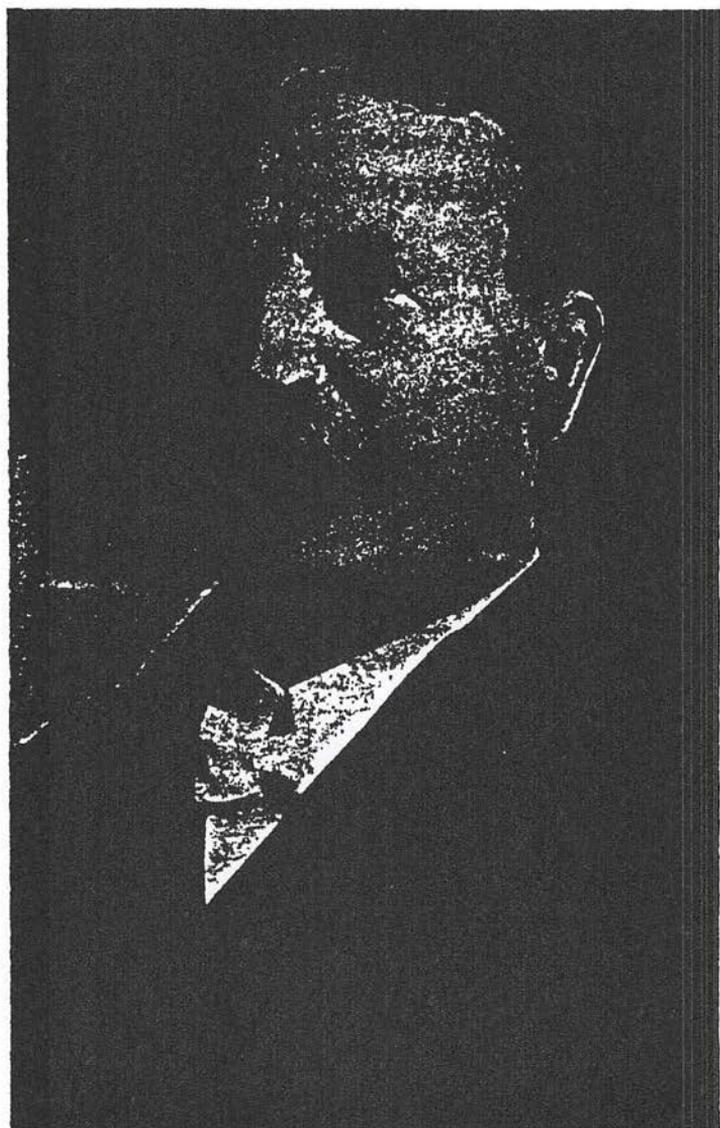


DEDICATED

To

**The True, Tried and Faithful
Followers of Brother Yenlo,
From Alpha to Omega.**





OLNEY H. RICHMOND, G. M. of O. M.

A GREETING

As we meet our Master going,
With the Sun, towards the West,
We should have some way of showing
Honor due our noble guest.

But instead, upon arriving
At the wicked town of Bab,
He will find us all a-striving
Hard to keep ourselves "on tab."

He will find no Tsarskoe-Selo,
Meet no potentates or kings,
He will scarcely see a halo
But it's made from Saturn's rings.

Still, beneath this heap of ashes
There's a power for the good,
When it's touched by lightning flashes
From the Mystic Brotherhood.

Here is space and site befitting
Where to raise our temple walls,
Where the thousands would be sitting,
Gath'ring wisdom in our halls.

All our gods are sick and dying,
There's a crepe upon the door,
And the flag of truce is flying
Where the victors ruled before.

And the Devil's hopes are sinking—
He does nothing but complain,
For his hot-house plants are shrinking
By the fire of Man's brain.

Man has naught to fear but Nature,
There's no God to save his soul;
He must reach his full-grown stature,
'Tending Life's progressive school.

Hasten on his graduation,
Give him now the proper start,
Let our mystic education
Reach his mind and fill his heart.

Once 'midst thunders' roar and rattle,
While our very planet shook,
Opening up the final battle
Came the "Angel with the Book."

He unveiled its mystic pages
To the mortal human eye,
Thus uniting coming ages
With the ages long gone by.

Hearts and clubs began conversing
With the diamonds and the spades,
In a language fast dispersing
Falsehood's many dark'ning shades.

And this Brother who was voicing
What these emblems had to say,
Is the cause of our rejoicing
For he's with us here today.

Enter now the mystic teachers
Where the Prince of Darkness rules,
With his servants—priests and preachers
Superstition's transport mules.

Enters now a band of Brothers
Of the sacred mystic fold,
Blending with the minds of others—
With the master-minds of old.

Let all members be the workers
In their own particular way;
Be it said there are no shirkers
Where the Order holds its sway.

Every member of this Temple
Is a teacher—if he wills;
He can teach by his example
As he helps to pay the bills.

Let us keep our craft a-sailing
Through the tempests and the calm,
Let our courage ne'er be failing
Us beneath the flag of OM

Wake all mankind from its slumber—
Write the figure forty-four,
Make a thousand times this number
And a hundred thousand more.

Join the battle—when we win it,
And the cyclone sweeps the Earth,
We may say that we were "in it"
When the Order had its birth.

While all other lights grow dimmer
As their day is nearly done,
We can live within the glimmer
Of this bright and rising Sun—

Till we reach those starry portals
In the sweetest bye and bye,
Through this link between us mortals
And the Brotherhood on high.

And remember of this Brother
Who is carrying now the cross—
What we're teaching one another
He first taught it unto us.

May he prosper more and faster!
Be his future life a feast!
Is our welcome to the Master
In the station in the East.

The late CARL O. LARSON, former
Grand Warden of our temple.

FOREWORD

Olney H. Richmond's devotion of a life time, to the work of the Order of the Magi, deprived him of many of the privileges accorded most men of brilliant intellect. Because of the very nature of the order, with it's complete machinery for teaching the one and only universal religion of the future, the Order of the Magi is obliged to operate as a secret society. Therefore, the fact that Mr. Richmond possessed knowledge that was beyond other great men of science and philosophy, was known to only a limited number of persons.

Knowing Mr. Richmond, or Brother Yenlo, as I do, and also having eyes and ears with which to see and hear, I have come to the conclusion that he is the real-forgotten man today It is with this idea in mind largely, that I am publishing this little book. The lectures, letters, notices and articles in the main part of this book, are taken from print, just as they appeared years ago. Our present membership, who constitute the truest of Yenlo's following and are the most loyal, tho small in number, have taken a keen interest in an old scrapbook, containing a great many articles of all kinds, dealing with the early experiences of Brother Yenlo, or relating to the work of the Magi, the Magi that is now our Magi. The lectures by our leader, were delivered extemporaneously before classes in the grand temple. He "made no pretensions to rhetoric or scholarly finish in them, believing more in the thoughts expressed, than the style or manner of expressing them." It will be a long time before the world will produce another great mind like Mr. Richmond. So now I take pleasure in presenting some of the old clippings, for your entertainment and information.

Mr. Richmond passed away March 30, 1920. He was loved in his old age by many, but understood by only a few. He was better understood in the Checker and Chess world, his hobby, than in the field of religion, his Mission. Nevertheless, as the result of his coming and against all opposition, his work is done! The world is being washed

today in it's own blood, to receive the works this faithful and trusted servant of the Most High O.M. brought for the regeneration of Terra. One day the world will awake to discover that while they were busy killing each other, with every scientific means known to man, the gates of Heaven were quietly opened.

As a master of all the sciences, Brother Yenlo knew how to make use of his knowledge, for the good of all mankind. He left us what every civilized man, woman and child, needs and wants today. The Truth, "Know ye the Truth and the Truth shall make you free." Come, let us build the new promised Kingdom, even as the old is passing away!

Brother Yenlo left certain keys and a perfect plan of operation with me. The Plan now has a good legal foundation. We have never had this before. This was brought about with the assistance of one of the best attorneys in Chicago. We are chartered as a corporation not for pecuniary profit. Mr. Richmond's signature and mine appear on our charter as charter members, as of the year 1917. Our gates are wide open to receive new members. We are especially interested in new members who wish to serve humanity and help raise the cross out of the black mire of ignorance.

The Grand Jurisdictional Temple of the Magi, holds meetings every Sunday evening at 7:30, in the various degrees (see our booklet) in Garrick Chapter Hall, 64 W. Randolph Street, Chicago, Ill. Letters of inquiry may be addressed to us there. We will be glad to welcome you, who are seekers of the Light, upon your arrival at our Gates.

Yours fraternally,

ARLINE L. RICHMOND.

'From the Grand Rapids (Mich.) Daily Democrat, March 2, 1890)

A MYSTERIOUS TALE

Olney H. Richmond tells how
he became a member of
The Magi.

His Experience at Nashville and Hairbreadth Escapes During the War—His Philosophy, His Religion—An Oath-Bound Society With Signs and Passwords—Can Prove all that he Claims—A Craft Which Flourished Twenty Thousand Years Before Christ—Descriptions of the Temple.

Much talk has been caused by several articles that appeared in "The Democrat" recently regarding occult astronomy or astral magnetism, of which Olney H. Richmond, the South Division street druggist, claims to be a student and expounder. Heretofore Mr. Richmond has refused to give a full account of the manner in which he became possessed of his mysterious knowledge. So much comment has been made on previous articles on the subject that Mr. Richmond was again called upon the other day and asked to give his story in full. His reason for refusing to give the information heretofore was, as he said, because his superiors had not yet given him permission to tell. When accosted by the reporter the other day he answered cheerfully: "Come back here by the stove, where it is warm, and I will tell you the strange story of the manner in which I became acquainted with this wonderful philosophy." This the reporter willingly did, and on getting comfortably seated Mr. Richmond proceeded as follows:

Richmond's Strange Story

"During the war I was a soldier in the Fourteenth Michigan infantry, and in the Spring of '64 our regiment was quartered at Nashville, Tennessee. One night, about 8 o'clock, when I was on camp-guard duty, I saw a man approaching. I thought at first that he might be a spy, but immediately after I first saw him he spoke to me. I concluded that he could do me no harm as I was so near the

camp, and so I answered his salute. He came up to me and said, 'your name is Richmond,' 'Right,' said I, supposing that some of my comrades had given him my name. 'And your other name is Yenlo,' continued the stranger. 'There you are wrong, for that is not my name.' 'Yes, it is,' he said, 'at least that is the name given you by my authorities, who have sent me to you; spell Yenlo backward and see what you make of it.' 'O-l-n-e-y, Olney, why yes that is my name.' 'Yes, and you were born on February 22, in the year 1844,' said the stranger. 'How did you find that out?' 'By the wonderful philosophy which I wish to communicate to you. I do not know you, but was guided to you. I am a member of an order, which has been lost to the public for many ages; I am a member of the ancient order of the Magi, which flourished in Egypt thousands of years ago. I feel that I am about to die, and am bound by the powers that rule me to convey the marvelous secrets which I hold to another, who shall live after me. You are that successor, and I wish you to call on me at No. street some evening, and very soon, for I am sure that I shall not live long.' My curiosity was aroused and I promised to do as he wished me.

A Visit To The Stranger

"The man was a tall, thin, hollow-cheeked individual, and was very earnest in his conversation. I called on him as I had promised, and he initiated me into the high order of which I have the honor to be a member. He also gave me different articles which are necessary in the study. He was a Frenchman and told me that he had been told the secrets while in India.

"I did not understand but very little of what he told me at the time, but I am now able to understand it all, and the signs, pass-words, etc., that he gave me really amounted to initiation into the higher degrees of the craft. 'I am much obliged to you,' said I to him, 'for the information you have given me, but it seems to me, inasmuch as the object is to transmit this knowledge in an unbroken line, you are leaving it in bad hands.' 'How so?' said the Frenchman.

I answered, 'How long the war will last, I have no means of knowing; I am liable to be killed long before the war ends, and could not transmit this knowledge to another person.' He said: 'I am not acting without knowledge; you need not fear; you will pass through many battles hereafter, but without injury; not a bullet will touch you.'

His Narrow Escapes

"I must confess that I did not believe what he told me, for before every battle that I ever took part in, I felt that I was about to be killed. But, sure enough, not an enemy's bullet touched my body, notwithstanding that my clothes were perforated in several instances. Something always seemed to move me just enough to escape a bullet. At Kenasaw, for instance, I was standing with my head above the breastworks, looking at the enemy's batteries on the mountain. Suddenly and involuntarily I ducked my head below the head-log just in time to escape a rifle ball from a sharpshooter, coming from a direction in which I had not been looking. He had evidently been taking deliberate aim at me. On another occasion I was sitting on a bank, and by some unaccountable impulse I suddenly arose, just in time to escape a twenty-pound shot which whizzed past right beneath my coat tails. This was at the siege of Atlanta. I might relate many similar instances of this character, but this will suffice to show you that some unseen power constantly protected me.

In The Hands of Fate

"At the close of the war I came North and opened a store at Cedar Springs. I resided there for several years, and then removed my store to Pierson, a small town a few miles north of Cedar Springs. I was at this place in 1871, and it was in this year that I took an unaccountable notion that I wanted to go to Chicago; I did not know why I wanted to go, but something made me desire to do so. My wife asked me if I was going there to buy goods. I told her no, that I could buy all the goods I wanted in Grand Rapids, but that I needed relaxation and had made up my

mind that I would take it in Chicago. I went, and as I intended to stay for some time, went to a private boarding house, at, I think, 172 State street. I do not know why I went to this particular house, but I was attracted to it. There were several boarders in the same house, and at the first meal I took there I met a gentleman with whom I immediately formed an attachment. His name was Dr. Hamilton, from Charleston, S.C. After we had finished the meal, we had a cigar together and got to talking. He invited me up to his room, and while we were there he showed me some books, among which was an old book, which he said was a family heirloom. He had no idea why he had brought the book along with him when he came to Chicago to seek his fortune. I opened the book and was surprised to see some of the mysterious words which the Frenchman had given me at Nashville seven years before.

The Mysteries Unlocked

"My curiosity was at once aroused, and I concluded that I could spare as much as \$25 to buy that book if it could be bought for that sum. I asked him how much he would take for it. 'I have no use for it,' said he, 'take it along if you want it.' I brought the book home with me, and it cast a flood of light on my studies, which I began to prosecute with great vigor. It took from that time to this, over eighteen years, of profound study for me to gain the valuable knowledge which I now possess. I have books which have cost me \$700 to get up. It took me years to get these books up; for I printed them myself, with rubber stamps. 'Are you a mason?' asked he of the reporter.

"No sir, I am not."

"I was going to say, if you were I could give you a much better idea of my philosophy. The Masonic order claims to have had its origin among the ancient priests of Isis. My philosophy is the true Masonry; that which existed among the ancient Chaldeans 20,000 years before Christ. Every Mason will admit that a great change took place in the order at the time of the building of Solomon's temple.

The 'word,' which is often mentioned in the Bible, was lost at that time, and the 'word' is the great secret of this order. To this day, no one outside of the Magi knows what this word is. My philosophy is really my religion."

"Does this religion include a Christ?"

Christ Was a Mystic

"Most certainly it does; my religion is the true Christianity. Christ was a member of the Magi and received his education at the hands of the order when he went down into Egypt. Why is the fact of Christ receiving his education in Egypt so little spoken of in the Bible? Simply because as it now is, it reached the present generation, with many books suppressed. It is because of the church that the arts of the Magi have been suppressed for so many hundreds of years. The exponents of the craft have been burned at the stake by the church, and tortured to death in many other ways, so that the order has been kept very secret, no one but the members dreaming of its existence. One proof to Christians of the truth of astrology is the fact that the three wise men who found Christ in the manger at Bethlehem were guided thither by a star. These three wise men were a committee from the Magi. The old prophets mentioned in the Bible were members of the Magi, and foretold coming events by the stars and planets.

"My religion does not require that its believers shall have faith. Everything that I believe I can prove. Where Christians, that is Christians in the common acceptation of the word, believe in a heaven, and have faith that there is one, I know and have absolute proof that there is one. By heaven, I do not mean a place where winged angels sit about on clouds, playing golden harps, but a practical hereafter, a heaven such as a man makes for himself. A man of high and refined tastes certainly would not be happy in a heaven where he would be classed with men of naturally low tastes."

An Oath-Bound Order

"Mr. Richmond, what pecuniary benefit do you realize

from having this knowledge which you claim to have?" asked the reporter.

"I can truthfully say that it is more of a nuisance to me than a profit, speaking in a financial way. Men come here to my store every day and want me to tell their fortunes, or prophesy how certain matters in which they are interested will pan out. Almost without exception I refuse these requests, as I do not care to degenerate my philosophy and religion to such uses."

"Now that the church has been wrested from its throne of temporal power, so that it cannot materially interfere with worldly affairs it is time that the ancient order of the priests of Isis should be revived, and within the past year I have been directed by the powers who rule me to communicate my knowledge to others. Accordingly I have formed a class, which already include 30 members, many of them prominent and influential men and women, who are cultured and refined people."

"Then you admit ladies to your secrets?" was asked.

"Yes, sir; in the ancient days such was not the case, but women now stand on a level with man, and they are admitted. It is not an easy thing to become a member of our circle, and many applications have been denied. Members must stand well, intellectually and socially, and withal be virtuous else they will be unable to grasp the great ideas of this philosophy. An oath-bound order is the result of the formation of my class, several members of which reside in other parts of the state, and one lives as far away as the state of Alabama. We have a room all fitted up for our temple, which is located on this street (South Division street). We have our signs, passwords, etc., and symbols and articles similar to those used by the priests of Isis, way back in the time of the Rameses and Pharaohs. We have elected officers, and no outsiders are admitted to our meetings."

A Visit To The Temple

"At Mr. Richmond's invitation, the writer visited the

temple. The first thought that strikes the mind of the visitor on entering the place is that he is in an astronomical study, and such is the case, except that the place is devoted more to the occult branches of the study rather than plain astronomy. In the center of the ceiling is a large elliptical diagram, which includes the signs of zodiac, and from the centre of the figure is suspended a large white globe, which represents the sun. Within this globe are several incandescent electric lights, one or all of which can be turned on, and any shade of light can be obtained which is desired. Around the sun, at relative distances and locations, are suspended the planets. By means of the system all manner of astronomical phenomena can be plainly illustrated. The walls are hung with charts of the heavens, and illustrations of planetary movements. Four chairs, evidently for the officers of the temple, are stationed opposite each other, on the four sides of the room. Against one of the chairs, presumably that of the highest officer, leaned the symbol of his office, the three-pronged spear of Neptune. Mr. Richmond explained that this trident was

The Oldest Symbol Known

on the earth at the present time. It was the emblem of the ancient lost Atlantis, and was derived by them from the form in which the stars now composing the great dipper of the north occupied 22,000 years ago, as he has demonstrated with the spectroscope by mathematical calculation, based upon the motion of the seven stars composing the tail and part of the body of the great bear. As descriptions have heretofore been related of Mr. Richmond's mysterious performances with cards, etc., it will not be necessary to describe seeming miracles which he performed during this visit to his temple.

Mr. Richmond says he does not mean to antagonize prevailing religions with his philosophy; all that he antagonizes is their dogmas. His philosophy, he claims, gives a much clearer insight into true Christianity. Several masons are among his most ardent students. Mr. Richmond claims that his studies show that the order of the Magi existed and

was started on the continent of Atlantis, which existed in the Atlantic ocean, too many ages gone by for man to trace back. This is where he thinks the Garden of Eden was located; on the continent which he believes sank beneath the waves ages upon ages before the time that the first page of history begins to record the accurate story of mankind.

This article not covered by copyright.

ASTRONOMY

The Mother of Religion

Farewell Lecture of the Season, at
the Grand Temple of the Magi.

BY OLNEY H. RICHMOND, G.M.

Records of the Past—Chaldean Astronomy—The Seventy-two Books of Bel—Eminent Names of Masters of the Past—Return of the Light—Holy Days—Sun-Day Cranks—"Has the Thunder Refused to Crash?"—Other Worlds Than Ours—To-night We Close Our Gates.

Astronomy, the grandest science in all the universe; the oldest science upon this globe; the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers, the "religion of the stars," is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light, forever ennobling men and lifting them above the sordid cares of life and the follies of ignorant superstition.

The Chinese made many astronomical discoveries, and their records extend back many thousands of years. They recorded the conjunctions of four planets and the moon twenty-five centuries before Christ. They recorded an eclipse of the sun in 2128 B.C.

The Chaldean shepherds, while watching their flocks by night, under a clear and beautiful sky, became familiar with the heavenly bodies and their movements.

The Chaldean priests were all astronomers, and their temples were observatories, wherein the brotherhood of celestial magic held their nightly convocations.

When Alexander took Babylon, in 331 B.C., he found a record of their observations extending back nineteen

centuries. They discovered the Saros, or lunar cycle. The ruins of Ninevah are full of astronomical inscriptions, and the public library of that city contained a series of seventy-two volumes devoted to astronomy, and called the "Observations of Bel," a high dignitary of the ancient order. These records date back forty-five centuries to that far-off time when Alpha, or the constellation of the Dragon, was the pole star of our earth.

The illustrious names that are found upon the roll of honor as we pass down the ages, would fill a volume. Thales, one of the seven sages of Greece; Anaximander the astronomer; Pythagoras, the illustrious founder of an astronomical school at Crotona, Italy, where hundreds of enthusiastic scholars were educated in the mysteries of the universe, both physical and spiritual. Pythagoras possessed the full secret knowledge of a Grand Master of the outer circle. He taught the harmonies of the planetary scale and the correlations of the vibratory scale of music and light. He knew that there were "other worlds than ours," containing intelligent human beings; yet he lived more than five hundred years before the birth of Christ. But if we wonder at all this knowledge in possession of Pythagoras and his contemporaries, what must we think when we have evidence that these splendid philosophers understood the grand principles of evolution and progression of the human soul? They most certainly did.

Anaxagoras, 500 B.C., taught that there was no such thing as chance or accident, these being only names for unknown laws. For his grand knowledge and teachings he was rewarded by his countrymen by banishment of himself and entire family, perpetually. The Egyptians were noted for their knowledge of astronomy long ages before the science was known in Greece.

It was the practice of the philosophers of other countries, before aspiring to the rank of teachers, to visit the Temples of the Magi in Egypt, Chaldea and Persia, for the purpose of taking degrees and supping wisdom at the fountain head. Pythagoras spent thirty years in this kind of study.

In one library and temple school at Alexandria, even as late as 260 B.C., was concentrated the wisdom and learning of the world, flourishing under the patronage of munificent kings.

