



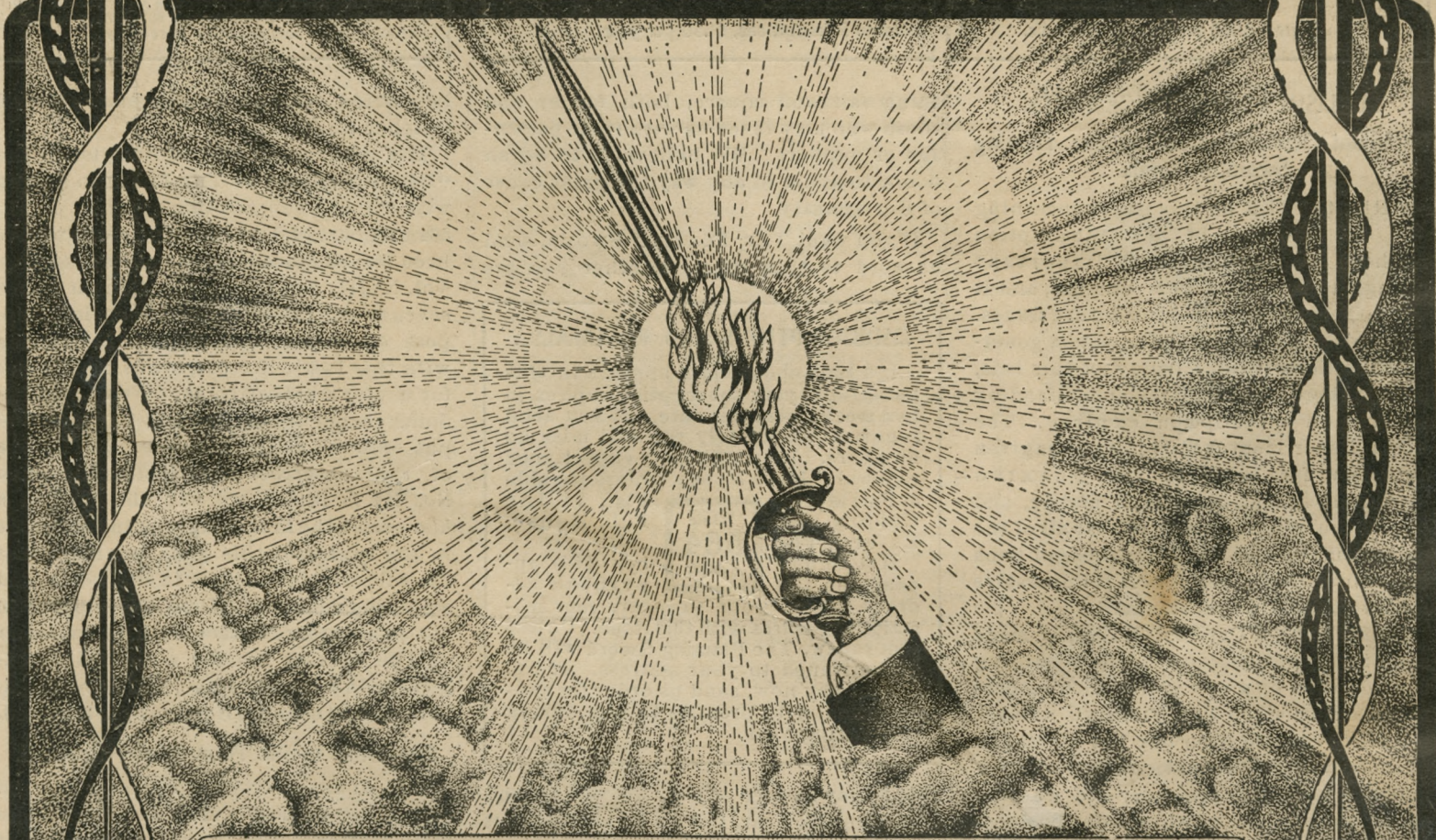
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., JULY 26, 1904.

NUMBER 7.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

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If a blue check mark appears in this paragraph, your subscription expires in two weeks from this date. If you send renewal immediately you will miss no numbers. We confidently expect your renewal. Make Money Orders payable at Fort Myers, Fla., to the Guiding Star Pub. House, Estero, Fla.

If this number (564) appears on the printed address tab on your wrapper, your subscription expires with this issue. Unless you renew, The Flaming Sword will be discontinued to your address. If you cannot pay now, send us order for subscription, with promise to pay during the coming year.



able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 564 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 564, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 564, and put "616" on the address tab. In the case of the subscriber here instanced, when No. 614 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

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."

Vol. xviii. No. 7.

ESTERO, FLA., JULY 26, 1904. A. K. 64.

Whole No. 564.

Character and Location of the Garden of Eden.

The Factors of its Perpetuity; the Bible as its own Interpreter, Proof that the Trees of the Garden are Men; The Fall of the Cedar of Lebanon.

KORESH.

THE DOCTRINE OF THE FALL and restoration of the human race, as fundamental to the existence of Christianity, is associated with a belief of the existence of a garden called the Garden of Eden. That the Christian world and the world generally are ignorant of the significance of the Biblical annunciation and treatise of the Garden, with its tree of the knowledge of good and evil and its Tree of Life, there can be no question, from the abundant testimony regarding the attempt to rediscover its geographical position among the boundaries described as bearing some semblance of relation to its veritable location. That the human race—through the function of the Christian church—has not yet been restored to its inheritance, is evident from the fact that the theologians are at the present time trying to locate the spot whence the race fell from favor when it was thrust from the Garden.

We have often made the statement that the Bible is its own best interpreter; and when this interpreter has the aid of true science, there can be no question of the power of the Scriptures (through their own radiation) to illuminate every part from the influence of every other part. With this thought in view, we will attempt to illumine the darkened intellect whose obscurations are the result of the operations of the quack doctors of divinity, with the searchlight of Biblical radiance. Let the reader turn with us to the thirty-first chapter of Ezekiel,—a chapter quoted in full in a late number of THE SWORD. "Son of man, speak unto Pharaoh, king of Egypt, and to his multitude; Whom art thou like in thy greatness?" To initiate the reader into a knowledge of the mystery contained in this passage, and

thence into the greater mystery of what the chapter involves, the meaning of words is one of the important steps to be taken in the solution of what has been a problem (and even remains such) to the theologians of the Christian faith.

The significance of the title Pharaoh has an important bearing upon the elucidation of the revelation involved in Ezekiel's exposition. The word Pharaoh is derived from the root *para*, thence from its origin, *pera*, meaning ultimates or last principles and things. The primary root signifies to let go or to loosen; the secondary root signifies locks of hair, as locks cut from the head, or locks loosened, as being cut from the head, or as existing as derived from the head. With this thought clearly conceived, the reader is prepared to follow the interpretation which we herewith present, as the final revelation of the mystery which has obscured the passage to an entrance into the Garden of God, where, from humanity, he produces the multiplication of the fruit of the Tree of Life. Locks of hair imply the ultimates of life; and as the ultimates of life are attained in the putting on of the incorruptible flesh, and thence of the attainment of immortality, locks would signify the ultimate fruit of the Tree of Life produced from the root of life; namely, the Son of God, who was planted in the Garden for the purpose of reproducing or regenerating the Sons of God from and in the Garden.

