

The University of Chicago Library stamp is located at the top of the page, partially overlapping the title. It features the text 'THE UNIVERSITY OF CHICAGO LIBRARY' in a circular arrangement around a central emblem.
HISTORIC MAGAZINE

NOTES AND QUERIES

A MONTHLY OF

*History, Folk-Lore, Mathematics, Literature,
Art, Arcane Societies, Etc.*

“Thou meetest Plato when thy eyes moisten over the Phædo.”

VOL. XXIV.

PUBLISHED BY
S. C. GOULD,
MANCHESTER, N. H.
1906.

YRABE INT
TO YRABE
YRABE GAD

AG 305
N72
R.R.

THE OUKNEPHAT.

“ What happy moments have I passed, amid
Thy flowers, and books and pictures; what sweet hours
Have winged their flight while underneath thy vines,
And jasmines, and wild roses, I have lapped
My soul in dream Elysian, with the souls
Of Homer, and Euripides : Have flown aloft
With Pindar, or o'er Schiller's page
Have wandered into Dreamland; or have laughed
With Lucian, Rabelais, Aristophanes,
Or glorious Swift, or Socrates, or Voltaire;
Or given up my thoughts to wild romance,
With Ariosto, Tasso, Spenser, Scott;
Or meditated, like the royal Dane,
O'er Plato, Porphyry, or THE OUKNEPHAT,
Wrapped up in Shanscreet mystery and wisdom,
Whose every thought seems echo of a thought,
Fresh flown from Heaven, and sparkling with its light.

INDEX.

VOLUME XXIV, 1906.

- Abcedilros, First Ten Letters, 207.
 Acrostic, Kitty "Stephens," 31.
 Acrostic on Iesus, Hexameters, 88.
 Address of Phoenix to Achilles, 18.
 Admonitions from Pythagoras, 16.
 Alliterative Acrostic, 31.
 Almighty Dollar. Poem, 263.
 Ampersand, Song of, 157.
 Anagrammatic Letter, 201, 260, 261.
 Ancient Accepted Scottish Rite, 160.
 Ancient Central American Bible, 189.
 Ancient Riddles, 251.
 Angels of Sword of Moses, 191.
 Apocalypse, Names of, (March), 47.
 Apollyon, Lucifer, 185.
 Apostles' Creed, 30.
 Apostrophe to the Sun, Percival, 193.
 Arcana (Secrets), Books on, 113a.
 Aristophanes' Long Word, 35.
 Ashmedai, Shameer, Solomon, 241.
 Astral Origin, Hebrew Alphabet, 28.
 Astronomer, Work of, 137.
 Atlantis and Lemura, 45.
 Atman Is Atman, Definition, 59.
 Augoeides, 9.
 Auld Lang Syne, Versions, 253.
 Authors, Homer, Naucicaa, etc., 88c.
 Avatars, Ten, Prose Ode, 15.
 Baals of Zodiac, Twelve, (Mar.), 46.
 Beautiful City of God, Ouseley, 54.
 Beautiful Illustrations of Life, 53.
 Bible Class Yell, 212.
 Biblia Sacra Nova, 153.
 Biblical Proverbs, Alphabetical, 34.
 Bibliomania, Book Collectors, 21.
 Bibliomaniacs' Bookbinding, 199.
 Bibliotheca Diabolica, Books, 209.
 Books by Ignatius Donnelly, 186.
 Bœhme's Grave, 208.
 Bookbinding by Bibliomaniacs, 199.
 Books, etc., by Dyer D Lum, 120.
 Books on the Arcana (Secrets), 113a.
 Books on Cartomancy, 64.
 Books on the Kabbalah, 63.
 Books on Logarithms, 9.
 Books on Magic, 61.
 Books on the Lost Continents, 45.
 Books on the Lost Name, 141.
 Books of Maj-Gen. Drayson, 215.
 Book of Mormon, by Elxai, 203.
 Books on Mysteries, 152.
 Book Notices, 39, 40.
 Book of Riddles (Shakespeare), 50.
 Brady's Portrait Gallery, 1850, 81.
 Burlesque on Byles's Voyage, 160.
 Byles, Mather, Facetious, 159.
 Byles's Psalm at Sea, 160.
 Byles's Voyage, Burlesque, Green, 160.
 Cadmean Letters, Sixteen, 207.
 Calendar Mosaic, Ouseley, 55.
 Cancer, Symbol, Zodiac, 35.
 Cartomancy, Books on, 64.
 Centennial of Manchester, Poem, 217.
 Centones, Homeric Poems, 204, 255.
 Charms and Talismans, Pentacles, 36.
 Change of Style in 1752, 58.
 Characters, Names, Wm. Law, 259.
 Chinese Book, Shin or Shang-Te, 258.
 Church of Europe, 130.
 Circum. and Inscribed Square, 248.
 City of God, Beautiful, Ouseley, 54.
 Climbing Up to Heaven, 257.
 Collectors of Books, Classes, 21.
 Cometary Theory of Earth. (Mar.), 41.
 Comma of Pythagoras, 158.
 Commandments Cent. American, 89.
 Concensus on Lucifer, 185.
 Concordance to Bible, by T. Taylor, 202.
 Constantine's Letter, 262.
 Conventions, Masonic, (March), 48.
 Cryptics, Esoteric, 88a.
 Cycles, Solar, Lunar, Indiction, 17.
 David's Psalms and Solomon, 95.
 Dawnism and Darwinism, 21.
 Day-Star, Lucifer, 185.

710

122096

- Destiny, Full Tide of, 204.
 Devil-Worship in France, 210.
 Didactic Ode, Pall Mall Gazette, 41.
 Digital Squares, 46.
 Divinity of Humanity, 98b.
 Dixie's Land, 93.
 Donnelly, Ignatius, Works of, 186.
 Dragon's Head and Tail, 95.
 Drayson, Alfred R., Works, 215.
 Druses, Masonic Signs, 32.
 Dyer D. Lum, Sketch of, 119.

 Earth, Cometary Theory, (Mar.), 41.
 Easter Sunday, Twentieth Century, 20.
 E. C. L., by Giblim, 121.
 Eddying the Secrets of Time, 204.
 Edward Vith's Version of Psalms, 188.
 Egyptian Legend of Osiris, 32.
 Eliphas Lev on Unity, 31.
 Eliphas Levi, Paradoxes, 239.
 Eliphas Levi, Philosophy of, 26.
 Elxai's Book of Mormon, 203.
 English Language, Rhymes, 12.
 Enigma, by Edward V. Kenealy, 131.
 Ephesian Letters, 156.
 Epitaph at Concord, Mass., 52.
 Epitaphs in Connecticut, 198.
 Epitaph at Troon, Scotland, 18.
 Ephraim's Prayer to Mother of God, 57.
 Era of Light, Mosaic Calendar, 55.
 Esoteric Cryptics, 88a.
 Essenic Traditions, 237.
 Every Man Has His Dragon, 202.
 Eulenspiegel. Tyl, Question, 263.
 Excerpts from "Love Dream," 244.

 Faber, Theodore, Theory, 150.
 Father Simon on Old Testament, 42.
 Five Sundays in February, 133.
 Forget-Me-Not, 13.
 Fraternity, by Henry Tudor, 134.

 Ghost of Kisheneff, Other Poems, 135.
 Gita, The, Multum in Parvo, 213.
 Globe Within the Sun, Heaven, 186.
 God in China, Shin or Shang-Te, 258.
 Gospel of the Holy Twelve, 56.
 Grave of Jacob Bøhme, 208.
 Gray's Elegy, Parody, 81.
 Greatest Name, Allah, 258.
 Great Power of God, Simon Magus, 19.
 Greek Epitaph, Thermopylæ, 53.
 Green, Joseph, Burlesque, Byles, 160.

 Happy Pilgrim, 45.
 Harris, J. R., Centones, 204, 255.
 Hebbomad and Ogdoad, 208.
 Hebrew Alphabet, Astral Origin, 28.
 Hermes, Homer's Hymn, 161.
 Hermes, Riddle of, 246.
 History of the Lost Word, 65, 97, 206.
 Holy Twelve, Gospel of, 56.
 Homer's Hymn to Hermes, 161.
 Homer, Naucicaa, Ulysses, 88c.
 Homeric Centones, 204, 255.
 Honors, Impressions on Coins, 259.
 Hopkins, G. I., Address, Astronomy, 137.
 House that Jack Built, 85.
 Hymn Books, Quatrains, 207.
 Hymn to Hermes, Homer's, 161.
 Hyperbole, (John xxi, 25), 185.

 Impromptu to Notes and Queries, 135.
 Indian Maiden, 220, 236.
 In God We Trust, on Coins, 90.
 Influence of Planets on Life, 10.
 I. N. R. I., a Review, App. July.
 Isis to Lucius, Reply, 33.

 Jacob Bøhme's Elements, 31.
 Jefferson's Bible, Description, 43.
 Jeffersonian Doctrine, 204.
 Jesus, Life of, Extra-Canonical, 59.
 Jesus, Paul, Swedenborg, 88c.
 Jesus, Picture of, 214.

 Kabbalah, Books on, 63.
 Kabbalistic, Mythologic Names, 44.
 Kenealy's Apocalypse, (March), 47.
 Kenealy, E. V., Enigma, 131.
 Kenealy's Trans., Homer's Hymn, 161.
 Kingdom of Heaven, and of God, 189.

 Law, William, Characters, 559.
 Lao Tze, Front. Open Court, May, 206.
 Latin Accentuation, 257.
 Legend of Osiris, 32.
 "Let Me Do It Now," 213.
 Life of Jesus, Extra-Canonical, 59.
 Life, Illustrations, 53.
 Life Prefigured, 14.
 Light-Bringer, Lucifer, 185.
 Lincoln's Speech at Gettysburg, 11.
 Linear Associative Algebra, 6.
 Literature on Luciferianism, 210.
 Logarithms, Nap., Nat., Common, 8.
 Logarithms, Origin, 1.

Long Words, 35.
 Lost Atlantis, 92.
 Lost Name, Books on, 141.
 Lost Ten Tribes, 254, 256.
 Lost Word, History of, 65, 97, 206.
 Love Dream, Poem, Excerpts, 244.
 Lucifer, The Light-Bringer, 185.
 Luciferians, Christian Sect, 185.
 Luciferianism, Literature on, 210.

 M, a Mystical Letter, 131.
 Magic, Books on, 61.
 Malan, S. C., Works by, 187.
 Manchester, Centennial Poem, 217.
 Manesquo' Daughter, 220, 236.
 Marcus Antonius, 126.
 Masonic Conventions, (March), 48.
 Masonic Signs of the Druses, 32.
 Mathematical Formula, Wronski's, 23.
 Mather Byles, Facetious, 159.
 Matthew iii, by Tyndale, 205.
 Members, Manchester, A. A. S. R., 160.
 Memoir, Origin of Logarithms, 3.
 Micromegas, Sirian, 52.
 Moon's Nodes, Symbols, 95.
 Mormon, Book of, by Elxai, 203.
 Morning Star, Lucifer, 185.
 Morals and Life of Jesus, 43.
 Mosaic Calendar, Ouseley, 55.
 Mother of God, Prayer to, 57.
 Mutation on "Rock of Ages," 200.
 My Study, S. Anna Lewis, 188.
 Mysteries, Books on, 152.
 Mysterious Names of God, 191.
 Mystical Letter M, 131.
 Mystical Names, Apoc., (March), 47.
 Mythologic, Kabbalistic Names, 44.

 Names of Apocalypse, (March), 47.
 Names, Characters, Wm. Law, 259.
 Names, Predominance of, 88b.
 Names, Twelve Apostles, 127, 209.
 Naperian Base, Separation of, 7.
 Narthax and Entheasts, 27, 91.
 Newe Testamente by Tyndale, 205.
 New Hampshire Magazines, App. Mar.
 New Haven and A New Hearth, 21.
 New Messiah Expected in 1906, 16.
 New Sacred Bible, 153.
 New Testament in Chinese, 258.
 New Testament, Synopsis, 88.
 New Theory of Planets, Heal

Nomen Ineffabile, Pistis Sophia, 189
 Notes and Queries, Impromptu, 135.
 Noyes, I. P., Version of Psalms, 188.

 Oath of Pythagoras, 31.
 Octavius Augustus, 126.
 Odd-Fellows Thought, Initiation, 113.
 Ode to The Sun, by M. Capella, 33.
 Odyssey, Theory, S. Butler's, 52, 88c.
 Odyssey (The), Sonnet, 158.
 Ogdoad and Hebdomad, 208.
 O Heri, Lord of the Universe, Ode, 15.
 Old and New Magic, App. June.
 Old Testament, Synopsis, 87.
 Origin of Hebrew Alphabet, 28.
 Origin of Logarithms, 1.
 Osiris, Egyptian Legend, 32.
 Ouknephat (The), Back titlepage.
 Ouknephat, The, Not Revealed, 204.
 Our Race News-Leaflets, Totten's, 22.
 Ouseley's Beautiful City of God, 54.

 Paradoxes, Eliphas Levi, 239.
 Parody on Gray's Elegy, 82.
 Past and Future, 124.
 Phoenix's Address to Achilles, 18.
 Philosophical Statement, Noyes, 124.
 Philosophy of Eliphas Levi, 26.
 Picture of Jesus, Description, 214.
 Planets, Influence on Life, 10.
 Poor Job's Almanac, 1752, 58.
 Popol Vuh, Book Holy Assembly, 189.
 Popular Books, 50 Years Ago, 121.
 Portrait Gallery, Visit to Brady's, 81.
 Prayer to Mother of God, 57.
 Predominance of Names, 88b.
 Presidents in Rhymes, 49.
 Probability, Nap. Logarithm of (2), 7.
 Procession of the Planets, 211.
 Prose Poetry from Knickerbocker, 37.
 Proteus, by E. V. Kenealy, 212.
 Proverbs and Psalms, 94.
 Proverb-ial Alphabet, Biblical, 34.
 Psalms of David, Versions, 94, 135.
 Psalm by Mather Byles, 160.
 Pythagorean Admonitions, 16.
 Pythagoras's Comma, 158.
 Pythagoras's Oath, 31.
 Quatrain, by Eliphas Levi, 160.
 Quotations, Hymn Books, 207, 242.
 Questions, 86, 128, 263, 264.
 Quotations from Eliphas Levi, 26.

- Randolph, Paschal Beverly, 247.
 Religious Revolution, 129.
 Revolution, Religious, 129.
 Reply of Isis to Lucius, Apuleius, 33.
 Revealer of Secrets, 204.
 Riddles, 12, 50, 246, 251.
 Riddles, Book of, (Shakespeare), 50.
 Riddle of Hermes, 246.
 Riddle of Man, from The Dial, 13.
 "Rock of Ages," Mutation, 200.

 Sacred New Bible, 153.
 Scots Peerage, Book, App. June.
 Scriptural Bridal Cake, 17.
 Secrets Revealed, and Not, 204.
 Serapis, 157.
 Shameer, Ashmedai, Solomon, 241.
 Shemhamphorash, 258.
 Shin or Shang-Te, Chinese God, 285.
 Silesius Angelus, on Böhme, 31.
 Simon Magnus, Some Great One, 19.
 Simon Magus and the Moon, 192.
 Sixteen Cadmean Letters, 207.
 Skd Huzi, Mrgioial Vhdrziolo, etc., 191.
 Solar Apex, Meaning Explained, 19.
 Solomon, Shameer, Ashmedai, 241.
 Solomon's Throne, Traditions, 255.
 Song of the Ampersand, 157.
 Sonnet on The Odyssey, 158.
 Soul and Money Compared, 18.
 Speech of Lincoln at Gettysburg, 11.
 Spelling in the Year 1408, 57.
 Spelling Reform 300 Words, 238.
 Square, Circum. and Inscribed, 248.
 Stark, William, Cent. Poem, 217, 236.
 Statement of Faith and Belief, 88b.
 Sternhold & Hopkins' Psalms, 94, 135.
 Successful Search, Sufi Poem, 243.
 Sufi Poem, Typical, 243.
 Sundays, 53, eleven in a Century, 21.
 Sun, Ode to, M. Capella's, 33.
 Sun, Apostrophe to, 193.
 Sun-Worshippers, 186.
 Supreme Law of Mathematics, 23.
 Sword of Moses, Four Angels, 191.
 Synopsis of New Testament, 88.
 Synopsis of Old Testament, 87.

 Tables (3) of Digital Squares, 47.
 T'ai Shang Lao Chun, 206.
 Talismans, F. L. Gardner, 265.
 Talismans and Charms, 36.
 Tarot Trump (No. 16), 190.
 Taxil, Leo ; Diana Vaughan, 210.
 Taylor, Thos., Concordance, 202.
 Ten Avatars, Prose Ode, 15.
 Ten Lost Tribes, 254, 256.
 Tetragrammaton, Origin, Notice, 209.
 Theory. Odyssey, by S. Butler, 52, 88c.
 Theta Angle, 3.
 Three Cycles, Solar, Lunar, etc., 17.
 Till Elijah Come, Doomsday, 245.
 Tradition about Wheat, 245.
 Traditions, Essenic, 237.
 Traditions of Solomon's Throne, 254.
 Translations, Homer's Hymns, 184.
 Translations of Nine Persons, 27.
 Translation, Quatrain, E. Levi, 160.
 Tribes, Lost Ten, 254, 256.
 True Gentleman, Definition, 37.
 Twelve Apostles, Names, 127, 209.
 Twelve Baals of Zodiac, (Mar.), 46.
 Tyndale's Newe Testamente, 205.

 Unity, by Eliphas Levi, 31.
 Universal Mathematical Formula, 23.
 Universal Science, 240.

 Vaughan, Diana ; Leo Taxil, 210.
 Versions of the Psalms, 94, 135, 188.

 Walt Whitman Calendar, 1906, 22.
 What is Nature, 12.
 Wheat and Tradition, 245.
 Wisdom from Jacob Böhme, 214.
 Woman is Half a Man, 192.
 Words, Simplified Spelling, (300), 238.
 Work of the Astronomer, 137.
 Works of Robert Brown, Jr., 96, 210.
 Works of Thomas Taylor, 202.
 Wronski, Hœne, Works by, 25.
 Wronski's Mathematical Formula, 23.

 Zaphnath-Paaneah, Secrets Rev., 204.
 Zodiacal Symbols, Cancer, 95.
 Zodiac, Twelve Baals, (March), 46.

Hymns, Odes, Poems, Songs, Sonnets.

A Didactic Ode	41
Alliterative Acrostic on Miss Kitty STEPHENS	31
Apostrophe to The Sun, by James Gates Percival	193
Atlantean Race, Quotation from Bailey's "Festus"	186
Auld Lang Syne. Robert Burns	253
Bibliomaniac Binding of Books Irving Browne	199
Burlesque on Byles's Voyage at Sea, by Joseph Green	160
Dante to Guido. Sonnet	264
David's Psalms and Solomon's Proverbs	94
Enigmatical Poem, by Edward Vaughan Kenealy	133
Epitaph on Janet M'Fadzen	18
Epitaphs	198
Fraternity, by Henry Tudor	134
Hymn to Hermes, by Homer	161
Impromptu to "NOTES AND QUERIES," by Henry Tudor	135
Latin Accentuation	257
Life Prefigured	14
Love Dream. Excerpts By Edward Vaughan Kenealy	244
Mutation of Toplady's "Rock of Ages." S. D. Parrish	200
My Study, by S. Anna Lewis	188
Ode to the Suu Martianus Capella	33
Old and New Testament Synopses	87, 88
Parody on Gray's Elegy	82
Poem, Centennial of Manchester, N. H., 1850. Wm. Stark	217
Proteus, from Poems by Edward Vaughan Kenealy	212
Quatrain, by Eliphas Levi	160
Quotations from Hymn Books	209
Song of The Ampersand (&)	157
Sternhold and Hopkins' Version of David's Psalms	94
The Almighty Dollar. Poem. El-Hairi	263
The English Language	12
The Forget Me-Not. C. A. L. Totten	12
The House that Jack Built	85
The Odyssey. A Sonnet	158
The Ouknephat Edward V. Keneuly	Back of Titlepage
The Psalm at Sea, by Mather Byles	160
The Riddle of Man	13
The Successful Search. A Sufi Poem	243
The Ten Avatars	15
Unity, from Eliphas Levi Jayameta	15
Visit to Brady's Portrait Gallery, 1850. Culeb Lyon	81
What is Nature? James Stuart Blackie	12

Essays, Reviews, Criticisms.

Biblia Sacra Nova. (New Sacred Bible)	155
Circumscribed and Inscribed Square. Stephen D. Parrish	248
Cometary Theory of the Planets	41
Digital Squares, Second Paper. (First, Vol. xxiii, p. 2)	46
E. C. L. Giblim	121
History of the Lost Word. J. F. Garrison, M. D.	65, 97
Odd-Fellow Thoughts. Carl Michelson	113
Origin of Logarithms, Booth's	1
Procession of the Planets. Franklin H. Heald	211
Religious Revolution. Walter Richardson	129
Talismans. F. Leigh Gardner	265
Universal Mathematical Formula, Wronski's	24
Work of The Astronomer. George I. Hopkins	137

Books on Special Subjects.

Apocalypse, Revelation, Mystical Names	47
Bibliotheca Diabolica, Catalogue, Devil, Satan, Torments	209
Books on Arcana, etc.	112 (1)
Books, Devil Worship, Leo Taxil, Diana Vaughan, etc.	210
Books on Doubtful Authorship, Iliad, Odyssey, Saul, etc.	88c
Books and Essays on the Lost Word	111
Books on Mysteries	152
Books, Popular 50 to 75 years Ago	125
Books by Robert Brown, Junior, Philosophical, Mystical, Cartomancy, Geomancy, Divination, etc.	96
Donnelly's (Ignatius) Atlantis, Ragnarök, Cryptogram, etc.	187
Drayson's (Maj.-Gen. A. W.) Works, Glacial Epoch, Earth	215
Hebrew Alphabet and Zodiac, Broome and Drummond	28
Homeric Centones. J. Rendel Harris	255
Homeric Hymns and Epigrams	184
Kabbalistic, Doctrine, Development, Literature, etc.	63
Logarithms, Origin, History, Calculation	8
Lost Atlantis, Lemuria, etc.	45
Lost Ten Tribes and American Indians	256
Lum's (Dyer D.) Books and Pamphlets	120
Magic, Mirrors, Squares, Numbers, Tarot, Occultism, etc.	60
Malan's (S. C.) works, Adam and Eve, God in China, etc.	187
Noyes's (Isaac Pitman) Books and Pamphlets	Sup. Oct. iv
Wronski's (Hæne) Absolute Reform, Messianisme, etc.	25

Contributors. Names. Noms de Plumes.

A Backtown Mason 128. Adolphus 133. Africanus 264. A Gentile 209. A. H. L. 127. A. L. 128. Andronicus 216, 256. Andreas 128. An Exile 216.

C. M. M. 49.

E. D. Edgar 186. E. D. Stone 38. 298. E. H. 38. E. M. B. 39. Emmons 27. Elnathan 216. Ethelbert 192.

G. C. S. 207. Georgium 19. Giblim 124.

J. 264. James 216. J. F. R. 216. J. K. L. 203. J. L. A. 213. John, Junior 216.

Lacaman, 17. Leo 263. Leon 191. L. M. M. 16.

Mazzar h 38. Memoria 48.

N. B. 38. Nicholas 38, 94.

Oannes 128.

Parrish. S. D. 213, 252. Pedro 257. Philander 86. Philologus 38.

Q. 216.

Reltub 88c.

Senex 125. S. M. Teacher 216.

T. H. M. 86. T. L. 189. Typo 157. Tyro 216.

W. 264. Want It 128. Wilder, Alex. 93. 94. 95. William 88b. Wordsworth 128.

X. Y. Z. 128, 207.

Yarker, John, 91.

Zariel 95.

Calendar Quotations, for 1906.

Great is the Mediterranean between me and thee, Ouranos, 1
 The lamp of Trismegistus is reason illuminated by science, 23
 The study of philosophy tends to make men like unto God, 41
 The number four is sacred, and its very figure, magical (*4*), 65
 But know that all true light proceedeth thence, *Ex Oriente Lux*, 89
 Love for Principle ; Order for Basis ; and Progress for End, 113
 O Essence of all Essences ! wide is Bab Allah, Gate of God, 137
 I will be even with you, and you shall be even with me, 161
 First acquire the Knowledge which shows the goal and lights the way to it. 193
 If you think rightly you will find a Divine Essence in all things. 217
 Be open, ye heavens, and let the immortal Circle of God receive my words, 245

QUOTATIONS. Pages 10, 11, 17, 18, 19, 27, 34, 51, 53, 88a, 91, 132, 133, 134, 200, 204, 206, 210, 212, 214, 242, 254, 256, 238, 259.

Homer Virgil Milton.

Three poets, in three distant ages born,
Greece, Italy, and England did adorn :
The first in loftiness of thought surpassed,
The next, in majesty, in both, the last :
The force of Nature could no further go,
To make a third, she joined the former two. — DRYDEN.

Ages elapsed ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard,
To carry Nature lengths unknown before,
To Give a Milton birth, ask ages more. — COWPER.

Thus genius rose and set at ordered times,
And shot a day-spring into distant climes,
Ennobling every region that he chose :
He sank in Greece, in Italy he rose,
And, tedious years of Gothic darkness passed,
Emerged all splendor in our isle at last.
Thus lovely halcyons dive into the main,
Then show far off their shining plumes again. — COWPER.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.
Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.	JANUARY, 1906.	No. 1.
------------	----------------	--------

"Great is the Mediterranean between me and thee, Ouranos."

Origin of Logarithms.

Logarithms were invented as such and first published by Lord Napier in 1614 in his work, "Mirifici Logarithmorum Canonis Descriptio." His logarithms were the real "Napierian Logarithms." Napier had no *base* whatever from which to calculate his system of logarithms. He had no idea of a base as a foundation for a system. But what would have been a base had he first selected one? It was not (e) 2.718281828+, but in theory it was the reciprocal of e (.3678794417+). The modulus of Napier's logarithms is not equal to 1, but nearly equal to -1 . If the base were exactly the reciprocal of e , then the modulus would be exactly -1 ; for the modulus of any system of logarithms is the logarithm, in that system, of the natural logarithmic base e .

Yet notwithstanding these mathematical facts, nearly all the authors of algebras during the last century have made the statement that Lord Napier selected for the base of his system the

number $2.718281828+$, or that he assumed the modulus to be equal to 1. We have seen only two of our continental books that have explained this "confusion in mathematics," — the confounding of the base (e) $2.718281828+$ of the natural system with Napier's construction of logarithms. The two authors referred to are J. M. Peirce's *Mathematical Tables*, Boston, 1873; and George Lilley's *Higher Algebra*, Boston, New York, and Chicago, 1894.

The first construction of natural logarithms to the base (e) $2.718281828+$ was made by John Speidell and first published in 1719, five years after the first appearance of Napier's tables. In 1824, John Speidell published a sixth edition of his tables, with an additional table giving Napier's logarithms for the first 1000 integer numbers; these logarithms are, however, a little varied in their form from Napier's.

The natural system of Speidell is now more commonly called hyperbolic logarithms, because the numbers express the areas between the asymptote and curve of the hyperbola, these areas being limited by ordinates parallel to the other asymptote, and the ordinates decreasing in geometrical progression. But this was a too previous misnomer, as such areas could be made to denote any system of logarithms whatever. Further on we will show that the natural system of logarithms should have been designated "parabolic logarithms" if regard for their origin had been taken into account.

In several works on algebra, logarithms, and geometry, are paragraphs like the following, taken from H. N. Wheeler's comprehensive pamphlet work on "Logarithms," Cambridge, 1882: "The number $2.718281828+$ is the base of the so-called *natural system* of logarithms, a system much used in the higher mathematics."

The history and development of common logarithms, sometimes called Briggsian logarithms, are too well known to give them much space here.

The object of this paper is to show some of the peculiar

developments of that transcendental number denoted by the symbol e ($2.718281828+$).

James Booth, F. R. S., in a "Memoir on the Trigonometry of the Parabola and the Geometrical Origin of Logarithms." London, 1856, has demonstrated that the geometrical origin of the base of the natural system (e) lies in the parabola which is the true analogue of the circle.

"If we now inquire what, in the circle, is the magnitude of the *trigonometrical tangent* of the arc which differs from the subtangent, by the distance between the vertex and the focus; or, as the subtangent is 0 in the circle, and the focus is the center, the question may be changed into this other: what is the trigonometrical tangent of the arc of the circle which is equal in length to the radius?"

"Let us now make a like inquiry in the case of the parabola, and ask what is the value of the *subtangent of the amplitude* which will give the difference between the arc of the parabola and this subtangent equal to the distance between the focus and the vertex of the parabola?"

Now if θ be this angle, we can get by the usual formula an arithmetical value for the $\sin \theta$. And we shall find the $\sin \theta = (e - \text{the reciprocal of } e) \div (e + \text{the reciprocal of } e)$; e being that number called the Napierian base $2.718281828+$, which is the base of the natural system of logarithms. Therefore, the $\sec \theta + \tan \theta = e$; or, if we write ϵ for this particular value of θ to distinguish it from all others, then the $\sec \epsilon + \tan \epsilon = e = 2.718281828+$.

The calculus of angular magnitudes has always been referred to the circle as its type, so the calculus of logarithms may in precisely the same way be referred to the parabola as its type.

No curve but the circle will fulfil all the analytical conditions of the circle, or π . In the same way, no curve but the parabola will satisfy all the conditions of the arithmetical theory of logarithms, or e .

Hence, Mr. Booth says, we are thus (for the first time, it is believed) put in possession of the geometrical origin of that quantity so familiarly known to mathematicians — the so called

Napierian base e . From the above equation we may derive :

$$\begin{aligned}
 e &= 2.718281828 + \\
 \theta &= .8657606 + = \epsilon \\
 \tan \theta &= 1.173201192 + \\
 \sec \theta &= 1.543080636 + \\
 \tan \theta + \sec \theta &= 2.718281828 + \\
 \sin \theta &= .761590709 + \\
 \cos \theta &= .68637133 + \\
 \text{angle } \theta &= 49^\circ 36' 49'' \\
 e^2 &= 7.389056066 + \\
 \log [(1 + \sin \theta) \div (1 - \sin \theta)] &= 2 = \log e^2 \\
 (1 + \sin \theta) \div (\cos \theta)^2 &= e^2
 \end{aligned}$$

The equilateral hyperbola gives a false analogy and leads into error, because to base the properties of logarithms on those of the equilateral hyperbola leads to the conclusion that negative numbers have real logarithms.

The foregoing theory decides a controversy long carried on between Leibnitz and John Bernouilli on the subject of the logarithms of negative numbers. Leibnitz insisted they were imaginary, while Bernouilli declared they were real, and the same as the logarithms of equal positive numbers. Euler took the side of Leibnitz, while D'Alembert coincided with the views of Bernouilli. Indeed, if the theory of logarithms are derived from the properties of the hyperbola (as geometers always have done), it will not be easy to satisfactorily answer the arguments of Bernouilli, that as a hyperbolic logarithm represents the logarithm of a positive number, denoted by the positive abscissa $+x$, so a negative number, according to conventional usage, being represented by the negative abscissa $-x$, the corresponding hypobolic area should denote its logarithm also. And this is more remarkable, because by Van Huraet's method the quadrature of the hyperbola itself depends on the rectification of the parabola, as the hyperbolic area is equal to a constant multiplied into the corresponding arc of the parabola; the evaluation of the hypobolic area depends on the properties of loga-

rithms. All obscurity is cleared up by the theory developed that the origin of logarithms is found in the geometry of the parabola, which completely establishes the arguments and views of Leibnitz and Euler.

Dr. Booth, at the close of his Memoir on the Origin of Logarithms, says :

“ It is somewhat remarkable in the history of mathematical science, that although the arithmetical properties of logarithms have been familiarly known to every geometer since the time of Napier, their inventor, or rather discoverer, no mathematician has hitherto divined their true geometrical origin. And this is the more singular, because the properties of the logarithms of imaginary numbers are intimately connected with those of the circle. No satisfactory reason has been shown why this should be so. The logarithmic curve, which has been devised to represent one well-known property of logarithms, is a transcendental curve, and has no connection with the circle. Neither has any attempt been made to show how the Napierian base e ,—an abstract isolated incommensurable number, may be connected with our known geometrical knowledge. Had the circle never been made a geometrical conception, the same obscurity might have hung over the signification of π , which has hitherto concealed from us the real interpretation of the Napierian base e .

“ This affords another instance, were any needed, to show how thin the veil may be which is sufficient to conceal from us the knowledge of apparently the simplest truths, the clue to whose discovery is even already in our hands. The geometrical origin of logarithms and the trigonometry of the parabola ought, in logical sequence, to have been developed by Napier, or by one of his immediate successors. They had many indications to direct them aright in their investigations. So true it is that men, in the contemplation of remote truths, often overlook those that are lying before their feet.”

“ It is singular that the imaginary formulæ in trigonometry have long been discovered, while the corresponding real expressions have escaped notice. Indeed, it was long ago observed by Bernoulli, D’Alambert, and by others (and the remark has been repeated in almost every treatise on the subject since), that the ordinates of an equilateral hyperbola might be expressed by real exponentials, whose exponents are sectors

of the hyperbola ; but the analogy, being illusory, never led to any useful results. And the analogy was illusory from this : that it so *happens* the length and area of a circle are expressed by the *same* function, while the area of an equilateral hyperbola is the function of an arc of a parabola, as can be shown. The true analogue of the circle is the parabola."

"To devise a curve that shall represent one condition of a theory, or one truth of many, is easy enough. Thus, if we first obtained a pure analysis all the properties of the circle without any previous conception of its form, and then proceeded to find a geometrical figure which should satisfy all the conditions developed in the theory, we might hit on several geometrical curves that would satisfy some of the established conditions, though not all. That all lines passing through a fixed point and terminated both ways by the curve shall be equal, would be satisfied as well by the cusp of a cardioide as by the center of a circle ; but no curve but the circle will fulfil all the analytical conditions of the theory of the circle.

"The close analogies which connect the theory of logarithms with the properties of the circle will now no longer appear to be inexplicable.

"Considerations such as these but add fresh evidence to the truth, how small even in mathematics is the proportion which the known bears to the unknown."

We will now give a few examples of how that transcendental number, (*e*) 1.718281828+, called the Napierian base, somewhat mysteriously develops itself in some of the problems in the higher mathematics, and in doing so we shall leave most of the processes and details to those who care to follow such through, for want of space.

1. The late Prof. Benjamin Peirce, in his work, "Linear Associative Algebra," 1870, adopted a new symbol to represent the root of the imaginary quantity $\sqrt{-1}$ which he publishes in that work as follows :

$$\lrcorner = \sqrt{-1}. \quad e = 2.718281828+. \quad \pi = 3.141592653+.$$

$$\text{"The mysterious formula," } \lrcorner \lrcorner = \sqrt{\epsilon} \pi = 4.810477381+.$$

These constants seem to be mysteriously related. Hermann

Schubert, in *The Monist*, January, 1891, says: "In reality, $\pi\sqrt{e} = 1$ is equal to a rational number, namely, -1 .

2. To separate any number into a number of parts, for their greatest possible power, that number divided by the Napierian base, (e) $2.718281828+$ will produce the exponent for the power of that number. For examples:

$2.718281828^{24} = 8.829+$. Then $2.718281828^{8.829} =$ a maximum for the parts that 24 can be separated into to produce that power.

$2.718281828^{5.436563656} = 2$. Then $2.718281828^2 =$ a maximum for the parts that 5.436563656 can be separated into to produce that power.

3. The Maine Farmers' Almanac for 1870 contained this problem, proposed by Dr. Artemas Martin:

A boy goes on tossing up a penny until he turns up a head; at whatever throw he succeeds he is to receive that part of a dollar. What is the value of his expectations?

The solution is given in the same serial for 1871:

The probability that a head will turn up on any given toss is $\frac{1}{2}$; and the probability against it is also $\frac{1}{2}$; the value of the first toss is, therefore, $1 \times \frac{1}{2}$. The probability that the boy fails on the first toss is $1 - \frac{1}{2} = \frac{1}{2}$; and that he fails on the first and succeeds on the second is $\frac{1}{2}^2$. The value of the second toss is, therefore, $\frac{1}{2} \times \frac{1}{2}^2$. The probability that he fails on the first and second throws is $\frac{1}{2} - \frac{1}{2}^2 = \frac{1}{4}$; and the probability that he succeeds on the third toss is $\frac{1}{2} \times \frac{1}{2}^2 = \frac{1}{8}$; the value of the third toss is, therefore, $\frac{1}{8} \times \frac{1}{2}^3$; and, generally, the value of the n th toss is $\frac{1}{n}(\frac{1}{2})^n$. Giving n all integral values from 1 to infinity, the whole value of his expectation is

$$\frac{1}{1 \times 2} + \frac{1}{2 \times 2^2} + \frac{1}{3 \times 2^3} + \frac{1}{4 \times 2^4} + \text{etc., to infinity.}$$

Taking the first eighteen terms of this series, we get the logarithm of 2 = .69314718, true to eight places of decimals.

Therefore, the value of the boy's expectations is $69\frac{1}{2}$ cts. nearly.

The decimal number .69314718+ is the logarithm of 2 in the natural system to the base (e) $2.718281828+$.

4. The "Encyclopædia Britannica" (fifth edition, p. 68, eighth edition, p. 555, Art. *Logarithms*), says: "It happened that the logarithm of 10 was 2.302585092+." This logarithm is to the base (e) 2.718281828+. Then there follows:

The logarithm of 2.718281828 is .4342944819.

The reciprocal of 2.302585092 is .4342944819.

The logarithm of 2.302585092 is .3678794418.

The reciprocal of 2.718281828 is .3678794418.

The logarithm of 2.506184388 is .3990129572.

The reciprocal of 2.506184388 is .3990120572.

The logarithm of .3990129572 is — .3990129572.

Many other developments of that transcendental number (e) might be pointed out as illustrations of its uniqueness.

The logarithms in the three systems, from 1 to 10, are here given for comparison.

NO.	NAPIERIAN. (NAPIER.)	NATURAL. (SPEIDELL.)	COMMON. (BRIGGS.)
1	161180956.509		
2	154249484.703	.6931471	.301029995
3	150194832.622	1.0986122	.477121254
4	147318012.551	1.3862943	.602059991
5	145086378.135	1.6094379	.698970004
6	143263361.701	1.7917594	.778151250
7	141721856.726	1.9459101	.845098040
8	140386543.936	2.0794415	.903089986
9	139208711.043	2.1872245	.954225094
10	148155105.579	2.3025850	1.

The logarithms in Napier's system are found by multiplying the logarithm in the natural system by 10^7 and subtract the result from Napier's logarithm of 1, namely, 161180956.509+, or which amounts to the same thing, remove the separatrix seven places to the right in the natural system and subtract the logarithm from Napier's logarithm of 1.

The foregoing brief monograph on logarithms has been written to answer several correspondents who are studying some of the mysteries of numbers (among them PHILO page 66, in the last volume), who asked if ϵ ($2.718281828+$) and π ($3.14159265+$) were occult numbers. They are both very important numbers in mathematics and are hidden in many problems and developed in many solutions. The two constants are both developed by serieses which extend to infinity. Both numbers have been discussed several times, and the way of developing them, in this magazine. The decimal of the latter has been carried out to many places by several mathematicians, notably by William Shanks of England, who extended it to 721 places. (See N. AND Q., Vol. III, p. 22-26, for this and other constants.)

The arithmetical manner for the calculation of the basic value of ϵ , on which the natural system of logarithms is constructed, will be found in Vol. VIII, p. 386.

Those who desire to pursue the investigation of logarithms further should consult the following works :

History of the Discovery and Construction of Logarithms, by Charles Hutton. London, 1822.

The Mathematical Magazine, Vol. II, No. 1. Edited and published by Artemas Martin. Washington, D. C.

The Teaching and History of Mathematics in the United States. By Florian Cajori. Washington, D. D. 1890.

The Trigonometry of the Parabola and the Geometrical Origin of Logarithms. By James Booth. London. 1856.

Method of Calculating the Logarithm of any Number, and any Number Corresponding to any Logarithm. By Oliver Byrne. New York. 1849.

AUGOEIDES. "Soul of mine luminous, the Augoeides, why descendest thou from thy sphere ; why from the eternal, star-like, and passionless Serene, shrinkest thou back to the mists of the dark sarcophagus? How long, too austere taught that companionship with the things that die brings wite it but sorrow in its sweetness, hast thou dwelt contented with thy majestic solitude?"

HOW THE PLANETS INFLUENCE US. The following anecdote is told of ZARIEL, the Mystic. He had given some remarkable predictions to a young student, who was so elated over the result that he told his teacher of Astronomy. The college professor, who, by the way, was an intimate friend of ZARIEL, took his pupil into the class room, and vehemently exclaimed as he pointed to the apparatus representing the solar system, "how is it possible for that little ball, millions of miles away, to have any effect upon us?" In reply to this, ZARIEL said, "Ah! but astronomers ask their pupils to believe there is a planet called Neptune, away out there, which no naked eye can perceive." "Yes, but the telescope reveals it." "True," said ZARIEL, again, "but science dictates that even then you only see the ray of light which has been traveling at the rate of 186,000 miles a second to get here." "Well," said the college professor, "the ray of light proves that there is a planet sending it down to us." "Yes," too true," replied ZARIEL, "and that very ray is the string upon which the astrologers fiddle." "That very ray, passed through the prism, gives us proof of different vibrations of color, and with the tuning fork these colors are proven correlative to sounds, and color and sounds most certainly affect the senses of humanity." "Vibration is life, and penetrates all things; whether at this end of the connecting ray from Neptune, or the other; that ray is filled with its peculiar qualities. This vibration from Neptune had attractive power enough to displace Uranus, so that, through the perturbations of Uranus, Neptune was discovered.

"The Moon attracts moisture whether in the human system or in the sea, in fact humanity is 'made in HIS IMAGE,' as above, so below."

"Hell's future dread and Heaven's eternal admiration."

"A good intellect is the chorus of divinity," says Sextus.

"To be immortal, live in the whole," says Schiller.

"May Homer live with all men forever."

LINCOLN'S SPEECH AT THE NATIONAL CEMETERY AT GETTYSBURG. Speaking of the dedication of the National Cemetery at Gettysburg and Mr. Lincoln's famous address, delivered on that occasion, November 19, 1863, Gov. Curtin began by saying that there had been much discussion as to how and when that address was written, and he continued, says the *Independent* :

"I can tell you all about that. Of course. I was there, and the President and his Cabinet had arrived and were at the hotel. Soon after his arrival, as we were sitting around in the parlor, Lincoln looked thoughtful for a moment or two, and then said : 'I believe, gentlemen, the committee are expecting me to say something here today. If you will excuse me I will go into this room here and prepare it.' "After a time he returned, holding in his hand a large, yellow envelope on which he had written his address."

" 'Here, gentleman,' he said, 'I want to read this to you to see if it will do ' ; and, sitting down, he read it to us, and then said : 'Now for your criticisms. Will it do ! What do you say ? ' Several spoke in favor of it, and one or two commended it in strong terms. 'Well,' said the President, 'haven't you any criticisms ? What do you say, Mr. Seward ? ' "

"Mr. Seward made one or two suggestions, bearing on some slight verbal changes, which, I believe, Mr. Lincoln incorporated. 'Now, if you will allow me, gentlemen,' continued the President, 'I will copy this off ' ; and he again withdrew and made a copy of the address."

" 'Ah,' continued Gov. Curtin, "if I had had wit enough about me to have begged of him that yellow envelope, what a trophy it would have been. How much it would have been worth to some of the ladies' fairs which a little later began to be held to raise money for the hospitals and the soldiers. But I did not think of it then."

"Meanwhile, O Sun, Heaven is the quality of my abode."

"Solomon's Seal cannot command the possession of Heaven."

"Destiny is evolution ; evolution is trend ; trend is infinite."

"What is the Earth to infinity ; what its duration to the Eternal."

"No kings men must be safe ; no priests minds must be safe."

"The soul when lit by its own light sees the truth of all things."

"The fairest immortality on earth is that of a noble name."

The English Language.

When the English tongue we speak, why is break not rimed with freak ?
 Will you tell me why it's true we say sew but likewise few ?
 And the maker of a verse cannot cap his horse with worse ?
 Beard sounds not the same as heard ; cord is different from word ;
 Cow is cow, but low is low ; shoe is never rimed with foe ;
 Think of hose and dose and lose ; and of goose and yet of choose.
 Think of comb and tomb and bomb ; Doll and roll and home and some ;
 And since pay is rimrd with say, why not said with paid I pray ?
 We have blood and food and good ; Mould is not pronounced like could ;
 Wherefore done and gone and lone ? Is there any reason known ?
 And in short it seems to me, sound and letters should agree. — TIT-BITS.

What Is Nature ?

BY JOHN STUART BLACKIE.

‘What thing is Nature ?’ Well I do n’t assume to make a clatter,
 Like Hegel, Hamilton, and Comte, concerning mind and matter,

Yet I have had my thoughts at times ; and since you ask the question,
 I’ll tell you what I think, in rhymes that won’t hurt your digestion.

Nature is growth — a coming forth into new fashion ever
 Of that whose substance knows no birth, whose virtue dieth never.

‘What substance ?’ That which to defie my gasping reason smothers ;
 But what is best I call divine, and worship God with others.

‘You’re a materialist ?’ Not at all ; if I should seek to find
 The best name for what best I call, I’d rather call it mind.

And mind is one ; and what we call the many is but one,
 As million rays shoot from the hall of the light-evolving sun.

But not to dogma, I incline ; and think me not unwise,
 Who fear and love, but not define the power that shapes the skies.

And you, sir doctor, are a fool, with logical appliance,
 That would take God into your school, and teach him terms of science ;

And talk of Nature, God, and Man, with technic demonstration,
 As if yourself had sketched the plan of the boundless, vast creation.

And dress mean thoughts in phrases grand, and prove with solemn chatter,
 That you have got, in your clumsy hand, two things called mind and matter.

Go to ! you know not this or that ; Man has no measuring-rod
 For nature, force, and law, and what the wisest men call God.

For law, and life and all the course of lovely shifting nature,
 Are but the play of one wise force which Moses called Creator.

Think on your knees ; ’tis better so than without wings to soar ;
 What blinking reason strains to know we find when we adore.

The Forget-Me-Not.

BY C. A. L. TOTTEN.

Clouds of flowers, from heaven descending
 Flecked the sky from East to West : —
 Through the dew and sunlight blending
 Rainbow hues — for earth in quest.

Named for sentiments generic,
 Perfumed, glory - clothed, wind - tost.
 All were joyous, and celeric,
 Save one mite — whose name was lost.

Mute, in beauty - blue reflecting
 All the azure of the skies,
 Vain from mates no name detecting,
 Back to Heaven it sadly hies.

Bending there, at end of mission,
 Sweet with grace from thence begot,
 She said, in tones of sweet contrition !
 " Father, I've my name forgot ! "

Without any glanced 'monition
 God looked down upon the spot
 Where posie stood in such condition,
 Saying, " Child, ' Forget-me-not. ' "

So, back to its fond companions,
 With this message to them all.
 Decking fields, and filling canyons,
 Who, cannot that name recall ?

The Riddle of Man.

FROM " THE DIAL. "

" Ye bards, ye prophets, ye sages, read to me if ye can,
 That which hath been the riddle of ages, read me the riddle of MAN !

Then came the bard with his lyre and the sage with his pen and scroll,
 And the prophet with his eye of fire, to unriddle a human soul.

And the soul stood up in its might, its stature they could not scan,
 And it rayed out a dazzling, mystic light, and shamed their wisest plan.

Yet sweetly the bard did sing, and learned talked the sage,
 And the seer flashed by with his lightning wing, soaring beyond his age.

Of life-fire snatched from Jove ; of a forfeited age of gold ;
 Of Providence and deathless love the charming minstrel told.
 The Sage of Wisdom spoke ; of doctrines, books, and schools,
 And how when they broke from learning's yoke, all men were turned to fools.
 And the Prophet told of Heaven, and the Golden Age to come — [home."
 "Ye must follow the sun through the gates of even, and he will lead you
 Many a dream they saw, and many a creed did build ;
 Each in his turn was Truth and Law, while they who sought were filled.
 But the soul stood up, still freed from the prison of each plan --
 He was a riddle they could not read, this simple seeming man.
 He stood in his mystery still, of ever changing light ;
 Many, yet one, he baffled their skill, and put their dreams to flight.
 His feet on the earth were planted, his head o'er the stars rose dim,
 And ever unto himself he chanted a half articulate hymn.
 In words confused and broken, he chanted his mystic dream,
 And but half of the half his lips had spoken, floated on Time's dull stream.
 They, who heard of the song which he sung on from time to time,
 Gave it the name Philosophy, and echoed the olden rhyme.
 But their systems all are vain, and the overflowing soul
 Sweeps lyre and song to the dark inane, and blots the old Sages's scroll.
 And Man, the great riddle, is still unread to the dreamer's eye —
 We are ever afloat, as we ply our skill, on the sea of mystery.
 — THE NEW YORKER, Jan: 23, 1841.

Life Prefigured.

This is the life of man. He starts at 0,
 Then as an infant, 1-derful is thought.
 The first great epoch of his early youth
 Is when he cuts his primal pearly 2-th.
 Next 3-ateden with aches and ills continually ;
 He learns to speak, to walk ; and finally
 Comes 4-th from infancy and is a man.
 Then, if 5 not mistaken, he will plan
 In business, art, or letters, mighty deeds —
 Some in the mu-6 realm. If he succeeds,
 Or if he fails, what matter, so he tries ?
 His 7-ly comes as the sweeter prize ;
 For age steals on apace, and at the gate
 Of death he stands, his life to consum-8.
 Be-9-ly Mother Earth lulls him to rest
 With 10-der care. He's numbered with the blessed.

The Ten Avatars. An Ode.

BY JAYAMETA, THE GREAT LYRIC POET OF INDIA.

1. Thou recoverest the Veda in the water of the ocean of destruction, placing it joyfully in the bosom of the ark fabricated by thee! O Cesava, assuming the body of a fish, be victorious, O Heri, Lord of the Universe.

2. The Earth stands firm on thy immensely broad back, which grows larger, from the callous occasioned by bearing that vast burden. O Cesava, assuming the body of a tortoise, be victorious, O Heri, Lord of the Universe.

3. The Earth placed on the point of thy tush remained fixed like a picture of a black antelope on the Moon. O Cesava, assuming the form of a boar, be victorious, O Heri, Lord of the Universe.

4. The claw with a stupendous point in the exquisite Lotos of thy lion's paw, is the black bee that stung the body of the embowelled Hiranyacasipa. O Cesava, assuming the form of a lion-man, be victorious, O Heri, Lord of the Universe.

5. By the power thou beguilest Bali, O thou miraculous dwarf, thou purifier of men with the water (of Ganga), springing from thy feet. O Cesava, assuming the form of a dwarf, be victorious, O Heri, Lord of the Universe.

6. Thou bathest in pure water, consisting of the blood of Cshatriyas, the world, whose offences are removed, and who are removed from the *pains* of other *births*.¹ O Cesava, assuming the form of Parasa Rama, be victorious, O Heri, Lord of the Universe.

7. With ease to thyself, with delight to the Genii of the eight regions, thou scatteredst on all sides in the plain of combat the dæmon with ten heads. O Cesava, assuming the form of Rama Chandra, be victorious, O Heri, Lord of the Universe.

8. Thou bearest on thy bright body a mantle, shining like a blue cloud, or like the water of Yamuna, tripping towards thee through fear of thy furrowing ploughshare. O Cesava, assuming the form of Bala Rama, be victorious, O Heri, Lord of the Universe.

9. Thou blamest, O Wonderful, the whole Veda, when thou seest, O kind-hearted, the slaughter of cattle prescribed for sacrifice. O Cesava, assuming the body of Buddha, be victorious, O Heri, Lord of the Universe.

10. For the destruction of all the impure, thou drawest thy cymetar like a blazing comet, how tremendous. O Cesava, assuming the body of Calci, be victorious, O Heri, Lord of the Universe.

[¹ Denoting that those who believe in the revealed religion of their incarnate God, Parasa Rama, would be exempt from metempsychosis, to which others are subject.]

A NEW MESSIAH EXPECTED IN 1906. The picturesque mountain village of Amden on the Walensee, between Zurich and Chur, has attracted some mysterious wealthy people from North America, who have bought land at fabulous prices and built for themselves houses. The new-comers belong to a Christian communistic sect. The leader and founder hold the burgher rights in Mainz. Every arrival puts his wealth in a common bank, the members of the colony eat at a common table, and afterwards amuse themselves with music in one of the houses they have bought. A church is to be built, and if the Government will permit, the colony will have its own special school. The sect expects the coming of a new Christ, who, according to the founder of the colony, will set up his kingdom in Amden in the Easter of 1906 (April 15). — *The Crescent*, Liverpool, Eng.

From the Greek of Pythagoras.

"Let no soft slumber close thine eyes
 Ere I have recollected thrice
 The train of actions through each day ;
 Where have my feet worked out their way ?
 What have I learned where'er I've been,
 From all I've heard, from all I've seen ?
 What know I more that's worth the knowing ?
 What have I done that's worth the doing ?
 What have I sought that I should shun ?
 What duties have I left undone ?
 These self-inquiries are the road
 That leads to Virtue and to God." — L. M. P., TRANSCRIPT.

THE THREE CYCLES — SOLAR, LUNAR, AND THE INDICTION.
 A correspondent, signing his question LACAMAN (evidently an anagram on almanac), wants to know how to obtain the three usual cycles for any given year. These are obtained by a very simple process. The maximum cycles are : The "Solar, 28 ; the Lunar, 19 ; the Indiction, 15. These multiplied together produce the Julian Period = 7980.

1. For the Sun. Add 9 to any given year of the common era and divide the sum by 28 ; the quotient is the number of Solar cycles elapsed since the year 1 A. D. ; the remainder is the cycle for the year selected. For 1906 it is 11.

2. For the Moon. Add 1 to any given year of the common era and divide the sum by 19 ; the quotient is the number of Lunar cycles elapsed since the year 1 A. D. ; the remainder is the cycle for the year selected. For 1906 it is 7.

3. For the Indiction. Divide the given year of the common era by 15 and add 3 to the remainder, and the result will be the Indiction. For 1906 it is 4.

Therefore, by reversing these processes the year of the common era answering to any particular cycle may be found.

SCRIPTURE BRIDAL CAKE. Judges v, 25, $\frac{1}{4}$ cup ; Jer. vi, 20, $\frac{1}{2}$ cup ; Gen. xviii, 8, $\frac{1}{2}$ cup ; I Sam. xxviii, 24, $2\frac{1}{2}$ cups ; Gal. v, 9, 3 teaspoons ; Amos iv, 5, $\frac{1}{4}$ teaspoon ; Isaiah x, 14, six whites ; Gen. xliii, 11, $\frac{1}{2}$ teaspoon. Bake 45 or 50 minutes.

This recipe is a clipping sent in by a contributor. But why two kinds of leaven ? Was Paul's weak that it required only one twelfth part as much of Amos's to make it rise properly ?

See N. and Q., Vol. XIX, p. 60, for a similar scripture cake, of which it is stated " that it will keep for months if kept under lock and key."

" In a multitude of images we adore one Divine Essence only."

" The Divine Spirit alone is the whole assemblage of the Gods."

" He the wise is called the Great Supreme Pervading Spirit."

" Heaven and Earth equally lament the loss of Divine Love."

" The books of the Vedas were written in a celestial dialect."

" Let us adore the supremacy of that Divine Sun — CREATOR."

PHOENIX'S ADDRESS TO ACHILLES. (Iliad IX, 496 and on.)
 "Achilles, tame thy high spirit; neither beseemeth it thee to have a ruthless heart. Nay, even the very gods can bend, and theirs withal is loftier majesty and honor and might. Their hearts, by incense and reverent vows and drink-offering and burnt-offering, men turn with prayer, so oft as any transgresseth and doeth wrong. Moreover, Prayers are daughters of the great Zeus, halting and wrinkled and of eyes askance, that have their task withal to go in the steps of Atè.¹ For Atè is strong and fleet of foot, wherefore she far outrunneth all prayers, and goeth before them over all the earth, doing hurt to men; and Prayers follow behind to heal the harm."

[¹ Atè is the power which infatuates men (sometimes as a punishment for insolence) so that they become reckless in offending the gods. The word Atè means *hurt*, done to the mind. Thus Milton, in "Samson," 1676, says: "Among them He a spirit of phrenzy sent, — Who hurt their minds."]

Epitaph. In a Christian churchyard, two miles from Troon, Scotland, there is a stone which bears these lines:

"Twenty-four years i lived a Maden life
 three years I was a married wife
 in which time I lived a hapie life
 i trevld with him from toun to toun
 untill by death I was cut doun
 in my sister' house did die
 & here at Crosbie Kirk i ly
 where i my Rest and sleep will take
 untill at last i be Awaked
 it will not be at tuk of drum
 but it will be when the trumpet sound
 & when ile my Redeemer see
 who shed his prechios blood for me."

The stone also bears the date of 1761. It is to the memory of Janet M'Fadzen, wife of a master-sergeant.

Give a man both soul and money, and he is a kind. Give him soul without money, and he is a slave. Give him money without soul, and he is an ape. — *Banner of Light*.

"Give me Thy countenance, O God, and that shall suffice."

WHAT IS MEANT BY THE "SOLAR APEX," asks PHILOASTRON. Apex is a term usually applied to denote the point in the sky toward which the sun is moving in space. This point is called the "Solar Apex." Various determinations of its position have been made; but most of the points found lie in the constellations Hercules and Lyra. The point near the star known by the Greek letter π in Hercules has been fixed upon by several astronomers. It is claimed by them that the Sun, with his retinue of attendant planets, is revolving around Alcyone, the largest star in the Pleiades, and that it requires the enormous cycle of 18,200,000 years for the orb of day to complete one journey. This theory was supported by Argelander, Struve, Mædler, Mitchel, Peters, and others. But some of the more modern astronomers have abandoned the theory. (See Vol XI, pp. 233-248, article, "The Grand Central Sun," for a paper on this subject.)

The term apex is also sometimes applied to the point on the ecliptic towards which the earth's orbital motion round the Sun is directed at any instant. This point lies 90° from the Sun towards the west, and is called "the apex of the earth's way."

SIMON MAGUS ("Some Great One"). "The Great Power of God." (Acts viii, 9, 10.) Simon announced himself as "The Greatness," or "the Power." St. Jerome puts it: *Hic est Virtus Dei, quæ, vocator Magna*. Jerome says that The Magus said of himself: *Ego sum Sermo Dei, ego sum Speciosus, ego Paracletus, ego Omnipotens, ego omnia Dei*.

"I am the Word of God, I am the true Beauty, I am the Comforter, I am the Almighty, I am all Godlike and Divine."

GEORGIUM should procure a copy G. R. S. Mead's monograph on Simon Magus, a quarto volume, which thoroughly covers the whole subject. Published in London, 1892. Pp. 92.

"I hail religion as I hail the intelligent being of a God."

EASTER SUNDAY. Some of our almanac calculators make an error occasionally in the date of Easter Sunday. There are two now before us, one stating that Easter for 1906 will be April 8, and the other that it will be April 15. Easter Sunday for 1906 will fall on *April 15*, and onward for twenty years that day will fall on the following dates :

1907	Mar. 31	1917	April 8
1908	April 19	1918	Mar. 31
1909	April 11	1919	April 20
1910	Mar. 27	1920	April 4
1911	April 16	1921	Mar. 17
1912	April 7	1922	April 16
1913	Mar. 23	1923	April 1
1914	April 12	1924	April 20
1915	April 4	1825	April 12
1916	April 23	1926	April 4

Easter cannot fall on any day before March 22 nor after April 25, during the twentieth century. The rule for finding the dates of Easter is a little complicated, but once familiarized they readily yield. Easter always falls on one of the 35 days after the March 21, namely, — March 22 to April 25 inclusive. Hence there is a certain number which shows the difference between March 21 and Easter day, which number is called the Number of Direction. This number for 1906 is 25, and the 25th day *from* March 21 *is* April 15 — Easter day.

There is in use "A Table to find Easter day according to the New Style," which has been used since 1752 when the New Style of the Calendar was legalized in Great Britain. That Table fails to give the correct date for Easter just eleven times in the Twentieth Century, namely, 1902, 1906, 1926, 1930, 1950, 1957, 1970, 1974, 1977, 1992, and 1997. In each of these years that Table places Easter one week before the time.

The calculator of the almanac for 1906, above referred to made the same error in the same serial in 1902. He should be careful in preparing his almanac for 1926. His almanac for 1906 also gives the Epact as 5 ; whereas the Epact is 6 for 1906.

BOOK COLLECTORS. In this age of specialization even so simple a subject as book collecting is divided in a complex scientific way. Book collectors of the twentieth century fall naturally into these classes :

Bibliomane — an indiscriminate, emotional collector.

Bibliognoste — a learned collector, very expert in imprints, first editions, and the technicalities.

Bibliograph — a collector who writes about his collections.

Bibliotaphe — a cautious collector who keeps his books always under lock and key in glass cases.

Bibliophile — a real lover of books ; one who buys books only for the pleasure of reading them. — *Minneapolis Journal*.

DAWNISM AND DARWINISM. The editor of *The Herald* (Toronto) says he once asked a Philadelphian, who affectedly dropped his r's, to what religious denomination he belonged. He replied "Dawnism." "Dawnism" means Adventism ; but he meant *Darwinism*.

NEW HAVEN AND NEW HEARTH. Thus the English Sunday School boy, on being asked where he hoped to go when he died, replied, "To New Haven and a New Hearth."

"FIFTY-THREE SUNDAYS IN 1905. Never again will this come around for 110 years. This year 1905 will have just crowded in fifty three Sundays when Dec. 31 rolls around, something which will not occur again for 110 years, statisticians estimate. The explanation of this remarkable arrangement of the calendar is due to the fact that the year began and ended with a Sunday, thereby throwing in an extra day of worship," — *Manchester Morning Union*, Dec. 14, 1905.

