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THE BIZARRE.

NOTES QUERIES

IN

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*

“The inhabitants of earth have many tongues, those of heaven but one.”

—Henry Carey.

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(III, IV.)

" Tell us, for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame :
Was Cheops or Cephrenes architects
Of either pyramid that bears his name ?
Is Pompey's Pillar really a misnomer ?
Had Thebes a hundred gates as sung by Homer ?

Perhaps that very hand, now pinioned flat,
Has hob-a-nobbed with Pharaoh, glass to glass :
Or dropped a half-penny in Homer's hat,
Or doffed thine own to let Queen Dido pass,
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication."

P R E F A C E .



Is it true that all mankind have a natural desire for knowledge? Aristotle rightly observes, that the first question ought to be, or ought to exist; because it is in vain to seek the causes of that which has no being or existence. That which is natural should be found in all; we see it is natural for a stone to tend toward the earth because all stones tend toward the earth. Yet, it does not seem to follow that all desire to learn. Perhaps all desire naturally to know, but not all desire to know the same things. Knowledge is indeed a pleasure to the majority of persons. There is nothing so small and inconsiderable in nature, wherein the mind finds not incomparable delight. Aristotle again says, "the gods are as well pleased in the little insects, as in the most bulky animals," and to dispise little things is, in his judgment, to do like children; for, on the contrary, as in art, the less place a picture takes up, the more it is admired. The *Iliad* of Homer is sometimes more admired for being comprised in a nutshell. So in other things, the less volume things are in, the more worthy they are of admiration. Therefore, there being pleasure in knowing both great things and small, mankind usually follow where they receive delight.

Oliver Wendell Holmes tells us the way that our knowledge is obtained and its ultimatum:

"Time, time only, can gradually wean us from our *Epeolatry*, or word-worship, by spiritualizing our ideas of the things ignified. Man is an idolater, or symbol-worshipper by nature; but sooner or later all his local and temporary symbols must be ground to powder, like the golden calf,—word-images as well as metal or wooden ones. Rough work—hard work—but the only way to get at Truth."

To see ourselves again we need not look for Plato's revolving year, which was a certain number of thousands of years, when all things should return into their former estate, and he be teaching again in his school as when he delivered this opinion. For every man is not only himself. There have been many Diogenes, and as many Timons, although but few of those names. Men are lived over again, and the

world of mind is living now as it was in ages past ; and moreover, are asking much the same questions concerning Life, Death, and Immortality. Many questions are more easily asked than answered.

Robert Southey, in that singular book, *The Doctor*, praises the good sense of the schoolmaster, Richard Guy, as follows :

"Light lie the earth upon the bones of Richard Guy, the schoolmaster of Ingleton. He never crammed the memory of his pupils with such horrific terms as prothesis, aphæresis, epenthesis, syncope, paragorge, and apocope ; never questioned him concerning appositio, evocatio, syllepsis, prolepsis, zeugma, synthesis, antiptosis, and synecdoche ; never attempted to deter him from those faults which seem almost natural to the English—the heinous faults of iotacism, lambdacism, ischnotesism, trauliism, and plateasm ; but he grounded him well in the nouns and verbs, and made him understand the concords."

All these subjects are left for maturer years, probably to develop the brain, and to query over. Many words become petrified, and after a period of years are unearthed and again brought in to common parlance, sometimes with a modified signification.

A writer of some four-score years ago thus propounds his questions ;

- Tell me, ye learned heads, if such there be,
Nature's profound and secret mystery ;
1. How this vast orb on unseen axles turns ?
 2. And unconsumed the sun forever burns ?
 3. What unknown power gives it such heat and force,
Orders its motion, and directs its course ?
 4. How angry tempests drive the seas to shore,
Beat the vast swelling waves, and make them roar ?
 6. When waves, like mighty islands, rise and swell,
How fish beneath those moving mountains dwell ?
 6. Why servile springs do constant tribute pay
Unto their arbitrary monarch, sea ?
 7. How in the hidden space of Fate's dark womb
Things are at present laid that are to come ?
 8. Next the mysterious births of flowers disclose,
From the field-daisy to the garden-rose.
 9. Why such a painted coat the tulip wears ?
Or why in red the blushing rose appears ?
 10. Why clad in white the innocent lily's seen ?
 11. And how the scent comes from the jessamine ?
 12. Why humble strawberries creep along the ground ?
 13. And why the apple struts, and looks so round ?
 14. Why ivy clings to the oak's hardened waste ?
 15. And why the elm by the loving vine's embraced ?
 16. Why Nature did for fishes scales prepare ?
 17. And clothes some beasts in wool, and some in hair ?
 18. Why golden feathers do the fowls adorn ?
 19. And why they chirp and sing beneath the morn ?
 20. And why all these are destined to maintain
The sovereign lord of all the creatures—Man ?

S. C. & L. M. GOULD.

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Number questions published, 151

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THE BIZARRE.

NOTES QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.

"The inhabitants of earth have many tongues. Those of heaven but one."
—Henry Carey

VOL. III. JANUARY, 1886. NO. 1.

ONE DOLLAR A YEAR IN ADVANCE.

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Publishers' Announcements.

This January No. is sent to all whose subscriptions expired with December, 1885. We ask all to send us their subscription for the year 1886. If it is not wanted, we ask that it be returned to us with the address of the person written on the wrapper.

Some of our patrons think the general selection of matter is too abstruse for the general reader. To those we say that we will endeavor to give a variety. All must be heard, although some of the questions, probably can never be answered. Yet it may be best to put them before our readers, for, while searching for information on some one subject we all frequently discover information on some other subject that has been brought before us.

Communications on interesting subjects have been received from Profs. H. C. Bolton, E. M. Epstein, M. D., J. H. W. Schmidt, H. A. Wood; M. O. Waggoner, John Yarker, A. Chase, A. Wilder, M. D.; "Mark Swords," "Caxton," "Priggles," and many others, which will appear in due time.

Several Books, 28 pamphlets, almanacs for 1886, and other printed matter, for want of room will be announced in the next number.

WANTED.

The following books and pamphlets are wanted by the editor of *NOTES AND QUERIES*. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

Volume I, *NOTES AND QUERIES*, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

Animal Portraits of Character, with the Analogies of Sound and Color. Industrial Organization and Passional Equilibria. Love vs. Marriage. Practical Education. Slavery. Four books by Marx Edgeworth Lazarus, M. D. New York.

Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathematics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

Elements of Algebra, by Eugenius Nulty. Philadelphia, 1838.

498-452

MISCELLANEOUS
NOTES AND QUERIES,
WITH ANSWERS.

" 'KNOW THYSELF' *descended from Heaven.*"—JUVENAL.

VOL. III.

JANUARY, 1886.

No. 1.

BIZARRE.

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BLANK VERSE. The earliest attempt in English at blank verse was "Elizabeth Triumphans, concerning the Damned Practices that the Devilish Popes have used," etc., etc., 1588.

AARON'S BREASTPLATE. Josephus and others maintain that the precious stones of Aaron's breastplate were the *Urim and Thummim*, and that they discovered the will of God by their extraordinary lustre, thereby producing the issue of events to those who consulted them.—*Vid.* Lev. viii, 8; 1 Sam. xxviii, 6.

SOROSIS, 1775. Last night I was at a ball at the Ladies' Club. It was all goddesses, instead of being a resurrection of dancing matrons, as usual. The Duchess of Devonshire effaces all without being a beauty; but her youth, figure, flowing good-nature, sense, and lively modesty, and modest familiarity made her a phenomenon. Don't wonder that I was at a ball; I have discovered that I am a year younger than I thought, yet I shall not use this year yet, but come out with it a dozen years hence.—*Walpole's Letter.*

INHALING THE BREATH. In 1743 John Campbell published his "Hermippus Revived," a curious work founded on a French book with a similar title. "Its ostensible and apparently serious object was to prove the possibility of prolonging human life indefinitely by the inhalation of the breath of young girls; and great learning and ingenuity are expended upon the illustration of this thesis. But the

writer afterwards confessed that his real purpose was to rival the celebrated Boyle, by showing that neither the serio-comic style of writing, nor recondite and curious learning, was confined to the French side of the channel."

ANointing, an ancient and still prevalent custom throughout the East of pouring aromatic oils on persons as a token of honor, owes its origin to consideration of comfort and health, being regarded as a preventive of diseases, and a contributing to personal elegance. The anointing oil was often a very costly preparation. Olive oil, spike-nard, and myrrh were the more common materials. It was a regular article of trade, and sold in alabaster boxes, which were well fitted to preserve the odor. Anointing oils were first used in England at the coronation of Alfred the Great, and Edgar was the first anointed King of Scotland.

A CHRISTMAS PIE OF YE OLDEN TIME. James, Earl of Lonsdale, sent a Christmas pie to King George III, which contained 9 geese, 2 tame ducks, 2 turkeys, 4 fowls, 6 pigeons, 6 wild ducks, 3 teals, 2 starlings, 12 partridges, 15 woodcocks, 2 Guinea fowls, 3 snipes, 6 plovers, 3 water-hens, 1 wild goose, 1 curlew, 46 yellow-hammers, 15 sparrows, 15 chaffinches, 2 larks, 4 thrushes, 12 fieldfares, 6 black-birds, 20 rabbits, 1 leg of veal, half a ham, 3 bushels flour, and 2 stones of butter. It weighed 22 stones, was carried to London in a two horse wagon, and if it was not as dainty as the celebrated pie containing four-and-twenty blackbirds, which, when the pie was opened, began to sing, it was, at all events, a "dish to set before the king."

"IN 1527," says the *The Quarterly Review* (1884) "Henry VIII first had recourse to what was then the common practice of Princes in coinage. Having once entered into the downward path he continued in it until, in 1546, 3s. were made out of the same amount of silver which at the beginning of the reign had been put into 1s. The most rapid rise in the prices that England has witnessed was the immediate consequence. The wheat average from 1509 to 1550 is 6s. a quarter; from 1550 to 1582, 14s. a quarter. The restoration of the coinage by Elizabeth, in 1560, failed entirely in bringing back prices to their old standard, partly because the flood of the New World silver, which had already overspread the continent, now began to penetrate into England; partly because Elizabeth's coinage, though pure, was very much lighter than it had been in times past. At one time a pound had really been but 20s., from 1560 forward, 60s. have been coined out of a pound of silver."

IN the time of James II, *i. e.* at the Easter Sessions, 1688, the rates of wages allowed by the Justices of Bucks were entered in the records. A "Chiefe Bailiffe, or Hyne in Husbandry," was allowed to receive £6. a year "in the chilterne," and £5. 10s. "in the Vale."

Every other man-servant in husbandry, if above 20 years of age, £4. 10s. in the chilterne, and £4. in the Vale. "Cooke-mayds and Dairy-mayds" were to have £2. 10s. a year; other maid-servants not more than £2. Mowers received 1s. 2d. for the day without meat or drink, or 5d. with meat and drink. Mowers of grass, by the acre, were paid 1s. 6d. Men haymakers had 10d. a day without meat or drink, or 5s. with meat and drink. Women hay-makers, 6d., or 3d. Mowers of barley, peas, beans, or oats, had 1s. 4d., or 8d. Laborers at other times might be paid 8d., or 4d from Lady Day to Michelmas, 7s., or 3d. from Michelmas to Lady Day. Gardeners and thatchers if supplied with meat and drink were to have 8d. all the year round, but a tailor got only 6d a day with meat and drink, or 10d. without. These rates appear to have remained without material attention until the reign of George I.

MURDER-WOUNDS "BLEEDING AFRESH." The popular superstition that the wounds of a murdered body will "bleed afresh" when they are touched by the murderer, is thus referred to in Shakespeare's *Richard III*, 1, 2 :

"Dead Henry's wounds
Open their congealed mouths, and bleed afresh."

Drayton says the simple proximity will produce the effect :

"If the vile actors of the heinous deed
Near the dead body happily be brought,
Oft hath been proved the deathless corpse will bleed."

The belief is shown to have been universally established in Scotland as late as 1668, when the Crown counsel, Sir George Mackenzie, in the trial of Philip Standsfield, thus alludes to a deposition sworn by several witness on that trial :

"God Almighty himself was pleased to bear a share in the testimonies which we produce. That divine power which makes the blood circulate during life has oftentimes, in all nations, opened a passage to it after death upon such occasions, but most in this case; for after the wounds had been sewed up, and the body designedly shaken up and down, — and which is most wonderful, after the body has been buried for several days, which naturally occasions the blood to congeal,—upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event; whereupon Philip, astonished more than they, threw down the body, crying, 'O God, O God!' and cleansing his hands, grew so faint they were forced to give him a cordial."

THE KILKENNY CATS. The story generally told is, that two of those animals fought in a sawpit with such ferocious determination, that, when the battle was over nothing could be found remaining of either combatant except his tail—the marvellous inference to be drawn therefrom being, of course, that they had devoured each other. This ludicrous anecdote has, no doubt, been generally looked upon as an absurdity of the Joe Miller class; but this, says a writer in *Notes and Queries* (Eng.), I conceive to be a mistake. I have not the least doubt that the story of the mutual destruction of the contending cats was an allegory designed to typify the utter ruin to which centuries of litigation and embroilment on the subject of conflicting rights and privileges tended to reduce the respective exchequers of the rival mu.

municipal bodies of Kilkenny and Irishtown—separate corporations, existing within the limit of one city, and the boundaries of whose respective jurisdictions had never been marked out or defined by an authority to which either was willing to bow. Their struggles for pre-eminence, and for the maintenance of alleged rights invaded, commenced A. D. 1377, and were carried on with truly feline fierceness and implacability till the end of the 17th century, when it may be fairly considered that they had mutually devoured each other to the very tail, as we find their property all mortgaged, and see them each passing by-laws that their respective officers should be content with the dignity of their station, and forego all hope or salary until the suit at law with the other “pretended corporation” should be terminated, and the encumbrances thereby caused removed with the vanquishment of the enemy. Those who have taken the story of the Kilkenny cats in its literal sense have done grievous injustice to the character of the grimalkins of the “fair critic,” who are really quite as demure and quietly disposed a race of tabbies as it is in the nature of any animal to be.

JUDICIAL DEFINITION OF RIOT. What constitutes a “riot” was defined in the Lycoming Fire Insurance Company, *vs.* Schwenk, Pennsylvania Supreme Court, June 14, 1880. This was an action on a fire policy. A breaker at a coal mine was set on fire at night by a party of men, who fired several shots, drove the watchman away, and then burned down the breaker. Held, that this was a riot within the provisions of the policy of insurance. The court said :

“We are decidedly of the opinion that in the foregoing testimony every element of the riot is found, whether at common law or under an act of 1705. There was the unlawful assemblage of three or more persons, combined together to perpetuate an outrageous and violent crime. The commission of the crime was immediately preceded by numerous discharges of fire-arms. Two peaceable citizens, engaged in watching, and protecting the premises, placed there for that purpose, were compelled to flee therefrom in terror of their lives. The crime was arson, one of the most odious known to the criminal law. It was committed at a late hour of the night, when the great majority of persons are abed and asleep and least prepared to defend themselves or their property. It is an offence having a more natural and necessary tendency to put whole communities in fear and terror than almost any other. In this instance it was accompanied by the voices of men calling for wood and oil with which to apply the fire, by the loud and appalling noise of exploding weapons of destruction, and the criminals themselves were a band of men whose numbers could not be determined on account of the darkness of the night. For a court, in charging a jury, to speak of such an occurrence as anything less than a riot of a most marked and distinct character would be simply to mislead them.”

CAXTON, New York City.

What is the Shem-hammephorash?

This is a vocalized Hebrew word which was applied to the *Tetragrammaton* (four-lettered-name) of the Greeks, "because," says Mackenzie, "all other names of God are derived from His works, while this is derived from His substance, indicating his self-existent essence."

McClintock & Strong, in their "Cyclopædia," under this word give quite a full and technical resumé of this cabalistic word, from which a portion of this reply is prepared.

The Hebrew letters are equivalent to SH M-H MM PH R SH, which are vocalized as *Shem-hammephorash*—meaning the peculiar name of God. By this expression the name of God written IHVH, but since the time of the Reformation, i. e. from the time that Christians began to study Hebrew, it is pronounced according to its accompanying vowel-points *Jehovah*. Before entering upon the explanation of the word it will be well to review what is said concerning that name of God.

Jerome, who was not only acquainted with the language, but with the tradition, of the Jews, says, in *Prologus Galeatus* :

"Nomen Domini tetragrammun (i. e. IHVH) in quibusdam Græcis voluminibus usque hodie antiquis expressum literis invenimus."

And in the 136th letter to Marcellus, where he treats of the ten names of God, Jerome says :

"Nonum (sc. nomen Dei) est tetragrammaton, quod *anekphôncton*, i. e. ineffabile, putaverunt, quod his literis scribitur *Iod, E, Vau, E*. Quod quidam non intelligentes propter elementorum similitudinem, quum in Græcis libris repererint, Pi Pi legere consueverunt" (*Opp. ed. Vallarsi*, I, 131 ; III, 720).

Similar is the statement found in a fragment of Evagrius treating of the ten Hebrew names of God, that the ineffable Tetragram, which *katachrestikos* is pronounced by the Jews *adonai*, by the Greeks *kúrios*, according to Exodus XXVIII, 36, was written on the plate of the high-priest *hagiasma kurío* *IIIIII* [in some codices *pi pi*] . . . *toútois graphômenon tois stoichéiois ioth ep ouau iep* *IIIIII*, *ho Theós* (cf. Cotelierus, *Monum. Eccl. Græcæ*, III, 216, by Vallarsi, III, 726 ; Lagarde, *Onomastica Sacra*, p. 205, sq.) Almost the same we find in Origen, *Onomasticon* (cf. Lagarde, *loc. cit.*). From these statements we see that at, or before, the time, of Jerome there were already Greek MSS. of the Old Testament in which the Tetragram was written with Hebrew letters which were regarded as the Greek uncial letters *IIIIII*. Such a mistake was only possible when the Hebrew square alphabet was used.

When, in the last quarter of the last century, the attention of many of the learned was again called to the Syriac translation of the Septuaginta by the Bishop Paul of Tela, they found in many places the Hebrew name of God, which otherwise is expressed by the Greek *kúrios* and the Syriac *MRIA*, represented by *PHI PHI*. It was, however, more surprising that in the main MS. of this version in the celebrated Codex Syro-Hexaplaris Ambrosianus at Milan, in the notes on Isaiah, the Hebrew word *IHVH* was found for the Syriac. The connection between the Greek *IIIIII* and this *IHVH* was soon perceived, but not in a correct manner, so that in 1835 Middeldorpf, in his edition of Codex Syro-Hexaplaris, could but explain it as :

"Ita ut inscius quidam librarius, Cod. Syr. Hexapla rem describens, sed sensum Græci illius *IIIIII* haud perspicens Græcum characterem *II* loco Hebraici *H* positum esse opinaretur, quemadmodum *I* loco Hebr. *I*, ideoque Syriace *IHVH* scriberet."

Bernstein, in reviewing Middeldorpf's edition, quoted a scholium of Bar-Hebræus, which gives us the following interesting notice :

"The Hebrews call the glorious name of God *SH M P H R S H* which is *IHVH*, and dare not to pronounce it with their lips, but read and speak instead, to those who listen, *ADNI* (*AODNAT*). Since the seventy translators retained the Hebrew nomenclature, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and hence the name *IIIIII* was formed, and thus *IHVH*, which designates the Eternal Being, was changed into *IIIIII*, which yields no sense at all. The *Yod* of the Hebrews is like the *Iota* of the Greeks, and the *He* of the Hebrews has the form of the *Pi* of the Greeks (*II*). Hence, in the Syriac copies of the Septuaginta, we find every where the name *MRIA* (*i. e.* where *ADNI* stands for *kúrios*—*IHVH*), with *pi pi* written above."

On this scholium Bernstein remarks that *SH M P H R S H* corresponds to the Rabbinic *SH M H M P H R S H*, *Shem-hammephorash*. Bernstein, in his lexicon, writes :

"*P H R I S H* is one who discerns, or separates, hence *SH M P H R S H* is a discerning, or separating, or an especial name, *nomen, separatum, secretum, occultum*."

Schroeter, in his edition of Bar-Hebræus, explains *SH M P H R S H* by *nomen, distinctum, singulare*. But Bar-Hebræus tells us only what he found in Jacob of Edessa, who has a whole scholium entitled :

"Scholium on the Singular and Distinguished Name which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews *SH M P H R S H*."

From this scholium, which Nestle published in the "*Zeitschrift der deutschen morgenländischen Gesellschaft*," 1878, xxxii, 465, sq., and

which purports to give what Jewish tradition believed concerning this name, we see that it means *the separated, i. e. singular name* of God—a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word SH H M P H R S H is. Some translate it by *nomen explicitum*, others by *nomen separatum* (comp. Buxtorf, *Lex. Talm.* s. v.); Petrus Galatinus, *De Arcanis Catholice Veritatis*, II, 18, by *separatum i. e.*:

"Sejunctum et distinctum ab aliis omnibus Dei nominibus, et soli Deo proprie conveniens."

Reuchlin in the third book of *De Arte Cabalistica*, explains it by *nomen expositoryum*; Munk, *le nom distinctement prononcé*; Geiger, *der ausdrückliche Name*; Levy, *der deutlich ausgesprochene Name*.

In settling the question all must depend on the meaning of P H R S H, whether it means only "to separate," or whether it occurs also in the sense of "to pronounce distinctly." In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Fürst has shown against Dr. Nestle in "Z. d. d. m. G.," 1879, XXXIII, 297, claiming that P H U R S H A T H H S H M is only the Aramaized form for the words H V C H I R A T H H S H M, "to pronounce distinctly the name of God."

In the Mishna (Yoma, VI, 2), we are told that both the priests and people, when they heard S H M H M P H R S H, on the Day of Atonement, they fell to the ground; and we are also told that the voice of the high-priest, when he pronounced *the name*, on the Day of Atonement, was heard as far as Jericho.

Whatever may be the meaning of this word in a philological point of view, Jewish tradition ascribed to it great power. By means of the *Shem-hammephorash* Christ is said to have performed his miracles; and Moses is said to have slain the Egyptians by the same means.

Practically, *Shem-hammephorash* is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their *gematria*, or cabalistic arithmetic, to reconstruct it. They affirm that Jesus stole it from the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and hence, according to the rabbins, is the reason of the lack of power in the prayers throughout the house of Israel.. They declare if any one were able rightly and devoutly to

pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A. D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his "Hours with the Mystics":

"The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal, universal Light. Within the origin of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shem-hammephorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

"There is a name of God the Father, says Nimrod, and of the Theanthorpe (God-Man) exprest in the three letters I, or Y, O, and the Vau, iow, or yow yowhis. The nominative does not occur unless in composition as IUPITER, but the genitive Jovis sometimes obtained the place of a nominative. This name the Greeks used to invoke in their distress, crying Iou, Iau, and Io, and from it the names Io, Ion, Ione, Iaon, Iao, and Ioo were formed, as probably was also that of Iauan or Iawhan (Vau-Han), son of Japhet. The virgins who preserved the fire of Vesta were admitted into the College by the High Priest, in the name of Ioo. *Sacerdotem vestalem quæ sacra faciat.* This name was acknowledged for his own by the Divine Person who conversed with Moses; and soon after the Jews returned from their sojourn in Chaldæa, and had fallen into the heathenish errors of Rabbinism, they revered it with the most grovelling superstition. They accounted it a profane action to utter this word, by which means they unavoidably lost, and do not pretend to possess, the mode of pronouncing it. They superstitiously call it the Tetragramaton, that is, the four letters; yet in our characters it is written Jehovah. It is spelt with the four letters Iod, Hè, Vau, and Hè, which makes Ihèouhè, if the Hè is taken for an aspirated E; but if, as I suppose, it be no more than an aspirate, it will make Ihouh, a word susceptible of articulate pronunciation, although that pronunciation would probably be corrupted by substituting a short vowel for the final aspiration, Ihoua. The anointing of *Jehu* by Elijah seems to be a symbol of the baptism of the Lord by him who came in the power of Elijah, and that name seems to be the same as Jehovah."

"Lilith was said to have been created at the same time and in the same way as Adam; and when the two met they instantly quarrelled about the headship which both claimed. Adam began the first con-

versation by asserting that he was to be her master. Lilitb replied that she had equal right to be chief. Adam insisting, Lilitb uttered a certain spell called *Shem-hammephorash* — the result of which was that she obtained wings. Lilitb then flew out of Eden and out of sight. Adam then cried in distress — 'Master of the world, the woman whom thou didst give me has flown away.'

"The astrological College of Egypt gave to the Jews their strange idea of the high school maintained among the devils, already referred to in connection with Asmodeus, who was one of its leading professors. The rabbinical legend was, that two eminent angels, Asa and Asael, remonstrated with the Creator on having formed man only to give trouble. The Creator said they would have done the same as man under similar circumstances; whereupon Asa and Asael proposed that the experiment should be tried. They went to earth, and the Creator's prediction was fulfilled: they were the first 'sons of God' who fell in love with the daughters of men (Gen. vi. 2). They were then embodied. In heaven they had been angels of especial knowledge in divine arts, and they now used their spells to reascend. But their sin rendered the spells powerless for that, so they repaired to the Dark Mountains, and there established a great College of Sorcery. Among the distinguished graduates of this College were Job, Jethro, and Bileam. It was believed that these three instructed the soothsayers who attempted to rival the miracles of Moses before Pharaoh. Job and Jethro were subsequently converted, but Bileam continued his hostility to Israel, and remains a teacher in the College. Through knowledge of the supreme spell — the *Shem-hammephorash*, or real name of God — Solomon was able to chain Professor Asmodeus, and wrest from him the secret of the worm Schámir, by whose aid the Temple was built."

"Traditions of the learning of the Egyptians, and of the marvels learned by Solomon from Asa and Asael by which he compelled demons to serve him, and the impressive story of the Witch of Endor, powerfully influenced the inquisitive minds of Europe. The fierce denunciations of all studies of these arts of sorcery by the early Church would alone reveal how prevalent they were. The wonderful story of Apollonius of Tyana, as told by Philostratus, was really a kind of gospel to the more worldly-minded scholars. Some rabbins, following the outcry against Jesus, 'He casteth out devils by Beelzebub,' circulated at an early date the story that Jesus had derived his power to work miracles from the spell *Shem-hammephorash*, which he found on one of the stones of the Temple where Solomon had left it. Though Eusebius cast doubt upon them, the Christians generally do not appear to have denied the miracles of Apollonius, which precisely copy those of Jesus from the miraculous birth to the ascension, but even to have quoted them as an evidence of the possibility of miracles."

QUESTIONS AND ANSWERS.

RIDDLES. In the "Dictionary of Phrase and Fable," by E. Cobham Brewer, 9th ed, p. 747, it says: "Plutarch states that Homer died of chagrin, because he could not solve a certain riddle." What was this riddle? Is Plutarch reliable for the assertion? What other ancient riddles or enigmas have come down to us?

PHILANDER.

This question, with many others, has been on file for several months, and a first chapter is here given on riddles. Similar questions in future will be answered more at length, or perhaps in chapters or compilations, so as to have them more compact rather than scattered on many pages.

HOMER'S RIDDLE. The riddle ascribed to Homer is not properly Homer's Riddle, but should be the Iosians' Riddle. According to the "Life of Homer," attributed to Herodotus, Homer sailed from Samos for Athens with some Samians, and as they neared the coast of Ios, Homer became ill and was carried on shore some distance off from the town. While there the people came to visit Homer and the Samian sailors; also, some fishermen's children ran their boat on shore, and came and talked with the visitors, and addressed these words to them:

"Hear us, strangers; explain our riddle, if ye can. *We leave what we take, and we carry with us that which we cannot take.*"

None of them being able to solve it, they expounded it thus:

"Having had an unproductive fishery, we sat down on the sand, and being annoyed by the vermin, we left the few fish we had taken, on the shore, taking with us the vermin we could not catch."

Homer, on hearing this, is said to have made these verses:

*"Children, your fathers possess neither ample heritage,
Nor numerous flocks."*

Homer died in Ios of the disease he had contracted on the voyage, and not from grief at not being able to solve the riddle of the fisher-boys, as some authors relate as stated in Plutarch's "Life of Homer," which is characterized by Pope as a story that "refutes itself by carrying superstition at one end, and folly at the other."

Buckley, in a note to Section xxxvi, of Herodotus's "Life of Homer," says that the enigma is founded on the distinction made by the ancients between *having* and *possessing*, which Plato causes Socrates to define:

"To *possess*, therefore, does not appear to me to be the same as to *have*: for instance, if any one having bought a garment, and having it in his power, should not wear it, we should not say that he *has* it but that he *possesses* it." (See's Plato's *Theætetus*, § 130, Cary's translation, Vol. 1, p. 438).

Similarly, Shakespeare makes Iago say: "They have it very oft, that have it not."—*Othello* iv, 1.

Lactantius has translated the so-called Homeric enigma into Latin.

Somewhat akin to it is the riddle alluded to by Plato, *Republic* v, 22, which he calls the children's riddle.

HOMER'S EPITAPH. Homer was buried at Ios, and on his tomb were inscribed elegiacs, by the inhabitants of Ios, which were translated by Grotius as follows :

"Iata tegit tellus sacrum caput illud Homeri,
Cantibus Heroum qui res celestibus æquat."

"The earth here covers the head of Divine Homer, whose poetry has immortalized heroes."

ADAM'S RIDDLE. There is an enigma known among the ancients as Adam's Riddle, invented, it is said to prefigure the Messiah. It is found in the works of Dr. F. V. Kenealy, *Apocalypse of Adam-Oannes*, Vol. I, p. 321, as follows :

*'O patër mou eggènesan emè, kagò eggènesà tèn mètera ton paidion mou,
kai tà poidia mou eggènesan tèn mètera tou patros mou.*

"My Father (God) begat me, and I begat the Mother of my children, and my children begat the Mother of my Father."

SAMPSON'S RIDDLE. This Biblical riddle is familiar to nearly all, and is found in Judges xiv, 5-19: "Out of the eater came forth meat, and out of the strong came forth sweetness."

The answer is given by the proposer: "What is sweeter than honey? and what is stronger than a lion?" The story is interesting in that part which gives to modern times the retort of Sampson who divined how the thirty men obtained the answer: "If ye had not plowed with my heifer, ye had not found out my riddle."

SPHINX'S RIDDLE. Anthon gives this riddle on page 916 of his "Classical Dictionary," Art. *Edipus*. The Sphinx propounds this to *Edipus*: "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" Others give it: "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" Another authority rhymes it as follows:

"What goes on four feet, on two feet, and three.
But the more feet it goes on the weaker it be?"

The answer of *Edipus* is given: "Man—who, when an infant, creeps on all-fours; when he has attained to manhood, goes on two feet; and when old, uses a staff, a third foot." The particulars and conditions of the answers are too long for insertion here.

CLEOBULUS' RIDDLE. Cleobulus, one of the Seven Wise Men of Greece, whose motto was "The Golden Mean," or "Avoid Extremes," proposed a riddle to his friends: "There are twelve mothers, each mother has thirty children, and the children are white one side and black on the other."

This riddle has been explained to be "the twelve months of the

year, each of which had thirty days, and each day being light on one side and dark on the other."

HERMES' RIDDLE. Mercurius Trismegistus, "the thrice illustrious" is recorded by that Rosicrucian, Paschal Beverly Randolph, to have left a riddle for succeeding generations to explain. We have never seen this answered. We do not find the riddle given in the *Divine Pymander* of Hermes, but reproduce it from the the broadside found attached to the works of Mr. Randolph. Can any of our readers furnish information of its authenticity, or answer it?

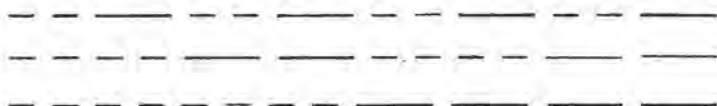
My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without my joints. I have fifteen limbs, and could not exist were one lopped off; and by that one I am the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me; the one as the *summum 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 of me. Without my first joint very few things, even Deity, could not exist; in fact nothing could; and yet thousand of things are without me. I fill all space, yet occupy no room; albeit there is not an inch, nor 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 vast graves; but breathe into my nostrils once again and all is changed. Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, will triumph; 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 the 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 worship of the Titakas. Everybody sees that one—that I—and yet that one never saw me; though I have often been felt, and never was smelled nor tasted. Hundreds will vouch to 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 eighty-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 come and choice is next in order.

My two first 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, Melchizedek, 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 poesy, which all refined people are familiar with; yet no one ever beheld, yet which thousands have plainly, and clearly seen. Three of my limbs symbolize the necessity of all intelligence beneath the stars. Three more what wrong-doers undergo, and also what many do 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 travelled; 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 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 fifty and three 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, discord rules and myriad of ills affect the world, and Chaos comes again. And yet, when I do prevail, war ends, discord ceases, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

SOLOMON'S RIDDLES. Flavius Josephus says, in his "Antiquities of the Jews," Bk. vii, Chap. 5, that Abdemon, a very youth in age, always conquered the difficult problems which Solomon, King of Jerusalem, caused him to explain. Josephus also says that Dios states:

"Solomon, who was then King of Jerusalem, sent riddles to Hiram, and desired to receive the like from him, but that he who could not solve them should pay money to him that did solve them, and that Hiram accepted the conditions, and when he was not able to solve the riddles [proposed by Solomon] he paid a great deal of money for his fine; but afterwards he did solve the proposed riddles by means of Abdemon, a man of Tyre; and that Hiram proposed other riddles, which, when Solomon could not solve, he paid back a great deal of money to Hiram."

THE COVA, OR "LINEATION" OF FOHI. (Vol. II, p. 650.) A Jesuit at Peking communicated to Leibnitz the following Chinese symbol, called by them the Cova, or "lineation," and attributed to Fohi, the founder of the Empire. It is suspended in their temples. Who can give us the interpretation of this lineation? K. T.



A correspondent "K. T." asks for the interpretation of the Chinese symbol printed in his communication on page 650 (N. AND Q., November, 1885). In the Sacred Book of the East, edited by Max Müller, Volume XVI contains a translation of the Yi-King translated by James Legge. On page 32d is found Fu-hsi's Trigrams, and in Appendix v, page 422 and ff, is found an interesting discussion. The eight trigrams attributed to Fu-hsi or Pao-hsi (B. C. 3322) are called collectively *khien*, *tui*, *li*, *kan*, *sun*, *khan*, *kan*, and *khwan*. ("K. T." has inverted the order of these sacred signs, and to refer to his list as printed, I give his numbers in parentheses.) Their signification is as follows: *khwan* (8th in Fu-hsi's list and 1st in "K. T's." list) means the earth; *kan* (2d in "K. T's." list) means a mountain; *khan* (3d) means water in a stream or in rain; *sun* (4th) means the wind; *kan* (5th) means the thunder; *li* (6th) means fire; *tui* (7th) means water collected in a lake; *khien* (8th) means sky or heaven. For interesting critical remarks on these symbols see Hegel's "History of Philosophy," Vol. I, pp. 139 and 140 of the second German edition. But the volume here referred to—Legge's—gives an immense mass of commentary on the part of Chinese wise men who have taught this philosophy.

WM. T. HARRIS, Concord, Mass.

THE SHAPIRA MANUSCRIPTS. Will some one furnish a translation of the so-called "Shapira Manuscripts," said to have been obtained from an Arab of the tribe of Ajayah by Mr. Shapira.

H. LANGDON LARKIN.

These manuscripts, it is claimed, form an earlier text of the Book of Deuteronomy than any before discovered. They are said to contain about one-third of the Book of Deuteronomy. The following is one part of the manuscripts which appeared in the London *News*, and is sufficient to give the general character of all that has thus far been deciphered:

The Shapira Manuscripts.

AND GOD SAID UNTO ME, SEND MEN TO SPY OUT JAAZER; AND WE TOOK JAAZER AND DWELT IN THE CITIES OF THE AMORITES. AND OG, THE KING OF BASHAN, WENT OUT AGAINST US TO THE BATTLE, AND WE SMOTE HIM UNTIL NONE WAS LEFT TO HIM REMAINING, AND WE TOOK FROM THEM THREE SCORE CITIES, ALL THE REGION OF ARGOB, CITIES FENCED WITH WALLS, GATES, AND BARS, BESIDES UNWALLED TOWNS A GREAT MANY. AND ALL THE CITIES OF THE PLAIN, AND ALL GILEAD, AND ALL BASHAN UNTO SALCHAR AND EDERI [WHICH WAS CALLED]

* * * THE LAND OF GIANTS, FOR OG, KING OF BASHAN, REMAINED OF THE REMNANT OF THE GIANTS. AND WE TURNED AND JOURNEYED AND ABODE OVER AGAINST BETH-PEOR. AND AT THAT TIME THE DAUGHTERS OF MOAB AND THE WIVES OF THE MIDIANITES CAME OUT AGAINST YOU, AND THEY CALLED UNTO YOU TO EAT OF THEIR SACRIFICES, AND WE DID EAT OF THEIR SACRIFICES AND DRANK OF THEIR DRINK-OFFERINGS, AND YE BOWED DOWN TO THEIR GODS AND COMMITTED WHOREDOM WITH THE WIVES OF THE MIDIANITES, AND YE JOINED YOURSELVES UNTO BAAL-PEOR ON THAT DAY. AND THE ANGER OF GOD WAS KINDLED AGAINST YOU, AND HE SMOTE YOU AT THAT TIME WITH A GREAT PLAGUE. AND I SENT FROM AMONG YOU MEN TO FIGHT THE MIDIANITES, AND YE SMOTE THEM WITH THE EDGE OF THE SWORD, AND YE TOOK FROM THEM CAPTIVES VERY MANY, AND THE PLAGUE WAS STAYED. AND GOD COMMANDED ME AT THAT TIME TO TEACH YOU STATUTES AND JUDGMENTS THAT YE MIGHT DO THEM IN THE LAND WHITHER YE GO OVER TO POSSESS IT. TAKE HEED TO YOURSELVES, YE SHALL NOT ADD TO MY STATUTES NOR DIMINISH THEREFROM. TAKE HEED UNTO YOURSELVES, LEST YE FORGET, AND MAKE YOU A GRAVEN IMAGE AND SIMILITUDE, THE LIKENESS OF ANY FIGURE WHICH IS IN HEAVEN ABOVE OR ON THE EARTH BENEATH OR IN THE WATERS UNDER THE EARTH, AND HIS ANGER BE KINDLED AGAINST YOU, AND HE DESTROY YOU SPEEDILY FROM THIS GOOD LAND. KNOW, THEREFORE, THIS DAY, AND SEEK HIS STATUTES AND HIS COMMANDMENTS THAT IT MAY GO WELL WITH YOU [AND THAT] YE MAY PROLONG YOUR DAYS UPON THE EARTH THAT THY GOD GIVETH UNTO YOU. HEAR, O ISRAEL, GOD OUR GOD IS ONE GOD [AND THOU SHALT LOVE] GOD THY GOD WITH ALL THINE HEART AND WITH ALL THY SOUL EXCEEDINGLY. AND THESE WORDS WHICH I COMMAND THEE THIS DAY SHALL BE IN THY HEART, AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND THOU SHALT TALK WITH THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND [THEM] FOR A SIGN UPON THINE HAND, AND THEY SHALL BE FOR * * * BETWEEN THINE EYES, AND THOU SHALT WRITE [THEM] UPON THE POSTS OF THY HOUSE AND ON THY GATES. FOR GOD MADE A COVENANT WITH THEE IN HOREB IN THE DAY OF THE ASSEMBLY, AND I STOOD BETWEEN GOD AND YOU * * * AT THAT TIME, FOR YE WERE AFRAID BY REASON OF THE FIRE, AND [WENT] NOT [UP] * * * TO SHOW YOU THE WAY OF YOUR GOD.

INDIAN COUNTING. (Vol. II. p. 616.) This subject is worth more than a hasty enquiry. My astonishment was great when I found that one of the Indian forms was identical with what my mother had taught me as Welsh, and which she said that she had learnt from a serving man when a child. I have sent to one of my tradesmen for the true Welsh system and though there is a resemblance, yet not identity. Welsh, up to twenty, is as follows :

Un, dan, tri, pedwar, pump, chuech, saith, wyth, naw, deg, un-ardeg, dauddeg, triarddeg, pedwarddeg, pymtheg, unarbymtheg, dau-arbymtheg, triarbymtheg, pedwarbymtheg, ugain.

Now the Scandinavians claim, on the authority of one of their Sagas, to have discovered America in the 9th century A. D., but the Bardic annals of the Welsh assert that Scandinavia was peopled from Britain before the Christain era, by a drain of 100,000 men, who never returned. The Rev. Mr. Morgan asserts, on, apparently some national characteristics, that the Celts discovered America before any other nation. The Celtic language has very considerable affinity with the Semitic, and both people claim to have been diluvian races. I do not assert that there is an ancient similarity between Celtic, Semitic, and Indian, but it would be curious if it should turn out that there is such. The probable historical deluge is that mentioned by Plato as occurring about 11,000 years ago, when Atlantis sank into the ocean, and D. le Plongern has recently shown some confirmation of the state of the Egyptian priests, by showing that the hieroglyphics of Yucatan are in all respects identical with those of early Egypt. It is possible that in modern times a few Welsh settlers may have taught the Indians their method of counting, but it is singular they should have adopted it in preference to the more widely-known English. Is it not therefore worth while to enquire whether there is not some ancient race affinity between Indian and Welsh. May I ask what the numerals are resembling "sheep scoring," mentioned by "DJAFAR" in Vol. II, page 666?

JOHN YARKER, (Withington,) Manchester, Eng.

MISSOURIUM. (Vol. II, p. 447.) Ralph Waldo Emerson, in his "Representative Men," page 104, mentions the *Missourium*. Is the State-name "Missouri" the plural form of the word "Missourium?"

LOGOS.

"Missouri" is not the plural form of "Missourium," but is an Indian word. "Missourium" is a name which was given to a real or supposed fossil animal found in Missouri.

PRIGGLES.

ORIGIN OF SUB ROSA. (Vol. II, p. 639.) What is the origin or the historical association connected with the words *sub rosa*, as meaning a matter to be kept in confidence?

HAZEL SHEPARD,
New York City.

"But when we with caution a secret disclose,
We cry, 'be it spoken,' sir, 'under the rose.'
Since 'tis known that the rose was an emblem of old,
Whose leaves by their closeness taught secrets to hold;
And 'twas thence it was painted on tables so oft
As a warning, lest, when with a frankness men soot
At their neighbor, their lord, their fat priest, or their nation,
Some among 'em next day should betray conversation."
—*British Apollo*, 1708.

The origin of the phrase, "under the rose," implies secrecy, and had its origin during the year B. C. 477, at which time Pausanias, the commander of the confederate fleet of the Spartans and Athenians, was in an intrigue with Xerxes for the subjugation of Greece to the Persian rule, and for the hand of the monarch's daughter in marriage. Their negotiations were carried on in a building attached to the temple of Minerva, called the Brazen House, the roof of which was a garden forming a bower of roses; so that the plot, which was conducted with the utmost secrecy, was literally matured *under the rose*. Pausanias, however, was betrayed by one of his emissaries, who, by a preconcerted plan with the *spliori* (the overseers and counselors of state, five in number), gave them a secret opportunity to hear from the lips of Pausanias himself the acknowledgment of his treason. To escape arrest, he fled to the temple of Minerva, and, as the sanctity of the place forbade intrusion for violence or harm of any kind, the people walled up the edifice with stones and left him to die of starvation. His own mother laid the first stone. It afterwards became a custom among the Athenians to wear roses in their hair whenever they wished to communicate to another a secret they wished to be kept inviolate. Hence, the saying *sub rosa* among them, and since among Christian nations.

J. H. W. SCHMIDT, Ansonia, O.

BACCALAUREATE SERMONS. (Vol. II, p. 544.) Why are commencement sermons at colleges called *Baccalaureates*? ANDREW SMITH.

Commencement sermons were called baccalaureate, because they were preached when graduates received their degree of "B. A.," or Bachelor of Arts, in mediæval Latin *Baccalaureus Artium*. The last three syllables came to pass in the making up of this low-Latin equivalent for "bachelor"; but "baccalaureus" has no connection except mere coincidence with the good Latin words "bacca," and "laurea," nor with "laureate."

PRIGGLES, San Francisco, Cal.

HIGH AND LOW GERMAN, AND CHURCHMAN. (Vol. II, p. 639.) What are we to understand by the linguistic terms, "High German," and "Low German"? Also, by the denominational terms, "High Churchman," and "Low Churchman"? LAURA.

The Low German dialects are those dialects spoken by the people inhabiting the low-lying lands of North Germany, towards the Baltic and the German ocean, or North Sea. Old and modern High German was spoken originally by people inhabiting the high lands of Southern Germany.

High Church and Low Church are two ecclesiastical parties or sects, which became distinct after the Revolution of 1680. The High Church was supposed to favor the Papists, or at least to support the high claims to prerogatives which were maintained by the Stuarts. The Low Church entertained more moderate notions, manifested great enmity to Popery, and were inclined to circumscribe the royal prerogatives. This distinction is now less marked than formerly, but not wholly obliterated. J. H. W. SCHMIDT.

"IMITATION OF CHRIST," OR SHAKESPEARE. (Vol. II, p. 639.) Which works have passed through the more editions of the two following authors: "The Imitation of Christ" by Thomas à Kempis, or the works of Shakespeare? I have heard it stated the former, which seems incredible. WANT TO KNOW.

Dean Milman, in his "Latin Christianity," says of the "Imitation of Christ":

"In its pages is gathered and concentrated all that is elevating, passionate, profoundly pious in all the elder mystics. No book, after the Holy Scriptures, has been so often reprinted; none translated into so many languages, ancient and modern, extending even to Greek and Hebrew, or so often retranslated." J. H. W. SCHMIDT.

NEW YORK CITY? OR NEW YORK CITY? (Vol. I, p. 220) Which is correct, New York city, or New York City? ARTEMAS MARTIN.

The best usage avoids capitals; so that the word "city" should begin with a lower case c. PRIGGLES.

LETTERS OF "JOB SASS." (Vol. I, p. 151.) Have the letters of "Job Sass" (George A. Foxcroft), published in the Boston *Herald* thirty years ago, ever been collected and printed in book form?

FRANK, Concord, N. H.

Foxcroft's "Letters of Job Sass" were never published in book form. They did very well for newspaper writing, but were rather thin for a book. PRIGGLES.

THE KORAN. (Vol. II, p. 520.) Are there any lines for the memorization of the books or contents of the Korân similar to those of the Bible, published in Vol. II, p. 487 ? F. K. G.

The following is a metrical account of the verses, etc., of the Korân, taken from a very beautiful copy, once the property of the unfortunate Tippoo Sultan, but preserved in the public library at Cambridge, Eng. It was copied by Godfrey Higgins from a manuscript belonging to Prof. Lee, deposited with the Secretary of the Royal Society of Literature. (See Higgins' *Anacalypsis*, Vol. II, p. 195.)

"The verses of the Koran, which are good and heart-delighting,
Are six thousand, six hundred, and sixty-six.
One thousand of it command, one thousand of it prohibit;
One thousand of it promise, one thousand of it threaten;
One thousand of it read in choice stories;
And know, one thousand of it to consist in instructive parables;
Five hundred of it in discussions on lawful and unlawful;
One hundred of it are prayers for morning and evening.
Know sixty-six abrogating and abrogated.
Of such an one, I have now told you the whole."

In the 6666, and 6600, exclusive of the abrogated part, Mr. Higgins thinks may be seen the remains of the cyclic system.

The preliminary discourse to George Sale's translation (p. 45) says there are seven principal editions, or ancient copies of that work: first two published at Medina, third at Mecca, fourth at Cufa, fifth at Basra, sixth in Syria, and the seventh the common or vulgate. The first makes the whole number of verses, 6,000; the second and fifth, 6,214; the third, 6,219; the fourth 6,236; the sixth, 6,226; the seventh, 6,225. Mr. Sale's edition contains 6,226. Mr. Sale says they all are said to contain the same number of words, namely, 77,639; and the same number of letters, namely, 323,015. Another authority says 114 chapters, 99,464 words, and 330,113 letters.

The Alexandrian Library which history inform us contained 700,000 manuscript volumes, is said to have been destroyed by Omar upon the following logic:

"Either these books are in conformity with the Korân, or they are not. If they are they are useless, and if not they are evil; in either event, therefore, let them be destroyed."

AN ARABIC PROVERB. The following is an Arabic proverb which was taken down from an Oriental: Men are four—

He who knows not, and knows not he knows not, is a fool. Shun him.
He who knows not, and knows he knows not, is simple. Teach him.
He who knows, and knows not he knows, is asleep. WAKE HIM.
He who knows, and knows he knows, is wise. FOLLOW HIM.

GOD'S WOUNDS. (Vol. II, p. 460.) What is meant by "God's Wounds?" (See *Wounds*, in "Webster's Dictionary.") J. J. J.

"God's wounds" were the five wounds received by Christ on the CROSS. PRIGGLES, San Francisco, Cal.

The Value of Pi (π).

We re-publish the following article on computations, by request of several subscribers; also others who failed to secure a copy of the October number, 1884, containing it. The value of π , in the last ten periods as previously printed, as stated, were taken from the work of William Shanks. Mr. Shanks afterwards re-computed his value, and communicated his later result to the Royal Society of London, which was published in their Proceedings, Vol. xxi, 1873. This result changes the last 68 decimals of his former computation, and extends it to 44 more decimal places; or to 751 decimals in all. The following value is Mr. Shanks's last value. These facts were communicated by PROF. H. A. WOOD, School of Applied Science, Cleveland, Ohio.

A second chapter on computations, including 63 pairs of "Amicable Numbers," furnished by Prof. Wood, will appear in a future issue of NOTES AND QUERIES.

THE VALUE OF PI (π). (Vol. II, p. 651.) To how many places of decimals has the value of π , the ratio of the circumference of a circle to the diameter, been computed? Please give the decimals.

H. A. W., New York City.

Peter Barlow, in his "New Mathematical and Philosophical Dictionary" says, under CIRCLE, that Vieta by means of the inscribed and circumscribed polygons of 393,216 sides carried the ratio to 10 decimal places; Van Cœulen, by the same process, carried it to 36 places; Abraham Sharp extended it to 72 places; Machin went to 100 places; De Lagny extended it to 128 places. Dr. William Rutherford of the Royal Military Academy, Woolwich, in a "Paper on Determining the Value of π ," sent to the Royal Society of London, calculated its value to 441 decimal places. William Shanks of London coöperated with Rutherford in verifying the 441 decimals, and extended the same to 607 places. These results are published in a royal octavo volume by William Shanks entitled "Contributions to Mathematics, comprising chiefly the Rectification of the Circle to 607 places of decimals," 1853. The value of the Base of Napier's Logarithms, the Modulus of the Common System, the 721st power of 2, and several other numbers are also given in the same work. We print some of them here as they are of frequent use and reference.

VALUE OF π TO 721 DECIMAL PLACES.

$\pi = 3.1415926\ 5358979\ 3238462\ 6433832\ 7950288\ 4197169\ 3993751$
 $0582097\ 4944592\ 3078164\ 0628620\ 8998628\ 0348253\ 4211706$
 $7982148\ 0865132\ 8230664\ 7093844\ 6095505\ 8223172\ 5359408$
 $1284811\ 1745028\ 4102701\ 9385211\ 0555964\ 4622948\ 9549303$
 $8196442\ 8810975\ 6659334\ 4612847\ 5648233\ 7867831\ 6527120$
 $1909145\ 6485669\ 2346034\ 8610454\ 3266482\ 1339360\ 7260249$
 $1412737\ 2458700\ 6606315\ 5881748\ 8152092\ 0962829\ 2540917$
 $1536436\ 7892590\ 3600113\ 3053054\ 8820466\ 5213841\ 4695194$
 $1511609\ 4330572\ 7036575\ 9591953\ 0921861\ 1738193\ 2611793$
 $1051185\ 4807446\ 2379834\ 7495673\ 5188575\ 2724891\ 2279381$
 $8301194\ 9129833\ 6733624\ 4193664\ 3086021\ 3950160\ 9244807$
 $2366886\ 1995110\ 0892023\ 8377021\ 3141694\ 1190298\ 8582544$
 $6816397\ 9990465\ 9700081\ 7002963\ 1237738\ 1342084\ 1307914$
 $5118398\ 0570985 \pm (721 \text{ decimals totalize } 2866.)$

It may be stated here that there is a variation in the 113th decimal by several mathematicians. J. E. Montucla, Oliver Byrne, William Rutherford, and William Shanks make it an "8," designated above by an *Italic* 8, in the third column, third line, first figure. Peter Barlow, Thomas F. De Lagny, Olinthus Gregory, Edmund Halley, Charles Hutton, and several other authors make the 113th decimal a "7." The works of Benjamin Greenleaf, Uriah Parke, and several others vary in several other decimals.

SPECULATIONS.

Here are 721 decimals; there is one interesting feature that attracted the attention of Prof. Augustus DeMorgan. It might be expected that in so many figures, the nine digits and the cipher would occur each about the same number of times, that is, each about 61 times. But the figures stand as follows:

1 occurs	.	.	78 times which multiplied gives	78
2	"	.	65	130
3	"	.	69	207
4	"	.	67	268
5	"	.	58	290
6	"	.	61	366
7	"	.	47	329
8	"	.	71	568
9	"	.	70	630
0	"	.	65	

Total number of figures, 651

Sum of the decimals, 2866

"One digit," Prof. DeMorgan says, "is treated with an unfairness

that is incredible as an accident ; and that number is the mystic number *seven* ! ”

Now, if all the digits were equally likely to appear, and 651 drawings were to be made, it is 48 to 1 against the number of 7's being as distant from the probable average (say 65) as 47 on one side or 83 on the other. There is probably some reason why the digit 7 is thus deprived of its representation in the number. Yet, in twice the number of decimal places 7 might receive a proper representation. Here is a field of speculation in which two branches of inquiries might unite.

The value of π to 36 places of decimals which was carried out by Ludolph Van Cœulen agrees with the first 36 decimals of the above, although it is erroneously printed in several works, and also on page 386 of this magazine, our attention being called to the error by a subscriber (Mrs. E. D. Slenker, Snowville, Va.) On Van Cœulen's tombstone undoubtedly it is as follows, and correct to 36 decimals :

3,141592653589793238462643383279502884+

NAPERIAN BASE TO 205 DECIMAL PLACES.

$e = 2.718281\ 828459\ 045235\ 360287\ 471352\ 662497\ 757247\ 093699$
 $959574\ 966967\ 627724\ 076630\ 353547\ 594571\ 382178\ 525166$
 $427427\ 466391\ 932003\ 059921\ 817413\ 596629\ 043572\ 900334$
 $295260\ 595630\ 738132\ 328627\ 943490\ 763233\ 829880\ 748207$
 $076730\ 493949\ 2+$ (205 decimals totalize 958.)

MODULUS OF COMMON SYSTEM TO 205 DECIMAL PLACES.

$M = .434294\ 481903\ 251827\ 651128\ 918916\ 605082\ 294397\ 005803$
 $666566\ 114454\ 084295\ 210320\ 561389\ 388912\ 264709\ 669534$
 $911420\ 043393\ 805647\ 056134\ 312230\ 230604\ 429277\ 441521$
 $725473\ 726681\ 842901\ 672329\ 470756\ 458650\ 612932\ 297550$
 $246842\ 915649\ 9\pm$ (205 decimals totalize 865.)

2 RAISED TO THE 721ST POWER.

$11\ 031304\ 526203\ 974597\ 457456\ 414861\ 827591\ 216226\ 218170$
 $224705\ 794538\ 792432\ 397774\ 848431\ 640257\ 320003\ 887617$
 $175667\ 569787\ 102671\ 861633\ 294128\ 382337\ 464639\ 166223$
 $001902\ 133228\ 245297\ 232354\ 359845\ 986844\ 033174\ 623155$
 $170927\ 185464\ 197384\ 241152.$ (218 figures totalize 929.)

SQUARE ROOT OF 2 CARRIED TO 486 DECIMAL PLACES.

$\sqrt{2} = 1.414213\ 562373\ 095048\ 801688\ 724209\ 698078\ 569671\ 875376$
 $948073\ 176679\ 737990\ 732478\ 462107\ 038850\ 387534\ 327641$
 $572735\ 013846\ 230912\ 297024\ 924836\ 055850\ 787212\ 644121$
 $497099\ 935831\ 413222\ 665927\ 505592\ 755799\ 950501\ 152782$
 $060571\ 470109\ 559971\ 605970\ 274534\ 596862\ 014728\ 517418$
 $640889\ 198609\ 552329\ 230484\ 308714\ 321450\ 839762\ 603627$

995251 407989 687253 396546 331667 408283 959041 684760
 297667 684273 862638 670905 164606 038203 518674 278823
 457716 756598 936147 683830 428020 835398 973351 758630
 743182 214425 593909 415560 306506 208077 018188 034610
 622246 + (486 decimals totalize 2111.)

(This number was computed and verified by Mr. J. M. Boorman of New York, and is found in *The Mathematical Magazine* (published by Artemas Martin, M. A., Erie, Pa.,) No. 10, page 164. Mr. Boorman computed the square root of 2 to 34 more decimal places, or 520 in all, which is only 87 less than the extent to which the received value of π was computed by Mr. Shanks.)

In a work entitled "The Square Root of Two, or the Common Measure of the Side and Diagonal of the Square; also, the Square Root of Two, by Division alone, to 144 Decimal Places," by William A. Myers, 1874, the square root of 2 coincides with the above to the 96th decimal place inclusive; from the 97th to the 144th inclusive, he gives the following figures, which are probably wrong:

563643 977195 724018 929160 771077 122365 330384 600627

INTEGER 1 WITH FIRST 333 DECIMALS OF THE $\sqrt{2}$, SQUARED.

The integer 1 with the first 333 decimals of the $\sqrt{2}$, squared produces the following, which contains 667 figures, and Mr. Boorman says, is "undoubtedly the largest square number ever computed: "

1.999999 (and 324 more 9's inserted here, in 54 periods, six in each,)
 997849 553453 840534 947811 584454 819326 925014 318295
 914544 801818 976523 919014 733545 342539 155429 965387
 461306 426495 155193 487390 836452 559388 759965 846607
 768752 313845 826516 448345 426858 870864 082136 258680
 639474 906311 646204 546628 773418 189094 922517 782767
 761054 697553 522368 472093 420695 554590 621177 140096
 690265 912807 512270 189629 675625 207498 095649 555856
 (667 figures totalize 4575).

Mr. Boorman also computed the square root of 3 to 246 decimal places, and verified the first 98 decimals. The figures are as follows:

SQUARE ROOT OF 3 TO 246 DECIMAL PLACES.

$\sqrt{3} = 1.732050 807568 877293 527446 341505 872366 942805 253810$
 $380628 055806 979451 933016 908800 037081 146186 757248$
 $575675 626141 415406 703029 969945 094998 952478 993520$
 $846889 105764 348475 097760 422180 593969 224053 405731$
 $716104 909309 807129 140548 504914 094494 944077 202209$
 $398943 \pm$ (247 figures totalize 1118).

ASHER B. EVANS'S VALUE OF x AND y FOR $x^2 - 940751y^2 = 1$.

In 1860, Prof. Asher B. Evans, of Lockport, N. Y., solved the equa-

tion : $x^2 - 940751y^2 = 1$, and published the value of x and y as follows, and asked, "has any larger numbers than these ever been found in solving independent equations of the second degree" ?

$$x = 1052 \ 442265 \ 723679 \ 403769 \ 386042 \ 332565 \ 332655 \ 403940 \\ 191478 \ 220799. \quad (58 \text{ figures totalize } 244).$$

$$y = 1 \ 085077 \ 945859 \ 876434 \ 650947 \ 825813 \ 724885 \ 761762 \\ 667300 \ 102720. \quad (55 \text{ figures totalize } 255).$$

ARTEMAS MARTIN'S LEAST VALUE OF x AND y FOR $x^2 - 9317y^2 = 1$.

In 1876, Artemas Martin, M. A., of Erie, Penn., solved the equation : $x^2 - 9317y^2 = 1$, and published the value of x and y as follows, the least numbers that satisfy the equations :

$$x = 1 \ 087319 \ 469877 \ 070045 \ 654171 \ 500019 \ 972689 \ 878078 \\ 955845 \ 851165 \ 794522 \ 041819 \ 432604 \ 428846 \ 808167 \\ 197337 \ 118849. \quad (97 \text{ figures totalize } 460).$$

$$y = 10974 \ 071089 \ 678774 \ 410161 \ 078963 \ 233070 \ 156422 \ 894010 \\ 351506 \ 814076 \ 536718 \ 633072 \ 745503 \ 799243 \ 013892 \\ 140880. \quad (95 \text{ figures totalize } 387).$$

DR. JOHN WALLIS'S EQUATION : $x^3 - 2x = 5$.