As the microcosmic man (that is, the individual) is the man in the least form of that organic unity which involves the perfection of form and function, he may be taken as the pattern from which may be derived a

knowledge of the macrocosmic man; that is, the man in the greatest perfection of form and function as the universal structure. There is an exact correspondence between the man in the least form and the man in the greatest form. A knowledge of the circulations of the individual gives us an understanding of the circulations of the universal. The reader never should confound the individual with the individual or integral man; in so doing there would be a failure in the final elucidation, because in the integral or individual there are included the feminine form and function, while in the individual or divided man the female is a separate part,—and the rivers of the human body cannot be defined in either the male or the female separately.

Humanity viewed as a whole or as an integral structure is an organic integralism, embracing both the forms and functions of the male and the female in the functional unity of these parts; but the human race as it prevails today, is not in the form of the integral man, because it is in the formless state—that state of which it is said: “The earth was without form and void.” The race is in the state of plasticity ready for the formulative processes which are to constitute it a structured creation.

The Assyrian a Cedar of Lebanon.

“Behold the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.” The word Assyrian is from Asshur, derived from the root *assur*, to be straight, right. As it is impossible to be right except from the legitimate exercise of the reasoning powers, Asshur signifies to reason; hence the Assyrian is the reasoner. Lebanon, therefore, because it implies to be white, signifies righteousness. All this applies to the character of the Lord. By Lord, we mean the divine Man as he was manifest in the beginning of the age; by the term Lord we also mean Jehovah, for Jehovah means the bread-keeper; and Lord is a Saxon word meaning bread-keeper. In the rendering of the word Jehovah into English, the term Lord was the only appropriate one. The Lord Jesus, in the visible and tangible appearance, was the Jehovah of the ancient Hebrew. Pharaoh, king of Egypt, and the Assyrian, who is declared to be a Cedar in Lebanon, are one and the same; but to insure the reader a clear understanding of the significance of the portrayal, a deeper insight into the language of symbolism than is generally applied to the study of the Scriptures by the ordinary theologian will be essential.

It must first be understood that symbolism does not signify figure of speech. This Cedar of Lebanon is a tree in the Garden of Eden, as will be seen as we proceed with our exposition. The exposition of the chapter referred to cannot be defined as belonging exclusively to the character of the Lord Jesus as existing at

the beginning of the age; the function of the Lord is not completed until after his manifestation at the end of the dispensation. The Lord nineteen hundred years ago was not the reasoner, for he belonged to the function of the will. The Lord was the philosopher, the only philosopher of whom we have any account up to the present time. The reasoner must come as the true scientist, at the conclusion or terminus of this the Christian age or dispensation.

“The Assyrian was a Cedar in Lebanon.” This implies the righteous character of the Lord. The Hebrew word cedar is *erez*, derived from the root *arez*, which means to contract together, to shrink together, to become firm. This expresses the character of the Lord as the gatherer of the spiritual world into himself as the resurrection of the dead,—of such as were looking faithfully to the end of their resurrection in him. The spiritual world was gathered into Him, therefore the significance of thick boughs as applied to the height of his character. The Lord constituted the apex or top of the great tree of Hebrew development. The cedar is a representative conifer or cone tree, and corresponds to the conarium of the human brain; Jesus the Lord constituted the apex of the conarium of the universal or grand natural man. As the Lord was the apex of the great Hebrew tree, so he constituted the root of the succeeding tree, the tops of which comprise the terminal point of the Christian dispensation. To define the thirty-first chapter of Ezekiel, then, the entire Christian dispensation must be embraced.

“The waters made him [this tree] great; the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.” Waters, in this relation, signify natural truths as belonging to one signal system manifest in the progress of a corresponding natural life, for the reason that truth cannot be separated from human brains—where they have their origin. The truths of the Christian dispensation had their origin with the Lord Jesus; without him personally present they could not have existed. It is for this reason that we aver that natural truths must be accompanied by the corresponding life, and that the tree associated with these waters represents the truths which were the initiatory principles of the Christian age. These waters made him great by their abundance, for the deep means the abundance of truths, which signifies truth in the aggregate. That they are natural truths is signified, because water is the symbol of the natural, while wine signifies the corresponding spiritual.

“Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.” By reason of truths and their application, the life was an exalted one; therefore,

it is said that his height was exalted above all of the trees of the field. There can be no life above the life of the Lord, for his was the acme of righteousness. He attained the summit of life, manifest in the condition which distinguished him from all that has been called righteous since his entrance in and manifestation to the world. Through the conjunctive unity of the male and female principles, functions, and forms in one integralism, and His power to exalt himself above the sensualism of the flesh, he attained the immortal state in the flesh, and through it became obedient to death and rose above it through his resurrection from the grave, showing his power over the grave. His exaltation carried him above the corruptibility and mortality of the sensual human; this constituted his great height in his state of exaltation.

Fowls of Heaven and Beasts of the Field.

"All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations." In the supreme sense, the fowl signifies the most exalted condition of flight; and that character of flight is in the possibility of passing through the process of translation or theocrasis. When the state of immortality is reached, one has acquired the Arch-natural condition by which he may enter into the state of eternal life. The passage from the immortal to the eternal condition is one of flight; it is because of this that it is called the condition of the fowl of the air. In a lesser degree, those who are in the state of aspiration for the higher things of life, and especially the states of the mind in such aspiration, are denominated fowls of heaven. The beasts or animals of the field are, primarily, the four great animals which constitute the distinctive qualities of the animal life of Deity, mentioned throughout the Scriptures, especially in Ezekiel, and correspondingly in Revelation. These specific beasts are the ones mentioned, which bring forth their young under the shadow of His branches. The lion signifies the power of commerce; the bullock signifies the liberty of commerce; the lamb (the face of a man), because the lamb is the begetting power of commerce, signifies the adjustments of commerce, and the eagle, the voice of which is the pale horse, signifies the appropriations of commerce. The great nations which dwell under His shadow are such as are nurtured for the final resurrection, through the power of the Lord's descent into hell, where this Cedar of Lebanon finally descended.

"Thus was he fair in his greatness, in the length of his branches: for his root was by great waters." He was great because he was the congeries of life, having become perfect in life; and in the length of his branches, because his branches were not merely great truths, but because his Disciples were his branches, for he said: "I

am the true Vine; ye are the branches." They were long, because they extend from the beginning to the end of the dispensation, even reaching into the heavens where the New Jerusalem constitutes the extension of this root—Jesus the Lord, which root was by great waters. The reason it is difficult for the ordinary theologian to comprehend the character of this great Cedar Tree, is because the modern Christian has no conception of the Lord's actual descent into the hells of human sensuality for the redemption of the race. When it is said that He took upon himself the sins of the world, they think it means that he did not take upon himself these sins. When it is declared that "He was made to be sin," they think it means that he was not made to be sin.

The Fall of the Cedar of Lebanon.

