

SPECIAL FEATURES OF THIS ISSUE:

Coming Contest of Prophets.—The Conquest of Death.—Stability of the Cosmos.—The Stone of Stumbling.—Solution of Social Problem.—True Consolation.—Crimes of Church Bigots.—Editorials.

THE FLAMING SWORD



May 18, 1900.

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In Editorial Perspective, Editorial Discus-
sions and Miscellany, World's
News, etc.
Prof. U. G. Morrow.

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HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

A Glimpse at Koreshan Literature.

But we do have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!

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."

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The Coming Great Contest of Prophets.

The Modern Elijah, and the Means Through Which He will Triumph Over Death; Consideration of the Principles and Laws of Organic Life, and Their Application.

WHEN THE ANCIENT PROPHET ELIJAH met the opposing prophets of Baal and the Grove in that final contest of authority between God and his satanic majesty, there was involved a trial by fire. The power to demand the fire of consummation, in which the sacrifice of the bullock was to decide the contest, belonged to the prophet of the Lord, as he conclusively demonstrated. That contest of authority did not merely include the possibility to demand and obtain fire from heaven, but power to direct that fire to the end that the bullock be consumed in the conflagration. The contest, with all it included, was a type of the conflict of authority by which the Prophet of this age shall assert his right to the claims he makes, of holding the proper credentials of prophetic authorization.

Of what was the bullock a type? The man answering this question must possess a sufficient knowledge of the law of correspondences and the language of symbolism, to interpret this language and render it into the science of its significance. The bullock and the scorpion constitute two coördinate poles of a zodiacal axis. One signifies the affection of that of which the other implies the science. In the language of natural symbolism, the bullock signifies liberty; hence the scorpion signifies the science of liberty. Why should Scorpio, in symbolic language, be employed to designate that science by which the liberty of immortality is to be attained? It is because the scorpion signifies death, and it is through the death of the sensual man, or the destruction of the

liberty of sensuality, that man attains the liberty of the sons of God.

The killing of the man, with all his sensual determinations, constitutes an indispensable prerequisite to the higher life, which comparatively few people desire to obtain through sacrifice. These two coördinate poles in the human body are situated respectively in the neck and in the genitals. Common generation is a continual process of dying; and the enforcement of its pleasures and continuity is reserved to that characteristic of consciousness and physiological projection, ultimating in the scorpion sperm and germ of reproduction.

Every biune coördination of the Zodiac has a double or inversely operating function. This is equally true of every mental and physiological combination. The bullock signifies liberty and oppression, and the scorpion signifies the science of life and death. If Scorpio signifies, as it does, the science of liberty (for through liberty comes life), and pertains specifically to the genital organs, the organs and functions of reproduction, then it is to this center particularly that we must direct our efforts in the determination to investigate the laws and acquire the knowledge of the principles of immortality. When Elisha determined to follow Elijah, he was enjoined by Elijah to return, evidently to sacrifice the bullock; at this command he made the sacrifice. He was plowing with twelve yoke of bullocks. This was an indispensable function, because twelve is the number typical of the completion of the cycle of fruition, the

yearly cycle,—whether of the ordinary or long year period.

The cycle of the Zodiac is a period of twenty-four thousand years, divided into twelve natural divisions. These comprise twelve zodiacal years, twelve periods in which the sign of the bullock passes consecutively through twelve constellations of the Zodiac. The coördinate sign Scorpio is at the same time passing through the zodiacal belt, on the opposite pole of the Taurus-Scorpio axis. It has already been shown that as Leo relates to commerce, so Taurus relates to agriculture. It is for this reason that, in the use of symbolic language as describing the condition and attitude of Elisha, he was said to have been carrying on the work of agriculture, in plowing the field with twelve yoke of oxen (bullocks). His sacrifice of the bullock indicated his power to overcome his sensual tendencies. By such sacrifice he was enabled to follow in the footsteps of his illustrious predecessor, in the attainment of the divine fruition.

The heart of the body is the center of collection and distribution; it is therefore the seat of commerce, and corresponds to commerce in the secular world. Correspondingly, the genital center and function are in the sphere of agriculture. Taurus and Scorpio are the poles of an axis of a given circle, in which the liver performs a central function. In the special study of any vital center of organic life, it will be borne in mind that there is a complex coördination of function always to be considered. For instance; Scorpio, which is the symbol of the genital function, and also the symbol of the science of liberty, as a sign passes consecutively through every constellation of the zodiacal belt. Therefore, Scorpio is sometimes in Aries, then in Taurus, again in Gemini, and thus through all the Zodiac. Hence all the Zodiac is consecutively in Scorpio; for this reason, no single exposition of an organ or its function furnishes a full knowledge of the complexity of its use. X

As it was the office of Elijah to burn the bullock as a test of his divine authority, when the false prophets were flourishing their trumpets, so in this age, at the manifestation of the false prophets, the true Prophet of God will bring down the fire which shall burn the

sacrifice for life: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Now, as all do wickedly, it follows that the wicked referred to are those who confess their wickedness and get into the fire to be consumed.

Elijah comes as a refiner and purifier. "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. * * * Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

X The accomplishment of this burning is to be the test, and we are prepared to meet any and all the pretenders on this ground. Elijah the prophet is the Messenger of the Covenant. "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, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Who is this Messenger? "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

The fire of purification has its origin at the very vital center of human affections. Two things must not be interfered with in this life: these are the sensual propensities of men and women, and the pocketbook. But the axe shall be laid at the root of the tree; at the very heart of mortality will the fire have its origin. The women of this culmination, the representative women of the closing of the dispensation, who can be touched with the feeling of the importance of the times and with the spirit of purity in its most essential urgency, will declare their freedom from sensual domination; in them will be found the efficacious potency of the final resistance which will engender the conflagration. The wise whom God enlightens will understand.



Progress through the spiritual sphere is continuous toward a culminating point of the spiritual career. When the terminus of that career is reached, there is no further progress except through what corresponds to death on the earth plane. There are degrees even in the spiritual sphere, both of ascent and descent. In the ascending scale, spirits terminating one career pass through what corresponds to death on the earth plane; but as they progress from one degree to another the transition is less painful, less objectionable, less like a corruptible dissolution, with less of the *debris* of the

earthly material to dispose of or leave behind, until finally the complete mergence from the one domain to the higher, through the veil or nexus of the two domains, which is the flesh of the supreme natural, initiates the new-born into the realm of incorruptibility. With spirits on the descending scale, the change is more like death on the earth plane, more like a corruptible dissolution until they enter into the corruptible degrees, where, in passing from one degree to another, they lose in the one the consciousness of their existence in the preceding one. This is continuous until, through the long cycles of time, the substratum of existence is reached, when the ascent begins.

Interpretation of Divine Symbolism.

Common Fallacies Concerning the Beginning and End of the World; Modern Science Fails to Guarantee Stability of the Universe; Perpetuity of Man and Cosmos.

L. E. BORDEN.

A CRUELY literal construction of Hebrew imagery gave rise to the idea of the end of the world—an idea that is at once so widespread and so firmly planted in so many minds that it survives the wreck of creeds. The first chapter of Genesis seems to deal with the birth of a world which the Lord God called into being by the word of his power; and every detail of this account seems to apply to the physical universe, with its starry firmament and its various forms of animal life.