Would you believe it possible that after the world has tasted of these divine fruits of the tree of knowledge, that it could again be hurled downward into the dark abyss of theological claptrap and ignorance? But it was. Priestcraft had the power, and used it unmercifully, to bind the souls of men in the iron shackles of bigotry, intolerance and religious stupidity; giving us the Dark Ages, that have been a foul blot upon the record of poor Terra for more than a thousand years.

But, as we glance at the pages of history, we see glorious and illustrious names standing out like sparkling gems from the black background of that soul-blighting time.

All honor to those noble brothers who preserved the religion of the stars, while the practice or teaching of it meant the dungeon, the rack, the thumbscrew, starvation or banishment. Let the names of Bruno, Bacon, Kepler, Brahe, Lillie, Newton, Copernicus and Galileo be inscribed in letters of gold upon the banner of light, for future generations of mystics to read.

But the light has come back to poor, deserted Terra, and the slaves of superstition can no longer dictate to her children, from ten thousand coward's castles, what they shall or shall not believe. The snake has lost his most poisonous fangs, but his hiss is yet heard over our fair land, as he attempts to impose, by the aid of law, what he cannot longer hope to impose upon the children of men by reason. One day, at least, in seven, the gates of science, progress and knowledge must be closed in the faces of poor laborers, that they may be induced, perhaps, to attend a so-called place of worship, where the shackles of superstition can be attended to, and the rivets more firmly fixed in the interests of an aristocracy of religion, wealth and blood.

One thing, however, must not be forgotten; that is, that

these persons who are ready to turn heaven and earth to accomplish their ends, in the way of forcing others to believe their absurd dogmas, are mostly sincere in their efforts. They are so blinded by ignorance that black appears white to them. A light seems darkness. Their spiritual development is so low that they cannot comprehend anything outside of the physical. They have been absolutely forced into recognizing some of the spiritual or mystic truths of the universe; but not an inch will they go, or can they go, beyond where they are forced by evidence they cannot overthrow. They cling with a deathlike grip to the old story of a heaven and a hell, gods and devils, and other personalities that science has long ago exploded with her telescopes and spectroscopes. They cling to the material raising of the body of flesh, or an equivalent, which has been flatly disproved ten thousand times by the chemist and biologist. They cling with the tenacity of a porous plaster to the theory that certain portions of time or eternity are "holy;" notwithstanding the fact that the finger of science has pointed out time and again that there is no such thing as time: time being nothing but a convenient way of reckoning the motions of the most familiar heavenly bodies, such as the earth, moon and sun.

Why! you might as well think of space as holy, or a vacuum as holy, as to think of a day as holy. Yet it is claimed that fifteen million people of the United States have petitioned Congress to close the World's Fair on one day in seven, on Sun-Day, or the day certain ancients set apart for offering burnt sacrifices to the sun.

Can one of these fifteen million cranks who threaten to boycott the Fair, point to a spot or place where the infinite ruler of the universe has in any manner distinguished one day above another? Can they point to a time when the celestial machinery stopped for a moment for a holy day? Has the thunder refused to crash; the lightning refused to flash; the wind to blow; the water to flow, or earthquake to rend and smash? Has the volcano ceased to roar; the waterfall stopped its pour; the cyclone to whirl, the brook to purl, or the clouds above to soar? Have wild beasts re-

fused to slay; have the lambs refused to play; the sun to glow, the crops to grow, because of a holy day?

We have no record of anything of the kind transpiring up to this date. When the almighty and infinite control sets us the example by stopping his works on some particular day out of each seven, it will be time for us to get into line. It will be time for Chicago to nail up her gates to museums and fairs, and above all, the "family entrance" to her thousands of saloons on that holy day, and everybody wend their way to the nearest church.

The dogmas of the theological world have received their death blow, from which recovery is impossible. This fact is patent to all thinking persons. It is in vain that the church edifices are multiplied in number and wealth. It is in vain that men who have wrung their millions out of the public by trusts and monopolies, donate a part of their ill-gotten gains to found theological seminaries. It is in vain, because the fiat has gone forth, and men have dared to think. They have dared to question the God of Nature. Ten thousand newspapers are echoing public sentiment by telling from day to day what is going on in the heavens.

My mystic friends, mark my words, inside of sixteen years the whole world will know what we know now about the planet Mars. News from "other worlds than ours" will forever set at rest the claims of theology, and set free the minds of men, and give them liberty to revel in the grand and eternal truths of the universe.

To-night we close our gates for the season, and many of us depart for the invigorating pine and spruce forests of the northland. Since we dedicated this Grand Temple last October, we have multiplied our membership by three and one-half. What other secret order has been so blessed? As for the quality of our membership, I make bold to say that upon no other place upon all the broad, fair face of our planet can be found collected together a band of such kind, harmonious, loving, intelligent, refined and noble souls as are found here in this circle of Mystics, gathered beneath the starry vault of blue that glistens above.

May heaven bless you! May the bright angels of love and truth be with you and guide you, until we meet again in our beloved Temple, at the call from the East of which you will all receive due and timely notice.

NEBUCHADNEZZAR'S DREAM

A Vision of the Ages Past
A Lecture

BY OLNEY H. RICHMOND

Before the Grand Temple of the Order of
the Magi, Chicago

The Universal Religion—Science Does Not Repel—A Wonderful Dream—The Chief Astrologer of the Time—A Hard Nut to Crack—The Little Stone—The Mystic Chart—1844, the Year of Fate—The Handwriting On the Wall.

Before this altar we behold a large number of strange faces this evening; intelligent faces, with thoughtful brows and sparkling eyes. These eyes have beheld the light of the house of Libra for the first time this day. Some of you come from distant States to the east or the south. Others have faced the winds sweeping across the wild prairies of the west, and the mountain tops of the highlands; but from whatever point you come, be it near or far, you have been drawn hither by that occult force that has led Mystics in all ages since intelligent beings first developed upon the planet Terra. You have been admitted to the Temple of Light—thus called because those whom you see about you here devote their lives to the shedding of light upon the hidden mysteries of nature, with her boundless and inexhaustible resources.

In this Temple, we do not confine our religion to this speck of dust called the Earth, for ours is the "religion of the stars," which deals with cosmical truths and laws that are alike upon all planets, in all systems of suns and sun-clusters of infinite space.

We deal not with man-invented gods, devils, imps, angels, heavens and hells peculiar to this planet, but with the universal force that extends to all worlds. When we find a truth in the divine book of nature, we have a truth that will stand the test of ages and will be a fact, as well

on a distant world as on our own. We are all united by one mystic bond of brotherhood, and any system of religion that does not recognize this great fact cannot stand. I am not afraid to go upon record as saying, that strive and struggle as they may, lavish money as they may, preach and teach as they may, to this every church in the civilized world must come at last; that the religion of science or the universal Religion of the Stars is the only true and lasting religion, the only religion that appeals to man's reason, and the only one that he hungers and thirsts for from a natural instinct. My Mystic friends, it is just as natural for children to reject the stories of Jonah and the whale, the snake story of Genesis, the sun and moon stopping story of Joshua, the golden chariot and the ascending fiery chariot stories, and the hundreds of other absurdities of an ignorant age, as soon as they arrive at years of understanding, as it is for their little eyes to sparkle with intelligence and delight when you tell them of the real wonders of the universe, above other worlds than ours, and other suns than ours. Religion ought not to be antagonistic to our natures; science is not. Science only asks a hearing. She does not need to hold revivals or protracted meetings. She does not intrigue for the passage of laws designed to force people to obey her mandates. The Religion of the Stars does not ask mankind to bend the-knee to some supposed autocrat who has the power and will to crush them, or everlastingly damn them, if they do not placate him and cajole him as one would an earthly tyrant. But we as Mystics, while obtaining our knowledge from high sources, are not debarred from receiving light from certain ancient sources of knowledge, such as certain mystic books that have come down to us from past ages; therefore, we have for a motto: "Seize upon truth wherever found."

Mankind, subject to compelling, irresistible forces, and amenable to inexorable law, paradoxical as it may seem, is prone to assert and exercise free-will, right of choice and judgment, and is emphatically opposed to yielding these rights upon compulsion.

Thus, when we felt compelled to believe the Bible.

"inspired," from Genesis to Revelation inclusive, and were taught by our forefathers that we must accept it or be eternally damned, we rejected it, and risked the consequences; a course millions have taken in the past hundred years.

Now that we are free from this bondage of compulsory, unreasoning belief, the Bible and other ancient books of like construction are interesting and instructive to us as a partial history of a peculiar people, their religion and traditions, manners and customs, chronicles and prophecies, poetry and morals.

In the New Testament we find the introduction, initiation and grafting in of a new religion, the influence of which has been world-wide.

Since we are not obliged to fully endorse the "mistakes of Moses" in his conception of the universe, the construction of the earth and the planetary system, the origin of species and the descent of man, we can admire him and study him as a most cultivated and powerful magician, a brave leader and a great law-giver.

These remarks are preliminary to an explanation of

Nebuchadnezzar's Dream

We read in the first chapter of the book of Daniel, that Nebuchadnezzar, King of Babylon, besieged and captured Jerusalem in B. C. 682; that the vessels of gold and silver were taken away, together with certain young men, who were well favored and skillful in wisdom and "understanding science," the whole thing being carried unto Babylon. Daniel was one of these young men, and his mystic name, given him by the brotherhood, was Belteshazzar.

Now Daniel was particularly skilled in the interpretation of dreams, as well as ten degrees higher than any of the astrologers or magicians in that realm in general occult knowledge, as the king found on consulting him.

In the year 603 B.C., in the second year of his reign, the King dreamed strange dream \bar{s} , whereby his "spirit was greatly troubled," so that he called for the magicians, sor-

cerers and astrologers to show him his dream. It seems that the King knew that he had dreamed an awful symbolical dream, but as day approached and the physical senses became fully awakened he could not recall the vision of the night. This is a common occurrence to this day. (See Dan. ii, 3 to 12). These magicians, or astrologers, who formed an important part of every court in those days, have been represented by interested religious parties since that day as imposters and humbugs; but such an idea is wholly erroneous, for these men were more or less developed in the occult line and many of them were learned in the "Mysteries of Egypt" and the lore of past ages. Some of them were scientific; others mediumistic; as we read that they had "familiar spirits" that enabled them to divine. What constitutes a "familiar person?" Why, one who is near to you, with you a great deal, to be sure. Yet the believers in this holy book are not "Spiritualists." Oh, no!

Of course it is highly probable that many of the incantations and divinations performed by these so called "wise men" were impositions, same as we find today, but we must concede that they must have really possessed considerable occult power, or they would not have been able to hold their positions at the court.

We see, however, by the text, that the nut given to them by Nebuchadnezzar on the occasion under consideration, was too much for them to crack. They evidently did not like to try a guess at the dream; because Kings had an unpleasant habit of throwing people into red-hot furnaces, or feeding them to the menagerie of wild beasts, in case the prognostications did not exactly tally with the facts. So they all passed. But the King sent for one Daniel, and when the magician stood before him he realized that a Master of the Inner Temple was there. Daniel was upright and noble, polished and pointed in his remarks and had an eye single to the glory of the highest. He was at that time in particularly good form, because he had been fasting from all gross foods for many months and was in a frame of mind to act as an admirable instrument for the unseen ones to transmit wisdom through. He had also been warned

by his guides from on high, and therefore knew that he held the key to the situation.

We can imagine the feelings of the King, as he recognized in captive Prince before him one who had ascended high up the ladder of divine knowledge, and we can also imagine the fervor of Daniel as he asked the infinite to make known the secret. By what particular name Daniel recognized the Infinite Intelligence is unimportant, if through him communications from a high astral plane were received and the procession of events occurring in accordance with immutable law were predicted, and prescience firmly established.

Now the King, it seems from Daniel ii, had been shown in his dream a great image, with a head of gold, breast and arms of silver, thighs of brass, legs of iron and feet of clay and iron mixed. This is in exact accordance with the entire principles of symbolism, which conceals mystic knowledge in figures of men, animals and things, in the same manner that X, Y and Z conceal the unknown quantities used in algebra. But the King also saw a stone "cut out without hands," which smote the image on the feet made of iron and clay, with such force that the feet (the basis) and with them the entire image was broken to pieces and scattered so that "no place was found for them." This little stone then became a "great mountain and filled the whole earth." I am filled with awe as I contemplate this image. Not the one depicted here so graphically upon this canvass chart, nor yet the one seen by Nebuchadnezzar, albeit "the form thereof was terrible," but rather the vast period of years and the rise and fall of great dynasties it symbolizes.

Prophecy has been aptly defined as "history in advance," and chronology as the "eyes of history." Daniel, standing at the head of this image, looked down the long vista of future ages with prophetic eyes and interpreted the dream, and told the King that the head of gold was himself, the breast and arms of silver another kingdom inferior to his own, and the thighs of brass indicated a third kingdom which should rule over all the earth.

The legs of iron represented a fourth kingdom, "strong as iron," while the feet and toes, of iron and clay mixed, represented a divided kingdom that should not cling together, but be partly strong and partly broken. Lastly the stone that smote the image and dealt it its death blow, and then grew until it filled all the earth, typified a new kingdom "from on high" that should, from small beginnings, increase until it should break the other kingdoms into pieces and fill the whole earth.

This is substantially the account of the dream and its interpretation by the chief Astrologer and Master Mystic Daniel, as may be read more circumstantially in Chap. ii. 1 to 47. That the symbolism displayed herein was considered to be of great moment and of much importance to man, by the ancient brotherhood, is fully proven by the fact that other mystic prophets allude to the same figures contained in Daniel, in all sorts of ways. Thus the "time, times, and half a time" appears as "forty and two months" in Rev. xiii., 5, and as a "thousand two hundred and three score days" in Rev. xii., 6; this time being 1260 years of the prophetic time, leading downward through the ages and culminating in the year A.D. 1844, as exhibited upon this chart. We, standing at the feet of this image, look back over some 2495 years of the world's history and witness the fulfillment of the prophecy.

-- In ancient history there are commonly recorded five powerful monarchs, all of which successively established themselves on the ruins of the others. There are the Egyptians, Assyrian, Persian, Grecian and Roman. Egypt had already begun to decline, so the prophecy begins with the Assyrian monarchy. This head of gold represents the Assyrian Empire, founded by Minrod 2218 B.C. It embraced the greater part of Central and Western Asia. Its capital and metropolis was Babylon, the "City of the Shinar, on both sides of the River Euphrates. We need not dwell upon the wealth and splendor of this ancient city—its brazen gates, magnificent temples, the glory of which has never been equaled. The empire attained its greatest glory under the reign of Nebuchadnezzar, about 560 B.C.

In the year 538 B.C., Belshazzar, the son of Nebuchadnezzar, became King of Babylon. In those days the only place in the world where an education befitting a king could be obtained was in the Temples of the Magi in Egypt, although a lesser education could be obtained in some other countries. So it was customary for the Princes of several countries to take degrees in our order that they might be better prepared for the high stations they were to fill.

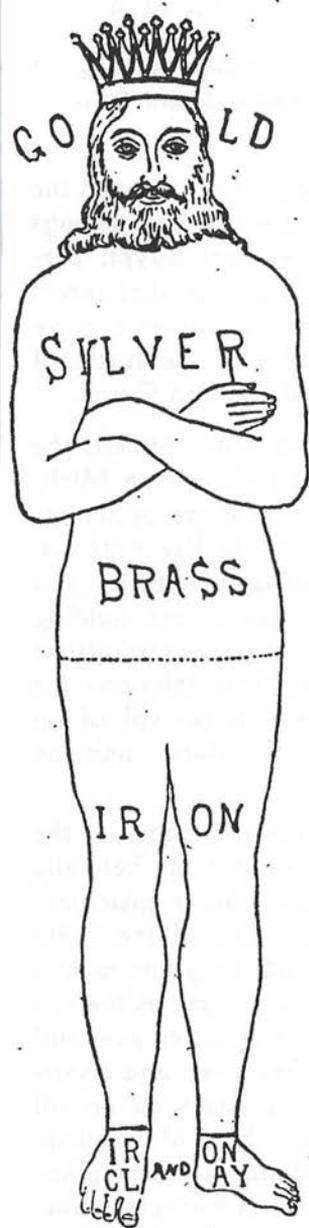
Belshazzar had followed this rule, and had been duly and regularly admitted to the house of Libra, where he had remained on probation for many years on account of his dissipated ways. But, like many another who passed the mystic portals, this king went back to the flesh-pots and became a fallen brother. He made a great feast, where wine flowed like water, where he and his lords and shameless woman drank and became intoxicated, even desecrating the sacred vessels of gold and silver.

"The King was on the throne,
The satraps thronged the hall,
A thousand bright lamps shone
O'er that high festival."

When in the height of their unholy revelry, a dark-faced and majestic stranger parted the rich hangings that draped the arched doorway at the king's back; that man was a Grand Master of Oriental Mysticism, from our Temple in Egypt. He saw the drunken king before him; he stretched forth his hand; a hush fell upon the assembled revelers, the lights grew dim; a spell seemed to be cast like a pall upon all present. As all gazed with bated breath and staring eyeballs, a mysterious materialized hand came forth and wrote upon the wall in letters of magnetic fire, the words:

Mene, Mene, Tekel, Upharsin!

Thou art weighed in the balance and art found wanting



NEBUCHADNEZZAR'S DREAM.

Belshazzar could not read and understand the meaning of this mystic message, so he cried out for the wise men and astrologers to come to him and interpret it for him. But none of them were sufficiently advanced in mystic science to do so, until the grand master and chief magician of the court, Daniel, was brought before him. Daniel told the king that his kingdom was numbered and divided and given unto the Medes and Persians. It was indeed numbered, and in that very night was Belshazzar slain, and Darius the Median took the kingdom.

The head of gold is passed. The arms and breast of silver come next, and we will take up the story at another time and follow out this line of wonderful prophetic history, as it winds its way down the ages of this, the culminating century of prophecy, for we, the chosen and mystic ones of earth are much concerned therewith.

Think of these things, friends, and then endeavor to realize in your own minds the magnitude of the events that have transpired and are to transpire in this enlightened nineteenth century and the work we have before us in preparing the sons and daughters of men to see the coming light!

PRIESTS OF ISIS

A Visit to the Temple of the Order of the Magi

A Few Facts Concerning the Religion of the Stars—The State Temple Has Been Located in This City—Grand Magea Richmond of Chicago in the City.

There is always a fascination in the mysterious, and the attraction is all the more intense when that mystery belongs to the far-off ages. The religions of ancient Egypt, perhaps, have taken more of this sort of charm to themselves than any other, and of late years many students have turned their attention to the resurrection of the forms of worship so long ago used in the land of Isis and Osiris.

Among these students an order has been formed, the state branch of which, (and indeed the only one in Michigan) is located in this city, with headquarters or temple in the Ayres block, corner of Kalamazoo and River streets. Little has been known of this sect or order in the city, but for the past year or more its members have been holding their regular meetings, and now their new quarters afford them better facilities for the study of their religion—for such it is. The new religion or rather the revival of an ancient form, is called the "religion of the stars," and the sect, the Ancient Order of the Magi.

Olney H. Richmond of Chicago, the grand magea of the order, is in the city for a week, and while he is here the grand temple work can be done, although this is customarily done only in Chicago. A representative of the State Republican spent Saturday afternoon with the grand magea in the new and well-appointed temple, and so far as the uninitiated are allowed to see and hear the reporter saw and heard. On entering the room one is rather awed and mystified by the wonderful charts and diagrams seen on all sides. The walls of the temple represent those of a college or scientist's room more than those of an ordinary place of worship. There are charts on geological subjects, treating of the earth's formation from the cyclic period, through the helioic, down all the 'oics, to this present condition.

and even to its state three million years hence. Similiar charts are devoted to the evolution of the planetary system, vegetation, and the lower forms of life; in fact, the entire theory demonstrated is evolution.

Among other signs and symbols with which the temple is decorated were noticed the different figures to be found on ordinary playing cards. These card signs were placed in connection with others relating to zodiac planets, etc., and arranged in the form of charts. The curious reporter asked his guide of what possible use could common playing cards be in connection with such mathematically correct things as planets.

"It is generally believed that cards were invented for the amusement of King Charles IV of France in the fourteenth century," answered Mr. Richmond, "but nothing could be farther from the truth, for cards are the oldest book record in the world and bear upon their face today not only the portraits of ancient kings, queens, and courtiers of Egypt, but the secret symbols of the Magi and priests of Isis."

There is a tradition that away back in the shadowy past there existed somewhere in the billowy Atlantic the kingdom of Atlantis. This was so far down the corridors of time that Egypt, which seems ever old, was but a youth. In the temple of the Magi there is a map of the great continent of Atlantis, which is divided by four rivers flowing toward the four cardinal points of the compass, and it is at the junction of these rivers that Mr. Richmond locates the Garden of Eden. Atlantis was ruled by four kings, and it is these kings and their courts that the twelve court cards represent. By volcanic or other eruption of nature, the kingdom of Atlantis was sunk beneath the waves, and the knowledge possessed by the Atlantians was transmitted to the Egyptians by a few wanderers of that kingdom.

"I will give you," said Mr. Richmond, "some facts about cards which are not generally known. From the time when in ancient Egypt they were painted on thin sheets of ivory, engravers and printers ever since have reproduced them

exactly. Wandering tribes of gypsies have the secrets of cards as emblems of planetary motion, time, etc., but without the higher knowledge of why they have these wonderful properties. But in this old yet ever new religion of the stars there is abundant evidence to show that cards were used by Egyptian priests as sacred emblems of astronomical time and combinations of the solar system. Astronomy was the basis of the religion of the Egyptians, and cards were mathematically constructed and had symbolical reference to time, planetary motion, and the occult calculations and mysteries of the Magi. What x , y and z are to algebra so are card emblems to heliocentric astrology."

The Lansing temple differs from the grand temple in Chicago, in that the miniature solar system is omitted on account of the lowness of the ceiling.

Above the master's station in the east of the temple is a circular chart called the "trestle board," on which are movable representations of the planets which are kept from day to day exactly corresponding to their prototypes in the heavens. The work of the temple is laid out from the position of the planets, even as the mathematical work was laid out upon the trestle boards in the temple of King Solomon. The illustration shows the trestle board with the planets as arranged on the day of the visit.

In the center of the temple is a large altar, and it would appear that upon this altar most important work and mysteries are performed. The top is embroidered in silk, and it is said that the symbols used upon this altar have been found engraved upon stone dug from the ruins of temples in Egypt, Persia, and other mystic lands. The four sides are covered with velvet, which is also embroidered with mystic emblems consisting of pyramids, obelisks, and rising suns. So much for the temple.

The Order and Its Teaching

"What is the Order of the Magi and what does it teach" was asked.