The fact is, the Lord descended into the race, beginning with the operation of the Holy Ghost—for the Holy Spirit was the Lord himself. When it entered the Disciples, the Lord was partaken of by his church. This was the beginning of the fall of man and of the church, according to the prediction that that time shall not come except there be a falling away first, and that man of sin be revealed; the man of sin being the man who took upon himself the sins of the world; that is, the Lord Jesus, the Christ of God. When it is understood that the Lord did descend and fall into the conditions of the sinful humanity for the purpose of its redemption, then it will not be so difficult to comprehend the secret of the fall of the Cedar of Lebanon—Pharaoh, the Assyrian, as portrayed in the chapter now under discussion.

"The cedars in the Garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty." There is no beauty like that of righteousness, for this pertains to life itself—which is an altitude beyond the truth; hence the tree of immortality is the greatest tree of all. It is said that the chesnut trees were not like his branches. The Hebrew here rendered chesnut trees is *armonim*, which is the plane tree, because of the fact of the shedding of its bark, hence of being naked. It was because of the partaking of the tree of the knowledge of good and evil that Adam and Eve knew that they were *aroom*, naked. This is the same root from which chesnut is derived; therefore, this tree in comparison refers to the tree of the knowledge of good and evil, which cannot compare in beauty to the Tree of Life. How is it possible for any person to read this chapter and not know that it is a detailed account of the character of the Garden of God, or the Garden of Eden?

"I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the Garden of God, envied him." The root of the Tree of

Life was planted in the church at the beginning of the Christian age. This root was the Lord himself; he was the promised Seed, and came into the world to be planted for regeneration, by which is meant reproduction and multiplication. This Tree extends from the beginning of the age until the end of the age, when the branches culminate and the fruit matures. The multitude of branches referred to are the Sons of God, who come at the end of the dispensation, multiplied from the Son of God who was planted for the express purpose of multiplying himself in the Sons of the Eternal.

The Tree of Life is not seen in the external progress of the church, because the external church represents the progress of the *declension* of the church, not its *life*. We saw the life in the Son of God, and again we shall see the manifestation of the Tree in the visible fruit, when the Sons of God are manifest. The Garden of God is the church in which God planted his Seed—the Son of God. This Garden has brought forth many trees during the progress of the age, some of them miserably bad; this, however, does not militate against the fact that it is the Garden of God. All of these bad trees in the Garden envy this particular Tree, and wish to destroy it when it returns with its fruit of life. These trees envied Him;—the personal pronoun denotes the character of the tree.

New Century Studies and Reviews

Lucie Page Borden

ASTONISHING SACRIFICES TO MAMMON.

The Recent Steamship Accident in New York a Salutory Lesson; Criminal Negligence in Notable Disasters.

IF THE LESSON taught by the Iroquois fire needed to be emphasized, the terrible disaster in New York will be the means of bringing it home to the hearts of men. That lesson was written large in letters of blood, and now another awful catastrophe has come to show this nation what it means to put the love of gain before the love of humanity.

The managers of the Iroquois theatre knew that they had not complied with the building requirements. They knew that for the sake of saving a few hundred dollars they had neglected the precautions wisely ordained to save life in case of fire. They trusted to the complicity of fate in their evil-doing, and fate betrayed them. The unexpected happened; and no one who was in Chicago at the time will ever forget those terrible hours when the whole city, then in the full tide of Christmas gayety, suddenly became a charnal house. From one end of the country to another there was sorrow for the innocent victims who died to swell the bank accounts of a few men.

The most egregious blunder which the steamship company can make is to try to evade responsibility for

the crime of sending out an excursion steamer not provided with the proper means of saving life in case of accident. It is the unexpected which happens. There is no guarantee to the wicked, that because his crimes have escaped detection in the past, they shall not be brought to justice. Had the General Slocum been equipped with the best kind of rubber hose, the fire might have been extinguished in the beginning. Had the proper kind of life preservers been provided the loss of life, despite the accident, might have been slight. As it was, perhaps a thousand persons, most of them women and children, met death by fire or by water. Not even the strongest swimmers could make headway against the struggling mass of frightened, helpless human beings who filled the water near the wharf where the steamer met its fate.

There are no excuses to be made for the hideous crime. Its awful details stare us in the face. The mournful tale is pictured by the press which spares us nothing. That Lutheran pastor dazed and wandering in his agony, voices the nation's woe—"Why has this thing fallen upon me and my people?" The answer, alas, is not one of comfort. "For your sins and for the sins of your people, therefore has this evil come upon you."

It is a moment of humiliation. The whole body of organized society is arraigned at the bar of justice by this signal misfortune. Who shall plead "not guilty"? The nation cannot shirk its own share of responsibility. The blood of little children cries for vengeance against the false standards of conduct which make human life cheap. The morgue rebukes the lax sense of commercial integrity which permits the men in power to rob and plunder those who put something dearer than money into the hands of the railroad and steamship transportation companies. Who shall atone to those stricken families for the loss of their friends? The arraignment of a few men is not enough, though this should not be neglected. The nation must make reparation for its deeds.

Had the construction of the burned steamer, loaded as it was to its utmost capacity, been fireproof, hundreds who fell into the roaring furnace below, when the upper deck collapsed, might have escaped. This accident did not occur till the boat was beached. Could there be a plainer warning to show what quality of steel and iron framework should be used to ensure safety?

The Pemberton mill fell in Laurence in 18—, at broad noon, hundreds of operatives being at work. They were buried beneath the debris, and before help could reach them, fire destroyed the wreck. Whose fault was it? What caused the great factory to topple and crash down in a moment? Nobody knew. Some builder was careless; some pillar gave way; something in the construction was imperfect. What a lesson that was for the fraternity of architects and engineers!

The Baltimore fire astonished everybody by the rapidity with which the flames spread among buildings accounted fireproof. There is a story now running in

one of the monthlies which may throw some light upon the subject. It purports to be the history of a Chicago architect, and it contains some fearful revelations in regard to the construction of the great family hotels and apartment houses placarded "fireproof" by the owners. Through the connivance of the architect who receives his "bonus," a second list of specifications, not calling for much outlay in steel and iron, was drawn up for the benefit of the guilty contractor, after the plans for a safe building had been accepted. This contractor made money by scamping his work, and when public indignation was at white heat over the death of the occupants of one of his firetraps, he went off to New York or Europe till public sentiment cooled. Then he came back to resume his nefarious trade.

Human life is cheap in comparison with the money to be made by imperiling the lives of hundreds of men, women, and children as they are imperiled by the owners of defective buildings, steamers equipped with rotten life preservers, and theatres where the public are penned in for want of exits, and all ordinances drafted in the interests of the audience are disdained.

It was a fearful lesson to the community when it saw the dead drawn out of the Iroquois theatre. It will be strange if another disaster is needed, greater than the one in New York, to convince the people what is being done in the name of legitimate business. It is well that the attention of the world should be called to the methods of those who get rich quickly at the expense of every feeling of honor or humanity. The newspapers of the country will perform a lasting service to the nation in extolling those who are content to remain in the number of those less favored with wealth, so long as they are able to command the respect of their fellow-citizens without the blemish of greed upon their characters.