THE FIFTY-THREE SUNDAYS. Editor of *The Union* : In reply to the item in *The Union*, 14th, morning, will say that the nineteenth century contained eleven years containing fifty-three Sundays each, as follows : 1809, 1815, 1826, 1837, 1843, 1854, 1865, 1871, 1882, 1893, 1899. The twentieth century will contain also eleven years with fifty-three Sundays each as follows : 1905, 1911, 1922, 1933, 1939, 1950, 1961, 1967, 1978, 1989, 1995. The years for the nineteenth century appeared in the August number of **NOTES AND QUERIES**, 1905, and those for the twentieth century were published in the November number. — *The Morning Union*, Dec. 15, 1905. S. C. GOULD.

Notes and Queries.

FROM "OUR RACE" NEWS-LEAFLET, NEW HAVEN, CONN.

Notes and Queries and Historic Magazine is a monthly serial (38 pages per issue), of Folk-Lore, Mathematics, Literature, Art, Science, Arcane Matters, Societies, etc., and is my own most welcomed "exchange;" and before I became a publisher myself, along similar lines, it was as welcome for consultation, and subscription (\$1.00 per year). It is unique in every way; and chiefly because it is without guile or prejudice, as this unsolicited notice of "Our Race" implies. For what other serial, Secular or Sacred, has ever volunteered so much about our own work, with so much ingenuous interest? The magazine is old and "Sage," at its work, and has closed its XXIIIrd Volume. Its lodes are loaded, and its garners full, and happy is the seeker after quaint, curious, and forgotten lore who possesses a complete set (\$35.00) of its rare and reliable numbers. Its able editor and publisher is S. C. Gould, of Manchester, New Hampshire. He is a versatile writer, an erudite scholar, and an approachable gentleman. His topics range continuously and everywhere, and his library must be a mine of minuted dates, data, and deductions and rich dicta. We obtained our sixteen volumes of Usher's works through "Notes and Queries," and are glad to call the attention of Gideonites to this serial. In writing to its editor kindly mention "Our Race," or else send your subscription for a year through us, and we will do the rest. — *C. A. L. Totten.*

THE WALT WHITMAN NEW THOUGHT CALENDAR FOR 1906, compiled and published by William E. Towne, Holyoke, Mass., has been received from the publisher. The cover contains a perfect likeness of Whitman, and each calendar page contains sparkling gems from the poet's works. It is exquisitely gotten up on artistic paper and should adorn the library, the studio, etc., of every admirer of Walt, as well as the collections of art. "I laugh at what you call dissolution, and I know the amplitude of time," says Whitman. Price of calendar, 25 cents.

FOR SALE. Any one wanting to purchase a full set of NOTES AND QUERIES should correspond with B. A. Mitchell, Jr., 4114 Peachin St., Roxboro, Philadelphia, Pa.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - - Editor and Publisher.
Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV. FEBRUARY, 1906. No. 2.

“ The lamp of Trismegistus is reason illuminated by science.”

The Universal Mathematical Formula.

$$Fx = A 0 . \Omega 0 + A 1 . \Omega 1 + A 2 . \Omega 2 + A 3 . \Omega 3 + \text{etc.}$$

“ The Supreme Law of Mathematics,” as expressed by the formula above, is found in the work, “ Absolute Reform in Human Knowledge,” by Høene Wronski. This man was a Russian Pole, and died of hunger in the suburbs of Paris. He was a man of wonderful intellect, says a Paris author, and a light of science in the nineteenth century. He asserted that he had discovered the Formula of the Absolute, and his works are said to be unquestionably a summary of one of the most elevated syntheses of the sciences. M. Wronski was the author of seven quarto volumes on mathematics, showing very great power of generalization. He was also well versed in the transcendental realm of philosophy. He seemed to have been a man of some extremes, and not at all stages clear in his solutions of some of

his problems. He claimed that all possible mathematics are contained in the above formula, but he does not explain it sufficiently for all to comprehend it. Prof. DeMorgan says there is a meaning to it in the quartos.

Stephen Pearl Andrews formulates, in his "Basic Outline of Universology," New York, 1872 (p. 349), and says :

"It appears, therefore, that the True Order of the Distribution of All Things begins with that which is Analogous with *Zero* (0); ascends to the Analogy of *ONE* (1); thence to that of *Two* (2); thence to that of *Three* (3), etc., on to Infinity. We have then by this series, a precise echo to the Evolution of the Cardinal Numbers, an infallible guide to the Fundamental 'Law of the Series' which 'distributes the harmonies' of the Universe. It is this which is so often alluded to in the present work as *THE NUMERICAL CANON OF CRITICISM* upon all our Thinking."

Mr. Andrews says he resigns to the mathematician the identification of this Philosophic Law of Universal Analogy with M. Wronski's Formula as above given. The formula was presented to the Institute of France in 1810, and received the approval of the following report, notwithstanding which it has been ignored practically in the scientific work. Is it fallacious?

Is it simply too comprehensive for a just appreciation of the Specialistic Spirit now prevalent in the Sciences?

"The Commissioners, appointed to examine, declare that this Law had excited their surprise. These are their words: 'That which has struck your Commissioners in the Memoir of M. Wronski, is that he draws from his Formula all those which are now known for the development of Functions (that is to say, all the Modern Mathematics), and that they are only very special *instances* [under this Law].

LAGRANGE,
LACROIX.'"

The foregoing report is from M. Wronski's "Absolute Reform in Human Knowledge" (Mathematics, p. 10).

Prof. DeMorgan, in his "Budget of Paradoxes," London, 1872 (p. 148), gives M. Wronski's Universal Formula in a little

different form, but the statement, we suppose, expresses the same mathematical law, as follow :

$$Fx = A_0\Omega_0 + A_1\Omega_1 + A_2\Omega_2 + A_3\Omega_3 +$$

DeMorgan states that M. Wronski published seven quartos, but he does not give the titles of any of them. In addition to the volume mentioned above we have noted the titles of two others by him, namely, "Messianisme," Paris, 1825 ; and "Apodictique Messianique," Paris, 1876. We have advertised for all these works several times, but have not succeeded in obtaining any of them.

M. Hœne Wronski delivered an address to the British Board of Longitude on "The Actual State of Mathematics, their Reform, and the New Celestial Mechanics, giving the definitive Solution of the Problem of Longitude." London, 1820, 8vo.

M. Carré, in his work, "l'Occultisme Contemporain," gives us some of the doctrines of M. Wronski, summed as the primitive elements which enter into his law of creation. Wronski places at the origin of all creation three elements, which he designates by the terms,

- Of Neuter Element (E. N.)
- Of Element of Being (E. B.)
- Of Element of Wisdom (E. W.)

The Neuter Element represents the Absolute Reality resulting from the total neutralization of the two other elements by each other.

The Element of Wisdom represents the Creative Faculty with its especial characteristics, autogeny and spontaneity.

The Element of Being represents the Permanent Faculty with its characteristics, autothesis and inertia.

Principle of Creation or Element of Wisdom.

Principle of Preservation or Element of Being.

Principle of Neutralization or Neuter Element.

These are the three terms upon which M. Wronski establishes the foundations of Reality, and consequently, of all the systems of Creations. We should remember these conclusions.

Philosophy of Eliphaz Levi.

Absolute unity is the supreme and final reason of all things.
 Adam is the human tetragram, summed in the mysterious Jod.
 Allegory, substitution of impressions for seals, shades of realities.
 All religions have preserved the remembrance of a primitive book.
 Analogy is the final word of science and the first word of faith.
 Dogma is the ever ascending hypothesis of a presumable equation.
 God is a hypothesis imposed by good sense on human reason.
 God is usually defined by the enumeration of all that He is not.
 Imagination is the instrument of *the right adaptation of the word*.
 Lucifer of the Kabbalah is not an accursed and stricken angel.
 Man makes God by an analogy from the lesser to the greater.
 Mystery is the exact, cardinal condition of all works of science.
 Pythagoras disciplined his pupils by silence and self-denial.
 The elect of the understanding are always very few on earth.
 The initiate is one in possession of the lamp of Trismegistus.
 The initiator is not an impostor ; he is the creator of a new shade.
 The incommunicable axiom is kabbalistically enclosed in 4 letters.
 The lamp of Trismegistus enlightens present, past, and future.
 The magus is truly what the Kabbalists call the *Microprosopus*.
 The mantle of Apollonius is full and complete self-possession.
 The number forty is sacred, and its very figure is magical (𐤄).
 The pentagram in the Kabbalah is the sign of the Microcosm.
 The secrets of nature progress in direct proportion to resistance.
 The six-pointed star is the resplendent star of the Macrocosm.
 The theorems of science are monuments of man's conquests.
 Thoughts untranslated into speech are thoughts lost to humanity.
 To make light visible God has merely hypotheticated the shadow.
 We must divulge to no person the works that we accomplish.
 When the Supreme became a Creator, he first erected a Jod

NARTHAX AND ENTHEASTS. A correspondent (EMMONS) inquires for the meaning of the words italicized in the quotation, "There are many who carry the *narthax*, but few *entheasts*," printed in last volume (p. 251). We took it from an exchange but the author's name was not given. It sounds like some of the terse remarks of Godfrey Higgins in his "Anacalypsis." As to the meaning of the two words, Webster defines them, but he spell the first "narthex." He gives three definitions, Botanical, Medical, and Architectural. Which one of these the sayer of the quotation intended to illustrate, one can apply for himself.

In reply to another correspondent (L. P. F.), who asks if the second word is an error for "enthusiasts," will say that the second is in Webster. It is from the Greek *entheos*, "full of the gods," "divinely inspired"; enthusiast comes from the same Greek word. Webster gives *Entheus* (rare), and some of the derivatives, rare and obsolete. Hence, these might be said :

"There are many who carry the *pithic fire*, but few *enlightened*."

"There are many who have the *formulas*, but few *enthusiasts*."

"There are many who enter the *portico*, but few enter *the nave*."

NINE TRANSLATIONS. In the Bible it is stated, "And Enoch walked with God; and he *was* not, for God took him" (Genesis v, 24). And again, "By faith Enoch was translated that he should not see death" (Hebrews xi, 5). The Midrash says that nine human beings entered Paradise alive: Enoch; Elias; Eliezer, the servant of Abraham; the servant of the King of Kush; Hiram, King of Tyre; Jabez, the son of the Prince; Rabbi Juda; Serach, the daughter of Asher; Bitja, the daughter of Pharaoh; and Messiah.

This reminds one of the Sunday School boy who was asked, "how did Enoch die?" He replied, "He did not die; he was translated out of the original Hebrew."

"We must explain nature by man, and not man by nature."
— *Saint Martin*.

"The object of my most ardent desire is holy rest with God."

THE ASTRAL ORIGIN OF THE HEBREW ALPHABET. There is a somewhat curious quarto book before us entitled "The Astral Origin of the Emblems, the Zodiacal Signs, and the Astral Hebrew Alphabet." By Rev. J. H. Broome. London, 1881. Accompanied by a Plate of the Astral Hebrew Alphabet, and a Planisphere. This book's object is to show that the 22 letters of the Hebrews are each found outlined in the starry heavens. The first twelve letters — Aleph to Lamed inclusive — are found in the Zodiacal Signs in regular order commencing with Taurus around to Aries. The other ten letters are found in other constellations.

The reader who is not familiar with the names of the twenty-two Hebrew letters will find them in regular order in the 119th Psalm at intervals of each eight verses, in the common version. (We regret that we have not the type letters.)

Mr. Broome has the entire alphabet artistically engraved as found in the asterisms. Also, he has Psalm xix, 1, engraved in the astral alphabet which is unique :

"The heavens declare the glory of God ; and the firmament sheweth his handywork."

Mr. Broome says : "The announcement of the coming 'Seed' appears in the first twelve letters of the Hebrew alphabet in three short sentences ; and again, in *stellar* character, in the sky itself, answering to the twelve signs, from Taurus in succession. And they read thus :

A.B., *The Redeemer* ; GaD, *cometh* ; HU, *the same is* ; Za-vin, *the weapon* ; Kht, *of sin* ; Yokhal, *able to do it*.

"The Redeemer cometh ; the same is the weapon of sin ; able to do it."

"In starry promises of old they trace Him who should bruise the serpent's head ; Victor o'er sin ; for this He bled to save a guilty fallen race."

Mr. Broome finds in the constellation Taurus :

"Stq hpya felwa : *The Leader cometh quickly.*"

Godfrey Higgins, in his "Anacalypsis," now before us, Vol. I,

p. 92, has the following extract, upon the scroll of the heavens :

"Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of *Heliopolis* or *On*. This was a fact universally asserted by the historians of the East. Origen was a believer in this science as qualified above ; and M. Beausobre observes, it is thus that he explained what Jacob says in the prayer of Joseph :

"Il a lu dans tables du ciel, tout ce qui doit vous arriver, et à vos enfans." — *Beausobre, History Manicheans*, Liv. VII, p. 429.

"He has read in the tables of heaven all that will happen to you, and to your children."

In Ousley's "Oriental Collections," Vol. IV, p. 103, we read that Jacob referred to the constellations when he bade his children "read in the book of heaven what must be the fate of you and your children." (See Genesis xlix, 1.)

In Drummond's work on the Zodiac (page 22), it is stated :

"Jacob distinctly says : 'The constellation represented by a King bearing a sceptre shall not cease to be the *paranatellon* of the Lion, which is the sign of Judah, until Shiloh comes.'"

"The men of the heap, of the Calendar, smote thirty-six, amounting to the decans, the divisions of the Zodiac, and of the year, and chased them even to fractions ; and the reason was, because the Israelites took of the accursed thing, the symbol of the Lunar Year." — (Joshua vii, 5.)

The Forty-ninth chapter of Genesis is fully explicated by Mr. Drummond in reference to the Zodiac, giving more or less of the original and translations by several scholars.

While Mr. Broome's book may be in a measure fanciful, it all goes to show the antiquity of the Zodiacal signs, symbols, mansions, names, and the ancient astronomy. The forty ninth of Genesis gives an account of the Hebrew Zodiac and the symbols of the tribes. But for a full explication of the entire subject one should read Sir William Drummond's "*Œdipus Judaicus*," and Miss Frances Rolleston's book "*Mazzaroth*." All these works, including Mr. Broome's, are out of print, and are frequently advertised for by the booksellers.

The Apostles' Creed.

It is affirmed by Ambrose that "the twelve Apostles, as skillfull artificers, assembled together, and made a key by their common advice, that is, the Creed ; by which the dark-ness of the devil is disclosed, that the light of Christ may appear." — *Ambrose's Works*, Vol. III, p. 265.

Others fable that every Apostle inserted an article, by which the Creed is divided into twelve articles. And a sermon fathered upon St. Austin, and quoted by the Lord Chancellor King, fabricates that each particular article was thus inserted by each particular Apostle :

- | | | |
|----------------|-----|--|
| Peter. | 1. | I believe in God the Father Almighty ; |
| John. | 2. | Maker of heaven and earth ; |
| James. | 3. | And in Jesus Christ his only Son, our Lord ; |
| Andrew. | 4. | Who was conceived by the Holy Ghost, born of the Virgin Mary ; |
| Philip. | 5. | Suffered under Pontius Pilate, was crucified, dead and buried ; |
| Thomas. | 6. | He descended into hell, the third day he rose again from the dead ; |
| Bartholomew. | 7. | He ascended into heaven, sitteth at the right hand of God the Father Almighty. |
| Matthew. | 8. | From thence he shall come to judge the quick and the dead ; |
| James the Less | 9. | I believe in the Holy Ghost, the Holy Catholic Church ; |
| Simon Zelotes. | 10. | The communion of saints, the forgiveness of sins. |
| Jude. | 11. | The resurrection of the body ; |
| Matthias. | 12. | Life everlasting. Amen. |

The above is taken from "The Apocryphal New Testament," being the gospels, epistles, and other pieces now extant, attributed to Jesus Christ and his Apostles and their companions.

ALLITERATIVE ACROSTIC. The following alliterative acrostic is a gem in its way. Miss Kitty Stephens was the celebrated London vocalist and later was the Dowager Countess of Essex :

S he sings so soft, so sweet, so soothing still
 T hat to the tone ten thousand thoughts there thrilled ;
 E lysian ecstasies enchant each ear —
 P leasure's pure pinions poise — prince, peasant, peer,
 H ushing high hymns, Heaven hears her harmony —
 E arth's envy ends ; enthralled each ear, each eye ;
 N umbers need ninefold nerve, or nearly name,
 S oul-stirring STEPHENS' skill, sure seraphs sing the same.

JACOB BÖHME'S TENETS. It is undeniable that there are few men whose life and thought so pregnantly express the saying of the Apostle, that "in God we live, and move, and have our being" (Acts xvii, 28) ; and that whether we regard him on the side of mind or temper, the lines of Angelus Silesius are quite applicable to him :

"In water lives the fish, the plant in the earth,
 The bird in the air, in the firmament the Sun ;
 The salamander must subsist in fire,
 And the heart of God is Jacob Bohme's element."

UNITY. The Unity-principle, the origin of which is impenetrable to human conceptions, is placed at the beginning of all things. We cannot seize the origin of this final cause, which we are content to assert according to the absolute law of analogies so well expressed by Eliphaz Levi :

"I believe in THE UNKNOWN, which God PERSONIFIES,
 Proved by existence itself and by immensity,
 SUPERHUMAN IDEAL of 'all philosophy,
 Perfect Intelligence and Supreme Benignity."

THE OATH OF PYTHAGORAS. This oath has come down to us as follows, and thus shows he knew the Tetragrammaton :

"By that pure, holy FOUR-LETTER-NAME on high,
 Nature's eternal fountain and supply,
 The parent of all souls that living be,
 By Him, with faithful oath, I swear to Thee."

THE EGYPTIAN LEGEND OF OSIRIS. The following is a synopsis of the Osirian Legend :

1. There is the possession of some valuable thing. Osiris is possessed a kingdom.
2. There is a conspiracy. Typhon and his fellows conspire against Osiris.
3. There is a conflict. Typhon and his fellows had a conflict with Osiris.
4. There is death. Osiris is slain and enclosed in a chest.
5. The death is by the hand of a brother. Osiris is slain by his brother Typhon.
6. The body is buried at the foot of a tamarind tree.
7. There is a first search. Isis searches for her husband's body.
8. She interrogates every one whom she meets.
9. The search is accidentally successful. Isis finds the body and disposes of them.
10. There is a second search. Isis searches for the scattered remnants of the body of Osiris a second time.
11. There is a finding. Isis finds the parts of the body and disposes of it.
12. There is a loss. One part of the body is missing.
13. There is a substitution. Isis substitutes the Phallus for the missing part.

MASONIC SIGNS AMONG THE DRUSES OF LEBANON. After a sojourn of many months among the Druses of Lebanon, the Rev. Haskett Smith, M. A., Rector of Brauncewell, in Lincolnshire, has returned with an important discovery, made under romantic circumstances, concerning that mysterious people, who are supposed to be the lineal descendants of the Hittites. It appears that Mr. Smith was admitted to the most secret intimacy with the Druses through having saved the life of a popular young man, by sucking the venom of a deadly snake-bite from his body. He was initiated into a number of mysterious rites, hitherto unknown to any foreigner, and among these the natives startled him as a Freemason by passing the most characteristic of Masonic signs. Hence this adventurous clergyman augurs that the Druses are none other than a branch of the great Phœnician race, whose ancestors supplied the cedars of Lebanon to the builders of King Solomon's Temple.—*Blackwood's Magazine*.

Ode To The Sun.

BY MARTIANUS CAPELLA.

"Latium invokes thee, Sol, because thou art in honor, after the Father, the center of light; and they affirm that thy sacred head bears a golden brightness in twelve rays because thou formest that number of months and that number of hours. They say that thou guidest four winged steeds, because thou alone rulest the chariot of the elements. For, dispelling the darkness, thou revealest the shining heavens. Hence they esteem thee Phœbus, the discoverer of the secrets of the future; or because thou preventest nocturnal crimes. Egypt worships thee as Iscean Serapis, and Memphis as Osiris. Thou art worshiped by different rites as Mithra, Dis, and the cruel Typhon. Thou art also the beautiful Atys, and the fostering son of the bent plough. Thou art the Ammon of arid Lybia, and the Adonis of Byblos. Thus under a varid appellation, the whole world worships thee. Hail, thou true image of the gods, and of thy Father's face! Thou whose sacred name, surname, and omen, three letters make to agree with the number 608."

The Reply of Isis To Lucius.

"Behold, Lucius, I, moved by thy prayers, am present with thee; I who am Nature, the parent of all things, the queen of all the elements, the primordial progeny of ages, the Supreme of Divinities, the Sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of the gods and goddesses; I who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the deplorable silences of the realms beneath; and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primogenial Phrygians call me Pessinuntica, the mother of the gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecatè, and others Rhamnusia. And those who are illuminated by the incipient rays of that divinity, the Sun, when he rises, namely, the Ethiopians, the Arii, the Egyptians skilled in ancient learning, are all worshipping me by ceremonies perfectly appropriate, and call me by my true name, Queen Isis." — *Apuleius*.

Biblical Proverb-ial Alphabet.

A soft answer turneth away wrath,	xv, 1
Better is a little with righteousness than great revenues without right,	xvi, 8
Commit thy words unto the Lord, and thy thoughts shall be established,	xvi, 3
Death and life are the power of the tongue,	xviii, 21
Every child is known by his doings whether his work be pure or whether it be right,	xx, 2
Fools make a mock of sin,	xiv, 9
Go to the ant, thou sluggard ; consider her and be wise,	vi, 6
He that is soon angry dealeth foolishly,	xiv, 17
If thine enemy be hungry, give him bread,	xxv, 21
Judgments are prepared for scorers,	xix, 29
Keep thy heart with all diligence, for out of it are the issues of life,	iv, 23
Lying lips are an abomination to the Lord,	xii, 22
My son, if sinners entice thee, consent thou not,	i, 10
Naughty (A) person, a wicked man, walketh with a fro- ward mouth,	vi, 12
Only by pride cometh contention,	xiii, 10
Poverty and shame shall be to him that refuseth instruc- tion,	xiii, 18
Remove far from me vanity and lies,	xxx, 8
Say not I will do so to him as he hath done to me,	xxiv, 29
The eyes of the Lord are in every place, beholding the evil and the good,	xv, 3
Understanding is a well-spring of life unto him that hath it,	xvi, 22
Vanity remove from me, and lies, give me neither poverty nor riches,	xxx, 8
Whoso mocketh the poor reproacheth the Maker,	xvii, 5
'Xalt her and she shall promote thee,	iv, 8
Year (The) of the wicked shall be shortened,	x, 27
Zeal (The) of thine house hath eaten me up,	Psalms lxix, 9

"Truth is the daughter of Time, and not of Authority."—*Bacon*.

"Truth for Authority, and not Authority for Truth."—*L. Mott*.

"Everything earthly contains the analogy of the heavenly."
—*F. R. Havergal*.

Some Long Words.

"Aldiborontophoscophornio" }
 "Chrononhotonthologos" } are words found in a tragedy
 by Henry Carey.

"Antipericatametaparthengedamphicribraiones " was once proposed by Rabelais for the title of a book.

"Burionagonatotorecagageazcoecha " was the name of an employé in the finance department, at Madrid, Spain, in 1867.

"Deanthromorphization " is a word invented by John Fiske, and found in his "Cosmic Philosophy," Vol. II, p. 186.

"Drimtaidhorickhillichattan " is the local name of a place of Mull, Scotland.

"Honorificabilitudinitadibus " is found in Shakespeare, in "Love's Labor Lost," v. 1.

"Methylicbenzomethoethyltetrahydroppridine " is the chemical name of the new anæsthetic cocaine. See Report on the "Progress of Chemistry," by H. C. Bolton, p. 25.

"Notlazomahnitzeopixcatatzins " is the original Mexican name for country curates.

"Panzoologicomineralogia " is the title of a book by the old naturalist Lovell, published at Oxford, 1661.

"Pentamethyldiamidothiodiphenylamindiiodomethylate " is a word formulated by Dr. Albert Maasen for a chemical body.

"Oleanbaubingraphersteinershobienbicher " is the name of a celebrated French cook.

"Thesaurochrysouicochrysides " is found in Plautus's "Captives," put into the mouth of Philocrates.

"Uncharacteristicalnesses is a word found in an article on "Alexander the Great," in the "Printer's Circular," 1873.

"Wutteppesittukqussunnoowehtunkquoh " is the longest Nipmunk word in Eliot's Indian Bible, and is found in Mark i, 40 ; the word signifies "kneeling down."

"Lepadotemachoselachogaleokraniroleiphanodrimupotrimmatossilphioparaomelitokatakechumenokichlepiokossuphathopterist-eralektruonontegkephalokigklopeleiolagoosiraibaletraganopterugon." This word of 169 Greek letters is found in the "Clouds" of Aristophanes, "Ekklesiazousai," v, 1269.

CHARMS AND TALISMANS.

Thousands of Talismans are made for dwellers in our large cities, and a good price is paid for a Talisman made by one of the Masters of the Middle Ages, such as by Cornelius Agrippa. Those now sold are copies of Rabbi Solomon, Agrippa, Sibley, Eliphaz Levi, and others, and are chiefly of Hebrew origin. They are collected into a book of Talismans by "RAPHAEL," and a treatise of their nature and effects will be found in the "Little Book of Magic," by "SAPHARIAL." Phylacteries, worn by Mohammedan and Jewish women, form but one phase of the universal belief in Charms: and the phylactery, as containing the principles of the Faith, inscribed, is an example of the Charm in every form. Faith in its working efficacy is essential. This is certainly true of all Talismans copied according to the rules of Kabbalistic Art. The Faithful carry the Talisman.

The Magical Squares and Pentacles of the Jewish Kabbalah were more of an elaborate nature. To their construction the magician imparted the knowledge of Astrology, and the magical faculty of the human soul as expressed in the Will and Imagination. They made selections of times for their work, choosing the day and hour, taking care that the planet was suitably situated, and making the operations in such surroundings as nature had sealed to the service of such work. At this day there are only a few who are capable of copying Talismans after the manner of the ancients — that is, Astrologers.

The Talisman is worn upon the breast, suspended by red silk and enclosed in a covering of black silk. No one is allowed to touch or see it except the person for whom it is designed, and only when it has wrought its effects, can it be discarded. The act of making a Talisman is an invocation. The rest is done by Faith. A number of Talismans may be worn at the same time. Some time ago there was published a history of the famous Rothchild Talisman, which is an heirloom, and on the possession of which the fortune of the family is believed to depend. It is in the form of a small gold casket, about the size of a snuffbox, but the secret of its power lies hidden in the words inscribed within it.

Napoleon was a great believer in Charms, and wore upon his body a Talisman given to him by one of the Priests after the Expedition to the Nile. Talismans are largely in use upon the Continent by the Arabs, the Persians, and the Hindus; and

in Africa among the native tribes ; the Obeyah is in much repute. The maker of Talismans relies also much upon the magical properties of numbers and upon geometrical forms. To these are added words having a power ; and as by the Word the Universe was created, certain forces in Nature spring into activity. Imagination is the creative power of the mind by which a mould is delivered to Nature for the reception of the vitalizing element of the Will. For the imagination is receptive, while the will is projective. Now to this extent all lovers, poets, and artists are magicians equally with the makers of empires and reformers of the world. Paracelsus wrote : "The power of the will and the intention of the soul is the main point in magic as in medicine. A man who wishes everybody well will produce good effects. One who grudges everybody a'l that is good, and who hates himself, may experience in his own person the effect of his poisonous thoughts."

PROSE POETRY. The following remarkable instance of involuntary poetic prose occurs in Knickerbocker's humorous history of New York, near the beginning of the Sixth Book :

"The gallant warrior starts from soft repose, from golden visions and voluptuous ease ; where, in the dulcet 'piping time of peace,' he sought sweet solace after all his toils. No more in beauty's siren lap reclined, he weaves fair garlands for his lady's brows ; no more entwines with flowers his shining sword, nor through the livelong summer's day chants forth his love-sick soul in madrigals. To manhood roused, he spurs the amorous flute, doffs from his back the robe of peace, and clothes his pampered limbs in panoply of steel. O'er his dark brow, where late the myrtle waved, where wanton roses breathed enervate love, he rears the beaming casque and nodding plume ; grasps the bright shield and ponderous lance, or mounts with eager pride his fiery steed, and burns for deeds of glorious chivalry."

THE TRUE GENTLEMAN. BISHOP DOANE'S DEFINITION.—A gentleman is but a *gentle* man — no more, no less ; a diainond polished that was a diamond in the rough ; a gentleman is gentle ; is modest ; is courteous ; is generous ; is slow to take offence, as being one that never gives it ; is slow to surmise evil, as being one that never thinks it ; goes armed only in consciousness of the right ; subjects his appetite ; refines his tastes ; subdues his feelings ; controls his speech ; and finally, a gentleman deems every other better than himself.

QUESTIONS.

1. In an article on Theory of Musical Sounds, in a current London serial, the expression "Comma of Pythagoras" is several times used. Will some musical expert please elaborate and explain the phrase?
PHILOLOGOS.

2. Why is the word "Natural" applied to Spiedell's Logarithms? It would seem to me that the Briggian system should have been designated "Natural," rather than the "hyperbolic" based on the artificial number (ϵ) $2\ 7\ 18281828+$.
E. H.

3. We have words that are abbreviated by apocope, syncope; changed into anagrams, read as palindromes, etc. Are there other words than the name Zunz, and the word suns, that when *inverted* will spell the same backward, namely, znuz and snus?
N. B.

4. Can any reader of this magazine give information as to the date of the decease of Dyer D. Lum, who was said to live at Port Jervis, N. Y.? He wrote and published several books, addresses, etc. Where was his obituary published? Would also like his portrait. Address E. D. Stone (care of NOTES AND QUERIES), Manchester, N. H.

5. I want to find the poems, or verses, containing the following quoted lines:

"Sternhold and Hopkins had great qualms, when they translated David's Psalms."

"Solomon wrote the Proverbs, and David wrote the Psalms."
NICHOLAS.

6. George Field, in his work "Tritogenea, or a Synopsis of Universal Philosophy" (p. 97), London, 1846, says that "even evil design bears in its purpose an imagined good to the designer," and quotes Milton, in a foot note, as making Satan exclaim, "*Evil*, be thou my *Good*," without a reference. Will some one give the reference to Milton's works?
E. M. B.

7. Where can be found an explanatory history of the Zodiac and its symbols. The symbol of Cancer (♋), and that of Scorpio (♏)! these especially interest me. Also, why are the moon's nodes called the Dragon's Head and Tail.
MAZZAROTH.

MENTAL HEALING. By Leander Edmund Whipple. Fifth edition, revised and enlarged. Cloth, 280 pages, net \$1.50; library edition, extra cloth and gold, \$2.00; half morocco, \$3.00.

This work has been repeatedly placed by critics at the head of the line of mental and metaphysical literature, as containing the only scientific exposition of the actual facts of the new healing movement. It is the result of twenty years of constant study, research and practical demonstration, and it is authority in its explanation.

The Boston *Transcript* says: "The latest work on the subject, by Mr. Whipple, stands almost alone as a clear and consistent explanation of the science of mental cure. The author seems to have a well-defined and well-grounded idea of the principles that underlie it. He meets squarely and answers logically the questions which are always asked by skeptics and investigators. A remarkably interesting chapter is that, "How mental action causes disease," in which the effect of the mind upon the body is illustrated by familiar examples." The Metaphysical Publishing Company, 500 Fifth Avenue, New York.

THE ETERNITY OF THE EARTH. Electricity the Universal Force. By Daniel K. Tenney. Madison, Wis. 1905. Cloth, pages 108, 12mo. This book is a reproduction, combined and somewhat enlarged, of five previous monographs pertaining to same subject. ("The Earth Not Created; the Fallacy of all Cosmic Theories.") Five thousand of the monographs have been distributed free. Those of an inquiring mind should read this book, and shake the scales from their eyes, and learn that this mundane sphere has eternally existed in some form. He will find ample food for his mentality in this book. He will soon dispel his mind of the utter untenableness of many of the present theories at least, and find something solid to start from. The price is 75 cents for the book. Judge Tenney has our kind thanks for a complimentary copy, and we shall again read his book with pleasure.

THE YOUTH'S COMPANION. The boy likes it for it reflects in its pages many scenes of his own boyhood and returns his own aspirations. The father likes it not only for its fiction, but for its fund of information of the practical sort. The girl likes it for the stories, anecdotes, sketches and editorials published especially for her. The mother likes it for its stories of domestic life and family affection, and for its medical articles. 144 Berkeley Street, Boston, Mrss.

HIGHER SCIENCE of the Motion of Matter. A magazine devoted to Science, Truth, Investigation, and matters of general interest. Franklin H. Heald, editor and publisher. Monthly. One dollar a year. Los Angeles, Calif. About half of this magazine is the new hypotheses, and supported with many new scientific facts : namely that the solar system was, and is now developing in entirely different way than that hitherto taught. The editor teaches that the outer planets were born last, and that each in turn will gradually approach the Sun and finally be consumed in it ; that other planets will be born in succession and their orbits contract in the same way, and so on eternally by cyclic law. Subscribe for his magazine, and inform yourselves. Buy his forthcoming book now being published.

GRANITE STATE MAGAZINE. Vol. No. 1, January 1906, Manchester, N. H. Edited and published by Geo. Waldo Browne. An illustrated monthly devoted to history, story, scenery, industry and interest of New Hampshire. One dollar fifty cents a year, single copy 15 cents. Our Rivers, State Governors, Famous Poems, Scout Journals, Pioneer Tales, By-gone Days, etc.

THE GRANITE MONTHLY, Vol. XXXVIII, New Series Vol. I, No. 1, Concord, N. H., after a year's interim, is again on our table H. H. Metcalf, editor and manager. One dollar fifty cents a year. Devoted to history, biography, literature and State Progress. Published by Granite Monthly Company, Concord, N. H.

PLANETS AND PLOPLE. Ormsby's Annual Prognosticator for 1806. Price one dollar. The Twelfth Annual volume of this Book of the Heavens. Forecast of the future relating to the Business World. A weather, marriage, and birth day guide for all, young and old, relating to life health, politics, education, religion. F. E. Ormsby, 52 Auditorium Building, Chicago. Ill.

THE CABBLE WIRE MANUFACTURING CO., of New York City have sent us their large office wall Calendar for 1906, and they have done this annually for a dozen or more years. We thank them again for the same. Their representative, David M. Drury of Brooklyn, N. Y., annually gave us a call, when in this State. He has been a subscriber from the start.

Book Wanted.

The Annual Report of the Smithsonian Institution for the National Museum, 1894. Will exchange books, or volumes of NOTES and QUERIES, or subscription, or cash. S. C. GOULD.

A Didactic Ode.

Ours is a wise and earnest age, and age of thought and science, sir ;
To error, ignorance and bliss we fairly bid defiance, sir.
"Professors" everywhere abound, both in and out of colleges,
And all agog to cram our nobs with "isms" and with "ologies."

Philosophy, as you're aware, material and mental, sir,
At one extreme is "Positive," at t'other "Transcendental," sir,
And each of us who in these days would speculate "en regle,"
If he can't run the rig with Comte, must take the tip from Hegel.

The fundamental problem which, debated now for ages, sir,
Is still attacked and still unsolved by all our modern sages, sir,
Is, if an effort I may make a simple form to throw it in,
Just what we know, and why we know, and what's the way we know it in.

We can't assume (so Comte affirms) a first or final cause, sir,
Phenomena are all we know, their order and their laws, sir ;
While Hegel's modest formula a single line to sum in,
Is "nothing is and nothing's not, but everything's becomin'."

"Development" is all the go, of course, with Herbert Spencer,
Who cares a little more than Comte about the "why" and "whence," sir.
Appearance, he seems to think, do not exhaust totality,
But indicate that underneath there's some "Unknown Reality."

And Darwin, too, who leads the throng "in vulgum voces spargere,"
Maintains Humanity is naught except a big managerie,
The progeny of tailless apes, sharp-eared but puggy-nosed, sir,
Who nightly climb their "family trees," and on the top reposed, sir.

There's Carlyle on the other hand, whose first and last concern it is,
To preach up the "immensities" and muse on the "eternities."
But if one credits what one hears, the gist of all his brag is, sir,
That "Erbwurst," rightly understood, is transcendental "Haggis," sir.

Imaginative sparks, you know, electric currents kindle, sir,
On Alpine heights or at Belfast, within the brain of Tyndall, sir ;
His late address, some people hold, is flowery, vague, and vapory,
And represents the "classic nude" when stripped of all its "Draper"-y.

Professor Huxley has essayed to bridge across the chasm, sir,
Twixt matter dead and matter quick by means of "protoplasm," sir,
And to his doctrines now subjoins the further "grand attraction"
That "consciousness" in man and brute is simply "reflex action."

Then Stanley Jevons WILL contend in words stout and emphatical
The proper mode to treat all things is purely mathematical ;
Since we are individual men, communities, and nations, sir,
Are clearly angles, lines, and squares, cubes, circles, and equations, sir.

George Henry Lewes, I'm informed, had "gone off quite hysterical"
 About that feeble, foolish thing, "the theory Metempirical";
 And only found relief, 'tis said, from nervous throes and spasms, sir,
 By banging straight at Huxley's head a brace of brand new "plasms," sir.

Such are the philosophic views I've ventured now to versify,
 And, if I may invent the term, in some degree to "tersify."
 Among them all, I'm bold to say, fair room for choice you'll find, sir,
 But if you don't, why then you won't, and I for one shan't mind, sir.
 PALL MALL GAZETTE.

From Father Simon's

CRITICAL HISTORY OF THE OLD TESTAMENT

"I will declare a secret to the initiated, but let the doors be wholly shut against the profane." — *The Greater Mysteries.*

ARISTÆUS says that certain persons traveled about translating the Old Testament, and that they were prevented by being punished by God.

MAIMONIDES aays the book of Genesis ascribed to Amosis is profoundly enigmatic, and whosoever shall find the true sense of it ought to take great care not to divulge it.

MAROK rashly said that all evil came from God; but when he reflected on the wickedness of his speech, he imposed silence on himself, and opened not his lips for seven years.

JONATHAN, says the Jewish doctors, heard a voice from the heavens asking who he was that durst reveal the secrets of God by publishing them to men? and they further say that he was hindered by that voice from translating the other books of the Bible.

THOBOMPUS, having prayed to God to let him know the real cause of his disease, said that God told him in a dream that all that happened to him was because he had gone about the publishing of sacred things, which ought to be concealed; and he desisted and was soon cured.

THEODECTUS, a tragical poet, who was struck blind because he had been so rash as to insert in one of his plays something about the law of Moses; but afterwards having acknowledged his fault he recovered his sight.

THE JEFFERSON BIBLE. This book is described by Ainsworth R. Spofford, formerly Librarian of Congress, as follows :

“ ‘ *The Morals and Life of Jesus of Nazareth,* ’ ” extracted textually from the Gospels in Greek, Latin, French and English. Title and very full index in his own hand. Texts were cut by him out of printed copies of Greek, Latin, French and English Testaments and pasted in this book of blank pages, which was handsomely bound in red morocco, ornamented in gilt, and titled on the back in gilt letters, ‘ *The Morals of Jesus.* ’ His original idea was to have the life and teachings of the Saviour, told in similar excerpts, prepared for the Indians, thinking this simple form would suit them best. But, abandoning this, the formal execution of his plan took the shape above described, which was for his individual use. He used the four languages that he might have the text in them side by side, convenient for comparison. In the book he pasted a map of the ancient world and the Holy Land, with which he studied the New Testament.”

This is the description of the book extracted from the bill introduced into the 51st Congress for the purchase of the manuscript papers and correspondence of Thomas Jefferson, which does not appear to have been followed by favorable action.

The National government later purchased Mr. Jefferson's papers, and had published an edition of his writings. Much interest was expressed in reference to the so called Bible, and the 57th Congress, first session, passed a concurrent resolution to print the book, as follows :

“ That there be printed and bound, by photo-lithographic process, with an introduction not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson's *Morals of Jesus of Nazareth*, as the same appears in the National Museum ; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House.”

The book was printed by the government in 1904, and the edition was soon exhausted. The book is a fac-simile of the original.

In a letter to Edward Dowse, dated April 19, 1803, Mr. Jefferson wrote that he considered “ the moral precepts of Jesus as more pure, correct and sublime than those of the ancient philosophers.”

Mythologic and Kabbalistic Names.

BY JOHN YARKER.

In "Morals and Dogma," by the late Albert Pike (page 699), he has given some very curious instances of a double, or esoteric meaning of words. It was common practice with the Talmudists to conceal secret meanings and sounds of words by transposing the letters. The reversal of the letters of words was, indeed anciently quite common. Thus, Neitha, the name of an Egyptian goddess, the Greeks writing it bakwards, formed "Athenè," the name of Minerva. In Arabic we have Nahid, a name of the planet Venus, which, reversed, gives "Dihan" Greek, and "Nahid" in Persian, meaning Nature; which Sir William Jones writes also "Nahid." Strabo informs us that the Armenian name of Venus was "Anaitis."

Tein is Heaven in Chinese, and reversed it is "Neit," or "or Neith," worshipped at Sais in Egypt. Reverse Neitha, drop the i and add an e, and we have as before said "Athenè." Mitra was the name of Venus among the Persians; Herodotus tells us this and informs us that her name among the Sythians was "Artim paso"; "Artim" is Mithra reversed. So by reversing it the Greeks formed "Artemis," Diana.

One of the meanings of Rama in Sanscrit is "Kama" the Deity of Love. Reverse this and we have "Amar," and by changing a into o, we have "Amor," the Latin word for Love. Probably, as the verb is Amore, the oldest reading was Amar and not Amor. So Dipaka, in Sanscrit, one of the meanings whereof is Love, is often written Dipuc. Reverse this and we have, adding o, the Latin word "Cupido."

In Arabic the radical letters "rhm," pronounced Rahm, signifies the trunk, compassion, mercy. This reversed becomes "mhr" in Persian, meaning Love or the Sun. In Hebrew we have Lab, the heart; and in Chaldee "Bab," the heart, the radical letters being b and e.

The Persic word for head is Sar; reversed, this becomes "Ras" in Arabic and Hebrew "Raish" in Chaldee, "Rash" in Samaritan, "Ryas" in Ethiopic; all these meaning head, chief, etc. In Arabic we have Kid, in the sense of rule, which reversed becomes, adding e, the Greek "Dikè," justice. In Coptic we have Chlom, a crown; reversed we have in Hebrew "Moloch," or "Malec," a King, or he who bears a crown. To close these extracts, the sacred name J H V H, when reversed is *He-She*. — *The Islamic World*, Liverpool, Eng.

ATLANTIS AND LEMURIA. A recent subscriber asks for some literature on the lost continents. Here are some titles, books and pamphlets, nearly all of which can be obtained through the local booksellers or by mail from such in the cities.

I Atlantis, the Antidiluvian World. II. Fragments of Forgotten History: Atlantis "Reconstructed." Two lectures in San Francisco, September 5 and 12, 1866. W. J. Colville.

The Lost Continent Atlantis, and the Civilization of the Pre-historic World. W. J. Colville. London.

Atlantis: The World before the Deluge. Its People, Institutions, Religion, and Influence on later Civilization. W. J. Colville. Boston, 1895.

Is America the New World? L. L. Dawson. The Scientific Series No. 11. New York.

A Vision of the Lost Atlantis. The Arena.

The Lost Atlantis. Moncure D. Conway. London.

Atalantis. A Story of the Sea. Wm. Gilmore Sims. In three parts. A Poem. New York, 1832.

"Thy themes — subjects of old romance, and ocean's realm, a spacious province, where the wandering thought, and 'wilder'd fancy, erring, may be lost — are without limit."

The Lost Lemuria. W. Scott Elliott. Two large colored maps, illustrating the configuration of the earth's surface at different periods during the existence of the Lemurian Continent. London.

Atlantis: the Antidiluvian World. Ignatius Donnelly, author of "Ragnarök" (Twilight of the gods). New York, 1882.

THE HAPPY PILGRIM. "Behold, O happy pilgrim! The portal that faceth thee is high and wide, and seems easy of excess. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths, a spot on earth mirrowed from Amitâbha's paradise. There nightingales of hope, and birds of radiant plumage sing, perched in green bowers, chanting success to fearless pilgrims. They sing of Bodhisattavs' virtues five, the fivefold source of Bodhi power, and of the seven steps in knowledge." — *Theo. Gleaner*.

Digital Squares.

CONTINUED FROM VOLUME XXIII, 1905, pp. 2-5.

Having gathered some more information in reference to the discovery of digital squares, as arranged with the *nine* digits, we will here supplement our first article with it and also reprint the tables in the current volume of N. AND Q.

The following extract is taken from the work, "The Teaching and History of Mathematics in the United States." By Florian Cajori, University of Wisconsin. Washington, D. C. Page 154.

"In 1836, Anthony D. Stanley became professor of mathematics [in Yale College]. He held his place until his death in 1853. He was a native of Connecticut and graduated at Yale in 1830. Two years later he was appointed tutor and afterward professor. We are told that Professor Stanley took special interest in the theory of numbers, and that he had once an excellent occasion to show his skill.

'In 1835, an anonymous writer in the Stamford *Sentinel* challenged the entire faculty of Yale to arrange the nine digits in such order that their square root could be extracted without a remainder. In a few days Mr. Stanley, over the signature of X, gave the required solution, and added that the question admitted of more than one answer, and called upon the proposer to produce them. To this challenge his opponent made an evasive reply, in which he stated the number of solutions to be nine, but did not communicate any solution.'"¹

"Stanley found *twenty eight* different solutions, but even a larger number is possible."

[¹ Yale College : a Sketch of its History." By William L. Kingsley.]

Now it is not stated in the above extract from Kingsley's "History of Yale College" how Prof. Stanley obtained the 28 squares he had found, and announced that "the question admitted of more than one answer." His questioner claimed "the number of solutions to be 9." This correspondence took place in 1835, but our researches thus far have found no publication of Prof. Stanley's 28 squares, or which single solu-

tion he published over the signature "X." Abijah McLean, in his copy of Young's "Algebra," says he obtained his 27 digital squares by the help of Barlow's Table of Square Numbers. Dr. James Matteson, a subsequent owner of the same Algebra, added one more square (the first), making 28, the same number that Prof. Stanley found. (The first American edition of J. R. Young's Algebra was edited and revised by Samuel Willard, Junior, and published in Philadelphia, 1832.)

E. W. R., of Kensington, Conn., in 1858, evidently had not seen neither Stanley's, McLean's, nor Matteson's solutions as he states his method of finding the first (139854276) in the "Common School Journal" (Conn.) for March, 1858. (See previous article on these squares, N. AND Q., January, 1905.)

DIGITAL SQUARES. TABLE I.

(Without the nine.)

No.	Root.		Square.
1.	10128	=	102576384
2.	10278	=	105637284

DIGITAL SQUARES. TABLE II.

(Without the cipher.)

No.	Root.	Digital Square.	No.	Root.	Digital Square
1.	11826	= 139854276	16.	23439	= 549386721
2.	12363	" 152843769	17.	24237	" 587432169
3.	12543	" 157326849	18.	24276	" 589324176
4.	14676	" 215384976	19.	24441	" 597362481
5.	15681	" 245893761	20.	24807	" 615387249
6.	15963	" 254817369	21.	25059	" 627953481
7.	18072	" 326597184	22.	25572	" 653927184
8.	19023	" 361874529	23.	25941	" 672935481
9.	19377	" 375468129	24.	26409	" 697435281
10.	19569	" 382945761	25.	26733	" 714653289
11.	19629	" 385297641	26.	27129	" 735982641
12.	20316	" 412739856	27.	27273	" 745816529
13.	22887	" 523814769	28.	29034	" 842973156
14.	23019	" 529874361	29.	29106	" 847159236
15.	23178	" 537219684	30.	30384	" 923187456

DIGITAL SQUARES. TABLE III.

No.	Root.	Digital Square.	No.	Root.	Digital Square
1.	32043 ²	= 1026753849	45.	66276 ²	= 4392508176
2.	32286 ²	" 1042385796	46.	67677 ²	" 4580176329
3.	33144 ²	" 1098524736	47.	68763 ²	" 4728350169
4.	35172 ²	" 1237069584	48.	68781 ²	" 4730825961
5.	35337 ²	" 1248703569	49.	69513 ²	" 4832057169
6.	35757 ²	" 1278563049	50.	71433 ²	" 5102673489
7.	35853 ²	" 1285437609	51.	72621 ²	" 5273809641
8.	37176 ²	" 1382054976	52.	75759 ²	" 5739426081
9.	37905 ²	" 1436789025	53.	76047 ²	" 5783146209
10.	38772 ²	" 1503267984	54.	76182 ²	" 5803697124
11.	39147 ²	" 1532487609	55.	77246 ²	" 5982403716
12.	39336 ²	" 1547320896	56.	78072 ²	" 6095237184
13.	40545 ²	" 1643897025	57.	78453 ²	" 6154873209
14.	42744 ²	" 1827049536	58.	80361 ²	" 6457890321
15.	43902 ²	" 1927385604	59.	80445 ²	" 6471398025
16.	44016 ²	" 1937408256	60.	81122 ²	" 6597013284
17.	45567 ²	" 2076351489	61.	81945 ²	" 6714983025
18.	45624 ²	" 2081549376	62.	83919 ²	" 7042398561
19.	46587 ²	" 2170348569	63.	84648 ²	" 7165283904
20.	48852 ²	" 2386517904	64.	85353 ²	" 7285134609
21.	49314 ²	" 2431870596	65.	85743 ²	" 7351862049
22.	49353 ²	" 2435718609	66.	85803 ²	" 7362154809
23.	50706 ²	" 2571098436	67.	86073 ²	" 7408561329
24.	53976 ²	" 2913408576	68.	86704 ²	" 7518029436
25.	54918 ²	" 3015986724	69.	87639 ²	" 7680594321
26.	55446 ²	" 3074258916	70.	88623 ²	" 7854036129
27.	55524 ²	" 3082914576	71.	89079 ²	" 7935068241
28.	55581 ²	" 3089247561	72.	89145 ²	" 7946831025
29.	55626 ²	" 3094251876	73.	89355 ²	" 7984316025
30.	56532 ²	" 3195867024	74.	89523 ²	" 8014367529
31.	57321 ²	" 3285697041	75.	90144 ²	" 8125940736
32.	58413 ²	" 3412078695	76.	90153 ²	" 8127563409
33.	58455 ²	" 3416987025	77.	90198 ²	" 8135679204
34.	58554 ²	" 3428570916	78.	91248 ²	" 8326197504
35.	59403 ²	" 3528716409	79.	91605 ²	" 8391476025
36.	60984 ²	" 3719048256	80.	92214 ²	" 8503421796
37.	61575 ²	" 3791480625	81.	94695 ²	" 8967143025
38.	61866 ²	" 3827401956	82.	95154 ²	" 9054283716
39.	62679 ²	" 3928657041	83.	96702 ²	" 9351276804
40.	62961 ²	" 3964087521	84.	97779 ²	" 9560732841
41.	63051 ²	" 3974528601	85.	98055 ²	" 9614783025
42.	65634 ²	" 4307821956	86.	98802 ²	" 9761835204
43.	65637 ²	" 4308215769	87.	99066 ²	" 9814072356
44.	66105 ²	" 4369871025			

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

MARCH, 1906.

No. 3.

"The study of philosophy tends to make men like unto God."
Pythagoras.

The Cometary Theory of the Planets.

The theory, which I fear at present to do more than to give a synopsis, implies the moon to have been itself before a planet ; which, brought within the earth's control, after having gained the spheroidal shape, would be fitted by the consequent capacity of rotation, to elude, between the two forces, the dominant grasp of the sun, and would thus transfer its focus of revolution. For example, were Encke's comet, which now approximates the condition of form, and the elongation of whose orbit also is retracted deeply within our system, to pass within a certain distance of Venus or Mercury, it would be made (as may yet be its fate) to whirl off on this new focus ; and the body itself, thus far rounded from the actual elipsoidal figure and rectified from its eccentricity into the common planetary plane, take ever after the situation of a satellite to such planet. I need not say the consequence embraces the satellites in gen-

eral, but not on these but the primaries in turn. But leaving the reader to decide the coincidence, or competition of this view, with the only really philosophical theory of astronomical phenomena, I cannot, even in a note, omit to palliate the novelty by applying it, not to anything already deemed explained, but to the principal facts which it seems the various hypotheses have all abandoned in despair.

Reverting to the order of our remarks as of our knowledge, it is a fact of this description, that the relative density of the moon is found to interrupt, in this respect, an almost regular series, and by a difference so enormous as nearly one half. This is commonly deemed accounted for when the exception is named a satellite, as if the somewhat aldermanic principle that density implies dignity did not find a pretty flagrant contradiction in the sun himself. Now this seeming anomaly would be turned into harmony as above. So, also, would another fact respecting the same body, namely, the absence of an atmosphere or at least of any liquid formation, and consequently of the organic life to which it is the necessary transition. These several peculiarities I think to be utterly inconceivable upon any supposition which looked in any shape to a coeval connection between the moon and the earth, while all are natural and necessary in the theory now suggested. It is another and still profounder of this puzzling class of facts which the pious conceit of our vulgar astronomers is wont to term "mysteries," that the period of rotation coincides exactly with that of revolution in this and in all the other satellites. Here no serious explanation is so much as attempted. Yet is not the conformity a calculable result of the conflict of forces above alluded to, a mathematical compromise, through the intervention of a planet, between the previous and direct allegiance of the comet to the sun and the condition, on the other hand, that it shall continue, in its future course to revolve the same as if it made an aggregate part of the primary? For the virtual unity is no figurative, but is the literal state of all the satellites; which might

well be said to be *astrictæ glebæ* toward the lord paramount of Motion. And such a result is further corroborated by two collateral trains of consequences, which are found equally transformed into facts: the one is that the solidified comets must settle chiefly about the remoter planets, and this, from a concurrence of obvious causes, such as distance, which by enfeebling the rival attraction of the sun augments their form in this vast proportion, beyond the inner planets mass for mass; then their actual and enormous excess of magnitude; and above all, perhaps, their advanced positions which, sweeping at various intervals around the frontier regions, would enable them, as the condensing comet drew slowly inwards its long ellipse, to anticipate the interception at the very point of the aphelion. In exact accordance we find the satellites increase in number from Jupiter outwards; and what is additionally confirmative, not so much on the principle of magnitude as of relative exteriority and distance. But the profoundest confirmation of all is that they retain in the same proportion, their original or cometary deviations from the zodiac, until in Uranus the moons revolve in all directions indiscriminately. It would be curious indeed to know how the exfoliation of a Formative Ring could result in such an order as this stumbling-block of astronomers! But how natural a consequence from the extreme debilitation and more recent application of the equatorial polarity (if these terms be a blunder the ignorance is not mine), I say the equitorial or electric polarity, with which the planetary masses had through a previous eternity been embelted by the sun, and broken gradually, through organization, into the main direction of his whirling orb; as also had the satellites, in the joint ratio of their ages and proximity, until our own (to continue the metaphor) has been reined so closely into conformity as to enable it to keep exceptionally its parasitic place! This exception brings us aptly to the other class of consequences, and of which the existence of the rule is thus already in attestation. In fact, our principle seemed to say that the number of satellites should decrease inwardly, and generally

disappear within a certain line of solar energy; and such accordingly the familiar fact. Nor is the earth's instance a deviation, when we first compare its single moon with the four attending the nearest satellited planet, and then its place at but a single interval within the line alluded to; while on the other hand it is still the third from the sun, and moreover quite the largest of all the lesser planets. Is there nothing in this nice coincidence with a double series of phenomena, of which the one is by correlation a negative check upon the other, and all are confessed inexplicable upon every extant hypothesis?

But how would our theory explain the Asteroids, which form another cardinal "mystery"? It says that comets, on approaching the condition of form above described, would thus concentrate their orbits with those of the general system; that this was possible but by installation as either planets or satellites; that the latter form being impracticable within a certain line, the former must take place of course, outside it; and that consequently a large collection of those later formations of matter would be found to coast at quarantine, so to speak, along the frontier of inhibition. And it further follows that such bodies, notwithstanding their state of planets, would in their orbits often exhibit a remaining eccentricity, indicative of the oblique path by which they reached the disputed territory, and escaped the serfdom of so many of their fellows that entered edgewise or elsewhere the system. How far these deductions correspond to the asteroids of observation, the reader will find it easy to determine. In fine, the whole might be compared to the late European "balance of power," in which the outer provinces of the Roman Empire act as rival centers of subordination, retained, however, in their ancient orbits by the subtle influence of superstition; and the inner, like the lesser planets in closer vicinage to the sun, continue isolate and enslaved to the so-called throne of the Cæsars; while the neutral ground, left independent but insignificant between both tyrannies, is the region of the obscure asteroids, which might thus themselves be called the Swiss Cantons of the celestial system.

And the planets, how came they from comets? But I must here close, or give this note the relative prominence of a lady's postscript. Besides the planets are explicitly included in the foregoing. For the present, however, the theory is offered as no more than a conjecture. And a wild one it may be called by certain pretenders to philosophy, who take their own pedantic barrenness for scientific sobriety, and are of that class of minds that would have seen in Kepler, had he stopped at the nineteenth guess, but the ravings of a scholastic or a lunatic. And yet, the twentieth which, made him immortal, must have seemed the least likely of all; and so was born of the long elimination of his errors. In science in fact, no less than religion, the formal letter killeth and the spirit alone giveth life. By its indulgence, however, in this particular, I was chiefly anxious to suggest the truth, that our astronomy has still to undergo a fundamental reformation—one by which, I venture to say, that even the great law of gravitation may sink in turn to the second place, into which the laws of Kepler had been retruded by the discovery of Newton.

I beg leave to add, however, that the direction is not thought likely to be quite the same with that of the theory just promulgated from the Christian center of infallibility.

[The foregoing theory was propounded by James O'Connell, the author of that anonymous work "Vestiges of Civilization; or the *Ætiology* of History, Religious, *Æsthetical* Political, and Philosophical" (pp. 92-95). New York, 1851. 8vo; pp. 416. "Humanity is but a man who lives perpetually and learns continually" is the quoted axiom on its titlepage, from Pascal.

Stephen Pearl Andrews says of this work: "It is the near-approach to the actual discovery of Universology which has been made, apart from the discovery itself. The author exhibits a mere glimpse, it is true, of the immense Ocean of New Truth lying in this direction, but enough to give to his work a distinctive character which finds no parallel in any previous writings."

The Twelve Baals of the Zodiac.

The polytheism of olden time supposed twelve great gods the same being, or residing in, the twelve signs of the zodiac. Those which in our almanacs are called Aries, Taurus, Gemini, etc., were by the Baal worshipers called the twelve Baals. Here follow their names with the meaning in English :

Baal Tsaddi	God Almighty.
Baal Aitun	the mighty God.
Baal Geh	Lord of health.
Baal Ial (Belial)	Lord of the opposite.
Baal Zebub	Lord of the Scorpion.
Baal Berith	Lord of the Covenant.
Baal Peor	Lord of the opening.
Baal Perazim	Lord of the divisions.
Baal Zephon	Lord of the North.
Baal Samen	Lord of Heaven.
Baal Adoni-Bezek	Lord of Glory.

Baal Moloch Redec (Melchisedec), Lord of Righteousness-

Bel is the Chaldean name for Baal. The Egyptians called the constellations On, that being the name of the sun in their language ; thus Dag-On, Am-On, Gibe-On, etc. The Hebrews called the constellations Beths (Houses). They were the domiciles of the sun. Bethlehem was the house of bread, or the harvest month ; Beth-any, the house of destitution ; Beth-Dag-On, the house of the fishes, etc. Dag-on is the fish god of Egypt and India, from which probably came the legend of the mermaid, Dag-on being represented under the form of a human being and a fish combined.

The twelve constellations in the band of the zodiac, and thirty-six north and south, are more ancient than any written record. Their origin is unknown, and it is uncertain whether the religious notions of the ancients grew out of these rude delineations in the skies or gave birth to them, although probably they are twin sisters and grew up together.

Mystical Names of the Apocalypse.

Edward Vaughan Kenealy, in his work, "Commentary on the Apocalypse," London, 1870, 853 pages, prints the following remarkable list of titles, that he has found in his researches, all of which have been applied to the final book of the New Testament. He has gathered the names from the literature of the world, and generally he gives the name of the book where found, or name of writer, and reference. These we omit.

Abiedhurma, Ambres, Ancile, Arcas, Awen, Awen a Gwybo-deu. Book of the Ancient Kiranids, Book of Phre Suphis. Cadeiriath, Saidi; Chodesh, Cyceon. Divine Traditions Eden Apples. Hassearab (Issa Ar-Ab, or Issa, the Lion and Father). Kio (or Kao), Kirani, Kurbei. Menu-Kharid. Ophion, Orion (or Ari-On). Pazend, Prend-Puraur. Sleipner, Sof hi, Somadit-ya-Sooro Achariya. Tam-Tam, Tao Amontli. Waters of Awen (or Inspiration), Waters of Immortality.

The Abyss, Alphabet of the Messengers, Altar of the Sun, Ancient Creed, Ark of the Covenant, Arrows of Hercules. Bones of the Cumæan Sibyl, Book of Adam, Book of Hermes, Book of the Lord, Book of Might, Book of Perfection, Book of Pheryllt, Book of Revelation, Book of the Right Road, Book of Thammuz, Branch of Fire. Cloak of Stars, Code of God. Goblet of the Holy Table, Golden Apples, Golden Apple Tree, Golden Apples of the Hesperids, Golden Ancile, Golden Bowl, Golden Column, Golden Epitome, Golden Fleece. Golden Napkin of Ceres, Golden Napkin or Cloth. The Holy Tradition, Horses of Pelops, Horses of Rhesus. Incantations of Medea, Ineffable Book. The Labyrinth, Lamb with Two Tongues, Language of the Chairs, Lion's Skin. Mystic Song, Mythos of the Phoenix. Oak of Dodona, Olive Branch, Oracles of the Dragon. Pillars of Ach-Icarus, Pillars of Heavens, Prophecy of Cham. Ring of Solomon, The Rock. Sacred Discourse, Sacred Writing, Sapphire Girdle, The Sceptre, Secret of Menu-Taur, Secret Ritual, Shield of Salvation, Sibylline Book, Silver Wheel, The Spear, The Sphinx, The Staff, Statue of Minerva, Starry Song, Sun of the Night. The Table, Table of Emera'd, Tablet of the Sun, The Talisman, The Testament, The Theogony, The Tree, Tree of Frankincense, Tree of Life, Tree of Pure Gold, Tripod of Pelops, Two-Headed Lamb. Writings of the Angels, Writings of the Gods, Writings of Prydain, Writings of the Sun.

General Masonic Conventions.