The reader who never thinks to look below the surface, and is wholly untutored in divine symbolism, naturally infers that a world thus made can be as easily destroyed by any caprice of an inscrutable Providence. The gospels are full of allusions to the end of the age, and Jesus depicted in vivid and terrible language, a time when the stars of heaven should fall, and the world and those who dwell therein should burn as chaff. Every century of the Christian era has seen some outbreak of fear, looking toward the expected catastrophe; and this feeling was particularly marked at the beginning of the tenth century. The idea is not confined to the Advent church, but has been so fully incorporated into the orthodox articles of belief, that little children waking in the night shudder at the thought; when the wind rises and the house creeps, or the noise of a storm is heard, they listen fearfully, wondering whether the time has not come at last. The lonely fanatic pouring over the pages of his Bible, broods upon the awful words of Scripture until his reason fails, and he goes about the streets shouting that the three woes are at hand. Science has often leaned to the same view, and has not as yet given assurance of the stability of earthly things, believing that worlds and systems rise and fall by some unknown law, for no discoverable reason.

The theme engages the imagination, not alone of children and fanatics, but of writers and poets. Robert Barr contributes an ingenious and amusing fancy to *McClure's* for April. He imagines an enormous food syndicate controlling all the water power of the world, for the purpose of electrically extracting nitrogen from the air and transforming it into food products of every kind. The limit of the earth's production in wheat had been reached, and universal starvation was predicted, when science calmly proposed to feed future populations from granaries in the air. The effort proved a success; factories all over the world, working night and day for

a term of years, began to deplete the atmosphere of nitrogen until the proportion of this gas to that of oxygen was reversed, and the appalling death-rate gave ominous warning of the coming disaster; men were simply burning up, and in 1904 the whole human race perished from the earth, save sixteen persons, eight in England, eight in America, who were wise enough to foresee the catastrophe and surround themselves with properly nitrogenized air generated in iron houses.

"The race which now inhabits the earth," concludes the writer, "is one that includes no savages and no war lords. Armies are unknown and unthought of. There is no battleship on the face of the waters. It is doubtful if universal peace could have been brought to the world short of annihilation of the jealous, cantankerous, quarrelsome peoples who inhabited it previous to 1904. The Lord destroyed humanity once by flood, and again by fire; but whether the race, as it enlarges, will deteriorate after its second extinguishment, as it appears to have done after its first, must remain for the future to determine."

It would be out of place to argue seriously from any portion of this delightfully original story, coming from a writer whose imaginative flights are so fascinating, were it not that the idea of some literal conflagration of the physical world, some wholesale destruction of the race, still prevails so largely among certain classes. But the law of life, the law of nature, is that of transmutation, not annihilation. God is the great Alchemist, and in his crucible, like those of medieval times, nothing is destroyed, but all things are changed.

A more scientific rendering of the Hebrew Bible, as opposed to the cruder forms of literalism, sees in Genesis a symbolic statement of the renovation of the moral universe, while the physical exists in perpetuity, bearing within itself, when the relations between the sun and the earth are understood, every element of self-renewal. The flood that devastated it in the days of Noah was a flood of fallacy, whose effects were counteracted by the doctrines of the Noatic church. Jesus was looking forward to the final accomplishment of his mission at the end of the age, a period we are just entering, when the old church and the old state will be replaced by purer forms. There will be no burning of the physical world, and its population will never be reduced to sixteen persons; but the fires of divine love will burn up the chaff, transmuting the grossest elements in human nature—so the Age of Gold returns. "The letter killeth, but the spirit giveth life."

The past condition of woman, her subjection to masculine dominancy, her present necessity, and the effort to emancipate herself from the subjection and serfdom which the relations of male and female impose upon her, constitute the undeniable fact that she has been subject, that man has had the rule, and her desires have been unto him. This fact has a law behind it, and

the law could not have brought forth other conditions during the period for such conditions to obtain. When in the progress of anthropotic development the time is ripe for woman's emancipation, all the essential factors for the successful issue of her struggle will arise for the occasion, and the curse under which she has been so long enthralled will be lifted; but emancipation does not come until the time ripens for her delivery.

Stone of Stumbling and Rock of Offense.

Dissension and Disintegration in the Modern Church; Great Questions Which are Disrupting the Old Body; Propagation of Divine Life Through the Messiah.

BERTHALDINE, MATRONA.

THE VICTIMS of inquisitorial scrutiny and adverse criticism by the heresy hunters, continue to multiply. Prof. G. H. Gilbert, of the Union Theological Seminary, is one whose views have been made interesting to the public generally by the recent actions of the seminary board concerning him. Under the reporter's heading, "Basis of the Charges," we find the following:

It was in his "Revelation of Jesus Christ," issued in 1899, that Professor Gilbert came under the scrutiny of the board of directors. In this book his chief findings on the first three books of the New Testament were, with reference to Christ:

1. That His pre-existence was only ideal. 2. That He was not of the same nature or being with God. 3. That His union with God was only a moral union. 4. That He was a human being and not a Deity. 5. That He was the Messiah.

In December, 1899, the Professor had a hearing before the board, and was given a time in which to bring his theology to conform to the confessions of Congregational faith.

Statement first—"His pre-existence was only ideal"—impulses the Koreshan mind to reflect on some exceedingly plain Scripture statements relating to Jesus, and involving truths relating to his pre-existence. Consider from the standpoint of Koreshan Science, the following: "In the beginning was the Word, and the Word was *with* God, and the Word *was* God." John i:1. "The sower soweth the Word." Mark iv:14. "While the earth remaineth, seed time and harvest shall not cease." Gen. viii:22. "The earth abideth forever." Eccl. i:4. "Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: * * * For it pleased the Father that in him should all fulness dwell." Col. i:15. What interpretation the Professor in question gives to these Scriptures, we know not. They are certainly pregnant, however, with the thought of the unity of the Lord Jesus, the holy Seed, with his indwelling Father-Mother—the potency of universal creation.

The Professor is charged with teaching that the Lord Jesus was a human being and not a Deity. His definition of Deity, we do not possess. If he has one, we hope he can furnish absolutely scientific evidence of its correctness. Koreshan Universology furnishes an absolutely scientific demonstration that the Bible of the Christian church is an absolutely scientific book. The Koreshan Cosmogony, demonstrably true, finds for its every scientifically stated fact, a confirmatory statement in the Scriptures, and no statements irreconcilable with it. In Koreshan Science we learn that matter and spirit are in absolute interdependence, and are transmutable; that no spirit or energy exists that is not the product of the destruction of matter as matter; and that no matter exists without the destruction of spirit as spirit.

Koreshans believe that the eternal, living Word

was made flesh and dwelt among us as the bodily, visible presence of Deity, the Creator and preserver of the universe, its holy Seed, having in the fulness of its creative power, one with its preservative, the perfected biune, or whole, form. Spirits are spiritually discerned always. This is true of the spirits of every kingdom. The energies of each kingdom are generated within it, focalizing at its polar points, and radiating therefrom. The spirit of God in its descending degree radiates from Jehovah, and in its ascending degree, from Elohi, the Prophet who raises the dead. "All that are in their graves shall hear his voice, and they that hear shall live." Before that great and dreadful day of the Lord,—the judgment day, when the dead are raised,—"I will send you Elijah the Prophet." This Voice of one who cries in the wilderness of sin—in the valley and shadow of death, where all are mortals, graven and in graves (forms of death)—is the voice of the ascending spirit of Jehovah, the incorruptible man (the holy Seed), who was sown in corruption, to be raised up in the form of a great and incorruptible harvest at the end of the Christian era, Jehovah's age of development from holy Seed to harvest fruitage.