It will be well for the nation if among the number of those who are called to maintain her Government, there shall be found men of courage ready to give their lives if need be to defend her institutions against foreign invasion. But there is a need greater even than the need of soldiers in the time of war—if war must be. It is the need of men of character, men of sterling worth, who would scorn to deceive or to cheat in their business dealings, men whose hearts are honest to the core. With such men to carry on her commerce, to build her cities and to lay out her railways, human life would be safe from all such accidents as might be foreseen and prevented by honesty and skill.

It is not likely that another accident of a similar nature will occur in the same departments of activity; but are there not rotten tenement houses where the poor are huddled together in filthy rooms that were better known as hovels? Are there not disease germs bred in these places, that under favoring circumstances may start a pestilence?

Nobody can say just where the next outbreak of corruption will take place, nor how many more lives will be sacrificed to pay for the sin of greed. It may come in the night, it may come in the day, but so surely as God rules there will come a time of reckoning.

Department of Astro-Biology

Rabon Adonoseperi

THE GREAT SERPENTS OF THE UNIVERSE.

The Shell of the Earth and the Skull; Alimentary Canal in Man and Cosmos; the Earth and Her Bars.

THE SHELL OF THE EARTH, that scaly and fire-spitting sea-monster, into whose jaws the initiate voluntarily consigns himself, and which have been termed the jaws of death, corresponds to the skull in the anatomy of the microcosm; and like it, is provided with an outer and an inner table, the satanic bindings; and also with an intermediary cancellous tissue known as *diploe*. The word skull means shell or scale, and the word *diploe* means sponge. The earth's reflection, which is known as the moon, with its numerous craters (bowls or basins), presents to the human physical eye the appearance of a sea-sponge. The word cancellous means a lattice or grating formed of cross-pieces. Chancellor is the title of the supreme judge in England, the word originating from the cross-bars that surrounded the judgment seat in ancient Rome. In America, lawyers are called to the bar.

The cross-bars of satan and the devil form the shell of the earth which surrounds the judgment seat of Deity. To voluntarily enter the underworld, the abode of the dead, is to stand before the judgment seat and be weighed in the scales of justice; to confront the accusations of the adversary; and to finally pass through the narrow gate that leads to liberty, or to receive the judgment of death and decapitation. It is therefore with some sense of fear and trembling that the aspirant enters the path of darkness that leads either onward to salvation or backward to destruction. The word cancel originates from the same source as cancellous, and means to counterbalance and compensate; also the suppression of a printed page and the new one substituted. Thus, the Latin word *cancellarius* means one who writes. The universal balances, therefore, are the account books, and form the grating or fence around the earth which must be passed before liberty can be acquired.

All these words connected with cancellous take their origin from the Latin *cancer*, a crab, a decapod shell-fish. The shells that lie below the face of the earth may be regarded as a crab that holds the universe in its embrace, and both records and cancels the pages of the great book, while the original source of expression is the quiver and bow of the white Archer who, through the medium of the black archers, manifests himself. The word manifest means to dash the hand against, to pound or pun. The words employed by humanity today to express their ideas are *puns*, and possess an indirect as well as a direct meaning, which only scientific analysis can demonstrate.

In the human anatomy, in addition to the hollow

formed by the skull, there exists a lower and inverted bony cavity known as the pelvis or basin, which forms the lower end of the abdomen; and between these two extremities is a spongy network of complicated structure, which may be regarded as cancellous. The brain within the skull may be compared to a coiled-up or convoluted serpent, which has been constituted the receiver and expresser of thought—the doors of admission being the eyes and ears, and that of emission, the mouth. In addition to this superior serpent, the seat of the higher intellect, there is iuresident in the trunk of the body a lower serpent, known to anatomists as the alimentary canal. This serpent is also coiled up, its entire length being about thirty feet. This is the receiver of the structural bread. Both serpents contain an intellectual principle. The word intellect means to choose between or discriminate. The cerebral serpent discriminates between what it considers good or evil in the way of knowledge; the intestinal, between those substances that are serviceable or otherwise as nutrition for both. Both serpents in a sense possess the power of volition, a word meaning to fly, as well as to will; and the twain form the nucleal wings infolded within man, whose powers of volitation are so united, owing to the contest that rages between the two wings.

The alimentary canal possesses two terminations or openings, and two faces—the mouth being the door of admission, and the *anus* that of rejection. The mouth, therefore has a dual function—that of feeder of the mental intellects of others, and also the self-owned and sensual intellect. Like the two serpents that issue from the central sun, these two possess animating cylinders. The word ray means rod; and food is the *ramrod* of the serpentine cannon (Latin, *canna*, a reed) that causes the coil, recoil, and discharge. The alimentary serpent possesses seven general divisions, the third being the stomach, a word derived from the Latin *stoma*, a mouth. This mouth forms the entrance to the coiled-up intestines. There is thus a serpent within a serpent, or one serpent swallowed by another.

The great sea-serpent of the underworld is composed of seven scales, which correspond to the alimentary canal in man; and to penetrate its depths is to enter the belly. The word moon is derived from the German *mond*, a month; and the moon is the reflection of the earth which forms the mouth and channel from the formative rays. The face of the earth is the expression of the belly, and constitutes the lower face, which is the *anus*. The word *anus* means fundament or foundation. The face of the earth and its inhabitants being the result of inversion, form the false foundation of the universe, with the belly in the ascendant. The word *anus* also means an old woman. The earth, the mother of that numerous family known as humanity, may by courtesy be called an old maid, and the inversion of all that is beautiful and lovable. *Anus* is another form of the Latin *asinus*, an ass, from the root *as*, to sit. The voice of degenerate humanity is the braying of an ass, the burden-bearer and symbol of the lower nature, and vehicle of fallacious doctrine.

The symbology of Astro-biology can be comprehended in its perfection only by an understanding of the numerous serpents—creeping, winged, legged, and finned, such as the pythons and leviathans,—that inhabit the waters of the underworld, the superficial earth, and the sub-jovial atmosphere,—their inter-relationships and correspondencies in the mental and physical world of humanity. They represent obstacles to be met and overcome, and powers to be acquired; and the secrets they involve are obtainable only by those who, through love and attachment to the fair and youthful Princess, dare enter the dark waters of the unknown and fearlessly brave its dangers.

General Contributions

ENTERING THE GREAT JUDGMENT.

The End of the Christian Dispensation; the Pioneer Work of the New Order Demands the Brave and Courageous.

AMANDA T. POTTER.