The following chronological table, from Mackenzie's *Masonic Cyclopædia*, answers MEMORIA's question :

- 926 York, under Prince Edwin of England.
- 1275 Strasburg, under Edwin von Steinbach.
- 1459 Ratison, under Jost Dolzinger.
- 1464 Ratison, convened by the Grand Lodge of Strasburg.
- 1469 Spire, convened by the Grand Lodge of Strasburg.
- 1535 Cologne, convened by Herman, bishop of Cologne.
- 1563 Basle, convened by the Grand Lodge of Strasburg.
- 1717 London, by the four Lodges of London. Institution of the Grand Lodge.
- 1730 Dublin, convened by the Lodges of Dublin.
- 1736 Edinburgh. Institution of the Grand Lodge.
- 1756 The Hague, convened by the Royal Union Lodge.
- 1763 Jena, convened by the Lodge of Strict Observance.
- 1764 Jena, convened by Johnson or Becker, who was denounced by Baron Hund.
- 1765 Altenberg, in continuation of the preceding. At this convention Baron Hund was elected Grand Master of the Rite of Strict Observance.
- 1772 Kohl, convened by Ferdinand of Brunswick and Baron Hund, but it was unsuccessful.
- 1775 Brunswick, convened by Ferdinand, Duke of Brunswick.
- 1778 Lyons, convened by the Lodge of Chevaliers Bienfaisants.
- 1778 Wolfenbüttel, convened by the Duke of Brunswick.
- 1782 Wilhelmsbad. An attempt to purify Masonry, then in much confusion.
- 1784 Paris. Convention of the Lovers of Truth, under the auspices of the Lodge of United Friends. The Duke of Brunswick, Claude de St. Martin, and Mesmer were active participants in this convention.
- 1785 } Paris. Similar attempts at reform in Masonry.
- 1789 }
- 1822 Washington. A Conference of American Lodges.
- 1843 } Baltimore. A similar Conference of American Lodges.
- 1847 }
- 1853 Lexington, Ky. A similar Conference of Am. Lodges.
- 1855 Paris, summoned by the Grand Orient of France.
- 1859 Chicago. An American Conference similar to those at Washington, Baltimore, and Lexington.
- 1875 Lausanne.

The Presidents.

First came George Washington, the chief who for our rights contended ;

John Adams next, who in debate the glorious cause defended ;

Then Thomas Jefferson, who wrote the famous Declaration ;

James Madison, who helped to lay the Government's foundation ;

And James Monroe, who for his so-called Doctrine is distinguished.

John Quincy Adams followed next, diplomatist and linguist ;

Then Andrew Jackson, rough and brave, who England's armies scattered ;

Martin Van Buren next, whose hopes of a second term were shattered

By William Henry Harrison, who died but one month later,

And left John Tyler president, to his own party traitor.

Then James Knox Polk, who waged a war to gain more territory ;

And Zach'ry Taylor, who therein had clothed himself with glory ;

But, dying soon, he was replaced by yielding Millard Fillmore,

Who, like the next one, Franklin Pierce, 'gainst slavery had no will more ;

Then James Buchanan made still worse our great humiliation,

Removed at last by A'bra'm Lincoln and Emancipation. . .

When he was killed, came Andrew Johnson, tried for great transgression.

Ulysses Simpson Grant came next, who crushed the Great Se-
cession.

Then followed Rutherford B. Hayes, with title much contested,

And James A. Garfield, whose career Guiteau's mad shot arrested.

His unfilled term by Chester Allen Arthur was completed ;

Next Grover Cleveland in the presidential chair was seated.

By Benjamin Harrison defeated at the next election.

He served once more and fought 'gainst silver coinage and Protection.

William McKinley next — two wars in his administration —

Followed by "Teddy" Roosevelt 'pon his assassination.

C. M. M.

The Book of Riddles.

The Book of Riddles alluded to by Shakespeare in the *Merry Wives of Windsor* (Act I, scene 1) is mentioned by Laneham, 1575, and in the *English Courtier*, 1586; but the earliest edition of this popular collection now preserved is dated 1629. It is entitled

“The Booke of Merry Riddles, together with proper Questions and witty Proverbs to make pleasant pastime; no less usefull then behovefull for any yong man or child, to know if he be quick witted or no.”

The following extract will be found very interesting :

HERE BEGINNETH THE FIRST RIDDLE.

Two legs sat upon three legs, and had one leg in her hand; then in came foure legs, and bare away one leg; then up start two legs, and threw three legs at foure legs, and brought again one leg.

Solution. — That is, a woman with two legs sate on a stoole with three legs, and had a leg of mutton in her hand; then came a dog that had foure legs, and bare away the leg of mutton; then up start the woman, and threw the stoole with three legs at the dog with foure legs, and brought again the leg of mutton.

THE SECOND RIDDLE.

He went to the wood and caught it,
He sate him down and sought it;
Because he could not finde it,
Home with him he brought it.

Solution. — That is a thorne: for a man went to the wood and caught a thorne in his foote, and then he sate him downe, and sought to have it pulled out, and because he could not find it out, he must needs bring it home.

THE III RIDDLE.

What work is that, the faster ye worke, the longer it is ere ye have done, and the slower ye worke, the sooner ye make an end.

Solution. — That is turning of a spit; for if ye turne fast, it

will be long ere the meat be rosted, but if ye turne slowly, the sooner it is rosted.

THE IV RIDDLE.

What is that that shineth bright all day, and at night is raked up in its own dirt ?

Solution. — That is the fire, that burneth bright all the day, and at night is raked up in his ashes.

THE V RIDDLE.

I have a tree of great honour,
Which tree beareth both fruit and flower ;
Twelve branches this tree hath nake,
Fifty [sic] nests therein he make,
And every nest hath birds seaven ;
Thanked be the King of Heaven ;
And every bird hath a divers name :
How may all this together frame ?

Solution. — The tree is the yeare : the twelve branches be the twelve months ; the fifty-two nests be the fifty-two weekes ; the seven birds be the seven days in the weeke, whereof every one hath a divers name.

The following is taken from a work called "Salmonia" :

I have often observed that the old proverb is correct,—

A rainbow in the morning is the shepherd's warning ;
A rainbow at night is the shepherd's delight.

Can you explain this omen ?

A rainbow can only occur when the clouds containing or depositing the rain are opposite the sun, and in the evening the rainbow is in the east, and in the morning in the west ; and as our heavy rains, in this climate, are usually brought by the westerly wind, a rainbow in the west indicates that the bad weather is on the road by the wind, to us ; whereas the rainbow in the east proves that the rain in these clouds is passing from us.

"The pseud-idea 'Infinite Person' is as unthinkable as the pseud-idea 'Circular Triangle.'" — *John Fiske*.

"The infinite, the infinite God is what is infinitely inconceivable." — *Pascal*.

THE MICROMEGRAS. Voltaire is the only writer who has been able to interview an inhabitant of Sirius. This was done in 1752. The description appears in his "Micromegas," this being the journey of an inhabitant of Sirius with one from Saturn.

He tells us that the Sirian Micromegas was eight leagues in height; his nose was 6333 feet long, and his waist was 50,000 feet around. He had been banished from Sirius for writing a work on insects, which was supposed to have some heresy concealed in it. Knowing the laws of gravitation, he was able to go from globe to globe, as a bird hops from branch to branch.

Coming across the Milky Way to Saturn, he met with the secretary to the Saturn Academy, and was surprised that they had no more than seventy-two senses in that world. The two friends resolved to visit our earth. Seeing only a pond, the Atlantic, they concluded there were no inhabitants. Subsequently picking up a whale, and laughing at its littleness, they concluded that the earth was only peopled by whales.

A ship of learned men was next picked up. After the philosophers had travelled about to explore the new country on which they had been cast, and the two had laughed well at the ignorant speech of the mites, the ship was taken out of a pocket and dropped again into the ocean.

EPITAPH, AT CONCORD, MASS. God wills us free; man wills us slaves. I will as God wills: God's will be done. Here lies the body of JOHN JACK, a native of Africa, who died March, 1773, aged about 60 years. Though born in a land of slavery, he was born free; though he lived in a land of liberty, he lived a slave, till by his honest though stolen labors, he acquired the source of slavery, which gave him his freedom, though not long before death, the grand tyrant, gave him his final emancipation, and set him on a footing with kings. Though a slave to vice, he practiced those virtues, without which, kings are but slaves.

SAMUEL BUTLER'S ODYSSEY THEORY. Certainly, one of the queerest books which Mr. Butler has written, is that concerning the author of the "Odyssey," an elaborate argument to prove that the poem was written by a woman. To this day critics are puzzled whether the work was written in jest or earnest. An author interviewed Mr. Butler and discussed his theory some years before the publication of the book, and he says with some confidence that to the best of his belief that Mr. Butler really believed in his own argument seriously.

BEAUTIFUL ILLUSTRATIONS OF LIFE. What a fine passage is that of Bishop Heber, which is said to have suggested to Cole his justly-famed series of paintings, entitled *The Voyage of Life*.

"Life bears us on like the stream of a mighty river. Our boat at first glides swiftly down the narrow channel, through the playful murmurings of the little brook and the winding of its grassy borders, and the trees shed their blossoms over our young heads; and the flowers on the brink seem to offer themselves to our young hands; we rejoice in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving scene of pictured enjoyment and industry that is passing before us; we are excited by some short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and dependence are alike in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards its home; the roaring of the waves is beneath our keel, the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our future voyage there is no witness save the Infinite and Eternal."

GREEK EPITAPH. Christopher North, speaking of the celebrated epitaph written by Simonides and graved on the monument erected in commemoration of the battle of Thermopylæ, says: The oldest and best inscription is that on the altar-tomb of the Three Hundred. Here it is: The Greek, with three Latin and eighteen English versions. Start not: it is but two lines; and all Greece, for centuries, had them by heart. She forgot them, and "Greece was living Greece no More."

O stranger, tell it to the Lacedæmonians, that we lie here in obedience to their precepts.

Go tell the Spartans, thou who passest by, that here, obedient to their laws we lie.

"God made the country, and man made the town." — *Cowper*.

"God the first garden made, and the first city Cain." — *Cowley*.

The Beautiful City of God.

Founded on a quadrilateral Pyramid, terraced by overhanging gardens, facing East, West, North, South, rising by 650 Terraces 50 x 50 to the summit, on which is built the Grand Central Temple of the earth. The Walls of the city are 6 cubits thick and 8 cubits high round the Base (the cubit being of 2 feet), and the city is irrigated by 12 streams (3 on each side), dividing each of the sides into 4 blocks of houses and their gardens. The water is drawn up daily into the reservoir, ascending beneath the surface, and flowing down the sides, which are are planted with forest and fruit bearing trees on either side. The walls are terminated at each angle of the Pyramid by four towers, the six lesser towers being on either side of the three gates, which open into six tree lined roads, leading to the 12 cities of the representatives of the tribes surrounding the Eternal City, 6 on the East of the great river, and 6 on the West. The cities of the tribes are similarly built, but on a smaller scale. The terraces are ascended by steps or stairs of about 70 feet from terrace to terrace. The entire city is lighted by electric light from the summit to the base. The Temple is a square structure in the exterior, surrounded by a dome, but it is cruciform internally, with the altar in the center — a cube ascended by seven steps — and the Holy Oblation is offered in the Winter facing the North, in the Spring facing the East, in the summer facing the South, and in the Autumn facing the West — each year following the course of the Sun in the heavens. Beneath and in the interior of the Pyramid is a subterranean Temple, similar to that at the summit, but much larger. The base of the Pyramid is of one kind of stone, the next of another, and so on for 12 terraces. The foundations of the walls are to be of 12 variously colored marbles. The base of the Temple is provided with niches as shelters, for such harmless beasts and birds as may seek a refuge or home in safety, each after its kind. The whole is surrounded by a circular wall, 6 cubits thick and 7 cubits high, entered by 4 outer gates, making 4 crescents, 4 on each side. The terraces are planted with trees of every kind, and sweet smelling herbs and flowers. It is the Garden of the Holy One, and the Love and Wisdom of God are seen in all who walk therein.

In all these there is an eternal symbolism of natural and spiritual facts. The Temple of the summit symbolizes the Sun of Suns. The Terraces, the progress of every soul from lower

to higher states of existence. The 4 crescents, the four seasons. The 91 pillars in each, the 91 days and nights of each quarter. The small pillars, the 7 nights and days in the week. The 12 gates, the 12 months, each of 30 days, and the last of 31, according to the original ordinance of Noah. The lower Temple, that of earth, and the higher that of heaven, etc. The officer appointed to take charge of the works, at the closing hour of the day, by one touch of the hand, brings fire and light on the whole mount. Then is sung by all, the morning and evening chant and praise to God, who manifests the Sacred Presence in all the earth and in all created things. I. G. OUSLEY.

The Era of Light.

The Era of Light, containing the Mosaic Calendar, was first transmitted and published in 1888. It was received by one of the four recipients of "The Gospel of the Holy Twelve." In "The Era of Light" the year begins with the Autumn Equinox, the proper natural beginning, as the Hebrew nation commenced it from Mosaic times. The year has 364 days and an intercalary day at the end, as the true perfect year given by Noah, and afterwards proclaimed by Moses from Mt. Sinai as the fourth commandment of the Decalogue. It is divided into 12 months of 30 days each, the last of each quarter having 31 days (91 in each quarter) and the intercalary day at the end of the year.

The Autumnal Equinox (being a period devoted to cessation of business, and summer holiday), is the first Sabbath of the year, New Year's Day, with two or three days as one Sabbatic period at the end of the year, according as it is "ordinary," "leap," or "long" year, or the 129th year of the cycle. These restitutional days fulfill and gather up the fragments of lost time, so that in each year, every day of the year will fall upon the same day of the week, beginning every year and each quarter of the year with Sunday or the first day of the week and ending with Saturday or the seventh day of the week. All Feasts and Festivals of the Church will fall on fixed days of the year, instead of the varying and uncertain times as heretofore, to the great disorder and searching of the Calendar by the people.

By this system, instead of losing one day in every 129, we make but an error of 30 seconds in every 360,000 years.

The morning *Leader* of July 11, 1904, an English journal,

says of the proposed Calendar, "Rev. I. G. Ousley's idea is really a marvellous monument of original thought and scholarly research." This will go far as a voucher of its genuineness to those who are still in doubt and too beholden to the popular version to accept it.

It was published in its first form in 1902, and in its complete form in 1904. This was several years before the translation of the "Book of Jubilee," from the Ethiopic, by Prof. R. H. Charles, in which the Calendar is found.

Rev. Mr. Ousley tenders his best thanks to M. Camille Flammarion, to whom a copy of the Calendar was sent in 1888, and thinks that if he succeeds in his proposals to the French Chamber of Deputies, he will be the benefactor of humanity and the world at large.

It has been suggested that the Year 1913 (the time predicted by His Holiness Pio Decimo, as the year after passing away), would be the best for inaugurating the New Calendar, the 22d of September of that year being Sunday (Old Style), and the New Year beginning with Sunday.

THE GOSPEL OF THE HOLY TWELVE. The fifth and last edition, and probably the final one, has been enlarged to 250 pp., octavo (chiefly in the notes omitted from preceding editions.) This volume claims to be one of the most remarkable Revelations yet made. It was translated from manuscripts preserved in Thibet since A. D. 70 (secretly till the twentieth century to guard it from the corruption of modern civilization). It has been translated from the Aramaic into English, by four servants of God. It was known as "The Gospel of the Hebrews," and "The Nazarene Gospel" of "The Gospel of the Essenes," of which Order Jesus no doubt was a member. Swedenborg has told us the Lost Word is preserved in Thibet. These Gospels probably are a portion of the preserved books, and some think they were used by the first Christian churches. Christian writers state that this Gospel stands on precisely the same footing as any other of the canonical Gospels in the New Testament. It is not that Gospels are bound up in another large book and called Holy Bible, sanctioned by Popes, Councils, Bishops, and Articles, that the majority of Christians receive, or are supposed to receive them, but because they are supposed to be writings of holy men, the companions of Jesus, witnesses of his life.

Sent to any address by mail on receipt of 5 shillings (\$1.25.) Address Rev. I. G. OUSLEY, 3 Evelyn Terrace, Brighton, Eng.

SPELLING IN THE YEAR 1408. By the following, which is claimed to be an exact copy of the first paragraph in the will of Henry VI of England, written in January, 1408, it will be seen that even Kings are not always good spellers. It will also be noted that Henry, besides not being up to the standard as a speller, had a peculiar habit of spelling some words in several different ways :

“ In the name of God, Fadir, Son and Holly Gost, three Persons and one God, I Henery, sinful wretch by the Grace of God Kyng of England and Fraunce, and Lord of Irland, being in my hole mynd, mak my testament in manere and forme that suyth, Fyrst, I bequeathe to Almighty God my sinful soul, the whiche had never been warthy of the man, but thro’ hys mercies and hys grase, which lyffe I haveth myspondyed thereof I put myselfe wholly in his grase and mercye with all myn herte. Also, I thanke my lordis threw the peple for the trew servyss that they have dune unto me, and I ask them forgyunis if I hasth mysentreted them in eny wyse.”

EPHRAIM’S “PRAYER TO THE MOTHER OF GOD.” “O Virgin, my Lady. immaculate Mother of God, my mistress entirely glorious, most possibly gracious toward me, more exalted than the heavens, much purer than the splendors, the beams and the light of the Sun, more honored than the Cherubim, and overshadowing the entire host of heavenly beings! Most glorious art thou, the delight of the Apostles, the standard of the Martyrs, the enjoyment of the Saints, the light of the ascetics, the altar of gold, the lantern spreading light, the cup containing the heavenly manna, the true Ark, the divine law, the bush unhurt by burning, the room without limits, the germinating branch of Aaron! As a branch really thou appearest, and thy flower was thy son, Christ, in truth our God and my Creator! A virgin before thy confinement, and a virgin after thy confinement, thou bore after the flesh, God and the Word, and we were reconciled to God, Christ, thy son! ”

And so on in the same way. The whole prayer is five or six times as long as the first part quoted here, bearing witness of the author’s most astounding faculty of inventing epithets to the glorification of the Virgin. — *L. Lund.*

The Arts of Expression are Language, Music, Poetry.
The Arts of Impression are Glyphic, Plastic, Painting.

The Change of Style in 1752.

The following happily conceived address to the patrons of "Poor Job's Almanac" was occasioned by the change of the style in 1752. The number of that year bears the following title:

"Poor Job, 1852. By Job Shepherd, philom. Newport. Printed by James Franklin (brother of Dr. Franklin), at the Printing-office under the Town School-house."

In this almanac the month of September has, in the margin, the figures of the successive days, commencing 1, 2; and, after leaving blank a space for eleven days, recommencing with 14, and continuing to the 30th.

KIND READER,—You have now such a year as you never saw before, nor will see hereafter, the King and Parliament of Great Britain having thought proper to enact that the month of September, 1752, shall contain but nineteen days, which will shorten this year eleven days, and have extended the same throughout the British dominions; so that we are not to have two beginnings to our years, but the first of January is to be the first day and the first month of the year 1752; eleven days are taken from September, and begin 1, 2, 14, 15, etc. Be not astonished, nor look with concern, dear reader, at such a deduction of days, nor regret as for the loss of so much time; but take this for your consolation, that your expenses will perhaps appear lighter, and your mind be more at ease. And what an indulgence is here for those who love their pillows, to lie down in peace on the second of this month, and not perhaps awake or be disturbed till the fourteenth, in the morning! And, reader, this is not to hasten the payment of debts, freedom of apprentices or servants, or the coming to age of minors; but the number of natural days in all agreements are to be fulfilled. All Church holidays and Courts are to be on the same nominal days they were before; but fairs, after the second of September, alter the nominal days, and so seemed to be held eleven days later. Now, reader, since 'tis likely you may never have such another year nor such another almanac, I would advise you to improve the one for your own sake, and I recommend the other for the sake of your friend,

POOR JOB.

Life of Jesus Chapter XIII.

BY BERNHARD PICKR, PH.D.

From Extra-Canonical Sources,

Now Joseph went about through all the city and took with him the Lord Jesus, since men sent for him on account of his craft to make for them doors, and milkpails, and couches, and boxes. And the Lord Jesus was with him wherever he went. Therefore, as often as Joseph had to make any of his work a cubit or a span longer or shorter, wider or narrower, the Lord Jesus used to stretch out his hand toward it, and when this was done it became such as Joseph wished; and there was no need for him to do anything with his own hand, for Joseph was not very skillful as a carpenter. On a certain day the king of Jerusalem sent for him and said: "Joseph, I wish thee to make me a throne of the measure of the place where I have been used to sit." Joseph obeyed, and immediately after he put his hand to the work. He remained two years in the palace, until he had finished making the throne. But when he had it removed into its place he perceived that on each side it was two spans shorter than the proper measure. On seeing this the king was angry with Joseph, and Joseph, being greatly afraid of the king, passed the night supperless and tasting nothing whatever. Then he was asked by the Lord Jesus why he was afraid. "Because," said Joseph, "I have lost all that I have done for two years." Jesus said to him, "Fear not, nor lose heart, but take thou one side of the throne and I will take the other to set it right." And when Joseph had done as the Lord Jesus had said, and each had pulled on his own side, the throne was made right, and brought to the exact measure of the place. When this prodigy was seen, they who were present were amazed, and praised God. Now the wood of the throne was of that kind which was celebrated in the time of Solomon, the son of David, that is, variegated and diversified.

"Atman is Atman; Atman is self and Atman is non-self; Atman is the Self of the self and the Self of the non-self; there is no Self that is not Atman and no self that is Atman; for selfs are not the Self; the Self in one way of thinking may be the selfs but the selfs not added together but in co-eternal and co-substantial union with each other and with the Self of All, the All-Self yet also a divided Self at one and the same time, that is to say eternally."—*G. R. S. M. Theosophical Review.*

SOME BOOKS ON MAGIC.

- Barrett, Francis. *The Magus ; or The Celestial Intelligencer ; Being a Complete System of Occult Philosophy ; exhibiting the Sciences of Natural Magic, Talismanic Magic, and Cabalistical or Ceremonial Magic. Curious engravings, magical and Cabalistical figures, tables, seals, names, etc. Portrait of the author.* London, 1801. Quarto.
- Barrett, Thomas Squire. *Magic Squares. An Introduction to the Study of Their Formation.* Second edition. By the author of *Magic Squares in Chambers' Encyclopædia.* The first edition was published anonymously. London, 1893. 8vo.
- Blitz, Edouard, M. D. *Treatise on The Great Art. A System of Physics according to Hermetic Philosophy and Theory and Practice of the Magisterium.* By Dom Antoine-Joseph Pernety. Edited by Dr. Blitz. Boston, 1898. Roy. 8vo.
- Brewster, Sir David. *Letters on Natural Magic, Addressed to Sir Walter Scott. Thirteen Letters in 1832.* New York. (Harper and Brothers' Family Library, No. 50.)
- Cahagnet, L. A. *Magnetic Magic. A Digest of the Practical Parts of his Masterpieces.* Translated for the first time from the French by the editor. Portrait of the author. Privately printed. 1898. Quarto.
- Chaney, W. H. *The Magic Circle Astrological Almanac for 1889, 1890, 1891. Three Annuals.* St. Louis, Mo. 8vos.
- Dessoir, Max. *The Magic Mirror. Description, Manufacture, Practical Use.* In *The Monist*, 1904 (pp. 87-117). Chicago.
- Frankenstein, Gustavus. *The Magic Reciprocals. The Great Principle of Reciprocal Identity. "One principle of unity pervades the whole universe."* New York, 1878. Roy. 8vo.
- Gaster, H. *The Sword of Moses ; An Ancient Book on Magic. From an unique manuscript. Introduction, translation, index, Mystical Names, and a Facsimile.* London, 1896. 8vo.
- Hall, W. E. *Ancient Magic and Astrology. Explained and Illustrated. Historical account of Magic and its connection with the Sciences.* New York, 1849. 18mo.
- Hartmann, Franz. *White and Black Magic ; or Practical Instructions for Students in Occultism. "I am not speaking of*

- fictitious things, but of that which is certain and most true," says Hermes Trismegistus. Boston and Madras, 1885. 8vo.
- Kosminsky, Isador. Numbers. Their Magic and Mystery. Nine chapters. Symbolism, Esoterism, Cabalism, Mysticism. Melbourne, Australia, 1905. 8vo.
- Lenormant, François. Chaldean Magic ; Its Origin and Development. Translated from the French. London, 1878. 8vo.
- Mathers, S. Liddell MacGregor. The Book of Sacred Magic of Abra-Melin the Mage, as delivered by Abraham the Jew unto his son Lamech, A. D. 1458. Translated from original Hebrew into the French, and now rendered from that language into English. Three Books. London, 1898. Quarto.
Sator, arepo, tenet opera, rotas.
- Mathers, S. Liddell MacGregor. The Tarot. Its Significance, Use in Fortune-Telling, and Method of Play. With seventy-eight cards. London, 1888. 16mo.
- Mathers, S. Liddell MacGregor. The Key of Solomon the King. (Clavicula Solomonis.) Translated and edited from Ancient MSS. in the British Museum. Magical plates, talismans, figures, etc. London, 1889. quarto.
- Morton, A. P. The Tarot of the Bohemians, The Most Ancient Book in the World. For the Exclusive Use of Initiates. Absolute Key to Occult Science. By Papus. Translated by A. P. Morton. London, 1892. 8vo.
- Moses. Sixth and Seventh Books of Moses ; or Moses' Magic Spirit Art. Translated from the ancient Hebrew. Seventh Book translated by Rabbi Chaleb from the Weimar Bible.
- Richmond, Olney H. The Mystic Test Book ; or The Magic of the Cards. The Mystic Meaning of these Wonderful and Ancient Emblems. Copiously Illustrated. Portrait of the author, the Grand Master of Inner Temple of the Ancient Order of the Magi. Chicago, 1893. 8vo.
- Salverte, Eusebe. The Philosophy of Magic, Prodigies, and Apparent Miracles. With notes, illustrative, explanatory, and Critical, by Anthony Todd Thomson. In two volumes. New York, 1847. 12mo. (The Occult Sciences.)
- S. S. D. Egyptian Magic. Rationale ; Gnostic. Royal and

- Divine Formulæ. London, 1876. (Collectana Hermetica, Vol. VIII. Edited by W. Wynn Westcott, M. D.) 12mo.
- Waite, Arthur Edward. The Book of Black Magic, and of Facts; including the Rites and Mysteries of Goëtic Theurgy, Sorcery, and Infernal Necromancy. Illustrations. Privately printed. London, 1898. Quarto.
- Waite, Arthur Edward. The Magical Writings of Thomas Vaughan (Eugenius Phialethes). Verbatim reprint of four treatises: Anthroposophia Theomagica, Anima Magica Abscondita, Magia Adamica, and True Celum Terræ. London, 1888. Quarto.
- Waite, Arthur Edward. The Mysteries of Magic. A Digest of the Writings of Eliphaz Lévi. With biographical and Critical Essay. London, 1886. 8vo.
- Waite, Arthur Edward. Transcendental Magic. Its Doctrine and Ritual. By Eliphaz Lévi. A Complete translation of "Dogme et Rituel de la Haute Magie." Original engravings and portrait of the author. London, 1896. 8vo.
- Westcott, W. Wynn. The Magical Ritual; or the Sanctum Regnum; interpreted by the Tarot Trumps. Translated from the MSS. of Eliphaz Lévi. Eight plates. London, 1896. 12mo.
- Westcott, W. Wynn. Numbers; Their Occult Power and Mystic Virtue. Being a Résumé of the Views of the Kabbalists, Pythagoreans, Adepts of India, Chaldean Magi, and Mediæval Magicians. London, 1890. 4to. Pp. 52. Second and enlarged edition, London, 1902. 12mo.
- Welton, Thomas. Mental Magic. A Rationale of Thought Reading; and All Hidden and Secret Things. Also, the History of and Mystery of the Magic Mirror. "Believe those who have experience to justify their opinions." Illustrated. London, 1884. Quarto.
- Whitehead, Willis F. Occult Philosophy or Magic. By the Famous Mystic Henry Cornelius Agrippa von Nettesheim. Book One. Seventy-four chapters on Natural Magic. Published by direction of the Brotherhood of Magic. "A quaint and curious volume of forgotten lore." — Poe's *The Raven*. Portrait of Agrippa. Chicago, 1898. Roy. 8vo.
- Wyman, John. Hand Book of Magic. Cards, Ventriloquism.

- Portrait of Author. Philadelphia, Penn. No date. 16mo.
- Wylde, James. The Magic of Science. A Manual of Amusing and Instructive Scientific Experiments. Numerous Illustrations. Third edition. London. 12mo.
- Anonymous. The Secret Book of the Black Arts. Containing a mass of matter on the Occult Sciences, recorded, practical and plain. Illustrated. New York, 1873. 12mo.
- Anonymous. Art Magic; Spiritism. Edited by Emma Hardinge Britten. First edition published in New York in 1876. Second edition, Chicago, 1903. 8vo. Companion volume to "Ghost Land."
- Anonymous. Magic, Pretended Miracles, and Remarkable Phenomena. Nine Chapters. Philadelphia. No date. 16mo.

BOOKS ON THE KABBALAH.

- Davidson, Peter. The Sepher Jetsirah ; or Book of Formation, to which is added the Thirty-Two Ways of Wisdom ; and the Fifty Gates of Intelligence. Translated and annotated. Glasgow, 1896. 8vo. Pp. 46.
- Ginsburg, Christian D. The Kabbalah ; Its Doctrines, Development, and Literature. An essay read before the Philosophical Society, Liverpool, Oct. 19, 1863. London, 1865. Pp. 164.
- Greene, William B. The Jewish Kabbala ; and The Blazing Star. Also, Essays on Herbert Spencer's Philosophy, and New England Transcendentalism. Boston, 1872. 12mo. 180.
- Kalisch, Rev. Dr. Isador. Sepher Yetzirah. A book on Creation ; or the Jewish Metaphysics of Remote Antiquity. With English translation, notes and glossary. Also, a Sketch of the Talmud. the World Renowned Collection of the Jewish Traditions. New York, 1877. 12mo. Pp. 96.
- Mathers, S. Liddell MacGregor. Kabbala Denudata. The Kabbalah Unveiled ; containing the following books of the Zohar : 1. The Book of Concealed Mystery. 2. The Greater Holy Assembly. III. The Lesser Holy Assembly. Translated from the Latin Version of Knorr Von Rosenroth. Pp. 360. London, 1887. 8vo.

Myer, Isaac. Qabalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol, or Avicbron, and their connection with the Hebrew Qabalah and Sepher ha-Zohar, with remarks upon the antiquity and content of the latter. Also, An Ancient Lodge of Initiates, translated from the Zohar. Philadelphia, 1898. Royal 8vo. Pp. 524.

Pancoast, Seth, M. D. The Kabbala. Blue and Red Light; or Light and Its Rays in Medicine. Light the Original Source of Life. Light in the Vegetable Kingdom. First edition. Philadelphia, 1876. 8vo. Pp. 312. Second edition, without the title "The Kabbalah," Philadelphia, 1877.

Waite, Arthur Edward. The Doctrine and Literature of the Kabalah. I. The Post-Christian Literature of the Jews. II. Doctrinal Contents. III. The Source and Authority. IV-VI The Written Word of Kabalism; Three Periods. VII. Christian Students of the Kabalah. VIII. The Kabalah and other Channels of Esoteric Tradition. Pp. 508. London, 1902. 8vo.

Westcott, W. Wynn, M. D. Sepher Yetzirah, the Book of Formation and the Thirty Two Paths of Wisdom. Translated from the Hebrew. First edition. 8vo. Pp. 30. Bath, 1887. Second edition. 12mo. Pp. 120. London, 1902.

BOOKS ON CARTOMANCY.

Grand Orient. Hand-Book of Cartomancy, Fortune-Telling, and Occult Divination, including the Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi, and the Golden Wheel of Fortune. By Grand Orient (*Sapiens dmionabitur astris*). With two plates. London, 1889. 12mo.

Stevenson, E. Irenæus. The Square of Sevens. An Authoritative System of Cartomancy; with a prefatory notice by E. Irenæus Stevenson. London, 1900. 12mo.

Prangley, I. B. ("Zuresta.") Ye Booke of Ye Cards. The Roxburge Occult Series. Meaning. Games. The Tarot. Westminster. No date. 12mo.

Hartmann, Franz. Geomancy, Astrological. Art of Divining by Punctuation, according to Cornelius Agrippa, and others. Appendix. Questions and Answers. Boston, 1889. 8vo.

HISTORIC MAGAZINE. AND NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

APRIL, 1906.

No. 4.

"The number four is sacred, and its very figure is magical" (2).

HISTORY OF THE LOST WORD.

BY REV. J. F. GARRISON, M. D.

There can be no doubt in the mind of any student of ancient philosophy or theology of the great importance attached, from a very early date, and among many nations, to the knowledge of the *true name of God*.

We see this very strongly marked in the Hebrew Scriptures, both before and after the Divine utterance of this name to Moses at the foot of Horeb (Ex. vi, 3). Jacob asks the name of the mysterious being who wrestled with him, evidently impressed with the feeling that it was a Divine visitant with whom he had to do (Gen. xxxii, 29, 30), for he says, "I have seen God face to face"; so also Manoah inquired of "the angel of Jehovah," "What is thy name?" (Judges xiii, 17, 18), and receives for answer, "Why asketh thou thus after my name, for it is *secret*?" or, as in the marginal rendering, "*wonderful*," the Hebrew word being used in both

senses; and this, with the appearance of "the angel," overwhelms him with terror, because "we have seen God."

It was unquestionably the influence of this same desire to know this "secret" or "wonderful" name (and indeed it was regarded as both) that led Moses to make the same inquiry, when God called him from the "burning bush."

The origin of this feeling lies among the unsolved enigmas of history; although, if I were treating of its relation to theology, I do not think it would be difficult to show that there was an intimate and essential connection between the divine "word" in which God expresses his own nature, and some of the deepest problems of creation and theology.

Whatever may have been the origin of the profound veneration for this word, this wonderful name, to which I have referred, it comes to us, from the very earliest point at which we meet with it in history, invested with the character of a peculiar and most potent charm and mystery. The importance attached to it was not merely from the desire, as a matter of simple knowledge, to be possessed of the true name of God, but also, and in the later periods mainly, from the belief that there were certain great powers belonging to this name: that they who knew and uttered it, with the fitting solemnities and accompaniments, were able, by these means, to perform great wonders; had mastery over the elements; could evoke and control the demoniac powers of the unseen world, and exercise a portion of the attributes of the Divine being whose nature and might it was supposed to embody and express; and, also, that its trivial or blasphemous use or, indeed, any use which was not guarded by special solemnities and awe would be visited by instant death upon the "vain" trifler with this exalted and mighty agency.

The danger of thus taking this "name in vain" is shown very clearly in many of the Jewish traditions, and comments are contained in their Targums, as the ancient translations

and paraphrases of the Hebrew Scriptures were called.

In Leviticus xxiv, 10, 11, an account is given of a broil between "the son of an Israelitish woman, whose father was an Egyptian, and a man of Israel"; and, as the English translation renders it, "the Israelitish woman's son blasphemed the name of the LORD, and cursed"; and Moses, having inquired (v, 16) the NAME of the LORD, received for answer, "he that blasphemeth the name of the LORD shall surely be put to death"; and in accordance with this command they took him without the camp and stoned him with stones." The Targums,¹ in their paraphrase, make the *mere unwarranted utterance of the word* to have been the gravaman of the offense: the Targum of Onkelos says, "He gave *expression* to THE NAME and execrated," "and that he uttered THE NAME that is alone," and it announces the reply of Jehovah to the inquiry of Moses (v, 16) thus: "He who *expresseth* the name of the LORD, dying he shall die." The Palestine Targum shows the profound awe which was attached to the mere saying of the word, in its comment on the opening words of the exquisite song of Moses (Deut. xxxii, 3), "I will publish the name of the LORD," on which it adds, "Mosheh, who was the doctor of Israel, could not permit himself to pronounce the holy name until he had dedicated his mouth, at the beginning of his hymn, with eighty and five letters, making twenty and one words," for, says the Jerusalem Targum, "It is not possible, even to one of the highest angels, to utter that name rightly, until they have said holy, holy, holy, thrice [note here the three times three]. And from them Mosheh learned not to utter that name openly, until he shall have dedicated his mouth . . . and after that; he says, Hear ye heavens, it is the name of the LORD."

This conviction of the transcendent eminence of "the word" expressing the Divine name was not, however, by any means peculiar to the Jews; and I shall have occasion, later on, to

trace some of its relations to the theology and philosophy of other of the ancient peoples.

Our fullest information regarding it comes from the Hebrew literature; and as our interest in it as Masons belongs almost wholly to the characters with which it has been clothed in Jewish history and tradition, I shall first examine these, in some detail, and then, connecting this with the remains of the same thought, as they have been preserved by other nations, I shall endeavor to point out the line by which it has been handed down to modern times, and through which we, as Masons, have become the sole inheritors of one of the most remarkable and beautiful of all the truths or traditions of the world's primeval ages.

It is certainly a most curious fact in history, that the living memory of this strange truth or speculation (whichever it may be called), once so potent in its influence, so widely spread and strictly guarded, should be retained for modern times in the mysterious order of successors to the ancient builders, and in this shrine alone.

The writers of the Christian church make mention, in their commentaries on the Bible and histories of the church, that there was some great virtue thought, by the Jews, to belong to the uttered name of the true God, but almost universally dismiss it with only the passing sneer of "idle superstition."

The Jewish people still maintain a reverence for the holy name, which makes those who are devout always write it with another pen, and speak another word, with softened voice, instead of its too solemn, venerated sounds.

It is only in the Masonic order that the "Divine Word" is a living reality, and subject of interest to the thought of our modern world.

The vast significance attached to the name of God among the Jews is shown by the very frequent, and often peculiar, use in the Hebrew Scriptures of such expressions as, in "the

Name," and by "my Name," when referring to the actual presence and operation of the Divine Being; and very many times, where we would feel it awkward to use such a phrase, and would think it far more natural and fitting to say directly, "God was," or "God did," or "God said," thus and so.

We are so accustomed to the expressions of the Bible in this form that we do not recognize how peculiar and remarkable they are, nor how unlike the Bible is, in this respect (both the Old Testament and the New), to all our present style of thought, and even to the ordinary usage of all the other writings on religion or philosophy among the ancient nations.

To cite all the passages in which "the Name," or "His Name," or "the Name of the Lord," is employed as equivalent to the Divine power, or Divine self, would be to transcribe a large portion of the Old Testament, and not a few extracts from the New.

The mere references to the word "Name" occupy five long and closely written columns in Cruden's Concordance, and a very large proportion of these show the use of the word in some of the forms which I have indicated; and I will only commend to those who are interested in this matter, and especially in the Masonic relations to "the Name," to note the frequency with which the phrase is thus applied, and the significant allusions with which its employment is very often accompanied.

It will be necessary here to state some facts concerning our English version of the Bible, and the form in which it presents the "Divine Word," for in this very form we have a marked illustration of the prevailing influence of just that profound reverence and awe of the holy name of which I have been speaking; and it will be essential to a correct study of the Bible to go behind the words which our translators, in certain cases, have employed, and to insert the original and true

Hebrew reading in their stead. This is especially necessary for a right understanding of the continually recurring phrase "the LORD," which meets us on almost every page of the Old Testament.

You will find this, in every correctly printed English Bible, occurring in two kinds of type; one, the ordinary type of the accompanying text, "the Lord"; here it is simply a title of respect or dignity, or an ordinary English form, "my Lord so and so."

It is very often found printed in small capitals, "the LORD." In ALL the cases it indicates the original to be the Hebrew word, J H V H, the original Hebrew letters being Yôch, Hê, Vau, Hê. Hence, whenever you see the form "the LORD," let it always be read as if, instead of this, it were the Hebrew word J H V H, for this is what it stands for. I will now proceed to trace the way in which this form came to be adopted.

The change itself is the result of the terror of expressing the Divine name, to which I referred in the quotation from the Targum upon Lev. xxiv, 10, 11; and also from a fear of incurring the curse, thought to have the same import, in their understanding of the third commandment, whose correct reading is, "Thou shalt not lift up (or utter) the name J H V H, thy God, to vanity," i. e., idly, in a foolish or deceitful way.

In order to avoid the curse which they imagined was thus threatened against any "vain" or unreverential uttering of the sacred word, they carefully abstained from *every use of it* in common conversation, or their ordinary writing; they generally used instead of it, when speaking, the word "Adonah" or "Adonai," which was a title of high dignity, like our English title of "my lord," and also was one of the less sacred designations of the Almighty.

When they came to the mystic J H V H, in reading the Hebrew Bible, they always said, in place of these, this same

“substitute” Adonah; and in the transcription of the manuscripts of Holy Writ, their scribes, we are informed, were constantly accustomed either to write these venerated letters with a pen especially reserved for them, or else to cleanse the one they were employing with the utmost care before they ventured to insert the sacred name, which they so dreaded “to lift up in vanity.”

The only person by whom the real word was ever uttered with its true pronunciation was the Great High-Priest of the Jewish worship, and their uniform tradition is that he employed it only in the most solemn form of benediction, at the close of certain of the temple services and when he went, once a year, on the great day of atonement, into the awe-inspiring inner chamber of the sanctuary, the Holiest of the Holies, or Sanctum Sanctorum.

This latter occasion seems, after a time, to have become the only condition under which it was pronounced at all, the “substitute” Adonah being used, even in the solemn benediction, the same as it was in all ordinary conversation when the name of God was spoken of.

So that, for many generations, it is probable “the Divine Word” was uttered only on one day of the year, and by one man, in all the Jewish nation.

So that, for many generations, it is probable “the Divine Word” was uttered only on one day of the year, and by one man, in all the Jewish nation.

On that day the grandest and most awful ceremonial of the sublime temple service (the atonement for the sins of the whole people) was performed.

The high-priest sanctified himself for days before by the most careful preparation, in solitude and prayer, that no unholiness or impurity should bring on him the curse of death when he should pass behind the mystic veil, and stand in the blazing presence of the divine glory within the “holiest place of all.”

When, therefore, the solemn hour arrives, in dread and wonder, with smoking censer and basin of the fresh shed blood to sprinkle on the mercy-seat, he goes along into the awful sanctuary, and reads there, by the light of the shekinah, the letters of the mighty name, "put there" (1 Kings ix) by the Divine command; and by that name calls on the one true God who had revealed Himself in it; and by that name prays Him for the forgiveness and atonement of his sinning, but repentant people Israel.

With our ideas of written language, all these precautions and solemnities attached to any word would indicate great reverence towards the being whom it named, and might inculcate a proper sense of the veneration due to it and him, but could in no way prevent our knowledge of the word itself nor materially affect our true pronunciation of it.

It was entirely different, however, under the mode in which the Hebrew language, while a living tongue, was written.

We now write out, or print, each word in full, inserting both the consonants and vowels; hence we would write the name of our Order thus, Masonic; but in the Hebrew manuscripts, from the earliest age down to a period probably long after Christ, they only wrote the *consonants*, and left the vowels (by which these should be sounded, and consequently the true pronunciation given to the word) to be conveyed and handed down, from age to age, entirely by the living teacher. In writing, the only letters of the title of the Order would have been M. S. N. C.; but whether these stood really for Mu-sonac, Mi-se-nuc or Ma-son-ic could be known only to those who had actually heard the right pronunciation from some one who had himself been rightly taught. If, therefore, the correct sounds had not been uttered openly for centuries, the very word itself would have become unknown to the great body of the people. If those who did know it should have failed to preserve and hand it down for even a single generation it would

become a "lost word"; and without some supernatural method of recovery should intervene, would, in all probability, be lost forever.

Now just this was, in fact, the history of the sacred name J H V H. Little by little its use became less frequent; it never was heard in common conversation; the readers of the Scriptures in the synagogues, when they came to it, always said its substitute "Adonah, the Lord." After a time it was never uttered except by the Great High-Priest upon the solemn day of the atonement. He used it as the word with which he drew nigh to God, as he passed into the Sanctum Sanctorum, the Holiest of Holies; and only when he stood within that solemn presence was it audibly pronounced.

In the fear lest he should die without provision for its knowledge when the same dread solemnity should again demand its use, the officiating priest, so Hebrew tradition tells us, took his next successor into the outer holy, and there, in whispered tones, gave him the sacred "secret word," with binding oath never by him to be repeated, except in the *same way and manner in which he had himself received it*.

So, while the first temple stood, the true word passed on down from age to age, although, for a long time perhaps, in the sole line of the high-priests; but in some of the after civil dissensions and captivities of the Jews, some one of the high-priests failed to give it to his successor, or the last one in possession of it perished; and thus, once "lost," there was no source from which it could be again supplied, and nothing remained but ever afterward to use the substitute "Adonah" when the Divine name was *spoken* of, and to *write* the sacred four letters, J H V H, without the knowledge of the real word which they denoted.

So that from that time on the true name of the living God was a "lost word" to men; and the two forms under which we have it in our English version, which are sometimes "the

LORD," and sometimes JeHoVaH, are both derived from the employment of Adonah as the substitute, and in the following ways: Ptolemy Philadelphus, one of the Greek dynasty of the kings of Egypt, desired, about 280 B. C., to have among the books in a large library he was collecting, a translation of the Hebrew Scriptures into Greek. The version, we are told, was made by seventy of the most learned and pious Jews in Egypt, and hence is called the "Translation of the LXX," or the Septuagint; and these translators, whenever they came to the mystic letters J H V H, always rendered them by the Greek words *ο κυριος*, meaning exactly the same as Adonah, "the LORD."

As this Greek version was of high authority with the translators of the English Bible, these followed its example and mostly rendered the Greek words *ο κυριος* into their English form, "the LORD"; but as they wish to signify where this was used only as a title of respect, and where as a substitute for the Holy Name, they had it printed in small capitals, "the LORD," *whenever it stood for the word J H V H in Hebrew*, and thus the form "the LORD" came into our text. The English version sometimes, also, uses the word JeHoVaH, as if this were the real Hebrew of the Holy Name transferred directly to our Bible. But this certainly is not the true form of the lost word.

Sometime, we know not exactly when, after the Christian era, the Jewish rabbis, fearing lest, in the dispersion of their language it would be entirely lost, began to insert little marks into their manuscripts of holy writ, in order to signify the vowels which belonged to every word, and by the aid of which it might be read aright; but when they came to the word J H V H they did not know what its true vowels were, and if they had, most probably would not have put them in; but following still their notion of its substitute, gave to the sacred consonants the vowel sounds of the word

Adonah, and wrote the Holy Name as JeHoVaH, which is thus formed by the insertion of vowels which do not belong to it; and it, consequently, IS NOT THE SACRED WORD *at all*, but only the rabbinical perversion of it, and leaves us as far from a knowledge of the true name as we were before.

This hurried outline of the mode in which the holy word was lost, accords with the preëminence attached to the name of God in all the Jewish Scriptures, and in all the remains of their traditions and interpretations of the Scriptures.

The most important of these last are what are called "the Targums." These are the authorized translations and paraphrases explanatory of the sacred text, which were read in the synagogues after the Hebrew tongue had ceased to be a living language. The reader of the day read in the Hebrew text the portion of the Scriptures which was appointed for the service, paragraph by paragraph; and as he closed each sentence, one standing by him read a translation of the paragraph into the common language. This, oftentimes, was also a short explanation of the meaning of the text, as it was then taken by the rabbis. These we have still preserved to us in nearly, if not precisely, the very forms in which they were read in the synagogues in the Christian era, and they are what I have referred to by the name of Targums. Whether we take their explanations as correct or not, they give us, as no other writings can, the mode in which the Jewish scholars then, and for centuries before, had understood their sacred Scriptures; and in these we learn very fully how they regarded the Divine Name, even more clearly than by its ordinary usage in the Bible.

The Bible employs "the Name," or "my Name," etc., very constantly, and often as an equivalent of the Divine presence, or the power of God; but, as its wont is, leaves the mere use of it to be its own interpreter. Thus it says of the future tabernacle and temple (Ex. xx, 24). "Where I record

MY NAME, I will come unto thee"; of Solomon (2 Sam. vii, 13), "He shall build an house for My NAME." It calls the temple (I Kings ix, 3), "The house thou hast built to put MY NAME there." "Let us exalt HIS NAME," saith the Psalmist; "How excellent is Thy NAME in all the earth," "The NAME of the God of Jacob defend thee," "Our help is in the NAME of the LORD." The Queen of Sheba came to Solomon "when she (I Kings x, 1) heard his fame concerning the NAME J H V H" (of the LORD). Elijah brings fire down on his sacrifice upon Carmel by calling on "the NAME J H V H" (of the LORD); and Malachi closes the Old Testament, "My NAME shall be great among the heathen" (Mal. i, 11), and "a book of remembrance was written before him for them that feared J H V H (the LORD) (Mal. iii, 16), and thought upon his NAME."

So also in the New Testament Jesus says of himself (John x, 25), "the works that I do in my Father's NAME, they bear witness of me." He embodies his thought of his own life (John xvii, 6), "I have manifested thy NAME to the men whom thou gavest me." His model prayer contains "Hallowed be thy NAME." The formula by which He orders his disciples to baptise the nations is, "*Into the NAME of the Father, and the Son, and the Holy Ghost*"; the Seventy return to him exultant in the fact that "even the devils are subject to us through thy NAME" (Luke x, 17). Peter and John, after His resurrection, bid the same man "in the NAME of Jesus of Nazareth, rise up and walk" (Acts iii, 6). When the sanhedrin (Acts iv, 7) asked, "By what power or by what NAME have ye done this?" Peter replied, "By the NAME of Jesus Christ of Nazareth doth this man stand here before you whole."

These passages are but a very few among the great number in which the supremacy, and might, and presence of the Divine Being are expressed by "the NAME," or regarded as in-

herent in and belonging to it. And this is still more strikingly apparent in the paraphrases of the Targums.

According to one of these (Ex. ii), when Moses came to the house of the priest of Midian, after his first flight from Egypt, he there was "showed the rod which was created between the evenings, and on which was engraven and set forth the great and glorious NAME with which he was to do the wonders in Mizraim." Pharaoh is represented (Ex. v, 2) as saying, "Who is Yeva (the Targum of the Divine name), that I should obey his voice? I have not found the NAME of the LORD in the book of the angels, of Him I am not afraid, etc." The power of the Urim and Thummim (Ex. xxviii) was because "in them was engraven and expressed the great and holy NAME by which were created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith the Lord of hosts sealed up the mouth of the great deep at the beginning, whosoever remembereth that word in the hour of necessity shall be delivered," "They shall worship the NAME Yeva only." (On Ex. xxii, 20.) One especial enormity, of the making of the golden calf at Sinai, was (Ex. xxx, 25) that it was made of the crowns upon the heads of the people, given them at Horeb, and "which were inscribed and beautified with the great and glorious NAME," "which was set forth at Horeb."

I might multiply extracts to this same effect almost indefinitely, both from the Bible and the various remains of ancient Hebrew tradition, but the above establish, beyond question, the supreme importance attached by the Jews to the possession and use of this once revealed, but now lost, name of God. I now turn to mark the traces of the same opinion among certain of the Gentile nations.

The Vedas, the sacred hymns of the Hindus, always begin with the word AUM, which² is, by some writers, explained to be composed of the initial letters of the names of their three

principal gods; by others, as an ancient form of the word meaning "that," implying the undefined and indefinable nature of original source of all existence. In either case, as a designation of the ineffable Name of the supreme source of being, and a word of mystical significance and power, and under the form of Om it is still so regarded by the Buddhists throughout all Eastern Asia.

Herodotus (450 B. C.) refers many times to a sacred name for their deity among the Egyptians, which they were unable or unwilling to alter. In the Book of the Dead, which was a roll deposited with every dead body, to be the record of his hope in eternity, we find, among other expressions about their gods, these, or similar ones, often recurring; "am the Great God, existing of myself, the creator of his name"; "I know the Name of this Great God that is there."

Plato expresses the feelings of Socrates (in Philebus) "the dread which I always feel as regards the names of the gods is beyond even the greatest fear." Pythagoras, as is well known, made the reverence for the "four-lettered word," or, as it is called in Greek, the Tetragrammaton, or Tetractys, one of the essential elements of his instruction: and this word was the Name of the supreme deity.³ It was the oath by which he always swore, as the most solemn and binding of all. One of his disciples says, "There is nothing in the whole world which does not depend upon the Tetractys, as its root and principle, for it is the Maker of all things, the intelligible God."

The source whence he derived this notion, and even the mystical word itself, have been the subjects of much inquiry with scholars; but, seeing that he travelled twenty years in Egypt, Persia, Chaldea, Sidon, and Crete, I think it scarcely possible he should not have come in contact with the Jews, and hence agree with Cudworth, "that the Tetractys was nothing else but the proper NAME of the Same God among the

Hebrews." This, more especially, as the Greek word *Iao* and the Latin *Jove*, both which are evidently fragments of the Hebrew sacred name, were titles or designations among each people of their chief deity; and show that, somehow or other, a partial knowledge of this holy word had, at a very early date, extended to them as well as to the Jews.

The opinions of Pythagoras on this have an especial interest to the Masonic student, from the high place he holds in the traditions of the Order. It is more than probable that it was his teaching about the "secret word" which brought his name and doctrines into connection with certain of the later schools of Jewish speculation; and thus, about the period of the Christian era, combined together, in a union which has been ever since maintained, these similar, yet heretofore widely separated, elements of Egyptian theology, Greek speculation, and Hebrew tradition and Scriptures.

The first of the associations in which these elements are found thus joined was the mysterious order of the Essenes.

These are generally spoken of as merely a sect of the Jews; but neither in their tenets nor their locality were they exclusively Jewish. Their doctrines were contained in certain mystical interpretations of the Hebrew Scriptures, received from ancient traditions handed down from time immemorial by oral transmission, and preserved with the utmost care and secrecy; while in their discipline of life they were so nearly like the teachings of Pythagoras that Hyppolytus (A. D. 250) says of them:⁴ "They were in Egypt in the time of Pythagoras, and most of his ideas were derived from them."

So far were they from being merely a narrow Jewish sect, we are told by Philo, the Jew,⁵ that, although they were most numerous in Egypt and Palestine, "they were dispersed thorough many parts of the world, as they thought it requisite that both Greeks and barbarians should partake of so excellent a benefit."

Their name Essene is interpreted by Westcott⁶ as meaning "the silent or mysterious," and all their discipline was in strict accordance with their name.

In every city where they had a society there was a president, by whom all their affairs were regulated. When any one desired initiation he was admitted on probation for a year, receiving on his entrance a white apron or girdle and a small pickaxe. At the end of this probation, if he had given satisfaction, he was advanced to a higher degree, but still was not admitted to their private meetings. In this second stage he continued for two years longer and, if then thought worthy, was raised to a full membership.

Before admission to the highest grades, he took most dreadful oaths: to believe and worship God, to be just to all men, that he will conceal the mysteries of the sect, and not communicate them to any one not a member, and preserve with equal care the books of the order, and the "names" of the angels. On this Dollinger⁷ remarks: "In their estimation, the sun was a living being, and without doubt he had a NAME to be kept secret." He is correct about "the secret name"; but it was undoubtedly the mystic name of God, and there is no proof whatever that it had any reference to the sun as a living being.

They furthermore vow not to deliver their doctrines, to any of the brethren even, otherwise than as they have themselves received them.

They were allowed to practise any of the peaceful arts, and did their work, after certain prayers offered in certain ancient forms, under the direction of the superiors of the society. About noon they assemble in their private room, each with a white linen apron on him, and while at their meal are exhorted by the elders to moderation, not to pervert the purposes of refreshment to those of intemperance or excess. No disorder

(To be concluded in the next number.)

A Visit to Brady's Portrait Gallery, 1850.

BY THE HON. CALEB LYON, OF LYONSDALE.

Soul-lit shadows now surround me, they who armies nobly led ;
They who make a nation's glory while they're living — when they're dead.
Landmarks for our country's future, have their genius left behind,
Victors from the fields of battle — victors from the fields of mind.

Doniphan, who trod the desert ; Scott, who conquered on the plain ;
Taylor, who would not surrender ; Butler, sleeping with the slain ;
Houston, San Jacinto's hero ; Fremont, from the golden shore ;
Jackson, as a lion, fearless ; Worth, whose gallant deeds are o'er.

Webster, with a brow Titanic ; Calhoun's eagle look of old ;
Benton, Freedom's gallant Nestor ; Kent the jurist, calm and cold ;
Clay, "ultimus Romanorum" ; Cass, with deep and earnest gaze ;
Wright, of yore the Senate's Cato ; Adams, last of early days.

Pere de Schmidt, the Jesuit preacher, from the Rocky Mountains wild ;
Tyng, Melancthon of the pulpit ; Channing, guileless as a child ;
Barnes, who ponderous tomes have written ; Bascom's eye, a gleaming bright ;
Anthon, whose unceasing labor fills the student's path with light.

Audubon, from out the forest ; Prescott, from historic page ;
Bryant, pilgrim of our poets ; Forrest, veteran of the stage ;
Inman, looking palely thoughtful ; Huntington, with dreams of art ;
Father Matthew, mild, benignant ; Jenny Lind, who wins the heart.

"Ironsides" — chivalric Stewart, whose dim eye with courage glows ;
Young De Haven, philanthropic, seeking fame 'mid Arctic snows ;
Bold Duganne, the bard of Progress ; Alvarado Hunter near ;
Brigham, the lost mind's restorer ; Morse, the lightning's engineer.

Lawrence, type of merchant princes ; Colt, of our mechanic peers ;
Emerson, of Yankee notions ; Miller of our Scripture seers ;
Mott, the hero of the scalpel ; Cooper, wizard of the pen ;
Flagg, the glorious painter poet ; Powers, of sculpture's noblemen.

From the hills and from the valleys, they are gathered far and near —
From the Rio Grande's waters, to Aroostook's mountains drear ;
From the rough Atlantic's billows, to the calm Pacific's tide,
Soldier, Statesman, Poet Painter, Priest and Rabbi, side by side.

Like a spirit-land of shadows, they in silence on me gaze,
And I feel my heart is beating with the pulse of other days ;
And I ask what great magician conjured forms like these afar ?
Echo answers, 'tis the sunshine, by its alchemist, Daguerre.

[TAKE NOTICE. The editor of NOTES AND QUERIES will present Volume XXIII for 1905, 12 numbers, in original wrappers, to the first three persons (a volume to each) who sends to this office a full list of the names mentioned in the above poem. the first or christian name to be given in full.]

A Parody on Gray's Elegy.

The gardener rings the bell at close of day,
The motley crowd wind slowly home to tea ;
Soft on the Thames the daylight fades away,
And leaves the walks to darkness and to me.

Now shine the glimmering gas-lamps on the sight,
The wardens now the outer portals lock,
And deepest stillness marks the approach of night,
Save when the watchman calls "Past ten o'clock."

Save, also, when from yonder antique tower,
With solemn sound the bell strikes on the ear,
And wandering damsels, as they hear the hour,
Trip through the gloomy courts with haste and fear.

In those high rooms where clients ne'er intrude,
And here and there a light doth dimly peep,
Each in his lonely set of chambers mewed,
The briefless crowd their nightly vigils keep.

The grave attorney, knocking frequently,
The tittering clerk who hastens to the door,
The bulky brief and corresponding fee,
All things unknown to all that lofty floor.

Small comfort theirs when each dull day is o'er,
No gentle wife their joys and griefs to share ;
No quiet homeward walk at half-past four
To some snug tenement near Russell Square.

Oft have they read each prosing term report,
Dull treatises and statutes not a few ;
How many a vacant day they've passed in court !
How many a barren circuit travelled though !

Yet let not judges mock their useless toil,
And joys at sapient faces no one knows ;
Nor ask, with careless and contemptuous smile,
If no one moves in all the life long rows ?

Vain is the coif, the ermined, the strife
Of courts, and is all success e'er gave ;
Say, can the judge, whose word gives death or life,
Reprieve HIMSELF, when summoned to the grave ?

Nor you, ye leaders, view them with illwill,
If no one sees their speeches in "The Times,"
Where long-drawn columns oft proclaim their skill,
To blacken innocence and palliate crimes.

Can legal lore or animated speech
 Avert that sentence which awaits us all ?
 Can NISI PRIUS craft and snares o'erreach
 That Judge whose look the boldest must appal ?
 Perhaps in those neglected rooms abound
 Men deeply versed in all the quirks of laws,
 Who could, with cases, right and wrong confound,
 And common sense upset, by splitting straws.
 But ah ! to them no clerk his golden page,
 Rich with retaining fees, did e'er unroll ;
 Chill negligence repressed their legal rage,
 And froze the quibbling currents of the soul.
 Full many a barrister, who well could plead,
 Those dark and unfrequented chambers bear ;
 Full many a pleader born to draw unfee'd,
 And waste his counts upon the desert air !
 Some Follett, whom no client ne'er would trust,
 Some Wilde, who gained no verdict in his life ;
 In den secure, some Denman there may rust,
 Some Campbell, with no peeress for his wife.
 The wits of wondering juries to beguile,
 The wrongs of injured clients to redress,
 To gain or lose their verdict with a smile,
 And read their speeches in the daily press.
 Their lot forbad : — Nor was it theirs, d'ye see,
 The wretched in the toils of law to lure ;
 To prostitute their conscience for a fee,
 And shut the gates of justice on the poor.
 To try mean tricks to win a paltry cause,
 With threadbare jests, to catch the laugh of fools,
 Or puff in court, before all human laws,
 The lofty wisdom of the last New Rules.
 Not one rule NISI even "to compute,"
 Their gentle voices e'er was heard to pray,
 Calm and sequestered, motionless and mute,
 In the remote back seats they passed each day,
 Yet e'en their names are sometimes seen in print,
 For frail memorials, on the outer doors,
 Disclose in letters large, and dingy tint,
 The unknown tenants of the upper floor.
 Door posts supply the place of Term Reports,
 And splendid plates around the painter sticks,
 To show that he, who never moved the Courts,
 Has moved from number two to number six.

For who, to cold neglect a luckless prey
 His unfrequented attic e'er resigned,
 E'er moved with better hopes across the way,
 And did not leave a spruce tin plate behind.

Strong is the love of fame in noble minds,
 And he, whose bold aspirings fate doth crush,
 Receives some consolation when he finds
 His name recorded by the painter's brush.

For thee, who mindful of each briefless wight,
 Dost in these motley rhymes their tale relate,
 In musing in his lonely attic flight,
 Some youthful student should inquire thy fate.