Teachers who do not really know how the worlds are created; how the earth abides forever; why seed time and harvest never fail; why Jehovah-Jesus in the natural degree is the most sacred name of Deity, cannot be expected to appreciate him as Deity. The humanity of God and the Deity of Jesus are scientifically demonstrated by the Koreshan Cosmogony; and no one who will intelligently study it, need be without an absolute science of God, and the requirements for man's bodily as well as spiritual unity with God,—the Creator and Preserver of the universe. If the union of Jesus with Deity was ever ideal, and in a sense it was, it was an ideal realized when the Word was made flesh, and the central, leading, shepherding Mind of the median line of racial development was clothed with the biune form of perfected man, named in the natural world, Jesus Christ the righteous. God dwells in the generation of the righteous as visible Deity; and he also hides himself in the thick darkness of corruptible mortality, for its restoration to his image and likeness. "Verily, thou art a God that hidest thyself, O God of Israel, the Savior."

The theologians of the present day are not debarred from getting wisdom and understanding if they will only cease being so wise in their own conceits, and learn the fundamental laws of universal construction from the true cosmogony of the universe—the earth, the mother, and the Man, the father of its many sons, involving both father and mother, the two in one. The pre-existence and repeated manifestation of Jesus are as easily and scientifically provable as any known fact of life. Every seed, if planted, reproduces after its own

kind, and generates its own qualities of pneumatic and psychic energies, eternally and always. A demonstrable fact once demonstrated does not need to be discussed to be proven, but profitably accepted. All truths are profitable possessions; they are the treasures of heaven.

It is encouraging to know the Lord Jesus as the Deity; and to know the laws of an absolute conjunctive unity with him, not only in a moral but also in a bodily sense. It is a painful trial to have good will, God's will, and divine intelligence—true science, and not have them coöperate to produce a perfect embodiment for the perfected mind. When the mind of God becomes one with man's mortal mind, subjecting the mortal mind to the spirit of obedience to law, which is the intelligent love of the law, divine love and wisdom coöperate in the mortal to produce for him a life immortal in immortal embodiment; that is, to create him the image and likeness of God.

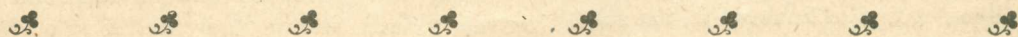
These poor theologies are so loggy and so soaked with the traditions of false science, the river of death, that it is difficult to tow them to the mouth of the river of life—the Mouth of the Voice crying in the wilderness of sin, "Prepare ye the way of the Lord, make his paths straight." Most of these logs will lie where they are till the Prophet of Truth has swallowed up death in victory, and baptized the world with the fire of his new Science; for the water with which the modern Elijah entrenches his sacrifice burns as fire, and puts to age-lasting shame and self-contempt the false priests of the modern Babylon, which cannot endure the doctrines of the true Science.

Professor Gilbert is charged with thinking that Jesus was the Messiah. The Messiah is the Anointed, with power to anoint or draw the hand over; the hand being the symbol of power in ultimates. The Messiah, in other words, is the one in whom all power is polarized and focalized for a rebaptism of the race with the spirit of another era of progress, a new cosmos or order of development. The Messiah of the Christian age, the Lord Jesus, certainly was that power; and the spirit which his spiritual baptism has produced, is the science of divine life in the flesh; and this spirit is now polarized in the Messenger of the Covenant for this age, the outpouring of whose spirit will result in the first manifestation of Jehovah's power to cause this mortal to put on immortality, and will cause multitudes of men to live

according to the science of Jehovistic life, and by obedience to law work out their own salvation in their own bodies. Soul and spirit awakened and quickened by the divine afflatus to newness of life in the flesh, will cause a transformation and translation of the body into conjunctive unity with the spirit of Jehovah in his temple, and a consequent materialization of thousands in the image and likeness of the Lord in the glory of his divine image.

Professor Gilbert, an earnest man, now under the control of the spirits of false science, the antichrist, who denies the coming of Christ in the flesh, will live to be emancipated from its power, and dedicate the power of his pen and eloquence to the service of the true science. Koreshans bless and curse not; and this is the blessing we desire for Professor Gilbert. The modern world needs a new religion, a religion that will retie it to the Deity who creates the universe, and recreates it every 24,000 years by planting its least form, the holy Seed, in the mortal soil, the *debris* prepared to receive him and produce his many mansions, the Gods—the sons of God, the Elohim of Jehovah, each of whom have the Father's name written in his forehead.

KORESH, the Shepherd or herder of the spirits of divine sonship, reproduced from its Seed sown in the human soil, in which are all the heavens and all the hells, herds also the flocks of lost Israel, the wandering sheep who have become Gentile—Lo Ammi. He has brought them, and is bringing them, to the United States, from whence the power of the new social order of divine love is destined to go forth. He has founded the primary nucleus of the body of the prodigal Son, right in the city of stockyard fame, where the swine and the cattle are fed and slaughtered by the millions, to perpetuate the animal spirit of the millions of earth's human cattle. He is teaching the prodigal to say,—by the power of true science, which brings man to a knowledge of himself and his Creator:—"I will arise and go to my Father, and say unto him, I have sinned [disobeyed thy laws], and am not worthy to be called thy son. Make me as one of thy hired servants." The son differs nothing from the servant until the time appointed by the Father, which is marked by the sign in the heavens—the theocrasis of his Messenger, which sign causes the old heavens and old earth—the old church and the old state—to pass away with a great noise, and all things to be made new!



The Messiah (anointed one) of every cycle is the grand medium or mediator between the spheres of the greatest areas, as mediums are the mediators between the areas of smaller domains. The recognition of the Messiah of this age, and his differentiation from the false christs and false prophets, constitute the first important factor in the line of the conservation or husbanding of sex potencies. Another important factor is the concentrated venom of those who, in every age of the world, find themselves called upon, as conservators

of social and moral integrity, to kill the real Christs and prophets of the Lord. All translations are the result of the inflow, into the Mediator, of two forces—the love of his disciples and friends, and the concentrated hate of his enemies. The polaric antagonism, the focal unity of the two forces, accomplishes the translation or theocrasis. Without the influx of both love and hate, the transformation of the material organism of the Mediator to the spiritual quality or force of baptism, and its transfer to his followers, could not be effected.

In the Editorial Perspective.

THE EDITOR.

THE SOLUTION of the social problem involves the solution of all the greater problems of human life; the great central principles and laws of all organic life and relations must be discovered and comprehended before they can be applied to the aggregate body of a community, of a nation, or of the world at large. The social question brings with it the great question of human happiness, which depends upon a scientific adjustment of the affairs of the world according to the principles of righteousness and justice; and these questions cannot be settled without an analysis of human character, without a knowledge of the ultimate purpose of existence itself, without a knowledge of human origin and destiny. The great system which comes in fulfilment of the desire of God and humanity for ages, must be the fruit of dispensations of progress; it must be natural, not artificial. The great forces of life which have impelled humanity toward the goal must ultimate in the construction of a society which shall be the exact co-ordinate of the form from which the life proceeded; and that state of society must involve in harmony and unity all that obtained in the form which constituted the pivot of impulse. We have but to go back nineteen hundred years to find the seed of the new kingdom, the Man who involved that which must obtain in the new order of society, the new body of the world; that man was Jesus the Christ, embodying the very life and mind of Deity himself. The germ of the new society is God Almighty himself, and the product of that germ will be the expression of the life and mind of Deity in men, in the society comprised of men, and in the government of men. Jesus was a social being; he was the true religion, the truth manifest, life perfected, the world involved; and he stood among men as the very germ, the pattern and foundation of that form of society which must express the divine righteousness. If Jesus was the microcosm, if he was the seed of the cosmos, then the order of life, society, and government which results from the original impulse must be the exact correlate of the great cosmos in which we live; it must be in the great body of humanity what it was in humanity in its least form in the perfect man, necessarily the unity of church and state, as He was the unity of love and wisdom, as the sun's ray is the unity of heat and light. The life which obtained in the central Man must constitute the bond of unity of the organized society of the new order. Society is the earth of humanity; and the scientific society which is promised to bless the world in righteousness will place each stratum of humanity in equipoise, in liberty, freedom, and balance—each man at his rest point, as each stratum, and each atom of each stratum, is placed at rest in the physical cosmos. Koreshanity lays the foundation of the new order in the formulation and expression of the very science of universal construction; the cosmos itself is the great scientific pattern of the natural and scientific socialism for which humanity has hoped and waited. Social salvation involves the salvation of human life, the salvation of men; the discovery of the principles and laws of social redemption is the greatest discovery of the ages; and the man who makes the discovery and applies it to the affairs of the world is the human Savior, the genuine Reformer, the true Scientist.