The well-known equation, " $x^3 - 2x = 5$," proposed by Wallis, has been one of interest to mathematicians. Fourier in 1831 carried the decimals by his method to 33 places; others by different methods have carried it still further. Wm. H. Johnston of Dundalk, England, in 1848, on Christmas, carried it to 101 decimal places. In 1851, J. Powers Hicks carried the result to 152 decimal places as follows :

$$x = 2.094551 \ 481542 \ 326591 \ 482386 \ 540579 \ 302963 \ 857806 \ 105628 \\ 239180 \ 304128 \ 529045 \ 312189 \ 983483 \ 667146 \ 267281 \ 777157 \\ 757860 \ 839521 \ 189062 \ 963459 \ 845140 \ 398420 \ 812823 \ 700843 \\ 722349 \ 91. \quad (153 \text{ figures totalize } 680).$$

After Christmas in 1851, Prof. DeMorgan, took Mr. Johnston's solution, and retained it, and gave him this equation to solve by the same method that he solved the "Wallis equation," and asked him to bring him the result : $y^3 - 90y^2 + 2500y - 16000 = 0$. Mr. Johnston in due time returned with the following value of y correct to the last decimal,—the same number of places as his value of x in the former equation—101 places :

$$y = 0.054485 \ 184576 \ 734085 \ 176134 \ 594206 \ 970361 \ 426938 \ 943717 \\ 608196 \ 958714 \ 709546 \ 878100 \ 165163 \ 328537 \ 327182 \ 228422 \\ 42139. \quad (102 \text{ figures totalize } 461).$$

Mr. Johnston was next shown the two results, the value of x and y side by side, and at first could see no relation. But he was informed that the relation between the roots of these equations is $y=30-10x$. Accordingly, each place of y is the difference from 9 of the following place of x ; or, one-tenth of y is the difference of the decimals of x subtracted from 9's. Had Mr. Johnston known this he could have produced his result at once from Mr. Hicks's value of x , and carried his own value of y to 50 decimals further, or 152 places. The additional 50 decimals are as follows :

160478 810937 036540 154859 601579 187176 299156 277650 08.
(50 figures totalize 229. $461+229=680$).

THE REPETEND OF $1 \div 337$.

The last example suggests one more decimal, which, though easily calculated, illustrates a peculiar property of certain numbers, whose reciprocals are repeating, after one less number of decimals than the number. Let us take 337. Then $1 \div 337$ and carried to 336 decimals will produce the following repetend :

$1 \div 337 = 002967\ 359050\ 445103\ 857\ 66\ 765578\ 635014\ 836795$
 $252225\ 519287\ 833827\ 898175\ 074188\ 976261\ 127596$
 $439169\ 139465\ 875370\ 919881\ 305637\ 982195\ 845697$
 $329376\ 854599\ 406528\ 189910\ 979228\ 486646\ 884272$
 $997032\ 640949\ 554896\ 142433\ 234421\ 364985\ 163204$
 $747774\ 480712\ 166172\ 106824\ 925816\ 023738\ 872403$
 $560830\ 860534\ 124629\ 080118\ 694362\ 017804\ 154302$
 $670623\ 145400\ 593471\ 810089\ 020771\ 513353\ 115727.$
 (336 decimals totalize 1512).

The first 168 decimals subtracted from 9's leave the last 168 decimals, which is a property of these peculiar numbers. When the first half of the repeating decimal is obtained, the last half can be immediately set down by subtracting the first half from 9's, leaving, in this example, the above italic figures. Therefore, each vertical single-figured column is a constant number of 9's,—that is 4 9's, and hence each sum up 36; and 42 columns (6 columns in 7 periods) multiplied by 36 gives a product of 1512, verifying the actual addition, horizontally.

The above numbers are each summed for the purpose of detecting any typographical errors. This is done in Knight's "Clopædia of Arts and Sciences," in the columns, horizontally, in the value of π there given from Mr. Shanks's "Contributions," and agrees with that of π as given on page 631.

COINCIDENTAL LOGARITHMS.

The following numbers are peculiar, inasmuch as the logarithms of the numbers on the left side are the numbers on the right side, and the figures are the same in each respectively, the decimal point only being changed to separate the *index* or *characteristic* :

$$\begin{array}{rcl}
 1.371288574238542 & = & 0.1371288574238542 \\
 10.00000000000000 & = & 1.000000000000000 \\
 237.5812087593221 & = & 2.375812087593221 \\
 3550.260181586591 & = & 3.550260181586591 \\
 46692.46832877758 & = & 4.669246832877758 \\
 576045.6934135527 & = & 5.760456934135527 \\
 6834720.776754357 & = & 6.834720776754357 \\
 78974890.31398144 & = & 7.897489031398144 \\
 895191599.8267839 & = & 8.951915998267839 \\
 999999999.999999 & = & 9.999999999999999
 \end{array}$$

HOOIAIOAI. (Vol. I, p. 122, 160.) What is the pronunciation (and meaning) of the word "Hooiaioai (8 vowels), mentioned in Max Müller, "Lectures on Language," second series? ORTHO.

In J. P. Lesley's lectures, entitled "Man's Origin and Destiny, Sketched from the Platform of the Sciences," page 170, it says :

"Müller recites from the Honolulu newspaper, *The Polynesian* of 1862, an etymology of the Hawaiian word *Hooiaioai* (to testify), viz. : from five roots hoo-o-ia-io-ai, meaning causation, interjection, pronoun definite, rapid and thorough movement resulting in realization and completion—or in English words, *make that completely out to be a fact, Hooiaioai ; testify to its truth.*"

AUTHOR OF TELEGONIA. (Vol. I, p. 124.) About 2,450 years ago, a poem was written called "Telegonia," intended as a continuation of the "Odyssey" of Homer. I have long tried to find the name of the author. Can you help me? SUBSCRIBER.

The author of the "Telegonia" was one Eugamon (by others called Eugrammon), of Cyrene. See his name in Thomas's "Biographical Dictionary." Also, in Eustathius (edition of Rome, 1542-50), p. 1800. Syncellus says that Eugamon lived in the time of Æsop.

PRIGGLES, San Francisco, Cal.

WHO WAS BONARABA? (Vol. I, 281.) H. K. A.

I suspect "Bonaroba" is meant. If so, it is not a proper name, but a slang term current two centuries or more ago, meaning a courtesan.

PRIGGLES.

Discoveries, Inventions, Improvements.

Astronomical observations first made in Babylon,	B. C. 2234
Lyre invented,	2004
Sculpture,	1900
Letters invented by Memnon, the Egyptian,	1821
Chariots of war,	1600
Alphabetic letters introduced into Europe,	1500
Iron discovered in Greece by the burning of Mount Ida,	1406
Seamen's compass invented in China,	1120
Gold and silver money first coined by Phidon,	894
Parchment invented by Attalus,	887
Weights and Measures instituted,	869
First eclipse observed,	721
Ionic order used in building,	650
Maps and globes invented by Anaximander,	600
Sun dials invented,	558
Signs of the Zodiac invented by Anaximander,	547
Corinthian order of architecture,	540
First public library at Athens,	526
Silk brought from Persia to Greece,	325
Art of painting brought from Etruria to Rome,	291
Solar quadrants introduced,	290
Mirrors in silver invented by Praxiteles,	288
Silver money first coined at Rome,	269
Hour glass invented in Alexandria,	240
Burning mirrors invented by Archimedes,	212
First fabricating of glass,	200
First library founded at Rome,	167
Brass invented,	146
Paper invented in China,	105
Rhetoric first taught at Rome,	87
Blister plasters invented,	60
Apple trees brought from Syria and Africa into Italy,	9
Vulgate edition of the Bible discovered,	218
Porcelain invented in China,	274
Water-mills invented by Belisarius,	555
Sugar first Mention by Paul Eginetta, a physician,	625
Writing pens first made from quills,	635
Stone buildings introduced into England, by Benet, a monk,	670
Couriers or posts invented by Charlemagne,	808
Arabic figures invented,	813
Lanterns invented by king Alfred,	890
High towers first erected to churches,	1000
Musical notes invented by Guy and Aretin,	1021
Heraldry originated,	1100

Distillation first practiced,	1150
Glass windows first used in England,	1180
Chimneys built in England,	1236
Lead pipes for conveying water invented,	1252
Magic lanterns invented by Roger Bacon,	1290
Tallow candles first used,	1290
Fulminating powder invented by Roger Bacon,	1290
Spectacles invented by Spina,	1299
Windmills invented,	1299
Alum discovered in Syria,	1300
Paper made of linen,	1302
Gunpowder invented,	1330
Canon invented,	1330
Woollen cloths first made in England,	1331
Painting in oil colors,	1410
Muskets first used in England,	1421
Pumps invented,	1425
Printing invented,	1441
Wood cuts invented,	1460
Engraving on copper,	1460
Almanacs first published in Buda,	1460
Printing introduced into England by Caxton,	1470
Watches invented at Nuremberg,	1477
Tobacco discovered in St. Domingo,	1496
Shillings first coined in England,	1504
Punctuation in literature introduced,	1520
Spinning-wheels invented at Brunswick,	1530
Pins invented,	1543
Needles first made in England by an Indian,	1543
Sextants invented by Tycho Brahe,	1550
Coaches first used in England,	1580
Telescopes invented by Jansen,	1590
Thermometers invented by Drehel,	1620
Barometers invented by Torricelli,	1626
Coffee brought to England,	1641
Air pumps invented,	1650
Air guns invented by Buter,	1656
Pendulums for clocks invented,	16
Engines to extinguish fire,	1666
Galvanism discovered,	1777
Bayonets invented at Bayonne, France,	1670
Telegraphs invented,	1687
Stereotype printing invented,	1785
Vaccination discovered,	1798
Life boats invented,	1801

Books and Pamphlets Received.

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THE BIZARRE.

NOTES QUERIES

IN

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*



"The inhabitants of earth have many tongues, those of heaven but one."

—*Henry Carey.*

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ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
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MANCHESTER, N. H.

"Bogus." This word is a corruption of the name of one *Borghese*, a very corrupt individual, who, twenty years ago or more, did a tremendous business in the way of supplying the great West, and portions of the Southwest, with counterfeit bills and bills on fictitious banks. The Western people fell into the habit of shortening the name of *Borghese* to that of *Bogus*; and his bills, as well as all others of like character, were universally styled by them "*bogus currency*." By an easy and not very unnatural transition, the word is now applied to other fraudulent papers, such as sham mortgages, bills of sale, conveyances, etc.—*Boston (Mass.) Courier*, June 12, 1857.

"BUNCOMBE." Several years ago, in Congress, the member from this district (in North Carolina) arose to address the House, without any extraordinary powers, in manner or matter, to interest the audience. Many members left the Hall. Very naively he told those who remained that they might go too; he should speak for some time, but he was only "talking for *Buncombe*." — *Wheeler's History of North Carolina*.

PROX, OR PROXY. The use of these words is confined to the States of Connecticut and Rhode Island. *Prox*, in Rhode Island means the ticket or list of candidates at elections presented to the people for their votes. By a law of the colony of Providence Plantations passed in the year 1647, the General Assembly was appointed to be holden annually, "if wind and weather hinder not, at which the general officers of the colony were to be chosen." This clause made it convenient for many to remain at home, particularly as they had the right to send their votes for the officers by some other persons; hence the origin of these terms *prox* and *proxy votes*, as applied to the general mode of voting for State officers in Rhode Island.—*Staple's Annals of Providence*, p. 64.

INDIAN SUMMER. The short season of pleasant weather usually occurring about the middle of November, is called the "Indian Summer," from the custom of the Indians to avail themselves of this delightful time for harvesting their corn; and the tradition is that they were accustomed to say "we always have a second summer of 9 days just before the winter sets in." It is a bland and genial time, in which the birds, insects, and plants feel a new creation, and sport a short-lived summer ere they shrink finally from the rigor of the winter's blast. The sky in the meantime is generally filled with a haze of orange and gold intercepting the direct rays of the sun, yet possessing enough of light and heat, to prevent sensations of gloom and chill, while the nights grow sharp and frosty, and the necessary fires give cheerful forecast of the social winter evenings near at hand. This season is synonymous with the "Summer of St. Martin" of Europe, which derives its name from the festival of St. Martin, held on November 11th.—*Bartlett's Dictionary of Americanisms*, p. 215.

The Lord's Prayer at Different Periods.

The following is the most complete and comprehensive collection of the various versions of the "Lord's Prayer," as given in the Gospel according to Matthew, which has been published. It in itself illustrates, in a most interesting manner, the changes the English language has undergone during its history, as well as the progressive state of the English translation of the Bible at the several dates indicated. These several versions are in the Gothic, Anglo-Saxon, Danish-Saxon, Scotch and English :

GOthic, A. D. 360. Swa nu bidjaith jus : (So now bid [pray] ye :) Atta unsar thu in himinam, (Father our thou in heaven,) Weihai namo thein. (Be sanctified name thine.) Kwimai thiudinassus theins, (Come kingdom thine,) Wairthai wilja theins, swe in himinam jah ana airthai. (Be done will thine, so in heaven and on earth.) Hlaf unsarana thana sintainan gif himma daga. (Loaf our the daily give us this day.) Jah aflet uns thatai skulans sijaimra swa-swe jah weis afletan thain skulan unsaaim. (And off-let us in that debtors [we] are so as also we off-let the debtors our.) Jah ni briggais uns in fraistubnjai. (And not bring us in temptation,) Ak lausai uns of thamma ubilin. (And loose us of the evil.) Unte theina ist thindau gardi, jah mahts, jah wulthus in alwins. Amen. (Because thine is kingdom and might and glory in æons. Amen.)

ANGLO-SAXON (about 700). Uren Fader thic arth in heofnas, sic gehalgud thin noma. To-cymeth thin ric, sic thin willa sue is in heofnas and in eorþo. Uren hlaf ofer-wirtlic sel us do-dæg, and forgef us scylda urna, sue we forgefen scyldgun urum. And no inlead usith in costunung. Ah gefrig urich from ifle. Amen.

DANISH-SAXON (about 875). Eornistlice gebiddath cow thus : Fæder ure thu the eart on heofnum, si thin noma gehalgod. To be come thin rice. Geweorthe thin willa on eorþan, swa swa on heofenum. Ume dæghwamlican hlaf syle us to-dæg. And forgyf us ure gyltus, swa swa we forgifath urum gyltendum. And ne gelæde thee us on costunge, ac alys us of yfle : Sothlia.

DANISH-SAXON (about 880). Translated by Ældred.) Fader uren, thu arth in heofnum, si gehalgud nama thin, to-cymeth ric thin, sie willo thin suæ is in hoefne and in eorþa. Hlaf usenne of wistlic sel, us to-dæg, and forgef us scylda urna suæ ue fergefen scyldgun usum. And ne inlæd usih in costunge. Uh gefrig usich from yble. Amen.

DANISH-SAXON (about 900). Thu ure Fader the eart on heofenum si thin gehalgod. Cume thin rice, si thin willa on eartha swa swa on heofenum. Syle us to-dæg urne dagwaulican hlaf, and forgif us ure lyltas swa swa we forgifath tham the with us agyltath, and ne læd thu is on costnung, ac alys fram yfele. Amen.

OLD ENGLISH (about 1156). Metrical version by Pope Adrian.
 Ure Fadyr in heavenrich Thou sent it us this ilke day.
 Thy name be halyed everlich. Forgive ous all that we have don,
 Thou bring us thy michel bliss : As we forgiveth uch other mon.
 Als hit in heaven y-do, Ne let ous fall into no founding
 Evar in yearth beene it also. Ac shield ous fro the fowle thing.
 That holy bread that lasteth ay *Amen.*

OLD ENGLISH (about 1160). Ure Fæder thu the on heofene eart,
 syo thin name gehaleged. To-come thin rice, geworde thin wille on
 heofene and on earthe. Syle us to-dag urne ðaighwamliche hlaf.
 And forgyf us ure geltes swa we forgyfath ælcen, thare the with us
 agyeteth, and ne læd thou us on costunage, ac alys us fram yfele. *Amen.*

ENGLISH. (Manuscript of the 13th century.) Fader oure that art
 in heve, I-halgoed be thy name, I cume thy kinereiche, y-wor the thi
 wille also is in hevene so be on erthe. Oure iche-dayes bred gif us
 to-day, and forgyf us oure gultes also we forgyfet oure gultare, and ne
 led ous nowth into fondingge, auth ales ous of harme. *Amen.*

ENGLISH, 1360. (Wycliffe's New Testament.) Our Fadir that art
 in hevenes, halwid be thi name, thy kyngdom cumme-to, be thi wille
 don as in heven and in erthe; gif to vs this day oure breed oure other
 substannce, and forgeue to vs oure dettis as we forgeue to our dettours.
 And leede vs nat in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH, 1388. (Purvey's Recension.) Our Fadir that art in
 heuenes, halewid be thi name, thi kingdom come-to, be thi will done
 in erthe as in heuene; gyve to us this dai oure breed over other sub-
 stannce, and forgyue to vs oure dettis as we forgyuen to oure detouris,
 and lede vs not in to temptacioun, but delyuere vs fro yuel. *Amen.*

ENGLISH (about 1430). Oure Fadir that art in hevenes, halewid
 be thi name. Thy kingdom come to thee. Be thi will don in earthe
 as in hevene. Give to us this day oure breed over othre substance.
 And forgive to us oure dettis as we forgiven oure dettours. And lede
 us not into temptation. But deliver us from ivel. *Amen.*

ENGLISH, 1525. (Tyndale's New Testament.) O ovre faterh which
 art in heven. Halowed be thy name. Let Thy kingdom come. Thy
 will be fulfilled, as well in erth as hit ys in heven. Geve vs this daye
 our dayly breade. And forgeve vs oure trespases even as we forgeve
 them which trespas vs. Lede us not into temptation, but delyvre vs
 from yvell. *Amen.*

ENGLISH, 1555. (John Bradford, martyr.) Our Father which art
 in heaven, hallowed be thy name. Let thy kingdom come. Thy
 will be done in earth as it is in heaven; give us this day our daily
 bread, and forgive us our debts, as we forgive them that are debtors
 unto us. And lead us not into temptation, but deliver us from evil :

for thine is the kingdom, thine is the power, thine is the glory forever
Amen.

ENGLISH, 1560. (Geneva version.) After this manner therefore pray yee : Our Father which art in heauen, halowed be thy name ; thy kingdome come, thy will bee done even in earth as it is in heauen. Give vs this day our daily bread, and forgive vs our dettes as we also fergive our detters, and leade vs not into tentation but deliuer vs from evill ; for thine is the kingdome and the power and the glory forever.
Amen.

SOUTH SCOTTISH. Our Fader whilk ar in heven, halovit be thy name, thy kingdom cum, thy uil be doin in erth as it is in heven. Giff uss yirs day our daily bred, and forgif us our sinnis as we forgif them that sin agains us, and led us not into tentation, but delyver us from evil. *Amen.*

SCOTTISH. Our Father guhilk art in heawine, sanctifeit be thy name. Thy kingdom cum, thy will be done in earth as it is in heawin. Giw us this day our daylik breid, and forgiwe us our debts as ve forgiwe our debtours. And lead us nocht in tentatine, but delywer us frome ewill. *Amen.*

ENGLISH, 1760. (Anthony Purver, Quaker.) Thus therefore do pray : Our Father who art in heaven, sacredly revered be thy you name. Let thy kingdom come ; may thy will be done even on the earth according as in heaven. Give us our daily bread to-day, and forgive us our trespasses as we also forgive those that trespass against us. And do not bring us into trial, but deliver us from wickedness ; since the kingdom, power, and glory is thine forever. So let it be.

ROMAN CATHOLIC, 1609. (Douay Version.) Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our snpersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. *Amen.*

AUTHORIZED ENGLISH VERSION, 1611. (King James.) Our Fathe which art in heaven, Hallowed be thy name. Thy kingdom come Thy will be done in earth, *as it is* in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil ; For thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE NEW VERSION. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one.*

The New Scriptures,

ACCORDING TO DARWIN, HUXLEY, SPENCER, AND TYNDALL.

Genesis, Chapter II. 1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said; "Let atoms attract; and their contact begat light, heat, and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ and developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply upon the face of the earth.

8. And earthy atoms in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia.

12. And every man of the earth while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadae in all their tribes.

14. And out of the simiadae the lemur prevailed among his fellows and produced the platyrrhine monkey.

15. And the platyrrhine monkey begat the catarrhine monkey, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longiminous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16. And the what-is-it went in to the land of Nod and took him a wife of the longimanous gibbons.

17. And in process of the cosmic period there were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the auiocht-

thon, the terrigen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogenous — for the weakest died and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.

23. And as types were differentiated the weaker types continually disappeared.

24. And the earth was filled with violence, for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

SOME CURIOUS ANACHRONISMS. The immortal Shakespeare sometimes got his dates confused; for instance: In his *Coriolanus*, he says of C. Marcius, "Thou wast a soldier even to Cato's will," when in fact Marcius Coriolanus was banished from Rome and died over two hundred years before Cato was born.

Again: His reference in the same play of Marcius sitting in state like Alexander: The latter was not born for a hundred and fifty years after the death of Coriolanus.

He also says in *Julius Cæsar*: "The clock strikes three," when in truth and in fact there were no striking clocks until more than eight hundred years after the death of Cæsar.

And still another inaccuracy in this immortal writer's statement in his play of *Macbeth*, where he speaks of cannon; cannon were not invented until 1346, and Macbeth was killed in 1054.

H. B. J., Toledo, O.

CURIOUS WILL. Among curious bequests to wives, that of John Lambeth, who died in 1791, is conspicuous for its bitterness. After declaring that "the strength of Sampson, the genius of Homer, the prudence of Augustus, the patience of Job, the philosophy of Socrates, the subtlety of Hannibal, the vigilance of Hermognes, would not suffice to subdue the perversity of her character," he bequeathed to his wife Elizabeth the sum of one shilling!

CAXTON.

I *Counting-Out Rhymes in Many Languages.*

The plan of using short doggerels to determine the leader or starter of certain round games seems to obtain among the children of all civilized and semi-civilized races. In previous communications we gave twenty examples of the counting-out rhymes used by children in America and Great Britain; the following selected from our large collection shows the wide distribution of these singular verses and sentences.

I. *Germany.* The German language abounds in entertaining examples; students of folk-lore have published extensive collections from which we cull a single rhyme; like many of those in English it is chiefly gibberish and hence untranslatable.

Enc, mene, mino,
Gale, rede, zino,
Gale, rede, us,
Wer es sein muss.—*Baden.*

II. *Platt-Deutsch.* As might be expected similar doggerels occur in the Platt-Deutsch dialect, that singular corruption of German which strongly resembles the English. One example must suffice; it is easily understood by those familiar with German.

Jochen birm den Pudel an,
Dat he mie nich bieten kann;
Bitt he male, verkleg ick die,
Hunnert Daler kost et dle.—*Schleswig-Holstein.*

III. *France.* In French, the jingle or rythm, characteristic of many of the doggerels in nearly all languages, is less perfectly preserved, or reasons obvious to students. A single example must suffice.

Picoti, picota,
Sur le mur mange des noix.
Picoti, picota,
Leve ton queue et puis t'en va!—*Paris.*

IV. *Italy.* In Italy the counting-out process is accomplished by the aid of such rhymes as this; the significance is obvious.

Pan uno, pan due,
Pan tre, pan quattro,
Pan cinque, pan sei,
Pan sette, pan otto, pancotto!—*Italy.*

V. *Spain.* The orthography of the following is uncertain:

Una doia tellica tola,
Chini, caneta, consequita deta;
Bene rey, bene rayna
Inkla, blinkla doca son.

VI. *Portugal.*

P lco, pico, masa, rico,
Que m te den tamanho rico.

Sweden.

Apala, massala,
 Meelinka, meeso,
 Sebedel, sebedo,
 Extra, lara,
 Kajsa, Bars,
 Heck, veck,
 Vällingsbeck,
 Gack du din lange man veck,
 Ut!

In this Swedish rhyme, quoted from Arwidsson, the last two lines only have sense :

Go thou thy length man away.
 Out!

VIII. *Turkey.* The following is contributed by an Armenian merchant residing in this country ; his description of its use by children leaves no doubt as to its being a counting-out rhyme :

El, el, eopéné,
 Sovouk nooya sagsams ;
 'Idém Haleb yolena ;
 Haleb dedi giun Pasar.
 Haldé boona check bouni.—*Constantinople.*

Which may be translated thus :

Hand, hand, in the hand ;
 With cold water cream,
 I went away to Halab ;
 Haleb says to-day is Sunday.
 This and that, draw this !

IX. *American Indians—Penobscot Dialect.* Mr, S. Shay, an intelligent Penobscot of Oldtown, Maine, contributes the following sentence used in counting-out ; it cannot be translated, being "Penobscot gibberish."

Ani, kabi, laois, akliis, antip.

This is pronounced :

Ab'-me, kah'-bee, lah-wis, ahk-liis, untip.

These words differ radically from the ordinary numerals in the Penobscot.

X. *Marâthî Dialect of Poona, India.* Several sentences and rhymes from Poona, in the Marâthî dialect, have reached us from two sources. We give two examples :

- a. Hā hoo, tā too,
 Pooska, bramīna, padala, stoo.
- b. Atakan, patakān hāwan bichawī,
 Khombadi khaw dir khaw,
 Han mat ghodā, tāyam tāyam,
 Sūt, lūk, bāt, lūk.

XI. *Japan.* A correspondent in Yokohama sends us the following :
 "In games, such as blind man's buff, the one to be blindfolded is

called *Oni* (pronounced Oh-nē) meaning devil or evil spirit. The following words are used in counting out :

Chu, chu, ta, ka, nochu.

Each player holds one sleeve of his coat in his hand, the leader strikes a sleeve at each of the words and the child on whom the last word falls steps out, and so on until only one is left who becomes the *Oni*. Sometimes these words are used on the same plan :

Ichiku, tachikio, tayemosaro, otoshimesamaga, chingara, mo, ni, owarite, kibaba, hoho, baba, uo, kuf.

[The writer is desirous of obtaining additional counting-out rhymes in the languages named and in as great a variety of languages as possible ; to this end he begs the coöperation of all who may read these lines. Persons willing to assist in collecting these rhymes should satisfy themselves that the rhymes are actually used in "counting out" and are not mere nursery jingles. When possible, translations should accompany the originals. It is suggested that persons interested should by correspondence secure rhymes from friends, missionaries, teachers, and others residing in foreign lands. Details of any peculiar customs of the children using the rhymes will be welcome. All correspondence will be thankfully received and duly acknowledged. Address communications to Prof. H. C. BOLTON, Trinity College, Hartford, Conn.]

SHOE PEGS. In 1818 Joseph Walker of Hopkinton, Mass, invented shoe-pegs. Nothing but sewed work had been used previous to this invention.

PRECIOUS STONES. The hardness of precious stones is in the following order : Diamond, ruby, sapphire, topaz, hyacinth, emerald, garnet, amethyst, agate, turquoise, and opal.

THE TURQUOISE has long been considered by the Hindoos as a preserver against violent death, and it is notable that nearly every Russian officer wears a ring in which a turquoise is set by way of a talisman against violent death.

HAIRY HEARTS. Speaking of hair Pliny tells us that the heart of Aristomenes, the Messenian, was hairy, and the same story is told of Homogenes, the rhetorician, and Leonidas, king of Sparta.

CAXTON.

THE once famous song, "John Brown's Body," was composed one evening in the summer of 1861, around the camp fire of Co. E, 6th Maine Volunteers, at Chain Bridge, D. C. The authors were Charles A. Pillsbury now a resident of Roanoke, Va. ; L. Schuyler Wardwell, now editor of the *Clipper*, Bucksport, Me. ; and G. C. Irvine, an artist, now in San Francisco, Cal.

A. F. CHASE, Bryant's Pond, Me.

AN ANCIENT RECEIPT FOR MAKING COFFEE. The use of coffee as a beverage is said to have prevailed in Persia as early as A. D. 875, and in Arabia about the 15th century. The earliest written records of the use of coffee are by Arabian writers of that period. The first English writer who notices coffee is said to be Burton in his "Anatomy of Melancholy" (1621), who writes : "The Turks have a drink called coffee (for they use no wine), so named of a berry as black as soot and as bitter, which they sip up as warm as they can suffer, because they find by experience that that kind of drink so used helpeth digestion and preserveth alacrity." The first coffee-house in London dates from 1652 ; it was open in George-yard, Lombard street, by a Greek named Pasquet who had accompanied home an English Turkey merchant named Edwards. This same Pasquet afterwards went to Holland and established the first coffee-house in that country.

The use of the beverage in England was at first confined to the wealthy and to epicures, but made steady progress, and ten years later coffee is spoken of as "now much used." At this date (1662), the traveler Thévenot introduced it into France.

A curious and somewhat rare book which has recently come into my possession contains a receipt for making coffee which must be among the earliest, for the book was published at London in 1662. It bears the following title :

"THE UNLEARNED ALCHYMIST HIS ANTIDOTE; or a more full and ample explanation of the use, benefit and virtue of my PILL * * * * also sundry plain and easie receipts which the ingenuous may prepare for their own health. By Richard Mathew, and are to be had at his house by the Lyons Den at the Tower, next Gate to the By-ward. London, printed for Joseph Leigh, at the upper end of Bazing-hall street, near the Nags Head Tavern, and are there to be sold together with this Pill, and by Giles Calvert at the west end of Pauls, 1662."

After extolling the virtues of his pill quite in the style of modern quack medicine advertisements the author gives a receipt :

To make the drink that is now much used called Coffee.

"The coffee-berries are to be bought at any Druggist, about three shillings the pound ; take what quantity you please and over a charcole fire in an old pudding pan, or frying pan, keep them always stirring until they be quite black, and when you crack one with your teeth that it is black within as it is without ; yet if you exceed, then do you waste the Oyl, which only makes the drink ; and if less, then

will it not deliver his Oyl which must make the drink ; and if you should continue fire till it be white, it will then make no coffee, but only give you its Salt. The Berry prepared as above, beaten, and forced through a Lawn Sieve, is then fit for use.

Take clean water, and boil one-third of it away what quantity soever it be, and it is fit for use. Take one quart of this prepared Water put in it one ounce of your prepared coffee, and boil it gently one quarter of an hour, and it is fit for your use ; drink one quarter of a pint as hot as you can sip it.

Note, that instead of coffee, take English wheat, and thou wilt find it in all points as good & as profitable for thee, as I have wrought & proved it, and speak it from knowledge ; and I do from my heart bear witness to this drink as the best & safest for the health of man's body ; And further I do know that it doth abate the fury and sharpness of the Acrimony, which is the gender of those Diseases called Cronical. And although it doth want fermentation, yet hath it the true strength of the grain if it be wel prepared, and doth in no wise fume to intoxication, for that it is unfermented ; and undoubtedly those which love health, will love this drink ; and is an absolute enemy unto Nature's enemies."

DJAFAR.

A SUBLIME PRAYER. Flacount, in his history of the Island of Madagascar gives us a sublime prayer used by the people we call savages :

"O Eternal ! have mercy upon me, because I am passing away : O Infinite ! because I am but a speck : O Most Mighty ! because I am weak : O Source of Life ! because I draw nigh to the grave : O Omniscient ! because I am in darkness : O All-bounteous ! because I am poor : O All-Sufficient ! because I am nothing."

NOAH'S PRAYER OVER ADAM'S BODY. Fabricius, in his collection of apocrypha of the Old Testament, has preserved the prayer of Noah offered daily in the ark, beside the body of Adam, which he bore with him, to bury it one Golgotha ;

"O Lord, Thou art excellent in truth, and nothing is great beside Thee ; look upon us in mercy ; deliver us from this deluge of water for the sake of the pangs of Adam, the first who mThou didst make ; for the sake of the blood of Abel, the holy one ; for the sake of just Seth, in whom Thou didst delight ; number us not among those who have broken Thy commandments, but cover us with Thy protection, for Thou art our deliverer, and to Thee alone are due the praises uttered by the works of Thy hands from all eternity." And all the children of Noah responded, "Amen, O Lord."—*Legends of the Patriarchs and Prophets* by S. Baring-Gould, p. 105.

Curiosities Concerning Celebrated Persons.

LAWRENCE STERNE, after a lifetime of peculiarities, and becoming notorious as an eccentric, curious and able writer, at his death was buried in a graveyard near Tyburn, belonging to the Parish of Marylebone, and the "resurrection man" disinterred his corpse and conveyed it to the professor of anatomy at Cambridge where being laid upon the dissecting table, was at once recognized by one of those present who knew him well while living.

GIBBON the historian was so very indolent that he never even pared his nails; his servant while he was reading took one of his hands, and after performing the operation of trimming the finger nails, laid down that and took up the other hand and served it likewise, — he in the meantime apparently not knowing what was going on, and quietly pursued his studies.

GENERAL CHARLES LEE, second in command under Washington, upon his stopping at an inn with the sign of "Conistoga Waggon" in Market street, met Judge H. H. Breckenridge whose poignancy of satire and eccentricity of character was about a match for the General, had recently dipped his pen in gall and reached out for the General and greatly irritated him insomuch that Lee challenged him to single combat which Breckenridge declined in a very eccentric reply. Thereupon Lee furnished himself with a horsewhip and determined to chastise him ignominiously on the first opportunity. Seeing Breckenridge going down Market street a few days thereafter, he gave chase and Breckenridge took refuge in a public house and barricaded the door of the room he entered. A crowd at once gathered around to see the sport. Lee damned the Judge and invited him to come out and fight him like a man. Breckenridge replied that he did not like to be shot at, and made other curious observations which only increased Lee's irritation and the mirth of the crowd. Lee with the most bitter imprecations ordered him to come out, when he said he would horsewhip him. Breckenridge said that he had no occasion for a discipline of that kind. The amusing scene lasted for some time, until at length Lee finding that he accomplished no other object than calling out Breckenridge's wit for the amusement of the bystanders retired. This circumstance had such an effect upon him that in a few days he

was taken with a shivering, the forerunner of a fever from which he died October 2, 1782. Upon probating his will the following clause was found to be a part thereof :

"I devise most earnestly, that I may not be buried in any church or church-yard, or within a mile of any Presbyterian or Anabaptist Meeting-house ; for since I have resided in this country, I have kept so much bad company when living, I do not desire to continue it when dead."

M. O. WAGGONER, Toledo, O.



Questions and Answers.

MANUSCRIPT OF HENRY VI. (Vol. II, p. 565.) A PROTEST, (Vol. II, p. 605.) I notice that Alexander Hamilton "protests" against your using *j* in the reprint of the "Manuscript of Henry VI." He may be right in this, but he is not correct, when he says the *j* was introduced as late as the middle of the 17th century. I have a book entitled "A Theater of the Planetary Hovres," printed in London in 1631, in which the *j* occurs twice ; each time in the word "majesty." This word appears three times in the book, which is a small one, and once the *i* is substituted. It would be interesting to hear from others as to the date when the *j* was introduced. The *w* is used throughout in this book—there being no instance of the combination *vv*, seen frequently in books of a later date. B. C. MURRAY, Dennison, Tex.

SIGNS OF THE ZODIAC. (Vol. II, p. 598.) A word regarding the "rule" of the signs of the Zodiac over the human body. This is undoubtedly one of the earliest schemes in the astrological system. In a Latin edition of Julius Firmicus, printed in 1551, I find precisely the arrangement seen in our almanac today. Firmicus wrote about A. D. 350. Claudius Ptolemy, to whom all astrologers look up to as standard authority, says nothing on the subject in his "Almagest," but in the "Centiloquy," attributed to him, is the following :

"20. Pierce not with an iron that part of the body which may be governed by the sign actually occupied by the moon."

This evidently alludes to the arrangement of the signs above referred to. It is doubtful if Ptolemy wrote the "Centiloquy," but its early date is not questioned. Ptolemy wrote in the 2d century.

B. C. MURRAY, Dennison, Tex.

"NATURE FORMED BUT ONE SUCH MAN," ETC. (Vol. I, p. 11.)
Who said on the death of a cotemporary, "Nature formed but one
such man and broke the die"? B. U. R.

(Vol. I, p. 23.)

"Sighing that Nature formed but one such man,
And broke the die in moulding Sheridan."

—Byron's *Monody to Sheridan*.

J. H. DRUMMOND, Portland, Me.

True, the lines occur in Byron's "Monody on the Death of Sheridan,"
but did he perhaps not get the idea from Massinger's comedy, "The
Parliament of Love"? (v.):

Nature despairing e'er to make the like,
Brake suddenly the mould in which 'twas fashioned.

And is it not probable that Massinger in his turn borrowed from
the poem by Henry Howard, Lord Surrey, to his lady love?

I could rehearse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfect mould;
The like to whom she could not paint;
With wringing hands, how she did cry! . . .
And this was chiefly all her pain.—
She could not make the like again.

CAXTON.

SORTES. (Vol. II, p. 381.) I desire a clear definition of this word,
Sortes. I cannot find it in Webster's "Unabridged Dictionary."

? ?

Your correspondent "??" will perhaps be further informed, in
addition to the information appended to his question (Vol. II, p. 381.)
by the following, taken from "H. T. Riley's "Dictionary of Latin and
Greek Quotations, Proverbs, Maxims, and Mottos," page 437:

Sortes Virgiliantæ—"The Virgilian Chances." A species of divina-
tion practised by the ancients, by opening the works of Virgil, and re-
marking the lines beneath the fingers the instant the leaves were
opened. Spartianus tells us it was much practised by the Emperor
Adrian. When the works of Homer were used it was called *Sortes*
Homericæ—"The Homeric Chances."

The early Christians used a similar kind of divination with the Old
Testament, and the Psalter, which was called *Sortes Sanctorum*, and
was repeatedly condemned by the councils of the church.

Dr. Wellwood says that King Charles I, when on a visit to Oxford
in company with Lord Falkland, tried "the Virgillian chances" in
the Bodleian Library, and opened at the prophetic lines which the poet
makes Queen Dido imprecate upon Æneas, commencing with line 615,
of the Æneid, Bk. IV:

At bello audacia populi vexatus et armis,
Finitibus extorris, complexu avulsus fœtu.

"Persecuted by war and the hostilities of an audacious people, ex-

pelled from his own territory, torn from the embraces of Iulus."

There is yet another story where Aubrey relates the same account of the poet Cowley, and Charles, Prince of Wales, at Paris, in 1648.

MARK SWORDS.

PRESTER JOHN. (Vol. II, pp. 334, 374.) Some correspondent has twice used this name for *nom-de-plume*, and I am led to enquire why the historic personage thus wrote his name "Prester John"?

HERKIMER HUNTER.

Sir John Maundeville gives the origin of the priestly title of this Eastern despot, in his curious book of travels entitled "The Voiage and Travile which treateth of the way to Hierusalem and of Marvayles of Inde, and other Islands and Countryes," in these quaint words :

"So it befelle, that this emperour cam, with a Cristene knyght with him, into a ehirche in Egypt : and it was Saterdag, in Wytton woke. And the bishop made orders. And he beheld and listened the survyse fulle tentyfly : and he asked the Cristene knyght, what man of degree thei scholden ben, that the prelate had before him. And the knyght answerede aud seyde, that thei scholde ben prestes. And then the emperour seyde, that he wolde no longer ben clept kyng ne emperour, but preest : and that he wolde have the name of the first preest, that wente out of the chirche ; and his name was John. And so evere more sittens, he is clept Prestre John."

There is a letter extant, according to Albericus Trium Fontium, which was written by the mysterious personage, Prester John, and sent to Manuel Comnenus, Emperor of Constantinople (1143-1180). The letter commences: "John, Priest by the Almighty power of God," etc. Albericus calls him "Presbyter John."

THE CIVIL WAR. (Vol. II, p. 640.) What is considered to be the official date and the event for the closing of our late civil war ?

OBELUS.

The first and last engagements between the armies were respectively : Fort Sumter, April 12, 1861 ; and Roco, Texas, May 10, 1865. The dates of the declaration of war and the finnal surrender may be considered as the beginning and ending of the war, and the dates wanted.

E. S. D., Muskegon, Mich.

DELTA OF RIVERS. (Vol. II, p. 639.) Are there any rivers, excepting Mississippi and Nile, which have deltas ? WILLIAM JOHNS.

At least the following rivers have deltas, in addition to the above-mentioned : Ganges, Indus, Irawaddy, Volga, and Orinooo.

E. S. D., Muskegon, Mich.

"PLATO IS MY FRIEND, SOCRATES IS MY FRIEND, BUT TRUTH IS A GREATER FRIEND." (Vol. II, Preface, p. iv). I note that you give the Latin of the words here given. I have always heard this quoted with the name "Aristotle" in place of "Socrates." What is the authority for the line containing the name of Socrates?

PERMANENT SUBSCRIBER.

Glad to hear from this correspondent, and although he fails to give his real name in his communication, yet we recognize his chirography to be the same as "DAMOM," (Vol. II, p. 649,) whose critical eye observed the spellings of the word "Antient-Ancient," Vol. II, pp. 578, and 579.

The quotation in the preface of Volume II is found in H. T. Riley's "Dictionary of Greek and Latin Quotations, Proverbs, Maxims, and Metaphors, including Law Terms and Phrases," p. 19; London, 1884:

Amicus Plato, amicus Socrates, sed magis amica veritas.—CICERO.

"Plato is my friend, Socrates is my friend, but truth is a friend I prize above both."

We are aware that there are two versions of this quotation. In McClintock & Strong's "Biblical, Theological and Ecclesiastical Cyclopædia," Vol. X, p. 174, it is given with the name of Aristotle in place of Socrates. Previous to using it ourselves in the preface we referred it to editors of works on quotations, one in New York and one New Jersey, for information as to which name was the correct one to insert, and where in Cicero's writings the quotation is found, but did not get the desired information. Who can enlighten us?

FATHER RASLE'S "STRONG BOX." (Vol. II, p. 560.) Can any one inform me if the "strong box" of Father Rasle, seized by Col. Thos. Westbrook at Norridgewock, in 1721, is anywhere to be seen? (See account of same in Farmer & Moore's "N. H. Historical Collections," Vol. II, p. 108).
S. P. M., Cape Elizabeth, Me.

A correspondent of the Boston *Transcript* of Feb. 15, 1886, says the "strongbox" of Father Rasle is in the possession of Falden of Maryland, who has promised to present it to the Maine Historical Society for its historic cabinet.

THE PARIS PROFESSOR. (Vol. I, p. 97.) What University professor of Paris said: "If a hungry ass is placed between two measures of oats, making the impression on its senses so he is incapable of choice, it must die of starvation."
A. B. C., Montreal, Can.

Jean Buridau, A. D. 1315-1358.

PRIGGLES.

LEVERETT SALTONSTALL'S WORKS. (Vol. I, p. 100.) The following quotation about books are ascribed to Hon. Leverett Saltonstall. Where are they found? "In winter you may read them *ad ignem*, by the fireside; and in summer, *ad umbram*, under some shade tree, and therewith pass away the tedious hours. H. K. A.

Leverett Saltonstall lived 1782-1845. No works of his are published. The passage quoted may have been quoted by him, but its English is two hundred years older. I do not recall where to look for it.

PRIGGLES, San Francisco, Cal.

MICHELAGNIOLLO'S NAME. (Vol. I, p. 98.) Was the name of the celebrated sculptor, painter, and architect of St. Peter's Church in Rome, "Michael Angelo," "Michaelangelo," or "Michaelagnolo"? JOAO.

He himself spelled it *Michelagnolo*. (See Grimm's or Wilson's Life). This is therefore his name. The forms Michaelangelo, Michael Angelo, etc., are translations; as if we should say *Lawrence de Medici*, *Lewis Ariosto*, etc. PRIGGLES.

"MEANEST OF MANKIND." (Vol. II, p. 624.) What is to be understood by the word "meanest" in the following couplet from Pope's "Essay on Man," Epistle IV, lines 281-282? What figure of rhetoric applies to the latter half of the second line? Which of the Bacons is referred to? Z.

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind."

In my estimation the word in the couplet means: "The wisest (*man*), the brightest (*intellect*), the meanest (*in moral principle*) of all mankind." It refers to Francis Bacon, Lord Verulam, Viscount of St. Aldans. The figure of rhetoric is anticlimax.

J. H. W. SCHMIDT, Ansonia, O.

BOUNDARY OF DELAWARE. (Vol. II, p. 624.) Why has the northern boundary of Delaware a circular form? SARAH E. BURNS.

"Quisisms and its Key" says: "After William Penn (1644-1718) had obtained a grant of Pennsylvania, being desirous of owning the land on the west bank of the Delaware to the sea, he procured from the Duke of York, in 1682, a release of all his title and claim to New Castle and *twelve miles* around it, and to the land between this tract and the sea. A line that was the arc of a circle of a twelve mile radius was then run from New Castle as a centre. When the 'three lower counties on the Delaware' became a state, they retained this boundary." J. H. W. SCHMIDT.

WHAT IS THE GOLOID DOLLAR. (Vol. II, p. 640.) What is the Goloid dollar?
H. A. WOOD.

The Goloid Metric Dollar is so called because of its composition. It contains 75 centigrams of pure gold, 12 grams 75 milligrams of pure silver, and 1 gram 425 milligrams of pure copper. It weighs 14½ grams, which is a little less than 220 grains. In size it is slightly larger than the silver half dollar and about the same thickness. When issued (1878) it was the exact equivalent of the gold and silver dollar; that is to say, two goloid metric dollars to a gold dollar and a silver dollar in intrinsic value.

On the obverse of the coin are a finely cut head of Liberty, with the words "E Pluribus Unum" above, the date, 1878 below, and on either side thirteen stars representing the thirteen states.

The reverse bears the words "United States of America 100 cents" within the outer circumference, are a chain of thirty-eight stars, representing the states of the Union, within which are the words arranged in tabular form:

"Goloid Metric. 1-G. 16.1-S. 1.9-C. Grains 14.25"

These coins are very rare. At a coin sale a few years ago, where one was offered, it was guaranteed that only 25 were in existence.

H. K. A., Penn Yan, N. Y.

THE "OLD COQUINA FORT." (Vol. II, p. 591.) What of the "Old Coquina Fort," in or near St. Augustine? Who were the "Liberty Boys?" Who were the Minocrans?
J. O. A.

This fort was built by the Spaniards of a sort of stone consisting mostly of shells, and called "Coquina." The "Liberty Boys" I don't know. The Minocrans were settlers from Minorcer, established in or about 1763 at New Smyrna, and afterwards at St. Augustine. See Lamer's "Florida," or any account of Florida or St. Augustine.

PRIGGLES.

PRESIDENT'S CABINET. (Vol. II, p. 527.) Each President of the United States has had a Cabinet. From where was the idea derived? What historical precedents are found, and where? A. M. ADAMS.

The Cabinet of the President of the United States has no legal existence by that name. The name was applied to the consulting council formed by the heads of departments, from the natural transfer from the council of ministers employed by European sovereigns.

PRIGGLES.

"COUNTING-OUT" RHYMES. (Vol. II, pp. 484, 563.) I observe the "counting-out rhymes," and think the theory correct of Mr. C. G. Leland, imputing them to the gypsies. In my callow days at the district school in Verona, N. Y., we had the nearest like No. XX. (See Vol. II, p. 564). A variation was occasionally used, which we were told was Dutch, as follows :

Onery, ory, ickory, ze,
Hallibone, crack-a-bone, ten-or-o, lo,
Spin, spun—must be done,
Triddlecorn, traddlecorn, twenty-one.

The gipsey language is apparently a dialect of Hindustani. I have heard it represented as Sanskrit, but this was erroneous. The late Dr. James O. Noyes was of this opinion, however; but we may as well plead that the gypsies were Egyptians, from their name; and quote Bruce who was so certain that he found a Sanskrit-speaking race in Abyssinia. The Bhazigurs, or Nuts of India, appear to have been the stock from which the gypsies sprung. Their reegious habits are peculiar. They often profess to the current faith where they happen to be, but keep up the customs of their own. They marry after a form of capture; and the bridegroom "seals" the woman by putting red powder on her forehead. This powder always has an erotic signification in Hindustand.

Many of their words are known in our language. Their designation of Kunjura has become "conjurer;" jugg is to perform occult rites, which gives us "juggler;" dad is "daddy," or father; tattoo, or hect, is our word for "branding;" boot, or much, is with us the designation of "money paid additionally," in exchange of goods; Cauliban, or black, furnishes Shakespeare with a name for his human monster in the *Tempest*, "Caliban;" dicker, to see, gives us "dickens," what a sight! Gercoa, livelp, is our "chick." The thieves' vocabulary contains numerous gipsy, as well as some Hebrew, words; which hint significantly the nationality of the instructors of scientific roguery.

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

THE TERM "CITY." (Vol. II, p. 624.) What was the ancient and original name of the city of Rome, and why was the words—Nameless City—applied to it?

O. P.

The term "city" anciently differed in meaning from its present and popular sense. It denoted a commune or state, organized socially, politically and religiously as one people, distinct and apart from all

others. The head-man was king, pontiff, and judge, all in one; and represented in his sacred person the eponymous founder of the nation and its god. When colonies and local dependencies were founded, it continued still supreme — *the* city. Thus in this sense Thebes in Egypt was Ta Apê, Tyre was Kartha, Athens was Astu, Rome was Urbs; and Jebus in Palestine became Hieron Salamba, holy place of Solomon (or perhaps Peace), and is still called by the Arabs Kadosh, or holy place.

Every city had a religion which only its own priesthood knew; which no plebian or foreigner could take part in without being guilty of sacrilege; and hence the name of the divinity, and of the "place he had chosen to place his name there," were alike kept from the vulgar, and forbidden to be uttered. So Rome was "the city" unnamable; although we are told that the real appellation was *Valentia*, of which "Rome" is the Greek rendering.

The cities of Bab-EL, Ninip, Assur, Tsur, Memphis, Thebes, Argos, Messene, Sparta, Athenai, etc., were unnamable in like manner till desecrated by conquest. "Tyrants" also, though better useless than kings, were regarded as profaners of the old sanctities.

A. WILDER, M. D.

THE CHALDEAN "SAROS." (Vol. II, p. 590.) What was the period known as the "Chaldean Saros?" Z.

Bêrôssos says: "A saros is 3,600 years; a nêros, 600; and a sôssos, 60." My friend, Robert Brown, author of "Poseidôn" and the "Great Dionysiak Myth," explains that in Akkad 60 was the unit. This was the sôs. Ten sâssi made a nêr, and six nêri made a sar. 'ANDREW SMITH'S' explanation (Vol. II, p. 604) is excellent.

A. WILDER, M. D.

"SPARTICUS THE GLADIATOR." (Vol. I, p. 224.) I saw Dr. Bird's prize tragedy, "Sparticus the Gladiator," played in Providence, R. I., with McCullough as Sparticus. The play occupied about two hours. When, where, and by whom published? MRS. COREY.

"Sparticus," or as it is sometime called, "The Gladiator," was never published. It was written by Dr. Bird in competition for a prize offered by Edwin Forest for the best original acting play, and it took the prize. Forest used it exclusively, and so did John McCullough.

PRIGGLES.

INTERNATIONAL QUESTIONS. (Vol. II, p. 460.) What international questions were decided by the war of 1812? J. J. J.

None were decided by the war of 1812, except so far as that war showed to England that she could not practice her alleged "right of search" upon American ships without having to fight for it every time. Although she did not in terms surrender the "right," she stopped doing it. PRIGGLES.

DOWRY OF A PRINCESS. (Vol. I, p. 224.) What princess brought to what king, as part of her wedding dowry, the fortresses of Tangiers in Africa and Bombay in Hindustan? IRVING, Natick, R. I.

Catharine of Braganza, queen of Charles II of England.

PRIGGLES.

"PARADISE LOST," ITALIAN TRANSLATIONS. (Vol. I, p. 177.) Who translated Milton's "Paradise Lost" into Italian? N. A. M.

Lowndes and Burnet mention the following Italian translators of this poem. (Perhaps there are others): Paolo Rolli, folio, London, 1735; Felice Mariottini, octavo, London, 1796; G. S. Martinengo, Venice, 1801; L. Papi, Lucca, 1811; C. Polidori, London, 1812; L. A. Corner, Venice, 1815; Michele Leoni, Pisa, 1817; G. C. Gineo, Rome, 1822; G. Sorelli, London, 1832. Of several of these there were more editions than one. PRIGGLES.

WARSAW—WAUSAU. (Vol. II, p. 543.) Lippincott's "Pronouncing Gazeteer of the World" mentions some fourteen towns and villages in the United States by the name of Warsaw, undoubtedly named for the "Warsaw" of Polish fame in some more or less connected way. In Wisconsin, Marathon county, on the Wisconsin river, he gives the name of "Wausau." Why this different form of, and from what source, the name? G. S. CLARK.

Wausau is an Indian word, as Wau-bun is, and the approximation of sound to that of Wawsaw is accidental. PRIGGLES.

ANNALS OF TACITUS. (Vol. I, p. 124.) Is there any reason to think that the Annals of "Tacitus" are a forgery. A. P.

No real reason. Father Hardouin (1646-1729) claimed that all the classics, except Cicero, Horace, Pliny, and Virgil's "Georgics," were forged by the monks in the 13th century; but he was an eccentric man. A later eccentric person published a book, "London, D!prose," in 1878, to show that the writings of Tacitus were forged in the 15th century. See a review of this book in *Edinburgh Review*, Vol. CXLVIII.

PRIGGLES.

First Events in American History.

The first battle of the Revolutionary war was fought at Lexington and Concord, Mass, April 19, 1775.

The first meeting of Washington and Lafayette, was in Philadelphia, Aug. 31, 1777.

The first great naval battle of the Revolutionary war was on Sept. 23, 1779, when John Paul Jones captured the British ship Serapis.

The first minister appointed from the United States to Great Britain was John Adams, Feb. 24, 1785.

The first American play ever produced on the stage in New York, was April 16, 1786. It was the "The Contrasts," by Royal Taylor of Boston.

The first white settlement within the limits of the State of Ohio, was at Marietta, April 7, 1788.

The first President of the United States — George Washington — was inaugurated April 30, 1789.

The first American voyage around the globe was completed in 1769 by Capt. Robert Grey, in the ship "Columbia."

The first national bank was chartered by Congress Jan. 20, 1791.

The first introduction of the word "Democrat" into American politics was May 30, 1793, when the "Democratic Society" was formed.

The City of Washington was first occupied as the seat of government in January, 1800.

The first railroad was built in the United States in 1827, at Quincy, Mass., on which horses were used.

The first American locomotive was built by Peter Cooper in 1830, and it was run on the Baltimore and Ohio Railroad.

The first telegraphic message sent by Prof. Morse on a wire was from Baltimore to Washington, May 27, 1844. The message was: "What has God wrought?" found in Numbers xxiii, 23.

The first battle of the Mexican war was at Palo Alto, May 8, 1846.

The first emigration of Mormons arrived in Salt Lake City, July 27, 1847.

The first marriage celebrated in New England was that of Edward Winslow, one of the pilgrims who landed on Plymouth Rock in 1620.

The first minister of Boston, Mass., was John Wilson one of the early settlers of New England. He died in 1667.

Mrs. Sarah J. Evans has the credit of having first originated the ceremonies and suggesting the observance of "Decoration Day." She went with her husband into the army in 1861, caring for the wounded.

The first gun of the late civil war was fired at Fort Sumter on April 12, 1861.

ADAM'S EPITAPH. Gabriel Alvarez composed what he thought to be an appropriate epitaph for "Adam," and published it in his work, "Historia Ecclesiæ Antediluvianæ," printed at Madrid in 1713. The following is a translation of it:

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,

ADAM,

The son of None, the father of All, the step-father of All,
and of himself.

Having never wailed as a child, he spent his life in weeping,
the result of penitence.

Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.

Having abused the privilege of Free-will,
which weapon he had received for the preservation of
Knowledge and Grace,

by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge

Who in His Justice took from him Righteousness, by His Mercy
restored it to him whole again:

by whose goodness it has fallen out, that we may call that crime happy,
which obtained such and so great

A REDEEMER.

Therefore Free-will, which he in happiness used to bring forth
Misery,

is used in Misery to bring forth
Happiness.

For if we, partakers of his pernicious inheritance,
partake also of his penitential example,

and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)

can be saved by

the Grace of the Redeemer, and the coöperation of our Free-will.

The First Adam Lived to die;

The Second Adam Died to Live.

Go, and imitate the penitence of the First Adam;

Go, and celebrate the Goodness of the Second Adam.

ANDREW SMITH.

SCRIPTURE RIDDLE. I contribute the following Scripture riddle^{*}
on which there is a difference of opinion as to its true answer.

J. A. B.

"God made man out of dust,
But thought it best to make me first,
And I was made before the man
According to God's holy plan.
My body He did make complete,
But without arms, legs, or feet;
My ways and actions did control,
And I was made without a soul.
A living creature I became,
'Twas Adam gave to me my name;
Then from his presence I withdrew,
No more of Adam ever knew.
I did my maker's laws obey.
From them I never went astray;
Thousands of miles I ran in fear.
But seldom on the earth appear.
But God in me did something see,
And put a living soul in me;
A sin in me the Lord did claim
And took from me the soul again;

And when from me the soul had fled
I was the same as when first made,
And without hands, or feet, or soul
I wandered now from pole to pole.
I labored hard both day and night,
To fallen man I gave great light;
Thousands of people both young and old
At my death, great light behold,
No fear of death doth trouble me,
For happiness I cannot see—
To Heaven above, I ne'er shall go,
Nor to the grave, or hell below.
The Scriptures I cannot believe,
Whether right or wrong I can't conceive,
Although therein my name is found,
They are to me an empty sound.
When then my friends, these lines you read,
To search the Scriptures with all speed,
And if my name you can't find there,
It must be strange, I must declare."

Familiar Quotations.—Third Paper.

Grim Death* may not be a happy subject to write upon, nevertheless, his fraternal relationship to Sleep decides us to say a few words concerning him within the limits of the present paper.

From the quotations which are still extant we learn that in a majority of instances, the ancients were not only not afraid to die, but seem moreover to treat death with striking contempt. This is perhaps attributed to the fact of their being used to hardship and suffering more than we are, combined with a want of those medicinal discoveries, and anæsthetics in especial, which do so much towards mitigating the apprehension of the sting of the destroyer.

Herodotus informs us that it was customary among the ancient Egyptians, at their great festivals and banquets, to place a coffin on the table during their meals. This coffin contained a mummy or a skeleton of painted wood, and was presented to each guest with the admonition, "Look upon this and enjoy yourself, for such will you become when divested of your mortal garb." Catullus and Horace make frequent allusion to the custom; and Patronius states that at a celebrated banquet given by Trimalcion, a silver skeleton was placed upon the table to remind the guest of death, and recall the memory of deceased friends. When the probationers of the school of Pythagoras grew weary in trying to lend assistance to others, and preferred to be idle and selfish, they were treated as dead. Obsequies were performed, and tombs were erected by their companions with inscriptions to warn others of their wretched end.

The following quotations, pertinent to the subject, are from the Greek Anthology:

Thracians ! who howl around an infant's birth,
And give the funeral hour to songs and mirth !
Well in your grief and gladness are express'd,
That life is labor, and that death is rest.

Archias was friend and preceptor of Cicero, who composed one of his most celebrated orations in his defence. Strobeus, referring to the custom above alluded to, says of a people whom he calls the Cousiani, that "they lament over those that are born, and rejoice for the dead: "

I mourn not those, who banish'd from the light,
Sleep in the grave thro' death's eternal night,

* Conf. Massinger. *The Roman Actor*, (iv, 2.)

But those whom death for ever near appals,
Who see the blow suspended ere it falls.

This is from Lucilius, and Shakespeare may have had it mind when he wrote those beautiful lines in *Julius Cæsar* (II, 2.)

Cowards die many times before their deaths:
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that man should fear,
Seeing that death, a necessary end,
Will come, when it will come.

Analogous to the latter are :

Know—he that
Foretells his own calamity, and makes
Events before they come, twice over doth
Endure the pains of evil destiny.—*Sir W. Davenport.*

And Young's line :

Feels a thousand deaths in fearing one.—*Night Thoughts.*

Returning to the Anthology we find the following, from Agathias Scholiasticus, who collected the fragments of Grecian poetry during the sixth century :

Why fear ye death, the parent of repose,
Who numbs the sense of penury and pain?
He comes but only once, nor ever throws,
Triumphant once, his painful shaft again—
But countless evils upon life intrude,
Recurring oft in sad vicissitude.

Lord Neaves observes of the above, that, "Æschylus had anticipated this last idea by writing of death as the only 'healer of irremediable woes ;'" Amytè, in one of his epigrams also refers to death as the "kind healer of our woes ;" and who does not recall the celebrated lines from *Evangeline* :

And as she looked around, she saw how Death the consoler,
Laying his hand upon many a heart, had healed it forever.

"Shall I die ?" asks Seneca, "say rather I shall cease to be subject to sickness ; I shall cease to be subject to bondage ; I shall cease to be subject to death." It will be remembered that "die Schöne Melusine," after the discovery made by her husband, which condemned her to forego the society of her children and to reassume the properties of her originally immortal condition, laments, as the greatest of all her forthcoming afflictions, the abandonment of her prospect of death.