Haply some usher of the Court may say —
 "At morn I've marked him oft, 'twixt nine and ten,
 Striding with hasty step, the Strand away,
 At 4 o'clock to saunter back again.

"There in the Bail Court, where yon quaint old judge,
 Doth twist his nose, and wreath his wig awry,
 Listless for hours he'd sit, and never budge,
 And pore upon a book — the Lord knows why !

"Oft would he bid me fetch him some report,
 And turn from case to case, with look forlorn ;
 Then bursting would he run, from court to court,
 As if some rule of HIS ! was coming on.

"One morn I missed that figure lean and lank,
 And that pale face, so often marked by me,
 Another came — nor yet was he in Banc,
 Nor th' Exchequer, nor at the Pleas was he.

The next day, as at morn, I chanced to see,
 Death's peremptory paper in "The Times ;
 I read his name, which there stood number three,
 And there I also read these doleful rhymes :

THE EPITAPH.

Here rests a youth lamented but by few,
 A barrister to fame and courts unknown ;
 Brief was his life — yet was it briefless too,
 For no attorney marked him for his own.

Deep and correct his knowledge of the laws,
 No judge a rule of his could e'er refuse ;
 He never lost a client nor a cause —
 Because, forsooth, he never had one to lose.

Even as he lived unknown — unknown he dies :
 Calm be his rest, from hopeless struggle free,
 From that dread Court, from which no error lies,
 Shall final judgment pass on him and thee.

*The House That Jack Built.**Translated from the Vulgate.*

Behold the Mansion reared by dædal Jack.

See the malt stored in many a plethoric sack,
In the proud cirque of Ivan's bivouac.

Mark how the Rat's felonious fangs invade.
The golden stores in John's pavilion laid.

Anon, with velvet foot and Tarquin strides,
Subtile Grimalkin to his quarry glides,—
Grimalkin grim, that slew the fierce *rodent*
Whose tooth insidious Johann's sackcloth rent.

Lo! now the deep-mouthed canine foe's assault,
That vexed the avenger of the stolen malt,
Stored in the hallowed precincts or that hall
That rose complete at Jack's creative call.

Here stalks the impetuous Cow with crumpled horn,
Whereon the exacerbating hound was torn,
Who bayed the feline slaughter-beast that slew
The Rat predacious, whose keen fangs ran through
The textile fibers that involved the grain
Which lay in Hans' inviolate domain.

Here walks forlorn the Damsel crowned with rue,
Lactiferous spoils from vaccine dugs, who drew,
Of that corniculate beast whose tortuous horn
Tossed to the clouds, in fierce vindictive scorn,
The harrowing hound, whose braggart bark and stir
Arched the lithe spine and reared the indignant fur
Of puss, that with verminicidal claw
Struck the weird rat in whose insatiate maw
Lay reeking malt that erst in Juan's courts we saw
Robed in senescent garb that seems in sooth
Too long a prey to Chronos' iron tooth.

Behold the man whose amorous lips incline,
Full with young Eros' osculative sign,
To the lorn maiden whose lact-albic hands
Drew albu-lactic wealth from lacteal glands

Of that immortal bovine, by whose horn
 Distort, to realm ethereal was borne
 The beast catulean, vexer of that sly
 Ulysses quadrupedal, who made die
 The old mordacious Rat that dared devour
 Antecedaneous Ale in John's domestic bower.

Lo, here, with hirsute honors doffed, succinct
 Of saponaceous locks, the Priest who linked
 In Hymen's golden bands the torn unthrift,
 Whose means exiguous stared from many a rift,
 Even as he kissed the virgin all forlorn,
 Who milked the cow with implicated horn,
 Who in fine wrath the canine torturer skied,
 That dared to vex the insidious muricide,
 Who let auroral effluence through the pelt
 Of the sly Rat that robbed the palace Jack had built.

The loud cantankerous Shanghae comes at last,
 Whose shouts arouse the shorne ecclesiast,
 Who sealed the vows of Hymen's sacrament,
 To him who, robed in garments indigent,
 Exosculates the damsel lachrymose,
 The emulgator of that horned brute morose,
 That tossed the dog, that worried the cat, that *kilt*
 The rat, that ate the malt, that lay in the house that
 Jack built.

QUESTIONS.

1. Were gravitation tendency between the sun on one hand and the earth and moon on the other hand suspended, but continued between earth and moon so that the system would be left to pursue a straight course through space, what would be the orbital motion of the moon?
 T. H. M.

2. Benjamin Paul Blood, in a note, in his essay on "The Gist of Philosophy," says that Stephen Pearl Andrews proclaims that "Universology is a canon of universal criticism." Mr. Blood then adds "a doctrine or logos of All." I am told that Dr. Cyrus Romulus Teed, known as "Koresh," founder of Koreshanity, has recently appropriated the word Universology and defined it in his organ, "The Flaming Sword." Can some reader furnish me through your magazine Dr. Teed's definition?
 PHILANDER.

Old Testament Synopsis.

God spake in Genesis and said
 "Let there be Light," and darkness fled.
 In Exodus at His command
 All Israel fled from Egypt's land ;
 Their laws and what their tribes befell,
 Leviticus and Numbers tell.
 God's holy will again we see
 Revealed in Deuteronomy.
 Then follow Joshua, Judges, Ruth,
 Two books of Samuel from his youth,
 And two of Kings ; the records plain
 Tell many a good and evil reign.
 Two books of Chronicles tell o'er
 Each monarch's history heard before ;
 Their noble deeds of valor done,
 Their many battles lost and won.
 Historic words our hearts inspire
 From Ezra and Nehemiah.
 Esther shows the ways of God,
 And Job receives the chastening rod.
 The Psalms lift up the soul with praise,
 And Proverbs teach in homely phrase.
 Ecclesiastes next comes on
 And then the Songs of Solomon.
 Isaiah now, with vision clear,
 Beholds a promised Savior near.
 While Jeremiah lifts on high,
 For Israel's race, his mournful cry.
 Lamentations show their grief
 For Zion weeps nor finds relief.
 Ezekiel, Daniel, each record
 The wondrous dealings of the Lord.
 Hosea, Joel, Amos, too,
 With Obadiah, prophets true,
 O'er Israel's faithless nation yearn,
 And warn from evils to return.
 Jonah, Micah, Nahum show
 God's tender love and threatened woe ;
 Habakkuk prays in words sublime,
 That ring through all succeeding time ;

While Zepheniah foretells the day
 That surely meets a Godless way.
 And Haggai's cry in vain appears
 To hardened hearts and deafened ears.
 Brave Zehariah and Malachi,
 To gospels near, now testify ;
 And passing thus in close review,
 From ancient Scriptures to the new.

New Testament Synopsis.

We now a Savior's birth behold
 In Matthew's gospel sweetly told.
 Mark, Luke, and John his work disclose
 His sufferings, death, and how he rose.
 In Acts, the Holy Ghost descends
 And Christ his kingdom wide extends.
 In Romans, the Apostle Paul
 Commends the gift of God to all.
 Corinthians and Galatians show
 God's tender love to all below.
 Ephesians and Philippians tell
 The zeal Paul's life portrayed so well.
 Colossians, Thessalonians speak
 Of hope and comfort to the weak.
 In Timothy, Paul's charge we find,
 In Titus, friendship warm and kind.
 Philemon shows how love constrains,
 And Hebrews all the types explains.
 With James and Peter, John and Jude
 And Revelation, we conclude
 The books that in God's word divine,
 Like stars in endless glory shine.

Acrostic. (Hexameters.)

I n times momentous appeared the world's triple conjunction,
 E ncouraging human hearts to shout melodious praises.
 S ole salvation for us, that power exalted 'bove measure,
 U nloosed the bonds of sin through the precious atonement.
 S alvation illumines all earth through ages unceasing.

HISTORIC MAGAZINE. AND NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

MAY, 1906.

No. 5.

"But know that all true light proceedeth thence — Ex Oriente Lux."

Eight Commandments.

OF THE CENTRAL AMERICANS.

The Central Hindu College Magazine, of India, selects and publishes "The Eight Commands of the Central Americans, before the Christians came among them," but disclaims any guarantee as to their authority. The editor of the magazine, Mrs. Annie Besant, says "they are distinctly good and beautiful," and we quite concur in her opinion. Here they are :

1. Thou shalt have no God or Lord, or idol or Angel worship, except the one Great Spirit, Creator and Ruler above all. And thou shalt teach this to thy children, and command them to teach it to their children for ever.

2. Thou shalt deal with all men, women, and children, as justly and kindly as if with thine own mother, who fed thee from her own breasts when thou wert helpless and had no strength. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

3. To the sick and helpless, to the stranger that cometh from afar, to the widow that is destitute, to the child that hath no father, thou shalt be both father and mother to them. Take them to thine house and feed them, and give them skins and

clothes to wear, and if they be lost go with them and show them the way. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

4. Thou shalt not tell a lie, or speak falsely against any man, woman, or child ; or break thy word of promise, even though death come unto thee to induce thee ; unchangeable as the rising and setting sun shall be the words of thy mouth. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

5. Thou shalt not take or possess that which is another's or suffer thy children to do so, or their children after them. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

6. Thou shalt respect the times of women, and when she is bearing unto thee thou shalt not lie with her, or give her heavy labor, or angry words, or fret her, but be obedient to her, doing whatsoever she asketh thee to do, for it is her time and she is thy queen. Thou shalt teach this to thy young men and young women, and to them that come after them, that their children may be shapely, strong and brave.

7. The seventh day is the moon's day, every seventh day thou shalt not labor, or hunt, or fish, but dance, and sing and sit in silence, and hear the words that the Great Spirit speaks inwardly to the soul of men, women and children. Thou shalt teach this to thy children, and command them to teach it their children for ever and ever.

8. Thou shalt not flatten the head to make a seer or prophet, to drive the judgment of the brain away to the prophetic region. Thou shalt teach it to thy children, and command them to teach it to their children for ever and ever. — *The Theosophist*.

"IN GOD WE TRUST" ON COINS. The word "God" never appeared as any government act until the year 1864, when at the suggestion of the Director of the Mint, former Governor Pollock of Pennsylvania, "In God we trust" was stamped on the copper two-cent pieces. Before then, "E Pluribus Unum" had been the motto. Strange to relate, "E Pluribus Unum" on coins never was authorized by law. — *Ex.*

NARTHAX AND ENTHEASTS. (Page 27.) This is clearly derived from Plato's *Phædon*, a dialogue on the Immortality of the Soul. I have copied it as follows, but I do not remember who is responsible for the translation :

"Wisdom is the only true and unalloyed coin for which all others must be given in exchange, with that piece of money we purchase Temperance, Justice, Fortitude and Prudence, or Wisdom itself; are not exchanged for passions but cleanse us of them. And it is pretty evident that those who instituted the Purifications, called by us *Teletes*, that is, perfect expiations, were persons of no contemptible rank, but men of good genius, who, in the first ages, meant, by such riddles, to give us to know, that whoever enters the other world without being Initiated and Purified, shall be hurled headlong into the vast abyss; and that whoever arrives there, after due purgation and expiation, shall be lodged in the apartments of the gods. For as the dispensers of these expiations say: 'There are many who bear the Thyrsus, but few that are possessed of the Spirit of God.' Now those who are possessed, as I take it, are the true philosophers."

So far Plato, and the New Testament puts the same idea into the words, "Many are called, but few chosen." The Thyrsus, here alluded to as a badge of office in the ancient religious mysteries, was carried by the soldiers of Bacchus Gabazios, or Dionysos. The Chevalier J. M. Ramsay says, in his "Natural and Revealed Religion," that it was twined with ivy and very often had upon it a cross, and he compares the Greek conception of Bacchus, as the god of the Vintage, with the description of Messiah as given in Isaiah and the Apocalypse.

JOHN YARKER, Manchester, England.

"The grand arcanum of Magic is the mystery of Love."—*Lévi*
 "Keep silent all who enter here."—*The Portals of Occultism*
 "Let no one ignorant of geometry enter here."—*Plato's School*
 "He who knows not how to keep silent, knows nothing."—*Lévi.*
Gopaniyum prayatnena "To be kept secret with the greatest care."

THE LOST ATLANTIS. In 1856, I wrote a paper entitled "The Lost Atlantis," which was printed in the "Illinois Teacher" for August, that year, a teachers' periodical, published at Peoria, by Charles E. Honey, afterward Principal of the Normal University, and Brigadier-General in the Union Army. The paper as it reads now seems "vealy" and constrained. Yet it has some merit. I do not claim, however, that it entitles me to a place like "Saul among the prophets." I will here quote for you a paragraph or two :

"It would, perhaps, be demanding too much credulity to require us to believe it (the story of Atlantis) all a fiction. We pause, therefore, to inquire whether it was plausible. The description (in the *Timæus* and *Kritias* of Plato) of the Conquest does not greatly conflict with those of the old irruptions into the known world of the ancients. We have seen an attempt to show that the Atlantic people were ancient Northmen, who had sailed, as at subsequent periods, around the European coast and come into the Mediterræan — a circumstance which led the Egyptians to suppose that they were from some unknown territory not far distant from the strait of Gibraltar. Others still, and we have been inclined to favor the opinion, have supposed that our own continent, older than the Eastern by ages, was the real Atlantis, that sent invaders to Europe and Africa long before history began. The subsequent dark period, during which the recollection of this great people was well-nigh lost, would account for the declaration that the territory was submerged by a catastrophe not widely different in character from that which overthrew Sodom, Pompeii and Euphemia. It is certain that in Spanish America, hoary-headed antiquity has a splendid home. Remains of cities, architecture resembling the Pelasgic, ornaments like those worn by the Trojans and Greeks, religious emblems, all bespeak such to be the most reasonable solution of the enigma. Stucco work and paintings resembling Italian frescoes, have been found in Central America. Trees a thousand years old are growing over ancient palaces. In Yucatan have been found ruins of magnificent houses, adorned with paintings of blue and green, and apparently fresh. The skulls of men of the ancient races have been examined, containing teeth, some plugged and others artificial. Mines have been opened which were wrought by the laborers of that remote period. The sacred lotos-flower was also found among the sculptures.

"We must concede, however, that there are very plausible reasons for supposing that a continent or vast island, or perhaps a former part of our continent, once occupied a large portion of the Atlantic Ocean. Its relative shallowness is an argument. Clavigero declares that between Brazil and Africa are seen remains of a sunken body of land; that they are also seen at the Cape Verde Islands; and he cites the sand-banks found by Banche. The conformation of our shores indicates a sinking of the land, particularly along the Gulf of Mexico. It is very probable that the space now occupied by that body of water was once solid earth, of which the West Indies are now all that is left. It is no great stretch of fancy to suppose the Azore, Canary and Cape Verde islands to have in like manner contributed the mountainous and higher portions of the Lost Atlantis. Immense quantities of sea-weed may be seen floating in the water all along that region of the ocean. Scientific men may deride the idea as fanciful, yet so much respect must not be allowed them, that their scorn should lead us to abandon an opinion which may be true."

ALEX. WILDER, M. D.

DIXIE'S LAND. It is claimed that "Dixie's Land" was originally a negro name for New York, or rather Manhattan Island. Some suppose the word to be derived from Mason and Dixon's line, which formerly divided the free from the slave States; and still others say that Dixie was a slave owner in old New York. When his slaves went south it was said that they had gone to Dixie's land. To them Dixie's land became synonymous with a locality of perfect happiness.

An original Dixie song was written by Daniel Emmet before the war as a "walk-around" for Bryant's minstrels. His inspiration was the saying, "Well, I wish I was in Dixie," an expression often uttered by a southern minstrel when he felt in New York the approaching rigors of a northern winter.

The late Albert Pike, of Washington, D. C. (1809-1901), wrote and published a song entitled "Dixie." It was reprinted a few years ago in the Boston *Globe*, in the department of 'Poems You Ought to Know,' and numbered 416.

STERNHOLD AND HOPKINS' VERSION OF DAVID'S PSALMS. — The version of Psalms by Sternhold and Hopkins was formerly used by the Dissenting and Non-Conformist congregations in Great Britain. One Sunday, Dean Swift, while riding by a meeting-house, overheard the congregation singing one of the psalms in old-fashioned Puritan style. Pausing at the door he repeated this stanza :

Sternhold and Hopkins had great qualms,
When they translated David's Psalms
To make the heart feel glad ;
But had it been poor David's fate
To hear you sing and them translate,
God ! 'twould have driven him mad.

When my brother and myself were children together at the old homestead, an itinerant pedler, as was often a welcome occurrence to us, stayed at the house over Sunday. He had a novel in his trunk entitled "Sailors and Saints." Reading matter in those days was scarce, and we all were eager for the book. Another brother purchased it. It told of Captain Crank, Tom Tiller, and Mrs. Crank the pious sister-in-law, etc. In a foot-note was the verse in question. I never saw it anywhere else, and have guessed Swift improvised it at the time. If this is not the fact, I shall be pleased to learn better if your correspondent, NICHOLAS, finds more light. (P. 38.)

ALEX. WILDER, M. D., Newark, N. J.

THE PSALMS AND THE PROVERBS BY DAVID AND SOLOMON. — In reply to NICHOLAS (p. 38) we will say that the following is what we have seen in reference to the line he quotes in his question.

King David and King Solomon
Led rather naughty lives ;
They enjoyed themselves exceedingly
With their concubines and wives ;
But when old age came creeping on,
They experienced serious qualms,
So King Solomon wrote the Proverbs,
And King David wrote the Psalms.

THE ZODIACAL SYMBOLS, CANCER (♋) AND SCORPIO (♏).
 In answer to question 7 (p. 38), in February number, I will say that the symbol of Cancer in the Zodiac is emblematical of the sun reaching its highest destination when in that sign, then "standing still" three days, around June 23, with all the tenacity of the crab (even as Joshua commanded), then crawls backwards towards the equator again, this crawling backwards being symbolical of the crab, or Cancer. This sign rules the breasts, and the symbol denotes not only the crab, but the breasts of a woman.

The sign Scorpio rules from October 23 to November 22, each year, and on account of the unnatural heat during the days of this period of the year, exuding malaria and pestilence, deceiving humanity, in every way; moreover, as it rules the generative organs, which if rightly used create wisdom, but if abused become the sting of the scorpion (or serpent) this symbol was chosen. This is the tempter, or serpent in the garden of Eden, and is the sign of Judas who betrayed the Savior.

The Moon's nodes are called the Dragon's Head and Tail, from the similarity to the spiral windings of a serpent, (or dragon), made by the path of the Moon in its orbit around the earth, and where the orbit crosses the ecliptic, coming north, is called the Head, and where the orbit crosses the ecliptic south again is called the Tail. This is the Brazen Serpent in the wilderness of Moses, and he who knows the mysteries of this serpent is indeed WISE.

ZARIEL.

ZODIACAL SYMBOLS. THE MOON'S NODES. I think your correspondent, MAZZAROTH (p. 38), can find some help in his endeavor to unravel Zodiacal Symbolology by a treatise on "The Myth of Kirkê," by Robert Brown, Jr., of Barton-on-Humber, England.* Also, other works by the same author. I have always thought that the characters used were Arabic inventions.

ALEX. WILDER, M. D.

* For the works of Robert Brown, Jun., see next page.

The Works Robert Brown, Jun.

* The works of Robert Brown, Jun., Barton-on-Humber, England, referred to above by Dr. Alex. Wilder, so far as contained in our library, are as given below, and possibly our correspondent MAZZAROTH might obtain some of them.

EDITOR.

ERIDANUS : RIVER AND CONSTELLATION. A Study of the Archaic Southern Asterisms. "Fluviorum Rex Eridanus."—VERGIL. Illustrated with curious engravings. Quarto ; boards pp. 100. London, 1883.

LAW OF THE KOSMIC ORDER. An Investigation of the Physical Aspect of Time. "The sun, the Moon, the stars — Are not these, O Soul, the Vision of Him who reigns ?" — TENNYSON. Appendix on the Signs of the Zodiac. Octavo ; boards ; pp. 96. London 1882.

LANGUAGE AND THEORIES OF ITS ORIGIN. Paper read before the Victoria Institute, or Philosophical Society of Great Britain. Octavo ; pap. ; pp. 48. London, 1881.

MYTH OF KIRKE. Including the Visit of Odysseus to the Shades. An Homerick Study. "Who knows not Circe the Daughter of the Sun ?" — MILTON. Octavo ; boards ; pp. 180. London, 1883.

PHAINOMENA, OR THE 'HEAVENLY DISPLAY' OF ARATOS. Done into English Verse. "Dios asteropos aither."—EURIPIDES. Inscribed to Right Honourable William Ewart Gladstone, M. P. Sixty-eight illustrations. Quarto ; boards ; pp. 118. London, 1885.

POSEIDON. Link between Semite, Hamite, and Aryan. Being an attempt to trace the Cultus of the God to its Sources, with illustrations of the History of the Kyklopes, Hyksos, Phoenicians, Aithiopes or Cushites, and Philistines. 'Poesidon, sire of gods and men.' Forty-one sections. Duodecimo ; paper ; pp. 126. London, 1872.

RELIGION AND MYTHOLOGY OF THE ARYANS OF NORTHERN EUROPE. Paper read before the Victoria Institute, April 19, 1880. Appendices : Notes, etc. Octavo ; pap. ; pp. 54. London.

REMARKS ON THE TABLET OF THE THIRTY STARS. Part I, Sections I and II In "Proceedings of the Society of Biblical Archæology," January 14, 1890 Vol. XII, Part 3 ; pp. 137-152. London, 1896.

THE UNICORN. A Mythological Investigation. Illustrated with engravings. Octavo ; boards ; pp. 106. London, 1881.

"Cry to the moon to sink her lingering horn
In the dim seas, and let the day be born."

THE GREAT DIONYSIAK MYTH. Two volumes. I. Seven chapters, 24 sections, 47 subsections ; illustrated with plates. Octavo ; cloth ; pp. 448. II. Four chapters, 18 sections, 5 subsections ; illustrated with plates. Octavo ; cloth ; pp. 370. Total pp. 818. London, 1877-1878.

THE RELIGION OF ZOROASTER. in Considered in Connection with Archaic Monotheism. Paper read before the Victoria Institute, April 21, 1879. Appendix : Universality of Religion. Octavo ; pap. ; pp. 48. London.

The Lost Word. (Continued from April No.)

or unbrotherly conduct was allowed among them. Their three main topics of instruction were love to God, to virtue, and to their neighbor. They also divided the day into three equal parts, eight hours for study, eight hours for prayer and rest, and eight hours for labor. One of their main doctrines was the resurrection of the body, and Enfield⁸ says of them, "they were a fraternity formed for the purpose of subduing their passions." No women were ever admitted to any branches of the society, and some of them forbid marriage to their members, but in others they were left free to do as they should please in this.

I have sketched only a bare outline of this "mysterious" order, but enough, I am sure, to demonstrate to every Mason that, however we may account for it, it possesses many points of deepest interest to every student of the history of Masonry; and also that it forms one of the links in the transmission of the lost word to the Gentile nations.

With the introduction of Christianity, the interest in the Old Testament was almost wholly centered in their study of its relation to "the Christ," and from this came a corresponding neglect of all the Jewish studies and traditions.

Hence, among the "orthodox" church writers there is not very much said about "the sacred name." But the opinion that there was some great mystery contained in it still held its place among the accepted traditions of the church.

Clement of Alexandria (in Egypt, A. D. 200), says⁹: "The mystics say it was by this word that Moses slew the Egyptian, and by speaking it Saint Peter destroyed those who appropriated the land in the Acts of the Apostles, and lied about it," while he adds also that it was engraved on the pillars of the Holiest of Holies, from which hung the sacred veil, one letter on each of the four pillars, that it might thus be known only to those who entered into the mysterious adytum.

Origen¹⁰ attaches so much importance to the possession and use of the true name of God that he considers the having of it as an especial privilege belonging to the worshippers of the true God alone.

There are casual allusions also in patristic and other writers which show that it was a matter of general knowledge, and reckoned among the mysteries of Biblical interpretation in that period of the church.

The chief tendency to speculative theology in the early church was not in the orthodox communion, for its interests were almost wholly practical, but in certain of the philosophical outgrowths of Christianity, especially among those known as the Gnostic sects.

A very favorite theme with some of these was the relation of the "sacred word" to God, whom it expressed, and its embodiment and manifestation in Christ, whom they regarded as its true and living realization in the sphere of actual creation.

There was an old Jewish canon¹¹ that the name of the divine and the divine itself were one, "and these sects, adopting this as a fundamental principle, transferred the ancient traditions about the J H V H to the name of Jesus, which being in Greek Iesus, began with the letter I, iota corresponding to the Hebrew yodh, and endeavored in like manner to express in it all the divine attributes, especially the relation of the divine nature to creation, and its manifestation in the coming of Jesus (Iesus) as the living 'word of God.'"

In the structure of this as their holy name, and its marvelous properties, they, some in one mode, and some in another, thought that all these mysteries were contained, and could be solved.

One of them, Monoimus,¹² asserts that the central universe produced eternally a perfect son, a man, as fire produces light; and the representation of this son is "the jot, the tittle" of

the letter ('), the yodh of the Hebrew, and the iota of the Greek), the first letter of the sacred name, which also comprises within itself all things that are; and from it all of creation has been unfolded.

Valentinus¹³ advocated, "as the source of the evolution of the universe," a quaternion or fourfold power, using the precise expression of Pythagoras in describing his mysterious tetractys, or four-lettered word, who also says of it, that it "was the iota" (' , the yodh of the Hebrews), and, "from it comes all natural and sensible things: that is it is the symbol of the Creator of all the actual universe.

In the system of Basilides, the universe of living beings proceeded from the nameless eternal. The first of these *living powers or existences* is the "Great Ruler," whom he calls Abraxas. The meaning of the word has been much disputed; but it certainly represents the ineffable, sacred name, and was engraven on stones, and worn as a charm. I have no doubt that it was an equivalent of the Hebrew holy name, both from the place which it holds in his system, and from the inscription *IOA*, the Greek form of the name of God, which was generally inscribed upon the reverse of these *abraxas* stones. And this is also confirmed in the etymology of M. Matter, in his work on Gnosticism,¹⁴ who says that *abrac* is the Kopt or Egyptian for "blessed, sacred," and *sadsch*, the Greek for which is *Sax*, means word: the compound thus signifying the "blessed or sacred word." This word *brac* is also, I think, the same as that in Gen. xli, 43, which the Egyptians cried before Joseph when he rode in the king's chariot. This is translated in our Bible, "Bow the knee"; but in the original it is *Abrech*, which is certainly very closely analogous to the one under consideration, while the meaning "blessed" is quite as appropriate, and has the sanction of several commentators and lexicons. There can, I think, be no question that the possession of "the faculty of *Abrac*," in the old Masonic

document, refers to this, as has been more fully shown by Mr. Fort, means an acquaintance with the mysterious knowledge and powers belonging to the Divine Name under this form of the word "Abraxas," while it furnishes at the same time, another and very curious link in the history of the transmission of the mysterious, or omnific, or ineffable, or sacred word, for it is known by all these names, and shows the union of the double line of Hebrew tradition and Egyptian speculations in these new schools of Christian Gnostic theology.

This union once effected, the influence of its old elements all to revive again. The study of the deep problems concerning the "divine word" and nature engaged the thoughts, and formed the basis of almost innumerable sects, all connected in some way with these pregnant old ideas; many of them were secret associations; all of them were fond of expressing, or veiling, their speculations in symbolic forms.

These systems are generally spoken of in bulk as "Gnostic heresies," and so dismissed with the usual contempt of ignorance, and thus properly disposed of, but which, in fact, many of them, eminently worth the study of every philosophic or theologic student, and are as profound and suggestive in their real thought as they are alien to all modern ways of representing it.

One by one the various sects which made the Omnific Name thus the center of their speculations pass out of notice as distinct organizations of theologic schools; not so, however, with the impulse of that great influence itself.

We find this, just before the Reformation, amplified into a system more elaborate and complete than any, upon the same theme, which had before existed; and now not as a sect, but as a scheme of thought, which seemed a sort of common ground, so far as concerned the nature of God

and his relations to the created universe, for thinkers from the most different schools of the then prevalent religions.

This is the systems known as the cabala, and was the accepted philosophical theology of many of the most distinguished Reformers and English Protestants of a much later date, having also advocates among the staunchest maintainers of the papal faith, and being accepted as the current Biblical interpretation of the Jewish scholars of that period, as it had been for centuries before.

It is these speculations of the cabala, in which the traditions of the previous ages have come down to us, under the forms in which we, as Masons, and especially in the Chapter Degrees, are accustomed to receive them.

The points of identity are so many, so various, and so essential in the very structure of the Order, that I do not hesitate to infer (and, I think, every competently-instructed Mason will agree with me) that at some period in their history (I am not here inquiring when), the association of the great builders of Western Asia, and which passed over, later, into Masonic guilds of Latin and Teutonic Europe, had made or found the omnific word an integral element of their secret science; and that this (which, in one of their old documents, is called "The Faculty of Abrac," under substantially the same forms as in the cabala), has been preserved, and still remains as an essential portion of the traditions and symbols of the Masonic Order in its different degrees.

The word cabala (or cabbala, as it is spelled in several different ways) is indicative of the mode in which its doctrines were for many centuries conveyed. It is from the Hebrew (k b l) and means "received": because received and handed down from age to age by oral transmission.¹⁴

The exoteric portion of their doctrines was committed to writing, in several books, not later than the fourteenth century. Some date their earliest writings as far back as the

eighth century. Nearly all admit that the substance of their teachings had been in existence, as an oral tradition, long centuries before the earliest of these dates.

Their chief book was called "Sohar," or "Light," or, by an older title, "Exposition," that is, "Let there be Light"; because its principal theme was the Divine Light, and the expression is the divine words of Genesis i, 3.

In their conception, the supreme origin of the universe was being, boundless, nameless, and whose nature was infinite light. This was expressed by the Hebrew compound word *Hor-Ha-En-Soph*, meaning, literally, "*Ha-Hor*, the Light," and "*En-Soph*, without limits"; or, as very generally used, contracted into *En-Soph*, the infinite, the limitless. And this is the term by which the eternal origin of all things is indicated. In passing out to effect creation, the "*En-Soph*" first produces from itself the simplest of all things, which is a point, a dot (·). This is, in theology, the same truth expressed geometrically by Pythagoras, who said, "The element of all existences is a point"; extended out in length, it forms a line; expanded in every direction, it is a surface; the line curved around a center becomes a circle; and hence a point in a circle represents the elements of all possible mathematic or created figures in the universe and their origin.

The point regarded in the cabala as the sign of the *Divine creative energy* first passing into act, it was, in their symbolism, most generally represented in the form of the first letter of the creative or omnific word *I H V H*, *Yodh-He-Vau-He*, and hence was written as ('), the letter *Yodh* of the Almighty Name. This is the same as our *Y* or *J*, for it is pronounced either way, according to different circumstances. And it is this that we should behold in the center of the glory in "the East," instead of the now universal, but far less significant letter, which occupies the the high position in "the place of Light."

In the long ignorance, which at one time prevailed among the Order, of the true riches of its own traditions and symbolic figures, it had lost the deep meaning which formerly attached to this mystic letter ('), and which it always intended to recall when seen Masonically. But, although the full import of its meaning was for a time forgotten, the sound, as that of our letter J, was still preserved and handed down, and with this, also, the general knowledge that it referred to the Divine Name, so that it came to be, at last, regarded as only an initial letter, and the modern G then very easily assumed its place,

But many references in the preceding sketch, and especially to the doctrines of the cabala, have shown that whether as the dot within the circle, or as the Yodh surrounded by the light, this symbol was considered, not simply a mathematic point, or the commencing letter of an ordinary name of God, but rather as representing a part of the mysterious name I H V H, hence, as signifying God himself as the essential source and author of all being and creation. And thus, also, it stands for the first going forth of the eternal light as a creative power; the first Divine act from which, as their true point and center all things must flow; the omnific word in its first utterance, from which and by which the universe in all its parts was made.

In accordance with the high importance thus attached to it, we find this first manifestation of the Divine called, among the cabalists, by several most significant names; some having reference to it as represented by the dot, within the circle; others to the more suggestive Yodh; and others, again, to certain of its essential attributes, as they understood them. Among these names are: The Crown, the Ancient, the Primordial Point, the I-Am, the Divine Name, the Ineffable, etc.

It is also called, with reference both to its nature and place, "the chief Sephira, or Splendor," "Sephira," meaning light, splendor; for they regard it, although having a form yet, as

being in itself a "light" produced by, or emanating from, the infinite, eternal light; and "chief," as being the first of a series of Sephiræ or Lights (which are, at the same time, also high intelligences) that have successively proceeded from the source of all being, by and through the creative power of this, "The First Great Light."

Hence, the Divine "word," "the word of God," occupied in the cabala the preëminent position of being the essential means whereby the power of the Divine was manifested, and a knowledge of the Divine attributes and nature revealed to his created univeree; and thus rightly was held by them, whether regarded as the spoken word, the living light of lights, or the word of the written revelation as their "First Great Light," God's most inestimable and highest gift to man.

From this chief sephira, or light, there came forth, as they expressed it, nine other sephiræ, a mysterious three times three. Each one of these embodies one of the attributes of the Divine nature, such as wisdom, strength, beauty, etc.; and to each of them was given some one of the corresponding names of God in Hebrew. Among these were El Shaddai, Adonah, Elohim, etc.

These emanations, or lights, thus proceeding from the Infinite Source of Lights, are always represented as being associated in groups of three. Each of these groups has one chief light, or Divine attribute, from which the whole group takes its name. The first triad, or group of three, consists of "the first great light," or the ineffable, the light of intellect, the light of wisdom, and the group is called WISDOM, representing the intellectual worth proceeding from and enlightened by the word of God.

The second group is composed of justice, mercy, and beauty, expressive of God's moral nature, and this group is called BEAUTY.

The third group contains firmness, glory, and foundation,

or establishment, signifying the material world, and that by STRENGTH it should be established.

From the ninth of these sephiræ, foundation, proceeds another, being the tenth, called the kingdom, or the Shekinah, and having the Hebrew name Adonah, as the name of God, attached to it; this, probably, signifying that the Divine kingdom on earth was the result and final outcome, in this world, of all the various attributes and manifestations of God.

In order to convey or preserve their notions of the relations of these various lights to one another, and to their Infinite Source, the cabalists were accustomed to represent them in numerous symbolic diagrams or figures.

Sometimes these are arranged in triangles, and each triangle is composed of "three lighted candles," or lamps. These lights were called by the name of the sephira, or attribute, whose place they occupied; and the whole was framed into a sort of rude shape of the human figure, while each triad was designated, as we have seen, by the name of the Divine attribute which it was intended most prominently to express, these being Wisdom, Beauty, and Strength, for their respective triangles.

There is another form in which they are arranged, which, though preserving the same rough semblance to the form of man, disposes the names of the sephiræ, three on one side, three on the other, and four down the middle. When arranged in this mode, they are called the three pillars, or columns of the universe.

These are sometimes called, from one of the chief attributes in each line, the pillar of mercy, the pillar of judgment, and the middle pillar; but they may be named, and for the same reason, the columns of Wisdom, Beauty, and Strength, as in the arrangement by triangles. And these are especially fitting to be selected as the attributes of God, viewed in the aspect of Creator, for it was through the exercise of these, preëminently, that God — called by one of the fathers "the Geomè-

trician of the Universe. and the Delineator of the Heavenly Temple" — created, and must continually support, the Temple of the Universe, which He not only forms, but in which He also dwells, as its eternal, all-pervading, ever-present spirit.

Thus, therefore, in forms and under symbols strange to our modern thought, and yet most true and most suggestive, the "Divine Word" is presented to us as "the Great Architect of the Universe," and, at the same time, as its source, light, and support — its Wisdom, Beauty, and Strength — lost as a "Word" for men to speak, but immortal as the manifested power, nature, and truth of the unfathomable yet ever-living and true God.

Nor are these the only modes in which they were accustomed to convey the same great conceptions; or rather, they combined the essential elements which have been now explained, in a great variety of ways, according to the use they wished to make of them.

Among these symbols were the simple figure of an equilateral triangle, or the triangle in a circle. Sometimes these were surrounded by a circlet of rays of light shooting out in every direction all around. Very often the triangle contained the letter Yodh, and occasionally the whole Divine Name, of which this was the significant initial; and, in another variety, the circle of light is removed to some distance from the mystic center. Whether this be the single Yodh or the inscribed triangle, thus forming a more suggestive circle than the base geometric figure usually seen, their significance is identical.

All these (and many others might be given) are only different forms of the old conception which we have been tracing down, as the mystery of the omnific word, through the long track of more than forty centuries, and which we have found ever throughout the long stretch of ages, employing essentially the same symbolism, setting forth essentially the same truths, and always possessing an especial charm for those who

have been occupied with the study of its meaning, or given themselves to meditation on the high themes which it suggests.

I know of no other thought in human history which has had such intense vitality; none which can claim such continuous and unbroken a succession of organic life. It forms the living center of the mightiest social organization of Christendom, except the Christian church itself; and I think there can be no doubt, after the outline given in the preceding pages, at least to any thoughtful Mason, that the keynote to much of our symbolism, and the true spirit of it all, are to be found in the traditions and meditations of the old searchers after "The Lost Word."

I am sure that the more thoroughly any one enters into the true import of their doctrines, even as imperfectly portrayed in the bare sketch to which I have confined myself, the more he will be able to comprehend the real truth and meaning of the work, the symbols, the ritual, and the teachings of Freemasonry.

I have thus traced, as fully as our space allowed, the history of the lost name, and the line of its traditions, from the remotest ages to the Reformation, where its history as a living thought becomes merged henceforth in that of the Masonic brotherhood.

It has not been my purpose to enter into any historical details outside this line. All this has been effected so completely and satisfactorily in the "Antiquities of Freemasonry," by George F. Fort (Philadelphia, 1877), that it would be presumption to attempt any elaborate excursions into a field that he has reaped and gathered in so thoroughly.

Nor have I paused at any point to indicate the connection of the various facts presented with the rituals and symbols of the Order. Most of these are so obvious as to need no special mention of the likeness.

The tenets of the Essenes, and the doctrines of Pythagoras and the cabala are especially suggestive.

Studied, as they all should be, in their relations to the Bible as the written word of God, and the traditions and teachings of the Lodge, they will, I am sure, furnish matter of continually increasing interest and instruction to every thoughtful student of the Fraternity who may really desire more light.

I will then here only refer to some of the more distinctive thoughts of their fundamental symbolism in reference to the Omnific word, which they regarded as the Divine representation of God himself.

This was, as we have seen, the central idea of all these mystic systems, and all their symbols were only different modes of teaching different aspects of this vital principle. The underlying thought of all these was, that the true divine word was God, in living power and presence; that it came forth from Him as light from light, as word and thought are one; that by it He made all things that were made, and when the universe was formed, this was the life and light of all that was created, the source from whence all proceeded, and the strength by which all was sustained.

Hence, when the creation is regarded as *the result of a Divine Geometric Mechanism*, this was represented by a point within a circle; for from these all forms and figures must be derived.

When considered as the outgoing of a Divine power or word, and from the Ineffable, the Yodh (') or the (J H V H), with rays of light beaming out in every direction from this, or from its containing triangle, or from their source and sun.

This also indicated that the word of God, whether the written and revealed word — the Holy Bible — or the word as the written manifestation of the nature and power of the Deity — that this word is the "First Great Light" of the universe, itself, at the same time, containing and sending forth light to all creation.

The triangle around the holy word conveyed also a significant representation of the Divine, existing in a triune mode, as mysterious and unfathomable as the mystic name which was included by its lines, and whose omnific power beamed out of the rays which shot forth in dazzling circle all around; while the three burning tapers standing at the corners each signified some one of the modes in which God enlightens his moral and material universe — all standing round His holy work, giving light to and receiving light from it.

In the mystic three times three triangles, in which the sephiræ are grouped or the corresponding three columns, with each their three sephiræ, of which the cabalistic man was formed, they showed that Wisdom, Beauty, and Strength were the divine attributes by which the universe (God's all embracing temple), was first established, and the divine supports on which, as on unbending columns, so long as it endureth, it must stand.

I have not space, nor if I had it would not be necessary, to follow out into detail the various points of interest which these old symbols, and especially in their relation to the lost word, may open up to the Masonic student. Those I have hinted at will be sufficient to make the others readily apparent to any one who really desires to trace them out. The history is, in itself, one of the most curious chapters in the records of human thought.

Whenever or however they may have become associated with the constitution of the societies of the ancient builders, we have become the sole inheritors in modern times in all that now survives of these marvellous old traditions, and the symbols into which they had been so elaborately and thoughtfully wrought.

In addition, I am certain that any attempt to understand the principles of "Speculative Masonry," without some

knowledge of the history of the doctrines which have been connected with the sacred name, will simply be waste effort, as the one rests on and is at every point interwoven with the other.

While, however, indispensable to the understanding of the real teachings of the Masonic Order, yet the study of the lost word should not be confined to them alone, for it is a most wonderful and suggestive theme for the investigation of any one who seeks to know the records of the past, or comprehend anything of the spirit of some of the most keen and subtle thinkers of the buried ages. At the same time it is so closely connected in many points with the Hebrew Scriptures, both in their interpretation and their theology, that although little known, it is a most important subject to the Bible student, and one that will shed new light on much whose meaning can be only partially attained without such knowledge as its study can afford.

There is thus an intrinsic value and interest that is manifest in these ancient speculations about the sacred name, and I can with confidence commend the history of the lost word, its substitute, and its symbols, as a matter of real interest and importance, not only to the Masonic brotherhood, but also to the historian, the antiquary, the philosopher, and the theologian.

(Appendix to "The Early History and Antiquities of Freemasonry," by George F. Fort. Philadelphia, 1877.)

REFERENCES. 1 The references to the Targums are all to Etheridge's translations. 2 Hardwicke, "Christ and Other Masters," p. 125. 3 Cudworth, Vol. II, p. 14. 4 Hippolytus, Book ix, p. 22. 5 Prideaux, "Connexions," Vol. II, p. 232. 6 Smith's "Bible Dictionary," Art. Essene." 7 Dollinger, "The Gnostic and Jew," Vol. II, p. 314. 8 Enfield, History of Philosophy," p. 394. 9 Clement of Alex., "Stromata," Book v, chap. 6; Book i, chap. 23. 10 Origen "Against Celsus," Book i, chap. 24. 11 Cudworth, "Intellectual System," Vol. II, p. 18. 12 Hippolytus, Book viii, chaps. 5, 6. 13 Hippolytus, Book vi, passim. 14 Milman, "History of Christianity," Vol. II, p. 70 (quoted). 15 Ginsburg, "The Kabbalah; Its Doctrines, Development, and Literature."

Books and Essays on The Lost Name.

- CAMERON, P. The Lost Word. Four papers printed in *The American Tyler*, Ann, Arbor, Mich. First paper in January 1, 1903. Second in April 15, 1903. Third in October 15, 1903. Fourth in May 1, 1904.
- CHAPMAN, ALFRED F. The Tetragrammaton : on its Communication. A monograph. Paper ; pp. 22. Boston, 1872.
- CURRY, JOSEPH T. Yahveh. The Voice of Elijah. An essay. Paper ; pp. 170. Philadelphia, 1868.
- CURTIS, SAMUEL IVES. The Name Machabee. Importance of Names. Their romantic, philologic, and historic value. Their translations, transcriptions and transliterations. The text. Machbanai, Machnadbai, Machbena, Machabee, "Mi Kamoka Baalim Jehovah." Paper ; pp. 42. Leipzig, 1876.
- DRIVER, S— R. The Tetragrammaton. Recent Theories on the Origin and Nature of the Tetragrammaton. Article I, pp. 20. *Studia Biblia : Essays in Biblical Archæology and Criticisms, and kindred Subjects*. Cloth. Oxford, 1885.
- GARRISON, REV. J. F. (M. D.) The History of the Lost Word. A Contribution. Paper ; pp. 30. Manchester, N. H., 1906. (Appendix to Geo. F. Fort's "Antiquities of Freemasonry.")
- GOULD, S. C. The Shem-hammephorasch, and the Staff of Adam. A monograph read before the Massachusetts College, Societas Rosicruciana, June 2, 1887. Paper ; pp. 40. Manchester, N. H., 1887.
- H. T. The Use of Jehovah and Elohim in the Pentateuch. A dissertation. Cloth ; pp. 64. London, 1869.
- KING, EDWARD C. The Names of God. Hebrew Words and Synonyms. The Tetragrammaton not so old as Yah and Yahu. Shem an old Divine Name. The Names Jehovah-jireh, -nissi, -shalom, -sidkenu, -shammah. Jehovah Elohim. El Shaddai. Cloth ; pp. 64. Cambridge, 1884.
- MCCCLINTOCK AND STRONG'S CYCLOPÆDIA. The Shem-hammephorash. Vol. IX, p. 652. (N. AND Q., Vol. III, p. 5.)

MACWHORTER, ALEXÁNDER. The Memorial Name. Yahveh Christ. Not Jehovah but Yahveh. The Name Jehovah the Grand Central Fact. Cloth ; pp. 180. Boston, 1857.

MASON, MRS. EVELEEN. The Lost Name. A monograph. paper ; pp. 24. Washington, D. C., 1883. (Author of the "Hierosalem, the Vision of Peace.")

MARTINEAU, RUSSELL. The True Pronunciation of the Divine Name ; A Dissertation. Paper ; pp. 16. London, 1869. (Published as an appendix to Ewald's "History of Israel.")

MILLER, REV. R. M. The Divine Name *Adonai*. The Character of the Tetragrammaton. Letters I and II, pp. 37, in "The Luminous Unity." Cloth. Boston, 1874.

NARAYANA, HAR. The Sacred and Mysterious Monosyllable, AUM. An exposition. The Vedic Philosophy. The Mândukya Upanishad (Text) with English translation and commentary. Boards ; pp. 172. Bombay, 1895.

RELAND, —. The True Pronunciation of the Name Jehovah. Ten Philological Dissertations. Containing Five Treatises in favor of the pronunciation of the Name Jehovah : one each by N. Fuller and T. Gataker, and three by J. Leusden and five against the pronunciation of the Name Jehovah : one each by J. Drusius, S. Amama, L. Cappellus, J. Buxtorf, and J. Alting. Utrecht, 1707.

"SEPHARIAL." Little Book of Magic. Kabala. Talismans. Seven chapters. Powers and Combinations of Numbers ; The Kabala ; the Art of the Kabala ; Talismans ; The Magical Faculty. Cloth ; pp. 80. London.

WOOLLEY, MILTON. The Word God. "These are but the varied God. The rolling year is full of Thee." An essay on names and astronomy. Paper ; pp. 22. Streator, Ill., 1878.

[Any one who desires further to persue the investigation and study of "the lost word," esoterically can greatly gratify his taste and knowledge by procuring some of the forementioned books, which, on some lines, go into many more details than the text of "The Contribution." All these books with one exception (Reland's) are in our library.) S. C. GOULD.

HISTORIC MAGAZINE. AND NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

JUNE, 1906.

No. 6.

"Love for Principle; Order for Basis; and Progress for End."

ODD - FELLOW - THOUGHTS.

BY CARL MICHELSEN, STRANDBORG, HLLERUP, DENMARK.

(All rights reserved by the author.)

I. INITIATION DEGREE.

1. *The Secrets.* Amongst us rules an air of mystery which, at first, seems to be incomprehensible; and yet we have promised, in a most solemn manner, to keep our secrets. Why are we to keep inviolably secret these words, these signs, these acts that *in themselves are so quite innocent?* There must be reasons, reasons *worthy of the Order*, for this strange mysteriousness which is demanded by full grown men of good sense, demanded as it were a holy duty.

Well, some one may say, we want to have something to bind us together; and the common secrets are very good to do so. I do not know if many of our sisters and brothers look at the question in this manner; but I cannot see this argument to be a worthy one to an Order of so elevated a character as ours;

and if there was no other reason for its strict mysteriousness I will say : we can very well reach our intention without putting so large a machinery in movement, as we do.

I feel that something deep and true is at the bottom of our mysteriousness, something that has its roots in deep eternal wisdom. And when now I will try to make any sisters and brothers partakers of my understanding of the matter, I will do so in humble acknowledgement of my inability to speak clearly of things that are unspeakable.

Surely we all agree as to this : *all our secrets are Symbols*. Our words, signs, acts, etc., are parables of something that demands symbolical expression ; for if this "something" does not *demand* the parabolical expression, then our symbolism has no *raison d'être*, and it is only a play. But what is that which can only be expressed by way of parables ? It is that which is *out of the world of words, and things, and signs*, which is in the world, that "ear does not hear, and eye does not see," in the INNER WORLD.

The realities of that world can only be expressed, approximately in truth and fulness, by way of parables.

That which is *in man's inner world, in his soul, that is absolutely secret*. I can tell others about the things that are and move in my soul ; these others may *believe* what I say, but they do not *know* anything about my inner world — "nobody knows what is in man, except man's spirit that is in him." From my life, my acts and striving, you may conclude that this and that is in my hidden world ; but you do not know anything ! None else has first hand knowledge of that which is and happens in me than *the hidden Master of the inner world*.

A perfectly true parable must in all respects be a true symbol of the idea. Accordingly, when the parable represents something secret (that is, that is secret of nature) *then the parable ought to be kept secret* — else it is no perfect symbol.

Thus we understand that *if our numerous symbols are representative of the secrets of the inner world, then they must be kept*

secret themselves. And when the sisters and brothers of our mystic Order inviolably keep our secrets, then they are incessantly taught that the secrets signify *the secrets of their own souls.* And it is very useful, to be sure, to take them as that !

2. *The White Colour.* 3. *Death.* 4. *The Two Guards.* 5. *The Conductor.* 6. *The Masters.* (These lectures will teach that *the Purification of the Soul* is the principal aim of our initiation.)

7. *The Sign of the Cross.* Some of the Chaplains have invented, to facilitate the fulfilment of their duty, using very much the Lord's Prayer. And it is told that *the sign of the cross sometimes was made at the end of the prayer.* A Danish brother protested against this use of the cross. In his very well written article he makes a mistake, however, saying : ¹ "*The cross does not belong to our symbols.*" That mistake is the cause of this lecture. For the meaning of said brother is evidently that *sectarian-dogmatic* use of the cross is against our principles ; but he does not say so, and I fear that not a few of the readers will understand him according to the letter — and agree with him !

There is a cross which is a symbol of our Order, even a principal symbol ! In the course of time several crosses have been invented to express spiritual ideas. I think there are three primitive forms of the cross : The Spirit cross, $\div$; the Latin cross $\dagger$; the cross of St. Andrew, $\times$.

The Spirit cross originated from ancient mysteries. Probably it went from the mysteries of the Healers (Essenes, Therapeuts) into the ancient church. In his Tryphon dialogue Justin discloses the secret that this sign represents a *flying dove* and was, accordingly, "the Sign of the Spirit," that is, the hieroglyph of the divine Pneuma. We understand : it is the sign of the dove of Noah and of the baptism in its most simple form ; and this cross is the prototype of many of the crosses of our days.

The Latin cross is the eldest of all crosses. It is, for instance

much older than the Egyptian mysteries, where it was much used as the symbol of *life*. Originally it was the sign of *man*, representing a man with his arms open — and as far as it also may be taken as the symbol of life. But the fathers say that natural man is a lower man, an animal man, in whom, however, the germ of a higher and divine man is to be found. The Latin cross, therefore, was used by our wise fathers as *the sign of animal man* — not at all as a holy sign! As the spiritual divine man (we all know this from inner experience!) tormented by the animal one, until the latter is overcome, our fathers — quite naturally — called the Latin cross “*the sign of suffering*.”²

The cross of Andrew, which really is a Greek letter, is the sign of *Manfulness*; for Andrew, who let himself be crucified on this cross, according to the legend, means “manful.” But this cross is also, I think, *the sign of the God-Man*: it represents two flames, one from above ($\vee$) and one from below ($\wedge$) — *when the flames of Love from God and man are united, then the God-Man is realized in the inner and secret world!*

Both the Latin cross and that of the Spirit can be found in our symbolism (not in the Trinitarian degree), but not in such a manner that they are to be taken as symbols of significance.

The cross of Andrew is, in fact, a *Principal Symbol* of our Order!

Remember how often you see it in the Initiation Degree.

It is not necessary and would not be correct! — that I say more. And remember how often you see it through the various degrees: the decorations of nearly all our officers, for instance, from that cross.

What does our Order mean to say by the use of this cross? Why does it, again and again, put this sign of Manfulness and of the God-Man before our eyes? Well! if the I. O. O. F. really intends to further the happiness of mankind, the true and remaining happiness, this can only be done by teaching and guiding men into the process of Regeneration through the God-

Man which is developed in the inner world. And this is quite sure : when our Order initiates us to "Purity and Innocence," then it initiates us to "Death" : to the constant death of our animal nature. *But when a man of his own and free will sacrifices himself, he must have courage and the firm heart of a man —* and he wants to be strengthened by the way of *the Sign of Manfulness !*

8. *The Chain.* (A conversation between a Patriarch and a Neophyte.) 9. *The Pentalpha.*

10. *The Sisters' Degree.* The aim and purpose of man's life is his *Union with God*. This has been said so often that it, to most of our sisters and brothers, will be like an axiom.

God is holy, and wise, and just, etc. These are his properties.

God is Love — this is *His Essence !* Accordingly : *Love is the niting string* between God and Man.

The principal essence of man is reason and will ; but *the principal essence of woman is love* — man is the head, woman is the heart, from that life will issue to the whole body (to the head, too). The consequence of this will be that *Woman is nearer to the union with God than man.*³

I think this is quite logical. Some one may, however, wonder at it, wonder so much, that I deem it necessary and practical to investigate the matter more thoroughly.

Man (I speak both of man and woman) is a *divided being* : to the one side man is a sensual man, to the other a spiritual man. From St. Paul we know that the fathers comprehended the story of Abraham and his two sons as an allegory. In Galatians iv, he says that Ismael is the sensual man, and *Isak the spiritual man* — " the son of promise."

It is "*the Isak*" that is *united with God* ; and the string of union is, as we have said, the heart. But it is *a string with a running knot*, a noose : the more " the Isak " is alive and moving, the more firmly the string will bind him to God." In Hebrew a *noose* is called " REBEKAH " — and now we understand why *Isak's wife is called Rebekah !* And probably we

know, too, why our fathers called the ladies' degree after Rebekah; for all those who have found God, have "the Rebekah" in themselves, but *in Woman "the Rebekah" is more developed than in man.*

*Why did the fathers establish only one Sisters' degree? — and they established many more degrees for the brothers? Is that to be considered a neglect caused by an undervaluing of woman? On the contrary! There are women in whom the male part of their character⁴ is prevalent — as a Semiramis, a Margard, the queen of Scandinavia. And there are males in whom the female character (that is, the heart with its intuitive understanding) is prevalent — as in many of the true sons of Apollon, whom the Greek fathers intuitively gave a rather feminine shape. But the rule is this: *in woman the life of the heart is the dominant principle.* Therefore, woman, as I have said, is nearer to union with God than the brother is; and *therefore, there are in our Order more degrees for brothers than for sisters.* Only remember that the brother is educated through *friendship and love to truth: the Order will develop in him that which woman has from nature.**

Of what use is, then, the Rebekah-degree? Is it only a degree of honor?,⁵ or is it a degree of development, too? The latter is the case. Behold some reason for this assertion:

1. The word "degree" contains in itself an idea of development: that which is standing still cannot have any connection with "degrees" — "*by degrees*" is a *sign of life*, but to stand still is Death.

2. The password in this degree is a word that belongs to two Bible names of men who represent Will and Wisdom. But to connect the Heart with Will and Wisdom is to *educate the Heart.*

3. The Noble Grand of the Rebekah degree is generally⁶ a brother of high rank. Who will say the *heart shall be united with male properties of "high rank"*: wisdom, energy, etc.

4. *Brothers are also members of this degree.* Without doubt

the meaning is, that the two sexes? in this degree are to help one another : the heart to give the head of its warmth — and so receive cooling from it, when wanted.

It seems quite natural to think : so as the brothers by way of their degrees are to get developed female properties, so *the sisters should develop manly traits of character* by way of their degree,⁷ as discretion, coolness, moderation, taciturnity, etc.

I see, may be, the matter is too optimistic and enthusiastic a manner. However, I will not omit to say my opinion frankly ; and that opinion is : THE REBEKAH LODGE OUGHT TO BE THE HOME OF THE IDEAL ODD FELLOW ; FOR ONE SIDEDNESS IS EXCLUDED THERE.

11. *The Mysteries of the Healers.* 12. *How the Mysteries have come down to our time.* (*Secret assemblies — Templars — Rosicrucians.*)

NOTES. 1. In "HAAND OG HJARTE," the Danish Odd-Fellow paper, of December 10th, 1905.

2. The mysteries of the Templars called it "the sign of the animal" (see Dr. Merzdorff : Statuten, liber consolati).

3. In return woman may fall deeper than man.

4. In every man (man or woman) there is a male and a female character.

5. Compare Lander's Revised Work, page 113 : the words of the Cond. to the V. G. The Sov. Gr. Lodge call it "an honorary degree" — see General Instructions.

6. In the Danish Rebekah Lodge the N. Gs. are brothers.

7. I think the Rebekah Lodge ought to have one degree more — a kind of camp degree.

DYER D. LUM. (N. AND Q., February, 1906.) In answer to E. D. STONE, p. 38, we give a brief sketch of Mr. Dyer David Lum as condensed from a statement received from his friend and patron, Dr. James J. Mills, Port Jervis, N. Y. Mr. Lum, in the early seventies went to Utah. He was a close student of sociology, economics, and government. While there he was studying the habits, customs, manners, and religious aspects of the people, and later wrote three works, "Social Problems of Today," 1886 ; "The Mormon Problem," 1882 ; "Economics of Anarchy," 1890, which are now out of print. In about 1877,

he was National Secretary of the Greenback party. In 1884 he opened a bookbindery in Port Jervis, N. Y., under the patronage of Dr. James J. Mills. Previous to this, however, he had been employed in New York city, as a bookkeeper, and afterwards in Chicago; he was editor for a while of a paper, "The National Press." After disposing of his bookbindery business, he again went to New York in business for several years and finally died at a hotel there.

Mr. Lum served in the Civil war. A wife and two children survived him, who lived in Massachusetts, but we have not their address, nor the date of his death.

Mr. Lum was the author of two other books which were also published:

"The Early Social Life of Man; with an Extract from an unpublished work on Man in Geology; or Antiquity, Art, and Social Life of Prehistoric Man. Two editions. Boston, 1872.

The "Spiritual" Delusion; Its methods, teachings, and effects. The Philosophy and Phenomena Critically Examined. Cloth; 12mo; pp. 252. Philadelphia, 1873

The editor of this magazine knew Mr. Lum in 1863-64, when he was employed in the bookbindery of the late William H. Fisk. The foreman of the establishment was George C. Hoitt, a disciple of Herbert Spencer. The bookbindery looked more like a school of philosophy, for there was about the apartments the works of Darwin, Spencer, Huxley, Comte, and other well-known authors. No doubt in that "school" of students Mr. Lum acquired his primal ideas of life that shaped more or less his future course. At any rate we confess that it was in that "school" that the editor of this journal acquired his tastes for the philosophies that were to shape the then future thought; and from then down to date the works of Plato, Plotinus, Spencer, Comte, Darwin, Tyndall, Hegel, Andrews, and many others are a part of the furnishings of our apartments. We will add here that George C. Hoitt in the seventies took up the study of medicine, and left the bindery trade, received his degree and practiced medicine in this city; he was a skillful physician and an honor to the profession, and consulting physician of the editor.

Since printing the foregoing brief sketch of Dyer David Lum we have received some further data from R. Ed. Schofield, of Port Jervis, N. Y., through our subscriber, Charles G. Dill, of Watertown, N. Y., both counselors at law.

Mr. Lum was said to have been born at Northampton, Mass., and that he was a direct descendant of Benjamin Franklin's sister; she was his great grandmother. He died at the Summit Hotel, in the Bowery, New York, April 7, 1893, and was said to have been fifty-one years of age. A notice of his death was published in the New York papers of Sunday, April 9, 1893, and obituaries in the *Gazette*, and probably *Union*, Port Jervis, N. Y., April 10, 1893. He was considered a very bright man, and a ready writer. He was a correspondent of several journals.

E. C. L.

The Free Catholic Church is a religious society that first appeared before the public some years ago in Germany. It will unite all religious men, and it has neither church buildings, nor priests, nor ceremonies, nor dogmas. It is established by the Christ, and has only one doctrine: *God is all*. Therefore, the society calls itself "CHURCH," that is, House of God, and "Catholic," that is, universal; and it says every one who acknowledges to be a house of God is a member of E. C. L., that has members everywhere.

During the religious confusion, at present, many will be glad to hear about E. C. L., and get out of the confusion. Therefore we speak

God is All. All is God, in various degrees of development. God is to be compared with a Fire that fills the universe: and each "creature" is a Spark, a burning Atom, in this Fire. *The Atom creates, itself, its form of existence, and creates it as perfect as it can create it; the perfection of this form will, accordingly, correspond with the consciousness and power of the Atom*

or Spark. When beginning its course of development it was a "sleeping" Spark, and could not create any other form than the lowest one : the Mineral form ; but as it awoke to consciousness, and fought its way to power, the Spark made itself forms of existence, more and more perfect ; Plant-, Animal-, Human forms. Man is, consequently, a divine Atom that at length, advanced so far that it could make the form of human existence — and *when the Atom has reached to the perfection which CAN create the form of superhuman existence, then, AND NOT TILL THEN, that man will become an "Angel" —* or what you may call the next step of the ladder reaching from earth to heaven.

How is the form realized? Geometry teaches how the *Point*, by movement, creates the *Line*, which, again by way of movement, will make the *Plane*. The Plane can be seen ; the real Line cannot be seen (having only one dimension), only be thought ; the Point, having no dimension, can neither be seen nor thought ; One may say : the Plane is sensuous ; the Line is super-sensuous, but apprehensible to consciousness ; the Point belongs to the super conscious region.