"This order," returned Mr. Richmond, "teaches the re-

ligion of the stars, based on a knowledge of astronomy, geology, mathematics and other sciences. It is a scientific religion which accepts nothing as a fact until proven, and every proposition we make is susceptible of mathematical demonstration and proof. I not only believe in a hereafter and heaven, but have absolute proof of a life to come and know exactly what it is; this religion is christianity, with the absurdities of a bodily resurrection, a material heaven, and an endless hell left out. It is theosophy, with the wild and untenable speculations of dreamers omitted. It is spiritualism of the highest type, with the false communications and ignorant teachings of unadvanced beings on the other side ignored. It is science, which does not place a limit on infinity. It is transcendentalism in its best form, which ignores nothing real while giving due prominence to will force and mind or the psychic powers. It teaches us to cultivate only the best, honesty, purity, sobriety. We try ever to bear in mind the great law of life, that we cannot raise ourselves by the downfall of others."

Mr. Richmond claims that the knowledge possessed by the ancients thousands of years before the christian era, has been in the keeping of a chosen few, who during the centuries before and through the dark ages have transmitted the secrets of this mystic order down to the present. How he came into possession of the truths is a very interesting story. He was born in St. Johns, Clinton county, this state, in 1844, and when the war broke out joined the 14th Michigan infantry. It was while on guard duty one night near Nashville in 1865 that he was approached by a stranger, whom he had never before seen, who called him by name and informed him that he had been selected as one of the "keepers of the word," in fulfillment of ancient prophecies. The next night he went to a place appointed in the city of Nashville and was there initiated by this stranger and invested with the work and secrets of the order of which he is now the head in America. Mr. Richmond says for many years he had no idea of what it was all about or what use was to be made of the information which had been given him. Eighteen years ago, however, he began an active study in

mathematics as applied to the science of astronomy, during which time he has compiled many books, logarithmic rules, and tables showing the movements of the planets for the next hundred years to come. The fullness of time disclosed the object of the stranger's visit, and the culmination of the prophecy came with the establishment of the first modern temple of the Magi in the year 1890. It is claimed that the first temple of this order was dedicated 13,000 years before Christ, and the present year of the Magi would therefore be 14892.

A SIGNIFICANT LETTER

To Mr. L. A. Hulse to Prof. O. H. Richmond

My Dear Brother:—I am impressed to write you words of encouragement. You seem to be the focus of scientific thought, and a leader in progression on the earth. You are under the special care and direction of advanced philosophers in the Astral life. Bro. J. R. Francis gave an able resume of your lectures in a late issue of his valuable sheet, and gave us the glad news that you had opened a Temple of the Magi in Chicago. This is indeed good news. Your enlarged field of labor will enable you to give greater scope to your grand teachings and future ages will record and appreciate your discoveries in the occult world.

The vibratory theory is a fact with me, for there can be no better evidence than mathematical demonstrations, and that I have witnessed. Our esteemed brother, the editor of THE PROGRESSIVE THINKER, reaffirms my observations. Your theories and theorems are founded in the ego of the universe—love, truth, infinity.

I see the grand truth brightening the horizon with its beams, and that I may become a worthy member of the noble and ancient order you represent, is my ambition, and would be a great honor to me and a step in my life, outstripping all others. Your grand order is the organization that extends further, and is calculated to do more good than any other extant. I see the grandest truths and the greatest light ever given to the craft. During the past summer I have worked in many cities, and have conversed with many persons of high scientific attainments. They are confounded by the results of your investigations in the hidden lines and forces of nature, but mostly agree in your general deductions. The masonic fraternity are especially interested, as they, from their secret knowledge of the history of their craft, better understand the hidden mysteries, than do the outside world. Some brothers, who are believers in reincarnation, think that you are our illustrious brother, Hiram Abiff, returned to earth to restore that which was

lost at the building of King Solomon's Temple. Those who are better acquainted with prophetic times, as set forth in ancient books, trace certain prophecies down to 1843-4, the year of your birth, when certain things should come to pass and certain "books should be opened." The time has passed, my dear brother, and I have seen the books that are now opened and the "golden key" that unlocks the Temple, the Temple of Knowledge, science and truth. I have seen for myself that more and grander light is attainable, and I desire to obtain it as fast as I am able to comprehend the vast truths.

Be of good cheer, Brother Richmond; you will be sustained until your Temple will become the centre of scientific thought and progress in this country and will even enlighten the world. I feel a nearness towards you that I never felt towards any other object or person in my life. I feel from my intuition that the mysterious "brother of light" who intrusted you with the ancient mysteries of a lost world and gave you the key to the Pyramid was indeed wise, and acting under the divine law in making you a member of the Magi. I must ere many moons wend my way toward the setting sun to that city upon the lake where I can meet you and enter the sacred Temple. I hear a small voice say, "So mote it be." May success attend you forever in your efforts to benefit mankind, and may the bright star of hope, the beautiful Venus, light your pathway through life to the higher and fuller development, is the sincere wish of

Yours in fraternal love,

L. A. HULSE.

Lowell, Mass., Nov. 9th, 1890.

Note: The "Progressive Thinker" was the official organ of the Magi. Mr. and Mrs. J. R. Francis, who founded that paper, were members of the Magi. We have no connection with that paper now. A. R.

Saturday, Sept. 13. 1890

AN EASTERN GENTLEMAN INVESTIGATES THE MAGI AT GRAND RAPID'S MICHIGAN

ASTRALISM AND PSYCHOMETRY

Their Correlation With the Science of Anthropology. Man

Having business in Washington, D. C., and in Grand Rapids, and having seen reports published in *THE PROGRESSIVE THINKER* and extracts from periodicals, of Prof. O. H. Richmond's discoveries in Astralism, I availed myself of the opportunity, pleasure and profit of seeing him and I say that after investigation and personal examination of Astral Laws, Rules and Logarithms, and comprehending somewhat of their correlation, scope and harmony, with the Science of Psychometry and also Anthropology. I was greatly surprised, for I found that they were basic and fundamental and far reaching, and grander than I had been led to believe from all I had read about his discoveries and wonderful predictions in astronomy and human life.

After being introduced to him, he invited me to spend an evening with him and his beautiful family at The Brunswick, and I was given an extraordinary and wonderful experience before three witnesses, in full gas light. I examined his valuable books and charts of the geography of the heavens illustrated under the heliocentric or Copernicum system of astronomy. Two of the books cost above one thousand dollars, they being the result of over eight years' study, calculations and labor of Prof. Richmond, together with the aid of a stenographer. They could not be purchased for money, as they are above all price and such equivalents.

The writer being a student in the science of Psychometry and Anthropology, and finding that I possessed the psychic or psychometric gift, I could comprehend and understand much of the philosophy and the beautiful and scientific system displayed in his works, which are based

upon the heliocentric system, the only true system and science of astronomy.

In addition to three hundred and seventy tables of planetary motion and over two hundred rules for performing the Egyptian mysteries, there are above twenty tables of logarithms for finding the various culminations of time and of polar angles of all the planets of the solar system, together with our earth's, for any given period of time. These rules are based upon the science of mathematics, and foretell the eclipses of sun and moon and also of events in the near or remote future; yet all are based upon natural laws and prove themselves; and further, they prove the mysteries true, which many have heretofore regarded as chance, and to be the results of certain laws as natural and as true as truth itself, and also the fact that man can comprehend, understand and possess the Keys to the knowledge which foretells the future at any given data desired.

I weigh my words well.

I am not mesmerized, or psychologized, or influenced in any manner whatever—never was; but fully comprehend these sublime facts and results. I will not be deceived myself nor deceive the materialist, atheist, orthodox, or catholic, but seek for truth and facts which tower above the writers belief or disbelief, and also above all creeds and isms extant.

By means of common playing cards, used as emblems of planetary motions **only**, together with cubes or dice, and a watch set exactly meridian time, Prof. Richmond exhibited to me and a friend the philosophy of this occult planetary force, and demonstrated upon us exactly at 8 p. m. seven problems in occultism:

1. He showed us under full chandelier light that our own hands were naturally controlled by occult law while handling and cutting the cards.

2. That the cubes fell upon the chart and give their true number **upward**, under said exact law, every time.

3. That even our minds and dispositions to lay the

cards and cubes unseen upon the chart, were acting under and by the same law.

When all this was done upon exact time, by our own hand, in the presence of the above witnesses, we were invited to open two sealed letters, written and calculated and prepared by Prof. Richmond the day previous, without our giving him any other information or date but the month and the day of the month in which we were born; and lo! and behold; there was written in each letter a statement of what we had drawn and done, signed by Prof. Richmond. We have the solved problems in our possession today to prove those very facts, yet these letters had never been seen by Prof. Richmond, nor by ourselves, or handled, but were in a locked book-case and taken from the same and handed to us by Mrs. Richmond herself, and were the results of his scientific calculation, made out the day previous to our meeting.

I must admit of and state the facts—belief or disbelief in the matter is set aside and is out of the question; for I know there was no deception; could have been none, for five persons were present, and the answers in every particular in seven problems were solved mathematically, and if Prof. Richmond will consent to make a prognosis for you, if you give him the correct date of birth, he will astonish and nonplus you, even as he did me! I told him then and there that I would have wagered a thousand dollars (if I was a betting man) that such calculations could not be foretold of my shaking dice and laying off cards at random unseen; could not have been done by man or by God himself, and man still be a free moral agent as he is, or is supposed to be.

I did not sleep that night "for thinking," and I turned and thought over the work of the evening, and how the seven problems were wrought by Prof. Richmond; and before I settled the matter, or could sleep at all, I placed said letter and its content upon my forehead and tested the case by and through the science of Psychometry: First, a light around my head, then the Sun of Truth illumined my

soul, and the worry of the night was brighter than the sunrise; and above all I heard a voice say, "It is true," in answer to my inquiring soul; and then there was shown me the Correlation and perfect juxtaposition of the science of Psychometry and Sarcognomy with Astralism, whereupon I called upon Prof. Richmond and showed him Prof. Joseph Rodes Buchanan's Psycho-Chart of Brain and Body, Anthropology, for the purpose of comparing it with the Astral System. We were surprised to find upon comparing and full investigation, that the 125 or more organs in the brain, as shown upon said chart in Sarcognomy, that Prof. Buchanan's entire system of Anthropology agreed with Prof. Richmond's entire discovery of polarity—positive and negative poles—and of the convolutions of the brain and their corresponding regions in the body. That each power of the soul is represented by a special organ in the brain; that each organ in the brain has a corresponding region in the body; that the soul and brain are in a triune correspondence; that each organ in the brain of the corresponding region of the body has a star set thereon and therein, and that all correlate and unite with the planetary polarities and the zodiacal poles. We also discovered that the sciences were and are in harmony with medical botany, and that the reciprocal action of mind and medicine jointly came under psychical and planetary laws.

Not satisfied with the above, I made several practical experiments and actual tests, with some two astral-magnetic remedies. First, I tested them myself psychometrically, and then gave them to two patients who were born in the same month, and noted their almost immediate results. One was a lady who was suffering from a relapse from the La Grippe, with lung tendency. Marked improvement in sleep and appetite. The other case was immediate relief from overwork and debility, resulting from loss of sleep and a tired-out brain.

Thus it follows that the correlation and perfect harmony of these truths open up a new field of research, and medical practice will be improved wonderfully. The people in time will learn to follow the laws of health, for the oneness of

all nature is proved from the Science of Systematic Anthropology, Sarcognomy, and Psychology, as exemplified by the writings and teachings of Prof. J. R. Buchanan, as discovered by him in 1842, and the late Wm. Denton's work on the Soul of Things is fully understood; and now comes Prof. Richmond's wonderful astronomical works, teaching us that God rules the heavens and the earth through His intelligence and divine wisdom, by the medium of the positive and negative polarity and attraction; for in His right hand He holds electricity itself under subjection, and in His left hand He holds the laws which govern the universe, for even the erratic comet is subject to law, and the time of its cycles is known to man even.

The Temple of the Magi at Grand Rapids was closed for the hot season previous to my trip there, or I should have submitted my name, and, if found worthy, would have joined the order. In case a Temple is ever located near me, I shall endeavor to become a member thereof.

The writer was the first President of the Buchanan Anthropological Society, founded in Boston in 1879, and is now one of its directors, and I shall make known my doings at its next meeting.

Knowing that THE PROGRESSIVE THINKER is fully abreast in this progressive and inquiring age, and in all that leads to growth in advanced thought and useful knowledge, I have penned you a correct account of my doings. I have met your bright paper in many places, on my trip, and hope to see its circulation enlarged in numbers and its influence marked upon the characters of men for good.

L. A. HULSE.

Lowell, Mass.

THE EXPERIENCES OF A CRITICAL LADY

I am trying to brush the cobwebs from my brain. And it really seems to me that the cobwebs—or something—have the right of way; that this nineteenth century part that I thought was myself, and nothing but myself, and all of myself, is—is nothing. Not even as much as a fleck of dust to the universe. These cobwebs that refuse to move have swayed, triumphed and held their own for fifteen hundred years. I did not consider myself an infant, but to be confronted with evidence that I cannot dispute that these cobwebs and myself have been in company that many years—it was astonishing. The wonders piled up when at the same time I discovered that in Chicago was a temple belonging to the Ancient Order of the Magi that flourished thousands of years before Christ and that the master mystic positively refused to have the address given to the public. It was sacred and could not be desecrated by the curiosity and vulgarity of an ignorant rabble. He said to people who were not students or thinkers the astral astrology, or occult phenomena, assumed the form of the supernatural and immediately his house was overrun by the class of people who search the country for clairvoyants and "fortune tellers."

It all came about this way: Several days ago, a letter came to me from a friend of long years' standing. It said that on a certain street in Chicago lived a man of whom wonderful things were said. If I would go to him and get an "astral reading," the writer would only be too glad to refund the money to me for the sake of my opinion of the astrologist. In the practical everyday slipping away of time, things astral, occult or phenomenal were left undisturbed and almost forgotten. It finally occurred to me that if a practical business man had sent in that request, the matter was worth looking up. I went to the place designated. It was the ordinary "three story and basement house," in a pleasant part of the city. I asked for Professor —, and was shown into a reception room at the end of the hall. The professor came in. He was a refined, scholarly, delicate-looking man. He had given no readings for a week

because of illness, but if the "Temple" was warm he would try.

In a few moments I was shown into what is the "front parlor" in similar houses. In the center was an altar covered with black silk. On the mantel were dozens of silver candlesticks, holding wax candles. The walls were hung with mystic charts and maps appertaining to astronomy. Between the windows was a portrait of the veiled prophet or Magi. I turned from the penetrating, soul-searching, transparently veiled eyes, and glancing upward saw that suspended from the ceiling by fine wires was the whole solar system. There was Jupiter and Mars and Uranus and Neptune, and all of them, with their satellites represented by glass balls, all in relative positions, while the sun held forth in the center in the shape of a large electric light and globe. Nature's wonders commenced to appear quite within the realm of comprehension. In one corner was a large organ. Around the room close to the wall were chairs. At one end was a small table on which lay a gavel. Near by stood a mystic spear with three silver stars on the end and in a half open drawer to a cabinet I caught a glimpse of a pile of rich regalias. While everything was entirely different from anything I had seen of the Order of Masonry, I felt as if some of its curtains were being lifted.

Professor — seated me at a table near a bookcase filled with ancient books. The table was covered with blue cloth, on which was embroidered in yellow silk the zodiac, the sun in the center, with its rays branching out into twelve "houses" with the different names of the months at the ends. He gave me a pack of cards and told me that these little pasteboards that have such a tendency to demoralize this century were sacred to the Magi, and were used by the Egyptian priests in their secret astronomical researches. And without my going into detail, he proved it then and there.

He put a small clock on the table and told me to shuffle the cards one minute. This would impart to them magnetism. After sixty seconds of promiscuous mixing of past, present and future I laid the cards on the sun. Then I cut

them once, placing those left on the sun on the top of those cut off and then placed the whole pack back on the sun. This was repeated three times, allowing twenty seconds for each operation. I then was told to place a few cards from the top of the pack in the house belonging to the month in which I was born. And then I made six more divisions of the pack, placing them in any month I chose. The professor gave me a slip of paper and pencil and said:

"Now, I am going to leave you; I want to give you a test of occult phenomena. I will go to the other side of the room. You select a card from each one of the seven piles. Look at it and lay it face down on the table. To assist your memory write the denomination of each card on this slip of paper."

He went to another part of the room, where it was impossible for him to see the cards. Since I had first taken the cards to shuffle them he had not touched them.

I made my selections and wrote the names of the cards down on the slip of paper and placed the paper in my pocketbook. He gave me further instructions about piling up the cards, and they were placed once more by myself on the "sun." All of this time a book had been lying near me on the table. "The "Astral Magnetizer" came back and spread the cards out on the table face up. There certainly had been nothing at all "astral" about my shuffling and handling those cards, but as they were spread out in rows corresponding to the planets, there seemed to be a peculiar shading of the black and the red. The professor looked puzzled a moment and then he said:

"I believe I have heard of you before. I have a record that told me months ago that you were coming."

He took up the book that had been on the table all of the time. It was bound in black. On the back was the word "Records" in gilt letters. After turning a few pages he said:

"Yes, here it is. On Sept. 1, 1890, I was told that you would come."

And there, written in ink on that date, was something in three different languages.

In English were these words:

"Before many months have passed away, a lady will come to you. She was known to the Magi 1,500 years ago, and has been known four different times. (Then followed some symbols, by which researches could be made to discover in what other form or persons this lady had lived.) . . . She will draw the following emblems: Three of diamonds, knave of clubs, two of clubs, king of clubs, four of diamonds, queen of diamonds and ace of diamonds."

It was all expressed a little more mythologically than I have expressed it, but this is the substance. I took the slip of paper from my pocketbook and compared the cards with the "emblems." They were the same. I asked him how that record came to be placed in that book on Sept. 1. He said it was revealed in the mirror of the Magi, and to preserve it it was copied by himself into the book with other records. Astral magnetism, occult phenomena, the mathematical sciences of astronomy and magical mirrors, were all dancing a confused sort of jig in my head, but of one thing I was certain, I was fifteen hundred years old, and I did not care how many knew it.

Then this student of the planets and astral forces went on to tell me what relation that layout of cards had to my life. And I will never doubt again that there is such a thing as "manifest destiny," though the little pasteboards only gently hinted as to what had made failures and successes in the past, and how the same forces would undoubtedly control the future.

This man, who seems to live in another atmosphere from the every day one of human beings, is practical, and does not claim to be helped by anything but science. He was formerly a druggist and chemist, and took up the study for his own advancement. He has gone on in his studies and researches until success forces him to devote his time to the enlightenment of others. It is only a question of time when brisk, bustling Chicago will force him out of the seclusion he considers sacred to the ancient Order of the Magi and order of Masonry.

TERESA H. DEAN, in *Chicago Herald*.

MYSTIC PHILOSOPHY

THE RELIGION OF MYSTICISM

Records of the Past—Chaldean Astronomy—Eminent Masters
in the Past—The Secret of Matter.

*A Lecture Delivered in Brooklyn, New York. by Prof. O.
H. Richmond, Grand Magea of the Temple of the O. M.,
Chicago, Ill.*

LADIES AND GENTLEMEN:—"Mystic" means secret rites and ceremonies; occult or hidden qualities. "Philosophy" means, says Webster; the love of wisdom. The search for or pursuit of knowledge. The study of laws and phenomena.

To say that Mystic Philosophy has made a deep and lasting impression upon the minds of men in the latter part of this nineteenth century, even greater than that which prevailed in the days when the wise philosophers of ancient Greece flourished, is but reiterating what has been said from that platform and by the press many, many times. The entire civilized world seems to be awakening to the sublime truth that the unseen far transcends the seen, and that he who only comprehends that which appears upon the outside of nature is like the man who lives in a cave and never comes to the outer light. Connected closely with general mystic philosophy we find that the study of the stars has been in past ages a very important part of mysticism.

The Grandest Science

Astronomy—the grandest science in all the universe, the oldest science upon this globe, the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers; the "religion of the stars"—is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light.

forever ennobling men and lifting them above the sordid cares of life and the follies of ignorant superstition.

The Trident Blazing in the Heavens

The study of the stars, which has usually been correlated with that deeper study denominated astrology, was the first and most natural mystic philosophy which man could comprehend and appropriate to his use. The starry heavens were ever spread above him. He had looked at what was then a trident, blazing in the heavens, for thousands of years, and he had observed the effects upon man apparently attributable to the movements of the heavenly bodies nearest the earth, and after ages upon ages had passed the wisest among men had formulated a mass of knowledge which was guarded jealously in temples, and constituted the religion of mankind.

The Chinese made many astronomical discoveries, and their records extend back many thousands of years. They recorded the conjunction of four planets and the moon twenty-five centuries before Christ. They recorded an eclipse of the sun in 2128 B.C. The Chaldean shepherds while watching their flocks by night, under a clear and beautiful sky, became familiar with the heavenly bodies and their movements.

The Chaldean priests were all astronomers, and their temples were observatories, wherein the brotherhood of celestial magic held their nightly convocations.

Ancient Volumes Devoted To Astronomy

When Alexander took Babylon, 331 B.C., he found a record of their observations extending back nineteen centuries. They discovered the Saros, or lunar cycle. The ruins of Nineveh are full of astronomical inscriptions, and the public library of that city contained a series of seventy-two volumes devoted to astronomy, and called the "Observations of Bel," a high dignitary of the ancient order. These records date back forty-five centuries, to that far off time when Alpha, of the constellation of the Dragon, was the pole star of our earth.

The illustrious names that are found upon the roll of honor as we pass down the ages, would fill a volume. Thales, one of the seven sages of Greece; Anaximander, the astronomer; Pythagoras, the illustrious founder of an astronomical school at Crotona, Italy, where hundreds of enthusiastic scholars were educated in the mysteries of the universe, both physical and spiritual. Pythagoras possessed the full secret knowledge of a Grand Master of the outer circle. He taught the harmonies of the planetary scale and the correlations of the vibratory scale of music and light. He knew that there were "other worlds than ours," containing intelligent human beings; yet he lived more than five hundred years before the birth of Christ. But if we wonder at all this knowledge in possession of Pythagoras and his contemporaries, what must we think when we have evidence that these splendid philosophers understood the grand principles of evolution and progression of the human soul? They most certainly did.

Anaxagoras, 500 B.C., taught that there was no such thing as chance or accident, these being only names for unknown laws. For his grand knowledge and teachings he was rewarded by his countrymen by banishment of himself and entire family, perpetually. The Egyptians were noted for their knowledge of astronomy long ages before the science was known in Greece.

It was the practice of the philosophers of other countries, before aspiring to the rank of teachers, to visit the Temples of the Magi in Egypt, Chaldea and Persia, for the purpose of taking degrees and supping wisdom at the fountain head. Pythagoras spent thirty years in this kind of study.