THE WAYS OF MORTALS are not divine. None but God can perform divine works. When in seasons dispensational, a prophet, priest or king performs the work of Deity for man's uplifting, then is witnessed the conjunction of the mind of a visible being with the mind of the Invisible. The personality in which this mental and spiritual union occurs reasonably becomes the person of God. Such was the person of the Lord Jesus nineteen hundred years ago. He declared that he would come again, and it is but logical to say that now, at the close of the dispensation begun by him, he enters into conjunction with the mind of a visible, tangible man. Furthermore, since by His own statement he comes not to send peace, but a sword, it is agreeable to reason that until the time for the fulfilment of the promises of peace, the world shall be plunged in the vortex of unprecedented strife. Indeed, until the triumph of righteousness, the seasons of the manifestation of Deity are fraught with the most violent throes of human contention possible to the epoch. This obtains in the vidual as well as in the universal. The utmost concentration and the very apex of disruption and chaos heap up in this last, the seventh and culminating manifestation of the series of which the Lord Jesus Christ in his coming nineteen hundred years ago, was the sixth. The seventh closes the Mazzarothic cycle of twenty-four thousand years, and witnesses the greatest need for the coming up of the chosen to help the Lord against the mighty.

From the least to the greatest there exists nothing either tangible or intangible without definite use in relation to an antithetical quality and also to the entirety of things. The function of the Savior of men, who appears at the close of one dispensation and the beginning of another, sustains the farthest-reaching, the most exalted, the supreme relation in use to the

sum total. "Behold I make all things new" is the terse revelation of this truth. Men read these words and acquiesce in perfunctory way; but do they discern the inseparable truth? Do they ever say that the need for this re-creation lies in the fact that all relations and conditions have waxen old, even like unto a moth-eaten garment? The wisest man declared that there is nothing new under the sun, and men profess to believe it. Should not this belief banish faith in Genesis creation as being primal, and establish the sane conclusion that the creation was re-creation—the making all things new with relation to the grand cycle of their transpiration?

The thinking world recognizes the end of the Christian dispensation, but does not understand its character nor its relation as the timic segment of its cycle. It is equally blind as regards the era into which it is about to emerge—as blind to the coming science as to the past philosophy. The wars of Christendom are made the jeer of modern scientific atheism. Those who acknowledge a God are unable to defend his religion against the flings of infidelity because they are as ignorant as their antagonists. They appreciate no connection between war and its final outgrowth, though the co-relation be as intimate as that between the soil and its clothing of verdure—the most luxuriant foliage and the richest harvest must spring from the utmost foulness and decay. Correspondentially, from the most sanguinary strife of the ages shall emanate a period of beatific concord, wherein the instruments of war shall be adjusted to the offices of peace.

The season of Deific manifestation is here, and the world hurries into the vortex of the dissolution of the old. Beyond the bounds of centuries a voice cries: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Withdrawn from the world and in process of construction is the nucleus which, through the power and instruction of the Almighty, will become a factor in the world's reconstruction. It has come up to the help of the Lord against the mighty.

Since the unification of Christianity with paganism under Constantine, which event signaled the completion of the fall of man, the sway of evil has not been directly disputed until the coming of the Messenger. The Spirit which in Paul exclaimed: "When I would do good, evil is present with me," succumbed to the warring diabolism, and today men's minds are thoroughly perverted. Sensualism and competition have strangled chastity and righteous communism, while family love, so emphatically disclaimed by the Lord Jesus, is held to be among the holiest affections. This condition has been thoroughly expounded to Koreshans. All who have entered the home of the Koreshan Unity with fixed purpose to follow their acknowledged Leader, and have not weakened in intent, are nobly struggling to observe the very letter of chastity; to increase the priceless boon of sisterly and brotherly affection, and to merge the narrow and selfish family love in that eternal, pure, and inexhaustible fountain of love to God and the neighbor. Do any abate their fervor? Is it

relinquished by any? In answer we quote Wisdom and cite Jewry, the often arena of deserting disciples: "The thing that hath been, it is that which shall be." Let us weigh that which was, and in it read that which is, and look for no greater enormity: *They were offended with the Son of God, the God of heaven and earth, and would no more of him.*

In the prototype of today's enactments,—when "many of His disciples went back and walked no more with him,"—the Lord declared that no man could come to him except it were given of the Father. This gift was the Father's bestowal of himself as the Spirit of baptism. He gave himself as seed in varying measure to variant receptivity. They who received abundantly and they to whom could be given but little, constitute the people who have embraced and will embrace Koreshanity. With the former, faith and works combine in a steady flame; the latter endure but for a season. He who endures to the end shall inherit the promise.

The present, the distinct and specific reasons for desertion are rooted in the remote and primal inadequacy. It manifests in response to the irritations of life, and especially to those annoyances which accompany pioneer endeavor. True it is that the privations and hardships attending the Koreshan pioneer movement deserve small mention beside those which have befallen the advance legions of civilization—they who felled the forests, subdued the savage, and added millions to the world's productive acreage. These staked their all of worldly goods, muscle, and brain upon what? The establishment of homes into which Death would stalk and snatch every member.

Those who apostatize from Koreshanity favor kindred aspirations—aspirations which eventuate in death, of which the devil has the power. He, the past master of deceit and disintegrative methods, has perverted the world of commerce, and the unjust values established there are reflected into the commonest transactions of life, and undue values are applied to the commonest everyday happenings. This is the fertile soil for jealousy and envy. The devil makes the most of the inability to hold the conspirations of life in proper relation to each other—to degrade the mountain to the molehill and to make the molehill a mountain. The professed Koreshan who from lack of primal endowment finds it hard to merge his lesser interests and lesser loves in one mighty interest, in one supreme love, leaves himself open to the thousand delusions with which the arch-fiend stands ready to enmesh him. He magnifies his ills and depreciates his blessings until all power of healthy comparison is stultified. It is then that the creature comforts and the family relation, subservient to death and hell, present greater attractions than the boon of eternal life and the inheritance of the universe: and the man goes forth in quest of that which he most prizes.

Economical production means universally united production. Equitable distribution is simple, when the human heart gets right.



In The Editorial Perspective.

THE EDITOR.



THE NATIONAL CONVENTION of the democratic party held at St. Louis, has constructed its platform and named its candidates for the present campaign. A few observations on the results and the outlook may be appropriate. The nomination of Judge Parker, of New York, we believe was not a surprise; for some weeks prior to the convention his nomination seemed inevitable, as available men were exceedingly few. Bryan was out of it; Cleveland was hardly thought of as a candidate; there was little hope for Gorman; and Hearst was next to impossible as a party leader. All of the contending factions of the democratic party were represented at the convention, armed to the teeth and fighting at close range. The greatest battles were fought over the policies of the party. There were sessions of issue-hunting and kinetoscopic change of planks in the platform. A gold plank stood at the head of the platform as framed by the Hill faction. It aroused all the antagonism of the advocates of free silver; and as it seemed inevitable that there must be a bolt from the convention if the platform favored either the single or the double standard, the final result was a platform utterly silent on the money question. This was regarded as the great triumph of the hour, and an omen of success; and the convention proceeded to nominate the head of the ticket. It was here that a genuine surprise developed,—and not a surprise only, but a shock to many,—a thing resented and cursed by many a democratic leader and delegate. Upon being informed of his nomination Judge Parker, from his home in New York, advised the convention by telegram that he was a gold standard man, and that unless it was the understanding that he would act accordingly if elected, he would refuse to accept the nomination! This almost threw the silver faction into a panic; but after mature deliberation the convention accepted the situation—a gold standard man on a silent platform. The originator of the trick is said to be Hill, the noted New York political corruptionist, who doubtless knew that if the sentiments and opinions of Judge Parker were known beforehand his nomination would be impossible. Bryan declared that it was a manly thing for the candidate named, to express his sentiments before the convention adjourned, but it would have been a *manlier* thing if he had spoken before the convention! The platform of the republican party is the mere expression of the Roosevelt administration. It is a clear statement of what the people may expect during the next four years. The main contention of the democratic platform is that the administration has boldly infringed upon the rights of the people and disregarded the Constitution and customs of the nation. It is easy to find fault and to take an opposite side. If the President deliberates when an emergency arises, he is called a coward; but if he acts with some determination and force, he is called a usurper. Our attitude toward the Roosevelt administration was fully set forth in THE FLAMING SWORD of July 12. Between the two candidates, our choice must be Roosevelt; of the two he is more nearly the candidate of the common people. Parker is the Wall Street candidate,