The demand is being made for a creedless religion. It is thought that if the present creeds were all abolished, the universal religion, consisting of indefinite and undefined conceptions concerning Deity and his relation to humanity, would result—a religion which could be accepted by all peoples, regardless of their intellectual planes or stages of progress. The antipathy to creeds has grown out of the great conflict of the creeds; and the conclusion is inevitable that many of the creeds

are false, because all of them cannot be true; then the creeds are supposed to be the only factor of division in the church; and it is believed by many that if all the churches would discard their creeds and unite without a creed, that the golden age would be inaugurated. The world has despaired of ever arriving at the absolute truth concerning the mysteries of divine existence, and the demand for a creedless religion results from the conclusion of such minds as believe that if they cannot know anything, it is better to know *nothing*! If there could be a system of mathematics without principles of numbers and rules of computation; genuine logic without a knowledge of the application of the principles of exact reasoning; an astronomy without consideration of the orbs above us; a universe without laws; a truth that is not susceptible of definite conception and expression, there could be a true religion without specific statement of its doctrines! It does not follow that because the churches of modern times have creeds, that the true religion should have none. What the world needs is a religion with a creed—the *greatest creed* that has ever been—a creed that expresses truth definitely and specifically, a creed that is susceptible of rational investigation and demonstration. Koreshanity is such a religion—the scientific religion; it does not supply a basis upon which all other creeds could unite, but it is the absolute truth which will become universal through the destruction of the fallacious creeds which now prevail in the world!

Rev. Hillis sounds the war cry against all Calvinistic creeds, especially the Westminster Confession; and he hits upon what he conceives to be a unique line of correspondence between the materialistic evolution of Spencer, and Calvinism. In the one there is absolute force and the survival of the fittest; in the other, absolute will and the survival of the elect. Concluding his argument, he says: "But as Christians, we deny the premise of both systems as partial, inconclusive, unevangelical, and anti-Scriptural. We have re-written the old evolution, made it theistic, and defined it as God's way of doing things. Having long ago accepted the new methods of transportation and commerce, the new psychology, the new astronomy, and the new pedagogy, men are now beginning to consider the formation of a new statement of theology." The new methods of transportation and commerce are the methods now in vogue by which the people are robbed of the wealth they produce; the new astronomy consists in past century modifications of the Copernican system, and the new pedagogy involves methods which are leading to the disturbing agitation as to whether education really educates! Then what can we expect in the new statement of theology by clergymen who have invested largely in these current fallacies? Jesus the Christ made a new statement of theology when he came as the real Word expressed; there has been a declension from the purity of his life and doctrine; and will the modern clergymen restore that which was lost? If so, upon what authority, from what premise, and in accordance with what facts and laws will theology be renewed? True statements concerning the nature, character, and functions of God Almighty, are always made by himself and those whom he specially authorizes and inspires with the spirit of himself. Theology has been restated, truth declared, and God manifest in the modern world; but the pulpits remain in ignorance of it!

The mental science world is divided over the question of the existence of Deity. Instead of this "science" being firmly founded upon a definitely proven premise, from which logical conclusions would necessarily be the same when reached by any rational mind, we hear the questions discussed in mental science

circles, "Is there a God? Is there a devil?" The two extremes of the mental science world extend from all-matter to all-spirit; one class says, "We will teach the world that there is no God;" while the other class says, "We will teach the world that there is nothing but God." Modern metaphysical theories have grown out of an orthodox theological conception—the idea that God is everywhere, occupying all space as a refined intelligence, far beyond the intellectual grasp of man. It is not surprising that a class of minds should arrive at the conclusion from the basis of such an absurdity, that in all probability there is no God but universal force; and if it is universal force that has been called God, why not call it universal force, and discard the name of God? We hold that man cannot communicate with that which is beyond the reach of the human mind; that he cannot love that which is inconceivable, and that he cannot worship that which is unknown. God is where genuine truth is expressed. Truth in order to be truth, conceivable and communicable, must be in the mind of man! It is useless to look for God among a people who claim that God exists in the atmosphere we breathe, the wind that blows, in the sea that roars. God is absolute, and he is in the absolute truth—in the *Man* who declares the principles and truths of genuine Science! Koreshanity declares and demonstrates that the true God is the *human* God; it is the scientific theology; it is the theology of the Bible.

The pivotal year of 1900 is destined to bring many surprises to the world in a number of lines of human activities and relations. It is the year of the world's fair across the Atlantic, in which the entire civilized world is interested, and it is professedly the keystone of the temporary peace of Europe; this is the year of great conventions, conferences, and congresses; the year of revolutions; the year of the American campaign, and the year of the significant strike epidemic. The promised prosperity has not brought contentment to the laboring masses, it has not calmed the storm of conflict between capital and labor. The world is learning by bitter experience, the fact of the instability of modern institutions; agitation vibrates their walls and foundations. The church is threatened with collapse; ominous war-clouds darken the horizon; and actual warfare is sapping the strength of the two greatest nations of the world. The tide of corruption is sweeping onward toward the final and inevitable crash, toward the vortex, where it is easier to move with the whirling current than it is to resist it. The foolhardiness of the world is manifest when, in facing a dangerous crisis, it disregards the warning voice of the true Prophet. We watch the great events of the year with a peculiar interest, knowing wherein they confirm, from day to day, the Koreshan horoscope of the world. The index finger of the hand of Destiny points to the handwriting on Wall street; to the prevailing depravity and dishonesty of political tricksters; to the records of blood on the battle-fields, and to the riotous mobs on the streets, as direct results of the civilization to which the world is clinging, while the forces are accelerating in the direction of the establishment of the New Era!

The first issue of the *Advanced Science Journal*, "devoted to the attainment of physical immortality and its natural accompaniments, health, happiness, opulence, beauty, and wisdom," is before us, announcing its purpose to give practical instructions in the attainment of immortality and the demonstration of it in this incarnation. As to the processes through which these results are to be attained the journal is silent, except to say that "we are determined to make this journal of such a nature that it will give renewed life to all who read"—new, vital substances to come from mere paper and ink, perhaps! During

the past five years numerous publications have appeared, advocating that immortality in the flesh is possible; but the laws of immortality they have not revealed. Let the secret out, that it may be investigated and proved! There has been a sufficient amount of Koreshan literature published and sent abroad to furnish material for misappropriation by minds incapable of originating a new idea. After the idea of the attainment of immortality has been promulgated by KORESH for thirty years, is it surprising that it should have sufficient influence to be reflexed in minds whose ambition is to advocate a startling idea, but not to obey the radical truths and laws revealed in the perfect System itself? The central idea of Koreshanity is Messianic; renewed life must be imparted from one center of elaboration; the baptism must come from a personality. Immortality must come through an anatomical transformation—something that has not yet occurred to plagiarists. Immortality will not obtain in the mortal bodies which men now possess, because they are vidual; natural immortal men are biune—male and female in one.