Now, apply this upon the riddle of existence. God, the "*Spirit*" (taken collectively as the "Fire," individually as the "Spark"), is the Point above all consciousness. By way of a "movement" it will create the super-sensual Line, the "*Soul*" (collectively : the universal Soul, individually : the individual Soul). And the Soul will, again by a "movement," form "*Matter*" (collectively : the physical universe, individually : the body). Accordingly : *where Matter is, there is Soul ; where Soul is, there is Spirit . . .*

Having this view of the mystery of existence we do easily comprehend that *in the forms of lower nature the beginning of a higher is manifesting itself*. The crystal forms of the minerals are plant-forms (compare the ice "flowers" upon the window panes) — it is the beginning plant nature of the mineral. The plant's love for light, its faculty for finding moisture, the pro-

cess of generation, and more, bear witness of a beginning animal nature in the plant. The "instinctive" actions of animals (the mathematics of spiders and bees, the sociology of ants, the geography of storks and lemmings, the love for the young, and much more) manifest a dawning human nature. And *all that which is noble and elevated in human life manifests man's Angel nature*. When this nature has become his ruling principle, his real Ego, then — *first then* — the Spark can create to itself the angelic form of existence. This is the "just judgment" and the real "Karma."

The aim of man's life, says E. C. L., is *the development of his Angel nature, the liberation of the God latent in him*. This development and liberation is not realized by way of any "belief" or outer "sacrifice of atonement," or anything else than *struggle and work, life after life, until the victory is won, the victory over the animal*, whose essence is sensualism and egotism. This will be *the Religion of the twentieth Century*.

The development of the divine Spark is the hidden meaning of the true part of all religions ; it is also the *secret meaning of Christianity*. The *Spark of God* is here called the *Logos* (John i, 1), that is, the pure Idea, the Thought, the Word — namely, the Point, the Line, the Plane ! It is the Atom, or Spark, which "in the beginning was with God," by that "all things were made" (i, 3), that "became flesh and tabernacled with us" (i, 14), that, accordingly, "*shineth* in the darkness" (i, 4). And it is the innocent Spark, "Lamb" of God which "taketh away the sin of the world" (i, 29), that is, the inner world, "the Kingdom of God." To be "saved" is to reach the aim of life, and *the Savior is the developed Logos, the Christos*, that is, Anointed. In the Gospels the development of the Spark is described as a *conception, birth, growth, perfection, through suffering, victory*. The mother of the inner Christos is "the Virgin," that is, the pure part of the Soul ; her name is Mary ("Sorrow"), of course. He is conceived in Nazareth ("a sprout"), and born in Bethlehem ("house of bread") : the inner God man is

the bread of life, the fruit of the sprout emanating from the root of the old tree. He is born in the Stable, from that the animals have been driven out, and perfect when the physical nature is overcome. . . .

Here, we will say no more : the intention of this apply is only to *find and unite with us the Members of E. C. L.*, whom we beg, first, to copy, translate, print, etc., this apply ; second, to send to the person from whom it was received, names and addresses of new found members of the Free Catholic Church.

GIBLIM.

PHILOSOPHICAL STATEMENT in Support of the Doctrine of the Immortality of the Soul. By Isaac Pitman Noyes, ^{33°} Hon.: Washington, D. C.

1. There either is a hereafter or there is not.
2. If not, there ought to be.
3. This life without a more complete one to follow it would be a miserable failure.
4. The power which has made what we see here ought to be, and we believe is, able to make something more complete.
5. If there be a future existence for the beings of this life, it would seem that the higher the existence here the higher the existence hereafter, and that what was wanting and incomplete here should be made good in the life which follows.
6. That the life to come is a life of progression and advancement beyond this.
7. That not only man will advance, but all created things must and will advance to higher and higher grades.

PAST AND FUTURE. "If once you grasp the idea that *past* and *future* may be *actually existing*, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the higher plane or the totality of things, after which, as it seems to me, we are compelled to seek in connection with the directing force and the action of living beings consciously directed to a definite and preconceived end."

— *Oliver Lodge.*

POPULAR LITERATURE 50 TO 75 YEARS AGO. I have been much interested in the communications in the Boston *Transcript* during the last three months about the history and authorship of the work "Alonzo and Melissa," and well remembering the entertainment I had in my youthful days in that book and several others of similar kinds, I would suggest that you print in your magazine the bare titles, if no more, of some of the contemporary literature of those years. No doubt others of your readers will be pleased to see the title of some of their early fancies along the same line. SENEX.

We have also enjoyed the information in the Boston paper, mentioned above, and thank our patron for the suggestion given, and at once climbed up the steps to sort out from among several hundreds of 32, 28, 18, 16, and 12mos, as some of the literature of the earlier part of the last century. Many of the books of this kind in those days were of small size mechanically.

Alonzo and Melissa, or the Unfeeling Father; an American Tale. By Daniel Jackson, Jr. Philadelphia, 1830. 24mo. Appendix: Julia and Henry; a poem of four pages. Total, 256.

There were many reprints of this tale.

The *Transcript*, of January 20, gives another title and author of this tale, and hence the discussion as to the real author and which takes precedent, as it appears that both books were first published in 1811. The following is the title of this one which we do not find as yet in our collection of these curious books:

The Asylum, or Alonzo and Melissa; an American Tale; founded on Fact. By I. Mitchell. The 35th year the Independent of the U. S. A. (1811.) Two volumes. Enter as proprietor, Joseph Nelson.

We will give a few titles, as reminders, of some of the little books of those days that greatly pleased the average boys in their teens, perhaps confined more especially to New England. Even these were far preferable to the average cheap novel of the present time, and more or less of the fictional literature then found its way into the town, and some Sunday school libraries.

Arabian Nights' Entertainment. Alarm to Unconverted Sinners, by Joseph Alleine. Asmodeus. Blue Beard.

Cœlebs in Search of Wile. Constantius and Pulchera, or Virtue Rewarded.

Course of Time, by Robert Pollok.

Don Quixote.

Holy Living and Dying, by Jeremy Taylor. The Hive.

Imitations of Christ, by Thomas à Kempis.

The Liliputians.

Mysteries of Upolpho.

The New Odyssey by the Spanish Homer, Don John de Palafox and Mendoza.

Paradise Lost ; and Paradise Regained, both by John Milton.

Paul and Virginia, by Bernardin St. Pierre, translated by Helen Maria Williams. Another, entitled The History of the Adventures, Love, and Constancy of Paul and Virginia, from the French ; to which is added The Hedge of Thorns, a Moral Tale. The New Paul and Virginia, or Punitism on an Island, by W. H. Malluck. Pilgrim's Progress, by John Bunyan.

Quevedo's Visions.

Robinson Crusoe, by Daniel Defoe. The Ruined Abbey.

Swiss Family Robinson. Serious Call to a Holy Life, by William Law. Saints' Rest, by Richard Baxter. The Scottish Chiefs, by Jane Porter. Thaddeus of Warsaw, by Jane Porter. Thinks-I-To-Myself ; a Serious Ludrio, Tragico-Comico Tale ; written by Thinks-I-To-Myself, WHO. Twin Sisters, or the Advantages of Religion, by Miss Sandham.

MARCUS ANTONINUS AND OCTAVIUS AUGUSTUS. A certain magician warned M. Antoninus concerning his friendship with Octavius Augustus, with whom he was accustomed to play, and Augustus always coming off the conqueror. The magician said to Antoninus : " O Anthony, what dost thou do with that young man ? Shun and avoid him, for though thou art older than he, and art more skilful and better descended than he, and hast endured the wars of more emperors, yet thy Genius doth much dread the Genius of this young man, and thy fortune flattens his fortune, and unless thou shalt shun him, it seems wholly to decline to him." Every man has a threefold Demon, whereof one is assigned to the culture of the Soul, another to the sustentation of Life, and another to the conduct of Life." — *Little Book of Magic*, by Sepharial.

Names of the Twelve Apostles.

Will you please publish the names of the Twelve Apostles :

A. H. L.

"Now of the twelve apostles the names are these : The first of them Shemum who is called Kipha, and Andreas his brother, and Jakub bar-Zabdai, and Juchanon his brother, and Philipos, and Bar-Tholmai, and Thoma, and Mathai the tribute-gatherer, and Jakubbar-Chalphai, and Lâbi who was surnamed Thâdai, and Shemum Kenanaia (the zealous), and Jihuda S'carjuta, he who betrayed him." — The *Math.* xxii. (The Four Gospels, from the Peschito, literal translation, by J. W. Etheridge. London, 1846.)

"Now these are the names of the Twelve Apostles : The first, that Simon, named Peter, and Andrew his brother ; that James, son of Zebedee, and John his brother ; Philip and Barthoolmew ; Thomas, and Matthew the tribute-taker ; that James, son of Alphæus ; and Thaddeus ; Simon the Canaanite ; and that Judas Iscariot, who even delivered him up." — *Matt.* x, 2-5. (The Emphatic Diaglott. Benjamin Wilson. Geneva, Ill., 1865.)

"Now the names of the twelve apostles are these" : Simon Bar-Jona, surnamed Cephas (Peter) "a rock," and Andrew (Bar-Jona) his brother ; James the son of Zebedee, and John his brother, he surnamed them Boanerges ("sons of thunder" ; Philip and Bartholomew ("son of a soldier") who is said to be the same as Nathaneal John i, 45) ; Matthew the tax-collector, who Luke says is named Levi (v, 27) ; Thomas called Didymus (John xx, 24) "the twin" ; James the Less (Mark xv, 40) son of Alphæus ; Judas brother of James the Less and believed to be the same as Lebbeus whose surname was Thaddeus ; Simon the Zelotes (the Zealot) the Canaanite ; and Judas the Iscariot. — *Matt.* x, 2-4 ; *Mark* iii, 16-19 ; *Luke* vi, 14-16 ; *Acts* i, 13. For the names of the "other seventy" appointed disciples, see McClintock and Strong's Cyclopædia, Vol. IX, p. 600. Also, N. and Q, Vol. II, p. 665 ; XI, p. 81.

ERRATA. In the article, "The Revelations of Apollo," in N. AND Q., December No., 1905, pp. 262 272, in ¶ 3, it should read : . . "boundless space. In that space, God, whose" — In ¶ 27, insert as after ills, and read "ills as on the earth" — In ¶ 93, insert wise before man, and read "A wise man"

QUESTIONS.

1. Why are the corps of instructors of a college, and some other professions, called the "Faculty?" A. L.

2. Where can a copy of a spelling-book be found that has especial regard to the terminals of words, orthographical and declensional. Somewhere I have seen such; words being arranged something thus: Adapt, adept, —, adopt, Adrupt. Calendar, eylinder, souvenir, splendor, Arthur. ANDREAS.

3. Who are the "Mekubbalim" mentioned in the Esoteric Cryptics, in your April number: "Sometimes two Mekubbalim are found in one and the same city." OÆNES.

4. Are there any words containing more than three letter k's in such? Here are three such: Habakkuk, Keokuk, Kankakee, and there may be others. WORDSWORTH.

5. In Vol. XXIII, p. 126, of N. AND Q., the editor speaks of the most mystical letter of the alphabet and refers to one of Kenealy's books for it. I do not possess the book, neither do the ordinary town libraries. Why not give us what he says on the mystic letter? A BACKTOWN MASON.

6. Which letters of the Greek alphabet are claimed to have been invented by Cadmus? X. Y. Z.

7. What are some of the briefest titles that have been given to books? X. Y. Z.

8. In the American First Class Book, by John Pierpont, p. 283, of 25th edition, Boston, 1836, there is a poem by J. G. Percival entitled "Apostrophe to the Sun," but several verses are omitted, as several are starred. Where can the complete poem be found? or better still, can you find and publish the poem? WANT IT.

9. Some fifty or sixty years ago, there was published a magazine article in some monthly, and I think in Philadelphia, entitled "Ahsahgunushk Numamahtahseng; or the Reed Shaken by the Wind." It was written by Henry W. Herbert, and as I recall it, the scene was around the Great Lakes, Superior or Huron. It run through several numbers. A volume of N. AND Q., for 1905, will be given to the first one giving us the information, only in what periodical it was published and the year.

EDITOR OF N. AND Q.

A Religious Revolution.

BY WALTER RICHARDSON, CARLTON, VICTORIA, AUSTRALIA.

Signs are not wanting that Christian churches are losing power in large cities. This is a pity, because Christianity has exercised a powerful influence for good in many directions amongst the inhabitants of cities, who are now giving away to evil influences.

Many explanations have been given to account for the decline in religious fervor ; but none appear so weighty as that the decline may be attributed to the attacks of the Materialists upon belief during the latter part of the nineteenth century.

That Materialistic teaching has unintentionally but naturally given great impetus to the establishment of religion upon natural lines, and in various European countries there is a decided revival of the classical religion — Sun worship.

In brief, the sun-worshippers claim that all the life on earth comes from the sun and that when the body is no longer a suitable habitation the life leaves it and returns to the Sun. And in the case of the Africans, Asiatics, and Europeans, who were distinctly created, according to classical tradition, the departed souls suffer remorse, or are glad in the Sun, according to their deeds whilst on earth.

The Sun-worshippers claim that the scientists are quite ignorant of what the sun's rays consist, and point to the fact that on the world's loftiest peaks there is snow, whilst at the foot the inhabitants may be sweltering from the heat ; and as the sun exercises an orderly effect on the earth it was quite reasonable to suppose that the Divine Intelligence is there located.

The ancient character of sun-worship may be seen in the reference to it in Deuteronomy, xvii, it being a sin punished by the Jews with death.

There is also a great effort being made by the Buddhists to capture Europe, but that religion appeals more to the supersti-

tions than to the incredulous product of the materialistic school.

It remains to be seen whether Christianity will withstand the repeated shocks given to it by the materialists and higher critics, and even regain its former power ; or whether it will evolve into Nature Worship, or worse still, be wiped out by the growth of carelessness and atheism.

CHURCH OF EUROPE. (N. AND Q., December, 1905, p. 262.) Some of your readers may be mystified with the title " Church of Europe." I would like to explain that according to our history, in the 60th year of the European era, owing to quarrelling, referred to in verse 9 of " Revelations of Apollo," the eldest male of the primitive European family who had been elected King and Pontifex Maximus left Hellas with his wife and retinue and journeyed to the extremest part, Britian. Those left behind appointed another Pontifex Maximus over the primitive church, consequently there are two lines of Pontiffs.

Pella Crissa being the 831st regularly appointed Pontifex Maximus of the Church of Europe or what is known as the Druid religion. Whilst Pius X is the 907th Pontiff of the Primitive Church.

The custodians of Druidism finally decided to abandon all hope of re-establishing Druidism, in 1903, and now advocate the evolution of the Protestant churches into the Church of Europe, and the evolution of the Catholic church into the classical church again.

Other Druid histories published are purely speculative, because until the end of 1895 the Druid Mysteries were kept a profound secret by the Custodians. Without that key it is as impossible to reconstruct Druidism as to reconstruct the New Testament from a Christian hymn book.

WALTER RICHARDSON, Deputy Custodian of Druidism.
Carlton, Victoria, Australia, Jan. 28, 1906.

THE MYSTICAL LETTER (M). (Vol XXIII, p. 126). The "Backtown Mason" (p. 128) will find the following quoted paragraph, in Kenealy's "Book of God," p. 12 :

"M — a letter peculiarly sacred in all languages and all religions ; it is a symbol of waves or waters . M final, in Eastern languages, means 600. It is the monogram of Maya, Maïa, Mary, Minerva, Manu (the anagram of πνεύμα, or Pneuma, Numa), Mercury, Messias, Μῆτις, or *Divine Wisdom*, Mimra, *the Word*, Matrix, Mater, Mamma, Mas (*the Male*), Mihr (commonly called *Mithras*) the Monad, Mystery ; and an immense variety of words which bear those refined and subtle meanings familiar to every student in theology. All letters are mystic : this is preëminently so."

EDWARD VAUGHAN KENEALY'S ÆNIGMA. In 1865, Edward V. Kenealy, a Barrister at Law, London, published a book — a poem — entitled "A New Pantomime." It is a work of 570 pages, octavo, and dedicated to the Right Hon. Benjamin Disraeli, M. P. Spencer Walpole rays of Disraeli : "the most splendid genius that ever the House of Commons produced." Mr. Kenealy says that he "inscribes this work to the most illustrious living Orator and Statesman, and to one who also as a Writer ranks with the highest on the roll of Fame."

The poem, of course, must be read to be appreciated, and it is just the one for the true mystic — an ænigma. We will here reprint the Preface as the first key-note to its solution.

We confess that we have read the same ænigma several times and not till this day-hour (eight o'clock March 21, 1906) Spring equinox, for this meridian, did the solution dawn upon us.

While we are not going to claim that we are right in its interpretation, nor are we going to publish at this time a synopsis of what we conceive to be the revelation of the same. We will leave that for a future time. In the meantime, we wish some of our readers would get the book from the libraries, if they do not possess a copy, and read it, and write us a synopsis of its solution, of four to six pages, for publication. We can then compare notes as to the solution from different view-points. We

will present the person who will do this six or eight volumes of this magazine from the last years, the volumes to be consecutive, as published. Here is the Preface to "The New Pantomime" :

"The Poem that follows is an *Ænigma* to many — and will always remain so ; — for the Wise and True and Learned it was written, and they alone can understand and appreciate it. Let no man criticise it who does not in part conceive what it means ; let no man pronounce upon its Author who cannot enter into his soul. There are two passages which to the uninitiated may give faint light :

'The acrid poisons of dark human passions,' etc., page 233.

'And thus they gleamed most beautiful,' etc., pages 432-33.

This last is but an amplification of the idea of Leibnitz, quoted ;¹ which idea, it should be added, is not at all original but is only in brief, a weak summary of the most True, Divine, and Ancient of all Religions — that which was primarily derived from God himself. On this subject the reader is referred to a volume of 'Prayers and Meditations' (1861), recently published by the author.

But the absolute and perfect key to the Poem must be sought for in the soul and spirit of him who reads this work with the desire to think and judge for himself, according to the true and natural dictates of an illuminated reason, on the most sublime of all subjects — God and the Future.

And so I send it forth into the world from this place, while the sacred music of the Temple Church peals beautifully from the very spot where the Priests and Knights listened to it a thousand years ago, and a stray sunbeam, wandering and chequered as his own life, plays over the grave where all that now remains of Goldsmith rests in peace beside my window."

"And thus they gleamed most beautiful ; the life
That is in Nature, and in Nature's works,
The least of which is animate with Soul ;
For there's no rose or lily in the garden,
There is no stream, there is no tree, or gem,
There is no wind that skims along the sky,
That represents not some immortal life.
The All, the Infinite Universe is filled

¹ 1 "Mea opinio est, omnia, ut sic dicam, plena essa Animarum, vel analogarum : et ne Butorum quidem animas interire." — LEIBNITZ.

With life, with spirit, with undying natures,
 The pre-existent and the past-existent
 Souls, spirits, daimons of the race of man,
 The race of angels and all living things,
 Countless as are the leaves in the vast forest, —
 Unseen indeed, but yet immortal beings,
 That have been shewn to earth or are to come.
 The rivers have their spirits ; the great woods
 Have essences in them of eternal splendour,
 Fair emanations from the gods divine.
 The winds, the waters, lakes, and lovely bowers,
 The splendid form of fire — yea, all the elements,
 Are each the haunts and homes of gods and fays,
 And beings, various in diversified beauty.
 The sky, the space, the air that circles round us
 Is filled with spirits, some as fair as light,
 And some as dark as darkness ; human eye
 Beholds them not indeed, but to the Soul
 They are revealed — in impulses to good,
 Or impulses to evil, as they chance.
 The mob ignore them, for the mob are slaves
 To sensuuls ; but the spiritual see and feel them.
 O Muse ! thou knowest that these words are true !
 O Muse ! thou knowest that I saw them all ;
 And that my soul with those was fully blent,
 When on this quest of wonders I went forth.”

FIVE SUNDAYS IN FEBRUARY. When were there five Sundays in February? My shop mate says it is very rare and occurs but once in a life time.

ADOLPHUS.

It might depend on what your shop mate meant by a lifetime. But it is not a rare occurrence. On leap or bissextile years when February comes in on Sunday then it will go out on Sunday, and therefore have five Sundays. 1756, 1784, 1824, 1852, 1880, 1920, 1948, 1976 — February in these years contained, and will contain, five Sundays. The rule is simply based on a revolution of the Solar Cycle of 28 years, with certain exceptions ; 1900 was not a bissextile year. The same will apply to five Mondays, Tuesdays, etc., in February.

“Spirit is matter potentialized, while matter is Spirit solidified.”

“Understanding is the well-spring of life unto him that hath it.”

“Fraternity.”

(From “The Ghost of Kisheneff, and Other Poems.”)

BY HENRY TUDOR.

From Alaska’s dark coast to the Mexican border,
 From the shores of three oceans glad paeans arise,
 Hark ! the legions of toil singing “Hail to the Order,
 Which the needs of the desolate widow supplies.”

While we lavish in lifetime our warmest affection
 On the dear one whose love is the joy of our heart,
 We bequeath to her charity, hope and protection
 For her anchor and shield when death rends us apart.

If the bountiful Father increases our blessing
 With gifts of young love from the infinite shore,
 We rejoice while each branch of our olive caressing,
 There is bread for the orphan when we are no more.

Yea, the love of our hearts all around us extending,
 We seek not the weal of our dearest alone,
 But the comfort and aid of true charity lending,
 We make the fraternity’s kindred our own.

Oh ! ’tis blessed to solace the grief of a brother,
 To bend o’er a sister with balm for her woes !
 For the Father hath made us to help one another,
 From the heart of true manhood true sympathy flows !

Oh ! come then among us ! our numbers increasing,
 Till each honest worker is formed into line,
 Then — “Onward and upward” !!! the march never ceasing,
 Till we rest on Thy bosom, our Father Divine !!!

Camelot, Shrewsbury, Mo.

“Every achievement of Spiritual power is attainable to man.”
 “Everything comes to the Man who in Silence can Wait.”

Impromptu to Notes and Queries.

NOTES AND QUERIES ! what a kingdom in the lettered world is yours !

Wheresoe'er a realm is entered, be it Poetry or Prose,
In a mighty stream the busy host of NOTES AND QUERIES pours,
All noting and all questioning, athwart the field it flows !

The Bard's ecstatic fervor, the dreamer's mighty dream,
Are vassals of your Empire, ye rule them with a nod,
Unnoticed and unquestioned, empty shadows they would seem,
A path from Nought to Nowhere, by no foot of mortal trod.

The Provinces of History, of Science and of Art,
Are swayed by NOTES AND QUERIES, paying tribute hour by hour,
There is not one human attribute of head or hand or heart
But bows to NOTES AND QUERIES as the highest earthly power.

I salute ye — NOTES AND QUERIES ! If there's anything worth note
Within these covers, *note it, in a corner by itself ;*
If worthy question, *query*, if worth quotation, *quote*,
Lest *unnoted* and *unqueried* they should moulder on the shelf.

Camelot, Shrewsbury, Mo., March 19, 1906. HENRY TUDOR.

THE GHOST OF KISHENEFF, AND OTHER POEMS. Henry Tudor has sent us a complimentary autograph copy of his poems with the above autographic impromptu inscription on the fly-leaf.

The volume is cloth bound, small octavo, 1905, and contains 25 poems. We reprint from them the poem on "Fraternity."

STERNHOLD AND HOPKINS' VERSION OF DAVID'S PSALMS. In reply to SENECA we will say the Sternhold and Hopkins' versification of the Psalms was published in 1562. Thomas Sternhold versified 51, John Hopkins 58, William Whittingham 5, Thomas Weston 27, and Robert Wisdome 9 = 150.

Nahum Tate (1652-1715) and Nicholas Brady's (1659-1726) version came later and superseded the former version. This was "The Whole Booke of Psalmes." Then later versions by Isaac Watts (1674 1748), and Augustus M. Toplady (1749-1778).

Books and Pamphlets Received.

Received from George W. Warvelle, LL. D., Chicago, the following literature, Masonic pamphlets, octavos, all imprinted Chicago:

The Cryptic Rite. Address, Second Mass Convention, R. and S. Masters, at Urbana, Ill., Sept. 28, 1892.

A Review of Cryptic Masonry in the United States. Address, Fifth Mass Convention, R. and S. Masters, at Galesburg, Ill., Sept. 5, 1895.

Observations on Cryptic Federation. Addressed to the R. and S. Masters in the Obedience of the Grand Council of Illinois, 1900.

Notes on the Chivalric Orders, the Imperial, Ecclesiastical and Military Order of the Red Cross of Constantine. 1899.

A Sketch of Capitular Masonry in Illinois from its introduction, July 19, 1841, to 1899.

The Legend of the Gospel of St. John. A Study in Ritualistic Evolution. Prepared for the Grand Imperial Council, Order of the Red Cross of Constantine for the Western Masonic Jurisdiction, U. S. A. 1900.

The Book of the Law. An Inquiry Respecting the Nature and Characteristics of the Sacred Writings of the Royal Arch Traditions. 1901.

A Sketch of Cryptic Masonry in Illinois from its introduction, 1852, until 1901.

An Inquiry Respecting the Derivation and Legitimacy of the Constantinian Orders of Knighthood. 1903.

A Sketch of the Constantinian Orders of Knighthood. Published by the Grand Imperial Council for the Western Masonic Jurisdiction, U. S. A. For the information of the Craft. Second edition. 1894.

Legends of the Saints, with Especial Reference to the Dedications of Conclaves in the Obedience of the Grand Imperial Council of the Order of the Red Cross of Constantine. 1904.

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

JULY, 1906.

No. 7.

"O Thou Essence of all Essences ! — wide is Bab Allah — the Gate of God."

The Work of the Astronomer.

ADDRESS OF GEORGE I. HOKKINS, MANCHESTER, N. H.

It is generally conceded that astronomy is the oldest of the physical sciences. It is so ancient that its origin is buried among the prehistoric myths and legends, and in all probability antedates the earliest and rudest attempts at ideography. That human being, barbarian though he was, that first observed the fact that the moon moved among the stars, was the first astronomer. He may or may not have spoken of this to his brother or to his companion, but the observation was made; and though ages and ages remote from the true explanation of its cause, it was the first step toward laying the foundation for the noblest and most perfect of the physical sciences.

Within historical times, until recently, all the physical sciences were more or less permeated with superstition. This was pre-eminently so with astronomy, and so completely identified was it with the so-called science of astrology that the most famous of the early astronomers were also astrologers. When we reflect that the first star gazers were ignorant of the use

of optics, of physics, as well as of meteorology, that to them the blue of the firmament was an objective reality, and likewise its spherical form, it is not strange that, with their vivid imaginations, they were led to false conclusions and wrong theories. Still less is this to be wondered at when we consider that all the leading phenomena of astronomy are, as observed, delusive: i. e., the observed motions are not the real motions. In this respect it presents difficulties unmatched in any other branch of physical science. And thus it was that the early astronomers, who could predict eclipses, discover the precession of the equinoxes, and fix the paths of the planets, still believed in a flat earth at rest in the center of the universe, and that all the starry host revolved about it, so strongly did the observed phenomena appeal to the senses.

It usually happens in scientific progress that when at length a great truth has been discovered it approves itself at once to all competent judges. It furnishes a solution to so many problems, and harmonizes with so many other facts, that all other data, as it were, crystalize about it. In modern times we have often witnessed such an impatience, so to speak, of great truths to be discovered, that it has frequently happened that they have been ascertained simultaneously by more than one individual. A disputed question of priority of discovery is an event of quite common occurrence. Not so with the true theory of the heavens. So complete is the deception practiced on the senses that it failed more than once to yield to the announcement of the truth; and it was only when the observer's eye became armed with a convex lens that the grand truth gained admission to reluctant minds. Even in the present day are a few persons who, either from a superstitious reverence for the past or through a spirit of innate opposition, pride themselves on their belief in the Ptolemaic cosmogony and stellar influences. Politics and religion did not escape the astrological influence, and we should not be surprised to find traces of it cropping out when we least expect it. "To astrological politics we owe the theory of heaven-sent

rulers, instruments in the hands of Providence and saviors of society. Napoleon, as well as Wallenstein, believed in his star. Even though the science be now dead, it still lives in our language. Many passages in the older poets are unintelligible without some knowledge of astrology. Chaucer wrote a treatise on the astrolabe: Milton frequently refers to planetary influences; in Shakespeare's *King Lear*, Gloucester and Edmund represent, respectively, the old and the new theory. We still contemplate and consider, we still speak of men as jovial, saturnine or mercurial: we still talk of the ascendancy of genius or of a disastrous defeat." Notwithstanding this close affiliation of astronomy and astrology, which the famous Kepler characterized as that of a wise mother and foolish daughter, these early astronomers, scattered through the different nations, accomplished wonderful results, when we consider their meagre instrumental equipment.

It will be impossible in the time allotted to me to mention all these astronomers and the special work which each accomplished. Extended information on this line is readily accessible in biographical and encyclopædic volumes. Kepler promulgated the three laws of planetary motion that bear his name, and Copernicus gave to the world the true theory of the solar system, and the world has honored him by labelling it the Copernicus theory, as distinguished from the Ptolemaic.

But whoever may have been the one to begin the excavation for the foundation of the science of astronomy, it was Galileo who laid the first corner-stone, when he raised his newly constructed telescope to the heavens and there saw fulfilled the grand prophecy of Copernicus, in his discovery of the satellites of Jupiter, Venus in crescent form like the moon, the rings of Saturn, and the detailed features of the moon's surface. The rapid advance of the science of modern astronomy dates from this fateful event. I cannot forbear in this connection to read to you a paragraph from the eloquent address of Edward Everett, at the dedication of the Dudley Observatory at Albany N. Y., in 1856. After emphasizing the importance of the phi-

osopher's discovery he declares his fame in the following matchless apostrophe :

"Yes, noble Galileo, thou art right. It does move. Bigots may make thee recant it; but it moves, nevertheless. Yes; the earth moves, and the planets move, and the mighty waters move, and the great sweeping tides of air move, and the empires of men move, and the world of thought moves, ever onward and upward to higher thoughts and bolder theories. The inquisition may seal thy lips, but they can no more stop the progress of the great truth propounded by Copernicus and demonstrated by thee than they can stop the revolving earth.

"Close, now, venerable sage, that sightless, tearful eye; it has seen what man never saw before; it has seen enough. Hang up that poor sky-glass; it has done its work. Not Herschell or Rosse has comparatively done more. Franciscans and Dominicans deride thy discoveries now, but the time will come when from two hundred observatories in Europe and America the glorious artillery of science shall nightly assault the skies, but they shall gain no conquests in those glittering fields before which thine shall be forgotten. Rest in peace, great Columbus of the heavens, like him scorned, persecuted, broken hearted; in other ages, in distant hemispheres, when the votaries of science, with solemn acts of consecration, shall dedicate their stately edifices to the cause of knowledge and truth, thy name shall be mentioned with honor!"

Turn, now, from the consideration of that diminutive, rude instrument of Galileo, and contemplate that mammoth telescope at Williams Bay on the shore of Lake Geneva in Wisconsin, the munificent gift of Mr. Yerkes to the University of Chicago. A yardstick fails by four inches to measure the diameter of this enormous lens, which cost in Paris, while still in the rough, twenty thousand dollars. It required the matchless skill of Alvan Clark's sons of Cambridge two and one half years to polish, finish, and fit it for its great work, which added fifty thousand dollars more to its value. It was my good fortune to see this magnificent specimen of the optician's skill a few weeks

before it was shipped to its home in the West. The iron tube in which this glass now rests is sixty-five feet in length, while the dome and all the other appointments and accessories are on the same gigantic scale.

The entire cost is several hundred thousand dollars. Besides this elegant equipment for astronomical investigation there are hundreds of others scattered about the globe, of which there are one hundred and fifty in this country alone, varying in size from a diameter of four inches to the great Lick instrument at Mt. Hamilton, Cal., which is exactly three feet in diameter and cost about three hundred thousand dollars. There is also a twenty-eight-inch one at Harvard College; a twenty-inch one at Chamberlain Observatory, in Denver; a twenty-eight-inch one at Yale; a twenty-three-inch one at Princeton; a twenty-six-inch one at the United States Naval Observatory, and a twenty-inch one at the Smithsonian Observatory. There are about sixty in other countries varying from ten to thirty inches in diameter.

Besides these large instruments, every well equipped observatory is furnished with a number of smaller ones, constructed for special purposes, as photography, comet seeking, spectroscopy, etc. There are also transit instruments, meridian circles, alt-azimuth tubes, etc., in which the expense for lenses is very large. Every nation of importance today supports a large and well equipped observatory, at a large original cost and a liberal annual expense.

The question naturally arises, "Why is this large expenditure of time, energy, and money?" Certainly not to gain wealth, for astronomy is, perhaps, the one field of scientific labor that lacks the alluring element of gain for the argus-eyed capitalist. And yet, in an indirect way, the utilitarian idea is the fundamental one, for it is because of the immense value of the astronomer's work in geographical, nautical, and commercial transactions that justifies and prompts this large outlay.

The first, and probably the chiefest, benefit of astronomy was in the aid of navigation. It is mainly due to the results of astronomical observation that modern commerce has attained such a vast expansion, compared with that of the ancient world. Even the discovery of America was in no small degree dependent upon the true Copernican theory espoused by Columbus, for it was mainly his skill in the use of astronomical instruments, rude and imperfect though they were, which enabled him, in spite of the bewildering variations of the compass, to find his way across the ocean. The most difficult problem of safe navigation was in determining at frequent intervals the latitude and longitude of the vessel, especially the longitude. To furnish the sailors with the necessary data, Charles II, gay and profligate as he was, possessed sagacity enough to found the Greenwich Observatory.

In finding the longitude, the most difficult problem was the determining of the Greenwich local time. At the present day every ocean-going vessel is provided with a chronometer which shows Greenwich time. At that time, however, there were no chronometers, and Greenwich time had to be computed from observations of the moon and stars. So necessary to safe navigation is some method of doing this that the British government for a long time had a standing offer of a reward of ten thousand pounds to any one who would find a successful method of determining the mariners' longitude at sea. When the office of astronomer royal was first established in 1685, the duty of the appointee was declared to be "to apply himself with the most exact care and diligence to the rectifying the tables of the motions of the heavens, and the places of the fixed stars, in order to find out the so much desired longitude at sea for the perfecting the art of navigation."

It may be of some interest to note in this connection that the reward above referred to was ultimately divided between an astronomer named Thayer, who made a great improvement in

the tables of the moon, and a watchmaker who succeeded in making important improvements in the marine chronometer.

Navigation was then extremely dangerous; there were no guides across the ocean. Such guides were only to be found in the knowledge of the motions of the sun, moon, and stars, to be gained by the patient labors of the astronomers. Consequently no subject has received more attention than those investigations of the lunar theory on which the requisite tables of the navigator are founded.

"The pathways of the ocean are marked out in the sky above, and the eternal lights of the heavens are the only Pharos whose beams never fail, and which no tempest can shake from its foundation." It is said that the astronomer royal of England once calculated that every meridian observation of the moon was worth a pound sterling, on account of the assistance it would ultimately afford to the safer navigation of the ocean. To emphasize and illustrate how practical the work of an astronomer is, from a nautical point of view, let an astronomer be placed on board a vessel, blindfolded, and carried by the most circuitous route to any ocean on the globe, whether in the tropics or in the frigid zone. Let him be landed on the nearest crag that will afford a resting place for the instruments; let the bandage be removed, let him be furnished with a chronometer regulated to Greenwich time, a transit instrument with its accessories and the proper tables, and in a single clear night he will tell his position within a hundred yards by his observation of the stars.

Perhaps next to navigation in importance comes the assistance the astronomer brings to the science of geography. It is impossible to construct an accurate map of the United States, or any other large portion of the earth's surface, without making use of astronomical observations at numerous points scattered over the whole country, aided by data which the great observatories have been accumulating for more than a century. In fact, no map deserves the name on which the location of impor-

tant points has not been determined by astronomical observation. Even more important is the aid furnished by astronomers in the settling of disputed boundaries. Up to the time of the adoption of the Constitution of the United States, large grants and sales of public land took place, whose limits were ascertained by sensible objects, as streams, trees, rocks, and hills, and reference to adjacent portions of territory previously surveyed. The uncertainty of boundaries thus defined was a never-failing source of litigation. County and state lines were no exception to the resulting confusion. These conflicting claims, and the controversies to which they gave rise, comprised a good part of the business of the federal court after its organization. Boundary disputes arose everywhere in the colonies because of the imperfect surveys. In 1767 the proprietors of Maryland and Pennsylvania sent to England for two astronomers to settle the parallel of latitude between the two colonies. The boundary line between Massachusetts and New Hampshire and Vermont was wrongly run, and as no astronomers have been called to the aid of the civil surveyors, there is a strip of land under the administration of Massachusetts that really belongs to New Hampshire and Vermont. In fact, the whole village of Williamstown really belongs to Vermont. The two astronomers above mentioned were Charles Mason and Jeremiah Dixon and the line which they established is the famous Mason and Dixon line. They were the first trained astronomers employed in the United States, and their work was the first piece of accurate measurement in this country and probably included the first parallel of latitude ever accurately run out as a boundary.

In regard to the public lands, the adoption of the present land system brought order out of chaos. The entire public domain is now scientifically surveyed before it is offered for sale; it is all laid out in ranges, townships, sections, and quarter sections, all determined by astronomical location of meridians and base lines. Under this system scarce a case of con-

tested location and boundary has presented itself in court. The general land office contains maps and plans, in which every quarter section is laid down with mathematical precision. The surface of nearly half a continent is thus transferred in miniature to the bureau at Washington. When we consider the flow of population into these sections annually, and the great importance of its efficient and economical administration, the utility of this application of astronomy will be duly estimated.

By the treaty of 1783, a boundary line was established between the United States and Great Britain, depending partly on the course of rivers and upon the highlands which act as a watershed between the streams emptying into the St. Lawrence and the Atlantic. It took twenty years to find out which was the real St. Croix river, that being the initial line. If the boundary line had been accurately described by lines of latitude and longitude no dispute could have arisen, as they are written on the celestial sphere, and an astronomer's observations were all that were necessary to read the record.

But time will not allow an enumeration of all the vexatious and expensive errors relating to boundary lines that have arisen, and which might have been avoided by the employment of a trained astronomer.

We ought not to omit to mention in passing the aid which the astronomer has brought to the historian in establishing certain disputed dates. Not only can he fix the positions of the heavenly bodies for years and centuries ahead with marvelous precision, but the same calculations enable him to fix their positions with equal precision years and centuries ago. Thus it is that whenever the data have been sufficient, the historian's appeal to the astronomer has never been in vain.

Again, reflect to what extent the conduct of civil, social, and religious affairs are dependent on the calendar. One cannot begin to imagine the confusion that would result from the lack of a calendar. It would be absolutely impossible to arrange any sort of a program for the transaction of business of any kind beyond the present moment in the absence of that incom-

parable system. So vexatious and confusing was the calendar system in the time of Julius Cæsar that he resolved to rectify or reform it. Plutarch tells us that he laid his proposition before the most learned men and philosophers of his time, but the problem was too difficult and complex for them to solve. In his emergency he summoned the Egyptian astronomer, Sosigenes, to his aid, who evolved the admirable arrangement known as the Julian calendar. With the exception of a foolish modification of this device, made by Augustus Cæsar, which, however, did not impair the system, the Julian calendar held sway for more than a thousand years. Sosigenes solved the problem and Cæsar gets the credit. It is not the only instance of one man furnishing the necessary information and performing the labor and another reaping the benefits and receiving the credit. It is not exactly a case of the "man behind the gun," but of the astronomer behind the dictator.

So, too, when Pope Gregory XIII sought to remedy the slight error that a thousand years has made prominent, he called upon the astronomer, Clavius, who furnished the necessary data and arranged the calendar exactly as we use it today. There is one more prominent factor in the regulation of the daily life of all civilized nations that requires the aid and skill of the astronomer, and that is the accurate measurement of time. In the national observatories, and in a few private ones, observations of the heavenly bodies are the only adequate means for furnishing the correct time. The work of the astronomers at Washington, for example, furnishes valuable aid to hundreds of thousands of persons throughout the country who have engagements to meet or trains to dispatch. One standard clock coupled with the telegraph every day at noon, affects all this service. This single consideration suffices to show how completely the daily business of life is affected and controlled by the movements of the heavenly bodies. It is they, and not our mainsprings, expansion balances, or compensating pendulums, which give us our time. In the words of the eloquent Everett, "For all the kindreds, and tribes, and tongues of men — each upon

their own meridian — from the Arctic pole to the equator, and from the equator to the Antarctic pole, the eternal sun strikes twelve at noon, and the glorious constellations, far up in the everlasting belfries of the skies, chime twelve at midnight, twelve for the pale student over the flickering lamp; twelve amid the flaming wonders of Orion's belt, if he crosses the meridian at that fated hour; twelve in the star-paved courts of the Empyrean; twelve for the heaving tides of the ocean; twelve for the weary arm of labor; twelve for the toiling brain; twelve for the watching, waking, broken heart; twelve for the meteor which blazes for a moment and expires; twelve for the comet whose period is measured by centuries; twelve for every substantial, for every imaginary thing, which exists in the sense, the intellect or the fancy, and which the speech or thought of man, at the given meridian, refers to the lapse of time."

But neither aid to the navigator and the geographer, nor the furnishing of the true time, is the chief incentive to the astronomers of today in their quiet, unobtrusive work. They well know that to keep utilitarian objects in view would seriously handicap them; and so they never trouble themselves to require in what way their science is to benefit mankind.

As the great captain of industry is moved by the love of acquiring wealth, and the political leader by the love of power, so the astronomer is moved by the love of knowledge for its own sake, and not for the sake of its utility. He rejoices to know that his science has been of far greater value to mankind than it has cost, but that does not destroy his enthusiasm, nor swerve him from his purpose, nor change his methods. The true astronomer probably feels, to a greater degree than other scientists, the reality of the Scripture text, "Man does not live by bread alone." To know the place we occupy in the universe is, if not more than bread and raiment, certainly not much less than the means of subsistence. To look upon a comet as an interesting heavenly visitor, of which the sight affords us pleasure unmixed with fear of war, pestilence, or any other calamity,

and of which we desire its return, is certainly a gain that cannot be computed in dollars and cents. The astronomer takes as much interest, and perhaps more, in the map of the moon as in that of the earth; yet the knowledge of the lunar surface, so far as we can now see, can never be of any practical benefit to mankind. After years of patient observation and study, the camera and the spectroscope have revealed the cause of the variations in brightness of the star Aigol. When the certainty of the cause was first realized by the astronomer, there passed through his system a thrill akin to that which the mathematician experiences on the successful completion of an intricate mathematical problem that he has wrestled with for years. The financier, the merchant, the man of affairs, would call this a piece of useless information. Who can say?

Several years ago, one of the distinguished orators of our country defined a university as "an institution where nothing useful was taught." But it is one of the paradoxes of science that all the useful results have been gained by following out and pursuing the apparently useless. What could be more so than when Galvani took the legs of a frog and showed how curiously they twitched under the influence of metallic contact? Probably the men of his day thought he was playing and mentioned his discoveries only in scoffing or idle jest, and yet, out of those little experiments has grown the science of electricity, as marvelous in its results as it is gigantic in its proportions. The steam engine is the result of a boy's experiments with a spoon and teakettle. The fact is that it is impossible to say in advance whether any branch of science will be useful or not. It is impossible at this time to enumerate the mass of astronomical information that would be classed as useless, but there are a few items the determination of which arouse our admiration and wonder. Look at the multitude of stars that stud the heavens on a clear evening. What more hopeless problem, to one confined to earth, than that of determining their several distances from us, and their physical constitution. Everything on earth

we can investigate by the aid of all the senses; but how can one investigate that which is beyond our reach, which we can never touch? Who shall mark on the world's map the track of the moon's shadow a hundred years hence? How shall we ever ascertain the chemical elements of which the sun is composed? Yet all this has been done. No fact of any science is more certain than that it takes four years for the light to reach us from the nearest fixed star, at the enormous velocity of 186,000 miles per second. When next you direct your gaze toward the north star, known to the astronomer as Polaris, reflect upon the fact that the light which at that instant impinges upon the retina of your eye, left the star forty-seven years ago, and then try and figure out its distance from you. In a case involving the life or death of a person, the chemist will declare, under oath, not his belief but his knowledge of the presence or absence of arsenic in certain substances submitted to his inspection. Equally certain is the astronomer that there is iron in the sun, as well as calcium, zinc, hydrogen, sodium, carbon, and thirty other terrestrial elements known to the chemist.

In 1877, Prof. Asaph Hall of the United States naval observatory discovered that the planet Mars has two satellites, or moons, the nearest of which moves in its orbit around its primary plane faster than Mars rotates on its axis; so that, to the inhabitants of Mars their nearer moon rises in the west and sets in the east. In 1892, Prof. E. E. Barnard, then director of the Lick Observatory, now the efficient head of the mammoth Yerkes establishment, discovered that the planet Jupiter has five satellites, whereas only four had been detected before. The fifth one, however, is so minute and close to Jupiter that it can never be of any practical use to the astronomer. These are only samples of interesting information that astronomers are accumulating as the years roll on and as their skill becomes greater and instruments more perfect. The real astronomer, like the poet, must be born and not made. He sees intuitively what less gifted men have to learn by long study and

tedious experiment. He is moved to the acquisition of celestial knowledge by a passion which dominates his nature. Persistency is one of his most prominent characteristics. Baffled by atmospheric conditions, he patiently but determinedly awaits the next favorable opportunity, and never loses courage so long as another chance awaits him.

The pathetic story of the French astronomer, Le Gentil, on his expedition to observe the transit of Venus, in 1761, illustrates this admirably. It is probably known to you that observations of the transit of Venus have been utilized for determining the parallax of the sun, which, in turn, is utilized to find the distance of the earth from the sun. Le Gentil was sent out by the French academy to observe the transit, in 1761, in the East Indies, but was prevented from reaching his station by the war which was then raging between France and England. Finding the first port which he attempted to reach in the possession of the English, his commodore attempted to make another and, meeting with unfavorable winds, was still at sea on the day of the transit. Now it so happens that transits of this planet occur in pairs eight years apart, these pairs occurring at intervals of not less than 117 years. The second of this pair would therefore occur eight years later, in 1769. Le Gentil, therefore, true to the astronomical instinct, so to speak, determined to remain, with his instruments, and observe the next transit. He managed to support himself by some successful mercantile adventures, while he also devoted himself industriously to scientific observations and inquiries. The long-awaited morning of June 4, 1769, found him thoroughly prepared to make the observations for which he had so patiently waited eight long years. The sun shone out in a cloudless sky, just as it had shone for a number of days previously, and everything gave promise of a successful observation, but, pathetic to relate, just as it was time for the transit to begin, a sudden storm arose, and the sky became overcast with clouds. When these had cleared away, the transit, alas, was over, and the next one no

person then living would be able to witness. It is not strange that the patience and fortitude that could endure for eight years should finally break down under the consciousness that the last chance for him was gone ; and so it was two weeks before the ill-fated astronomer recovered from his agitation sufficiently to hold the pen which was to tell his friends in Paris the story of his disappointment.

It is related of Newton that when a friend asked him how he made his great discoveries he replied, "Simply by constantly thinking about them." Fourier, in his eulogy on La Place, says : " His constancy has triumphed over all obstacles, . . . he has devoted his life to astronomy with a degree of perseverance of which the history of the sciences is, perhaps, without another example, . . . he would have completed the science of the skies if it had been possible."

One of the most illustrious of American astronomers recently replied to the question as to how his vast and splendid work had been accomplished at so early an age : "Well, I have been very industrious." Is the man thus moved to the exploration of nature by an unconquerable passion more to be envied or pitied? It certainly is pleasant to be one of a brotherhood extending over the world in which no rivalry exists except that which results from an attempt at better work, while mutual admiration stifles jealousy. Its rivalries are, indeed, as keen as those which are the life of commerce, but they are over the question of who shall contribute the most to the sum total of human knowledge ; who shall give the most, not who shall take the most. Its animating spirit is love of truth. Its pride is to do the greatest good to the greatest number. It embraces not only the whole human race, but all nature in its scope. Its love of knowledge is as unconfined as the spirit of commercial enterprise, and its main object is not to compute the data for a nautical ephemeris, nor to regulate the calendar ; but rather to imbibe and foster that catholic spirit which shall make it an enduring and effective agent of beneficence to all mankind.

Books on Mysteries.

- BLAVATSKY, HELEN PETROVNA. *The Secret Doctrine*. Vols. I, II, III, with a full Index to the volumes. Cloth. Royal 8vos. Madras and London, 1888-1896.
- BUCK (M. D.), J. D., *Symbols of Freemasonry and the Greater Mysteries of Antiquity; or Mystic Masonry*. Fourteen full-page illustrations of Mystic and Masonic Symbols. Cloth; 12mo; pp. 265. Cincinnati, Ohio, 1897.
- GUTHRIE, KENNETH SYLVAN. *The Secret of the Kingdom of God*. (Mark iv, 11.) An Existing and Definite Society. The Order had Mysteries. The Kingdom had Degrees. An article in *The Word*, Vol. No. 5, February, 1906. Thirteen pages. New York, 1906.
- HEARLIN, MRS. R. A. ("Uniche"). *The Mysteries of Isis. The Science of Mythematics..* Translated from the Original Mythic Symbols. Map of Symbols fronts titlepage. Cloth; 16mo; pp. 312. New York, 1858.
- LYDE, REV. SAMUEL. *The Asian Mystery*. Illustrated in the History, Religion, and Present State of the Ansaiereh or Nusairis of Syria. Much information taken from the papers of M. Catafago. Cloth; 8vo; pp. 308. London, 1860.
- LANGANKE, G. W. *The Mysteries of Creation Explained*. Cain obtained his wife from a nation of people who existed before Adam. Two generations besides Adam through the whole Bible. 8vo; pp. 30. London, 1887.
- MARIE, COUNTESS OF CAITHNESS. *The Mysteries of the Ages Contained in the Secret Doctrine of All Religions*. Twelve Chapters. Kabbala, Hermeticism, Gnosticism, Theosophy. Portrait of author. Cloth; 8vo; pp. 565. London, 1887.
- TAYLOR, THOMAS. *The Eleusinian and Bacchic Mysteries*. A Dissertation. Edited, with introduction, notes, emendations. and glossary, by Alexander Wilder, M. D. Cloth; 8vo; pp. 174. New York, 1895.
- WAITE, ARTHUR EDWAAD. *The Mysteries of Magic*. Digest of the Writings of Eliphas Lévi (Alphonse Constant). With a Biographical and Critical Essay. Tetragrammaton, illustrated (136). Cloth; 8vo; pp. 394. London, 1886.

Biblia Sacra Nova.

(Our Relation to Time and Space — and Hence, to Each Other and to God.)

FIRST PRINCIPLES.

CHAP. I. (1) Time and Space are *the* two, great, fundamental Ideas, anyhow.

(2) They are the latitude and longitude of all conceiving.

(3) All Things, tangible and aerial, material and spiritual, are in time and space.

CHAP. II. (1) Time and Space much resemble each other.

(2) Present looks like Zero; future like plus; past like minus; Eternity like infinity.

(3). Mathematics is the Science of Number.

CHAP. III. (1) If three apples cost two cents, what will five marbles cost?

(2) You cannot compare apples and marbles, my son.

(3) But : — Two apples are to four apples as three marbles are to six marbles.

(4) Because the abstract ratios two-fourths and three-sixths are *equal*.

(5) Hence you may represent apples by marbles.

(6) As you do forces by lines, although forces are *not* lines.

(7) The Abstract is a Conception, distinct from the concrete, Always and Everywhere the Same.

HIGHER APPLICATIONS.

CHAP. I. (1) A mathematical line is conceived as composed of consecutive points.

(2) A length of time is conceived as composed of consecutive moments.

(3) Moments are to time-lengths as points to lines.

(4) Hence, I may represent moments by points, and time lengths by lines.

(5) As you do every day on the face of your time-piece

CHAP. II. (1) Mankind is composed of individuals.

(2) Individuals are to mankind as points to a line.

(3) Hence, I may represent individuals by points, and mankind — on any one moment of time — by a line.

CALISTHENICS.

CHAP. I. (1) Several celebrated metaphysicians have said that matter did not exist.

(2) Allow me to take them at their word for about fifteen minutes.

(3) So long as my *mental impressions* are the same, it doesn't make any difference about the Essence of the Object.

(4) An image seen in a mirror is a clear case of the *sense of sight* being deceived by an *immaterial Form*.

CHAP. II. (2) Ubiquity is no attribute of man.

(2) Hence, the sum of any one Individual Being, on any one moment of time, must be represented by a point of space.

CHAP. III. (1) Birth occurs on a moment of time.

(2) Death occurs on a moment of time.

(3) And the intervening moments compose a line of Biography.

CHAP. V. (1) Again, suppose I were the happy possessor of a Magic wand,

(2) By whose flourish, at any moment, I could arrest all Motion in the world, and change all material things into marble.

(3) I might then send my Spirit to inspect, at leisure, the attitude of human affairs, from minute to aggregator from atom to mass, from Particular to Universal;

(4) Something as I may now examine a complicated machine that has been stopped, as a ten cylindar Hoe printing press, for example

(5) Then I would set the thing to going again.

CHAP. V. (1) The Attitude of Human Affairs on any one moment of time will be represented by a line.

(2) Hence History, which is Universal Biography, will be represented by a surface, in the process of generation.

(3) But this surface will be a Web.

(4) To exhibit the Plan in this web is to explain Existence.

PYROTECHNICS.

CHAP. I. (1) Man, they say, is a mixture of Good and Evil.

(2) To meet this, let us suppose *two* surfaces in the process of generation.

(3) The one, to represent all Desirable conception, quality, and action, —

(4) And the other all Undesirable.

CHAP. II. (1) Let us further modify and qualify.

(2) Instead of the representative lines being straight, let them be concentric circles, in the process of enlargement from a center.

(3) Something like wavelets from a stone thrown upon placid water, in still, shady hours of contemplation.

(4) Next, instead of the generated surfaces being plane, and independent, let the enlarging circles be —

(5) The successive parallels of latitude, starting simultaneously from the opposite Poles of a finite, immaterial sphere in space, and meeting in the Equator.

CHAP. III. (1) Let a diagram represent a plain figure of the chromotrope, in process of Evolution.

(2) Imagine some Poet Laureate in the audience to exclaim, And such is Life.

(3) Let the same diagram also represent a polar hemisphere in orthographic projection.

(4) The sphere is seen from over the equator in another diagram.

CHAP. IV. (1) A Mathematical Point, which is mere Position, or Zero, is neither plus nor minus.

(2) A state of purity and innocence, in nakedness and ignorance, — is neither good nor bad.

(3) Hence, the opposite poles of the sphere will represent the Origin of the Race.

(4) The prominent points along the quadrant will represent intervals of Light in the Growth of Civilization, — in the History of Mankind.

(5) The Perpendicular and Equator will represent the Promised Millennium.

NET RESULTS.

(1) Abstract and Concrete, name and thing, principle and fact, subject and object, species and individual ;

(2) Masculine and feminine, ideal and real, eternal and temporal, infinite and finite, positive and negative, — macrocosm and microcosm, — co-incide.

(3) Science and religion, philosophy and poetry, materialism and spiritualism — are One.

(4) The Shakespearean Drama, tragedy and comedy in one, is put upon the stage of Earth ; and the Miltonian idea is expressed in the Language of eighteen hundred three score ten and — going, going, gone.

(5) Goethe's Faust is illuminated, and Robert Pollok's Course of Time is run.

(6) Darwin is accounted for, used, and thanked. The Bible is translated.

(7) The Perpetual Sunday is ready to be unveiled.
(The New Bible — The Final Dispensation.) No date.

EPHESIAN LETTERS. Clement of Alexandria (Stromata 1) says the Basilidan Inscriptions are the "Ephesian Letters," he meaning thereby legends in an unknown tongue, like the words graven upon the zone and the feet of the Ephesian Diana, and which Hesychius has preserved, namely : "Aski, Kataski, Tetrax, Haix, Damnameneus; Aision." These are interpreted as, Darkness, Light, Himself ; (Damnameneus) the Sun, Truth. Plutarch says these Ephesian Letters were recited by the Magi over those possessed with devils.

THE SONG OF "THE AMPERSAND." This old song has been called for by **TYPO**—a version we have not seen for many years is here given :

Of all the types in a printer's hand, Commend me to the ampersand ;
For he's the gentleman, seems to me, Of the typographical companie.

&	O my nice little ampersand,	&
&	My graceful, swan-like ampersand ;	&
&	Nothing that Cadmus ever planned	&
&	Equals my elegant ampersand.	&

Many a letter your writers hate, Ugly Q, with its tale so straight ;
X, that makes you cross as a bear, And Z that helps you with Zound to

&	But not my nice little ampersand,	&	[swear.
&	My easily dashed of ampersand ;	&	
&	Any odd shape folks understand	&	
&	To mean my Protean ampersand.	&	

Nothing for him that's starch or stiff ; Never he's used in scold or tiff ;
State epistles, so dull and so grand, Mustn't contain the shortened "and."

&	No, my nice little ampersand,	[bland, &
&	You are good for those who're jolly and	&
&	In days when letters were dried with sand,	&
&	Old trump wouldn't use my ampersand.	&

[lady scrawl ;
But he is dear in old friendship's call, Or when Love is laughing through
"Come & dine & have bachelor's fare ; Come, & I'll keep you a round and

[square."

&	Yes, my nice little ampersand	&
&	Never must into a word expand ;	&
&	Gentle sign of affection stand,	&
&	My kind, familiar ampersand.	&

-SERAPIS. When Nicocreon, king of Cyprus, consulted as to which of the gods he ought to worship, he received the following response :

"A god I am such as I show to thee,
The starry Heavens my head, my trunk the sea,
Earth forms my, feet mine ears the air supplies,
The Sun's far-darting, brilliant rays. mine eyes."

Hence it appears that the nature of Serapis and of the Sun is one and indivisible. Isis, so universally worshipped, either as the Earth or Nature, as subjected to the Sun.

THE COMMA OF PYTHAGORAS. (Vol. XXVI. p. 38.) The mentioning of the Comma of Pythagoras leads us to the subject of temperament. If we try to ascertain how an instrument having only 12 fixed tones in the octave should be tuned so that all keys shall be correct, we soon find ourselves landed in a difficulty, or rather in an utter impossibility. Three major thirds must fill the octave. But three major thirds $= \frac{5}{4} \cdot \frac{5}{4} \cdot \frac{5}{4} = \frac{125}{64} = 2\frac{1}{2}\frac{5}{8}$, which is *less than an octave*. Each major third must therefore be tuned somewhat sharp. Four minor thirds must also fill the octave. But four minor thirds $= \frac{6}{5} \cdot \frac{6}{5} \cdot \frac{6}{5} \cdot \frac{6}{5} = \frac{1296}{625} = 2\frac{8}{5}\frac{1}{2}\frac{1}{5}$, which is greater than an octave. Minor thirds are, therefore, tuned sensibly flat. Then as twelve fifths have to be compressed, as it were, by the Comma of Pythagoras, in order to fit into seven octaves, each fifth must be tuned *very slightly flat*. By such a process of tuning we should arrive at the equal temperament semitone, which is such an interval that a succession of twelve of them made an octave; hence, the numerical expression for this artificial interval is $2^{\frac{1}{12}}$.

The Comma of Pythagoras is the excess of twelve fifths above seven octaves, and is the interval found at every enharmonic change of key, in which the number of flats in the one signature added to that of the sharps in the other makes 12. — *Coilin Brown* in "Educational Times" Reprint, Vol. XXVII.

. The Odyssey. A Sonnet.

As one that for a weary space has lain
 Lull'd by the song of Circe and her wine
 In gardens near the pale of Proserpine,
 Where that Ægean isle forgets the main,
 And only the low lutes of love complain,
 And only shadows of wan lovers pine —
 As such an one were glad to know the brine
 Salt on his lips, and the large air again —
 So gladly from the songs of modern speech
 Men turn, and see the stars, and feel the free
 Shrill wind beyond the close of heavy flowers,
 And through the music of the languid hours
 They hear like ocean on a western beach
 The surge and thunder of the Odyssey.

Mather Byles.

The facetious Mather Byles was, in his time, equally famous as a poet and a wit. A contemporary bard exclaims :

Would but Apollo's genial touch inspire
Such sounds as breathe from Byles's warbling lyre,
Then might my notes in melting measures flow,
And make all nature wear the signs of woe.

And his humor is celebrated in a poetical account of the clergy of Boston, quoted by Mr. Samuel Kettell, in his "*Specimens of American Poetry*" :

There's punning Byles provokes our smiles, a man of stately parts,
He visits folks to crack his jokes, which never mend their hearts.
With strutting gait, and wig so great, he walks along the streets,
And throws out wit, or what's like it, to every one he meets.

Mr. Byles was earnestly opposed to the Revolution, and in the spring of 1777 was denounced in the public assemblies as a Tory, and compelled to give bonds for his appearance before a court for trial. He was a favorite in every social and convivial circle, and no one was more fond of his society than the Colonial Governor Belcher. The Doctor had declined an invitation to visit with the Governor the Province of Maine, and Belcher resorted to a stratagem to secure his company. Having persuaded him to drink tea with him on the Scarborough ship of war, one Sunday afternoon, as soon as they were seated at the table the anchor was weighed, sails set, and before the punning Byles had called for his last cup, the ship was too far at sea for him to think of returning to the shore. As everything necessary for his comfort had been thoughtfully provided, he was very soon reconciled to the voyage.

While making preparations for religious services, the next Sunday, it was discovered that there was no hymn-book on board, and Byles wrote a hymn, which was sung instead of a selection from Sternhold and Hopkins.

The abduction of the Hollis Street minister was the cause of not a little merriment in Boston : and Joseph Green, between whom and Byles there was some rivalry, as the leaders of opposing social factions, soon after wrote a burlesque account of the abduction, and how the services were opened on the following Sunday on the Scarborough ship :

JOSEPH GBEEN'S BURLESQUE ON "BYLES'S VOYAGE.

In David's Psalms an oversight Byles found one morning at his tea :
Alas ! that he should never write a proper psalm to sing at sea.

Thus ruminating on his seat, ambitious thoughts at length prevail'd ;
The bard determined to complete the part wherein the prophet fail'd ;

He sat awhile and stroked his muse ; then taking up his tuneful pen,
Wrote a few stanzas for the use of his sea-faring brethren.

The task perform'd, the bard content, well chosen was each flowing word ;
On a short voyage himself he went, to hear it read and sung on board.

Most serious Christians do aver (their credit sure we may rely on),
In former times that after prayer, they used to sing a song of Zion.

Our modern parson having pray'd, unless loud fame our faith beguiles,
Sat down, took out his book, and said, ' Let's sing a psalm of Mather Byles.'