From Æsop (I, 76,) we obtain the following :

Who bat for death, could find repose
From life, and life's unnumbered woes,
From ill that mock our art to cure,
As hard to ply as to endure.

But perhaps the most striking passage is to be found in Menander, with which we close our selections from this repertory :

Most blest, my friend, is he
Who having once beheld this glorious frame
Of nature, treads again the path to come.
The common sun, the clouds, the starry train,
The elemental fire, and watery main,
If for a hundred years they glad our sight,
If but a moment ere they fade in night,
'Tis all the same—we never shall survey
Scenes half as wond'rous fair and blest as they.
Beyond 'tis all an empty, giddy show,
Noise, tumult, strife, extravagance and woe ;
He who can first retire departs the best,
His reckoning paid, he sinks unharmed the rest :
But he who stays, fatigue and sorrow wait,
Old age, and penury's unhappy state ;
By the world's tempest toss'd a prey he lies
To open force and ambush'd enemies,
Till his long-suffering frame and lingering breath
He yields at last to agonizing death.

CAXTON.

ALLITERATIVE POETRY. I give you here an old specimen of alliterative poetry, but I am unable to give you the author :

Artful ape of amorous alre,
Baneful balt thy ballad bears ;
Coaxing coxcomb, curb thy course,
Diedain the dark, the De'il divorce.
Ever eager to enmare
Foolish, flighty, friendless fair ;
Griety ghosts, and goblins growling,
Hurl him headlong, hideous, howling.
Impious image, imp ingrate,
Know you killed the kindly Kate ;
Lovely Lydia, lank and lous,
Mopee with eager, morbid moan ;

Ninety nymphs, nay, ninety-nine,
On thy odious oaths opine ;
Pens and pencils, pine to paint
Quibbling quiddities, or quaint ;
Rigid reason rants and roars,
Sighs and sobs, and slinks and soars ;
Tries the tender, tries the terse,
Vents variety in verse ;
Wabbles words, wisely won
Xenocrates and Xenophon.
Younker yield to yawning yea—
Zounds ! I'm safe at zigzag see.

M. O. WAGGONER, Toledo, O.

GAELIC PROVERBS. Meal is finer than grain, women are finer than men. There was ever ngood or ill but women had to do with it. Modesty is the beauty of women. I like not pullets becoming cocks. Take no women for a wife in you cannot find a flaw. Choose your wife as you wish your children to be. Take a bird from a clean nest. Choose the good mother's daughter, were the devil her father. If you take a wife from hell, she will bring you home there. When you see a well-bred women, catch her, catch her ; if you don't do it, another will match her. Their own will to all men ; all their will to women. When a woman knows not she will not conceal. Harsh is the praise that cannot be listened to ; dark are dames that cannot be dallied with. Where a cow is, a woman will be ; where a woman is temptation will be. A man's wife is his blessing or bane. If you wish to be praised, die ; if your wish be decried, marry. You too merry ; you ought to marry. Who speaks ill of his wife dishonors himself ; true or false, it will injure a woman. Warm is the mother's breath.—*A. Nicholson.*

Mottoes of the States and Territories.

ALABAMA—"Here we rest." This is said to be the translation of the Indian name of the State—Alabama.

ARKANSAS—"Regnant populi" (The people rule).

CALIFORNIA—"Eureka" (I have found it.) This alludes to the discovery of gold in 1849.

COLORADO—"Nil sine Numine" (Nothing without Providence).

CONNECTICUT—"Qui transtulit sustinet" (He who brought us here still sustains). The three grape vines in the arms and this motto refer to the founding of the colony. The State seal bears "Sigillum Reipublicæ Connecticutensis" (The Seal of the State of Connecticut).

DELAWARE—"Liberty and Independence."

FLORIDA—"In God we trust."

GEORGIA—"Wisdom, Justice, Moderation."

ILLINOIS—"State Sovereignty, National Union."

INDIANA—Has adopted no motto.

IOWA—"Our Liberties we prize, Our Rights we will maintain."

KANSAS—"Ad astra per aspera" (Through tribulation to glory).

KENTUCKY—"United, we stand; Divided, we fall."

LOUISIANA—"Justice, Union, and Confidence." There is another motto attributed to this State: "We live and die for those we love." Supposed to allude to the pelican and her young in the State arms.

MAINE—"Dirigo" (I direct).

MARYLAND—"Fatti maschile; parole fem ne" (Manly deeds, but gentle words.) This motto and the arms of the State were those of Calvert (Lord Baltimore), who founded Maryland. This State has also two other mottoes, "Crescite et multiplicami" (Increase and multiply), and "Scuto bonæ voluntatis tuæ coronasti nos" (With the shield of thy favor thou has protected us).

MASSACHUSETTS—"Ense petit placidam sub libertate quietem" (By the sword she seeks peace under liberty.) The State seal bears "Sigillum Reipublicæ Massachusettensis" (The Seal of the State of Massachusetts).

MICHIGAN—"Tuebor" (I will defend it.) Also, "Si quæris peninsulam amœnam, circumspice" (If you seek a beautiful peninsula, look around you).

MINNESOTA—"L'Etoile du Nord" (Star of the North).

MISSISSIPPI—Has adopted no motto.

MISSOURI—"Salus populi suprema lex esto" (The welfare of the people is the supreme law.) Also, "United, we stand; divided, we fall," the same as Kentucky.

NEBRASKA—"Equality before the Law."

NEVADA—"Volens et Potens" (Willing and Able.) Also another motto, "All for our country."

NEW HAMPSHIRE—Has adopted no motto. The State seal bears 'Sigillum Neo Hantoniensis Reipublicæ' (The Seal of the State of New Hampshire).

NEW JERSEY—"Liberty and Prosperity."

NEW YORK—"Excelsior" (Higher).

NORTH CAROLINA—Has adopted no motto.

OHIO—"Imperium in imperio" (An empire within itself.) This motto is sometimes used, but not general.

OREGON—While it has been a State has adopted no motto. When it was a Territory, "Alis volat propriis" (It flies upon its own wings).

PENNSYLVANIA—"Virtue, Liberty, and Independence."

RHODE ISLAND—"Hope," with an anchor, the emblem of hope.

SOUTH CAROLINA—"Animis opibusque parati" (Ever ready to defend with our lives and property.) Another motto, "Dum spiro spero" (While I breathe I hope).

TENNESSEE—"Agriculture and Commerce."

TEXAS—Has no adopted motto. The letters are sometimes put between the points of a five-pointed star, T-E-X-A-S. The "lone star."

VERMONT—"Freedom and Unity."

VIRGINIA—"Sic Semper Tyrannis" (So be it ever to tyrants).

WEST VIRGINIA—"Montani semper liberi" (Mountaineers always free.)

WISCONSIN—"Civilitas Successit Barbarum" (Civilization has succeeded barbarism.) Also another motto is "Forward."

ALASKA AND INDIAN TERRITORY—Have no mottos.

ARIZONA—"Ditat Deus" (God enriches).

DAKOTA—"Liberty and Union. Now and Forever. One and Inseparable."

IDAHO—"Salve" (Welcome).

NEW MEXICO—"Crescit Eundo" (I increases in its course).

MONTANA—"Oro y Plata" (Gold and Silver).

UTAH—Has no motto; yet it is said that "Holiness to the Lord" is sometimes used.

WASHINGTON (Territory)—"Al ki" Indian^{for} (By-and-by).

WYOMING—"Cedant arma togæ" (Let arms yield to the toga) or (Let war give place to peace).

UNITED STATES OF AMERICA—"E Pluribus Unum" (One composed of many.) This motto is from Virgil's poem *Moretus*, l. 103. The reverse of the seal contains the words "Anunit Cæptis" (God has favored the undertaking.) Also, "Novus Ordo Sæclorum" (A New Series of Ages.) The latter is from Virgil's *Bucolics*, Eclogue iv, l. 5. A similar idea is found in Isaiah ix, 6, *Pater futuri sæculi*. This is translated by Godfrey Higgins, "Father of future ages." (See *Annacalypsis*, Vol i, p. 219; New York, 1878.)

NOTE—Only three States have seals bearing Latinized names: *Neo Hantoniensis*, *Massachusettensis*, and *Connecticutensis*.

QUESTIONS.



(a) Who is the author of the "Lines on a Skeleton" ?

J. M. C., M. D., Castleton, Vt.

This poem appeared in the London *Morning Chronicle* near seventy-five years ago, and many have searched for the author's name. We here give the poem so that our readers may have it complete :

Behold this ruin ! 'Twas a skull,
Ones of ethereal spirit full,
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous vision filled this spot,
What dreams of pleasure long forgot.
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But, start not at the dismal void—
If social Love that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness gleamed,
That eye shall be forever bright
When stars and suns are sunk in Night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it dislained,
And where it could not praise, was chained;

If bold in Virtue's cause it spoke,
Yet gentle Concord never broke!
This silent Tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
Or hew the rock, or wear the gem,
'An little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of Duty trod,
If from the bowers of Ease they fled,
To seek Affliction's humble shed;
If Grandeur's guilty bride they spurned,
And home to Virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

(b) Were "rolling gates" in use in saw-mills in the last century, or prior to 1816?

Such gates were common in Maine sixty years ago, and probably in New England, generally; but it has become a mooted question whether they were in use in 1790, especially in the Eastern part of Massachusetts and in Maine. The question grows out of the tradition of a "haunted mill" which it is said "would start and go awhile and stop without any visible agency, with no person in the mill." The mystery was explained some years ago by an old man, now dead, who said the mill had what is called a "rolling gate," which would open, simply by the pressure of the water, and when the water was partly run out, would cease. Rolling gates in Maine, fifty years ago, would perform as described and play tricks that would astonish persons unacquainted with them. But it is now claimed by some, that such gates were not in use before 1816. Any person who can remember an old saw-mill that was built before 1816, which had a rolling gate is a competent witness. It is not necessary that a man should be a hundred years old to give evidence. If he knows of a saw-mill

that was built one hundred years ago, or before 1816, which had the gate described, though he may not be able to remember farther back than 1816, is a good witness. COLUMBUS, Millston, Wis.

(a) When and under what circumstances was the word "meeting-house" first applied to a church edifice? J. M. C., Castleton, Vt.

(b) Who invented the "Joker" in playing cards? When was it first introduced? J. M. C.

(c) What great Frenchman was in his laboratory on his wedding day and had to be sent for to be married? PHILOS.

(d) What is meant by a "jingo policy"? PHILOS.

(e) Who is the author of the expression, "Give me the making of the songs of a nation and I care not who make the laws?" Z. B.

(f) What is the "Tarpeian rock"? What, the "Dighton rock," and the writing seen thereon at low tide? GIMEL.

(g) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

(h) Who were the "Sacrificate?" the "Thurificate?" and the the "Libellatici?" GIMEL.

(i) How late in life do men and women continue to increase in stature? A young man of my acquaintance, aged 26, grew nearly one inch in height last year. Is this unusually late in life? GOLIATH.

(j) A telegraph pole on Broad street, near Chestnut street, Philadelphia, carries 320 telegraph wires; can any one name a pole in any city carrying a greater number of wires? THE SHADE OF MORSE.

(k) Can any one direct me to the origin of the phrase, "Praise from Sir Hubert Stanley is praise indeed"? DJAFAR.

(l) I have a portrait of "Kleinjogg, the Rustic Socrates." I can find no trace of him in the Encycloædias. Who was he?

J. FRANCIS RUGGLES, Bronson, Mich.

(m) Can any of the readers throw any light on the authorship or history of "The 6th and 7th Buch Mosis," published in Stuttgart, Germany? J. FRANCIS RUGGLES.

(n) Who was it that called the colored man, "God's image done in ebony"? DAVID M. DRURY, New York City.

(o) The statement is made in N. AND Q., Vol. II, p. 647, that the names of "twenty-six generals of divisions under Napoleon I, began with M." Will some one contribute them to your magazine, or state where found? ALLITERATION.

(a) "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buried him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners slain, and by whom slain ?

OBELOS.

(b) In "Outlines of Church History," by J. F. Hurst, D. D., p. 44, we learn that what is known as the "boy crusade" took place in 1212, conducted by Stephen of Vendôme, a shepherd boy; that :

"He was followed by 30,000 children of about twelve years of age. They set sail from Marseilles for Palestine in seven ships; two wrecked; the remainder reached Egypt, where the children were sold as slaves."

Were the ships of those days of sufficient capacity to bear out this statement ? Divide 30,000 by 7, and we have 4,287 to each ship. The "Great Eastern" was designed for only about 4,000 passengers. What explanation for this extraordinary statement ?

OBELOS.

(c) Why were not our numerals made uniform, to read *oneleen, two-teen*, thirteen, etc., instead of "eleven, twelve," etc. ?

ARUN.

(d) What were the "Helican Tables of Hieronymous Alexander ?" Also what were the "Alphonsine Tables" ?

ARUN.

(e) Why was Cosmo de Medicis called the "Father of the People and the Freer of his Country" ?

ARUN.

(f) The magnifying power of telescopic and other similar glasses depends upon their size and strength. How does the optician determine that power, and how is it expressed ?

R. HOYLE, Appanaug, R.I.

(g) Robert Dale Owen, the unique author of "Footfalls on the Boundary of Another World," published in 1861, divided his work into six books after the style of old Latin writers." What "old Latin writers" divided their works into six books ? and what reason is assigned for this division ?

R. D. A., JR., Centerville, R. I.

(h) Why did Emmanuel Swedenborg change his surname from that of his father's name which is Jasper Swedberg ?

OBELOS.

(i) I recently saw this quotation on the title-page of a book : "The prayer of Ajax was for light." What was his prayer, and where found ?

Z.

(j) A writer on analogy speaks of the "Nuptial Diagram of Plato." Will some Platonist give the diagram or description.

Z.

(k) The article in the last number (Vol. II, p. 5), on "The Shemhamphorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me.

NEOPHYTE.

WANTED.

The following books and pamphlets are wanted by the editor: NOTES AND QUERIES. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

VOLUME I, NOTES AND QUERIES, July, 1882 to February, 1884, 20 Nos. will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Inter-Ocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop," for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

Arithmetical and Algebraical Amusements. Also, Key to Charles Hurton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathematics.

Algebra. Calculus of Form. Both by Oliver Byrne. London.

Elements of Algebra, by Eugemus Nulty. Philadelphia, 1838.

Wilford's Microcosm.

(The organ of the Substantial Philosophy.) A Religion-Scientific Monthly devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing upon the Religious Thought of the Age; with other matters of general interest. Entered on its fifth volume with the October number, 1885, new series, enlarged. Edited by A. Wilford Hall and Henry A. Mott. Published by Microcosm Publishing Co., at \$2.00 a year, at 23 Park Row, New York City.

The Gnostic.

A new twenty-four page Monthly Magazine, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life. Each number will contain full reports of a lecture by George Chaine, with other editorial matter; articles from the pen of Mrs. Anna Kimball; reprints of some interesting works published abroad and inaccessible to American readers. Edited and published by Geo. Chaine and Anna Kimball. Commenced July, 1885; \$1.00 a year; single number, 10 cents. Address THE GNOSTIC, 412 McAlister St., San Francisco, California.

Journal of American Akademe.

This journal has for its objects: "To promote the object of philosophic Truth and the dissemination of such knowledge with a view to the elevation of the mind from the sphere of the sensuous life into that of virtue and justice, and into communion with diviner ideas and nature. This organ of the American Akademe will afford the members a full knowledge of the proceedings of its stated meetings; also, papers read, notes of discussions, reviews and criticisms, and other matters of interest. It is royal octavo, 24 pages, ten number, \$2.00 a year. All orders, letters, and communications should be addressed to Miss Emily Wing, Secretary, Box 101, Jacksonville, Ill., or to the Editor, Alexander Wilder, M. D., 565 Orange Street, Newark, N. J.

Advertisements.

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AND SCIENCE OF LIFE.

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THE BIZARRE

APR 20 1886

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NOTES QUERIES

IN

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*

"The inhabitants of earth have many tongues, those of heaven but one."

—Henry Carey.

VOL. III.

APRIL, 1886.

NO. 4.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY

S. C. & L. M. GOULD,
MANCHESTER, N. H.

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The following books and pamphlets are wanted by the editor *NOTES AND QUERIES*. State price and condition. Books and pamphlets, in all departments of literature, to sell or exchange. Send list of wants.

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Arithmetical and Algebraical Amusements. Also, Key to Charles Hutton's Course of Mathematics, published about 1840; both by John D. Williams, author of several works on mathematics.

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Elements of Algebra, by Eugenius Nully. Philadelphia, 1838.

Wilford's Microcosm.

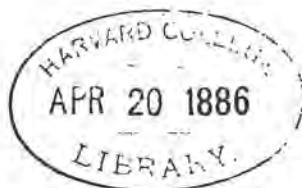
(The organ of the Substantial Philosophy.) A Religio-Scientific Monthly devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing upon the Religious Thought of the Age; with other matters of general interest. Entered on its fifth volume with the October number, 1885, new series, enlarged. Edited by A. Wilford Hall and Henry A. Mott. Published by Microcosm Publishing Co., at \$2.00 a year, at 23 Park Row, New York City.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

*"God is a circle whose circumference is everywhere,
and whose center is nowhere to be found."*—HERMES.

VOL. III.

APRIL, 1886.

No. 4.

THE BIZARRE.

THE LARGEST THINGS ON THE EARTH.

The highest range of mountains is the Himalaya, the mean elevation being estimated at from 16,000 to 18,000 feet.

The loftiest mountain is Mount Everest, or Guarisanker, of the Himalaya range, having an elevation of 29,000 feet above the sea level, or more than five miles in height.

The largest city in the world is London, having a population numbering 3,020,871 persons. New York numbers 1,250,000 persons, and is fifth in the list of great cities.

The largest theatre is the Opera House in Paris, covering nearly three acres of ground. Its cubic mass is 4,287,000 feet. It cost about 100,000,000 francs.

The largest suspension bridge is between New York City and Brooklyn. The length of the main span is 1,595 feet 6 inches; the entire length of the bridge is 5,980 feet, or more than one mile.

The loftiest active volcano is Popocatepetl—"smoking mountain"—35 miles south-west of Pueblo, Mexico. It is 17,784 feet above the sea level, and has a crater 3 miles in circumference and 1,000 feet deep.

The largest island in the world, which is also regarded as a continent, is Australia. It is 2,500 miles in length, from east to west, and

1,850 miles from north to south. Its area is 2,984,287 square miles.

The longest span of wire in the world is used for a telegraph in India, over the river Kistnah, between Bezorah and Sectynagrum. It is over 6,000 feet in length, or more than one mile, and 1,200 feet high.

The largest ship in the world is the Great Eastern. It is 680 feet long, 83 feet broad, and 60 feet deep; being 28,627 tons burden, 18,915 gross, and 13,344 net register. It was built at Millwall-on-the-Thames, and was launched Jan. 31, 1857.

The largest university is Oxford, in England, in the city of Oxford, 55 miles from London. It consists of 21 colleges and 5 halls. Oxford was a seat of learning as early as the time of Edward the Confessor, 1041. University College claims to have been founded by Alfred (849-900).

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 160 wide at its greatest breadth, and having an area of 32,000 square miles. Its mean depth is 900 feet, and its greatest depth is said to be about 200 fathoms, or 1,200 feet. Its surface is about 635 feet above the sea level.

The largest cavern is the Mammoth Cave, in Edmonson County, Ky. It is near Green River, about 6 miles from Cave City, and 28 miles from Bowling Green. The cave consists of a succession of irregular chambers, some of which are large, situated on different levels. Some of these are traversed by navigable branches of the subterranean Echo River. Blind fish are found in its waters.

The longest tunnel in the world is that of St. Gothard, on the line of the railroad between Lucerne and Milan. The summit of the tunnel is 900 feet below the surface at Andermatt, and 6,600 feet beneath the peak of Kastelhorn, of the St. Gothard group. The tunnel is 26½ feet wide, 18 feet 10 inches from the floor to the crown of the arched roof. It is 9½ miles long, and 1⅝ miles longer than Mt. Cenis tunnel.

The largest trees in the world are the "mammoth" of California. One of a group in Tulare county, according to measurements made by the State geological survey, was shown to be 276 feet in height, 108 feet in circumference at the base, and 76 feet at a point 12 feet from the ground. Some of the trees are 276 feet high, and 34 feet in diameter. Some of the largest that have been felled indicate an age of from 2,000 to 2,500 years.

The largest library is the Bibliotheque National in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, 150,000 coins and medals. The collection of engravings exceeds 1,300,000, contained in some 10,000 vols. The portraits number 100,000 vols. The building which contains these treasures is situated on the Rue Richelieu. Its

length is 540 feet, its breadth 130 feet. The largest library in New York is, in respect to separate works, the Astor. It contains about 200,000 volumes.

The largest desert is Sahara, a vast region of Northern Africa, extending from the Atlantic Ocean on the west to the valley of the Nile on the east. The length from east to west is about 3,000 miles, its average breadth about 900 miles, and its area 2,000,000 square miles. Rains fall in torrents in the Sahara at intervals of 5, 10, and 20 years. In summer the heat during the day is excessive, but the nights are cold. In winter the temperature is sometimes below freezing point.

The largest pyramid is that of Cheops, one of the three pyramids forming the Memphis group, situated upon a plateau about 137 feet above the level of the highest rise of the Nile. Its dimensions have been reduced by the removal of the outer portions to furnish stone for the city of Cairo. Its masonry consisted originally of 89,028,000 cubic feet, but still it amounts to 82,111,000 cubic feet. The present vertical height 450 feet, against 479 originally. Total weight of the stone is estimated at 6,316,000 tons. Some of the measurements and estimates vary by different computers. It is said to have given employment to 100,000 persons, and that 20 years were consumed in its construction.

The largest inland sea is the Caspian, lying between Europe and Asia. Its greatest length is 760 miles, and its area 180,000 square miles. Great Salt Lake, in Utah, which may properly be termed an inland sea, is about 90 miles long, and has a varying breadth of from 20 to 26 miles. Its surface is 4,200 feet above the sea level, whereas the surface of the Caspian Sea is 84 feet below the sea level.

The largest empire in the world is that of Great Britain, comprising 8,557,558 square miles, more than one-sixth part of the land of the globe, and embracing under its rule nearly one-sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,580,242 square miles, including Alaska; in population it ranks fourth, with its 50,000,000 people. Russia ranks second in territorial extent, having 8,351,940 square miles.

The highest monolith is the obelisk at Karnak, in Egypt. Karnak is on the east bank of the Nile, near Luxor, and occupies a part of the site of ancient Thebes. The obelisk is ascribed to Hatasu, sister of Pharaoh Thothmes III, who reigned about 1,600 B. C. The entire length is 122 feet, and its weight 400 tons. Its height without pedestal is 108 feet 10 inches. The height of the obelisk in Central Park, without pedestal is 68 feet 11 inches, and its weight about 168 tons.

The largest bell in the world is the great bell at Moscow, at the foot of the Kremlin. Its circumference at the bottom is nearly 68 feet, and its height more than 21 feet. In its stoutest part it is 23 inches thick, and its weight has been computed to be 443,722 pounds.

It has never been hung, and was probably cast on the spot where it now stands. A piece of the bell is broken off. The fracture is supposed to have been occasioned by water having been thrown upon it when heated by the building erected over it being on fire.

The greatest fortress from a strategical point of view, is the famous stronghold of Gibraltar, belonging to Great Britain, situated upon the most southern point of land upon the coast of south-western Spain. It occupies a rocky peninsula, jutting out into the sea about three miles long, and three-fourths of a mile wide. One central rock rises to a height of 1,435 feet above the sea level. Its northern face is almost perpendicular, while its east side is full of tremendous precipices. On the south it terminates in what is called Europa Point. The west side is less steep than the east, and between its base and the sea is the narrow, almost level span on which the town of Gibraltar is built. The fortress is considered impregnable to military assault. The regular garrison in time of peace numbers about 7,000.

—o—o—o—

TALL CHIMNEYS. The following are the heights of some high chimneys :

Lawrence Manufacturing Company, Lowell, . . .	211 feet.
Tremont and Suffolk Company, Lowell, . . .	225
Pacific Mills, Lawrence,	227
Merrimac Company, Lowell,	283
Amoskeag Manufacturing Company, Manchester, N. H.,	265
Navy Yard, Boston,	339½
Manchester, England,	415
Glasgow, Scotland,	446

THE END OF THE WORLD. In the prophecies of Nostradamus we read :

Quand Georges Dieu crucifiera,
Que Marc le resuscitera,
Et que Saint-Jean le portera—
Le fin du monde arrivera.

These mysterious words, when translated, are—

“In that year in which Good Friday shall fall upon St. George’s Day (April 23), Easter on St. Mark’s Day (April 25), and Corpus Christi Day on the Day of St. John the Baptist (June 24), the world shall come to an end.”

It may be worthy of note that all these coincidences take place in 1886.

CAXTON.

(From *Lahmole's Theatrum chemicum britannicum*, London, 1662.)

I asked Philosophy how I should
Have of her the thing I would;
She answered me, when I was able
To make the Water mallable,
Or else the way if I could finde

To measure out a yard of Winde;
Then shall thou have thyne owne desire
When thou canst weigh an ounce of fire,
Unless that thou canst doe these three
Content thy selfe, thou get'st not me.

DJAFAR.

ERASMUS DARWIN was born Dec. 12, 1731, at Elton, England; educated at Cambridge and Edinburgh; died April 18, 1802. He was the grandfather of Charles Darwin who was born on the 12th of February, 1809, at Shrewsbury, England, his father Robert W. Darwin, F. R. S., being one of three sons of Dr. Erasmus Darwin. Dr. Darwin was above the medium stature, with limbs too large for symmetrical proportion; full, florid countenance pitted sharply with smallpox, and his speech greatly impeded by stammering; but none that knew him became impatient at the loss of time in waiting for his impeded utterances, for they were well paid for the time by the grandeur of his expressions. He was a physician, philosopher, and didactic poet, and distinguished himself by his genial and benevolent disposition, and for his special friendship for any person, and especially a woman traduced, as evidenced in his defence of Madam Ninon de Lenclos, who in connection with the romantic occurrence with her illegitimate son, was charged by many with seducing him by her seductive smiles and winning ways; but the Doctor conclusively refuted the charge by establishing beyond a doubt that the love she lavished upon this son was a fervent maternal love, and that alone. The occurrence was published in Number 28 of *The World*, which was as follows:

"Speaking of the famous Ninon de Lenclos, he says: It was in her fifty-sixth year that the Chevalier de Villiers, a natural son whom she had by the Count de Gerge, arrived at Paris from the provinces, where he had been, without any knowledge of his real parents. He saw his mother. He fell in love with her. The increase of the vehemence of his passion gave the greatest disquiet to the affectionate matron. At last when nothing but a discovery of the secret could put a stop to the impetuosity of his attempts, she took him into her bedchamber and pointing to the clock, cried: 'Rash youth, look there! at that hour two and twenty years ago, I was delivered of you in this very bed!' It is a certain fact, that the importunate, abashed young man, flew into the garden and fell upon his sword."

This sad ending of his own life came nigh ending her mortal career, and her truly lamentable condition thus brought on, aroused all the noble and sympathetic in the great heart of Dr. Darwin; and his philosophical application of the collateral circumstances placed her beyond a shadow of blame. An extract from the first canto of his charming poem on the Loves of the Plants, will give a fair sample of his poetic powers and style:

"Descend, ye hovering Sylphs! Aerial Chloirs,
And sweep with little hands your silver lyres;
With fair footsteps print your grassy rings,
Ye Gnomes! accordant to the tinkling strings;
While in soft notes I tune to oaken reed
Gay hopes, and amorous sorrows of the mead.
From giant oaks, that wave their branches dark,
To the dwarf moss that clings upon their bark,
What beaux and beauties crowd the gaudy groves,
And woo with their vegetable Loves." M. O. WAGGONER, Toledo, O.

Territorial and State Governors of Ohio.

[Contributed by Geo. W. Fay, Hamden Junction, Ohio.]

Name.	County.	Term Begun.	Term Ended.
Arthur St. Clair,		July 13, 1788	Nov. 1802
Charles Willing Byrd,	Hamilton	Nov. 1802	Mar. 3, 1803
Edward Tiffin,	Ross	Mar. 3, 1803	Mar. 4, 1807
Thomas Kirker,	Adams	Mar. 4, 1807	Dec. 12, 1808
Samuel Huntington,	Trumbull	Dec. 12, 1808	Dec. 8, 1810
Return Jona. Meigs,	Washington	Dec. 8, 1810	Mar. 25, 1814
Othniel Looker,	Hamilton	Apr. 14, 1814	Dec. 8, 1814
Thomas Worthington,	Ross	Dec. 8, 1814	Dec. 14, 1818
Ethan Allen Brown,	Hamilton	Dec. 14, 1818	Jan. 4, 1822
Allen Trimble,	Highland	Jan. 7, 1822	Dec. 28, 1822
Jeremiah Morrow,	Warren	Dec. 28, 1822	Dec. 19, 1826
Allen Trimble,	Highland	Dec. 19, 1826	Dec. 18, 1830
Duncan McArthur,	Ross	Dec. 18, 1830	Dec. 7, 1832
Robert Lucas,	Pike	Dec. 7, 1832	Dec. 13, 1836
Joseph Vance,	Champaign	Dec. 13, 1836	Dec. 13, 1838
Wilson Shannon,	Belmont	Dec. 13, 1838	Dec. 16, 1840
Thomas Corwin,	Warren	Dec. 16, 1840	Dec. 14, 1842
Wilson Shannon,	Belmont	Dec. 14, 1842	Apr. 13, 1844
Thomas W. Bartley,	Richland	Apr. 13, 1844	Dec. 3, 1844
Mordecai Bartley,	Richland	Dec. 3, 1844	Dec. 12, 1846
William Bebb,	Butler	Dec. 12, 1846	Jan. 22, 1849
Seabury Ford,	Geauga	Jan. 22, 1849	Dec. 12, 1850
Reuben Wood,	Cuyahoga	Dec. 12, 1850	July 15, 1853
William Medill,	Fairfield	July 15, 1853	Jan. 14, 1856
Saimon P. Chase,	Hamilton	Jan. 14, 1856	Jan. 9, 1860
William Dennison,	Franklin	Jan. 9, 1860	Jan. 14, 1862
David Tod,	Mahoning	Jan. 13, 1862	Jan. 12, 1864
John Brough,	Cuyahoga	Jan. 12, 1864	Aug. 29, 1865
Charles Anderson,	Montgomery	Aug. 30, 1865	Jan. 9, 1866
Jacob Dolson Cox,	Trumbull	Jan. 9, 1866	Jan. 13, 1868
Rutherford B. Hayes,	Hamilton	Jan. 13, 1868	Jan. 8, 1872
Edward F. Noyes,	Hamilton	Jan. 8, 1872	Jan. 12, 1874
William Allen,	Ross	Jan. 12, 1874	Jan. 14, 1876
Rutherford B. Hayes,	Sandusky	Jan. 14, 1876	Mar. 2, 1877
Thomas L. Young,	Hamilton	Mar. 2, 1877	Jan. 14, 1878
Richard M. Bishop,	Hamilton	Jan. 14, 1878	Jan. 14, 1880
Charles Foster,	Sandusky	Jan. 14, 1880	Jan. 14, 1884
George Hoadly,	Hamilton	Jan. 14, 1884	Jan. 12, 1886
Joseph Benson Foraker,	Hamilton	Jan. 11, 1886	

Arthur St. Clair, of Ligonier, Pa., was Governor of the Northwest Territory, of which Ohio was a part, from July 13, 1788 (when the

first civil government was established in the Territory), until about the close of the year 1802, when he was removed by the President.

Charles Willing Byrd was Secretary of the Territory, and was Acting Governor of the Territory after the removal of Gov. St Clair.

Return Jonathan Meigs was elected Governor on the second Tuesday of October, 1807, over Nathaniel Massie, who contested the election of Meigs, on the ground that "he had not been a resident of this State for four years next preceding the election, as required by the Constitution," and the General Assembly, in joint convention, declared that he was not eligible. The office was not given to Massie, nor does it appear from the records that he claimed it; but Thomas Kirker, Acting Governor, continued to discharge the duties of the office until December 12, 1808, when Samuel Huntington was inaugurated, he having been elected on the 2d Tuesday of October, that year.

Return Jona. Meigs resigned March 25, 1814, to accept the office of Postmaster-General of the United States.

Ethan Allen Brown resigned Jan. 4, 1822, to accept the office of United States Senator.

Wilson Shannon resigned April 13, 1844, to accept the office of Minister to Mexico.

The result of the election in 1848, was not finally determined in joint convention of the two houses of the General Assembly until Jan. 19, 1849, and the inauguration took place Jan. 22, 1849.

Reuben Wood resigned July 15, 1853, to accept the office of Consul to Valparaiso.

William Medill was elected in October, 1853, for the regular term to commence on the second Monday of January, 1854.

John Brough died Aug. 29, 1865. Othniel Looker and Allen Trimble were Acting Governors. Thos. W. Bartley was Acting Governor, vice Wilson Shannon resigned. William Medill was Acting Governor, vice Reuben Wood resigned. Charles Anderson was Acting Governor, vice John Brough deceased. Rutherford Birchard Hayes resigned March 2, 1877, to accept the office of President of the United States. Thos. L. Young was Acting Governor, vice Rutherford B. Hayes resigned.

W. I. BRENIZER, in *Ohio Educational Monthly*.

GEOGRAPHICAL FACT. The shortest line that can be drawn on the earth's surface, one end of said line being at the mouth of the Rio Grande, river in the Gulf of Mexico, and the other end at Pekin, in China, will cross Behring's Strait. If you doubt it, take a large terrestrial globe and some thread and convince yourself. This truth may be of far greater value than we now know. What say you, gentlemen? Shall we begin the Pekin and Denver road at its Asiatic terminus, and so let the road bring along the labor that is to build it?

Extraordinary Personages of History.

Abdelmalek, son of Marvan, was 5th caliph of the Ommiades, and began to reign in 685. He was called Abulzebab because "his breath was so very offensive that it killed the very flies that settled upon his lips;" he reigned 21 years, and was succeeded by Valid, the eldest of 16 sons.

"Alcman, a lyric poet, flourished in the 27th Olympiad, at Sardis, in Lydia. He is accounted the father of love verses, is said to have introduced the custom of singing them in public, and to have died a very singular death, viz. : to have been eaten up with lice."

Alexandria, a native of Asia Minor, was the founder of a sect called non-sleepers, because some of them "always kept awake" to sing. He died in 430.

St. Ambrose, bishop of Milan, an eminent father of the church, was born in Gaul in 333. The birth of Ambrose is said to have been followed by a remarkable presage of his future eloquence, for we are told that "a swarm of bees came and settled upon his mouth." He died at Milan in 397, and was buried in the great church there.

John Baptiste Bourguignon d'Anville, a most famous French writer on geography, was born at Paris in 1702, and died there in 1782, as much esteemed for the gentleness and simplicity of his manners as for his extensive knowledge. He labored at his maps "15 hours a day for 50 years."

Aristarchus, a celebrated grammarian, was born in Samothracia. Growing dropsical he found no other remedy than to "starve himself to death."

Aristotle, the Stagyrte, laid always with one hand out of the bed, having a ball of brass in it, which, by falling in a basin of the same metal awoke him.

William Cabestan, a poet, murdered by the husband of his mistress, who ate his heart unknowingly, and died of grief.

"Haymon, a native of the Tyrolese, of gigantic stature, in the 15th century, is said to have been 16 feet high, with strength proportionate to his size."

Martius Curtius, a Roman, who "to benefit his country," plunged into a gulf, which caused his death B. C. 362.

Andrew Danican, a Frenchman, only two months before he died,

played at the same time two games of chess with the best players, he being blind-folded, and was victorious in both games. He died in 1795.

Paul Farinato, an Italian painter, born at Verona, in 1522, was cut out of his mother's womb, who was just dead with labor. His last moments were as remarkable as his first on account of the death of his nearest relative. He lay upon his deathbed, and his wife who was sick in the same room, hearing him say, "I am going," said, "I will bear you company," and was as good as her word, they both dying at the same minute.

Joseph de Beauchamp, a celebrated French astronomer, born in Vezoul in 1752, died on Nov. 19, 1801, at the moment when Buonaparte appointed him commissary-general at Lisbon.

Christian Henry Heinecken, born at Lubeck, in 1721, spoke his mother tongue fluently at ten months of age; at one year old he knew the principal events of the Pentateuch; in two months more he was master of the entire histories of the Old and New Testaments; at two years and a half he answered the principal questions of geography, and in ancient and modern history. He spoke Latin, French, German, and Dutch with facility before the commencement of his fourth year. His constitution was so delicate that he was not weaned till a few months before his death which occurred in 1725.

Daniel Lambert, remarkable for having greatly exceeded the ordinary dimensions of mankind, in that he weighed 739 pounds, which is 151 pounds more than the great Mr. Bright ever weighed. His coffin was six feet and four inches long, four feet and four inches wide, two feet and two inches deep. There were used 112 superficial feet of elm lumber in its construction. He was born in 1770, and died in 1809.

Henry Welby, an eccentric character, confined himself in an obscure house in London, where he remained unseen by any one until his death, a period of 44 years. He died in 1636.

Thomas Jolley Death has a brother named Sudden Death, as the former told when he was on a professional visit to Nottingham, Eng., as a private detective. The father of the two men may yet be alive, and if so, has probably had time to reflect upon the hideous names with which he labelled his two baby boys to go through the world. The real name of the family is D'Ath.

L. M. G.

Questions and Answers.

SWEDBERG-SWEDENBORG. (Vol. III. p. 60.) Why did Emanuel Swedenborg change his surname from that of his father's name which is Jesper Swedberg? OBELOS.

In 1719 the Swedberg family were ennobled by Queen Ulrica Elenora, and from that time the name of Emanuel Swedberg became Emanuel Swedenborg as also the descendants of Dr. Jesper Swedberg's family. Jesper's children were Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper, and Margareta. Emanuel was born at Stockholm on January 29, 1788. His mother named him Albrecht after her father. This was while Emanuel's father was traveling in foreign parts. Jesper did not care to perpetuate his or his wife's ancestors' names, and gave as a reason that in the entire Bible he could not find a single example in which children have received the names of their parents or forefathers. He cites Jacob, who had twelve sons of whom not one was called Abraham, Isaac, or Jacob; King David had many sons, not one of whom was called Jesse, or David; Solomon had many sons, none of whom he called Jesse, David, or Solomon; the neighbors and cousins of John the Baptist desired to call him Zacharias, after his father, but his mother said, "not so, but his name shall be called John," which was confirmed by the father. Dr. Swedberg says he made an exception in naming his youngest son Jesper after himself because he was born on his own anniversary birth-date and on the same hour of the day as himself, "who first saw the light of the world on the 28th of August, 1653." He says his own name means "he will write," and corresponds to the deed, and believes he has written more than any-body in Sweden; he says, "I think ten carts could scarcely carry away what I have written and printed at my own expense, and yet there is much, yea, nearly as much not printed." He says his son Jesper wrote nearly as much. Emanuel we all know was a voluminous writer. Dr. Swedberg says he himself and his wife were born on Sunday, and all his children were born on Sunday, except Catharina who was born on Easter. Emanuel was 29 years old when he was ennobled and took the name of Swedenborg, and at this time took his seat with the Nobles of the Equestrian Order in the Triennial Assembly of the States of the Realm.

THE PRAYER OF AJAX. (Vol. III, p. 60.) I recently saw this quotation on the title-page of a book : "The prayer of Ajax was for light." What was his prayer, and where found ? Z.

This prayer is found in Homer's "Iliad," Book xvii, lines 727-731, (Pope's translation), and is as follows :

Lord of earth and air !
Oh King ! Oh Father ! hear my humble prayer :
Dispel this cloud, the light of heaven restore :
Give me to see, and Ajax asks no more.
If Greece must perish, we thy will obey,
But let us perish in the face of day.

THE PATER NOSTER. (Vol. III, p. 31.) Are there other prayers similar to the Christian Pater Noster, found in the Bibles of other nations ? If so please publish some of them. STUDENT.

The Mohammedans have a prayer which they hold in great veneration. They call it by several names, as "the chapter of prayer, of praise, of thanksgiving, of treasure," etc. It is the first chapter of the Korân, and they esteem it as the quintessence of the whole book, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer. It is as follows :

"Praise be to GOD, the LORD of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray."

POPE'S UNIVERSAL PRAYER. (Vol. II, p. 582.) I note that you compare Cleanthes' "Hymn to Jupiter," with Pope's "Universal Prayer," which leads me to ask that it also be printed with those which have appeared. Also, translate the abbreviated Latin words which generally appear with it : *Deo Opt. Max.* H. T. W.

The abbreviated motto — *Deo Opt. Max.* — is for the Latin words, *Deus Optimus Maximus* : "To the best and greatest God." Or, in other words, "To the Supreme God," or, "To the Most High God," or, "To the Great First Cause."

THE TENTH WAVE. (Vol. II, p. 46.) The Roman poet Ovid has a reference to "the tenth wave as being the most violent and perilous." Why did they so consider it ? The couplet is as follows :

"The wave, of all most dangerous near the shore,
Behind the ninth, it rolls, the eleventh before."

W. H. Y.

Sir Thomas Browne, in his "Pseudoxia Epidemica," Bk. vii, ch. 17, says :

"That *fluctus decumanus*, or the tenth wave, is greater or more

dangerous than any other, we deny, and hereby we shall seem to contradict antiquity. It is evidently false, nor can it be made out by observation either upon the shore or ocean, as we have with diligence explored both."

Mr. Ross, in his "Arctics," says Sir Thomas troubles himself to no purpose in refuting the greatness of the tenth wave, for the tenth of anything was not counted the greatest, but the greatest of anything was called the tenth; therefore anything that was greater than another was called *decumanus*.

Mr. Forbes, in his "Oriental Memoirs," describing the effect of the monsoon upon the ocean, says, "every *ninth* wave is observed to be the more tremendous than the rest, and threatens to overwhelm the settlement of Anjengo."

Dr. Henderson, in his work on "Iceland," says that they were obliged to wait the alternation of the waves in the following order:

"First, three tremendous surges broke with a heavy dash upon the rocks; these were followed by six smaller ones, which just afforded us time to land; after which the three larger ones broke again, and so on in regular succession."

THE 12-, 42-, AND 72-LETTERED NAME OF GOD. (Vol. III, p. 60.) The article in the last number, (Vol. III, p. 5,) on "The Shem-hammephorash," opened a new field of speculation to me. Please give "the twelve-, forty-two-, and seventy-two-lettered name of God." This is new to me.

NEOPHYTE.

The Kabbalistic names of God are many. But according to some of the profound and esoteric writers who have explored the Talmud, Sohar, and other kabbalistic works, there are some peculiar names applied to God which represent certain attributes. We have not space to give the learned disquisitions on the names, but will give the names from which the many-lettered names are made, and even on the combination of these there is a difference of opinion.

Rosenberg gives the twelve kabbalistic names of God as follows:

Ehje, Jehovah, Elohim, El, Eloah, Gibbor, Sabaoth, Tsebaoth, Schaddai, Adonai, Makom, and Agla.

Just what the twelve-lettered name was is uncertain, many of the esoteric writers agreeing it was a sentence composed of twelve letters.

M. Franck, a recognized author on the Kabbalah, says the forty-two letters composing the divine name are the Ten Sephiroth, which

by supplying the conjunctive (*Vau* in Hebrew) before the last Sephira, consist of exactly forty-two letters. The Ten Sephiroth are as follows, with the number of the letters in Hebrew in parentheses :

Kether (3) *Thought*, Binah (4) *Wisdom*, Chochma (4) *Understanding*, Gedulah (5) *Mercy*, Gibborah (5) *Justice*, Tiphareth (5) *Beauty*, Netsech (3) *Energy*, Hod (3) *Strength*, Jesod (5) *Power*, Melcuth (5) *Actuality*. Total, 42 letters.

The seventy-two lettered name is variously composed. Oliver gives one arrangement like this : The names containing three letters each, Jah, Jeo, Iva ; three containing five letters each, Havah, Gotha, Jevah ; three containing seven letters each, Adonajh, Jakinai (some make it Thummim), and Jehovah ; three containing nine letters each, Elchnanan, Jehabulum, and another representing the *Tetragrammaton*. This is explained as follows : $(3 \times 3) + (3 \times 5) + (3 + 7) + (3 \times 9) = 72$.

Dr. Ginsburg says the Kabbalists believe that Exodus xiv, 19-21, contain the three Pillars of the Sephiroth, and the Divine Name of seventy-two words. These three verses by being arranged in three diagrams will yield twenty-four three-lettered words which give the seventy-two divine names or attributes of God. The following are the names expressed in Latin which are easily translated into English :

Adivtor,	Dator,	Fortis,	Præmium,
Adolescentia,	Decantus,	Gloria,	Propulsator,
Adorandus,	Deprecabilis.	Invocandus,	Protector,
Advocatus,	Deprecatio,	Justitia,	Quæsitus,
Aeternum,	Deus,	Justus,	Rector,
Altissimus,	Dexter,	Lætabundus,	Recordabilis,
Amabilis,	Doctor,	Laudabilis,	Refugium,
Amicus,	Dominator,	Liberator,	Regnator,
Animus,	Ens,	Longanimis,	Requies,
Assiateus,	Erector,	Magificus,	Revelator,
Anunciatus,	Ervens,	Matutinus,	Sanator,
Auxiliator,	Exaltator,	Maximus,	Salus,
Benedictus,	Exaltabundus,	Mercator,	Salvator.
Bonus,	Exauditor,	Mirabilis,	Senex,
Clemens,	Expectatio,	Multus,	Solus,
Cogitabundus,	Expetendus,	Operator,	Spes,
Compatiens,	Facies,	Opportunus,	Sublevator,
Custos,	Festina,	Oriens,	Verus.

There are several other methods used to produce the three-several-lettered names of God, but this will suffice to answer the questions.

PLATO'S NUPTUAL DIAGRAM. (Vol. III, p. 60.) A writer on analogy speaks of the "Nuptual Diagram of Plato." Will some Platonist give the diagram or description? Z.

George Field in his "Outlines of Philosophy," Vol. I, p. 278, says the "Nuptual Diagram of Plato" is the Pythagorean proposition, or 47th of Euclid, and that the late Dr. Harrington, of Bath, has employed the same in demonstrating the universal indivisible triunity of the three primary simultaneous sounds of *the perfect musical triad*, in remarkable accordance with the Pythagorean and Platonic philosophies, which were framed upon harmonic principles; and the same analogy belongs to the harmonic triad of colors.

The subject of this diagram is also discussed in its various applications to nature in Stephen Pearl Andrews' work, "Universology."

A RULE IN MNEMONICS.* (Vol. II, pp. 522, 531.) I will add to the rules in mnemonics that called "Napier's Rule:"

"The radius into the sine of the middle part = product of cosines of opposite parts, or tangents of adjacent parts."

The vowel *o* is common in the first couple, and the vowel *a* is common in the second couple.

ROBERT J. TOTTEN, New Wilmington, Pa.

MOHAMMED IN PROPHECY. (Vol. II, pp. 527, 542, 574.) Mohammed claimed that he was foretold in the Bible by name, and that he fulfilled his prophetic mission. Where is the prophecy?

JOHN ANDERSON.

This question has received one answer, but there is still another passage which he claimed pointed directly to him in addition to the one in Haggai II, 7, where the word "Desire" is translated from the Hebrew root HMD; and in Zech. III, 8, and VI, 12, where the word "BRANCH" is translated from the word *Oriens*. Other passages are John xv, 26: "But the Comforter, whom the Father will send in my name, he shall teach you all things"; and xvi, 7: "But when the Comforter is come," etc. The word "Comforter," is rendered from the word *Paraclete*. He claims the word should have been *Periclyte*, meaning "the Illustrious," which is the meaning of the Ahmed (MHD) the name of the Arabian prophet. For further light on this curious question see Preliminary Discourse to George Sale's edition of the Korân, Sect. iv, p. 58; also Notes to same, chap. LXI.

R. K. D.

THE LOST ATLANTIS. (Vol. II, p. 535.) I have been accustomed to regard the supposed continent of Atlantis as a myth, but since your allusion to it, and the announcement of some of the literature bearing upon it, I have read and studied Mr. Donnelly's book, "Atlantis," and other works from which he quotes, and from a comparative examination, have somewhat changed my former views on this subject. We are continually receiving new light from the East, from whence came our ancient knowledge. Some parts of the Scriptures now appear in a new light to me, and I will mention two chapters (Ezekiel xxvii and xxviii,) considered as possibly applicable to the lost continent. Many controversies as to the primeval races of America, and questions of its early discovery, can be examined from new data. The late Dr. F. V. Kenealy, of London, a profound explorer in the fields of ancient lore, says in his commentary on the Apocalypse, that the primeval name of the Americas was *Chi-Xi-Bau*, or *Chi-ri-vau*, in the language of the ancient race, and that the summation of the three Greek letters as numerals $600+60+6=666$ has a deeper and more recondite meaning than is put upon it by modern interpreters; that it is connected with the period of years known as the "Chaldean Saros," on which "A. WILDER, M. D." has a short article, in your last number (Vol. II, p., 49). The correspondence of its parts with the *nēros* and *sōssos*, and their Greek values, are noticeable. Godfrey Higgins also speculates on the same subject in his *Anacalypsis*. We must refer interested ones to the 853-paged work of Dr. Kenealy on the "mystical book."

Dr. Kenealy's works are a storehouse of information on a great variety of topics, and serve as a *syllabus* of subjects for expansion.

G. M. L.

THE LOST TEN TRIBES. Is there any mention of the Lost Tribes in any Sacred Books except the Old Testament? What is a good work on the subject?

STUDENT.

We saw recently in some commentary on John x, 16, ("Other sheep I have which are not of this fold,") that this passage had direct reference to the "Lost Ten Tribes." There is now quite a large literature on this subject, and also an exponent of the claims of the English as being their direct descendants; the organ is the *Banner of Israel*, edited by "Philo-Israel," London.

QUESTIONS.



(a) William E. Damon, in "Ocean World," says "the rock-fish has a beautiful and graceful form, and curious geometrical markings. On account of certain peculiarities, the unusual shape of its caudal fin, and other points, it was a particular object of scientific interest to the late Prof. Agassiz." Will some one give a more extended description of this fish? What are its geometrical markings, etc.

A. M. A.

(b) Some years ago a book was written, and published, by a person calling himself "Elder Triptolemus Tubbs." We do not find this *nom de plume* in Haynes's "Pseudonyms." We have an impression it was semi-religious in character. Can any reader give me information of the book, where and when published?

J. J. J.

(c) How is sound produced in wind instruments? Has the fact ever been determined? What is the difference in the formation of sound in the clarionet and flute?

I. W. A., Natick, R. I.

(d) How do snakes climb trees, fences, or walls?

FARMER BOY.

(e) "O, Galilean ! Thou hast conquered !" Whose last words are these?

Z.

(f) Why was the *shamrock* chosen as the emblem of Ireland?

ADELBERT.

(g) What is the "Vatican" at Rome, and why so called?

ADELBERT.

(h) Where do we find the word *Baughnaughclaughpaugh* and its etymological definition? Webster and Worcester do not define the word.

ADELBERT.

(i) From what personages did "Pompeii and Herculaneum" receive their names? Were there three personages, two by the name of *Pompeius* and one *Hercules*?

ADELBERT.

(j) What were the "four winds of heaven," which are mentioned in the Scriptures and ancient works?

ADELBERT.

(k) Are there more than four ways to read languages, namely :

1. The English—which reads from left to right.
2. The Hebrew—which reads from right to left.
3. The Chinese—which reads from top to bottom, or downward.
4. Boustrophedonally—*oxen ploughing*—alternately—left to right, then right to left.

JOSEPHUS.

(l) Where do we first find the mention of *ferry-boats*, and how probably constructed?

SEARCHER.

(n) Why is a newspaper reporter or correspondent sometimes called a *Bohemian*?

SEARCHER.

Advertisements.

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THE BIZARRE.

NOTES AND QUERIES

15

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*

"The inhabitants of earth have many tongues; those of heaven but one."¹

—Henry Carey.

VOL. III. MAY-JUNE, 1886. NOS. 5-6.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
MANCHESTER, N. H.

Publishers' Remarks.

We apologize for appending to the May No. the quite lengthy article on "The Master's Mallet." The paper is in keeping with much that comes under the various subjects of this magazine, and it will answer a thousand-and-one questions that a person might ask on the matters discussed; besides, a thousand-and-one questions more can be asked from it now, some of which could be answered more in detail.

Correspondents must be patient, as all articles cannot appear in a single No. We have devoted the May portion to answers, as we had a good supply in stock.

Many books, pamphlets, magazines, etc., are laid over for mention in a future No.

WILLIAM SHAKESPEARE AND ALLEGED SPANISH PROTOTYPES. Paper No. 3, read before the Shakespeare Society of New York, on Jan. 28, 1886, by Albert R. Frey, Assistant Librarian of the Astor Library, and Librarian of the Shakespeare Society. This Society was incorporated April 10, 1885. It was formed "to promote the knowledge and study of the works of William Shakespeare, and the Shakespearean and Elizabethan Drama. Appleton Morgan is President, and Prof. Thomas R. Price, of Columbia College, is Vice-President.

Paper No. 1 was on "Ecclesiastical Law in Hamlet," by R. S. Guernsey. Paper No. 2 was on "Venus and Adonis," a study in Warwickshire dialect, by Appleton Morgan.

Mr. Frey's paper is handsomely published in octavo form of 41 pp., and shows research, and he has displayed learning and ability in presenting his subject in a clear and intelligible manner.

The papers are sold at \$1.00 each, and can be obtained by addressing Messrs. Brantano Bros., Union Square, New York City.

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"THE UNVEILING OF ISIS," by Charles Latimer, C. E., editor of the *International Standard*, (Cleveland, O.), and "ALPHA AND OMEGA, or The Mystery of Trinity in Unity solved by Kaleidoscopic Symbols," by Jas. A. Bliss, are now being published in the columns of *The N. D. O. Age and True Keytime*. For a sample copy address a postal to J. A. Bliss, editor, South Boston, Mass.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

*"The universe is but a mean between to extremes,
both of which are inconceivable."*—SIR WM. HAMILTON.

VOL. III.

MAY AND JUNE, 1886.

Nos. 5 & 6.

The Prize Questions and Answers.

The dozen prize-questions, published in NOTES AND QUERIES (Vol. II, Supplement to December No., 1885,) having failed to receive their proper answers, we publish the questions and answers as follows:

1. What personages have been called "the ablest of all conscience-stretchers," and by whom?

The individuals referred to were Mr. Downing, and Stephen Marshal, who absolved from their oaths the prisoners released at Brentford. (*Vid.* Butler's *Hudibras*, Part Third, canto III, lines 735-740).

2. What poem has been characterized as "the brandy of genius mixed with the water of absurdity," and by whom?

Dr. Parr said this of *Lewesdon Hill*, a poem by the Rev. William Crowe, published in 1786.

3. Who wrote these lines, and what nation is referred to in them?

"From our inns a stranger might imagine that we are a nation of poets, machines at least containing poetry, which the motion of a journey emptied of their contents. It is from the vanity of being thought geniuses, or a mere mechanical imitation of the custom of others, that we are tempted to scrawl rhyme upon such places."

The English nation is referred to, and the lines occur in *The Man of Feeling*, by Henry Mackenzie (chap. XXXII).

4. What are "the seven rules of Catwg the Wise," and where are they to be found?

These maxims were given by Catwg to Taliesin, chief of the Bards, and a list of them is to be found at the end of Chapter LXII, in *The Doctor*, by Robert Southey. They are as follows :

Think before thou speakest :

First—what thou shalt speak ;

Secondly—why thou shouldst speak ;

Thirdly—to whom thou mayest have to speak ;

Fourthly—about whom (or what) thou art to speak ;

Fifthly—what will come from what thou mayest speak ;

Sixthly—what may be the benefit from what thou shalt speak ;

Put thy word on thy fingers' ends before thou speakest it, and turn it these seven ways before thou speakest it ; and there will never come any harm from what thou shalt say.

5. Of what celebrated author's poem was it said that—

Thou hast not missed one thought that could be fit,
And all that was improper don't omit ;
So that no room is here for writers left,
But to detect their ignorance and theft.

Andrew Marvel wrote these lines on his friend's (John Milton) poem, *Paradise Lost*.

6. Who wrote the following lines :

'Tis but a little space we have
Betwixt the cradle and the grave ;
Yet are our cares and evils such,
That even that little is too much.

Here's nothing real ; we may seem
To live ; but then that Life's a dream.
We talk as if we something were,
And whilst we talk we disappear.

These are the opening lines of a short poem entitled *Life*, by Nahum Tate, who succeeded Shadwell as poet-laureate in 1693. They will be found in any edition of his works.

7. Who was Pélé ?

Pélé's Hair. A singular product of vitreous lavas is called in Hawaii "Pélé's Hair." This silky, filamentous substance is described by Miss Gordon Cummings, in her latest book of travels, as "of a nigh olive-green or yellowish-brown color, and glossy, like the byssus of certain shells, but very brittle to handle." It is said to be produced by the wind catching the fiery spray thrown up from the crater, but the extreme fineness of its texture seems rather to suggest the action of escaping vapors within the lava itself. This view is strengthened by the circumstance that a perfect counterfeit is fabricated at iron-

works by passing jets of steam through molten slag, when a material resembling vitreous cotton-wool, admirably adapted for packing fragile articles, results. The chief seat of its natural production is the great Hawaiian crater of Kilauea (personified as the fire-goddess Pélé), and it is found well adapted for nest-building by some inventive Hawaiian birds.—*Edinburgh Review*.

8. What person had the reputation "to employ at the same time his ears to listen, his eyes to read, his hand to write, and his mind to dictate;" and who said this of the person?

Pliny says this of Julius Cæsar, the Roman emperor. (See Munsell's "Every Day Book of History and Chronology," page 272.)

9. What man was known as "The Man of Truth;" and who gave him this characteristic name?

This name was applied by the Indians to Charles Thomson, who died August 16, 1824, at the age of 94 years. He was the first secretary of Congress, in which office he continued 15 years. He was the translator of the *Septuagint* in four volumes. (See Munsell's "Every Day Book of History and Chronology," page 324.)

10. What man ordered his body, when he died, to be thrown into the sea to prevent his wife from dancing over his grave which she had threatened to do if she survived him; and when and where did this take place?

The body of Samuel Baldwin, of England, in compliance with his will, was immersed in the sea at Lymington, on May 19, 1736. The motive for this extraordinary mode of interment was as stated above. (See Munsell's "Every Day Book of History and Chronology," p. 199.)

11. What distinguished person wrote the following epitaph for his own tomb on which it is engraved, and when did he die, and where:

"Mes amis, croyez vous que je dors."

Stanislaus, chevalier de Bouffleurs, died at Paris, January 17, 1815, at the age of 78 years. He was the son of the marchioness de Bouffleurs, mistress of Stanislaus, king of Poland. He distinguished himself in the army, which, however, he left to give his attention to literature. He was considered one of the most ingenious men of his time, and was noted for the elegance of his manners, and conversation. The epitaph on his tomb, written by himself, is characteristic of him. (See Munsell's "Every Day Book of History and Chronology," p. 31.)

12. Of what celebrated poem has it been said that "for majesty of

style, it is, and ever will be, the standard of good writing," and what distinguished poet said this of it?

John Denham, one of the minor British poets, died March 19, 1688. He was born at Dublin, in 1615, and first became known in 1641 by his tragedy of *The Sophy*. In 1643 appeared his first edition of *Cooper's Hill*, a justly celebrated poem, of which John Dryden says the above. (See Munsell's "Every Day Book of History and Chronology," page 109.)

THE SCALE. It is said that the first six syllables of the musical scale,—*ut* (or *do*), *re*, *mi*, *fa*, *sol*, *la*, *si*, *do*, are the commencement lines of an ancient monkish hymn to John the Baptist. The lines, as I have them, are :

Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum
Solve polluti
Labi reatum
Sancto Johannes.

Do I quote the lines correctly? Can any reader do better, and, also, punctuate the same? I would like, to see a litterel and free translation.

H. B. J., Terre Haute, Ind.

"THE SIMPLE COBLER OF AGAWAM." Rev. Nathaniel Ward, of Ipswich, Mass., in 1645, wrote "The Simple Cobler of Agawam." It was printed in London, in 1647. The author was neither simple nor amusing, but was pedantic, and striving for wit seldom got farther than a play upon words. He says of the proverb, "Nine tailors make a man:" (Vol. I, p. 49.)

"It were well if nineteene could make a woman to her minde; if Taylors were indeed men, well furnished but with meer morall principles, they would disdain to be led about like apes by such mymick Marmorets. It is a most unworthy thing for men that have bones in them to spend their lives in making fiddle-cases for futilous women's phansies, which are very pettitoes of infirmity, the gyblets of perquisquilian toyes."