The object which Koreshanity has in view for the redemption of the world from the curse, is beyond that which modern reformers have ever dared to conceive as possible. Koreshanity comes before the world not only with a superior conception of what is necessary to be done to liberate the world, but also with the knowledge of the means by which the desired results are to be obtained. We are not engaged in a work in common with modern reformers, who have no conception concerning the ultimate results of their work. The great problems of the hour have been solved, and the honor of the solution does not belong to the men who have tried and failed. The people must look for the power of deliverance where the knowledge of universal law obtains. Power resides in the ultimates of things; and the power of truth in ultimates is in the practical application of the principles of truth and life, the principles and laws of organic unity, not only to the vidual man, but to the social, industrial, commercial, and political departments with which the vidual has to do. We are nearing the time of the establishment of a new era; and the Koreshan Prophet will fulfil his own prophecies in the accomplishment of the great purpose which he announces to the world, as both possible and inevitable achievements of genuine science.

"Government began by usurping power," asserts the anarchist, who advocates the idea of no government. Power is force applied for use or abuse. If modern governments usurp power, in what did power consist *before* it was usurped? The plant is produced in accordance with the laws of the life it contains; there is force applied, there are energies active, directed by a persistent governor; and the sphere of its activity and control constitutes a government. The very fact that corrupt governments now exist—governments which usurp power to oppress humanity, is proof that the antithetical conditions are not only possible but inevitable—conditions of righteous government, where power is used, not abused. One of the first principles of organic life is organic unity. The physical universe is an organic structure, pivoted and polarized in the central sun, the central governor, which wields an influence, a power, which governs the entire sphere of the physical cosmos. If the anarchist can abolish the natural laws governing the cosmos, the foundation would be laid for anarchy in the human world; but Koreshanity takes the universe as it is, as the foundation and pattern for the construction of a scientific government which will bring order out of the present chaos.

"The Bible is a great commentary upon love," says Bishop Ninde. The church is drifting into a false idea of love—a sickly

sentimentalism, such as is expressed in, "He that formed the human heart, with its clinging, deathless affections, shall He not feel the thrill of love?" The Almighty loves his own, and goes to extremes to protect himself and his own in his path of progress; and if the Bible is a commentary upon love, it is all the more such a commentary because it points out the fact that the results and rewards of love are gained through conflict with the forces which love hates; because it describes the great battle of Armageddon; the dire disasters which must overtake the enemies of truth; the utter downfall, collapse, and ruin of those engaged in the traffic of death! The Bible is a commentary upon the experiences of the substances of Almighty life and love in warfare against the forces of death and hate, the conflict of good and evil, of truth and fallacy, and the final triumph of God over the devil.

"The individual will is the spirit of destiny." Certainly, for Jesus was the only individual—undivided man—produced within the horizon of known human history; he was the will of God, and the spirit resulting from his translation nineteen hundred years ago, is the spirit that has moved the world toward the goal now at hand. But this is not what is meant in the above quotation; it is the expression of a modern clergyman, who is endeavoring to prove a conclusion which is as absurd as if we were to say the spirit of the corpuscle in the plant is the spirit of destiny; not the spirit and life of the seed, the influence and activity of which both open and close the cycle or season of development. The progress of the world depends upon the life and influence of the Messiah in the exercise of his functions of propagation and perpetuity of divine life; and a race of mortal beings is only the line or channel through which that life operates and culminates.

Want and luxury are frequently brought into strange and striking contrast in the land of boasted liberty and prosperity. When social standing is measured by the amount of money one possesses, it is a disgrace to be poor. In the judgment of the money god, the unfortunates in the struggle for existence are gathered on the left hand, while the successful sing praises to modern institutions, on the right hand of the money-power. Lauded for his patriotism and honored for his bravery, a young soldier of the Cuban war returned to Chicago to reap the fruits of national victory; and the results were desperation from the effects of starvation, and suicide in front of the stately mansion of a Chicago millionaire!

An advertisement of an insurance company contains in display, "The ultimate has been attained; no further improve-

ment can possibly be made." This means that a climax has been reached in a syndicate's scheme for making money in the lottery of human death. But the ultimate has been reached in other things; the ultimate product of the ages has come, the fruit of a great dispensation—the ultimate truth, complete, whole, perfect; it is Koreshanity, the only genuine system of *life insurance*!

An indication of the decline of public interest in the affairs of the modern church, may be seen in the following item regarding the Methodist conference: "The book-committee is expected to report on the consolidation or abandonment of several unprofitable weeklies, and the number of editors to be voted for will probably be smaller than at any previous conference."

All progressive roads lead to Koreshanity; they lead from the great world of thought to one central point of involution, as all roads led to Rome from the vast field of empire; as the veins lead to the heart; and as the lines of levic energies, ascending from the earth, converge in the sun.

The rising of the sun does not depend upon the astronomer's welcome of the new day; and the ascendancy of Koreshanity, with its Light of the world, does not await the acceptance and sanction of the modern scientist!

The great Methodist conference at Chicago continues, and the visiting ministers fill the pulpits of the city clergymen on Sundays; but the Koreshan pulpit remains free to declare the untarnished, absolute truth.

It is said that familiarity breeds contempt. It is familiarity with the devil that breeds contempt for everything that is righteous and true!

It is said that time is money; but there are thousands of people who spend their time in idleness at the expense of the men who labor.

The glare of the perpetual fires in the hell of sensualism is that which constitutes the "enlightenment" of the modern world!

In perverted church commerce, the traditions of the age correspond to the trade-itions of competition in the secular world.

Candidates are sweetest when votes are desired to place them at the mouth of the people's money-bags.

THE FLAMING SWORD is the weapon of the war that will bring universal peace to the world.

Editorial Discussions and Miscellany.

THE EDITOR.

Scientific Assurance for Mourners.

EDITORS FLAMING SWORD:—I have been through the deep waters of affliction since writing you last, having lost a good husband and the best of sisters, within a month. Is there any comfort in Koreshanity for the mourner?—S. P.

EDITOR FLAMING SWORD:—Now, the religion in which I was brought up, gives me the hope that I may meet him (a loved one deceased) again. Can Koreshanity give me any consolation? You know I have been converted to Koreshanity, and I am firm in my belief that it is true; but I fear that I am not able to live it.—G. H.

The usual consolation that is extended to those who have relatives or friends

who have left the natural world, is merely an offset for a false fear that has been inculcated in the mind through the orthodox idea of hell; and through another idea which prevails to some extent—the idea of the atheist, that the dissolution known as death ends all. It is easy to see that the mind which conceives that such terrible catastrophes never occur, would not require the kind of consolation that is necessary to assuage the flood of tears in the mental anguish of those who have no hope.

Different conceptions concerning the

condition of the soul after dissolution, are taught by the different systems of religion. If a religious belief is a fallacy, the consolation it affords is delusive. The modern Christian religion is a religion of mortal ties, cultivates mortal love, and offers a delusive hope and consolation to the bereaved.

If the mortal life is not the highest life possible, then mortal ties are not the strongest, nor mortal love the most supreme. Mortal love generated and fostered in the human family is on the plane of the personalities in that plane, and the

mind remains in the mortal plane until the loves and desires of the mind are transformed and transferred to the personal Messiah and his truth. The mortal love is more concerned about the welfare of one's own family than any others; and the endeavor to follow a loved one into other conditions of being, without a knowledge of where he has gone, or the condition he is in, begets anguish and mourning.