At first, when he began to read, their heads the assembly downward hung ;
But he with boldness did proceed, and thus he read, and thus they sung :

THE PSALM.

With vast amazement we survey the wonders of the deep,
Where mackerel swim and porpoise play, and crabs and lobsters creep.

Fish of all kinds inhabit here, and throng the dark abode ;
Here haddock, hake, and flounders are, and eels, and perch, and cod.

From raging winds and tempests free, so smoothly as we pass,
The shining surface seems to be a piece of Bristol glass.

But when the winds and tempests rise, and foaming billows swell,
The vessel mounts above the skies, and lower sinks than hell.

Our heads the tottering motion feel, and quickly we become
Giddy as new-born calves, and reel like Indians drunk with rum.

What praises, then, are due, that we, thus far, have safely got,
Amarecoggin tribe to see, and tribe of Penobscot.

FROM ELIPHAS LEVI —

Souffrir c'est travailler, c'est accomplir sa tache,
Malheur au paresseux qui dort sur le chemin :
La douleur, comme un chien, mord les talons du lache,
Qui, d'un seul jour perdu, surcharge un lendemain.

TRANSLATION —

"Sorrow lessens in work, in fulfilling a task,
Woe to the sluggard who sleeps on his way ;
Like a dog at his heels pain clings to him fast,
If he leaves for tomorrow the work of today."

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV. AUG.-SEPT., 1906. Nos. 7-8.

"I will be even with you, and you shall be even with me."

WALT WHITMAN.

Homer's Hymn To Hermes.

TRANSLATED FROM THE GREEK BY EDWARD VAUGHAN KENEALY.

Hermes, Jove's son, O Muse, be now thy theme —
Ruler of green Cyllène, and the bowers
Of pastoral Arcady; whom the supreme
Lord of Olympus, in those starlit hours
When with fair May he dallied on the flowers, 1
Begot, beneath a grove whose leafy shade
The lovers hid from the sky dwelling powers,
And white-armed Juno, in sweet slumber laid,
Dreamed not that Zeus embraced the modest Maïan maid.

Now when great Zeus had perfected his will,
And ten moons followed up love's blandishments,
Into this world — so destinies fulfil —
This witness of his stolen armour was sent;
Ah, me! in sooth he was right eloquent, 2
A crafty, cunning, oxen-stealing wight,
A weaver, too, of dreams fantasmic and quaint;
A subtle knave, who loved concealing night,
And fated was to play tricks rare and infinite.

The morning's dawn beheld the Infant's birth —
 The rosy noon beheld him sweetly play,
 Upon a stringèd lute, a chaunt of mirth —
 At night he stole Apollo's flocks away ;
 The crescent moon had lived but her third day, 3
 Since from his mother's womb divine he leapt ;
 Within his cradle not an hour he lay,
 But with a loud laugh from his swathes he stept,
 And to the high-arched cave of Phœbus softly crept.

Before the cavern's porch was spread a mead,
 Flower-prankt, whereon the urchin stood awhile,
 And seeing a tortoise on the blossoms feed,
 His eyes flashed up with many a sunny smile,
 And in his red cheek beamed a waggish wile ; 4
 A treasure rich the creature seemed to be,
 Though a slow-creeping animal and vile ;
 But Maïa's hopeful son, with wanton glee,
 Thus to the tortoise spake, and laughed right merrilie :

" A pleasant god-send art thou to me now,
 Most charming tortoise ! Hail ! for song and dance,
 And sparkling feast and garland braided brow,
 Thou sure wert formed. I love thy countenance
 And dappled shell with many-coloured glance. 5
 Home thou shalt come with me ; — nay, no excuse ;
 If thou stay'st here, some sad and dire mischance
 May cut thee short : and of no trifling use
 Thou'lt be to me, sweet beast — so prithee not refuse.

" Danger lurks near this spot — so come with me ;
 Though while alive a charm is round thee spread,
 Thy songs, I'm sure ; most exquisite will be —
 That is, my charming tortoise, when thou'rt dead."
 So much this arch deceitful stripling said, 6
 And lifting up in both his little hands
 The luckless tortoise, home he quickly sped
 Along the turf where oft the Nymphal bands
 Twine in the dance, and wait Diana's sweet commands.

Then with a scoop of sharp and polisht steel,
 Boring the hapless beast of mountain-glen,
 He let out life and breath. Less fleetly wheel
 The lightning-winged fancies of sick men
 Over their mind's horizon troubled, when 7
 Pain with her thousand vultures gnaws the heart ;
 Less fleetly leap fierce lions from their den,
 From the proud eyes the beams less fleetly dart,
 Than Hermes now displayed the minstrel's cunning art.

Through the tough shell small apertures he made,
 At even distances, and through them tied
 The stems of reeds cut from the forest glade,
 Strings seven in number twined from skins well dried,
 And charged with silvery notes, he then applied : 8
 The cubits then he formed, to which he bound
 A bridge, and underneath a strong bull's hide
 He drew, to catch the echo of the sound,
 And of the strains evoked to form a soft rebound.

Thus having wrought this instrument of sweetness,
 His plectrum laid he on its witching strings,
 To test his lovely plaything's full completeness ;
 Even as he struck, a melody upsprings,
 Sweet as the white swan's dying murmurings ; 9
 And then he improvised a noble song,
 Like those of boys when laughing summer brings
 The festal time, and floral faces throng
 Around the choirs, and love their pleasures does prolong.

Of Zeus he sang, and May with beauteous sandal,
 And of their amorous meeting in the night,
 (The silent moon the lovers' only candle),
 And of his birth, too, sang the graceless wight ;
 His mother's maids, and nymphs of beauty bright, 10
 The tripods that her palace did adorn,
 All the rich urns that did her household dight,
 The youngling hymned till evening of that morn,
 Wherein fair May with happy eyes a son saw born.

His wayward soul now bent new trick to find,
 His lyre within his cradle fair he laid,
 And from the fragrant palace, like a hind,
 He leaped, and sought the topmost woodland glade,
 And there, alone and unsuspect, he made 11
 Another plot, arch, whimsical, and deep,
 Such as a master of the thieving trade
 Devises when dark night her watch doth keep
 And o'er the world is bound the fillet of fair sleep.

The sun with fiery chariot and hot steeds
 Had sunk within the ocean's azure breast,
 When Hermes on white-pinioned footsteps speeds
 Along the hillocks with gay flowerets drest,
 Where oft the sister Muses take their rest. 12
 Here the immortal herds of heaven were stalled,
 And here they fed in this seclusion blest ;
 Fifty the quick-eyed god at once enthralled —
 The rest with many a low on those departing called.

The lowing herd the Maïan urchin drove
 Off from their fellows, o'er the tracks of sand ;
 But ere they did a dozen yards remove,
 A trick of rare and deep device he planned ;
 Backward and forward, he the wandering band 13
 Drove, to mislead, if traced his flight should be ;
 His sandals then he cast on the sea-strand,
 And plucking branches from a tamarisk tree,
 With myrtle boughs he formed slippers most workmanlie.

Around his feet these slippers then he laced,
 Whose leaves his footsteps destined were to hide,
 And thus encinctured, like a man in haste,
 He hurried down Pieria's hilly side —
 But him, an old man by Onchestus spied, 14
 As in a vineyard, with rich grapes o'erlaid,
 Amid the clustering fruit his work he plied.
 Whom, when young Hermes saw, his course he stayed,
 And thus addressed with voice, bold, shrill, and unnismayed :

" Ho — Old one — who with shoulders bent art trimming
 Those sun-reared plants, methinks ere ripe they grow,
 And that the wine they bear shall be seen brimming
 In cups, your hairs will have a whiter glow.
 But, hearken — ere upon my road I go, 15
 See not what thou hast seen ; and in thine ear
 Keep close my words. Old Man, let no one know
 That I with this mine herd have passed thee here,
 Else shall thy blabbing tongue be sure to cost thee dear."

No more he spake — but on the broad-browed kine
 Through many a shady mountain and green vale,
 And fragrant lawn set over with flowers divine,
 Young Hermes drove, till over hill and dale
 The morning dawned, and the bright stars grew pale ; 16
 Forth rushed the Sun on pinions of red fire,
 And steeds of splendour, fleet as fleetest gale,
 And fair Selené with her stellar choir,
 Into her watch-tower, built of diamond, did retire.

Over the broad and silver-eddied river
 Alphæus hight, the fearless son of Jove,
 The herd of Phœbus with the golden quiver,
 With sturdy look, and daring footstep drove,
 On to Admetus' stalls and leafy grove, 17
 Where, on sweet lotus and the dew-sprent weed
 Cypérus fed ; he made them onward move,
 All loudly lowing o'er the grassy mead,
 And stalled them all, intent on a wild trick indeed.

Almighty heap of trees he first collected,
 And built them upward like some massy pyre ;
 Then, having all his intellect directed
 Unto one point, he found the source of fire ;
 Two laurel boughs he smoothed with iron wire, 18
 And rubbed them quickly to and fro his hands ;
 Up the hot flame to heaven did soon aspire —
 Aside the urchin puts the flaming brands,
 While with delicious joy his god-like soul expands.

To Hermes thus we owe the happy art
 Of fire, in this wild expedition found ;
 But he, collecting all the logs apart,
 Lighted them up ; the blaze burst fiercely round,
 Redly illumining all that green-wood ground. 19
 Then seized two mighty cows, with hoofs all bent
 Which to the flame of Vulcan, world-renowed,
 He dragged, while many a bellow loudly sent [tent.
 From their deep lungs, proclaimed they guessed the god's in-

The panting beasts he hurled upon the grass,
 Such strength divine he found in every vein,
 And through their hearts his knife began to pass,
 Then he cut up their limbs upon the plain,
 And toasted on long spits, of oaken grain, 20
 The chine and flesh, and the black blood that lay
 Within the intestines. Did he then refrain ?
 No — but the beasts he next began to flay,
 And stretched their hides upon a rock, rough, old, and gray.

In ancient times, as now, the custom was
 To let the meat grow old and soft for use ;
 But laughter-loving little Hermes draws
 The flesh forth on the sward, where rich with juice,
 Twelve parts he portioned for each bright recluse. 21
 Who sits enthroned in palaces of air ;
 Then without any further stay or truce
 The sacred joints he roasted with due care,
 And sniffed the savoury scents that round him wafted were.

The dainty perfume of the roasted meat
 Tempted him sorely, though of birth divine ;
 But yet his haughty heart refused to eat,
 As o'er the hills he strode, he longed to dine ;
 But first, with caution worthy of his line, 22
 The hoofs, and horns, and head he there consumed,
 No trace he left to show his wild design
 And felon deed : the ashes he entombed,
 And to the mighty stream his leafy sandals doomed.

Thus he worked all the night, while the clear Moon
 Cast round the silvery brightness of her eyes ;
 The morning dawned in rosy light, and soon
 Homeward across the hills young Hermes hies ;
 Nor god nor mortal did the thief surprise ; 23
 The watch-dog bayed not as the Infant passed,
 But on he went in solitary wise
 To his own house ; the locks he found all fast,
 But he shot through the doors like an autumnal blast.

Straight through the gorgeous portal of the cave,
 With cautious, wind-like footstep Hermes stole
 Lightly as breathes the Zephyr o'er the wave —
 Then to the cradle, the arch stripling's goal,
 In the gray gloaming, fox-like did he prow ; 24
 And entered in, and round his body spread
 The swathing robes, and with grimaces droll
 Took up the tortoise-lyre, that on his bed
 Had lain all night, while he o'er vale and mountain fled.

Yet 'scaped he not his Mother's watchful gaze,
 And well she knew that he had rambled free ;
 " Why, thou deceitful-hearted babe," she says, [thou be,
 " And whence com'st thou ? — all night where could'st
 Clothed in the impudence ? — but hark to me, 25
 Latona's son in chains thy limbs shall bind
 Strong and unbreakable ; and nought for thee
 Will then avail thy wily-plotting mind,
 Though with ten thousand schemes and tricks of art well lined.

" A precious plague for men and gods immortal
 Thy father Jove created, when he made
 Thee and thy planning heart." Thus from the portal
 Of her gold chamber heavenly Maia said : —
 Hermes replied in words with guile inlaid : 26
 " Mother of mine, why thus reprove your son,
 As if like other babes I knew no trade,
 But were fit only by my nurse to run,
 My soul unskilled — my knowledge scarcely well begun ?

" But I will show you what your babe can do ;
 A deep design within my soul I rear ;
 Sure to advantage only me and you ;
 No other creature's worthy of my care.
 It would be sooth a very fine affair, 27
 If you and I should always here sojourn,
 Without of gifts and meat at least a share ;
 Better 'twould be we both should take our turn
 With the bright gods at food, and drain the ambrosial urn.

" From the fair lot my father gave Apollo,
 I've made a vow to slice a pleasant share ;
 If he consents not, over hill and hollow,
 The prey snatched off, or stolen, I then will bear ;
 The crown of theft was Hermes born to wear,
 And I will wear it. If the Phœbean then
 Should seek to find me out, let him beware ;
 I can play tricks that baffle god-like men,
 And little would I reck to make his shrine a den.

" You know the Pythian Temple ; great, divine,
 Profusely gorged with tripods of fine gald ;
 That jewelled fane I'd gladly undermine,
 And all its wealth in mine own hands behold.
 Rich are the vestments that those walls enfold ; 29
 Splendid the ornaments of bronze and steel,
 Bequeathed by kings, and queens, and warriors bold ;
 Vainly the priests those treasures rare would seal
 From my close-searching eyes, if once I wish to steal."

~ Thus Hermes, born of Zeus, who proudly wields
 The immortal ægis, spake with modest May ;
 Till from the Ocean's deep cerulean's fields
 Aurora rose, the blushing Queen of Day ;
 Just at this hour Apollo took his way 30
 Down by Onchestus and its leafy bowers,
 Where that same vine-dresser, uncouth and gray,
 He sees amid his grapes and laughing flowers,
 Thus to him speaks the god whose smile gilds all the hours.

" Hearken, old ditcher of Onchestus green,
 From rich Pieria hither do I wend,
 After my herds which late have stolen been
 From the fat pasture where they were well penned,
 All milky cows whose horns in circles bend ; 31
 Near them, but yet apart, a black bull fed,
 And four fierce mastiffs did on them attend,
 Unanimous as if one human head
 Were theirs, and yet some knave away the herd has led.

" The dogs and bull alone are left behind,
 A wondrous oversight of the smart thief ;
 The cows went off, when yester's eve declined,
 From their soft beds, laid o'er with many a leaf ;
 Their loss has filled my soul with blackest grief ; 32
 And after them distractedly I haste,
 Hoping to get some hint or notice brief,
 By which those valued herds may yet be traced ;
 Tell me, then, have these cows here by this vineyard paced ? "

Then answered the Old Man : " My friend 'twere hard
 Just to speak of all mine eyes do see ;
 Many pass here, and well am I debarred
 From judging if their bent be honesty,
 Or knavery their trade, — 'tis nought to me ; 33
 From dawn until the evening's light decline,
 I worked amid these vines incessantly,
 And then I saw a portent half divine,
 Which puzzlea sore, good sir, these agèd brains of mine.

" Methought I saw a Babe but newly born
 (Or if no mortal child, be sure a god),
 Driving these herds, famed for the beauteous horn,
 Along the fields, and urging with a rod ;
 After them curiously the Infant trod ; 34
 For to their flowing tails he turned his back, .
 And sometimes gave an arch and waggish nod
 Of triumph, as he thus confused the track —
 Skilful was he who first devised so deed a knack."

So to Apollo spake the Onchestian swain.

The god passed on in silence, deep in thought ;
 The Old Man's language pointed out too plain
 The babe of grace late to Olympus brought :
 A cloud of purple, the divinest wrought, 35
 The god wrapped round his shoulders broad and fair ;
 Pylos renowned immediately he sought,
 Rushing like arrowy-lightning through the air,
 And thus exclaimed aloud, viewing the footmarks there.

" Strange and miraculous indeed this sight !

Behold the vestiges of my fair cows,
 With steps reversed towards those fields so white
 White asphodel, where they were wont to browse ;
 But these wild footprints ! — Providence allows 36
 To neither man, nor wolf, nor pard, nor boar,
 Such feet as these resemble ; much they rouse
 My expectation, and my wonder more
 Increases as I scan and view them o'er and o'er."

Here ceased Apollo, son of thundering Jove,

And sought Cyllenè's heights with wood o'ergrown,
 And the deep dell embraced by a green grove,
 Where the ambrosial Nymph unloosed her zone ;
 And to the holder of the Olympian throne 37
 Brought forth a child, beautiful Mercury :
 A pleasant perfume from the mountain blown
 Saluted his arrival — suddenly
 From his purpureal cloud like light descended he.

Many a fleecy flock was pastured there,

And many a flower of rosy lustre grew ;
 Phœbus passed on, rapt in his present care,
 And heeded not the scene ; then he stepped through
 The brazen cavern where he caught the view 38
 Of the Saturnian babe, who quickly piled
 The swaddling clothes around, for well he knew
 He sought the herd whereof he had been beguiled ;
 And then like a masked brand the roguish urchin smiled.

From the far-shooting god his laughs to hide,
 His head he covered with the tapestry,
 And like a new-washed babe to look he tried,
 Who woos sweet slumber smiling innocently ;
 The helpless tortoise in his arms held he. 39
 Instantly Zeus born Phœbus sees and knows
 The mountain maid, fair May, with Mercury ;
 He stays not, but around his glances throws,
 The cavern's hidden gear determined to expose.

He searched the cavern, ransacked each recess,
 And found some things for which he did not look ;
 But no trace of his cows his sight did bless.
 A shining key of silver then he took,
 With which he opened many a secret nook ; 40
 No kine were there, but nectar in gold bowls,
 And sweet ambrosia that gay perfume shook ;
 Gems in abundance, silver in dark holes,
 Robes of rich scarlet mixed with snow-white nymphal stoles.

Such as the blessed mansions have within,
 But not a trace of cows his godship found ;
 Greatly perplexed, he rubbed his beadless chin,
 Looking extremely anxious and profound ;
 Then he addressed young Mercury renowned : 41
 " O babe of beauty, in thy cradle's breast
 Happily nestled, rise — at once expound
 Where thou hast stored away my heifers best ?
 Answer, or we shall fight, and trust me, not in jest.

" I'll seize thee by the head, and ruthlessly
 Will fling thy carcase down to murky hell,
 Unless this moment, Hérmes, thou to me
 The secret of this robbery dost tell ;
 Not mighty Zeus, though king in heaven he dwell,
 Nor thy enchanting mother thee shall save :
 Up, then, this instant, ere I thee compel,
 I know not if 'twill please thee, little knave,
 To lord it o'er a few grim tenants of the grave."

To him our Hermæan stripling answers thus :

“ Latonian-born, what cruel words are these ?
Why come you for your stolen cows to us ?

As if a babe or gentle dame could seize ;

To heaven I'll swear it on my bended knees,

43

I neither saw, nor know, nor ever heard

A single hint of these sad robberies.

I'm sorry for you, Phœbus — on my word —

But to charge *me* is poor, and perfectly absurd.

“ Tell me how I a cow-stealer resemble,

Who am a little Infant on the knee ?

Whose limbs with weakness like an aspen tremble —

Far different thoughts, believe me, dwell with me.

Sleep I require, and suckled need to be ;

44

With my small swathing robes I toy and play,

Or paddle in a bath, or laugh and flee

Unto my mother's bosom, where I stay

As if on roses couched, and slumber all the day.

“ Let no one know of this absurd contention,

Or you'll be laughed at wheresoe'er you go ;

The charge is far to comical to mention —

What ! that a little babe should to and fro

Wander a-stealing cattle ? Well you know

45

I was born yesterday. My tender feet

Alone would hinder ; but that I may show

This falsehood, hear me now an oath repeat :

By Jove's immortal head I swear I'm not the cheat

“ You kindly take me for ; the wretches vile

Who thus have plundered you, I know them not.

And what are cows ? Although I see you smile,

A single notion, trust me, I've not got ;

If I have, may I by thy shafts be shot.”

46

Thus this most knavish youngling gravely spoke ;

Yet while he swore to prop his felon plot,

A laugh he could not check i' the middle broke,

And loudly whistled he, musing on the good joke.

Him thus Apollo answered, softly smiling :
 " O wily, sly, deceitful-hearted child,
 If thou continuest in this way beguiling,
 Many a good man's house in frolic wild
 By thee and thine, arch thief, shall be defiled ; 47
 And many a herd and shepherd of fat flocks
 Shall mourd his cows and sheep, when in the mild
 And gentle moonlight, o'er the hills and rocks
 Thou, bent on theft, shalt steal, cunningly as the fox.

" But come, arouse thee, lest thy present sleep,
 Perchance, should be thy last : quick from thy bed,
 Companion of the midnight, hither creep,
 Nor be thy love for fame disquietèd.
 In after years by bards it shall be said : 48
 ' Immortal honour and the glory chief
 Of all the filching tribes upon the head
 Of Hermes, called by men the monarch thief,
 Descended in his youth, and crowned with laurel leaf.' "

Phœbus Apollo having thus far spoken,
 Took up the Child, who soon resolved to show
 Unto his captor, by some certain token,
 The gratefulness he felt — and he did so.
 Phœbus, who could not the rich gift foreknow, 49
 Amazed and furious, dashed unto the earth
 The Babe who such a prize could dare bestow.
 Sitting before him, with no face of mirth,
 He thus addressed the Child of bright eternal birth :

" Swathe-wrapped young son of Zeus and modest May,
 By this thine augury my cows I'll find ;
 Thou shalt direct my feet unto the way,"
 He said. Cyllenian Hermes, like some wind
 Of giant might, but still with subtle mind, 50
 Starts up, and raising to his ears both hands ;
 His swaddling-vest round him he tightly twined ;
 Fiercely he looks — the god entire he stands —
 And of Apollon thus with sternest voice demands :

"What would'st with *me*, thou, of all gods the bravest?
 Why angry still for those fat heifers lost?
I will not be thy victim when thou ravest;
 This theft, indeed, I've felt unto my cost.
 For steal them I did not: my eyes ne'er crossed 51
 O'er their fat bodies: only by report
 Know I what things cows are. But since, mind-tost
 And harassed by this charge — for thy disport
 I long have been — I now appeal to Jove's imperial court."

Thus Phœbus fair, Latona's glorious son,
 And Mercury, the woodland wanderer,
 Through their fantastic quarrels, hours had spun,
 One stout to charge, the other to demur,
 While victory crowned neither competitor. 52
 By art, and sounding rhetoric, Hermes sought
 To trick the Silver Bowman, or deter;
 But finding that he gained by lying naught,
 Over the sand he rushed with eye and bearing haught.

After him followed Phœbus till they came
 Unto the starred and odoriferous floor,
 Where Zeus sat throned in thunder, and the flame
 Of fiery lightning which flashed fiercely o'er
 The Olympian halls; his mighty feet before 53
 Talents of gold were placed, the rich emprise
 Of him from whose fair lips white truth should soar;
 Rumour along the snowy summits hies,
 And flings abroad the news of this great enterprise.

Right to their lofty palaces of splendour
 'Th' Immortals hurried; each assumed his throne;
 Before them stood the plaintiff and defender,
 Hermes and Phœbus, born of sweet Latone.
 (He by his silver bow and shafts was known), 54
 "Whence drivest thou this weak and baby prey?"
 Were the first words of Zeus, in thunder tone;
 "A herald-child, born but of yesterday;
 And why request the gods this trifling suit to weigh?"

Apollo, heavenly archer, then replied :

“ Almighty father, when my words you hear,
You will not me alone for stealing chide :

I found this Infant, whom you pity, near
Cyllenè's hills, a robber without fear,
Prowling for prey, with scent and knowledge keen ;

55

A mocker constant, but in gibe and sneer,
Such as no other deity I've seen,
Or earthly-nurtured man ever as yet has been.

“ My fine fat cows he stole from their own lawn,
At yester-eve ; and by the wave-lashed shore
Of the resounding ocean, until dawn,

In a straight line he drove them him before.
But to mislead the eye that might explore
Their cloven prints, he, by some strange deceit,

56

Their footsteps so confused, that to restore
The track they went, and find their dark retreat
Is not in god-like wit, so nicely planned the cheat.

“ Their footmarks in the black dust point towards
That very field of flowery asphodel

From which he stole them ; yet no trace affords
A hint of the recess where now they dwell ;

The thief himself, cunning as words can tell,
Followed — I know not which — on foot or hand,

57

Over the sandy plain ; some monstrous spell
Long while it seemed, I could not understand,
It looked as if he trailed oak branches o'er the sand.

“ But when the sand banks huge the rogue had passed,
He mingled so the marks that nought could show
The vestiges ; in heaps the dust he cast ;

Onward he hurried like a hound-chased roe

O'er the hard ground ; an old man, whom I know, 58
By Pylos saw him goading the wide browed

And wearied cattle through the river's flow :

Some then he separated from the crowd

And sacrificed — the woods he thought the deed would shroud.

" When he these nobled acts had finished, home,
 Like one who well-performed his part, he wended ;
 To bed he crept, while the dark clouds did gloam,
 By shadow and by swathe so well defended, 59
 That thine own eagle, Jove, though heaven-descended,
 Could not have pierced the gloom with his star eyes ;
 There the babe couched himself no doubt some splendid
 New act of theft to plan, for guile and lies
 Are his whole stock-in-trade : by these he hopes to rise.

" But when I taxed him with the theft, he swore
 By every oath, he neither heard nor saw
 Aught of my priceless cows, and so I bore
 The urchin hither, claiming right and law.
 Is it not just him to your bar to draw ? " 60
 Phœbus Apollo having thus addressed
 The assembled gods, sat down. No fear, no awe
 Was seen in Hermes, now the suit was pressed ;
 He rose, and thus repelled the charge with swelling crest.

" Oh, father Jove, the truth I will reveal,
 Truth my divinity is, and aye shall be.
 Falsehood I know not, right I ne'er conceal :
 This morning, when the sun rose from the sea,
 Seeking his curved-hoofed kine, he came to me 61
 With no immortal, no truth-loving choir
 Of deities, to watch how threateningly
 He looked and swore, with tongue and aspect dire,
 If I found not these cows, to hurl me to hell-fire.

" Girded he is, I know, with strength of lions,
 His limbs colossal, in his muscles power ;
 Well may Apollo bid me to defiance,
 For crowned is he with youth's enchanting flower ;
 I am a little child born but an hour, 62
 And hence his boldness, for he would not dare
 To menace me if vigour were my dower ;
 How am I like a thief from mountain lair ?
 How strong enough wild fire-eyed heifers to ensnare ?

" Believe me, you who are my heavenly father,
 As I do hope to win fair fortune's smile,
 Never these cows ethereal did I gather,
 Ne'er did I drive them off, or wend by Pyle.
 Sun-bright Apollo, why should I beguile ?
 I love him, I love all the gods, and you
 Know in your heart this calumny how vile :
 You know that all I've said, Great Sire, is true,
 That justice gems my words as flowers the silver dew.

63

" By those bright vestibules, well made, eternal,
 The truth I've spoken, Sire, and nought beside ;
 A day shall come when all these lies infernal,
 Trumped up by Phœbus, like hot lead shall glide
 Down on his heart, for daring thus in pride
 Zeus to mislead, and all who here attend.
 Let him beware when strength with me shall bide,
 I for this slander will make sure amend ;
 Till then your aid I crave — the helpless Babe defend."

64

Thus the Cyllenian Argiphont his cause
 Pleaded before the gods, while his eyes showed
 How much he mocked the judges and their laws ;
 His swaddling clothes loosely around him flowed —
 The Eternal laughed aloud to see the mode
 In which his swindling son denied the theft.
 Both of his sons he bid lay by the load
 Of hate that mutually their spirits cleft ;
 And thus advised the Hermæan famed for his plunders deft :

65

To go with innocence of heart and mind
 With Phœbus, and point out the place wherein
 Those mighty headed heifers were confined,
 And of the matter make no further din !
 Hermes assented with his usual grin,
 For who can sovran Jove's commands resist ?
 Together they went forth, each like the twin
 Of the other, such true friendship seemed to exist
 Between those two but late fiercely antagonist.

66

They wend to Pylos, and the sandy fords
 Of the Alphean stream that rolls in might,
 And the green lands and stalls and wealthy hoards
 Grow up profusely in the hour of night.
 There Hermes from the cave of stone snow-white 67
 Drove out the kine famed for the massive head,
 From darkness into the serene sunlight ;
 Phœbus, who saw apart the cow hides spread,
 To his all-glorious brother thus in wonder said :

“ Plotter, how could'st thou two such heifers kill ?
 And how so well their hides enormous flay ?
 Where got'st thou such redundancy of skill ?
 Sent from thy mother's womb but yesterday :
 I know not if thy wit or vigour may 68
 Most challenge wonder, but 'tis scarcely wise
 To let thee loose, and have unguarded sway,
 Cyllenian son of Maïa ” — thus he cries,
 And on this cunning Babe stout handcuffs coolly ties.

Down fell the handcuffs straight upon the ground,
 Among the beauteous cattle loosely thrown,
 By the mysterious art and craft profound
 Of Hermes, who, by this manœuvre shown
 Of his friend's kindness, and fearful grown 69
 Lest he might suffer some sad penalty,
 For all his pranks and thievings to atone,
 Looked round the place with anxious, hurried eye,
 Seeking some hidden nook where he might safely lie.

A new device he suddenly adopted,
 Unto his wish the Far Shooter to bend :
 Flight was a coward notion, so he dropped it ;
 Nor did he long in cogitating spend,
 But seized the lyre, in which he used to blend 70
 Notes of divinest minstrelsy, and smites
 With golden plectrum the sweet strings which send
 Strains that breathe music's perfectest delights ;
 And Phœbus listens while his song the Babe recites.

By the left hand of Phœbus Hermes stood,
 And beat the speaking chords of his new lyre,
 Mingling its music with the silvery flood
 Of voice which from his lips as some rich quire
 Rose through the air in melody's attire. 71
 The gods immortal, and the shady earth
 He twined amid his strains that love inspire,
 And of their order and primeval birth,
 And how to each is sent a lot, coequal with his worth.

And then in glorious music he proclaimed
 The first among the goddesses from whom
 The Muses spring — Mnemosynè long named,
 And other deities of light and bloom.
 For every one in rank the god found room ; 72
 And all he celebrated with such grace
 And ornate beauty, that he did illumine
 Their actions with new charms ; meanwhile the face
 Of listening Phœbus shone, and joy held there its place.

Thus spake he to the Child in words with wings —
 “ You cunning little cow-killer, you boy
 Made for light banquets, with your sounding strings,
 These fifty heifers wherein you found joy,
 You're worthy of, your wits you so employ ; 73
 But tell me now, you witty son of May,
 Where got you this sweet and sonorous toy ?
 Where learned you so the art on lute to play ?
 Born, was it, with you, Child, on your glad natal day ?

“ Did any sky-throned god or mortal man
 Bestow on you the gift of song divine,
 And this enchanting voice, whose volume can
 And does excel, all that those ears of mine
 Heard from a mortal or immortal line ? 74
 All must to thee, impostor, son of Jove,
 The palm of triumph in sweet verse assign ;
 Deliciously you blend delight and love,
 And lull to sleep, like leaves that rustle in some grove.

" I haunt the Muses nine, Olympian born,
 And well I know the wild deliciousness
 Of flower-soft song, and pipe and rustic horn,
 With whose gay sounds my ears they often bless ;
 But never knew I rapture's full excess, 75
 Until to thy luxurious notes I listened,
 Which youthful joys so perfectly express :
 Not with mere tinkling rhyme are they bedizened,
 But with the very soul of song thy numbers glistened.

" But since, though small, most splendid gifts thou hast,
 To thee and to thy mother thus I vow,
 By this fair cornel spear, with steel bound fast,
 Maïa and thee, brisk Boy, I will endow
 With gorgeous presents : henceforth she and thou 76
 Immortal honour midst the gods shall claim,
 Nor any shall her claim dare disallow."
 Thus did Apollo his intentions name ;
 Hermes returns in words what wisdom's self might frame.

" Wisely, far-shooting Phœbus, thou hast asked ;
 I have no scruple now to tell thee all ;
 Frank will I be, and speak with words unmasked,
 Though once you wished to see me firm in thrall.
 Wise and supreme thou art, and in the hall 77
 Of heaven among the ever living sons
 Of Jupiter, thy words of sapience fall ; -
 Great Zeus himself, from his eternal thrones,
 Honours thee most, and ne'er thy prudent counsel shuns.

" Gifts of great price to thee thy Sire has given —
 Prophecy, knowledge of the gloomy fates ;
 No son of his in the broad earth or heaven,
 With thee in worth, far-shooting god, he rates ;
 Domains, and powers, and opulence, and states, 78
 He also gave thee, — and thy favour's such
 No friend of thine long upon fortune waits,
 But all her blessings best at once doth clutch,
 For Jupiter grants all to one he loves so much.

" But since thy mind moves thee to strike the harp,
 Sing — sweep the strings ; be music thy sole pleasure ;
 Let care or gloom ne'er thy glad moments warp,
 But all glide onward in a golden measure : 79
 Here, take from me this sweetly-speaking treasure —
 Beautiful voices dwell within its breast,
 To soothe thee in thine hours of sunny leisure ;
 The dance of nymphs, the board where wit and jest
 Go round like planets, hence will draw their sweetest zest.

" 'Twill bring thee gladness in the night and day,
 'Twill lend Elysian visions to thine eyes,
 If thou can'st only wake the magic lay
 That in its depths, like a glad spirit lies ;
 'Twill gild with purple light thy reveries ,
 And wake such heavenly feelings in thy heart,
 That he who without music lives and dies,
 Loses, be sure, of life the rosiest part,
 And well may curse the fate that taught not the art

" He who in ignorance this fair lyre uses,
 Receives discordant answers for his pains,
 But thou, whose soul enshrines the golden Muses,
 Can'st ne'er unskilfully evoke its strains ;
 Never, in hands like thine, the lyre complains,
 Henceforth, as herdsman we our cows shall feed,
 And when in love they mingle on the plains,
 We shall be blessed by a most noble breed,
 Thou wilt not covetously demand more than thy meed."

He spake, and gracefully to Phœbus handed
The precious lute ; the god gave *him* the whip
Whose lash he oft had o'er his cows expanded ;
Hermes received it with a merry lip ;
Apollo took the lute, and 'gan to slip
The plectrum o'er its strings : sweet harmony
As e'er made maidens on the light toe trip,
Rose from the lute, and breathed bewitchingly,
While Phœbus hymned a song that echoed o'er the sea.

The cows ran wandering e'er the ambrosial meadow
 While these most beauteous children of Jove went
 Back to Olympus, sleeping in the shadow
 Of the rich sun, its peaks with snows o'ersprent ;
 From the light lute melodious breath was sent, 83
 And Jove rejoiced to see his sons united
 Like flowers in Friendship's rosy garland blent :
 Each on the other gazed with face delighted,
 And from that hour to this their love has ne'er been blighted.

The happy hour that saw them interchange
 Presents, beheld them found a friendship there :
 Thenceforth along the woodland hills they range,
 Waking sweet Echo with their pipings rare ;
 Round them an atmosphere of song they bear, 84
 Each by advice improving still the other.
 Once the Latonian, with suspicious air,
 Which, with a laugh, he vainly sought to smother,
 AddressH young ermes thus, — his wily plotting brother :

" I fear thee, Maïan infant, and thy schemings,
 Lest thou my harp and bended bow should'st steal,
 For every now and then thine eye's sly gleamings
 Show that deceitful plots are all thy zeal :
 Zeus unto thee great secrets did reveal, 85
 And gave thee jewels of fine intellect,
 To make all men before thee lowly keel ;
 But wilt thou now my wishes not reject ?
 Swear by eternal Styx — if Styx thou do'st respect —

" That these from thine arch plottings shall be safe ;
 Greatly my fondness for thee shall increase,
 If thou this little oath wilt now vouchsafe " —
 Hermes replied, " Apollo, as you please " ;
 And then his friend's suspicions to appease, 86
 He stoutly swore by the dark Stygian river,
 That from his cunning hand safe should be these,
 And that his fane he would dismantle never.
 Eternal love then swore he of the Golden Quiver.

He vowed that no one man or happy god
 Should be so dear to him in heart and mind ;
 And, as a love token, bestowed a rod
 In which were Wealth and Happiness combined :
 Trefoil of gold around it was entwined ; 87
 And it was hammered from the purest ore,
 Fashioned to save from foes of every kind ;
 Knowledge and Genius, Wisdom, heavenly Lore,
 Within its slender form this wand of wonder bore.

" All the sage counsels of the Eternal's breast,
 All the amazing stores of Prophecy,
 It knows, and will pour forth at thy request,
 And teach thee wonders, divinations high ;
 Seek not into its mysteries to pry, 88
 For those in Jove's omniscient heart are wrapt ;
 Nor ask me more, for a great oath have I
 Sworn in Olympus beautiful, cloud capt,
 Never to tell the things in his large spirit mapped.

" It is not fit that other gods should know
 These wondrous secrets of the Thunder-King ;
 Keep then this golden wand that I bestow,
 Nor seek from me the hidden fates to wring,
 The many who around my Temples cling, 89
 Asking mysterious oracles, shall leave
 The Holy Shrines contented ; like fair spring,
 An atmosphere of light I round them weave,
 And never can they say that I their hearts deceive.

" But whoso trusts in folly speaking birds,
 And haunts my fane some prophecy to hear,
 Shall have an Oracle whose misty words
 Shall keep the voice of promise to his ear,
 But lead him wildly wrong in his career ; 90
 Though of his presents I'll of course take care —
 There is another secret of the sphere
 Which thou shalt know, offspring of Maia fair,
 And Zeus whose meteor-shield flashes with awful glare.

" Three virgin sisters, Destinies, there are,
 Rejoicing in fleet pinions ; round their brows,
 Is scattered flour, that glitters like a star ;
 In the Parnassian vale of trees they house ;
 From these, when tending my immortal cows, 91
 I learned the gift of prophecy. Our Sire
 Heeded it not. On honey they carouse,
 And having eaten, with oracular fire
 They glow, and tell the things their madness does inspire.

“But if, of the sweet meat you them deprive,
Soul-less they are, and sealed up are their lips :
Vainly to win their wisdom-words you'll strive —
No oracle from them like honey drips.
Rule these — thy cows — and all of life that trips 92
O'er the broad-bosomed earth — lion and steed,
And dog and boar ; and when the death eclipse
Comes on the sun like soul, wend thou with speed,
And, like a planet bright, conduct it in its need.”

Thus sovran Phœbus cherished Maïa's boy,
And the Saturnian beauty shed on both ;
To mix with men and gods became the joy
Of Hermes, who increased in strength and growth ;
'To plunder all he still was nothing loth : 93
And when the Night spread o'er the earth her veil,
He rambled robbing, for he hated sloth —
Enchanting son of Zeus and Maïa, hail !
Ne'er shall I cease to hymn thy praise in bardic tale. (1840.)

THE HOMERIC HYMNS AND EPIGRAMS. There are several other translations of Homer's minor poems besides Kenealy's :
BUCKLEY, THEODORE A. *Hymns, Epigrams, and Battle of the Frogs and Mice.* London, 1878. (Also, other editions.)
EDGAR, JOHN. *The Homeric Hymns.* Edinburgh, 1891.
CHAPMAN, GEORGE. *Homer's Batrachomyomachia, Hymns and Epigrams.* London, 1858. (Also, other editions.)
PARNELL, CHAPMAN, SHELLEY, CONGREVE, AND HOLE. *Battle of Frogs and Mice, Hymns and Epigrams.* New York, 1872.
 Also, Columbus C. Conwell's, Philadelphia, 1830 ; Andrew Lang's, New York, 1900 ; H. J. Pye's, London, 1810 ; Hall's, etc.

JACOB BÖHME (TEUTONICUS) ON LUCIFER (APOLLYON). "If all the trees were writers, all their branches pens, all the mountains books, and all waters ink, they would not be sufficient to describe that lamentable condition which Lucifer with his angels brought upon his region." — *Biography of Jacob Böhme*, by William Law, p. 472. London, 1854.

JOHN (THE EVANGELIST) ON JESUS (THE CHRIST). "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." — *Gospel of John* xxi, 25.

ISAIAH (THE PROPHET) ON LUCIFER (THE LIGHT-BRINGER). "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations." — *Prophecy of Isaiah* xiv, 12.

YONGE, CHARLES D. (THE PHILOLOGIST) ON LUCIFER (LUCIFERUS). "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek *Phosphorus* . . . the name of the pure, pale herald of daylight." — *Lucifer*, Quoted on Cover, London, 1887-1896, now *Theosophical Review*.

PETER (THE APOSTLE) ON LUCIFER (THE DAY-STAR). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star [Lucifer] arise in your hearts." — *Second Epistle of Peter* i, 19.

BLAVATSKY, HELENA P., ON LUCIFER (THE MORNING STAR). "The planet Venus, as the bright 'Morning Star.' Before Milton, Lucifer had never been a name of the Devil. Quite the reverse, since the Christian Savior is made to say of himself in *Revelations* 'I am . . . the bright and morning star' (xxii, 16), or Lucifer; there was even a Christian sect in the fourth century which was called the *Luciferians*." — *Theosophical Glossary*, p. 192. London, 1892.

HENDERSON ON LUCIFER. "The application of this passage (Isaiah xvi, 12) to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains — and a disposition to be influenced by sound rather than sense." — *Quoted in Webster's Dictionary*, under Lucifer.

SUN WORSHIPPERS. The Sun-Worshippers, mentioned in the current volume (p. 129) might be interested in a handsomely published book on the the future abode and destiny of man, published thirty-seven years ago in New York, of which the title-page is as follows :

The Spirit of God As Fire. The Globe Within the Sun Our Heaven. Reasons for such Hypothesis Founded upon God's Own Revelations and Recent Developments through the Lights of Astronomy. By D. Mortimore, M. D. Published by the author. New York, 1869. 12mo, cloth, pp. 240.

Front cover illustrated with a beautiful, gold-stamped sphere within a haloed sun, and between the sphere and the convex sun-shell without, is the "Non-luminous void, the great gulf fixed," and so inscribed. The sphere is inscribed "The Globe Within the Sun Our Heaven." "The Glory of God doth lighteth it." Outside the sun, the cover is embellished with stars and a crescent. The book is an entertaining work.

There is published also a work on the same or similar hypothesis, based on the last clause of Psalm xix, 4 : "In them hath he set a tabernacle for the sun." We do not recall the title. The authorship of this Psalm is said to have been Moses by most biblical commentators. Rabbi Levi said of Psalm xcii : "Adam composed this psalm, and they who came after him forgot it ; Amosis came and renewed it in the name of Adam."

IGNATIUS DONNELLY'S WORKS. What books were written by Ignatius Donnelly besides "Atlantis, the Antediluvian World ? "

E. D. EGAR.

We possess only four of Mr. Donnelly's books, as follows, and do not know whether there are others or not :

Atlantis ; the Antediluvian World. Illustrated. New York, 1882. Eleventh edition. 12mo., pp. 490, cloth. Quotation :

"The world has made such comet-like advance
Lately on science, we may almost hope
Before we die of sheer decay, to learn
Something about our infancy ; when lived
That great, original, broad-eyed, sunken race,
Whose knowledge, like the sea-sustaining rocks,
Hath formed the base of this world's fluctuous lore." — **FESTUS**

Ragnarök ; the Age of Fire and Gravel. Illustrated. New York, 1885. Sixth edition. 12mo. pp. 452, cloth. Quotation :

" I am not incline to conclude that man had no existence at all before the epoch of the great revolutions of the earth. He might have inhabited certain districts of no great extent, whence, after these terrible events, he repeopled the world. Perhaps, also, the spots where he abode were swallowed up, and his bones lie buried under the beds of the present seas."

Cæsar's Column ; a Story of the Twentieth Century. London, 1891. 12mo., pp. 367, cloth. Authorized edition.

The Great Cryptogram. Francis Bacon's Cipher in the So-called Shakespeare Plays. Chicago, New York and London, 1888, royal octavo, pp. 998, cloth. Illustrated. (Ignatius Donnelly died January 2, 1901.

S. C. MALAN'S Works. Here is another inquirer (HORATIO) for S. C. Malan's works, which he says he has seen mentioned in this magazine. We have only four of his books, as follows :

The Gospel According to S. John, translated from the eleven oldest versions, except the Latin and compared with the English Bible ; with notes, etc. Twelve versions in one quarto volume. Half calf. London, 1862.

Who Is God in China, Shin or Shang te ? Remarks on the Etymology of *Alhim* and of *ΘΗΟΣ* and on the Rendering of those terms into Chinese. 8vo, pp. 310, boards. London, 1855. " Some say it is " Shin," others say it is " Shang-te."

The Conflict of the Holy Apostles, an Apocryphal Book of the Early Eastern Church. Translated from an Ethiopic MS. To which are added the Epistle of S. Dyonisius the Areopagite to Timothy, also translated from an Ethiopic MS. ; and the Rest or Assumption of S. John the Evangelist, translated from the Armenian. 12mo, pp. 248, cloth. London, 1781.

The Book of Adam and Eve, also called The Conflict of Adam and Eve with Satan. A book of the Early Eastern Church, translated from the Ethiopic, with notes from the Kufale, Targum, Midrashim, and other Eastern works. 8vo, pp. 256, cloth. London, 1882.

THE PSALMS — EDWARD VITH VERSION. Poetically Rendered in Rhyme. By Isaac Pitman Noyes. Octavo, pp. 178. Paper cover. Washington, D. C., 1906. Dedication: "To my Daughter, EDITH, who has assisted me in preparing the manuscript and reading the proof."

"Few people, even among the more intelligent, seem to know that there is any difference between the Edward the Vith and the King James versions. It is not material as to sense, but in the details there is a variation. In the Edward the Vith version the phrase, 'the round world,' appears four times; in the King James version it is simply 'the world.'"

"With few exceptions, the grammar of the period of Edward the Vith used the word 'learn' where we use 'teach.' To *learn* a man is faulty; yet in the Psalms it is almost, if not always, 'shall learn him.' While I follow the Psalms in other things, I have not done so in this."

"The phraseology of the Psalms is grand; nothing grander. In order to make a rhyme I have often been obliged to transpose lines, and sometimes substitute lines from other verses, or even to create something additional. In one instance, and only one, have I gone outsider for a rhyme." — *Extracts from the Preface.*

MY STUDY.

BY S. ANNA LEWIS.

"This is my Cáabá — a shrine below,
Where my Soul sits within its house of clay,
Listing the steps of Angels come and go,
Sweet mission'd Heralds from the realms of Day:
One brings me rays from Regions of the Sun,
One comes to warn me of some pending dart,
One brings a laurel leaf for work well done,
Another whispers from a kindred heart —
Oh? this I would not change for all the gold
That lies beneath the Sacramento's waves,
For all the jewels Indian coffers hold,
For all the pearls in Oman's starry caves,
The lessons of all pedagogues are naught
To those I learn within this holy Fane of Thought,"

"KINGDOM OF HEAVEN," AND "KINGDOM OF GOD." Somewhere I have seen it stated that evangelists were not agreed as to the import of the then "coming kingdom" as claimed to have been taught by Jesus." How is it explained? T. L.

We cannot give a satisfactory answer to this correspondent, and therefore leave it to the translators, commentators, millennarians, fifth monarchy men, etc. We will, however, say that Matthew only some five or six times says "kingdom of God," while he says "kingdom of heaven" some 30 to 40 times; but the "kingdom of God" occurs in Mark 15 times, in Luke 33 times, in John 2 times, in the Acts 5 times, in Paul's Epistles 7 times. Now the question might be asked, which phrase did Jesus use? or did he use both interchangeably? Doubtful. The Gospels were written, say our historiographers, some 50 to 75 (more or less) years after the events so recorded took place, and nearly all from memory and tradition.

Some of the Church Fathers use the phrase "monarchy of God," or "heaven." St. Augustine even calls a treatise on this polemic subject the "City of God." The author of "Hebrews" says "heavenly Jerusalem" (xii, 22). We have even now on earth "the Celestial Empire," and "the Eternal City" whose secret name is "Valencia."

This questioner would do well to subscribe to the monthly magazine called *The Word*, published at 244 Lenox Avenue, New York, at \$2.00 a year, and commence with Vol. II, October, 1905. In this volume are now being published a series of articles on this same subject: "The Secret of Matthew" (two chapters); "The Secret of the Kingdom of God." The writer (Dr. Kenneth Sylvan Guthrie), is endeavoring to show that "The Kingdom of heaven, or God" was "an existing, definite society; the Order had mysteries, initiation, and probably ten degrees." Also, the same author is translating and publishing in chapters, in the same serial, "Popol Vuh, the Book of the Holy Assembly." The Ancient Central American Bible.

"Be ye initiated, just as your Father, the heavenly one, is initiated" (v, 48).

THE TAROT TRUMP NO. 16. "Do you know why the Fiery Sword of Samael is stretched over the Garden of Delight, which was the cradle of our race?

Do you know why the Deluge was ordered to efface from the earth every vestige of the giants?

Do you know why the Temple of Solomon was destroyed?

These events have been necessary because the Great Arcanum of the Knowledge of Good and Evil has been revealed.

Angels have fallen because they have attempted to divulge this Great Secret. It is the Secret of Life, and when its first word is betrayed, that word becomes fatal. If the Devil himself were to utter that Word, he would die

This word will destroy each one who speaks it, and every one who hears it spoken. If it were spoken aloud in the hearing of the people of a town, that town would be given over to Anathema. If that Word were to be whispered beneath the dome of a Temple, then within three days the Temple doors would fly open, a voice would utter a cry, the divine indweller would depart, and the building would fall in ruins. No refuge could be found for one who revealed it; if he mounted to the topmost part of a tower the lightning-flash would strike him; if he tried to hide himself in the caverns of the earth, a torrent would whirl him away; if he sought refuge in the house of a friend he would be betrayed; if in the arms of the wife of his bosom, she would desert him in fright.

In his passion of despair he would renounce his science and knowledge, and, condemning himself to the same blindness as did Œdipus, would shriek out, "I have profaned the bed of my mother." Happy is the man who solves the Ænigma of the Sphinx, but wretched is he who retails the answer to another.

He who solved the secret and guarded its secrecy is as the "King of Earth"; he disdains mere riches, is inaccessible to any suffering or fear from destiny; he could await with a smile the crash of worlds. The Secret is, moreover, profaned and falsified by its mere revelation, and never yet has just and true idea come from its betrayal. Those who possess it have found it. Those who pronounce for others to hear have lost it — already." ("The Magical Ritual of the Sanctum Regum." Interpreted by the Tarot Trumps, translated from the MSS. of Eliphaz Lévi, and edited by W. Wynn Westcott, M. B., with eight plates. London, 1896.

THE "NOMEN INEFFABILE." (For the information of LEON.) The knowledge which a man acquires through the "Nomen Ineffabile" is described at some length in the "Pistis Sophia" (pp. 131-133). In another place that Jesus spoke the Great Name over the disciples whilst preaching to them, and blew afterwards into their eyes, by which they were made to see a great light (p. 233). The mysterious names of God and the Powers are enumerated on the same and following pages, while the following passage explains the power of that Name:

"There is no greater mystery than this. It leads your soul to the light of lights, to the places of truth and goodness, to the region of the most holy, to the place where there is neither man nor woman nor any definite shape, but a constant and inexpressible light. Nothing higher exists than these mysteries after which ye seek. These are mysteries of the seven voices, and their forty-nine Powers, and their numbers, and no name is superior to that Name in which all the other names are contained, and all the Lights, and all the Powers. If any one knows that Name when he goes out of the material body, neither smoke nor darkness, neither Archon, angel, or archangel, would be able to hurt the soul that knows that Name. And if it be spoken by any one going out from the world and said to the fire, it will be extinguished; and to the darkness, and it will disappear; and if it be said to the demons and to the satellites of the external darkness, to its Archons, and to its lords and powers, and they all perish, and their flame will burn them so that they exclaim: 'Thou art holy, the Holy of all the Holy.' And if that Name is said to the judges of the wicked, and to their lords and all their powers, and to Barbelo and the invisible God, and to the three gods of triple power as soon as that Name is uttered in those regions they will fall one upon the other, so that being destroyed they perish and exclaim: 'Light of all the Lights, who art in the infinite lights, have mercy upon us and purify us.'" ("Pistis Sophia," p. 236, ed. Schwatze.)

THE SWORD OF MOSES. "In the Name of the Mighty and Holy God! Four Angels are appointed to the 'Sword' given by the Lord, the Master of Mysteries, and they are appointed to the law, and they see with penetration the mysteries from above and from below; and these are their names: SKD HUZl, MRGIOIAL, VHDRZIOLO, TOTRISI."

"A WOMAN IS HALF A Man." Whence comes the saying that "a woman is half a man"? ETHELBERT.

We now can recall but one historical extract relating to this old saying, and which we will extract from a work before us; if our readers know of other information, they can communicate it. The following account is taken from a foot-note to an article on "The Clementine Homilies":

"Those who read attentively the discussion on the Evil One, in Homily xxi, will, I think, perceive that what Simon Magus really maintains there, that it is impossible to speak evil of Gnosticism and yet believe in a Devil; that orthodox Christians do in fact admit the existence of a bad God, and, therefore, *ought* to be Gnostics. I do not remember to have seen this argument advanced elsewhere. Next, the Homilist attributes to Simon Magus a peculiar veneration for the moon. He is surrounded by a band of 29½ followers (29 men and 1 woman, Helen, of whom it is said that she is equal to half a man) corresponding to the days of the lunar month. In the Clementine 'Recognitions,' Helen is called Luna, an identification so clearly underlies the Homilies that it was no doubt found in the 'Grundschrift.' Hence, also, Simon keeps a curious Sabbath every eleventh (*sic*) day, on the 10th, 20th, and 30th of the month."

(Quotations from the "Homilies.")

- "God is the Seal or Form of all things."
- "Nothing unworthy is to be believed of God."
- "Welling up in my mind, I know not how."
- "Man must recover the lost likeness of God."
- "Thou hast seen thy brother, thou hast seen God."
- "Plants which the Heavenly Father hath not planted."
- "I touch heaven when I lay my hand on a human body."
- "There arose a wicked generation who lost the likeness of God."

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.
Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV. OCTOBER, 1906. No. 10.

"First acquire the Knowledge which shows the goal and lights the way to it."
THE SPHINX.

Apostrophe To The Sun.

BY JAMES GATES PERCIVAL.

(From "Prometheus," Part II, 113-132.)

Center of light and energy ! thy way
Is through the unknown void ; thou hast thy throne,
Morning, and evening, and at noon of day,
Far in the blue, untended and alone ;
Ere the first-wakened airs of earth had blown,
On thou didst march, triumphant in thy light ;
Then thou didst send thy glance, which still hath flown
Wide through the never-ending worlds of night,
And yet thy full orb burns with flash as keen and bright.

We call thee Lord of day, and thou dost give
To Earth the fire that animates her crust,
And wakens all the forms that move and live,
From the fine viewless mould, which lurks in dust,
To him who looks to heaven, and on his bust
Bears stamped the seal of God, who gathers there
Lines of deep thought, high feeling, daring trust
In his own centered powers, who aims to share
In all his soul can frame of wide and great and fair.

Thy path is high in heaven ; we cannot gaze
 On the intense of light that girds thy car ;
 There is a crown of glory in thy rays,
 Which bear thy pure divinity afar,
 To mingle with the equal light of star ;
 For thou, so vast to us, art, in the whole,
 One of the sparks of night, that fire the air ;
 And, as around thy center planets roll,
 So thou, too, hast thy path around the Central Soul.

I am no fond idolater to thee,
 One of the countless multitude who burn,
 As lamps around the one Eternity,
 In whose contending forces systems turn
 Their circles round that seat of life, the urn
 Where all must sleep, if matter ever dies :
 Sight fails me here, but fancy can discern,
 With the wide glance of her all-seeing eyes,
 Where, in the heart of worlds, the ruling Spirit lies.

And thou too hast thy world, and unto thee
 We are as nothing ; thou goest forth alone,
 And movest through the wide aerial sea,
 Glad as a conqueror resting on his throne
 From a new victory, where he late had shown
 Wider his power to nations ; so thy light
 Comes with new pomp, as if thy strength had grown
 With each revolving day, or thou at night
 Had lit again thy fires, and thus renewed thy might.

Age o'er thee has no power ; thou bringest the same
 Light to renew the morning, as when first,
 If not eternal, thou, with front of flame,
 On the dark face of earth in glory burst,
 And warmed the seas, and in their bosom nursed
 The earliest things of life, the worm and shell ;
 Till through the sinking ocean mountains pierced,
 And then came forth the land whereon we dwell,
 Reared like a magic fane above the watery swell.

And there thy searching heat awoke the seeds
 Of all that gives a charm to earth, and lends
 An energy to nature ; all that feeds
 On the rich mould, and then in bearing bends
 Its fruit again to earth, wherein it blends
 The last and first of life ; of all who bear
 There forms in motion, where the spirit tends
 Instinctive, in their common good to share,
 Which lies in things that breathe, or late were living there.

They live in thee ; without thee all were dead
 And dark, no beam had lighted on the waste,
 But one eternal night around had spread
 Funereal gloom, and coldly thus defaced
 This Eden, which thy fairy hand had graced
 With such uncounted beauty ; all that blows
 In the fresh air of Spring, and growing braced
 Its form to manhood, when it stands and glows
 In the full-tempered beam, that gladdens as it goes.

Thou lookest on the earth, and then it smiles ;
 Thy light is hid, and all things droop and mourn ;
 Laughs the wide sea around her budding isles,
 When through their heaven thy changing car is borne ;
 Thou wheel'st away thy flight, the woods are shorn
 Of all their waving locks, and storms awake ;
 All, that was once so beautiful, is torn
 By the wild winds which plough the lonely lake,
 And in their maddening rush the crested mountains shake.

The earth lies buried in a shroud of snow ;
 Life lingers, and would die, but thy return
 Gives to their gladdened hearts an overflow
 Of all the power, that brooded in the urn
 Of their chilled frames, and then they proudly spurn
 All bands that would confine, and give to air
 Hues, fragrance, shapes of beauty, till they burn,
 When, on a dewy morn, thou dartest there
 Rich waves of gold, to wreathe with fairer light the fair.

The vales are thine ; and when the touch of Spring
 Thrills them, and gives them gladness, in thy light
 They glitter, as the glancing swallow's wing
 Dashes the water in his winding flight,
 And leaves behind a wave, that crinkles bright,
 And widens outward to the pebbled shore ; —
 The vales are thine, and when they wake from night,
 The dews, that bend the grass tips, twinkling o'er
 Their soft and oozy beds, look upward and adore.

The hills are thine ; they catch thy newest beam,
 And gladden in thy parting, where the wood
 Flames out in every leaf, and drinks the stream
 That flows from out thy fulness, as a flood
 Bursts from an unknown land, and rolls the food
 Of nations in its waters, so thy rays
 Flow and give brighter tints, than ever bud,
 When a clear sheet of ice reflects a blaze
 Of many twinkling gems, as every glossed bough plays.

Thine are the mountains, where they purely lift
 Snows that have never wasted, in a sky
 Which hath no stain ; below the storm may drift
 Its darkness, and the thunder-gust roar by ;
 Aloft in thy eternal smile they lie
 Dazzling but cold ; thy farewell glance looks there,
 And when below thy hues of beauty die,
 Girt round them, as a rosy belt, they bear
 Into the high, dark vault a brow that still is fair.

The clouds are thine ; and all their magic hues
 Are pencilled by thee ; when thou bendest low,
 Or comest in thy strength, the hand imbues
 Their waving fold with such a perfect glow
 Of all pure tints, the fairy pictures throw
 Shame on the proudest art, the tender stain
 Hung round the verge of heaven, that as a bow
 Girds the wide world, and in their blended chain
 All tints to the deep gold, that flashes in thy train,

These are thy trophies, and thou bend'st thy arch,
 The sign of triumph, in a seven-fold twine,
 Where the spent storm is hasting on his march ;
 And there the glories of thy light combine,
 And form, with perfect curve, a lifted line
 Striding the earth and air ; man looks and tells
 How Peace and Mercy in its beauty shine
 And how the heavenly messenger impels
 Her glad wings on the path, and thus in ether swells.

The ocean is thy vassal ; thou dost sway
 His waves to thy dominion, and they go
 Where thou, in heaven, dost guide them on their way,
 Rising and falling in eternal flow,
 Thou lookest on the waters, and they glow,
 They take them wings and spring aloft in air,
 And change to clouds, and then, desolving, throw
 Their treasures back to earth, and rushing, tear
 The mountain and the vale, as proudly on they bear.

I too have been upon thy rolling breast,
 Widest of waters ! I have seen thee lie
 Calm as an infant pillowed in its rest
 On a fond mother's bosom, when the sky
 Not smother, gave the deep its azure dye,
 Till a new heaven was arched and glassed below,
 And then the clouds, that gay in sunset fly,
 Cast on it such a stain, it kindled so,
 As in the cheek of youth the living roses grow.

I too have seen thee surging on thy path,
 When the night tempest met thee ; thou didst dash
 Thy white arms high in heaven, as if in wrath
 Threatening the angry sky ; thy waves did lash
 The laboring vessel, and with deadening crash
 Rush madly forth to scourge its groaning sides ;
 Onward thy billows came to meet and clash
 In a wild warfare, till the lifted tides
 Mingled their yesty tops, where the dark storm-cloud rides.

In thee, first light, the bounding ocean smiles,
 When the quick winds uprear it in a swell,
 That rolls in glittering green around the isles,
 Where ever-springing fruits and blossoms dwell.
 Oh ! with a joy no gifted tongue can tell,
 I hurry o'er the waters, when the sail
 Swells tensely, and the light keel glances well
 Over the curling billow, and the gale
 Comes off from spicy groves to tell its winning tale.

The soul is thine ; of old thou wert the power
 Who gave the poet life, and I in thee
 Feel my heart gladden, at the holy hour
 When thou art sinking in the silent sea ;
 Or when I climb the height, and wander free
 In thy meridian glory, for the air
 Sparkles and burns in thy intensity ;
 I feel thy light within me, and I share
 In the full glow of soul thy spirit kindles there.

Epitaphs.

(In the Moheagan Burial-Ground, Connecticut.)

Here lies the body of SUNSEETO,
 Own son to Uncas, grandson to Oneeko,
 Who were the famous sachems of Moheagan,
 But now they are all dead, I think it is WERHEEGEN.