In one library and temple school at Alexandria, even as late as 260 B.C., was concentrated the wisdom and learning of the world, flourishing under the patronage of munificent kings.

The World's Retrogression

Would you believe it possible that after the world had tasted of these divine fruits of the tree of knowledge, it

could again be hurled downward into the abyss of theological clap-trap and ignorance? But it was. Priestcraft had the power, and used it unmercifully, to bind the souls of men in the iron shackles of bigotry, intolerance and religious stupidity; giving us the Dark Ages, that had been a foul blot upon the fair record of poor Terra for more than a thousand years.

But as we glance at the pages of history we see glorious and illustrious names standing out like sparkling gems from the black background of that soul-blighting time.

All honor to those noble brothers who preserved the

Religion of the Stars

while the practice or teaching of it meant the dungeon, the rack, the thumbscrew, starvation or banishment. Let the names of Bruno, Bacon, Kepler, Brahe, Lillie, Newton, Copernicus and Galilio be inscribed in letters of gold upon the banner of light, for future generations of mystics to read.

But light has come back to poor, deserted Terra, and the slaves of superstition can no longer dictate to her children, from ten thousand coward's castles, what they shall or shall not believe. The snake has lost his most poisonous fangs, but his hiss is yet heard over our fair land, as he attempts to impose, by the aid of law, what he cannot longer hope to impose upon the children of men by reason.

One thing, however, must not be forgotten; that is, that these persons who are ready to turn heaven and earth to accomplish their ends, in the way of forcing others to believe their absurd dogmas, are mostly sincere in their efforts. They are so blinded by ignorance that black appears white to them. A light seems darkness. Their spiritual development is so low that they cannot comprehend anything outside of the physical. They have been absolutely forced into recognizing some of the spiritual or mystic truths of the universe; but not an inch will they go, or can they go, beyond where they are forced by evidence they cannot overthrow. They cling with a deathlike grip to the

old story of a heaven and a hell, gods and devils, and other personalities that science has long ago exploded with her telescopes and spectroscopes. They cling to the material raising of the body of flesh, or an equivalent, which has been flatly disproved ten thousand times by the chemist and biologist. They cling with the greatest tenacity to the absurd dogma that certain portions of "time" are holy, although the finger of science has pointed again and again to the fact that there is no such thing as "time" per se; time, so-called, being nothing but the most convenient method of reckoning the relations and motions of the most familiar heavenly bodies.

Mystic Philosophy Come To The World To Stay

As Col. Ingersoll says: "You might as well think of space or a vacuum as holy, as to think of a day as such." But I believe, my dear friends, that mystic philosophy has come to the world to stay and to advance mankind to a higher plane. The dogmas of the theological world have received their death-blow, from which recovery is impossible. This fact is patent to all thinking persons. It is in vain that church edifices are multiplied in number and wealth. It is in vain that men who have wrung their millions out of the public by trusts and monopolies donate a part of their ill-gotten gains to found theological seminaries. It is in vain, because the fiat has gone forth, and men have dared to think. They have dared to question the God of Nature. Ten thousand newspapers are echoing public sentiment by telling from day to day what is going on in the heavens.

My mystic friends, mark my words, inside of sixteen years the whole world will know what we know now about the planet Mars. News from

Other Worlds Than Ours

will forever set at rest the claims of theology, and set free the minds of men, and give them liberty to revel in the grand and eternal truths of the universe.

Oldest Secret Order

This philosophy has workers in many different branches and fields, and we believe that all such should work together harmoniously for the common good. Let us all pull together. The order of the Magi, the oldest secret order on the earth, has performed its part in the past in its own peculiar field, and is now reinstated upon this planet under conditions which it is hoped will enable it to achieve a great success in the future. Perhaps not its greatest within the present generation. It is seldom that a religion gains a great following within the lifetime of one who is chosen to first bring it forward from obscurity.

The secret brotherhood have increased most wonderfully within five years, and a number of temples of the order have been and are running in various cities of our country.

Mystic Properties of Numbers, Etc.

The aim of the order and its teaching is to inculcate the principles of mystic truth and philosophy—to exploit, to prove and to demonstrate the mystic properties of numbers, of matter, of spirit, and all the unseen potencies and forces of nature. But few of the most potent factors in the government of the universe can be seen. They can only be understood or known to exist through observation of phenomena connected with them.

Thus, the much talked of "ultimate atom" can be reasoned on and examined theoretically. We can even tell many of its mystic or hidden properties, but no man can see an atom. No microscope reveals it. Were it not too small to be seen, it would be wholly invisible, from its tremendous rate of vibration alone. But, friends, all things in the universe are made up wholly of those little invisible, unmeasurable, vibrating, transparent atoms. World or its satellite, sun or comet, nebula or clusters of suns, all are made from such insignificant things as atoms. Oh! what a marvelous universe it is. So complicated yet so simple. So grand, so great, so infinite and so beyond our compre-

hension. We poor mortals can but lift up our hearts and souls in silent contemplation of the Infinite Soul, the Infinite Spirit which permeates the universe, and behold our Deity, omnipotent, omnipresent OM.

THE TEMPLE OF THE MAGI

Capac has the honor of being the first to establish a Court of the Magi, and as a neophyte of said order I decided to visit the Grand Temple of Oriental Mysticism located at Chicago, and learn what I could of the order. Upon my arrival I discovered that from a prognostication made several months before Brother Richmond had been notified of my coming, even to the day of the month, which was a great surprise to me, for I had not intended going only a few days before I started, and could not understand how he seemed to know more about it than I did; but after taking a number of degrees and seeing the wonderful demonstrations of spirit power, and then listening to the grand, soul-inspiring lectures of Bro. Richmond, I could not help wondering how it was possible for one man to gain so much wisdom and knowledge in a lifetime, and yet he seemed perfectly able to explain everything to the satisfaction of his hearers. Although I was ill, and only able to sit up a part of the time, I have never regretted my visit to the temple, for I found that Sister Richmond and her two charming daughters have the faculty of making strangers feel perfectly at ease; in fact, all connected with the temple do all in their power to make it pleasant for their guests.

Since my return, the question, "What do you think of the Temple of the Magi?" has been asked so often that I say to all who are interested in the arts and sciences and soul culture, that this temple does not interfere with any order on this earth. Its objects have always been to educate and elevate mankind, and it is in hearty sympathy and co-operation with all organizations with like objects. Help all, and antagonize none, is, and always has been its motto.

As a Spiritualist lecturer, one who is interested in the progression and welfare of the whole human family, I feel

the necessity of the work of advancing mankind and placing knowledge of our future abode and ultimate destiny upon a firm foundation, and I believe this divine order can do this as no other can.

We must not forget that Spiritualism is not organized as it should be to do the most effectual work; and we sometimes have to work at great disadvantage by not having suitable places to hold meetings; but we live in hopes that the time will come when all true Spiritualists will concentrate their forces and do all in their power to aid all honest mediums and lecturers in advancing the truths of the spiritual phenomena and philosophy, for we fully realize that Spiritualism is the leaven that shall eliminate all error and redeem the world from ignorance, bigotry and superstition.

NELLIE S. BAADE.

Capan, Mich.

Mrs. Typhena C. Pardee writes: "I feel as though I could not do without *The Progressive Thinker*, and every time it comes I am reminded of seeing just such a paper in the month of April 1834, in a vision bearing the illustrated book, and the Temple of the Magi just as it now appears."



THE TEMPLE OF THE MAGI

*The Grand Magea in the City of the Interest of
the Order*

Some 300 people met at the home of H. J. Wadsworth, 2605 Third Avenue, south, last evening, the occasion of a reception to Prof. O. H. Richmond, grand magea of the Grand Temple of the Magi at Chicago. A short address, explanatory of the order, was delivered by Prof. Richmond. The Temple of Magi, the members claim, is the mother of Masonry, which order had its origin at the building of King Solomon's Temple. It is an astronomical institution, being based upon astronomy, as was the religions of Atlantis and Egypt. The order propose:

"To reinstate on earth the once glorious organization that has been kept sacred and secret during the dreary dark ages in the hearts of but a few masters."

The Grand Temple at Chicago is the only one in the world having a subordinate temple at the home of Mr. Wadsworth in this city. There are 65 members of the order in this city and Prof. Richmond's work here will be to initiate others into the order and to confer higher degrees.

Refreshments were served during the evening.

Note: Mrs. Wadsworth was the ideal friend and sister. Loyal to the Magi and Brother Yenlo, right to the end. Long may she be remembered in her "Mansion on High!"

A. L. R.

MYSTIC NUPTIALS

Unique Marriage Ceremony in the Temple of the Magi

Dr. John Rutherford and Miss Blanche Noteman united by
by a priest of ISIS

Michigan Grand Temple the Scene, and the Ceremony performed with all the Ancient Symbolism and Pomp of the Wise Men of the East for the Third Time on This Hemisphere—The first Published Description of the Rite.

By special invitation, seldom extended to the "profanes," a representative of the State Republican was made a witness, on Christmas evening, to probably the most curious, interesting, and yet beautiful of mystic rites ever celebrated upon this continent, being no less than the marriage of two members of the Ancient and Oriental Order of the Magi, in accordance with the ancient forms practiced by that body.

The scene of this ceremony was the Michigan state temple of the Order of Magi, located in this city; the chief celebrant, Rev. Olney H. Richmond, of Chicago, grand magea of the order for this hemisphere, and the contracting parties, Dr. John Rutherford of Detroit and Miss Blanche Noteman of Lansing. Dr. Rutherford was born in Huron County, province of Ontario, is a graduate of Ontario veterinary college of Toronto and of Rush medical college of Chicago, and is at present at the head of the veterinary department of the Detroit college of medicine, having assumed those duties about a year ago. Miss Noteman, a young lady of pleasing appearance, and unusually striking and intelligent features, was born at Blooming Prairie, Wisconsin, about 21 years ago, and is a stepdaughter of J. T. Bell of No. 523 Washington Avenue north, Lansing. Miss Noteman is a graduate of the well-known school of elocution at Detroit, of which Mrs. Edna Chaffee Noble is the head, and which has given to the modern stage some of its most charming footlight favorites. Miss Noteman has been before the public as an actress for three years, her last engagement being with the "Private Secretary"

company—a position which she resigned in view of her approaching marriage. Both Mr. and Mrs. Rutherford are ardent Mystics.

At the appointed hour the guests and members of Michigan Temple, who had gathered in the pleasant parlors of Mr. and Mrs. Wesley Ayres, at the foot of Kalamazoo Street, repaired to the temple on the second floor, and, with officers and members clothed in regalia and at their stations, the temple was publicly opened by the Grand Magea. The scene was one that could not fail to impress all observers with a sense of the mysterious. The spacious room was hung on all sides with symbolical charts—chemical, geographical, geological, astronomical and zoological. The altar in the center was richly draped with velvet, upon which appeared the zodiacal signs, lighted by two diminutive lamps located within the "houses" of Aries and Taurus, and representing the groom and bride, and the whole scene, dimly lighted from a shaded chandelier in the center, was beautiful and impressive.

At the moment when all were seated, amid a silence which was almost oppressive, a knock was heard at the inner door of the temple, which was hailed by the grand guard, Mrs. O. H. Richmond, who reported to the presiding officer the arrival of two candidates for the matrimonial rites. After a short formula of interrogation the door was thrown open and the wedding party entered. Led by Grand Conductor Charles M. Schooley, the bridegroom appeared, attended by his brother, Dr. Hugh Rutherford of Detroit, as best man, followed by the bride, who was attended by her maid, Miss Merta Richmond of Chicago, and took up the wedding march around the temple precincts to the soft and sympathetic strains of Mendelssohn, evoked by Prof. Walker. At the close of the march the bridal party reached the altar and was arranged in proper order before the high priest of Isis, Rev. Richmond, who arose from his station, called the entire temple to its feet, and advanced to the altar, facing the postulants, where, after a short address explanatory of the peculiar dressing of the altar, and a brief series of interrogatories, similar in

many respects to the usual wedding services, were asked, and answered by the candidates, the grand conductor was ordered to bind the contracting parties at the altar preparatory to taking their nuptial vows.

Grand Conductor Schooley then raised the hands of the bride and groom, palms meeting and fingers interlaced, and they were bound to each other by two silken cords, white and blue, each passed around the wrists twelve times, emblematic of the twelve signs of the zodiac. As explained to the postulants, the white cord typified purity, the blue truth and fidelity. Thus standing, Grand Magea Richmond advanced, and in solemn and impressive tones made official proclamation that by virtue of the authority vested in him by the supreme brotherhood of Oriental Mystics, and under the laws of the sovereign state of Michigan and of the United States, the contracting parties were declared husband and wife. As the last words of the proclamation were pronounced the high priestess, Miss Lottie Camp, removed the small lights from their stations upon the zodiac and placed in their stead a tall silver candlestick containing a wax taper, lighted, and representing the torch of Hymen, in the third house of the Zodiac, Gemini, or the house of marriage. This act signified that the lives of the happy pair, heretofore represented by the two lights upon the altar, were now blended into one.

The members, in full regalia, were then called to form a grand circle around the altar and the wedding party, where all joined hands and raised them precisely as the hands of the bride and groom were joined, and in this position a blessing was invoked from the Infinite O M and the union duly ratified by the circle, the ceremony ending with the "grand salute" of the order. The entire circle then passed before the bride and groom presenting informal congratulations.

The white cord was then carefully unwound by the high priestess, formed into a ring and presented to the bride, and the blue cord was in like manner unwound by the grand vizer, Mrs. A. J. Champion, and presented to the groom. The wax taper was extinguished by Grand Magea

Richmond and given to the pair, with a request to light it and allow it to burn one minute at the moment of the anniversary of their marriage as nearly as might be, during each year of their wedded life. During this "awful moment" they are enjoined to silently meditate upon the events in their journey of life in double harness. It was doubtless in kind consideration of the possible agony attending such an ordeal that Grand Magea Richmond limited it to one little minute and but once a year. The gentleman is a much married man himself.

With this injunction closed the most singular nuptial ceremony ever witnessed in our commonwealth. It has been performed but three times on this continent(twice in Chicago and once in Michigan,) and never before has the privilege of witnessing such a ceremony been extended to a journalist not a member of the mystic order. The description here presented to the readers of the State Republican, by special permission from the head of the order on this hemisphere, will doubtless be read with lively interest, and may be relied upon as absolutely truthful in every particular.

Saturday, Nov. 22, 1890

O. O. M.

Grand Temple of the United States of America

To Seekers of Light Greeting:

In answer to many thousands of inquiries that cannot well be responded to in writing, this circular is prepared.

The Temple of Oriental Mystics, or the Temple of the Magi, is an institution that dates back over fourteen thousand years. The Order reached its culminating glory in ancient times, in Egypt, where it was protected and fostered by the powerful kings of that mystic land. This order is the original Masonry, or rather the Mother of Masonry, which order had its origin at the building of king Solomon's Temple. It is an astronomical institution, being based upon astronomy as was the religions of Atlantis and Egypt.

Objects of the Order

This order has many and far reaching objects which cannot be communicated to the outside world, being secret to the work. But some objects of the order are:

1. To reinstate upon the earth the once glorious organization that has been kept sacred and secret during the dreary dark ages, in the hearts of but a few Masters, while its sacred and ancient emblems have been dragged in the dust.
2. To foster and encourage harmony among seekers after light in all the various branches and planes of development, and to assist our social co-operation in all matters pertaining to the study of science and occultism.
3. To develop our inner or spiritual life and our motto towards all organizations having the above as their object is: **"Help to all; antagonism to none."**

Membership in the Order

Membership is divided into three classes; Neophytes, Mystics and Masters. Any person of good reputation and standing, who is 18 years of age or over, may become a Neophyte upon application, signed and endorsed by two reputable citizens of the town where such applicant resides. Neophytes are members of the order who have not been regularly initiated in a Temple, and are eligible to initiation upon presenting themselves at a Temple of the Order with suitable notice.

If they are found to be worthy and are qualified, they will be accepted by the Temple and advanced to the rank of Mystics of the Temple.

Thus, a person residing in a distant State may become a member of the order and receive a certificate of membership and thus aid the good work and benefit themselves; but such cannot become Mystics except upon personal application and initiation in a regular Temple of the order.

Mystics must be persons of high respectability, and over 21 years of age.

Members of the Grand Temple at Chicago are entitled to permanent or transient membership in any State Grand Temple or subordinate Temple in the United States, and are eligible to any official position therein.

When seven or more Neophytes or Mystics reside in any city or town, they are authorized by the Grand Temple to form a subordinate Court of Neophytes. If all are Mystics they may form a Temple, hold regular meetings, and elect officers. Full initiating Temples cannot be held, however, except with the presence of a Grand Master of the Inner Temple who possesses the occult knowledge necessary in the work of initiation. Therefore, subordinate Courts and Temples are for mutual help and advancement in knowledge and for social entertainment. Developing circles can be successfully held by the co-operation of three or four Neophytes, but will receive more power, if a Mystic is also present.

A full record is kept at the Grand Temple, of the names and addresses of members of all grades. Should a change of address occur the Grand Scribe at Chicago should be notified.

Truth-seekers and seekers after light are requested to interest themselves in spreading the knowledge of this order, but on no account to encourage unsuitable or inharmonious persons to become members.

In this order we all stand on one plane of intellectuality; male and female, rich or poor, old or young, being all equally interested in spreading the LIGHT that has so long been looked forward to in this world.

The Time, Times and half a time have passed. The harvest is great and the reapers few. We want laborers in the field.

The general scope of the teachings of the order, together with the lectures delivered at its convocations, can be understood best by reading what has heretofore appeared in THE PROGRESSIVE THINKER.

Parties who wish to gain membership will have circular and blank applications sent to them on receipt of stamp and address. Many persons have written to Prof. Richmond for horoscopes and the prices therefor. To all those we wish to say that the press of business at the Temple is such that he cannot find time to delineate life-horoscopes. If at any future time he can make arrangements to do such work the fact will be announced in this paper.

General address for all Temple business,

PROF. O. H. RICHMOND.

No. 17, 33rd Street, Chicago, Ill.

May 31, 1890

THE MAGI

ANOTHER VISIT TO THE TEMPLE AT GRAND RAPIDS, MICHIGAN

Explanation of Cards—Their Ancient Origin and Uses—A Mystery
Prognostications Fulfilled on the Spot

*Our Reporter Nearly Paralyzed—A Snake Produced From a
Cane in Broad Light—Scientific Explanation of the "Jim
Jams"—Six Centuries Back Brought to Our Doors.*

On the reporter's second visit to the Temple of Oriental Mystics at Grand Rapids, made a few days subsequent to the one narrated heretofore, he was met at the inner door by Mr. Richmond, who evidently was expecting him.

"Now, what investigations do you wish to make this evening?" inquired the professor.

"What I want most," replied the reporter, "is to witness some of the occult phenomena that I have seen accounts of in the Grand Rapids Democrat and other papers; the Egyptian card mysteries and other exhibitions, such as you have given in public on several occasions."

"Before showing you these mysteries," said the professor, "allow me to give you an insight into the history of cards. Generally, the very name of 'playing cards' brings out a sneer on the face of most people, who have visions come before their eyes of gambling rooms, drinking and late hours, or thoughts of tricksters and legerdemain. Now this is not to be wondered at, considering how cards have been used for hundreds of years past. But, on the other hand, ask those who have had most to do with cards, and you will find that, without knowing a single thing about the philosophy of it, every person is a firm believer in 'lucky suits,' his 'lucky card' or his luck running good and poor at different times.

"Now, at first sight, this looks like bosh to a thinking

person, and I used to think so myself; but facts are stubborn things, and will upset any number of fine-spun theories. For instance, take the theories of Ptolemy and his followers relating to the motion of the heavenly bodies. How quickly they had to fall before the facts discovered by Copernicus. I should say re-discovered, though, for the same facts were well known thousands of years before Copernicus.

"But I started to explain about cards. It has been claimed by many historians that the French invented them in about the fourteenth century or later, and that they were made to play games with, and to amuse the French court and people. Nothing could be farther from the truth than this account of their origin and purposes. If they were so invented, why is it that the court cards bear upon their faces even to this day, not only the likenesses of ancient kings, queens and courtiers of Egypt, but also secret symbols of the Magi and priests of Isis?

"These symbols have been handed down and reproduced by each generation of engravers and printers, as it were, unconsciously."

"The wandering tribes of Gypsies have preserved the secrets of cards as emblems of planetary motion, time, etc., without having preserved the higher knowledge that enables us to explain why and how it is that they have these properties.

"I am myself of the opinion that playing cards had their origin even further back than Egypt. Even upon the Island of Atlantis, a remnant of what was once an immense continent, where the ocean now rolls.

"But, let this be as it may, they were used by the Egyptian priests in their sacred astronomical mysteries, as abundant evidence shows. They regarded them as sacred emblems of astronomical time, and combinations of the solar system. Says Ammon in *Antiquity of Playing Cards*:

"The religion of the Egyptians was wholly based on astronomy, and these cards were constructed with perfect

mathematical and symbolical reference to time, planetary motion, and the occult calculations and mysteries of the Magi. Thus the fifty-two cards correspond to the weeks in a year. The court cards to the months and signs of the zodiac. The three court cards symbolize in each suit the three houses of one-quarter of the zodiac. Hearts in the first quarter symbolize spring, also love and friendship. Clubs in the second quarter, summer; also knowledge, learning, religion, heat, temper, quarrels, law suits, etc.

"Diamonds in the third quarter symbolizes fall, when the crops are gathered and sold, and therefore represent wealth, power and trade. Spades rule in the fourth quarter, and stand for winter, cold, darkness, death, hardship, labor, etc.

"Every aspect has its ruling or emblematic card, and every day and year its ruling card. Even the minutes have each a card called the "minute card of time."

"In ancient times they only recognized three hundred and sixty-four days to the year, the odd day being regarded as waste time, and used up in pleasure and amusement. Now, as each card rules a day under each of the seven planets during a year, you can see that they exactly fill out the year, seven times fifty-two making 364.

"Even to this day we have no ruling card for the 31st of December, and I cannot perform many of the mysteries in these books on that day in consequence. The ancients, it is true, knew not the existence of Neptune and Uranus, but they counted the sun and moon as planets, which made up the seven.

"You know seven has always been a sacred sort of number among all nations and in all religions, the center, so to speak, of all symbolic numbers.

"The seven is also the center of each of the four suits of cards, whether counting from the king or from the ace. The thirteen cards of each suit is also astronomical and indicates among other things, knowledge of good and evil.

"That is why, I suppose, that thirteen has been assigned

to the 'Old Boy,' in the same category with the printing press and other wicked things, and regarded as unlucky.