Mr. Ward, who wrote over the assumed name of "Theodore de la Guard," was born at Haverhill, in Suffolk, England, in 1570. He had some connection with the Massachusetts Company in 1629. He got into trouble as a non-conformist in 1641, and came to America in 1634, and became pastor of the church at Ipswich, formerly Agawam.

Questions and Answers.

"GIVE ME THE MAKING OF THE SONGS OF A NATION AND I CARE NOT WHO MAKE THE LAWS." (Vol. III, p. 59.) Who is the author of the expression?

Z. B., Weare, N. H.

Andrew Fletcher of Saltoun, Scotland. He was one of the most notable historical figures of his time (1653-1716), and had a most romantic and adventurous life. The exact words he employed were quite different from the usual quotation given by "Z. B." They were:

"I said I knew a very wise man so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads he need not care who should make the laws of a nation, and we find that most of the ancient legislators thought that they could not well reform the manners of any city without the help of a lyric, and sometimes of a dramatic poet."

This quotation is from his "An Account of a Conversation concerning a right Regulation of Governments for the Common Good of Mankind." Fletcher was a man of something of the style of Benjamin Franklin. He had very great influence over his associates, wrote in forcible English, and interested himself in the welfare of common people, but his life was full of danger and adventure, while Franklin's was very peaceable.

M. W. HARRINGTON, Ann Arbor, Mich.

In C. C. Bombaugh's work, "Gleanings for the Curious," page 381, I find the following attributed to Sir Philip Sydney (1554-1586):

"Let who may make the laws of a people, allow me to write their ballads, and I'll guide them at my will."

J. H. W. SCHMIDT, Ansonia, Ohio.

Charles J. Fox, in his "History of Dunstable," published at Nashua, N. H., 1846, page 124, attributes to Chatham (1708-1778), the following: "Let me make the *ballads* of a nation, and I care not who makes the laws."

Mr. Schmidt also says that in the Hoyt-Ward "Cyclopædia" it is given, as quoted by Mr. Harrington above, and attributed to Andrew Fletcher in a "Letter to the Marquis of Montrose, the Earl of Rothes."

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III, p. 60.) The magnifying power of telescopic and other similar glasses depends

upon their size and strength. How does the optician determine that power, and how is it expressed? R. HOYLE, Appanaug, R. I.

The magnifying power of optical glasses depends on the material, on the curvature of the lenses, and on their combination. The size is of only incidental importance, so far as magnifying is concerned. The rules for determining it are given in most text-books in physics, but in actual practice they are rarely followed exactly. The lenses are made to approximate to the rules and the actual magnification for any combination is determined by experiment. The experimental methods are too numerous and elaborate to be given here, but they can be found in the astronomies and books on the microscope. That the theoretical rules are not followed is a matter of convenience, not necessity. Professor Rowland some time ago, as a matter of interest, constructed lenses on the principles of physics purely and found them satisfactory.

M. W. HARRINGTON.

WHERE THE CONQUEROR OF ROME WAS BURIED. (Vol. III, p. 60.)
 "A river was turned aside to make a place in its bed for his grave, and when he was buried the water went into its former channel, and the prisoners who had buedied him were slain, that no one might find out where the conqueror of Rome was buried."

Who is here referred to, what river, what prisoners were slain, and by whom slain? OBELOS.

Alaric was the one thus buried. The river turned from its course was the Busento near Cosenza, in Calabria Citra, Italy. The prisoners were probably natives, and they were slain by Alaric's ferocious followers in order to conceal the place of his burial. (See Gibbon's "Roman Empire," Porter & Coates' edition, Vol. III, p. 58.)

M. W. HARRINGTON.

Of Attila, king of the Huns, it is said "that his body was placed in three coffins—the first of gold; the second of silver; and the third of iron; that the caparison of his horses, with his arms and ornaments, were buried with him; and that all the captains who were employed to make his grave were put to death, so that none might betray the resting-place of the king of the Huns."

History tells us of Alaric, the king of the Goths; "to form a grave for the mighty Alaric, the course of the Busentinus, a small river which washes the walls of Consentia, was diverted, and his corpse royally arrayed, was deposited in its bed. The stream was then re,

stored to its original channel ; and, that the secret of the resting-place of Alaric might never be known, a massacre was made of all the prisoners, who had been engaged in the work."

J. H. W. SCHMIDT.

ROGER BACON'S ANAGRAM CONCEALING GUNPOWDER. (Vol. III, p. 59.) Who can furnish the anagram in which Roger Bacon concealed the making of gunpowder? ROGER.

The sentence in which Roger Bacon describes the constituents of gunpowder occurs in his *Epistola de secretis operibus artis* (p. 69), and is as follows :

"*Sed tamen salis petreæ LURU VOPO VIR CAN UTRIET sulfuris, et sic facies tonitrum et coruscationem, si scias artificium.*"

The words in capitals are commonly supposed to be anagrammatic, but no satisfactory transposition of the letters can be made. The 12th, 13th, 11th, 6th, and 14th letters make "car*on" which some believe to be carbon ; the 7th, 2d, 1st, 5th, 19th, and 17th letters make *pulver* (=powder), hence powdered charcoal is supposed to be indicated by the enigmatical words. Only a small part of the letters, however, are used in this interpretation.

Some authorities give these words : *luru mope can ubre*, which is simply a transposition of the letters forming *carbonum pulvere* and has evidently been devised to suit the occasion.

H. C. BOLTON, Hartford, Conn.

"PRAISE FROM SIR HUBERT STANLEY IS PRAISE INDEED." (Vol. III, p. 59.) Can any one direct me to the origin of this phrase?

DJAFAR.

The quotation, "Praise from Sir Hubert Stanley is praise indeed," should be given thus : "Approbation from Sir Hubert Stanley is praise indeed." It occurs in "A Cure for the Heartache," by Thomas Morton (1764-1838) author of "Speed the Plough," and other works.

PUCK.

BLANNERHASSET AN ENGLISHMAN. (Vol. I, p. 176.) Was Blennerhasset, tried in Richmond, Va., for engaging in Aaron Burr's plot, an Englishman or an Irishman? In Lippincott's "Dictionary of Biography," by Dr. Thomas, he is said to be an Englishman. By William Wirt, at the trial, he was called an Irishman. DONO.

The American additions to Chambers' Encyclopædia says that Herman Blennerhasset was born in England in 1734, bred to the law

in Ireland, and, that selling his estates in Ireland, he came to the United States.

J. H. W. SCHMIDT.

WARMEST AND COLDEST AVERAGE TEMPERATURE. (Vol. II, p. 415.) What State in the Union has the warmest average temperature? What State the coldest?

O. J. EATON.

The warmest average temperature in the U. S. is 69° as reported from New Orleans, Louisiana, and Tucson, Arizona. The coldest average temperature is at St. Paul, Minnesota, and is 42° .

J. H. W. SCHMIDT.

DEEP SEA-SOUNDINGS. (Vol. II, p. 590.) What and where have been the deepest sea-soundings from which bottom specimens, and temperature have been obtained?

GIMEL.

The deepest trustworthy sea-sounding ever made was 26,850 feet, due north from New Guinea. Deeper soundings have been reported, but no one knew how much was "sounding," and how much was "drift," as the instruments were inaccurate.

J. H. W. SCHMIDT.

MEETING-HOUSE FIRST APPLIED TO CHURCH. (Vol. III, p. 59.) When and under what circumstances was the word "meeting-house" first applied to a church edifice?

J. M. C., Castleton, Vt.

After the Puritans of England separated from the Established Church in the time of Charles II, the name meeting-house was applied to their places of assemblage. They seem to have preferred it themselves, regarding church, priest, bishop, and marriage-rings, as pertaining to popery. The methodists and Quakers were even more attached to the distinction than the Dissenters.

A. WILDER, M. D.

WAS THERE A BATTLE FOUGHT AT LEXINGTON, MASS., APRIL 19, 1775? (Vol. III, p. 51.) As I have read it, the minute men of Lexington were drawn up on the common there, fired upon and dispersed without any shooting back. The real battle was at Concord, where several men got hurt on both sides, and did not go home.

A. WILDER, M. D.

CORRECTIONS. Perhaps some of my writing is a little illegible; at any rate I desire to correct a word or two in the February-March Nos., 1886. Vol. III, p. 48, 4th line from bottom of my article, read "Gercoa, lively, is the source of our word, 'chirk.'" Page 49, 18th line from top, read "Tyrants, also, though better rulers than kings, were regarded as profaners of the old sanctities." In those days orders were privileged. Certain individuals and classes regarded it as their place to rule, and others' duty to obey.

A. WILDER, M. D.

HISTORY OF THE LETTER J. (Vnl. III, p. 42.) "B. C. MURRAY" questions my statement that J j was introduced as a new letr* in (i. e. about) midl of 17th century, and cites a work printed 1631, in which it is used with power of J as now. The truth is, it *came into general use* coëval with Cromwel's power, 1649 to 1658. From 1630 to 1646 its use is rare; from 1640 to 1650, not infrequent, yet not very comon; from 1650 to 1660 it is overwhelmingly prevalent; after 1660 its use was almost universal in Britain. Between 1620 and 1630 its use must be exceedingly rare, altho it wud not surprise me to see it. It is not found in the 1623 edition of Shakspeare. There is *Iohn, Iack, Iuno, Iupiter, Iulia, iust, iest, ioyne*, etc., for *John, Jack, Juno, Jupiter, Julia, jnst, jest, join*, etc. Curiously enuf we hav in the title page an ornamental capital I twice in the word ORJGJNALL. In the ordinary Roman type in the body of the work J is not found. The above does not conflict with the fact that J occurs even erlier, but it was not used for the sound J, as now. In centuries preceding the 17th, it became fashionabl to tail the last I or i in a Roman numeral, as viij for eight, xij for twelv. This fashion prevails in script to our day, being, however rarely seen now except in fysician's prescriptions. Hence the type-founders of 15th and 16th centuries, to imitate a ritn fashion, cast a tailed i, which was and is j. In 17th century the bright tho't ocurd to several that it wud make a good new letr, and so it came into use, and I was tailed to make its capital J. This will explain its divers use by different nations: the French use it with the power of s in our word *vision*; Italians, for vowel in *eel*; Spaniards, for the aspirant, our *h*; Germans, like *y* in *yet*. Which nation first used it as a new letr is an interesting query. In the printer's case of our day J is placed after Z, evidence of recent introduction.

A. H., Port Hope, Ontario.

* REVISED SPELING. Omit evry useles letr: change *d* to *t*, *ph* to *f*, *gh* to *f*, if sounded so. These rules are nearly tantamount to the 24 rules givn Vol. II, p. 568, but much more redily remembered and easily aplied. They ar justified by Revision of Speling (now in progres). Such speling is to be preferd, just as Revised Translation of Bible is preferd to that of 1511. For further particulars send stamp for *Fonetic Herald*, Port Hope, Ontario.

HISTORY OF THE LETTER W. In like maner, printers of the 16th and 17th centuries, recognizing the first sound in *wet* as not having its own letr, and not having the asinine stupidity of resistance to improvement exhibited in our day, began to doubl V for the sound W, thus VV. After a time, the two were joined and cast as a single type as now. Of this, ther wer two forms: in one the last stroke of the first V crosst the first stroke of the second. In 16th-century books one wil ofn see W, this crosst W, and VV on the same page. This was becaus printers sometimes had it in one font or size of type, and not in another font or size in the same printing office. W got prety wel setld about close of the 16th century. Neither French, Italian, nor Spanish hav ever adopted W into their alphabet, altho they hav the sound which we have assigned to it. Germans use it with power of our V, in that pronunciation called "the best German." In certain districts it represents a sound very near that we give it. It is probably from these Saxon districts that our Anglo-Saxon tung has acquired the sound. Having got the sound, our ancestors very properly invented a new letr for it. So shud we invent new lettrs for the sounds in our language which lak separat alfabetic signs.

A. H., Port Hope, Ontario.

MURDERING LATIN. A PROTEST. Allow me to protest against the modern fashion of representing clasic Latin by *italics* and lower case lettrs. Such is proper for modern tungs, but not for Latin, which during the clasic age had capital forms only in its alfabet of 20 lettrs:

A, B, C, D, E, F, G, H, I, L, M, N, O, P, Q, R, S, T, V, X.

Yet our modern printcr puts in haf-a-dozen other now lettrs:

J, K, U, W, Y, Z ||

The script forms are the invention of a later age, the monkish or medieval. Our *italic* is a modern standing imitation of this monkish script; our lower case, an upright imitation. Let me sugest, as being more true, puting Latin quotations in SMALL CAPITALS. "Julius Cæsar?" wud then be IVLIVS CÆSAR. In ephigraphy and numismatics this is very wel now. The idea of puting such new-fangld lettrs as J and V into clasic Latin is preposterus. Horace and Virgil cud not read their own works in modern dres, which is not a respectabl imitation of clasic Latin, but a mongrel, hybrid, hermafrodite conglomeration of antique,

medieval, modern—neither fish, flesh, nor fowl—neither Latin nor anything els.

A. H., Port Hope, Ontario.

MAGNIFYING POWER OF OPTICAL GLASSES. (Vol. III, pp. 60, 81.) If rays fall upon a convex glas they wil, after refraction, meet at or converge to a point called the focus. If the incident rays be paralel, the point is the *principal* focus. All rays are practicaly paralel if the luminus point be at a comparativly great distance. The focal distance is distance between centr of glas and principal focus. The shorter the focal distance the stronger the glas. In Britan and America the distance is commonly exprest in inches; where the metric system is in vog, ofn in corresponding values. A 3-inch glas is said to hav a power of $\frac{1}{3}$; an-8 inch glas, $\frac{1}{8}$; etc. Hence the nearer the fraction to unity the stronger the glas, 1 denoting a one in glas. In concave glases, it is the same as with convex, *MYTATIS MYTANDIS*. The focal distance of microscopic glases is the fraction of an inch, as $\frac{1}{6}$, the smaller the fraction the more the magnifying power: i. e. or focal distance $\frac{1}{6}$, the power is 6.

A. H., Port Hope, Ontario.

FRENCH MEDICAL SAVAN. (Vol. III, p. 59.) What great Frenchman was in his labratory on his wedding day and had to be sent for to be married?

PHILOS.

Louis Pasteur, the celebrated French medical *savan*, noted for controlling the diseas of the silkworm which had nearly destroyed Italian and French industry, and for his cures of splenic fevr in the lower animals and prevention of the same by succesiv inoculations with virus of increasing strength, as likewise for his more recent succeses with hydrofobia in like maner, was so deeply absorbed in his labratory work on his wedding day that a messenger had to go for him. The statement will be found on page 22 of the "Life and Labors of Louis Pasteur," by his son-in-law (translated,) publisht by Appleton & Co., New York, 1885.

A. H., Port Hope, Ontario.

TARPEIAN ROCK. (Vol. III, p. 59.) "What is the Tarpeian Rock?" What the "Dighton Rock?" and the writing seen thereon at low tide?

GIMEL.

The Tarpeian Rock, or *Tarpeja mons*, is that part of the Capitoline Hill, on the western side, overhanging the river Tiber. Its present hight is about 55 feet. It was formerly higher, but time, the wear by

the elements, and earthquakes have shattered it and reduced its elevation. The Romans employed it for the execution of offenders against the State. Manlius Capitolinus who delivered the city when about to be taken by the Gauls, had embraced the cause of the people against the patricians. This anciently was the course taken by men ambitious to be "tyrants," or "people's kings" who were not sacerdotal personages. Persistratos and his son, Gelion, and his successor, were such. Manlius was accused of aiming at regal power, tried and acquitted by the comitia. But Camillus, his personal enemy, becoming dictator, procured his condemnation by the Curiae, a patrician tribunal. It is said however that he was not thrown down the rock by virtue of any sentence, but only that his enemies hired a slave to assassinate him in that way. This occurred A. C. 381. The source of the name of the rock is not known. The legend of the maid Tarpeia opening the gates of the citadel to the Sabines is a fiction not worth repeating.

The Dighton Rock, on Taunton river, Massachusetts, is covered with designs, pecked in the stone, possibly the figures of men and animals. The late Rev. Dr. Absalom Peters transmitted an account of them, I think with a copy, to the Royal Society of Northern Antiquaries of Denmark, and a great many attempts have been made to show them to have been Runes. The learned Finn, Maguusen, indeed did render them into Old Norse, which purported that Thorfinn, the Northman with 151 followers took possession of the region, A. D. 1008. It is pretty certain that the bold Northmen did go into that region, and give its name to Mt. Hope Bay. He had just married a buxom widow up in Greenland, and set out to found a colony which should begin a new nation. At Buzzard's Bay where he wintered, his son Snorri was born, probably the first child of European parentage ever born on the continent. The country then was not so cold as now; corn grew wild, as well as the vine, and there was no snow in winter. The Esquimaux made living uncomfortable, and the Thorfinn decided not to remain. But, though he was the descendant of Amals, his literary talent was not well developed. The scrawls on the rock are as likely to be the production of a literary Mohegan as of a Dane, and indeed are more like Indian performances.

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

ONETEEN, TWOTEEN, THIRTEEN. (Vol. III, p. 60.) Why were not our numerals made uniform to read *oneleen, twoteen, thirteen*, etc., instead of "eleven," "twelve," etc. ? ARUN.

The reference to the derivation of the numerals were virtually as "ARUN" suggests. *Eleven* is from *endleafon*, *end one*, and *leaf ten*. *Twelve*, again, is from *twelfte*, importing two and ten. Languages are not derived with critical regard to etymologies; even the Sanskrit, which Godfrey Higgins believed to have been constructed by priests as a sacred tongue, has irregularities. So the Old Saxon *tehan* (Sanskrit *dasan*) has been perpetuated in our word *ten*, crowding the end *leaf* into oblivion. In fact, despite the apparently more convenient decimal mode of enumeration, the common people seem to hate it. The French peasants still use the anterevolutional weights and measures; our own people reluctantly gave up shillings and pence; and every English-speaking people detests the metric system. To this instinctive aversion I attribute the adherence to the words *eleven* and *twelve* in our language. A. WILDER, M. D.

COSMO DE MEDICI. (Vol. III, p. 60.) Why was Cosmo de Medici called the "Father of the People, and the Freer of his Country" ?

ARUN.

Cosmo de Medici was leader of the democratic party in Florence, as his ancestors had been before him. He was bold and outspoken in his criticisms of the ruling oligarchy, who procured his banishment in 1433. The next year he was recalled, and thenceforth exercised a ruling influence over the affairs of the Republic. He was careful to preserve the country in peace. He was the patron of the Platonic philosophy, art, and liberal science; and however ambitious to be first, he gradually and successfully labored for the good of his fellow-citizens. Hence, in their gratitude, they gave him the title borne by Cicero, and several of the Emperors, Father of his Country.

A. WILDER, M. D.

THE BOHEMIAN. (Vol. III, p. 76.) Why is a newspaper reporter or correspondent sometimes called a *Bohemian* ? SEARCHER.

A gipsy or imposter. The first gipsies that entered France came from Bohemia. A slang phrase applied to literary men and artists of loose or irregular habits, living by what they can pick up. "Never was there an editor with less about him of the literary Bohemian, a strong contrast to his unhappy contemporary Chatterton." — *Paston Letter, Fortnightly Review*. DAVID M. DRURY, Williamsburgh, N. Y.

THE VATICAN AT ROME. (Vol. III, p. 76.) What is the "Vatican," at Rome, and why so called? ADELBERT.

The ancient palace of the popes, and the most magnificent in the world, stands at Rome on the right bank of the Tiber, and on the hill anciently called by the same name; derived, according to Aulus Gellius, from Vaticinium, or rather from an ancient oracular deity of the Latins, called by the Romans Jupiter Vaticanus, who was worshipped there. Some say Pope Symmachus began the construction of the palace. It was inhabited by Charlemagne in 800; and the present irregular edifice has raised by the gradual additions of a long series of pontiffs. Its extent is enormous, the number of rooms, at the lowest computation, amounting to 4422; and its riches in marbles, bronzes, and frescoes, in ancient statues and gems, and in paintings, are unequalled in the world; not to mention its library, the richest in Europe in manuscripts. The length of the museum of statues alone is computed to be a mile; here are the Sistine chapel; the Camere of Raphael, painted by himself and pupils; the Museum of Pius VI, peculiarly rich in objects of ancient Italian workmanship; and other deposits of art and antiquity, each of which by itself would suffice to render a city illustrious.

ANDREW SMITH.

IRELAND'S EMBLEM—THE SHAMROCK. (Vol. III, p. 76.) Why was the *Shamrock* chosen as the emblem of Ireland? ADELBERT.

Shamrock is the Irish name for three-leaved grass, or trefoil. According to legendary tradition, when St. Patrick landed near Wicklow, to convert the Irish, in 433, the pagan inhabitants were about to stone him; but having obtained a hearing, he endeavored to explain to them the Trinity in Unity; but they could not understand him, till, plucking a trefoil from the ground, he said: "Is it not as possible for the Father, Son, and Holy Ghost, as for these leaves, to grow upon a single stalk?" Upon which (says the legend) the Irish were immediately convinced.

ANDREW SMITH.

FERRY-BOATS FIRST MENTIONED. (Vol. III, p. 76.) Where do we first find the mention of *ferry-boats*, and how probably constructed?

SEARCHER.

I find the first mention of a "ferry-boat" in the Bible (II Samuel XIX, 18): "And there went over a ferry-boat to carry over the king's household, and to do what he thought good."

Z.

CANONIZATION. (Vol. II, p. 608.) Will some person give an account of the canonization of a saint? Z.

Canonization is a ceremony in the Roman Catholic Church by which holy men deceased are enrolled in the catalogue of saints. The privilege of canonizing was originally common to all bishops, and was first confined to the Pope by Alexander III, in 1170. When it is proposed to canonize any person, a formal process is instituted, by which his merits or demerits are investigated. Hereupon the *beatification* of the person in question is pronounced by the Pope, and his canonization follows on the production of testimony to miracles performed at his tomb or by his remains. The day of his death is generally selected to be kept in his honor, and is inserted as such in the calendar.

CLIMACTERICAL YEAR. (Vol. II, p. 460.) Is there any statistical proof from mortuary tables, or from physiological views, that the great "climacterical year"—age of 63—is fraught with more diseases and deaths, than other years previous or subsequent to that age?

J. PAYSON SHIELDS.

Certain years in the life of man have been from great antiquity supposed to have a peculiar importance, and to be liable to singular vicissitudes in his health and fortunes. This superstitious belief is supposed to have originated in the doctrines of Pythagoras. The well-known notice of the climacterical year—63—supposed to be particularly dangerous to old men, in a letter of Augustus Cæsar, preserved by Aulus Gellius, evinces its prevalence among the Romans. This year has been called by some astrological writers, "*horicus*," as having been peculiarly fatal to great men. The virtue of this year seems to consist in its being a multiple of two mystical numbers, 7 and 9. It is certainly singular that usage should have attached in all countries peculiar distinction to years which are denoted by compounds of the number 7. Thus 14 has been fixed for various purposes as the epoch of puberty; 21 of full age; 35 has been selected by Aristotle as the period when the body is in its highest physical vigor. The same author supposes the vigor of the mind to be perfected at 49; 63 is the grand climacterical year; 70 the limit of the ordinary age of man. Bodinus says that 7 is the climacterical number in man and 6 in woman. The term *climacteric disease* has more lately been applied to that declension of bodily and vital powers which is frequently observed to come on in the later period of life, and from which many persons rally so as to attain extreme old age.

QUESTIONS.



(a) Will some reader inform me where information can be had regarding the life and career of Olive, Princess of Cumberland, subsequent to 1822? also, the date of her death? Olive claimed to be the legitimate offspring of Henry Frederick, brother of King George III, and the daughter of Dr. James Wilmot, to whom Frederick was secretly married in 1767. The encyclopædias are silent on the subject.

B. C. M., Dennison, Texas.

(b) Was the correct middle name of our late President James *Abraham* Garfield? or, James *Bryham* Garfield, as engraved on the memorial window presented to Williams College by Cyrus W. Field?

Was the correct first name of our late President, *Hiram* Simpson Grant? or, *Ulysses* Simpson Grant, as he was called while President?

Is the first name of our present President, *Grover* Cleveland? or, *Stephen* Grover Cleveland, as he was announced and bannered in the campaign of his election?

OBELOS.

(c) Why is Edinburgh, Scotland, sometimes called "Auld Reekie?"

D. M. DRURY, Williamsburgh, N. Y.

(d) What are the "five follies of science?"

D. M. DRURY.

(e) What is the origin of the popular superstition connecting a horse-shoe with good luck?

D. M. DRURY.

(f) Were the ancient "Rose-worshippers" the same as the Rosicrucians?

ARUN.

(g) Of what material does a spider spin a thread, which although barely visibly to the eye, is strong enough to sustain the weight of its body? When gluing the threads together, in weaving its web, does the glue issue from its tentacle, as its natural channel, or is it taken from some part of its body?

C. D. GRIMES, M. D., Sturgis, Mich.

(g) What instinct or power does the bee, the cat, the pig, and the dog, have, when having a blind over their eyes, or chloroformed, and taken in a circuitous, or angular direction, and then liberated, start immediately in the right direction, and keep the same until arriving at the first starting place.

C. D. STURGIS.

(h) I have seen it stated that there is a remarkable acrostical hymn on the words *Iesus Christos Theos Uios Soter*, said to have been composed by the Sibyls. Can some one furnish it, or inform me where it is found? The initials of these words give us *Ichthus* the Greek word for "fish," which was often carved on monuments in the middle ages as a Christian emblem.

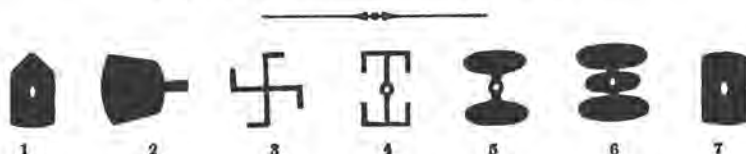
Z.

(i) What are the *Greater* and *Lesser* Doxologies, as they are sometimes designated?

Z.

THE MASTER'S MALLET;

Or, The Hammer of Thor.



1. Common Gavel.
2. Setting-Maul.

3. Thor's Hammer.
4. Ancient Mallet.

5 and 6. Medieval Mallets.
7. Modern Mallet.

PAPER READ BEFORE MASSACHUSETTS COLLEGE, SOCIETAS ROSICRUCIANA,

By S. C. GOULD,—VIII.°

+ × †

The genius and philosophy of Speculative Masonry furnish a wide field for research and investigation, and invite the observing eye and inquiring mind of the studious neophyte to delve in its archives, and pore over its symbols, not only historically and progressively for the past one hundred and sixty years of its activity, but also to examine it comparatively and retrogressively prior to its revival at the beginning of the eighteenth century.

We have selected as the subject of this paper, the origin, use, and symbolic application of *The Master's Mallet*, and shall endeavor to show by historical evidence, that its construction and form is only a slight modification of *The Hammer of Thor*, of the middle ages, which was an emblem of *decision, power, and finality*. The form of this Hammer of Thor can be traced some three thousand years prior to the Christian era. Its etymological name in ecclesiastical symbolism is *Gammadion*, from its being formed of four Greek *Gammas*, joined uniformly so as to make four right-angles. Augustus Pugin, of Normandy, an eminent authority on architectural designs, says its heraldic

name is *Fylfot*. Webster derives this word from the Anglo-Saxon words *fewer fot*, meaning "four-footed," as each fourth-part resembles a person's foot.

George Ripley and Bayard Taylor say the Fylfot was found at a very remote period in India, China, and Thibet, and that it was then used as a mystic symbol among religious devotees. Dr. Henry Schliemann found it engraved on the remains of the ancient city which he believes to be Troy, of Homeric fame, where it appears as a sacred symbol. He calls it the *Suastika*, which is a Sanscrit word, and from remotest times it has been one of the most revered of the Aryan symbols. Schliemann says it was used as a *fire-machine*, the fire being produced by friction; two cross-beams being placed on the ground horizontally, and a piece of wood, named *Pramantha*, dropped perpendicularly into a central hole, and worked by a string, producing the *sacred fire*. From the word *Pramantha* the Greeks derive the name *Prometheus*, who is credited with the discovery of producing fire. The name means "forethought." Thus, Campbell says, on "The Sacking of Prague":¹

Truth shall restore the Light by Nature given,
And, like Prometheus, bring the fire from Heaven.

This Fylfot, with pedal extremities, is very similar to a wheel, and is no doubt referred to by Lachlan Shaw, in the following extract from his "History of the Province of Moray," in Scotland:

"When a contagious disease enters among cattle, the fire is extinguished in some villages around. Then they force fire *with a wheel*, or by rubbing a piece of dry wood upon another, and therewith burn juniper in the stalls of the cattle, that the smoke may purify the air about them. This done, the fires in the houses are rekindled from the forced fire. All this I have seen done; and it is, no doubt, a Druidic custom."

De Rossi, Petra, Raol, Rochette, and others mention that they found it in the Catacombs of Rome, and they called it *crux dissimulata*.

It is not alone to those Eastern countries of Asia already named (of which we have long had familiar historical cognizance of many of its mystic inscriptions), that we are enabled to refer this remarkable device; but it is found alike in the Old World and the New. It is found on the monuments of Egypt, on the wedge-cut bas-reliefs of Assyria, on the Cyclopean walls of Peru, as well as on the forest rocks of Pre-Columbian America.

It was introduced into Europe as an emblem of *power* about the sixth

(1) Pleasures of Hope, lines 414-415.

century, being generally worn secretly. It was found on the tunic of Diogenes the Fossor, in the well-known monument in the Catacombs, and belongs to the second or third centuries. It was found on the girdle of a priest in the year 1011, and during the middle ages it was frequently introduced into decoration and embroidery.

According to Hargrave Jennings, who has written on symbolism, the priests and pontiffs of the middle ages adopted the practice of wearing this mystic device as an emblem of *ecclesiastical power*, from the custom of the ancient Jaina kings, who wore the same mystic *Gammadion* on their bodies as a talisman; or, as the high priests of the Jews wore the Hebrew inscription *K'D'SH*¹ affixed to the *Tetragrammaton* on their mitres, which was indicative of their sacred office.

This anciently-formed figure, among antiquaries, is also sometimes known under the name of a cross *Cramponée*, which is the same in its general outline as the *Hammer of Thor*. Among the Scandinavians, *Miölner* is the peculiar name by which the Hammer is known.

Thor (or *Thorr*) is the Norse Thonar, from which we derive our word "thunder;" and in the mythology of the North, Thor is the god of thunder, and also the god of power. He was the son of Odin (Spirit) and Freya (earth). Odin (called by the Germans Woden), in the Norse mythology, was the greatest of all the gods, and styled the All-Father, and although considered the principal creator of the heavens and earth, yet he was assisted by his brothers Vili (Will), and Ve (Holiness). Odin corresponds to Zeus or Jupiter of the Greeks and Romans, who in like manner was called *Divum pater atque hominum rex* ("Father of the gods and king of men"), although he was the son of Saturn, or Chronos (Time), who again was the son of Cœlus, or Uranus (Heaven), and Terra, or Ge (Earth). These comparisons and correspondences are here mentioned that the antiquity of *Suastika*, *Cramponée*, *Gammadion*, *Fylfot*, *Miölner*, or *Hammer of Thor*, may be noted in the genealogy of the gods and the ideal attributes they represented, and by the etymology of the several names by which the Hammer of Thor had been known in tradition, legend, mythology, and history. Thus it will be observed, as the *three brothers*—Jupiter, Neptune, and Pluto, the sons of Time — *presided* over the Heavens and the Earth, the Waters, and the Under-world, respectively, so the *three brothers*, Odin, Vili, and Ve, the sons of Bor (Produced), are em-

(1) Exodus XXVIII, 35.

blematic of, and preside over, Spirit or Mind, Will, and Holiness, respectively. The correspondence is very observable between these trios of legendary history and the triads of traditional Masonry. We will not, therefore, digress farther from the subject of this paper here, but remind our fratres of those remarkable words of the poet Virgil: *Numero Deus impare gaudet*¹ ("the gods delight in uneven numbers"). This, translated more paraphrastically, can be rendered, "Nature is pleased to develop herself in impaired numbers."

Odin differed in one respect from Jupiter, in that he did not wield the thunderbolt; that characteristic of power was reserved to be exercised by his son Thor, who, like Jupiter, grasped the bolts of heaven in his right hand, which is only another vivid illustration of the *sigsag* appearance of the Hammer of Thor held by the right hand, and representing *power*, and now perpetuated in the governing power of the Master's Mallet, which other secret societies and deliberate assemblies have patterned after and adopted.

Among the first instructions the neophyte receives in a Masonic Lodge at the present time, are the ritualistic explanations and applications of the triad of indispensable symbols with which all initiates should become familiar, namely: "The Lamb-Skin," "The Twenty-Four-Inch Gauge," and "*The Common Gavel*." The Common Gavel, by many novices, is sometimes confounded with the *The Setting-Maul*, and this again with *The Master's Mallet*—three distinct and separate implements, each the symbolic representative of the primitive person in whose hand it was placed. They actually belong to the Blue Lodge Degrees, each in the order named.

No implement in the entire range of the paraphernalia and formulae of this fraternity can boast of an antiquity so unequivocally remote as that symbol of authority — The Master's Mallet, which is only another name for The Hammer of Thor, who was the Scandinavian "thunderer," grasping his *Miölner*—symbolizing "power." At the installation of the Master, he is informed, upon being presented with the Mallet, that it constitutes the essential element of his authority over the assembled brethren, without which his efforts to preserve order and subordination must be ineffectual; that it is the governing instrument of his office; that it gives him possession of his Lodge. The Mallet is the gift, or tenure, by which the conveyance of possession is

(1) *Bucolics*, Book VIII, Line 75.

made from hand to hand. This extraordinary typical power of the Hammer has curiously and wonderfully preserved its character during successive ages, as we shall hereafter show.

As early as 1462, it was clearly recognized as a Masonic emblem, the use of which regulated and defined the territorial limits of rofanes, and eaves-droppers. The ordinance of that date expressly declared that "lewd women shall remain as far from the sacred enclosure as a Hammer can be hurled."¹ There are ample data to support the prevalent uses of the Mallet during the middle ages. By throwing the Mallet at one full swing, all the ground traversed was acknowledged as immediately reduced to the person's possession casting the same, and thus fixed the bounds of proprietary rights, both on land and water. Thus in modern times the *use* of the Mallet perpetuates the idea of possession and power. This idea is not alone confined to Masonic bodies, and other secret societies springing therefrom, but is remarkably preserved and perpetuated in the hand of the auctioneer, who applies it characteristically as a representative of *decision, power, and finality*. In early ages the Mallet was a signal by which Gothic courts were convened, and in districts where judges had ordered tribunals to assemble, it was carried around among the inhabitants who, upon seeing this emblem of judicial authority, immediately assembled at the designated place. The custom of governing judicial bodies, legislative assemblies, stock exchanges, and similar gatherings, comes from the same idea of authority, and when a question is submitted and a decision reached, the sound of the Mallet is only the reëcho of the same power in former centuries, made with the Hammer of Thor, otherwise called his *Miölner*, "the crusher."

The origin of the legend of the Miölner is related by the mediæval writers as follows: Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain implements that would compare with the mechanical skill of certain other dwarfs. Conditions were agreed upon, and the dwarf began to labor industriously at his forge. A proper time having elapsed, he took from the fire, among other articles, a Hammer, called the Miölner. The several implements were brought before the *three principal gods* of Asgard (the secret abode of the divinities). These gods were Odin, Thor, and Frey, who were chosen as arbitrators of their relative value. After

(1) Ordinances of Steinmetz, 1462, Art. 13.

careful tests and due deliberation, it was unanimously decided that the Hammer was superior to all. This instrument possessed the virtue of *striking* with unerring certainty any object, without exception, at which it was hurled, and however severe a blow was struck, no injury ensued to the person wielding the Hammer. To Thor was awarded the Miölner, a token of especial applicability, as he was, according to the Edda, the strongest of the Norse gods; and when he was belted with his girdle of prowess (called the Meginjardir), with the Hammer in hand, Thor was irresistible. Scaldic songs recite many adventures in which he exhibited the divine attributes of the Miölner.

On one occasion, by a blow of his instrument, Thor shattered into fragments a huge mountain; the Northern mythology also says, that in a trial of strength he nearly unloosed the Medgard serpent, which the Teutons delineated as encircling the earth and preserving it intact. The serpent Medgard was finally slain by the irresistible Hammer, and when Thor had recovered his Miölner, which lay eight miles below the congealed rocks of Jötunheim, he felled, with a single stroke, the giant Thrym, and all his subjects. Thus, when these gigantic rivals appeared, which represent the ice and frosts of those northern latitudes, Thor raised his powerful implement, and its force produced the flash in the skies, and the thunderbolts of heaven.

We must necessarily digress a little from the strict subject under consideration, as Masonry is very tenacious of its ancient landmarks; hence, it is well to consider, also, the derivation of some its traditional symbols, etymologically as well as archæologically.

The *Gammadion*, literally and etymologically, is constructed as previously stated, of four Greek capital *Gammas*; and these, it may be here noted, in form are *Gothic*, *technically* and *typographically*. This symbolic and mystic cross was actually engraved on the Miölner of the Scandinavians. The author (C. E. G.) of "Ecclesiastical Symbolism" says, two capital letter Z's, one placed horizontally across the other, will graphically illustrate the form of this sacred palladium. The very word *zigzag* betrays its etymology, according to our standard authorities, and the vividness of the divine force of Thor's Miölner may have forced the definition of the word, *literally* and *angularly*, it being composed of a Tetragrammaton—four consonants in its Hebraic form of Z G Z G—two izzards and two gammas.

The first letter in the Masonic alphabet taught to all neophytes upon entering a Masonic Lodge, and passing onward and upward, is that significant letter "G." It stands *third* in the ancient Hebrew alphabet, and also in the Greek; *fifth* in the Arabic; and *seventh* in our English alphabet. Masonic writers have speculated much as to its origin. Mackenzie thinks it an invention of the last century; Oliver says it stands for the name of T. G. A. O. T. U.; Hutchinson and Dalcho agree in saying that it is the initial of *Geometria*; Mackey says it is a corruption of the old kabbalistic symbol, the Hebrew letter *jod* (י), the initial of *JHVH*; while the author of "Ecclesiastical Symbolism" refers it to the *Gammadion*—which is formed of four Greek capital Gammas; hence, the G was placed conspicuously above the Master to symbolize his power in wielding the Gamma-dion (*Gamma Dio*), the power of the god—the Hammer of Thor—The *Master's Mallet*.

The poet Burns alludes to the letter "G," in his "Farewell Ode," at Tarbolton, when he speaks of

—— that hieroglyphic bright,
Which none but Craftsmen ever saw.

In the alphabet of Belinos, the Mallet was used to express the letter M, it being the initial of Mace, Maul, Miölner, and Mallet; but in the alphabet of Hermes, the Mallet is united with the *Pickaxe*, (a rude common gavel), and denoted R.

Grimm says the Mallet was used in the solemn ceremonies of marriages, and to this day the Finns, in their nuptial rites, strike fire with flint and steel, in humble imitation of the flash of Thor's Hammer, or a thunderbolt. The banqueting cups of the ancient Norsemen were rendered auspicious, and their food and drink were blessed with the Hammer-sign. One of the Eddaic sagas details an interesting interview between Earl Sigurd and King Hakon, who it is said, was Athelstane's foster-son. The saga said: "Now, when the full goblet was filled, Earl Sigurd spoke some words over it, and blessed it in Odin's name, and drank to the king out of the horn; and the king then took the horn, and made the sign of the cross over it." Then said Kaare of Greyting, "What does the king mean by doing so? Will he not sacrifice?" Then Earl Sigurd replied: "The king is doing what all of you do, who trust in your power and strength; he is blessing the full goblet in the name of Thor, by making the sign of his Ham

mer over it before he drinks it." ¹ The same custom has been traced to other nations.

Our own poet Longfellow tells us that King Olaf, when keeping Christmas at Drontheim,

O'er his drinking-horn, the sign
He made of the Cross Divine,
As he drank, and muttered his prayers ;
But the Berserks evermore
Made the sign of the Hammer of Thor
Over theirs.

The learned Thorlacius asserts that the stone axes found in the graves of Scandinavian warriors were *in design* to typify the resistless power of their god-father's mighty Hammer, which always fell with conquering force upon his adversaries. Among the flint weapons discovered in Denmark are some cruciform hammers, with a hole at the intersection of the arms for the insertion of the haft ; and as the lateral limbs were of no use, later, the form assumed a more shapely Hammer. In Iceland, the cross Cramponée is still used as a magical sign, in connection with wind and rain.

In 1835, when plowing a field near Bornholm, in Fyen, a discovery was made of several gold coins and ornaments belonging to Dutch civilization. Among them were two rude specimens of coins of the successors of Constantine ; they were impressed with a " four-footed " horned beast, symbolizing the *Fylfot*. The beast was surmounted by a very large human head, intended to represent the rider (undoubtedly illustrating their deity who presides above the clouds, or as the poet Cowper says, he " rides upon the storm.") Directly in front of the large-proportioned head was the sign of Thor's Hammer — a cross Cramponée. Four of the specimens bore the name of the valiant god Thor, in Runic characters ; and one bore a four-pointed star. The same peculiar figure occurs on the coins of Syracuse, Corinth, and Chalcedon, and is frequently employed on Etruscan urns.

This same remarkable figure (the Suastika) is the sacred *Swastika* of the Buddhists ; and the head of Buddha, on the reverse of a coin found at Ugain, is a cross of equal arms, with a circle at the extremity of each, and the *Fylfot*, or *Gammadion*, in each circle.

Bells were rung in the middle ages to drive away thunder. Among the peasantry the sign of the cross was used to dispel a thunder storm. The cross is used because it resembles the Hammer of Thor,

(1) *Helmskringla*, *Saga* iv, c. 18.

who is the "thunderer." For the same reason bells were marked with the Fylfot, especially where the Norse people settled, as in Lincolnshire and Yorkshire; and from the latter county comes what is now more especially known as the York rite in Masonry. Thor's Hammer-sign is still visible on the bells of Appleby, Scothern, and Waddingham, in Lincolnshire; Hathersage, in Derbyshire; and Mexborough, in Yorkshire.

Many traditions and customs which have come down to us from the folk-lore and legends of the middle ages, with the etymology of many words, seem to confirm with positive certainty that the Mallet has descended to Masonic use, and is invested with the characteristics of the Hammer of Thor; that this virtue, inherent in the Mallet in the hand of the Master, is directly derived from the Miölner in the hand of Thor, who in turn is only Jupiter (or Father Jove), of older fame, who grasped the bolts of heaven, and with one clap, often brought the brotherhood of man into "silence and circumspection." Thus, no appurtenance of a Master's Lodge can claim an antiquity so remote, and an origin so clear and indisputable, — it being coëval with creation itself, in the very "Twilight of the gods" (*Ragnaröck*).

It is related that Thor once lost his Miölner in slaying the Medgard serpent, and that it lay eight miles beneath Jötunheim's congealed rocks, and that a portion of his divine strength was gone; so also, if by stealth or violence of some member, the Master should become dispossessed of his Mallet, after having been *inducted* into his chair, he would lose control and possession of his Lodge.

In the Grecian system of divine government, Jupiter is represented holding his secret councils on Mount Olympus, and sometimes on Mount Ida, and other high elevations, whose sacred precincts none but his counselors were allowed to approach. Jove, grasping the three-forked lightning, Neptune with his trident, and Pluto with his three-headed dog *Cerbërus*, constitute a first triple triad. Jupiter was usually accompanied by an eagle, which, heralds say, represented the "boldest, strongest, and swiftest of birds;" Juno, the sister-wife of Jove, bearing three emblems: a wand, a disk, and a circle; Mercury, the messenger of the gods, bearing his *caduceus* (*Rabðōs Triphētelōs*), "the three-leaved rod;" these constitute a second triple triad.

A similar correspondence pervades other systems, and has a parallel

in many of the existing religious beliefs and practices, as is evidenced in church paraphernalia, customs, and formulas.

Masonry has most beautifully systematized many of the triads ; the Master's Mallet calls up the brethren with its triple stroke, the craftsman's maul illustrates a similar demand, and the apprentice's gavel teaches us to divest our *hearts, consciences, and minds*, of vice.

The same triple arrangement is interspersed throughout the first three degrees, and onward to the three-and-thirtieth degree.

It is somewhat singular and unaccountable that only *one* of the *nine* triads of the Ten Sephiroth is perpetuated in the formulas of Masonry, that one being the 8th — "*Wisdom, Strength, and Beauty.*"

The triads, as arranged by our late kabbalistic and learned fratre, William B. Greene, from the Ten Sephiroth, are as follows :

(1) *Kether*, Thought ; (2) *Chokma*, Wisdom ; (3) *Binah*, Understanding ; (4) *Gedulah*, Mercy ; (5) *Gibborah*, Justice ; (6) *Tiphareth*, Beauty ; (7) *Netsech*, Victory, or Power ; (8) *Hod*, Glory, or Strength ; (9) *Jesod*, Foundation ; (10) *Melcuth*, Royalty, or Kingdom.

The nine triads are—

1—Thought, Wisdom, and Understanding.

2—Mercy, Justice, and Beauty.

3—Victory (or Power), Glory (or Strength), and Foundation.

4—Wisdom, Mercy, and Victory (or Power).

5—Understanding, Justice, and Glory (or Strength).

6—Thought, Beauty, and Foundation.

7—Understanding, Beauty, and Victory (or Power).

8—Wisdom, Beauty, and Strength (or Glory).

9—Kingdom, Power, and Glory.

The last ascription of the "Pater Noster," as found in King James' version, preserves the ninth or last triad : "For thine is the *kingdom*, and the *power*, and the *glory.*"¹ This, however, is not inserted in the Douay version, nor the late revised version.

The word *Odin*, according to Grimm, signifies "the Wise," or *Wisdom*, and the learned philologist Thorpe also concurs in this view. Thorpe traces the derivation to the name *Buddha*, and finds that it means "the Wise." Consequently the pillar consecrated to *Odin* became the column of *Wisdom*.

The name of *Thor*, "the thunderer," has been elaborated at length

(1) *Matthew* vi, 13.

as the symbol of Power. Consequently the pillar dedicated to Thor became the column of Strength.

The word Frey is traced by Grimm to the ancient Teutonic dialect, and is explained by him to signify "the Beautiful," or Beauty. Consequently the pillar devoted to her became the column of Beauty.

These three divinities were the typical supports of the Universe,—Odin, Thor, and Frey,—Wisdom, Strength, and Beauty.

These columns are symbolically connected with the "Pillars of the Porch," and these again with the "Pillars of Enoch," which Josephus describes.

Intimately connected with the three pillars of symbolic Masonry,—Wisdom, Beauty, and Strength,—in the order named, are three arcane, Biblical words, namely, *Abraxas*,¹ *Shibboleth*,² and *Tymbozein*.³ These significant words have nearly lost their original import,—*Bow the Knee*, *the Waterfall*, and *to be Entombed*. Salutation, articulation, and possession, are three recognitions of the Craft. The obsolete and arcane word *Tymbozein* is esoterically connected with the Master's Mallet, but time and space forbid further elaboration.

A near descendant of Enoch was Lamech who begat three sons, who bore remarkable similarity of names,—Jabal, Jubal, and Tubal,—and these sons were the instructors in geometry, in music, and in smithy, respectively. Jabal represented Wisdom, Jubal represented Beauty, and Tubal represented Strength. Tubal, or *Tubal-cain*, is believed to be identical with *Vulcain*, or *Vulcan*, who, in the legend, had his forge under Mount Ætna, where he wielded the Hammer. The final letters of three similar traditional names give us that remarkable sacred word of Eastern veneration—AOM—called by their religious devotees the *Akshara*, which means "the preserver." It represents, according to the Sanscrit lexicon, the Universe, and the forces by which it is governed: A is the Supreme Soul; O (or U) the individual Soul; and M, all Nature. The exact form of the *Chakka*—the Disk of Vishnu—is a circle (the *Cobra*) enclosing a light-colored A, covering a dark-colored M-shape, similar to the hexalpa. Sreenevas Row, of Madras, says this disk was known to the ancient Masons as a symbol of "light shining in darkness, and the darkness comprehendeth it not."⁴ The mystical Apocalypse says: "I am Alpha and Omega, the first and the last."⁵ The "*Bhagavad Gîtâ*" is more complete; it

(1) Gen. xlii, 43. (2) Jud. xii, 6. (3) Gen. xxv, 10. (4) John i, 3. (5) Rev. i, 11.

makes Krishna say : " I am the beginning, the end, and the middle,"—*Alpha, Omega, and Mu—AOM*. The word *Amen* is of the same import, and is now used by the Jews, the Mahomedans, and the Christians. The Jains claim that *Aom* is the most sacred word in their vocabulary, and they repeat it morning and evening with a rosary, at the same time bearing their talisman—the *Suastika*—the Hammer of Thor. The Buddhists attach a sacred import to the word, and the first lesson taught to their children is "Om, mani padmë, Om." Brahma says: "*I am 'Om.*" The name Brahma appears to be only another form of the name Abraham—with the initial transposed as a final,—Brah'ma. The name of this patriarch—Abram—had an "h" inserted in it, and his wife's name—Sarai—had an "h" affixed to it. Abram and Sarai became Abraham and Sarah. The letter added, it will be observed, is one of those composing the Tetragrammaton. After this addition to his name, which made him the "*Father of many Nations,*" he constructed an altar on Mount Moriah and called it the *Tetragrammatonic* name, of which it appears he had come in possession. J. Royston Skinner, of Cincinnati, an adept in the Kabbala, translates the Tetragrammaton with its compound, which Father Abraham gave to his altar: "The Lord will provide a way."¹ The omnific name is but once referred to in the Bible as "incommunicable."²

It may, also, be of interest to note here that the *initial* letters of the four Hebrew words in the Psalms, which are rendered in the common version, "Let the heavens rejoice, and the earth be glad,"³ form the *Tetragrammaton*; while the *final* letters of the four Hebrew words in Exodus, which are rendered "They shall say to me, What *is* his name?"⁴ form also the *Tetragrammaton*.

The ordinances of Menu tell us how the sacred word was produced :

"Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, which form by their coalition, the trilateral monosyllable, together with three mysterious words — *bhur*, *bhurvah*, and *swer*; or, earth, sky, and heaven."

These three letters, which are pronounced 'OM, refer to the Deity in his triple capacity of Creator, Preserver, and Destroyer. We are informed by the same Code of Menu, the method of using the word :

"Three suppressions of the breath, made according to the Divine Rule, accompanied with the trivertial phrase, *bhurbhurvahswer*, and the trilateral syllable AOM, may be considered as the highest devotion of a Brahmin."

(1) Gen. XXII, 14. (2) Wisdom of Solomon XIV, 21. (3) Ps. xcvi, 11. (4) Ex. III, 13.

In the words of our late learned fratre and adept, William B. Greene, "these formulas are not unknown to such as know the acacia."

A celebrated Jewish family by the name of the Maccabees attained to royal dignity in Judea. The word "Maccabee" is derived from the Hebrew word *Makkab* meaning "a Hammer." The surname Maccabæus was applied to Judas for his victories over the King of Syria, about 165 years B. C. His family and their lineal successors were also called Maccabees, or "the Hammerers." Judas had also *three brothers*,—John, Simon, and Jonathan.

The Rabbins derive his surname, "Maccabee," from a passage in the song of Moses—*Mi Kamo Ka Baalim Jehovah*—"Who is like unto thee, O LORD, among the gods?"¹ They claim that the Hebrew words adorned the banner of Judas, and that the initial letters united gave the name MaKKaBEE. This is ingenious and plausible. But where is the evidence that these words were on his banner? Josephus is silent on the subject, neither do we find any such record in the Books of the Maccabees.

Samuel Ives Curtiss, Jr., of Leipzig, rejects both the "hammer theory" and the Rabbins' kabbalistic construction of the name, and endeavors in a learned dissertation to show that the surname of Judas came from *kabab*, "to extinguish," and that the name should be *Machabee*, "the extinguisher."

Prof. Delitzsch, of Leipzig, rejects all three theories, and proposes the novel contraction of Maccabee from *Mah-keabi*, "What is like my father." He attempts to support his theory by the explanation of the two Biblical names "Machbanai,"² and "Machnadebai."³

The "hammer theory" is accepted as the correct one by such scholars as Ewald, Frankal, Gesenius, Grimm, Herzfeld, Hitzig, Keil, and Kuenen. We shall therefore devote a little detail to some of its most prominent features. The first person to defend the theory that Judas, of the Asmonians, was surnamed "the hammerer," was Conrad Iken as early as 1735, almost contemporary with the revival of Masonry, when the fraternity was "searching out its ancient mother." Conrad Iken prepared the way for the investigations of J. D. Michaelis, and refers to Jusippon ben Gurion, Rabbi David Gans, and many others before his time. Michaelis says, the word is written M'K'BE, or vocalized, MaKKaBEE, and that it gave Judas his surname, "the Hammerer,"

(1) Exodus xv, 11. (2) I Chron. xii, 13. (3) Ezra x, 40.

on account of his valiant deeds in war *with a hammer*. That it kept in abeyance his own forces; his enemies trembled at the insignia as the symbol of "the thunderer." That the Hebrew tetragram — M K B E—was upon the banner of Judas, is admitted to be a supposition. More likely the banner and the shields of the forces dazzled the eyes of their enemies like the vivid lightning of the skies. Thus, Jeremiah cries: "How is the hammer of the whole earth cut asunder and broken!"¹ Masonry is as universal as the lightning of the skies.

Charles *Martel*, King of the Franks, and grandfather of Charlemagne, according to the legendary history of the English Masons, was a patron of the craft, and was himself skilled in geometry. An army of Saracens from Spain having invaded his kingdom, he gained an important victory over them near Poitiers, in 732. He received his surname, *Martel*, "the little hammerer," in consequence of this victory, which gave a fatal blow to the power of the Saracens. Grimm thinks that Charles carried the little hammer in imitation of the Miölnir. Possessed of this emblem, he justly presumed he bore the emblem of resistless might, and that victory was assured. This characteristic of power came directly from the Norsemen, and so prominent was the faith in the symbolic Hammer, that it was applied to this Master-leader in name.

Charles Martel reigned over France under the title of "Mayor of the Palace." Rebold says that "at the request of the Anglo-Saxons, he sent workmen and Masters into England." The Operative Masons of the middle ages, considered him one of their patrons, and gave the following account of him in their history of the Craft:

"There was one of the Royal line of France named *Charles Marshall*, and he was a man that loved well the said Craft, and took upon him their Rules and Manners, and after that, BY THE GRACE OF GOD, he was elect to be the *King* of France, and when he was in his Estate, he helped to make those Masons that were now, and sett them on work, and gave them Charges and Manners, and good pay, as he had learned of other Masons, and confirmed them a Charter from yeare to yeare, to hold their assembly when they would, and cherished them right well, and thus came this noble Craft into France."

Some etymologists derive the name "Marshall" from *Martel*, "the little hammer," as above quoted. Webster says that *Marcus* means "a hammer." These names are merely noted here to show that they

(1) Jeremiah L, 23.

are closely connected with the Mallet, and a covert meaning lies beneath the surface. Tappan, in a lecture on the "Symbol of the Letter M," says it has the most singular significance of all letters that have been handed down to us, it having been an arcane symbol in the "Order of Melchisedec."¹ Two triangles formed a correct conformation of the letter, and these interlaced, formed the "Seal of Solomon."

John Faber, in 1524, published a work, — *Malleus Hæreticorum*, — "the Hammer of Heretics," which was a powerful argument against his opponent; and for this blow he was surnamed "the Hammerer."

The Trojans believed that on the preservation of the *Palladium*, a celebrated statue of Minerva (claimed to have fallen from heaven,) depended the safety of Troy. The Romans, in the reign of Numa, believed that on the preservation of the *Ancile*, the sacred shield of Mars—(☾)—(claimed to have fallen from heaven,) depended the fate of the Roman empire. The Ephesians, also, believed that the *image* which fell down from Jupiter, preserved the "Great Diana" of their worship.²

The Jews believed that the perpetuity of their nationality and religion depended upon the *Decalogue*, on tablets of stone, claimed to have been received from heaven by Moses on Mt. Sinai. The "Stone of Destiny" is claimed to be that of the coronation-chair in Westminster Abbey. The corner-stone, which is often laid with imposing ceremony dates to remote times, and was undoubtedly endowed with a greater significance than is attached to it in modern times.

History informs us that Duke Galeazzo Visconti, in the year 1386, laid the foundation of the Milan cathedral. Heinrich Arler, it is alleged, was the master-builder who drafted the plans. Other artists were engaged to assist in building the arches and dome. Hans *Hammerer*, who was at this period a distinguished artificer among the Craft in Germany, was stipulated with to construct the cupola crowning the tower. The Italians gave the name *Gammadeo* to Arler, because he was invested with the *Gammadion*—the sign of Thor's Hammer.

Norse history informs us that behind the door in every Teutonic household, Thor's hammer was always hung in view. In several localities, the hammer was found suspended in several church edifices.

Fort, in his "Early History and Antiquities of the Craft," says the name *Mason* originated from the identical and exact signification

(1) Hebrews VII 1, 17, 21. (2) Acts XIX, 35.

of the mace, mallet, or Miölnér. He traces it down through the Teutonic *megin* (might), Italian *massa* (hammer), Spanish *maso* (hammer). In the middle of the twelfth century the word appeared as now written, *Mason*; at the beginning of the present century it was written *Maçon*, which form is still adopted by the Craft in France. In the Ordinances of Boileau are the words, "*taileau de pierre et maçon*," "the stone-cutter and mason." The fundamental principle of brotherhood and *fraternity* in the Guild soon furnished the prefix *Fratre*, and later, *Frère*, with *Mason*.

The Master's Mallet is sometimes called *The Hiram*, because as the workmen at the Temple were controlled and directed by Hiram Abif (or Father Hiram), the Builder, so the Master preserves order by the instrument of his authority.

The word *gavel*, according to Fort, is derived from the Saxon word "gafel," meaning the gable-end of a house. The true form of the gavel, says Mackey, is that of a stone-mason's hammer. It is to be made with a cutting edge (as in the illustration,) that it may be used "to break off the rough and superfluous parts of stones, the better to fit them for the builder's use." The common gavel, appropriately and emphatically, is the working-tool of an Apprentice.

The *setting-maul*, says Mackey, is a wooden hammer, of an entirely different shape, as will be seen in the illustration, and is used to "set" the stones in their proper position. Mackey further says that it is a very improper instrument in the hands of the Master, as used in some Lodges. The setting-maul, appropriately and emphatically is the working-tool of a Craftsman.

The *mallet* is a wooden instrument, and appropriately and emphatically, is the property of the Master, and descends to him by right of possession of his Lodge, and he receives his authority from his predecessor, with all its symbolic characteristics of power.

Dr. Oliver thus explains one of the significant signs in Masonry:

"The Fiducial Sign shows us that if we prostrate ourselves with our faces to the earth, we thus throw ourselves on the mercy of the Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption into the mansion of eternal bliss and glory, to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last."

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NOTES AND QUERIES

IN

HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.



"The inhabitants of earth have many tongues, those of 'heaven' but one."
—Henry Carey

VOL. III.

JULY, 1886.

NO. 7.

ONE DOLLAR A YEAR IN ADVANCE.

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JUL 26 1886

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MISCELLANEOUS
NOTES AND QUERIES,
WITH ANSWERS.

" *How can I think each, separate, and all, one ?* " — ORPHEUS.

VOL. III.

JULY, 1886.

No. 7.

Familiar Quotations.—Fourth Paper.

In 1600 appeared a collection of poems edited by John Bodenham, and entitled *England's Helicon*. Among the authors represented in this volume were Shakespeare, Marlowe, Breton, Drayton, Spenser, and Sir Philip Sidney; and we allude to the work on account of the following lines which are taken therefrom, which are more or less in the same vein as those with which we concluded our last paper, viz. :

Your fond preferments are but children's toys,
And as a shadow all your pleasures passe:
As yeares increase, so wauning are your joys;
Your bliss is brittle like a broken glasse.
Death is the salve that ceaseth all annoy;
Death is the port by which we sail to joy.

"It is worthy the observing," says Lord Bacon, "that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and therefore death is no such terrible enemy, when a man hath so many attendants about him, that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth unto it; grief flieth to it; fear pre-occupieth it; nay, Seneca adds, with niceness and satiety—A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over."

Our readers will pardon us for quoting at length the comments of a

writer upon this subject which appeared some eight or nine years ago in the *Fortnightly Review*; our apology for this insertion being simply that "a note, when found" should not be allowed to stray.