(Orono, Chief of the Penobscots, Oldtown, Maine, 1801, Æt. 113.)

Safe lodged within his blankets, here below,
 Lie the last relics of ORONO ;
 Worn down with toil and care, he in a trice
 Exchanged his wigwam for a paradise.

(From the Churchyard of St. Edmunds, Salisbury.)

Written by a Swedenborgian, named Maton, on his children.

Innocence embellishes divinely complete
 To prescience co-agent now sublimely great
 In the benign, perfecting, vivifying state.
 So heavenly guardian occupy the skies
 The pre-existent God, omnipotent, all-wise ;
 He shall surpassingly immortalize thy theme
 And permanent thy bliss, celestial, supreme.
 When gracious refulgence bids the grave resign
 The Creator's nursing protection be thine ;
 Then each perspiring ether shall joyfully rise
 Transcendently good, supereminently wise.

How A Bibliomaniac Binds His Books.

BY IRVING BROWNE.

Napoleon's life should glare in red
 John Calvin's bloom in blue ;
 Thus they would typify bloodshed
 And sour religion's hue.

The Pope's in scarlet well may go ;
 In jealous green, Othello ;
 In gray, Old Age of Cicero,
 And London cries in yellow.

My Walton should his gentle art
 In salmon best express,
 And Penn and Fox the Friendly heart
 In quiet drab confess.

Statistics of the lumber trade
 Should be embraced in boards,
 While muslin for the inspired Maid
 A fitting garb affords.

Intestine wars I'd clothe in vellum,
 While pigskin Bacon grasps,
 And flat romances, such as "Belham,"
 Should stand in calf with clasps.

Blindtooled should be blank verse and rhyme
 Of Homer and of Milton ;
 But Newgate Callendar of Crime
 I'd lavishly dab gilt on.

Crimea's warlike facts and dates
 Of fragrant Russia smell ;
 The subjugated Barbary States
 In crushed Morocco dwell.

I don't like Owen Meredith —
 Perhaps it is a whim —
 He so lacks energy and pith
 Lucile-skin does for him.

But Oh ! that one I hold so dear
 Should be arrayed so cheap
 Gives me a qualm ; I sadly fear
 My Lamb must be half - sheep.

Mutation of Toplady's "Rock of Ages."

BY STEPHEN D. PARRISH, ATTORNEY.

Rock of Reason cleft for me,
 Let me know myself in thee;
 Let thy light, — not living blood
 Flowing forth in warm death - flood,
 Be for me my guide and cure, —
 Keep me honest, sane and pure.

Could my love forever blow,
 Could my strength no languor know, —
 THESE for falsehood would not atone;
 Right Reason must save, and that alone,
 In my efforts the truth to gain;
 Fearlessly to that Rock I cling.

While I playout this active life,
 With it engirding toil and strife,
 I refuge on Reason's rock alone,
 Viewing death without fear or moan;
 And my song - chorus shall ever be,
 Rock of Reason cleft for me,
 Let me know myself in thee,
 Saved from falsehood, — the truth secure,
 Keep me fearless, honest and pure.

(From "Polylogy's Wisdom and Learning." Vol. II.)

"Let none enter these walls unless he is conscious of a pure mind."—ELEUSIS.

"Hail thou glorious Sun! both eye and soul of this great world! All hail!"

"The stars shine by their own lustre, and were made to light other earths."

"If the bulkiness of the inhabitants of the earth and moon have a relative proportion to the bulk of the spheres, one earth man would make 50 moon men."

"The inhabitants of the moon must be a more benighted people than we are for their night is equal to fifteen of our nights; probably they are lunatics."

Anagrammatic Communication.

My Dear "Neat Chair." I send you a letter in "a ragman," knowing that the "house rats" of such learned books as yours will soon come to an "red nuts and gin." I can imagine the 'no stern action' of your good father the "cry mangle" should this "early bat" of my feelings fall into his hands, so I will place it on the "I creep safe" where your "surly foe" will find it when you descend to your "quite spruce" garden. Any of his "I hire parsons" would expect the heaviest "nine thumps" which words could inflict in approaching the "cry mangle" as the accepted "there we sat" of his only "aged Ruth."

Please advise whether to come myself with what "mad policy" I can command, or to employ a "Pliny ate no tripe." Tonight I shall go to the "I roar too"; I wish you might be with me to hear the new "a dry shop" performed by the "cart horse."

When I return I shall look for the light of your "nice herald" as no "moonstarer" ever looked for the light of a newly discovered planet. If it is burning I shall accept it as a sign that I may present myself as a "cat denied" for "into my arm." If you do not approve send me word by "great help."

I am much occupied at the "nay I repent it" at present. The "stain crash" have incited a spirit of "to love ruin" among the men. One of them has been shot. I was his "go nurse," and must attend his "real fun" tomorrow. During his last days he told me he had acquired "the law" by the sale of "oil soap" and "I General Moors," but had wasted it all in trying to crush the "ten tea pots" of different countries. We assured the "live agents" who visited him that he belonged to the "best in prayer" church and maintained with his latest "the bar" that he had never sympathized with the "neat herds" of the doctrine of "sin sat on a tin tar tub," but on the contrary thought it a "Simon Peter in tears."

Two "sly ware" of my acquaintance tried with witty "stupid

tale " and many a brilliant "hair mops" to obtain control of his effects, but he left everything to the "sheep at Cairo."

I have a ring of "thy mates," which is of "neat leg" design; I want to send it to you and hope soon to see it worn by my "rice soup" girl.

To the first three readers who send us the correct answer to the above anagrammatic letter we will present each the volume of NOTES AND QUERIES for 1905, or 1906, as each may choose.

THOMAS TAYLOR'S WORKS. We have been an admirer of Thomas Taylor's works, translations, etc., for forty odd years, and while we do not possess many of his books, yet we have kept in touch with his works, and with his spirit, during this period, and fancied that we had at least the titles of practically all his books, translations, dissertations, articles, etc., and gave a bibliography of his literature in Vol. XI, No. 1, pp. 21-25, and supposed it nearly complete. Now we have before us a book, octavo, sheep bound, pp. 408, by Thomas Taylor, entitled "A Concordance to the Holy Scriptures," etc., third edition, London, 1801. The book is not of much value, but the strange manner in which some books come to light. One of the greatest admirers of Platonic philosophy and literature, in America, and one that had nearly all of Thomas Taylor's writings, translations, etc., was Thomas M. Johnson, Osceola, Mo. He edited and published *The Platonist*, 1881 to 1890. Five volumes appeared, two in quartos, and three in octavos. (See N. AND Q., XXIII, pp. 253-254.)

"EVERY MAN HAS HIS DRAGON." "From Bunyan to Thackeray imaginative artists have been making the dragon our moral familiar. The Babylon chapter in Thackeray's *Pendennis*, with its quaint initial picture by the author, will be remembered. Bayard Taylor told me that once, when he and Thackeray were leaving Marochetti's studio, where they had seen a group of 'St. George and the Dragon,' Thackeray said: 'Every man has his dragon. Mine is a dinner-party — what's yours?' 'That's mine too,' said Taylor." — *M. D. Conway*.

ELXAI'S BOOK OF MORMON. The subscriber desires to learn what is possible about the "Elxai's Book of Mormon." And to begin, I understand that this Book has no connection with the Book of Mormon, or the Mormon Bible, so called. What information I have of Elxai's Book is somewhat meagre, but I state that some of the church fathers speak of it and state some of its contents: that the Book was carried to Rome by Alexander of Apamea, somewhere around A. D. 220. This book is said to contain an account of the Seven Witnesses, the Sacrament of Salt, the Rejection of the Prophets, the Adam-Christ, and other subjects on ceremonials. Apamea, the starting-point of Alexander, was a place where philosophy joined its interests in science, religion, and mysticism, and the place was important in the history of Neo-Platonism. It would appear that Alexander claimed that the Book was a New Gospel, having been dictated to one Elxai among the Seers of Parthia, by an angel of great stature. It was highly tinged with Egyptian lore, and contained several quotations from the cherubic Gospels and eight from other gospels. There are some references to the Book, it is stated, to the masonic oath, which I desire to trace out. Also, the seventy elders (Num. xi, 25; Luke x, 1, 17;) and the twenty-four elders (Rev. iv, 4), are explained.

The Book claims that Wisdom is feminine and is the offspring of the mysterious wedlock between the two sides of the Divine. That "let us make man" was Father-Mother, and hence all harmonious with *genesis*. "In Wisdom Jehovah (he-she) evolved mother-earth." "God is the heart of the Universe, from whence stream forth six extensions, up and down, right and left, forward and backward." This is in accord with the sealing of the Universe, in the "Sepher Yetsirah." "The changes of Divine Nature stream outward from the center to the periphery, and then flow back to the center of all." This idea is like that of Hermes Trismegistus, "God is a circle whose center is everywhere, and whose circumference cannot be found." Let some one unearth Elxai's Book of Mormon, and translate, if necessary, and give us the whole of it.

J. K. L.

ZAPHNATH-PAANEAH (Gen. xli, 45). The McClintock and Strong Cyclopædia of Biblical and Ecclesiastical Knowledge and Literature gives the interpretation of these hyphenized words as "The Revealer of Secrets," or "One to Whom Secrets are Revealed." Much speculation has been given as to the meaning of the name given to Joseph by Pharaoh. There is esoterism in it, which we will not at this time enlarge upon.

"The Homeric Centones," by J. Rendel Harris (London, 1898), on pp. 11-12, refers to Philo the epic poet, who wrote the history of Jerusalem, as to the meaning of the words. Mr. Harris gives a quotation of five lines from Philo, preserved by Eusebius (Praep. Evangel. ix, 20, 24, 37), which are rough hexameters. Mr. Harris says that a close study of the lines show a belief that Philo was acquainted with the Greek Bible (the Septuaginta), and was a student of Homer, which is, indeed, the Greek Bible of an earlier period. Mr. Harris remarks that, the fifth line of the quotation from Philo is somewhat obscure, yet, "I suspect that we have in the two words *dineusas lathraia* an interpretation of the mysterious 'Zaphnath-Paaneah,' which has been expanded, for metrical necessity, by the concluding words, producing the line

'Eddying the Secrets of Time, in the full Tide of Destiny.'

But whether this be the correct explanation or not, enough has been said that there is some ground for believing that Philo also was acquainted with the Greek Bible."

Edward Vaughan Kenealy, in a foot-note on the Ouknephat, says this word means "Secrets not to be Revealed." That it is "a work comprising more profound, sublime, and subtle theology than the collective essence of all the Fathers. In imagination, learning, and high speculative thought, the Platonic writings are not to be named beside it."

JEFFERSONIAN DOCTRINE OF THE EQUALITY OF MEN. "Their heads may not all reach the same level, but their feet should certainly stand on the same floor." — *Edwin Markham.*

TYNDALE'S NEWE TESTAMENTE. We have just received from England a copy of Tyndale's version of the New Testament, London, 1836. (A reprint of the 1526 edition.) We reprint some specimens from it :

The Gospell of S. Mathew. The Thirde Chapter. In those dayes Jhon the baptiser cam and preached in the wildernes off iury saynge : Repent, the kyngdome of heven is at honde. This is he of whom it is spoken be the prophet Esay, which sayeth : The voyce off a cryer in wyldernes, prepare the lordes way, and make hys pathes strayght.

This Jhon had his garment off camels heer, and a gerdell off a skynne aboute his loynes. Hys meate was locustes, and wyldde hony. Then went out to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan, and was baptised of hym in Jordan, knoedging their synnes.

When be sawe many off the pharises and off the saduces come to hys baptism, he sayed vnto them : O generacion of vipers, who hath taught you to fle from the vengeance to come ? brynge forth therefore the frutes belongynge to repentaunce. And se that ye ons thinke not to saye in yourselves, we have Abraham to oure father. For I say vnto you, that God is able off these stones, to rayse up chyldren vnto Ahraham. Even now is the ax put vnto the rote of the trees : soo that every tree which bringeth not fforthe goode fruite, shallbe hewne downe, and cast into the fyre.

I Baptise you in water in token of repentaunce, but he that cometh after me, is myghtier then I : whose shues I am not worthy to beare. he shal baptise you with the holy gost, and with fyre, which hath also his fan in his hond, and will pouрге his floore, and gadre the wheet into his garner, and will burne the chaffe with everlastynge fyre.

Then cam Jesus from Galile into Jordan, to Jhon, ffor to be baptised off hym. But Jhon fforbade hym, saynge : I ought to be baptyesd off the : and comest thou too me ? Jesus answered and sayde to hym : Lett hyt be so nowe. For thus hit becommeth us to fulfyll all rightewesnes. Then he suffred hym. And Jesus as sone as he was baptised, cam strayght out of the water : And lo heven was open vnto hym : and he saw the spirite of God descende lyke a dove, and lyght vppon hym. And lo there cam a voice from heven sayng : thys ys my deare sonne in whom is my delyte.

"THE LOST WORD." (N. AND Q., Vol. XXIV, April-May.)

The editor of the *Bible Review* commenting upon this subject as given in the "History of the Lost Word," by Rev. J. F. Garrison, already reprinted in the current volume of this magazine, speaks freely and rightly as follows :

"The author of this article thinks that the great and holy Name is the exclusive possession of the Masonic Order and we think that we are the only possessors of it. Not but that the pronunciation of the Name as we have given it is to be found elsewhere, but the real external and interior meaning in which resides the great, vital center around which everything gathers, is not known to any but those to whom it has been revealed by the Spirit (by those who know it and have passed into the eternal world). While the perpetuity of the Masonic Order, perverted as it is from the original, may depend very largely upon that Name, yet, if the vital meaning of that Name were possessed by the members of the Masonic Order, they could not degenerate, as they have degenerated, into what might be called a lot of bad boys who had entered the holy temple and were playing with sacred things of which they know little or nothing. But on account of the importance of this article we present it for the consideration of our people." — (May, 1906.)

Shang jan pei hō, hwai yü. — LAO TZE.

"A saint wears wool, but in his bosom are jewels."

The frontispiece of *The Open Court*, for May, 1906, is an artistic picture of the great philosopher Lao Tze whom the Taoists call *T'ai Shang*, "The Most Exalted One"; or more fully *T'ai Shang Lao Chün*, "The Most Exalted Ancient Master." The artist represents him with a little square cap usually worn by the common people and dressed, not in silk, but in rough woolen garments; for we know that he practised the simplicity which he preached. But, in contrast to this simple exterior, his countenance indicates a rare depth of thought and his eyes beam with benevolence. Above this picture is set in Chinese characters the quotation above, taken from his great work the *Tao Teh King* (Chapter 70).

"The mystic death is the beginning of eternal Life."

THREE QUOTATIONS FROM THE HYMN BOOK. A correspondent (G. C. S.) gives three quotations, one from each of three hymns, and desires the hymns. The three hymns are found in nearly all the hymnals of half a century ago, and large editions were printed, and many of the protestant churches used the same hymns, and many the same book. Therefore, we here give the first line of each hymn, as indexed, and the stanza in which the desired quotation is found :

(First line.) 1. "Life is the time to serve the Lord,
The time to insure the great reward ;
' And while the lamp holds out to burn,
The vilest sinner may return.'"

(First line.) "Let others boast how strong they be."

3. "Our life contains a thousand springs,
And dies if one be gone ;
' Strange that a harp of a thousand strings
Should keep in tune so long.'"

(First line.) "What various hind'rance we meet."

3. "Restraining prayer, we cease to fight ;
Prayer makes the Christian armor bright ;
' And Satan trembles when he sees
The weakest saint upon his knees.'"

THE SIXTEEN CADMEAN LETTERS. On page 128 of the current volume of N. AND Q., a question is asked by X. Y. Z. for the Cadmean letters. History informs us that Cadmus introduced sixteen letters from Phenicia into Greece, which became the foundation of the Greek alphabet. These letters were

A B Γ Δ E I K Λ M N O Π P Σ T Ω
α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ

Irenæus says : "The old and first letters of the Hebrews which are also called sacerdotal are in number ten, but everything is expressed in writing by means of 15."—*Ad. Haer.* 2, 41.

The first ten letters, called "*Abcedilros*," were the following :

a p c e t i l r o s .

JACOB BÖEHME'S GRAVE. LAST WORDS : "Now I shall enter the Paradise." Some of Jacob Böhme's friends, in Silisia, sent a cross to be put on his grave, but it was soon destroyed by the hands of some bigot, who imagined to please God by insulting the memory of a man who was obnoxious to the priests, but who had done more to bring to mankind a true knowledge of God than priestcraft ever did in modern or ancient times.

The cross was very ingeniously cut with occult symbols. On the top there was a flaming cross, with a Hebrew inscription signifying *I H S V H*, and twelve golden rays. Below this there were the initials of his favorite motto and the picture of a child sleeping and resting upon a skull, signifying the regeneration by means of the mystic death. Then followed an inscription, saying, "Here rests the body of Jacob Böhme, born out of God, died in *I H S V H*, and sealed by the Holy Spirit." At the right of that inscription there was a representation of a black eagle upon a mountain, stepping upon a large coiled snake, while holding with its right claw a palm leaf and in its beak the branch of a lily. On this picture was written *Vidi*. On the left side there was the representation of a lion, with a golden cross and crown; with the right hind leg that lion stood upon a stone in the shape of a cube, and with the left upon a globe; but in its right paw it held a flaming sword, and in the other a burning heart with the inscription *Vici*. Below the above described inscription there was another picture, of oval shape, representing a lamb with a bishop's mitre and staff, standing near a palm tree, next to a flowing spring, in a field covered with various flowers. Below this was inscribed *Veni*. The meaning of these three words is : *In mundum Veni ; Satanam descendere Vidi ; Infernum Vici. Vivite magnanimi.* Finally, upon the lower part of the cross there were inscribed the last words spoken by Böhme : *Now I shall enter the Paradise.* —(Hartmann's Life of Jacob Böhme.)

THE HEBDOMAD. THE OGDOAD. (Vol. XI, p. 216.) For the mystery of the Hebdomad, mentioned in a former volume, see the "Clementine Homilies," xvii, 10. The phrase was perfectly familiar to Clement of Alexandria, who endeavored to substitute for it "the mystery of the Ogdoad," that is, to put Sunday in the place of the Sabbath. E. D. STONE.

THE NAMES OF "THE TWELVE" ACCORDING TO THE BOOK OF MORMON. In the June number of the current volume (p. 127), you give the names of "the twelve" from several versions. Here are the names from the "Book of Mormon,"

Nephi ix, ¶ 2:

"And it came to pass on the morrow, when the multitude was gathered together, behold Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah: now these were the names of the disciples whom Jesus had chosen."

A. GENTILE.

THE ORIGIN AND INTERPRETATION OF THE TETRAGRAMMATON. By Hans H. Spoer. Submitted in partial fulfilment of the requirements for the Degree of Philosophy to the Faculty of Philosophy, New York University, 1899. New York, 1901. Received from Walter C. Green, Meadville, Pa. Octavo, pp. 32

The problem which the question, after the origin and interpretation of the Tetragrammaton, offers to the historical student of the Old Testament is one of the most fascinating ones of the many which the Jewish Scriptures present. The investigations are mainly based upon the statements contained in the Jewish writings and the study of the historical development of, first, the political status of the Hebrews, and second, the religious belief of the Hebrews.

BIBLIOTHECA DIABOLICA. A choice selection of the most valuable books relating to The Devil; his origin, greatness, and influence, comprising the most important works on the Devil, Satan, Demons, Hell, Hell-Torments, Magic, Witchcraft, Sorcery, Divination, Superstitions, Angels, Ghosts, etc., with some curious volumes on Dreams and Astrology; pro and con, serious and humorous; chronologically arranged, with notes, quotations, and proverbs. Illustrated with twelve curious designs. Copious index. 1324-1874. Royal octavo, pp. 40. Parts I and II. New York, 1874.

"I know not if there be a worse class of slander than that which endeavors to affix the most odious of stigmas upon any one who shall dare to think differently from ourselves." — *Cardinal Wiseman*.

LEO TAXIL AND DIANA VAUGHAN, AND DEVIL WORSHIP. A correspondent wants information on Taxil, Vaughan and Co. Here are some titles on the "modern frauds," but we would advise him to obtain the book "Devil-Worship in France," by A. E. Waite, and inform himself. Money will buy the book.

Devil-Worship in France; or the Question of Lucifer. A Record of Things Seen and Heard in the Secret Societies, According to the Evidence of Initiates. By Arthur Edward Waite. "The first in this plot was Lucifer." — *Thos. Vaughan*. London, 1896. Cloth, 8vo, pp. 325.

Luciferianism. Diana Vaughan. Article in the *Masonic Home Journal*, Louisville, Ky. Also, "More about Diana Vaughan," in the *Masonic Chronicle*, Columbus, Ohio, 1896.

Freemasonry and Devil-Worship. By John Yarker. The *Freemason's Chronicle*, November 14, 1806. Also, reprinted in a broadside, by the author, for distribution.

Anti-Masonic Mystification. By Henry Charles Lea, LL.D. *Lippincott's Magazine*, December, 1900. Reprinted in *American Tyler*, February 15, 1901.

Devil-Worship in Freemasonry. By A. G. Pitts. Article in the *American Tyler*, June 15, 1903.

A Survival of Mediæval Credulity. By Prof. E. P. Evans. *Popular Science Monthly*, March and April, 1900. Pp. 19.

The Story of Freemasonry. By G. W. Sibley. Pp. 114. 1904. Extracts from this book, with comments on them, by the editor of *The New Age*, January, 1906. Washington, D. C.

ADDITIONAL WORK BY ROBERT BROWN, JUN. (N. AND Q., May, 1906, p. 96.) Semitic Influence in Hellenic Mythology. With Special Reference to the Recent Mythological Works of the Right Hon. F. Max Müller and Mr. Andrew Lang. "The truth can be discovered by careful research. We must not despair of truth." London, 1898. Cloth, 8vo, pp. 228.

"Man's wisdom is but the experience of My Creations," saith Jehovih. — *Oahspe*, God's Book of Ben, ii, 28.

Procession of the Planets.

BY FRANKLIN H. HEALD, Editor of *Higher Science*.

The following good reasons, each and every one, prove that there is a procession of solid matter in the solar system, always on its way to and falling into the sun.

I. The planets move around the sun, which shows that they are falling. If they were not falling, there would be no possible force to move them.

II. The mathematical ratio of the distance of the planets from the sun show that they are coming gradually down, gaining speed as they fall, which increases their centrifugal force and checks their approach.

III. The mathematical ratio of the speed with which the planets travel around the sun, shows that they are falling, and that as they gain speed they gain centrifugal force, which checks their approach in a regular ratio.

IV. The moons obey the same laws in approaching their respective planets, with the same mathematical precision that the planets obey in falling to the sun both as to speed and distance, showing that it is a law which governs their falling and centrifugal force, and not chance, or mind.

V. The orbits of Encke's comet, Fay's comet, Saturn's rings, the earth's moon, and the planet Mercury, are absolutely known to be shortening their orbits, which is absolute proof that solid matter in the solar system is falling to the sun.

VI. The eclipses of the moon, chronicled by the Chinese thousands of years ago, are several days different from what they should be if the moon had been in its present orbit.

VII. There can be no doubt but that the new year formerly began upon the day that the sun started north, when men first began to measure time by figures, but that measured time has overlapped as the earth's orbit shortened, until new year's day comes a week later than the real beginning of the year.

VIII. The sun is not becoming colder, as it should if not fed by the continued falling of returning matter.

IX. The sun spots and great explosions on the sun show that solid matter is continually falling into it, and being converted into gas of tens of thousands of times greater bulk, which makes greater heat, and moves magnetic needles at the earth as soon as the motion of light reaches the earth from them.

X. When a celestial body travels in an elliptic orbit, it gains speed as it approaches its nearest curve, perihelion, and loses speed as it goes up again, or approaches its aphelion curve. This is more noticeable in the case of comets, because their orbits are more elongated than the orbits of other celestial bodies.

XI. The fact that there is a measurable pressure up from the sun shows that it is expanding solid matter into gas, and that it is thus forced up by expansion and must necessarily fall to the sun again, the same as expanded vapor condenses and falls to the earth again as rain or snow. — *Higher Science, July, 1906.*

A BIBLE CLASS YELL. A Y. M. C. Association in Ohio has adopted a specially manufactured yell for its Bible study class. It is chiefly made up of the first syllables of the names of the twelve minor prophets :

Ho, Jo, Am, Ob, Jo, Mi, Na,
Ha, Ze, Ha, Ze, Ma !
Bible Study ! Bible Study !
Y. M. C. A. — Ah-h-h-h !

PROTEUS.

Child of the Sun, I know thee, and thy mission,
Enter with fearlessness upon thy way
Shrink not from danger ; be appalled
By no mischance ; but with a lion-courage
Fulfil the object of thy soul, and blench not,
Though all the Powers of Hell conspire against thee,
Write on thy heart this holy principle :
Nobly resolve, and do as thou resolvest,
Thou shalt not die till Victory crowns thy brows.

— E. V. KENEALY.

“ Let my divine nature return to the Universal Divinity.”
— Last word of *Plotinus*.

"LET ME DO IT NOW." The editor of this magazine has been for some time trying to ascertain the author of the following quotation :

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it ; for I shall not pass this way again."

It appears that the above quotation has been credited to a great many authors, and various persons have claimed the authorship. The following letter from Mrs. W. H. Simkins, Tremont, Ind., may prove of interest in this connection :

"John Wesley, the founder of Methodism — preacher, poet — the author of many religious books and hymns, is the author of the quotation. I read his works twenty years ago and have had a card in my Bible more than twenty years, with that quotation and his name affixed. I think the editors of Methodist papers and elderly Methodist Episcopal ministers would corroborate this." — *Suggestion*, November, 1905.

MR. EDITOR — I have been trying for over a year to "locate this fugitive," and now here comes Dr. Parkyn, in *Suggestion*, on the same errand. If there is any one in the United States who can settle the question I would be glad to have it done. The query comes from California. I am aware that Wesley used the statement, as quoted, but he was not the author of it.

S. D. PARRISH, Richmond, Ky.

The quotation above was printed in the first Vol. of N. and Q., p. 74, 1882, and its authorship desired by J. L. A., Boston, Mass. Several replies were published, but these were indefinite and not substantiated. We have never seen a satisfactory answer. Some questions like this probably never will be answered. Many such have appeared in these pages, and the record of them will show that information has been sought for in bygone days.

THE GITA. (*Multum in parvo.*) Take your life as you find it ; do your Dhama well. Do Kama without attachment. Destroy the evil of your own heart *first*, which will kill the evil around you, for a white glass will reflect white light only. Be good. Be clean-thoughted and clean-hearted. The ceasing of sorrow is the aim of life. Be God's, and God will be yours. Finally : You are HE, and HE is you. — *Bible of Humanity*.

PICTURE OF JESUS. SENEX asks where can be found, if any, a personal description of Jesus. We will here quote from the McClintock and Strong Cyclopædia of Biblical and Ecclesiastical Literature. Article, "Lentulus, Epistle of":

"He is a man of lofty stature, handsome, having a venerable countenance, which the beholders can both love and fear. He has wavy hair, rather crisp, of a bluish tinge, and glossy, flowing down from his shoulders, with a parting in the middle of the head after the manner of the Nazarites. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful, with a delicate bloom. His nose and mouth are without fault; he has beard abundant and reddish, of the color of his hair, not long, but forked. His eyes are sparkling and bright; he is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity; he has been seen to laugh, but often to weep. Thus in stature of body he is tall, and his hands and limbs are beautiful to look upon. In speech he is grave, reserved, and modest; and he is fair among the children of men."

WISDOM FROM JACOB BŒHME. Gathered from "Life of Jacob Bœhme," by Franz Hartmann:

The sum of all mankind constitutes the one original Adam.

The name *Jesus* was hidden in the name *Jehovah*, the latter being himself Universal Man.

The true Man is in heaven, his shadow walks upon the earth.

No one can know divine wisdom unless he is a god.

The Spirit of God must be the guide in man's desires.

He who knows the celestial school is with God.

The realm of the divine light is the only true church.

The Lord is the light of life, the master over all the qualities.

I shall be His stringed instrument and celestial harp.

The fiery soul is the husband of the noble *Sophia*.

In everything there is something eternal hidden in time.

MAJ.-GEN. ALFRED R. DRAYSON'S WORKS. Here is an inquiry from COSMOS for the titles of Maj.-Gen. Drayson's works, he having read one of his books on "The Glacial Epoch." We will give titles briefly of such as we possess, and put them on record. He was a Fellow of the Royal Astronomical Society.

The Earth We Inhabit. Its Past, Present, and Future. "As yet we are in the infancy of our knowledge." (Thomas Henry Buckle.) London, 1859. Cloth, 12mo, pp. 104. Diagrams.

Great Britain has been and will be again Within the Tropics, or a simple Solution of the following Mysterious Facts, namely, The Tropical Remains in Hyperborean Regions; The Sun Standing Still; The Moon Stasing; The Shadow Returning Ten Degrees; The Retrograde Movements of the Satellites of Uranus; The Precession of the Equinoxes, etc. London. No date, but subsequent to 1859. Cloth, 12mo, pp. 54, with four folding plates.

The Cause, Date, and Duration of the Last Glacial Epoch of Geology, and the Probable Antiquity of Man. With the Investigation and Description of a New Movement of the Earth. London, 1873. Cloth, 8vo, pp. 288. Colored plates; diagrams.

The Cause of the Supposed Proper Motion of the Fixed Stars, and an Explanation of the Apparent Acceleration of the Moon's Mean Motion; with other Geometrical Problems in Astronomy Hitherto Unsolved. A Sequel to the Glacial Epoch. London, 1874. Cloth, 8vo, pp. 312. Diagrams.

Thirty Thousand Years of the Earth's Past History; Read by the aid of the Discovery of a Second Rotation of the Earth. London, 1888. Cloth 12mo, pp. 146. Diagrams.

Untrodden Ground in Astronomy and Geology; Giving Further Details of the Second Rotation of the Earth, and the Important Calculation which can be made by aid of a Knowledge thereof. London, 1890. Cloth, 8vo, pp. 305. Diagrams.

The Known and Unknown in Astronomy. Address by the President, A. W. Drayson, to the Literary and Scientific Society, Portsmouth, November 16, 1893. Paper, 8vo, pp. 16.

The Mystery of the Ice Age and Its Solution. Paper published in the *New Science Review*, July, 1891. Vol. I, No. 1.

QUESTIONS.

1. There is said to be a Homeric Cento Poem in the Greek Anthology, collected by Ed. Jacobs (II, 134), entitled

"THE MAN THAT FIRST HEARD AN ECHO."

This poem was made up of ten lines taken from Homer's *Iliad* and *Odyssey*. Can some reader furnish the poem

ELNATHAN.

2. Can any of your readers tell me who wrote the work, "Fifty years in Bondage," New York, 1858? Also, where can be found the Revolutionary war ballad, "Root, Hog or die"? and another war song, "Eight Dollars per day"?

J. F. R.

3. I have a pamphlet entitled "Three Treatises from Plotinus," translated from the original Greek by Thomas M. Johnson. Two books "On the Essence of the Soul," and one "On the Descent of the Soul." The dedication reads as follows:

This work is inscribed to A. BRONSON ALCOTT, one of the brightest of "Heaven's exiles straying from the orb of light."

What is the purport or meaning of the quotation, and where is it to be found?

AN EXILE.

4. What do the four letters "S. P. Q. R." stand for, found on the banners, shields, etc., of the Romans?

Q.

5. What was the favorite motto of Jacob Böhme, mentioned in the lives of that mystic?

JAMES.

6. In Tyndale's version of the "Newe Testamente," published in 1526, the name John is almost invariably spelled "Jhon." When did the transition gradually take place to the present form "John"?

JOHN, JUNIOR.

7. In several works on the "Tarot" the word is said to be secretly covered in the biblical word "Ashtaroath" (Judges ii, 13; x, 6; I Sam. vii, 3, 4; xii, 10; I Kings xi, 33.) Will some philologist give an inkling of the esoterism?

TYRO.

8. Which of the two Jameses among the Apostles is considered the author of the Epistle of James?

S. S. TEACHER.

9. What books will give us information as to the American Indians being the Ten Lost Tribes?

ANDRONICUS.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

- MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.
Room 3, Mirror Building, - - 64 Hanover Street.

"If you think aright you will find a divine essence in all things."—G. BRUNO.

VOL. XXIV. NOVEMBER, 1906. NO. 11.

Centennial Celebration of Manchester, N. H.

OCTOBER 22, 1851.

POEM BY WILLIAM STARK, MANCHESTER, N. H.

Who does not love, when twilight's pall of grey
Appears in mourning for the dying day,
To climb some hill, along this valley green,
And gaze enraptured on the lovely scene —

To mark the river, in the sunset glowing —
To see the waters, now so calmly flowing —
And then, anon, o'er ledgy ramparts pour,
Through winding gorge and rocky chasm roar ;
Till, far below, they mingle into union,
With verdant shores to bind the sweet communion —

To see Rock Raymond lift his hoary head,
With verdure clinging to his rough foundations,
Like some proud tombstone of the mighty dead,
Which has outlived a thousand generations,
And stood alone, the monarch of the plain,
Where cities fell and forests rose again.

To see the Unconoonucs' double mound
 Rise, gently sloping from the woods around,
 And, with its sides in richest verdure drest,
 Shut out the glories of the golden west :
 While sunbeams play upon each woody height,
 And, fondly lingering, kiss their last good night.

To see the hills, their lengthened shadows throwing,
 Stretch up to catch the last expiring ray,
 Till daylight, by the golden sunset glowing,
 In dewy evening pine itself away :
 While rock and dell, and tangled forest wild
 Lies calm and gentle as a sleeping child.

And can it be, that such a land of beauty
 Has known no heroes worthy of renown :
 That noble deeds of friendship, love or duty
 Have wreathed no laurels for the victor's crown ?
 A thousand years have trod their weary marches —
 A million souls have lived along this shore ;
 But who can say, that Heaven's golden arches,
 For all this host, support one soul the more !

What ! not a hero for the poet's pen,
 To laud his virtues o'er and o'er again :
 No chieftains, warriors, prophets, seers or sages,
 Have lived and flourished here for unknown ages :
 Have here no hunters, youthful, fleet, and strong,
 Pursued the wild game o'er these hills along :
 No laughing children gambol'd in the shade,
 Roamed through the wood, or by the water strayed :
 No dark-eyed maidens sat beneath the trees,
 And sang their love songs to the evening breeze :
 No deeds of Love, no deeds of fame or glory,
 A desert land, unknown to song or story !

Had Homer, 'stead of Argos' classic strand,
 Claimed this fair valley as his native land,
 How would these scenes have swarm'd with noble men ;
 How buried heroes would have lived again !
 Each lofty mountain, and each woody hill,
 Each winding stream, and gently flowing rill,
 Each rock and dell along this river shore,

In flowing verse would live for evermore.
 Proud Agamemnon would his sceptre wield,
 O'er thousand braves encamped in Derryfield :
 And Chryses kneel on Massabesic's strand,
 To pray Apollo's dire avenging hand :
 And bold Ulysses reign in proud array,
 From bright Souhegan to the Nashua ;
 While brave Achilles, pond'ring o'er his ills,
 Would roam desponding o'er the Bedford hills :
 The dark Scamander, flowing through the bog,
 Would yield its place to our Piscataquog :
 And where rough Simois the verse encumbers,
Contoocook stand, to grace the flowing numbers :
 While, on the shore, their close and serried ranks,
 Move, dark and fearful up the river banks,
 With courage dire, and martial ardor big,
 To sack some Troy built up at Amoskeag.
 But, of the mem'ries of the bloody deeds,
 Enacted on our native hills and meads,
 Of warrior yell, and dying victim's groan,
 But few remain, and would that there were none —
 For bloody deeds have filled unnumbered pages,
 And stained the record of a thousand ages ;
 While deeds of peace, embalmed by poet's pen,
 Are none too many for the good of men.

So turn we then, from scenes of bloody strife,
 From tomahawk, and club, and scalping knife ;
 And, should the muse, which, bound by cruel Mars,
 Like some caged warbler, pines between the bars,
 Be freed again to soar on spreading wing,
 And in her own wild native song to sing,
 She'll mount and warble o'er the notes of peace,
 And sing the sweeter for her kind release.

When autumn fruits conferred their golden boon,
 And bright September b'rought her harvest moon,
 On that high hill, above the rocky shore,
 Where first the falls begin their sullen roar,
 Once in each year, the Indians passed a night,
 In solemn prayer and consecrated right,
 To offer thanks, from dewy eve till morn,
 To their Great Spirit for the juicy corn ;

While youths and maidens, 'neath the moonlight glance,
 Tripped lively measure in the Green Corn Dance.
 Nor Persian skies, nor Thracian valleys green,
 Have ever known so beautiful a scene —
 In waving plumes, and belts of wampum, drest,
 The young brave dance, and beat the naked breast ;
 While light and fleet, as fitting shadows pass,
 So move the maidens o'er the yielding grass ;
 Dark eyes look out from 'neath a darker lash,
 And shine and sparkle like a meteor's flash ;
 And raven tresses, flowing unconfined,
 Float free and careless in the evening wind,
 While tones of music, lively, wild and sweet,
 Are tripped to measure by the tiniest feet ;
 The aged squaws, the hoary warriors stand,
 And gaze admiring on the youthful band ;
 While wrinkled crones, with low applauding hum,
 Beat loud and furious on the wooden drum.

O'er scenes like these the mem'ry loves to dwell ;
 Of pleasing traits in savage minds they tell :
 Though still a savage, place him as you will,
 With all his vices, he is human still.

Now short and simply, lest your patience fail,
 I'll prove my saying, by an Indian tale.

Long, long ago, one summer's day,
 Ere those dark forests passed away,
 Which hid the dusky Indian's track
 Along the lovely Merrimack ;
 Where now the island sand bars clog
 The mouth of our Piscataquog,
 And where the tall trees, spreading wide,
 Let squirrels play and shadows hide,
 There, on the mossy bank reclining,
 Her braided locks with beads entwining,
 An Indian maiden, young and fair,
 Sat playing with her jetty hair.
 'Twas calm and still, so sound was heard,
 Except the twitt'ring of a bird,
 Or turtles, diving from a log,
 Deep in the waters of the 'Squog ;

Her bark canoe lay on the sand,
 The paddle rested by her hand,
 In little coves the minnows played,
 E'en close around the lovely maid,
 Each other through her shadow chasing,
 The beauteous image half defacing.
 The river's bank, the village nigh it,
 Were all enrobed in solemn quiet,
 For all the warriors were away,
 Before the sun had brought the day,
 To Unconoonucs' southern side,
 To sit in council for the tribe,
 The squaws were making deerskin nooses,
 And playing with the young papposes ;
 The boys, for sport and pleasure wishing,
 Had gone to Amoskeag a fishing.

As thus the brave Manesquo's daughter
 Sat gazing on the placid water,
 A plaintive moan, of some one near,
 Fell on the musing maiden's ear,
 The girl look'd up, and there, before her,
 Stood the old prophet Pascagora :
 His manly form, now bent with age,
 Told of the chieftain and the sage :
 His eyes, which once like eagles' peer'd,
 Now, dimm'd by age, were dull and blear'd ;
 With all the wisdom of his race,
 Writ on his sear'd and wrinkled face.

The prophet now seemed faint and weak,
 A hectic flush was on his cheek ;
 And leaning 'gainst a tree near by,
 He heaved a long and deep drawn sigh ;

The girl arose in quick surprise,
 With pity beaming from her eyes :
 " What now, good father," said the maid,
 Has drove thee from the wigwam shade ?
 'Tis eighteen moons, since you before
 Have passed beyond the cabin door."

The prophet raised his sunken eye,
 And pointing to the western sky,
 "My child," said he, "ere yonder sun
 Shall through his daily course have run,
 And ere our noble braves return,
 Or ere their fires shall cease to burn,
 My soul shall well contented roam
 In the Great Spirit's distant home.
 I hear the rustling of his wings,
 I feel the dread his presence brings,
 O'er mighty rivers, dark and slow,
 In light canoe, I go, I go."

"But, ere I smoke the pipe of love,
 Before the council fires above,
 My spirit's eager to relate
 The secrets of the red man's fate.
 Now, maiden, list, I'll tell to thee
 The red man's future destiny;
 And treasure it with earnest care,
 'Tis Pascagora's dying prayer;
 And to the braves, when home returning,
 To where the village fires are burning,
 Do you relate, with maiden's power,
 The warnings of my dying hour:

"No longer let the arrow hope
 With leaden bullets' force to cope;
 Let ashen bows no more withstand
 The musket in the white man's hand;
 Let scalping knives no longer gleam,
 Or redden in life's purple stream;
 Let tomahawks to graves be doomed,
 Nor more in human skulls entombed;
 Let not the simple Indian's will
 Attempt to thwart the white man's skill;
 The speed of his ambitious mind
 Will leave the red man's far behind:
 But let these wigwam fires go out,
 These hills forget the warrior's shout;
 While in the dark and distant west,
 The hunted brave shall find his rest."

Thus saying, Pascagora sank
 Upon the green and mossy bank :
 His eye, which once could meet the sun,
 How dimmed and failed — its work was done ;
 His silver locks fell o'er his breast ;
 His tawny hand his brow compressed ;
 Nor moved he more, but groaned and sighed,
 And thus great Pascagora died.

The maid, though trembling, not less bold,
 Had knelt beside the prophet old ;
 With one hand, his, the girl had grasped,
 One arm around his neck she clasped :
 She gave no cry — no tear she shed,
 But sat in silence o'er the dead.

The day passed on — she had not stirred,
 Through all the grove no sound was heard,
 The sun was sinking in the west,
 East bird had sought its welcome nest,
 And evening shadows dark, serene,
 Were gathering o'er the peaceful scene.
 But hark ! a war whoop, loud and shrill,
 Re-echoes from the eastern hill !
 The girl starts up, as now, once more,
 The sound comes pealing to the shore ;
 Quick to her light canoe she speeds,
 With one bold push she clears the reeds,
 Swift as a flash, the little bark
 Shoots out upon the waters dark ;
 Her fragile arm the paddle bends,
 On either side the foam she sends —
 Soon, at the village by the shore,
 The maiden drops the weary oar.

Meanwhile from Unconoonucs' brow,
 The warriors are returning now,
 Feathered and stained in stern array,
 All ready for the bloody fray,
 Each glittering knife is in the hand,
 Each bow and arrow at command ;
 With fearful yells, they stride along,

Chiming a rude and gutt'ral song,
 Till, on the river's bank they stand,
 A savage and a hideous band ;
 Then, by the red sun's parting glance,
 They gather for the warriors' dance :
 First, in a circle wide, they stand,
 Each with an arrow in his hand,
 Then crouching, and with bended bow,
 They step to measure light and slow,
 Now, quicker, with a savage flurry,
 They circle round and hurry, hurry,
 Now the ring breaks, and leaping, yelling,
 In one discordant chorus swelling,
 Then tomahawks are brandished high,
 Their shouts re-echo from the sky,
 Their blood-stained nostrils, opened wide,
 Their furious leaps from side to side,
 Their foaming lips, all dark and gory,
 Make up the red man's scene of glory.

Amid this frantic warrior band,
 The maiden rushed — her little hand,
 Speaking the force of woman's will,
 Motioned the savage braves " be still."
 Each, with a stupid awe complied,
 And dropped his weapon by his side.

Then spake the maiden : " Warriors brave,
 No more in angry passions rave ;
 Sheath now your knives, your war clubs lay
 Beside your wigwam's entrance-way ;
 Let pale-faced man no more excite
 The red-man to the bloody fight ;
 For deepest wisdom has combined
 Its powers in the white man's mind ;
 And the Great Spirit hides his face,
 In anger from our fated race ;
 But, with a sad and peaceful breast,
 Let each brave seek the distant west,
 For Pascagora — now no more,
 Sleeps on the island's dusky shore,
 And thus our noble prophet said,
 Ere to the spirit land he sped."

Thus spake the girl, and shocked, amazed,
 The warriors on each other gazed :
 A moment o'er — Manesquo proud
 Stepped out before the swarthy crowd,
 His blood-shot eye with anger burned,
 As to his silent braves he turned,
 " Warriors," said he, " Manesquo's knife
 Is yearning for the white man's life ;
 My arrow longs to see the blood
 Flow gurgling forth a crimson flood ;
 Or, with a quick convulsive start,
 Come leaping from the white man's heart ;
 My club is racked by hunger's pains
 And longs to sup on human brains."

Thus speaking, at some fancied foe,
 The chieftain dealt a fearful blow :
 And tossing back his blanket free,
 He hurled his hatchet at a tree :
 But ah ! some demon with it sped,
 It glanced — and cleft his daughter's head.

The maiden fell without a moan :
 Manesquo, with a fearful groan,
 Sank kneeling by his daughter's side,
 And strove to check the crimson tide,
 Now flowing o'er her quivering face,
 Fast passing into death's embrace :
 His head hung o'er his manly chest.
 A tear dropped on the maiden's breast.
 The warriors stood in mute surprise,
 And, silent, gazed with pitying eyes.

At length, Manesquo raised his head,
 And sighing, to his warriors said :
 " No flower was e'er so fair as she,
 No fawn e'er moved so gracefully,
 'Tis the Great Spirit — his command
 Has called her to the spirit land,
 Has claimed her, as his royal bride,
 To sit in beauty by his side.
 Now will I heed the maiden's warning,
 And, with the morrow's early dawning,

With every parting duty done,
We'll journey to the setting sun."

Then to the burial task they haste,
And in their birchen coffins placed
The aged prophet and the maid
In one deep sepulchre are laid.
An elm tree sapling, growing nigh,
Points out the hillock where they lie.

Next morning sun rose bright and clear
While through the valley, far and near,
From every bush, and every tree,
Poured forth the birds' sweet melody,
But, with the notes of every bird,
No sound of human voice was heard ;
The wigwam's shelter, now, no more,
Stood on the headland of the shore ;
The open spot, with woods around,
The footprints left upon the ground,
The brands, upon their ashy bed,
A broken knife, an arrow's head,
A blanket, in their haste forgot,
Were all they left to mark the spot.

Full fifty years were passed, and o'er
This valley stretched on either shore,
No member of the red man's race
Had shown his proud and dusky face.
From Unconoonucs' woody side,
To Massabesic's sleeping tide ;
From Hackett's hill and Martin's ferry,
All through the woods of Londonderry,
Were scattered in each sunny spot,
The clearings for the white man's cot,
When, on a bright September morn,
Before the early dews were gone,
An aged Indian, tired and sore,
Came limping to a cottage door ;
And, with his trembling accent rude,
In broken English, asked for food,
His form was bent, his long white locks,
Told of a hundred winters' shocks ;

No weapon in his hand he bore,
 No plume upon his head he wore,
 No copper rings his features graced,
 No beaded wampum decked his waist,
 His moccasins were old and worn,
 His bearskin blanket patched and torn,
 Thus, day by day, this chief was seen
 Roaming about the meadows green ;
 Now by the brook, now by the bog,
 Now by the bright Piscataquog ;
 And, when the night brought on its shade,
 His couch beneath an elm he made,
 Which grow upon a grassy mound,
 Near what is now the fishing ground.

One morn, a settler passed that way
 And saw the Indian as he lay :
 The snow had fallen through the night,
 And covered him with mantle white ;
 His thin lips opened wide for breath,
 His eyes were closing fast in death ;
 He beck'd the white man to his side,
 And like a weeping infant cried :
 " Bury me here, here let me be,
 Bury me here beneath this tree ;
 And let your pale-faced squaws relate
 This legend of the red man's fate :
 That here the great Manesquo died,
 And slumbers by his daughter's side.
 Then bury me in this grassy mound,
 Oh bury me 'neath this frozen ground,
 Where lie the ones I hold so dear,
 Bury me here ! Oh ! bury me here ! "
 They dug his grave beneath the tree,
 And left him where he sought to be.

A hundred years have flitted by,
 And still the mound, in which they lie,
 Is standing by the river's shore
 As it has always stood before ;
 But now no tree with spreading shade,
 Points out the spot where they were laid ;
 And o'er their mould'ring ashes now,
 The farmer guides the shining plough.

Thus, undisturbed, their bodies rest,
 Beneath the meadow's grassy breast ;
 Their spirits, joined in holy love,
 Now roam the hunting grounds above.

Now, changed are the scenes of the red men's dominion
 Along the bright field by the Merrimack's shore ;
 The bird of their freedom has spread her broad pinion,
 To sail o'er the land of her glory no more.

The green Unconoonuc still peers o'er the valley,
 And o'er its proud summit, the breezes still ride :
 And never again shall the rude Indian rally,
 And chant his wild death song upon its dark side.

And still the Piscataquog rolls its bright water,
 The island still offers its deep gloomy shade,
 And where played the maiden, Manesquo's fair daughter,
 The little bird warbles her sweet serenade.

O'er Merrimack's bosom the winds are still straying,
 And plough on its surface, the furrows of blue ;
 But never is seen, o'er the bright water straying,
 The Indian again with the birchen canoe.

Still green is the tree, in the summer light glowing,
 And green are the woods, when the summer winds sigh ;
 But greener the moss, which below them is growing,
 And feeds on the mould where their ancestors lie.

The proud stepping moose, from the dread hunter flying,
 Has left his wild haunts to the still summer air ;
 And far in the dell, where the red deer were lying,
 The little brown rabbit is making his lair.

O'er Amoskeag rocks, the white foam is still dashing,
 As free and as playful as ever before,
 But the shad and the salmon no longer are splashing,
 While drawn in the fisherman's net to the shore.

Rock Raymond, created to wash away never,
 Still shows to the forest its dark, rugged breast,
 But hushed are the cries of the wild-cat forever,
 And squirrels crack nuts in the rattlesnake's nest.

The dark, gloomy cavern, where dew-drops are weeping,
 No longer shall cradle the cubs of the bear ;
 But out at each cranny so cautiously peeping,
 The little young foxes are gamboling there.

The high rocky hill, where the wolves were once starying,
 Now echoes the bleat of the motherly dam ;
 And, where the young whelps in the sunshine were playing,
 Now gambols and capers the frolicking lamb.

O'er broad Massabesic the waves are still creeping,
 And loud o'er the waters the loon-divers cry ;
 While, under the lily pads quietly sleeping,
 The pickerel waits for a little blue fly.

And still in the forest the wild bee is humming,
 And in the tree top the wood pigeons breed,
 And, on the lone log, still the partridge is drumming,
 While on the red berries her little ones feed.

The wild honeysuckle is gracefully swinging
 Down close by the bed where the violets grow :
 And, soaring above them, the gay bird is singing
 Her sweet little song to the flowers below.

O'er the same meadows the white clouds are floating,
 On the same hill-tops the blueberries grow,
 O'er the same valley the sun light is gloating,
 In the same channels the broad rivers flow.

All else now changed ! for another race
 Now live and die in the red man's place.

And the tall young brave, with his martial tread,
 And the prophet old, with his hoary head,
 And the noble chief, with his brow of care,
 And the youthful maid, with her raven hair,
 They are gone, all gone, and are all at rest,
 'Neath the mould'ring sod on the valley's breast.

They are gone, all gone from their native shore,
 And the woods shall ring with their shouts no more :

From the shady grove by the river's side,
 Where the lover sued for his dusky bride,
 From the purling brook in the woody shade,
 Where the young pappoose in the water played,
 From the rocky hill, and the sandy mound,
 From the hunting field, and the fishing ground,
 With the frightened deer, and the timid fawn,
 From their forest home they are gone, all gone.

They are gone, all gone and the rattling car,
 Rolls over the mound where their ashes are :
 And the lab'rer leans on his earthworn spade,
 To sigh at the havoc his work has made ;
 For the mould'ring bones lie scattered 'round
 Like the dead exhumed from a burial ground,
 And he stoops and takee with his horny hand,
 A raven tress from the mould'ring sand.

They are gone, all gone, and the crickets sing
 On their lonely graves to the sunny spring ;
 And the cuckoo moans in the shady wood,
 O'er the desert spot where the wigwam stood;
 And the jay bird screams from the distant hill
 To the plaintive notes of the whip-poor-will ;
 While the waters moan, as they hurry on,
 And the night winds sighs, "*they are gone, all gone !*"

'Tis a hundred years ! but, a hundred years,
 How short their flitting sound appears,
 As we count the strokes of the ceaseless chime
 Which tolls and tolls till the end of time !

'Tis a hundred years ! but, a hundred years,
 How long their serried host appears,
 As we mark the tread of the golden sun,
 And the moments passing one by one.

In a hundred years, through the valley wide,
 What a host have lived, what a host have died :
 The weak and the mighty, the sad and the gay,
 How they hurry on and hurry away !

And the cry still is, as they're pressing on,
 "Give room, give room, for the later born."

'Tis a hundred years! but, a hundred years,
 What a changeeful phase in the sound appears,
 In the world before, to the youthful mind,
 To the men of age, in the world behind :
 To the sportive child, with its pleasures rife,
 When a single day is a long, long life ;
 And to sober age, with its locks of grey,
 When the whole of life's but a single day !

But a day ago, in her beauty's pride,
 The wrinkled crone was a fair young bride ;
 And the silken locks of her auburn hair,
 Caught many a youth in a fatal snare ;
 And the damask rose on her blushing cheek
 Filled many a breast too full to speak :
 But now, she sits in her high-backed chair,
 With her wrinkled cheeks and her hoary hair,
 With her toothless lips and her grisly brow,
 Like a faded rose in her beauty now.

But she sits and sits in her high-backed chair,
 With her dull eyes fixed in a dreamy stare,
 And she talks to herself, in a murmur low,
 Of the things she did but a day ago.

"But a day ago, when my voice was young,
 How the lovers sighed at the songs I sung,
 How their eyes would flash with a meaning glance,
 As I twined my feet in the mazy dance !
 And I smiled on all, with a look as gay
 As if beauty ne'er would pass away —
 And it seems, in spite of my locks of snow,
 It seems to me but a day ago.

"But a day ago, on a Sabbath morn,
 I was standing up with my bridals on ;
 And the noblest youth of a noble land
 Was to place the ring on my snowy hand :

And the roses blushed to the summer air,
 As they kissed the curls of my auburn hair ;
 And the diamonds dimmed as they failed to vie
 With the starry light of my sparkling eye.
 'Tis a weary life as the moment flow,
 Yet it seems to me but a day ago.

" But a day ago, since the joyous time
 When I danced and sang in my beauty's prime ;
 But a day ago, on the village green,
 With a blooming wreath, I was *crowned the queen.*"
 And a tear drops down her furrowed cheek,
 As she tries again, but in vain to speak,
 And her thin lips quiver, whispering low,
 "*But a day ago, but a day ago !*"

As the sailor sits in his cabin door,
 With his vessel moored and his voyage o'er,
 How he loves to read from his dingy log,
 Of the piping blast or the murky fog,
 Of the towering berg, which the vessel passed,
 Ere she safely came to the port at last.

So let us unite, as we gather here,
 On the safe return of a hundredth year,
 In a hasty search, with a curious eye,
 O'er the record book of the days gone by,
 From the letters old on its mouldy page,
 We may draw some good for the coming age.

Oh ! a merry life led the hunter bold,
 As he trod these hills in the days of old.
 When his only friend was the trusty gun,
 And his only compass the rolling sun ;
 When his warmest couch was a leafy bed,
 With the branches waving overhead ;
 When his only quilt was the dark blue sky,
 With its starry patchwork waving high.

When the day was o'er, and the hunt was done,
 With the parting ray of the setting sun,
 What a dainty meal did his hands prepare,
 By his hunting fire in the open air.

When the silver stars through the branches peep,
 And the squirrel curls in his hole to sleep ;
 When the warbler flies to her leafy nest,
 And the spotted deer lies down to rest,
 How he sweetly sleeps 'neath the open sky,
 With the evening breeze for his lullaby.

And the fishermen were a sturdy race,
 Who had this spot for a dwelling place.
 On the slimy rock by the water side,
 On the jutting peak 'mid the foaming tide,
 Where the speckled salmon wildly leapt
 O'er the lofty rock where the water swept,
 Where the shad was showing his silver side,
 And the alewife sculed in the foaming tide ;
 'Mid the wat'ry spray, and the snowy foam,
 'Mong the raging waves was their dearest home.
 And they loved to stand on the slip'ry rock,
 Which had stood through time 'mid the waters' shock,
 In the foaming waves below, to feel
 With an iron crook, for the squirming eel,
 And they loved to take from the eel his life
 With a horrid gash, with a monstrous knife ;
 And, sto tain their hands and garments o'er
 With the sticky slime and the ruddy gore ;
 And they love to fish through the livelong night,
 And they loved to drink, and they loved to fight.

But, your pardon here, as I must digress,
 For I cannot give e'en a short address
 On my fathers' home, their woes, their weal,
 And omit the claims of the squirming *eel*.

" Ignoble theme ! " does the critic say,
 But what care I for the sneering bray ?
 In my boyhood days upon eels I fed,
 And as now to you, I a banquet spread,
 Of such simple food as the past reveals,
 I invite you now to a dish of eels.

O'er ev'ry land and in ev'ry age,
 By the high and low, by the fool and sage,

For the dainty eel has been left a space,
 At the festive board in an honored place.
 When the Roman consul gave his feast,
 Of the rarest kind of bird and beast,
 'Twould have seemed to him but a scanty meal,
 Had he failed to furnish the dainty eel.

Great Flaucus doffed his robes of pride,
 And in sackcloth mourned for an eel that died ;
 And with keenest pang the heart can feel,
 Horatius wept for a squirming eel.¹
 And higher still in the list of fame,
 I'll point to the royal Henry's name,
 Who died, as history's page reveals,
 A *martyred soul* in the *cause of eels* !²
 Our fathers treasured the slimy prize :
 They loved the eel as their very eyes :
 And of one 'tis said, with a slander rife,
 For a string of eels, he sold his *wife* !

From the eels they formed their food in chief,
 And the eels were called the "*Derryfield beef*" ;
 And the marks of eels were so plain to trace,
 That the children looked liked eels in the face ;
 And before they walked — it is well confirmed,
 That the children never crept but *squirmed*.

Such a mighty power did the squirmers wield
 O'er the goodly men of old Derryfield,
 It was often said that their only care,
 And their only wish, and their only prayer,
 For the present world and the world to come,
 Was a *string of eels and a jug of rum* !

Oh the eel, the eel, the squirming eel,
 What a lovely phase does his life reveal !
 In his chamber dark, 'neath the silver wave,
 Where the sleeping rocks in the waters lave,
 Harmless and lone, how he gently glides,
 As he sucks the dew from their mossy sides !

1 Encyclopædia Americana, Article Petronyson.

2 Turner's History of England. Vol. IV, p. 192.

As the little fry through the water swim,
 Not a single fear have the fry for him :
 Not a single fear need the minnows feel,
 For a gentle thing is the squirming eel.
 When attacked by foes, not a blow he deals
 But away alone in his glory steals ;
 Not an angry thought to disturb his rest,
 Not an envious wish in his peaceful breast ;
 What a lesson here for his surest weal,
 Might be taught to many by the squirming eel.

If I should e'er at a future age,
 Support a costly equipage ;
 In a palace live, and, with swelling pride,
 In a gaily gilded chariot ride,
 I'll 'grave upon my family seal
" The eel ! the eel ! ! the squirming eel ! ! !

Enough of this — no faithful heart desires
 To mark the failings of our noble sires :
 From little follies, though but seldom free
 Of grosser vices they had less than we,
 Their deeds of honor are by far too high
 To feel the lash of scorn and ribaldry,
 For every field which drank the patriot's blood
 Has tasted theirs the free'st of the flood.

But while they point with proudly swelling eye,
 To Bunker's column towering in the sky ;
 And while they boast the noble blood they shed,
 Till Concord's plains blushed with the gory red,
 They have their glory — it is theirs alone ;
 We, too, have ours, and we too, claim our own.

Where'er a school-house dots the village green,
 Where'er a church spire charms the rural scene ;
 Where christian people to the altar wend,
 Where happy children o'er their lessons bend,
 Where iron horses whistle o'er the land,
 Where crowded cities rise on barren sand :
 Where captured rivers feed our monster mills,
 There are our " Concords," there our " Bunker Hills.

CENTENNIAL POEM OF MANCHESTER, N. H., October 22, 1851. This poem was read by William Stark, Esq., its author, a well-to-do lawyer of his time. He was well versed in the Indian lore and legends of this vicinity, and did well tell the rhythmical tale of some of their exploits hereabouts, including the legend of "The Indian Maiden," Manesquo's daughter.

The one daily paper of this city at the time of its delivery was then a small four-page sheet — the *Daily Mirror* — and in its report of the celebration briefly referred to the poem and only printed two short extracts. The entire poem was first printed in "Potter's History of Manchester, N. H.," published in 1856, and even this history is nearly out of print, and only few copies are on sale at \$5.00 each. And now fifty-five years since the reading of the poem and fifty years since its publication it seems to be an opportune time to reprint the same, which has been done in this number of this magazine. A small edition of the poem has been issued separately in an attractive covered pamphlet for those who prefer to possess copies of some of the local literature of this vicinity. These can be obtained at the office of this magazine. William Stark died October 29, 1873.

The Indian names of any locality, regardless of the various transliterations, are music to the natives and inhabitants of all such localities. Here in Manchester and vicinity there is not a single Indian name that we are willing to part with, and even some of our citizens are jealous when some of the neighboring towns or states claim a like-name, or priority in some name. Witness, Waterborough's (Maine) claim for "Massabesic" (a lake in Manchester); Conway's (N. H.) claim for "Kearsarge" (a mount in Warner). We do not know which is correct; perhaps both. But names are dear and full of poetry. What would Manchester be without her Amoskeag, even with more than fifty ways of spelling it (N. AND Q., XIX, p. 92)? The Indian names will never die, never die. The art preservative will find a way to ever preserve their mystical and musical sounds.

