VERITAS.

REVELATION OF MYSTERIES,
Biblical, Historical, and Social,

BY MEANS OF

THE MEDIAN AND PERSIAN LAWS

"OMNIA VINCIT VERITAS."

HENRY MELVILLE.

EDITED BY

F. TENNYSON AND A. TUDER.

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INTRODUCTION.

It is forty years since this work was in embryo—the mysterious "yugs" of the East, reverenced as they are by far the greater portion of mankind, led me to believe there must be mysteries hidden by them, and that the 4, 3, 2, meant more than the mere esoteric symbols of the apprentice V, the fellow craft Δ, and the master mason Δ. When known, what is more simple than the common alphabet? yet when unknown it is incomprehensible—forty years ago I knew not there was a classical universal alphabet to a universal celestial language.

Time passed on, and I discovered that the religions of the Buddhist, of the Hindoos, of the Chinese, and the Mahomedans, were all more or less astronomical, and assuredly all were astro-masonic. Believing as I do that there can be but one God, one grand Architect of the universe, I was induced to examine the orthodox Bible dedicated to James. I waded seriatim through the list of substantives as indexed by Cruden: and, after a fashion, I construed celestially upwards of 2,400 biblical passages. When arriving at the word "wall" a sudden gleam of light dawned upon me, and I reasoned that "wall" might indicate a celestial partition or celestial colure, but whether equinoxial or solstitial I then had no means of deciding: all was chaos, for my adopted "wall" did not correspond with the equinox or solstice of any known celestial spheres. Unwittingly I had partly opened a mystic lock, and yet I knew nothing of keys that had long been in my possession, and which keys were constructed to open wide the celestial Sesame!

Year after year passed away and I became more and more convinced that the foundation of all intellectual religions, ancient as well as modern, had but one and the same origin, and that origin was heavenly or celestial. The Revelation of St. John strongly confirmed my opinion, for I soon found that the strange personations of the Apocalypse were to be traced to Eastern creeds, and that their similars or rather their original types were to be found in all ordinary celestial atlases. The text of the Revelation specifies the symbols, but I afterwards discovered that keys and laws were required in order to comprehend the language and the meaning of the writer. Day by day, as I advanced in my researches, I learnt that the knowledge I was acquiring constituted the "lost mysteries" of Masonry, and being one of the fraternity, and believing that the fearful obligations really meant sacred pledges, in the year 1848 I voyaged some 15,000 miles expressly to lay my discoveries before the Earl of Zetland, the then Grand Master of England. I brought with me to London influential masonic introductory letters setting forth my discoveries, but the Grand Master of England and his Grand Secretary (White) treated my introductions, my discoveries, and myself with silent contumely, for as good Dr. Geo. Oliver then observed—"Secretary Bro. White considered Freemasonry as a commercial speculation, and estimated its value by the amount of money it put into his purse." * Verily, with Bro. White, Masonry was a shell without a kernel, a skull without the brains.

Dispirited I returned to my adopted country, yet perseverance urged me on, and as it were a secret silent monitor, "VERITAS," ruled me "to write and make plain that he may run that readeth."—Hab. ii. 2, and I have since endeavoured to do so. As I advanced in my researches I became master of certain combinations in the heavens which rendered portions of the sacred writings celestially intelligible. Without being aware I had stumbled on results

depending on Median and Persian Laws. Imperceptibly those Median and Persian Laws perfected themselves, but the rules for their construction long remained unknown to me. Multitudes have attempted to prove that the Bible cannot be true, and at one time I doubted its veracity, but now I not only became convinced of the truth of the sacred volume, but am in a position to prove word to be true according to heavenly laws, which never alter.

In the year 1864 an esteemed friend, Bro. W. N. Crawford, to whom I had entrusted a few MS. pages of my work on Cosmogony, read the papers before the Archaeological Society in Paris. His doing so was to me most fortunate, for it led to an introduction to Mrs. General Lane, of Franc Fief, Jersey, whose powerful mind at once induced her to believe that a new and extensive field of investigation might be opened by interpreting the sacred celestial mysteries of the Eastern nations. Although residing in the antipodes to each other, I soon found I had gained a sincere supporter in Mrs. Lane, and happy am I now to record that I also found her endowed with a mastermind. I found that my new friend would not condemn discoveries because antagonistical to fashionable creeds; nor would Mrs. Lane disparage reasonable theories merely because they were not in accordance with modern European parrot-taught scholastic philosophy. From our introduction I have received from her continual assistance in preparing this work for publication.

At the suggestion of my friends I again came to England in 1866, for the purpose of bringing my discoveries in an improved state before the Grand Lodge, it being considered that the sacred truths should be retained by the Order to whom they properly belonged. This time I applied to a gentleman and a scholar, although a Mason. I applied to the then Deputy Grand Master of England, but without success, as Earl de Grey and Ripon decided, that however interesting my discoveries, they were beyond the scope of ordinary Masonry.

"SIR AND BROTHER,

"I beg to acknowledge the receipt of your letter of the 11th instant.

"In reply to it I would recommend you to apply to the Grand Registrar, Bro. A. J. McIntyre, 3, Middle Temple Lane, whom I have requested to hear what you have to communicate, and to report to me on the subject.

"I remain,

"Yours fraternally,

"DE GREY & RIPON."

As recommended, I waited on Bro. McIntyre, and explained to him that, with fixed Laws, the ordinary Celestial Atlas could be made to elucidate all the symbolic proceedings of an entered Apprentice Mason, when he gave this certificate:

"I have examined this paper, and find that the symbolic representations on the plane projection of the heavens are accurately pointed out by a system of laws which I at present cannot understand.

"A. J. McINTYRE."

"SIR AND BROTHER,

"I have received your two letters of the 20th May and 3rd June, and have conferred with Brother McIntyre upon the subject to which they relate.

"It appears to me that the questions on which you have been in communication with Brother McIntyre, however interesting in themselves, lie beyond the scope of ordinary Masonry, to which alone I have leisure to devote my attention, and I regret, therefore, to say that it will not be in my power to enter further into the subject with you.

"I remain,

"Yours fraternally,

"DE GREY."

I concluded that, as a rule, in this enlightened age a bishop must know what are sacred mysteries better than can an ordinary curate, and that a Deputy Grand Master must know more of the lost mysteries of Masonry than an ordinary or Companion. Subsequently, in 1869, I endeavoured, in the Freemasons' Magazine, to excite the curiosity of the brethren by indirect reference to the mysteries, in the hope of awakening
or regenerating the dormant science, but I only aroused a set of masonic scorpions.*

Suffering in health, I again left England, but Mrs. Lane, with unabated interest in my discoveries, was kind enough ultimately to procure for Bro. F. Tennyson and myself an interview with the Duke of Leinster, the Grand Master of Ireland—it was the last expiring hope, and if that failed no other course remained than the publication of the mysteries. We came to London and met the Grand Master, and in justice to his Grace it must be said that he expressed himself most anxious that the discoveries should be properly inquired into, and, as will be seen by the correspondence hereafter set forth, a "Special Irish Committee" was appointed, consisting of the Deputy Grand Master, the Hon. Judge Townsend, and George Chatterton, Esq.; and by this Committee, as will be seen, we have been treated with silent contempt, proving clearly, to my mind, that men may become very exalted Masons without necessarily becoming fraternal. And now,

* On a late occasion, at an encampment of Knights Templars, His Royal Highness the Prince of Wales stated that "he had to make an agreeable announcement. They were all aware that the Queen was the patroness of Craft Masonry, and he had Her Majesty's permission to state now that she would be the patroness of their order (Templars)."

AS AN ACT OF GRATITUDE,

I RESPECTFULLY

Dedicate this Work

to

MRS. MARIA LANE,

OF

FRANC FIEF, JERSEY.

HENRY MELVILLE.
CORRESPONDENCE.

ARMFIELD HOTEL, FINSBURY,
16 July, 1872.

RIGHT WORSHIPFUL SIR AND BROTHER,

In consequence of what transpired at our interview with you, Most Worshipful Sir, on Friday last, we beg leave to forward the Petition then decided upon.

You were pleased to intimate to us that we might publish any discoveries relating to Masonry, provided the Obligations were not divulged. In the event of the prayer of our Petition being granted, we pledge ourselves most sincerely not to refer, directly or indirectly, to any obligation of modern Masonry.

An early reply to our Petition will greatly oblige us, having left our homes in Jersey expressly for the purpose of obtaining an interview, and presenting the enclosed to you,

Most Worshipful Sir,
Respectfully and fraternally,

F. TENNYSON.
H. MELVILLE.

To His Grace the Duke of Leinster,
Grand Master of Ireland.

To the Most Worshipful the Grand Master of Ireland,
HIS GRACE THE DUKE OF LEINSTER.

The Petition of the undersigned,

Humbly Sheweth—
That we, Master Masons, are in possession of the knowledge of the "Lost Mysteries of Masonry." We can prove that the Mysteries were Masonic, inasmuch as by the usage of the Symbols now unwittingly worn by Companions and Masters, Celestial Laws are framed in accordance with the Sacred Writings, and by these laws are obtained the true interpretation of the Lost Mysteries.

That in former ages the learned rulers retained the Masonic Mysteries for the use and benefit of the Craft, and these Mysteries were not to be divulged under a lesser penalty than death. Such mystic secrecy might have been advisable and requisite in ages past, but such retention of knowledge your Petitioners verily believe to be no longer necessary, as the advancement of truth is now the policy of the civilized world, more especially so of the British Nation.

Your Petitioners therefore humbly pray, Most Worshipful Sir, that you will be pleased to order a Commission of learned and intelligent Brethren to be appointed to enquire and decide—

1stly. Whether the knowledge we possess was in former times considered Masonic.

2ndly. Whether the Lost Mysteries were, and consequently still are, celestial truths.

3rdly. Whether truth should be published to mankind under the sanction of the Grand Lodge of Ireland, provided always that these lost truths interfere not with the Mysteries and Ritual of Modern Masonry.

And lastly. Whether, under all considerations, the Grand Lodge of Ireland will assist fraternally the dissemination of the recovered truths, which will enlighten the most "enlightened chiefs" of this present generation.

HENRY MELVILLE.
FREDERICK TENNYSON.

6, CARLTON HOUSE TERRACE,
18 July, 1872.

DEAR SIRS AND BROTHERS,

Last night I received your letter of the 16th July and Petition, which I have this day forwarded to the Deputy Grand Master of Freemasons in Ireland, to present to the Grand Lodge at their next meeting, on Thursday, 1st August.

I am,
Yours fraternally,

LEINSTER.
RIGHT WORSHIPFUL SIR AND BROTHER,

We received your communication dated the 18th July, informing us that you had forwarded our Petition to the Deputy Grand Master of Freemasons in Ireland, to present to the Grand Lodge at their next meeting, on Thursday the 1st August.

We have waited patiently expecting to hear the result, but we have not been favoured with the least notice from the Grand Lodge. Our stay in London—our absence from home—are serious inconveniences to us, and if the Irish brethren intend to treat us with discourteous silence, we shall adopt our own course of proceeding. With the utmost possible respect,

Worshipful Sir,

Yours fraternally,

F. TENNYSON.

H. MELVILLE.

To his Grace the Duke of Leinster,
Grand Master.

6, Carlton House Terrace, S.W.
22 Aug. 1872.

DEAR SIRS AND BROTHERS,

I have received your letter of the 22nd Aug., and am surprised you have not heard from the Grand Lodge of Ireland in answer to your Petition, which I believe was referred to the Board of General Purposes to report thereon, and cannot be submitted to the Grand Lodge until their next Meeting, the 5th Sept.

I have, however, written to enquire.

I am,

Yours fraternally,

F. TENNYSON,

and

H. MELVILLE, Esqrs.

GRAND SECRETARY'S OFFICE,
Freemason Hall, Dublin,
23rd day of August, 1872.

SIR AND BROTHER,

His Grace the Grand Master has sent forward a letter from you, and Bro. Tennyson, dated 22 Aug.

I was under the impression that Bro. Walmisley (who is now absent on leave) had communicated to you what had been done in the matter referred to.

Your letters and that from the Grand Master were laid before the Board of Genl. Purposes, and by the Board referred to Grand Lodge—Grand Lodge, desirous of affording every facility in their power to you, appointed a Special Committee, consisting of the Dep. Grd. Master, the Hon. Judge Townsend and George Chatterton, Esq., with a request that they would report to Grand Lodge whether they considered the matter one that should be entertained by Grd. Lodge. The continued absence from Dublin of two of this Committee has prevented any action being taken: but I am in great hopes that there will be a report from the Committee at Grand on the 5th September next. If there be any statement or documents you would wish to lay before this Committee, you can forward them to me or to the Deputy Grand Master, under cover to me at this office.

It may perhaps be as well to mention that all the Members of the Committee are Members of the 33d and all minor degrees.

I have the Honor to be,

Your Obt. Servant,

H. MELVILLE, Esq.

Armfield Hotel, London.

GRANDFIELD HOTEL, FINSBURY,
24 Aug. 1872.

SIR,

I have just received a letter from the Grand Secretary's office, dated yesterday, stating that His Grace the Grand Master has sent forward a letter from me and Bro. Tennyson, dated 22 Aug.

Bro. Tennyson is absent from London. In his absence, and as the letter is directed to me alone, I hasten to reply. I am informed
that a Committee has been appointed to report whether our discoveries should be entertained by the Grand Lodge. What report can be made, without enquiry as to the nature of the discoveries, I am at a loss to imagine. From the Fraternal silence since the 1st Aug., both Bro. Tennyson and myself were led to believe that no notice would be taken of our Petition; we therefore prepared to publish. Indeed the Median and Persian Laws are in the hands of the printers, and I have before me a proof page taken haphazard from the body of the work in order to obtain an estimate of the probable expense.

I will consult Brother Tennyson when I see him on Wednesday as to the course to be pursued. In the meantime I send you a copy of the printers' proof.

Sir,

Yours fraternally,

HENRY MELVILLE.

To the

GRAND SECRETARY, FREEMASONS', DUBLIN.

SIR AND BROTHER,

Yours of the 24 inst. shall be submitted to the Committee along with the previous papers.

It may, perhaps, save some trouble to mention that the Committee have no power to expend any money in the printing of any documents.

I am, SIR AND BROTHER,

Yours fraternally,

C. T. WALMISLEY.

H. MELVILLE, ESQ.

London.

ARMFIELD HOTEL, FINSBURY, 31st August.

SIR AND BROTHER,

As you have not called upon us for information respecting our discoveries, of course you cannot be acquainted with the nature of those Masonic truths respecting which we petitioned the Grand Master to order a Commission of Enquiry.

We are anxious to proceed without delay, and in order to furnish you with some idea as to the truths we have rescued from darkness, we forward to each of you, for your perusal, printer's proof slips of the portion already set up, as far as page 23.

Respectfully and fraternally,

For F. TENNYSON and Self,

HENRY MELVILLE.

To the Deputy Grand Secretary,

the Hon. Bro. TOWNSEND,

and Bro. GEO. CHATTERTON.

[Not having been favoured with any reply, thus terminated the correspondence.]
ASTRONOMY AND MASONRY.

1 Cor. xv. 41.—One glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory.

Eccles. xii. 12.—Of making many books no end; and much reading a weariness of the flesh.

There are two distinct sciences of Masonry—the speculative or theoretical, and the operative or practical; the former being a mental knowledge, the latter merely parrot-taught formula. There are likewise two distinct sciences of Astronomy—the theoretical and the practical; the theoretical being a mental study interpreting the celestially written mysteries of the ancients of the earth, the latter a mechanical operation, looking through a long tube, and dotting arithmetical truths on paper.

Operative Masons are led to believe that their order in ancient ages consisted of workmen with aprons, mallets, compasses and squares; and their intellectual occupation was in chipping stones and spreading mortar. These operative labourers nevertheless fondly cherish the belief that somehow or other by divine right they are descendants of those Biblical men that were employed in building the Temple of Solomon; but, as will be speedily shown, Masons of this age and their predecessors had nothing whatever to do with any Solomon or any temple. It was the intellectual theoretical Masons that from time immemorial erected the splendid edifice yearly dedicated to Solomon. These intellectual Masons built the dwelling of the Sun, using wrought stones made ready for the building, and when occupied in their work there was not heard any sound of hammer or axe, or any tool of iron. The gems of heaven were the precious stones wherewith the Temple was erected. These gems or stones of heaven were known by speculative Masons as rocks, the polar star being the rock of ages. "Trust ye in the Lord for ever: for the Lord Jehovah is the rock of ages." This polar star is the rock or Mount Olympus of the Latins, and was so high that no bird could fly to the top; nor were clouds ever seen upon its summit; this polar star is the Mount Meru of the Buddhists, and the Mount Zion of the Hebrews. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but standeth fast for ever." David says, "Lead me to the rock that is higher than I." From our world nothing can be higher than the polar star; it is the pivot or point or axis on which the earth performs its diurnal and annular motion. All the other visible brilliants of heaven appear to us as moving in circles of greater or lesser magnitude, but the polar rock standeth fast for ever. David exclaims, "Hear me, my brethren, I had in my heart to build an house of rest, and for the footstool of our God." And "thus saith the Lord, The heaven my throne, and the earth my footstool: where the house ye build unto me, and where the place of my rest?" Solomon, at the dedication of the Temple, says, "Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Cephas or Cepheus means rock. Cepheus is seated in the highest heaven, and he has Mount Olympus or the polar star for his footstool.

Nothing can be more perplexing or mysterious to the uninitiated than the figurations on the celestial globes and atlases. The various divisions and subdivisions of unnatural objects constituting pictured heaven, plainly indicate that mystery or mysteries of some kind were intended, and the concealment of some important truths the object desired. If the hidden or lost mysteries of intellectual masonry do not relate to the heavens, to what can they relate? The pictured heaven, with its various constellations, is, with trifling variations, the same as that...
Astronomy and Masonry.

The picture of a perfect ram called Artes, but when pointed out among the stars it resembles a kangaroo as much as a ram; in fact, the stars do not portray any figures or semblance of terrestrial objects. The next in order to the ram is the picture of a half bull, but why the whole ram and the half bull? Then look at the sign Capricornus, half a goat, the other half a fabulous fish. Then there is Cetus with a tail like Capricornus', and this Cetus or whale has a trunk or proboscis, and has two feet dabbiling in the rivers Eridanus and Gihon. All the celestial signs and figures must have meanings, and to the initiated their interpretation is as simple as any other pictured primer.

In all probability the primitive attempt at our celestial astronomy was in the personation of the heavens in accordance with the human life and the seasons, commencing with the birth or infancy of the sun and terminating at the death of the year at the winter solstice. The strong God was the sun king ruler, and at his death was symbolized as the dead lion. The Egyptians personated among the stars a strong man, and clothed him with a lion's skin, and thus came forth Hercules, otherwise Samson, which literally means "his sun." The whole figure denoted the personified sun, but in process of time the chief brilliant of the constellation became the indicator, and now "Rat Algol" in the man's forehead, and tooth of the lion's skin, is, by astronomers of this age, known as Hercules. Bayer's Atlas of 1746 gives hemispherical charts, with Ptolemy's nomenclature of stars for Anno Domini 138, but this is mere modern celestial fiction, and shows that the compiler of Bayer's Atlas for that year was perfectly ignorant of astral masonry. Celestial statuary is evidently more ancient than the pictured astronomical figures on our globes and charts, and it is certain that the knowledge of the positions of the brilliants in the firmament was formerly only entrusted to the masters of the dead languages. That Bayer and such astronomers, and the whole host of astrologers of his age, were of the intellectual order of Masons is more than probable. Celestial astronomy is a lost science—Astrology is likewise a lost science, and it is admitted by the Craft that the mysteries of masonry have been "long, long lost." The heavenly pictures by which these sciences were legible are now but unmeaning chaos even to the learned; it cannot be matter of surprise, therefore, that the truths these heavenly figures interpreted are hidden and unknown.

In the Temple at Tentyris and elsewhere, there are planispheres of hieroglyphic figures, which no doubt pictured language, to the learned of the age, when constructed—there is no key by which the time of their application can be determined as to Anno Mundi or Anno Domini—indeed no evidence is there whether these celestial Egyptian figures apply to past centuries or thousands of years now past. Wonderful as it may appear, every Egyptian, every Grecian monument, indeed every ancient statue, denotes one and the same epoch in the firmament, and that is sun-rising at the vernal equinox. The learned must admit their ignorance of this fact, but with unalterable laws the heavens themselves certify the truth. As already stated, celestial science is among the lost mysteries; succeeding astronomers have not understood their predecessors: for instance, the Astronomer Royal, Flamsteed, admits himself puzzled by the charts of

* Flamsteed, in his introduction to his Atlas, says, that finding it necessary to depart from the figures as given in Bayer, 1603, he was led into a strict inquiry to find out who first constructed maps of the constellations, and especially by whom the stars were reduced into those forms into which they are disposed in Ptolemy's catalogue (of which there is no account that can be relied upon), for from what Ptolemy relates in his fourth chapter of the seventh book of his Almagest, it is evident that these images or figures were older than Hipparchus's time, where he says that "we employ not the same figures of constellations as those before us did, as neither did they of those before them, but frequently made use of others that more truly represent the form for which they were drawn: for instance, those stars which Hipparchus places on the Virgin's shoulder we place on her side, because their distances from the head appear too great for the distance from the head to the shoulder in his sign Virgo: and thereby making those stars to be on the sides the figure will be agreeable and proper, which it would not, if those stars were placed on the shoulder."
Bayer, whose work bears date a century preceding. Flamsteed says that *although the figures in Bayer are tolerably correct, and the stars laid rightly down, that he (Bayer) read Ptolemy's catalogue wrong, having drawn all his figures except Bootes, Andromeda, and Virgo, with their backs towards us, thus those stars which all before him place in the right shoulders, sides, hands and legs, or feet, fall on the left. To remedy this fault, when he mentions any eminent fixed star to be in dextro humero, or dextra tibia, he adds alias in sinistra.* Intellectual astronomy would be badly at fault were the fronts and backs of celestial figures not forthcoming when required.

It is not very many years since the mysteries must have been taught by the use of the globes as well as by celestial charts. The surface of the globes are looked down upon, and the figures facing the centre must expose their backs to view. On charts it is the reverse, they figuring concave heaven. If both fronts and backs were not obtainable, it would be impossible to understand the intent and meaning of such passages as Isaiah xx. 4; Ezek. iv. 12; i Sam. xxv. 22.

Masons used transparencies: so the picture giving a hand on one side, if reversed, would give the same hand on the other side. Thus the left would become the right, and the right become the left.† Astronomers of this age figure altogether heavenly speech, and believe the celestial constellations perfectly unmeaning; this is evident from a letter of Professor Airy, Astronomer Royal, dated Observatory, Greenwich, 23rd April, 1851, wherein he says, "I do not believe that any astronomer of this age considers that there is any occult meaning in the formation of the constellations, or that Ptolemy's placing the stars had any reference to mythology, &c. (excepting for the mere convenience of suggesting names), or that ancient astronomers hint that the mysteries of the Bible or Koran &c. are to be interpreted by them."

There seems to be some incomprehensible mystery regarding the constellations now known to astronomers. It would appear that nearly one-half of the whole number are set down as of modern introduction on our globes and in our atlases, and are believed to be inventions of those by whom they have been introduced. Such, however, is certainly not the case; for almost all the so-called modern constellations are, in fact, old or ancient figures or images reintroduced, bearing new names. The minute astronomical precision given these revived heavenly figures, proves beyond doubt that the learned men producing them must have been masters of the Median and Persian laws, and the celestial masonic knowledge. So admitting, it becomes deserving consideration how, or in what manner, the sacred lost mysteries escaped publication. One conjecture, alone, presents itself, and that is, that the celestial knowledge was imparted to the initiated under pledge of secrecy; and that the divulging the truths to the uninitiated was held a criminal offence deserving death. If, therefore, the actual reintroduction of ancient images can only be problematically surmised, their loss can be more easily accounted for. Flamsteed, for instance, says, "It is necessary to adhere to the ancient figures and tables of Ptolemy;" and yet Flamsteed, in his plate of Aquila, leaves out Antinous altogether.*

* Flamsteed's Northern Spherical plate gives Aquila and mentions Antinous, but does not give the figure. In his Southern Hemispherical there is the proper portion of the figure. In his Zodiakal plate of Sagittarius, Antinous is properly delineated as a female; but in the chart of Aquila, Sagitta, Velpeula, Ansar, and Delphinus Antinous is left out altogether.—Editors.

Antinous.—"The Romans placed that infamous varlet Antinous, the favourite of Adrian, among the gods; they persuaded Adrian that Antinous was changed into a star which appeared about that time."—Johne Gallenbrauch, p. 271. The star is probably the wondering Antinous. Antinous is Hebe, Ganymede, &c. &c. Jove raised Ganymede, and it will be found that Jove, under another appellation, exalts Antinous as a fellow craft-mason.
Those who follow Flamsteed would consider any Astronomer Royal sufficient authority for discarding Antinous from the heavens. It is but fair to Flamsteed to say that in Aratus of Soli, probably the oldest celestial chart on record, Antinous does not appear; and, in subsequent times, Antinous has been rendered integral with Aquila, as Antinous there could apparently be notified especially one or two remarkable reintroductions. Taurus Poniatowski is attributed to the Abbé Pocciobut in the year 1778. Who could ever dream that the Poniatowski bull was the original Apis of Egypt—but so it is, and every action of the Egyptian Apis of old must be effected by the Poniatowski animal in the atlas of the present day. Apis in its youth was both male and female, and Kircher and others tell us that Apis is Taurus of the zodiac; granted, for when Apis died in Egypt, he was exalted and arose to heaven as a god. Apis and Bis Apis! Look at the sedate and solemn sun-man Apis or minor Taurus or Minotaur in the British Museum with the wings of Aquila. We are told these minotaurs were placed at the entrance to some sacred temples. In their statuary form they symbolized the opening of the year in Egypt, and now in their pictured form in modern atlases they denote the opening of the year on the 1st of January, and at the vernal equinox in Aries.* In like manner as Apis became

* In order to explain in what manner the constellations have been perfected, in comparatively modern times, let us refer to Custos Messaum, introduced, as it is said to be, by La Lande. This astronomer was born in 1732, and Montfaucon’s Antiquities were published in 1749, consequentely thirteen years previously. Montfaucon gives a figure with a shepherd’s crook in the left hand, and an unmeaning instrument in the right; alongside is a cedar-tree and a ram. He calls the figure "Oser ou Alys sous le Belin." M. La Lande places Custos Messum in the sign of the ram Aries, gives him a shepherd’s crook in the left hand, and a sickle in his right—and this figure he places alongside Cassiopea, which constellation is called El Salor, the Cedar-tree, by Ulug Beig. The Egyptian figure is that of Folly, and its chief star corresponds with the 1st of April—the fool’s day. "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd" (Zech. xi. 15). La Lande read
ASTRONOMY AND MASONRY.

Modern astronomers, as shown, have determined that the ancient constellations have no occult meaning; and astronomers, astrologers, and the clergy, or clerical Masons, have allowed their ancient landmarks to be tampered with: indeed some atlases and globes actually give the names of the constellations, but not the figures. Fortunately, there is one atlas, a mere school-book, by one Alexander Jamieson, in which are preserved the celestial images, or figures, in their purity, and the tables of stars in authentic astro-masonic order. The work is extremely valuable as an authority. From whence Jamieson obtained his pictures and tables cannot now be determined. Jamieson was not initiated in astral-masonry, that is most evident from the text of his work. Even had he been an operative Mason, he has left no traces showing the slightest connection between masonry and the heavens; and yet the plates he published are the locks of the hidden mysteries. These locks are of that extraordinary description, that they cannot be opened otherwise than by celestial keys, which are preserved by ritual Masons, who dream not of their inestimable value.* In accordance with the Celestial figures of Jamieson

* Some eighteen months previous to the appearance of Jamieson's work, a French mason, of the highest order, came to London for the purpose of holding some kind of conclave or chapter with the Grand Master of England, the then Duke of Sussex, and the Grand Master of Denmark. The three, being tres junta in uno, were to have met in London; but the Danish prince, owing to severe illness, could not attend; and, after a protracted delay, the French Grand Master was compelled to return to his own country. The Duke was to have been initiated into certain wondrous mysteries. The Duke of Sussex frequently expressed his regret that the revelation of the mysteries had not been made known to him. The Duke always stated that he considered that masonry veiled such secrets that, if publicly made known, would shake every throne in Europe. The French Grand Master brought with him a set of celestial charts, with figures beautifully drawn and highly embossed. These were examined by Dr. Cruikshank and other high brethren of the craft, but to all of them were they hermetically sealed. Isaiah xix. 11, 12:

"And the vision of all is become unto you as the words of a book that is sealed, which deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Some thirty years afterwards, that is in 1850, application was made to Neele, the engraver of Jamieson's Atlas, in the hope of discovering from whence were the originals. Neele was then a very old man. He remarked that

Exod. xxvii. 1. — And thou shalt make an altar, of shittim wood, five cubits long, and five cubits broad, the altar shall be foursquare; and the height thereof three cubits. 

an altar as well as a square.

it differently, thus, "And another angel came out of the temple which is in heaven, he also having a sharp sickle" (Rev. xiv. 17).

Bible: Sydney, N. S. W. 1842.

Translated.

Sobieski is said to have string of which Sobieski wood, of ancient figures in honour of its masonry. Hevelius diJcreatly, 111111, "And another angel c:une

was the Psaltarium be a modern invention, that is by mere chance that its celestial position tallies with the harp of Memnon, a string of which breaks at sunrise and sunset? Scutum Sobieski is said to have been placed in the heavens by Hevelius in honour of John Sobieski, the king of Poland, who died in 1696. How comes it that upon the cross on the shield there invariably are the superscribed letters INRI or IHS? What have these letters to do with John Sobieski, or what has John Sobieski to do with the cross of Christ? The Catholic priests wear the same cross and shield on their stoles on certain occasions: do the priests patronize these symbols in honour of John Sobieski, or in honour of the Sun of righteousness?

Circius, the compasses, triangulum, the level, and norma Euclides, the square, are tools or implements belonging to ritual masonry, and yet they are considered of modern introduction in the heavens; if so, the present masonry must be of modern invention, because without the compasses, triangle, and square, the ritual, as it is, becomes vague and totally incomprehensible; but these implements, with one exception (that of Euclid's square), are required in intellectual masonry. One of the most ancient figures in the heavens is Ara, the cube or square altar, and this the exoteric ritualists have made into their pedestal, and finding a square still required, they have introduced Euclid's, which is in fact unmeaning, as it does not serve as

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shall these researches be governed, and the positions of the stars shall be determined by the same authority. Jamieson's tables of stars are computed for the year A.D. 1820. The Celestial plates are from those of Jamieson.

The old charts of the heavens have not names attached to the images or figures; by their attributes alone were they known and distinguished from each other. Some had numerous appellations; indeed the sun, or Saviour, according to Cruden, had upwards of 200 names attached to him, which is somewhat bewildering, especially as he claims the names of other personages. Thus in the Bible the Sun of righteousness is called “Moses,” “David,” and “Jacob,” &c. &c.; he is also “a ladder,” “a brazen serpent,” &c. What is termed mythology is much more consistent and stringent with the attributes, and will not allow such vagaries as are common in the Bible. If, for instance, Jacob were pictured with a ladder, the figure would not be Jacob, and would be bereft of all clerical application, and yet Jacob dreamed about a ladder. So if mythological Neptune (or Aquarius) were represented with a bow and arrow, the old gentleman would appear very ridiculous, but as love assumes all disguises it would be perfectly consistent to picture Cupid with either a ladder or a bow and arrow, or even with old Neptune's trident, or pitcher of water. Although Cruden may say Christ is “a ladder,” and “a brazen serpent,” still it would not agree with our ideas of consistency to see the Saviour mounted on a ladder, or to see him with a brazen serpent or a trident, and yet one of his names is Moses. Even were the bright luminary the moon to be placed behind the head of the Saviour it would not merit classical approbation, and it certainly would be heterodox to place the sun behind the virgin's head.

Consistency requires the halo or sun's rays for the male, and the crescent new moon, or the disc or full moon, for the virgin queen of heaven.
CONSTRUCTION OF THE MEDIAN AND PERSIAN LAWS.

