: Their eyes; that is, their perception of evil and good was quickened; they had been good before, not knowing the difference between the two opposite qualities.

SECOND: They knew that they were naked.

THIRD: They sewed fig leaves together and made themselves aprons. What for? To hide their shame from God, their inner consciousness? Oh no, but to hide their shame from their neighbors, from the world, just as the present so-called marriage ceremony hides a multitude of sins, the effect of the curse.

Again referring to the third chapter of Genesis we find, "The Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east" (or rising) "of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life."

It will be remembered that a river, the tree of life, and the tree of knowledge of good and evil were in the midst of the garden. If humanity is the garden, what is the absolute midst thereof? We find in life as manifest to-day these three powers which are in the midst of what we call a natural life,—consciousness, or the river of life; purity of life, or the tree of life; sensual life, or the tree of knowledge of good and evil. It was consciousness that fell into iniquity first, therefore consciousness must first be quickened into its integrity and primitive condition as it was before the fall.

This can only be accomplished by the process which is defined in the second chapter of Genesis as follows:—"The Lord God formed man of the dust" (or dry earth, or earth without water; this symbolic language signifies man without science), "of the ground, and breathed into his nostrils" (consciousness or knowledge) "the breath of life; and man" (Hebrew, *adam*, not *ish*; *Adam*, means the fullness of being, male and female in one form; *ish* means male-man, *isha* means female-man) "became a living soul."

How does the Lord God prepare this breath to be given to the unscientific man?

In the case of Moses, Elijah, Cyrus

and others he did it as follows: these men came into the world like other men born from woman; born in sin and shapen iniquity, with this one exception that their spirit is cherubic which is integral and celestic, but impregnate in the very highest sense. This spirit or force is the central attribute of the being, and begins the process of transforming the structure in whom it rests from the moment of inception; it is the centre of consciousness, the Ego of that one, and after having completely transformed the mind of that "man of sin" it transforms the body, and so completely does it ultimately transform the body that the body becomes invisible Holy (wholly) Spirit.

When this condition is evolved and involved other embodiments are prepared to receive it, and one especial embodiment is made ready to receive the double spirit of Elijah (God the Lord), who is called Eli-sha (God, his Saviour). When the theocrasies or translation of this man transpires there are thousands of other receptacles made ready for the reception of the baptism of the Holy Spirit, but only one can receive the male and female united at the time of the first transmission; the others receive either a male or a female spirit, except at the end of a grand age when two forms—a male and a female—are translated simultaneously and 288,000 forms become 144,000 Virgin Beings, who receive the integral spirit, male and female united in one form.

This is only a short sketch of the process as to how God forms man out of the dust of the ground, and breathes into his nostrils the breath of his life and man (male and female in one form) becomes a living soul. Then shall it be, as John writes in Revelation, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne" (intellect) "of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face: and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

As there is a limitation to form, there is also a centre; so with powers and principalities. There is an absolute central point of emanation and a circumferential boundary which reflects and returns the force received to the center, causing an equilibrated flowing in and flowing out.

Competism is one of these powers, and when it reaches its limitation its reactive effect is communism, which is integral and unitary, while competition is segregative. In the vidual life it appears in one of its leading phases—man warring against and subjecting woman. Of all the degraded slavery there is or ever has been, woman suffers the keenest, and apparently unknown is this true condition to the masculine bestials, not the masculine celibates and true lovers of mankind.

This central emanation of competitive force is the same as the love of fictitious money which is the root of all evil. The love of evil exchange of one sensual pleasure for another—this is the root of the matter.

Where is the power that will come to the rescue of this suffering, thrice-sin-cursed humanity, and lead it into the Canaan of Equitable Commerce and the bond of Justice and brotherly, communistic fellowship?

Have we not heard from God's anointed Koresh the sound of a still, small voice, reverberating from the Atlantic to the Pacific the death-knell to the old Church and old State, and the tidings of joy and peace in the removal of the burdens placed upon suffering humanity?

What are we doing to heed this voice, this God's Messenger, who is making the crooked places straight and preparing the highway for the ransomed of the Lord to walk in?

It is he who carries the Plumb-line of Commercial Equation and the Square of Integrity, the Level of Measure for Measure and the Balance of Justice; it is he who has the double spirit of the Lord; through him, and him only, can any one else receive the breath of God's life into himself to quicken

him into the consciousness which is degraded, and gives the knowledge of how to apply to life the remedy that will cause the present suffering humanity to enjoy the blessings that are to become manifest in the earth in the fulness of time, as prophesied by the sages and prophets and revealed to John, according to the book of Revelation.

As was said, it is the sober-minded middle classes of humanity who will rise in their dignity and choose their leader to emancipate them from their thralldom, and to lay the foundation and to finish their hoped for kingdom of heaven in the earth.

A preparation for the coming crisis is inaugurated; the chosen of the Lord is with us to fulfill all the prophecies concerning him, and to apply the only available remedy to those who realize their own degradation

and the necessity for a speedy revolution that will inevitably destroy Gog and Magog; upon the ruins will be built the New Jerusalem, the Paradise lost and regained.

As has been said, so is it said now: "There is no retribution and remission of sins without the shedding of blood."—Hirsch.

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