designedly brought to the front to oppose the policies of the President. The cry of Wall Street for the past year has been, "Anything to beat Roosevelt." The present attitude of Wall Street and the trusts toward the Administration ought to be sufficient to show the masses that the interests of the nation will be safer in the hands of Roosevelt during the next four years, than under the control of a party which has resorted to numerous political makeshifts during the past two campaigns. We observe that the democratic platform is weak in character; on some points it is not clear, and is not intended to be, for the reason that the platform is the result of a *compromise* between the party leaders. There is a drive at the trusts, though the candidate is backed by the money power and the trusts; caution was exercised with reference to the Philippine policy; tariff reduction is advocated, and a touch or two in favor of American labor. Through Cleveland's defense of his action during the Chicago strike of 1894, the democratic party lost an issue concerning the military rule in Colorado; it was not consistent to condemn in the republicans what was condoned in Cleveland. The democratic standard bearers are practically unknown to the people of the nation. One is the idol of Wall Street, and the other is an ex-senator and a railroad millionaire, eighty-one years of age. There is a feeling that democracy lacks the elements of wise administration of national affairs, lacks timber for a successful platform, and lacks national character in its candidates. This all tends to make Roosevelt stand out more boldly before the people of the nation; he is emphasized by contrast; and we believe that in the minds of the majority of the people of the Republic, the re-election of Roosevelt is a foregone conclusion.

The question of diet is exercising the minds of a great many people, and some so called schools go to surprising lengths in the advocacy and practice of dietary "reforms." Numerous fancies promulgated lead to results analogous to those following the use of patent medicines—testimonials which enormously exaggerate the facts. Some good may result from mere change in diet or habits of eating. Koreshanity takes a broad view, and avoids extremes and all tendency to fads and fancies. Most people live to eat and to satisfy other sensual appetites; others eat to live. But the Koreshan not only eats to live, but to live for a high purpose—the high purpose being the prime thing. We avoid that which would defeat the great end in view. If man's desires are controlled by reason he may eat what he desires. The object of Koreshanity is the attainment of immortal life in the natural world. To this end, the effort is to overcome all sensual appetites and passions. The stomach must be subdued and brought under rational control. Numerous sacrifices must be made. Many may be led by force of circumstances into the first steps of sacrifice. Therefore, in pioneer stages of overcoming, circumstances may contribute to the regulation of the diet of those who desire to overcome. The three great bars to Koreshan progress are:

the perverted stomach, the love of money, and the perverted sex life. The object of Koreshanity is to turn the mind into new channels; this is impossible so long as old lines are followed. The successful overcomer must run the *gauntlet* of the narrow way. There may be some who fall by the way and turn back to walk no more in the ways of the strenuous life, because they do not find the tables weighed down with the choicest viands. Persons seeking to enter the Koreshan orders should make up their minds to accept the conditions as imposed by circumstances, and to the regulations wisely adopted after years of experience in communistic life. They must expect curtailment of many things enjoyed by the sensual man. A great trouble with the Israelites was the food obtainable in the wilderness. There were frequent grumbings and occasional gorgings, followed by prevailing diseases. We believe that people generally *eat too much*. Eating lies at the very basis of the maintenance of the physical life. If the eating and the desires be perverted, the seeds of disease are sown and the fires of lust fanned to fierce burning.

It is obvious that gigantic trusts are oppressive to the common people, by virtue of the fact that they are conducive to accumulation of wealth in the hands of the few, and by the further fact that they may exert an immense influence for the enactment of laws which grant special protection and privileges to the corporations. But it has been argued that trusts are, in a great measure, conducive to national greatness because, through their extraordinary energy the commerce of a nation may be pushed to portions of the earth inaccessible to small concerns and even the Government itself. A recent writer instances the making of the British empire through three great trusts which have operated extensively in different parts of the world. The three trusts referred to are the East India Company, the Hudson Bay Company, and the South Africa Company. It is said that two of these trusts made Great Britain the foremost naval and financial power of the world, and that they were largely responsible for the desperate wars that devastated Europe, all to England's favor and advantage, during the eighteenth century, and for the great Napoleonic struggle which extended into the nineteenth century. Britain's long combat was for lands over sea, first with Spain, and afterwards with France. The third of the trio of trusts was responsible for the war which marked the close of the nineteenth century—the conflict which raged in South Africa, and which may be taken as an example of the cost at which subdued peoples are added to the empire. All three of the trusts were founded for the purpose of making money; but the third, in addition to this object, had for its avowed purpose the making of an empire in Africa. These trusts were three great chartered companies which conducted large businesses and opened the way for the acquirement of all England's possessions except Australia. Yet it is apparent that great wealth has not fallen to the lot of England's common people! The nation is great from a modern point of view, but its people individually cannot realize it except through contemplation of "glittering generalities."

Every little while we see the announcement that some one has died without medical attendance—maybe a child whose parents do not believe in deriving health through the administration of poison; or maybe it is some one who holds to some form of mental healing or other school of therapeutics. In such cases there is an inquest, and perhaps action by the magistrate or the police. The neighbors talk, and the newspapers display the case in sensational headlines. Freedom of choice in the matter of one's recovery in case of sickness seems to be a thing of the past. How much better, it is thought, would it be to die under the physician's care! It is held to be quite dishonorable to die otherwise; and what a risk to try to get well without ringing up the doctor! The attendance of the physician may give authoritative sanction to the departure; besides, there would be the physician's certificate to show that the patient died in the usual legal way—under the best medical attention. To die naturally these days is a crime. It is expected that all exits shall be through the physician's hands. The sick go down to death's door, and the doctor is supposed to pull them through! When he is successful, an up-to-date funeral may immediately follow; otherwise, there is the shocking delay occasioned by the coroner's court of inquiry as to why the death occurred without the doctor's passport into the regions beyond. The powers of death are becoming very strict, because they are under the hand of monopoly. All tickets are fraudulent that do not bear the regular physician's signature, under the skull and cross-bones. Therefore, it is not regular to suicide by taking poison without a prescription, or to die refusing to take poison with a prescription. The regular physicians are supposed to properly attend to all deaths in the most up-to-date and approved manner. There is special legislation to this end. No man liveth unto himself, nor dieth unto himself, without disgrace; for all are the doctors'!