"It is remarkable that Bacon," says this author, "when maintaining the paradox that the fear of death is the weakest of emotions, chooses all his examples from among pagans. He mentions, among other instances, the dying jest of Vespasian: *Ut puto, Deus fio*. It would be unfair to judge of the ancient indifference to death from this exceptional utterance; just as, on the other hand, it would be unfair to judge of the modern alarm at death from the case of Johnson, who, when the surgeon made slight scarifications in his swollen leg, exclaimed, 'Deeper! deeper! I want length of life; and you are afraid of giving me pain, which I do not value.' Yet it is hard not to think that that these opposite frames of mind exhibit the ancient and modern tendencies in regard to death, though they exhibit them 'writ large.' The best of the ancients knew, as we do not know, how to obey the maxim of the great poet of stoicism, and to take a negative view of death as the mere end of life, the goal in the course of nature; if infirm or suffering, they could even go the length of Dryden's rendering of that maxim—

And count it nature's privilege to die.

Hence they managed to take death easily, through thinking of it as a matter of course, and thinking but little of it even thus; while with us on the other hand, death is just what Byron called it—

The doom we dread, yet dwell upon;

And it is life which now dwindles into being the accident of our own existence—*l'anti chambre de la mort*, or rather, *de l'éternité*. In truth, the ancients (or, more properly, the Greek and Roman free citizens), in seeking *fortem animum, mortis terrore carentem*, acted by anticipation on my friend's rule, not to regret the inevitable; and to this unregretfulness, this dislike of breaking their wings against the bars of their cage, they owed much of that light-hearted joyousness which formed a real side of their character, though a less important side than we are apt to think."

Now as we have flown off tangentially, so to speak, it may be well to place before our readers some of the modern and more popular quotations relating to the subject. The following are Shakespearian:

Ay, but to die, and go we know not where,
To die in cold obstruction and to rot.

Measure for Measure (III, 1).

At least we'll die with harness on our back.

Macbeth (v, 5).

He dies and makes no sign.

King Henry IV, part II (III, 3).

Dead, for a ducat, dead.*

Hamlet (III, 4.)

We are indebted to poor Thomas Otway for the following lines entitled *What is Death?*

'Tis to lay these clogs our bodies by,
And be removed to blest eternity.
By death relief from all our grief we gain,
And by one put an end to years of pain:
By that we in one minute find out more,
Than all the busy gowmen study for;
Who, after in dull search they've ages spent,
Learn nothing but to know they're ignorant.

From Alexander Pope we obtain:

Die of a rose, in aromatic pain.

Essay on Man, (Epistle I, 200.)

The great teacher Death.

Ibid (I, 92).

Ruling passion strong in death.

Moral Essays (I, 254).

Die, and endow a college, or a cat.

Ibid (III, 256).

The latter line was no doubt occasioned by the fact of the Duchess of Richmond having left considerable annuities and legacies in her last will to her cats.

In the *Translation of the Iliad* (books XVII and XXII), and in the *Odyssey* (book II), Pope uses the expression—

Mighty Dead.

Sir Henry Savile, the antiquarian, employs the same words. Pitt in his *Poem on the Death of Earl Stanhope*, says

Shield the mighty dead.

While Thomson mentions

And hold high converse with the mighty dead.

The Seasons. Winter.

This same poem also contains the line—

Cruel as death, and hungry as the grave.

Wordsworth, in 1740, wrote fourteen sonnets upon the punishment of death; and Bishop Porteus published his poem, entitled *Death*, a year earlier. In the last named work we find the couplet—

Teach him how to live,
And oh! still harder lesson, how to die.

Tickell, in a poem on the death of Addison declares that the great essayist first taught us how to live, and then,

(Oh! too high
The price for knowledge) taught us how to die.

* This is also the title of a play by Charles Mathews.

In the *Ajax and Ulysses* of James Shirley occurs the poem of *Death's Final Conquest*, beginning

The glories of our birth and state
Are shadows, not substantial things.

These lines are said to have been much admired by Charles II.

Another quotation which appears in three different poems is the line—

Not dead, but gone before.

So Samuel Rogers wrote it, in *Human Life* ; but Matthew Carey, in his *Commentary on St. Matthew* has

Not lost, but gone before.

While Flavel says

Praemittur, non amittuntur
Balm of the Covenant.
They are sent before, but not lost.

More modern are—

The fittest place where man can die
Is where he dies for man.

This is by M. J. Barry, and appeared in the *Dublin Nation* for September 28, 1844.

The following is from Longfellow's *Resignation* :

The air is full of farewells to the dying,
And mournings for the dead.

We have but limited space left to mention one or two historical and humorous quotations upon this subject. Among the former may be cited the phrase, "to die in the last ditch." This, we believe, was first employed by William of Orange. "Do you not see your country is lost?" said the Duke of Buckingham, who had been sent to negotiate at the Hague, when England and France leagued against Holland. "There is a sure way never to see it lost," replied William, "and that is — to die in the last ditch."

Among the humorous descriptions, Dekker's is a capital one, viz. :

There's a lean fellow beats all conquerors :
The greatest strength expires with loss of breath,
The mightiest in one moment stood to death.

We promise our readers that the succeeding papers for some time to come shall be devoted to subjects less grave (no pun intended) in character.

CAXTON.

Alchemical Interpretation of the Legend of the Golden Fleece.

John Rudolph Glauber, the noted German chemist and alchemist (born 1604, died 1668), the same who discovered the useful salt which bears his name, records a singular interpretation of the fable of the Golden Fleece. In the third part of the complete works of Glauber (London, 1689, folio), he writes as follows :

" When Ancient Philosophers by Poetical Parables described the laborious Navigation of *Jason* to the Island *Colchis*, where resided an huge *Dragon* vomiting *Fire*, which with *Eyes* never closed, diligently watched the *Golden Fleece* ; they added this, viz. : that *Jason* was taught by his Wife *Medea*, to cast to this waking *Dragon* an edible *Medicine* to be swallowed, whereby he should be killed and burst ; and that *Jason* should presently take the *Dragon* (thus slain) and totally submerge him in the *Stygian Lake*. *Jason*, in this ingenious Fable Hieroglyphically represents the Philosophers ; *Medea*, accurate Meditations ; the laborious and perilous Navigation signifies manifold chymical Labours ; the watching *Dragon* vomiting *Fire* denotes *Salt*, *Nitre* and *Sulphur* ; and the *Golden Fleece* is the Tincture or Soul of *Sulphur*, by the help of which, *Jason* restored Health to his Aged Father and acquired to himself immense Riches. By the Pills of *Medea* is understood the Preparation of *Sulphur* and *Sal Mirabile*. By the total Submersion of the *Dragon* in the *Stygian Lake* is intimated the Fixation of *Sulphur* by *Stygian Water*, that is *Aqua Fortis*."

And in conclusion Glauber naïvely remarks that it is " sufficiently clear how obscurely the Ancient Philosophers did describe their Fixation of *Sulphur* by *Nitre*, and how secretly they hid it from the *Eyes* of the unworthy."

This is a good illustration of a phase of alchemical interpretation said to have originated with Dionysius of Mitylene about 50 B. C., and sedulously cultivated by many German and French mystical philosophers and alchemists.

Michael Maier, physician to Rudolph II of Germany, was devoted to this study and his curiously illustrated books are much sought after by bibliophiles. The Abbé Pernety also wrote much on this favorite topic, and his " Dictionnaire mytho-hermétique " (Paris, 1787), and his " Fables Egyptiennes et Grecques dévoilées " (Paris, 1758), afford notable examples of this singular vagary. Pernety in the last mentioned work develops at great length the alchemical significance of the story of the Argonautic Expedition and quotes Suidas as believ-

ing that the Golden Fleece was in reality a parchment manuscript containing the hermetic secret of manufacturing gold.

H. C. BOLTON, Hartford, Conn.

THE GOLDEN FLEECE AND ALCHEMY. The statement is often made by writers of authority that Dionysius of Mitylene was the first author to regard the Golden Fleece as a parchment or skin on which was written the secret art of manufacturing gold, and in the above note for NOTES AND QUERIES, we followed custom. The very early date however at which Dionysius of Mitylene lived (viz., about 50 B. C.) aroused our suspicion as to the accuracy of this statement and led to a research, the results of which seem worth recording.

The great number of men of letters who bore the name of Dionysius has been a constant source of error. Smith's "Dictionary of Greek and Latin Biography" records the lives of more than fifty men of more or less fame bearing this name, sometimes with distinguishing appellations; and there it appears that Dionysius of Mitylene and Dionysius Perigetes are often confounded. The former wrote a work entitled "Argonautica," and this fact may perhaps account for referring the statement in question to this Dionysius. On examining the "Orbis Descriptio" of Dionysius Perigetes we find no allusion to the alchemical theory of the Golden Fleece, but in the commentary of Eustathius on the text of this work, the commentator alludes to a certain *Charax* as stating the views under consideration. Eustathius, archbishop of Thessalonica, lived during the latter half of the 12th century, and his commentary on the work of Dionysius Perigetes is said to be especially valuable for the numerous extracts from earlier writers to illustrate the geography of Dionysius. Of this *Charax* whom Eustathius names, unfortunately but little is known; *Charax* of Pergamos, historian and priest, lived later than Nero and before Evagrius. The latter, Evagrius scolasticus, born about 536 A. D., alludes to *Charax* in his writings; hence *Charax* must have lived between 100 A. D. and 500 A. D., and probably nearer the former date.

Whence it appears that the alchemical theory of the Golden Fleece, often attributed to Dionysius of Mitylene, should more accurately be ascribed to *Charax*, and that the statement of a commentator on Dionysius Perigetes seems to have been referred to Dionysius of Mitylene, because the latter wrote about Jason's Argonautic Expedition.

(The edition of Eustathius's commentary consulted was that of Carlous Müller, Paris, 1866 : Vol. II. p. 340, par. 689).

We have also found the passage quoted by Pernety from the Lexicon of Suidas, the Greek grammarian of the 10th century. In Bernhardt's edition (Vol. I, column 1212, 1853), under "*DERAS, Golden Fleece*," Suidas says: "This was not as stated by the poets, but was a book written on parchment describing how gold can be produced by alchemy."

This same Suidas defines "Chemistry, the preparation of gold and silver," a definition often quoted by historians of chemistry.

H. C. BOLTON, Hartford, Conn.

THE SIGNS OF THE ZODIAC. (Vol. III, p 42.) Since my article, several weeks ago, I have come across some additional testimony in favor of the great antiquity of the theory that the Zodiacal Signs have rule over man's body. Sextus Empiricus, a Greek physician of the 3d century, is quoted by Thomas Stanley, in his "History of the Chaldaic Philosophy," London, 1662, as saying: "Some Chaldeans there are who attribute the several parts of man's body to particular signs," and then follows the arrangement as seen in almanacs today. Sextus Empiricus adds: "This did they not without consideration, for if any Star shall be in any Ascension of these Malignant Signs, it will cause a Maim in that part which bears the same name with it." But the earliest mention of the scheme that I have been able to find, is in Marcus Manilius, who wrote in the time of Augustus. The last event in his poem took place in the year 9, A. D. The following is taken from Book II, page 67. The translation is Thomas Creech's, in 1697:

Now learn what Signs the several Limbs obey,
Whose Powers they feel and which Obedience pay.
The Ram defends the Head, the Neck the Bull,
The Arms, bright twins, are subject to your Rule:
I'th' Shoulders Leo, and the Crab's obeyed,
I'th' Breast, and in the Guts the modest Maid:
I'th' Buttocks Libra, Scorpio warms desires
In Secret Parts and speaks unruly fires:
The Thighs the Centaur, and the Goat commands
The Knees, and binds them up with double bands.
The parted Legs in moist Aquarius meet,
And Places gives Protection to the Feet.

B. C. MURRAY, Dennison, Tex.

Questions and Answers.

THE AVATARS. What are the Avatars, and how many are there?
NEOPHYTE.

Avatar or Avatāra is a term in Hindoo mythology for the incarnation of the deity. The number of the Avatāras mentioned in the Puranas, or legendary poems of the Hindoos, is very great. Those of Vishnu alone, who is distinguished by the character of "Preserver," in the Trimūrti, or triad of the principal Hindoo deities, are stated to be endless. The Avatars are variously enumerated; but all accounts agree in selecting the following ten as the most conspicuous. These are taken from the "Penny Cyclopædia:"

1. *Matsya*, the Fish, under whose form Vishnu preserved Manu, the ancestor of the present human race, during a universal deluge.

2. *Kārma*, the Tortoise, which incarnation Vishnu underwent in order to support Mount Mandara, or rather the entire earth, when the celestial gods and their opponents, the Asuras, or Daityas, were churning the sea for the beverage of immortality (amrita).

3. *Varāha*, the Boar. Vishnu, with the head of a monstrous boar, is represented as slaying Hiranyāksha, the chief of the Asuras, who had taken possession of the celestial regions, and as uplifting the earth, which had been sunk to the bottom the sea.

4. *Narasinha*, a being half man and half lion. In his incarnation as Narasinha, Vishnu killed Hiranyākashipu, the brother of Hiranyāksha, the chief of the Asuras.

5. *Vāmana*, the Dwarf. The form of Vāmana was assumed by Vishnu to humble the pride of King Balf. He went to a sacrifice which the king was performing, and supplicated for as much ground as he could measure with three steps, which request being granted, the dwarf suddenly grew to an immense size, and with his steps comprised earth, mid-air, and heaven.

6. *Parasurāma*. Vishnu appeared in a human form, as Parasurāma, the son of Jamadagni and Rēnukā, in order to preserve mankind, and especially the Brahmins, from the tyranny of the military tribe of the Kshatriyas.

7. *Rāma*. Vishnu was born as the son of King Dasaratha, and under the name of Rāma, in order to destroy Rāvana, the Daitya sovereign of Ceylon, and other dæmons who were infesting the earth. The actions of Rāma form the subject of a celebrated epic poem in Sanscrit, called the "Rāmāyana," attributed to the ancient sage Vālmiki.

8. *Krishna*. The most celebrated of the Avatars of Vishnu is his appearance in the human form of Krishna, in which he is supposed to have been wholly and completely incarnate, whereas the other Avatars are only considered as emanations from his being. Krishna assisted the family of the Pândavas in their war with the Kurus, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the "Mahâbhârata," another great epic poem in Sanscrit.

9. *Buddha* is, by the followers of the Brahminical religion, considered as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras to abandon the sacred ordinances of the Vedas, by which they lost their strength and supremacy.

10. *Kalki* is the name of an Avatar in which Vishnu will appear at the end of Kaliyuga, or present age of the world, to destroy all vice and wickedness, and to restore the world to virtue and purity.

THE "SEVEN WORDS ON THE CROSS." Who wrote a book entitled the "Seven Words on the Cross?" Does it explain the variations of the Evangelists? If so, I want the book. Please publish the variations that others may give me light.

ALEXANDER CUTTS.

King James's version gives "the superscription" as follows:

"THIS IS JESUS THE KING OF THE JEWS."

Matthew xxvii, 37.

"THE KING OF THE JEWS."

Mark xv, 26.

"THIS IS THE KING OF THE JEWS."

Luke xxiii, 38.

"JESUS OF NAZARETH THE KING OF THE JEWS."

John xix, 19.

The Gospel of Nicodemus (vii, 9) gives it "This is the king of the Jews," the same as in Luke.

The Revised Version and the Douay Version are both the same as King James's Version.

The Latin Vulgate gives the words: "*HIC EST JESUS REX JUDÆORUM*."—Matt. "*REX JUDÆORUM*."—Mark. "*Hic est rex Judæorum*."—Luke. "*Jesus Nazarenus, Rex Judæorum*."—John.

The Greek words are: *OU TOS ESTIN IESOUS 'O BASILEUS TON IOUDAION*.—Matthew. *'O BASILEUS TON IOUDAION*.—Mark. *OU TOS ESTIN 'O BASILEUS TON IOUDAION*.—Luke. *IESOUS 'O NAZORAIOS 'O BASILEUS TON IOUDAION*.—John.

MARCH BORROWING DAYS FROM APRIL. (Vol. II, p. 590.) There is an old proverb by English and Scottish rustics which represents "March as borrowing three days from April." What is the proverb founded on, and which days were borrowed? Z.

Abnormal Hot Periods and Abnormal Cold Periods. There are several hot periods that occur almost yearly at certain unseasonable times; and there are also several cold periods that occur almost yearly at certain unseasonable times, but each of these cold periods occurs just six months after its supposed corresponding hot period. Every one of these hot and cold periods is of about three days' duration.

Cold Periods. 7th to 10th February. 10th to 14th April. 9th to 14th May. 29th June to 4th July. 6th to 11th August. 6th to 12th November.

Principal Hot Periods. 12th to 15th July. 12th to 15th August. 3d to 9th December.

Mr. R. A. Proctor the astronomer thinks that these phenomena are caused by rings of meteors around and near the sun, which either reflect the sun's rays upon the earth at certain points of its orbit, intensifying their effect, or, at opposite points, partly intercept those rays and rob the earth of its proper warmth.

One of the cold periods, as seen above, happens in April, between the 10th and the 14th days. These three days which, before the change of style, in 1752, occurred early in the month, — and, in fact, were for three or four centuries just before the change in style, *practically coincident with the first three days of the month*, — had long been known in Scotland and in the North of England as "the borrowing days," — that is, days of boisterous weather said to be borrowed by the end of March from the beginning of April, they being perhaps considered more like March days than April days, — as expressed in the following doggerel lines :

March borrows frae April
Three days, an' they are ill.
The first o' them is wun an' weat;
The second it is snaw and sleet;
The third is fit tae peel the bane,
An' freeze the wee bird's neb tae stane.

On all of the above see an article by Mr. Proctor in *Longman's Magazine* for December, 1882. W. B., Cambridge, Mass.

LEVIATHAN—ÆOLIPILES. I have been a constant reader of your unique and excellent magazine from its beginning, and have been particularly interested in the "Notes on Bibles." I was quite favorably impressed with the interpretation suggested (Vol. III, p. 75) as possible, that Ezekiel xxvii and xxviii might refer to "the lost continent" Atlantis. That application of those chapters relating to Tyrus was a new one to me. I have since made those chapters a study and confess that it seems plausible.

I venture to offer a new interpretation in reference to Job, chap. xli, which relates some characteristics of "the Leviathan" heretofore understood to be an immense water animal. It appears to me that Job here describes that ancient steam machine called the *Æolipiles* from *Æolus* the god of the wind, and their application to create artificial wind. These machines were no doubt in use in the days of Job.

Thomas Ewbank, in his work, "Hydraulics and Mechanics," gives several accounts of these *Æolipiles* as described by early writers.

Ewbank says that Vitruvius describes the *Æolipiles* in his "Architecture," chapter vi :

"These brass *æolipiles* are hollow and have a very narrow aperture, by which they are filled with water, and then placed on the fire : before they become hot they emit no effluvia, but as soon as the water begins to boil, they send forth a vehement blast."

Ewbank says it is probable from the antiquity of the *æolipiles* that allusions to them might be found in the Bible : in such expressions as "the blast of the terrible ones *is* as a storm *against* the walls" (Is. xxv, 4) ; "the blast of thy nostrils" (Ex. xv, 8). Carpini in an account of his travels A. D. 1286, describes a species of *æolipiles* of the human form, and apparently charged with an inflammable liquid, as having been used in a battle between the Mongols and the troops of Prester John. Bishop Wilkins in his "Mathematical Magick : or, the Wonders that may be performed by Mechanichal Geometry," published in 1680, speaks of *æolipiles* as then common.

QUINCY LOVELL.

"ETERNAL FITNESS OF THINGS." Where do we get the phrase, "the eternal fitness of things," and its primal meaning ? BELGRADE.

The only writer we recall who made frequent use of this phrase, was Samuel Clarke, D. D., a celebrated English divine and metaphysician,

who was born Oct. 11, 1675, in Norwich. He says in his discourses, "Evidences of Natural and Revealed Religion :"

"The foundation of morality consists in the immutable differences, relations, and eternal fitness of things."

This last expression being of frequent occurrence in these discourses, acquired a fashionable usage in the ethical vocabularies of his day. Regardless of moral sentiment, so fully developed since by Shaftsbury, Hutchinson, Adam Smith, and some others, Clarke insists solely upon the principle that "the criterion of moral rectitude is in the conformity to, or deviation from, the natural and eternal fitness of things;" in other words, that an immoral act is an irrational act—that is, an act in violation of the actual ratio of existent things. The endeavor to reduce moral philosophy to mathematical certainty was characteristic of that age, and led to the formation of theories remarkable more for their ingenuity than utility.

QUEEN OF SHEBA. (Vol. II, p. 381.) What was the name of the Queen of Sheba? I do not find her name given in the Bible.

READER.

The most learned writers maintain that the Queen of Sheba came from Yemen, in Arabia Felix. She is called by Christ the "queen of the south," and is said to have "come from the uttermost parts of the earth" (Matt. XII, 42), as the southern part of Arabia was considered by the ancients. She is supposed to have been a descendant of Abraham by Keturah, whose grandson Sheba peopled the country.

She is called *Balkis* by the Arabians. The Ethiopians claim that she was of their country. She is called *Candace* by them. The testimony of various authors show that both before and after the Christian era, Æthiopia proper was under the rule of female sovereigns, who all bore the appellation of "Candace," which was not so much a proper name as a distinctive title, common to every successive queen, like "Pharaoh," and "Ptolemy," to the kings of Ægypt, and "Cæsar," to the emperors of Rome. Pliny says that the centurions whom Nero sent to explore the country reported that "a woman reigned over Meroë (an Æthiopic name of Seba, or Sheba) called 'Candace,' a name which had descended to the queens for many years."

She was known by the name, *Nicaula*, for an account of which see Calmet's "Biblical Dictionary," under this name. She was

also known by the name, *Marqueda*, for an account of which see Dr. Johnson's "Discourse on Queen of Sheba," and Ludolph's "History of Æthiopia."

De Dieu asserts, on the authority of ecclesiastical tradition, that the proper name of the queen mentioned in the Acts (VIII, 27) was *Lacasa*, and that of her chamberlain *Judich*.

NOMS DE PLUME. I have observed some singular *noms de plume* in your magazine, and how singularly some of them are formed. For instance, "Djafar"; I do not find this name in the Webster "Pronouncing Biographical Dictionary," neither can I anagrammatize the word. Is "Enoch Chone" a *nom de plume*, or his real name? I note the spelling backward. "GIMEL," I have studied on, but do not understand why he (or she) puts it so. Others are blind to me.

JOHN JOHNSON.

We cannot explain all the pseudonymous words used by our correspondents, and some of them are enigmas to us. We generally comply with the desires of our patrons and print their pseudonym. Any letter for any one of them, addressed to our care, will be forwarded to the real person.

The name "Djafar" is one of the names of Mohammed, the Arabian prophet, but why selected as a pseudonym we know not.

The name "Chone" is the name Enoch spelled backward. *Chone*, according to Antiochus the son of Xenophanes, as Hesychius says, was the most ancient name of *Italy*. It is from Chonia; and this is from Chion according to Aben Ezra. Mazzochi says Chronos is a corruption of Chion. Chronos was Saturn, and *Saturnia*, as is well known, was a primitive name for a part of Italy. Whether this correspondent's pseudonym, "Chone," is a coincidence with Enoch reversed, or not, he can say.

"GIMEL" can speak for himself if he desires to explain his name.

"Mark Swords" appears to be *marks, words*.

TUNING A SEVEN-OCTAVE INSTRUMENT. (Vol. II, p. 590.) It is stated that "we cannot tune a seven-octave instrument in perfect harmony, without residue." Can the residue be expressed mathematically, either integrally or decimally, for a seven-octave instrument?

FOREST K. GOLDSMITH.

Referring to this question I would say that neither a seven-octave piano or organ, nor such an instrument of three, four, or any number

of octaves can be tuned perfectly for playing in different keys. The reason can be explained mathematically, but would I fear take too much space. It results simply from the fact that the semitones of the musical scale do not represent equal intervals, therefore in changing the key these interval will not be perfectly correct.

E. T. QUIMBY, Hanover, N. H.

SMECTYMNUS. (Vol. II, p. 533.) This singularly-formed word has been referred to by several correspondents, some inquiring for the book, others for the authors and other particulars. We have not the work but will give some account of it as mentioned by others. The word *Smectymnus* is formed from the initial letters of five Puritanical divines who were opposed to the Episcopal form of faith. Their names were :

Stephen Marshall (Presbyterian), lecturer at St. Margaret's church, Westminster, died in 1655.

Edmund Calamy (Presbyterian), lecturer of St. Mary's, Aldermanbury, in London, born 1600, died 1666.

Thomas Young, Master at Jesus College, Cambridge, born about 1587, died 1655.

Matthew Newcomen (Nonconformist divine), member of the Westminster Assembly of Divines, assisted in drawing up their Catechism, died in 1668, or 1669.

William Spurstowe (Nonconformist divine), member of the Westminster Assembly of Divines, died in 1666.

The initials SM-EC-TY-MN-UUS gave the name of the work to which each contributed. The book was a reply to Bishop Hall's work entitled "Humble Remonstrance to the High Court of Parliament." This "reply" by Smectymnus called forth a confutation by Bishop Usher in his work "The Original of Bishops and Metropolitans." Usher was answered by John Milton in his treatise "On Prelatical Episcopacy." Bishop Hall replied to Milton in "Defence of the Humble Remonstrance." This "defence" was followed by Milton's work, "Animadversions upon the Remonstrant's Defence against Smectymnus." Milton also wrote "The Reason of Church Government urged against Prelaty." Milton closed the controversy, so far as he was concerned, by writing his "Apology for Smectymnus," it being a reply to a confutation of his "Animadversions" supposed to have been written by Bishop Hall or his son.

The controversy was upon these two heads :

1. Of the antiquity of liturgies, or form of prayer.
2. Of the apostolical institution of diocesan episcopacy.

Origin of the Roman Numerals—New Theory.

I will give you some observations on the Roman numerals. Hold up your open hands before you, palms outward, thumbs at an acute angle.

Begin on the left; little finger, I; little and ring finger, II; then two and next finger, III; three and forefinger, IIII; the hand and thumb at an acute angle, V; the fourth finger with the thumb at an acute angle, IV; (now pass to the right hand); the thumb and hand at an acute angle with the first finger is VI; the V thus formed, with the first and second fingers, VII; the V, thus formed, with the first second, and third fingers, VIII; join the two V's at their acute angle, inverting one, X; the X with the last or little finger before it, IX; the numeral combinations following X are obvious. The forefinger of the left hand with the thumb at right angle, L; the little finger of the left hand curved towards the thumb, C, the initial of *Centum* (a hundred), and so on with the hundreds. Join the two thumbs with the forefingers, or two V's inverted ($\Delta\Delta$) for the M, and the hieroglyphics are complete, they being all plain enough after you see how it was done. I little thought that the two hands were the foundation of the Roman numerals, and the discovery of the origin of the Arabic numerals led me to the secret of the Roman numerals. I will here give you some figures which I believe to have been the ancestors of our Arabic figures, which enabled me to break the seal and discover their origin — I 9 Δ 2

I presume they can be read. They are our figures as used within a few centuries on old astrolabes, etc. You will be surprised to see how accurate they are when you see from what they are made. They will form another chapter.

The alphabet is a perfect curiosity in its growth. The character—&c—which has been such a puzzle, and referred to so many sources, is, when understood, really laughable. In old times, under the drawing of an animal, it used to be written "This is a cow," "This is a horse," etc., as the picture might represent. We, today, under the hieroglyphics of the Signs of the Zodiac, continue to print it out in full. The &c is the *name of the Alphabet* written below it to set forth what it is. We call it the A B C. The &c is a monogram, the A and B being joined together for the &, and the c affixed to it — or, in other

words, it says, "This is the A B C." Put the A the other side up, ∇ . Now put in the cross (—) for the B, or join ∇ , and we get $\mathfrak{B}$, and ∇ together, or $\&$, and affix the c and the story is told (&c). I suppose all are familiar with the old letters, and therefore I will give only one, A. It is an old A—one of the fathers. In the Greek alphabet we have the Omega, or double O (ω), the last letter. In our Roman alphabet we have the Z, or double A, for the last letter. Double U or W; double O, or X; double I, or Y; and double A, or Z. The Y is also I and J put together, or a tailed Y. The doubling back of all the vowels but E is curious. The hieroglyphic picture, or growth, in the alphabet represents at A, a man asleep. He is aroused by being spoken to. He gradually wakes up, goes about his day's work, completes it, and by going to sleep again by doubling back on ends the vowels, all except E—and, of course, that is not doubled, *because when a man goes to sleep he is not aroused by being spoken to.*

I have traced to their source three alphabets. One Asiatic one was taken from the Moon and had 28 letters—an old Indian alphabet. But I must stop here, and leave other subjects for future chapters.

SILAS B. BEACH.

THE THREE R'S. (Vol. II, p. 480). What is the origin of the common phrase, "the three R's—Reading, 'Riting, and 'Rithmetic?"

FRITZ FEDERHELD.

Mr. Correy, Member of Parliament, made an address in the House of Commons, February 28, 1807, in which he said: "The House is aware that no payment is made, except on the three R's."

Sir William Curtis, being asked to give a toast, said: "I will give you the three R's—*writing, reading, and arithmetic.*"

GREATER AND LESSER DOXOLOGY. (Vol. III, p. 92.) What are the *Greater* and *Lesser* Doxologies, as they are designated? Z.

Doxology is a hymn in praise of God. There is the greater and lesser doxology. The angelic hymn, "Glory be to God on high," &c., is the *greater* doxology; and the hymn, "Glory be to the Father, and to the Son," etc., is the *lesser* doxology.

ERRATA. In Vol. II, p. 20, in article "Value of Pi (π), ninth line, and on p. 21, first, fifteenth, and twenty-fifth lines, for "751 decimals," read 651 decimals.

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The Altruist

THE BIZARRE.

NOTES QUERIES

IN

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*



"The inhabitants of earth have many tongues, those of heaven but one."

—Henry Cary.

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ONE DOLLAR A YEAR IN ADVANCE.

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Aug 10 1886

(125)

MISCELLANEOUS NOTES AND QUERIES, WITH ANSWERS.

"Let no one ignorant of Geometry enter here."—PLATO.

VOL. III.

AUGUST, 1886.

No. 8.

THE BIZAIRE.

THE BRIDAL VEIL. The bridal veil originated in the custom of performing the nuptial ceremony under a square piece of cloth, held over the bridegroom and the bride, to conceal the blushes of the latter. At the marriage of a widow it was dispensed with.

A PAIR NOT TWO. It is quite a mistake to suppose that a pair, in old books, always means two. It usually means a set. Hence, a pair of beads, (Chaucer); a pair of cards, that is, a pack; a pair of stairs, that is a flight; whence, "two pair back."

SPECTACLES. Spectacles first became known about the beginning of the 14th century. An inscription on the tomb of a nobleman, Salvinus Armatus, of Florence, who died in 1217, states that he was the inventor. The person, however, who first made the invention public was Alexander Spina, a native of Pisa.

PAPER BAROMETERS. Paper barometers were first received from Paris, and can be made by soaking paper in a solution of chloride of cobalt. It then becomes hygroscopic. If it is now exposed to a current of air, it will change from blue to pink, according as the air becomes moist, retaining the blue as the moisture decreases.

HOPS are first mentioned by Pliny, the young plant being eaten as a vegetable, like our asparagus. But until the 16th century they were not used as an ingredient in beer; and, when their cultivation was first introduced from Flanders, in 1525, an outcry was raised, and Parliament is petitioned against a "wicked weed that would spoil the taste of the people and endanger the people." The piquant bitter found favor with

the public, who relished this addition to the previously unmitigated sweetness; and so the hop was promoted from the hedge-row to the "garden," and ever since labor and money have been constantly expended upon it.

THE EARLY CANE. The walking-stick, identical in all points with the cane, made its appearance some 400 years ago in the court of the King of France. In a very short time the slender polished stick, with a jewelled knob, became part of the possession of every gentleman of quality. Its descent is traceable from the shepherd's crook, the palmer's staff, the wand of office, and the royal sceptre.

TO COPY PRINTED MATTER. Printed matter may be copied on any paper of an absorbent nature, by dampening the surface with a weak solution of acetate of iron, and pressing it in an ordinary copying-press. Old writing may also be copied on unsized paper if wet with a weak solution of sulphate of iron mixed with a small solution of sugar syrup.

FIRST GREENBACK NOTE. A man in Allegan county, Mich., has in his possession the first legal-tender greenback note struck off and issued by the United States. It is dated August 1, 1862, and is marked "Series A, No. 1." Mr. Slocum, the possessor, was a soldier in the army, and the bill was paid to him by the Paymaster as a part of his wages as a boy in blue.

BILL OF FARE, 1752. The following was the bill of fare at an English gentleman's house, served more than a century and a quarter ago. It may be found in "Delaney's Correspondence."

"Broyled chicken, bacon and colly, flower, squad pigeons, stewed carp, epargne, raised peas, venison pie, mushrooms, side table with roast beef, hot; venison pastry, cold; chine of mutton and hash under it; turkey. Dessert, eight baskets of fruit."

WILD-CAT WELLS. Charles A. Ashburne, geologist, tells us that in 1847 when a party of men cut loose from civilization in northern Pennsylvania, they carried supplies with them, and then originated the phrase "wild-cat wells." While prospecting for oil, a wild-cat made havoc with their provision, and, though they killed the wild-cat, and struck oil, were forced to return to a community. Ever since that time all frontier wells, which are chiefly useful in breaking the markets, have been termed "wild-cat wells." Mr. Ashburne thinks the meridian of the oil yield has been passed, and that the supply of natural gas is limited.

THE OLDEST BANK NOTE. The oldest bank note probably in existence, in Europe, is one preserved in the Asiatic Museum in St. Petersburg. It dates from the year 1399 B. C., and was issued by the Chinese government. It can be proved from Chinese chroniclers that,

as early as 2697 B. C., bank notes were current in China under the name of "flying money." The bank note preserved at St. Petersburg bears the name of the imperial bank, date and number of issue, signature of a mandarin, and contains even a list of punishments inflicted for forgery of notes. This relic of 4,000 years ago is probably written, for printing from wooden tablets is said to have been introduced into China only in the year 160 A. D.

THE NICK IN THE LAPPEL OF A MAN'S COAT. A subscriber sends the following clipping and desires to know if there is any foundation for the explanation given of the origin of the nick in the lappel of a man's coat. It is ingenious, but is it true?

A queer thing about coats is the little V-shaped nick in the lappel by the shoulder. That nick dose not make the coat "set" any better. It does not help the appearance of the coat in any way, yet there that nick is in every frock coat, worn the world over. That has puzzled me for a long time, and I have just found out the reason. When Napoleon I first gave way to his ambition, he tried to implicate General Moreau in Pichegru's conspiracy. Moreau had been Napoleon's superior and was very popular, but under the circumstances, as Napoleon was on top, it was not safe to express publicly any sympathy with Moreau; so his admirers quietly agreed to nick their coat lappels to show who they were. If you look at the outlines of your coat now, you will see that they form an M-like this . Moreau, by the way, was exiled by Napoleon, and lived in Morrisville, Penn. Is it not rather queer that we should all be commorating Moreau, as we do, without knowing it?

FIRST LINE OF THOMAS PAINES' "CRISIS." (Vol. II. p. 630.) In answer to "JOHN" we will say the line is quoted different from some editions of his works. It should be: "These are the times that try men's souls."

O, GALILEAN, THOU HAST CONQUERED!" (Vol. III, p. 76.) Whose last words are these?
ADELBERT.

These words were uttered, according to tradition, by Julian the Apostate, emperor of Rome, (361-363). He was nephew of Constantine the Great, the first Christian on the throne of the Cæsars. He made a vigorous but vain attempt to dethrone Christianity, and to restore the ancient Græco-Roman Paganism in the Roman Empire to its former power and glory. He was the most gifted, learned, and active, and yet the least successful, of all the Roman emperors. He failed to carry out his plans by force, and in the midst of a campaign against Persia he died characteristically exclaiming, "*O, Galilean, thou has conquered.*" From his apostacy he was called Julian the Apostate.

PHARAOH—A TITLE OF KINGS. (Vol. III, p. 120.) In the answer to the "Queen of Sheba" question it says that *Pharaoh* is a title. If so, how many kings or Pharaohs are mentioned in the Bible?

STUDENT.

The word *Pharaoh* is said to mean "the king," from the Coptic article *P* and the word *ouro* (king), *P-ouro*. There are eleven persons by this title mentioned in the Bible, as follows :

1. *Pharaoh of Abraham* (Gen. XII, 15). The first Pharaoh mentioned, on occasion of Abram's visit to Egypt. Wilkinson supposes him to have been Appapus; Africanus calls him Ramessemenes.

2. *Pharaoh of Joseph* (Gen. XLI, 1). This Pharaoh lived 200 years after the Pharaoh of Abraham. Wilkinson identifies him with Osirtesen I, of the 16th dynasty of Tanites; Bunsen prefers to identify him with Osirtesen III, of the 17th dynasty of the Memphites, who is, according to him, the Sesostris of classical writers. Osburn thinks him to have been Apopis, as Eusebius states. This Pharaoh gave a new name to Joseph, calling him "*Zaphnath Paâneäh*, which is interpreted by Josephus (Antiq. Bk. II, 6, 1), to mean "the revealer of secrets;" he followed the Septuagint form of the word, *Psotom Phanech*; this is rendered in the Vulgate, *salvator mundi* (savior of the world). Pharaoh gave Joseph a wife, *Asenath* (worshipper of Neith, or Athene) daughter of Poti-pherah (Josephus says Petephres), "belonging to the sun," priest of On, or Heliopolis (city of the sun).

3. *Pharaoh of the First Persecution of the Israelites* (Ex. VIII, 1). This Pharaoh is the king that "arose which knew not Joseph (Acts VII, 20). Wilkinson supposes him to have been Amosis, the first of the 18th of Theban or Diospolitan kings; Wilkinson is supported by Prudhoe, and also that he began a new dynasty known as Ramses I. In the fragments of Manetho, preserved by Theophilus, this "new king" is called Tethmosis.

4. *Pharaoh of Moses's Exile* (Ex. II, 15). This Pharaoh is supposed by some to be the same with Pharaoh who ruled Egypt at the birth of Moses, the probabilities, however, according to McClintock and Strong are against their identity. This attempt on the life of Moses is the only event of his reign mentioned in the Bible. His name is given by Artabanus as Palmanothes. His daughter Merrhis, so called by Artabanus, is the person who found Moses in the ark of bulrushes (Ex. II, 10); Josephus calls her name Thurmuthis.

5. *Pharaoh of the Exode* (Ex. XIV, 28). This Pharaoh is the king thought to have been drowned in the Red Sea, although it is not explicitly so stated (Vol. II, p. 587). Wilkinson supposes him to have been Thothmes III, of the 18th dynasty of Theban or Diospolitan kings; Manetho, according to Africanus, makes him to have been

Amos ; Prudhoe makes his name Pthahmen ; the *Journal of Sacred Science* makes his name Sethos II.

6. *Pharaoh, the Father-in-Law of Mered* (1 Chron. iv, 18). This Pharaoh was the father of Bithiah who married Mered. The name Bithiah means "daughter of Jehovah."

7. *Pharaoh, the Protector of Hadad* (1 Kings xi, 19). This Pharaoh was cotemporary with David, reigning about B. C. 1033 to B. C. 1013. Hadad was an enemy to David, and hence Pharaoh's friendliness to him was discourteous to David. Eusebius gives his name as Osochor.

8. *Pharaoh, the Father-in-law of Solomon* (1 Kings iii, 1 : vii, 8). This Pharaoh invaded Palestine, and took Gezer, and gave it as a present to Solomon's wife. His name is supposed to be Shishak (1 Kings xiv, 25).

9. *Pharaoh, the Opponent of Sennacherib* (2 Kings xviii, 21). This Pharaoh is said to have been Sethos whom Herodotus mentions as the opponent of Sennacherib, and is supposed to correspond with Zet in Manetho's list, the last king of the 24th dynasty. After this king when a Pharaoh is mentioned in the Bible the name is joined to the title *Pharaoh*.

10. *Pharaoh-Necho* (2 Kings xxiii, 29). This Pharaoh was of the 26th dynasty of Saitic kings. Herodotus calls him Nekôs, and says he was the son of Psammetichus I.

11. *Pharaoh-Hophra* (Jer. xliv, 30). This Pharaoh is the last mentioned in the Bible, and is generally considered to have been Apries or Vaphres, of whom an account is given by Herodotus and Diodorus. He was, according to Herodotus, son of Psammis, and grandson of Pharaoh-Necho, and reigned 25 years.

DI DO DUM. FI FO FUM. (Vol. I, p. 304.) Where do we get the expressions, *di do dum*, and *fi fo fum* ? A SEEKER.

The first expression, was the point of an epigram which will be found in Porson's "*Facetiæ Cantabrigienses*." The professor was asked to rhyme and pun on the endings of the Latin gerunds, and he immediately produced the following :

When Dido found Æneas would not come,
She mourned in silence and was Di do dum (b).

The second expression is found at the close of Scene iv, Act iii of Shakespeare's *King Lear* :

File, foh, and fum,
I smell the blood of a British man.

M C C C C X L. This chronogrammatic pasquinade appeared in 1440, to mark the date of the election of Pope Leo X :

Multi Cæci Cardinales Craeverunt Cæcum Decimum (X) Leonem.

LAO-TSEU AND CONFUCIUS. (Vol. II, p. 363.) Were Lao-Tseu and Confucius one and the same person, or two? STUDENT.

The two are sometimes confounded together. They were two different persons, but were contemporaries.

Lao-Tzu (formerly written Lao-Tse) was one of the most remarkable men of the Chinese Empire, the author of the book, "Tao-te-king," and founder of the religious sect known as Taoists. He was born in the kingdom of Tsu B. C 604; his family name was Le (a Plum); in his youth he was called Urh (an Ear), on account of the size of his ears. When he became to be known as a philosopher he was called Pe-yang, and was surnamed Lao-tzu (Old Boy), or Lao-kun-tzu (Old Prince), from his having gray hairs at birth and looking somewhat like an old man; he is said to have been gifted with speech at birth, and mounted nine paces in the air, and being poised, pointed up with the left hand and down with the right, exclaimed, "Heaven above, earth below—only Tao is honorable." There is no authentic account of the time or manner of his death, though the date assigned is B. C. 523, making his age 73 years. He was connected with the government of Chow, and Szu Ma-chien, in recording his retirement from service, simply says, "he went away, and no one knows his end." The book, *Tao-te-king*, contains 5,000 characters, is full of short sentences, often enigmatical and paradoxical. The word Tao means "a path, or way," i. e. reason, doctrine, principle, which existed before heaven or earth. French and English writers translated it "reason." The Chinese translations of the New Testament contains the word Tao in the place of the *Logos* (the Word) of the evangelist John, (I, 1), "In the beginning was Tao, and Tao was with God, and Tao was God." Lao-Tzu's account of the origin of the universe is: "Tao begot one, one begot two, two begot three, and three begot the material universe." He says:

"When things have luxuriated for awhile, each returns home to its origin. Going home to its origin is called stillness. It is said be a reversion to destiny. This reversion to destiny is called eternity. He who knows (this) eternity is called bright. He who does not know this eternity works his own misery. He who knows eternity is magnanimous. Being magnanimous, he is catholic. Being catholic, he is king. Being a king, he is heaven. Being heaven, he is Tau (Tao). Being Tau, he is enduring. Though his body perish, he is in no danger."

Confucius (Latinized from Con-fu-tse, or Koong-foo-tse) a Chinese

reformer and moralist, was born about B. C. 551 at the village of Tusu-se, in the kingdom of Lu; he died B. C. 479, making his age 72 years. He was a descendant of Hoang-ti, who reigned B. C. 2600. He was connected with the courts of the kingdom of Lu. At the age of 30 he began his public teachings which made him many enemies; he completed and arranged his work, with the assistance of some of his chosen disciples, in retirement, and called the doctrines Y-King (the Books) which have been for 2,000 years at the head of the sacred books of the Chinese. Confucius was a teacher of morals, but not the founder of a religion. His philosophy teaches:

"Out of nothing there cannot be produced anything; that material bodies must have existed from all eternity; that the cause or principle of things must have had a co-existence with the things themselves; that, therefore, this cause is also eternal, infinite, and indestructible."

His object was to reëstablish the ancient cultus of China, and establish a general and uniform code of rites, which he called the Li-ki. His celebrated one-hundredth maxim, the crowning of all others was

"Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you."

This maxim was quoted by Jesus (Matt. vii, 12), and is now denominated the "Golden Rule." Other maxims of Confucius were:

"He who offends against Heaven has none to whom he can pray."

"There is a Heaven that *knows me*."

"The images and idols of China belong to other faiths."

"He has returned to his family." (When a person dies).

THOMAS A KEMPIS'S "IMITATION OF CHRIST." (Vol. II, p. 639.) Which works have passed through the more editions of the two following authors: "The Imitation of Christ," by Thomas à Kempis; or the works of Shakespeare? I have heard it stated the former, which seems incredible.

WANT TO KNOW.

Milman, in his work, "Latin Christianity" (vi, 482,) says that "In 'The Imitation of Christ,' by Thomas à Kempis are gathered and concentrated all that is elevating, passionate, and profoundly pious in all the older mystics. No book after the holy Scriptures, has been so often reprinted; none translated into so many languages, ancient and modern," extending even to Greek and Hebrew, or so often re-translated. Sixty distinct versions are enumerated in French alone, and a single collection formed at Cologne, within the present century, comprised, although confessedly incomplete, no less than 500 distinct

editions. After the death of Thomas à Kempis, a controversy arose between the Canons Regular of St. Augustine and the Benedictines as to the real author of "The Imitation of Christ," the former claiming à Kempis, and the latter asserting that the work was the production of the celebrated John Gerson, chancellor of the University of Paris, who died in 1429. The Canons claim that à Kempis, whose chirography was excellent, only copied Gerson's work. Even after that dispute a third claimant appeared. The French writers favored the opinions of the Benedictines; but the preponderance of testimony is in favor of à Kempis. Barbier and Leroy say that "à Kempis was an excellent copyist, and his copy of the Bible — the labor of fifteen years—was thought a masterpiece of calligraphic art." The oldest manuscript of *de Imitatione Christi* now known is in the Bourgogne Library, Brussels, and numbered 15,137.

THREE BAD KAPPAS. (Vol. II, p. 639.) Why were Cappadocia, Cilicia, and Crete called by the Greeks the "Three Bad Kappas"?

WILLIAM JOHNS.

Cappadocia (Greek *Kappadocia*) bore, among the ancients, the character of volatility and faithlessness, and was made the subject of sarcastic remark. Their moral character is severely satirized in the old epigram, which states that "a viper bit a Cappadocian, but died itself from the poisonous and corrupt blood of the Cappadocian!"

Cilicia (Greek *Kilicia*) was noted in the sea-faring annals of antiquity for the formidable character of its piratical navy. Cicero says Pompey took 20,000 pirates from Cilicia and settled some in the interior, and removed some to other distant countries, and entirely purged the shores from these nests of robbers.

Crete (Greek *Kreta*) was an island and held in estimation by some of the invading kings because the Cretans offered their services for hire to such states as needed them, whether Greek or barbarian. Polybius charged them with the grossest immoralities and many hateful vices. Epimenides, one of their own prophets, as stated by Paul (Tit. i, 12), says: "The Cretians are always liars, evil beasts, slow bellies."

Therefore, Kappadocia, Kilicia, and Kreta were called by the ancients "Three Bad Kappas."

"IN XANADU DID KUBLA KHAN." Our correspondent "JOHN" will find this to be the first line of a fragmentary poem by Samuel Taylor Coleridge, claimed to have been composed in a dream.

PRESTER JOHN. (Vol. III, p. 44.) I desire more information relative to Prester John. What work contains a good account of him? Where can his letter in full be found, which he sent to the Emperor of Constantinople, Manuel Comnenus? STUDENT.

We know of no very extended account of this personage, though several works contain chapters concerning him. The following small book of travels has an account of him:

"The Rare and most vvonderful thinges which Edvvard VVebbe an Englishman borne hath feene and paffed in his troublefome trauailes, in the Citties of Ierufalem, Dammasko, Bethelem and Gallely: and in the Landes of Iewrie, Egipt, Grecia, Ruffia, and in the land of Prefter Iohn. Wherein is fet foorth his extreame flauerie fuftained many yeres together, in the Gallies and wars of the great Turk againft the Landes of Perfia, Tartaria, Spaine, and Portugall, with the manner of his releafement, and comming into Englande in May, 1590."

London, Printed by Ralph Blower, for Thomas Pauier, & are to be folde at his fhop in Corn-hill, at the figne of the Cat and Parrats, ouer againft Popehead alley, nere the Royal Exchange. Dedicated

"TO THE MIGHTY, MY GRATIOVS AND RENOWNED SOVERAIGNE ELIZABETH: BY YOVR MOST HVMBLE SVBIECT, EDVWARD VVEBBE.

Mr. Webbe gives an account of the kingdom of this Prester, saying:

"We went into the land of Prefter Iohn who is a Chriftian, and is called *Chriftein de Sentour*: that is the Chriftian of the Gerdell. He is a King of great power, and keepeth a very bountifull Court, after the manner of that Country, and hath euey day to ferue him at his Table, fixty kinges, wearing leaden Crownes on their heads, and those ferue in the meat vnto Prefter Iohns Table: and continually the firft difh of meat fet vpon his Table, is a dead mans skull cleane picked and laid in black Earth: putting him in minde that he is but Earth, and that he muft die, and fhall become Earth againe."

Dr. F. V. Kenealy identifies Prester John with Chengiz-Khan (King of Kings), and says his empire at that time, about A. D. 1200, approached near to an universal monarchy. The inscription on his seal, according to Johannes de Plano Carpiri, was *Dominus in calis et Cuynch Chan super terram* (Lord in heaven and King of Kings upon earth).

The little work of Edvvard VVebbe is very rare in its early edition, but a reprint of it was made in 1868, edited by Edward Arber.

Previous to "VVebbe's Trauailes" being published, a small work had been printed in French, at Rouen, (1506,) by the single title of "Perrefter Iehan" in which had been published the letter to the Em.

peror of Rome and King of France, which is dated "From our Holy Palace, in the year of our birth 806." It is an epistle of marvel after marvel, so as to render it hardly credible that it was ever seriously believed in. The letter is quite long, (some four of these pages) and will appear in future.

SHORT NAMES AND WORDS. What are some of the shortest names and short-word sentences known? YOUNG MAN.

"YOUNG MAN" has waited a year for his question to appear, and we will give him a chance to be heard; also, we will partially answer his question, leaving it open for others.

Beginning with Bible, he will find it yields quite a number of short names: "Ai is spoiled" (Jer. XLIX, 3); "it hath consumed Ar" (Num. XXI, 28); "called the altar *Ed*" (Josh. XXII, 34); "Og, the king of Bashan" (Ps. CXXXVI 20); "the son of Ox" (Judith VIII, 1); "the multitude of No" (Jer. XLVI, 25); "priest of On" (Gen. XLI, 45); "So, king of Egypt" (II Kings XVII, 4); "Ur of the Chaldees" (Gen. XI, 28); "the land of Uz" (Job I, 1). Then there are: Fo, the Chinese Buddha; Io, daughter of Iasus, the priestess of Juno at Argos, and the river Po in Italy.

The compiler of "Melledulcia" (a thousand beautiful extracts) says, "one of the most magnificent passages in Holy Writ is that which describes the death of Sisera" (Jud. v, 27). Here are 25 monosyllables as commonly pronounced in modern parlance:

"At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead."

Coleridge is said to have considered the passage from Ezekiel (XXXVII, 3) as the most sublime in the whole Bible, containing 17 monosyllables, and 3 others:

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."

Pope tells us in his "Essay on Criticism, Part II, line 347:

"And ten low words oft creep in one dull line."

In the Fourth Epistle of Pope's "Essay on Man," a specimen selected at random from his works, and extending together to 398 lines, there are no less than 28 lines, (a little more than 1 of every 15), that are made up of monosyllables; and more than this, there are 115 which have in them only one word of a greater length; and yet there are very dull creepers among the lines of Pope.

BATTLE HYMN OF THE REPUBLIC. (Vol. II, p. 607.) It is stated that Julia Ward Howe once awoke near midnight, and immediately became inspired to write a poem; and arising, she found her table and writing material and wrote down the poem, all without any light, and then returned to her couch. Will some reader furnish the poem?

X. Y. Z.

BATTLE HYMN OF THE REPUBLIC.

BY MRS. JULIA WARD HOWE.

Mine eyes have seen the glory
Of the coming of the Lord:
He is trampling out the vintage
Where the grapes of wrath are stored;
He hath loosed the fatal lightning
Of His terrible swift sword:
His truth is marching on.

I have seen him in the watch-fires
Of a hundred circling camps;
They have builded Him an altar
In the evening dews and damps;
I have read His righteous sentence
By the dim and flaring lamps;
His day is marching on.

I have read a fiery gospel
Writ in burnished rows of steel:
"As ye deal with my contemners,
So my grace with you shall deal!"

Let the hero born of woman
Crush the serpent with his heel;
Since God is marching on."

He hath sounded forth the trumpet
That shall never call retreat;
He is sitting out the hearts of men
Before His judgment seat;
O, swift my soul, to answer Him!
Be jubilant, my feet!
Our God is marching on.

In the beauties of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy
Let us die to make men free.
While God is marching on.

[COMMUNICATED BY MRS. OLARA B. HEATH.]

THE FIRST SONG. Fabricius in his collections of apocryphal writings of the Old Testament, has preserved the song of Triumph which the Archangel Michael sang on obtaining the victory over Satan when the revolt took place. This song is as follows:

"Glory to our God! Praise His Holy Name! He is our God; glory be to Him! He is our Lord! His be the triumph! He has stretched forth his right hand; He has manifested His power; He has cast down our adversaries. They are mad who resist Him; they are accursed who depart from His commandments! He knoweth all things, and cannot err. His will is sovereignly just, and all that He wills is good, all that He advises is holy. Supreme Intelligence cannot be deceived; Perfect Being cannot will what is evil. Nothing is above that which is supreme, nothing is better than that which is perfect. None is worthy beside Him but him whom He has made worthy. He must be loved above all things and adored as the Eternal King. You have abandoned your God; you have revolted against Him; you have desired to be gods; you have fallen from your high estates; you have gone down like a fallen stone. Acknowledge that God is great, that His works are perfect, and that His judgments are just. Glory be to God through ages of ages, praises of joy for all His works!"

This song of the Archangel is said to have been revealed to Saint Amadeus.

ICHTHUS.—THE ACROSTICAL HYMN. (Vol. III, p. 92.) I have seen it stated that there is a remarkable acrostical hymn on the words, *Iesus Christos Theos Uios Soter*, said to have been composed by the Sibyls. Can some one furnish it or inform me where it is found? The initials of these words give us *Ichthus* the Greek word for "fish," which was often carved on monuments in the middle ages as a Christian emblem. Z.

This acrostical hymn is found in Book VIII (ver. 217-250) of what are known as the "Sibylline Oracles"; fragments of fourteen books have been preserved. The initial letters of 34 lines are acrostical and make words *Iesus Christos Theou Uiou Soter Stauros* which are Greek. The Latin version of this singular acrostical hymn contains the words *Iesus Christus Dei Filius Salus in Cruce*. "Jesus Christ the Son of God the Crucified Savior." The number of lines in some copies are limited to 27. The form *Christos* has no parallel; hence the version cited by the correspondent above.

There are many legends in the works of the ancient poets relating to the Sibyls and their Oracles, and some doubt the genuineness of the books attributed to them; others place them in the same relation to the ancient historians as the Apocrypha is to the Bible. Virgil has a Pastoral (Pollio vi) containing utterances from their works, and Pope has an imitation of Virgil's Pollio. The most celebrated Sibyl was the Cumæan, who was generally called Herophilé.

The Greek text and a Latin translation are printed in Appendix ix, (pp. 309-310), Joseph T. Goodsir's "Seven Homilies on Ethnic Inspiration; or on the Evidence supplied by the Pagan Religions of both Primæval and Later Guidance and Inspiration from Heaven": London, 1871. The following English translation is from the *Church Review*, March, 1848, it being in a twenty-seven-page article on the "Sibylline Oracles," and signed "J. M. S." It should be remembered that this hymn was referred to by the supposed author, Thomas von Celano, of that famous Latin judgment hymn *Dies Irae*, in the first stanza:

*Dies Irae, dies illa,
Solvat sæculum in favilla,
Tæte David cum Sibylla.*

*Day of wrath, that woful day,
Shall the world in ashes lay,
David and the Sibyl say.*

The general characteristics of this Sibylline hymn are contained in the entire nineteen stanzas of the *Dies Irae*:

" IESOUS CHRISTOS THEOU UIOS SOTER.—ICHTHUS.

Judgment impends. Lo! the earth rocks with sweat;
 He, the destined king of future ages, comes;
 Soon he descends—the Judge in human form.
 On speeds the God—his friends and foes behind him.
 Vengeance he wears, enthroned with his holy ones.
 See how the dead assume their ancient forms.
 Choked with thorny hedges lies the waste, weary world;
 Ruined are their idol gods; they scorn their heaps of gold.
 Even land and sea and sky shall raging fire consume.
 Its penetrating flames shall burst the gates of hell.
 Shining in light behold the saints immortal.
 Turn to the guilty, burning in endless flames.
 O'er hidden deeds of darkness no veil shall be spread.
 Sinners to their God will reveal their secret thoughts.
 There will be a bitter wailing, there they gnash with their teeth.
 Ebon clouds veil the sun; the stars their chorus cease;
 O'er our heads the heavens roll not,—the lunar splendors fade.
 Underneath the mountains lie; the valleys touch the sky.
 Unknown the heights or depths of man,—since all shall prostrate lie.
 In the ocean's dark gulf sink the mountains and the plains.
 Order casts away her empire; creation ends in chaos.
 Swollen rivers and leaping fountains are consumed in flames.
 Thrill sounds the trumpet; its blast rends the sky.
 O fearful are the groanings, the sorrows of the doomed.
 Tartarean chaotic depths the gaping earth reveals.
 Earth's vaunted monarchs shall stand before their Lord.
 Rivers of sulphur roll along and flames descend the sky.

The famous Franciscan hymn *Dies Irae* has had many translations. Dr. Abraham Coles, an American layman, of Newark, N. J., prepared thirteen distinct versions, six of which are in the double trochaic measure, and double rhyme of the original; five like in rhythm, but in single rhyme; one in iambic triplets, like Roscommon's; the last in quatrains, like Crashaw's version. They have been all published together with an introduction, and a photograph picture of Michael Angelo's famous Last Judgment.

The beginning has been rendered in various ways and we publish a few which may be of interest:

- "Heard'st thou, my soul, what serious things."—RICHARD CRASHAW.
- "The day of wrath, that dreadful day."—EARL OF ROSCOMMON.
- "That day of wrath, that dreadful day."—SIR WALTER SCOTT.
- "On that great day, that awful day."—THOMAS B. MACAULAY.
- "O that day, that day of ire."—ARCH. RICHARD C. TRENCH.
- "Day of anger, that dread day."—DEAN HENRY ALVORD, 1845.
- "Lo, the day of wrath, the day."—MRS. CHARLES, 1864.
- "Day of wrath, the sinner dooming."—HENRY MILLS.
- "Day of wrath, that day impending."—EPES SARGENT.
- "Nigher still, and still more nigh."—E. CASWALL.
- "Day of wrath! that day is hasting."—ROBERT DAVIDSON.
- "That day of wrath—upon that day."—W. G. DIX.
- "Day of wrath! oh direful day."—CHARLES ROCKWELL.

"Day of wrath and tribulation."—J. H. ABRAHAM, 1868.

"Day of wrath! O day of mourning."—W. J. IRONS.

"Day of wrath! that day dismaying."—W. R. WILLIAMS.

"Day of wrath! of days that day."—EDWARD SLOSSON.

"Day of wrath! that final day."

"Day of threatened wrath from heaven." } ERASTUS C. BENEDICT.

"Day of vengeance without morrow."—JOHN A. DIX.

Among these nineteen translators, America is represented by Benedict, Davidson, J. A. and W. G. Dix, Mills, Rockwell, Sargent, Slosson, and Williams.

FOURTH OF MARCH ON SUNDAY. Do your readers generally know the reason why the Fourth of March was chosen as the day of Inauguration of the President? It was selected because the Fourth of March in every year, commencing from the first Inauguration—March 4th, 1789—cannot fall on Sunday for at least 300 years.

CARLOS F. LAGRANGE.

A glance at the calendar for the first 100 years shows that March 4, 1849, fell on Sunday. How about the second and third 100 years?

SOME SINGULARLY-CONSTRUCTED WORDS. We are informed by Robert Southey, in his book, "The Doctor," (interchapter XIII,) that if the book of *The Doctor* were to have its title denominated according to one or the other of the various schemes of bibliogony which have been devised for explaining its phenomena, the reader might be expected in good earnest to exclaim,

Bless us! what a word on a title page is this!