Job xxxviii. 31, 32.—Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

The zodiac may be termed the matrix of theoretical astronomy and speculative masonry. As these sciences became lost, the true value and meaning of the mystic belt became unknown, and the zodiac was, and still is, claimed by jugglers, necromancers, and conjurors. In the East and in Egypt are many cities now in ruins that are believed to have flourished thousands of years past. Among these ancient ruins are celestial records, so proved to be celestial in consequence of their furnishing zodiacs. Mexico claims antiquity long prior to the imaginary or clerical discovery of America; the ruins of Mexico furnish zodiacs. The Buddhists fancy themselves the progenitors of the human race, and they produce the zodiac; so indeed do all civilized ancient nations. With very trifling variation the figures of the twelve signs are found to be the same among all people, and during all generations; does this not argue that formerly there must have been a prevailing universal astronomical knowledge? which knowledge is unknown to this generation?

The word zodiac is of Greek derivation, and is so called "on account of the living creatures that are imagined to be in it." The living things are the Hebers, or the ever-wandering planets, personated as living Gods.

The Book of Job, the modern learned consider to have been written at about the same period as Genesis.

* Bailey's Dict.*

(See the polyglott and other Bibles.) Moses and Job were cotemporaries, and Greek and Latin must have been known in their times. The Greek word zodiac does not appear in the Bible, but Job mentions Mazzaroth, which is the Chaldee name of the twelve signs. The position of Job in the heavens will be discovered to be at that point on the circle where Attica or ancient Athens was founded 1556 before Christ. As the Book of Genesis was written 1491 before Christ, it consequently follows that the language of ancient Athens, or Greek, must have been known sixty-five years before Genesis. Job not only mentions the Chaldee word Mazzaroth, but he likewise mentions the Pleiades, Orion, and Arcturus. Pleiades, Orion, and Arcturus are of Greek derivation, and these names are well known to modern astronomers.

The following zodiacs are, the Buddhist (taken from Upham's "History of Buddhism"), the Egyptian (from "Oedipus Aegyptiacus," Kircher)—the Hebrew, Latin, and English (from the ordinary almanacks).

<table>
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The zodiac or twelve signs claims the celestial belt, known as the ecliptic or the circle, through which the sun appears to perform its course during the year. The circle is of 360 degrees, and the twelve signs according to astronomers have each 30 degrees. The year is of 365 days, and modern astronomers have strangely jammed these 365 days on to the ecliptic circle of 360 degrees. The ancients managed differently. At the termination of the solar year, when sol sttio rendered that glorious object...
all but motionless, they struck out five days from the
calendar year, and so made the yearly circle 360 days,
that is a day to a degree; the five days struck out were
given to folly and festivity, and were dies non, or the
Saturnalia. The solstice ought to be, and masonically it
is, on the 31st December; then after five irregular steps
or degrees is the 6th of January, the Epiphany and the
birth of the Sun of righteousness.

The Egyptians, the Budhists, and the Jews, and other
nations of ancient date, had years of six months. The
Jews to this day call their years the sacred and the civil.
The sacred commences in Nisan, which is Aries or vernal
equinox; the civil year begins in Tishree or Libra, at the
autumnal equinox. It may be as well to observe that
this is in accordance with modern theory. But when
the sun is in Aries at the vernal equinox, the earth is in
Libra or Tishree. Then one-half the earth is shone upon
by the sun of Aries, the other half illumined by the
celestial host of Libra—day and night co-existing—the
Christian and Hebraic divisions. (See Creation.) The six
first months from Aries is daylight at the north pole,
and then comes darkness for six months—summer and
winter. On the equator there are two summers and two
 winters. When Europeans reckon the sun to be crossing
the line at the equinox, then of course the sun must be
vertical at the equator, and there it must be mid-summer.
Then the sun advancing to the extreme of the northern
tropic Cancer, it is mid-winter at the equator. The second
winter at the equator must be when the sun is at the
solstice in the southern tropic sign Capricornus. The sun
crosses the line at the vernal equinox in the 1st degree
of movable or astronomical Aries, and consequently the
sun crosses the line in the 1st degree of movable Libra
at the autumnal equinox. Astro-masons were not
governed by astronomical signs, but pictured signs ruled
their laws, which, consequently, never altered, inasmuch as
the stars, with which they were formed or identified and
pictured, always remained at their relative distances from
each other. Astro-masons began their year at the
point on the circle which should be solstitial, or at the
termination of the year; they also began their year at a
point which should be vernal equinox. By mystically,
closing 90 degrees on the circle, the equinoxf of the
northern nations becomes, what in fact it really is, the
mid-summer of the equator. In other words, closing
90 degrees or three astronomical signs, the solstitial
and equinoctial points become united, and are one and
the same. Accordingly, as there are 90 days or degrees
in January, February, and March, the 1st April and the
1st January will be the same point on the circle.* This
union of equinox and solstice is, however, not a general
rule, but very frequently used by the mystic writers. By
laws hereafter to be described, the 1st degree of pic-
tured Aries becomes the 1st of January, and the
Easter-day or Sun-day opening of the year by closing
the 90 days becomes the Epiphany, or the birthday of
the “Sun of righteousness.” (See the Gospel of the Epi-
phany.†) In this manner Easter-day would be fixed like
the Epiphany; but Easter-day is a variable festival, denot-
ing the sun rising at the equinox; and the Eastern equinox
for many ages has been a Sun-day festival. If it were
fixed at 90 degrees or days from Epiphany, the Easter
Sun-day might take place on Moonday or any other day in
the week. The Easter festival was intended to celebrate
both the sun and moon at their Easter rising, and now
Easter-day is the first Sunday after the full moon at the
vernal equinox. It will be hereafter explained that at
the Convocation of Nice, when the astronomical laws
were arranged, not only the sun and moon, but all the
planets, were in conjunction in the first degree of Aries.

There are twelve zodiacal signs, twelve tribes, and
twelve apostles; and deducting those festivals that
are dedicated to the Saviour and His mother, there
are twenty-two fixed feast days of the Established
Church. The tribes, generally, are mystically arranged,
and mystically are they brought forth in the Sacred
Writings. It was not intended that they should be
understood excepting by the initiated. In the 13th of
Numbers, the twelve tribes are introduced in their succes-
sional order, commencing with Reuben and ending with
Gad. Looking at the zodiac given by Upham in his “His-
tory of Budhism,” it will be seen that the centre picture is

* April is from apero, “I open,” and the sun then opened the
equinoctial year.
† The dies non at the Solstice gave the Saturnalia. The dies
non at the Equinox gave the Carnival.
the Sun, around which are the twelve zodiacal signs, pictured much the same as in our ordinary celestial charts in Europe. A perpendicular line drawn through the centre of the sun's face would indicate a solstitial colore;* that colore in the north would be between Aries and Taurus, and in the south, between Libra and Scorpio. The equinoxial divisions or colures would be between Capricornus and Aquarius in the East, and between Cancer and Leo in the west. Those who have voyaged from northern to southern climates know well where Neptune is to be met with; he has charge of the line, or equinoxial colore. Aquarius is also Neptunus, and his dwelling is where the sun rises at the equinox, or is saved from, or drawn out of the water; in other words, Aquarius is the Hebrew Moses. All the tribes carried banners, on which were pictured the signs of the zodiac. Place the tribes on a circle with the twelve zodiacal signs, giving Reuben to Aquarius. (See Frontispiece.) Jameson, in his celestial Atlas, says, "Aquarius has been allotted to the tribe of Reuben, on whose standard are painted waving lines indicative of water." Waving lines are the type of astronomical Aquarius. In Numbers xiii. Reuben is the first-named tribe. "Reuben, thou art my first-born, my might, and the beginning of my strength." "Unstable as water," &c. The beginning of strength is when at the line, or equinox, the sun rises from the water; and there is Aquarius or Reuben. The next tribe to Reuben in Numbers is Simeon, and Pisces is the next sign to Aquarius; and "Pisces are allotted to Simeon by those gentlemen who have distributed the signs of the zodiac among the Hebrew chiefs." Following the order of succession according to Numbers, Dan claims Libra, the last sign before the solstitial colore. "The tribe of Dan shall go hindmost with their standard," and "Dan shall judge his people, as one of the tribes of Israel." Dan means "judgment," and the Libra are symbols of justice. Following Dan is Asher, claiming Scorpio; then comes Naphtali, or the sign Sagittarius; and lastly Gad, or Capricornus. Aries is solstitial, as pictured in the zodiac, but deducting the 90 degrees it becomes equinoxial. The pictured Aries was, and the type of Aries (♂) still is, "Princeps signorum et dux exercitus zodiaci." "And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies." "In the first place went the standard of the children of Judah according to their armies." Aries is the Hebrew Nisan, which means "standard." Judah by closing 90 degrees covers Capricornus, or Gad; so, among the Hebrew leaders, Aries was the standard of Gad. When Aries falls on Capricornus or Gad, then Reuben or Aquarius proceeds to the south in Scorpio. "And on the south side shall be the standard of Reuben." In Scorpio is Jacob, the father of the twelve tribes, and by law Virgo is with Jacob, her husband; hence the meaning of Reuben defiling his father's bed. Ephraim the Astrolabe places on the Gemini, and the twins by the laws become the west; and "on the west side shall be the standard of the camp of Ephraim." The sun being the most glorious object in visible creation, it has been placed behind the head of the Saviour; indeed the sun is the saviour of our world's nature, for did he not visit us at his appointed seasons, all nature would terminate as far as man is concerned; it is therefore not surprising that the apparent movements of the sun should correspond with the performances of the Saviour of men. The tribes having become possessed of the zodiac, the twelve apostles were obliged to be denoted by other heavenly attributes, to show their celestial application, each apostle, however, claiming position in accordance with the zodiacal signs. According to the zodiac, Asher is the first tribe, and Scorpio the first sign from the solstitial colore, and Peter the first apostle. According to the succession set forth in the Common Prayer Book, place the apostles on a circle outside the tribes, beginning with Simon, who is called Peter, and following them according to the twelve apostles of the Lamb. Rev. xvi. 14—And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.
The following texts authorize a zodiac of nine signs, by the reduction of three from the twelve:

- Moses hidden. Exod. ii. 2.
- Moses hidden. Heb. xi. 23.
- Months. Gen. xxiv. 28.
- Cities. Deut. iv. 41.
- Months. 2 Sam. xxiv. 13.
- Men. 1 Sam. x. 3.

The masonic square will close three signs, or one-fourth the circle, leaving a zodiac of nine signs or 270 degrees. This, in other words, is the junction of the equinox and solstice already described.

The following authorities will constitute a zodiac of eight signs:

- Barrels. 1 Kings xviii. 33.
- Leprous. 2 Kings vii. 3.
- Altars. Ezek. xili. 15.

The masonic triangle will close four signs, one-third of the circle.

Here are authorities for the nine and a half, the two-and-a-half, and the half sign:

- Tribes. Numb. xxxvi. 15.
- Tribes. Jos. xii. 6.
- Tribes. Jos. xiii. 7.
- Tribes. Jos. xiv. 2.
- Tribes. Jos. xviii. 7.
- Tribes. Jos. xxii. 10.

"Some Hebrew critics assign Sagittarius to the half tribe of Manasseh." Next to Sagittarius is Gad, or Capricornus; then Reuben. Jordan and Jericho will be determined at AR 286—two and a half tribes are 75 degrees, which added to AR 286 gives AR 361 sun-rise in the first degree of Aries.

The two tribes and the half tribe have received their inheritance on this side Jordan Jericho eastward, toward the sunrise.

Here are the following zodiacs with their complements:
CONSTRUCTION OF THE MEDIAN AND PERSIAN LAWS.

ISA. xiv. 1. — Thus said the Lord to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him, and I will loose the bonds of kings, to open before him the two leaved gates; and the gates shall not be shut.

Prov. xxvii. 11. — The door turns upon his hinges, so the Counties upon his bed.

Ezek. xli. 2. — And the breadth of the door ten cubits; and the sides of the door five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

A story, that is from \( R \) 281 to \( R \) 291, or five cubits on either side of the Persian lawgiver.* The sign of Aries claims Persians, and the sign Libra is the Hebrew 70, med meaning means "measure of judgment," and the scales, as described, are the symbols of judgment. Median has the same significance. Aries from sunrise rules the day; Libra from sunset rules the night. Aries as described is the Hebrew Nisan, and Libra is the Hebrew Tishree. The Persian lawgiver, Alkenib of Aries, the Median lawgiver, Chemali of Libra, between them claim the kingdom of the world, or solar circle. (See the fingers of the man's hand in the plaster of the wall (lactea), under the circular wall, the equator, at \( R \) 286.) The sun-king from the ecliptic could see the part of the hand that wrote. The laws place a wall candlestick at \( R \) 286. Alkenib claiming his three gates or entrances \( R \) 281, \( R \) 286, and \( R \) 291, Chemali, precisely opposite, must claim his three gates or entrances; and there is Genubi at \( R \) 101, Chemali at \( R \) 106, and Moloch or Kronos at \( R \) 111.†

The year opens solstitially and equinoctially at \( R \) 281, the point is therefore the Alpha and Omega. The point \( R \) 281 is applicable only to the natural year, because the lunar circle consists of 52 weeks or 364 days, consequently lunar time begins at \( R \) 282. It is therefore necessary in framing the laws to give the solar and lunar points for each law, thus \( R \) 281-2, and \( R \) 286-7, and so on throughout the circle. As stated, the laws are framed in accordance with the complements of the reduced zodiacal signs. The first reduction or "part" is the half curtain, or half tribe of Manasseh, or 15 degrees from \( R \) 281-2 to \( R \) 286-7. The intermediate space cancelled, or covered or lapped over so that \( R \) 296-7 becomes the same point as \( R \) 281-2, and consequently is either the solstitial or the equinoctial point, whichever may be required in interpreting the mysteries. The second gate, \( R \) 286, has for half tribe \( R \) 301-2. The third gate, as witnessed, is ordered to be shut, and it shuts upon \( R \) 286. Strange, however, that for more distant points the gate \( R \) 291-2 requires to be open in order to produce the laws. Thus one and half signs from \( R \) 291 give \( R \) 336, and two signs from \( R \) 291 give \( R \) 351, &c. Next to half signs come full signs of 30 degrees. Thus \( R \) 281-2 becomes \( R \) 311-2, and \( R \) 286-7 becomes \( R \) 316-7, and so forth. It is not every point that can be enumerated by complements of reduced zodiacs that constitute law points on the astrolabe. The omissions seem to be somewhat arbitrary; reference therefore had better be made to the Index to the laws,† the points there enumerated having had their correctness tested by very numerous applications. (See also Astrolabe, frontispiz.) Having all the points marked in consecutive order on the Astrolabe, outside the circle of the Church Feasts, give to each point a letter alphabetically commencing with Roman A for \( R \) 281, the 1st of January, Roman B for \( R \) 286, C for \( R \) 291, and so on. The alphabet becomes exhausted, and then comes the solstitial colour. The Roman Z is the Hebrew 70, tau. The Hebrew harpist is the Egyptian Apollo. The 119th Psalm of David is dedicated to the Hebrew Alphabet, and the following fifteen psalms are called "songs of degrees of David."* Fifteen degrees from the summer solstice is 105, and from the centre of the semi-ecliptic at \( R \) 106 is David the Egyptian Apollo.

* Old charts give small squares or cubits of one degree each, on either side of the ecliptic; these squares extend to eight degrees from the ecliptic, so as to enclose the courses of the planets. Any wanderer could be readily discovered if the number of the cubit of the sign were stated where he be domiciled. There are other allegorical cubits, but those of the square degree is the ordinary measurement.

† Pages 3 and 4, Median and Persian Laws

* The 120th to the 134th Psalms of David, inclusive, were called "Songs of the states." See Liturgies of England of 1549. 4to. British Museum.
CONSTRUCTION OF THE MEDIAN AND PERSIAN LAWS.

forthcoming. Above all is the right arm of Jupiter exalted. As shown, the point F 311 becomes A 281: thus closing one sign, or 30 degrees, and rendering the zodiac to eleven signs, or 330 degrees. The semi-diameters are taken from the poles of the equator, without being otherwise denoted. Apollo and Hercules of the Gemini are exceptions: these symbolize the sun, and therefore claim the centres of the ecliptic as well as the centre of the equator.

Apollo Alpha of Gemini from centre of semi-ecliptic is at \( R \, 106 \)
Do. do. do. pole of ecliptic \( \), \( R \, 107 \)
Do. do. do. pole of equator \( \), \( R \, 110 \)
Hercules Beta of Gemini from ecliptic pole \( \), \( R \, 111 \)
Do. do. do. pole of equator \( \), \( R \, 113 \)

The Astrolabe, with the Median and Persian laws and the allegorical symbols, is perfected: yet all is unintelligible and useless. True, they record the "parts and points" Masons are still sworn to keep secret under the penalty of death; yet all these "parts and points" might be published to the whole world without anyone being able to discover any of the sacred mysteries. Keys are wanted. "Nil nisi claris doest." (Nothing but the key is wanted.) Masons yet possess the keys, although for very many generations they have lost their use and value; nor could their use ever have been discovered were it not for the Act of Parliament passed in 1751.

It will be necessary here to mention that several symbols pictured in the heavens have been subjected to variation, and the cause may hereafter be interesting research. Thus, Coma Berenices, in the sign Virgo, and in the tribe Joseph, is in old plates pictured as a sheaf of corn, but Berenices, the head of hair, is also required. The same constellation has been made to symbolize swaddling clothes. As already observed, the three-toothed flesh-hook, or trident, has disappeared, and in its stead is the Masonic gauge. The bag of Mercury has given place to Medusa's head, and the shield of Mars is gone altogether, &c. &c.

Fortunately, old celestial charts and statuary remain to certify the correctness of these all but lost symbols.

The celestial entrances, or gates, or doors, are those points on the circle described, namely, A 281, B 286, C 291; and opposite 10° 101, Q 106, and A 111. From these the positions of all the celestial points are reckoned, and the objects at the points must consequently proceed to the gates or entrances according to the laws which close the signs and half signs. Any object removed by the laws to any gate, as a general rule, remains there for combination according to other movements. Thus, on the Astrolabe, Simon is in the sign Pisces, and Peter in Scorpio: if these two signs can be legally united at a gate or entrance, there will be Simon Peter.*

The New Style of 1752, by means of intercalary days, has rendered the equinoctial pass-over of the sun on the equator permanently a fixed calendrical epoch of the 21st March, when the sun enters the astronomical Aries. But although the sun and the seasons are quite agreeable to this adjustment, the fixed stars do not participate in the arrangement, and as of old persist in performing the Divine ordinance of recession. If, therefore, any language could be legible from the fixed stars and the planets, including the sun and moon when in conjunction, the language could only be comprehensible when the fixed stars and planets were again placed as they were in the heavens at the time of the Convocation of Nice or Nisan Aries, when the Median and Persian Laws were constructed.

Considerable confusion arose during the progress of the eleven degrees or days of precession or recession, and the mystic truths were so veiled that they proved beyond comprehension. Fortunately, the British Government in 1751 temporally re-established the chartered heavens as they were at the Convocation of Nice. Thus is it set forth in the preamble of the Act passed in 1751.

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Gen. xxviii. 7.-Behold we binding sheaves in the field, and, lo, my sheaf rose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Acts xxv. 13.—And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

Sam. ii. 15.—And the priest's custom with the people when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand. The point F 311 becomes A 281: thus closing one sign, or 30 degrees, and rendering the zodiac to eleven signs, or 330 degrees. The semi-diameters are taken from the poles of the equator, without being otherwise denoted. Apollo and Hercules of the Gemini are exceptions: these symbolize the sun, and therefore claim the centres of the ecliptic as well as the centre of the equator. The Astrolabe, with the Median and Persian laws and the allegorical symbols, is perfected: yet all is unintelligible and useless. True, they record the "parts and points" Masons are still sworn to keep secret under the penalty of death; yet all these "parts and points" might be published to the whole world without anyone being able to discover any of the sacred mysteries. Keys are wanted. "Nil nisi claris doest." (Nothing but the key is wanted.) Masons yet possess the keys, although for very many generations they have lost their use and value; nor could their use ever have been discovered were it not for the Act of Parliament passed in 1751.

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CONSTRUCTION OF THE TRIPLE TAU, &c.

preserved with great veneration His Holiness does not know its use. The ancients had horn books; let the papal triple tau be traced on a leaf of horn or glass or on any other transparent medium; the upper bar denoting one sign on the equator on either side of the solstitial colure—the middle bar in like manner denoting two signs, and the other three signs. This papal tau, made to fit the equator, would not suit the ecliptic semicircle; it is therefore not to be compared with the masonic triple tau; yet strange as it may appear the Masons of the 33d or highest degree claim it as their symbol. Whether the Masons obtained it from the Pope, or the Pope pirated it from the Masons, cannot now be decided, nor does it matter—the masonic triple tau engraved on a transparent medium will be found to work well from the three centres described. Allow the key to be placed as constructed, and then from the pole of the equator move the point of the upper bar, which is at $\mathcal{R} 120$, to the solstitial colure at $\mathcal{R} 90$. By this motion 30 equatorial degrees will be closed or shut up or carried forward from 120 to $\mathcal{R} 90$; consequently, the solar sign of pictured Cancer will cover the pictured sign of Gemini. Reverse the motion by taking the point of the triple tau which is at 60$\mathcal{R}$ to the colure at $\mathcal{R} 90$, and the pictured Taurus will cover pictured Gemini, or otherwise close 30 degrees. On the ecliptic, if the point of the triple tau cutting the type of the Gemini in the bull's neck be moved to the colure, 30 ecliptical degrees will be removed, and the type of Gemini II will be on the colure upon the pictured Gemini, and this motion returning 20 Cancer to the pictured Crab, the house of David will be open or uncovered. The reverse takes place by closing the right point on the ecliptic, and the type of Cancer will pass to the colure, and there at $\mathcal{R} 90$ the type of 20 will be found in all atlases.

Great attention is required regarding the centres. The tables of stars in atlases are now generally calculated from the pole of the equator; consequently all readings would appear imperfect if authors intended the workings to be from other centres. It may be well here to observe that Alpha of the Gemini, David, or Apollo, is at $\mathcal{R} 106$ from the centre of the semi-ecliptic; that from the ecliptic pole Apollo is at $\mathcal{R} 107$, and from the pole of the equator the brilliant is at $\mathcal{R} 110$. Thus "A" (lambda) of Leo Major, the Lion's tooth, is by the table of stars at $\mathcal{R} 140$; but from the ecliptic pole A is at $\mathcal{R} 136$, and from the centre of the semi-ecliptic at $\mathcal{R} 133$. The twelve pictured constellations on the ecliptic are all of different measurement, not like the solar houses or signs of 30 degrees each. If, therefore, a solar sign is to be placed over the Gemini by either of the right-hand points of the triple tau, all pictured Cancer and part of pictured Leo will be required to shut up the solar house of David, because pictured Cancer has only 20 degrees—ten degrees of pictured Leo, therefore, must accompany Cancer in the movement.

Rigel of Orion culminates with Auriga. Rigel is the Biblical Raguel, meaning "the shepherd of God." Auriga gathers the lambs with his arm, and carries them in his bosom.

David therefore kept his father's flock. Capella, the little goat, is the denoting brilliant, but the kid or lamb, (A) lambda, is at $\mathcal{R} 76$, and Taurus closed ecliptically on the Gemini will carry the lamb 30 degrees to $\mathcal{R} 106$.

[It is now necessary to appeal to the Median and Persian Laws as authorities. The references are set forth in the margin, and are simple and easily understood when explained. Here is "Y 52 π"—the Roman letter Y will be found to claim $\mathcal{R} 76$, delivering the objects there to the gate π, which is $\mathcal{R} 106$. The denoting number 52 produces "lamb or lambs,"

1 see pp. 5 & 17

... The Lord God said, "I will set up one shepherd, and he shall feed my sheep," flock, "even my servant David." David died and was buried about 1,004 B.C. 1 Kings ii. 10. Ezekiel was written about 574 B.C., or 430 years after David's burial.
Masonic Ceremonies.

1 Cor. ii. 6, 7.—Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, the hidden, which God ordained before the world unto our glory.

The parts and points required by the laws on the celestial circle, and these are obtained as demonstrated from unquestionable authority. The celestial circle is the true Masonic Lodge, and the outer porch is at \(\mathcal{R} 281\), the first of January, whilst the lodge actually commences at \(\mathcal{R} 286\), the Epiphany. At the porch, \(\mathcal{R} 281\), is the crown of his head there was no blemish in him born and perfect.\(^a\)

The tongue of good report, \(\mathcal{R} 281\), has been heard in his favour, and he is deemed worthy to become one of the celestial choir: to do so he must perform all the ritual ceremonies of the entered apprentice and fellow-craft degrees at the winter solstice, and when exalted to the summer solstice as Apollo, he becomes a perfect master of arts and sciences.

As the sun rises in the east to enlighten the world, so does the W. M. rise in the east, &c. But only at the equinox does the sun rise in the east, and that is in the first degree of Aries, and, as already asserted, all the hidden mysteries are legible from that point. At \(\mathcal{R} 281\) the W. M. has his foot on the polar star to express his celestial supremacy;\(^1\) but the porch at \(\mathcal{R} 281\), though within his jurisdiction, is not within his lodge.\(^2\) The first care of a mason is to see the lodge tiled, and this properly includes the tiling of the porch, \(\mathcal{R} 281\).\(^3\) The youth Antinous is prepared in Mizraim at the winter solstice, his clothing is somewhat scanty; indeed his breasts are perfectly naked. On his left foot there is a sock (lactea). At \(\mathcal{R} 211\) \(^4\) will be found a large sandal or slipper, and closing two and a half signs according to law it reaches \(\mathcal{R} 286\), and compasses will take the heel of the slipper to the right foot and heel of the candidate Antinous, who with such a slipper down at heel must verily go "slipshod." When required, compasses from \(\mathcal{R} 216\) \(^5\) will convey another slipper to \(\mathcal{R} 286\), for the use of the aspirant's other foot. Before entering the lodge a rope is placed round the neck of the candidate, and compasses from \(\mathcal{R} 266\) \(^6\) will place the cable tau round the neck of Antinous at \(\mathcal{R} 296\), and draw him backwards as he enters the lodge at \(\mathcal{R} 286\). On entering the lodge darkness prevails, and nothing is seen but a skull. At \(\mathcal{R} 281\), and beside it a solitary star.

\(^a\) Triangula is a mystic double triangle or perhaps intended as Solomon's Seal—as the brilliant \(\mathcal{R} a\) is at the first degree of Aries Amon cum Sol—and at \(\mathcal{R} 281\) is with \(\mathcal{R} \sigma\) sigma.

\(^1\) D 47 A
\(^2\) See John v. 2
\(^3\) D 47 A
\(^4\) in 17 B
\(^5\) n 30 B
\(^6\) Q 53 D A

\(^1\) Antinous in Ptolemy's plate (see Bayer, 1746) is a perfectly naked female. He, or she (Antinous), is also naked in Bayer, 1603. Harris's "Southern Hemisphere," with Dr. Edmund Halley's discoveries, 1690, makes Antinous naked, but doubtful whether intended for male or female. Antinous, in modern atlases, has partial covering and a sash. The apprentice in Scotch lodges is naked all but a linen cloth. Formerly the masonic obligation was uttered when the candidate was under mesmeric influence; then bandages were not required for the eyes; it was the duty of those present to see the tests given, and to see the candidate was properly prepared. All metals are yet taken from the person of the candidate, because anyone under metallic influence cannot be properly mesmerized, but he is not deprived of bank notes or precious stones.

\(^4\) If a vow be made during the mesmeric sleep, it cannot be broken.
Masonic Ceremonies.

The Grand Master, seated at the entrance of the lodge, takes the Tiler to Antinous, and by closing the doors there is a youth at the lodge, seated at the altar, where he feels a sharp-pointed instrument at his naked breast. The inner guard is always on duty with the point of his dart at the entrance of the lodge. Before the seated W. M. is the altar, and the aspirant is made to circinate the lodge three several times, when by five irregular saturnal steps the youth finds himself kneeling before the altar or pedestal. At the entrance of the lodge, there is a mystic book or Bible, compasses will convey this book or Bible centrically on the top of the altar or pedestal. At the entrance of the lodge are the compasses, the point of the right limb, and also the square for the Bible. Antinous' left knee is before the altar or pedestal, his right hand, and his left hand, and his left breast are all at the entrance of the lodge.

The Grand Master is Hiram or Hercules, but there are two Hiram: one Ab Ephrath, the other of Tyre. The sun rising in Aries at the vernal equinox, sinks to rest or dies in Libra at the autumnal equinox, which Libra pertains to the Apostle Judas. Masonic legend recites the death of the Grand Master. Three ruffian Judases slew the Grand Master, Chemali, armed with a heavy plumb-rule, placed himself at the northern solstice; he aimed a blow at the head of Hiram Ab Ephrath, but it glanced on to the right temple, (see "β" of Gemini Hercules, R 111); the blow was so severe that it caused our Grand Master to sink on his left knee at sunset at the autumnal equinox. The Grand Master rushed to the south door or porch, and the thief Chemali, R 285, with a level struck Hiram of Tyre on the temple, R 282, which brought him to the ground (Maenacus, R 286), on his right knee, R 285. The Grand Master then staggered to the east entrance, when the third struck him a violent blow on the centre of the forehead with a hammer, R 286. As these ruffians suffered death, they are no longer personated in the heavens. On the disappearance of our Grand Master parties were sent in search. One brother, when reclining, stretched out his left hand and caught hold of a branch, which to his astonishment came easily out of the ground (see the brother reclining, &c.; R 285). They opened the ground under the apple-tree, and found the body of the Grand Master buried indecently without winding sheet, R 286, and with his head downwards, R 281. They speedily reinterred him, and in order to mark the point they placed the equinoctial sprig of cassia over the grave, R 281. Subsequently they endeavoured to raise him with the solstitial grip of the entered apprentice, R 281, but without success. They then tried the fellow craft grip, but "maha bone, machebech" (the brother is smitten, the brother is dead), he was rotten to the bone, and the flesh slipped from the finger. (See the finger void of flesh, R 281.) Some one grasped the left hand of the apprentice and with the eagle's claw, R 286, and with the lion's paw, R 106; there is the apprentice exalted, and, as Apollo, master of arts.

On the five points of fellowship was our brother exalted; in other words, the five points by celestial rule reduced to one point.

Hiram. Apollo.

1. Right hand to right hand. O 54 10. 4.
2. Right foot to right foot. 10 16 5. 3.
3. Right knee to right knee. 10 17 5. 5.
4. Right breast to right breast. O 58 10 52.
5. Hand over shoulder to support back 10 19.

Thus the two brothers, Castor and Pollux, celebrated for their fraternity and harmony, are united under the W. M., R 106 and R 111. It is sunset at the autumnal equinox, the Tiler receives his mark, his dues. The lodge is closed, the sword is sheathed, and the Tiler leaves the lodge, R 111, and prepares to open another lodge opposite, and so on ad infinitum.

Before closing the lodge, it is customary for two old Pass Masters to confirm the correctness of the points of fellowship, the union of the points being at R 286, the opposite of R 106.

Our Grand Master, Hiram of Tyre, died at \( \mathcal{R} 281 \) on the 31st December. He was interred as near to the sanctuary as the Israelitish law would permit, that is at \( \mathcal{R} 281 \), because \( \mathcal{R} 282 \) is the first of the lunar year, and there commences the sanctuary. The grave was from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular.

The last star on the cross of Christ, with the superscription INRI, is at \( \mathcal{R} 281 \), the porch of the Celestial Lodge.

**Masonic Certificate.**

Strange as it may appear among the many thousands of intellectual and learned brethren, there cannot be found one brother that can interpret the astronomical symbols that are pictured on a Master's certificate.

The certificates issued by the Grand Lodges of England and Scotland are worthless, so far as symbolized celestial masonry is concerned. Those of the Grand Lodge of Ireland, on the contrary, are very lucid and energetic.

There are three mystic pillars forming part of the furniture of every Master Mason's Lodge, and on the Irish certificates are three pillars, the one on the right hand symbolizes that of Jachin; that on the left hand denotes Boaz.

There are no pillars represented in the celestial charts, or on the globes, but there are colures or heavenly \( \mathfrak{R} \)'s, or boundary crosses. Job means "he that speaks out of a hollow place." He Job, of \( \mathcal{R} 281 \), had three daughters; there are only three women in the heavens, and there are three women on the certificate of Enlightened Men. Job's first daughter was Femina, meaning "handsome as the day," or Lady-day of the equinox. His second daughter was Kesia, meaning "Cassia" or El Seder, Cassiopeia, who holds in her left hand a sprig of cassia, which she kindly lends to Enlightened Men to mark the point where the Grand Master Hiram, the sun, is concealed after the murder. The third daughter of Job was Keren-happuch, meaning "the horn," or "child of beauty."