"The Magi of ancient times knew that the time would come when their sacred emblems would be prostituted to base uses. They predicted that the time would come when 'these sacred emblems will be trampled under the feet of the ungodly, and become a reproach in high places among nations yet unborn.'

"This has all come to pass, besides the other predictions mentioned by Ammon, Le Rouche, Lillie and others, that 'no matter what changes shall take place in future generations of man, through all coming time, amid downfalls of empires and kings, these emblems shall go on unchanged in value and effect.'"

"It is singular," continued Mr. R., "but it is a fact that many and many a time inventors and manufacturers have endeavored to introduce packs of cards containing more or less in number, or with a change in the emblems used. But in every case they have met with a flat failure; fifty-two they were, and fifty-two they remain to this day.

"The card called a Joker, introduced in late years, amounts to nothing. Its value is a cypher astronomically, and although placed in every pack made lately, it is thrown away by the purchaser as soon as he sees it. Still it rules on that odd day I mentioned to you, as you can prove by rule No. 1 in this book for 'finding daycard of day.'"

A Great Mystery

"But we will now come to some practical work, which will illustrate the occult powers of cards better than a hundred pages of argument would do," said the Professor, looking at his watch. "Have the goodness to place this letter in your pocket, and examine this pair of dice and this pack of cards. You will find them nothing but the most ordinary kinds sold in stores. But I am going to show you that everything that happens comes under strict mathematical law; and not a sparrow falls, or even one of these little cubes of bone, except under the cognizance of these divine laws.

"Now, please shuffle these cards well for a minute, and when that second hand gets to the even minute again, cut the pack. There, now take four cards from the top, and deal them into any one of the houses of the zodiac here upon the altar, and keep on with the deal haphazard whenever you feel like dealing them until you have placed four in each sign of the zodiac, and one pile in the center, or sun.

The reporter performed this entire operation as requested, without Mr. Richmond's touching a card.

"Now, when I give the signal from my time, you will throw these dice after shaking them well, and whatever the number you throw, take the cards from the house or sign indicated by the throw."

The reporter placed the dice in a glass tumbler, and after shaking them about fifteen seconds threw them out upon the altar cloth. They came up a three and a two, which made five, whereupon he took the four cards found in Leo, the fifth house of the zodiac. They proved to be the five of hearts, five of clubs, seven of spades, and queen of diamonds.

"Here is the rule by which I found what cards you would draw this evening, and you may copy it, if you choose. You can, by, using the time at which this was done, find exactly what cards you have drawn; but to prevent all chance of fraud, I will ask you to read the letter I gave you awhile ago, which I wrote yesterday.

The reporter with great surprise broke the seal of the letter, and reading the following:

Grand Rapids, April 23, 1890

"I find from my study of the planets ruling the person whose time of birth I have before me, that he will come to this Temple tomorrow night between the hours of 7 and 8.

"I find that if I have him perform the Egyptian Mystery of the twelfth house at exactly 9:15 for the cut and 9:19 for the throw, he will draw the following emblems: Queen of diamonds, five of hearts, five of clubs and seven of spades, as indicated on page 84 of the astral charts in quadratur.

OLNEY H. RICHMOND,

"G. M. of O. M."

The reporter was perfectly thunderstruck. Although he had in a measure been prepared for some wonderful manifestations, he had not really at heart believed it possible.

Two other mysteries were then performed, the reporter performing the mathematical work himself, but full details are too long to insert in this article.

"Now, Professor," said the reporter, "as what I have seen, illustrating the laws of planetary effect upon luck and chance, so-called, has been so satisfactory, I would be pleased to see some other manifestation illustrating the occult powers of the Magi."

"Well, what shall it be?" asked the Professor.

"We read of such miracles as turning rods into snakes, etc. Could you show me anything of the kind?"

"Perhaps I might, but to tell you the truth, I do not like to show these things to any one. In fact, I am not allowed to do so; but in this case I will give you a slight illustration."

The reporter had a common black ebony cane, with gold-plated head, with him. The Professor took this in his hand, and holding it above the altar, made an invocation in an unknown language, ending with three short words, spoken in a firm, commanding tone.

He then threw the cane on the floor, and said to the reporter, "Look out for the snake!" This is the reporter's own account of the transaction:

"I can safely swear that I am not a drinking man, and have not had even a drink of beer in a week, otherwise this description would be open to suspicion; but if I ever saw anything plainly in my life, I saw that cane turn to a snake, about a yard long. Its body was spotted in white, and black along the back and sides, while its belly looked of a copper color. Its head had a bright golden look, and its eyes sparkled like diamonds.

"All this I noticed while I was climbing into a chair.

where, I must admit, I felt safer than on the floor, for his snakeship had that peculiar look associated naturally in one's mind with deadly poison.

"The snake now wriggled towards the chair I stood upon and looked as if about to ascend one of the legs. I was just going to make a break for the altar, with a view to climbing upon it, out of harm's way, when the Professor cried, 'Halt!' and told me to jump upon the snake and grab him by the body.

"At first I feared to do this, but on further persuasion and assurance that he would not harm me, I made a jump onto the snake's body and recklessly grabbed it by the tail (the safest-looking end), and held up—my innocent cane to view.

"I could now understand how the ancients must have felt when Moses had his celebrated contest with the Magi, to decide which had the most power.

"If I remember rightly, the Magi produced snake for snake, until the Prophet could only win the match by having his snake swallow those of the wise men, which of course placed their snakes *hors du combat*."

The reporter then asked the Professor to explain how a snake could be manufactured from a cane.

"The explanation is simply this. Perhaps I cannot make it plain to your understanding, but the fact is, there was no snake, and has been none in this room, any more than there is in the boots of a person suffering with delirium tremens. To such a person the low elementals, among which are snakes in profusion, become visible to the eye, apparently, although there is strong evidence that they are in all such cases seen by the inner sight or astral eye.

"But no matter how that may be, the fact is that this imitation snake was set up in the astral plane by the powers called upon by me, so that for the time being it bore all the appearance of genuine reptile.

"In the case of an inebriate, I believe that the drunken and debauched life led by the sufferer has drawn around

him certain elements, and the physical body has become so warped and debilitated that the astral man is sufficiently liberated to allow him to cognize the astral elements.

"In this style of Oriental mystery, much practiced in ancient times, you are deceived by an appearance set up in the mind.

"Many persons fall naturally into these conditions, and set up false figures in the astral plane and become greatly deceived thereby. Jesus had this power, but he belonged, from the age of twelve, to what was known as the Essenes branch of the Magi, who believed more in elevation of the soul at the expense of the body, than in cultivating the intellectual forces.

"His phenomenal powers took directions accordingly. Some of the Magi naturally developed one way, and others another, and all cannot be alike.

"Jesus the wise—had his elders or twelve disciples of the outer circle, all with him during his travels, but no one developed into the same power as the master.

"Perhaps if he had lived to found a temple at Jerusalem, as he wished to do, they would have become more fully developed.

"We have a branch now of the Essenes, same as the lodge in Palestine, that is, 'healers.' It is a distinct branch by itself, and to become an adept in it, one must mortify the flesh or practice asceticism.

"But this is too deep a subject to go into now, and is doubtless more or less familiar to most of the readers of THE PROGRESSIVE THINKER.

"By the way, what a circulation that paper must have. Since that article came out in that paper, I have been just literally bombarded with letters.

"I hope what you will write up will answer many of their questions, for I cannot find time to answer one in fifty by letter."

With many thanks for kindness extended, the reporter left, with a promise to call again.

Saturday, Nov. 8, 1890

PROF. O. H. RICHMOND

The Mystic Brotherhood

*A Resume of what has Heretofore Appeared Regarding the
Order of the Magi*

Inasmuch as the circulation of THE PROGRESSIVE THINKER has largely increased since we began the publication of interviews, lectures and articles last April, regarding the wonderful and mysterious knowledge of occult forces in nature possessed by Prof. Richmond of Grand Rapids, Michigan, we have deemed it best to give a brief resume of what has heretofore appeared, for the benefit of the thousands of our readers who have not read those articles.

On the 5th day of April, 1890, we published an article taken from the Grand Rapids **Daily Democrat**, of March 2nd wherein Mr. Richmond gave a reporter of that paper the first public statement of how he started in his occult studies. This article was headed:

"A Mysterious Tale"

and told, among other things, how the Professor became a member of the Magi, detailing his experience with a mysterious stranger at Nashville, Tenn., 1864, and receiving of the magic Word; an initiation into the secrets of ancient Egypt; his narrow escapes afterwards and adventures while apparently in the hands of fate; his studies and struggles while seeking for light; the visit to Chicago in 1871, and finding the ancient occult book that unlocked the mysteries of the past; an oath-bound order and Magic Temple; visit of the **Democrat** reporter to the Temple and witnessing of seeming miracles there, etc.

This article awakened such a vast amount of interest among our readers, that we desired more light regarding what appeared to us beyond the range of ordinary matters,

nearly to the verge of incredibility. We therefore sent a reliable and scientific reporter to Grand Rapids to interview Mr. Richmond. He made two visits to the Temple, and the result appeared in our issue of May 31st in the shape of two articles covering the entire first page. The first was headed:

"A Mystic Temple"

Startling revelations were given regarding the Ancient Magi and the order of Masonry; a full description of the Temple with its planets and satellites moving about an electric sun. The charts and valuable books used in the exercises and instructions in the Temple were fully described. Our reporter, being a Mason of high degree, obtained other information regarding the famous "Lost Word" of Ancient Oriental Masonry, and how the "Word" became lost to the modern world at the building of King Solomon's Temple. The second article was headed:

"The Magi—More Wonderful Revelments"

and contained a full description of our reporter's second visit wherein he was almost paralyzed by seeing his own cane turned into what appeared to be a snake before his eyes, and many mysteries performed that seemed incredible. Prognostications were made and afterwards fulfilled on the spot; and in many ways, as our reporter remarked, "twenty-six centuries back was brought to the doors of the 19th."

These interviews created wide spread excitement, and letters poured in from all quarters, both to us and Prof. Richmond, asking innumerable questions. Mr. Richmond soon published a notice in this paper informing the public that he had nothing to sell, and was not able to answer questions by mail, being engaged constantly in his business as a member of the firm of O. H. Richmond & Co., Drug-gists and Manufacturing Chemists at Grand Rapids. Notwithstanding this notice, the seekers after light have continued to send letters by the dozen up to this time. So

much interest was manifested, that we resolved to obtain reports of all lectures delivered by Prof. Richmond, if possible; being always determined to obtain the best thought extant upon all scientific and spirital subjects for the benefit of our numerous readers. In pursuance of this policy, we had a full unabridged report made of a lecture delivered by the Professor at Grand Rapids, in the month of June, which appeared in our issue of July 26, under the title of

*"Looking Backward—A Glance Into The
Past History of the Earth"*

This lecture fully sustained the reputation gained by the speaker, by what had gone before, being a comprehensive survey of the earth from remote aeons in the past from geological, astronomical, historical and scientific standpoints. He showed that the history of the Magi extended to more than thirteen thousand years before Christ, and an inferential history actually extended to more than 22,000 years ago, as proven by astronomical eras and symbols now in existence. He showed that the so-called "Copernician System," was well known to the Egyptians long, long, before the dark ages and the teachings of Ptolemy. He showed where human life probably began at the North Pole, and how mankind retreated Southward to the, afterwards, "Lost Atlantis." This lecture contained many quotations from various scientific works and caused widespread attention and discussion.

This lecture was followed by one entitled

*"Astral Magnetism or the Occult Forces
in Nature"*

which we published August 16. We also copied a long and well written article from the Grand Rapids Democrat, giving a reporter's investigation into the new-old philosophy and the result of tests given by Prof. Richmond. This appeared in our issue of July 19, and was copied by several of our exchanges.

September 13th, we published an article from Prof. Hulse of Lowell, Mass., who is a member of the Boston Society of Anthropology. In this article the writer gave a detailed statement of a visit to Prof. Richmond and several remarkable tests witnessed there, together with some comparisons made between astronomical and physical characteristics according to the science of Sarcognomy by Prof. Buchanan. The appearance of this article, which was soon followed, September 20th, by a lecture by Prof. Richmond, entitled "Vibrations, or Life and Motion in Nature," intensified the interest to such an extent that we wrote to the Professor to the effect that we thought it advisable to not stir up any more excitement unless he could come to Chicago and open a Temple before long, and thus gratify the public demand. This letter reached Mr. R. at Highland Park, Michigan, where he and his family were spending the summer, and we were gratified with a reply that Mr. R. would come here in a few weeks. He subsequently returned to Grand Rapids only to pack his household belongings, and offer his business for sale; leaving the same in charge of his business partner, Mr. L. Judd Shafer. Mr. R. and family started for our city and arrived on the 13th of October, 1890.

Some time in July last, we made the acquaintance of Mr. and Dr. Alma, whom we found were members of the Order of the Magi and were familiar with the teachings and wonderful manifestations of occult phenomena. These friends assured us that all we had published was true. Our readers will naturally infer from all this, that we were prepared for almost anything. But strange to say, we now see that we did not, nor could not begin to realize the vastness of the new light that has dawned upon the earth through the researches of Prof. Richmond and his colleagues. We saw illustrated the action of the astral forces over the soul or astral man, in a manner to set aside all doubt. We were shown several of the occult mysteries that have been described heretofore by our reporter and Mr. Hulse, and all under the strictest test conditions. For nearly half an hour the editor of this paper performed cer-

tain operations usually regarded as mere chance and without any consciousness that he was acting under inexorable laws. All this time a book lay on the table in front of him, containing a prediction dated Sept. 20, 1890, which in plain English told how said editor would come to this house Oct. 15, and would perform certain mysteries with certain results. This prediction was true in every detail. The prognostication was written in ink, and was certainly made before the events it foretold, let the time be long or short. We intended to make a full and detailed account of the entire phenomena, but on writing it out we found it occupied too much space.

Present State of the Work

Prof. Richmond has secured, for a term of years, a large fine dwelling on the South side, at No. 17 Thirty-third street. It is a beautiful locality, between Cottage Grove Ave. and the Lake; it possesses the advantage of being but a few rods from the cable on the Avenue, and yet upon a quiet, clean resident street where the air and surrounding influences are the best attainable in this hustling, growing city. The Temple is just established, and Mr. Richmond will be found at home to seekers after light. He will be glad to meet brothers and sisters of the Valley City who have so nobly assisted him in the work in the past. THE PROGRESSIVE THINKER has been constituted the official organ of the Order of the Magi in America, and will contain all information necessary to those interested in the work. Details relative to membership, etc., will be found under the appropriate head from time to time.

Prof. Richmond is now prepared to receive applications for membership in the Order of the Magi, and bank applications will soon be ready for distribution. Non-residents can become members when suitably recommended, and subject to full initiation when able to visit Chicago. Particulars will be given at the Temple, No. 17 Thirty-third street, near Cottage Grove avenue.

MAN AS A CITIZEN OF THE UNIVERSE

The vast and wonderful strides made by Science during the past quarter of a century, has made possible what would not have been possible a few years ago, that is, the re-introduction upon the planet "Terra" of the old, and yet ever new, "RELIGION OF THE STARS."

The time has arrived when man must realize that he is not simply a citizen of this little earth, over which the Omnipotent is supposed, by theologians, to exercise constant care, as if it was the only inhabitable world in all the vast universe of space.

When man first began to observe the kingdom of nature, outside of their immediate surroundings, they very naturally concluded, in their ignorance of the multitude of facts that have since been learned, that the earth was the great all in all, the centre of the entire universe; the one inhabited globe, around which all else revolved.

We cannot blame the men of those times for believing that they were the particular objects of the Divine care and that the rest of the heavenly bodies, the sun, the moon and the stars, also, were made for their particular benefit. Nor can we blame them that they, in their ignorance of the facts, should invent or conceive of a system of religion, fitted out with gods, devils, angels and other supernatural personages in accordance therewith. But we are not bound longer by these crude conceptions of early men, therefore we must regard man not alone as a citizen of the world, but rather a citizen of the solar system, of the sidereal system, of the vast Universe of suns and worlds that constitute the milky way, yea, of the majestic universe of universes itself, infinite and almighty in duration and extent.

How little can we realize the grand and wonderful facts of astronomical science, without the aid of knowledge. We gaze upward to the sparkling vault of heaven and in its calm and quiet majesty, who could conceive that the shining stars there seen, in the same relative positions, week after week, month after month, year after year, and

century after century, were everyone instinct with LIFE and motion. That those apparently "fixed" orbs are in reality rushing through space, at almost inconceivable velocities; drawing after them and about them their respective families of inhabitable and barren worlds, satellites, comets and meteoric streams of matter, upon great orbits of such length, and requiring such gigantic reaches of eternity to accomplish, that our periods of time sink into absolute insignificance in comparison. But when all this is learned by the patient investigations of ages upon ages of scientific research, we find that as yet we are but upon the very threshold of Nature's storehouse. We have but pulled the corner of the veil aside, that conceals the infinite mysteries. Even, when science comes to our aid, with wondrous instruments and discloses to us the motions of these far off bodies and even gives us an insight into their very inmost being, by demonstrating even the chemical constitution of far off suns and systems, we are yet but at the beginning.

For we have yet to learn, that these physical properties are but the shadow, or the cloak, for yet more wonderful vibratory forces and powers, hidden from the view of superficial observation, even as the mind and soul of man is hidden from the scalpel of the most expert and learned anatomical demonstrator.

Who would think, to look upon the calm fair face of our nearest neighbor, Luna, that she, even in her present dead condition, with all her fires and former terrific geological upheavals silenced, yet exerts a tremendous influence upon the earth. Who would suppose from Apriori reasoning, that she could not only level down continents inch by inch, by the action of tidal waves; change the very cosmical relations of our globe upon its axis; but in addition thereunto, affect the inmost minds of men, and even have the power to regulate the organic physical characteristics of one of the sexes, to an exact periodicity with her own phases?

What is the moon's capacity however, compared with that of the giant, Sol, who sends his vibrant messages pul-

sating to us across ninety-three millions of miles of space? Why, my friends, one gigantic upheaval of Solar flame, that sends the white hot billows of burning, glowing hydrogen, oxygen and iron, to more than a hundred and fifty thousand miles above his surface, generates more electricity, more magnetism and more of all co-ordinating vibratory forces that together affect our magnetic and other governing conditions, than came from calm Luna in a year. Yet thousands of these tremendous convulsions are going on upon his surface at one and the same time. Amid this "clash", of matter" our earth would be but as a drop of water thrown into a roaring furnace, to be dissipated in vapor and gas instantaneously.

When we come to examine more minutely into this apparent chaos of rushing matter, however, we find the chaotic condition is only in appearance, for the spectroscope, combined with our knowledge of chemical laws, reveal to us that each and every process there going on is in perfect rhythmic harmony and obeys the exact laws of its existence; Laws that can be expressed in exact mathematical formulae and correlated into definite proportions with other forces and powers. Could man, by the utmost stretch of his imagination 50 years ago, have conceived of the stupendous fact that men would, ere the century ended, analyze the chemical formation of flames burning on suns, so far away that the vibrations that bring the message started more than five thousand years ago? But, if he could have done that, by some remarkable Jules Verne power of imagination, could he have foreseen that the message from the stars would be so accurately known and measured that the star's very rapidity of motion and even its direction would be read by the eye of science? But such is the accomplished fact today; Ah, dear friends, this is but a beginning. One hundred years from now our great grand children will read the pages whereon this lecture is inscribed, with laughing wonder, to think that we, in this XIX Century should presume to think that we knew anything scarcely, regarding the Universe. We wonder, now, that when Copernicus rediscovered and gave to the world

the true theory of the celestial motions, men could not and would not believe him. We wonder now that hundreds and thousands could not comprehend and understand the illustrious discoveries and deductions of the immortal Charles Darwin, as he demonstrated the great truth of evolution. Just so, the generations of the future will wonder that the time ever was when men could not comprehend the great laws of the governing forces, astral magnetism and its coordinating mind force.

These things will be well understood then, and new problems will have arisen to perplex the minds of men, and others will stand up before the world, I suppose, to be considered as cranks, as a penalty for being ahead of their day and generation.

Physical science is now well advanced. The last two hundred years has put our race in possession of a wonderful store of knowledge regarding the universe of matter. **THE NEXT GIGANTIC STRIDE MUST BE MADE IN THE DOMAIN OF SPIRIT, OF SOUL, OF MIND.** This knowledge is at present "occult" or hidden. Hundreds and thousands are striving to brush away the obstructing veil that hides the entrance to the temple of the hidden and Infinite One. Do not laugh at them, or blame them, my mystic friends, as you witness their vain attempts. It is all for a wise purpose, and the time will come after they have knocked at many, many doors, that they will come to the right one, where the weary searchers can rest and be comforted.

In the meantime, the occult searchers will go on looking in far off mountains for "Mahatmas" and "Adepts," that exist only in some one's vivid imagination, and they will keep on and on, gazing upwards at the starry heavens with wonder, and they will question the great unknown and seek to penetrate the veil of Isis, until the time comes to them, as it has come to many before them, when they will leave the valley of Hindostan and penetrate the encircling walls of rock and travel to the mystic city of the sun.

where perchance a new door may open unto them, giving them a glimpse of the light beyond the portal.

May that light be a beacon unto their footsteps, may it shine upon and illumine their pathway onward and upward, even as the clusters of suns congregated along the milky way that spans our heavens, shine and sparkle in a golden path of LIGHT.

This lecture is not covered by copyright.

MAN AND HIS RELATION TO THE UNIVERSE

ARTICLE No. III.

BY OLNEY H. RICHMOND

Chief of the Order of the Magi.

Having logically established Man in an Infinite Universe with the wonderful possibilities befitting such an environment opening up before him, we will now consider the perpetuity of this vast expanse which he has entered and which is nothing more nor less than another phase of Infinity.

Although space and time are infinite, the duration of organized matter in its various forms, might be finite. We can unhesitatingly say, however, that no doubt exists but that any particular organic body must, in the fulness of time, and under the laws of evolution, change, until it is practically a different body. To illustrate: The planet Jupiter was, within the comparatively recent period of a few millions of years, a sun, with a diameter of about one hundred thousand miles. This sun might have been observed by astronomers of other solar systems as a small companion sun to Helios; but as the centuries rolled by it gradually cooled and crusts formed on its hitherto shining surface until it became a red-hot globe, with all its light obscured beneath more than eight thousand miles of carbon and hydrogen vapors which are held in suspension in its atmosphere. Still the change goes on. Although Jupiter has ceased to be a sun, it is not, as yet, an inhabitable planet; but the time will come, however, when this condition will obtain. It will be long after Mars and perhaps our earth have ceased to be abodes of life, but the great planet Jupiter, fourteen hundred times our earth in size, will take its place in the universe of life as an inhabited globe. In that far distant time it will possess an equable temperature with but a slight variation throughout its year, which is equal to twelve of our years in duration. Jupiter will not receive

as much light from the sun as is enjoyed by our planet, but this deficiency will be made up in warmth derived from its own interior which, no doubt, to beings evolved upon its surface, will be equally as beneficial and grateful. The life period of Jupiter would naturally be one of great length under ordinary environment, but no matter how long that planet may endure, the time must come when it will become a cold and barren world without even a ray of light to bless its surface; for even old Sol must in time lose his fires and become a dark and cheerless globe.