Among other varieties, the following present themselves for choice:

1 Isdis,	10 Johofre,	19 Isdisbendis,
2 Roso,	11 Reverne,	20 Harcoheneco,
3 Heta,	12 Hetaroso,	21 Henecosaheco,
4 Harco,	18 Walaroso,	22 Thehojowicro,
5 Samro,	14 Rosogrobe,	23 Rosohenecoharco,
6 Grobe,	15 Venarchly,	24 Thehojowicrogicro,
7 Theho,	16 Satacoroso,	25 Harcohenecosaheco,
8 Heneco,	17 Samrothomo,	26 Satacoharcojotacohenecosaheco.
9 Thojama,	18 Verevfwrawra,	

These fictitiously-formed words are no doubt constructed on a similar basis to the "Smectymnus"—a word previously explained. Let us examine the list. No 2 gives us the key. *Roso* appears to stand for Robert Southey himself. We would place the names as follows:

- 1 Is-dis—Isaac Disraeli (1766-1848).
- 2 Ro-so—Robert Southey (1774-1843).
- 3 He-ta—Henry Taylor (1800-).
- 4 Har-co—Hartley Coleridge (1796-1849).
- 5 Sam-ro—Samuel Rogers (1763-1855).
- 6 G-robe—George Robertson (1755-).
- 7 The-ho—Theodore Edward Hook (1788-1841).
- 8 He-ne-co—Henry Nelson Coleridge (1800-1843).
- 9 Tho-ja-ma—Thomas James Mathias (1757-1835).
- 10 Jo-ho-fre—John Hookham Frere (1769-1846).
- 11 Rev-er-ne—Reverend Erskine Neale (-).
- 12 He-ta-ro-so—Henry Taylor, Robert Southey.
- 13 Wa-la-ro-so—Walter [Savage] Landor (1775-1864), Robert Southey.
- 14 Ro-so-g-robe—Robert Southey, George Robertson.
- 15 Ven-arch-ly—Venerable Archbishop [Henry F.] Lyte (1793-1847).
- 16 Sa-ta-co-ro-so—Samuel Taylor Coleridge (1772-1834), Robert Southey.
- 17 Sam-ro-tho-mo—Samuel Rogers, Thomas Moore (1779-1849).
- 18 Ve-rev-fra-wra—Very Reverend Francis Wrangham (1769-1843).
- 19 Is-dis-ben-dis—Isaac Disraeli, Benjamin Disraeli (1805-).
- 20 Har-co-he-ne-co—Hartley Coleridge, Henry Nelson Coleridge.
- 21 He-ne-co-sa-he-co—Henry Nelson Coleridge, Sarah Henry Coleridge (1803-1852).
- 22 The-ho-jo-wi-cro—Theodore Edward Hook, John Wilson Croker (1780-1857).
- 23 Ro-so-he-ne-co-har-co—Robert Southey, Henry Nelson Coleridge, Hartley Coleridge.
- 24 The-ho-jo-wi-cro-ge-cro—Theodore Edward Hook, John Wilson Croker, George Croley (1780-1860).
- 25 Har-co-he-ne-co-sa-he-co—Hartley Coleridge, Henry Nelson Coleridge, Sarah Henry Coleridge.
- 26 Sa-ta-co-har-co-jo-ta-co-he-ne-co-sa-he-co—Samuel Taylor Coleridge (1772-1834), Hartley Coleridge, John Taylor Coleridge (1790-1876), Henry Nelson Coleridge, Sarah Henry Coleridge.

This list of authors comprises quite an array of literary talent, and they are all cotemporaries. The Coleridges predominate, there being five in the list, and each a relative of the others.

Southey closes Chapter xvi of "The Doctor" with the following :

"Eat beans, if thou wilt, in spite of Pythagoras. Eat bacon with them, for the Levitical law hath been abrogated; and indulge in black puddings, if thou likest such food, though there be some that prohibit them as sinful. But abstain from Aballiboozobanganorribo."

Who can pronounce and explain this last word ?

QUESTIONS.



(a) Why do we have such a preponderance of the letter "a" in words of Sanscrit origin, as Bhagavad-Gita, Dhammapada, Mahabharata, Vedantasara, etc ?

BELGRADE.

(b) Authors speak of doctrines, principles, etc., *Platonic* from Plato. Is it proper to use the word *Philonic* from Philo ; *Strabonic* from Strabo ; etc., when referring to them ?

BELGRADE.

(c) By what rule or law in language are names contracted ? For instance, Edwin Arnold, in "Light of Asia," says Buddha's (the Wise) name was *Savārthasiddh* (All-Prospering), was "briefer *Siddhartha*." The Arabian prophet's name was *Mohammed* (the Illustrious) but briefer *Ahmed*, and several others might be mentioned.

LEWIS G. HOLDEN.

(d) What is meant by "round as Giotto's O" ?

GiMeL.

(e) "Robert Boyle, the distinguished philosopher and chemist, was the *seventh* son and *fourteenth* child." Are there other such instances recorded in history ?

GiMeL.

(f) It is said that in some parts of the world the earth is edible, and is eaten by the native people. Where is this ?

GiMeL.

(g) What is meant by the term "one-eyed days" ?

GiMeL.

(h) What is meant by "walking the "chalks" ?

GiMeL.

(i) A writer says "the graves of the Bonapartes are strangely distributed." Will some one tell where each was buried or state where the information can be obtained ?

OBELOS.

(j) Why is the red hair of people called "Judas-colored" ?

OBELOS.

(k) Why is the instrument used by smokers for lighting their pipes called "a Jonathan" ?

OBELOS.

(l) Is the hydrostatic toy known as the "cartesian devil" called so from Reno des Cartes ?

GiMeL.

(m) Why was William "the tactiturn" called the "Father of his Country", ?

GiMeL.

(n) "In strategy, a Hannibal ; in tactics, the Roman Cæsar ; in battle, the Macedonian Alexander ; Charles comprised the three in himself." What Charles was this ?

GiMeL.

(o) Can any reader inform me if there is any ground for the statement that "The House that Jack built" is but an altered version of one of the Passover prayers used in the regular Jewish worship ? and who is responsible for this statement ?

DJAFAR.

(p) From whom is the island of St. Helena so called ?

Z.

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IX

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"The inhabitants of earth have many tongues, those of heaven but one."
—*Henry Carey*

VOL. III. SEPTEMBER, 1886. NO. 9.

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" Give me a place to stand and I will move the world." — ARCHIMEDES.

VOL. III.

SEPTEMBER, 1886.

No. 9.

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After ten years of unremitting and intelligent labor, the band of seventy reported to the Khalif that they had condensed the truths contained in the great library into a camel-load of books. Meanwhile the

philanthropic monarch had grown aged and his eyesight was dim ; perusal of the camel-load of writings was quite beyond his powers, so the dismissed the band of seventy wise men, after loading them with costly presents.

The Khalif then summoned before him the most erudite and energetic of the younger students in his dominion, and commanded them to examine the camel-load of books and to condense the learning they contained into a volume of moderate size. This they were to do with all dispatch.

Pleased to do the behest of the rapidly ageing head of the kingdom, this second band labored faithfully at their task, and in three years produced a single volume written in a large and legible hand, and which was a marvel of skilfull condensation. But alas ! the feeble Khalif lay on a bed of suffering, barely able to hold in his wan and bloodless hands the precious writing, a knowledge of which was to benefit his subjects immeasurably. His eyes dwelt longingly at the exterior of the work, and then turned upward to the anxious face of his Grand Vizier, and gathering his strength the Khalif spoke thus : " I command you under pain of instant death to condense into a single sentence the sum of human knowledge as contained in this book." Without a moment's hesitation the learned man, leaning over the bed, whispered into the eager ear of the expiring monarch these words: " Man is born, he suffers and dies.

DJAFAR.

Our contribetor " DJAFAR " has written out the above tale from memory. He would like to know its authorship and the source of the narrative.

CIRCUMNAVIGATION OF THE EARTH. Who first circumnavigated the earth ?

E. M.

Ferdinand Magellan, a Portuguese, was the first who carried this enterprise into execution. He sailed from Seville, in Spain, August 10, 1519, in the ship called the Victory, accompanied by four other vessels, and directed his course toward the west. In April, 1521, he was killed in a skirmish with the natives of the island of Zebu, sometimes called Matan, one of the Philipines. One of his vessels, however, arrived at St. Lucar, near Seville, September 7, 1522. He descried the continent of America, and sailing along the coast toward the south, doubled Cape Horn, and passed the Molucca Islands, and made Europe from the east, one of his vessels arriving as stated.

Sir Francis Drake, the second to accomplish this enterprise, sailed from Plymouth, December, 13, 1577, with five vessels, arriving at the same place September 25, 1580. Since then it has been performed by Lord Anson, Bougainville, Byron, Carteret, Cavendish, Cordes, Clerk, Cook, Dampier, Hermites, King, Noort, Rogers, Roggewin, Schovten, Sharten, Wallis, Woodes, Vancouver, and others.

Last Words of Noted Persons.

(Continued from Vol. II, page 508, February, 1885.)

BISHOP ABBOT—In te speravi ; ne confundar in eternum.

BENEDICT ARNOLD—Bring me, I beg you, the epaulets and sword-knots which Washington gave me. Let me die in my old American uniform, the uniform in which I fought my battles. God forgive me for ever putting on any other.

DR. FRANCIS ATTLEBURY—Save my country, Heaven.

JACOB BŒHEME—Now I go hence into Paradise.

GEN. HUGH BRADLEY, U. S. A. — My knapsack is strung ; let the drum beat, and Hugh Bradley is ready to march.

BURKITT—Come, Lord Jesus.

BURGHLEY—God will save my soul.

BISHOP BULL—Amen

DONNE—"Thy will be done."—*Matt. VI, 10.*

JAMES A. GARFIELD—O ! Swaim, this terrible pain ! Press your hand on it. O ! Swaim ! can't you stop this ? O ! Swaim !

GEN. ULYSSES S. GRANT—Water.

BISHOP GUNNING—I thank God I was brought up in the Church of England.

JOHN HAMPDEN—O Lord, save my country ! O Lord, be merciful to ———

H. HAMMOND—Lord make haste.

THOMAS A. HENDRICKS, Vice Pres. U. S.—I am free at last ; send for Eliza.

HERDER—Refresh me with a great thought.

P. HEVLYN—I go to my God and Saviour.

HILARY, Bishop of Poitiers—Soul, thou hast served Christ these seventy years, and art thou afraid to die ? Go out, soul, go out.

R. HOOKER—My days are passed as a shadow that returns not.

VICTOR HUGO—*C'est ici le combat du jour et de la nuit* — This is the combat of day and night. Adieu, Jennie, adieu, (to his granddaughter).

ANDREW JACKSON—What is the matter with you, my dear children ? Have I alarmed you ? Oh, don't cry. Be good children, and we will all meet in heaven.

JEWELL—This day let me see the Lord Jesus.

MARTIN LUTHER—Father in heaven, though this body is breaking

away from me, and I am departing this life, yet I know that I shall forever be with thee, for no one can pluck me out of thy hand.

MARION—Thank God, I can lay my hand upon my heart and say that since I came to man's estate I have never intentionally done wrong to any one.

MOZART—You spoke of refreshment, my Emilie; take my last notes, sit down at the piano, sing them with the hymn of your sainted mother; let me hear once more those notes which have so long been my solace and delight.

JULIAN THE APOSTATE—O, Galilean, thou has conquered.

JOHN PALMER (the actor)—There is another and better land.

PARKHURST—I have peace.

FATHER PAUL—*Esto Perpetua*—May it be perpetual.

PRINCE "THE BLIND"—Let my body rest with Whitefield's.

PLOTINUS—Let my divine nature return to the Universal Divinity.

FRANCIS QUARLES—What I cannot utter with my mouth, accept, Lord, from my heart and soul.

LOUIS DAVID RIEL—*Merci Jesu*—Merciful Jesus.

ARCHBISHOP SHARP—I shall be happy.

SIR J. STONEHOUSE—Precious salvation.

ROBERT TOOMBS—Lend me one hundred dollars.

USSHER—O Lord, forgive me specially my sins of omissions.

Addison's dying speech to his son-in-law was characteristic enough of the man, who was accustomed to inveigh against the follies of mankind, though not altogether free from some of the frailties he denounced. "Behold," said he to the dissolute young nobleman, "with what tranquillity a Christian can die."

Alfieri, the day before he died, was persuaded to see a priest; and when he came he said to him, with great affability: "Have the kindness to look in to-morrow—I trust death will wait four-and-twenty hours."

Barthelemy was seized with death while reading his favorite Horace.

Bede died in the act of dictating.

"Bolingbroke," says Spence, "in his last illness, desired to be brought to the table where we were all sitting at dinner; his appearance was such that we all thought him dying, and Mrs. Arbuthnot involuntarily exclaimed: 'This is quite an Egyptian feast.'" On another authority he is represented as being overcome by terrors and excessive passion in his last moments; and, after one of his fits of cholera, being overheard by Sir Harry Midmay complaining to himself,

and saying, "What will my poor soul undergo for all these things?"

Chaucer died ballad-making. His last production he entitled "A Ballad made by Geoffrey Chaucer on his death-bed lying in great anguish."

Clarendon's pen dropped from his fingers when he was sick with the palsy, which terminated his life.

George, the first Lord Lyttleton, who, after being a sceptic, became a zealous believer, said to his son-in-law, Lord Valentia, on taking leave of him: "Be good, be virtuous, my lord, you must come to this."

The pious Gerson, the Chancellor of the church and university of Paris, had the terror of his last moments assuaged by the prayers of 300 children supported and educated by his charity, and who were congregated in his house from the threshold to the bedchamber. "Now, O God," he exclaimed, in a transport of holy joy, as he closed his eyes in death, "thou dost let thy servant depart in peace. The soul that is accompanied to eternity by the prayers of 300 children, may advance with humble hope into the presence of their Father and their God."

Haller died feeling his own pulse, and when he found it almost gone, turning to his brother physician he said, "My friend, the artery ceases to beat," and he died.

Herder closed his career writing an ode to the Deity, his pen on the last line.

Bishop Hough's dying words to some of his friends and neighbors who attended him in his last moments, were: "We part to meet again, I hope, in endless joy."

Keats, a little before he died, when his friend asked him how he was, replied in a low voice, "Better, my friend, I feel the daises growing over me."

Sir Godfrey Kneller's vanity was displayed in his last moments. Pope who visited him ten days before he died, says, he never saw a scene of so much vanity in his life; he was sitting up in his bed, contemplating the design he was making for his own monument.

Leibnitz was found dead in his chamber, with a book in his hand.

Lucan died reciting some words of his own *Pharsalia*.

Maccaill, the expiring Scottish probationer, exclaimed, with foretaste of the bliss of Paradise, "Farewell, sun, moon, and stars; farewell, kindred and friends — farewell, world and time — farewell, weak and frail body; — welcome, eternity — welcome, angels and saints — welcome, Saviour of the world, and welcome, God, the Judge of all."

Sir James Mackintosh lived like a philosopher, and died like a Christian. Not long before he ceased to speak, his daughter said to

him, "Jesus loves you." He answered slowly, pausing between each word—"Jesus Christ—love—the same thing!" After a long silence, he said, "I believe!" She asked, "In God?" He answered, "In Jesus." On then inquiring how he felt, his last was "Happy."

Metastasio, who would never suffer the word "death" to be uttered in his presence, at last so triumphed over his fears, that, after receiving the last rites of religion, in his enthusiasm he burst forth into a stanza of religious poetry.

Edward Moore, in his periodical paper, *The World*, took leave of his readers in a humorous account of his own death, which really took place two months afterwards. Dr. Moore states that when the vital flame was flickering, the heart was faltering with every pulse, and the breath was a convulsion, he had said to a dying believer who had not long before been talking in broken words of undying love, "Are you in pain?" and the reply, with apparently the last breath, was, "It is delightful."

Napoleon, when dying, and in the act of speaking to the clergyman, reproved his sceptical physician for smiling, in these words: "You are above these weaknesses, but what can I do? I am neither a philosopher nor a physician; I believe in God, and am the religion of my father. It is not every one who can be an atheist." The last words he uttered—Head—Army—evinced clearly enough what sort of visions were passing over his mind at the moment of dissolution.

Petrarch was found dead in his library, leaning on a book.

Sir Walter Raleigh, according to the Bishop of Salisbury, who attended him on the scaffold, was "the most fearless of death as ever was known, the most resolute and confident, yet with reverence and conscience."

Roscommon uttered, at the moment he expired, two lines of his own version of *Dies Iræ*.

Rousseau, when dying, ordered his attendants to place him before he window, that he might once more behold his garden, and bid adieu to nature.

Schiller, when dying, was asked how he felt. "Calmer and calmer," he replied. Perhaps, this serenity was due mainly to the state of his body; for that degree of physical weakness which no longer suffers the will to employ the muscles, but yet arrests not the internal action of the brain, is usually attended with an indescribable calm of mind. If, indeed, the conscience be reconciled to God, it is complete; for then the torrent of conflicting affections is over, and the soul sees only that it is heir to a rich and eternal inheritance. Thus, a tranquil ecstasy is often witnessed at the death-bed of a Christian.

Tasso's dying request to Cardinal Cynthia was indicative of the

gloom which haunted him through life ; he had but one favor, he said, to request of him, which was that he would collect his works, and commit them to the flames, especially his *Jerusalem Delivered*.

" I do not mean to be killed to-day," were the words of " the great " Turenne, a few minutes before he was struck down in battle by a cannon ball.

Waller died repeating some lines of Virgil.

Wycherly, when dying, had his young wife brought to his bedside, and having taken her hand, in a very solemn manner, said, he had but one request to make to her, and that was, that she would never marry an old man again. There is every reason to believe, though it is not stated in the account, that so reasonable a request could not be denied at such a moment.

Curioso in Mathematics.

The following were the only eight *perfect* numbers known in the days of Euler :

6	33550336
28	8589869056
496	137438691328
8128	2305843008139952128

Euler informs us that 2147483647 is a *prime* number ; this he ascertained by the formula $2n-1$. This prime number was the highest known and was obtained from the largest perfect number then known—2305843008139952128.

Since Euler's day two more numbers have been added to the above eight, and claimed to be perfect numbers :

$$\begin{aligned} &2417851639228158837784576 \\ &9903520314282971830448816128 \end{aligned}$$

If the latter is a perfect number, then the highest prime number known would be—14073748835527

There are 78,493 prime numbers from 1 to 1,000,000.

The sum, product, and the difference of the squares of the following two numbers, are the same :

$$\begin{aligned} (1.618034+) \times (2.618034+) &= 4.236068+ \\ (1.618034+) + (2.618034+) &= 4.236068+ \\ (2.618034+)^2 - (1.618034+)^2 &= 4.236068+ \end{aligned}$$

These two series of Pythagorean triangles have their hypotenuses in regular order :

108	144	180	44	240	244
19	180	181	147	196	145
70	168	182	54	240	246
33	109	183	95	228	247

Thirteen Pythagorean triangles can be constructed on a hypotenuse of 1105, as follows :

Perpendiculars—	47,	817,	743,	1073,	105,	855,	1001,
Bases—	1104,	744,	576,	264,	1100,	700,	468,
	169,	561,	1071,	975,	425,	663,	
	1092,	952,	272,	520,	1020,	884,	

The difference of the fractions $\frac{1}{3}$ and $\frac{2}{3}$ is the same as the difference of their cubes.

Only two whole numbers below 1000 are both a square and a cube (excepting unity). They are $8^2=4^3=64$, and $27^2=9^3=729$. The latter is supposed by some to have been Plato's "Geometric number."

The largest integral square, below 100,000, is 97,969 — its square root being 313—a prime number.

The number 12890625 squared reproduces itself in the last eight figures—166168212890625.

There are exactly 395 integral Pythagorean triangles having hypotenuses less than 2500. These do not include multiples of triangles.

Prof. W. S. Jevons multiplied together two prime numbers and produced 8616460799, and he says "it is quite likely that no one but myself will ever know what the two prime numbers are."

The whole number of prime numbers ending in 1, 3, 7, and 9 from 1 to 100,000, is

9,391

The whole number of composite numbers ending in 1, 3, 7, and 9, from 1 to 100,000, is

30,409

40,000

If to 9,391 we add 2, for the prime numbers 2 and 5, the whole number of prime numbers from 1 to 1,000,000, is

9,593

The whole number of composite numbers is

90,407

100,000

According to the "Diary of Samuel Pepys, Esq.," the great philosopher Sir Isaac Newton proposed the following as recreation to prove that 10 is *even* :

"The number 10 being the radix of the common scale of notation it is of the utmost importance that we should satisfy our minds fully as to whether it is odd or even. It has been suggested that the simplest mode of reasoning would be to divide 10 by 2, observing if there be any remainder, and if any, what? It will, however, appear evident to every true mathematical mind that the annexed proof has far superior claims to our consideration :

We have	6 = SIX	
And	9 = IX	
(1) By subtraction	- 3 = S	
Again, we have	7 = SEVEN	
But by (1)	- 3 = S	
By subtraction	10 is EVEN.	Q. E. D''

The following has been published many times and its fallacy shown :

$$\begin{aligned}
 &\text{Let } x = y \\
 &\quad x^2 = xy \\
 &\quad x^2 - y^2 = xy - y^2 \\
 &(x + y) \times (x - y) = (x - y)y \\
 &\quad x + y = y \\
 &\quad 2 = 1
 \end{aligned}$$

The following curious effect of the combination of numbers is said to have been sent from Paris to a friend in this country where it had been extensively circulated. The votes for the Presidency of Louis Napoleon, in December, 1852, were,

For.	Against.
1113736	1113000

Place these figures in front of a mirror, so that the reflection of it may be visible. The reflection will read "*III Empercur*" — Third Emperor. Louis Napoleon effected heredity superstition, and it is stated that this singular coincidence confirmed him in the belief that he had always entertained of the exalted destiny for which Providence reserved him.

William Leybourn, in his "Pleasure and Profit," (1694,) asks:
 "What are the 5 odd numbers which added together will make 20?"

He then answers it thus: "99911," and says "here are the five odd numbers, but before you *add* them just invert the numbers by simply inverting the book, thus: 11666=20." Prof. A. DeMorgan says "the question is more than answered in *very* odd numbers."

The following "arithmetical poem," composed by a divorced mathematician, appeared not long since in a cotemporary:

6, +, ÷ × 8, 11;
 2 0 1, 4 1 2 8;
 4 × 4, 2 1, 1 = 7;
 8, 2 × 10 - 100 | 0, 5 | 8!

This read rapidly, states the feelings of the freed mathematician:

Sick, sad, divided by hate, heaven;
 To cipher unity, for one to wait;
 For before to one, one equalled heaven;
 Hate, too often mine, us sundered | oh, fie | fate!

CONTEMPORARY, COTEMPORARY—WHICH IS RIGHT? (Vol. II. p. 448). Webster defines "contemporary" and "cotemporary" exactly in the same words: "One who lives at the same time with another." Why is the *n* dropped out of the latter, and which word is more generally in use by writers?
 Z.

We offer an opinion; and that is that the correct word is "cotemporary," and corresponds with such words as cœternal, cœxtensive, cœval, etc. The prefix "con" means assembling, or gathering, that is congregating; together, in a different sense than "living at the same time." Cotemporary is oftener used.
 J. P. S.

63 Pairs. of Amicable Numbers.

[Communicated by Prof. H. A. Wood, Cleveland, Ohio.]

The following table, containing 63 pairs of amicable numbers, is copied from page 342, Appendix to the Ladies' Diary, Vol. IV. They were computed by Euler, and published in a tract in 1750; in which the subject is treated at considerable length. It there states that Stifelius was the first to take notice of such numbers. (The period denotes multiplication):

- $1 \left\{ \begin{matrix} 2^2.5.11 \\ 2^2.71 \end{matrix} \right.$
 $2 \left\{ \begin{matrix} 2^4.23.47 \\ 2^4.1151 \end{matrix} \right.$
 $3 \left\{ \begin{matrix} 2^7.191.383 \\ 2^7.73727 \end{matrix} \right.$
 $4 \left\{ \begin{matrix} 2^2.5.23.137 \\ 2^2.23.827 \end{matrix} \right.$
- $5 \left\{ \begin{matrix} 3^2.5.7.13.17 \\ 3^2.7.13.107 \end{matrix} \right.$
 $6 \left\{ \begin{matrix} 3^2.5.11.13.19 \\ 3^2.5.13.239 \end{matrix} \right.$
 $7 \left\{ \begin{matrix} 3^2.7^2.5.13.41 \\ 3^2.7^2.13.251 \end{matrix} \right.$
- $8 \left\{ \begin{matrix} 3^2.5.7.53.1389 \\ 3^2.5.7.102059 \end{matrix} \right.$
 $9 \left\{ \begin{matrix} 2^2.13.17.389.509 \\ 2^2.13.17.198899 \end{matrix} \right.$
 $10 \left\{ \begin{matrix} 3^2.5.7.19.37.887 \\ 3^2.5.19.37.7103 \end{matrix} \right.$
- $11 \left\{ \begin{matrix} 3^4.5.11.29.89 \\ 3^4.5.11.2699 \end{matrix} \right.$
 $12 \left\{ \begin{matrix} 3^2.7^2.11.13.41.461 \\ 3^2.7^2.11.13.19403 \end{matrix} \right.$
 $13 \left\{ \begin{matrix} 3^2.5.13.19.29.569 \\ 3^2.5.13.19.17099 \end{matrix} \right.$
- $14 \left\{ \begin{matrix} 3^2.7^2.5.13.97.193 \\ 3^2.7^2.13.97.1163 \end{matrix} \right.$
 $15 \left\{ \begin{matrix} 3^2.5.7.13.41.163.977 \\ 3^2.7.13.41.163.5867 \end{matrix} \right.$
 $16 \left\{ \begin{matrix} 2^3.17.79 \\ 2^3.23.59 \end{matrix} \right.$
- $17 \left\{ \begin{matrix} 2^4.23.1367 \\ 2^4.53.607 \end{matrix} \right.$
 $18 \left\{ \begin{matrix} 2^4.47.89 \\ 2^4.53.79 \end{matrix} \right.$
 $19 \left\{ \begin{matrix} 2^4.23.479 \\ 2^4.89.127 \end{matrix} \right.$
 $20 \left\{ \begin{matrix} 2^4.23.467 \\ 2^4.103.107 \end{matrix} \right.$
- $21 \left\{ \begin{matrix} 2^4.17.5119 \\ 2^4.239.383 \end{matrix} \right.$
 $22 \left\{ \begin{matrix} 2^4.17.10803 \\ 2^4.167.1103 \end{matrix} \right.$
 $23 \left\{ \begin{matrix} 2^4.19.1439 \\ 2^4.149.191 \end{matrix} \right.$
 $24 \left\{ \begin{matrix} 2^5.59.1103 \\ 2^5.79.827 \end{matrix} \right.$
- $25 \left\{ \begin{matrix} 2^5.37.12671 \\ 2^5.227.2111 \end{matrix} \right.$
 $26 \left\{ \begin{matrix} 2^5.53.10559 \\ 2^5.79.7127 \end{matrix} \right.$
 $27 \left\{ \begin{matrix} 2^5.79.11087 \\ 2^5.383.2309 \end{matrix} \right.$
- $28 \left\{ \begin{matrix} 2^8.383.9203 \\ 2^8.11.1151.3067 \end{matrix} \right.$
 $29 \left\{ \begin{matrix} 2^2.11.19.263 \\ 2^2.11.43.107 \end{matrix} \right.$
 $30 \left\{ \begin{matrix} 3^3.5.7.71 \\ 3^3.5.17.81 \end{matrix} \right.$
- $31 \left\{ \begin{matrix} 3^2.5.13.29.79 \\ 3^2.5.11.13.199 \end{matrix} \right.$
 $32 \left\{ \begin{matrix} 3^2.5.13.19.49 \\ 3^2.5.13.29.81 \end{matrix} \right.$
 $33 \left\{ \begin{matrix} 3^2.5.13.19.37.1583 \\ 3^2.5.13.19.227.263 \end{matrix} \right.$
- $34 \left\{ \begin{matrix} 3^2.7^2.13.19^2.22049 \\ 3^2.7^2.13.19.89.298 \end{matrix} \right.$
 $35 \left\{ \begin{matrix} 3^2.5.19.37.49 \\ 3^2.5.7.19.227 \end{matrix} \right.$
 $36 \left\{ \begin{matrix} 2^4.37.67.2411 \\ 2^4.67.227.401 \end{matrix} \right.$
- $37 \left\{ \begin{matrix} 3^3.5.7.11.29 \\ 3^3.5.31.89 \end{matrix} \right.$
 $38 \left\{ \begin{matrix} 2.5.23.29.673 \\ 2.5.7.60659 \end{matrix} \right.$
 $39 \left\{ \begin{matrix} 2.5.7.19.107 \\ 2.5.47.359 \end{matrix} \right.$
- $40 \left\{ \begin{matrix} 2^3.11.163.191 \\ 2^3.31.11807 \end{matrix} \right.$
 $41 \left\{ \begin{matrix} 3^2.7.11.13.19.23.367 \\ 3^2.7.13.23.79.1103 \end{matrix} \right.$
 $42 \left\{ \begin{matrix} 3^3.5.11.19.23.869 \\ 3^3.5.23.79.1103 \end{matrix} \right.$
- $43 \left\{ \begin{matrix} 2^3.11.59.173 \\ 2^3.57.2609 \end{matrix} \right.$
 $44 \left\{ \begin{matrix} 2^3.11.23.2543 \\ 2^3.383.1907 \end{matrix} \right.$
 $45 \left\{ \begin{matrix} 2^3.11.23.1871 \\ 2^3.467.1151 \end{matrix} \right.$
- $46 \left\{ \begin{matrix} 2^3.11.23.1619 \\ 2^3.719.647 \end{matrix} \right.$
 $47 \left\{ \begin{matrix} 2^3.11.29.239 \\ 2^3.191.449 \end{matrix} \right.$
 $48 \left\{ \begin{matrix} 2^3.29.47.59 \\ 2^3.17.4799 \end{matrix} \right.$
- $49 \left\{ \begin{matrix} 2^4.13^2.17.13699 \\ 2^4.309.51071 \end{matrix} \right.$
 $50 \left\{ \begin{matrix} 2^4.23.47.9767 \\ 2^4.1533.7103 \end{matrix} \right.$
 $51 \left\{ \begin{matrix} 2^2.5.13.1187 \\ 2^2.43.2267 \end{matrix} \right.$
- $52 \left\{ \begin{matrix} 3^2.5.7.13.17.1187 \\ 3^2.7.13.131.971 \end{matrix} \right.$
 $53 \left\{ \begin{matrix} 3^5.7^2.11.13.53.211 \\ 3^5.7^2.13.53.2543 \end{matrix} \right.$
 $54 \left\{ \begin{matrix} 3^2.5^2.11.59.179 \\ 3^2.5^2.17.19.359 \end{matrix} \right.$
- $55 \left\{ \begin{matrix} 3^3.5.17.23.397 \\ 3^3.5.7.21491 \end{matrix} \right.$
 $56 \left\{ \begin{matrix} 3^4.7.11^2.19.47.7019 \\ 3^4.7.11^2.19.389.863 \end{matrix} \right.$
 $57 \left\{ \begin{matrix} 3^4.7.11^2.19.53.6959 \\ 3^4.7.11^2.19.179.2087 \end{matrix} \right.$
- $58 \left\{ \begin{matrix} 3^5.7^2.13.19.47.7019 \\ 3^5.7^2.13.19.389.863 \end{matrix} \right.$
 $59 \left\{ \begin{matrix} 3^5.7^2.13.19.53.6959 \\ 3^5.7^2.13.19.179.2087 \end{matrix} \right.$
 $60 \left\{ \begin{matrix} 2^3.19.41 \\ 2^5.199 \end{matrix} \right.$
- $61 \left\{ \begin{matrix} 2^3.41.467 \\ 2^5.19.233 \end{matrix} \right.$
 $62 \left\{ \begin{matrix} 2^2.5.131 \\ 2^2.17.43 \end{matrix} \right.$
 $63 \left\{ \begin{matrix} 2^2.13.107 \\ 2^2.5.251 \end{matrix} \right.$

A SYMMETRICAL MAGIC SQUARE. The following magic square is a very remarkable arrangement of figures in that it is so "geometrical." Examine its developments. Each line, square, rectangle, and rhomboid add together exactly 34.

16 3 2 13

5 10 11 8

9 6 7 12

4 15 14 1

10 LINES.

16	3	2	13	=	34
5	10	11	8		34
9	6	7	12		34
4	15	14	1		34
16	5	9	4		34
3	10	6	15		34
2	11	7	14		34
13	8	12	1		34
16	10	7	1		34
13	11	6	4		34

12 RECTANGLES.

16	2	5	11	=	34
3	13	10	8		34
9	7	4	14		34
6	12	15	1		34
16	3	9	6		34
2	13	7	12		34
5	10	4	15		34
11	8	14	1		34
3	12	5	14		34
9	2	15	8		34
5	8	9	12		34
2	14	3	15		34

12 SQUARES.

16	3	5	10	=	34
9	6	4	15		34
2	13	11	8		34
7	12	14	1		34
16	13	4	1		34
10	11	6	7		34
3	8	9	14		34
2	12	5	15		34
16	2	9	7		34
3	13	6	12		34
5	11	4	14		34
10	8	15	1		34

12 RHOMBOIDS.

16	3	14	1	=	34
2	13	4	15		34
16	12	5	1		34
13	8	9	4		34
2	11	6	15		34
3	10	7	14		34
5	10	7	12		34
11	8	9	6		34
16	8	9	1		34
5	13	4	12		34
16	2	15	1		34
3	13	14	4		34

All equi-distant numbers added, taken by twos, equal 17.

16	+	1	=	17
4		13		17
3		14		17
15		2		17
5		12		17
9		8		17
10		7		17
6		11		17

The geometrical figure outlined by 1 2 3 4 is the same as that by 13 14 15 16, the latter being the reverse of the former, and lying upon it forming four isosceles triangles joined at their apexes. The enclose figure is the outline of two frustums of a cone joined at their bases.

The figure formed by 5 6 7 8 is same as that formed by 9 10 11 12, and these are similar to the last described.

The common fraction $\frac{1}{81}$, when reduced to a decimal fraction, will produce the cipher (0) and nine digits in order (excepting the 8) — 012345679—continually repeated; while $\frac{80}{61}$ reduced, will reverse the same.

The logarithm of these digits—12345679—is 7.091514990687055

The common fraction $\frac{13717421}{111111111}$ reduced, will produce the cipher, and nine digits in order, without any omissions — 0123456789.

The nine digits in order multiplied by 2, 4, 5, 7, and 8 respectively, will produce the nine digits. The product by 8 gives them reversed, with the exception of the digits 2 and 1 being transposed; while the product by 7, if subtracted from the 9 digits in reversed order, will give them in their regular order, with the exception of the digits 8 and 9 transposed.

The nine digits in reversed order multiplied by 2, 4, 5, 7, and 8 will produce the 9 digits including the cipher.

The nine digits can be changed or transposed 362880 different ways.

28 Digital Squares.

There are only 28 squares which are composed of the 9 digits. The square roots of 11 of these digital squares are the hypotenuses of Pythagorean triangles; while 3 of them have hypotenuses of two such triangles, and one has three triangles. Are any of the remaining 17 square roots the hypotenuses of such integral triangles?

TABLE I.

Series.	Digital Squares.	Square Roots, or Hypothenuses.	Bases.	Perpendic- ulars.	Sums of digits of Square Root.
1.	139854276	11826	8910	7776	18
2.	152843769	12363	{ 11412 12012	{ 4755 2925	15
3.	157326849	12543	{ 11865 12432	{ 4068 1665	15
4.	215384976	14676			24
5.	245893761	15681			21
6.	254817369	15963	{ 13440 14085 15912	{ 8613 7512 1275	24
7.	326597184	18072			18
8.	361874529	19023	{ 16785 14025	{ 8952 12852	15
9.	375468129	19377	18648	5265	21
10.	382945761	19569	15345	12144	30
11.	385297641	19629			27
12.	412739856	20316	15984	12540	12
13.	523814769	22887			27
14.	529874361	23019			15
15.	537219684	23178			21
16.	549386721	23439	21636	9015	21
17.	587432169	24237			18
18.	589324176	24276	20160	13524	21
19.	597362481	24441			15
20.	615387249	24807			21
21.	627953481	25059			21
22.	653927184	25572			21
23.	672935481	25941			21
24.	697435281	26409			21
25.	714653289	26733			21
26.	743816529	27273			21
27.	842973156	29034	17784	22950	18
28.	847159236	29106			18
Totals,	13741699347	604389			561

OBSERVATIONS.

1 The difference between the nearest integral square roots of the digits in reverse order, and regular order, is the square root of the 12th digital square :

$$\sqrt{987654321(31427)} - \sqrt{123456789(11111)} = 20316.$$

2 The square root of the 3d digital square is composed of the first five digits—12543.

3 The figures composing the square root of the 8th and 14th digital squares are the same — 19023 and 23019 — the first and last two digits exchanging places.

4 The 4th, 5th, 6th, and 7th figures of the 17th digital square are the four first digits in reverse order.

5 The 4th, 5th, 6th, and 7th figures of the 28th digital square are the same, and in the same order respectively, as in the received value of Pi (π) — 3.14 1592 6535 +

6 The 11th, 26th, and 28th digital squares have the peculiarity of having the sum of the four digits on each side of the middle digit equal — the sums being 18, 22, and 20 respectively, and twice each sum with the middle digit — 9, 1, and 5 respectively — equals 45, the same being the sum of the digits in each digital square.

7. The square root of the 3d digital square is equal to $112^2 - 1$.

8. The 6th digital square is formed peculiarly in that the central digit is 1; then the extremes, 2 and 9, are equally distant; then the 3 and 4, the 5 and 6, the 7 and 8, each pair are equally distant.

9. The 21st to 25th digital squares inclusive have the digit 8 next to the final digit.

10. All squares end with 1, 4, 5, 6, or 9; but none of the digital squares end with a 5.

11. The sum of the 28 digital squares is 13741699347. This sum has 6 (the first *perfect* number) for a central digit; while the digits, 1, 3, 4, 7, and 9, are each represented twice.

12. The 28 (the second *perfect* number) squares formed by the 9 digits is the limit so that the *square* root can be extracted.

13. There is but *one* way (so far as known) that the 9 digits can be placed so that their *cube* root can be extracted, that 1 way being in the form of a common fraction, as follows :

$$\frac{8}{32461759}$$

The cube of the common fraction $\frac{2}{319}$ produces the nine digits.

The differences of the squares on the hypotenuses and bases of the following 17 Pythagorean triangles respectively, are the 17 digital squares above ; and their square roots are the perpendiculars of the 17 Pythagorean triangles :

TABLE II.

Series.	Squares of Perpendiculars.	Perpendiculars.	Bases.	Hypotenuses.
4.	215384976	14676	$\left\{ \begin{array}{l} 6115 \\ 42805 \end{array} \right\}$	$\left\{ \begin{array}{l} 15899 \\ 45251 \end{array} \right\}$
5.	245893761	15681	20908	26135
7.	326597184	18072	$\left\{ \begin{array}{l} 16315 \\ 325045 \end{array} \right\}$	$\left\{ \begin{array}{l} 24347 \\ 325547 \end{array} \right\}$
11.	385297641	19629	264628	265355
13.	523814769	23887	101720	104263
14.	529874361	23019	30692	38365
15.	537219684	23178	30904	38630
17.	587432169	24237	32316	40395
19.	597362481	24441	32588	40735
20.	615387249	24807	33076	41345
21.	627953481	25059	33412	41765
22.	653927184	25572	$\left\{ \begin{array}{l} 10655 \\ 74585 \end{array} \right\}$	$\left\{ \begin{array}{l} 27703 \\ 78847 \end{array} \right\}$
23.	672935481	25941	34588	43235
24.	697435281	26409	35212	44015
25.	714653289	26733	35654	44555
26.	743816529	27273	36344	45455
28.	847159236	29106	158760	161406

OBSERVATIONS.

1. The figures composing the hypotenuses of the 25th and 26th triangles in Table II, are the same—44555 and 45455—the 4 and 5 in the former being transposed in the latter.

2. In the 4th, 7th, and 22d triangles the digital squares are each the difference between the base and perpendicular of two Pythagorean triangles.

3. The base of the greater triangle in the 4th is seven times longer than the base of the smaller triangle ($6115 \times 7 = 42805$). Also, in the 22d the base of the greater triangle is seven times longer than the base of the smaller triangle ($74585 \times 7 = 522095$).

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VOL. III. OCTOBER, 1886. NO. 10.

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VOL. III.

OCTOBER, 1886.

No. 10.

Date of the Sudbury Fight.

This was one of the most memorable events of King Philip's war. Was it the 18th or 21st of April, 1676, that King Philip at the head of his warriors, "met with and swallowed up valiant Capt. Wadsworth," as Col. Church records it. Upon a monument erected about 1852, the old date, "18 April," is retained. About 60 years elapsed before the old monument was erected. Pres. Wadsworth, son of the Captain, furnished the date, probably taking it from a table added to Hubbard's history. Mather, in his Diary, after April 20th, writes:

"The next day (that is April 21,) sad tidings came to us" — then mentions the burning of "a great part of the town"—Sudbury—and the killing of Capt. Wadsworth of Milton, "a prudent and faithful man," and about 50 men, including Lieut. Sharpe and Capt. Brattlebanch. Five or six prisoners were tortured that night. Probably 120 fighting Indians were killed that day. Maj.-Gen. Daniel Gookin's History of the Praying Indians states that "tidings came to Charlestown (that Sudbury was attacked) just at the beginning of the Lecture there"; and that troops were immediately sent to the relief of Sudbury. They found the dead the next day (April 22d).

Under date of "April 21, 1776," Hon Judge Sewell writes in his diary,—"*Notabene*, Friday, about three in the afternoon, Capt. Wads-

worth and Capt. Bracklebank fell. Almost an hundred, since I hear about fifty men slain three miles off Sudbury. Ye s^d town burned, garrison houses excepted."

Gen. Gookin says the fight was "on a lecture day." Reference to Mr. Buddington's "History of the First Church" in Charlestown shows that the regular monthly lectures were held in that town on "Friday;" and it is found that the 21st of April, 1676, was on Friday. This fully settles the case. The date on the last Wadsworth monument should be corrected. Those who now visit, and those who shall visit this place, and transcribe the inscription, aid in giving currency to, and perpetuating the error. The pilgrim descendants of those who fell, should not, with others, be deceived.

J. Q. A., Natick, R. I.

DESCENDANTS OF JUDAS ISCARIOT. It was believed in Pier della Valle's time that the descendants of Judas Iscariot still existed at Corfu, though the person who suffered this imputation stoutly denied the truth of the genealogy. When the ceremony of washing the feet is performed in the Greek Church at Smyrna, the bishop represents Christ, and the twelve apostles are acted by as many priests. He who personates Judas must be paid for it, and such is the feeling of the people that whoever accepts this odious part commonly retains the name of Judas for life.

Judas serves in Brazil for a Guy Fawks to be carried about by the boys, and made the subject of an "auto-da-fe." The Spanish sailors hang him at the yard arm. It is not long since a Spaniard lost his life at Portsmouth, Eng., during the performance of this ceremony, by jumping overboard after the figure. The Armenians, who believe hell and limbo to be the same place, say that Judas, after having betrayed his Lord, resolved to hang himself, because he knew that Christ was to go to limbo and deliver all the souls that he found there, and therefore he thought to get there in time; but the Devil was more cunning than he, and knowing his intent, held him over limbo till the Lord had passed through, and then let him fall into the abyss.

JUSTUS.

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J. Neely Johnson,	1856	1858	Romualdo Pacheco,	1875	1875
John B. Weller,	1858	1860	William Irwin,	1875	1880
Milton M. Latham,	1860	1860	George C. Perkins,	1880	1883
John G. Downey,	1860	1862	George Stoneman,	1883	1887
Leland Stanford,	1862	1863			

Jose J. Arrillaga, Jose Arguello, Pio Pico and Jose Castro served *ad interim*. Peter H. Burnett, Milton S. Latham and Newton Booth resigned. Governor Perkins was the first Governor elected under the new constitution, and the effect of the twentieth section of article xx was to shorten his term one year, so that he held only three years, instead of four. The above list of Governors from the earliest date under the Spanish was furnished the writer by the San Francisco Call Company.

ANCIENT RIDDLES. (Vol. III, pp. 10, 62.) I send you a riddle for publication with others. I used to hear this in my boyhood days but do not recall that it has ever been answered :

My body is strange, and subject to change,	Some pretend I've a tail, I'm female and male,
With three heads do I often appear ;	And to form me both sexes unite ;
With two I converse, but one is perverse,	I'm smooth, yet I'm rough, I'm tender, yet tough,
Not endowed with reason or fear.	I'm fair, oft black, and oft white.

As to legs, I have 8, some small and some great,	I'm very devout, I'm known all about,
Yet what will surprise you still more,	At church once a week I am found ;
You plainly may see, on one side I am three,	The markets I visit, now tell me what is it?
On the other side half a half-score.	Does in such contradictions abound?

J. K. S., Malone, N. Y.

KING SOLOMON'S PROBLEM. "Around about the Altar and Holy Place are to be *three* rows of Chambers, and around about the Porch are to be *four* rows of Chambers, and that there is a certain superficial figure in geometry whose *three* sides are of true arithmetical proportion, and when squared will produce the exact number of Chambers required, and that there is only one such figure that can solve the question."—*Traditions of Freemasonry*, by A. T. C. Pierson, p. 163.

$3^2 + 4^2 + 5^2 = 50$. This is supposed to solve the problem ; and that the rows consisted of three rows of six chambers each, and four rows of eight chambers each ; or, $18 + 32 = 50$.

QUINCY'S COMPARISON. Josiah Quincy, in the course of a speech in Congress, in 1806, on the embargo, used the following language :

"Those who introduced it abjured it. They who advocated it did not wish, and scarcely knew, its use ; and now that it is said to be extended over us, no man in this nation, who values his reputation, will take his Bible oath that it is in effectual and legal operation.

There is an old riddle on a coffin, which I presume we all learned when we were boys, that is a perfect representation of the origin, progress, and present state of this thing called non-intercourse, as is possible to be conceived :

'There was a man bespoke a thing,
Which when the maker home did bring,
That same maker did refuse it,—
The man who spoke for it did not use it,—
And he who had it did not know
Whether he had it, yee or no.'

True it is, that if this non-intercourse shall ever be, in reality, subtended over us, the similitude will fail in a material point. The poor tenant of the coffin is ignorant of his state. But the people of the United States will be literally buried alive in non-intercourse, and realize the grave closing on themselves and on their hopes, with a full and cruel consciousness of all the horrors of their condition.

FRANK, Concord, N. H.

ANSWERS TO QUESTIONS.

FOURTH OF MARCH ON SUNDAY. (Vol. III, p. 138.) Do your readers generally know the reason why the 4th of March was chosen as the day of inauguration of the President? It was selected because the 4th of March in every year, commencing from the first inauguration, March 4, 1789, cannot fall on Sunday for at least 300 years.

CARLOS F. LAGRANGE.

From 1789 to 2089 this event has occurred, and will occur, as follows: 1821, 1849, 1877, 1917, 1945, 1973, 2001, 2029, 2057, and 2085, all of which can be seen at a glance to my Perpetual Calendar.

CHAS. MASON, 800, 43d St., Chicago, Ill.

March 4, 1789, was on *Wednesday*; March 4, 1793, was on Sunday, and it has been on Sunday every 28 years since, or 1821, 1849, and 1877. Four times then, during the history of the United States, the inauguration has been on March 5th, though President Hayes was *privately* sworn in on the 4th, according to Grant's request, to avoid an interregnum.

A. P. SOUTHWICK, Baltimore, Md.

THE ROCK-FISH. (Vol. III, p. 76.) William E. Damon, in *Ocean World*, says: "The rock-fish has a beautiful and graceful form, and curious geometrical markings. On account of certain peculiarities, the unusual shape of its caudal fin, and other points, it was a particular object of scientific interest to the late Prof. Agassiz." Will some one give a more extended description of this fish? What are its geometrical markings, etc.?

A. M. A., Natick, R. I.

The Rock-Fish or Wrasse is a genus of fishes of the family *Labridæ*, of the section having cycloid scales, or *Cyclolabridæ* of Müller. They have spiny fins, large thin scales, and an uninterrupted lateral line. The mouth is protrusible, with thick fleshy lips, folded so as to appear double. The teeth on the jaws are simple, in one or more rows; the lower pharyngeal bones are completely fused together, and have broad grinding teeth. The form is somewhat perch-like, with the back more straight. There is a single long dorsal fin, the spines of the anterior portion of which are surmounted by membranous filaments, the posterior portion having short and split rays. The ventral fins are under the pectorals. The colors are generally very brilliant. The species are numerous, abounding in tropical seas, but several of them are found on the coasts of Britain. They chiefly frequent rocky shores, and are generally seen in small shoals, often hiding under sea-weeds. They feed on crustaceans, molluscs, and ma-

rine worms. The Ballan Wrasse is one of the most common British species. It attains a length of about 18 inches and a weight of more than three pounds.

Geometrical markings.—It is bluish green, paler on the belly, all the scales more or less broadly marginal with orange red, the blue prevailing in some species, and the orange in others.

J. H. W. SCHMIDT, Ansonia, Ohio.

SOUND PRODUCED IN WIND INSTRUMENTS. (Vol. III, p. 76.) How is sound produced in wind instruments? Has the fact ever been determined? What is the difference in the formation of sound in the clarinet and flute?

I. W. A., Natick, R. I.

In a flute or unstopped organ pipe, the sound is produced by a current of air passing across an orifice at the end. This produces a wave which runs along the tube, is reflected at the open end, runs back, and partially intercepts the stream of air for an instant, and so on. Thus the stream of air is intercepted at regular intervals of time.

There is another kind of organ-pipe called a reed-pipe, in which a stream of air sets a little spring in vibration so as to open and close, alternately, an opening in the pipe. If the spring naturally vibrates in the time corresponding to any harmonic of the pipe, that note comes out with singular distinctness from the combination. The Oboe, Bassoon, and Clarinet are mere modifications of the reed-pipe; and so are Horns in general, but in them the reed is supplied by the lip of the performer.

J. H. W. SCHMIDT.

SNAKES. (Vol. III, p. 76.) How do snakes climb trees, fences, or walls?

FARMER BOY.

A snake moves by means of the ribs and the scales on the abdomen to which each rib is attached by a set of short muscles. These scales take hold on the surface over which it passes, and in this way it can glide, often very rapidly, along the ground or on the branches of trees; some species climb trees with great facility, gliding up them as if on level ground. On a perfectly smooth surface, as that of glass, a serpent is quite helpless, and has no power of locomotion.

J. H. W. SCHMIDT.

AULD REEKIE. (Vol. III, p. 92.) Why is Edinburgh, Scotland, sometimes called "Auld Reekie"?

D. M. DRURY, Williamsburgh, N. Y.

Edinburgh, Scotland, is sometimes called "Auld Reekie" on ac-

count of its *smoky* appearance as seen at a distance ; or, according to others, on account of the uncleanness of its public streets.

J. H. W. SCHMIDT.

THE HORSE-SHOE AND GOOD LUCK. (Vol. III, p. 92.) What is the origin of the popular superstition connecting a horse-shoe with good luck ?

D. M. DRURY.

Priapus was worshipped as a protector of gardens, villas, etc. Beside the peculiar image of him is a common symbol of a *Phallus*. The nailing of a horse-shoe above the door is a remnant of this idolatry. It was the common practice of the Arabs or Bedouins of northern Africa to nail such symbols above the door of their tents to keep off witches and avert the evil eye. When it was impossible to obtain the *Phallus* or *Yoni*, a rude drawing was substituted instead. In this manner the latter finally approached the figure of a horse-shoe, and when the meaning was forgotten, the horse-shoe became the talisman and is found all over the world.

J. H. W. SCHMIDT.

THE "SEVEN WORDS ON THE CROSS." (Vol. III, p. 117.) Who wrote a book entitled the "Seven Words on the Cross"? Does it explain the variation of the Evangelists? If so, I want the book. Please publish the variations that others may give me light.

ALEXANDER CUTTS.

Please allow me to say that your correspondent is undoubtedly mistaken as to what constitutes the "seven words on the cross." They are not the superscription over the cross, but the last sayings of our Blessed Lord, which fell into the mystical number as follows :

- 1 "Father, forgive them ; for they know not what they do." — *Luke* XXIII, 34.
- 2 "Verily, To-day shalt thou be with me in paradise." — *Luke* XXIII, 43.
- 3 "Woman, behold thy son !" — *John* XIX, 26.
- 4 ("Eli, Eli, lama sabachthani ?") My God, my God, why has thou forsaken me ?" — *Matthew* XXVII, 46.
- 5 "I thirst." — *John* XIX, 28.
- 6 "It is finished." — *John* XIX, 30.
- 7 "Father, into thy hands I commend my spirit." — *Luke* XXIII, 46.

A good many treatises have been published upon these words, generally of a practical nature intended for Holy Week. But the best explanation of them and of the mystical number, which I have seen, is in "The Gospel Narrative of our Lord's Passion," by the Rev.

Isaac Williams, B. D. Williams was Fellow of Trinity College, Oxford, and at one time Poet-Laureate. His book also contains an invaluable explanation of "The Title on the Cross," and of the different forms of the superscription by the different Evangelists. It was published in this country, in 1846, by J. A. Sparks, New York City.

REV. J. A. BOLLES, Cleveland, O.

Dr. E. M. Epstein, of Bethany College, Bethany, W. Va., in an answer containing in substance the above, also adds :

"These sentences were made the subjects of seven discourses by Johann Jacob Rambach, which were published at Halle, in 1726. I am not aware that the discourses were ever translated into English. They are rather prolix, but contain great truths, fervently presented."

WORDS OF SANSKRIT ORIGIN. (Vol. III, p. 140.) Why do we have such a preponderance of the letter "a" in words of Sanskrit origin, as Bhagavad-Gita, Dhammadapa, Mahabharata, Vedantasara?
BELGRADE.

In Sanskrit the first letter of its alphabet, short "a" (pronounced like short "u" in English, as in fun, pun,) is regarded as a rule, as inherent in every consonant, and except when initial it is unwritten. For example, Bhagavad (Blessed or Adorable) is written and printed in Sanskrit thus : Bh.g.v.d, the four "a's" being understood.

When two or more consonants follow each other, without the "a" sound intervening between them, they are united into a single compound character or letter, of which there are several hundred in Sanskrit. For example, Krishna is composed of three characters only,—K.ri.shn (the final "a" being inherent in the shn, which latter is called "shna.") The character transliterated by "ri" in English is one of the Sanskrit vowels. When a word ends with a consonant sound, no succeeding "a" in hearing, an oblique stroke is placed under the consonant to show that the consonant sound is final. — the "a" being cut off or omitted.

WM. EMMETTE COLEMAN,

Presidio of San Francisco, Cal.

JUDAS-COLORED HAIR. (Vol. III. p. 140.) Why is the red hair of people called "Judas-colored" ?
OBELOS.

From the current belief, long existing, that Judas Iscariot had red hair and beard although there was nothing but the unpopular dislike of the color to justify the opinion. The old dramatists and poets have frequent allusions to the subject. Shakespeare, in "As You

Like It" (Act III, Scene 4), makes Rosalind say, "His hair is of the dissembling color," to which Celia replies, "Something browner than Judas's." Middleton, in the "Chaste Maide of Cheapside" (1620), makes one of his characters, speaking of a gilt Apostle spoon, say, "Sure, that was Judas, with the red beard." Dryden, in "Amboyna," has, "There's treachery in that Judas-colored beard"; and in his celebrated epigram on Jacob Tonson, his publisher, in a note which he sent to Tonson, describes him as having "two left legs and Judas-colored hair." The national dislike of English people — it is not so pronounced in this country — has been conjectured to have originated in the aversion they felt to the red-hair Danes. It is a curious fact that Cain is also credited as having had a red beard. In the "Merry Wives of Windsor," Shakespeare makes Simple speak of Slender as having a "yellow beard or cina-colored beard." This possibly may mean cane-colored. A. P. SOUTHWICK, Baltimore, Md.

HIRAM, OR ULYSSES SIMPSON GRANT? (Vol. III, p. 92.) Was the correct first name of our late President, *Hiram* Simpson Grant? or *Ulysses* Simpson Grant, as he was called when President?

OBELOS.

His name was Ulysses Simpson Grant. In 1865, Jesse R. Grant wrote the following in a letter to Richard A. Wheeler, of Stonington, Conn.:

"As is usually the case with the first, there was a good deal of anxiety about selecting a name for the child. It was finally settled that the half-a-dozen names selected by the family should be all put in a hat and the first drawn should be the name. Ulysses was drawn, and his mother's maiden name (Simpson) adopted for the middle name."

Dr E. H. Robinson, of Maryville, Mo., in a small pamphlet, privately published, giving the ancestry of the Grant Family in America, says the autograph letter, from which this extract is taken, is in the possession of Hon. Charles Hoadley, State Librarian of Conn.

B. C. M., Dennison, Tex.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (Vol. II, pp. 284, 316) "CAXTON," on page 316, says Cicero, in his orations, employed its equivalent several times. Will he kindly give the points and pages referred to in the English translation of Cicero?

"H. K. A.," also on page 317, says the expression is credited to Jefferson. Will he also have the kindness to give the time and place?

I find in January, 1852, that Wendell Phillips used the expression in his speech on "Public Opinion," as stated by "H. K. A."

M. O. WAGGONER, Toledo, O.

ROUND AS GIOTTO'S O. (Vol. III, p. 140.) What is meant by the proverb, "Round as Giotto's O"? GIMEL.

By round as Giotto's O is ment* a circl or any plane figure aproxi-
mately circular. Giotto (1276-1336) was a shepherd-boy near Florence, Italy, from which he rose to eminence as a painter, sculptor, and architect. While yet in the neighborhood of Florence, his local reputation attracted the attention of Cimabue, then on the look-out for artists to adorn churches and cathedrals for Pope Boniface VIII. Requiring Giotto to giv some evidence of his skil as painter and draftsman, the story goes that Cimabue was astonisht by Giotto at once in off-hand way striking an O so nearly circular as to be marvelous. Hence the Italian by-word, "Round as Giotto's O." In old inscriptions on tombs, coins, etc., the old-fashioned O is round or nearly circular. In the much-needed enlargment of our alfabet it has been propozd to let round O stand for the vowel in the word *no*, while oval O shud represent that in *not* — the elips, or oval, being a geometrical figure, like the circl, and a shape which the eye redily distinguishes.

A. H., Port Hope, Ont.

THE AMPERSAND (&). (Vol. III, pp. 123-124). "SILAS B. BEACH" givs some observations on alfabetic letrs which ar very fanciful indeed, if not fancy let loos without rein. Such imagination and invention ar the SINE QUA NON of poesy and the very bane of science. In derivation of words it has led so far astray that we have to begin DE NOVO, to get modern or scientific etymology. Prof. Sayce says much of our curent speling is simply "an embodiment of wild guesses and etymologies of a pre-scientific age." In the article (p. 123) it is taut by fanciful supositions that "&c" means the alfabet. The betr explanation is that &c. is a contraction for Latin ET CETERA, meaning "and the others," or those that ar left. &c in old style is & which is compozd of script E (ε) and script T (τ), the latr being of but half size.

A. H., Port Hope, Ont.

* REVISED SPELING. OMIT evry useles letr; CHANGE *d* to *t*, *ph* to *f*, *gh* to *f*, if sounded so. These rules ar Justified by Revision of Speling (now in progres). Such speling is to be preferred, just as Revised Translation of Bible is preferred to that of 1611.

SUBLIME PRAYERS. (Vol. III, pp. 40, 71.) Allow me to contribute the "Prayer of Socrates" (found in the *Phædus* of Plato), to those already published in your pages. It is a sublime production, and as follows :

"O beloved Pan ! and all ye other gods that dwell about this place ! grant me to become beautiful *within*, and that with all outward things I may be at peace. May I deem none rich but the prudent, and may I love only such a portion of gold as the wise can carry."

H. W. HAZZEN, Mt. Carroll, Ill.

THE MEANING OF CANAILLE. What is the derivation of the word used to designate the coarse siftings of wheat flour ?

A. C. H., Concord, N. H.

Canaille, the French word for rabble, is used to designate the coarse siftings of wheat flour, and is pronounced *canéll*, accent on the second syllable. (Vol. II, p. 638.)

GEO. R. HOWELL, Albany, N. Y.

P. C. MOZOUDAR, author of "The Oriental Christ," page 145, says :

"Though the learned, the wealthy, and the self-conscious kept out of the way, the poor, the *canaille*, the humble, greeted him and blessed him (Christ)."

GENERAL SPINNER. (Vol. II, p. 591) Is Gen. Spinner, formerly U. S. Treasurer, living, and if so, what is his present P. O. address ?