The brilliant "Alpha" of Hercules symbolizes Hiram of Tyre, and is at \( \mathcal{R} 286 \), and by law is at \( \mathcal{R} 286 \), and there, on the opening of the year or Celestial Lodge in Aries, he cast two pillars of brass; the furnace he used was "Fornax," and the brass he obtained from "\( \mathfrak{v} 14 \) B." The pillars were eighteen cubits high apiece, and, as notified, there are various kinds of cubits—say therefore that these were each of 10 degrees, the two give the circle of 360 degrees, and a zodiacal or equatorial line claimed by Neptune and his wife, did compass or encircle the pillars about. This Hiram of Tyre was a widow's son, of the tribe of Naphtali, or Sagittarius (see Astrolabe), and at \( \mathcal{R} 281 \), on the 1st of January, is in Sagittarius, and is with Solomon, \( \mathcal{R} 281 \). The Lodge or Temple where the W. M. is sitting as the sun, &c., is \( \mathcal{R} 286 \), the Epiphany. The porch is at \( \mathcal{R} 281 \) or at five irregular steps or degrees from the W. M., and there at the porch, as described, is that old upright Mason always ready to give or receive the grip of an entered apprentice. Hiram places Jachin on the right hand, and Boaz on the left. (See Certificate.) On the left hand is the Ionic pillar of Boaz, meaning "in the strength," or "in the goat." Hiram or Alpha of Hercules denotes the strength, \( \mathcal{R} 281 \), and the goat or ram is Aries the Egyptian Amon or Omon, \( \mathcal{R} 281 \), and on the summit of the pillar are the twisted down horns, with which Jupiter Amon is symbolized. As the sun is invariably at \( \mathcal{R} 281 \) on the 1st of January, there is Sol, and by law Omon, or combined, Solomon. At the pillar is weeping.
Masonic Ceremonies.

| N 65-75 A | Cassiopeia \(\sigma 281\)^{a} clothed in widow's garments. In her left hand is the upright suppliant cross of the Sun of righteousness, \(\sigma 281\)^{a} the cup of Dionysius is in her right hand, \(\sigma 281\)^{a} and from this cup is Anno Domini 1873 derived. As will be seen darkness prevails: and winter is represented by the globe: nothing visible save the heavenly masonic book, the Bible, which is in light, showing the reading of the host of heaven. There is a rough stone of Petra or Troas, \(\sigma 286\), and in Officina Sculptoris, the "mason's shop," are preserved the mallet and the chisel, \(\sigma 286\). The Ionic pillar is said to have been invented in ancient Greece, and celestial Attica and Athens were formerly at \(\sigma 281\). (See Biblical Cities: Athens.) The pillar on the right hand of the certificate is Doric. Doric is from "dor," meaning "generation," and there is \(\Delta \Sigma N\) and \(\Sigma N\), Adam and Eve (see Creation); and there at \(\sigma 281\) is the celebrated right hand with the grip of the entered apprentice. The pillar is Jachin, which means "he that strengthens," and as before there is Hercules, or Hiram, but no goat. Microcosm of Andromeda, the lady of the equinoxial day, Jemima, is there. The globe, or world, is in light; it is sunrise in the east, and the brilliants of heaven have melted away. The Old and New Testament are no longer legible, and are closed; they are sealed with the masonic \(\sigma\) (sigma) at \(\sigma 281\) till the time of the end. The altar, or the masonic pedestal, is at \(\sigma 281\), and the unwrought stone the builders refused at Tyre, has become the head stone of the corner, at \(\sigma 281\). But "This is the Lord's doing, and it marvellous in our eyes." The polishing polished the similitude of a palace. ed stone is for Jemima, or Venus, or lady of the day, Andromeda. For the compasses and Euclid's square, see Ceremonies. The centre pillar is Corinthian: Corinth means "beauty." The lovely occidental \(\Sigma P\) in the Gemini, with the virgin \(\Sigma K\), "the horn" or "child of beauty," the Sun of righteousness at the breast, and high above the pillar of beauty with its lilywork of Isis Virgo is the ineffable \(\Sigma N\) and the alpha of triangula the triangles. As will be discovered \(\Sigma P\) is one of the most important brilliants in the heavens. It is the chief star of the Virgin, and sinks in the west on the rising of the lady of the day. In the dedication of the orthodox Bible \(\Sigma P\) is represented as the bright Occidental Star, Queen Elizabeth, setting when his Majesty rose in his strength. The solar Jacobus rises at \(\sigma 286\), and the occidental queen died at (say) the vernal equinox, 1604. James or Jacob means "heal," and at \(\sigma 261\) on the ecliptic is the right heel of Israel or Jacob and \(\sigma 1604\). Above the pillars are the mystic \(\square \Delta \bigcirc\) with both the points of the compasses seen \(\bigcirc\Delta\) the mystic figures in the East and the root of the Budhist Eternal 4,320,000! (See Cosmogony.)

| N 97 A | \(v 281\)^{b} and \(v 47\)^{b}

| 0 34 A | curring his hand, the pillar is high above the pillar of beauty with its lilywork of Isis Virgo is the ineffable \(\Sigma N\) and the alpha of triangula the triangles. As will be discovered \(\Sigma P\) is one of the most important brilliants in the heavens. It is the chief star of the Virgin, and sinks in the west on the rising of the lady of the day. In the dedication of the orthodox Bible \(\Sigma P\) is represented as the bright Occidental Star, Queen Elizabeth, setting when his Majesty rose in his strength. The solar Jacobus rises at \(\sigma 286\), and the occidental queen died at (say) the vernal equinox, 1604. James or Jacob means "heal," and at \(\sigma 261\) on the ecliptic is the right heel of Israel or Jacob and \(\sigma 1604\). Above the pillars are the mystic \(\square \Delta \bigcirc\) with both the points of the compasses seen \(\bigcirc\Delta\) the mystic figures in the East and the root of the Budhist Eternal 4,320,000! (See Cosmogony.)

* There is no authority whatever for anchor, excepting in the Acts of the Apostles. It is evidently a misinterpretation of L'arc bendé at \(\sigma 281\).

† "Horn of Salvation" is one of the names of Jesus Christ. See Crudens.

4 The Grand Master of Ireland, the Duke of Leinster, intimated to us that any discoveries relating to Freemasonry might be published, provided the obligations were not divulged—and a pledge on our part was given, conditionally that no reference, directly or indirectly, should be published respecting any obligation of modern masonry. See correspondence, Introduction.—Editors.

* * *
ANCIENT DATES.—CELESTIAL POINTS.

Psalm lxxvii. 5.—I have considered the days of old, the years of ancient times.

Job ix. 25.—Now my days are swifter than a post: they flee away, they see no good.

Before commencing the interpretation of sacred celestial picture writings, it will be advisable to prove that no reliance whatever can be placed on ancient dates, either those of Europe, Asia, or elsewhere; and that figures attached to epochs and events are not dates at all, but merely astro-masonic points on the heavenly circle. This assertion will be considered astounding, and yet the simple Median and Persia! numerals is wnt by which it may be attainted: for instance, 192, 277, 362, 447, 532, 617, and 702 will all produce Apollo, \( \text{AR} \ 107 \).

As there are only 24 hours in the circle, so can only 2,400 years or 24 (centuries) be interpreted. Should any numerals exceed the 24 hours, then must the circle of 24 centuries be deducted, and the remainder or surplus be subject to the general rule.

The celestial numerals are chiefly obtained from the number of the sign or hour in which the objects dwell, or to which they are moved according to the laws and masonic implements. Among the ancient mystagogues there is considerable stress laid upon the sabbatical or sacred number "seven"—six days or signs of light of Algenib, Aries, and then the seventh darkness or rest with Chemali. As the sacred year of the Jews commences in Nisan (Aries), the seventh sign is Tisri Libra; so, as their civil year begins in Tisri, the seventh is Nisan. Cruden says seven is used as a number of perfection, the seventh rest after the six working days. He likewise says, seven in many passages means a great number. Each constellation, even the smallest, contains an innumerable number of visible or invisible stars, so that sabbatical Aries or

\[ \text{T. M.} \ 107 \]
sabbatical Libra may enumerate one, seven, or seven
millions, &c.; and one king delivered by the laws to
either Aries or Libra may be construed to mean seven
crown of heads, with their thumbs and their great toes cut off,
Jerusalem; and there he died.

The numerals, supposed to denote dates, that are about
to be examined and tested, are extracted from an unpre-
tending little work, seventh edition, published in London
in 1790, and entitled: "Table of Memory." The celestial
divisions applicable to the dates are governed by the
Tables of Stars, published in "Jamieson’s School
Atlas," already referred to as being most probably of
masonic authenticity.

"Creation."—Polyglott Bibles give Creation from
Tisri (Libra), or 1st September, before Christ 4004. So
the zodiacal signs or Hebrew months must have been
known before the biblical creation. Deduct the circle
2400 from the 4004, and there is 1604, the star of
Jacob, which will presently be interpreted.

"Moses, born 1571, died 1451." Hora 15 is R 225,
and plus 71 is R 296, D 281—the first degree of Aries
and 1st January. The 1451—Hora 14, or 210 and 51
is R 261, Alhague or Jacobus.

"Deluge."—Threatened 1536, began 25th November,
1656." Hora 15 is R 225, and plus 76 is R 296 D,
281, the first degree of Aries and 1st of January. (See Deluge.)

"Christ, born 4004."—Deduct the circle 2400, and,
as just described, there remains 1604, the star of Jacob.
Christ died according to lunar time, but was born
according to solar time. He was born on the 6th of
January, the Epiphany, a fixed calendral period, and was
crucified at Easter—a variable date, but thus combining
the solstice and the equinox. (See Crucifixion.)

"Planets in conjunction 1186." Hora 11 is R 165,
| T. M. 161 | Babylon, founded 2640 B.C. | 10 Deduct the circle and 
| 3 15 | R 240 is Babel, or confusion, or wilderness. Israel-Jacobus commences at R 241. |
| T. M. 180 | Thebes, built 1493 B.C. | 3 Hora 14 and 93 is R 303, Daniel viii. 12—The ram which thou sawest having horns the kings of Media and Persia. 
| T. M. 180 | Troy, built 1486 B.C. | 4 Hora 14 plus 80 is R 290, say 291—the 1st January (Old Style), and Hora 14 plus 46 is R 256; and there is Hiram of Tyre or Troy. 
| T. M. 174 | Paris, founded 357 B.C. | 5 357 is Hora 3 and 57, or 
| N 68 A | 102, and 102 would be the point for foundation of erections at R 282, and there is the opening year par 
| T. M. 90 | Isis in olden times, R 282, or lunar time. Paris first paved with stones 1186; that is, R 251 = 281, when the planets were in conjunction. |
| T. M. 198 | Paul, St., London, built on the foundation of an old Temple of Diana, 610. | 6 Hora 6 plus 10 gives 100, which is 280 opposite. It would appear that Genubi had something to do with the old building, 280. Paul is now at R 286. 
| T. M. 202 and 107 | West-Minster Abbey, built on the spot where stood the Temple of Apollo 614. | 7 614 is Hora 6 and 14, or 
| See p. 24 | R 104; whereas, as stated, Apollo and his temple are at 
| T. M. 255 | Athens, Kingdom began 1556 B.C. | 15 Hora 15 and 251 = 281, when the planets were in conjunction. 
| T. M. 254 | COLUMBUS, Christopher, died 1526. | 18 1526 is Hora 15 and 26, or R 251, when the planets were in conjunction at R 281, the 1st of January. 
| T. M. 80 | Athens, first discovered 1492. | 17 1492 is Hora 14 and 92, or R 302, the first degree of Capricornus. 
| T. M. 161 | ELEUSINIAN Mysteries first introduced at Athens 1356. | 19 Hora 13 plus 56 is R 251 = 281, when the planets were in conjunction. 
| T. M. 164 | Egypt.—The kingdom began 2188. | 21 The 2188 is 
| Hora 21 and 88 or 403, which requires the deduction of the circle to arrive at an astronomical point. Thus 403 minus 360 is 43, say 42. Egypt, R 282. |
CELESTIAL CYCLES.

Psalm cxix. 100.—I understand more than the ancients—because I keep thy precepts.
Job xii. 12.—With the ancient wisdom; and in length of days understanding.
Job xxxii. 7.—I said, Days should speak, and multitude of years should teach wisdom.

In the Assyrian Gallery of the British Museum is this compound figure, Auriga, with the goat Capella, on his left arm, with the wings and the ear of corn of Isis or Virgo.

In Bayer's Ptolemaic chart, two lambs and the goat are given on the left arm, and in the right hand is a whip of small cords. Capella is the temple, ≈R 106°. Jamieson gives Auriga with a bridle in his right hand, and the goat and kids on the left arm.

John ii. 15.—And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

John x. 11.—I am the good shepherd: the good shepherd giveth his life for the sheep.
R. G. L. Rigel or Raguel, which mean "the shepherd of God" (see p. 18); the shepherd is one of the symbols of the sun.

There is a mass of evidence in favour of the shepherd and the lamb, denoting some very important celestial point —this is evident.
Exodus xxix. 39.—The one lamb thou shalt offer in the morning; and the other lamb shalt offer at even.

As Antinous, under various forms and names, is exalted to be one of the Gemini in heaven; so it would appear the infant or lamb of Aries was exalted to, and united with, the lamb of Auriga. In Revelation it says, "Blessed are they which are called unto the marriage supper of the lamb." The cycle is to be perfected with the lamb.

Sabbath of the Jews is one day or degree anterior to the Christian sabbath, so to make the Jewish and Christian epochs correspond, one degree or day must be added to the Tables of Stars. The Egyptian cycle of precession consists of 25,920 years; that is, one degree of the circle is equal to seventy-two years. The lamb (λ, lambda of Auriga) was at 76° 36' in Anno Domini 1820; add one degree for the Jewish difference, and there is 77° 36'.

77° 36' multiplied by 72 is 5580, and 5580 was the Anno Mundi of the Jews for 1820, the Anno Domini of Christians; so the Lamb was slain from the foundation of the world.

The Christian Anno Domini is derived from the Jews,

Capricornus, the goat sign under an Egyptian title, it will be found, ascends to heaven; but there does not appear any authority for considering that Capricornus was formerly pictured as a lamb or kid. Yet, in ascendency, there are the two lambs or kids united with Capella, which means a little goat, as well as chapel or church.—Editors.
and also from their lamb. The morning lamb was the paschal, that of the vernal equinox; whereas lamba Auriga was sacrificed in the evening, with the earth in Tisri, when the sun rose in Aries. Precisely opposite the lamb of \( \alpha 76^o 36' \) is Hiram Algothi, \( \alpha 25^o 36' \). The common Christian era, as settled by Dionysius, began the first of January, Christ being then four years old. Dionysius is one of the names of Bacchus, and Centaurus is Iacchus, Bacchus, or Silenus; and the constellation terminates at \( \alpha 221^o 52' \), where ends the Roman year, December. Thus the death of Bacchus, and the last star of Christ's cross, \( \alpha 281^o 52' \), are, by closing two signs, or 60 degrees, the same point, viz. \( \alpha 281^o 52' \). From the Jews' evening lamb, or rather from Hiram opposite, to the position \( \alpha 281^o 52' \), where ends the Roman year, December. Thus the death of Bacchus, and the last star of Christ's cross, \( \alpha 281^o 52' \), are, by closing two signs, or 60 degrees, the same point, viz. \( \alpha 281^o 52' \).

And as the stars in Jamieson's Atlas are computed for 1820, the sun Saviour must have then been four years old. In other words, the \( \alpha 1604 \), star of Jacob, was intended to be the starting point, and as described, the 24 Horae deducted from Anno Mundi 4004, produces 1604. (See p. 25.)

The Masons merely put the Master's mark \( \Box \), the square, before the numerals denoting Anno Domini, and mystically convert 1820 into 5820, their "Anno ludus." As Astro-masonry prevailed throughout the world, and all creeds are of the same heavenly origin, it should result that the cycles of leading nations must be confirmed by celestial interpretation. Thus—

Buddha of Bc-udah or 'Budah, "father of water," is the eastern Moses or Neptune or Aquarius, and his celestial position is \( \alpha 281^o \). The Hindoos of Indus are at \( \alpha 286^o \). Astronomical legend relates that war took place between the positions \( \alpha 286^o \), the solar, and \( \alpha 281^o \), the lunar, and that the Hindoos conquered, and pirated the sacred numbers \( \Box \triangle \bigstar \), all which belong now to Indus at \( \alpha 286^o \), and not to Buddha at \( \alpha 281^o \). Ceylon is the cradle of Buddhism, it is an island near the equator, which consequently has two summers and two winters during the solar-circle—the years are of six months each. Upham in his "History of Buddhism," p. 90, says the Ceylonese Buddhists "commence their solar year on the 18th of April with the Ram." As Sagittarius is January, so is Pisces April. Pisces begins at \( \alpha 342^o \), and the 18th is \( \alpha 360^o \), the first degree of astronomical Aries. Upham further observes, that to "the 29th of November, 1826, would make 2570 years 8 months and 7 days." The Ceylonese years being of six months, the cycle may be considered as 2572 years, or, according to our reckoning, 1186 years, the period when the planets were in conjunction. (See Budhist Mysteries.)

Mahomed is otherwise Maha Med, the great measure, or prince of Med, Libra. Genubi is the brilliant, he is Judas, the deceiver or impostor. The Median laws place Genubi at \( \alpha 101^o 2' \); but here is imposition (see the law "o"), he ought not to be otherwise than at \( \alpha 100^o \), and certainly not at \( \alpha 102^o \). Bailey says, "Mahomed was born A.C. 527," and that is \( \alpha 102^o \); and Tablet of Memory, says, "Mahomed began his errors at 612," and that likewise is \( \alpha 102^o \). Moses dwelt in Midian, and Mahomed died in Medina, 18th of June, 631, say, at the solstice 121, in tropic sign Cancer, \( \alpha 106^o \); and his coffin, the Libra, is suspended half-way, or equinoctially between summer solstice, heaven, and winter solstice, earth, or Misrain.

Zoroaster, the Persian! Algenib of Perseus. Zoro or Zerah means "east brightness," and Aster, a star, and according to the Median and Persian laws Algenib is the bright star which rises with the sun at Easter. "It is recorded that the soul of Zoroaster hung upon a tree, from whence all that is celestial has been produced. A cow cast the fruit, and from her milk bag the soul dropped into the mouth of young Zoroaster." Hanging above the cow's mouth is Ramus pomifer, her milk bag is at \( \alpha 281^o \), and there is the mouth of young Zoroaster, \( \alpha 281^o \), and the sun's mouth beneath, at the Alpha and Omega of the year, \( \alpha 281^o \).

Very important are the festivals of the Church, and none more so than the Bread Feasts. When released from Egypt, a mixed multitude went up from Rameses to Succoth. The people escaped from the Crocodile, Pharaoh or Scorpio, Lower Egypt. Rameses means "thunder," and Jove, with his thunder, is at \( \alpha 251^o \). From thence they went to Succoth, \( \alpha 286^o \). They took dough with them from \( \alpha 256^o \), it being contrary to the Median laws.
to take corn, "spica." And thus at $\overline{A}256$ they prepared their dough. They placed "spica," the ear of corn, between the mill-stones at $\overline{A}256$, and $\overline{A}251$, and there it became barley meal, *lacta* (use compasses). There was wheat in the house, but it had been required. They procured water for $\overline{A}256$, and this dough they took to Succoth, where there was an oven, $\overline{A}286$, and they baked twelve cakes, a cake for each tribe. Pan with his goat's horns is sometimes represented as baking the cakes on the Lord's table or altar, at $\overline{A}286$. Lord is derived from the Saxon word "loaf," and Lady from the Saxon word "bread."

The feast of unleavened bread is that of the twelfth cake. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleaven of sincerity and truth." In plain terms the old Easter passover was no longer to take the lead, but the winter solstice or the Epiphany, or Twelfth Cake Day, was to be the passover and the birth-place of the infant sun or saviour. The twelfth cake used to be unleavened, it was a symbol of winter, it was always frosted, or covered with snow; and until modern times were seen effigies and devices on the surface of the snow. Before this last or twelfth cake was broken or divided characters were drawn; this unquestionably was an Easter festival, subsequently adopted at the solstice, when Easter was abandoned. The Jews retain the old flat passover cake baked in the evening, in the pan *Tisri libra*, when the sacred year begins in Nisan or Aries. It was in the days of Ahasuerus, or Jove, who reigned from India even unto Ethiopia, over 127 provinces. Ahasuerus begins at $\overline{A}281$, and there at $\overline{A}281 = 6^8$ is Indus or India. Ethiopia is summer, the solstice in the tropic sign Cancer, and from $\overline{A}281$ to the birth-place of the Saviour are 127 provinces, or divisional degrees, $\overline{A}127$. That in those days as Ahasuerus sat on the throne in Shushan, $\overline{A}281$, he made a feast in the third year, or sign, or equinox. The feast was to the princes, the powers of Persia and Media, the nobles and princes being before him, and he showed them his glorious kingdom.

When he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace.

Esther iii 7.—In the first month, the month Nisan, in the twelfth year of king Ahasuerus, he cast Pur, the lot, before Haman from day to day, and from month to month, the twelfth, the month Adar. Esther festival, subsequently adopted at the solstice, when Easter was abandoned. The Jews retain the old flat passover cake baked in the evening, in the pan *Tisri libra*, when the sacred year begins in Nisan or Aries. It was in the days of Ahasuerus, or Jove, who reigned from India even unto Ethiopia, over 127 provinces. Ahasuerus begins at $\overline{A}281$, and there at $\overline{A}281 = 6^8$ is Indus or India. Ethiopia is summer, the solstice in the tropic sign Cancer, and from $\overline{A}281$ to the birth-place of the Saviour are 127 provinces, or divisional degrees, $\overline{A}127$. That in those days as Ahasuerus sat on the throne in Shushan, $\overline{A}281$, he made a feast in the third year, or sign, or equinox. The feast was to the princes, the powers of Persia and Media, the nobles and princes being before him, and he showed them his glorious kingdom, during 180 days, or half the circle, from $\overline{A}281$ to $\overline{A}101$. And when these days were expired, the king made a feast to all present in Shushan, great and small, of the com moners, or vulgar multitude. It was a sabbatical feast in the garden. Vashti means "that drinks," and *Spica*, Elizabeth, "that swears." The bright occidental also made a feast for the women in the royal house which to king Ahasuerus.

The women were Cassiopeia, Andromeda, and Hebe, $\overline{A}251$. On the seventh day, when the king was merry with wine, at the Dionysian point, $\overline{A}281$, he commanded the seven sabbatical eunuchs, or chamberlains, of $\overline{A}286$, to bring Vashti the queen before him. But Vashti, the queen, *Spica*, who was very beautiful to look on, refused to come, and very properly so, as she could not do so without breaking the Medien law. So a royal decree was made, $\overline{A}281$, that *Spica* should no more come before the king Ahasuerus, that is, the Sallique law was ordained. Hadasch, otherwise Esther, means "myrtle" or "joy," she, like Cassiopeia, had neither father nor mother. The myrtle is in *M. 36 A*
and there, in Bayer's and other Atlases, are the bulrushes in Fluvius Aquarius on the ecliptic, or sun's course, at $\mathcal{R} 256$. This infant Moses had a sister older than himself, and as she stood afar off, it may be supposed to be Mary or Miriam, otherwise Andromeda, daughter of Cassiopeia. A fresh paragraph denoted thus §. The daughter of Pharaoh came down to wash at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. (Fluvius Aquarius).

Pharaoh means "King and also Crocodile." The sign scorpio is otherwise the crocodile king ruling in Egypt, $\mathcal{R} 251$. Spica is the king's daughter, and Spica comes down from $\mathcal{R} 166$ to $\mathcal{R} 256$, and compasses will place Spica just under the ecliptic in the river Aquarius, and also in the lactea at $\mathcal{R} 256$. Her maidens were Hebe and Miriam or Andromeda; they walked along the river's side at $\mathcal{R} 251$, the river being at $\mathcal{R} 256$; and when Spica saw Thebeth, the ark among the flags, at $\mathcal{R} 256$, she sent her maid Miriam to fetch it, which she could do by closing the diem non, $\mathcal{R} 251$ on $\mathcal{R} 256$. And when she opened at $\mathcal{R} 256$ she saw the infant sun: and the babe, being in the lactea, and also in Fluvius Aquarius, might well weep on its introduction to life. And Miriam had compassion on him, and said, "This of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

8 And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thy wages. And the woman took the child, and nursed it. And Pharaoh's daughter said to Cassiopeia, "Take this child away, and nurse it for me, and I will give thy wages." And she takes her own child, Antinous, from $\mathcal{R} 251$ to $\mathcal{R} 281$, and there she nurses him with her left breast, "schedir," $\mathcal{R} 281$. Caspia means "money," and Moneta was one of Juno's, or Cassiopeia's, names. Moses was born 1572 B.C., or according to lunar time, by which the Mosaic law is regulated, it would be 1572, which is 297, $\mathcal{R} 281$, the first degree of Aries, when the sun Moses, the saviour, arose from the water.

67 When the child grew, she brought him unto Pharaoh's daughter: and, he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

85 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

10 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

11 And the maid went and called the child's mother.

12 And she sent her maid Miriam to fetch it, which she could do by closing the diem non, $\mathcal{R} 251$ on $\mathcal{R} 256$. And when she opened at $\mathcal{R} 256$ she saw the infant sun: and the babe, being in the lactea, and also in Fluvius Aquarius, might well weep on its introduction to life. And Miriam had compassion on him, and said, "This of the Hebrews' children, or of the wandering planets. Then said Miriam, the sister of Moses, to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

13 And the maid went and called the child's mother.

14 And the maid went and called the child's mother.

15 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

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THE CREATION.

The Creation of the World.

1 And the Lord God said, Not good that the man should be alone: I will make him an help meet for him.

2 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought unto Adam to see what he would call them: and whatsoever Adam called every living creature, that the name thereof.

3 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

4 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof:

5 And from the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

6 And Adam said, This now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

7 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

8 And they were both naked, the man and his wife, and were not ashamed.

9 And the sun rises upon the garden, and the man and his wife saw the fruits of the trees, and partook thereof, were not ashamed, but they were taught to do so by Hercules, the son of Jason, who represents Adam as described in the third chapter of Genesis. In the poem, Hercules

is named as the man. Jove said it is not good that man should be alone, and promises to make an help meet for him.

10 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

11 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and there is the hole in Adam's side, where the lowest rib might be found before it was taken away, AR 286. The flesh is quite healed, but the mark remains plainly visible.

12 The lovely Mirach of Andromeda, denoting the woman, will, with compasses, precisely fit the hole in the man's side. And with the rib which the Lord God had taken from the man, built he a womb-man, and brought her to the man, Hiram, at AR 281. Adam said, this is now bone of my bones, and flesh of my flesh; place Andromeda on Hercules by using a transparent medium.

13 And Adam said, This now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

14 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

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18 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

19 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof:

20 And from the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

21 And Adam said, This now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

22 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

23 And they were both naked, the man and his wife, and were not ashamed.
naked, on the 1st of January (see ecliptic). R. 281. The serpent, old serpens, was more cunning than any beast of the field that Jove had made. Serpents can put his tail in his mouth on the 31st December, R. 281, and form a circle, besides, he can change his skin once a year—none of the celestial beasts can do as he does. He can speak the Hebrew word Memra, his mouth being at R. 281. He commences abruptly and jeeringly to the woman, "Yea, have the Gods said, ye shall not eat of every tree in the garden;" and the woman replied, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, the Gods have said, ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent replied, "Ye shall not surely die, for the Gods know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now, what the serpent and the woman say to each other is perfectly untrue, for the Gods never mentioned anything about the tree in the midst, or the tree of knowledge. The Gods when they brought forth Antinous, male and female, said, "Every tree in which the fruit of a tree, yielding seed, to you it shall be for meat;" and Ramus has seed-stars in the fruit; and the last falls into the mouth of Antinous, R. 281. The woman talking to the serpent, was the product of Adam's rib, and she could not know what Jove said about the trees, because when Adam received instructions respecting them, the woman was a dormant rib in Adam's side. 

Jove did not forbid the tree in the midst to Adam, he merely forbade the fruit of the tree of knowledge, Ramus. The allegory relating to the tree in the midst is abandoned in the sixth verse, and the tree, Ramus is taken up—a tree, pleasant to the eyes, good for food—a tree to be desired to make wise. The woman took of the fruit and did eat thereof, and gave also to her husband, and he did eat. With compasses the last apple of Ramus is in Hiram's mouth, R. 281; whilst Hiram is eating the fruit, Pomifer, the woman is enjoying the fruit of the tree in the midst, R. 281, the 1st of January; then are they bone of bone, and flesh of flesh, and sun setting, their eyes opened—the stars gave light, and they saw each other naked; and then they sewed fig leaves together, and made themselves aprons. 3

8 And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The sun setting, they heard "Memra," the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves among the trees. And the Lord God called Adam, and said, "Where art thou?" and Adam replied, "I heard thy voice in the garden, and was afraid, because I was naked; and I hid myself." Jove questioned him, "Who told thee that thou wast naked?" and as if appearing to consider that Adam could not well answer the question, he asks, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?"

11 And he said, Who told thee that thou naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? The bully Adam throws all the blame upon his lovely wife, and the woman simply says, It was the serpent that beguiled, or pleasantly deceived me. The Lord God said unto the serpent, "Thou art..."
cursed above all cattle; so is Typhon, or Serpens, or Scorpio. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and with compasses see the mouth in the dust, at \( \text{AR} 281 \), between the woman and her offspring, and the serpent.

The woman's seed shall bruise thy head, and thou shalt bruise his heel. (See Hydra rising to bite the child Hiram's heel, and his heel on the sting of Hydra; see Hiram of Tyre's right, invulnerable, heel, and Serpens rising to sting it, \( \text{AR} 281 \); and see Hiram's left heel crushing Draco's head, \( \text{AR} 286 \).) The woman is to bring forth children in sorrow, in Mizram, at the winter solstice. The land, Menalus, \( \text{AR} 256 \), is with Hiram in the accursed sign Scorpio, and he is to eat of it; and compasses will place part of Menalus in Hiram's mouth. Thorns and thistles are to be brought forth to him, \( \text{AR} 256 \), and he is to eat the herb of the field, \( \text{AR} 256 \). In the sweat of thy face shalt thou eat bread, or twelfth cake, \( \text{AR} 286 \). Hiram's face is in the lactea, for from the nebula, or dust, wast thou taken, and thy return shall be to the nebula, \( \text{AR} 256 \). And Adam called his wife's name Eve. And the Lord God made coats of skins. Bayer and others picture these skins on Sagittarius. Hiram wears his own lion's skin. Jove says, Behold, the man is become as one of us, to know good from evil, that is light from darkness (the plural as betokens that the Lord God is one of the "Elohim," Gods); and lest he, the man, puts forth his right hand, \( \text{AR} 206 \), and take also of the tree of life, and live for ever, he is sent forth from the garden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Eve is not mentioned on the occasion, but she makes her appearance afresh in the next chapter.
THE DELUGE.

Psalm lxxvii. 16.- The waters saw thee,
O God, the waters saw thee; they were
afraid: the depths also were troubled.*

Before commencing the interpretation of the Deluge, it will be advisable again to test the dates regarding this, supposed to be, unnatural convulsion of nature.

"Deluge general, threatened in the year of the world 1356; began November 25, 1656," i.e. 2348 before Christ. (See p. 25.) What is meant by threatened deluge? suffice, 1536, astronomically, is AR 261, Jacob, the father of the twelve tribes; the 25th of November is AR 241, the entrance to the house of Jacob; and 1656 is AR 296 = AR 281, the termination of the house of Jacob, and the first degree of Aries, the first day of the year.4 The 2348 B.C. is somewhat incorrect, it should be 2349 B.C.,† inasmuch as there are eleven days, or degrees, between the solar termination of the year, 22nd December, and the Hebraic commencement of the year.‡

The deluge, commencing with Aries, begins with sunrise and daylight in the north—then, as interpreter in describing Creation, it is day-darkness to the Gods.

There are various arks.