Now, from the above premises it might be argued that, as goes the part so must go the whole, and that in the course of time the entire universe must come to an end. The question then arises as a corollary: Where then is eternal life? That, too, would have no abiding place unless a cold, dark, cheerless and dead universe, devoid of physical existence, would suffice for an abode.

This condition being scarcely conceivable, we are driven to the alternative of a self-perpetuating universe. It has been proven by scientists who have investigated this question from a mathematical standpoint that, given a certain number of suns, each decreasing in heat through condensation and consequent radiation into space, the time must come, and that within a finite period, when each and every sun would become cold and dead. Now we can reason from this basis that if at any period of time a certain number of suns existed, if that time was only long enough ago, not a sun would now be shining. This accepted, we arrive at the presumed lapse of time and place it as a factor in the problem.

We know that matter must have always existed in some form and manifestly has always possessed its present quality of condensation, thus forming suns and planets; hence we cannot do otherwise than form the conclusion that the period of time under consideration must be infinite and therefore this infinite lapse of time must have extinguished every sun and have rendered the universe uninhabitable. As this condition of affairs does not prevail, and it is a

self-evident fact that it never has obtained in the past, we have a perfectly logical right to assume that the infinite time which is still ahead of us and which is the second member of the equation, will likewise fail to reduce this all-pervading universe to a state of death and oblivion.

From the above mathematical considerations into which we have but briefly gone, we could prove the fact of a perpetual universe by logical deductions alone; but aside from this we have a method of reasoning derived from our knowledge of the conservation of energy and the correlation of forces, together with facts relative to the pressure of light upon surfaces, which account for and justify the belief in an ever-changing but always existing universe of heat, light and life. From the latest observations we might affirm with a goodly degree of assurance, that the pressure of light and heat, combined with the force of gravity, constitute the real and only reason for the existence of life throughout the entire universe. Furthermore, we can affirm that the differential existing between the squares of the diameters of bodies and the cubes of their diameters, is responsible for the continuation of life.

It is known that in addition to the suns, planets, satellites, asteroids and comets, which perform their motions in regular orbits without our solar system, there are also an unknown number of bodies which come into the system from outer space—from any and all directions, regardless of the plane of the ecliptic. Obeying the law of gravitation, these comets aim directly for our Sun, passing, in some instances, so close to him as to almost graze his surface; then, swinging around that dignitary, they again dart off into the realms of space, on hyperbolic orbits which cannot by any devised method of figuring, indicate a return.

When bodies of this description first make their appearance they look simply like globes, dark, in the main, except as to the light reflected from their surfaces, but as they enter our solar system, tails develop which rapidly extend to millions of mile in length. More and more of the cometary matter from the nucleus or head seems to be driven off

until in some cases, almost if not all the comet turns to tail. The tail is always extended from the sun; hence, at the approach of the comet the tail streams out behind, while upon its recession the tail goes before the head. This is entirely different to all appearances caused by a stream of matter extending, as smoke, for instance, behind a locomotive, and indicates a force acting as a repellent from the sun himself. This effect was, for a time, a puzzle to science, but the discovery relative to the pressure of light solves the problem.

It has been shown that, as the cometic body approaches the sun, its outer envelope of clinging atoms and probably corpuscles are thrown into high vibration and being so small individually that the pressure of light and heat against their surface exceeds the pull of gravitation, they are driven off into space to form the cometary tail. As the comet nears the sun, more and more matter is thus vaporized, liberated and driven off, some of it with the velocity of light itself. The force of gravity constantly increases as the distance from the sun diminishes, and, likewise, the pressure of light increases; thus, we have these two forces rapidly increasing in inverse ratio to the square of the distance, one hurling the comet toward its goal with tremendous velocity, sometimes amounting to hundreds of miles per second, the other tearing and rending its constituent atoms apart and hurling them into space into one grand disintegration of matter.

Thus the cold, solid body which, in outer space, might have constituted a projectile capable of crashing into and enlivening a dead sun, perhaps to the degree of another cycle of activity, is rendered incapable of doing aught but swinging harmlessly around a living sun, like a ghost of imponderability.

If the power of gravity did not decrease in ratio to the cube of the diameter, while the surface decreases in ratio to the square of the diameter, this effect could not obtain and our sun as well as all others would be constantly subjected to fluctuations of heat and light which would render their attendant planets incapable of acting as abodes of life.

Of course, upon the recession of the comet the process is reversed and the comet takes in its tail and becomes once more a frozen ball, aiming at some other far-off sun. In the course of time—perhaps a million, or it may be, a billion of years—our friend, the comet, will arrive at a cold, dead sun, and, undeterred by the pressure of light, he will plunge into that black, massive body with all the potential force of a fall from infinite space, and lo, a new sun blazes out where before reigned naught but darkness and obscurity.

Then astronomers in surrounding systems record a new star. The new sun may blaze out as a nebulous body of light extending far beyond its outermost planet, as did the new sun which became apparent to us a few years ago, but it will soon cool down to its normal dimensions and "A new heaven and a new earth will appear." Such events do not occur every day, but among the multitude of dead suns interspersed throughout our Nebula, one or two are thus resurrected on an average, each century.

It is not remarkable that our earth is protected by its envelope of air from the bombardment of millions of tiny meteors, so our sun is protected by his armor of vibrant light from the bombardment of millions of numerous hyperbolic comets.

Such are the marvels of the universe in which we live and have our being. Truly a universe worthy the highest aspirations of the human soul and a home of transcendent glory to all eternity.

Considering the important functions performed by Comets, in the economy of the Universe, we will give these erratic bodies farther consideration.

The mysterious nature of the appearance and disappearance of comets has always been a source of curiosity to mankind, while the strange peculiarities of some of these bodies has awakened a feeling of awe and in some instances unbounded terror in the mind of the beholder.

That the variety of expression taken on by cometary

bodies depends upon their mass, velocity of motion, perihelion, distance and chemical constitution is well nigh an established fact. If the comet is simple in its atomic construction the head is gradually disintegrated and a single tail results. The great comet of 1843 is of this class, its brilliancy being so great as to render it visible in full daylight and its tail increasing in length, when nearest the Sun, at the rate of five millions of miles per day. This rapid exhaustion entirely used up the head of the comet while it was within the orbit of Mercury. It passed its perihelion at a distance of only thirty thousand miles from the Sun and was thereby subjected to a temperature two thousand times that of red-hot iron. It is clearly evident that the most refractory body known to man must be vaporized and even super-vaporized under these extreme conditions. The wonderful comet of 1844 is another of the same class. It fell towards our Sun from a distance of more than four hundred billions of miles. This comet is due to pay us another visit about the year 101844. In 1744, just one hundred years previous to the advent of this comet, still another of the same class appeared. This one will again be due A.D. 124425.

Another class of comets are made up of several chemical elements of molecular combinations. As the various constituent elements are driven off the atoms become electrified and in this condition repel each other so that in some instances two, three, or more tails may be seen. The marvelous comet of 1811 may be cited as a fair example of this class. The tail of this comet was compound and spread out like a huge fan having a length of one hundred and twelve millions of miles. Its head was larger than the planet Jupiter, being greater in diameter by twenty-four thousand miles. The central nucleus alone was four hundred miles in diameter. This comet is due to return to Helios three thousand years hence, its orbit extending outward from our Sun to a distance only, of fourteen times the radius of the orbit of Neptune.

The above mentioned are but a few of the long dis-

tance comets known to us, no one of which gets beyond the control of our Sun.

Comets of short, elliptic orbits, are more like planets, in their movements about the Sun. Encke's comet, for instance, has a period of only three and one-half years.

Some comets break up under the action of the Solar forces and finally entirely disappear as comets.

From the many observations of the behavior of cometary bodies, it is deemed probable that their presence within a Solar System brings about more or less powerful magnetic changes. Very large comets like those of 1811 and 1844, swooping in from the cold outer space, with a temperature of hundreds of degrees below zero, are subjected to first a melting and then a vaporizing heat of thousands of degrees. These conditions cause powerful physical and chemical adjustments and give rise to electric pulsations which in turn produce magnetic polarization upon a gigantic scale. We have every reason to believe that the magnetic exchanges between some comets and our Sun, produce actual changes in the magnetic conditions of all the planets of our Solar System. If this is true with regard to comets of closed orbits, how much more may the same effect prevail with those which come in on hyperbolic orbits, after taking on the magnetic conditions of some region of space so far from our system that the aerial traveler may have been a billion years in making its journey toward us. Who knows to what strangely constituted suns such a comet may have paid its addresses? From a corbohydrate sun it may have passed to an oxy-hydrate sun or one of nitrous oxide as a predominating constituent. But, no matter what we may suppose or how far we may speculate upon the history of a given comet, we must presume that the time was when the particular mass of matter now known by that name, was not a comet; hence we are led in our investigations to

The Origin of Comets

This is a great field in itself and one of entrancing in-

terest to persons who regard science from the standpoint of knowledge rather than that of utility.

We will consider some of the ways in which a comet may originate:

Let us conceive of an enormous mass of nebulous matter existing in a certain region of space. It would be irregular in form, like a rain-cloud, so that in condensing, under the pull of gravity, many outlying portions of the cloud would be much behind in arriving at and joining with the centrally revolving mass. Thus it would naturally follow that, while the greater part of the nebular cloud would form a solar system, a quantity of matter would be left behind and would condense into globes of various sizes, according to the amount of material available in each. As bodies of different specific gravity tend to separate, when chemically incompatible, this supposition accounts for the difference existing in the chemical constitution of comets.

Falling constantly towards the parent mass, these exteriorly formed globes would be forced to perform in orbits more or less elongated, according to the distance at which each body originated. Some of these bodies would form closed orbits and repeatedly revolve about the central sun: but some, on the other hand, originate at such tremendous distances from the parent mass that they fail to join in the general revolution during the planetary formative period.

It is manifest that a fall from an almost infinite distance would give such bodies a velocity that would not only carry them past the sun, but would cause them to dart off into space again to nearly their original position while in a gaseous state.

Thus a comet may possess an elliptical, a parabolic or a hyperbolic orbit. When an orbit is once established by one of these bodies, it will continue in that path indefinitely unless some influence outside itself drives it from its accustomed course.

It has been shown by LaPlace, Herschel, Proctor and

other astronomers, that it is not an uncommon occurrence for a comet to be thrown from its accustomed orbit by the powerful wrench given to it while passing near some large planet such as Jupiter, Saturn or Uranus, this wrench may throw the comet into an oval orbit and thus change its cometary period, or, on the other hand, it may give it a direction which will turn it into a roving comet or an orbit which will never return to its parent sun. However, under the governing forces of the Universe, it must gravitate toward some attractive center, hence it goes on and on until, losing its original impulsion, it eventually feels the attractive force of some other sun and slowly turns its course toward it.

From the above facts we deduce that wherever masses of nebulous or gaseous matter exist, comets may form from portions of them; that short period comets may be turned into long period ones or into hyperbolic comets. In short, any comet may be transformed into one of any other class. A comet may even be captured by a planet and made to perform an orbit about the capturing body. Jupiter performed this operation upon a comet known as Lexell's, within a recent period, but the prisoner finally escaped and again became a wanderer.

The importance of cosmical transformations is manifest when we consider the fact that were it not for the continual origin of new comets under the laws of condensation, the old ones would be all used up in time and general stagnation would inevitably result; but we have an endless chain of cosmical effects. Live suns grow cold and dark; in time they are vaporized by plunging comets; some of the nebulous matter is driven off to immense distances, in some cases so far that it would take light itself more than one year of time to traverse the tremendous reach of space.

Comets are formed as well as planets; one or more of these comets may, in the course of time, become hyperbolic, thus keeping the number of these useful messengers up to the average. It is also believed and in fact it can be

shown that under certain conditions a planet may be transformed into a comet; but this is another rather extended examination into which it is not necessary to go at present, however interesting the subject may be.

We have ascertained through the study of the subject under discussion, that the known physical laws of the Universe have come to the aid of the mathematical deductions as set forth in our third article and have proven that we do not only reside in a selfperpetuating universe, but that it could not, by any possibility be otherwise; for, if the laws of nature were not capable of bringing about these marvelous rounds of transformation, inhabited worlds would long ago have ceased to exist and in consequence there would be no human intelligence to take cognizance of the fact that anything had ever existed.

As sentient beings possessing minds and souls, how grateful we should be that we live, not in a dying universe, but in a universe containing the elements of eternal light and life.

SWEET DAMEH

BY O. H. RICHMOND

Sweet Dameh is a tricky lass,
As all the boys acknowledge,
And deeper than a graduate
Of any female college.
Sometimes her smiles are all serene
And your moves seem all perfection,
Then Dameh frowns a rival bold,
Comes out with a "correction."
Talk of chess, or algebra,
Or geometric twisters;
Differential calculus,
And all her mystic sisters;
Comic sections; Missing Link
In Darwin's Evolution;
They are all problems which admit
Of proximate solution.
But Dameh, coy, forever keeps
Her lovers in contention.
"Is this, or that, or t'other sound?"
Or that a new invention?
In vain her lovers spend a life,
Like Martins or a Wyllie,
When Barker, young and lusty, comes
She winks at him so slyly.
When lo! the love of many years
Is upset in a twinkling,
And "lines" that held her heretofore
Are broken quick as winking,
Where was she born? No man can say,
Was it "Bristol" or "Dundee?"
In "Edinburg" or "Glasgow?"
Is she an "Ayrshire Lassie?"
Was she born of "Laird and Lady?"
Or a "Maiden of the Mill?"
What ere she was or is
I am her "Suter" still.

Though she lives in "Boston Center"
Or at a "Cross"-roads town.
"Definance" bid to all the world
"Dyke"-ontented with Her Crown.
No "Single Corner" of the Earth
But yields unto her sway,
From Florida's green glades
To Alaska's frozen spray.
From Scotland's iron coasts
To Zealand's sunny isle,
All own the gentle rule
of Dameh's loving smile.

MATHEMATICS OF THE GAME OF CHECKERS

By O. H. Richmond, Chicago, Ill.

Experiments and calculations have been made in attempting to find how many different games could be played. Approximately the number of drawn games is equal to the permutation of the number of pieces on the attacking side.

Let the number of pieces at the beginning of the game be "P." Now, as games won by either side consist of departures from the draw lines, by errors, it follows that the wins are in excess of the draws. The minimum must be equal to $P+1$, permuted. Considering the great number of errors and foolish moves, in scrub play, the won games must greatly exceed this value. How much we cannot even approximate. However, the result is astonishing and startling enough at that to cause us to despair of ever exhausting the study of it, or getting at the bottom of the game, during all the ages to come. Look at this:

2 men on a side— 2 draws and 6 won games.

3 men on a side— 6 draws and 24 won games.

4 men on a side—24 draws and 120 won games.

12 men on a side—479,001,600 draws.

12+1 permuted—6,277,020,800 wins.

Total games, 6,706,022,400.

Nearly seven billions! Is it any wonder that we never get to the bottom of even one branch of the noble game? We need not worry over the coming generations having nothing to discover.

RICHMOND'S DREAM—A ROYAL BATTLE

By *O. H. Richmond, Chicago, Ill.*

(*Especially for Pittsburgh Leader*)

I.

I had a dream, on New Year's night,
Which was more up to date
Than the one I had in Michigan
In Eighteen Eighty-Eight.
The checkered field was very large;
How large, I do not know,
The dark squares made of bloody soil,
The light ones trampled snow.

II.

The men who occupied the squares,
Were not the usual disks;
Live rulers of great countries
Were entered in the lists.
Some wore crowns upon their heads
And robes of ermine white,
While others dressed more plainly,
One in dark and one in light.

III.

One great king on nineteen stood—
With hosts at his command
An allied king of twenty-two
Had taken up his stand.
A monarch stood on thirteen bold,
With men and guns galore,
While a single man on thirty
made up the "Fighting Four."

IV.

I gazed abroad to see what foe
Dare stand before this line,
And I beheld a rival king
"Corked up" on twenty-nine,

His life-long friend, a single man,
Stood by on twenty-one;
They were both "dug in," helpless,
So but little could be done.

V.

Their allied monarchs bravely helped
On fourteen, one held sway;
But the one on four could not do much,
He was so far away.
As I stood gazing at the sight
The guns began to flash,
And the first lot of the 'serried hosts
Began to make a dash.

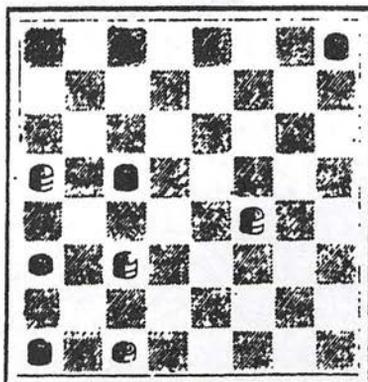
VI.

The dreadful carnage that ensued
To my memory yet clings,
As I shudder at the havoc wrought
In this "Royal Sport of Kings."
The New Year's guns and whistles
Awoke me in a sweat;
So I presume the "Serried Hosts"
Are out there fighting yet.

RICHMOND'S DREAM DIAGRAM AND SOLUTION

PITTSBURG LEADER PROBLEM NO. 1657.

Black—21. Kings 4, 14, 29.



White—30. Kings 13, 19, 22.

White to play and win.

By O. H. Richmond, Chicago, Ill.

19-15	25-22	30-26*	30-25	15-19*
14-18	17-26	22-25	23-19	25-30
15-11*	29-25	31-27*	25-29	11-16
18-25	26-31	25-30	19-15	30-23
13-17	25-22	27-23*	21-25	19-26

White wins.

SOLUTION NO. 2.

Names of solvers on this line will appear in the list of honor.

22-17	17-14	19-15	13-9
14-18	18-22	12-16	
13-9	9-13	14-17	
(1) 4-8	8-12	22-25	

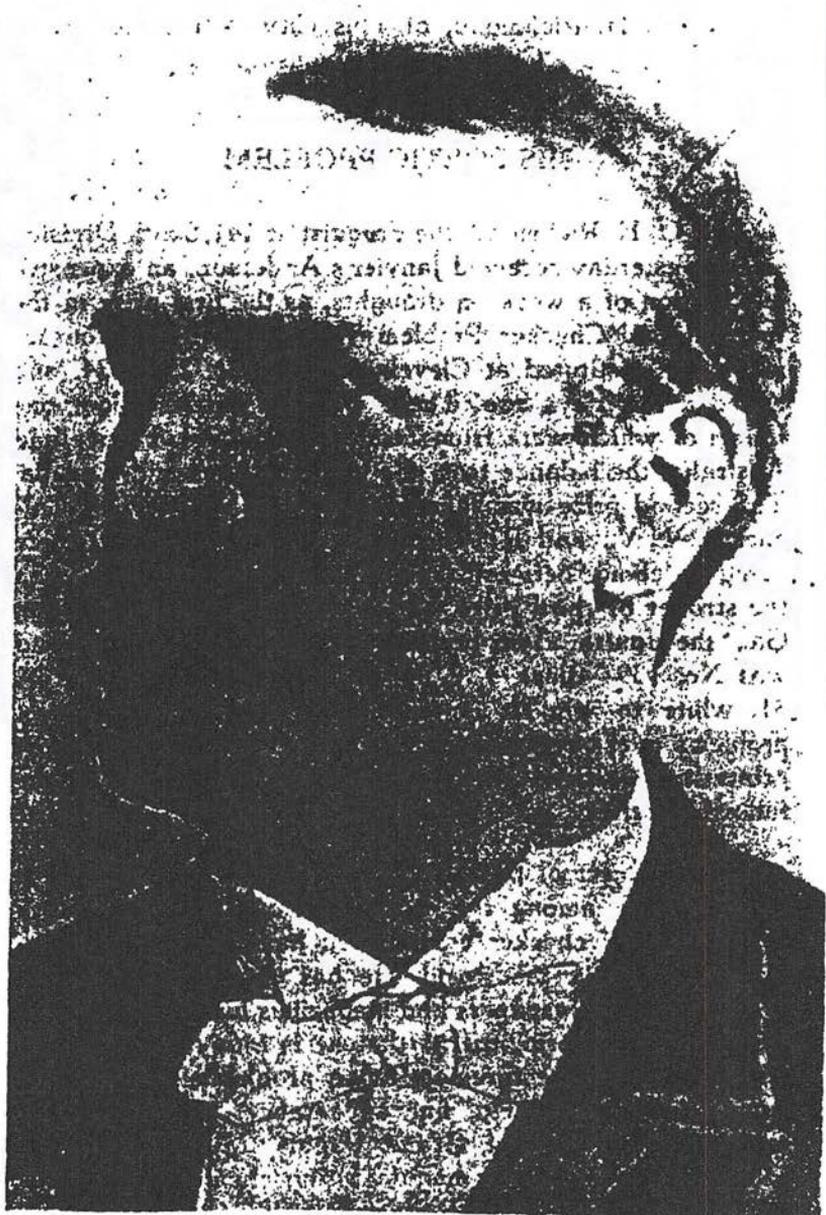
W wins.

	(1)	
29-25	9-13	25-29
17-14	4-8	14-17
18-22	19-15	22-25

W wins.

Solvers of both lines and correct arrangement of Rulers will be accorded first rank.

New Years 1916. Evanston, Ill.



THE CHECKER KING

O. H. Richmond, of This City, Wins the
Checker Championship of
the World.

HIS POETIC PROBLEM

Mr. O.-H. Richmond, the druggist at 141 South Division street, yesterday received Janvier's Anderson, an expensive late edition of a work on draughts, as the first prize in the International Checker Problem Tournament. This tournament was instituted at Cleveland, O., Dec. 25, 1884, and ended a few days ago. There were 73 entries about one fourth of which were from Scotland, England, France and Australia, the balance from the United States and Canada. The second prize was taken by M.H.C. Wardell, of Colchester, N.Y., and R. A. Gurley, of Denver, Col., there being no choice between them. J. Labadie, of Canada, won the stroker or third prize, and J. H. Robinson, of Atlanta, Ga., the fourth. The problem solved by Mr. Richmond was No. 139—Black 4, 9, 10. King 13; white 11, 22, 30, 31, white to win. It is pronounced one of the hardest problems ever propounded. The Cleveland "Sunday Sun" prints an excellent portrait of Mr. Richmond above the following article:

"The subject of this sketch has for many years held a leading place among the world's composers. His ability in this line of checker composition, has long been recognized throughout the world. He has contributed liberally to the various newspapers and magazines hundreds of problems of such superior merits that he is today justly recognized as one of the foremost living problemists. Mr. Richmond is a gentleman of fine appearance, and one of the solid business men of Grand Rapids, Mich., being the head of a large firm of manufacturing chemists and druggists: His problem in verse, given in today's issue, will give the reader some idea of Mr. Richmond's powers. In this especial line he stands alone without a rival in the world.