ARTEMAS MARTIN.

The New York *World* says the venerable ex-Treasurer (Francis E. Spinner) now more than eighty, is once more happily heard from at Pablo Beach, Florida, where a visitor says he walks, talks, and acts like a man of fifty.

J. C. H. SCHMIDT, Ansonia, O.

TRADITIONAL NAMES. (Vol. III, p. 103.) Reference is made to "similarity of names" as Biblical students observe many are so in the Scriptures. I would like to know what the "traditional names" are which are referred to in works on the mysteries. CRAFTSMAN.

The traditional names, as given in "Mackey's Encyclopædia," are Akirop, Gravelot, Hoben, Joabert, Karmavil, Morphey, Romvel, Stolkein, and Tercy.

NAMES OF THE APOSTLES. Did the twelve apostles have double names as is the modern custom, and what ?

WELLINGTON HOWARD.

This correspondent has only to take his New Testament and compare records of the four evangelists. He will find them there given :

Simon Peter,	Philip Phillipi,	James Alpheus,
Andrew,	Nathanael Bartholomew,	Simon Zelotes,
John Boanreges,	Matthew Levi,	Lebbeus Thaddeus,
James Boanerges,	Thomas Didymus,	Judas Iscariot.

The following list of names of those like the names of the apostles, may assist in distinguishing "the twelve :"

Simon Peter, the apostle,	Matt. x, 2.
Simon, the Canaanite, the apostle,	Matt. x, 4.
Simon, the Cyrenian,	Mark xv, 21.
Simon, Judas Iscariot's father,	John vi, 71.
Simon, the sorcerer,	Acts viii, 9.
Simon, the tanner, at Joppa,	Acts ix, 43.
Simon, the leper,	Matt. xxvi, 6.
Simon, the carpenter's son,	Matt. xiii, 55.
Simon, the Pharisee,	Luke vii, 36-40.
Andrew, the apostle, son of Jona,	Matt. x, 2.
James, the apostle, son of Zebedee,	Matt. x, 2.
James, the apostle, son of Alpheus,	Matt. x, 3.
John, the apostle, son of Zebedee,	Matt. x, 2.
John, the Baptist,	Matt. iii, 1.
John, surnamed Mark, the evangelist,	Acts xii, 12, 25.
Philip, the apostle, of Bethsaida,	Matt. x, 3.
Philip, the tetrarch, brother of Herod,	Matt. iv, 3.
Philip, the deacon,	Acts vii, 5.
Bartholomew, the apostle,	Matt. x, 3.
Thomas, called Didymus, the apostle,	Matt. x, 3.
Matthew, called Levi, the apostle,	Matt. x, 3.
Lebbeus, called Thaddeus, the apostle,	Matt. x, 3.
Judas Iscariot, the apostle,	Matt. 4.
Judas, the apostle, brother of James,	Luke vi, 19.
Judas of Gallilee,	Acts v, 37.
Judas of Damascus,	Acts ix, 10.
Judas, call Barsabas,	Acts xv, 22.
Judas, son of patriarch Jacob,	Matt. i, 2.

CHARACTERISTICS OF A GREAT MAN. Reference is made to a work by M. Burnouf on the "Lotus de la bonne Loi," in which that author gives an exhaustive treatise on the "Thirty-two Characteristics of a Great Man." Please give us a synopsis of these characteristics.

J. PAYSON SHIELDS.

These signs are the various characteristics ascribed to or possessed by different Indian heroes and probably exaggerated by the fancies of Indian poets. The list has been formulated and published

in that grand exposition of Buddhism illustrated from Siamese sources and entitled "The Wheel of the Law," by Henry Alabaster, p. 312.

The "characteristics" there given are taken from the work of the learned Burnouf :

1. His head is crowned with a protuberance of the skull.
2. His curly hair is of a brilliant black, shining like the tail of a peacock.
3. He has a broad and regular forehead.
4. Between his eyebrows is a circle of down, brilliant as snow or silver.
5. His eyelids are like those of a heifer.
6. He has brilliant black eyes.
- 7, 8, 9. He has forty teeth, all equal, set closely together, and of the most perfect whiteness.
10. His voice is like that of Brahma.
11. He has an exquisite sense of taste.
12. His tongue is broad and thin, or, according to the Thibetan version, "long and thread-like."
13. He has the jaw of a lion.
14. His shoulders or arms are perfectly rounded.
15. He has seven parts of his body filled out, or with protuberances (i. e. soles of his feet, palms of his hands, shoulders and back.)
16. The space between his shoulders is covered.
17. His skin has the luster or color of gold.
18. His arms are so long that when he stands upright, his hands reach to his knees.
19. His front is lion-like.
20. His body is perfectly straight, tall as a banyan-tree, and round in proportion.
21. His hairs grow one by one.
22. And their ends are turned to the right.
23. The generative organs are concealed.
- 24, 25. He has perfectly round thighs, and his legs are like those of the King of the Gazelles.
26. His toes and fingers are long.
27. The nails of the toes are well developed.
28. His instep is high.
29. His feet and hands are soft and delicate.
30. His toes and fingers are marked with lines forming a network.
31. Under the soles of his feet are marked two beautiful, luminous, brilliant white wheels, with a thousand rays.
32. His feet are even and well placed.

"KRIS KRINGLE"? What is the Kriss Kringle? Z.

The words are a corruption of the German "Christ Kindlein"—the infant Christ. The German for child is *kind*, of which the diminutive is *kindlein*. This in some parts of Germany and Pennsylvania has been formed into *kindel*, and the children are promised gifts at Christmas from "Christ kindel." The corruption of this into "Kriss Kringle," as the name of the infant of Bethlehem is neither English nor German but mere gibberish or jargon.

THE ANCILE. (Vol. II, p. 608.) What was the use of the *ancile*, referred to by "G. S. CLARK," and also, the size? Z.

According to William Smith, LL.D., author of "Greek and Roman Antiquities," the original *ancile* was found, according to tradition, in the palace of Numa; and as no human hand had brought it there, it was concluded that it had been sent from heaven. At the same time the haruspices declared that the Roman state would endure as long as this shield remained in Rome. To secure its preservation in the city, Numa ordered eleven other shields, exactly like it, to be made by the armorer Mamurius Veturius, and twelve priests of Mars Gravidus, were appointed under the administration of Salii, whose office it was to preserve the *ancilia*. They were kept in the temple of that god, on the Palatine mount, and taken from it only once a year, on the calends of March. The feast of the god was then observed during several days, at which time the Salii carried the shields, or the *ancilia*, about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, and at the same time performing a dance, which in some respects resembled the morris dance of the present day, and while performing the dance they struck the shields with rods, so as to keep time with their voices and with the movements of their dance.

The form of the *ancile* occurs on ancient coins. Plutarch, in explaining their shape, remarks, that "they are neither circular, not yet like the pelta, semicircular, but fashioned in two crooked indented lines, the extremities of which, meeting close, form a curve (*ankulon*)."

The shape was probably similar to this () curving inward. The size as represented in ancient cuts is about 24 inches in length by 15 in width. They were suspended on a rod resting on the shoulders of two persons when carried in the celebrations.

QUESTIONS.

(a) Who is the author of the line : " The light that never was on land and sea " ?

Who is the author of the following : " Who can tell how hard it is to climb the steep where Fame's proud temple shines afar " ?

Will some reader give the verses of Rev. J. P. Rodman's poem of " The Battle of Bennington " ?

What is the origin of the wooden Indian for a tobacconist's sign ?
PHILOS.

(b) Will some one show the fallacy of the following :

$$\frac{1}{-1} = \frac{-1}{1}$$

$$\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions—

$$1 = -1 \quad \text{or, } 2 = 0 \quad \text{E. T. Q.}$$

(c) Generally, I observe one thing that you very carefully do when giving foreign language quotations, and that is, you most invariably translate them, which I admire. I notice one, however, (Vol. III, p. 143,) Bishop Abbott's last words—*In te speravi ; ne confundar in eternum*—which please translate.
M. O. WAGGONER.

(d) Will some reader give us the English translation of the epitaph on the tomb of Stanislaus, chevalier de Bouffieurs, who died in Paris, Jan. 17, 1815. He is said to have written his own epitaph as published by you (Vol. III, p. 79) as follows : *Mes amis, croyez vous que je dors.*
Z

(e) Give an explanation of Gunter's Chain, Line, Quadrant, and Scale ; and why called *Gunter's*.

Why was Adrianus called " the locomotive " Emperor ?

What is meant by " Red Republics," and " Red Monarchies " ?

Who invented the sand-blast, and what led to it ?

Give the origin and meaning of *Boycotting*, *Taylorizing*, and *Burking*.
GIMEL.

(f) What is the formula called the " Remedy of the Mint ? " Z.

(g) What is the earliest notice of Shakespeare in any American book or correspondence ? Is he referred to by any New England Puritan writer ? Have any of the works of the " Immortal Bard " been found in any New England inventories of books on Probate records ?
J. Q. A., Natick, R. I.

(a) What and where was the first incorporated city in America ?

J. Q. A.

(b) What were the mythological or classical name of the three Graces, Furies, and Fates?

CAMILLA.

(c) What is the "Story of St. Aspinquid of Mt. Agamenticus, the only saint in the Indian Calendar" ?

Some one states that the story of Aspinquid may be found on pp. 85 and 86 of the appendix to Vol. III of Farmer & Moore's "Collections, Historical and Miscellaneous," 1824, where the story is credited to the Salem *Observer*. Can it be found in print at any earlier period? It is said that St. Aspinquid's Day was set down in the almanacs of 100 years ago as an annual festival occurring near the end of Spring. It was duly celebrated in Nova Scotia. What poem has been written on this subject?

MINNIE L. UGLOW, Providence, R. I.

(d) Translate into English the following, found in the "Appendix to the Sacred Roll and Book to the nations of the Earth :"

1. "I will sound my TERRE VAC LE ONE trumpet to all nations of the earth LANSE VANE.

1. Amen. Sevac Selah.

3. Ovester lan sine ex farina.

4. Ah Selah Vesperoln.

5. O carbo hesper larth vile, and de veen through tempo ha vo azen.

6. Mane Merah, Vakna Sina JAH.

7. Si ana qua, e fama.

8. Alsign tere JAH.

9. Se tore calo ve rin de leri.

(e) Does any one know aught of a Roman Catholic ceremony of "Cursing by Bell, Book and Candle" ?

A pamphlet was printed in Manchester, England, 1878, said to have been copied from "a volume of transcripts of early Lancashire and Cheshire deeds written about 1650, at which date it was preserved amongst the deeds of the Shakerley family." Some Roman Catholic states that no such form is found in any Roman Catholic ritual.

WM. T. UGLOW, Providence, R. I.

(f) When, where and by whom was the "Liberty Cap" originated and adopted as used in all our American illustrations?

M. O. WAGGONER, Toledo, O.

(g) Who wrote, and when, the poem entitled "Winter," commencing with the lines—

"Now winter has come with its cold chilly breath,
And the streams are beginning to freeze," etc.

Where can a complete copy be procured? M. O. WAGGONER.

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IX

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VOL. III. NOVEMBER, 1886. NO. 11.

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VOL. IIL

NOVEMBER, 1886.

No. 11.

The Dog in Literature.

It would seem that the canine race has from time immemorial afforded the most abundant material for the pen of the author and the pencil of the artist, of all the animals subject to the dominion of man. The dog, in one shape or another, is interwoven with ancient superstitious beliefs and some of our most charming traditions; it has figured extensively in chivalric tales; has obtained a high position on the stage; and innumerable stories have been invented commemorative of its fidelity, its instinct, and other admirable qualities.

Turning to the first page of our history we find that the ancient Egyptians venerated Sirius (the Barker) as one of their principal deities, Anubis, the son of Osiris; a fact only due to his supposed warnings against the periodical inundations of the Nile. He thus soon became regarded as the genius of that river and was represented with the body of a man having the head of a dog. This god was chiefly worshipped at Hermopolis the Great, and Cynopolis "the City of the Dog," was subsequently built in his honor, the priests celebrating festivals there in great splendor. Juvenal thus ridicules this practice: *

* Satire xv.

" Who knows not that infatuate Egypt finds
Gods to adore in brutes of basest kinds?
This at the crocodile's resentment quakes,
While that adores the ibis gorged with snakes !
And where the radiant beams of morning rings
On shattered Memnon's still harmonious strings;
And Thebes to ruin all her gates resigns,
Of huge baboon the golden image shines !
To mongrel curs infatuate cities bow,
And cats and fishes share the frequent vow ! "

Herodotus, in speaking of the veneration the Egyptians entertained for certain animals, says that the inmates of every house in which a dog died, shaved their whole bodies to express their grief, and adds * that this practice was in vogue during his own lifetime.

But to return to Sirius. The worship of the dog rapidly spread in all directions, and in various forms soon became intermingled with the various religious rites of other nationalities. The Greeks and Romans instituted sacrifices to him, and the fire-worshippers of India paid divine honors to a dog-god. The excavations of Babylon and Nineveh have brought to light many beautiful sculptures of dogs, as the Assyrians highly valued these animals ; and even the ancient Hindoos make him synonymous with their god Humu, who accompanies his master to heaven in the chariot of Indru. Mars, Pan, Pluto, Minerva, Proserpine, and Lucina, all received canine sacrifices, as did Diana, in whom we recognize the moon, and we can trace the saying in regard to dogs barking at the moon back to Sarama, the noted female dog of Hindoo mythology †. The Greeks also offered up a great number of dogs to Hecate, because by their baying the phantoms of the lower world were supposed to be dispelled. They were likewise immolated at the shrine of the goddess Rubigo, who presided over the harvest fields, and to the Bona Dea, whose singular rites were performed in a grotto on Mount Aventine. The Athenians, however quoted him at times as a mark of depreciation, and certainly paid no great compliment to the philosophic sect founded by Antisthenes, of which Diogenes was a distinguished member, when they termed them cynics (ΚΥΟΝ). Homer has left us a very pathetic description of the fidelity of Argus, the celebrated dog of Ulysses, " an excellent proof of the old bard's good nature," as Pope says. Somerville ‡ describes Argus as a

" Kind sagacious brute ;
Not e'en Minerva's wisdom could conceal
Thy much lov'd master from thy nicer sense.
Dying, his lord he own'd, view'd him all o'er
With eager eyes, then clos'd those eyes well pleased."

* Lib. ii. cap. 86.

† The custom of the Hindoos of associating the dog with luminous mythical bodies, led the Greeks, according to Pollux, to make him the inventor of purple, which the dog of Heracles was the first to bite. Comp. Gubernatis, *Zool. Mythol.* ii, 17-40.

‡ *The Chase.* Book iv.

Among other Grecian dogs who figure in its history and mythology, the first place must be given to Kerberos, supposed to be stationed at the feet of Pluto, and to whom was assigned the task of guarding over the terrible gates of Hades, but as the duty of watching those fearful regions was undoubtedly regarded as none of an ordinary character, the monster was endowed with triple heads. The barking dogs that appear in the groin of Scylla after bathing in the waters enchanted by Circe, the immense chained dog pointed to the left of the doorway of Roman houses, and the fifty-headed Kerberos of Hesiod, are all variations of the terrible guardian of hell. Orthos, the brother of Kerberos, had only two heads, and was one of the famous dogs of Geryon, Gargitios being the other. Both of these monsters were slain by Hercules. Orion also had two dogs (Canis Major and Minor), and Actaeon owned fifty*. The dog of Icaros was called Maera (the Glistener), and when his master was slain by some drunken peasants, who buried the corpse beneath a tree, the dog's howling directed Erigone, the daughter of Icaros, to this spot. On discovering the body she hung herself out of grief. Icaros became the constellation Bootes, Erigone became Virgo, while Maera was transformed into the star Procyon (PR-KYON). The celebrated Thracian dog Zoilus is well described by Pitt:

" Like curs, our critics haunt the poet's feast,
And feed on scraps refused by every guest;
From the old Thracian dog they learned the way
To snarl in want, and grumble o'er their prey."

The largest of all the dogs known to the ancients were those that came from a southern district of Epirus, known as Molosia, and the fabled origin of this variety is that it descended from the brazen dog wrought by Vulcan for Jupiter, and animated with all the qualities of a living one. Alcinous, king of the Phaeacians also possessed some golden dogs which came from the same forge. According to Aelian, one of this breed and its owner, so distinguished themselves at the battle of Marathon, that the prowess of both master and hound were recorded on the same tablet†. This variety was greatly prized by the Romans, and Horace speaks very commendably of their watchfulness over flocks entrusted to their care. Æsop's description of the fidelity of the spaniel of his master Xanthus, is familiar to all, and Plutarch's story of the dog of Alcibiades has been the origin of a proverbial metaphor. Pythagoras, after returning from Egypt, founded a new

* Ovid. *Metamorph.* Lib. III. Fab. II.

† A somewhat similar anecdote is related of Soter, the brave canine defender of the citadel of Corinth. This dog, one of the fifty employed to guard the city, after valiantly repulsing the enemy until his forty-nine companions were slain, retreated to the citadel and succeeded in rousing the garrison from their revelries. The invaders were repelled, and the dog was rewarded by the senate with a collar of silver, inscribed, "Soter, defender and preserver of Corinth." A marble monument was also erected to commemorate the names and achievements of his companions.

school in Greece, and taught that the soul of man at the time of his decease entered into the body of different animals. He caused a dog to be held to the mouth of any of his favorite disciples when at the point of death, as being the fittest animal to continue his good qualities. Xenophon recommends the Indian dog as a very swift and courageous attendant of the deer-chase, Æschylus alluded to the ever vigilant hunting dog, Arrian has written of Hormé the fleet greyhound of the younger Xenophon, and Dio has recounted the fidelity of his own dog, Sabinus.* Plato tells us that "By the dog"† was an oath frequently used by Socrates, although the old philosophers swore by a whole category of animals. Minerva Iliada is fabled to have had dogs in the temple dedicated to her at Daulis who only suffered the Greeks to approach them, and acted fiercely toward all others. A temple to Vulcan in Cicilia, and a chapel to the same deity in Rome, were likewise said to be similarly guarded.

Pliny makes mention of the animal; he says that a people in Africa called Ptæmbati or Ptemphanae, elected a dog for their king and greatly revered him ‡. From the same authority we learn that the Cephalonians regularly trained their dogs for war, § and also through the agency of some two hunting dogs ¶ the king of the Garamantes was re-established when overthrown by some intestine conspiracy. Pliny is also responsible for the story of the gigantic dog presented to Alexander the Great by the king of the Albanians, which was so successful in its encounters with wild beasts ||.

Among the Greeks and Romans the dog was frequently employed as a medium of punishment, and laceration by these animals which (to their shame) several tyrants have enacted, has its prototype in the avenging dogs of hell. When Pirithous endeavored to carry off Persephone from the infernal king of the Molossians, he was torn to pieces by the dog Trikerberos. Euripides, according to tradition, was lacerated in the forest by the dogs of Archelaos. A story is told of an astrologer, who, predicting on one occasion the approaching death of Domitian, was asked by the Emperor whether he knew what would be the manner of his own death, and the astrologer answered that he would be devoured by dogs. Domitian, to prove the oracle false, ordered him to be killed and burned, but the wind extinguished the flames, and some dogs which had approached devoured the corpse. A like instance of a very similar story is in the legend of

* Compare also Ovid. *Metamorph.* Lib. I, ver. 858. Horace. *Epod.* II, ver. 31.

† Lib. VI, cap. 30.

‡ Lib. VIII, cap. 40.

§ Lib. XVII, cap. 8. It may be worthy of mention here that nearly all nations of classic antiquity have claimed the honor of the birthplace of the hunting-dog. In the Greek mythology we have the legend preserved concerning the twins of Leda who were the earliest hunters of game, and Castor and Pollux still preserve their favorite occupations among the stars.

|| Lib. VIII, cap. 40. Solinus (cap. 20) relates the same story.

St. Stanislaus, where Bolestan II, King of Poland, is torn to pieces by his own dogs while wandering in the forest, for having caused the death of the saint.

But it is to Cicero that we must look for one of the finest compliments ever made to the canine species by the ancient writers. He says, in his *De Natura Deorum*, "Such fidelity of a dog in protecting what is committed to their charge, such affectionate attachment to their masters, such jealousy of strangers, such incredible acuteness of nose in following a track, such keenness in hunting, — what else do they evince but that these animals were created for the use of man?"

The dog was raised to the abode of the supernatural by Mahomet, and in the Koran he is declared to be one of the three favored animals that are to inherit paradise. This reference is to Al Rakim, who is synonymous with Ketmir, the dog belonging to the seven sleepers of Ephesus. Ketmir accompanied the youths to the cavern in which they were walled up, and remained watching during the two centuries in which they slept, neither eating, drinking, sleeping, nor even altering his standing position.

In the early stages of Christianity, when Gaul and the southern portions of Europe were periodically ravaged by the tribes of the earth, it is probable that the *celeres* or Celtic dogs were first introduced on Greek and Roman soil. Oppian describes the dog of the ancient Britons as crooked, lean, coarse-haired, and heavy-eyed, but to balance these deficiencies the *agasæus** (as the nations call him) is armed with powerful claws, deadly teeth, and possesses extraordinary facilities for following the scent of the object he is in pursuit of. Strabo says that a hound of great size was employed by the Picts and Celts in the chase, and was imported into Gaul; when the Cimri were defeated by Marius the women were defended by dogs and the combat had to be renewed to overcome the savage animals. Grattius Faliseus, a contemporary writer alludes to them as defective in form and color:

" But, when the tug of war
And inbred courage spurn them to their work,
Then is their metal seen, Molossian hound
In vain competes with them."

And this eulogy does not seem to be exaggerated, when Claudian found them sufficiently strong "to break the huge necks of bulls." That the ancient Britons were not slow to perceive the superior qualities of their dogs is shown in their assumption of his name for titles of distinction and marks of championship, thus we have Cynobeline or Cinobeline and Canute.

But the early Irish wolf-dog has obtained the largest share of praise

* " Seen't thou the gasehound, how with glance severe
From the close herd he makes the destined deer? "—TICKELL.

of all the dogs that made the British Isles their home. As far back as the fourth century, the consul Symmachus describes their fierceness, and who that has read MacPherson's "Ossian" does not remember the nine famous dogs of Fioun MacCumhaill at whose head stood "white-breasted Bran (the mountain torrent), who is frequently the theme of Highland as well as of song?

"An eye of sloe, with ear not low,
With horse's breadth and depth of chest,
With breadth of loin and curve of groin,
And nape far set behind the head—
Such were the dogs that Fingal bred."

And so too was Lupus, the dog of St. Kevin, who assisted his master in capturing the last snake in Ireland that had eluded St. Patrick.*

Though the Scandinavian tribes sacrificed ninety-nine dogs at the winter solstice every ninth year, before the establishment of Christianity, their annals are not deficient of famous traditional canines. Those best known are Vike, belonging to the Norwegian pirate Olaf Trygvason, who invariably took his stand with the crew before the vessel's mast, and Samar who we are told in the Saga or *Nials Björning* had "a man's wit, and will fly at thine enemies, but never at thy friends; and he will see in each man's face whether he be ill or well disposed toward thee, and he will lay down his life for thee! Samar is his name."

Mediaeval history abounds in legends and folk-lore relating to the canine species, and some historical facts concerning it are likewise to be passed over slightly. The early Druids have bestowed upon the Welsh people the mysterious dog of the sky, and among other British dogs that have claims upon us, we must not forget Cavall, the hound of King Arthur, Gorban, the white dog of the Welsh bard, Ummad, Hodain, the "good grehonde" of Sir Tristram, as well as the one belonging to Sir Roger, who slays his master's murderer as described in the ancient romance of "Syr Tryamouré." Then comes Gelert,

"The flower of all his race,"

who was presented to Prince Llewellyn of Wales by King John, his father-in-law, in 1205, whose death is described by Spencer in "The Grave of the Greyhound," a poem which has brought forth the tears and sympathy of many generations of susceptible youth. † Giralduus Cambrensis has left us an account of the greyhound of Owen, who was sent to Henry II by the Earl of Gloucester as a testimony of his valor in defending his master previous to the latter's assassination. The stories of the pursuit of Wallace by blood-hounds, and the combats of his follower, Bruce, with the same animals, would take up more space than we can now afford.

CAXTON.

(To be continued).

* Vide Hall. "Ireland." II, 223.

† From the story of Gelert is derived the Welsh proverb: "I repent as much as the man who slew his greyhound."

SYMBOLS OF THE FOUR ELEMENTS. The four elements according to Aristotle were fire, air, water, and earth. As early as the 13th century these were represented in symbols as follows :



FIRE.



AIR.



WATER.



EARTH.

The origin of these symbols is not certainly known ; it is, however, interesting to compare them with those very commonly found on ancient Hindoo monuments in China and indicating the same objects. The Hindoo symbols are usually found combined, in the way shown to represent "perfected creation" :



In this emblem combining the square, the circle, the triangle, and the crescent, with the addition of a tongue of flame, only the figure for fire is the same as that occurring in manuscripts of the 13th century. The coincidence can hardly be accidental.

DJAFAR.

LONG WORDS. The old name for chrysophanic acid contains 24 letters : "dioxymethylantraquinone." There is also an instrument used for breaking the ossified callus of a falsely united fracture which bears the name of "dysmorphosteopalinklastes, 26 letters. The impurity of cocaine called ecgonin is simply

"Methoxyethyltetraphdropysidinecarboxylic Acid,"

and contains 46 letters. Previous to this the three following have been considered the longest words in the English language :

Methylethyephynylammonium, 25 letters.

Phiscynoscophographicalities, 29 letters.

Anthropomorphitamanismicaliation, 32 letters.

E. M.

ANSWERS TO QUESTIONS.

EXTANT WRITINGS OF JESUS. (Vol. II, p. 326.) You quote here "It is more blessed to give than to receive," as the words of Jesus (Acts xx, 35,) not found in the Gospels. I am led to ask did Jesus write anything himself, and if so, has it come down to us?

J. PAYSON SHIELDS.

First, we are told by John (viii, 6, 8,) that "Jesus stooped down, and with *his* finger wrote on the ground." It is generally supposed that Jesus wrote the verse found in Exodus xx, 14, that the Pharisees might be reminded of the law and apply it to themselves.

Secondly, there is extant the Epistles of Jesus the Anointed and Abgarus King of Edessa. The first writer who mentions these epistles is Eusebius, Bishop of Cæsarea, in Palestine, who flourished in the early part of the fourth century. For their genuineness he appeals to the public registries and records of the city of Edessa, in Mesopotamia, where Abgarus reigned, and where Eusebius affirms he found them written in the Syriac language. He published a Greek translation of them in his "Ecclesiastical History." The learned have been much divided on this subject; but, notwithstanding the erudite Grabe, Archbishop Cave, Dr. Parker, and other divines, have strenuously contended for their admission into the canon of Scriptures, they are deemed apocryphal, or uncanonical. Rev. Jeremiah Jones observes that the common people in England have these epistles in their houses, in many places, fixed in a frame, with the picture of Jesus before it; and that they generally with much devotion regard them as genuine and a part of the Word of God. The epistles are as follows:

ABGARUS, KING OF EDESSA, TO JESUS.

A copy of a letter written by king Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem, inviting him to Edessa.

1 Abgarus, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting:

2 I have been informed concerning you and your cures, which are performed without the use of medicines and herbs.

3 For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils

and restore them to health who have been long diseased, and raisest up the dead :

4 All which when I heard, I was persuaded of one of these two, viz. : either that you are God himself descended from heaven, who do these things, or the son of God.

5 On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease I am under.

6 For I hear the Jews ridicule you, and intend you mischief.

7 My city is indeed small, but neat, and large enough for us both

JESUS TO ABGARUS, KING OF EDESSA.

The answer of Jesus by Ananias the footman of Abgarus the king, declining to visit Edessa.

1 Abgarus, you are happy, forasmuch as you have believed on me, whom you have not seen.

2 For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

3 As to that part of your letter which relate to my giving you a visit, I must inform you that I must fulfill all the ends of my mission in this conuntry, and after that be received up again to him who sent me.

4 But after my ascension, I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

THE EARLIEST AMERICAN MENTION OF SHAKESPEARE. (Vol. III, p. 171.) What is the earliest notice of Shakespeare in any American book or correspondence? Is he referred to by any New England Puritan writer? Have any of the works of the "Immortal Bard" been found in any New England inventories of books on Probate records?

J. Q. A., Natick, R. I.

The earliest known allusion to Shakespeare in any American publication, that I have seen, was in the *New England Courant*, published at Boston, Mass., July 2, 1722, when that paper was published by James Franklin, with assistance from his brother Benjamin, who was a contributor to the *Courant* although at first incognito. The allusion to the great dramatist was contained in a list of authors whose works were recommended to the student.

JOHN W. MOORE,

Manchester, N. H.

THE POEM ON "WINTER." (Vol. III, p. 172.) Who wrote, and when, the poem entitled "Winter," commencing with the lines—

"Now winter has come with its cold chilly breath,
And the streams are beginning to freeze," etc.

Where can a complete copy be procured? M. O. WAGGONER.

The complete poem can be found in the book entitled "The Art of Reading," page 228. It contains five 8-line stanzas. The poem is hereby enclosed for publication, or to be forwarded to your correspondent. The author's name does not appear with the poem.

MRS. CLARA B. HEATH, Manchester, N. H.

BOYCOTTING; BURKING. (Vol. III, p. 171.) Give the origin and meaning of *Boycotting*, and *Burking*. GIMEL.

Boycotting is derived from the name of the man, Capt. Boycott, on whom the practice was tried the first time in Ireland. On account of his political and social attitude the Irish League leaders determined to try to destroy his business and forbid the people of his own town to patronize him. He was cut off from social intercourse. No man would buy of him, or sell to him, or have dealings of any kind with him. The result satisfied the leaders, and the verb "to boycott" became incorporated into the language.

Burking came from a Mr. Burke of Edinburgh, who in 1822, used to clap a pitch plaster over the mouth of the victim he was about to murder to prevent the victim from giving alarm.

To "burk the question" is to strangle it in its birth. To "burk a publication" is to suppress it before it is circulated.

CLASSIC NAMES OF GRACES, FURIES, AND FATES. (Vol. III, p. 172.) What were the mythological or classical names of the three Graces, Furies, and Fates? CAMILLA.

The Graces were the three beautiful daughters of Jupiter and Eury-nomê, the daughter of Oceanos. Their names were Aglaia (*Splendor*), Thalia (*Pleasure*), and Euphrosyne (*Joy*).

The Fates (*Parcæ*) were the three daughters of Nox and Erebus; they presided over the destiny of man. Their names were Clôthô (*to spin*), who is represented as holding the distaff or spindle; Lach-eis (*to measure out*), who is represented as measuring out human life; and Atropos (*to turn or change*), who is represented as cutting the thread of life.

The Furies (*Eumenides*) were the three daughters of Chaos and

Terra. Their names were Alêtrô (*flaming*), who is represented armed with torches, head covered with serpents, and breathing vengeance, war, and pestilence; Tisiphonê (*thundering*), who is represented with whip in hand, serpents hanging from her head and around her arms; Megæra (*gigantic, terrible*), who is represented to be employed in spreading diseases, torments, and death.

TRANSLATION OF THE EPITAPH OF STANISLAUS. (Vol. III, p. 171.)

Will some reader give us the English translation of the epitaph on the tomb of Stanislaus, chevalier de Bouffleurs, who died in Paris, Jan. 17, 1815. He is said to have written his own epitaph as published by you (Vol. III, p. 79) as follows: *Mes amis, croyez vous que je dors.* Z

The English translation of this epitaph is, "My friends, do you believe I am asleep?"

FORMULA CALLED "REMEDY OF THE MINT." (Vol. III, p. 171.)
What is the formula called the "Remedy of the Mint?" Z.

This formula is found in Haswell's "Engineers' and Mechanics' Pocket-Book," page 25, and is as follows:

Gold, 12 grains per lb. in weight; Silver, 1 dwt. per lb. in weight.

Gold, $\frac{1}{16}$ of a caret in fineness; Silver, 1 dwt. per lb. in fineness.

Copper, $\frac{1}{40}$ of the weight, both in weight and fineness.

GUNTER'S CHAIN, LINE, QUADRANT, AND SCALE. (Vol. III, p. 171.)
Give an explanation of Gunter's Chain, Line, Quadrant, and Scale; and why called *Gunter's*. GIMEL.

The mathematical instruments were invented by Edmund Gunter (1581-1626), professor of astronomy in Gresham College, London. He was the first to observe the variation of the magnetic needle. He published several works, "Canon of Logarithms," "Of the Sector, Cross-Staff, and other Instruments."

Gunter's Chain is the common chain in use for measuring land according to the true and statute measure. The length of the chain is 66 feet, or 22 yards, or 4 poles of $5\frac{1}{2}$ yards each; and it is divided into 100 links of 7.92 inches each; 100,000 square links make one acre.

Gunter's Line is a logarithmic line, usually graduated upon scales, sectors, etc. It is also called the "line of lines," and "line of numbers," being the logarithms graduated upon a ruler, which serves to

solve problems instrumentally, in the same way logarithms do arithmetically. It is usually divided into 100 parts, every tenth of which is numbered, beginning with 1, and ending with 10. The use of this instrument is :

1. To find the product of two numbers.
2. To divide one number by another.
3. To find a fourth proportional to three given numbers.
4. To find a mean proportional between any two given numbers.
5. To extract the square root of a number.

Gunter's Quadrant is a quadrant made of wood, brass, or some other substance, being a kind of stereographic projection on the plane of the equinoctial, the eye being supposed in one of the poles ; so that the tropic, ecliptic, and horizon form the arches of circles ; but the hour circles are other curves, drawn by means of several altitudes of the sun, for some particular latitude every year. This instrument is used to find the hour of the day, the sun's azimuth, to take the altitude of an object in degrees, and other common problems of the sphere or globe.

Gunter's Scale is usually call by seamen "the Gunter" ; it is a quite large plain scale, having various lines upon it, of great use in working the cases of questions in navigation. It is usually 2 feet long, and $1\frac{1}{2}$ broad, with various lines of numbers, both natural and logarithmic, relating to trigonometry, navigation, etc.

JANNES AND JAMBRES. (Vol. II, p. 607.) From what book or writing does Saint Paul get the names of Pharaoh's two magicians ? He says : "Now as Jannes and Jambres withstood Moses,"—II *Timothy* III, 8. We do not find these names in the Old Testament.

OBSERVER.

Paul probably had many manuscript books in his day which we have not. The Gospel of Nicodemus (v, 5) speaks of the same magicians by the same names, and Paul must have had this Gospel also. Nicodemus gives us much information not found in the four Gospels called canonical. He preserves the names of quite a number of the persons who are mentioned by Matthew, Mark, Luke, or John, but not by name. For instance :

Veronica was the name of the woman who touched the hem of the garment of Jesus. (Matt. ix, 20. Nicodemus v, 26).

Dimas and Gestas were the names of the two thieves crucified with Jesus on his right and left respectively ; and that the promise of Paradise was made to Dimas. Luke does not designate which the prom-

is was made to. (Luke xxiii, 39-43. Nicodemus vii, 3, 10-13.)

Longinus was the name of the soldier who pierced the side of Jesus. (John xix, 34. Nicodemus vii, 8).

A BOHEMIAN. (Vol. III, p. 76.) Why is a newspaper reporter or correspondent sometimes called a Bohemian? SEARCHER.

Bohemia is a cant designation of those parts of London inhabited by gay young fellows who hang loosely "about town," leading a sort of nomadic life, like the gypsies (French, *Bohémiens*), and living by their wits, like journalists, politicians, artists, dancers, and the like.

"WHAT HATH GOD WROUGHT"? (Vol. I, p. 70.) I would like to see the telegraphic alphabet published in your pages, also a message. HORACE.

The alphabet now in use by the Western Union Company is the American Morse Alphabet, and is as follows:

A	B	C	D	E	F	G	H
I	J	K	L	M	N	O	
P	Q	R	S	T	U	V	
W	X	Y	Z	&	'	.	
,	?	1	2	3	4		
5	6	7	8	9	0		

The last two-lines is the first message "What hath God wrought?" (Num. xxiii, 23,) which was *wired*.

"THE LIGHT THAT NEVER WAS ON SEA OR LAND." (Vol. III, p. 171)
Who is the author of the line: "The light that never was on sea
and land"? PHILOS.

It is by Wordsworth suggested by a picture of Peele Castle in a
storm. The fourth stanza is as follows:

"Ah! Then if mine had been the Painter's hand,
To express what then I saw; and add the gleam,
The light that never was on sea or land,
The consecration and the poet's dream?"

WILMARTH, Mt. Carroll, Ill.

TRANSLATION OF BISHOP ABBOTT'S LAST WORDS. (Vol. III, p. 171.)
Generally, I observe one thing that you very carefully do when
giving foreign language quotations, and that is, you most invariably
translate them, which I admire. I notice one, however, (Vol. III,
p. 143,) Bishop Abbott's last words—*In te speravi; ne confundar in
eternum*—which please translate. M. O. WAGGONER.

We translate the words: "In thee have trusted; let me not be con-
founded for eternity." WILMARTH.

SUBLIME PRAYERS. (Vol. III, pp. 40, 71.) Allow me to contribute
the "Prayer of Socrates" (found in the *Phædus* of Plato), to those
already published in your pages. It is a sublime production, and as
follows:

"O beloved Pan! and all ye other gods that dwell about this place!
grant me to become beautiful *within*, and that with all outward things
I may be at peace. May I deem none rich but the prudent, and may
I have only such a portion of gold as the wise can carry."

H. W. HAZZEN, Mt. Carroll, Ill.

Republished from last month with the word *have* instead of "love."

FAME'S PROUD TEMPLE. (Vol. III, p. 171.) Who is the author of
the following: "Who can tell how hard to climb the steep where
Fame's proud temple shines afar"? PHILOS.

These are the opening lines of a poem entitled "The Minstrel," by
Dr. James Beattie, who was born at Lawrence Kirk, Kincardine,
Scotland, 1735, and died at Aberdeen, 1803:

"Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar;
Ah! who can tell how many a soul sublime
Has felt the influence of malignant star,
And waged with future an eternal war,
Checked by the scoff of Pride, by Envy's frown,
And Poverty's unconquerable bar,
In life's low vale remote has pined alone
Then dropped into the grave unpitied and unknown!"

WALTER H. SMITH, Montreal, Can.

QUESTIONS.

(a) Who was it that betrayed a city, asked as a reward the rings worn upon the fingers of the soldiers, and was crushed to death beneath their incumbent weight? B. F. BURLERSON, Oneida Castle, N.Y.

(b) What queen was crowned with full ceremony after her death.
PHILOS, Baltimore, Md.

(c) I notice that many inscriptions on monuments, especially large ones, are usually without punctuation. For example, the Webster Statue in the State House Yard, Concord, N. H., and the Soldiers' Monument in Merrimack Square, Manchester, N. H. Will some one give the reason?
ALICE G. ADAMS, Boscawen, N. H.

(d) What are the full words for which the following letters stand, found in catalogues of autographs for sale: D. S. A. L. S. R. S. L. S. A. O. S. To some names there is added other letters, as to that of Gen. Enoch Poor, one of our revolutionary heroes, n. d.

ALICE G. ADAMS.

(e) Is there any other town or place in the world that bears the name of *Boscawen*, than in New Hampshire? ALICE G. ADAMS.

(f) Where do we find the expression, and its author: "Clothed in all the panoply of war?" L. P. D., Concord, N. H.

(g) Can any reader give me the name of the song, and author, commencing—

"Close the door gently; bridle the breath;
Our little earth-angel is talking with Death;
Gently he woos her; she wishes to stay;
His arms are about her; he bears her away."

W. S. W., Chicago, Ill.

(h) William Gerard Hamilton, an Englishman, is generally known in biographical works as "Single-Speech Hamilton." How did he receive the compound appellation, on what, and when, did he make his single speech?
ADELBERT.

(i) In that admirable poem entitled the "Loves of the Triangles," a mathematical and philosophical poem inscribed to Erasmus Darwin, are these lines:

"So youthful Horner rolled the roguish eye,
Cull'd the large plum from out his Christmas pie,
And cried, in self applause, "How good a boy am I!"

This poem, which is a parody on Darwin's "Loves of the Plants," was written by George Canning (1770-1827,) and John Hookham Frere (1769-1846.) Query—Who was the "youthful Horner," known in modern times as "Little Jack Horner"? R. ROBINSON.

(j) Who called the friends of the Missouri Compromise "dough-faces," and why were they so called?
M.

(a) Why is the word for "circle" reduplicated in nearly all languages, for example: English, *circle*; Latin, *circus*; Greek, *kuklos*; Hebrew, *gûgal*; etc.? JOSEPHUS.

(b) Who wrote the line, "What mighty ills have not been done by woman?" D. M. DRURY, 431 Grand St., Williamsburgh, N. Y.

(c) What is the origin of the word *Toboggan*? How should it be pronounced? J. M. C., Castleton, Vt.

(d) What are the epistles known as "The Ephesian Letters," and who is the author of them? ANDREW SMITH.

(e) In my judgment the four greatest American Thinkers are—
Stephen Pearl Andrews, Ralph Waldo Emerson,
Jonathan Edwards, Andrew Jackson Davis.

The first three are deceased, but their works still live. The four American Transcendentalists, I should say, are—

Alcott, the Mystic-Artist, Parker, the Preacher-Reformer,
Emerson, the Philosopher-Prophet, Thoreau, the Poet-Naturalist.

Will some one give the four greatest French Thinkers, and Transcendentalists, also, German, in his (or her) judgment? E. B. H.

(f) What is the peculiarity or phenomenon known to painters as "The Deviltries of Varinsh"? Also, what is the phenomenon known as "The Ghost of the Spectrum"? PETER PENCE.

(g) The equation " $x^2y = 4a^2(2a-y)$ " is known as the "Witch of Agnesi." Why so called? G. S. CLARK.

(e) Sir Thomas Browne says in his "Pseudoxia Epidemica," that there is but *one* first cause, and *four* second causes, of all things, viz.: "one first cause, and four second causes (efficient, material, formal, and final,) to which Plato adds a fifth, *exemplar*, or *idea*." Where in Plato's works is this statement found? G. S. CLARK.

(f) The only two monosyllables in the English language that I know of, containing nine letters each, are *scratched*, and *stretched*. Are there any others of nine, or more? OBSERVER.

(g) The Book of Wisdom (xvi, 17) in the Apocrypha, says that "The world fighteth for the righteous." A writer has the following in quotation marks, "The cosmos is the champion of the just," and gives the same reference. Will the original bear the latter translation? STUDENT.

(h) What is the origin of the name of the town in Michigan called *Ypsilanti*? ORTHO.

(i) What are the pronunciations of these three words: *Champion*, *Champagne*, and *Chamomile*? ORTHO.

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THE BIZARRE



NOTES AND QUERIES

IN

*HISTORY, FOLK-LORE, MATHEMATICS,
MYSTICISM, ART, SCIENCE, Etc.*

"The inhabitants of earth have many tongues, those of heaven but one."

—*Henry Carey*

VOL. III. DECEMBER, 1886. NO. 12.

ONE DOLLAR A YEAR IN ADVANCE.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
MANCHESTER, N. H.

Publishers' Remarks.

This number of *NOTES AND QUERIES* completes Volume III, and is accompanied with a quite full index to the volume.

The volumes can be supplied in numbers at the following prices:

Several communications have been received during the years, with no names signed, which will not be published unless the writers thereof inform us as to their authorship.

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MISCELLANEOUS NOTES AND QUERIES,

WITH ANSWERS.

" *The cosmos is the champion of the Just.*"—WISDOM OF SOLOMON.

VOL. III.

DECEMBER, 1886.

No. 12.

Questions and Answers.

LIBERTY CAP. (Vol. III, p. 172.) When, where, and by whom was the "Liberty Cap" originated and adopted, as used in all our American illustrations?

M. O. WAGGONER, Toledo, O.

The "Dictionary of Phrase and Fable," under this caption says the goddess of liberty, in the Aventine Mount, was represented as holding in her hand a cap, the symbol of liberty. In France, the Jacobins wore a *red* cap; in England, a *blue* cap with a white border, is the symbol of liberty; and Britannia is sometimes represented as holding a cap on the point of a spear. These symbols were taken from the Romans. When a slave was manumitted by the Romans, a small red cloth cap, called *pilæus*, was placed on his head. As soon as this was done, he was termed *libertinus* (a freedman), and his name was registered in the city tribes. When Saturnius, in 263 A. D., possessed himself of the capitol, he hoisted a cap on the top of his spear, to indicate that all slaves who joined his forces and marched under his standard should be free. When Marius incited the slaves to take up arms against Sylla, he employed the same symbol; and when Cæsar was murdered, the conspirators marched forth in a body, with a cap elevated on a spear in token of liberty.

D. M. DRURY, Williamsburgh, N. Y

Methods of Divination.

The following list of terms used to express diverse modes of divination, with explanations, will be found unusually complete and may interest students of occult science. The expressions have been gathered from various sources :

Aeromancy, by appearances in the air.

Alectoromancy, { by a fowl pick-
Alectryomancy, { ing up grains
 { of wheat.

Aleuromancy, by meal.

Alphitomancy, by barley flour.

Amniomancy, by the amnion.

Anagrammatism, by anagrams of a person's name.

Anthropomancy, by human entrails.

Anthroposcopy, by the features of men.

Arithmancy, by the use of numbers.

Astragalomancy, { by little sticks,
Astragiromancy, { bones, tablets,
 { or dice.

Astrology, by the heavenly bodies.

Austromancy, by winds.

Axiomancy, by the axe or hatchet.

Belomancy, by arrows.

Bibliomancy, by the Bible.

Bletonism, by subterranean springs

Botanomancy, by herbs.

Capnomancy, by smoke from the altar.

Cartomancy, by playing cards.

Catoptromancy, by mirrors.

Ceromancy, by dropping melted wax into water.

Cephalomancy, by an ass's head.

Chaomancy, by appearances in the air.

Chalcomancy, by vessels of brass.

Chartomancy, by writings on paper.

Chiromancy, by the hand.

Cleromancy, by dice.

Cledonism, by certain lucky or unlucky words.

Clidomancy, by keys.

Coscinomancy, by sieves.

Crithomancy, by dough of cakes.

Cromniomancy, by onions.

Crystallomancy, by a magic lens.

Dactylomancy, by suspended rings

Daphnomancy, by the laurel.

Demonomancy, by evil spirits.

Extispicium, by entrails.

Eychnomancy, by lamps.

Gastromancy, by ventriloquism, or by a vial of water.

Gelosopy, by the manner of laughing.

Geomancy, by geometrical figures.

Gyromancy, by walking in a circle.

Haruspicy, by sacrificial appearances.

Halomancy, by common salt.

Hieromancy, by the entrails of animals.

Hydromancy, by water.

Hydatoscopy, by rain water.

Ichthyomancy, by the entrails of fishes

Idolomancy, by idols and images.

Jeduimancy, by a Jewish art.

Keraunoscopy, by thunder.

Lampadomancy, by lamps.	Palpitatim, } by pulsations of
Lecanomancy, by a basin of water.	Salisatio, } some member.
Libanomancy, by incense.	Pegomancy, by springs of waters.
Lithomancy, by precious stones or pebbles.	Pessomancy, by pebbles.
Logarithmancy, by logarithms.	Physiognomy, by the features.
Macharomancy, by knives and by swords.	Psephomancy, by pebbles drawn from a heap.
Margaritomancy, by pearls.	Psychomancy, by ghosts.
Meteoromancy, by meteors.	Pyromancy, by sacrificial fire.
Metoposcopy, by man's features.	Pyroscopy, by examining fire.
Molybdomancy, by melted lead.	Rhabdomancy, by wands.
Myomancy, by mice.	Rhapsodomancy, by poetical passages.
Necromancy, by the black art.	Sciomancy, by shadows or manes.
Omphalomancy, by the navel of an infant.	Sideromancy, by straws on a red hot iron.
Oinomancy, by wine of libations.	Sortilege, by drawing lots.
Onomancy, by letters forming the name of a person.	Spatilomancy, by skin, bones, etc.
Onychomancy, { by the finger	Stereomancy, by the elements.
Onychomancy { nails reflecting	Sternomancy, by marks on the breast.
Onychomancy { the sun's rays.	Stichomancy, by poetical passages.
Oöscopy, by eggs.	Sycomancy, by figs.
Ophiomancy, by serpents.	Tephramancy, by writings in ashes.
Ornithomancy, by birds.	Theomancy, by oracles.
Podomancy, by the feet.	Theriomancy, by wild beasts.
Palmistry, by the hands.	Tyromancy, by cheese.

H. CARRINGTON BOLTON, Hartford, Conn.

ABBREVIATIONS IN CATALOGUES OF AUTOGRAPHS. (Vol. III, p. 187.)
What are the full words for which the following letters stand, found in catalogues of autographs for sale: D. S.; A. L. S. R. S.; L. S.; A. O. S.? To some names there is added other letters, as to that of Gen. Enoch Poor, one of our revolutionary heroes, n. d.

ALICE G. ADAMS, Boscawen, N. H.

The abbreviations are for words as follows: D. S., Document Signed; A. L. S., Autograph Letter Signed; R. S., Receipt Signed; L. S., Letter Signed; A. O. S., Autograph Order Signed; N. D., No Date.
H. K. A., Penn Yan, N. Y.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (Vol. I, pp. 284, 317; Vol. III, p. 165.) Mr. Wendell Phillips used these words in his speech, "Public Opinion," delivered before the Massachusetts Antislavery Society, at the Melodeon, January 28, 1852. In a letter written to the subscriber, a short time previous to his death, Mr. Phillips writes: "Miss Ward asks a question which no scholar has yet been able to answer. 'Eternal vigilance is the price of liberty' has been attributed to Jefferson; but no one has been able to find it in his works, nor elsewhere."

I have already given this information to the public. Will it not be wise to let the questionings cease, after Mr. Phillips's assertion that "no scholar has yet been able to answer" the query. When any person can give light, a hearing will be acceptable to every one.

ANNA L. WARD, Bloomfield, N. J.

GOD AND THE HUMAN SOUL. A Suffee fable representing God and the human soul illustrates their *oneness* as follows:

The Soul knocked at the Beloved's door, and a voice from within cried, "Who is there?" Then the Soul answered, "It is I." And the voice of God said, "This house will not hold me and you." So the door remained shut. Then the Soul went away into the wilderness, and after long fasting and prayer, it returned, and knocked once again at the door. And again the voice demanded, "Who is there?" Then the Soul said, "It is THOU," and at once the door opened to the Soul.

NAMES OF THE GRACES, FATES, AND FURIES. (Vol. III, p. 172.) What were the mythological or classical names of the three Graces, Fates, and Furies? CAMILLA.

The Graces were denominated *Charités* by the Greeks. Some writers attach great importance to the radical sounds in this designation—*K, r, t* (or *s*); and certainly many classic and other mythologic names are formed from these sounds; as the Harits of India, Apollo's title of *Chrestos*, etc. The *three* charités were named Aglaia (brilliancy), Euphrosynê (joyous mind), and Thalia (bloom). Nonnos, however, at a later period named them Pasithea (all-divine), Peithô (persuader), and Aglaia. The Spartans and earlier Athenians, however, had but two. Hômer makes their number unlimited and represents them as daughters of Aphroditê; doubtless, as geniuses inspiring hilarity, admiration, and love. Another writer has set them forth as daughters of Hêlios and Aglaia,—the sun and his splendor. They were gener-

ally depicted by artists as nude, but Sôkrates, himself a sculptor of merit, represented them with garments. It was an Athenian jest that he clothed the Graces, but they did not clothe him. In the later Christian category among the various changes and new adaptations of the old forms, the three Graces become Faith, Hope, and Charity.

The Furies are named the *Eringes* and *Eumenides*—the angry ones, and the daughters of kindness. We can take our choice. They, too, have a record somewhat confused. When Dêmêtêr, the Great Goddess-Mother is pursued by Poseidôn (the ante-Olympian god of Greece and Libya primitively the father of Pallas-Athena and Persephonê) she is designated by Pausanias and Kallimachos, as *Eringes*. The name comes from the old Aryan dialect, and in Sanskrit is *Saranga*. Max Müller makes the last the real name of Helen. Hômer and other writers use the word *Eringes* abstractly as cursing, guilt, abstraction. There were originally an indefinite number of them; and indeed Aischylos has a whole chorus of them in pursuit of Orestes, and they seem to be the personified stings of remorse. He calls them *Semnai*, the revered ones. Euripides does not limit their number; but he twice calls them the Three. Apollodorus names them *Tisiphonê* (the avenger), *Megara* (the sorceress), and *Alêktô* (the never-pausing). The name *Eumenides* carries us back to remembrance of the Persian *Gathas* and litanies, where *Vohu-maingo* is made very prominent. The term means literally—daughters of the good mind; hence, the gracious ones, very properly, no doubt; for all these terms ought to be regarded in the good sense primarily. The daughters of the Good Mind cheer the good with delightful thoughts and memories; they are *Diræ* and Furies only to the wrong-doer. The torch and thong of serpents mean good as well as evil. They were represented as daughters of the Night, denoting the Unknown Past; and as dwelling in Erebus where the souls or shades of all men dwelt.

The Fates, *Parcae*, or *Moirai* are in like manner made three by later classic writers. Hômer has but one, *Moirai*, and in the *Odysseia* uses the term abstractly as we do, in the sense of personal destiny. The signification of *moira* is part, the part apportioned, lot or allotment. *Fatum* is that which is pronounced. Usually the Supreme Divinity was considered to be arbiter of fate; but Aischylos makes Zeus also subject to it. Still, the Olympian Zeus was only a "Younger God,"

and even Platô in the *Timæus* describes him as subordinate to him who is prior to the First God and King. Hesiod represents the Fates as daughters of Zeus and Themis (Supreme Law); Platô, of *Anarchê* or Necessity. Their number are then set forth as three: Klôthô (the spinner), Lachesis (the measurer of the allotment), and Atropos (the unchanging). In the 7th Book of the *Odysseia* the three are all named *Clôthes*, or avengers of destinies. Platô in the Vision of Eros has depicted how the work of the Three was performed. It is very similar to the Buddhistic doctrine of Karma made Hellenic. The pre-existent, or rather, the onward-moving souls, or immortal selfhoods each choose a lot in a new term of human existence. With this allotment comes a dæmon or guardian, and so the course on earth is practically determined by the child thus made. Every soul is its own fate. In due time they pass within the cycle of the objective, and are born on earth.

The three Urd or Weird sisters, made famous in *Macbeth* are but the same as the Clôthes. They are the Norus that sit beside the roots of Yggdrasil, the famous Ash-tree, and water its roots from the well of Urd—the fountain of the Eternal Past. They are not often called "witches," although like these they are the witty or knowing ones. Their names are Urd (the Past), Verdandi (the Present or becoming to be), and Skird (the Future). Associated with these is Hel or Rach-Hel, called Hecate by Shakspeare—the Queen of the world of souls. Their names in various regions are different. In folk-lore they are Wibet, Worbet, and Ainbet. In Austria they are also named Mechtild, Ottilia, and Gertrand; also Irmina, Adela, and Chlothildis. The idea behind them is the soul. But how will our Matilas, Erminias, Adelas, Ottilies (or Tillies), Clothildes, and Gertrudes relish the source of their names? "These maids shape the lives of men, and we call them Norus. There are yet more names, namely, those who come to every man when he is born (or begotten) to shape his life; and these are known to be of the race of the gods; others are of the race of elves, and others yet of the race of dwarfs." — (*Younger Edda*, vii.) It is not very hard to perceive that all these mythic personages are similar in origin and character. The fate or necessity which they purport, like the Karma, is rather in the individual guiding and inspiring him, than are arbitrary powers over him compelling his acts and procuring results.

A. WILDER, M. D.

Notes.

I herewith give some peculiar points in sermons delivered in the old days of Calvinism and in old Scotia.

One Rev. Kerr, on entering the church at Teviotdale, told the people what the relation was to be between him and them, in the following words: "Sirs, I am coming home to be your shepherd and you must be my sheep, and the Bible will be my tar bottle, for I will mark you with it;" and laying his hand on the clerk's head, he said, "Andrew, you shall be my dog." "The sorrow a bit of your dog will I be," said Andrew. "O, Andrew, I speak mystically," said the preacher. "Yea, you speak mischievously," said Andrew.

Rev. John Levingston in Ancrum, while giving the sacrament of the Lord's Supper, said, "Now, Sirs, you may take Christ piping hot;" and finding a woman longsomes in taking the bread out of his hand, he said, "Woman, if you take not Christ, take the Meikle Devil, then."

Rev. John Walsh, while preaching in East Lothian, told his people the great danger of hearing the Cervates, in the following words: "Sirs, if ever you hear these rogues, you will cry at the judgment-day, O Arthur's-Seat, fall upon us; O Pentland-Hills fall upon us! The grass and the corn, you see growing there, will be a witness against you; yea, and that cow's horns, passing by, will be a witness against you."

Another Reverend while preaching in the West near a mountain called Timlock, cried out in a loud voice, thus: "What think, sir, would the Cervates do with Christ if they had him? They would e'en take him up to Timlock top, cut off his head, and hurl his head down the hill and laugh at it."

Another in the south of Tevotdale, in his sermon, said, "One neighbor nation will say to us, poor Scotland, beggarly Scotland, yea, but covenanted Scotland amends for all."

There was nothing more common for preachers in those times than to tell the people that "Christ did not set his foot on Scotland this eight-and-twenty years;" or, "I bring a stranger to you now, and a very great stranger indeed for this many a year; would you know

who it is? it is Christ, sirs; hold him fast then, for if he once gets out of Scotland again, its likely he'll never return."

Another, when stepping into the pulpit on an occasion of the Lord's Supper, said, "Sirs, I miss somebody here today; I miss Christ here this day; I think he will be as good as his word; however, I will go out and see if he be coming." Whereupon he went out of the pulpit, and staying out a little time, he came in and told them, "Now, sirs, Christ is coming; I saw him on his white horse coming to you. Now, what entertainment will you give him? I will tell you, sirs, will you get among you one pint of faith, a gill of grace, and a pint of sanctification, and this will make a good morning draught for Christ."

In Mers, one of the ministers most noted for eloquence, said, "You that are wives, ye will be saying, when ye meet Cummer, have ye spun your yarn yet? But alas, I fear that few of you have spun a wedding garment for Christ this day. But Christ will be among you, and see who is his bride. He'll look for them who have on their wedding garments."

Rev. Mossman in Newbottle, eulogized himself as follows in a sermon: "All the world knows that I am a learnèd man, and a judicious man, and a man that can clear the Scriptures well; but there are some in the parish that have not such thoughts for me; as for them, I pity them, for they must be very, very silly." At that time he was preaching against taking God's name in vain. He said, "O sirs, this is a very great sin; for my own part, I would rather steal all the horned cattle in the parish before I took God's name in vain once."

Rev. Robert Steideman in Carridan, said in a sermon, that "the best of God's saints had a mixture of atheism."

Rev. Rutherford preaching at Zedburgh, said in a sermon, "These 28 years the grass has grown long betwixt Zedburgh and heaven."

Rev. Arskine said in a sermon, "What, sirs, if the devil should come with a drum at his side, saying, "Höyes, Höyes, Höyes, who will go to hell with me, boys? Who will go to hell with me? The Jacobites will answer, we'll all go, we'll all go."

M. O. WAGGONER, Toledo, O.

TRANSLATION OF II CHRONICLES XXIX, 36. King James's version of the Old Testament reads :

"And Hezekiah rejoiced, and all the people, that God had prepared the people ; for the thing was *done* suddenly."

This reminds us of the days when Wendell Phillips advised not hasty resort to the Law in reform movements, but rather waiting till the judges themselves should be prepared. But the Revised Version says :

"And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people ; for the thing was done suddenly."

As in I Kings v, 18, preparation of timber and stones is stated ; also, the same in chapter vi, 7.

By King James's reading in Chronicles we are told that God had prepared the people, and by the Revised Version reading that God had prepared something for the people. Can some of your readers versed in Hebrew state which of the two renderings is the more correct ?

S. R. H. G., Hyde Park, Mass.

The correct translation of II Chronicles xxix, 36, from the Hebrew is this :

"And Yehhizkeyahoo rejoiced, at the preparing of the Elohim for the people, for the thing was done suddenly."

In King James's version, "the people," as a direct objective case after the verb "prepared," is wrong ; it is the objective after the preposition "for." The author of Chronicles means to say, that all the preparation and restoration accomplished by King Hezekiah was without much human preparation, God himself preparing all things needed. In I Kings v, 18, and vi, 7, there was human preparation.

PROF. E. M. EPSTEIN, M. D., Bethany, W. Va.

THE SEVEN LAMPS OF ARCHITECTURE. What are the "The Seven Lamps of Architecture," as published by Ruskin ? GERTRUDE.