* During the time "Veritas" was in preparation for the press the scientific world was considerably excited by the discovery that the Deluge was recorded in the cuneiform characters on Assyrian monuments in the British Museum. This discovery ought not to be matter of surprise to the reader, because at the opening of this work, page 2, it sets forth, "Wonderful as it may appear, every Egyptian, every Grecian monument, indeed every ancient statue, denotes one and the same epoch in the firmament, and that is sun-rising at the vernal equinox. The learned must admit their ignorance of this fact, but with unalterable laws the heavens themselves certify this truth."—Editors.

† 23° 49', plus 11, is 24 Hora, or first degree of Aries.

‡ The winter solstice is at 270, and, eleven degrees, or days, render it AR 281, the 1st January.

ARA—altar, or ark of the Covenant.
The brilliant of Ara culminates, say, with Algothi, the brilliant of Hercules, when united they become the ark of strength.

Ark of bulrushes—As stated, the same Hebrew word denotes the Ark of Noah, יֹהָנָן.

Circle ark or arch in heaven. נֹחַ, Capricornus.

Royal ark, arch, or firmament, summer solstice.

Arc-en-ciel, confounded with the Bow in the Cloud, AR 286.†

Ara is both ark and altar. Altar is a square block or cube—the cube of the Royal Arch Companions and the pedestal of the ordinary Masons. Moses was placed by his mother Cassiopeia, in a little snuggery ark, distinctly, though wrongly, called יֹהָנָן, which means "a box" or "coffin," and not a cradle. Thebeth cannot, by any known construction, be rendered a floating object, though, as already stated, it be the name of the ark of Noah, as well as the name of the ark of Moses. Thebeth of Noah had rooms or apartments; Thebeth of Moses had only room for his little self. The Ark of Masonry, or pedestal, is verily a thebeth, being an altar, ark, and box, having partitions therein, where formerly were secured the tools and regalia of the lodge. The Masonic pedestal is unquestionably a mere wooden representation of the Lord's table in heaven, and may be built of any but Shittim wood, which is unknown on earth. The Masonic thebeth

is, or always ought to be, in the east; all altars in churches are, or ought to be, in the east; and by law Ara is with the sun, rising in the east, on the first degree.
They ascended, whereas Thebeth remained below. 

Thebeth, being the ark; 

Capricornus, to this day. The ark's dimensions were the

The ten signs are frequently rendered 1000; six signs are consequently 600. Elul is the sixth or 600, and the bright occidental star, Spica, is the wife of Noah, old Ophiuchus, $256$ and $261$, both in Scorpio. Scorpio (Asher) being the first month, consequently Sagittarius is the second. Sagittarius begins at $264$ and gives $281$, the first degree of Aries, and the first day of the new year. There at sun-rise, at the

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about the sixth hour or sign, Pisces, that they were preparing for the passover for Aries at the equinox, when Pilate said to the Jews of Judah, "Behold your King! Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led away. And he bearing his cross went forth into a place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. "We have no king but Caesar," or Algenib. They led him away, he bearing his cross, to a place called in the Hebrew Golgotha, Gol (algol), and Gotha, or Algothi; 

Matthew x. 28.—And he that taketh not his cross, and followeth after me, is not worthy of me. Closing the dies non will close the cross at 281 on to 286. Peter, or Algothi, is strictly correct at 286, but Algol, the skull, being at 284, which is no point at all. Luke guards against this variance by saying the crucifixion was at Calvary, "the place of a skull." Matthew and Luke tell that two thieves were crucified with him, one on the right hand, the other on the left. Mark says one on his right hand, and the other on his left. The right hand of the upright mason is at 281, the left hand of the apprentice is at 286; but if the Sun saviour were to be crucified in the midst of these hands, he would be crucified without direct reference to any cross, and without reference, either to Median or Persian law. And supposing the dies non were closed, 281 on 286, then the two hands would be united, and the crucifixion, if at 286, might imply conjointly Genubi and Chemali of Libra, but certainly not Algenib and the sun—Aries being opposite to Libra. John tells us, that Jesus, bearing his cross, went into a place called Golgotha, where they crucified him, and the two others with him, on either side one, and Jesus in the midst.

How are these little deviations to be reconciled with each other? The answer to this question is, by simply interpreting the text according to law, as it is plainly written. Gol, or rather Calvary, is both at 286 and 106. At 106 is the right hand of young Hiram just under the ecliptic, and at 286, just under the equator, is the left hand of the apprentice mason. Hiram has his right hand at 106, and his left hand at 286, and between, or in the midst of 286 and 106, is the Sun saviour, and, de facto, there is the southern cross, exalted; the doors being shut, 101 and 111, on 106 for the thief Chemali, and 281 and 286, the doors being shut on 286, there is the cross of INRI at 286, for Mercury, 286. So after all celestially the Saviour was not crucified; but the Median Chemali and the Persian Algenib, the two lawgivers, were crucified at the passover points.

The sun cannot remain on the colure on the passover or entrance of Nisan, or the sabbath, in Aries, so the Centurion and foot soldier, spear-man, came and brake the legs of the first 106, and then they proceeded to 286, and there are the broken legs of that notorious thief Mercury that was crucified with him. The Sun saviour, as Hiram dead at 281, the 31st December, the foot soldier pierced his side—the spear-head is at 286, and, with compasses from the ecliptic pole, will enter the hole in the side of our Grand Master when from the side of the sun on the ecliptic would come out

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* Luke xxiii. 43.—And Jesus said unto him, Verily, verily, I say unto thee, To day shalt thou be with me in paradise.
CELESTIAL CITIES.

Zeph. iii. 6.—I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

As a rule the cities and countries on the earth, believed to be of Biblical derivation, carry, among the people inhabiting them, very different names to those given in the sacred writings. The learned in translating the Scriptural heavenly language into terrestrial diction have generally produced confusion, and frequently sad nonsense.

The City of Enoch is the first mentioned in the Bible. City it is said is derived from the French cité, or the Latin civitas, but the French and Latin tongues, so we are taught, were not invented when Babylon, Memphis, Nineveh, &c., are supposed to have flourished. Old dictionaries describe a city as being a walled town, having a Cathedral, called so from a Bishop's chair, Cathedra. Celestial Babylon has to this day walls and Cathedra, Budia's seat; but it is not stated in history whether there were bishops of Babylon, Memphis, Nineveh, &c.

The interpretation of many biblical cities celestially, will be unnecessary, and after discussing that of Enoch the others will be selected alphabetically from those found in the Abbé Calmet's work, edited by Taylor.

ENOCH.—Cain, the eldest son of Adam and Eve, is Hiram ab Eph. He with Cannan rose up and equitably killed his brother, who, like David, was a feeder of sheep at R 106, that is R 111 was united to R 106. Cain perpetrated the offence with a club in his right hand. "And the Lord set a mark upon Cain, lest any finding him should kill him." It remains uncertain who could find him, excepting his own father and mother, for they alone were alive on the earth. The mark was set upon Cain's forehead, just above his right eye, and astronomers of this day call it "Beta Gemini." As Hiram of Tyre, marked as he is over the eye, he weat and dwelt in the land of Nod, viz. "begotten," on the coast of Eden, at R 281. And Hiram Cain knew his wife on the 1st of January, and she bare Enoch. And Cain builded a city, and called it Enoch, after the name of his son; some now call this building the tower of Gad. Grafton, the historian, p. 4, says, "Cain built a city in the Orient, and named it after his firstborn, whom he begat of his sister Calmana." The child Enoch, son of Hiram, senior, was translated to heaven, and there he is, as R 111, as Hiram ab Eph., or young Hercules.

Genesis x. 24.—And Enoch walked with God: and he not; for God took him. Cain was the first builder, the first mason, not Adam, as is generally asserted by modern masons; but the city that he, Enoch, builded was void of inhabitants, and if he called it a lodge it would be without officers, on account of want of population, all then living, according to the Bible, being only five in number, viz. Adam and Eve, Cain and his wife, and their young child, Enoch. The ruins of the city of Enoch have not yet been discovered, which is somewhat remarkable, inasmuch as there are extant in books among the learned, the pictured remains of most of the Celestial Biblical Cities.

ACCAD.—Accad means "a vessel, a pitcher," or "a sparkler." (See Babylon.) Adamah or Adami.—The word has the same meaning as Adam, "red earth." A city of Naphtali, or Sagittarius. (See Astrolabe.) Beth shemesh. The two daughters of Adam and Eve, according to historians, were Calmana and Deboua—the females of the Gemini—the male and female Antinous exalted. Calmana vel Helena, the female Apollo, and Deboua vel Clytemnestra, the female Hercules.
CELESTIAL CITIES.

ADRAMYTIUM, “the court or mansion of death.”—Calmet says Castor and Pollux were reverenced in this city. He also says there were two cities of the name. The Adramytiun mentioned in Acts xxvii. 1, 2, is clearly that in the Gemini, with the ship Argo, and the other Adramytiun, “death” at the winter solstice. Calmet gives a metallic record, a coin or token, as he believes, of this city. On the reverse of which are what are generally considered the caps of Castor and Pollux, but which in reality are much more like two bishops’ mitres surrounded by two brilliant stars, that would denote York and Canterbury, with Ceres and the horn of plenty.

ANTIQUIT.—“Anti,” “opposite;” “ochus,” “a chariot,” or “equal in speed to a chariot.” There are two Antiochs, one, at ሰם እ⾳ ከሮ, the other of Syria, or Surius, built by Antiochus Epiphanes, ሰማ እ⾳ ከሮ. Auriga Phaeton borrowed this chariot one day and smashed it in the “Po,” at ሰማ እ⾳ ከሮ, since then there has only been a night-wagon, called “Charles Wain,” which starts at the sign of Castor and Pollux every evening, at ሰማ እ⾳ ከሮ, at sunrise, at ሰማ እ⾳ ከሮ. Calmet produces a token, or coin, of the city of Antioch, he thus describes it. “The head of Augustus reverse, a goddess sitting on a rock, at whose feet issues a river.” But, he adds, “No river issued at or near Antioch.” Calmet’s Antioch was certainly not celestial, but terrestrial. Juno Cybele, seated, with her Magdalene, or tower, head-dress, and spring of Cassia in her hand, seated upon the polar rock, or Mount Olympus. Beneath is the river, and Antiochus Epiphanes is cut in two by the equator whilst bathing or swimming at the opening of the lodge, ሰማ እ⾳ ከሮ.

ASKELON—means “weight,” or “balance,” or “fire of infamy.” Samson, “his sun;” or Hiram, went down to the Libra, the dwelling of Judas, at winter solstice, and there are the thirty from 256 to 286, and the garments of all kinds, ሰማ እ⾳ ከሮ.10

ATHENS.—So called from Athene, or Athena. Athens was founded in 1556, that is ሰማ እ⾳ ከሮ, on the 1st of January. No mention is made of this city in the Old Testament, and it is referred to only in the Acts of the Apostles, and in Paul’s Epistle to the Thessalonians. Athene is Minerva. “The scripture gives the name of Athen to the flaxen thread that was made in Egypt. Minerva, means ‘a weaver’s beam,’ and Argos, the weaver’s work.” Ancient Athens being at ሰማ እ⾳ ከሮ, the wise men in their bowl, or Argo, started therefrom, and arrived at the burgh of Eden, or Edenburg, the modern Athens, James’ birth place, and there is Minerva, and Holy rood, at ሰማ እ⾳ ከሮ. Pallas, correctly is ሰማ እ⾳ ከሮ, armed with buckler, helmet, sword, breast-plate, received by ሲ_locator from Algenib, on the demise of Mars. (See Britannia.) Argos, or Argo the wreck, remains beneath the virtuous occidental star, when at ሰማ እ⾳ ከሮ. Her food is corn, &c.

Proverbs xxxi. 14.—She is like the merchants’ nervas, Pallas, as described, and Athene, with her weaver’s beam, her oak, the flax plant in her right hand, and the owl at her feet, all at ሰማ እ⾳ ከሮ, 2 with Hiram of Tyre at ሰማ እ⾳ ከሮ, and Athene Minerva with Jacobus at ሰማ እ⾳ ከሮ. Crozier gives this figure. Pallas, at ሰማ እ⾳ ከሮ, would centre the altar, but Athene with her weaver’s beam, would, at ሰማ እ⾳ ከሮ, be on the right of the centre. Calmet presents a token, or coin, purporting to be of Athens, and he thus describes it. “The acropolis standing on the rock. In the rock below appears the sacred grotto of Apollo. A flight of steps up to the citadel, with the entrance to the temple. The
chie, chief of Damascus "Rezin," the Tiler, or "Runner," Alginib, at \( \alpha \) 47, and within three score and five degrees, or years, Ephraim shall be known as a people. Alginib 47 plus 65 is \( \alpha \) 112, and the Gemini (Ephraim), at \( \alpha \) 112, are broken, or divided, and not a people. Calmet gives a medal, or coin, of Damascus, but the symbols are the same, or nearly so, as those he produced for the city of Antioch. Indeed the same symbols can be made to apply to any city, house, or point, intended for \( \alpha \) 281. Calmet interprets the medal, or coin, thus, "Areites, King of Damascus." \( \alpha \)刘备 is the brilliant, or king of Aries; but if he claimed Damascus he must have done so as an usurper, his position being \( \alpha \) 29. "The reverse of the coin," says Calmet, "is a goddess, turreted, at her feet the personification of a river. No river rises at Damascus—that the river runs through the town it is true—why should the river rise at her feet?" (See interpretation of Antioch, p. 60.)

DAVID.—In the sacred writings there are frequent references to the house and city of David, but there are no coins, or tokens, applicable to the Alpha of the Gemini, bearing the name of David. Neither are there any ruins, as yet, discovered of the city of David.

Ephesus.—Ephesus means "desirable," and is the chief city of Asia—\( \gamma \) Or, Asher tribe; and there in the spirit Hiram is at \( \alpha \) 256,\(^7\) as Saul, Hiram means "he that destroys," and "anathematises,"

and Saul means "death, sepulchre, hell." Paul in the spirit as Saul, or Hiram, purposed to go from \( \alpha \) 256 to Jerusalem at \( \alpha \) 281, \(^2\) and from thence to Rome, \( \alpha \) 286.\(^3\) But whilst he said in Asia, at \( \alpha \) 256, there was a disturbance in the city. Demetrius means "belonging to Ceres," or "corn," Spica, \( \alpha \) 256; \(^4\) and there is the silversmith, \( \alpha \) 256,\(^5\) and the lady, and the anvil,\(^6\) preparing silver shrines.\(^6\) A rush takes place to the theatre, the pantheon, \( \alpha \) 286, \(^7\) but Hiram lasted about two hours (thirty degrees, from \( \alpha \) 256 to \( \alpha \) 286), when the town clerk addressed the assembly, or commons, at \( \alpha \) 281,\(^8\) and speaking of the Goddess Diana and the image that fell down from Jupiter,\(^9\) dismissed the assembly on the 31st of December.

GAZA.—"Strong," or "goat," Hercules and Capricornus, sufficiently interpreted.

Jericho means "moon," or "month;" or "his sweet smell." What the moon, or month, or his sweet smell, can have to do with a terrestrial city is somewhat perplexing, not so when the name is celestially interpreted.

Jericho and the sunrising, it follows that the position must be \( \alpha \) 286; as two and a half signs are 75 degrees; and \( \alpha \) 286 plus 75 is \( \alpha \) 361, or the first degree of Aries, the sweet smell, the rose Mirach,\(^6\) Jordan, at \( \alpha \) 286.\(^7\) (See Jordan.)

JERUSALEM.—"The vision," or "possession of peace." Jerusalem is also written Hierusalem, and Hierus or Hirry, is the Buddhist name of the sun, and Salam or Salem, salutation, "peace," the sun at peace, or rest, when at the solstice. As heretofore shewn there are two solstices, consequently there must be two Jerusalems.

The old city is most celebrated on account of its siege. It is pertaining to Sol amon equinoxially, but the battle must be fought and won by Algenib, or Cyrus, or some other prefiguration of Sol in Amon, or the sun in Aries.

Allow the solstice then to be at \( \alpha \) 281, and the tile and the Tiler at \( \alpha \) 281,\(^8\) The fort, or burg, or tower, of Gad, meaning "a hand, armed and prepared," is at \( \alpha \) 286.\(^9\) The expression "cast a mount," has given rise to much discussion, and the prevalent opinion seems to be that the interpretation should be "Pour out the

\(^1\) Acts six, 70.—After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

\(^2\) And when they heard, they were full of wrath, and cried out saying, Great Diana of the Ephesians.

\(^3\) And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

\(^4\) And when Paul would have entered in unto the people, the disciples suffered him not.

\(^5\) And certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theatre.

\(^6\) Jeremiah vi. 6.—For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this the city to be visited.
CELESTIAL CITIES.

engines of shot." Cannon are engines that pour out shot. Cannons were invented by Chemali, and bows and arrows, and stone cannon-bullets were in use 1640. Anno 1640 is $\aleph 280$, and there is the bowman $\aleph$ with arrow strung in defence of the solstitial point—the outer porch, and there at the point is the cannon and the touch-hole at $\aleph 281$. These implements might have been used in the siege had the celestial warriors so pleased, when Cyrus conquered Jerusalem. Battering rams were of two kinds, those upright horns, and those like Aries on the ecliptic, with down horns. Aries means "a battering ram." The ram Capricornus only reaches the walls, $\aleph 286$, but the battering ram Aries, actually destroys the gate, $\aleph 281$, and the city of Jerusalem must melt away as the sun rises at the vernal equinox. Elul Virgo commences at 172, which plus 25 is 197, the bright accidental at $\aleph 107$, 52 weeks, 6 days, the lunar year. Calmet gives a token, or medal of Jerusalem, Anthony Pius the Holy Innocent Antinous. The reverse is a Bacchus, who, as old Silenus, dies drunk every year on the 31st of December, in Jerusalem, and is succeeded by young Bacchus, the entered apprentice.

JUDEA or Judah, meaning "praise of the Lord." Sufficient has been interpreted respecting Judah and Judea. It is questionable whether the captivity of the Jews should not be the captivity of the wandering Hebrors, or Hebrews (the planets). The planets when at (1186) $\aleph 251 = 281$, were in tribulation in Egypt. At $\aleph 281$ the laws place the Crocodile Pharaoh. (See the mouth and claws guarding the ecliptic.) It is difficult to say in what manner the planets can advance, unless assisted. The Jews of Judah Aries are with the planets (the Hebers), in tribulation, at $\aleph 281$. Moses, of $\aleph 281$, may relieve them temporarily, and give them light at the line, but the northern Algenib (James) is the great deliverer. A woman with handcuffs and fetters and a great chain round her centre must be in tribulation, in bondage, and Andromeda is so chained. But no one would fancy Venus Andromeda to be the maid of Judah, Cassiopeia is, however, pictured in tribulation, as if weeping, and her eyes are in the lactea. Calmet gives several medals, or tokens, symbolising the captivity of Judah. The maid of Judah seated on the ground.

Palm, or Cassia, denotes her to be Cassiopeia. Mars, with his foot on Algol (the skull), at $\aleph 281$. Vega of Lyra, at $\aleph 281$.

JORDAN. — "Jordan," river, "Dan," judgment, or the "river of judgment." Situla of fluvius Aquarius baptizes the sun annually at $\aleph 286$, and there is John the Baptist. Behemoth, or Cetus, has his mouth on the equator, $\aleph 286$. Behold, he drinketh up a river, hasteth not; he trusteth that he can draw up Jordan Terrestrial Jordan empties into the Dead Sea, but there are neither behemoths nor whales there now. The Hebrew word, "mouth," has been already interpreted. (See p. 29.)

MEMPHIS means "by the mouth." In Hebrew, $\aleph$, mem,
TERRESTRIAL FABLE CELESTIALLY INTERPRETED.

Luke viii. 10.—And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.

Europe means "broad fronted" or "large eyed;"6 see Andromeda with the large eyes and her broad forehead. Jupiter assumed the form of a bull, and carried off Europa on his shoulders on Easter day; with compasses from the ecliptic,6 we find Andromeda on the shoulders of Aepis, as given by Montfaucon (plate 19, vol. 1).

Asia is seen on medals of Antonin the Pius. "It is a woman crowned with turrets,"6 &c., so says the Abbé Montfaucon. The turret head-dress denotes Cybele vel Magdalene, meaning "tower, elevated,"6 &c., and Antonin is Antinous or Atys. Their point when united (solstitial and equinoxial) is AR 281; why considered symbolical of Asia does not appear, but probably the name is from the tribe "Aepis," with a zodiac of eleven signs, AR 281.4

Africa, from Afric, "a grain of corn"—Spica. Africus is the south-west wind and by west, which blows from Africa.* See Spica and her compass points on the Astrolabe.

America.—"Armorica, a province of France, from whence Britain is said to have been first peopled."3 "Omorika," or "Omoreka," signifies literally "mother of the void," or "unbounded space;" "this word in Greek signifies the sea, and denotes the moon."4 The mother is old Virgo, Spica, Azamech, at AR 106,5 and the sea, at AR 106.6 The Gemini are the twin parents of heaven's unbounded space. Columbus, Noah's dove, and her passing "to and fro," and Noah's ark, Argo, have been fully interpreted with the Deluge.* Columbus had a son, otherwise Peter bar Jonah, or Hiram, at AR 286.7 He was Christ's carrier,6 or Christopher Columbus. He was of Italy,9 the place of calves. He, Columbus, sailed in the same ark or craft as did Noah—the Hebrew name thereof was Tebeth—and he left in 1492, which is Capricornus, 302, at AR 286,8 and Columbus, six months afterward, arrived at AR 106, North Armorica.11 Somehow or other a Florentine or Nazarite made his way five years afterwards, viz., at AR 711,13 to South America. Dorado applies to both the twin continents.14 Philadelphia means "love of a brother," or, Castor and Pollux; and Virginia was so called in honour of the bright occidental star, Spica,15 Queen Elizabeth.†

* According to authenticated rule, Columbina—now—ascended with Noah in Argo, for she was a passenger in Argo when released from the window.
† "Cadwallo vanquished by Edwin was driven out of the kingdom and proceeded to Salomon, king of the Armorican Britains. A tempest arose, the ship was wrecked, and he arrived at a certain island. Cadwallo was grieved at the loss of his companions, and was ill. The fourth day he longed for venison. Braved his bow and quiver, and walked over the island and could not find any venison, so he cut a piece of flesh out of his own thigh, which he roasted on a spit, and carried to the king, who, in three days he was recovered, and went to King JEFFREY OF MONMOUTH, Chap. iv. Book 1: the disfigurement of the thigh which was thus washed and washed, until it was no more.
Horsa, also meaning "a horse," and there are Castor and Pollux riding the Ethiopian, or black mare, now called Monoceros. The French still persist in calling the English Angles, and England Angle-terre. The date of Hengist's arrival in Britain history correctly sets down at 447, which celestially is \( \text{AR} 107 \). And he began to reign 454 which is \( \text{AR} 114 \). Hiram, or "Beta" Gemini, \( \text{AR} 113^3 34' \).

The celestial position of Britain having been determined, it remains to be seen whether the lady that personates Britannia has been properly represented in the heavens. There are, as already set forth, only three females pictured in heaven—Andromeda, Cassiopeia, and Virgo, and if Britannia has any celestial claim, one of the three must be the British lady. No one will think impudent and no-better-than-she-ought-to-be Andromeda can possibly pass as the representative of Britannia. The staid-looking Cassiopeia, seated as she is on her chair, with a branch in her hand, is much more like the personation of Britannia, and in all probability did represent that lady, when, in olden times, Cassiopeia symbolized Isis. The other female is Virgo, and her similitude to Britannia is very remarkable. Both are women of full age, both are always decently clothed, and both have mystic branches in their right hands. Britannia has sometimes a pair of scales, and when Virgo is at \( \text{AR} 106^4 \) she has her left hand in the scales, the Libra; besides, astronomically, Libra is united with pictured Virgo. At times Britannia resembles Pallas Minerva, wearing the breast-plate, the helmet, sword, and shield, of Mars. Neptune, Aquarius, formerly had a trident, or "flesh hook of three teeth," in his hand, but, as already observed, it has evidently been stolen from him, for there are traces of it still to be seen, and Virgo, as Britannia, is now openly in possession of the stolen property. Then Britannia has the bale of wool containing in verity the "golden fleece." But the chief symbol of the bright occidental is her ship, and when at \( \text{AR} 106 \), she is always on board of Argo; the Buddhists picture the conquest of the island, which happened in the year of the world's creation 3873, and before the birth of our Saviour Christ 54."

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Spit, page 45.

* Sagittarius cannot ascend. Deut. xxxiii. 1.
placed at \( \alpha = 281 \), fifteen years, or degrees, before the rising of the Sun in Aries, at Roman D 296 = \( \alpha = 281 \). The tower of Lune dan was builded during the reign of one of the Caesars.* Caesar's wife Julia, "Mirach," was not above suspicion, so Caesar left her, and the next we hear of him is that in 47° he arrived in the island of Omorica.3

There is a celebrated water gate to the tower of Lune in Nehemiah iii. 26. Moreover the Nethinims dwelt in Ophiel, unto over against the water gate toward the east, and the tower that lieth out.

7° 281°

The tower that lieth out from the water gate is that now known as the White Tower. The Traitors' Gate is the name for the water gate, and so called in consequence of the arch traitor, Judas, delivering up his master at \( \alpha = 281 \), the tower of Gad, or that of the Nethinims being at \( \alpha = 286 \). With this tower is cast a mount, or hill, Menulas, now called Tower Hill, and there is a pedestal or block there, on which celestial heads are cut off, sometimes with the sword, sometimes with the axe, and with the bow-string. (See the Alpha of Sagittarius in the cup) at \( \alpha = 286 \). The celestial Masons near this block inflict symbolical death by means of a mallet, and the Egyptians give a very fit and significant interpretation of the use of the implement, they call it "massue ou casse tête."1

Of his solar majesty, including royalty, suffered on this block, but commoners were hanged at \( \alpha = 281 \). In the East the punishment of death is inflicted by means of the bow-string. (See the position of the sun's neck, and the tense bow-string strangling him at the termination of the year equinoxially due east.) New gate applies to \( \alpha = 281 \), either solstitially or equinoctially. At New gate criminals had handcuffs and fetters on their legs, with great chains round their bodies, just like that indiscreet bond maid, or servant, Andromeda, who, as Venus, was in tribulation when in conjunction with all the other planets, at \( \alpha = 281 \). Tybourn, or Tau bourne, is that river of the cross from whence there was no return—the Styx is that river, and with the Tau is at \( \alpha = 281 \) the 31st of December, the Tybourn tree in "||", or ramus-pomifer. Before execution a Bacchalian goblet was finished to the very dregs, "woes hail," the parting bowl of Gennobi of Libra, at \( \alpha = 281 \), on the 31st of December. Otherwise this was the wassail (Woes hail), the great bowl of ale with toasted bread, honey, and roasted apples, "The common drink of the Egyptians was beer," so says the Abbé Pluche.† On a certain classic festival in which Antinous was reveling, a pearl was dissolved in a lordly cup (see the Alpha of Sagittarius in the cup) at \( \alpha = 286 \). Use compasses. This is the same cup that the sun Saviour desired might pass from him before he suffered at Golgotha, and as Algothi is at \( \alpha = 286 \), the "\( \eta \)" of the cup does pass from him to \( \alpha = 291 \), old new year's day, the 11th of January. It is not yet determined what wine served for the sacrament, indeed how can it be, when, in fact, not one of the Gospels mention that any wine was used on the occasion. Mark does say, He took the cup, and they all drank of it, but whether the cup contained water, wine, or strong drink, it does not say. Old Job of \( \alpha = 281 \),11 says—"Behold, my belly as wine hath no vent; it is ready to burst like new bottles." There certainly is no vent to Job's belly at \( \alpha = 281 \), and yet there is the new wine from the wine-press.14 The new bottles are at \( \alpha = 286 \). Old Job is heavy of heart at \( \alpha = 281 \),15 where the new wine is made; there Bacchus gets drunk at \( \alpha = 281 \),16 the 31st of December, and forgets his poverty, and remembers his misery no more. Strong drink is to be given to those ready to perish, but not to commoners about to be hanged at day's end.

TERRESTRIAL FABLE CELESTIALLY INTERPRETED.

AR 281. Strong drink is for nobles and royalty of solar degrees, AR 286. The Alpha of the spirit still is at
U 46, which is AR 286, and there are Juniper berries, which produce the nectar for the Pantheon, AR 286.
Gin now comes from Schiedam, but celestial gin was probably distilled at La Hague (Alhague), at AR 286.
When beheading took place, the head was speared, or set on a stake, on the tower. Use compasses, and see the cut
off head is spiked for the tower of Lune dan, AR 286. There is a Corona Australis at AR 281, and there ought to be a coroner's inquest held on the dead sun, one of each tribe forming the jury. Then two chamberlains

that kept the gate

and Cassiopeia, Esther, did not confirm her name of "secret," but told it to the king.
The chief magistrate, or major, of Lune dan, is Chemali at AR 286. From major comes mayor. "Lord mayor's feast, instituted 1501," and that is AR 226, Chemali, and AR 226 is the 9th of November, now known as Lord Mayor's day. Chemali proceeds from
AR 286 by water to AR 106, Westminster, and there the Lord Mayor leaves his high-pooped barge, Argo, and returns to Guildhall, which was built 1416, that is 226, for Chemali, and there, at AR 286, is the table spread, and major, or mayor, and Chemali are present.
The Cathedral of St. Paul's, London, is built celestial, or according to astro-masonic laws, the architect, Sir Christopher Wren, being Grand Master of the Order of Masons. As previously observed, "St. Paul's was built on the foundation of an old temple of Diana, 610." The vestal was at AR 281, before her ascension,

Acts xiv. 13.—And they called Barnabas, Jupiter; and there is Paul, and Paul, Mersour, because he was the chief AR 281. Not only speaker.

is St. Paul's a celestial temple, but it is also a masonic edifice. It is erected in accordance with the cardinal points, with entrances at the north, south, and west. There is no gate or door eastward, but above or over the altar are the rays of the rising sun. The prince he shall sit in the east to eat

bread, &c. &c.* There is the Lord's Table; the tablecloth is on the table at AR 286, and there is the Lord's twelfth loaf broken, and the brass or golden cup, with large or broad golden plates, the Libra, for the altar. Some planetary worshippers in ignorance introduce seven lamps or candles representing the planets in conjunction, but the planets were in conjunction with the sun, and consequently could not be visible during sunlight. On the pavement before the altar until lately were delineated mathematical instruments or problems of some kind in beautiful mosaic; what these figures were must remain mystery, but most probably they were masonic symbols. The march of ignorance has been most rapid, and truth has been smothered with modern scientific knowledge. Sir Christopher Wren, it is said, considered the figures around or in front of the altar as the most sacred of symbols, and now the flooring has been torn up and destroyed—these landmarks of our order have been sacrilegiously removed in violation of reason and sacred command, for it is expressly set forth—

Proverbs xxii. 28.—Remove not the ancient landmark, which thy fathers have set.

Deuteronomy xxvii. 17.—Cursed he that removeth his neighbour's landmark. And all the people shall say, Amen.

Over the choir, under the roof, are the masonic triangles, and beneath

in the choir is a bird with outspread wings, forming a reading desk, and on which during church service lies the sacred Bible.† This bird is called an eagle, but the

* "Cake, a flat loaf of bread, commonly made with spice, fruit, &c. &c."—Bailey's Dict. The Twelfth cake is flat, and has spice and fruit.
† Since writing the above, some few years have passed, and wonderfully has orthodox St. Paul's been metamorphosed. Gas has triumphed over the classic sacred wax tapers. The mysterious double triangles over the choir have received a purificatif laundry wash. The bird Aquila has gone away. The monuments of Nelson and Cornwallis have been removed, and their sites are occupied by organs. The choir flooring has been raised; and the Church
stellar "Few Aquila" is not in its proper place in a Christian solar edifice. The bird, with the Bible, celestially is the Phoenix—Tamar the palm tree. The birds Aquila and Phoenix very much resemble each other. There is no fire under the bird forming the reading desk; it would be inconsistent to introduce such a "heathenish animal" as a Phoenix in a Christian cathedral; Sir Christopher, the Grand Master, seems to have been fully aware of this. The Phoenix of Arabia (evening) would rise as the sun sets in Tisri or Libra. The phoenix, time out of mind, has always been pictured in Aries, that is in the east. The bird phoenix, masonically, would be in the wall or colure due south, and in the wall outside the building, above the south porch of St. Paul's, the Grand Master has placed a splendid bird or phoenix rising from a flaming fire. The south entrance to St. Paul's consists of two gates or double-leaved doors. The north entrance of the building has likewise similar entrances; but there are, in the west, three magnificent double-leaved porches, gates or doors, answering to the celestial gates AR 101, AR 106, and AR 111. The centre is the royal entrance, or that through which Majesty enters and retires on all State occasions. The pavement of the building is checkered work, similar to that represented on some masonic certificates. The dome is hemispherical, and above is a little building or chapel, Capella, at AR 106. Surnounting all is the ball and southern cross at the summer solstice.† Within the dome is a royal arch without central keystones. Not very many years since there was suspended a rope from the centre above, below which centre is still a remarkable brass plate; when this pavement plate was lifted, a slanting light would show the cube or pedestal or altar of St. Faith's Church. This ritual. Verily is religion an ever-changing fashion, setting at defiance mental reason; indeed, religion, as it is, and reason have no concordant sympathy. Religion acknowledges not nature, and yet natural religion is the ruling of all wisdom, it is the adoration of the Grand Architect, through Mecenas.