ESSENIC TRADITIONS. "There was a certain Essene, named Menahem (*Manaemos*), who was celebrated not only for the uprightness of his conduct, but also for the foreknowledge of the future proceeding from God. When he once saw Herod, as a boy going to school, he addressed him by the name of 'King of the Jews.' Herod thought that he did not know him, or that he jested, and reminded him that he was of common origin. But Menahem smiled on him most friendly, clapped him on the back with his hand, and said: 'Thou wilt, nevertheless, be king, and wilt begin thy reign happily, for God has found thee worthy of it. And remember the blows that Menahem has given thee, as being the symbol of the change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety towards God and equity towards thy citizens. However, I know that thou wilt be such a one, for I can perceive it all. Thou wilt, indeed, excel more than any one in happiness, and obtain an everlasting reputation, but thou wilt forget piety and justice. This will not be concealed from God, for he will visit thee with his wrath for it, towards the end of thy life.' Herod paid very little attention to it at the time, as he had no hope of it. But as he soon afterwards advanced to the dignity of king and was happy, he ordered Manahem to come to him in the height of his dominion, and asked him how long he should reign; but Menahem did not tell him. Seeing that he was silent, he asked again whether he should reign ten years. Whereupon he replied, 'Yes, twenty, nay, thirty years'; but did not determine the exact limit of his reign." Herod, rejoicing on it, gave Menahem his hand and dismissed him, and from that time continued to honor the Essenes. I thought of relating this to the readers, though to some it may seem incredible, and of making it known, as it concerns us, because many of the Essenes are highly esteemed for their virtuous conduct and knowledge of Divine things."—*Antiquities of the Jews*, by Josephus, book xv, chap. x, sects. 3 and 5.

Josephus further says: "There have been three philosophies among the Jews ever since the ancient time of the fathers, that of the Essenes, that of the Sadducees, and a third which the so-called Pharisees followed.

"The doctrine of the Essenes delights in leaving all to God. They regard the soul as immortal, and say that the attainment to virtue must be fought for with all our might. They are in their manner of life of the best of men, and their uprightness is to be admired above all others who endeavor to practice virtue."

The Spelling Reform. 300 Words.

The following is the list of the "three hundred simplified spellings" made public recently by the amended-spelling committee, headed by Brander Matthews, professor of English in Columbia University. President Roosevelt has approved of the "three hundred" and issued orders to the Public Printer that hereafter all messages and documents emanating from the White House be printed in accordance therewith :

Abridgment, accouter, accurst, acknowledgment, address, adz, affix, altho, anapest, anemia, anesthetic, antipyrin, anti-toxin, apothem, apprise, arbor, archeology, ardor, armor, artisan, assize, ax.

Bans, bark, behavior, blest, blusht, brazen, brazier, bun, bur.

Caliber, caliper, candor, carest, catalog, catechize, center, chapt, check, checker, chimera, civilize, clamor, clangor, clapt, claspt, clipt, clue, coeval, color, colter, commixt, comprest, com-prize, confest, controller, coquet, criticize, cropt, crost, crusht, cue, curst, cutlas, cyclopedia.

Dactyl, dasht, decalog, defense, demagog, demeanor, deposit, deprest, develop, dieresis, dike, dipt, discust, dispatch, distrest, distil, dolor, domicil, draft, dram, drest, dript, droopt, dropt, dulness.

Ecumenical, edile, egis, enamor, encyclopedia, endeavor, envelop, eolian, eon, eponym, epaulet, era, esophagus, esthetic, esthetics, estivate, ether, etiology, exorcize, exprest.

Fagot, fantasm, fantasy, fantom, favor, favorite, fervor, fiber, fixt, flavor, fulfil, fulness.

Gage, gazel, gelatin, gild, gipsy, gloze, gript, glicerine, good-by, gram.

Harbor, harken, heapt, hematin, hiccup, hock, homeopathy, homonym, honor, humor, husht, hypotenuse.

Idolize, imprest, instil. Jail, judgment. Kist (not kissed),

Labor, lacrimal, lapt, lasht, leapt, legalize, license, licorice, liter, lodgment, lookt, lopt, luster.

Mama, maneuver, materialize, meager, medieval, meter, mist (not missed), miter, mixt, mold, molder, molding, moldy, molt, molten.

Naturalize, neighbor, niter, nipt.

Ocher, odor, offence, omelet, opprest, orthopedic.

Paleography, paleolithic, paleontology, paleozoic, paraffin, parlor, partizan, past (not passed), patronize, pedagog, pedobaptist, phenix, phenomenon, pigmy, plow, polyp, possess, practise, prefixt, prenomen, prest, pretense, preterit, pretermit, primeval, profest, program, prolog, propt, pur.

Quartet, questor, quintet.

Rancor, rapt, raze, recognize, reconnoiter, rigor, rime, ript, rumor.

Saber, saltpeter, savior, savor, scepter, septet, sepulcher, sextet, silvan, simitar, sipt, skilful, sithe, skipt, slipt, smolder, snapt, somber, specter, splendor, stedfast, stept, stopt, strest, stript, subpena, succor, suffixt, sulfate, sulfer, sumac, suppress, surprize, synonym.

Tabor, tapt, teazel, tenor, theater, tho, thoro, thorofare thoroly, thru, thruout, tipt, topt, tost, transgressed, trapt, tript, tumor.

Valor, vapor, vext, vigor, vizor.

Wagon, washt, whipt, whisky, wilful, winkt, wisht, wo, woful, woolen.

PARADOXES OF THE HIGHEST SCIENCE, BY ELIPHAS LEVI.

To live is to suffer ; to know *how* to live is to be happy.

To love is to obey ; to know *how* to love is to rule.

To speak is to make a noise ; to know *how* to speak is to make melody.

To seek is to torment oneself ; to know *how* to seek is to find.

To use is often to abuse ; to know *how* to use is to enjoy.

To practise magic is to be a quack ; to *know* magic is to be a sage.

To believe without knowing is to be a fool ; to know without believing is to be a mad man ; *true knowledge* brings with it faith.

The man who knows has no longer cause to doubt ; when the Spirit no longer doubts, the will ceases to hesitate and the man attains to what he wills.

To the question, "Why has God created us ?" Universal Science replies, "To love, know, and serve him and thus merit Eternal Life."

Let us say the same thing in simpler words. We are in the world to love ; when we love, we love God, because God only manifests himself to us in Nature, and in Man.

We are in the world to learn, that is to say, to *know* ; to learn everything is to know God more and more. The *True Knowledge* is the Universal Science.

Knowledge is the first power of the intelligent Universe. God is the master of infinite knowledge. He who knows is naturally the master of him who knows not. It is necessary to know, in order to be. He who does not know how to be rich, *is* not rich ; he who does not know how to do good, *is* not good. Knowledge is proportional to being, and in philosophy, as Kant remarked, being is identical with knowing.

Knowledge alone confers a right of property. We interdict these who do not know how to use their wealth. He who knows how to acquire and preserve, has the right to use ; no one has the right to abuse.

As a guarantee of the rights of the individual, property is sacred, for it is the expression of the right to labor and constitutes the power to give and to lend which is the dignity of man ; but it is limited by social duty, each one owing himself to all, and all to each, in the degrees prescribed by Order, Justice, and Law.

When a man *knows*, he is master of all who do not know. Study is the ladder of merit and of power. First among necessary studies is the *study of oneself*.

Solomon, Shameer, Ashmedai.

Extract from a work entitled "The Home and Synagogue of the Modern Jew," p. 185, published by The Religious Tract Society:

"When King Solomon was about to build the Temple, he was in great perplexity, for according to the command of the Eternal, no iron tool was to be used in rearing up the sacred edifice. He called all the wise men of Israel together to ask what he was to do under existing circumstances.

An aged counsellor said: 'O king, there is a worm called Shameer which, when put upon stone or iron, cuts it in pieces, in whatever shape you will. Moses used it when he made the breastplate for Aaron the high priest; but that Shameer is now in the hands of the demons; they have hidden it no one knows where.' Solomon dismissed the assembly; and as he had power over the evil spirits, he made two of them appear before him, and asked, 'Which of you keeps the Shameer concealed?' They replied, trembling, 'O king and master, Ashmedai, our lord, only knows where this precious worm is to be found.' 'And where is Ashmedai?' asked the king. They replied, 'He is far away, on such and such a mountain, where he has his residence, and has digged a well, out of which he drinks, and then when he has done so, he puts a large stone upon the mouth of the well, seals it with his seal, and lies down to sleep.' 'That is enough; you may go,' said Solomon. He then called Benajah, his chief captain, told him all about the worm, informing him that he must go and find Ashmedai and the Shameer; and at the same time he gave him advice what he must do to get Ashmedai in possession. Benajah provided himself with several barrels of wine and a quantity of wool, took the king's chain and ring, and went to the mountain. He made a hole in the well and let all the water out; then he filled the hole with the wool he had with him, and bored another hole close to it, into which he emptied the barrels and thus filled the well with wine, closed the hole and hid himself.

Ashmedai soon after came up and examined the seal upon the mouth of the well, found all was right, removed it, took a large draught of the wine, got quite intoxicated, and fell asleep. When Ashmedai awoke he found himself bound. Benajah said, 'Follow me to King Solomon; it is in vain to resist; you are

bound with the chain upon which is the name of Jehovah.

When he had arrived before the throne of the king, Ashmedai was unwilling to reveal, but finally he was obliged to point out how the worm might be procured, which was done by brave Benajah, and the Temple of Solomon was built in all its glory.

One day Ashmedai said to Solomon, 'Take off this chain from me and give me thy ring only for one moment, and I will make thee the greatest man in the world.' Solomon commanded that the chain be taken off, and gave to the demon his ring. No sooner was Ashmedai free than he seized Solomon and hurled him thousands of miles away, threw the ring into the sea, transformed himself into the person of Solomon, and reigned in his stead. Whilst Ashmedai was reigning in Jerusalem, Solomon went about from place to place saying, that he was Solomon, but the people said that he was mad. Finally he came again to Jerusalem, saying he was King Solomon, but none would believe him. A fisherman offered him a fish to buy. Solomon bought it: and when he opened the fish there was his ring, which Ashmedai had thrown into the sea. Solomon made himself known to the Sanhedrim; Benajah confirmed Solomon's story; then they sent for the women of Solomon's household, and asked them, 'Have you ever seen the feet of him who says that he is King Solomon?' They replied, 'No, he always covers his person with a large cloak, so that we can never see his feet.'

This question was put because demons have not human feet, but feet like a cock. Solomon was advised to enter the royal palace and place the sacred ring before his eyes, which Solomon did. When Ashmedai saw the ring, he screamed aloud and vanished, and Solomon reigned as before."

"The true life of man is not in himself, but in others."

"Each one owes himself to all, as all owe themselves to each."

"Determine to be really good, and all that you do will be good."

"To will without fear and without desire is the secret of the Omnipotent will."

"When one knows and when one wills, one ought to have the courage to dare."

"The earth has a soul which obeys the sun, under the decrees of Fate, and obeys man instinctively." — *Eliphas Levi*.

A Sufi Poem. The Successful Search.

FROM "THE BUDDHIST," VOL. VIII, NO. 28.

Among the priests of Islam, there is a certain class of mystics known as Sufis. Their teachings are peculiar, and are never taught publicly. From all that we have ourselves been informed of their belief, and the doctrines they hold to, they approach Buddhism more than any other religion. The word Suphist sounds very much like the Greek sophist, both meaning wise-men ; and Sufism thus comes to signify wisdomism or Buddhism. The following is a typical Sufi poem :

I was ere a name had been named upon earth —
 Ere one trace yet existed of aught that has birth —
 When the looks of the Loved One streamed forth for a sign,
 And being was none save the Presence Divine !
 Ere the veil of the flesh for Messiah was wrought
 To the Godhead I bowed in protestation of thought.
 I measured intently, I pondered with heed
 (But ah ! fruitless my labor) the Cross and its creed.
 To the Paged I rushed, and the Magian's shrine,
 But my eye caught no glimpe of a glory divine.
 The reins of research to the Caaba I bent,
 Whither hopefully thronging the old and young went ;
 Candassai and Herat searched I wistfully through,
 Nor above nor beneath came the Loved One to view !
 I toiled to the summit, wild, pathless and lone,
 Of the globe-girding Kaf, but the Phoenix had flown ;
 The seventh earth I traversed, the seventh heaven explored,
 But in neither discerned I the Court of the Lord.
 I questioned the Pen and the Tablet of Fate,
 But they whispered not where He pavilions his state.
 My vision I strained, but my God scanning eye
 No trace that to Godhead belongs could descry.
 But when I my glance turned within my own breast,
 Lo ! the vainly sought Loved One, the Godhead confessed.
 In the whirl of its transport my spirit was tossed
 Till each atom of separate being I lost ;
 And the bright son of Tanniz a madder than me,
 Or a wilder, hath never yet seen, nor shall see.

Excerpts from Kenealy's "Love Dream."

- "Belovèd, enter — fear not — come with me,
Till from this stream we reach a boundless sea ;
Till from that sea we pass, and hand in hand,
Soar like two happy doves to Gaërie Land."
- "Fear not, mine own belovèd, but with me
Go where I go — through air, through fire, through sea ;
I am the Music hidden in thy soul ;
I am the Light that glitters round thy goal ;
I am thine Écho, Symphony, and Flame,
I am thyself — yet am I not the same."
- "Belovèd, still with me pursue thy way,
In this dear boat, and dream of Love and May,
Lap thee in Paradise-thought, and feel me fold
Thee thus with milk-white arm and wings of gold."
- "What can describe my rapture ? what can pain
That breathless ecstasy ? all words were faint
To syllable in song that blissful flight
Beyond the Earth to realms of purest light."
- "O thou mine own Belovèd, dearer far
To me than to the Earth is Sun or Star,
More grateful to mine eyes than flowers in May,
Wouldst thou, then, leave me ? wouldst thou thus betray ?
No — no — thou wouldst not, canst not, wilt not go !
Thou wouldst not wed thine own one to this woe ;
Thou wouldst not part with her who lives in thee,
Still shall live through long eternity."
- "Daughter of Heaven and Light, approach and bear
Me in thy shell aloft through purple air,
Into that lustrous Star that hath thy name."
"Scarce had I spoke, when lo ! suffused with shame
I felt, for in my spirit's heart there thrilled
That exquisite Voice, whose plaintive whispers stilled
Me quick as magic, and I felt that She
Alone was Love, and Heaven, and Light to me."

HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

S. C. GOULD, - - - - Editor and Publisher.

Room 3, Mirror Building, - - 64 Hanover Street.

VOL. XXIV.

DECEMBER, 1906.

No. 12.

"Be opened, ye heavens, and let the immortal Circle of God receive my words."
— TRISMEGISTUS.

A TRADITION ABOUT WHEAT. According to a recent discovery, which has been confirmed by subsequent observation and experiment, wheat is a development by cultivation of the tiny grain of the *Ægilops ovata*, a sort of grass ; but we are indebted to Rabbinic lore for the curious information that before the Fall of man wheat grew upon a tree whose trunk looked like gold, its branches like silver, and its leaves like so many emeralds. The wheat ears themselves were as red as rubies, and each bore five sparkling grains as white as snow, as sweet as honey, as fragrant as musk. At first the grain was of the size of an ostrich's egg, but in the time of Enoch such had diminished to the size of a goose's egg, and in Elijah's time to that of a hen's egg, while at the commencement of the common era they had shrank so small as to be the size of grapes, according to a law, the inverse of the order of nature. Rabbi Yehudah says that *wheat* was the *forbidden fruit*. Hence the degeneracy of it. (Sanhedrin, folio 70, column 1.)

"TILL ELIJAH COMES." This is a phrase which is in use among the Jews to express postponement forever, like *ad Kalendas Græcas*. It is applied to questions that would take Elijah to settle, which, it is believed, he will not appear to do till doomsday. (Note to Bava Metzia, folio 37, column 2.)

THE RIDDLE OF HERMES.

My joints are four. They compose my whole body and contain my entire soul : and all other souls were nonentities without one of my joints. I have fifteen limbs, and could not exist were one lopped off ; and by that one I am at once the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me : the one as the *uummum bonum*, the other as the King of curses ; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror from me. Without my first joint very few things — even Deity, would exist ; in fact nothing could ; and yet thousands of things are without me. I fill all space, yet occupy no room ; albeit there is not an inch or a moment without I am there. Utter me, and lo ! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung ; and when I am gone, Empires topple into vasty graves. But breathe into my nostrils once again, and forthwith all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, triumphs ; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that is. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history ; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock ; and under the tongue of flame ; I am the spirit of a Fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the reign of the Tirtakas. Everybody sees that one — that I — and yet no one ever saw me ; though I have often been felt, still never was smelled or tasted. Hundreds will vouch for having touched me, yet I am invisibility's self ; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this Riddle of Hermes have known and loved, hated, blamed, and caressed me thrice, within eight-four risings and settings

of the sun ; and I am an Ænigma wholly insoluble, yet easily solved. My first is what people seldom care for till a crisis comes and choice is next in order. My first two joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master key and main-spring of every genuine civilization — in men or States. My all is what I, Melchizadek, Hermes Trismegistus, declare to be *The Elixir of Life, The Philosopher's Stone, The Water of Perpetual Youth* ; and what all Philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am Murder cannot be. Dissect my body, and lo ! three of my limbs embody the strangest and most pleasant fiction of Poesie, which all refined people are familiar with ; yet no one ever beheld, yet which thousands have plainly, clearly seen. Three of my limbs symbolize the necessity of all intelligent things beneath the stars ; three more what wrong-doers undergo ; and also what many do who meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame ; and which yet is the reason of sorrow, weakness, poverty, disgrace, and dismay ; but without which, no fair road of life and human experience can be traveled ; and yet which life is best traveled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are not false or shams. Other three marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors, children, and generally such as try to make things balance and off-set each other in the experience of lives, not less than three and fifty years in duration. When my last joint prevails, the times are unjointed ; wars follow, carnage reddens earth's fair fields, love dies out, hatred reigns, discords rules, and myriad of ills affect the world, and Chaos comes again. And yet when I do prevail, war ends, discord ceases, love reigns, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

[The above riddle is reprinted at the request of a correspondent, who also asks if it was ever answered. We reply that we never saw an answer nor do not know whether one was ever submitted. The riddle was proposed by Paschal Beverly Randolph in 1870, and circulated in a quarto broadside form and a cash prize of \$5000 offered for its solution.]

A Circumscribed and Inscribed Square.

EDITOR GOULD: Thanks for your complimentary remarks anent my article, "Karma." Same was sent to the journal you designated. At your leisure, and strictly at your leisure, look over the enclosed letters, and sometime when it suits you, tell me what you think of the subject-matter. Do this only when it suits you. The letter to Prof. McGinnis, Wichita, Kansas, was returned "unclaimed," he having left that place. I send it herein so as to explain what is the nature of my enquiry. If you care to use the "Rock of Reason" (Mutation of Toplady's "Rock of Ages"), as a communication, please do so.¹

S. D. PARRISH, Richmond, Ky.

I (See Vol. XXIV, p. 200.)

TO PROF. MCGINNIS: Sometime ago I received from you a very kind letter relative to your then new work, "The Universal Solution for Numerical and Literal Equations." That letter is before me now. From its tone and general 'appearance,' I am tempted to intrude on your good nature and wisdom once again — and *man like*, I yield to the temptation.

Yesterday, I wrote to my old tutor in mathematics, and among other things I asked him, is that relative to the square, point, circle, and cube; all of which are set out in the enclosed copies, one to Dr. Barbour (the tutor indicated), and the other to Capt. Rock, civil engineer, who has "puzzled with the puzzle," as he terms it. It is no puzzle. You will observe from the trend of my remarks, that I am inclined to accept Prof. Faber's position. As a mathematician (one of the best, as I understand, in the south-west), what do you think of the proposition? I think that further remarks than here and elsewhere made would be useless on my part — I mean relative to the question above stated.

I understand that your new book met with very strenuous criticism. Is not that the fate of all efforts of merit? saving, perhaps, a "historical novel from Indiana."

In your case, both as to experience and merit, I was forcibly reminded of Byron and *The Edinburgh Review*. The next year after its senseless effort to "kill the young intruder," it suddenly discovered merit in that which before had only provoked (?) ridicule.

It is a "blessed thing" that mathematical journals cannot with a whip and a font of type, place, forever, works like yours on the *Index Expurgatoris*. Wish as much could be said of the theologians in "convention assembled."

Consider my question as carefully as you deem proper, and write me sometime. I want none of the enclosed papers, saving the copy of note to Capt. Rock. Kindly return that when you honor me with reply hereto, if you do.

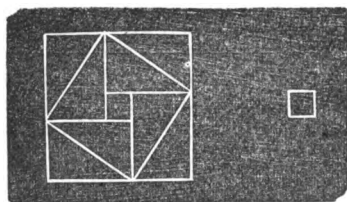
STEPHEN D. PARRISH, Richmond, Ky.

TO PROF. L. G. BARBOUR :

"A circumscribed square is equal to twice the area of an inscribed square. — Robinson *et al.*"

Did Euclid teach this? If so, I fail to find an exposition to that effect *from* him. I find, however, that despite the demonstrations of Pascal and Legendre to the contrary (not "worked to fit a system"), our schools teach the above quoted fallacy as universal truth.

There are no exceptions to a geometrical truth, and should be none to a mathematical rule based upon such truth.



1. Take any unit, as $\square$.
2. Project equally all four of its sides.
3. Construct the inscribed square, joining the projections (A, B, C, D) A B, B C, C D, and D A, thus forming the inscribed square.
4. Construct the four parallelograms, thus making eight right-angled triangles, a side of the inscribed square being equal to the hypotenuse of each.
5. The inscribed square is equal to four right-angled triangles, plus the unit $\square$. *Note this* corollary.
6. Is the circumscribed square equal to twice that, *i. e.* t

four times the area of one parallelogram plus the unit $\square$? *No.*

It has been said that if you assume that the central *unit* $\square$ will ultimately dissolve, thereby leaving *nothing* to begin with. You will be forced to resort to the postulations of philosophy. That is not mathematics, notwithstanding the Pythagorean Tetractys theory.

This view of the case destroys the accepted value of the ratio $1 : 3.141592 +$ and convicts of fallacy the assumption of the universal validity (?) of the Pythagorean *problem*, and destroys the old hypostasis (if it be lawful to term it such), that the sphere is the primordial form in nature ; rather establishing the fact that the primordial form is a cube. Does this not tend to the proof of a *four dimensioned* space ?

Prof. Faber says : "All geometrical forms generate from elements of the square — the circle not excluded." Then instead of a straight line, as defined by Prof. Olney, of the University of Michigan, being the path of a point, is it not rather a series of square *units*, ranged side by side, in juxtaposition, on or in a plane ?

On final analysis, don't this mean that no form whatever can be converted into *pure* nothing ? as does the point postulation.

Finally : On this postulation, or hypostasis, we are taught that our system is based upon the assumption that the sphere (or plane thereof), is the *rational* unit, and that the cube (or plane thereof), is the *irrational* unit ; consequently, as a corollary, the quadrature of the circle is an impossibility !

The system starts from *nothing* — fictioned into something — and, in its relation to the *Absolute* the cosmos has yielded only theories — "assumed" by man.

Again : The old method starts out with the assumption that certain geometrical propositions cannot be expressed in finite numbers, and that any arbitrary notation will approximately represent the geometrical elements, which comprise different forms. *This is done*, instead of teaching that the various geometric forms have fixed and constant unitary measures, fitted to the forms respectively, and that all of these natural geometrical *units* are translatable into exact and fitting numbers.

The old system again is in error, in that it ignores the vital distinction between geometry and mensuration, thus producing,

in the mathematical regions (license), serious confusion — so far as exactitude is concerned.

S. D. PARRISH, (An Old Student).

TO PROF. L. G. BARBOUR, Louisville, Ky.

TO CAPT. ROCK: I append your demonstration hereto for reference. Yours you will return, as I want to preserve it in memory of *Auld lang syne*.

Make your inscribed square F H B D a circumscribed square to the inscribed square 1 2 3 4. Continue — how far? *Ad infinitum*? Hardly. We will reach that mathematical, but not biological condition, defined by the academician as a POINT.

Biologically — and in reality — we would have a square, or three dimensioned space within a square, or three-dimensioned space. Mathematically — relative to matter — we would have:

“A circumscribed *point* is equal in area to twice the area of an inscribed *point*.” But Robinson says, “a point is position — not magnitude.”

The trouble is that our system is built on the idea, or assumption, that the sphere (or a plane thereof) is the *rational* unit, that the *cube* (or a plane thereof) is the *irrational* unit; that certain geometric proportions cannot be expressed in finite numbers, and that any arbitrary notation will approximately represent the geometric elements which compose different forms, instead of the fact that different geometric forms have fitted and constant unitary measures fitted to the form, and that all of these natural geometric units are translatable into exact and fitting numbers.

A form is a persistent mathematical entity, and in its primary sense, enters the field of biology — using that term in its highest and deepest meaning — embracing all persistent matter. The dictionaries will hardly give you this conception of the word. Apply the same idea to the sine and cosine. That, I understand — A sine, melting — so to speak — fading into, or merging into the circumference; and the cosine extending, with its disappearance, into the diameter. But that is simply changing one form into another. The disappearance of the square, as above — the passing of a reality — a form into 0 — nothing!

S. D. PARRISH.

TO CAPT. ROCK, Richmond, Ky.

ANCIENT RIDDLES. A selection a number of what purports to be the riddles of the Queen of Sheba. These are considered to be hard questions. They are found in the Yaman manuscripts of the Talmud (in the "Midrash Hachaphaz"), and these are reproduced in the original Hebrew, with a translation by Dr. Schechter, in *Folk-Lore*, the journal of the Folk Lore Society, September, 1890, pp. 349 358, of which the following are specimens :

Who is he that was neither born nor has died ? He is the Lord of the Universe, blessed be He.

Three entered a cave, and five came therefrom. They were Lot and his two daughters and their two children.

Who were the three that ate and drank on the earth, yet were not born of male and female ? They were the three angels who revealed themselves to our father Abraham, peace be unto him.

A house full of dead ; no dead came among them, nor did any living come forth from them ? They were the Philistines slain in the temple of Dagon, pulled down by Samson.

What was that which was not born, yet life was given to it ? The golden calf. (According to Jewish and Mohammedan traditionists, Satan entered into the golden calf, set up by the Israelites while Moses was away on Mount Sinai, or otherwise endowed it with life.)

Who was he that was born, and died not ? Elijah and the Messiah. (It seems strange to find the Messiah referred to in a Jewish work.) [We think that Enoch is meant in place of Elijah, and that the Messiah is a gloss by some post-christian put into the text by some copyist.]

The Book called "Demandes Joyous," contains some singular questions.

Who killed the fourth part of the people in the world ? Cain, when he killed Abel.

What beast carried the best burden that was ever borne ? The beast that carried our Lady when she fled with our Lord into Egypt. [Why was not included the colt that carried Jesus into Jerusalem ?]

The book called the "Wyse Chylde," printed by Wynkyn de Worde, 1511, contains many curious similar questions,

AULD LANG SYNE. The question whether the copy of "Auld Lang Syne," recently sold in London by Messrs. Sotheby, be or be not the original one has provoked other questions equally interesting. How many copies of "Auld Lang Syne" are in existence, and which is the best, are questions asked by *The Academy*. In a contemporary a correspondent points out that at least four are known to have been written out by Burns. The first was sent in a letter to Mrs. Dunlop in December, 1788, and the first stanza and chorus run :

*Should auld acquaintance be forgot
And never thought upon ?
Let's hae a waught o' Malaga
For auld lang syne.*
*For auld lang syne, my jo,
For auld lang syne ;
Let's hae a waught of Malaga
For auld lang syne.*

The second was sent to James Johnson and appeared in the *Scots' Musical Museum*, Vol. V, 1796. The manuscript is not known. The third, written about 1791 or 1792, is that in the *Interleaved Scots' Musical Museum*, and Burns himself says that it is "by much the best set of the words of this song." The manuscript is in America. The first stanza and chorus run :

*Should auld acquaintance be forgot,
And never brought to mind ?
Should auld acquaintance be forgot
And days of auld lang syne.*
*And for auld lang syne, my jo,
For auld lang syne,
We'll take a cup o' kindness yet,
For auld lang syne.*

The fourth copy was sent to George Thomson about September, 1793, and was published in "Scottish Airs," in 1799. In this version what is stanza II, of other copies :

"And surely ye'll be your pint stoup !"

is the concluding stanza. The manuscript is at Brechin Castle. It seems obvious that Lord Rosebery's copy is the missing one sent to Johnson about 1789 and published in the *Scots' Musical Museum*.

TRADITIONS OF SOLOMON'S THRONE. The extraordinary and magnificent throne of Solomon was said to have been built with the spirit of prophecy. What is said in I Kings is explained by the book Midrash Rabba of Sepher Debarim, "Parasat," by Rabbi Aha, to mean the six steps to the throne of Solomon. And on that magnificent throne he sat when he administered justice to the people ; and on the six steps of the throne were written the six following verses, which were written in Hebrew letters, concerning justice in Deut. xvi-xvii, 19 :

In the First Step. Thou shalt not wrest judgment.

Second Step. Thou shalt not respect persons.

Third Step. Neither take a gift.

Fourth Step. Thou shalt not plant thee a grove.

Fifth Step. Neither shalt thou set thee up any image, which the Lord thy God hateth.

Sixth Step. Thou shalt not sacrifice unto the Lord thy God any bullock or sheep, wherein is blemish.

These six verses were written on front of the steps ; and when the king ascended the throne he repeated the first verse on the first step ; the second verse on the second ; the third on the third ; the fourth on the fourth ; the fifth on the fifth ; the sixth on the sixth.

Thus was Solomon honored to judge a nation more numerous than that which was in Egypt ; and so great was the respect paid to justice, that the lions carved on the steps of the throne are said, by some ancient rabbins, to have been made miraculously to pronounce aloud the verses above cited.

(" An Historical Account of The Ten Tribes, settled beyond the River Sambatyyn, in the East ; with many other curious matters relating to the Israelites in various parts of the world. Translated and compiled from original manuscripts by Rev. Dr. M. Edrehi, a native of Morocco. London, 1833. 8vo. pp. 290 ; with 37 pages of the names of the subscribers, additional)

" Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to excel him, and that is yourself." — *William Law*.

" Young man, Nature gave us one tongue, but two ears, in order that we may hear just twice as much as we speak."—*Zeno*.

THE HOMERIC CENTONES. There are nearly seventy-five translations of the *Iliad* and about fifty of the *Odyssey*, and perhaps some twenty-five of the Homeric Hymns. We have gathered about seventy-five percent of each of these translations and greatly enjoyed them from a philological and literary point of view.

The Homeric Centones are a series of fifty-three cento poems ; each poem is made up with lines or verses, all selected from the *Iliad* and *Odyssey* and arranged so to make the subject-matter thus treated to be in the Homeric language and measure.

There are only a few exceptions as to a change in a few words to accommodate meter, gender, or connection.

The subject-matters are the Gospel narratives, scenes, and allied events. These run on in classic verse with but very few transitions in the names, and in hexameters — the gospel histories Homerized.

The Homeric Centones seem to have been quite popular in the sixteenth and seventeenth centuries. These centones have never, to our knowledge, been Englished. But a very few editions of the texts of the Homeric poems contain the centones as a supplement. The following edition, in our Homeric collection, contains the Homeric Centones as a supplement, following Homer's Hymns and Epigrams :

HOMERI ODYSSEA, cum interpretatione Lat. ad verbum, post alias omnes editiones repurgata plurimis erroribus, (quidem crassis alicubi) partim ab HENR. STEPHENO, partim ab alys. Adiecti sunt etiam HOMERICI CENTONES, qui Græcè ΟΜΗΡΟΚΕΝΤΡΑ : item, Prouerbialium Homeri versuum libellus. Editio postrema diligenter recognita per I. T. P. Parisiis, apud IOANN LIBERT, via D. Ioannis Lateranensis, è regione Auditorij Regij. M. DC. XXIV. 16mo ; Homeri Odyssea, Hymni, Epigrams, pp. 821 ; Homerokentra a kai Kentrones, pp. 72.

This copy came from the library of the late William R. Williams, of New York, containing his autograph and the following in his autographa :

The Centones Homerici, or history of our Saviour in verses from Homer, are said (Gen. Biog. Dic., article Eudocia) to have been finished by the Empress Eudocia, having been begun by a patrician of the name of Pelagius. They quote Cave as their authority. Eudocia, the wife of the Emp. Theodosius the younger, was born about 400 and died A. D. 460. She composed other works in heroic verse. — See *Gibbon* III, 288.

In 1898 J. Rendel Harris wrote a review of the Centones and the essay was produced in an octavo volume which was published by the Cambridge University Warehouse, London. The first edition of the Centones, as stated by Mr. Harris, was in 1502 and five editions were produced between that date and 1509. They were published from the Aldine press as early as 1504, two years before the appearance of the second edition of Homer, and within fourteen years of the first edition of the Homeric poems.

We hope ere long that some one will translate the Homeric Centones into English.

THE TEN LOST TRIBES AND NORTH AMERICAN INDIANS. (Vol. XXIV, p. 216.) ANDRONICUS desires to find information on the American Indians and the Lost Tribes of Israel. He will be amply rewarded if he will procure "The American Jews' Annual, No. 5, for 1889, Cincinnati, Ohio, and read the article, "The Origin of the American Indians and the Lost Ten Tribes." ("The Hope of Israel.") A work of Manasseh ben Israel. Translated from the Spanish by Rabbi Louis Grossmann, D. D., Detroit, Mich., containing 24 pages. Also,

"A Star in the West; or, A Humble Attempt to Discover the Long Lost Ten Tribes of Israel, Preparatory to Their Return to Their Beloved City, Jerusalem. By Elias Boudinot Trenton, N. J., 1816. Pp. 312.

"A man who knows much makes many mistakes."—*Turkish*.
 "Ekashchandro tamo hanti na cha taraganairapi." — *Sanskrit*.
 "One moon does more to dispel the gloom than a thousand stars."

CLIMBING UP TO HEAVEN. Somewhere I have read that a man was advised to climb up to heaven by himself by his spiritual adviser because he could not agree on some doctrinal subjects with his superior. Can you recall the same? PEDRO.

Yes. A reference to the Church History of Socrates sur-named Scholasticus (379-440), who wrote a church history 306-439, records such an incident. He particularly mentioned three bishops who were summoned by Constantine to Nicæa; whether he selected them for the purpose of proving the incorrectness of an assertion of Sebinus, this historian does not say.

One was the Novatian Bishop of Constantinople, named Acesius, who expressed his assent to the Confession of Faith, and to the decree respecting Easter, which were finally propounded by the council. The Emperor, therefore, asked him why he was not in communion with the Church, as he agreed with it on two points determined by the council? His answer was, that he differed from it on the question, whether they who committed the sin described in the Scriptures as "unto death," ought ever to be admitted to the communion of the Church? he holding that they ought not, but ought to be exhorted to repent, and to hope for the remission of their sins, not from the priests, but from God, who alone had power to remit and to pardon them. Constantine, thinking this a very insufficient ground of separation, said : Acesius, take a ladder and climb up by yourself to heaven."

LATIN ACCENTUATION. The rules of the Latin accentuation are comprised in a clear and concise manner by Sanctius within four hexameters :

Accentum in se ipsa monosyllaba dictio ponit.

Exacuit sedem dissyllabon omne priorem.

Ex tribus, extollit primam penultima curta :

Extollit seipsam quando est penultima longa.

Each monosyllable has stress of course ;

Words of two syllables, the first enforce :

A syllable that's long, and last but one,

Must have the accent upon that or none ;

But if this syllable be short, the stress

Must on the last but two its force express.

A CHINESE BOOK. In 1854, the Rev. S. C. Malan bought, for a very small price, at the depository of the British and Foreign Bible Society in London, a beautifully-printed copy of the New Testament in Chinese, with the titlepage in English and Chinese :

The New Testament in Chinese, translated by the Committee of Delegates, appointed by the Protestant Missionaries in China for that purpose ; printed at the expense of the British and Foreign Bible Society ; the Text, exclusive of the words representing *Theos* and *Pneuma*, being supervised by the Committee of Delegates ; the blanks left by them for these words being filled in by the Shanghai Corresponding Committee of the British and Foreign Bible Society. London Missionary Society's Press. Shanghai, 1851.

She shoo-che ch'hing "Shant-Te" che ch'hwang tsao T'heen-Tih—Choo tsae-ming-wuh, eul yen. Ke ming "Yay-ho-wah" ts'hung-kaou, wo shang so tang pae-k'hwei ; wei sze yew jin i chi-tsung-che ming ch'hing fan so tse-sze tsae-fung-chay, koo she shoo-che fan yung sze ch'hing tsae. I p'heih ke wang shih-keae-che yih yue : Go Yay-ho-wah eul-che Shang-Te ; yu eul wai puh-ko pee yew Shang-Te.

She Shoo-che yung "Shin" tsze che wo-hing-tseih-chay ; eul yen.

In this book the term "Shang-Te" refers to the Lord-Governor of men and things, who at first created the heavens and the earth ; and that is all. His highly honorable name, that is, Ye-ho-wah, is exalted above taking from bowing and kneeling which are practised among men in token of the greatest respect, and as expressions of the highest degree of devotion to Him. For this reason is this term (Shang-Te) in general use in this Chinese copy. And to guard against an erroneous impression of its meaning, the first of the Ten Commandments says :

"I am Ye-ho wah thy God (Shang-Te), besides me thou mayest have none other God (Shang-Te)."

In this Chinese copy, the term "Shin" refers to that which has neither form nor substance.

("Who is God in China, Shin or Shang-Te?"—S. C. MALAN.

"Two hearts in one might rend a mountain."

"To be two captains, and to sink their ship."

"THE GREATEST NAME." Borhan-eddeen says of the term Allah (God), that it is "a name of the Essence which does of necessity exist." In this sense it would seem to answer to I H V H. Among the Arabs, God has ninety-nine names; on which Shahab-eddeen Abulabas remarks that they are "divided into three classes." The first class relates to the "Essence of God, and is contained in "El Illah," on which see H. Relandi, de R. Moham, pp. 6, 19, and Alkoran, Sura xvi, 109, on which see the note in Maracci's edition, where it is stated that the Arabs add a hundredth name to the above stated ninety-nine : namely, "the Greatest Name." Is this the Tetragrammaton, I H V H ? or is it the Shemhamphorasch, "the Separated Name?"

CHARACTERS IN WILLIAM LAW'S "SERIOUS CALL TO A HOLY LIFE." A couple in our quiet town has a large family and quite recently had a newcomer. The parents delight in almost unheard-of names, and told their minister that they were done with biblical names for all newcomers. He recommended the parents to procure a copy of Law's "Serious Call to a Holy Life," and thought some of its characters might supply their wants for future names. But strange to say a copy of the little book cannot be found in town. Can you publish a list of the names that Law assigns to his several characters, for the gratification of two of your readers? ELDAD AND MEDAD.

A reference to the abovementioned book gives these names:

Cæcus, Cælia, Callidus, Classicus, Cognatus, Eugenius, Eusebia, Eusebius, Flatus, Flavia, Fulvius, Julius, Lepidus Leo, Matilda, Miranda, Mundanus, Negotius, Octavius, Ouranius, Penitens, Serena, Succus, Susurrus.

"Honors, like impressions on coins, may give a local value to a bit of base metal; but gold and silver pass current all over the world, without any other recommendation than their own weight."

Sterne probably amplified this in "Tristram Shandy" from Whycherley's play, "The Plaindealer":

"I weigh the man, not his title; 'tis not the king's stamp can make the metal better or heavier."

Anagrammatic Communication.

My Dear "Neat Chair." I send you a letter in "a ragman," knowing that the "house rats" of such learned books as yours will soon come to an "red nuts and gin." I can imagine the "no stern action" of your good father the "cry mangle" should this "early bat" of my feelings fall into his hands, so I will place it on the "I creep safe" where your "surly foe" will find it when you descend to your "quite spruce" garden. Any of his "I hire parsons" would expect the heaviest "nine thumps" which words could inflict in approaching the "cry mangle" as the accepted "there we sat" of his only "aged Ruth."

Please advise whether to come myself with what "mad policy" I can command, or to employ a "Pliny ate no tripe." Tonight I shall go to the "I roar too"; I wish you might be with me to hear the new "a dry shop" performed by the "cart horse."

When I return I shall look for the light of your "nice herald" as no "moonstarer" ever looked for the light of a newly discovered planet. If it is burning I shall accept it as a sign that I may present myself as a "cat denied" for "into my arm." If you do not approve send me word by "great help."

I am much occupied at the "nay I repent it" at present. The "stain crash" have incited a spirit of "to love ruin" among the men. One of them has been shot. I was his "go nurse," and must attend his "real fun" tomorrow. During his last days he told me he had acquired "the law" by the sale of "oil soap" and "I General Moors," but had wasted it all in trying to crush the "ten tea pots" of different countries. We assured the "live agents" who visited him that he belonged to the "best in prayer" church and maintained with his latest "the bar" that he had never sympathized with the "neat herds" of the doctrine of "sin sat on a tin tar tub," but on the contrary thought it a "Simon Peter in tears."

Two "sly ware" of my acquaintance tried with witty "stupid tale" and many a brilliant "hair mops" to obtain control of his effects, but he left everything to the "sheep at Cairo."

I have a ring of "thy mates," which is of "neat leg" design; I want to send it to you and hope soon to see it worn by my "rice soup" girl.

To the first three readers who send us the correct answer to the above anagrammatic letter we will present each the volume of NOTES AND QUERIES for 1905, or 1906, as each may choose.

Anagrammatic Communication.

My Dear "Catharine." I send you a letter in "anagram," knowing that the "authoress" of such learned books as yours will soon come to an "understanding." I can imagine the "consternation" of your good father the "clergyman," should this "betrayal" of my feelings fall into his hands, so I will place it on the "fire escape," where you "yourself" will find it when you descend to your "picturesque" garden. Any of his "parishioners" would expect the heaviest "punishment" which words could inflict in approaching the "clergyman" as the accepted "sweetheart" of his only "daughter." Please advise me whether to come myself with what "diplomacy" I can command, or to employ a "plenipotentiary." Tonight I shall go to the "oratorio"; I wish you might be with me to hear the new "rhapsody" performed by the "orchestra."

When I return I shall look for the light of your "chandelier" as no "astronomer" ever looked for the light of a newly discovered planet. If it is burning I shall accept it as a sign that I may present myself as a "candidate" for "matrimony." If you do not approve send me word by "telegraph."

I am much occupied at the "penitentiary" at present. The "Anarchists" have incited a spirit of "revolution" among the men. One of them has been shot. I was his "surgeon," and must attend his "funeral" tomorrow. During his last days he told me he had acquired "wealth" by the sale of "sapolio" and "oleomargarine," but had wasted it all in trying to crush the "potentates" of different countries. He assured the "evangelists" who visited him that he belonged to the "Presbyterian" church and maintained with his latest "breath" that he had never sympathized with the "adherents" of the doctrine of "transubstantiation," but on the contrary thought it a "misrepresentation."

Two "lawyers" of my acquaintance tried with witty "platitudes," and many a brilliant "aphorism" to obtain control of his effects, but he left everything to the "apothecaries."

I have a ring of "amethyst" which is of "elegant" design. I want to send it to you and hope soon to see it worn by my "precious" girl.

[Only one person has thus far furnished us a correct solution to the above anagrammatic letter and she has been presented with the volume of N. AND Q. for 1906. An error crept into the "anagrams" as published: a "cat denied" should have been "a cat dined."]

CONSTANTINE'S LETTER AFTER HIS CONVERSION. The following letter is found in the "Life of St. Nino," by Marjory and J. O. Wardop, page 56, published at Oxford, 1903 :

" I, Constantine the king, absolute sovereign, a new servant of the kingdom of heaven, formerly a captive of the devil, but delivered by the Creator, I write to thee, King Mirian, the divinely enlightened, like me newly planted in the faith. Peace be unto thee, and the joy of those who know the Trinity, the infinite God, the creating God of all. It is no longer needful for me to have a hostage of thee, for it suffices to have between us as mediator Christ, the Son of God, existent from all eternity, who became man for our salvation, and his Honorable cross which is given to us as a guide. By faith in it, and by the mediation of God the Creator, let us be in brotherly love one to another. I give unto thee thy son ; see him and rejoice, and may the angel of peace coming from God be with you. May the Creator God always drive the wicked devil from your land."

When Prince Bakar and the messenger from the Emperor Constantine came to Mtskhetha, King Mirian and Queen Nana were filled with joy, and thanked God to again meet their son Bakar, who had been held as a hostage by Constantine. King Mirian fell sick the same year he had finished his cathedral, 25 years after his conversion. He said to his son Bakar and his wife Nana :

" I do not pass hence as I came, and I thank the bounteous God, Creator of heaven and earth, who delivered me from the mouth of hell when I was a captive of the devil, and esteemed me worthy to sit with Him on His right hand. Thou Nana, in due time, after my death, divide our royal treasure into two parts and give half of it to the burial place of Nino our enlightener, so that the spot may never be disturbed, for it is not a royal city, but a poor place ; also tell the bishop to glorify the place, for it is worthy of honor."

" My son Bakar, my darkness has been turned into light, and death into life. To thee I give the crown of my realm. Death will become life to thee. Wherever thou findest those fire-worshippers and idols, burn them with fire, and cause them to drink the cinders, and teach thy children the same."

"THE ALMIGHTY DOLLAR." I think it was Washington Irving that gave us "The Almighty Dollar." "The World's Prayer," published in N. AND Q., December, 1902, is very suggestive as the world goes on as this century opens. I send herewith some spirited verses on a "gold dinár," from the Arabian poet El-Hairi, a translation of which I quite recently saw in a small volume entitled "Literary Coincidences," by W. A. Clouston. The book is imprinted Glasgow, 1892. LEO.

Hail, noble coin ! of saffron colour clear,
 O'er regions wide who *passest* far and near !
 Thy worth, thy titles; *current* still remain ;
 Thy lines the secret pledge of wealth contain.
 Successful industry thy steps attend ;
 Thy aspect bright all welcome as a friend ;
 Endeared to all, as though thy precious ore
 Had e'en been molten from their own hearts' core.
 Whose purse thou fillest, boldness may display,
 Though kindred be remiss or far away.
 With thee the great their influence maintain ;
 Without thee, Pleasure's sons of want complain.
 What heroes thy collected might hath quelled !
 What hosts of cares one stroke of thine dispelled !
 How oft an angry churl, whose fury burned,
 Thy whispered mention hath to mildness turned !
 Through thee, the captive, by his kin forgot,
 Is ransomed back to Joy's unmingled lot.
 Such power is thine, that, if I feared not blame,
 I e'en would say, " Almighty is thy name."

TYL EULENSPIEGEL asked a good philosopher the following :
 " How many gallons of salt water in the sea ? Four hundred and eighty millions, seven hundred and thirty thousand, two hundred and sixty-four and two-thirds. If ye believe not what I say, cause ye all the rivers and streams which run into the sea to stand still, and I will measure it ; and if it prove not what I say, then I will confess that I am not wise."

See Prof. B. H. Chamberlain's : " Folk Tales of the Ainos " ; the " Seven wise Masters " (or Book of Sindibád) ; the " Chevalier Berinus," the old French romance ; the apocryphal " Life of Esop," by Plaudes, and the " Gesta."

QUESTIONS.

1. Dante once addressed a sonnet to Guido Cavalcanti, who was also a poet. In that sonnet are fictitious names used for the real persons intended. I here give the sonnet and wish some of your readers will enlighten me. AFRICANUS.

THE SONNET.

Henry! I wish that you, and Charles, and I,
 By some sweet spell within a bark were placed,
 A gallant bark with magic virtue graced,
 Swift at our will with every wind to fly ;
 So that no changes of the shifting sky,
 No stormy terrors of the watery waste,
 Might bar our course, but heighten still our taste
 Of sprightly joy, and of our social tie ;
 Then that my Lucy, Lucy fair and free,
 With those soft nymphs, on whom our souls are bent,
 The kind magicians might to us convey,
 To talk of love throughout the livelong day ;
 And that each fair might be as well content,
 And I in truth believe our hearts would be.

[A reference to the original shows that the two friends, here called Henry and Charles, are Guido and Lapo ; and Lucy is Monna Bice. Perhaps a biography of Dante would give more information as to these friends. — EDITOR.]

2. Who wrote, and where can be found, the following lines?

“Ages elapsed ere Homer’s lamp appeared,
 And ages ere the Mantuan swan was heard ;
 To carry nature lengths unknown before,
 To give a Milton birth, ask ages more.” W.

3. Where are these lines found, and who is the author ?

“The plants acknowledge this, and her admire
 No less than those of old did Orpheus’ lyre ;
 If she sits down, with tops all towards her bowed,
 They round about her arbours crowd ;
 Or if she walks, in even ranks they stand,
 Like some well marshalled and obsequious band.” J.

TALISMAN.

BY F. LEIGH GARDNER, LONDON, ENG.

I do not write this paper in the hope of inducing your readers to all become magicians and "Get rich quick" in this mad rush for existence that the world is now witnessing in these hustling days, or as the Chelsea philosopher puts it: "This pot of snakes in which each one is coiling, wriggling, and striving to get his head above those of his fellow creatures." I feel sure that it was never intended by an all-powerful Creator that there should be this mad rush for existence as witnessed now-a-days, especially in the great capitals of the world; and all the modern appliances, such as telegraphs, telephones, and improved machinery of various kinds are but doubtful blessings, since in the main they only aid the millionaire to increase his pile, they are of but little or no real benefit to the toiling millions, who in the times of our grandfathers toiled and worked under healthier conditions than we have now-a-days in our crowded centers; whether in New York, London, or elsewhere.

I have written thus, since it is open to any one to make a Talisman for the acquisition of wealth, if he chooses to acquire the knowledge and go through the training necessary for the requisite powers to enable him to do so. I wrote on this subject in 1890, in *Lucifer*, Vol. vi, page 479, and pointed out what a Talisman was, and its peculiar application to what is known in Scotland as the "Tee Penny." This is still in existence, as I was travelling there a short time since and made inquiries about it; the same care and jealous attention is bestowed on it, and its virtues are well known to all in the neighborhood.

There is another Talisman of great historical renown, which belonged to the great Charlemagne of Germany, and I cannot do better than give its history as detailed in English *Notes and Queries*, for December, 1849. The legend runs as follows:

It was framed by some of the Magi in the train of the ambas-

sadors of Aaroun-al-Raschid to the mighty emperor of the West at the instance of his spouse Fastrada with the virtue that her husband should be always fascinated toward the person or thing on which it was. The constant love of Charles to this his spouse was the consequence ; but as it was not taken from her finger after death the affection of the emperor was continued unchanging to the corpse which he would on no account allow to be interred even when it became offensive. His confessor having some knowledge of the occult sciences at last drew off the amulet from the inanimate body which was then permitted to be buried ; but he retained possession of it himself, and thence became Charles's chief favorite and prime minister till he had been promoted to the highest ecclesiastical dignity as archbishop of Mainz and chancellor of the empire. A his pitch of power, whether he thought he could rise no higher, or scruples of conscience were awakened by the hierarchical vows, he would hold the heathen charm no longer, and he threw it into a lake not far from his metropolitan seat, where the town of Igethüm now stands. The regard and affection of the monarch were immediately diverted from the monk, and all men, to the country surrounding the lake ; and he determined on building there a magnificent palace for his constant residence, and robbed all the ancient royal and imperial residences, even to the distance of Ravenna in Italy, to adorn it. Here he subsequently resided and died ; but it seems that the charm had a passive as well as an active power. His throes of death were long and violent ; and though dissolution seemed every moment impending, still he lingered in ceaseless agony till the archbishop, who was called to his bedside to administer the last sacred rights, perceiving the case, caused the lake to be dragged, and silently returning the Talisman to the person of the dying monarch, his struggling soul parted quietly away. The grave was opened by the Third Otto in 997, and possibly the town of Aachen may have been thought the proper depository of the powerful drug, to be by them surrendered to one

who was believed by many, as he believed himself to be, a second Charlemagne, as it is stated that the town of Aachen (Aix la Chapelle) gave this amulet to the emperor Buonaparte, and by him to his favorite Hortense, *ci devant* Queen of Holland, at whose death it descended to her son, who was the President of the French Republic.

Its description is said to be "a small nut in a gold filigree envelopment," although there is what professes to be a correct representation of it in *The Illustrated London News*, for March 8th, 1845; this does not tally at all with the other account, as it is there described as "a Talisman of fine gold, of round form, set with gems; in the center are two rough sapphires, and a portion of the Holy Cross; besides other relicts brought from the Holy Land." If this is a true account of it, it is not at all improbable that the monks had it remounted with the other additions to suit their own purpose and excite the credulity of the masses, since the original, in the eyes of the vulgar, was much too simple and unpretending to pander to their belief and love of the marvellous.

As regards the formation of these wonderful works of art the key has to be found in a correct appreciation and study of the kabbalistic teachings of antiquity. There is a curious old manuscript in the British Museum, said to have been a legacy of Solomon to his son Rehoboam, and which runs as follows:

"Remember, my son, that the fear of Adonai is only the beginning of wisdom. Maintain and preserve those who are devoid of understanding with the fear of Adonai, which will give and ensure thee thy crown. But learn thyself to triumph over fear by wisdom, and Spirits will come down out of Heaven to serve thee. I Solomon, thy father, King of Israel and Palmyra, have sought and obtained for my portion the Holy Chocmah, which is the wisdom of Adonai; and I have become the King of the Spirits both of Heaven and Earth, the Master of the powers of the Air, and the living souls the Sea, in because I possessed the Key of the Secret Gates of Life. I have accomplished sublime things by the power of the Shema-Hamphorash, and by

the thirty-two paths of Yetzirah. Number, weight, and measure determine all forms ; the substance is single, and God eternally creates it. Blessed is he who comprehendeth letters and numbers. Letters are numbers ; numbers, notions ; notions, powers ; and powers are the Elohim. The synthesis of the Elohim is the Shema. The Shema is one, its pillars are two, its power is three, its shape four ; its reflection gives eight and which multiplied by three will produce the twenty-four thrones of wisdom. A three gemmed crown is laid in each Throne ; each gem bears a name ; each name represents an absolute idea. There are seventy-two names on the twenty-four crowns of the Shema."

"Thou shalt write these names on thirty-six Talismans, two on each Talisman, one on each side. Thou shalt divide these Talismans into four series of nine each according to the number of the letters of the Shema. On the first series thou shalt engrave the letter Yod, represented by the blossoming Rod of Aaron ; on the second the letter Hé, represented by the Cup of Joseph ; on the third the letter Vau, represented by the Sword of David, my father ; and on the fourth the final letter Hé, represented by the Golden Shekel. The thirty-six Talismans shall be a book, containing all natural secrets, and angels and demons shall speak to thee in its diverse combinations."

This reference will afford food for thought to those who may be attracted by these studies. I may say in conclusion that I have in my possession several very valuable manuscripts containing reliable formulæ for the working of these operations, as I don't wish your readers to turn away with the notion that all the above is a fairy tale strung together for the purpose of a magazine article. There are also many others moving in high society who know these things to be true, but who would object to having their names made public. I may at some future date, with our editor's permission, furnish some more articles of a similar character.

Books and Pamphlets Received.

THE MECHANISM OF SPEECH. Lectures by Alexander Graham Bell. Delivered before the American Association to Promote the Teaching of Speech to the Deaf. 8vo ; cloth pp. 129. Illustrated ; price, \$1.00, net. Funk & Wagnalls Company, New York, 40 to 60 E. 23d St. 1906.

The book will prove of interest to literary and scientific men generally, especially those who are philologists or linguists — persons engaged in what might be called the comparative anatomy of languages, the comparison of the sounds of one language with that of another. Teachers of foreign languages, too, will find many hints upon the question of how to speak English-speaking persons the sounds of foreign languages and foreigners the sounds of the English language. Ordinary public school teachers cannot but profit by a perusal of the work and may gain hints as to what to do to perfect the speech of their pupils, especially in cases where they deal of immigrants who come from non-English speaking countries.

The method of expressing the position of the vocal organs, by symbols used after the manner of algebraic signs will appeal to a large class of scientific men. Those especially who are familiar with chemical symbols will appreciate the principles of symbolization. It will appeal to these on account of its novelty. The experience with chemical equations will enable such to appreciate its importance and value of such equations in bringing out the likeness and difference in comparing the sounds of the English language with the sounds of other languages.

Prof. A. Graham Bell has also published other books on the origin and mechanism of speech. Here before us is a quarto book, "Visible Speech : the Science of Universal Alphabets ; Self-Interpreting Physiological Letters, for the Writing of all Languages in One Alphabet. Tables, Diagrams, and Examples." Inaugural edition. London, 1867. Sixteen plates ; pp. 126. Also a monograph on the Nature and Uses of Visible Speech. Octavo. Boston, 1872. Reprinted from "Old and New."

Also, we have before us some monographs by Prof. A. Melville Bell : Visible Speech ; A New Fact Demonstrated. London, 1865. Much in little epitomized from the elaborate work.

Also, his "World English — The Universal Language. The Prologue ; Exemplification of World-English ; A Table of the Alphabet ; Sounds, Spelling, and Phonetics." London, 1888

THE SPIRIT'S PATHWAY TRACED. Did it Pre Exist and Does it Reincarnate again into Mortal Life? By J. M. Peebles, M. D., M. A. Author of many works on spiritualism and its kindred subjects. Published by Dr. Peebles' Institute of Health, Battle Creek, Mich. Cloth, pp. 200. Price, 75; postage 12 cents. Thirty-three chapters.

It treats of the beginning of things, and the nature of the spirit in man. Did it pre-exist? When did it enter the mortal body? What is its form? How does it relate to the soul-body? Can it leave the human form and return into it again? Is the spirit an aggregate of qualities, or an imperishable unit? A hundred other similar questions force themselves upon all human beings, and millions are hungering and thirsting for the answers. This book proposes to answer many of such questions.

AN OLD MAID REVERIE. By Mattie Cory. Balance Publishing Company, Denver, Colo. Price, 45 cents. A unique little volume. An old maid with remarkable frankness lays bare to her readers the secret aspirations and emotions of her life. The book is Attractively bound. Can be furnished in red or green fine art vellum cloth. Address the author, Box 390, Aalhart, Texas.

A MASTER OF THE DIVINE SECRET. By Dr. Albert Carr, Hill City, South Dakota. Price not stated. Probably, 10 cts. A favorable review of doctrines of Buddha — Divine Wisdom.

Also, by the same author, "The Riddle of the Sphinx." 4to four page sheet. Probably, price same as above.

Read Eleanor Kirk's "Libra,"

Or, "What the Stars Told Elizabeth." A story woven about her great book —

"The Influence of the Zodiac on Human Life."

A Love History scientifically explanatory, and most fascinating. Price, \$1.00. A list of my books, including a Synopsis of The Signs of the Zodiac, sent free. ELEANOR KIRK, 235 West 75th Street. New York City.

THE OCCULT REVIEW. Edited by Ralph Shirley, published by William Rider and Son, 164 Aldersgate Street, E. C., London, Eng. This Review is devoted to the investigation of the many problems that are now coming up every day in the phenomenal world and for psychological study. In the numbers thus far at hand are articles by well-known investigators and authors, Franz Hartmann, Bernard Hollander, Edward T. Bennett, W. Gorn Old, C. G. Harrison, A. E. Waite, and others. Subscription, \$2.00. American agents, International News Co., 45 Duane St., New York. Canada, Toronto News Co., Toronto.

NOTES & QUERIES.

A magazine comprising Masonry, Odd-Fellowship, Secret Societies; science, art, literature; folk-lore, legends, traditions; history, games, mathematics, mysticism, occult and recondite information, matters; odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Began in 1882. Twenty-four vols. published, each fully indexed. \$1.00 a year. Separate volumes and numbers supplied. S. C. Gould, editor and publisher, 64 Hanover Street, (Room 3), Manchester, N. H.

Books brought, sold, exchanged, and given away. Orders solicited by mail; books obtained and forwarded.

The
GRAND
PRIZE
Highest
Award



given
at the
WORLD'S
FAIR,
St. Louis.

It is
Up To
Date
and
Reliable

It is
The Best
for
Home
School & Office

WEBSTER'S INTERNATIONAL DICTIONARY

Includes in the New Edition
25,000 NEW WORDS, Etc.

**New Gazetteer of the World
New Biographical Dictionary**

Edited by J. A. FARRIS, Ph.D., LL.D.,
U. S. Commissioner of Education.

2380 Quarto Pages. 5000 Illustrations.
New Plates. Rich Bindings.

Also Webster's Collegiate Dictionary with
1116 pages, 1400 Illustrations. Size: 7x10x2½ in.

A Special Thin Paper Edition De Luxe
Printed from same plates as regular edition. It has
limp covers and round corners. Size: 5½x8-¼x1½.

FREE, "A Test in Pronunciation," instructive
and entertaining. Also illustrated pamphlets.

G. & C. MERRIAM CO.
Publishers, Springfield, Mass.

The Rosicrucian Brotherhood.

The editor of **NOTES AND QUERIES** has had many inquiries, during the past few years, from correspondents and others, for information about the **THE ROSICRUCIANS** : whether there is at the present day an Order of them ; what are their objects and tenets ; how admissions is obtained into the **BROTHERHOOD**, and also for information on the literature of the Order.

Therefore, to save much correspondence, he will published a quarterly journal, **THE ROSICRUCIAN BROTHERHOOD**, the first number being dated January, 1907. Each number will contain from 32 to 40 pages, and the contents will consist of articles on the origin and history of this mysterious brotherhood, its aims, objects, and continuance.

Some of the these papers will be reprints from out-of-the-way books, and serial publications ; while some will be original essays and reviews of books on the Order, and will furnish the information desired by those are searching for such.

The first number for January, 1907, will be ready for mailing, on November 15, 1906. Price, 25 cent each. Sent on receipt of price, to all parts of the globe.

The editor has been a member of the *Societas Rosicruciana* (Massachusetts College, Boston, Mass.) for nearly a quarter of a century, and has read several papers before the College, all of which were published and distributed to the fraters :

- 1 The Master's Mallet, or Hammer of Thor, June 7, 1886.
- 2 The Staff of Adam and the Shem-hammephorash, June 2, 1887
- 3 The Path of Rectitude or Ye Samian Y, September 2, 1889.
- 4 The Secret Discipline, Catechesis Arcani, January 27, 1892.
- 5 The Grand Central Sun, Alcyone, November 9, 1893.
- 6 The Arcane Societies in United States (64), October, 1896.
- 7 The Arcane Societies, Supplement to above (44), March, 1895.

These were all reprinted in **NOTES AND QUERIES**, as follows :

- 1, May-June, 1886. 2, July-August, 1887. 3, March-April, 1890. 4, February, 1892. 5, October, 1893. 6, November, 1896. 7, April, 1905.

For "**THE ROSICRUCIAN BROTHERHOOD**," address Editor of **NOTES AND QUERIES**, Manchester, N. H.