This is the title of one of the works of John Ruskin, a writer on art ; and the book is composed of seven chapters which he designates Lamps, as follows : Sacrifice, Truth, Power, Beauty, Life, Memory, and Obedience.

SERIF AND SANSERIF. What is the meaning of these words ? The Unabridged of Webster is silent. JONATHAN.

Serif is a letter in typography with the "wings" or finishing strokes (as L, or X). *Sanserif* is a letter without the "wings" (as l, or x). French, *serre-file* (the last man of a file, that which completes a file, the finishing stroke.)

THE FALLACY. (Vol. III, p. 171.) Will some one show the fallacy of the following:

$$\frac{1}{-1} = \frac{-1}{1}$$

$$\frac{\sqrt{1}}{\sqrt{-1}} = \frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions, $1=-1$; or $2=0$.

E. T. Q.

Now these equations are perfectly true and if properly treated must lead to a perfectly true result. First, $1 \div -1 = -1$, and $-1 \div 1 = -1$; that is the two members of the first equation are $-1 = -1$. Now in clearing of fractions the left hand member (-1) is multiplied by the denominator 1, and the right hand member (-1) is multiplied by the denominator (-1), that is the two equal members have been unequally multiplied, and consequently their equality destroyed, or the left member made -1 and the right member $+1$, or $-1=1$. Therefore, $2=0$. The same reasoning holds for the second equation.

A. L. F., Merrick, N. Y.

CURSING BY BELL, BOOK, AND CANDLE. (Vol. III, p. 172.) Does any one know ought of a Roman Catholic ceremony of "Cursing by Bell, Book, and Candle"? WM. T. UGLOW, Providence, R. I.

This ceremony is rendering the anathema in church, and at the close, casting the Bible on the ground, tolling the Bell, and extinguishing the Candles.

D. M. DRURY, Williamsburgh, N. Y.

SEVEN MODERN WONDERS OF THE WORLD. (Vol. I, p. 296) Mr. J. K. Peck has recently published a book on the "Seven Natural Modern Wonders of the World" and enumerates them as follows:

Niagara Falls; Yellowstone Park; Mammoth Cave; The Canons and Garden of the gods, Colorado; The Giant Trees, California; Natural Bridge, Virginia; Yosemite Valley.

MEANING OF MANCHESTER. What is the meaning of the word *Manchester*? A RESIDENT.

According to E. Cobham Brewer's "Dictionary of Phrase and Fable," the first syllable is the Friesic *man* (a common), the word meaning the "Roman encampment on the common."

Curioso in Mathematics.

[By B. F. BURLINSON, Onelda Castle, N. Y.]

There are many curious things in mathematics, and if all those who love the "bewitching science" would jot down the curious matters they have obtained in their investigations, I have no doubt that many volumes might be written on this subject alone. It is a happy idea for the NOTES AND QUERIES to gather these floating waifs of mysticism and eccentricism* and present them in convenient shape for preservation and study. I have stumbled upon many strange truths in my blind groping after light in this field of science, and I hope herewith to select a few of them for the edification of others, hoping that having communicated my modicum share of the quaint, others may be induced to contribute their quota to the general stock. Without further remark we proceed with our subject, halting only to hope that the editor will permit us far as possible to tell the reader how our results are obtained, even though it be at the expense of dispelling mysticism.

1. IN NOTES AND QUERIES (Vol. III. p. 154) it is stated there is but *one* way (so far as known) that the 9 digits can be placed so that their *cube* root can be extracted; the *one* way given is—

$$\left[\frac{2}{319} \right]^3 = \frac{8}{32461759},$$

I have found by carefully examining Hutton's Tables of Cubes three other arrangements of the 9 digits that are perfect cubes. They are—

$$\left[\frac{2}{289} \right]^3 = \frac{8}{24137569}, \quad \left[\frac{5}{76} \right]^3 = \frac{125}{438976}, \quad \left[\frac{8}{76} \right]^3 = \frac{512}{438976}.$$

2. $\begin{matrix} & & 4 & 4 \\ & 4 & & \\ 4 & & & \end{matrix}$ Could the power of 4 that this expression represents be closely printed in brevier type, on thin leaves, and in volumes in size of Worcester's Un-

abridged Dictionary, our entire interplanetary space to the farthest verge of Neptune would not hold a tithe of the books requisite to contain the answer.

3. The following scalene triangle is remarkable in that it has so many of its parts integral. The sides of the triangle are—

$$\begin{aligned} a &= 12076133600 \\ b &= 20529427120 \\ c &= 25359880560 \end{aligned}$$

* A new word I recently saw in print, but have forgotten where.

$k = 122499722289041126400$. The area of the triangle.

$$\left\{ \begin{array}{l} P_a = \frac{2k}{a} = 20287904448 \\ P_b = \frac{2k}{b} = 11934061440 \\ P_c = \frac{2k}{c} = 9660906880 \end{array} \right\} \text{The perpendiculars of the triangle.}$$

$$\left\{ \begin{array}{l} S_a = \frac{2k}{P_a + a} = 7570113600 \\ S_b = \frac{2k}{P_b + b} = 7546922880 \\ S_c = \frac{2k}{P_c + c} = 6995829120 \end{array} \right\} \text{The sides of three dissimilar inscribed squares.}$$

$$\left\{ \begin{array}{l} r_a = \frac{2k}{-a+b+c} = 33813174080 \\ r_b = \frac{2k}{a-b+c} = 14491360320 \\ r_c = \frac{2k}{a+b-c} = 7245680160 \end{array} \right\} \text{The radii of its escribed circles.}$$

$$\left\{ \begin{array}{l} r = \frac{2k}{a+b+c} = 4226646760 \\ R = \frac{abc}{4k} = 12830891950 \\ R_1 = \frac{abc}{8k} = 6415445975 \end{array} \right\} \text{The radii of its inscribed, circumscribed, and nine-points circles.}$$

4. The angles $\left\{ \frac{144^\circ}{300^\circ} \right.$, or $\left\{ \frac{72^\circ}{60^\circ} \right.$, or generally $\pm \frac{2n\pi}{5}$ and $\pm \frac{\pi}{3}$, where n is any integer, have this curious relation: The product of the cosines, the difference of the squares of their cosines, and the sum of the cubes of their cosines are all equal to the same quantity.

Thus, cosine 72° , or $144^\circ = \frac{-1 \pm \sqrt{5}}{4}$. The cosine 60° , or $300^\circ = \frac{1}{2}$.

$$\left. \begin{array}{l} \text{Now } \frac{1}{2} \times \frac{-1 \pm \sqrt{5}}{4} = \frac{-1 \pm \sqrt{5}}{8} \\ \text{Also } \left(\frac{1}{2} \right)^2 - \left\{ \frac{-1 \pm \sqrt{5}}{4} \right\}^2 = \frac{-1 \pm \sqrt{5}}{8} \\ \text{And } \left(\frac{1}{2} \right)^3 + \left\{ \frac{-1 \pm \sqrt{5}}{4} \right\}^3 = \frac{-1 \pm \sqrt{5}}{8} \end{array} \right\} = .1545085, \text{ or } -.4045085.$$

5. The sum of the infinite series $\frac{1}{1^2} + \frac{1}{2^2} + \frac{1}{3^2} + \frac{1}{4^2} + \dots$, is to the sum of the infinite series $\frac{1}{1^2} + \frac{1}{3^2} + \frac{1}{5^2} + \frac{1}{7^2} + \dots$, as 4 is to 3.

6. To extend the subject in NOTES AND QUERIES (Vol. III, p. 148), the following two series of Pythagorean triangles have their hypotenuses in regular order :

I.			II.		
155	372	403	385	552	673
80	396	404	350	576	674
243	324	405	189	648	675
280	294	406	260	624	676
132	385	407	52	675	677
192	360	408	90	672	678
120	391	409	455	504	679
168	374	410	104	672	680

These are the only 2 sets of 8 triangles in a series in which the hypotenuses are in regular sequence ever obtained. They were found by Charles Kriele, of Pennsylvania, when aged, infirm, and nearly blind, and sent by him to the writer of this article.

7. It is not generally known that if h = the height in feet of any observer's eye from the plane on which he stands, and d = the distance in miles his vision extends on the earth, that $d = \frac{1}{2}\sqrt{6h}$.

Suppose the person's eye is 6 feet from the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 6} = 3$ miles.

Again, suppose his eye is 600 feet above the plane, then his vision will extend $\frac{1}{2}\sqrt{6 \times 600} = 30$ miles.

8. It is an absolute fact that the greatest waste of tin a tinker need sustain in making the greatest pan possible from a square sheet of metal is just one-ninth of his material.

9. In a triangle, for data material, take—

1 area of triangle,	3 perpendiculars,
1 radius of inscribed circle,	3 angle-bisectors,
1 radius of circumscribed circle,	3 medial lines,
2 angles,	3 radii of escribed circles,
3 sides,	3 sides of inscribed squares.

Total, 23.

Considering any three of these 23 parts as known, the other 20 may be found ; but it will involve the solution of just 1771 different problems to effect it for all the cases.

10. The *Detroit Free Press* gives this problem as an easy one for the young and inexperienced student to solve :

"A young lady who is out with her beau drinks four glasses of soda water at five cents each ; two glasses of ginger ale at five cents each ; eats three dishes of icecream at ten cents each ; four pieces of cake valued at thirty cents, and throws out a hint for a box of candy worth fifty cents. What does she cost him in all ?

The Dog Literature.

(Continued from November, 1886, page 178.)

The "Dog of Montargis" also deserves mention here, although the incident which led to his fame did not take place till the 14th century.* His detection of Richard de Macaire the murderer of his master, the encounter of the two in the lists before Charles VI, and the final victory of the dog, have become the subject of a popular melodrama, and a picture of the combat was for many years preserved in the castle of Montargis.

France also had the honor of giving birth to St. Hubert, the Patron saint of dogs. The saint, who is said to have been a nobleman of Aquitaine, passed his youth in the court of Theodoric III, but, renouncing worldly pleasures, he assumed holy orders, and, when St. Lambert bishop of Maestricht was brutally murdered A. D. 681, became his successor. He died in 727. A dog's mass in his honor was formerly celebrated with great magnificence at Chantilly, on each anniversary of St. Hubert's day.

The dog which no doubt played the most prominent part in the history of England, is Mathe, the greyhound that deserted Richard II for the Duke of Lancaster. Froissart thus describes the scene :

"Whenever the king rode abroad, the greyhound was loosed by the person who had him in charge, and ran instantly to caress him, by placing his two fore feet on his shoulders. It fell out, that as the king and the duke of Lancaster was conversing in the court of the castle, their horses being ready for them to mount, the greyhound was untied, but instead of running as usual to the king, he left him, and leaped to the Duke of Lancaster's shoulder, paying him every court, and caressing him as he was formerly used to caress the king. The Duke, not acquainted with this greyhound, asked the king the meaning of this fondness, saying, "What does this mean?" "Cousin," replied the king, "it means a great deal for you, and very little for me." "How?" said the Duke; "pray, explain it." "I understand by it," answered the king, "that this greyhound fondles and pays his court to you this day, as king of England, which you will surely be, and I shall be deposed; for the natural instinct of the dog shows it to him. Keep him, therefore, by your side, for he will now leave me and follow you." The Duke of Lancaster treasured up what the king said, and paid attention to the greyhound, who would nevermore

* St. Ambrose, in his *Hexameron*, mentions a murder at Antioch which was detected by a dog, and Cambrensis adds the circumstance of the duel. The ballad of "Syr Tryamour," mentioned previously, is also founded on a very similar tale. S.-Baring Gould, in his *Myths of the Middle Ages*, discredits the entire legend.

follow Richard of Bordeaux, but kept by the side of the Duke of Lancaster, as was witnessed by 30,000 men."*

When the name of Chaucer is mentioned who is there that does not recall the Prioress with her "smale houndes?"

"that she fedde
With rosted fleshe, and melk, and wastel[†] brede,"

and the jolly monk with his greyhounds

"as swift as foul of flight."

Passing over the now extinct *L'Alant* and other breeds mentioned by Chaucer, as well as the praises bestowed upon the dog by the geographer Abraham Ortelius, the antiquary John Stow, and even by the hero of Zutphen, we must stop a little while on reaching that coarse and caustic old satirist, John Skelton, who sought to take refuge in the sanctuary of Westminster in consequence of his satires on Wolsey, and who thus revenged himself on the "butcher's cur," as he styled the cardinal.

"Our barons be so bolde
Into a mouse hole they wolde
Runne away and creepe
Like a mainy[†] of sheep
Dare not loke out a dur
For drede of the mastiffe curre
For drede of the butcher's dog
Wolde wirry them like an hog
For and this curre do gnar
Tbyr must stande all a far."

About this time, too, we find the dog extensively associated with his master in battle. Henry VIII included 400 soldiers that guarded a like number of dogs in the army which he sent to the Emperor Charles V against the king of France. The army of the Duke of Alba included a pack of blood-hounds, and the famous dogs of the Knights of Rhodes were mastiffs. Elizabeth sent 600 of these animals with the army of Essex into Ireland.

In the *Faerie Queene* there is frequent allusion to the dog, but, though Spenser passed a considerable portion of his time in Ireland he never mentions the noted Irish wolf-dog. We notice that the spaniel was used as an attendant of the hawk in the chase during his

* It should be remembered that the early greyhounds differed very much from those of the present day, strength and ferocity being essential qualities in them.

"A greyhounds should be headed lyke a snake,
Neckyed lyke a drake,
Fottyed lyke a cutte
Tayled lyke a rate
Syded lyke a teme
And chyned lyke a brems."—*Wynken de Worde*, 1496.

† The finest quality of bread.

‡ A flock.

time,* but the poet mostly excels in the comparisons drawn between dogs and human beings. Thus :

- Again, " And drawing both their swords with rage extreme,
Like two mad mastiffs, each on other flew."†
- And " Like to a spannell wayting carefully,
Lest any should betray his lady treacherously."‡
- " Long they her sought, nowhere could they finde her,
That sure they ween'd she was except away;
But Talus, that could like a lime-bound winde her,
And all things secret wisely could bewray,
At length found out whereas she hidden lay."§

It is however necessary to look to the writings of the great master of the Elizabethan age if we wish to find the most diversified illustrations of this animal ; so varied, indeed, they are perhaps not to be found in the works of any other writer in the world. In the *Recollections of Past Life*, by Sir Henry Holland, Bart., there occurs the following curious anecdote :

" At a dinner not long ago, Lord Nugent (the greatest Shakespearian scholar of his day), affirmed that there was not, in the whole series of the plays, a single passage commending directly or indirectly, the moral qualities of the dog. Thinking this to be impossible, I accepted a wager which Lord Nugent offered me on the subject, with the concession of a year to make my research. Even with the aid of several friends, I failed to find any such passage, and at the end of a year I paid the guinea I had lost. At a dinner at the Bishop of Exeter's some time afterwards, where I related the anecdote, Mr. Croker, with his wonted ingenuity, struck upon a passage which came nearest perhaps to the point ; but it was an ingenious inference only, and would not have won me my wager."

Now in the plays of Shakespeare there are perhaps 300 allusions to the dog, and although space forbids us to enter upon any detailed analysis of the justice of the above assertion, it may not be uninteresting to the reader to have some of the dramatist's quotations laid before him, and thus he can form his own opinion.

One of the most beautiful quotations in the poet's works is found in *Henry V*, where the monarch compares the ardor of his troops before Harfleur, to the spirit of dogs :—

" I see you stand like greyhounds in the ships,
Straining upon the start," etc.

This species, it may be mentioned, is, on the whole, admirably described by Shakespeare. The following will suffice :

" Like a brace of greyhounds
Having the fearful flying hare in sight,
With fiery eyes, sparkling for very wrath."—3d Part *Henry VI*, 115.

" Even like a fawning greyhound in the leash
To let him slip at will."—*Coriolanus*, 1, 6.

and others in *1st Henry VI*, *Taming of the Shrew*, etc.

* Bk. III, cap. 8.

† Bk. IV, cap. 2.

‡ Bk. V, cap. 6.

§ Bk. V, cap. 2.

To obtain some idea of the varieties known to Shakespeare, we have only to cite the two following passages :

" We are men, my Liege."

Macbeth replies—

" Ay, in the catalogue ye go for men,
As hounds, and greyhounds*, mongrels, spaniels, curs,
Shoughs, water-rugs, and demy-wolves, are 'clept
All by the name of dogs : the valued file
Distinguishes the swift, the slow, the subtle,
The housekeeper, the hunter, every one,
According to the gift which bounteous Nature
Hath in him clo'd ; whereby he doth receive
Particular addition from the bill
That writes them all alike, and so of men."

In *King Lear* the old monarch says :

" The little dogs, and all ;
Tray, Blanche, and Sweet-heart ; see, they bark at me."

Whereupon Edgar replies :

" Tom will throw his head at them ;—
Avant, you curs ! "
" Be thy mouth or black or white,
Tooth that poisons if it bite ;
Mastiff, greyhound, mongrel grim,
Hound or spaniel, brach or lym ;
Or Bob-tail like or trundle-tail ;
You will make them weep and wail :
For with throwing thus my head,*
Dogs leap the hatch and all are fled."

The true beagle of Shakespeare's time was of the exact type of the great southern hound — slow, but of the most exquisite powers of scent—of which the great poet wrote perhaps the most perfect description that exists :

" My hounds are bred out of the Spartan kind,
So flewed, so sanded ; and their heads are hung
With ears that sweep away the morning dew ;
Crook-kneed and dew-lapped like The-ssalian bulls,
Slow in pursuit, but matched in mouth like bells, etc."

Helena and *Launce* mention the ingratitude shown to the spaniel, and in other passages the poet depicts the quarrelsome disposition of the lap-dog, the cautious hound of the poacher, and the snarling cur. The mastiff, however, comes in for a large share of praise from the poet.

The general thanklessness of mankind to its most true servant is well set forth in the subsequent quotation :

" Get you hence instantly ; and tell those friends,—
They have chose a consul, that will frim them take
Their liberties ; make them of no more voice
Than dogs, that are as often beat for barking,
As therefore kept to do so."

But however much we quote from Shakespeare, we cannot gather his own estimation of the dog from his plays, for in the latter he represents

* " In the ingenious Dr. Sampson's MSS. is an account of Oliver Cromwell's being set upon at Cambridge by two mastiffs, whereupon he set his back against a tree, and taking his head with both his hands, as if he would have flung it at them, frightened them away."—*Thoresby*.

all the characters of the human race but his own. The idiosyncrasy of Shakespeare himself is not seen in his immortal writings, unless we can form an opinion from those passages relating to combats in the bear-garden between bears and dogs. This place no doubt the poet frequented, as he was well acquainted with the proprietor, and his residence was in the vicinity.

And now follow a host of miscellaneous dogs associated with the history and literature of Europe. Thomas Otway tells us that he is a friend of the race,—

"for they are honest creatures,
And ne'er betray their masters, never fawn
On any that they love not."

The Tudor and Stuart families were greatly attached to this animal judging from the quantity and variety of their canine pets. Who can forget the fidelity of the little spaniel that followed the ill-fated Mary Stuart to the block? or the quaint letter of James I. to the Duke of Buckingham in which he makes inquiries concerning the speed of his pack of hounds? The King constantly addressed Buckingham as his "dog Steenie," the Earl of Salisbury as "my littil beagill," and the queen as his "deare little beagill." Charles I was very fond of dogs and defended them from abuse. His especial favorite was the greyhound, while his son doted on the spaniel, to a certain breed of which he has bequeathed his name. Even the grim Protector was very fond of his Coffin-nail. The "white little hound, with a crooked nose" which in 1572 awakened the Prince of Orange in time to save him from the murderous Julian Romero, in the employ of the Duke of Alva, now rests at King William's feet in his monument in the church at Delft.

It would be a difficult task to enumerate all the celebrities of the last three centuries who have evinced their partiality for the species either in their writings or by adopting them as companions. Sir John Harrington wrote an epigram to Momus in praise of Bungey; Catharine de Medicis and Phoebe are inseparable; Lord Bacon has made him the subject of one of his essays, and Drayton praises the shepherd's dog,—

"Which, though as he his master's sorrow knew,
Wagg'd his out tail, his wretched plight to rue."

Butler, Tickell, and Prior all contribute their praises, and even Gulliver himself was prompted to give minute instructions to the painter chosen to immortalize on canvas, Rover,—

"Happiest of the spaniel race."

And who has not been amused on reading the Dean's inscriptions on the collar of the lap-dog Tiger?

"Pray steal me not; I'm Mrs. Dingley's
Whose heart in this four-footed thing lies."

Horace Walpole with his Patapan, and Sir Isaac Newton and Diamond, furnish two more examples of the affections arising between

eminent men and their pets. Mr. William Matthews in his charming work, "Hours with men and Books," very justly says — "so long as biography is written, or an essayist loves to point his moral with an anecdote, we shall hear the story of Newton and his dog Diamond, which destroyed the papers which the philosopher set himself so patiently to rewrite; and that he cut two holes in his study door for his cat and kitten to go out and in,—a big hole for the cat and a small hole for the kitten,—albeit both stories are myths, since neither purring puss nor sprightly poodle were allowed within the precincts of the mathematician's thought-hallowed rooms."

It is very difficult, perhaps impossible, to find a disparaging line to this animal throughout the whole of Pope's works, and an illustration remarkable for its beauty, and the wideness of its scope, on the intelligence of the canine race, is furnished in the oft-quoted lines:

"Lo! the poor Indian! whose untutor'd mind," etc.

Richardson has left us a portrait of the poet and his dog Bounce to whom he was greatly attached. Addison has pictured the bounds of Sir Roger de Coverley; Hamilton wrote a few lines on "a very plain and downright honest dog"; Goldsmith was prompted to bestow an elegy on him; Sterne gave him a place in the "Sentimental Journey," and Somerville, Smart, and Gay, have depicted the bull-dog, the blood-hound, and the mastiff, the latter of whom

"gloried in his limping pace,
The scars of honor seamed his face;
In every limb a gash appears,
And frequent fights retrenched his ears."

Hume wrote of Rousseau and his dog — "She (i. e. Theresa) governs him as absolutely as a nurse does a child. In her absence, his dog has acquired that ascendant. His affection for that creature, is beyond all expression and conception." The fidelity of the spaniel of Robespierre is equalled by that of the small Italian hound belonging to Frederick the Great, whom he usually carried about under his cloak. This dog accompanied his master through the entire Seven Years' War, and when the faithful animal died it was buried in the gardens of the palace of Berlin.

Admiral Collingwood, after his election to the peerage, seems to be dissatisfied with the conduct of his dog, for in a letter to his wife he says: "I am out of all patience with Bounce; the consequential airs he gives himself since he became a 'Right Honorable' dog, are insufferable." The favorite dog of Lord Clare, the Irish Chancellor, caused great annoyance to Curran on a certain occasion. During an argument of Curran's, his lordship stooped down and began to caress the dog. Curran stopped short in the middle of a sentence; the judge started. "I beg pardon my lord," the advocate said sarcastically, "I thought your lordship had been in consultation; allow me to press upon your excellent understanding, that," etc.

The dog, too, figures to a considerable extent in modern painting. We have pictures of him from the time when Hogarth introduced his ill-tempered looking Crab in his own portrait (which certainly did not add much to its beauty) to the present day. Opie's bull-dog has perhaps never been equalled, and the same thing can be said of Landseer's Brutus, who takes part in "The Invasion of the Larder." The latter painter relates a capital story of a lady who desired him to transfer her black and-tan to immortal canvas. Just on the eve of the first sitting the dog mysteriously disappeared. The artist, moved by the lady's tears, undertook to recover her pet, and in looking over his list of men engaged in dog-sealing, singled out one whose weak point was black-and-tans. To this individual he expressed his desire for a dog whose characteristics he accurately described, and concluded significantly that he did not desire a dog something like that, but *the* dog precisely like that. The man of dogs returned in due course and stated that he could procure the animal, but not for a week. Being prevailed upon, however, he agreed to produce him within three or four days, and kept his word. "And now," said Landseer, "now that I have paid you for the dog, why did you not hand him over at first? You know you could have done so." "I know it, sir," replied the other, "I know it; but, you see, I had sold him to a very generous old lady who paid me my first price without winking, and as her heart was bound up in the dawg I did not think it would be Christian-like to steal him before she had had the pleasure of him for at least a week."

Turning further north, we must first mention Burns with his "Two dogs," Cæsar, "O' high degree," and Luath, "a ploughman's collie." Then comes Scott with his deer-hound Maida, the original of Bevis in *Woodstock*; Wolf, the deer hound in *The Abbot*; Ban and Buscar, the Lady Juno, Little Wasp, Little Elphin, in *Old Mortality*, Fangs in *Ivanhoe*, and Lufra,

"The fleetest hound in all the north."

To say nothing of the blood-hound that the minstrel sings of, and which Campbell likewise praises in *Lochiel*. The Ettrick shepherd had a favorite dog, named Sirrah, to guard his flocks, and there are numerous stories of his sagacity extant.

Cowper and Beau; Fox and Neptune; Peter Pindar and Tray; Byron and Boatswain; Wordsworth and Music; Lamb and Dash; how much these broken sentences express. The latter dog had been left by Lamb with a friend during the dog-days, and the gentle author of *Elia* wrote the following note to him:

"You cannot be too careful to watch the first symptoms of incoherence; the first illogical snarl—to St. Luke's with him. All the dogs here are going mad, if you believe the overseers; but I protest they seem to me very rational and collected. But nothing is so deceitful as

mad people, to those who are not used to them. Try him with hot water; if he won't lick it up, it is a sign—that he does not like it. Does he wag his tail horizontally or perpendicularly? Is his general deportment cheerful? Has he bitten any of the children? If he has, the children should be shot."

But the dog is a faithful attendant in the sick-room, and Mrs. Browning's Flush cannot receive too much praise.

"Other dogs may be thy peers
Haply in these drooping ears,
And this glossy fairness.

But of *these* it shall be said,
This dog watched beside a bed
Day and night unwearied—
Watched within a curtained room,
Where no sunbeam broke the gloom
Round the sick and dreary."

Marryatt and Dickens have furnished us some remarkable canines. Who can forget Snarleyow, and the "Bull pup" of Percival Keeble? Who does not recall to mind Bull's Eye the dog of Sykes whose characteristics are thus summed up by the Artful Dodger?

"He's a rum dog; don't he look fierce at any strange cove that laughs and sings when he's in company? Won't he growl at all when he hears a fiddle playing? And don't he hate other dogs as ain't of his breed? Oh, no!"

In *Barnaby Rudge*, Hugh, as he is being led to the scaffold, thinks of his dog, and resigns him to a new master, assuring himself that he will receive no ill treatment. We seem to discover a trace of humanity in the brutal hostler after all, when he predicts that "he'll whine at first, but he'll soon get over that." Boxer, Jip, Merrylegs, and Jerry's four dogs all claim our attention, as does that "great, hoarse, shaggy dog, chained up at the back of the house, and called Diogenes," whom we can never separate from little Paul Dombey.

In our own country we find that the eccentric Randolph of Roanoke was a great lover of dogs. Poe bewails his poodle Diana, and where would Rip van Winkle be, did we deprive him of Schneider? Bismarck and Tyras still flourish.

To sum up we have learned that the many good qualities of the dog are eagerly transferred in verse by the poet, and cause the birth of lasting friendships; and we would cease to wonder why this is so, were we all of the opinion of that great Wizard of the North who said:

"He forgets neither friend nor foe; remembers, and with accuracy, both benefit and injury. He hath a share of man's intelligence, but no share of man's falsehood. You may bribe a soldier to slay a man with his sword, or a witness to take life by false accusation, but you cannot make a hound tear his benefactor. He is the friend of man, save when man justly incurs his enmity."

CAXTON.

ANSWERS TO QUESTIONS.

WHO BETRAYED A CITY? (Vol. III, p. 187.) Who was the person that betrayed a city, and asked as a reward the rings worn upon the fingers of the soldiers, and was crushed to death beneath their incumbent weight?

B. F. BURLESON, Oneida Castle, N. Y.

In the semi-fabulous history of "Regal Rome," the maid Tarpeia is said to have betrayed the city to the Sabines, asking as her reward "what they carried on their arms," meaning the bracelets; but King Tatius wilfully misunderstood it, and so he and his soldiers crushed her to death beneath their shields. Another legend represents her as smitten with love for the Sabine King. This story, however, is a relic of Roman folk-lore, and nothing beside, like the kindred tale of Clœlia running away from "Lars Porsenna of Clasiour," it was probably devised to perpetuate the notion that Rome had never been conquered. Yet the existence of a patrician element entirely Sabine in the population, and of Etrurian sacred rites, indicates both peoples as becoming lords over the Latin commonalty. Ancient cities, or rather commonwealths, were never founded as Romulus and Remus are fabled to have began Rome. The colonists had their wives with them. Again, as in the pretended absence of women, Sabine girls are said to have been made wives by capture, so the maid Tarpeia would not have been left unwedded; or if she had been, her Sabine blood would have led her to lead her countrymen into the city without requiring any bribe.

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

CHAMPION, CHAMPAGNE, CHAMOMILE. (Vol. III, p. 188.) What is the pronunciation of each of these words?

ORTHO.

Usage dictates the pronunciation of these three words as *tschámpeon*, *shampân*, and *kámomil*. Both *champion* and *champagne* are from the Latin *campus*, a field; but English practice often softens the sound of *c* or rather *k* into *sh*. Compare *kirk* and *church*, *breek* and *breech*, etc. But *champagne* is from the French and retains the *sham* sound. Chamomile is from the Greek *chamai-mêlon*, and Latin *camomille*, but has accidentally escaped the arbitrary change.

A. W.

ERRATUM. (Vol. III, p. 148.) The third paragraph should read:

The difference of the fractions $\frac{2}{3}$ and $\frac{3}{4}$ is the same as the difference of their squares, and the sum of their cubes.

INSCRIPTIONS ON MONUMENTS. (Vol. III, p. 187.) Will some one give the reason why many inscriptions on monuments, especially large ones, are usually without punctuation? For example, the Webster Statue in the State House Yard, Concord, N. H., and the Soldiers' Monument in Merrimack Square, Manchester, N. H.

ALICE G. ADAMS.

I know of no better reason than that of good taste and propriety. Punctuation is to avoid confusion and make clear the sense in writing; and if inscriptions are what they should be this necessity cannot exist. Besides punctuation destroys the dignity and freedom otherwise suggested and gives a sort of "gingerbread" air, wholly incongruous. An inscription to be read by the public for all time should presume entirely on its intelligence, and not at all on its stupidity.

The finest inscription I ever read is the one on the Soldiers' Monument on Boston Common, as follows :

To The Men Of Boston
Who Died For Their Country
On The Land And On The Sea
In The War Which Kept The Union Whole
Destroyed Slavery And Maintained The Constitution
The Grateful City Has Built This Monument
That Their Noble Example May Speak
To Coming Generations

One would as soon think of punctuating the planets as this inscription.

WILMARTH.

The Soldiers' Monument at Manchester, N. H., bears the following :

IN HONOR OF
THE MEN OF MANCHESTER
WHO GAVE THEIR SERVICES
IN THE WAR WHICH
PRESERVED THE UNION OF THE STATES
AND
SECURED EQUAL RIGHTS TO ALL UNDER
THE CONSTITUTION
THIS MONUMENT IS BUILT
BY
A GRATEFUL CITY

The inscription was composed by Henry W. Herrick, a designer and engraver, resident of Manchester.

Encircling the monument, on the band above, is the Latin phrase :

Dulce et decorum est pro patria mori.

It is sweet and glorious to die for one's country.

THE LONG WORDS. (Vol. III, p. 179.) The long words printed on the page indicated were taken from the *Boston Journal* of recent date. Our correspondent "DJAFAR" writes us that two of the words are spelled incorrectly; that the two chemical words should be:

Methoxyethyltetrahydropyridine Carboxylic Acid.

Methylethylphenylammonium.

The chemical name for the new anæsthetic cocaine is

Methylbenzomethylethyltetrahydropyridine Carbonate.

This will be found mentioned in the Report on the Progress of Chemistry in 1885, prepared by H. C. Bolton for the Smithsonian Institution (p. 25, of No. 633).

A Boston physician thinks he has found the longest word in the English language, and published it in the *Boston Journal*. He found it in a medical journal, it being the chemical terminology for cocaine:

Methylbenzomethoxyethyltetrahydropyridinecarboxylate.

"LITTLE JACK HORNER." (Vol. III, p. 187.) Who was the "youthful Horner," known in modern times as "little Jack Horner?"
REMBRANDT ROBINSON.

Little Jack Horner, the celebrated personage in nursery literature, was the lad who carried the Christmas pastry containing the deeds of the monastery estates from the Abbot of Glastonbury to the King. The "plum" which he extracted was the deed of the manor of Wells, or Uells. (See Hallowell's "Nursery Rhymes of England," and Wheeler's "Noted Names of Fiction.")
H. K. A.

"There is a tradition in Somersetshire that the Abbot of Glastonbury, hearing that Henry VIII had spoken with indignation of his building such a kitchen as the king could not burn down, sent up his steward, Jack Horner, to present the king with a suitable bribe, viz.: a pie containing the transfer deeds of twelve manors. Jack, lifting up the crust, abstracted from the dish the deed of the manor of Wells, and told the Abbot that the King had given it to him. Hence the nursery rhyme:

Little Jack Horner,
Sat in a corner (of a wagon)
Eating his Christmas pie;
He put in his thumb
And pulled out a plum (the title-deed)
Saying, 'What a brave boy am I.'

WILMARTH.

FOUR GREATEST AMERICAN THINKERS. (Vol. III, p. 188.) In my judgment the four greatest American thinkers are Stephen Pearl Andrews, Jonathan Edwards, Ralph Waldo Emerson, and Andrew Jackson Davis. The first three are deceased, but their works still live.

The four American Transcendentalists, I should say, are A. Bronson Alcott, the Mystic-Artist ; Ralph Waldo Emerson, the Philosopher-Prophet ; Theodore Parker, the Preacher-Reformer ; and Henry David Thoreau, the Poet-Naturalist. Will some one give the four greatest French Thinkers and Transcendentalists ; also, German, in his (or her) judgment ?

E. B. H.

To my mind the world's four greatest men, if such an arbitrary classification is allowable, are Moses, Plato, Alfred the Great, and Ralph Waldo Emerson.

The four greatest men produced in America, are George Washington, Daniel Webster, Ralph Waldo Emerson, and Abraham Lincoln.

I quite agree with "E. B. H." in his classification of the greatest American Thinkers and Transcendentalists, making only one change ; instead of Andrew Jackson Davis, I should say Thomas Lake Harris.

The four greatest German Thinkers and Transcendentalists to my mind are Immanuel Kant, Johann Wolfgang Goethe, Georg Wilhelm Friedrich Hegel, and Jacob Boehme. While for the French I would name René Descartes, Victor Hugo, Michel Eyquem Montaigne, and Henri-Frederic Amiel. Kant's *Kritik Der Reinen Vernunft* cuts the world's worthy books down to a dozen.

WILMARTH.

I can hardly admire the acumen of "E. B. H." in regard to "the four greatest American thinkers." Rowland G. Hazard of Rhode Island is peer to them all and probably more profound than any one of the number. I would hardly have thought to include Stephen Pearl Andrews or Andrew Jackson Davis in such a category, although Andrews was versatile and scholarly. I have imagined John Greenleaf Whittier as profound as Emerson.

The German thinkers are perhaps Kant, Goethe, Fichte, and Jacobi, and some credit is due to several others who are less honored. Usually the prophet is without honor in his own age and country ; and even Sokrates was not esteemed great till he had drank the hemlock. Paracelsus is little honored or even understood, yet he deserved consideration. Spinoza, too, was a powerful reasoner.

A. W.

JANNES AND JAMBRES. (Vol. II, p. 607. From what book or writings did Paul get the names of the two magicians of Pharaoh? He says, "Now as Jannes and Jambres withstood Moses." — *II Timothy* III, 8. We do not find the names in the Old Testament.

OBSERVER.

It is not altogether certain that these characters are alluded to anywhere in the Old Testament. Tradition, to be sure, sets them forth as the magicians whom Pharaoh set up against Moses, but these names are hardly Egyptian, but rather Semitic. Pliny (xxx, 2) has mentioned Moses, Jannes and Jotapes as founders of a magian theosophy and art, many thousand years after Zoroaster; and this Moses is named by Juvenal as author of an Arcane Book:

"Traditit arcano quaecunque Volumine Moses."

This Moses seems to have been a Talmudist, in which case the others may have been his associates who had set themselves up against him, as Korah and the 250 representatives of the congregation did against the Great Lawgiver. (*Numbers* xvi.) Of course, the statement of the Gospel of Nicodemus must be taken for what it is worth.

A. W.

SYMBOLS OF THE FOUR ELEMENTS. (Vol. III, p. 179.) "DJAFAR'S" emblem is not quite perfectly described. The square denotes the earth; the circle, water; the triangle, fire; the crescent, air; and the oval, æther, or supernal atmosphere in which divine beings have their abode. The symbols were transmitted from one worship to another; the legends and myths being changed to fit the new conditions. The cross, the circle, the triangle, as well as their grosser equivalents, the stocks of trees, and stones, altars, etc., were religious emblems for thousands of years.

A. W.

"SINGLE-SPEECH HAMILTON." (Vol. III, p. 187.) William Gerard Hamilton, an Englishman, is generally known in biographical works as "Single-Speech Hamilton." How did he receive the compound appellation? On what, and when did he make his single speech?

ADELBERT.

William Gerard Hamilton was born in London in 1729, called "Single-Speech Hamilton," on account of his first and only speech in the English Parliament, Nov. 13, 1775, which caused a great sensation. He was chancellor of the exchequer in Ireland from 1765 to 1784, and made several eloquent speeches in the Irish Parliament. He was a valued friend of Dr. Johnson. H. W. H., Mt Carroll, Ill.

ANOTHER BOSCAWEN. (Vol. III, p. 187.) Is there any other town or place in the world that bears the name of *Boscawen*, than in New Hampshire?
ALICE G. ADAMS, Boscawen, N. H.

There is a small island in the Pacific Ocean, in the "Navigator's group," called Boscawen; latitude 15° 50' S. longitude 173° 35' W.
WILMARTH.

JAWBONE TWICE. (Vol. I, p. 309.) In reading the verse found in Judges xv, 16, at first sight, about one-half of all who try, will read the word "jawbone" twice. The verse in King James's version is as follows:

"And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men."

I have consulted a few Bibles and find that in all, the word "jawbone" appears but once, save one published in 1826, namely:

"The Devotional Diamond Bible, with notes and reflections by Rev. William Gurney, A. M., Rector of St. Clement's Danes, &c., &c. London, 1821." Frontispiece is misplaced opposite Exodus xxviii. Engraving of Rev. William Gurney bears this note, "Published by Jones & Co., Nov. 23, 1826, London." The Devotional Diamond Pocket New Testament is bound with it, with the following note: "Printed for and by J. White, John St., 1816." The books are embellished with about thirty engravings, each bearing note, "London, published by Jones & Co.," with different dates, all after 1821. Size of Bible, 5 in x 2 3/4 in.; thickness, 1 1/2 in.

EDWARD MURPHY, 327 Alexander Ave., New York City.

Since receiving the note from this correspondent we have examined several translations in our library and find that the New Revised version has "jawbone" twice, and the word "smitten" for "slain." The translation by Julia E. Smith, of Glastonbury, Conn., published in 1876, reads:

"And Sampson will say, With the jaw-bone of the ass, a heap, two heaps, with the jaw-bone of the ass I struck a thousand men."

The Douay version (Catholic) which is from the Latin Vulgate, has,

"And he said, With the jaw-bone of an ass, with the jaw of the colt of asses I have destroyed them, and have slain a thousand men."

YPSILANTI. (Vol. III, p. 188.) What is the origin of the name of the town in Michigan called *Ypsilanti*?
ORTHO.

Alexandro Ypsilanti raised the standard of revolt against the Turkish ascendancy in Greece, prior to Marko Bozzaris. The town in Michigan was named for him.
A. W.

WITCH OF AGNESI. (Vol. III, p. 188.) The following equation, $x^3y=4a^3(2a-y)$, is known as the "Witch of Agnesi." Why is it so called?
G. S. CLARK.

The first demonstration of this curve that has been published, that I know of, is found in "Analytical Geometry" by Donna Maria Gaetana Agnesi, Professor of Mathematics and Philosophy in the University of Bologna in the year 1748. I think the curve was discovered before that time, and was *vulgarly* called the *Witch*; and that it was called the "Witch of Agnesi," probably from the fact of her publication of its properties.
T. P. STOWELL, Rochester, N. Y.

THE EPHESIAN LETTERS. (Vol. III, p. 188.) What are the epistles known as the "The Ephesian Letters," and who is the author of them?
ANDREW SMITH.

I had supposed the "Ephesian Letters" to be a kind of Runic characters—whence their other designation of "Spells." Certain "barbarous names" or phrases were supposed to have mighty influences in telestic rites, even to fixing the stars in their places. Ephesus was the focus of magic or Persian theosophy. "The magic formulæ known everywhere by the term of 'Ephesian writings' (*grammata*) or spells," could hardly be considered as epistolary. Their authorship can therefore be imagined.
A. WILDER, M. D.

ONE FIRST CAUSE. (Vol. III, p. 188.) Sir Thomas Browne, in his *Pseudoxia Epidemica*, says: "There is but *one* first cause, and *four* second causes, of all things (efficient, material, formal, and final), to which Plato adds a *fifth*, *exemplar*, or *idea*." Where in Plato's works is this statement found?
G. S. CLARK.

Sir Thomas Browne seems to have followed Aristotle, who indicated all "second causes" as Material, Formal or Essential, Moving or Efficient, and Final. But it is apparent that the Final Cause, the *eidos*, was similar to the idea or exemplar of Plato.
A. WILDER, M. D.

QUOTATION FROM WISDOM OF SOLOMON. (Vol. III, p. 188.) The Book of Wisdom (xvi, 17) says, "The world fighteth for the righteous." A certain writer has "The cosmos is the champion of the just" in quotation marks, giving the same reference. Will the original bear the latter translation?
STUDENT.

Doubtless the two versions of the passage are both warranted by the original text and are identical in meaning: "The world or *kosmos* fighteth for, or is champion of the just."
A. W.

"DOUGH-FACES. (Vol. III, p. 187.) Who called the friends of the Missouri Compromise, "dough-faces?" M.

John Randolph has the reputation of first denominating the Northern men "dough-faces" who supported or rather acquiesced in the Missouri Compromise. He was of cynic temper, a hater of his kind, ready at opprobrious epithets and utterances; and like other men of that region, heartily despised all Northern men, who for interested or even patriotic motives, consented to yield to the exorbitant requirements of Southern leaders, for the sake of peace. They were called dough-faces because they could be moulded like dough in the moulder's hands.

A. WILDER.

REDUPLICATED WORDS. (Vol. III, p. 188.) Why is the word for "circle" reduplicated in nearly all languages? For examples: English, "circle"; Latin, "circus"; Greek, "kuklos"; Hebrew, "gilgal"? JOSEPHUS.

Why the word *circle* is reduplicated is easier to surmise than to demonstrate. "JOSEPHUS" might have increased examples. *Gilgal* in the Keltic, also *cyre* or *kirk*, and our word *church* are of the number. The Latin is evidently a cognate dialect of the Keltic; and so *cyre*, or stone circle became *circus* in Latin, and *church* in Saxon English. A circle was a sacred enclosure, and *gilgals* as well as *dolmens* and *stonehenges* were universal. The Vetal-worship of India still makes use of them.

There are many other analogous similarities in ancient languages. *Bema* a platform is rendered "high plain" in the Bible; *Chiton*, a coat or tunic in Greek, appears in Genesis III, 21, and other places. Our words *coat* and *cotton* have the same etymology. *Machaira* the Greek word for sword is also found in the Hebrew text of Genesis XLIX, 5. *Lamachos* (Homer), *Lamech*, and *Machir*, all mean expert with the sword. These examples are a few out of many. Doubtless the Aryan, Skythic, Æthiopic, and Semitic families of languages had a common origin, and are divergents of a first tongue.

A. WILDER.

"THE TACITURN." (Vol. III, p. 140.) Why was William "the tactiturn" called the Father of his Country? GIMEL.

William the taciturn led the military tribes of the Netherlands against the Spaniards in the reign of Philip II. Hence he was called the Father of his Country.

A. W.

THE SECRET OF JESUS. I have often heard from the pulpit the words, "the secret of Jesus," as if he communicated some mystery to his apostles. Was such the case? REGULAR ATTENDANT.

This question can best be answered by a reference to the records of the Gospels and the apostolic Fathers of the Church. In Mark iv, 10 and 11, we read that "when he was alone, they that were about him with the twelve asked of him." He answered: "Unto you it is given to know the mystery of the kingdom of God." In Ephesians iii, 3, Paul says: "He made known to me the mystery."

Clement of Alexandria, one of the Fathers of the Church, who died A. D. 220 left a work entitled *Stromata*, a very valuable miscellaneous work containing facts and quotations to be found in no other writer. He says in the *Stromata*, chapter v: "The Lord commanded in a certain Gospel, *My secret is for me and the children of my house.*"

Again, in his *Homilies* xix, 20, he refers to the same command: "*Keep the mysteries for me and the sons of my house.*" Here he says it is contained in the Gospel in use among the Ebionites.

There are many divines who believe that a *secret* was actually communicated by Jesus to the apostles and they to their successors. The Mother Church claim to have received it, and will to perpetuate it.

We would advise our querist to read entire the work of Ernest de Bunsen entitled "The Hidden Wisdom of Christ and the Key of Knowledge, or History of the Apocrypha," in two volumes, octavo; Vol. I, pp. 479; Vol. II, pp. 515. London, 1865.

The preface of the work says that the object of the investigations on the origin and development of apocryphal tradition, and especially on the "Hidden Wisdom" of Christ, is to suggest a scriptural solution of these all-important problems, and thus to further the knowledge of "the truth as it is in Jesus." The word Apocrypha in this connection means Secret Wisdom, and not that meaning usually attached to it as spurious or uncanonical.

Similarly the late Henry James wrote a work on the doctrines of Swedenborg, entitled "The Secret of Swedenborg: being an Elucidation of the Doctrine of the Divine Natural Humanity;" octavo, pp. 243. Boston, 1869.

Also, James Hutchinson Sterling wrote a work on Hegelian philosophy entitled "The Secret of Hegel," being an exposition of that profound philosopher's system; octavo, two volumes; London, 1873.

SUBLIME PRAYERS. (Vol. III, 40, 71, 186.) The following is the prayer of Henry D. Thoreau, an American author and philosopher :

"Great God, I ask no meaner self
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal my firm faith,
And my tongue practice more than my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs."

Wacîe the Caliph, who died A. D. 845, ended his life, the Arabian historians tell us, with these words :

"O Thou whose kingdom never passes away, pity one whose dignity is so transient."
H. W. H.

PHILONIC, AND STRABONIC. (Vol. III, p. 140.) Authors speak of doctrines, principles, etc., as Platonic from Plato. Is it correct to use the "Philonic" as from Philo, and "Strabonic" as from Strabo, etc.?
BELGRADE.

Philonic is correct, Philon being a Hellenic word ; but Straborean would be more accurate with the Latin name Strabo.
A. W.

EARTH-EATERS. (Vol. III, p. 140.) It is stated that in some parts of the world the earth is edible and is eaten by the natives. Where is this done?
GIMEL.

Earth is eaten by the natives in some parts of Brazil and Colombia. It is not common earth, however, but contains the remains of animals, etc.
A. W.

ISLAND OF ST. HELENA. (Vol. III, p. 140.) From whom is the island of St. Helena so called?
Z.

St. Helena was named from the mother of Constantine.
A. W.

THE MACEDONIAN ALEXANDER. (Vol. III, p. 140.) "In strategy, a Hannibal ; in tactics, the Roman Cæsar ; in battle, the Macedonian Alexander ; Charles comprised the three in himself." What Charles was this ?
GIMEL.

I should suppose that Charles XII of Sweden to be the person here referred to.
A. W.

POST-MORTEM CROWNING CEREMONY. (Vol III, p. 187.) What queen was crowned with full ceremony after her death?

PHILOS, Baltimore, Md.

Inez de Castro, queen of Pedro I of Portugal, to whom she was married January 1, 1347. The marriage was clandestine, as Pedro's father the king had already contracted him in marriage to a Spanish princess. Three years afterwards Inez was murdered by assassins instigated to the act by her father-in-law. When Don Pedro heard of her assassination he was beside himself with grief and rage. Two of the criminals afterwards fell into his hands, and were exposed to the most excruciating torture for three days and three nights, after which their hearts were torn out while the victims were yet living. Upon coming to the throne shortly after, Pedro had the body of his beloved Inez taken from the grave, placed on a magnificent throne, arranged in robes of royalty, and crowned "Queen of Portugal." The court was summoned and compelled to do her homage as if she were a living queen. One fleshless hand held the sceptre, and the other the orb of royalty. The next night there was a grand funeral cortege extending several miles, each person holding a torch. The crowned queen was escorted, as she lay in her rich robes, in a chariot drawn by black mules, to the royal abbey of Alcobaça for interment. Her monument is still to be seen there, and that of "Pedro the Just" is at the foot of it.

The present reigning house of Portugal is descended from Don Juan, the son of this princess. An attempt made by Phillip II of Spain to secure the throne of Portugal, by trying to prove the marriage of Inez illegal, was clearly the political reason of her posthumous coronation.

S. GRANT OLIPHANT, Newfield, N. J.

THE DOG IN LITERATURE. *Errata.* Page 173, line 5, for "it" read he; line 7, for "its" read his; page 174, line 26, for "(KVON)" read (KUON); page 175, line 12, for "Gargitios" read Gargittios; line 20, for "(PR-KVON)" read (PROKUON); line 23, for "Molossia" read Molossia; page 176, line 17, for "Ptemphanae" read Ptemphanae; page 177, line 1, for "Bolestan II" read Boleslaus II; line 38, for "Cinobeline" read Cunobeline; page 178, line 4, for "Fioun" read Fionn; line 6, after "Highland" insert proverb; line 20, after "likewise" insert too important; line 29, after "1205," insert and.

"Lively Old Lady."

The following lines were found in a bundle of socks, sent by a "Lively Old Lady" in Amherst, N. H., to the U. S. Hospital, corner of Broad and Cherry Streets, Philadelphia, Penn., about twenty years ago. It appeared in a newspaper at that time, and passed out of mind. A subscriber to NOTES AND QUERIES (P. M. C.) sends it us asking that it be republished that it be more permanently preserved :

By the fireside, cosily seated,
With spectacles riding her nose,
The lively old lady is knitting
A wonderful pair of Hosi.
She pities the shivering soldier,
Who is out in the pelting storm,
And busily piles her needles,
To keep him hearty and warm.

Her eyes are reading the embers,
But her heart is out to the war,
For she knows what those brave fellows
Are gallantly fighting for,
Her fingers as well as her fancy
Are cheering them on their way,
Who under the good old banner,
Are saving their country today.

She ponders how in her childhood,
Her grandmother used to tell—
The story of the barefooted soldiers,
Who fought so long and well.
And the men of the Revolution
Are nearer to her than us;
And that perhaps is the reason
Why she is toiling thus.

She cannot shoulder a musket,
Nor ride with cavalry crew,
But nevertheless she is ready
To work for the boys who do.
And yet in "Official Despatches,"
That come from the army or fleet,
Her feats may have never a notice,
Though ever so mighty the feat.

So pritheo, proud owner of muscle,
Or purse proud owner of stocks,
Don't sneer at the labors of woman,
Or smile at her bundle of socks.

Her heart may be larger and braver
Than he who is tallest of all,
And the work of her hands as important
As cash that buys powder and ball.

And thus while her quiet performance
Is being recorded in rhyme,
The tools in her tremulous fingers
Are running a race with Time.
Strange, that four needles can form
A perfect triangular bound,
And equally strange that their antics
Result in perfecting the round.

And now, while beginning "to narrow,"
She thinks of the Maryland mud,
And wonders if ever the stocking
Will wade to the ankle in blood.
And now she is "shaping the heel,"
And now she is ready "to bind,"
And hopes if the soldier is wounded,
It never will be from behind.

And now she is "raising the instep,"
Now "narrowing off at the toe,"
And prays that this end of the worsted
May ever be turned to the foe.
She "gathers" the last of the stitches,
As if a new laurel were won,
And placing the ball in the basket,
Announces the stocking is "done."

Ye men who are fighting our battles,
Away from the comforts of life,
Who thoughtfully muse by your camp-fire,
On sweetheart, or sister, or wife:
Just think of their elders a little,
And pray for the grandmothers too,
Who, patiently sitting in corners,
Are knitting the stockings for you.

S. E. B.

ANSWERS to RIDDLES. (Vol. III, pages 52, 160.) The answer to the "Scripture Riddle," contributed by "J. A. B.," is *The whale that swallowed Jonah*.
J. H. H. DeM., Hamilton, N. Y.

The answer to the "Riddle," contributed by "J. K. S.," is *A gentleman on horse-back and a lady behind mounted on a pillion*—an ancient mode of riding.
L. A. N., Nashville, Mich.

Shorthand Writing.

The art of shorthand writing, may easily be acquired. The study and writing of it, instead of being a task, is felt to be a delightful recreation. It is an excellent means of imparting a correct pronunciation, and forms a valuable aid to the acquisition of knowledge. The system that we teach is that of Isaac Pitman, the inventor of phonography. Experience has shown that its principles may be mastered by most learners in a very short period of time. To obtain a thorough knowledge of shorthand requires from two to six months, according to the aptness of the learner, and the amount of time daily devoted to it. A daily practice of one hour in reading and writing, continued for about three months, will usually give a speed of from 50 to 75 or more words per minute, or from two to four times the speed of common writing. The average rate of speed of common longhand writing is from 20 to 30 words per minute—that of shorthand being from five to eight times faster. The average rate of public speaking is 120 words per minute. Some very deliberate speakers do not utter more than 80 or 90 words per minute, while others articulate 180 or more.

Speakers, generally, however, articulate at the rate of about 140 words per minute. A speed of from 100 to 130 words per minute is the requisite for amanuensis work. A course of twenty lessons, in conjunction with the practice of an hour in reading and writing daily, will usually give a speed of from two to four times that of ordinary writing. To obtain speed, after the principles are mastered, is mainly a matter of practice.

Terms. The subscriber will give Twenty Lessons for \$15.00, the necessary text-books furnished. Five or more may club together and receive Twenty Lessons for \$12.00 each.

L. M. Gould, 70 Rumford St., Concord, N. H.

JOURNAL OF THE AMERICAN AKADEME. This journal has entered its third volume, is edited by Alexander Wilder, M. D., and is the organ of "The American Akadêmê," with headquarters at Jacksonville, Ill., of which H. K. Jones is President. The members of the Akadêmê are found in all the States of the Union. The journal's object is "to promote the study of Philosophic Truth and the dissemination of such knowledge with a view to the elevation of the mind from the sphere of this sensuous life into that of virtue and justice, and into communion with diviner ideas and nature." Vol. III, No. 1, for October, 1886, contains articles on "Ancient Symbolism and Serpent-Worship," by the editor, covering 21 pages, a most interesting paper. Conversations follow. A portrait of Plato is a frontispiece, and under it an extract from Emerson — "Out of Plato comes all things that are still written and debated among men of thought."

The journal is octavo, 24 pages, ten numbers a year, published at \$2.00 a year. Address all orders, letters, and communications to Miss Emily Wing, Secretary, Box 101, Jacksonville, Ill.; or, Alexander Wilder, M. D., 565, Orange St., Newark, N. J.

New Books, Pamphlets, etc., Received.

THE WORKS OF JACOB BOEHME; with an introduction by a Graduate of Glasgow University. Vol. I. The Epistles. Glasgow: D. Bryce & Sons, 129 Buchanan Street. MDCCCLXXXVI. (A Reprint.)

The Epistles of JACOB BEHMEN *aliter*, Tevtonicvs Philosophvs. Very useful and necessary for those that read his VVritings, and are very full of excellent and plaine Instructions how to attaine to The Life of Christ. Translated out of the German Language. London: Printed by M. Simmons for Gyles Calvert, at the Black Spread Eagle, at the West end of Paula Church, 1649.

Note. It is intended to Reprint all the Works of Jacob Boehme uniformly with this Volume. In the introduction to the next Volume, special attention will be given to the recent book by Dr. H. L. Martensen, "Jacob Boehme, His Life and Teachings: or, Studies in Theosophy." London, 1885. The widespread inquiry for books by THE MYSTICS, their scarcity, and their great spiritual importance, seem sufficient reason for this undertaking. All intimations relating to the above will be made in *Light and Life*, an Unsectarian Magazine of Mystic Literatare, published at 100 West George St., Glasgow, Scot.

This volume is small quarto in size, pp. 216, and contains the Five-and-Thirty Epistles. Translated into the Nether-Dutch out of Jacob Behmen's own hand-writing; and out of the Nether-Dutch into English. Bound in cloth; price six shillings, or \$1.50, and may be had by addressing "LIGHT AND LIFE, 100 West George St., Glasgow.

Boehme was one of most remarkable cases of spiritual mediumship, in the highest sense; a man through whom the revealing of knowledge came unsought; he seemed not to understand while at the urgent dictates of an invisible guide he wrote what was communicated to him. Received from the publishers.

HANDY HELPS, NO. 1. A Manual of Curious and Interesting Information; by Albert P. Southwick. New York, E. L. Kellogg & Co. 12mo. pp. 286. cloth. Price, \$1.00. to teachers, 80 cents, and 8 cents postage.

The volume contains 500 questions of more or less interest to every person. Useful in the schoolroom, in the household, on a railroad journey, or at any time. Many queries are here answered when the desired information might requires days of search to find. Received from the publishers.

A MEMOIR OF JUDGE EBENEZER THOMPSON, of Durham, N.H., with some account of his parentage and offspring; by his great granddaughter, Mary P. Thompson. "Tell me what ancestors were thine." [*Farinata to Dante.*] "Inferno," Canto x. Printed for private circulation. Concord, N. H., 1886. 8vo., pp. 86. Received from Lucien Thompson.

LAND AND LEE IN THE BOSPHORUS AND ÆGEAN: or Views of Constantinople and Athens, and Notes on France and Italy. pp. 441.

DECK AND PORT, or Incidents of a Cruise in the United States Frigate Congress to California, with sketches of Rio Janeiro, Valparaiso, Lima, Honolulu, and San Francisco. pp. 408.

THE LAND OF GOLD, or The Events of a Residence of Three Years in California. pp. 456.

SHIP AND SHORE, in Maderia, Lisbon, and the Mediterranean, and Sea and Sailor. pp. 389.

These four books are written by Rev. Walter Colton late Chaplain of the United States Navy, and are from his own journal which he recorded from personal observation. They are interspersed with anecdotes and incidents which are of interest to the reader as affording a clue to the leading features of society, and traits of individual society. He says, in the preface of "Ship and Shore," he publishes his work in defiance of a profound maxim of his distant relative, the author of "Lacon," (C. C. Colton,) that "a writer who cannot throw fire into his works ought to throw his works into the fire." The "Deck and Port" was divided into chapters by the publishers who thought "the yarn would reel better if the thread be broken occasionally." The author says "the evil one himself is held accountable for the sins of half the world." The "Land and Lee" having withstood the cross-fires of criticism in a long cruise on the open seas, has now come to the dry-dock for repairs. These works are good and entertaining reading for all classes. Published by Edson C. Eastman, bookseller, Concord, N. H. Four volumes, 12mo. Illustrated. Price, \$6.00. Received from the publisher.

THE GEOGRAPHY OF GROTON, MASS. Prepared for the use of the Members of the Appalachian Club, on a proposed visit to that town, September, 18, 1886, by Hon. Samuel A. Green, M. D. 8vo. pp. 20. Groton, 1886. From the author.

THEOSOPHICAL SUBJECTS. Abridgment of Discussions held at the meetings of Aryan Theosophical Society, of New York and elsewhere. Nos. 1, 2, and 3, of the octavo sheets have been published and distributed, containing notes on discussions, answers to questions propounded. Sent to those interested on receipt of a few stamps by addressing the Secretary of A. T. S., Box 2659, New York City.

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THE PERFECT AGREEMENT OF THE FOUR EVANGELISTS IN THEIR RECORDS OF THE LAST EVENTS OF THE LORD'S LAST DAYS ON EARTH. An Essay by Prof. E. M. Epstein, M. D., in the *Christian Quarterly Review* for October, 1886; 8vo, pp. 38. Columbia, Mo.

The author claims the discovery of a truth which Christians who do not know the Jewish writings never could know; that a fact is uncovered never dreamed of by Christians, namely, that the Jews at the time of Christ did not keep the Paschal-Lamb sacrifice and feast on the time appointed by Moses, but the Lord Jesus did, in strict accordance with Moses' appointment. It is erudite and interspersed with ample references to Scriptures, and quotations to substantiate his assertions. The *Review* is 30 cents a number. Received from the author, Bethany, W. Va.

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