History shows that the greatest thinkers of the world were abstemious; and today the same is true. No glutton has ever been of much use to the world, other than as an example of what sensualism does when indulged in to the extreme. The Japanese are just now notable examples of abstemiousness and simplicity in life. They are happy, healthful, and hardy, and industrious withal. Their remarkable endurance is being manifest in the present war; their rapid progress has been apparent for the past two or three decades. They are a remarkable people because of their progress. A handful of rice and a little dried fish make a good meal for the average Japanese. A recent writer observes that, "Accustomed to such light diet from infancy, the Japanese build *great endurance* upon it." Recently Professor Chittenden, of the Sheffield Scientific School of Yale, completed experiments to determine whether the average man does not over-eat. The results of his experiments upon professors, students, and a squad of United States soldiers, are to the effect that "the *average man eats two or three times as much as he needs* to keep him in perfect health and vigor." We further observe that if the sex energies be sacredly conserved, and the mind be wholesomely open to the vitalizing substances of truth, in proper Koreshan relations, the physical, mental, and spiritual man may thrive surprisingly and healthfully on a very simple and unpretentious diet.



The Open Court of Inquiry.

THE EDITOR.



The Marvels of the Central Sun.

Of what is the central sun composed? Is it homogeneous, or is it laminated? What is its size? Why is the central sun not at the exact center of the universe? Prove its existence. Is the central sun inhabited?

The central sun is more wonderful by far than any other part of the physical cosmos, because it is the focus and center of all activities in the great shell and hollow of the universe. It is the universe involved; it is the seed and perpetuator of the physical world, and in its form and functions is analogous to the most central manifestation of the divine life. The central sun is to the physical world what Jesus the Christ was to humanity. It is the highest refinement of all substances of the physical cosmos; therefore, it is composed of all the substances of which the earth is composed.

The central sun is not homogeneous in substance, but all its activities are harmonious and orderly. It is a sphere, and its contents are the solar atmosphere, the astral nucleus, the poles of light and darkness, and of heat and cold, and numerous planes of energies or forces, the arrangement of which is analogous to the arrangement of the planes in the earth's shell and atmospheres. But the order is reversed. From the solar surface, *down* is toward the center, and *up* is toward the earth's shell. While the central sun is not inhabited by man, the central Sun of humanity is; and therefore, to the solar Man the firmament of the earth's shell is above him. The divine mind is central; from his view point, he must mentally perceive the universe from the solar center; and so we, in scientifically contemplating the wonders of the universe, may take *mental position* on the sun. An inversion of this conception has led in the past to the idea of the earth's convexity, with the firmament surrounding—such was the conception of Ptolemy, the Egyptian astronomer of the early part of the Christian era.

We must not think of the central sun as a *solid* body on fire. The materials of the sun are not such as we know on the earth—that is, there are not solid combinations there. The

materializations are only partial; the materials do not pass beyond the molecular state, but are consumed at certain stages of molecular progress. We must think of the central sun as being very complex; as complex as man—even the perfect Man. It is a great laboratory into which are poured thousands of qualities of substance for revitalization and renewal, and from which pour forth the energized elements for use in all planes beneath the sun.

The central sun is not in the exact center of the great hollow, because in the performance of its functions, it could not give momentum to the universe nor constitute the *origin of all motion*—vibratory, rotary, orbital, lateral, spiral, etc.—if it did not itself possess these motions. Without its spiral motion it could not be the *helix* (the ancient Greeks called the sun *helios*) of the great electro-magnetic battery of the universe; and without the helix there could be no complete interchange of substances between center and circumference, no change of seasons, nor motion of the projected sun, the moon, planets, nor stars. The most potent force comes from *eccentricity*. Jesus the Christ was more eccentric than other men, and he exerted more power and influence than any other man in history. Every man with a revolutionary mission is eccentric.

Proofs of the existence of the central sun are perceived intellectually in conjunction with demonstrations of the form of the universe. When we understand the form of the universe we may comprehend its *functions*, because form and function are co-ordinate. The principle of *polarization* is so absolutely essential in all the manifestations of life and power with which we are acquainted, that the conclusion becomes inevitable that at the approximate center of the physical cosmos there are located the pivot and pole of all its activities.

The universe must have a center and focus, as well as an organic circumference; neither could exist without the other, therefore, the central sun is not imaginary, but real in its relations to the cosmic structure. If we are con-

scious of the existence of the material shell of the earth, we may thereby *know* that there is a central point in which the energies are generated which perpetuate the shell. The existence of the shell is the effect of a central cause; the shell proves the existence of the central sun. The diameter of the central solar atmosphere may approximate 200 miles.

The Great Radium Mystery.

I heard a lecture on radium not long ago. The lecturer did not, to my mind, understand all he was saying, as he still believed in chemistry. He had a small particle of radium on exhibition. I have never heard radium explained from the Koreshan standpoint. I will be very thankful to you for anything you can give me on this line—what it is, how it is obtained, and how it was discovered.

The subject of radium has been variously exploited during the past two or three years, in the daily press and scientific and other journals, as well as in the pulpit and on the lecture platform. During the past year or more, THE FLAMING SWORD has contained a number of articles on radium from the Koreshan point of view; and as to the details of our conclusions, it will perhaps be much more satisfactory if the numbers of 1903 be carefully looked over. In a single article in this Department we can do little more than touch upon the principal points.

Radium was discovered by Mrs. Curie and husband, of France, a few years ago, while experimenting with uranium. The discovery was accidental—or rather, its production was not intentional. In experimenting with uranium, radium was really *created* or reduced from uranium by actual transmutation of substance, just as now helium is created from radium through definite processes. The crude substance from which uranium is obtained is pitchblende, which is radio-active—the German word *blende* meaning blind, because the radio-active substance is dazzling or blinding. All "*blendes*" are radio-active.

Radium is a new creation, so far as chemistry is concerned—it is created through processes of reduction from uranium. Radium is not uranium, be-

cause in the vortex of reduction there entered elements and substances from the atmosphere and space which, in their precipitation, formed the great world-wonder known as radium. This new substance is appropriately named. The mental forces engaged in christening it contained the elements of wisdom. The chemists do not know that radium is so closely analogous to the sun as it really is.

Radium is the solar element or substance, composite in its character. It is the unity of all so called elements, the apex and climax of all chemical production, the highest of all so called inorganic combinations known to the chemists. The great mystery about radium has been to ascertain how such small particles can continuously throw off such potent substances without loss of power and size. We maintain that radium is a vortex of activity, and receives substances just in proportion as it emits its radiations; it is simply the basis of intense activity, in which there are materialization and dematerialization of substances. The combustion is of a high order, and the radiations are penetrative to a much higher degree than the so called Röntgen rays.

The pure radium metal has not yet been produced. The discoverers have not yet been able to reduce it beyond the mere oxide. They have dealt wholly with the salts of radium. Another surprise will doubtless result when the pure radium is produced. The substance is obviously very dangerous to modern chemistry. A number of the foremost chemists and physicists of the world have conceded that the doctrine of the indestructibility of matter is entirely overthrown. They now admit the transmutation of substance, but they do not comprehend the correlation of spirit and matter. All the experiments and mature deliberations of men most active in these lines, conclusively demonstrate the truth of the Koreshan Alchemy, which was founded thirty-four years ago.