* On questioning a verger of St. Paul's as to where the celebrated Phoenix of Sir Christopher Wren could be seen, he replied, "We have no such heathenish animals as them about this building." Such is the march of intellect!

† The Ball, or Orb, and Cross are in the hand of Royalty at coronations, &c.

brass plate forms the centre of the mariner's compass, beautifully correct in its various points. Now beneath the masonic cube there lies the earthly remains of Lord Nelson—sacrilege upon sacrilege.

PARLIAMENT consists of two houses, the Commons and the Lords—the lower and the upper houses. The Lords are of solar derivation, commencing at AR 286, and in the evening they sit with his solar majesty as "pairs," in the Gemini. There are the bishops and the archbishops, Canta-burgh and York; and, as already stated, there is the wool sock or golden fleece for the Chancellor when exalted. The Commoners are vulgar people, the multitude, timed by working days and lunar weeks, and the laws give St. Stephen to the House of Commons at AR 281, the 1st January. The old speaker Hermes being exalted with Minerva, that thief and liar Mercury succeeded him, "because he was the chief speaker" among the commoners below, hence the derivation of "parter," to speak, and "ment" from "mentir," to tell lies.

YORK is of Saxon derivation, and means "a retreat from wild boars." The wild boar Cetus and all the little pigs terminate at AR 107, when they fall down into the sea, and are drowned at AR 107. If, therefore, the wild boar Menkar becomes disposed of at AR 106, then Hiram Ab Eph at York, AR 111, would live in a safe retreat from swine in general. The Archbishops of York bears date 635, and 636 gives (AR 126) presby, the manger, the birthplace of the Saviour. Hiram of
TERRESTRIAL FABLE CELESTIALLY INTERPRETED.

has Ganymede on a sea horse. Sagittarius is under Aquila, and Antinous is Ganymede. At AR 281 are three strange-looking objects, which have as much resemblance to frogs as to anything else, they are generally coloured green.

Revelation xvi. 3. — And I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

At AR 281 is the mouth of the green dragon, and under the ecliptic at AR 281 is the mouth of the beast and false prophet that cannot foretell solar events. These frogs were a great nuisance in Egypt, and went up "upon thy bed," and even "into thine ovens," AR 286. The Angles have maliciously converted these green frogs into toads, and as they claim AR 281 and AR 286, they in derision call them Johnny Crapauds. At AR 286, however, are two Johns and two bulls, young and old, and when the Angles went to Armorica (Britain), John Bull, as Apis Taurus, ascended with them. Johnny Crapauds, however, could not leave their station, being required below as Cerberus. It comes to the same point at last, for the Crapauds die with Hiram at AR 281, and John Bull, as Apis Minor, dies on the 31st December.

There are very many figures of John Bull in his celestial symbolic state. Montfaucon gives Apis Taurus as pictured in celestial atlases, showing the fore quarters of the animal, with a human or the sun's face under the horns, and simply and plainly signifying the sun in Taurus. Calmet gives a somewhat similar figure with the sun's full face. Layard presents a very different Apis which he discovered among ruins he pleases to call Nimroud. It is clearly Apis of Egypt, with the wings of the eagle Aquila. Britannia, it has been observed, never married, consequently no one ever heard of Mr. Britannia, or of

* In Crammer's and other bibles, Moses, in the Pentateuch, is pictured with upright horns similar to Pan. Pan is decidedly Capricornus, and consequently has just claim to the goat's upright horns of the sign. Moses is the water-saviour Neptune, or Aquarius, and, according to the laws, cannot be at AR 286, but must claim AR 281. If Aquarius (Moses) is entitled to any horn, which is very questionable, he would, like Jupiter Amon, claim the down horn Messarchion of Aries, the lunar point in AR 19 A and not E 28 B, the solar position. (See Celestial Points.)
and shields, in outward shape they resembled and were like unto armed knights, saving that they were far greater in proportion."

*Baker's Chronicle of the Kings of England.* The king promises to grant the lords their demand, "and so in a meadow between Windsor and Stanes, called Raming mead, he fully consented to confirm their former liberties; and was content some grave personage should be chosen to see it performed. But the next day, when it should be done, he gets him gone to Southampton," &c.

Such is the history relating to the charter, and the identical authentic document, signed by King John, is reverently preserved in the British Museum — so say the custodians!


"Statutes of England. Magna Carta in F. whereunto is added more statutes than ever was printed in any one book before this time. Anno Domini 1529." This also is a duodecimo volume. "Magna Carta, edita anno nono Henrici 3 et confirmata An. 28 Ed. 1."

"Statutes of England. The great charta, called in Latin Magna Carta, with divers old statutes." ....

"The great charta, made in the 9th year of King Henry the Third, and confirmed by King Edward the First, in the 28th year of his reign." 1541. An octavo volume.

"The great abridgment of the Statutes of England, until the 33d year of the reign of our most dread sovereign Lord King Henry the Eighth." This is likewise an octavo. "Imprinted by me, William Myddlyton." The last page of this book has the hieroglyphic, an apple-tree growing out of the bung-hole of a cask.

There are four duodecimos and about twenty-five octavos, besides quartos and folios of "Statutes of England," in the British Museum, all with Magna Carta.

One of the quartos of 1579 gives Magna Charta, beginning thus: "We have granted to God, and by this our present charter have confirmed for us and our heirs evermore, that the Church of England shall be free, and shall have all her whole rights and liberties invincible." Magna Carta, cap. 1. Throughout the book there is no Anno Mundi or Anno Domini, the years of the reigning kings being the only dates. The title-page has the figures 1579 and Rastell's address, and at the table at the end is 1578.

Bailey's Dict. 1731, says, in plain English, Magna Charta was ordained in the ninth year of Henry the Third, and confirmed by Edward the First. John died 1216, and was succeeded by his son, Henry the Third; therefore the Magna Charta of John, preserved in the British Museum, is an impudent imposition. Whilst it is, therefore, perfectly certain that the terrestrial Magna Charta of John is unmeaning and positively untrue, the astronomical or celestial reading is intelligent and interesting.

In the Astrolabe are two Johns, as described by law, one at AR 286, the other at AR 106. Barons are the lower degree of hereditary honour, and were first created in 1611, which is AR 251 = 281. Barons are of the upper order, at AR 106 and 111. It is generally believed that Magna Charta was signed by John, in the presence of the barons, on the 12th of June, 1215. Holinhed says the Charta was signed on the eighteenth of John's reign, but Stow has it signed on the seventeenth. John began to reign 1199, and his seventeenth would be 1216. The sun king John is, by law, with Apollo, who celestially begins to reign at AR 88 (see Jamieson's table of stars), so with Holinhed's 18 there is AR 106. Apollo John denotes the solstice, and 1216 is AR 196 = AR 106, the autumnal equinox. The barons, or planets, below, at AR 281, are supposed to have required a charter for Aries, or rather for the thicket, or forest, wherein the ram was caught by the horns, which in fact denotes Easter moon day, when Nimrod and Diana hunted the royal deer Capricornus, in the forest of Bethshemesh. At AR 281 does Cassiopeia offer a pen to his solar majesty — that upright mason, standing to order, produces a seal, sigma, "o" at AR 281, and at AR 281 is a very celebrated cross for signature. And at AR 281 there is a document, it may be a charter, but it is so neatly folded up that the contents remain unknown. Mercury the Tiler, however, puts the document in his postman's bag at AR 281, and carries it to 10/R 101, to be delivered to John, AR 106. The dies non were not to be taxed off at AR 281, 286,
but at $\Omega$ 111, 106. Therefore Epiphany John of $\Omega$ 286 could not sanction the forest charter below. Windsor means "winding shore," and see Eridanus, or Tames, at $\Omega$ 111, and Isis, $\Omega$ 106, united near Oxford, or Bosporus, at $\Omega$ 111. Stanes, or Stones, are the planets in conjunction at $\Omega$ 106. Some designate the place Run. ning Mead—the running stream with honey from the bee, at $\Omega$ 111.

Job xx. 17. He shall not see the rivers, the floods, the brooks of honey and butter. John is at $\Omega$ 106.

but the pen is at $\Omega$ 111, and the privy seal is also at $\Omega$ 111. Arcturus, however, "gathers together," and taxes all these things at $\Omega$ 106, and there, signed with the cross, $\Omega$ 111, is MAGNA CHARTA, denoting the planets to be in conjunction, $\Omega$ 106. The Charta was ordered to be printed, and the copy is on the compiler's frame of Guttenburg's press, at $\Omega$ 106, in all good celestial charts. Caxton made use of the same press, and says, "Thus endeth the present book of Chronicles of England, imprinted by me, William Caxton, in the Abbey of Westminster, by London. Finished and accomplished the vidi day of October, the year of incarnation of our Lord God 'm (ecc) lxxxii in the xxii' year of King Edward the Fourth." 1482 is astronomical, $\Omega$ 292. Jacobus, and opposite, at $\Omega$ 112, is the platen of the press in Westminster Abbey. Caxton brought printing to London 1471. 1471 is 281, the 1st of January.

After the charter nothing of astronomical interest occurred until Henry the Seventh's reign. Henries, under that name, are neither biblical nor celestial, but they give rise to the shepherd-kings, or pastors. "En" means "fountain," and "Rei," "my shepherd," giving "Enrie," converted to "Henry." Rei belonged to David, and David, at $\Omega$ 106, has with him 91 Rigel, 71, the shepherd, and the lambs of Capella. David kept his father's sheep, already fully interpreted. The point $\Omega$ 106 is truly sabbatical, for both Algenib of Aries, and Chemali of Libra so render it. The seventh Enrie, or Henry the Seventh's Capella, or Chapel, is therefore at $\Omega$ 106, and the inn or alberg of Westminster at $\Omega$ 111.

In the building is the Jerusalem, or the Jerusalem Chamber; this is the Jerusalem "which is above," at $\Omega$ 106. Henry the Seventh's Chapel was built in 1502; this, $\Omega$ 227, shows Chemali's celestial claim to the building, and Capella has been proved to be the Temple of Apollo. Antiquaries agree as to Westminster Abbey being built on the spot where stood the Temple of Apollo. Dean Stanley says Westminster Abbey was fifteen years in building, say, during the fifteen songs of degrees of David.

Having so far proceeded with mystical or astronomical English History, before entering upon modern legend, it will be as well to pause and make inquiry respecting our State Records; for if truth is to be found anywhere, it might be expected that such official documents would unravel all mystic fable, and thus throw light on all historical darkness. Whether wisely so, or otherwise, the British Government, within the last ten years, has become desirous of publishing the "State Secrets." For this purpose learned scholars have been selected to class, catalogue, print, and publish the numerous records that have been, during ages, so sacrally preserved in the royal archives of various government departments. A gentleman of the name of Brewer was selected by the Master of the Rolls, and with the sanction of her Majesty's Secretary of State, to arrange and catalogue the records relating to the reign of Henry the Eighth. Mr. Brewer describes that such was the chaotic state of the official records—such the confusion of the documents, that, to use his own words, "to return to the primitive arrangement of the papers, however desirable, was altogether impossible, for no memoranda had been kept of the changes. To have catalogued the papers as they stood was scarcely more possible. Nothing remained except to bring the different series together, and patiently proceed, DE NOVO, to arrange the whole in uniform chronological order." It would seem by this that Mr. Brewer never doubted the authenticity of chronological history—never dreamt that terrestrial kings had been exalted to sun-kings, and queens to ocidental stars and goddesses of heaven. Perhaps Mr. Brewer was not aware that in the dedication of the orthodox Bible Queen Elizabeth's death is symbolized as the setting of that bright "ocidental star," and his Majesty James the First as "the sun in his strength." The State Papers should be State chronology. As shown, the ancient, or vulgar,
history is chiefly astronomical, or celestial fable, so that the Government has unknowingly decided that in future State truths shall be subject to celestial imagery that is not understood, and celestial mysterious allegorical points are to be considered as terrestrial epochs, or mundane dates.

Under the same powers that authorized Mr. Brewer to class and catalogue Henry the Eighth's papers were appointed Messrs. Thorpe and Hamilton. The former, Mr. Thorpe, to arrange the Scotch records, the latter, Mr. Hamilton, to set in order the papers relating to Ireland. All three gentlemen commence with the year 1509, Henry's reign. In olden times each apparent circular motion of the sun, during the 365 days' cycle, denoted years of the reigning monarch. Each king had a cycle of his own, commencing at his accession, and terminating with his death. The same system is still ruling in British law and in parliamentary records, thus the present year, 1873, is well known as anno 37 Victoria. But the three editors, Messrs. Brewer, Thorpe, and Hamilton have discarded the Anno Regni and Anno Regina altogether, and depend entirely on the uncertain Anno Domini.

Mr. Brewer describes his work to have been laborious and fatiguing. "To the difficulty arising from a general absence of dates in papers of this early period, must be added the uncertainty in the different modes of calculation adopted by different nations. Some States* followed the Roman, some the Old Style. Some commenced the year on Christmas Day, some at the variable feast of Easter. In some instances the same writer followed no rule, but wavered between both styles." "... Some adopted the style of the place where they chanced to be staying, or of the correspondents to whom their letters were addressed. "... "At last, by

* The Convent of Nica was nothing more than the junction or supposed junction of the planets in the first degree of Nica, or Nisan, the sabbatical point; and the 325, when the conjunction occurred, denotes the sabbatical number 70. The French began to date from the birth of Christ in 1618,* and it is said the Gregorian style was received at Paris, by taking off ten days, in 1512.* The Julian, or Old Style, commenced with the 1st January, AR 291. Celestial Par Isis* is at AR 281, and 10 days from 281 is 281, the

one method or another, and finally by comparing the entire series of despatches of this or that Ambassador, wherever such a comparison could be made, the dates of each separate document was determined with tolerable exactness. Step by step the whole series emerged from confusion."* And step by step the "olla podrida" thus produced rendered the records altogether unintelligible, whereas had the documents been allowed to remain in their original form there now probably would be found many records that could be interpreted by means of the Median and Persian Laws.

As to Mr. Bergenroth, another gentleman employed by the Government to report on foreign documents of Henry the Eighth's reign, he shows that he obtained his knowledge of our king's private affairs chiefly from records preserved in Simancas, a small town in Spain, where, in the castle, are preserved the ancient archives of Castile. How these papers relating to Henry the Eighth reached Simancas must, in fact, remain a mystery, unless the truth be admitted, that the sun-king Henry's life was recorded in astro-masonic language, known to the priestly rulers of bigoted Spain.

The statements of Mr. Brewer being true as regards the State papers, at once stamps the documents so tampered with, as undeserving the least consideration. Indeed, Mr. Brewer informs us the papers he sorted had undergone various gleanings, and probably all those documents worth preserving have been extracted, for it is scarcely possible to imagine a more useless, uninteresting collection of documents than those published. Indeed, as the State papers are valueless as records, of course the collections of private historical documents must be mere collections of useless writings, and the "Royal Commission on Historical Manuscripts", a waste of public funds. Judging from the invalidity of State papers of Henry the Eighth's time, what can be said in favour of records long anterior thereto? Henry is supposed to have lived about 300 years back. Can any one believe that the records of William the Conqueror are more genuine and true than those of Henry, when it is asserted that he, William, died some 400 years before Henry was thought of? Can Egyptian, Grecian, or Roman records be taken as historically correct, when
our own records of the sixteenth century are become invalidated under government authority? The perusal of the cycles must have convinced any reasonable mind that ancient dates are but astronomical masonic points, and the clasping and cataloguing the State papers, as described, fully bear out and confirm the evidence offered. According to Mr. Brewer, the difference of the various reckonings of the styles chiefly caused the confusion of the papers, and allowing that to be the case in 1509, the same confusion was likely to continue until 1751, when the Anno Domini date became fixed and regulated by the sun’s apparent motion. According to supposititious time, or according to the successional years of Royalty, from Henry the Eighth’s reign, printing has increased wonderfully, and the almost innumerable ignorant works produced have actually smothered most truths. Having so far elucidated the State papers, return we to the continuation of Astromasonic English History.

HENRY VIII. celestially by descent must be opposite his father, and therefore at Ar 286, the Epiphany. Henry was born 1491, which is Ar 301, the solstice in Capricornus, by law at Ar 286. He is always pictured with a round face like his solar majesty, and he, like Hiram, unites Ar 281 with 286, and for this reason his head is ornamented with the ostrich feathers, and as Prince of Wales he was Henry, or in French, or at Par Isis, INRI: English ENRE (Henry), was likewise king of France. He was styled the pastor or head of the Church in 1531, which is Ar 256, and there, as Hiram, he is Papa Peter, or Boniface. The chief incidents of his life were his marriages. He was by divine right, or celestial authority, DEI GRATIA REX, or sun-king. He was likewise a king of the earth. From sunrise with Argibrie, Ar 286, 3 to sunset, at Ar 106, he, the sun-king, traverses the heaven, and comes into meridian conjunction, or marries all the three women of heaven, and on the sun setting, at Ar 106, he, Henry, as king of the earth, with Chemali, from Ar 286 to Ar 106, performs a similar course, and marries the same three women, known under other names.

### Celestial

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<tr>
<td>CATHERINE,</td>
<td>CATH. HOWARD, beheaded.</td>
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<td>Jane Seymour,</td>
<td>Cath. Park, survived.</td>
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<td>Elizabeth</td>
<td>“Dei gratia.”</td>
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<td>Edward</td>
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CATHERINE, Andromeda, marries at Ar 281, the child of Henry VII, Arthur or Arthur, Antinous, who always dies young, say at 16. Henry Hiram, therefore, the brother of Arthur, marries Andromeda as usual, and thus uniting Ar 281 with Ar 286, they have issue mystical Mary.

ANNE BULL EYNE, Cassiopeia, Ar 281, 4 marries the sun-king of Ar 286, and, after giving birth to the bright occidental star Elizabeth, has her head cut off, Ar 281. 2

Cassiopeia, as Juno, is sometimes called TRIOLI, or...
ox-eyed. The Budhists have their *triculi* in verity Bull eye. The celestial "Setih" has Medusa's head, the trident, and Genubi, these last confirm the position of /R281. "After Ann Boleyn's death none of Henry's queens were crowned."†

JANE SEYMOUR.—Jane is the female of John, /R106,* and Shem Shemida, *name of knowledge,* /R111, conjoined with Spica, /R106. Opposite is the youthful sun-king Antinous. The mother dying in childbed, the child succeeded Henry Hiram.‡

Edward, meaning "blessedness" and "nature," implying "male and female united." He was born 1537, and died 1553, aged 16, same as Arthur. "The King," the youth Edward Antinous, "lying prostrate upon the altar his back was anointed."§ Antinous would lie with his front on the altar when pictured on globes, and at C B would be his back, and at /R286 is Situla anointing his solar majesty's representative. Underneath the tombstone-altar, all of one piece, with excellent workmanship of brass (lactea), the last male child of the Tudor line was laid. In a note it says, "The name on the grave was first inscribed in 1866," || According to this, the burial-place of Edward the Sixth in Westminster Abbey has only been identified five or six years. Verily "the children of this world are, in their generation, wiser than the children of light."

JANE GREY was born 1537, the same year as Edward, and died 1554. It ought to be 1553, inasmuch as celestially Jane Grey was the female of the male Antinous—male and female created they them *de gratia.*

MARY was born 1516, which is /R241, the first degree of the house of James or Jacobus Israel. Mary was crowned October 1, 1553, and died in November 1558. Nothing can be obtained from the chapter books of Westminster Abbey respecting bloody Mary's reign, for the books from 1554 to 1558, if they did exist, have disappeared. There is a mystery and confusion here,

and so was it intended. Mary should tally with 1556, /R281,‡ for there is the cross to which she was devoted. Mary died with a big belly, or dropsy, at Hora 15 and 58, or otherwise /R258, where another big belly Mary arose with Joseph *Arcturus,* and went to /R106. It must be remembered that this Mary was not legitimate, or, according to terrestrial law, the infringement being that Henry the Eighth's marriage was illegal, although in accordance with the Hebraic doctrine.

ELIZABETH, the "bright occidental star," was the daughter of Ann Bull eye, and the conception of Elizabeth historically was illegitimate, for Henry married Ann in May 1533, and Elizabeth was born in September the same year—four months after marriage. The bright occidental star Spica, or Elizabeth (Virgo) has sadly perplexed even the initiated, and some astronomers have taken great liberties with the virgin, from the time of Hipparchus to the publication by Jamieson, for Jamieson says in 1822, "I hope I am not guilty of any impropriety towards the representative of Isis, in endeavouring to embalm the memory of the Princess Charlotte (of Wales), in the symbol of the sixth sign of the zodiac." § Bayer, in 1746, had previously dedicated the sign Virgo to the Princess of Wales, Augusta of Saxe-Gotha. The bright occidental star Spica, *de facto,* is at /R198 '55', neither belonging to & 196-7, nor to l 201-2, consequently her position is contrary to the Median and Persian Laws, and therefore illegal. The virgin (Virgo) is an angel in heaven, and our charts give her wings. The Egyptians in order to comprehend the union of the two points, /R106 and /R111, give this figure. "A woman whose body is elongated to embrace greater space between the arms and legs expresses the idea of heaven." † The half crescent denotes Azamech, the moon, and the Libra above symbolizes heaven." ^ Thus then, in other words is Media, or Virgo, combined, at /R106 and /R111.
There are many proofs that Spica is intended as the celestial position. Thus history tells us Elizabeth was born 1533, which is \( \text{UL} 258 \). Virgo Elizabeth is also Isis, and the Lily of Isis is Spica, and the Lily Order of knighthood began 1048, and that is Spica. The most glorious order of the Virgin Mary began at Rome 1618, again Spica. Mary St. de Merced order of knighthood began in Spain 1218, and that is Spica, \( \text{UL} 198 \). Anunciation Order, of St. Michael's order, began in Mantua 1618, and, as just stated, that is Spica, \( \text{UL} 258 \). Annunciation Order, instituted in Savoy 1362, and that is the legal point, \( \text{UL} 257 \); and Conception of the Virgin order began 1619, and that is 259; Spica being actually at \( \text{UL} 258-55 \). Spica Elizabeth, being intermediate between \( \text{UL} 106 \) and \( \text{UL} 111 \) of the Gemini, can be claimed by both the brothers. " Fratricelli were a sort of heretics A.D. 1504, who held community of goods, that women ought to be common." 10 1504 is the true Spica, or astronomical 109. Spica being \( \text{UL} 108^o 55' \), \( \text{UL} 109 \) between the two brothers, Castor, 106, Pollux, 111.

Among other strange things history records of Elizabeth, that is she went to St. Mary's Cross, with two white bears, in a cart. St. Mary's Cross is at \( \text{UL} 111 \), and by Elizabeth of \( \text{UL} 106 \) going there she united \( \text{UL} 106 \) to \( \text{UL} 111 \); and with her went the two white bears, Misar and Alcor, of Ursa Major, at \( \text{UL} 106 \), and the cart has since been named "Charles’s Wain." The Gemini are the "little ones." Stow informs us that Elizabeth's voice was loud and shrill, and that is the meaning of "Elu," the name of the Hebrew sign Virgo. It is generally believed the queen was habituated to swearing, nor should this be any matter of wonder, for at \( \text{UL} 256 \) she has under her the altar of testimony, on which oaths are registered and forwarded to heaven. Besides, her name, Elizabeth, means "God hath sworn," or "the oath of God." Elizabeth was very fond of finery; at her demise, it is said, she possessed three thousand dresses; probably no petticoats, for they are not mentioned in the Bible, and that may be the reason certain devout people so frequently present that requisite garment to the virgin queen.

Elizabeth died at Richmond, and was very properly buried in Westminster Abbey; the occidental star could not be buried elsewhere, if James was to rise like the sun in his strength opposite, \( \text{UL} 291 \), on New Year's Day, Old Style; but respecting Elizabeth's entombment, more evidence will be given after examining some historical records of Mary of Scotia.

The zodiac of Tyte ten gives Capricornus half goat with the other part a fish with straight tail, like those of Pisces, but generally the sign Capricornus is pictured as a goat with the mystic tail of a dolphin, or Cetus. Layard, in his Khorsabad, gives the figure of half man and half fish, and calls it Dagon, meaning "ara" or "a fish," and Cetus, or Dagon, ascended to heaven as a god to the Egyptians. 11
It will be an interesting study to determine the cause why certain animals are clean, and others unclean, among the Jews. If the "living creatures" on the zodiac were to be the food for the house of Israel, or even to those of Judah, the rule could be understood, but that is not the case. The zodiac may authorize rams and half goats, but not lambs, and yet lambs are consumed as food at the eastern passover. The Jews to this day eat only the fore-quarters of the ox Taurus, rejecting the hinder parts, which are decidedly the better food, and Taurus on the zodiac has only the fore-quarters pictured. As to fish, "they that have no scales ye shall not eat," is clear enough, and it may be understood that Cancer and Scorpio are closed signs; no mention is made in the Bible of any kind of shell-fish. In Coleman's Hindus is the figure of a woman rising out of a conch shell, and the learned ancients of Europe converted this "oyster," or eastern rising symbol, into a mystic oyster shell. Our original female parent, it has been elsewhere observed, is Eve, or Heva, meaning both woman and serpent, and Cartari gives a figure where both are united, and floating on the water. Heva, with a sistrum, or lyra, in her hand—verily a mer-maid, or Mary, lady of the sea. "Venus was adored in the form of a fish." Kircher, in his "Œdipus Aegyptiaci," gives a very fish-fashioned tail, or train, to Heva, and as she is placed

* Stow, p. 202
* "Heve or Hava equally signifies the life and a serpent."—Abbé Pluche, vol. i. p. 42. The Bibles of Cranmer, and others of about 1540, represent the serpent coiled round the apple-tree—the serpent has a woman's face and head.
bably meant for Mary or Andromeda, in Pisces. "Origo cultus columbini et piscium in Syria." At page 26, Columbinus was traced to his astronomical position, $\mathcal{AR}_{281}$. It has been indirectly shown that Columbus, with his ark, was in reality only another reading of Noah; but in Columbina of Pisces we have Mary Scotia, the female for his solar Majesty, Columbinus or Columbus. (See Cant. v. 2.)

The two following figures are from Upham's "History of Buddhism."

Here is the reverse: Keeto, Ketu, or the Biblical Keturah, is in the garden of Eden.\(^1\) The woman's or serpent's tail is pointed to the position of the ear of corn,\(^8\) $\text{spica}$, at $\mathcal{AR}_{256}$, and beneath is the burning altar.\(^3\) Keturah means "he that burns" or "makes the incense to fume," otherwise, "perfumed," or "odoriferous."\(^4\) The seven projections of the plate representing sunlight will close in the dark sabbatical cavities. It is the bivalve shell or oyster shell of Venus,\(^5\) which opens at $\mathcal{AR}_{281}$.

The Buddhists call Keeto the Earth; so that in fact the daylight is for Lady Day Scotia, and the other represents alma nacht.\(^6\)
REMARKABLE SATIRIC DRAWING COEVAL WITH, AND EMBLEMATIC OF, MARY QUEEN OF SCOTS AND THE EARL OF BOTHWELL.

PRESERVED in the State Paper Office is a rude satirical drawing, made apparently at the time when public attention was inflamed by the murder of Darnley, and by the precipitate and inauspicious alliance of Mary with her destroyer, Bothwell, wherein the Queen of Scots is depicted as a mermaid, and her lover, or betrayer, as a hare. Strange to say, this remarkable sketch is now for the first time, we believe, made public; the representation of it above, only diminished in size being an exact facsimile of the original.

There is a passage of surpassing delicacy and loveliness in "A Midsummer Night's Dream," the precise interpretation of which remains to the present day a subject of contention to Shakspearean scholars:

Oberon. That very time I saw (but thou couldst not) Flying between the cold moon and the earth, Cupid, all arm'd: a certain aim he took At a fair vestal throne'd by the west; And loo'd his love-shaft smartly from his bow, As it should pierce a hundred thousand hearts: But I might see young Cupid's fiery shaft Quench'd in the chaste beams of the wat'ry moon, And the imperial votress passed on In maiden meditation, fancy free.

No one disputes the application of the latter part of this most exquisite description to Queen Elizabeth; the question controverted is whether by

The mermaid on a dolphin's back
is meant, as Warburton surmised, Mary Queen of Scots.—Illustrated London News, 25 May, 1861.

The present opinion of this official record preserved in the State Paper Office is, that it is a drawing coeval with, and emblematical of, Mary Queen of Scots. It is assuredly emblematical and astronomical, and symbolical of the celestial mermaid, or "mistress of the sea," Mary, the attributes agreeing with those claimed by the terrestrial Queen of Scott, at R 281. There is the spiked northern crown, at R 281, and there is gemna of the crown with Mary when exalted at R 281.3 Spica, or Elizabeth, has by law no celestial claim to the spiked crown, or any other crown. Then there is the mystic caduceus, symbolizing Mercury, the Messenger of the Gods, at R 281,4 and the tripod at R 281,5 and the hour-glass, now the twenty-four hour gauge, at R 281.6 There are the two breasts 7 and the straight fish's tail of Pisces also at R 281.8 Oberon sat solsticially upon a promontory, Adam's Peak, and heard a mermaid
dolphin's back; the Abbé Montfacon gives the mermaid, Mary Andromeda, rising from the back of Cetus, otherwise dolphin, and there is Cupid, Antinous, blowing the horn at \( \alpha R 281.3 \) Breath is memra, \( \alpha R 281.4 \) The mermaid uttered such dulcet and harmonious breath, that the rude sea grew civil at her song. When Scotia Venus, as Lady of the Day, the eastern goddess, rises, the sea becomes calm, for it melts away at \( \alpha R 106.5 \).

"When the weather was strong the mermaid began her song, the sweetness of which lulled the sailors to sleep, and they perished." The two sailors are the Gemini in Argo, who fall asleep at sunrise. Andromeda has the two fishes (Pisces) in her hands. The stars of Pisces, on April Fool's Day, rush madly down to \( \alpha R 281.7 \) to hear the sea-maid's music, and with her is Cupid, Antinous, all armed with his bow and arrows. Sagitta is aimed at the occidental star, Elizabeth, at \( \alpha R 106.9 \) and the fire shaft is quenched in the chaste beams of the watery moon, \( \alpha R 106^{10} \):

And the imperial votaress passed on
In maiden meditation, fancy free.

The poet continues:

Yet marked I where the bolt of Cupid fell,
It fell upon a little western flower
Before milk white, now purple with love's wound.

Spica Azamesh is milk white at \( \alpha R 106 \), but "\( \alpha \)" on the ecliptic is the little purple flower, \( \alpha R 111.11 \) and there is the bolt of Antinous, sagitta, aimed at the occidental star, \( \alpha R 111.12 \). (See "\( \varepsilon \)ta of Orion, \( \alpha R 111.13 \) and "\( \alpha \)" on the ecliptic, and \( \xi \) on the equator, \( \alpha R 111.14 \))

MARY, QUEEN OF SCOTS.