Higher love and greater consolation are possible to the mind that endeavors to reach that plane where one may accomplish more good for the unfortunate members of the human family who fall victims to corruptible dissolution, than to go to the loved ones in their mortality and incompleteness. When the equilibrium of desire and belief is attained in the absolute truth of being and existence, there is no mourning. Confidence in the *immutable laws* of the universe, which provide for the ultimate salvation of every individual, excludes anguish and grief. There is no mourning for the Koreshan who enters that plane of rest and confidence in eternal law, imbued with the spirit of unselfish love for humanity. Let the mind grasp and comprehend the great principles and laws of life, and we may know where those are who have gone from the natural world; if the mind hungers for the divine life and love, do not seek to follow nor cling to them.

We have passed through an age of death, an age of mourning; but we have reached the end, the consummation, when every man, woman, and child in both the spiritual and natural worlds, will be blessed and saved to the extent of his or her desires and aspirations. There is more consolation in knowing to a certainty what the results will be, than in the vague conceptions to which the world clings for comfort.

May we recognize in the future, those whom we have known and loved in the past? We may best know them and ourselves in reaching that plane of comprehension of all things, which truth alone can bring. When we awake in the attainment of immortality, we may know them better than we could know them on the mortal plane; but we cannot know them as we might until we enter the plane where that knowledge is possible. There is no brighter hope for the living and the dead than the hope encouraged in Koreshanity; no brighter picture of the future; for it is *the* hope, the consolation of the world!

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The Koreshan Cult.

Favorable Review of Koreshanity and Its Societies by an Eastern Daily.

Koreshanity is a comparatively new subject in this part of the country, which still retains enough of the old-time conservatism to look askance at any new doctrine or theory that ventures near. On this account more than any other, perhaps,

Koreshanity has but recently been investigated by students in this city. In the West the new doctrines have won many converts and in the whole country the total number of followers of these new theories is about 10,000. The new cult was started in this city about two years ago, and the local scholars now number about twenty, although some of the meetings are attended by as many as forty persons. The branch of the Koreshan Unity in this city is growing constantly.

Its organization consists of Mrs. James W. Russell, of Salem street, president; Mrs. Frank Nutting, secretary and treasurer, and Frank Warner, reader. The meetings are attended by clergymen, scientists, professors, and others who are interested in the teaching. All do not agree with all the theories, but many find some which they accept more readily than others. The most attractive part of the system is that which deals with astronomy; with others the co-operative system is more readily accepted, while some prefer the religious tenets, although these are extremely strict. The field embraced in the teachings is so broad that all who study the subject can find more or less to their liking.

The Illumination of Koresh.

The Founder of the new theories is DR. CYRUS R. TEDD of Chicago. He took the Hebrew word for Cyrus, which is KORESH, and bestowed it upon his doctrines. KORESH, as he is called by his followers, claims to have received the doctrines by divine illumination. He was inspired with all of his teachings as recently as 1870. At the time of his illumination he also received a knowledge of Hebrew, Greek, and Latin together with perfection; at least, he claims these attainments. The basis of all his science was the discovery of the law of transmutation, and the fact of the concavity of the earth's surface. The discovery of the law of transmutation is what the alchemists of the medieval age labored in vain to discover. That the earth is a cell, constitutes the premise of all Koreshan conclusions. KORESH does not limit himself to astronomy, but with this as a basis he intends to revolutionize the systems now in vogue. He gives his doctrines the broad title of "Universology." In a book, entitled CELLULAR COSMOGONY, the following dedication is found.

"This little work is part of the skirmish line of the army of revolution; it shall never cease its influence until every vestige of the fallacies and evils of a perverted science and religion shall have been relegated to oblivion. To the firstfruits of the resurrection, offspring of the Lord, I supremely dedicate it; thence to all men in all grades of progress in their liberation from the thralldom to ignorance and the hells of the competitive system."—KORESH.

The immensity of the task the new cult has mapped out for itself is apparent from this.

The Earth's Surface Concave.

The concavity of the earth is the greatest discovery by KORESH. The Koreshan scientists claim that the earth is actually concave, and for this reason all the present laws and theories are wrong. The Copernican system is said to be wrong, because it is based on an hypothesis. The scientists of Koreshanity are not content with supposition, but set to work to prove their claims are correct. With this object in view a survey was made by the Koreshan Geodetic Expedition. The scene of the experiments was a town called Naples, on the west coast of Florida. From observations made in that locality the scientists proved, to their own satisfaction at least, that the earth is concave.

The Koreshan System maintains and demonstrates that the universe is a unit; an alchemico-organic structure, limited to the dimension of 8000 miles diameter. "According to the great laws of analogy, we hold that its form is cellular; that all life is generated in a cell—*omne vivum ex ovo*." The earth's shell, composed of metals and minerals, is about 100 miles in thickness, constituting a gigantic voltaic pile, the basis of the great galvano-magnetic battery furnishing the negative elements of the cell for the generation and supply of the sun's fuel. The concave surface of the earth alone is habitable. Superimposed upon the strata of the shell and emplaced in their static planes, are the three atmospheres. At the center we find the positive pole of the great battery, the central sun, around and with which the heavens revolve in twenty-four hours. All of the energies of the physical universe are engendered through the relation of the positive center to the negative circumference; a great complex battery of physical-unity is thus maintained and perpetuated.

Koreshan System of Astronomy.

"The sun proper is located at the center, rotating on its axis; its projection, the sun we see, has an orbital path on the ecliptic. The planets are spheres of energy reflected from metallic discs in the earth's circumference, and the stars are focal points of light. The moon is a sphere of energy derived from the planets and from the magneto-electric energies generated in the earth's concave crust. The earth is the only physical world; it has no orbital motion; it is fixed and relatively stationary, while the sun, moon, planets, and stars move in orbits in the heavens above us; they are inseparably connected with the universe."

"The Koreshan System," says Professor Morrow, "is radically different from all modern theories. It is not a partial difference, but the absolute antithesis. Illustrative of to what extent ours are the reverse of other theories, we hold that we live on the inside instead of on the outside, in the limitation of the universe, instead of its infinity, in the eternity of nature in preference to a brief existence of

the material universe. We hold that God is central instead of circumferential; that he possesses a tangible manhood instead of being an infinite spirit; that he is inseparably connected with his universe of expression instead of being extra-cosmical, or of existing over and above the universal order of things. We hold that alchemy instead of chemistry is true. We teach a form of government that is the unity of all forms of government in the world today, involved in one order of control."

Koreshan Societies and Orders.

The Society Arch-Triumphant, the secular System of the Koreshan Unity, is the avenue of entrance into Koreshan institutions. The object of the Society is to promote interest in the Koreshan Science. The Society consists of three general orders; First, the Celibate and Communistic; second, Marital; third, the Investigative Court of the Society. Through this society prospective members must be introduced to other features and departments.

A University has been established and chartered under the laws of the state of Illinois, for the purpose of teaching the new Science. The curriculum embraced is founded upon the Koreshan Cosmogony as its primary basis. The Koreshan method claims to invite the mind to think, while the ordinary scholastic plan is to cram the mind with the effete accumulations of the dark ages.

The Koreshan Unity has three colonies established and in operation: The Koreshan Communistic Home and University, at Washington Heights; the Englewood Home and Printing establishment; and the Communistic and Co-Operative Colony at San Estero, Fla. "San Estero is located at the vitellus of the great cosmogonic egg, the site of the city of the New Jerusalem, extending to the islands of the West Indies. The site of the New Jerusalem of the Golden Age has been scientifically located. The latest confirmation of the Koreshan conclusions concerning the future possibilities of the new city, is the determination of Americans to control the Nicaragua canal, the greatest artificial waterway in the world. San Estero is the focus of the world's future commerce; the crossing of all lines of commercial intercourse of the entire world."

Koreshan Scientific Socialism.