LEE COUNTY, FLORIDA.

Its Healthfulness, Tropical Climate, and Rapid Development.

There is no state in the Union that is attracting more attention nor exciting more interest than the State of Florida. Its climate is tropical, and thousands of people from the North enjoy the sunny skies of Florida winters and the cooling breezes of Florida summers; and they return to their homes

with all evidences of healthful vacations. But the half a million people who remain are engaged in profitable industries. The resources of the State are numerous. Were they not, Florida's network of railroads would not exist. Not alone for pleasure-seeking are these railroads built and maintained; they are used for the benefit of Florida's industries and commerce.

There is no part of Florida that is more interesting from many points of view, than Lee County. There is no other county in the State that is more healthful; that presents a greater number of excellent opportunities for the investor and willing worker; that possesses a more attractive coast indented with numerous bays; nor that presents greater attractions in strands of islands that enclose local waters. Lee County is interesting to the student of history. A number of forts constitute visible relics of the Seminole Indian war; mounds constructed centuries ago by the natives, involve mysteries; and treasures found are traces of the presence of Spaniards and buccaneers of earlier days.

Lee County is specially interesting to its own inhabitants, who look forward to the time when great returns will be made for present expenditures of time and means for improvements of lands and development of industries. During the past year a branch of the Atlantic Coast Line railway system has pushed its way into Lee County, its southern terminus on the West Coast being Ft. Myers, 16 miles north of Estero. A great impetus was given to the various businesses of Lee County when the road was first projected; and now that it has been completed to the county-seat, with the prospect of reaching other points in the county in the not far distant future, further encouragement is given to the citizens of Lee County.

Extraordinary interest in this county is manifest by the Koreshans—primarily those who are actively engaged in the development of Estero; and secondarily, by a large circle of friends who are eagerly watching our progress. We firmly believe that no mistake was made in the selection of the site of the great City of the future, the building of which will require time, patience, and energy. But there are many attrac-

tive realizations of the present, and encouraging immediate prospects. We are not alone in the belief that Lee County is a great field of possibility; hundreds of business men, fruitgrowers, and farmers of the county, agree with us in many of our conclusions on this line.

We believe in maintaining the integrity of Lee County and in protecting the rights of its people. There have been some notable instances of loss to the county through lack of knowledge of facts, and lack of foresight and appreciation of stores of wealth. New places the world over are, in many cases, at the mercy of capitalists. We do not believe that the hundreds of millions of dollars which may be realized from the drainage of Lee County swamps,

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Review of Reviews.—The picture of the Chicago Coliseum on the cover page of the July number is indicative of important features of the contents. Theodore Roosevelt as a Candidate, Elihu Root on the Republican Party, and the Chicago Convention, constitute an interesting series of subjects and articles. The Roosevelt articles are embellished with two fine full-page photographs of the President; one full-page portrait of Mrs. Roosevelt; and one full-page photograph of the entire Roosevelt family. In the Editor's "Progress of the World," the campaign is canvassed, and current topics and events discussed, including Colorado's Reign of Lawlessness, New York's Steamboat Horror, and the Russo-Japanese War. There are numerous contributed articles, besides Leading Articles of the Month from other magazines. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—We desire to specially note the changes and improvements in this magazine, which appear in the July number. It has been transformed, from a typographical point of view, under the skill of Mr. Albert Brandt. The "get up" of the *Arena* is now very artistic, and shows the refined taste of the publisher, as do also the noted "Brandt Books." The *Arena* is now a model of artistic magazine work. It is printed on all-rag paper, from clear open-face type, and is sewed so that it opens, as readily and easily as the best made books. A new and striking cover design appears. The content matter is worthy the artistic skill displayed. The whole issue of the *Arena* shows marked improvement. Address, Publisher *Arena*, Trenton, N. J.; or Editor *Arena*, No. 5 Park Square, Boston, Mass.

Twentieth Century Home.—This monthly magazine is one of unusual excellence; it is quite unique, and it is obviously much broader than most journals devoted to the sphere of woman's life. The July number contains a large number of interesting things, among which we may mention, The Godmothers of Our Navy, with photographs of prominent American women who have christened battleships; the Story of Radium and of a Woman's Discovery; Women Farmers in Virginia; and the Story of Women who Achieve. Fiction is well represented and illustrations abound. The *Twentieth Century Home* and the *Cosmopolitan* are clubbed with **THE FLAMING SWORD**—the three dollar magazines for only \$2.00. See our clubbing offer in the advertising columns.

Tariff Hand Book.—This Tariff Hand Book is of special value and interest, inasmuch as the tariff is an important issue in the present Presidential campaign. The book is full of statistics relative to the industrial and commercial interests of the nation; contains tariff planks in national platforms since 1856, and a digest of the tariff laws since 1789. While it is a campaign document, issued in favor of the republican policy of protection, the facts it sets forth are statistical and doubtless reliable, and will prove interesting to those who want to post up on the tariff issue. 96 pages, paper covers. 25 cents per copy. American Protective Tariff League, 339 Broadway, New York City.

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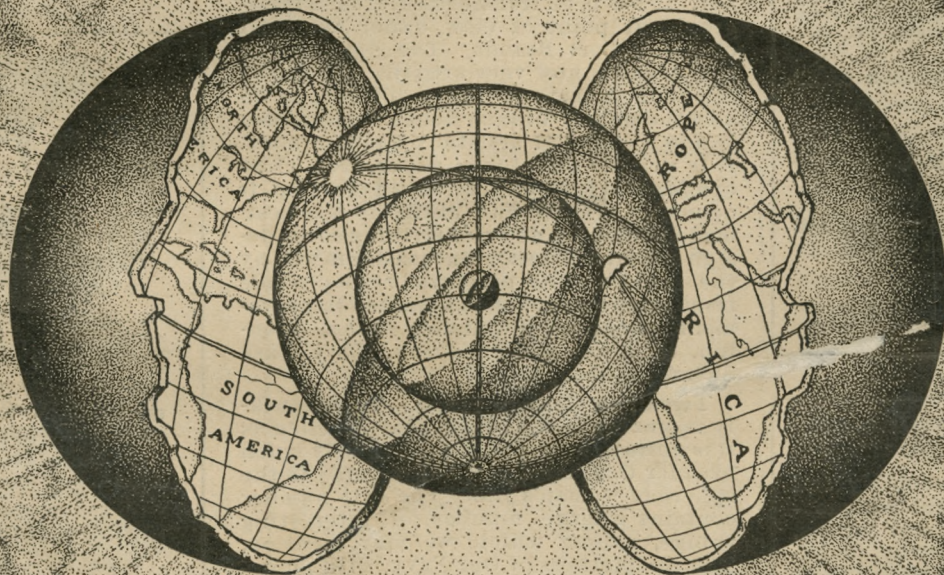
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., JULY 26, 1904.

NUMBER 7.



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