His last "poem puzzle position" that appeared in the "Sun" has been widely and favorably received and commented on. His production this week stands unrivalled in the annals of the literature of the game of draughts."

The problem referred to is the following, which is also printed in the "Sun":

Richmond's Dream—Position No. 92

I had a dream the other night, when all around was still.
Methought I saw a checker-board, laid out with greatest
skill.

It occupied the city square, two acres plump were seen;
The white squares made of gravel, the dark ones, grass so
green.

The pieces on this mammoth board were not turned out of
wood.

But real men occupied the squares, all checker players
good.

Charles Hefter stood on twenty-eight, with a crown upon
his head.

Dressed in black from top to toe, a "problem king," folks
said.

Another checker king in black, stood guarding number
three.

He looked like J. D. Janvier, as near as I could see.

James Labadie, of Canada, an analyzer bright,

Stood on thirteen, a single man to strengthen Hefter's right.

I gazed about to see what foe dare face so bold a clan.

And I noticed in the "center field," a light-dressed single
man.

'Twas Charles F. Barker, rash and brave on fifteen held
his ground.

A perilous position, too, as H. D. Lyman found.

The latter, a great problem king I saw on twenty-five;

I thought he called to C.F.B. "Can you get through alive?"

Baker answered: "I don't know, it looks a little mixed,

If Janvier comes to seven now I fear I will be fixed."

Then Lyman said, "Suppose he does, I know what we can
do.

There is George H. Powell brave, up there on thirty-two.
Although he is a single man, he'll rush to your relief."
At this I saw James Labadie make signals to his chief.
The battle opened: Hefter's side were first to start the fight.
And then they marched and countermarched and fought
with all their might.
Although the "lusty boys in white" fought well, as all
could see.
They had to yield the checkered field. How? pray tell to me.

O. H. RICHMOND.

Grand Rapids, Mich.

This is pronounced by expert draughtsmen to be the finest poetical problem ever published.

SYSTEMATIC CHECKER RECORDS

Please permit space in your valued column for a few words regarding my checker scrap books, which I treasure more highly than any of over 1,200 volumes in my library. These contain about 2,000 pages, well filled with every kind of checker literature known. Each book is systematically indexed and tabulated, making it easy to refer to any author, to any game or problem, or article, in a jiffy.

I can also tell the text of any article; the setting of any problem and the initial moves of same or the name of an opening of game placed, etcetera, within a few seconds of time. For instance: If one should ask what is the subject matter of Jones' or Smith's article published in the Pittsburg Leader during a certain year or month, I can answer him quickly. If a certain game or problem is required 'tis quickly arrived at.

From my experience and observation there has been a very sad neglect among players in the method of keeping their records systematically arranged. I was in a near-by club a few evenings since and one of the members asked the secretary if he could refer to a certain game played between "so and so," desiring to know how the game proceeded from a certain point. The secretary (a moderate

salaried man) looked wise and went in quest of the information through the scrap-book route. In just 48 minutes (during which many hurry-up calls were made) he returned with the proper scrap book (scrap heap) with the game and annotations. Had we our "scrappings" at hand we could have given the member the desired information in fewer seconds than it took minutes through this paid secretary of the club, who, apparently, had little else to do than run such matters in a getatable manner.

System, pure and unadulterated, is the watchword. It covers many evils and without it nobody can make business a success. Let it be your New Year's resolution in all things: it pays better than costly gems—'tis priceless.

Of a stormy night, when not caring to venture to the club or other places of amusement, we take out the "old, familiar friends" and find so many things of interest that the midnight hour comes on ere we are aware that a late hour has arrived. This shows that the time given in reading and re-reading these old pages has not passed drearily but, on the contrary, most pleasantly. We familiarize ourselves with some old game; re-establish in mind the solution to some intricate problem, but best of all re-read the writings of a favorite author, those that appeal to our heart yearnings most. The games and problems are by the thousands, a considerable number of which are as dry as a bone of the Cambrian period, and that is horribly dry.

Many of the written articles are very instructive, full of pithy sayings, humorous to a degree. These are the kind that send one to his rest in happy frame of mind and a good sleep generally follows.

Long, extended, matter-of-fact articles rarely get an audit from us, and more especially "the-to-be-continued" kind that take us from a dozen to 20 columns before we note the "concluded next week."

These, generally, are on subjects thrashed out 30, 40 or 50 years ago by the best masters and very little valuable information is added to where the masters left off. They are

among the least valued of our entire collection and 'tis difficult to get into the humor of following them, being too long drawn out, too wearisome for use.

Naturally, in conning over these old books for years past, we have become rather partial toward certain authors whose names frequently appear therein. However, if we were to be asked as to who appeals to us most we would be rather at a loss for an answer, there being so many who are real shining lights in the checker world. If compelled to name a few of our best favorites we would answer Messrs. R. A. Gurley, O. H. Richmond, Charles Hefter, A. J. Heffner, Willie Gardner, James P. Reed, J. R. Yoeman, James Tonar, James Smith, Dr. Schaefer, J. R. Richmond, Dr. Brown, William Strickland and some others who have done great work for the game in all its bearings. Remember, we are covering a period extending over fully two-score years and are including everything in the line of checkers, writings, games, sketches, problems, etc.

If we were selected to award the "iron cross" to our favorite trio, we think Messrs. Gurley, Richmond (O. H.) and Hefter would bear off the honors. This is based purely on "the whole checker combine" and not on any one particular branch of same. If we were to take simply problem-making, or games played, or writings, or squibs given, then the cross might fall elsewhere. If taken singly, Messrs. Gurley and Richmond have given to the world but a small percentage of games that Mr. Hefter has, but what their deficiency has been in this respect they have fully made up in other ways.

Of late years Mr. Gurley has been rather reticent as to giving articles, games, problems, etc., to the checker columns, Age may have made its inroads on him. There was a time when a score of more papers, magazines, small periodicals, fairly teemed with his "masterpieces," than which none better existed. This many years ago.

It would please a legion of your readers if he would follow Mr. Richmond's example and publish his produc-

tions from 40 years back down to the present, and with them let us see also what he looks like, and let him write some of his more recent experiences, yet unpublished. This would be so pleasing to the talent. We have pages of his contributions given 25 to 40 years ago, clipped from fully a score of the best columns then in existence and include about 100 problems of his making. His article—"The Ramblings of a Checkerist"—is one of the choicest morsels in all our books and will bear reading a dozen times; it should be republished.

His late articles published in the Leader, Salt Lake Tribune, etc., are well worthy of his admirable versatility, though his writings of long years ago rather appeal to us most. His descriptive powers seem nearly endless. He clothes each subject in new garb and he never uses tautology—a rehashing of any previous article. His style is unique and ever interesting. Whenever we see his name at the head of a column we feel certain we have a new treat awaiting us and disappointment does not follow the perusal. At one moment he is filled with sympathetic compassion, as if we're; the next, we find him caustic, running into sarcasm, but never with the kind that wounds. We simply feel he is the favorite over all.

While he and Mr. Richmond are of different type in their writing, yet each has his peculiar rare wit, and at times both are so humorous that it takes a day or two to get back to one's equilibrium. We never note resentment in either; they are as gentle, mild, and harmless as a dove of peace, though living contemporaneously.

Mr. Richmond's dreams, Poe-et-i-cal lines and problems are genuine pieces of attraction that will never die—future generations of players will sing his praises to the end. His name appears in our books more than any other and we hope he will be spared to double the pages we already have of him, as we hope all will.

Mr. John H. Finn is one of our favorites. We greatly appreciate his writings on the masters of the last century. Anything from his pen is sure of a place in our books. Mr.

Harvey L. Hopkins does great good in trying to show the young the pitfalls in checker life.

We can't extend further, we can't do justice to all in a single writing, the list is long. Later on we may take them up from a different point of view, and we hope interestingly so.

Just at present we are waiting for the initial games between Messrs. Jordan and Banks. The players here are as enthusiastic over the match as the patrons of a scientific boxing match and when watching their favorite drop a right or left-hander on his opponent.

Nobody regards the world's championship at stake in the outcome of the match. It is not admitted even that the American championship is actually at stake, there being a player in Binghampton, another in Boston and still others elsewhere who may dispute the right of championship honors. When last in Scotland, sometime after Mr. Richard Jordan's death, we heard much regarding the championship emblem of the world.

Nearly all expressed their opinion that this emblem still remains on Scottish soil, but when asked "where"—"by whom held?" a ready answer was not given. We feel certain that this feature will be thrashed out after the war is over and then the real world's champion will be proclaimed. May the best player take his knightly spurs and wear them in modesty.

We have wrecked our motto—"Brevity in all things"—and will now yield our pen.

Olney H. Richmond—Dameh's Wizard

A NEW YEAR'S GREETING

By R. A. Gurley, Denver, Colo.

O-n Dameh's Field I once did dream of warrior bold.
L-ong years a mighty chief, by Mystic Muse foretold.
N-ever daunted me, though furious strife arose,
E-nraptured valor his, when conquering "secret foes,"
Y-ield unto him, in pride, the glory of a crown,

H-appless and heartless he who scorns him with a frown.

R-espect, with reverent awe, his countless battles won,
I-imbibe, with deepest thought, the wiles of Dameh's son.

C-herish, with knightly pride, this lord of art divine,

H-onor his deeds of love, inspired at Dameh's shrine.

M-oral his lessons be, smiled at by Heaven,

O-lympus' gods e'en smile in glee, when proffered "knots"
are riven.

N-e'er shall his glory fade—none can it mar,

D-ameh reveres thee—thou: O.H.R.

CRITICISM

John Clayson of Payson, Utah, submits the following play to draw and correct Tribune problem No. 165, by O. H. Richmond:

Black—5, 15, 16, 19; king 28.

White—27, 31; kings 12, 32.

Terms: White to play and win.

12-8	28-24	20-16	25-30	23-26	19-24
15-18-a	32-28-c	32-28	15-18	24-19	26-22
8-11-b	23-32	16-11	20-25	26-30	24-19
19-23	28-19	22-25	19-23	25-21	
11-20	18-22	11-15	28-24	31-26	

—Drawn

(a) Mr. Richmond plays 5-9 here with the remark that is is best.
I think 15-18 will draw.

8-12	5-9	31-27	19-24	12-16	26-22
18-22	24-15	22-26	23-18	30-26	
27-24	16-19	27-23	26-30	16-19	

—Drawn.

(c) 12-16, 24, 19, 16-11, 19-15; drawn.

JOHN CLAYSON.

Checker Editor. Salt Lake Tribune—I want to use a little of your valuable space in extending my thanks to such analysts as Gurley, Johnson, Vair and other Denver boys, as well as Hefter and others, who have kindly corrected my faulty problems.

Working as I do, entirely alone, with no one to criticize or play one side against me, it is inevitable that I should overlook a play occasionally, which turns out to invalidate the problem. I try to make this percentage as low as possible, as I dislike above all things to have the boys work on a "blind trail," but with the large number I am composing it seems unavoidable that the number of "flivvers" should be larger than I wish it was. Therefore the kind fellows who "candle my eggs" and thereby sort out the bad ones are doing a distinct favor to me, as well as the checker public. I do not want a faulty problem of mine to ever get into a book and as far as I know none has. I can conscientiously say that I am not working for reputation. I could have remained out and have left a fair record to the checker world, but I put in all this hard work for pure love of the game and a desire to leave all I can behind me when I end my earthly career.

O. H. Richmond.

"DAMEH'S WIZARD"

By O. H. Richmond, Chicago, Ill.

I have read and carefully filed away in the Archives of Dameh the New Year's greeting by that veteran of the checkered field, R. A. Gurley, Esq., of the Rocky Mountain Eagles. Believe me, it takes some skill to write an acrostic, chained as one is by the sequence of first letters.

A man has a "poetic licence" in such cases, they say, so I presume Brother Gurley availed himself of that when he called me "Dameh's Wizard." Thanks, my dear boy; but I am not much of a wiz, at least in checkers. I make too many blunders for a genuine all wool, yard wide. No. 1 wiz, such as the Wizard of Oz, for instance.

But this is not what I started to say. Mr. Gurley, by virtue doubtless of his aforesaid license, brings in some allusions in that acrostic, which will be Greek, or worse, to the checker fraternity; none of whom know so much about me as does our old friend G. For instance: what can a disciple of Dameh make of line two? "Long years a mighty chief, by Mystic Musè foretold." How could they suppose that I have been the chief of the Order of the Magi for the jurisdiction of the United States since 1888 and that, incredible as it may seem, it was foretold long before I was born that I was to hold that position? I am in a measure forced, now, to give this information, in order to shield my old friends from unjust criticism.

I just read in the Leader that we are to have his photo in that splendid paper. I can hardly wait for the day to come.

Here I have been one of his particular chums for 40 years or so, yet I do not know how he looks, to this day. He may be an Apollo, or he may be as plain as the rule of three. I suspect the former; from the fact that all the ladies who have his pictures refuse to part with them "for love or money." Even the one you are to publish, Mr. Kerr, had to be borrowed from a lady. I have been in hopes that Mr. Gurley would get money enough ahead to have a new negative taken, pretty soon. But with butter up to 49 cents and mixed eggs graded from strictly fresh to strictly rotten, bringing 41 to 71 cents, I do not see how the president of the R.M.C.A. is going to get ahead very much, while the war lasts.

The Pittsburg Leader

RICHMOND IN FIELD BY HIMSELF

For unique, pure-cussed, brain-racking, and brain-wrecking compositions, the name of O. H. Richmond stands in a field by itself. His versatile "pyrotechnics" are known across 17 oceans, and every nation he has penetrated has its victims of despair in countless number, and 'tis possible

that in the asylums of the land may be found plenty who say nothing from day to day, but, "Here's a Richmond." We have gone almost "dippy" over his non-plusing "fire-works," and we hope for the sake of those who desire to enjoy their holidays in peace and comfort that he will give us a brief season of rest. After the first of the year we will welcome his "trouble-makers"—all will.

BY R. A. GURLEY

Denver, Colo., Nov. 20, 1915.

O. H. RICHMOND, FAMOUS CHECKERIST

In 1844, 71 years ago, in Michigan, O. H. Richmond was born. When 17 years of age he enlisted in the Fourteenth Michigan infantry, and served four years during the Civil war. He began to play chess in 1863, played seven years, and then promoted himself by enlisting in the checker field. At first he (like many others) thought it was "child's play," but he soon learned better. Being a druggist and chemist, the possibilities of checkers appealed to him as a mathematician. In 1871 he tried problem composition and for 44 years he has kept at it, making several hundred, which are in all the magazines and books.

Mr. Richmond resided in Grand Rapids, Mich., became state checker champion and held it until 1888, when he moved to Chicago, where he has since been located. He sold his chemical and drug business and became a lecturer on astronomy, chemistry and the higher mathematics, physics and kindred sciences. It was because of his work in these branches that he was forced to ease up on checkers until, having reached the point in life which many call independence, the old fever returned, so here we find him back in the harness again, a 71-year colt who is setting an example for others to follow. There are a dozen other players to whom Mr. Richmond's career points its finger, saying "Go thou and do likewise"—(who will be the first to take the hint?)

A COMPETITION OF WITS

Assuming that the countries of the rulers indicated in the above dream are A-B-E-F-G-I-R-T; give your opinion of what square is occupied by each ruler.

Give the result of the battle: If you furnish figures to prove your statement, so much the better. If your interpretations are mailed to me, I will carefully examine all of them and furnish a list of the competitors as a "list of honor" to be published in the Pittsburg Leader. The best one will be the winner and stand at the head. But those who get nowhere near the correct interpretation will not be listed.

Competition ends two weeks from date, when diagram and solution will be published in the Pittsburg Leader March 5, 1916. Honor list one week later. Address,

O. H. RICHMOND:

2726 Central Street, Evanston, Ill.

PUZZLE PROBLEM

By O. H. RICHMOND

(From the Checkerist, 1887)

A game of checkers once was played in 1883*
Between a man named Robinson and his friend R.A.G.
It was a very pretty game; with neither one ahead,
Until it came quite near the end, when R. A. Gurley said:
"I think I have the best of it, as one can see,
With my two Kings on four and five, and single man on
three."
"You may be right," said Robinson, "but I have got the
move,
And though my men are single ones, yet tartars they may
prove.
But I must move to eleven now, for if to twelve I go,
You catch me in a problem, by Spayth, of Buffalo."
"Ah," said Gurley, "Rob, my boy, that move was very fine.
I fear t'will let that other man from thirteen down to nine.
For if I move my single man, it lets you get a King,
And yours on twenty we'll change off as sure as anything."
The end soon came, Rob drew the game,
But Gurley found next day, oh, what a sin! he had a win
by a pretty piece of play.

(*Leader Editor's Note—The R.A.G. referred to 32 years ago is our correspondent, R. A. Gurley, of Denver, Col.—W. T. K.)

WHAT IS A PROBLEM?

By O. H. Richmond, Chicago, Ill.

I do not want to make myself disagreeable by criticisms, but would like to give my idea of what constitutes a problem. By way of basis, let us take mathematics. To add up a long column of items in a day book or ledger may require care and take time, but it is not a problem. It requires no special talent of analysis. Now let us take algebra, a still more "occult" form of mathematics.

$$\begin{aligned} X \text{ plus } Y & \text{ equals } 7 \\ X \text{ minus } Y & \text{ equals } 3 \end{aligned}$$

This is no problem to an algebraist, as he can instantly find the value of each unknown quantity by addition. But let us alter it somewhat:

$$\begin{aligned} X \text{ square plus } Y & \text{ equals } 7 \\ Y \text{ square plus } X & \text{ equals } 5 \end{aligned}$$

What are the values of X and Y?

In this we have a true problem for, if one of your readers should mail a solution, or even the bare answer to it, to 2726 Central street, Evanston, I should need no other recommendation to know he was a fine mathematician.

Now to turn this to draughts. I will open a standard book, almost haphazard, and take one of the problems:

$$\begin{aligned} \text{Black—} & 14, 16, 21 \\ \text{White—} & 28, 30, K23. \text{ White to play and win.} \end{aligned}$$

This "problem" has been published in two papers and has now attained the classic position of a book problem. The solution starts off 28-24, as obvious as a street sign; 16-20, 23-27, 14-17, all natural and inevitable; 30-26. Why not? Is there a fourth rate player in the Chicago or Pittsburg Checker club but who would see this in ordinary across-board play? This case is only one of hundreds and has only been taken haphazard as a sample.

The point I wish to make is that a "problem" should contain some unusual move, or moves, which are not easy to find and that would be overlooked in ordinary play.

To solve such a problem requires talent and powers of analysis. Some problems are carried to an interesting position by ignoring a shorter and much easier line. Of course, this is through error. I have been caught in this way myself. A sample of this is to be found in the work of that talented problemist, Drummond. Harsfall's 106.

Black—3, 32, K19

White—12, 27, K29. Black play and win.

The play starts off with 3-7 and works along to a beautiful win, 25 moves ahead. But 19-15 or even 19-16 wins right off as easily as taking pie from a baby. I wonder how such obvious errors ever get so far as a book, although they may easily get into a newspaper column.

A NARROW ESCAPE

Expressly for the DERRY NEWS.

by O. H. Richmond, Grand Rapids, Michigan

Martin McCarrick, of Elmira, New York,
The Sunday Tidings man
At checkers can play,
The livelong day,
And go without his meals they say,
But I hardly think he can.

The Sandusky Register has a man,
Erastus H. by name,
The column to run,
For love and fun,
And he makes it sparkle like the sun,
The Sunday Sun of fame.

But this is not exactly the thing
I started out to write,
What I wished to say,
Was about some play,
That occurred between these two one day
Or rather late one night.

They had played four hours and a half,
Without an intermission,
Then chanced to strike
In a Bristol-Dyke,
A game not very strong for white,
The following position:

POSITION NO. 289

Black 3, 9, Kings 20, 31.

White 5, 11, 17, 30

As the wily Scot o'erlooked the board,
Deciding where to play,
He said, "No doubt
I'm put to rout,
That man of mine is up the spout,
Make whatever move I may."

Said Huntington, "I guess you're right.
You'r gone up, as you say,
But strange to tell,
Mac played so well,
He forced a draw in spite of—well,
The best that black could play.

POSITION NO. 140—PUZZLE PROBLEM

Expressly for THE CHECKERIST

by O. H. Richmond, Grand Rapids, Mich.

A game of checkers once was played
In eighteen eighty three,
Between a man named Robinson
And his friend, named R.A.G.
It was a véry pretty game,
With neither one ahead,
Until it came quite near the end
When R. A. Gurley said,
"I think I have the best of it,
As any one can see,
With my two kings on four and five
And single man on three,"
"You may be right," said Robinson,
"But I have got the move
And though my men are single ones,
Yet, Tartars they may prove
But, I must move to eleven now,
For if to twelve I go
You will catch me in a problem
By Spayth, of Buffalo."
"Ah!" said Gurley, "Rob, my boy,
That move was very fine.
I fear 'twill let that other man
From thirteen down to nine,
For if I move my single man
It lets you get a king,
And yours on twenty we'll change off
As sure as anything."
The end soon came, Rob drew the game,
But Gurley found next day,
Oh, What a sin! he had a win,
By a pretty piece of play.

Four years have passed, and Gurley last,
On Denver's heights was seen.
While jolly "Rob," stills loves a "Prob,"
In the classic "Southern Queen,"
But you can bet, that neither yet,
Forgets the games and fun
Of former days, when we and Maize,
All took the Sunday Sun.

A POE-ETICAL POE-SITION

By O. H. Richmond

As I sat one evening dreaming,
On checker problems scheming,
Trying to invent a screaming problem,
as in days of yore,

I though 'tis useless trying
For new enigmas spying,
As all the best positions were published
long before;
Useless trying any more!