Followers of KORESH foresee a great revolution between labor and capital at some time in the not very distant future. Already the dim mutterings of unrest have been heard by them, and they have decided to prepare a place of refuge during that turbulent period. Believers in Koreshan unity intend to take no active part in the war of revolution, but realize that they must have a place to which they can withdraw when the great storm bursts. With this end in view they have established an industrial co-operative union. This is to be the haven of safety, from which the members can look upon the turmoil of war on all sides, but from which they will come unscathed and set up their model society.

Koreshan unity advocates a scientific socialism, which closely resembles the communism of modern socialism. Both advocate the state control of the manufacture of commodities and an equal chance for all to make an honest livelihood, and the abolishment of private monopolies. Here the similarity ceases. The socialists of

the Carl Marx school advocate an equality in all things and the eradication of class distinction. The Koreshan socialism still clings to the gradations of society and each is to have his share according to his ability.—*Daily Union*, Springfield, Mass.

* * *

Koresh in the East.

Daily Papers of Springfield, Mass., Contain Announcements of Visit of Founder of Koreshan Unity.

KORESH, the man who has been successful in getting some 10,000 people to believe that they are cooped up inside a big egg-shell, with the sun but 900 miles away, and that 144,000 of the elect will be chosen to form a part of the Godhead at the close of this dispensation, is on an official visit to this city. He arrived yesterday, and will remain for a week, discussing his doctrines in public and in private for the edification of all interested. KORESH, or DR.

A Reader's Tribute.

EDITOR SWORD:

For three years I have had such acquaintance with you as a subscriber can with his Editor. I have perused your articles with pleasure, and I hope with profit.

You have shown such uniform courtesy and patience in answering correspondents, that I am emboldened to address you an inquiry upon a certain point; after first, however, congratulating you upon your courage, ability, and fidelity.

For a scientific man to champion a new and subversive theory, thus casting himself under the harrows of the cult, requires courage of the very highest order.

Your ability, free entirely from sophistry or any unfairness, is exhibited in every number of THE FLAMING SWORD; and your fidelity neither fails nor quails as the years pass on.

Be assured that you are appreciated and honored by your readers. With sentiments of great regard, I am, very truly,

DR. C. A. GRAVES.

Texas.

CYRUS R. TEED, will make his headquarters at the home of Mrs. Pluma Russell, 24 Salem street, where the circle of 25 or 30 believers are accustomed to hold regular meetings for the discussion of his teachings.

Koreshan unity has many novel features, and one might expect to see a rather new and novel man in the founder of the doctrine, but on the contrary KORESH is quite like other men. He is of medium height, stoutly built, a clean-shaven face surmounted by a high forehead, and rather scanty hair, which he brushes straight back. He dresses in the ministerial garb of black, with the long coat, and carries himself with an easy grace. The Doctor possesses a bright eye, set far back, under

heavy eyebrows, and as he discusses his doctrines, his glance turns quickly to each listener, in search of any indications of approval or uncertainty.

The Doctor arrived yesterday morning. In the afternoon he spent some time talking to the members of the club in this city, and in the evening received callers who might wish to learn something of his work. He will meet the club and others at the home of Mrs. Russell this afternoon and evening, and Sunday evening a public meeting will be held in some one of the large halls in the city.

Koreshan unity has been attracting public notice during the past 10 years, but the Doctor has been considering the questions involved since early in the 70's. He states that he discovered what is now called the Roentgen ray in 1870, but that he knew exactly what it was at that time and called it the "ultra penetrable magnetic ray." He next discovered that it was entirely possible to destroy an atom, and from this discovery developed his present system of belief.

This afternoon he will discuss the history of human progress beginning with Abraham and tracing out the progress of the Israelites; the absorption of the tribe of Israel into the Assyrians; the loss of that tribe, the development of the Germanic form and incidentally the Anglo-Saxon race. The Doctor states that in the next 30 years greater changes will be seen than have taken place in the last 1000 or 2000 years.—*Daily Republican*.

* * *

Crimes of Religious Bigots.

Authors of All the Ignorance, and Bigotry, and Oppression in Human History—the Wrongs They Have Committed.

Has it occurred to you that about all the serious harm ever done in this cool world has been done by the "good people"? It is the historic fact. Not the little, ephemeral personalities like sneakthieving, murder, and the benevolent assimilation of a neighbor's wife. Acts harm the actors. These poor fools harm society no more than a madman kills it when he cuts his own throat. The criminal is absolutely powerless as a factor in evolution. We know him, if only late; and he knows himself. Whether we ever catch him and hang him, counts little. His punishment and his futility are in him and on him, anyhow. But all the great, long, deep, generic wrongs; all the ignorance and bigotry and oppression in human history—all these have been committed by the "good people."

The Church Crucified the Messiah.

Who blocked the new message of the Nazarene—the rabble? No, the orthodox. Whom does Christ curse—the brute Roman soldiery? Nay, the "good people." Rabble do not adjudicate systems of religion—such things are approved or rejected by the religious. Who stood in the path of Luther's Reformation—the slums? No,

the church. Who silenced Galileo—the dunces? No, the scientists. Who made the Spanish Inquisition a by-word for cruelty—the bad people? Oh, no! The most pious, orthodox, god-fearing people in Spain. Who hanged witches and flogged Quakers in New England—the riff-raff? Not at all; the most virtuous of our Puritan forefathers. The unregenerate do not care enough about what another man believes, to roast him into orthodoxy; to be so cruel needs men who would die for the faith themselves. Even in our modern version of the Inquisition—church heresy trials—it is not the backsliders who play inquisitor.

Churchmen Maintained Slavery.

Who kept Negro slavery alive in this country? Not the Legrees (who were few), but the ministers of the gospel who preached and prayed for the "divine institution" of slavery, and proved by the Bible the righteousness of slaveholding; and the orthodox congregations which kept that kind of ministers to do their conscience. Who maintained the War of the Rebellion four years and more—the camp followers and "hard cases"? Never! Scoundrels and scrubs are as small a drop in the bucket below Mason and Dixon's line as above it—and it is an Abolition Yankee who admits this. That war lived because the sober, home-loving, law-abiding, God-fearing people of the South believed in it. They fought as scrubs never will fight—and they made the scrubs fight, who would have run away as soon as the brute excitement wore off. Only, all these "good people" were mistaken.

The Church Persecutes the Prophets.

It is needless to continue the parallel. All history runs the same way. It means something. And the first thing it means, is that men can't wholesale their duty. It is retail business. It means that a majority of the people in any country "mean well;" that they generally start wrong and wind up about right. And their itinerary is so invariably of one method that the student of history knows what to expect. When you see a stolid multitude of "good people;" and here and there among them a good man arising, with brains in the upper end of him, and disagreeing with the crowd at his proper cost; and the Word spreads, and persecution spreads with it—why, then you may reasonably figure that in a year, or five years, or a generation, the crowd will agree with the man who wouldn't agree with the crowd. It works that way—whether it be one golden-rule carpenter against Mosaic Palestine, or one protesting monk against Catholic Europe, or one Puritan against a United States half slaveholding and half consenting to slavery. It doesn't mean that every man who protests is right, any more than that every crowd is right by conforming. But when men with heads and hearts begin to break out for conscience sake; when they brave their own party, their own social peers—why, then the crowd that thinks by platoons might as well make up its mind to right-about face, for it is going to have to.—*Land of Sunshine.*

All Hail, Koresh!

All hail, KORESH! The father of the newest cult is with us, and will try to convince us that we are living in a concave cell.—*Springfield Daily News.*

Fictitious Liberty.