"This year, 1516, Margaret, Queen of Scots, sister of King Henry VIII., died to England, and lay at Harbottell, and was delivered of a daughter called Margaret." Ellis, in the Index, says, "Mary, Q. of Scots, birth of, p. 696." Ellis, therefore, makes this Margaret (grand-daughter of Henry the Seventh) Mary, Queen of Scots, the mother of James the First of England. Margaret means "\( \alpha \) pearl," and "\( \gamma \)" (gamma) Cassiopeia fled to \( \alpha R 101.8 \). Harbottell means "the house of the army" (of the Gods), and there Cassiopeia has a child, Mary Andromeda. Grafton informs us that Margaret, the daughter of Henry the Seventh, her first husband James the Fourth being dead, in 1515 married Douglas, Earl of Angus and had a child, at Harbottell, called Margaret. As Grafton tells us that James the Fourth was slain at Branstone (Flodden), 9th September, 1513, this Harbottell child, born in 1516, could not be the offspring of the Scotch King. It appears that the Harbottell child was the first child Henry the Seventh's daughter Margaret ever had, so the parentage of James the Fifth is questionable. The English State Papers (Brewer's) inform us that—

No. 3139—22 April, 1512—"James the Fourth to John, King of Denmark, announces the birth of his son, born on Easter Eve, who was baptized on Easter Sunday."—(P. 347.)

No. 3140—"James Fourth to the Queen of Denmark, announcing the birth of his son, and his baptism on Easter Sunday."

James the Fourth had "the pen of a ready writer," or he would have been satisfied with forwarding one letter announcing the event to the royal pair of Denmark. The celestial letter or epistle has been shown, and the Tiler carries it in his postman's bag, and at \( \alpha R 106 \) is John the King and the Queen of Denmark.

The Scotch State Papers do not tell us of the birth of

* "It was reported that James the Fourth escaped from the battle of Flodden, and went to Jerusalem, where he spent the rest of his days."—Street, p. 987. The Astrolabe gives four Jameses, the first in Aries, the fourth at \( \alpha R 281.4 \) which is Jerusalem, where he is likely to remain. Rapin says it was never known whether the body found by the English was that of James the Fourth or not.
James the Fifth, but in the year 1512, when the above letters were supposed to have been written, there is an entry of James the Fourth requesting "a pass for Thos. Ramsey, with a ship of 100 tons, to trade into England." The first appearance of James the Fifth in the Scotch State Records is—

No. 45, vol. i. p. 6.—"Safe conduct for his mother, Queen Margaret, to come into Scotland, Ap. 6, 1517."

When this safe conduct was granted for James' mother, her child, according to James the Fourth's letters to the King and Queen of Denmark, must have been five years old. But it has been fully explained in what manner these documentary historical events have been arranged chronologically. Grafton, if he does not satisfy us as to when and where James was born, tells us "James the Fifth, the King of Scots, died in a pressie, &c. &c., but houseover it was, true it is, as aforesaid, he died, and the Queen his wife was delivered of a daughter, on our Lady, even before Christmas, called Mary." 1 The 8th December is AR 255-6, Hiram, and 1542 is AR 267, and that is Bull eyne at AR 281, the mother of Elizabeth.†

"Mary, Queen of Scots, became of age at twelve, her minority then terminating. Andromeda of Pisces is of age at the twelfth sign Adar, and at Par Isis (Paris), AR 281, she married the boy Antinous, the Dauphin, who, like Edward the Prince de Galle, or Prince Gallus, died when a mere youth. Mary's next husband was Hiram, under the name of Darnley or Darnel,§ meaning "a cockle" or "corn rose," which name he probably obtained from residing so much with Spica, at AR 256. Any marriage of Mary and Hiram of Tyre at AR 256 could not be allowed, inasmuch as the Statute of Bigamy was passed in 1276,1 which is AR 256. So it was young Hiram that married Mary,§ and Lingard, the historian, has it that the marriage took place on the 9th July, but the 9th July from the centre of the semi-ecliptic is AR 106, and there is Elizabeth at AR 106. Perhaps the dies non were closed, and Mary and Elizabeth "were at one," and the same point. Be that as it may, Mary is certainly at AR 111,§ and there is young Hiram,7 and they were married at Holyrood, which is at AR 111.8 The year, Lingard says, was 1565, and that is AR 290, say 291, Old New Year's Day. Rapin's portrait of Darnley pictures him not much older than Hiram ab Eph, or Atys. Indeed some writers have apparently confused Hiram Darnley, with Antinous the Dauphin, Mary's first husband.

Riccio, or Rizzio, history informs us was the paramour of Mary Scotia, but several orthodox historians do not mention him. The common version is that he, David Castor, was sitting at supper, with his cap on his head, when he was assassinated by Hiram Darnel, or Darnley. David Castor is always sitting, and sometimes wears a jockey cap, instead of a hat or castor. As one of the companions of the Arch, at Canta burgh or Canterbury, he is entitled to a peculiar conical-shaped cap, somewhat similar to that worn by the boy bishop, Antinous, on the 1st of April, at AR 281, from whom it was originally taken and translated to Canterbury and York, at AR 106-107. They took David out of the window to the king's chamber, where they slew him. The window is at AR 111,§ and they took him to the chamber of the royal standard,13 and from thence they sent him down below. "Riccio's murder, and the alleged implication of John Knox in that dark deed, are illustrated most profusely in the State Records." II It was Nox, or night, sunset, when Apollo, the sun-king, was slain, and with the zodiac of eleven signs, John Nox was present at AR 106.14 Holinshed mentions that Mary's husband was buried not far from Davie Richio, her secretary, slain, as was thought, by the means of the King of Scots,15 Hiram.
Darnley, according to Holinshed, was murdered, cast into an orchard, and the house blown up, and Bothwell and Mary were suspected. Bothwell, or Bothwull, Bethwick (colours), Aug 286 and 106. Arcturus, as Joseph, has both Marys—Mary Mirach and Mary Spica. Speed is lachrymal in his account of the event. These disturbances fell betwixt England and France, and so at the same time the affairs of Scotland were carried with so violent a motion (evidently referring to the rapid equinoctial proceedings) so as not only outrages were committed upon the best subjects, but even upon the virtuous King and Queen themselves, him they shamefully murdered in a most barbarous manner, and her they took prisoner, and forced her to resign government, and lastly to flee into foreign parts for succour. Stow's version is “The 10th Feb., 1567, in the morning, H. Stewart, Lord of Darnley, before-named King of Scots, by Scots in Scotland, was shamefully murdered, the revenge thereof remaineth in the mighty hand of God.” This 10th February is, of course, reckoned according to the Old Style, and 1567 is 292, Jacobus, and say 1st January also Old Style.

Camden says Rothe says Darnley was strangled in his bed, in the dead time of night, and thrown forth into an orchard, the house being blown up with gunpowder. The dead time of night is midnight, or the winter solstice, at AR 281. There, according to Oldmixon, the King was “strangled with a napkin,” and there, at the winter solstice, AR 281, is the napkin. As soon as he was dead, the body was carried into a garden belonging not far from where this book was printed. Now, as there is no imprint, it may be presumed to be the production of John Day, the partner of Mr. Fox. Alderagate, Eider's gate, the solstitial entrance, and Mesardine, the horn, AR 281, at the equinoctial gate. The woman was delivered of a male child, upon Whit Monday, in the morning, which was the 11th June, 1553, and Lord North, and another Lord to her unknown, dwelling then about Fish Street, came demanding of her if she would part with her child, and swear she never knew nor had such a child, &c. The woman would not part with her boy. Cybele, Cassiopeia, who is frequently pictured large with child, goes up to the Summer solstice on the 21st June, or, since 1753, the 22nd June (New Style), her child is Antinous, AR 281. (According to the learned Gallicasius, p. 67, Antius himself got Cybele with child.) Lord North, Cephcus, and Algenib, dwelling near Pisces, came to take the child away. The year 1555, say 1559, which is AR 281 (Antinous).
to a neighbouring house, where his slippers were also brought." The neighbouring house is Bethshemesh, \( \text{AR} 286 \) the garden belonging thereto is the apple orchard, \( \text{AR} 286 \). The slippers were brought to him when he could not wear them, either slip shod or otherwise.*

"Then fire was set to the powder which was placed in the room where the Queen lay, under the King's room, and the house was blown up."* Scota is at \( \text{AR} 284 \),\( \text{AR} 285 \), where there was brought considerable quantity of powder, \( \text{AR} 281 \). The solar mansion of his majesty, \( \text{AR} 286 \),\( \text{AR} 287 \) is above her lunar majesty's chamber, at \( \text{AR} 281 \). When Darnley, Hiram, is got rid of, Arcturus, Bothwell, claims Mirach, and 8 carries her up, \( \text{AR} 106 \).

As Joseph, he took Mary Virgo, with her large belly or Spica, from \( \text{AR} 256 \) up to \( \text{AR} 106 \), dropping the child at \( \text{AR} 111 \), before Spica and he came together, at \( \text{AR} 106 \).

The mother of the sun-kings "Lady Day" was tried, condemned, and executed, at the summer solstice and autumnal equinox conjointed.† At her trial, "the greater part of the Commissioners," says Camden, "met on the 11th October, at Fotheringhay Castle, in the County of Northampton, seated upon the bank of the River Nen, where the Queen of Scots was then in custody."* Camden might have added she was in chains, \( \text{AR} 105 \), and strange as it may appear, David, the music master, was not far distant, he being at \( \text{AR} 106 \). The River Nen, \( \text{Nene (noon)} \), is the solstitial Eridanus, at \( \text{AR} 106 \)." The 15th of January, \( \text{AR} 106 \).\( \text{AR} 286 \) (according to sentence lately given by the nobility), Mary Steward, Queen of Scots, about 10 o'clock, before noon, was executed and suffered death by beheading, upon a scaffold set up for that purpose, in the Great Hall of Fotheringhay Castle. And Speed informs us "that Mary, Queen of Scots' untimely death, and unfortunate end, was finished at Fotheringhay Castle, in the County of Northampton."* Foddering or footing hay would be required for Kish's ass's, at \( \text{AR} \text{111} \).\( \text{AR} 112 \) at the North water, Northampton, and there, at \( \text{AR} 111 \), are Canopus and Mary. This Castle, at \( \text{AR} 111 \), is in reality another name for Holyrood Abbey, otherwise Westminster Abbey, where near unto is a very great Hall. Thus are united the North and West, for poor Mary's death, end, and finish. "The body was interred in the Cathedral of Peterborough," \( \text{AR} 111 \), in the North, and "afterwards removed unto the Collegiate Church of St. Peter's, in Westminster, \( \text{AR} 111 \), and in the most magnificent Chapel of King Henry the Eighth, interred under a princely monument of white marble, with the picture, according to life, artificially imitated by sculpture."* History informs us Fotheringhay Castle was razed to the ground, certainly celestially there are not any remains.

There is no Chapel of Henry the Eighth in Westminster Abbey, but there is one of Henry the Seventh, said to be built in 1502 by Chemali, at \( \text{AR} 107 \), and there is Capella.\( \text{AR} 111 \). In the Chapel are the tombs of both Elizabeth and Mary. Speed thus disposes of Bloody Mary: "Her body lyeth interred in a Chapel in the Minster of St. Peter's, at Westminster, without any monument or any other remembrance."* That she was buried must be true, if any reliance whatever can be placed on the State Papers, because "The Quire sang the Circumcision, the Archbishop of York, and Bishops, said all the ceremonies. The Usher took away the pall, then the corpse was let into the grave, and the Archbishop cast earth on the same."** Where the body of Bloody Mary was buried is certainly a mystery. The authorities of the Abbey now say it was placed in the tomb with her sister Elizabeth, but where the body remained during Elizabeth's 45 years' reign they cannot tell. Had Elizabeth

* The slippers being brought would induce the belief that Antinous was intended, the Dauphin or Atys, because Hiram Darnel's feet are one, the right, at \( \text{AR} 281 \), and the other, at \( \text{AR} 286 \). The slippers both reach Antinous' feet at \( \text{AR} 286 \) (see p. 200).
‡ The 11th October, astronomically, is \( \text{AR} 197 \) (see Planisphere); \( \text{AR} 197 \) is \( \text{AR} 106 \), the autumnal equinox.
§ 8th February is, of course, Old Style, and 1587 is \( \text{AR} 312 \), or F. A., or zodiac of eleven signs, at \( \text{AR} 281 \).
been entombed in her sister Mary's vault, it might be considered reasonable, but the reverse is not probable. The account of Mary's funeral is very meagre in Dean Stanley's "Historical Memorials of Westminster Abbey." The Dean believes this Mary to have been buried in 1558, and the Dean likewise believes Edward the Confessor was entombed in Westminster Abbey, on the Epiphany, 1066, and a most elaborate description is given of the Confessor's death and funeral, which took place nearly 500 years previously to the death of Mary. According to Darcie, the Duke of Kent (Hiram ab Eph, of AR 111) said to Mary, before her execution, "Your life will be the death: and your death the life of our religion." And Camden has it, "Your life will be the death of our religion, as, contrariwise, your death will be the life thereof." Camden and others give the epitaph of Mary, "A new and unexampled kind of tomb is here extant, wherein the living are enclosed with the dead, for know that with the ashes of Saint Mary here lieth violate and prostrate the majesty of all kings and princes.

Mary, as lady of the day, was willed to solar majesty. Elizabeth, the bright occidental star, was not so espoused. Mary first married the youthful Dauphin, at the solstice, then the powerful sunking, Hiram, in his stature, and after 18 years, or 180 degrees of solar imprisonment, died at the autumnal equinox. At her birth Mary was devoted to the cross, at AR 281, and her religion, during daylight, was dead, the cross never seen; but at her death, at the autumnal equinox, her religion revived, the cross became visible at AR 111. Her life was the death of her religion, and her death the life thereof. With the ashes of Lady Day lieth violate and prostrate the majesty of all solar kings and princes. After sunset the living are enclosed with the dead, under the equator. John Knox (Noe) was the opponent of Scotia, or Lady Day, and he died, astronomically, when Moses was born, in 1572, or 397, the first degree of Aries, vernal equinox.

Elizabeth put Mary to death in the 29th of her reign. According to Jamieson's Tables of Stars, Virgo Elizabeth commences at AR 172, the 29th of her reign is, therefore, AR 201, and there, at 201, is a pen in Virgo's right hand; to sign the warrant for AR 111, but the warrant is at AR 106. As related, there was similar difficulty about the document being signed by King John, but dies non being closed, it was signed at AR 106, and there is the cut off head. Brantôme says, "Mary, before being executed, was stript to the waist, so that her breasts and body, whiter than alabaster, appeared naked and uncovered," in fact, just as Ptolemy pictures Scotia Andromeda. Oldmixon also relates that the French accounts given state that Mary was 45 years old, when beheaded; "that the hangman pulled off her clothes, and handled her at his pleasure—nay it is questioned whether he did not do like that villain in the Queen of Navarre's hundred novels, for as strange temptations as that happen sometimes to mankind. After he had done what he had a mind to, the body was carried to a room joining the servants' chambers." The executioner, Algenib, certainly does take great liberties with Lady Day, Mirach. Some authors represent poor Scotia as anything but captivating, with grey hair, and shrivelled skin, &c. &c. There was a favourite little dog under Mary's petticoat when she suffered; it is now known by the name of Procyon. Oldmixon quaintly winds up Mary's affairs by saying that "not only Rapin, but Cambden Melvil, and almost all historians that wrote of this memorable event, write as if they knew nothing or very little of the matter." It is quite clear that Oldmixon, of 1730, was not initiated in the astronomical mysteries.

COROLLARY.

The Harbottle child, whether the pearl, Margaret, of Cassiopeia, or the fishy-tailed mermaid, Mary Scotti, or Andromeda of Pisces, was born to the house of James the Fourth, that is Sagittarius on Scorpio, or zodiac of eleven signs, the date 1516, which is 241, the first degree.

* The epitaph is printed in large type on a leaf by itself evidently to attract attention.
of the house of the king Moloch, Jacobus. The Harbottle child, if Mary, must have been old and withered in 1587, when she was beheaded, at the age of 71. Elizabeth was born 1533, which is \( \text{AR} 258 \), Spica, and she died with the appearance of the advent star of Jacob, "O t604." The occidental star set on the rising of James, Elizabeth was therefore 71 years old when she died. Calmana and Delboza are strangely symbolized as two distinct females, one applying to \( \text{AR} 111 \), the other to \( \text{AR} 106 \). According to history, Scotia lived as many years as Elizabeth reigned, that is 45, and died at the same age as the "Virgin Mary," that is at 45. If 45 be added to the Harbottle child's birth, 1516, there is \( \text{AR} 261 \), and Elizabeth with Zacharias. Elizabeth, mother of John, celestially was aged 60, and as the sign Virgo commences at 172, and ends 217, her celestial reign is 45. Again 45 added to 217 gives 262, Jacobus. Elizabeth began to reign 1558, which is \( \text{AR} 283 \), and, allowing the \( \text{dies non} \) to be closed, corresponds with Algenib. As described, Bloody Mary was born the same year as Mary Scotia, that is at 1516, and was only 42 when she died, 15 or 58, or in 1558, and there Virgo Mary was required to be large with child when she ascended with Joseph. Bloody Mary died with her big belly, the dropsy, 1558.

The bright occidental star, Elizabeth, being dead, James succeeded her.

As no one can tell where either James or his son Charles the First were buried, it is not surprising that the places of interment of Edward the Sixth, Bloody Mary, and Mary Scotia, should be alike questionable. There is a splendid tomb or monument in Westminster Abbey said to be that of Mary Scotia, but evidence will be presently adduced to show a tomb or monument of Charles the First, although his burial-place remains to this day a perfect mystery. Allowing the Scotia monument to be that of Mary, the mother of James, the King James, on coming to the throne, must first have erected the monument to the memory of Elizabeth, who murdered his mother, and afterwards a monument to his murdered mother, for both of these tombs are, as already observed, in Henry the Seventh's Chapel. Dean Stanley says James erected the monument to his dear sister Elizabeth, and afterwards, in the 10th year of his reign in England, he removed the body of his mother from Peterborough to the Abbey.† When the body of Mary of Scots was brought to Westminster, "it was interred in the North Aisle, close to the vault of Elizabeth; the tomb was raised opposite in the South Aisle." The two lines at the head of Elizabeth's monument were inscribed by James—"Regno consortis et urbis, hic obdormimus Elizabetha et Maria sorores, in spe resurrectionis." Joined together in our reign, and in our urn (tomb), we sleep here, Elizabeth and Mary, sisters, in hope of the resurrection." Stanley's version is "The sisters are at one; the daughter of Catherine of Arragon and the daughter of Anne Boleyn rest in peace at last." Were Henry the Eighth's daughters, Mary and Elizabeth, joined together in one reign? Certainly not, but Mary of Scots and Elizabeth of England were. The division of the circle was by Scot and Lot. Scotia, northern daylight, "Lady of the Day," and the occidental Spica, the Virgin Azamech, the "Etoile de la Mer," Alma mater, Queen of Night.

When reciting the murder of Rizzio, as described, Hume says Mary's natural sister was supping with her at the time the music-master Rizzio, Apollo, was slain. Supper is the evening, or autumnal meal. The natural sister of Mary must be Elizabeth, for history does not prove that Mary had any other sister.

The body of Bloody Mary, after remaining somewhere 45 years, from the time of her death in 1558 to the burial of Elizabeth in 1603, was then placed in the same tomb with her sister Elizabeth. "Elizabth et Maria sorores." From these various considerations it would appear that as the historians with their mystic combinations got celestially fogged, and as they could not manage to trace a celestial pedigree for Jacob, they determined to give him a celestial mother, and so converted Bloody Mary to Scotia, or vice versa.‡

† Stanley's "Westminster Abbey," p. 179.
"Charles James, son of Lord Darnley and Marie, Queen of Scots, born in Edinburgh Castle, the 19th June, 1566. The 1566 is A.D. 291, old New Year's Day, James. Between 1566 and 1752, when the calendar was adjusted to the New Style, are 186 years, or two precessional degrees and 42 years, say three degrees. The 19th of June, 1566, by these three degrees would be the 22nd of June, the summer solstice, New Style, in 1752.

There is a James on the Astrolabe with Apollo, David the Caroler of heaven, so that Carolus or Charles James would be a fit and proper name for the northern sun-king. The sun-king James was conceived, Dei gratia, at the autumnal equinox, at 1565, and nine months after was born at mid-day on the summer solstice, 1566.

1565 according to the Hebrew diction is 5651,* or 5 6 5 1

James was crowned at Holyrood when a mere child. James Hiram is, Dei gratia, entitled to Gemma of the royal golden crown, and the laws, with a pair of compasses, will place "gemma" upon the child's head at A.D. 111. James is a northerman, and the Astrolabe gives a James in Aries. The bright occidental demised, James, on his "Progress" from the north, arrived in Lune Dan, A.D. 286, on the 7th May, and Algenib, by New Style, arrives in Lune Dan on the 10th May. Allowing the three recessional degrees, and astronomically they are the same point. It would have been impossible for Algenib, or James of Aries, to bring Ann of Danial, or Ann of Denmark, with him to Lunday at A.D. 281-286. In Nicholas' "Progress" of James, it says, "The Queen, with Prince Harry and the Lady Elizabeth, made a happy journey from Scotland to England. Charles, then three years old, was weakly, and was left behind in Scotland." The Queen, and Lady Elizabeth from the solstice, came down with young Hiram to the western equinox, leaving Carolus Apollo behind. On the king's arrival in London he proceeded to St. James' Westminister, where he was united to his wife, at A.D. 106, the dies non being closed. They were then crowned on the 12th of July—the 12th of July, from the ecliptic pole, is A.D. 111, and there is Hiram James with gemma of the crown.

There is only one event that occurred during James' reign that is deserving interpretation. It is the Gunpowder Plot, as it is called, which is said to have originated in A.D. 1604. A powder plot had been a very serious affair to his father, Darnley, but under Fox's management the plot was a complete failure. Fox wished to make martyrs of the sun-king, lords, and commons, but that was altogether impracticable. Fox, as the indictment on his trial would set forth, was instigated by the devil, Genubi. Fox Vulpecula begins, A.D. 287, and the dies non closed there is the devil, Genubi, with the fox A. A man named Johnson is said to be the real Fox or Faux, and Hiram "the destroyer," is John's son, A.D. 286-7. The State records make Fox and Johnson identical. Garnet was one who suffered on the discovery of the plot. Garnet, or Garnet, is a pomegranate of Ramus, A.D. 281, 31st of Dec. "By the express order of the king he was not cut down from the gallows in St. Paul's Churchyard until he was quite dead." St. Paul's Churchyard is at A.D. 281, and there are the cross and the gallows. "Garnet has been canonized by his Church, and his name now figures in the Roman Martyrology." "Miracles, of course, were required. A new species of grass therefore grew on the spot where he last stood on May 9, 1554, to the restored Benedictines of Queen Mary, and from 1642 to 1662, under the Commissioners of the Commonwealth."—Dean Stanley's Westminster Abbey, Preface, ix. In other words:

From 1554 to 1556 comprises Mary's reign,
From 1642 to 1662 comprises Charles' performances from the Star Chamber, 1642, to the Restoration.

* "The number 15 should be represented by מ, but because these letters constitute part of the word מז, the letters מ and ג, represent 15, to prevent, as the Jews allege, the profanation of the peculiar name of God."—Wilson's Elements of Hebrew Grammar, p. 257.
and no vestige remains of the venerable edifices which once afforded shelter to monks of the Augustine, Carmelitae, and Carthusian orders; of the stately palace which was the temporary residence of King Henry the Eighth, or of the embattled strength which enabled Sir John Hotham and his party to resist the entrance of King Charles the First within its walls, when that monarch presented himself at the gate.** The ship "Providance," now called Argo Navis, arrives at the coast of Yorkshire, Captain Canopus, with arms and ammunition for his solar majesty. Cannons® and a considerable quantity of powder are at AR 111. "Collecting therefore some forces, Charles advanced southward, and at Nottingham he erected his royal standard."† Notting­

ham means "habitation of caves," the lion's den, and there, at AR 111, is the red rampant lion, the royal standard, ready for any southern expedition.† "His artillery, though far from numerous, had been left at York for want of horses to transport it."§ The artillery was certainly not numerous, and was obliged to be left at York. It consisted of one cannon only, but all the horses in the universe could not move it from its celestial position. The Scots of Scoti invite Charles from Oxford, AR 111, and he, the sun-king, leaves that place in disguise, of course, after sunset, and, like the Sun of Righteousness, is sold for so many pieces of silver, T 40 A 40, or 400,000.

The classic, or historically recorded, decollation of Charles unquestionably applies to his solar majesty, Carolus, and not to the carnal man, Charles. To say that the man, Charles, was not beheaded, would be to venture an assertion without foundation, but celestial, Carolus, as will be proved, was historically and allegorically decollated at the usual point of the sun's death on the circle, at the termination of the year. The interpretations of the mystic truths hitherto given have been subject to the laws which unite the equinox with the solstice, thus the ordinary or vulgar civil year commenced in January, and the

esoteric mystic, classic, or Ecclesiastical, Legal, and Parliamentary, year began in equinoctial March. The State papers certify the fact as to the confusion of dates—there was the difference between solstitial and equinoctial time—the difference between zodiacal months and calendrical months—the difference between solar precession and astral recession, and the difference between the solar equinox and the calendral equinox. The solar equinox, during the seventeenth century, being on or about the 9th of March, whilst the ecclesiastical equinox was on the 21st, or the first degree of Nisan (Aries). As already explained, the New Style, in 1752, remedied these various irregularities by consolidating them all into one uniform succession of time, ruled by the sun's fixed position in perpetuity at the equinox, on the 21st March. The various methods of reckoning caused the apparent chaos with documentary records. What might have been well understood had there been but one measurement of time, became, even to initiated esoteric scholars, but bewildering and incomprehensible mysteries. Truth having been smothered before the New Style came into operation, it is not to be wondered at, that she should remain concealed under the prodigious mass of rubbish that has accrued during these dark ages, for dark they certainly are as regards theoretical astronomical knowledge.

The termination of the Sun of Righteousness, as fully shown, was with the last star of the cross wherein is inscribed IHS, or INRI, at AR 281, the 31st of December, which, with dies san, closed, is AR 286, the last day, or degree, the 30th of the twelfth sign, or with one tribe, or sign, missing ⅔, or with a zodiac of eleven signs, the 30th of January. According to the Christian belief, after demise the Saviour rose again. Are there not twelve hours in the day, the first hour, or sign, being January, and the third March, when the sun-saviour always rises again on the third day, at equinoctial Easter, according to the scriptures, or heavenly writings. The Sun-saviour, be it remembered, is the W.M. of the heavenly host, and the celestial lodge is a temple erected to the Grand Architect of the universe.

"Charles, the true picture of Christ's crucifixion.

Great Britain's virtuous king, now glorified in the sky.
The Saviour, as shown, was murdered on the 30th of January.
Charles, as the Common Prayer-books of this day set forth, was murdered on the 30th of January.
The sun-king Darnley was murdered on the 10th of February.
The sun-queen Scoti was murdered, Wednesday, the 8th of February
The sun-king Charles was murdered, Wednesday, the 9th of February.

These five dates are evidently intended to denote one and the same astronomical epoch, say the 9th of February. Nine precessional days deducted from the calendar would render the 9th of February the 30th of January. So that astronomically all these five epochs were intended to apply to the same time. As described at page 30, the Egyptian Cycle, or precessional circle, contained 25,920 years, each degree of the circle consisting of 72 years. It would appear that this cycle was adopted by all ancient Astro-masons, and was dated from Egypt, with the first degree of pictured Aries united at the solstice and equinox, Q—A, at $\mathcal{R}281$, which, in other words, was the true convocation, or conjunction, of the planets in Nice, or Nisan, Aries. The date of Nice, 325, being altogether unmeaning excepting as a sabbatical indicator. Eleven days, or precessional degrees, were expunged from the calendar in 1752. These eleven days, or degrees, give 792 years, which if deducted from 1752 is 960, figures which do not relate to any astronomical epoch. Modern astronomers repudiate the Egyptian Cycle, and say the true precessional quantity is 25,579 years; but even if the eleven degrees be deducted from this accepted cycle, nothing astronomical is obtained. There was evidently a confusion as to the precise precessional quantity; for instance, in 1512 the French took ten days from the calendar, making $\mathcal{R}291$, Old Style, $\mathcal{R}281$, the 1st of January, New Style. From 1512 to 1752 are 240 years, that is upwards of three precessional Egyptian degrees, and yet the New Style only required the reduction of eleven, instead of thirteen from the calendar.

Hansard’s “Parliamentary History,” vol. iii. states, that the warrant for the execution of Charles bears date 1648, but the authorities of Hansard (Cobbett) are the State papers, and it has been shown that such records are no dates at all. The first number (vol.) of Hansard was published 1806: the first newspaper, published in England, was August 22, 1642.1 There are forms of prayer

for the Gunpowder Plot, the 5th of November,* and the Martyrdom of Charles, the 30th of January, attached to the Common Prayer-book under the authority and with the sanction of each succeeding sovereign, but the learned clericals wisely abstained from giving any fixed year; they did not dare state when, according to terrestrial time, these astronomical events occurred; whereas the Restoration, a mere mundane fact of a carnal man, Charles, is always fixed for the 29th of May, in the year 1660 (see every Common Prayer-book). Allowing the date of the decollation of Charles to be, as some historians would have it, at 1648, the astronomical reading even then is confirmed, for 1648 is $\mathcal{R}288$, and Algenib, is by law at $\mathcal{R}287^\circ 52' 40''$ or say 288. Charles reigned twenty-four years, or Horse, and was forty-eight, or as sun-king was at $\mathcal{R}288$ when he died.

Some writers seriously lament the death of Charles, and give an account of the burial, and the monuments erected to his memory. Some writers relate the decollation in a semi-comic style, and say Charles was not buried at all; whilst others seem to consider the whole affair as a mere amusing farce. On all occasions the learned Astro-masons were bound to conceal the celestial truths, and the same feeling of secretiveness prevails among the learned of this age, although they be not sworn brethren of the mystic arts. The British Museum affords evidence of clerical, or literary, perversion and misrepresentations in order to deceive the multitude by concealing truth. Leaves have been torn from books that might have given true information, and it is more than probable that works have been lost in order to conceal facts—for if men will seriously, openly show dirty bits of paper or parchment, as Magna Charta, signed by a terrestrial King John, they will be guilty of any literary misdemeanors, when it suits their purpose. Be it remembered that if Charles was not beheaded, then adieu to the veracity of English history of the seventeenth, as well as that of the sixteenth century.†

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1 See page 27

* The thanksgiving for the 5th of November is for the happy deliverance of King James the First, and also for the happy arrival of King William; but no year is mentioned as to when William arrived.

† Strange and inconsistent as it may appear, whilst the British
There are two little books in the British Museum that have escaped the searching eyes of the destroyers—one is a Common Prayer-book, the other an Almanack.*

In this Prayer-book of 1642, on the 30th of January in the Calendar, is

K. CHAR. MARTYR.

Can there be any possibility of misunderstanding these letters, and their meaning as understood by the initiated brethren? That carnal Charles then lived as king is more than probable, for in the prayers of the Church service of the same Prayer-book, King Charles is mentioned without reference to his martyrdom. There is no mention of the martyrdom in the Prayer-books of 1640, and as the Prayer-book in question was printed for 1642, the decommunion must have been in the astrologically predicted period, 1641, when the Star Chamber was abolished, and the Habeas Corpus Act passed.† The other little book is an almanack of Dove's, for 1643, in the calendar of which, on the 28th of January, is “Carolus Mag.”‡

Government is authorizing the publication of the State papers, in order to enlighten the multitude, the Government yet openly sanctions deception of the grossest description in the British Museum. The galleries of ancient sculptures are filled with monuments of celestial persons, bearing dates very many hundred years back, when by the showing of the editors employed by the Government to catalogue the British State papers, the dates of the sixteenth century are incomprehensible.

* The press marks are—
The other P. P. 245. 1643. Dove’s Almanac. 16º.
† There is another Prayer-book of 1642 in the Museum, but the leaf on which were the months January to August has been torn out. In the same manner with the Bible, 1642, press mark 1276 c 2 1-3
‡ Since writing the above, application was made in the reading room of the British Museum to produce the Prayer-book referred to, which had been previously shown to several readers as an extraordinary record: it was a medium-sized 12mo. When the book was required in 1872, a smaller Prayer-book was produced for the same year, a small 16mo, and not at all resembling the 12mo applied for. The 12mo could not be found. It would appear that the book was lost, or mislaid; the truths, to which it testified not being in accordance with history, were probably offensive to living historians. The little 16mo was no doubt placed in its stead, it being considered that as both the Prayer-books were of 1642 no one would notice the fraud, which resulted in a complete exposure, for the little usurper

The following are a few extracts from various authors, which will enable readers to form their own opinions as to whether Charles’s execution, as recorded in history, was, among the initiated, considered a celestial or a terrestrial decollation. Whether, in fact, the whole clerical mockery of the decollation was or was not a mystical attempt to adjust the old Roman style to the Gregorian new style, which about 100 years afterwards was enforced by Act of Parliament, 1752.