Men are not free whose livelihood depends on the prostitution of their suffrage. Men are not free who dare not go into a labor-union, or express their honest opinions for fear of losing their jobs. Men are not free whose land is sold away from them, and who, when they seek to protest, are shot down like dogs. Men are not free who dare not express their real thoughts for fear of social, political, or religious ostracism.

In our mad scramble for wealth, we have drifted away from the standard of our fathers. We have enthroned Mammon as our king, and he is enslaving us as he has enslaved all the people who have bowed down before him.—*Denver News.*

End of the Dark Age.

I may not be a prophet,
But methinks I feel the time
When freedom's breath shall fan the cheek
Of all in every clime;
When labor shall be virtue,
And religion shall be truth,
And all earth's sons and daughters
Shall enjoy a lasting youth.

I may not be a prophet,
But is not the Era near,
When the church shall cease to rule men
Through dogma, creed, or fear?
When human life and Nature's laws
In harmony entwined,
Shall be the base of better lives,
The Christ of all mankind?

I may not be a prophet,
But the glorious time's at hand,
In which the nations shall combine
In one harmonious band;
That day will see one God, one church,
One government on earth;—
The long-expected Golden Age,
The newer, second birth.

I may not be a prophet,
But the time will soon be here
When the woman with the man shall stand
And take her proper sphere;
Restricted and oppressed she's been,
Through all the ages past;
Thank God, her star of hope shines clear,
She will be free at last.

—*Woman's Tribune.*

* * *

The World's News.

May 9.—Labor troubles continue in Chicago; riot on the West Side, quelled by policemen.—Unions ask business men to boycott firms that oppose union labor.—Directors of Chicago Theological Seminary give Prof. Gilbert one year's leave of absence to change his views.—Boers hold strong positions on Zand river.—U. S. postal officials in Cuba accused of embezzlement of funds.—Street-car strike in St. Louis begins with riots.—Extreme weakness in stock markets.—Railroads hit upon a plan to popularize Sunday travel; will hold religious services on the train!—May 10.—Boers active south of Kroonstadt; destroy bridges to prevent British advance.—Gen Buller decides to move north of Ladysmith.—Salisbury urges all English-

men to form rifle clubs in preparation for war emergencies!—Richard Yates nominated republican candidate for governor of Illinois.—Policemen in St. Louis use sabers and guns in street-car riots.—May 11.—Sioux Falls populist convention nominates Bryan and Towne.—Fierce fight between Americans and Filipinos at San Jacinto.—Cincinnati populist convention nominates Barker and Donnelly.—Czar of Russia abolishes Siberian exile law.—May 12.—Rev. J. Lloyd Jones, of Chicago, wants Sunday schools improved or abolished.—Lord Roberts nearing Kroonstadt.—Senor Buencamino, formerly with Aguinaldo, asks Filipinos to submit to American sovereignty.—Jeffries defeats Corbett at Coney Island.—May 13.—Directory census gives Chicago over 2,000,000 inhabitants.—Warm wave strikes U. S.—Lord Roberts captures Kroonstadt without resistance.—Czar decides to visit Paris exposition.—Lottery schemes thriving in Canada.—Senators defeat government armor factory bill in favor of steel companies.—May 14.—Many Free Staters reported surrendering to British; Transvaalers retreat to Vaal river.—Filipino insurrection breaks out afresh; three ship loads of arms received from Germany by insurgents.—Troops ordered to St. Louis to overpower mobs preventing running of street-cars.—Unconfirmed report reaches London that Mafeking has been relieved.—Capt. Dreyfus visits Paris, and government fears violent demonstrations.—May 15.—More postal frauds discovered in Cuba; American officers guilty; U. S. succeeds in demonstrating to Cubans how Americans govern themselves!—6 persons injured in Chicago labor riots.—Boer commission arrives at New York.—Gen. Buller reaches Biggarsburg, north of Ladysmith.—Negro lynched at Grovetown, Ga.—Germany seizes 3,000 square miles of Congo territory.—Chicago post-office building contractor decides to employ non-union labor.

* * *

Editor's Acknowledgments.

We hereby extend to the following journals our thanks for recent and numerous mention of Koreshanity and quotations from THE FLAMING SWORD:

Chips, Trinidad, Colo.; *The Sun*, Tacoma, Wash.; *Advance*, Tampa, Fla.; *Discontent*, Home, Wash.; *Self-Reliance*, Waycross, Ga.; *Daily Union*, Springfield, Mass.; *Daily Republican*, Springfield, Mass.; *Free Lance*, Burnside, Ky.; *Industrial Freedom*, Equality, Wash.; *Men and Matters*, New Orleans, La.; *Orthopædian*, Liberal, Mo.; *The Adept*, Minneapolis, Minn.; *Daily Optic*, Las Vegas, N. M.; *Religio-Philosophical Journal*, San Francisco, Cal.; *The Homestead*, Springfield, Mass.; *Daily News*, Springfield, Mass.

* * *

The Flaming Sword's High-Class Exchanges.

The *Saturday Evening Post*.—A rare treat is promised in the issue of May 26, a double issue, the College Man's Number; it will contain a discussion of the question, Does a College Education Pay? by ex-President Cleveland, who endeavors to show the advantages of university training for the young man. Other contributors to this special double number are: President Patton, of Princeton; President Jordan, of Leland Stanford; President Butler, of Colby; President Angell, of Michigan, and President McClure, of Lake

Forest. The fiction features are by Ian Maclaren, Jesse Lynch Williams, Chas. M. Flandrau, Stanley Waterloo, and W. L. Alden. The College Man's Number of the *Post* will be on all news stands May 24. 5 cents per copy.

Leslie's Weekly.—The special features of the current issue are the superb illustrations of the formal inauguration of Horsemen's Day in New York City; a double page is devoted to illustrating the interesting scene which this parade presented; while the front page shows a horse taking a hurdle in fine style. Another double page is devoted to thrilling Boer war pictures. Other pictures are of official reporters taking speeches in the House of Representatives; the great Metropolitan Handicap; the topographical peculiarities of South Africa; prize amateur photograph page; People Talked About, and other excellent features. The letter press contains a most interesting contribution from the pen of Spencer Wilkinson, the famous English military authority, on How Long will the Boer War Last? 10 cents per copy; at news stands, or from the Judge Co., 110 Fifth ave., New York City.

Health Culture.—Many interesting and useful contributions appear in the May number: Food Value of Flesh Meat, and Physical Culture for Children, by Dr. W. R. C. Latson, the Editor; the Ministry of Pain; Summer Comfort and Health; the One Meal Plan; a Proposed Novelty in Theological Education; Wheat, Bicycling, and Beauty; and Infant Feeding by practical and progressive physicians. It is a medical monthly for the home; it contains no technicalities, and can be understood by the average reader. The department of Answers to Correspondents is interesting to all. \$1.00 per year. Health Culture Pub. Co., 503 Fifth ave., New York City.

Teachers' World.—The May number contains special studies for teachers in the several branches taught in public schools—grammar, history, geography, biography, physiology, botany, etc.; also examination questions; special devices for instructing children in mathematics, drawing, penmanship, and music. The Useful Plant Chart contains illustrations of the cassava plant, from which tapioca is obtained; while the 4-page World Chart illustrates brick-making. If you are a teacher you need it. \$1.00 a year. Bemis Pub. Co., 13 Astor Place, New York City.

* * *

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Announcement.

THE SPHINX is a thoroughly first-class publication that cannot fail to interest cultured and thoughtful people, and is the only Magazine in America devoted entirely to teaching and demonstrating the truths of Astrology, a knowledge of which was possessed by the Ancients, and especially by the Egyptians.

CATHARINE H. THOMPSON, Editor.
480 Massachusetts Avenue, BOSTON, MASS.

New Departments

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