“...j... “The question where King Charles resided between the time of his sentence and that of his death”... “...has been the subject of dispute and even vituperation.”§ Newspapers of this age would not have failed in giving correct information.

“Relation veritable de la mort barbare et cruelle du Roi d’Angleterre arrivee à Londres le huitieme Fevrier mil six cens quarente neuf.” Wednesday, the 9th of February, was the day destined for this execrable murder. They would have cut his hair, but he drew a night-cap, which he had expressly put in his pocket, and retrouve ses cheveux dessous.” 1 English authors, that write as if they were present at the decollation, do not mention this night-cap. It was probably a napkin, or handkerchief," etc.

§ The scaffold was all hung in black; and out of a notion that he (Charles) might not submit to the execution of the sentence “several staples of iron were fixed in it, and cords ready to drag and tie him down to the block, if he made any resistance. There was no occa-

1 Press mark, 9512 C
2 John xx. 7
3 D 45-46 A
sion for such precaution,* (the rope is the equinoctial
cable Tau, and the block the solstitial Ara) for the sunk-
ing Carolus would, on the 30th of January, at AR 281,
go like a lamb ("X") to the slaughter.

"His enemies despoiled the headless body, washed
their hands in his blood, dipped their staves in it, and
offered for money the block cut in pieces, and the sand
drainstained with gore, and likewise exposed his hair to
sale. His body was delivered to be embalmed by some
camp surgeons, who were strictly ordered to enquire and
declare whether he had any scandalous distemper."†

"Miracle of miracles upon a maid of Deptford, who
was blind one whole year by a disease called the King's
evil, cured by making use of a handkerchief dipped in
the blood of Charles."‡ Deptford, "deep ford," the Styx, AR 281.
The maid Hebe,* her eyes in the lactea,§ and
the handkerchief, or napkin, at AR 281,† the 1st of
January.

"The famous tragedy of Charles 1st, by servants of
Oliver Cromwell, at White Hall." There is the same
tragedy with the title—"The famous tragedy of King
Charles the 1st, basely butchered." It has an address to
King Charles the Second, King of Great Britain, France,
and Ireland, and is dated 1649.§ In 1649, history tells
us, there was no king ruling, and the book was printed
eleven years before Charles the Second was thought of as
King of Great Britain, France, and Ireland. The chief
gist of the tragedy seems to be an intrigue between
Cromwell and the wife of Lambert, with whom he passes
a night in bed.

"We would recommend those among our Dissenters
who wish to express their approbation of the execution
of Charles, to choose some less disgusting mode of doing
so than that of dining on a calf's head on the anniversary
of the day on which the king's head was cut off."|| What
Charles' head being cut off had to do with a calf's head,
unless astronomically so now cannot be explained; but

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† Echard's History of England, p. 661.
‡ Pamphlet, press mark E 263. 4*.
§ Press mark i 34.6 10. 4*.

as Charles was decollated in 1641, the anniversary would
be 1642, or AR 282, and there is the calf's head for the
sun-king.↑

"The royal corpse was interred about a week after the
beheading, in the chapel of St. George's, at Windsor, in a
vault (where the bodies of Henry VIII. and Jane Seymour
his queen lay), about the middle of the choir, over against
the eleventh stall on the sovereigns' side; an inscription
in letters of lead being put on the coffin, viz. 'Charles,
1648.'"↑

"After some search they found a vault in the middle
of the choir, in St. George's Chapel, Windsor, wherein,
as it is probably conjectured, lieth the body of
King Henry the Eighth, and his beloved wife, the Lady Jane
Seymour, both in coffins of lead. In this vault (there
being room for one more) they interred the body of the
king, with only the following inscription on the coffin—
'Charles, King of England, 1648.'"↑ Carte says the
inscription on the coffin, in letters of lead, was "Charles."

At AR 281 3 there
is the pen and the
written scroll, and
Memra, the word,
and the Bible.

Aubrey says, "It was frequently and soberly affirmed
by officers of the army and grandees, that the body of
King Charles the First was privately put into the sand
about White Hall, and the coffin, which was carried to
Windsor and laid in King Henry the VIII.'s vault, was
filled with rubbish or brickbats."↑↑ See Algith Hiram
in the sand, lactea, AR 281.§ (Use compasses.)

The Parliament ordered the entombment to be in St.
George's Chapel, Windsor, and voted £500 to defray
the expenses of the funeral.↑↑ With so large a sum of
money they surely might have given Charles a tomb-
stone. Celestially, St. George's is but another name for
Henry the Seventh's Chapel. George means "husband-
man."↑↑ Hiram has the plough in his right hand, AR 106.↑
Hiram was sent forth to till the ground,↑ and so often
seen there, at AR 106, is capella, the chapel, Windsor.↑↑
There is an account of Charles' body being placed in Cromwell's coffin, and that on hanging, as was supposed, the body of Cromwell at Tyburne, there was found on tying the cord, a strong seam about the neck by which the head had been, as was supposed, immediately after the decollation, fastened again to the body. Notice was given to the court, and the body was ordered to be reinterred.* Strange that Charles' body should be placed in the coffin of a man that, history says, died nine years after he, Charles, was martyred. How could this be managed?

"It has been made a question and a wonder by some persons, why a monument was not erected for Charles after the restoration of his son." . . . "We are afraid the reason was that the royal body could not be found: those who murdered it had disturbed it in the very grave, and had carried it away to some other place."† 

"Sir Henry Halford attended the Prince of Wales in 1813 to St. George's Chapel, Windsor, when, the leaden coffin being removed and unsoldered, a body appeared covered over with a waxed cloth. On carefully stripping the head and face the countenance of the unfortunate martyr Charles the First appeared, in features apparently perfect as when he lived. Sir Henry Halford endeavoured to raise the body from the coffin, in attempting which the head fell from it, and discovered the irregular fissure made by the axe, which appeared to have been united by cement."‡ Poor Charles, with the seam about his neck and cement to unite his Dei gratia head to a carnal body.§

* Harleian's Miscellany, vol. ii. p. 269. † Kenney's History of England, vol. iii. p. 172. ‡ Galley slip, no date or author. Press mark, British Museum, 9325 f. § "In the year 1843 the body of Edward IV. was exposed, bare from the waist up, to show that he had not died by foul means, in the Palace at Westminster, and was visited by the Mayor of London and many other persons. The body of Henry VII. lay in state at Richmond, as did that of Queen Elizabeth; but was effigies in armour represented James I. and Oliver Cromwell, and we doubt whether the body of any English Sovereign has been exposed since the death of Charles."—Newspaper, 1873. It is to be regretted that the writer does not state where the exposure of Charles' body took place.—Editors.

There is an engraving purporting to be that of a monument of Charles the First, king of England, who was beheaded before White Hall, January 30th, 1648, in the 24th year of his reign. "Mors mihi Lucrum Jitafis sua 48." * 

"Chronostichon Decollationis Caroli Regis, &c. tricesimo dei Januarii: secunda hora Pomeridiania Anno Dom. MDCXLVIII. ter Deno Ian Labens reX soLe CaDente CarloLVs eXVtVs soLio sCeptroqVe seCVre. DD CCCCCLLLL XXVVVV VIII. Dated in writing April 30, 1649." * PRESS MARK, 669. f. 14-24

"Charles barbarously murdered, Jan. 30th, 1649." § PRESS MARK, 669. f. 13-78

"Numerall letters are to be considered in these two following lines:—

CHARLES the trVe piCtVre of Chrlst CrVClfiDe great britisVn's VlntVoVs king noVV gLorifVe gLori oufDe These numerall letters, all together be Just sixtene hundred, forty, and thrite three.

CLVICVCICVCIIDIVIVVIVVLIID These letters (twenty six) five Ce's, two Dee's, Two LL's, eight Ve's, and I'es a treble trine: Make up the number, just as it agrees,

One thousand and six hundred forty nine. That year, the first month's thirtieth day, a blow Laid Charles our king and England's Honor low. But He is high, graced with a glorious crowne, And (by his death) three kingdoms are cast downe The loaf's inside, and circle of a spring  
Was worst of traitors to a Gracious King. * PRESS MARK, 669. f. 14-75

The head cut off of Charles whilst in Mizraim ascends to heaven, at Ar 106, and there is Capella, the chapel, by the "winding shore," Windsor, at Ar 111. 6 There is the heart, cor Caroli, at Ar 106, and Charles' Wain, at Ar 106, 6 and there is the faithful little spaniel of King Charles' breed keeping watch and barking at Ar 106. 6 At Ar 106 6 is the upright Charles Oak, "Robur Caroli," and on it, at the solstice, stands the youth, "Alpha Gemini." But where is the body of the sun-king? It

|| Crom, or crum, the broken loaf of the Lord Hiram, on Twelfth Cake Day, and the Well of Manasseh.
cannot be found: and why not? Because, in 1641, or
AR 281, the Habeas Corpus Act removed it to heaven.¹

On the demise of the sun-king, at the winter solstice,
commenced the dies non, ruled celestially by a common-
wealth, under the influence of the three Judases of Libra,
who had slain the Grand Master. "In those days there
was no king in Israel, and the tribe of Dan (Libra)
sought an inheritance to dwell in, and they sent five
men to spy out the land, and the five men departed
and came to Laish." Laish means Lion "Ra Algothi."²

As the Commonwealth commenced at AR 281, the
right to the cross and shield, "scutum Sobieaki," cannot
be questioned,³ and the Commonwealth coins have two
shields, one with the cross, the other with the Irish
harp.⁴

It would appear that the interregnum was intended to
be celestially partaged between the Commonwealth and
Cromwell, if so history is not concise but intentionally
obusive. The Commonwealth representing the solstitial
dies non,⁵ and Cromwell, the carnival, celestially per-
sonated by Hiram. The olive crown⁶ applies equally
solstitially and equinoctially, but Judah (Aries) correctly
can only be at the eastern equinox. Thus Cromwell
readmitted the Jews into England in 1656, after their
expulsion of 365 years,⁷ say 365 days, because 1656 is
296 = AR 281, and that is the first degree of equinoctial
Aries, which is Judah, from whence came the Jews.

According to Ruding's British Coins there are very
few of Cromwell's, and those bearing his
proved impress, as are also those of Charlie after his restoration. The Commonwealth
ruled in an order, so are those of Charlie before the restoration. Where there are fictitious coins of Charlie the Second, no
what problematical. Charlie is said to
exile in France, and after his
drאחרto circulate not allow the coin his own current

coins of Charles the Second before there existed a Charles the Second.⁸

The confusion of coins during the interregnum is very
remarkable.

Elizabeth's busts face towards the left
James' face towards the right
Charles' face towards the left
Cromwell towards the left
About half Charles the Second's
coins are without date
and busts look towards the left
Charles the Second from the Restoration, 1660, the right
James the Second, the left
William the Third, the right
And so on to Victoria.

Celestially Cromwell dies⁹ at AR 281, and should be
buried in the East prior to a sun-king rising—most
assuredly not in the West. Dean Stanley says Cromwell's
coffin was laid in a vault at the east end of Henry the
Seventh's Chapel, but it is said the actual interment had
previously taken place before in private, and this mystery
probably fostered the fables that the body had been
thrown into the Thames, or laid in the field of Naseby,
or in the coffin of Charles the First at Windsor, or carried
away in the tempest the night before. The whirlwind is
at AR 281, where Hiram Cromwell dies, and as to being
laid in Charles' coffin it is only a return of compliments
from those who laid Charles' body in Cromwell's coffin.
"No stone or monument marks the spot where Oliver
lay beneath the great east window." The laws place the
east window at AR 281. As if the Dean were in doubt
respecting Cromwell's burial, he says, "The fact, how-
ever, of his interment at Westminster, is proved beyond
writ, by the savage ceremonial which followed the
oration: Cromwell, Ireton, and Bradshaw were dug
at the eve of the 30th of January, 1661; and on the
day dragged to Tyburn, hanged (with their

¹ Stanley, p. 184
² Stanley, p. 185
³ D 33 A
⁴ Q 1 A
⁵ A
⁶ A
⁷ A
⁸ A
⁹ A
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preserved anterior thereto, so heralds must be satisfied to allow their truthful science to commence with Arthur and his round table—"the most ancient order of knighthood in the world," says Bailey, which is the case, commencing, as it does, at AR 281, on the 1st of January. Next to Arthur and his round table knights, in point of antiquity, is the exalted youth, at AR 106, who is there not only as a Master of Arts, but also a Royal Arch Companion, and he there holds his Arches Court, which "is the chief and most ancient Consistory belonging to the Arch Bishop of Canterbury, for the debating of Ecclesiastical causes." That heraldry is of celestial origin all must admit, for by means of the Median and Persian laws authentic ancient heraldic emblazonments can be readily traced to the pictured heavens. Every ancient order of exalted men throughout the civilized world derive their symbols and pageantry from the heavens, every symbol, by law, applying to the equinox; thus do all nations, unwittingly or unwittingly, worship the rising sun. An English nobleman would probably not have his vanity flattered by being allowed to decorate his person with two or three horses' tails, nor would a Pasha be gratified by being permitted to wear a garter on one of his knees, outside his trousers, and yet these are baubles highly estimated by nations. The Pacha or Pascha is a governor of a province, and in Hebrew-Pashe means "the Eastern passover." Hiram performs the part of Pascha Celestes, and when rising at the Eastern passover—the southern gate of the sun, at AR 286, he receives one horse's tail. As Hiram ab Eph he receives the second tail, when the infant James is crowned at the solstice, at AR 111, and at equinoxial sunset, he receives the last of the tails (for there are only three) in heaven, and becomes a Pascha of three tails, or three passover "Thus." Hiram has a mark on his forehead, a "shin" or tooth, a lion's tooth. It is the Buddhist's sinha (Leo) AR 111, or the biblical shin, then is he "the watch of him that sleepeth," the sun king setting in the west. At AR 114 is the Greek Minerva, and probably the Greeks have converted the Hebrew Ψ (sh) to the Greek χ (chi), thus converting sinha, or shinor, to china. In confirmation, Hiram of AR 111 is the Chief or Emperor of the Celestial Empire, and brother of the sun, Apollo, at AR 106. As Emperor of China, Hiram once a year plows a furrow, the plow is at his right hand, at AR 106. Apollo vel David, in his "Songs of Degrees," complains that "the plowers plowed upon his back, and made long their furrows." History tells us there was a celebrated wall in China, it is the same wall as that which was finished on the 24th of Elul, with Azamech Elizabeth, at AR 106. It is the same that David Apollo swears that by his God he had leaped over. Printing is said to be of very ancient date in China, and Hiram, the Emperor, has the platen of the printing press immediately under him, at AR 111.†

There are three heraldic kings; there are three princes

† Until lately, knowledge relating to terrestrial China has been almost hermatically sealed from foreigners. An alteration has taken place of late years, and strangers if not actually invited are tacitly permitted to admire the mysteries of the celestial empire on earth. Mr. Simpson, the celebrated artist, from local research considers that the religion performed in Pekin is entirely different from those of Baotha, Confucius, &c., and it would appear that Pekin is a Jerusalem of the Chinese. Mr. Simpson tells us that "with the Chinese there is the temple of heaven, the temple of the earth, the temple of agriculture, and the altar of the sun and moon. The principal ceremony at the temple of the earth takes place at the summer solstice. The ceremony of the temple of agriculture is in the spring, when the Emperor plows a piece of ground, &c." The celestial officiates are emblazoned at AR 106, and on the same color is the temple of the earth at AR 286. The spring equinox is in Aries, and the laws place the first degree of Aries at AR 101, or with the zodi non closed, at AR 105, and there is the plow and David's back just described. Antinous, as Edwardus, had his back anointed at AR 286. (See p. 66.) Antinous is young David, so the plowers of AR 106 made long their furrows to AR 286, embrazing the whole color or circle. The ceremony of the altar of the moon takes place

* The Shah or Pasche of Persia, Nasir-al-din, has lately instituted a new order called the order of the Sun and Lion—so far good, but whether it is a priestly order or one of knight-errantry is not yet determined. Queen Victoria and the Princess of Wales are recipients of the order, so that the bright occidental star and the Dauphine are heraldically confounded with His Solar Majesty. Reciprocally the occidental star has presented the Garter to the eastern autocrat, the rising sun, but as the European Garter would be useless with Persian trousers "Her Majesty has been pleased to dispense with all the statutes and regulations usually observed in regard to installation, and to grant to Nasir-al-din all the privileges and rights" as if Her Majesty had tied the Garter on his imperial knee.

See London Gazette, 4 July, 1873.
in Royal Arch Masonry. The three heralds are Garter Norroy and Clarenceux—Garter, the sun king, with his belt, or zodiac. Algenib is unquestionably Norroy, or the north king, and Clair en cieux, the brilliant Chemali. These three certainly could not come together to form a Chapter, but on the demise of Clarence, otherwise Clair en cieux, or Chemali, his brother Hiram succeeded him, uniting \( R \ 111 \) to \( R \ 106 \); Chemali being sent below to \( R \ 286 \). The three kings, at \( R \ 106 \), are the kings of Colomne, or Cologne. The heralds regulate all State ceremonies, and install State officials, the first of whom is “The Lord Chancellor, a person next to the sovereign in matters of justice in civil affairs, having an absolute power to moderate the law according to equity; he is made by the king's or queen's delivering the great seal to him, and by his taking an oath.” Chancellor is derived from Chancel, “the part of the church which is next the altar, or communion table.” The altar, or communion table is in the East, at \( R \ 286 \), and there is Chemali, and on demise of solar majesty at sun down in the West, Chemali rules until another sun king arises in the East. He most assuredly has the scales of justice, the Libra.

at the autumnal equinox,” and correctly so according to the Median and Persian laws, with Asemech and the bright occidental at \( R \ 106 \).” With the moon are tablets of the seven stars of the Great Bear, the later discoveries in the planetary sphere have not yet reached Ptolemy.” Such is Mr. Simpson’s opinion of Chinese Astronomy, but the fact is the seven stars of Ursa Major merely indicate the plough, and mystically refer to the conjunction of the seven planets at \( R \ 106 \).

There are two altars, the north and the south; the whole temple of heaven includes both the north altar and the south altar. The north altar is “heaven’s palace.” There can be but one altar on the same meridian. The Assyrian cuneiform writings so confirm, “They fixed an altar,” “I encosed the altar,” “The altar of an offering.” (See p. 45.) No authentic celestial chart can be produced wherein there are two pictured altars, and not in any chart can an altar apply to heaven or summer solstice. The people of the earth sacrifice to the gods, the gods do not sacrifice to each other, or to the people.

“The great celestial ceremony takes place at the south altar. In the south-east corner is the furnace for burning the bulk.” “The name of the altar where the bulk is burned is from a word meaning "light giving."” Apsis has his head and neck cut off for the burning at \( R \ 286 \), and there at the south and east is Fornax, the furnace, at \( R \ 286 \), the altar beneath is at the 6th January, \( R \ 286 \); the Epiphany meaning “light giving.”—See Illustrated London News, February 22, 1873. The phoenix is about as important an heraldic figure in China as the dragon. Phoenix, dragon, at \( R \ 281 \).

The great seal, sigma, of \( R \ 281 \), is delivered up to him, at \( R \ 286 \), by the king or queen closing the dies non. One of the Lord Chancellor’s duties formerly was to read all works intended for printing, such as the scrolls, letters, epistles, &c., and if he approved of them, at \( R \ 286 \), he consented to their being printed in Guttenburg press, opposite. Arcturus now holds the office, and after taking the oath on the altar, at \( R \ 286 \), he rises to the upper house as Chancellor of the Duchy of Lancaster, where he is entrusted with all matters concerning the lands (Menalus) of Lan or Lune Castor, at \( R \ 106 \).

The Lord Chief Justice of the King’s Bench, is Kronos, at \( R \ 111 \). He, Hiram, is next in authority to Chemali, the Chancellor. “He hears and determines all pleas of the Crown, viz., such as concern offences committed against the Crown, Dignity, and Peace of the King: as Treason, Felonies, and the like.” Hiram is sitting on the Royal Arch bench, the ecliptic. He has custody of gemma, the brilliant spoked British crown, and he has the scales of justice (Libra) in his right hand, at \( R \ 106 \). The celestial Treasury is adjoining the place where taxes were gathered, and, originally, that taxing took place, as described, at Cyrene. There, at \( R \ 281 \), payments were made by tallies, “cleft pieces of wood to score up accounts upon by notches, such as are given by the Exchequer,” &c. Matthew, the tax gatherer, below, holds in his left hand the wooden tally on the 31st of December, having notched thereon 24 hours. There, at the same point, is the day book and ledger, closed by the town clerk, at \( R \ 281 \); and there, likewise, is Thoth, the strong box, or exchequer, and there Chemali takes charge of it, and places his mark—his thirty pieces of silver—his pound, or 12 oz. Troy, beside Peter’s pence; and if he pleases he can carry all his treasures to heaven; and there are the Lords of the Treasury sitting, at sun down, in the upper house, and there is Matthew, at \( R \ 106 \), levying taxes under the authority of Caesar Augustus, as described by Luke. But although Tebeth was taken up with Noah’s ark,
Thoth, as stated, remained below, so there is no strong box in heaven.

"Prerogative Court, a court belonging to the Arch Bishop of Canterbury, by his prerogative, wherein all Wills are prov'd, and all administrations taken out."  
"The Court of Exchequer is that in which all Causes relating to the Crown Revenues are determined: the Prerogative Court of the Arch Bishop of York."  
Egyptian compound figures give this strong box, or Exchequer. Here is the fleur-de-lis, the two ostrich feathers, two serpents, Serpens and Hydrus, and Grus, the crane's head and neck, all at $\mathcal{R} 281$. The king's head cut off and spiked, and crux ansata, $\mathcal{R} 281$, rising to the Epiphany, $\mathcal{R} 286$. Moneta's chair is in verity the Egyptian Exchequer, on which she is seated, at $\mathcal{R} 281$.

The checker work of the box seat is very like a Polish draught board, and the French word "Echiquier" means "a chess board, and also Exchequer." Clerk of the Cheque, an officer who has the Cheque and controlment of the Yeomen of the Guard, and all the ushers belonging to the Royal Family. The inner guard, Pilate, effectually checkmates all that enter the royal house, Bethshemesh, at $\mathcal{R} 286$. The Lord Warden, or Keeper of the Cinque Ports, is at $\mathcal{R} 281$. He has the authority of an admiral, and sends out Writs in his own Name. The writs are at $\mathcal{R} 281$. Warders, or yeomen warders (of the Tower of London), officers, whose duty is to wait at the Gates, and to take an account of all persons who come into the Tower; also to attend Prisoners of State. The celestial Tower of London is at $\mathcal{R} 286$, but the tower gate is at $\mathcal{R} 281$, and there is Sagittarius, who, because his mouth is where Apis ends, at $\mathcal{R} 281$, might, in mockery, be called Beef eater.

"The Lord Privy Seal, a great officer, who keeps the King's Privy Seal, which is first set to such grants as pass the great seal of England." The grand seal, as described, is claimed by the Lord Chancellor, but the privy seal, Hiram, personally takes charge of at $\mathcal{R} 111$ and when $\mathcal{R} 111$ is united to $\mathcal{R} 106$ there is Magna Charta, signed, sealed, and delivered, at $\mathcal{R} 106$. Hiram is a sad pluralist, for with Canopus he becomes one of the Lords of the Admiralty, he is always aloof with Argo and holds a Court for Maritime affairs. "The Admiralty Court was erected 1357." Astronomically 1357 is $\mathcal{R} 252$, and there are the planets in conjunction, and in their bowl, ready to start either for Athens or Dan, or Dun Eden, now modern Edinburgh. There cannot be any doubt as to the celestial Post Master General. Mercury, the tiler, in most old plates, is pictured with a postman's bag. As tiler he delivers summonses to the dignitaries at $\mathcal{R} 106$, in fact, even to those of the 10th Olympiad, and sometimes the Lord Mayor of London entrusts him with the silver arrow (Sagitta) and a writ, which he serves on his solar majesty when on board Argo, just when commencing his southern exploration voyage, at $\mathcal{R} 106$. Of course the tiler (Algenib) brings the royal fugitive safely back to Bethshemesh, on twelfth cake day.

Chamberlains are of various kinds. "Chamberlain in Greek is Eunuch and in Latin Eunuchus, and is a gelded man." Centaurus was born as he is, Sagittarius was made so by men, and Aty (Antinous) castrated himself, "he is able to receive, let him receive." Centaurus and Antinous do ascend to heaven, but, as heretofore explained, poor Sagittarius cannot do so. Sagittarius was the sabbatical chamberlain of Ahasuerus that was sent to bring up Vashti, who refused her solar lord's invitation. "The Lord Chamberlain of the king's household is an officer who looks to
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the king's chambers and wardrobe.\(^{11}\) Sagittarius mounts guard at the king's chambers in Bethshemesh, the Royal house, and he wears on his shoulders the wardrobe of the sun king.\(^{2}\) There is also a chamberlain of Lundan, who presides over the affairs of apprentices, and grants freedom of the city.\(^{3}\) Sagittarius is particularly interested in the welfare of Apprentice Masons, and will not allow any one to pass without giving and receiving the apprentice appropriate.

Edward, the Black Prince, after the battle of Cressy (crux cruised), took the motto "Ich dien," as also the ostrich feathers,\(^{4}\) on the 1st of January.

"Groom of the Stole is an officer who takes the charge of the king's wardrobe."\(^{5}\) The Stole is a long royal train of his solar majesty, extending to AR 196.\(^{7}\) Bailey says a groom is "a boy that looks after horses," so the lad, Antinous, not only has charge of the Stole, at AR 296, but has to attend to bridle the horses, at AR 281.\(^{8}\)

This youth is represented frequently in the Assyrian marbles, as holding the horses of the sun's chariot at the solstice, when every object appears motionless, but quite ready to start on the circuit with Memra. The fate of the chariot is well known, it was smashed in the Po,\(^{9}\) and the charioteer only saved the bridle, at AR 106.\(^{10}\) The Master of the Horse is Aigenib, and Perseus is represented as mounted on Pegasus, but in heaven he is as Castor, translated to a seat on or above the Arabian mare. Hiram is decidedly the Master of the Royal Mews, he cleanses the Augean stable below, at AR 281,\(^{11}\) and then, in heaven, he has charge of the stable and the asses, and the manger, in the inn, wherein the sun saviour, the sun king James,\(^{12}\) was born. The charioteer was disabled, and was succeeded by the waggoner of the sun king Charles' establishment, but neither coachman nor waggoner are now counted as officers of State.

Mars, of course, is Minister of War, and the scribes, the Secretaries of State, whilst Woods and Forests are with the archer, or bowman, Nimrod, who, once a year, goes hunting, and kills the royal deer, Capricornus, on Easter Moon Day, at AR 281.\(^{14}\)

As explained, the upper house consists of exalted men, such as Dukes, Lords, and Barons. The Prince of Wales, or Whale's heraldic right, as Menkar,\(^{15}\) to sit in the upper house, might be challenged, but on his mother's side the prince has hereditary right for a seat for Cornwall (colure) and Lun Castor. There can be no doubt about the celestial Gemini being the children of Adam and Eve, and Adam, as Esau, sold his birthright just before he died. Previously to the sale he had children, for "the sons of Esau were Dukes."\(^{16}\) And therefore the infant king and duke of York, smothered in the Tower of Lundan, were in verity sons of Adam and Eve, dei gratia.

"Of Barons there are several sorts—Barons of the Cinque Ports; Barons of the Exchequer, and Barons that are Peers of the realm."\(^{17}\) The cinque ports now are Dover, Hythe, Romney, Hastings, Sandwich, Winchelsea, and Rye, only seven as yet, but there is no knowing what number cinque may ultimately enumerate.

Arthur and his zodiacal round table knights, have been referred to. The original date of the order of the garter is unmeaning, 1350 not being acknowledged by the Median or Persian laws, but the alteration which took place in 1557,\(^{18}\) can be understood, because 1557 is astronomically AR 282, and there commences the Royal Garter circle, at AR 281-2.\(^{19}\) At AR 281,\(^{20}\) is the right knee and the shusan of Scotia. The right hand of Hiram, in passing, picks up the garter, at AR 281,\(^{21}\) and carries it on his wrist; to AR 286; it is scarlet. Considering where he obtained it, well might he have said, "Honi soit qui mal y pense."

Bath, an order of knights, created within the lists of the Baths, who bathed themselves,\(^{10}\) and used several religious ceremonies, the night before their creation."\(^{22}\) "Bath, called by Antoninus, the waters of the sun,\(^{12}\) and from the great concourse of diseased people, the sick folk's town."\(^{13}\) The cinque ports were celebrated for bathing, and Antinous, or Antoninus, has the custody of them and the lists, extending from AR 281 to AR 296. Poor Sagittarius, he is impotent, blind, and halt.\(^{14}\) The pool, at AR 286,\(^{15}\) and Gabriel\(^{16}\) comes down to the Epiphany, AR 286. Even yet there is quite
sufficient evidence to show that the Bath and the Royal Arch were one and the same orders, and that too at no great distance of time. Knight Companions of the Bath, wear sashes pendent from their left shoulders. Companions of the Royal Arch wear their sashes from the left shoulder; and in the heavens there is Antinous of Bath celebrity, with his sash from the left shoulder, at $\mathcal{R} 286$. As to the exalted Master of Arts and Sciences, Apollo, he wears a very broad sash from his shoulder, at $\mathcal{R} 106$, and, of course, that upright Mason, standing to order, at $\mathcal{R} 281$, has a sash also from his left shoulder. Companions of the Bath wear brilliant stars over their left breasts, and Companions of the Arch wear the double triangle on their left breasts, and the double triangle, with astronomers, denotes a star of the first magnitude. The convocations of the Bath, and the convocations of the Royal Arch, are called Chapters. The motto of the Bath is "Tri juxta in uno," and with the Royal Arch it is "We three do agree," &c. David, of the Royal Arch, in his Songs of Degrees, says, "For my Brethren and Companions' sake I will now say, Peace within thee."4

Since the loss of the astral science, the heralds have made sad bungling with the celestial heraldic symbols, for example, there is one rampant lion on the Royal Shield, and one psaltery, or Irish harp, but there are six couchant lions, three on the unicorn's side, and three on the side of the couchant lion. What is meant by so many couchant lions heralds alone can tell, for certainly they are not in accordance with the celestial laws. The red lion is on the Royal Standard. Hiram 5 sanctions a lion 6 standard being unfurled at sun-rise, 7 at the "great tower that lieth out;" this, however, is rather straining the laws, but the royal red lion standard can be hauled down at sunset, in Westminster, 8 and there is the sun, correctly the couchant lion, at $\mathcal{R} 111$, with Hiram ab Eph.

"Sub-Rosa."

Sub-rosa implies silence. "Rose, called the flower of Venus, consecrated to Harpocrates, the (Egyptian) god of silence." 10 Venus and her flower are well known celestial Egyptian points, at $\mathcal{R} 281$. Old Job is at the same point. He, Job, "speaks out of a hollow place," at $\mathcal{R} 281$, and he says, "I will lay mine hand upon my mouth." 12 His mouth is just under the ecliptic, at $\mathcal{R} 281$, and there is his hand, with the apprentice Mason's grip. Sagittarius is decidedly "Hippocrates (the mighty horseman), a famous physician," 14 and he might claim to be Asclepius, with a zodiac of eleven signs. It has been fully explained that Sagittarius cannot ascend to heaven, nor can there be any gods down below; but Harpocrates was the god of silence. Although Sagittarius cannot be exalted, Antinous can be elevated to the godship. In the zodiac of Denderah is a figure sitting on a lotus, or lily. He has his finger to his mouth, and a whip, or scourge, in his hand. The whip identifies Auriga, at $\mathcal{R} 106$. The lily of Isis 6 is with the youth Apollo, who has his finger 7 to the sun's mouth, and his own mouth, at $\mathcal{R} 106$, the summer solstice, when all is silent in heaven for half an hour, during the fifteen Songs of Degrees of David.

The rose of Venus being at $\mathcal{R} 281$, and there being fifteen degrees to the first degree of Aries, at $\mathcal{R} 296$, if united at one point, would give rose-Aries. "Rosary is a mass, or prayer to the Virgin Mary," 16 a set of beads called fifteenes." 17 The Buddhists picture Andromeda Mary with beads in her hand. "Rosemary is Rose maries, French, and rose marinus, Latin." 18 Rosemary is a symbol of grief—poor Mary of Scotia. 14 The custom of blessing the rose is still preserved in Rome, and the day on which the ceremony is performed is called Dominica in Roso. The rose was always considered as a mystical emblem of the Catholic Church, and enters into the composition of most of their ecclesiastical ornaments. There can be no question about the rose, nor can the cross be misunderstood; nor can the brotherhood of the red or rosy cross, the Rosicrucians, be a longer concealed order. Celestial Peter annually has a Dominica in Roso. The Buddhists represent Ritta presenting her rose to Payay, but, contrary to the order of nature, he seems declining the overture. 19 The fleur de lis, or

* See Upham's "History of Buddhism."
+ Once a year the most ancient matron of Rome crowned the Phallus—Juno, and the laurel crown, with F 34 A on the 31st
the *fleur de lit*, of France, is mystically the Yoni Lingham of the Indus, at *AR* 281.4, and, under another symbol, it is θ, the type of regenerating Venus, or Venus Popularis, and when exalted becomes Venus Celestis.5

Rome generally comprises the solar circle, or zodiacal signs, but at times it indicates the natural year of 365 days, or *AR* 281. Thus Juno is a Roman matron, the Roman lady sitting on her seven hills, the mother of harlots.3 Her establishment of prostitutes, "succoth veneth," extends from *AR* 281.4 to *AR* 286.5 A famous brothel erected at Rome by Pope Sixtus IV.6 and the Roman prostitutes paid his holiness a weekly tax, 1471.7

"After the landing of Queen Scotia she reviewed her troops, and, being fatigued, retired; and on sitting down was pricked by a thistle, from which circumstance she adopted it as the arms of her new country."9 "The Thistle Order, instituted 1540."10 "Thistle Order of Bourbon began 1370."11 Both these dates give the same celestial point, and that is 265, say at *AR* 281.12 The Caledonian *thistle stalk* is with Indus, and also with *Spica*.13 Spikenard is a fragrant Indian plant. The

Solomon's Song i. 9.—*While the king at his table, my spikenard sendeth forth the smell of *Spica*, at 256 and thereof.

Indus. Mandrake is another name for this thistle. Drake is a sort of gun man's drake. This thistle, with the poppy, is symbolical of sleep. "Mandrake is a plant whose roots somewhat resemble the parts of a man, having a quality of causing sleep."15 Cruden says the Mandrake "hath something the figure of a man, whose two thighs are represented by the two branches. It is said sometimes to stupify and cause phrenzy; some call it a provocative." He also says "there are two sorts of..."

December. A quaint old writer remarks, "What indeed would the woman's husband have said had he seen her employed in such an indecent work." What indeed!

**N 48 & F 34 A**

**N 53 & j i-2-3 10**

**N 64-66-57 A**

**W 3 A**

**V 14 B**

**F 18 A**

**T. M. p. 8**

**F 6-14 A**

**N 54-57 & x 18 A**

**T. M. 233**

**T. M. 232**

**x 18 A**

**y 53-54 B v & E 36 B v**

**v 4 B**

**14**

**15 Bailey's Dict.**

**100 A**

**F 34 & 100 A**

**Gen. xxx. 14**

**O 27 & y 59 B**

(see compasses)

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..mandrake—the female, whose leaves are of a disagreeable scent, and the male, whose scent is said to be very agreeable." The root is fabled to grow under the gallows, at *AR* 281.2 There is a curious representation of the male and female mandrake, in Wright's Archreological Album, p. 179. Cruden says it was in consequence of the provocative qualities of the mandrakes that Rachel so earnestly desired them. The provocative qualities of the thistle stalk are very considerable as regards Rachel, "the sleep," Andromeda of Aries; the Saxon name of Rachel is Friga. The heraldic symbols of Canta Brigia are energetic. *Ara*—"mu" Andromeda—*ramus on either side—the canopus head dress—and the sun and cup, all at *AR* 281. The esoteric gist is with *pocula sacra*. The Budhists represent regeneration by *Jutika*, an old Brahmin, or Genubi, who delivers up the sun and moon to the *dei gratia* king who is recommended to eat them, *à la Saturn*. In the upper chamber are the king and queen embracing, and there is the chamberlain and lady in waiting, watching proceedings. The next compartment gives the little Ethiopian sun *Prince de Galle*. The black prince balanced in one scale (libra) against Moneta and regeneration in the other. The fruit (apple) is eat, the sun-man falls...
THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed be that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his father; to him glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

"Harleian MSS., No. 171. "A Commentary upon the Apocalypse of St. John, well written in old English."

In the first vacant leaf at the beginning of the book is a receipt to "ze (see) the secret of secrets, and Frest and Last, as ye may see in the Planyttis and in the Planesphilfres."

John the Divine, the Median and Persian laws place at AR 286, which is the Epiphany, Christ's birth day, Old Style, the 6th of January; and there, at AR 286, is John the Baptist, whom the laws also place at AR 106, and 488.
The figure of Kircher has the upright goat's horns of Capricornus, and the masonic sash from the left shoulder with 24 stars, or studs, denoting 24 horses from Capricornus. The paps, and golden girdle, at R 286. His head and hairs white as wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, at R 286, as if they burned in a furnace; and his voice as the sound of many waters, at R 281, as white as snow at the winter solstice. His feet like unto fine brass, at R 286, as if they burned in a furnace, and his voice, Menara, as the sound of many waters.

And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance as the sun shining in his strength; and his right hand he held seven stars; and out of his mouth went a sharp two-edged sword; and his countenance as the sun shining in his strength, on Easter Sun day. And when I saw him, I fell at his feet as dead.

Verse Pan's pipes into candles. The second and third chapters are not Revelation, they are written in celestial metaphorical language, but are not identical with the laws, and the Median and Persian objects—they appear to be interpolations. The fourth chapter commences with "After this,"—after what?

CHAPTER IV.

I John looked, and beheld, a door, or gate, was opened in heaven, at R 106, and the first voice I heard was as it were a ram's horn trumpet, blown by Apollo, which said, "Come up hither, and I will show thee things which must be hereafter." And immediately I was in the spirit: and, behold, a throne was set in heaven, and sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and a rainbow round about the throne, in sight like unto an emerald.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and a rainbow round about the throne, in sight like unto an emerald. And round about, on the circle, were 24 zodiacal seats, or rests, and upon the seats were twenty-four horse, or hoary elders, and on their heads crowns just like that worn by old Jove himself. Jove in the celestial charts no longer retains the symbols of thunder and lightning. And before, or in front of, the throne is an old-fashioned lamp, at R 286, which becomes sabbatical, and they

* The writer of the Revelation always closes the gate R 107 on R 106. The movement is certainly authorized by the Median and Persian laws, but not by the complements of the tribes. (See p. 12, and Laws, p. 2.)

* In Daniel vii. 9, thrones are mentioned, and "the Ancient of days did sit." This implies the polar star, N 101-35 A. The writer of the Revelation is here inexplicable.
are the seven spirits, planets, at the Epiphany, at AR 286.

And before the throne, at AR 106, a sea of glass like unto crystal (lactea), in which Argo is floating. Round about the throne were four beasts, full of eyes before and behind.

7 And the first beast like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast like a flying eagle.

6 And before the throne a sea of glass like unto crystal (lactea), in which Argo is floating. Round about the throne, four beasts full of eyes before and behind.

8 And the four beasts had each of them six wings about them, and full of eyes within; and they rest not day or night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

Aquila, left wing 142 A
Ditto, right wing 142 A
Cygnus, right wing 142 A
Ditto, left wing 142 A
Grus, left wing 142 A
Phoenix, right wing 142 A

And when those beasts give glory and honour and power, they sat on the throne, which was and is to come. And when those beasts give glory, the four and twenty elders, or horse, fall down before him that sat on the throne.

CHAPTER V.

I John saw in the right hand of Jove, a book written within and endorsed on the back, sealed with the grip of the entered apprentice mason, at AR 281. And a strong angel, Elul, at AR 106, proclaims with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

2 And I saw a strong angel proclaming with a loud voice, Who is worthy to open the book, and to loose the seals thereof.

3 And no man in heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Job xvi. 16—My soul is overwhelmed with weeping, and on my eyelids the shadow of death.

Revelation v. 6.—And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And when Hiram came and took the book out of the right hand of him that sat upon the throne.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And when Hiram Peter had taken the book, the four
beasts and four and twenty elders fell down before the lamb, to \( \mathcal{R} 281 \), having every one of them harps above and below, at \( \mathcal{R} 106 \) and at \( \mathcal{R} 281,4 \) full of odours, at \( \mathcal{R} 281,4 \), and there was given unto him a great sword. And when he had opened the third seal, the third beast, Sagittarius, said, Come and see.

And I beheld, and lo, behold, opposite the white horse was a black Arabian or Ethiopian mare, now called Monoceros, and he, Hirami Ab Eph, that sat on him had a pair of balances (libra) in his right hand, at \( \mathcal{R} 106 \). And I heard Eliu say, "A med, or measure (libra) of wheat for a penny, and three measures of barley for a penny." Isa Virgo generally has in her hand three ears of barley. By the movement of either 8 the olive and vine cannot be troubled. And when the lamb had opened the fourth seal, or fourth planet, the fourth beast, Aquila, at \( \mathcal{R} 381,9 \), said, Come and see.

And I looked, and beheld a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And he had opened the fifth seal, or planets, without reference to any beast, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they, should be fulfilled.

And white

and then long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth," at \( \mathcal{R} 281,15 \). And white

\[ Q 59 A \]
robes, or petticoats, were given unto every one of them, and it was said to them that they should rest yet for a little season, at \( R \alpha 256 \), until their fellow servants, those of Canaan also and their brethren, Hiram and Jacobus, that should be killed as they were, should be fulfilled. The Salique law came into operation at 256. When the Lamb opened the sixth seal, or planet, there was a great earthquake, uniting the equinoctial and solstitial points, at \( R \alpha 281 \), when the planets being in conjunction, the sun would be eclipsed and black as sackcloth of hair, and the moon in Ajalon, meaning "a chain," became as blood, at \( R \alpha 281 \). And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty whirlwind, Memra. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

CHAPTER VII.

This chapter does not appear as consequent on the sixth. The sixth terminates with the Lamb and the mystery regarding the sixth seal. The seventh chapter intervenes, and the eighth resumes with the opening of the seventh and last seal. This seventh chapter opens introducing altogether fresh matter.

The four angels are Hebe, Andromeda, Cassiopeia, and Virgo. Hebe (Antinous), is at the first corner, at \( R \alpha 281 \); ninety degrees from thence is \( R \alpha 11 \), and there is "Mu" of Andromeda. From thence to \( R \alpha 101 \) are ninety degrees, and there is "\( \gamma \)" (gamma), Cassiopeia. Ninety more, and at \( R \alpha 191 \), is Delta of Virgo.

Cassiopeia.

Andromeda.

Virgo.

Hebe.

They were not to blow on the earth, at \( R \alpha 286 \), nor on the sea, at \( R \alpha 106 \), nor on any tree, oak, mulberry, olive, &c., at \( R \alpha 105 \). Hiram, at \( R \alpha 281 \), ascends from the east, having the seal of the living God on his forehead, "Algothi," and, with Memra, he be cried with a loud voice to the four angels, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And John heard the number of them which were sealed: sealed an hundred forty four thousand of all the tribes of the children of Israel. Of the tribe of Juda sealed twelve thousand. Of the tribe of Reuben sealed twelve thousand. Of the tribe of God sealed twelve thousand. Of the tribe of Aser sealed twelve thousand. Of the tribe of Naphtali sealed twelve thousand. Of the tribe of Manasseh sealed twelve thousand. Of the tribe of Simeon sealed twelve thousand. Of the tribe of Levi sealed twelve thousand. Of the tribe of Joseph sealed twelve thousand. Of the tribe of Benjamin sealed twelve thousand. And every mountain and island, and everything else, were moved out of their places.
the Lamb," at \( \text{AR} \) 106. And all the angels stood round about the throne, and the elders and the four beasts, and all on the circle, fell before the throne, and worshipped God. And one of the elders, old Jacobus, answered, saying unto me, John, at the Epiphany, What are these which are arrayed in white robes? and whence came they?  14 And I said unto him, Sir, thou knowest. And he said to me, Those are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.  15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sattheth on the throne shall dwell among them.  16 They shall hunger no more, neither thirst any more; neither shall the sun shine on them, nor any heat.  17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

petticoats, in defiance of the salique law, came from 256 where Jacobus frequently domiciled. Then said Jacobus to John, These are they which came out of tribulation, they are all saints, and have washed their robes, and made them white in the lactea, the blood of the Lamb, which descends from \( \text{AR} \) 76 to \( \text{AR} \) 256.

CHAPTER VIII.

When the Lamb opened the seventh seal, or planet, there was silence in heaven, about the space of half an hour, or, as there are twelve hours in the solar day, for eighteen degrees, which are the 15 songs of degrees of David.  2 And I saw the seven angels which stood before God; and to them were given seven trumpets.  3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer with the prayers of all saints upon the golden altar which was before the throne.

horn trumpets. And another angel, Hebe (Antinous), came and stood solstitial at the altar, at \( \text{AR} \) 281, having a golden cup, or censer, in his left hand, at \( \text{AR} \) 286, and there was given unto him much incense, from 256, that he should offer it with the prayers of all saints at \( \text{AR} \) 256, upon the golden altar, which was before the throne, at \( \text{AR} \) 106. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel Hebe's left hand, at \( \text{AR} \) 286. And the angel took the censer, and filled it with fire of the altar, at \( \text{AR} \) 286, and cast it into the earth, at \( \text{AR} \) 251, and there was Memra, and an equinoxial earthquake.

And the seven angels, or planets, which had the seven rams' horn trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. Mons Mensae, was cast into the sea, at \( \text{AR} \) 106. The sea commences at \( \text{AR} \) 90, and terminates at \( \text{AR} \) 135; giving 45 degrees, one third of which, 15, from \( \text{AR} \) 91 to \( \text{AR} \) 106, became blood, at \( \text{AR} \) 106. Argo begins with Canopus, in the sea. Canopus is at \( \text{AR} \) 95, and Argo ends, say with Alphard at the top of the mast, say at \( \text{AR} \) 140; giving 15 degrees for one-third of Argo. The third angel sounded and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers...
and fountains of waters. The rivers and fountains occupy three gates, and Chemali, or Lucifer, of heaven, falls to the old-fashioned lamp, at AR 286, and the third part of the waters became bitter, and they were made bitter, on the 31st of December. Mary, Marah, and Mary, alike all mean bitter. The waters of Dead Sea were salt as well as bitter, at AR 281. And the fourth angel, or planet, sounded his trumpet, at AR 281, and four signor 120 degrees were closed from AR 281. Then the third part of the solar circle was shut up in darkness, consequently the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I John heard Elul, the winged angel, flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.

CHAPTER IX.

And the sixth angel, or planet, sounded, and I saw Revelation ii. 10.—And the sixth angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water; Revelation vii. 10.—And the sixth angel sounded, and there was a star, Hiram, fall from heaven, unto AR 281, and to him was given the key of the bottomless pit, and he opened the pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit, and there came out of the earth locusts, at AR 281, and unto them power, to sting as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall be far from them. And the shape of the locusts was like unto horses prepared unto battle; and on their heads were as crowns like gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. Then the third part of the stars fell from heaven, unto AR 281, and upon them was given that they should not kill them, but that they should be tormented five months; and their torment as the torment of a great fire, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall be far from them. And the shapes of the locusts was like unto horses prepared unto battle; and on their heads as it were crowns like gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And the sixth angel sounded, and there was a star, Hiram, fall from heaven, unto AR 281, and to him was given the key of the bottomless pit, and he opened the pit, and there arose a smoke out of the pit, as the smoke of a great furnace. (See lactea on the equator, at AR 286), and the sun and the air were darkened by reason of the smoke of the pit, and there came out of the earth locusts, at AR 281, and unto them power (to sting) as the scorpions of the earth have power, at AR 281. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment as the torment of a great fire, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall be far from them. And the shapes of the locusts was like unto horses prepared unto battle; and on their heads as it were crowns like gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And the sixth angel sounded, and there was a star, Hiram, fall from heaven, unto AR 281, and to him was given the key of the bottomless pit, and he opened the pit, and there arose a smoke out of the pit, as the smoke of a great furnace. (See lactea on the equator, at AR 286), and the sun and the air were darkened by reason of the smoke of the pit, and there came out of the earth locusts, at AR 281, and unto them power (to sting) as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months. From Sagittarius to Taurus are five months; at AR 81 is the forehead of Orion. At AR 281 is the sting of scorpions. It is 180° from 261 to 81. Orion's death was attributed to a scorpion. As 261 rises, so 81 sinks below the horizon. And the shapes of the locusts was like unto horses, like Sagittarius with bow and arrow prepared unto battle, and on their heads as it were crowns like gold, (see the golden crown), their faces as the faces of men, (see the face of Sagittarius, at AR 281), they had hair as the hair of women, and their teeth were as the teeth of lions. Ale的日, AR 281, breastplates as it were of iron, AR 281, and the sound of their wings, of Aquila, as the sound of the chariots of Bethshemesh, of many horses running to battle, and they had stings in their tails, &c. And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue Abaddon, but in the Greek tongue hath name Apollyon. Abaddon, "the destroyer," or the Greek Apollyon, "one that exterminates or..."
DESTROYED, or Hiram, "He that destroys," at \( \text{AR} 281 \).

And the sixth angel, or planet, which had the ram's horn trumpet, sounded, and I heard a voice saying from the four horns of the golden altar, which is before God,

from the four horns of the golden altar, saying to the sixth angel, or planet, which had the ram's horn trumpet, Loose the four angels which are bound in the great river Euphrates.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Euphrates (it should be, Loose the three angels bound in the great river Euphrates, at \( \text{AR} 281 \)), and there is Hebe, and Cassiopeia, and Andromeda, and the three angels were loosed which were prepared for an hour, hora \( \text{I of Aries} \) a day, or degree, a month, Nisan, and a year, for to slay the third part of men—the dies non between \( \text{AR} 281 \) and \( \text{AR} 282 \). As proof that the verse 18 should follow the 15th, smoke is on the equator, at \( \text{AR} 281 \), and brimstone in their mouths. Then follows a fresh metaphor, two and ten, or the army numbered twelve signs. Breast-plate for Sagittarius, and out of his mouth, as the head of a lion, issued smoke and brimstone.

And the power is in their mouth, and in their tails: for their tails like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

\( \text{AR} 281 \), and had heads, and with them they do hurt with their stings, at \( \text{AR} 281 \) on the 31st of December. Those that were not killed repented not, &c.

CHAPTER X.

Another mighty angel came down from heaven—Gabriel;

Revelation x. 1—And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book open, containing Magna Charta, which he obtained at \( \text{AR} 106 \), in heaven. He set his right foot on the sea, and left on the earth, and cried with a loud voice as a lion roareth, and when he had cried, sabbatical thunders uttered their voices; but John is ordered not to write them, but to seal them up with the appren
tice's seal. (See the angel's hand exalted to heaven) and swear by the Creator of all things, that there should be time no longer, that the celestial lodge should be closed; and there is the Tiler's sword sheathed, and the foot of the tiler leaving the lodge, at \( \text{AR} 111 \). But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer:

And I saw as the trump of God, sound the voice, the mystery of God should be finished, as he hath declared to his servants the prophets. And the finish should be according to the sacred writings, on the 31st of December, at the solstice and at the equinox united. And there is Hiram, or Peter, blowing the final trump, the ram's horn,
The voice which John heard from heaven was that of the angel, who said, Go take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And he said to me, Take and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Ezekiel iii. 3. So I opened my mouth, and he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat; and it was in my mouth sweet as honey. From the mouth of the angel, compasses will place the bee in John's mouth, at Revelation 10.6. The belly, at Revelation 10.6. In Ezekiel nothing is said about the bitterness. Mary, or Mara, applies to John 1119 and not Revelation 106.

CHAPTER XI.

And there was given unto me, John of Revelation 286, a reed like unto a rod, and the angel stood, saying, RISE, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not: for it is given unto the Gentiles: and the holy city shall they tread under foot forty two months.

At Revelation 106, and the altar, at Revelation 286. But the court without the temple leave (cast) out, and measure it not, that is to be given to the Gentiles, and objects delivered to 10° belong to the temple, at Revelation 106. This explains why the writer, contrary to the law, closes Revelation 101.1 (see page 101). The holy city Jerusalem is at Revelation 281,14 under 241 to A, and two months from 221 to 281. My two witnesses, Hiram and Jacobus, shall prophesy a thousand, ten signs, two hundred, two signs or sixty days—prophesy for twelve signs, or months, clothed in sackcloth, at Revelation 281 = 256. These, Hiram and Jacobus, are the two candlesticks standing before his solar majesty the God of the earth, at the solstice at the Epiphany, at Revelation 286. Verse 5 is not sufficiently explicit. Jacobus and Hiram proceeding from Revelation 256 will shut up heaven by closing Taurus on the Gemini, and consequently have power to turn the sea into blood, at Revelation 106. They themselves by going to Revelation 286 advance the plagues of Typhon or Scorpio to the earth, at Revelation 281.4 And when they shall have finished their testimony, the beast, Cetus, that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies in the street of the great city Jerusalem, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they have power to shut heaven, and devour the earth, at Revelation 281.7 And their dead bodies in the great city Jerusalem, which spiritually is called Sodom and Egypt, where also our Lord was crucified, and there is Christ's cross, at Revelation 281.8 And all the world shall see their dead bodies three days and an half, or three signs and 15°, which from
THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER XII.

A great wonder in heaven; a woman clothed with the sun, and the moon under her feet, viz., at \( R \) 286, \( R \) 5, and under her feet, at \( R \) 281, the moon, and upon her head a crown of twelve stars.

And she is with child, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven—a great red dragon, having seven heads and ten horns, and seven crowns upon his head. As the head of Cetus is immediately under Aries he is entitled to sabbatical horns and heads, or seven heads and ten horns, or tribes, and seven crowns upon his head. His tail, \( \kappa \alpha i \tau \omega s \), or \( \phi i \), \( R \) 3, drew the third part of the stars of heaven to \( R \) 251, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And the woman was caught up unto God and his throne.

And she was caught up into the wilderness, where she had a place prepared of God, that they should feed her there a thousand (ten signs), two hundred (two signs), or three score days, or degrees, in all twelve signs; feed her there on barley and wheat. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

The old serpent is not Cetus but Serpens; he was cast out into the earth, and his angels were cast out with him to the earth at \( R \) 281, and there is Genubi, the devil, on the earth, for a short time, at \( R \) 250-281. And when the dragon, Cetus, saw that he was cast unto the earth, he persecuted the woman which brought...
forth the man, at Ἰ 111. And to the woman were given two wings of Aquila, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

k 196

4 Esther i. 13

8 See Rev. xii. 6

6 U 26 ◊

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood with the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

swallowed up the flood, (see the crack plainly visible to this day*).

CHAPTER XIII.

I, John, stood solstitially upon the sand of the sea, and saw Cetus, rising out of the sea, with ten crowns upon his seven heads. And the beast John saw, at Ἰ 106, was like unto a leopard, (Came- lopardus, is kneel- ing) his feet as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Ursa Major; his mouth as the mouth of a lion; and Cetus gave him power and his seat and great authority. Bayer represents Cetus with a dragon's head and the neck of a camel; the head as it were wounded unto death. To the wonder of the world the wound was healed without leaving the least scar. And they worshipped the beast Dagon, and Memphis was given unto him, and power was given unto him to continue forty-two months.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty-two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

6 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kinds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose name is not written in the book of life of the Lamb slain from the foundation of the world.

10 If any man have an ear, let him hear.

11 He that shall lend unto him shall be given from the face of the serpent at 588, and the woman's mouth brought forth, for a time, and times, and half a time, from the face of the serpent. Time and times are signs. Spica, the woman's sign, §§ is one time or sign. From k to z are two signs, or times, and from k to o are three signs, or times—in all six signs, or half a time, or year—hidden at k 19 from the face of the serpent at Ἰ 106.

And the dragon-serpent cast out of his mouth the Euphrates after the woman, that he might cause her to be carried away of the flood.

And the earth, with the assistance of Chemali, helped the woman, and the earth opened her mouth and swallowed up the flood, (see the crack plainly visible to this day*).

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

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star, in their right hand, or in their forehead, the stars
being regulated from the first degree of the beast Aries.

And no celestial traffic can be carried on without Aries.

Aries, at $\alpha 47$, add the three score, 60, and 6, or 66, and there is Hiram, or 113, the number of the man.

CHAPTER XIV.

Behold, a Lamb stood on the mount Sion. This should be Zion, no Lamb can stand upon Sion. David is at $\alpha 106$, and Zion, Po; Gihon, Euphrates. The voice of Jove's great harpers. And they sung as it were a new song on new year's day, $\alpha 281$; and none could learn that song but the perfect zodiacal tribes, redeemed from $\alpha 281$, the earth. These, the Gemini, were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. They were redeemed from among men, the firstfruits unto God and to the Lamb.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

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sickle. And another angel came out from the altar, a
vestal virgin, which had power over fire, at \( \text{Rev } 20:5 \) saying to him that had the sharp sickle, Thrust in th\( y \) sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And another angel came out from the temple, which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And another angel came out of the temple, having the seven last plagues; and the seven angel seven golden vials full of the wrath of God, who liveth for ever and ever.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

And I heard Elul, at \( \text{Rev } 10:6 \), saying to the seven planetary angels, Go your ways, and pour out the vials upon the earth.

And the first went out, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men, and the beasts, and the trees of the field, and it became as the blood of a dead; and every living soul died in the red sea on the 31st of December.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood; and I heard the angel of the waters, or mistress of the sea, Mary, say, Thou art righteous, the sun of righteousness, which art, and wast, and shalt be, because thou hast judged thus.

And for they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous thy judgments.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

And the fifth angel poured out his vial upon the seat of the beast, and it was yet dark, and
they grawed their tongues. And the sixth angel poured out his vial upon the great river Euphrates, and the water was dried up, that the way of the kings of the east might be prepared. The three Cerberi came out of the mouth of the dragon, Typhon, and out of the mouth of Cetus, the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, and were gathered together unto a place called Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.

And the great city was divided into three parts; and the cities of the nations fell: and great Babylon was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, as the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

And the seventh angel poured out his vial into the air, and in heaven a great voice came from the throne, saying, Memra, It is done.

CHAPTER XVII.

One of the seven angels, or planets, which had the seven vials, talked with me, saying, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters.

Upon many waters. King Hiram committed fornication with her, and Bacchus and those of the earth, got drunk with her, at Arc 281. So he carried me away in the spirit into the wilderness, and I saw the woman seated upon a scarlet (red) coloured beast, Cetus, with his seven heads and ten horns, having a golden cup in her hand, full of abominations and falseness of her fornication:

And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Arc 281. Cetus goes into perdition.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of woman, of and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawst was and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

And here the mind which hath wisdom: the sabbatical heads are seven mountains on which the woman sitteth (see the Buddhist figure "Keeto"). There are sabbatical kings, or signs, five are fallen, one is, the other not yet come; and when he cometh, he must continue a short space.

And there are seven kings: five are fallen, and one is, the other is yet not come; and when he cometh, he must continue a short space. But the seventh shall be different, he must continue a short space.

And the beast was, and is not, even he is in the eighth, and is of the seven, and goeth into perdition.

And the ten horns which thou seest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him called, and chosen, and faithful.
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The waters which thou sawest, where the whore sitteth, are peoples, are celestial multitudes, and nations, and at \( \text{R} \) 281. Andromeda is fabled as being desolate, chained to a rock, \&c., and the beast, Cetus, rises to eat her flesh, and destroy her. And the woman which is great city, which reigneth over the kings of the earth, at \( \text{R} \) 281.3

CHAPTER XVIII.

Gabriel (Algenib) comes down from heaven, having great power, and the earth, at \( \text{R} \) 281, was lightened with his glory. Babylon is fallen, the confusion ends, on the 31st of December, \( \text{R} \) 281, and is become the habitation of Genubii and his devils, and a cage of every unclean and hateful bird—the eagle, the owl, \&c., And the merchants of the earth, Canaan, at \( \text{R} \) 251, have become rich through the abundance of their delicacies, at \( \text{R} \) 251.9 And Eul of heaven cried, Come out of her people.

CHAPTER XIX.

The marriage of the sun-lamb with Aamech Virgo, the moon, in her full glory; and she made herself ready with clean and white petticoat, at \( \text{R} \) 106.
CHAPTER XX

God, Ver. 18: The angel came down from the throne, and had in his right hand a golden chalice full of the

The blessings of the throne. In the midst of heaven, come together and the

and the four living creatures fell down before the throne, and worshiped God, saying:

5 And they said: "Amen. Amen." And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that dwell therein, fell down and worshiped God, saying:

6 "Blessing, and honor, and glory, and power, be unto the One: who sits upon the throne, and unto the Lamb forever and ever. Amen."
but they shall be priests of God and of Christ, and shall reign with him during ten signs, or a thousand years.

Hiram ab Eph is on his great white throne, the lactea,1 from whose face the earth 2 and the heaven,3 at AR 281 and AR 106, fled away, and there was found no place for them. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

Verse 8 is evidently a priestly interpolation and unmeaning. Then comes one of the seven planetary angels of AR 281, and talked to me, John, saying, "Come hither, and I will shew thee the bride, the Lamb's wife," and he carried me away in the spirit to AR 106,4 to a great and high mountain, the holy Jerusalem, descending out of heaven from God, and he showed me the holy Jerusalem descending out of heaven,4 from Jove,5

1 I heard a great voice out of heaven saying, "Behold the tabernacle of God with men," and God shall dwell among them, and they shall be his people, and God himself shall be with them, their God, and there shall be no more death, neither sorrow, nor crying, neither there shall be any more pain, for the former things are passed away, and are devoured by fire. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

2 And he shall reign with them, their God, and I heard a great voice out of heaven saying, "Behold, the tabernacle of God with men," and God shall dwell among them, and they shall be his people, and God himself shall be with them, their God.

3 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

4 And he said unto me, It is done. I am Alpha and Omega." He, his solar majesty, that overcometh I will be his God, and he shall be my Son! And I heard a great voice out of heaven saying, "Behold, the tabernacle of God with men," and God shall dwell among them, and they shall be his people, and God himself shall be with them, their God, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, and are devoured by fire. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
And the building of the wall of it was jasper: and the city pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates were twelve pearls: every gate was one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or a lie: but they which are written in the Lamb's book of life.

No gates, no night in the heavens.

CHAPTER XXII.

A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Revelation xxii. 1. —And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

And the leaves of the tree are for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be written in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever.

Relate to the colour of the decorating brilliant.

twelve fruits, yielding her fruit every month, and the leaves of the tree for the healing of the nations. Robur Caroli contains twelve stars.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

And I said unto him, Wherefore dost thou so? And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

The first interpreting, according to the Median and Persian Laws, all the most remarkable and important facts of the heavenly personated Patriarchs, as recorded in the Old Testament, from sun-set in "Tiše" (Libra) to sun-rise in "Nisan" (Aries).
The second part, by using the same Laws, will interpret the miracles attributed to his Solar Majesty, as personifying the Saviour of the World from sun-rise in Nisan (Aries) to sun-set in Tisre (Libra).

The third part will be the celestial interpretations of the Buddhist mysteries, showing that the astronomical creed of the Buddhists is the most ancient recorded by man, and that all other doctrines are, directly or indirectly, derived therefrom.

The fourth will elucidate the mysteries of Cosmogony, as known in ancient times, showing, as Ecclesiastics insist on the world being only some six thousand years old, that they have thus shut the door to the investigation of truth, whereas "VERITAS" will produce evidence that the Buddhist creed is correct, and that the Earth's motion is ETERNAL!

There may be those who would, to save themselves from study, desire practical demonstration of the working of the Laws as regards passages in the Old or New Testament: those so desirous can receive instruction by applying to the Publishers of "VERITAS."