I thought of many checker tricks,
And set two Blacks on ten and six,
And then, as an appendix, I added
two more—

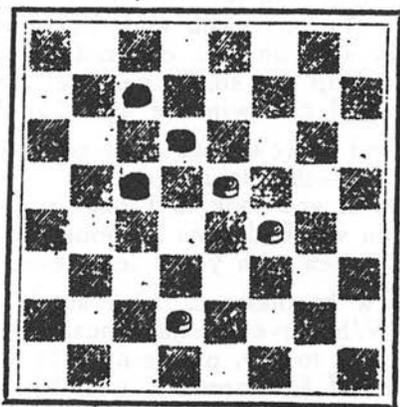
On fifteen placed a White man,
On nineteen set a light man;
Then it was I noticed a simple row
of four,
Just a row and nothing more.

On fourteen sat a Black King;
Thought I, "This is a slack thing,
Unless I make a crack thing by adding
one man more."

So a man on six and twenty
I placed, and then had plenty.
And as I moved the King and played it o'er,
Black just won, and nothing more.

PITTSBURGH LEADER PROBLEM NO. 1670

Black—6, 10. King—14.



White—15, 19, 26.
Black to play and win.

REMINISCENCE

By O. H. Richmond, Grand Rapids, Mich.

I will relate a circumstance,
That happened years ago,
In connection with the "noble game,"
Between two gentlemen of fame,
Whom many of you know.

The game had been a red-hot one,
A Bristol or a Fife,
But I cannot now recall the name,
Of this individual game
To save my very life.

L. M. Stearns, of the DERRY NEWS
For Blacks was engineer,
While Stephen T. of the Checkerist,
Was giving him a friendly twist
For a glass of lager beer.

This conversation did ensue,
As the latter end drew near,
Said Stephen T., "It seems to me,
Although I'm only two to three,
I ought to draw, it's clear."

"I'll move my king to twenty, now,
So your man on sixteen, there,
Will have to climb for all that's out
And then I'll make it hot, no doubt,
For that man on fifteenth square."

Stearns scratched his head, and slowly said,
"My boy—you may be right,
My king on two, can nothing do,
To help my single men get through,
So I can win the fight."

"And there's your man on twenty-five,
But—that is all correct,
For if you look in Lyman's book,
You will find wins by hook or crook
When such you'd least expect."

Now brothers all, both short and tall,
Who love all neat positions,
I wish to say, please find the way,
That L.M. forced a win, by play,
Under these conditions.

Black 15, 16, King 3. White 25, King 20. Elmira Tidings. Elmira, N. Y.

In this line of problem composition Mr. Richmond has no equal. If space permits we will give another of his beautiful compositions, lately published in the *Checkerist*, by Stephen Terry, Tavares, Florida.

SOLUTION TO REMINISCENCE

By O. H. Richmond, Published Dec. 18th.

A solution to Richmond's *Reminiscence* was published in the *TIDINGS* Dec. 25th, showing a white win, but Eziam thinks the result shown justifies a draw. What say ye, eagle-eyed critics.

AMENDED SOLUTION TO A REMINISCENCE

Friend Richmond let me think awhile
And mem'ry's record's scan,
And I will solve in old-time style
Your problem, if I can,
From Sunday sun of days gone by
I catch a fitting gleam.
I see it all in mem'ry's eye,
'Tis Richmond's famous dream.
Black goes to nineteen with a rush
And white on sixteen stands,
To twenty-three the black men rush
Whilst white extends his hands,
And compels black for safety's sake
In square eighteen to-rest.
White follows fast a man to take
Defying still black's best,
On thirty-one black makes a king
And let the odd man go,
The whites to eighteen promptly spring
Defying still the foe,
But to twenty-sev'n keen and swift
The black king wends his way,
To twenty-one the black men shift
Content to save the day,
But now steps forth a king from two,
A monarch dark and grim,
And in spite of all that skill could do,
Whites hopes grow faint and dim
Their sole resource is to fourteen,
Black goes to twenty-three,
And by their movement, swift and keen,
Is strong as strong can be,
From twenty-one the white man goes
Grasping all that's in it.

The battle now draws to a close,
Neither side can win it,
Else Allen, Hefter, Lyman Brown
Have missed the situation,
And I at checkers am a clown
A double aggravation.

—Eziam.

ANSWER TO EZIAM'S CRITICISM

Published in the TIDINGS of Jan. 8th.

Turn backward, O "Eziam,"
Turn back in thy flight
And be my friend Joseph
Just for to-night.
An "eagle-eyed critic,"
I know you to be,
But the point to your poem
I'm blessed if I see.
The words are well chosen
In the language of song,
And the playing correct.
As far as you've gone,
With black king twenty-three
And another on six,
I think the white ones
Are in a bad fix.
With a man seventeen,
And fourteen a king.
I move to nineteen
While to eighteen you swing.
Six to nine I then move
And the dickens is in it,
If Brown, Lyman, Hefter
Or Allen can't win it.

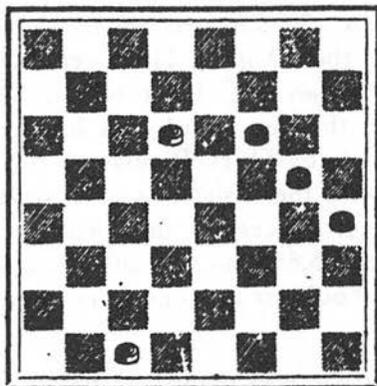
Grand Rapids, Mich.

O. H. RICHMOND

(The position which has called out so much rhymed play, occurred between L. M. Stearns of the *Derry News*, and Stephen Terry of the *Checkerist*, and was published in the *TIDINGS* December 18th, 1887, It was contributed by O. H. Richmond of Grand Rapids, Mich., and has been copied in a number of the leading checker papers.—Checker Editor Elmira Tidings.)

SPECIAL NEW YEAR'S PROBLEM

PITTSBURG LEADER PROBLEM NO. 1580
By O. H. Richmond, Chicago, Ill.
Black—11, 16, 20.



1915

1916

White—10, 30.
White to play and draw.

"Don't waste all your flowers on the dead. Throw
a few bouquets to the live ones once in a while."

I consider this problem about the most remarkable case of holding at bay a force superior to itself by 50 per cent, I have ever seen, considering that white has no king and the board free to both sides. Not that it is hard to solve, nor that it contains brilliant play, yet white does well to "save his bacon."

O. H. RICHMOND.

Here is a problem for the Mystics to try their skill on. It is a simple lesson in occultism; Occult until you find the solution.

I have it.

A. R.

O. H. RICHMOND

Much interest has been awakened of late regarding the magic square of "16"—and owing to the large number of the 15 puzzles that are owned by individuals throughout the country, nearly every one can amuse himself by constructing such squares. Benjamin Franklin spent considerable time investigating the subject, and concluded that there could be but 128 different squares made that would add up 34 in all the 10 lines. However, the contrary has been proved by a man in Chicago who constructed 245 of them. But within the last month this has been completely thrown in the shade by O. H. Richmond, of Pierson, in this state, who has with the assistance of a young man named William Barrenger succeeded in constructing the unprecedented number of 6,656, no two alike, and they have them all recorded in a book for any one to examine.

The above article was published many years ago while Mr. Richmond still lived in Pierson, Michigan. I believe he was still in his twenties. There is no date with this item found in an old scrapbook. To those of us who have some conception of the number of tarots discovered and recorded by this mathematical wizard, the mere figures of 6,656 looks like a grain of sand on the shores of Eternity.

My intentions were to write something here about tarots and to show off some of these wonders pulled out of the infinite, but I find that in order to do any kind of justice to the subject, it will require too many pages for this little book. Some time in the not too distant future, I hope to get out a complete work on tarots alone. I have in my possession thousands of tarots or magic squares, that have never been published. There are the 3x3, the 4x4 or birth tarots, and the 5x5 or the Pentads, also known as the Pyramid tarots. The Pentads are the most used in magic; from the fact that they fit the zodiac in so many ways.

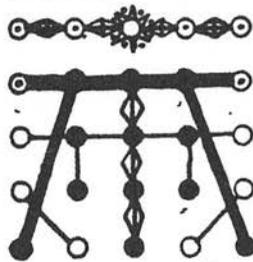
The Geometry of Tarots came in with the new Jurisdiction and was not known previous to 1844. Because I have handy some of the original drawings made by Mr. Rich-

mond in 1919 when he and I got out the last edition of "The Mystic Test Book." I will have a few plates made from these same drawings. Should the reader be particularly interested in Tartology, the back part of this work by Mr. Richmond, treats quite extensively on the subject. I can only attempt to show a few of these wonders. All lines in the mathematical expression add up 65. In the 5th and 10th chapters of the book of Revelations, are to be found prophecies relating to Mr. Richmond and the opening of the "Little Book" which led to these and many other wonders.

ARLINE L. RICHMOND.

THE MYSTIC TEST BOOK.

IV ♄	♠ ♁	☾ ♌	♠ ♄	Q ♌
I ♁	♥ ♄	★ ♌	♣ ♌	X ♄
V ♃	← ♃	☀	♥ ♌	J ♌
II ♃	♣ ♌	★ ♌	→ ♃	N II
III ♌	♠ ♄	🌐 ♌	♥ II	K ♃

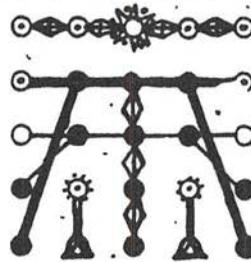


24	6	13	2	20
17	15	1	23	9
5	22	7	10	21
8	4	25	16	12
11	18	19	14	3

RELIGION

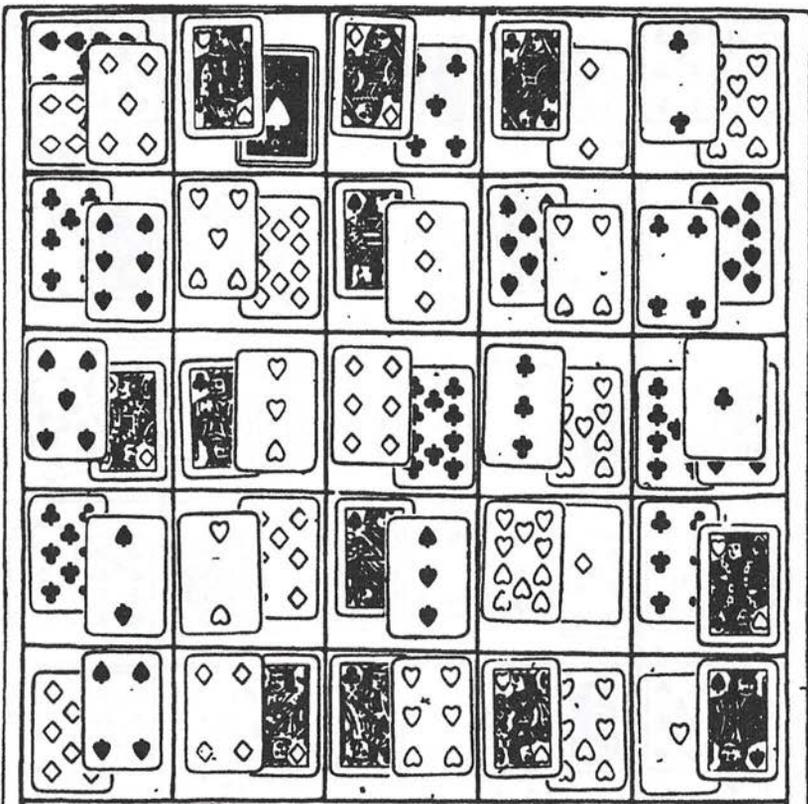
OF THE STARS,

Grand Temple
of the
Order of the Magi.
Chicago.



24	6	13	2	20
17	15	1	23	9
5	18	7	14	21
8	4	25	16	12
11	22	19	10	3

THE MYSTIC TEST BOOK.



5	16	20	7	17
4	16	5	14	24
25	28	13	1	3
12	2	18	22	11
19	9	6	21	10

5	7	20	16	17
4	14	5	15	24
25	1	13	23	3
12	22	18	2	11
19	21	6	9	10

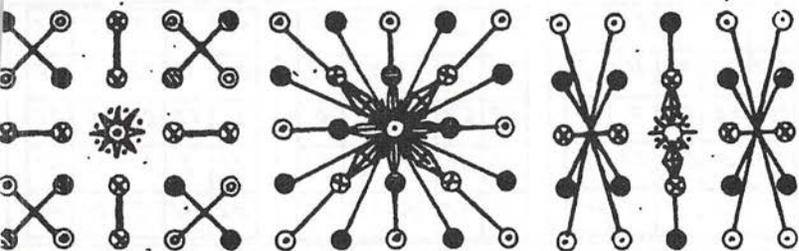
4	14	5	15	24
5	7	20	16	17
25	1	13	23	3
12	22	18	2	11
19	21	6	9	10

4	14	5	15	24
12	22	18	2	11
25	1	13	23	3
5	7	20	16	17
19	21	6	9	10

24	14	5	15	4
17	7	20	16	5
3	1	13	23	25
11	22	18	2	12
10	21	6	9	19

14	24	5	4	15
7	17	20	5	16
22	3	13	25	2
1	11	18	12	23
21	10	6	19	9

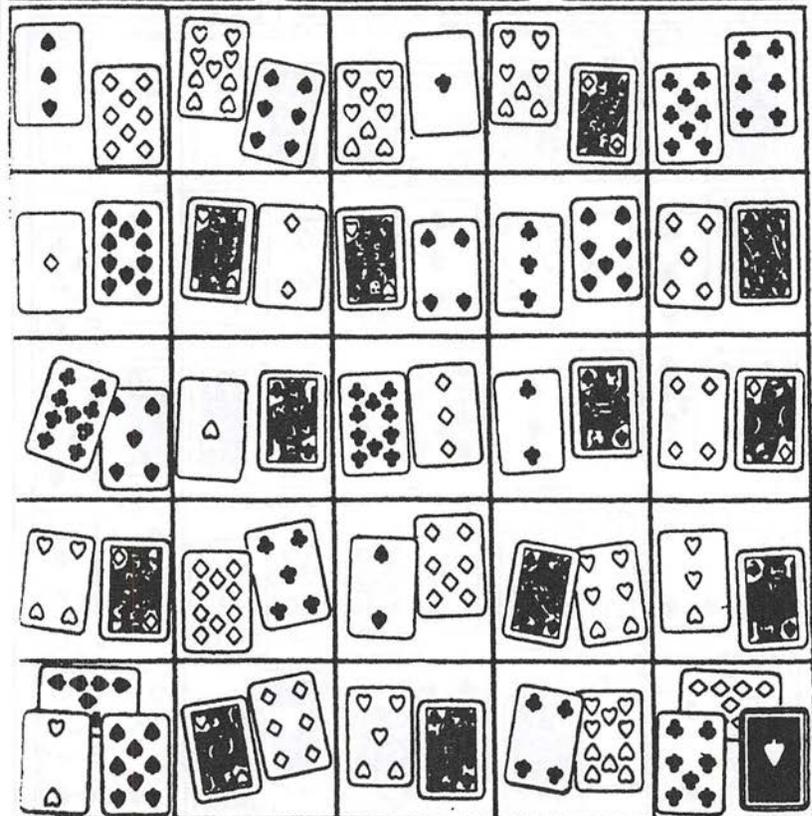
Great Temple of the Order of the Magi, Chicago.



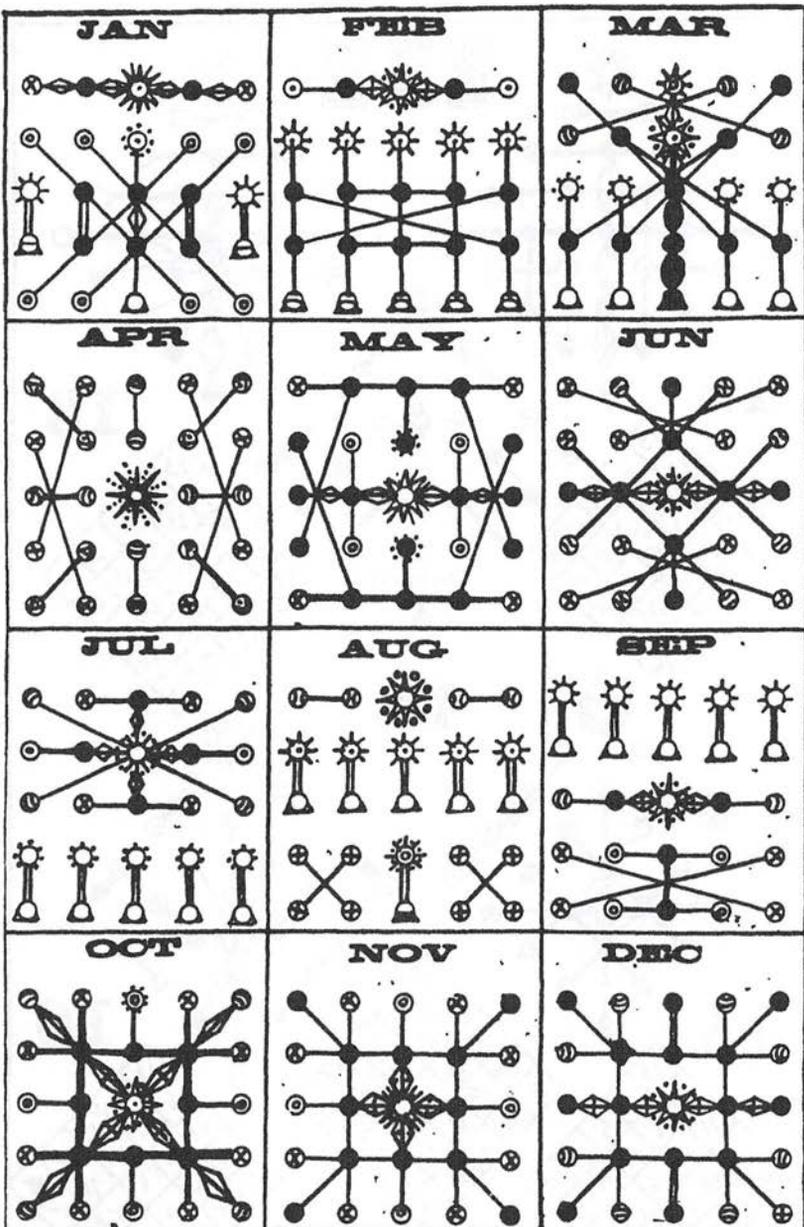
28	14	20	8	22
1	14	20	8	22
18	25	6	4	15
15	7	13	21	5
10	3	24	17	11
23	16	2	15	9

1	22	20	5	14
23	9	2	15	16
19	5	18	21	7
10	11	24	17	3
12	13	6	4	25

1	14	20	5	22
23	16	2	15	9
15	7	13	21	5
10	3	24	17	11
12	25	6	4	15



THE MYSTIC TEST BOOK.



By OLNEY H. RICHMOND,

Grand Temple of the Order of the Magi, Chicago.

OM

OM

THE MYSTIC TEST BOOK.

12

		13		
	9	20	6	
	21	12	4	19
2	18	10	23	5
25	1	15	11	24
	14	22	15	7
	8	3	16	

13

		13		
	5	21	9	
	19	22	15	20
6	1	10	11	2
24	15	12	23	4
3	15	4	25	14
	7	16	25	

14

15

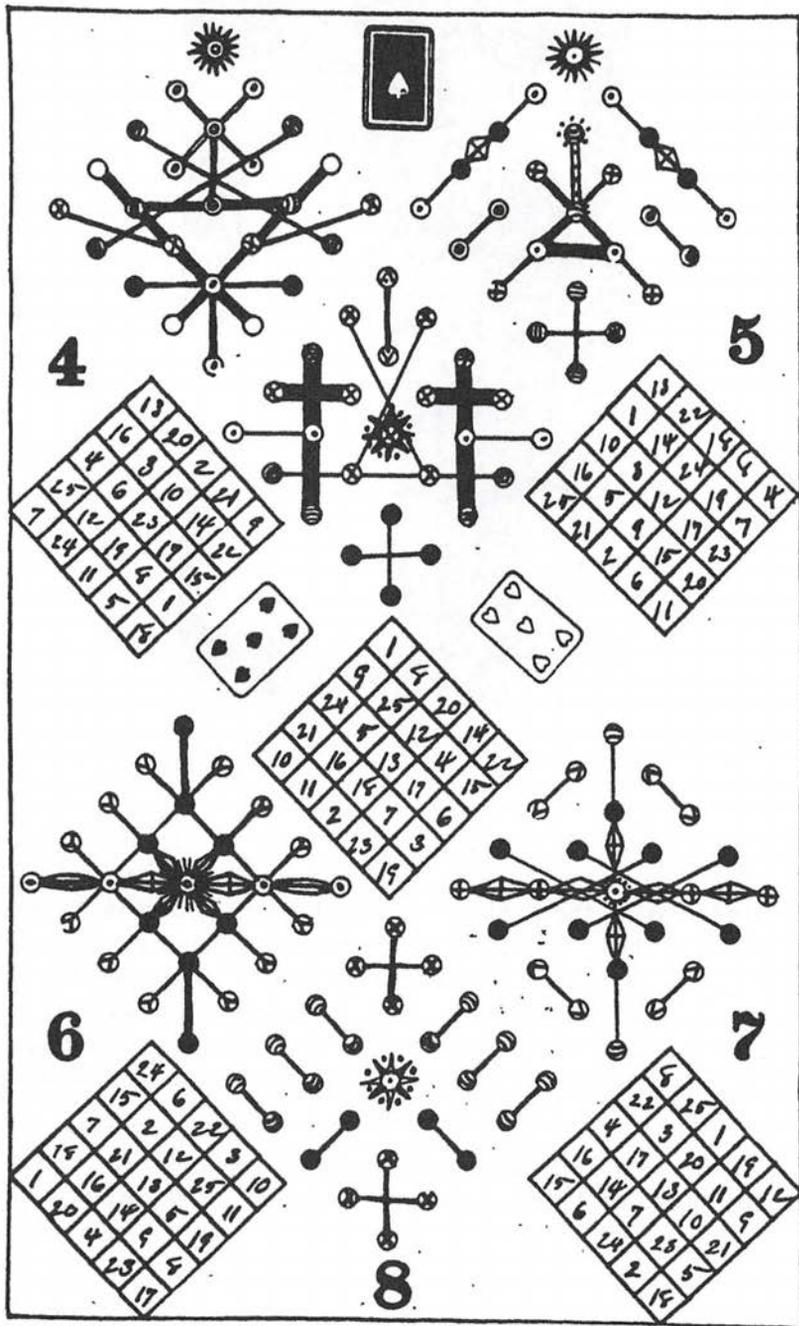
		13		
	22	19	9	
	11	1	21	17
18	2	16	15	7
4	20	14	12	24
23	5	10	22	3
	8	6	25	

16

		13		
	8	7	19	
	23	2	17	10
20	25	5	21	14
6	16	10	8	22
15	11	14	4	
	9	1	24	

Grand Temple
Order of the Magi, Chicago.

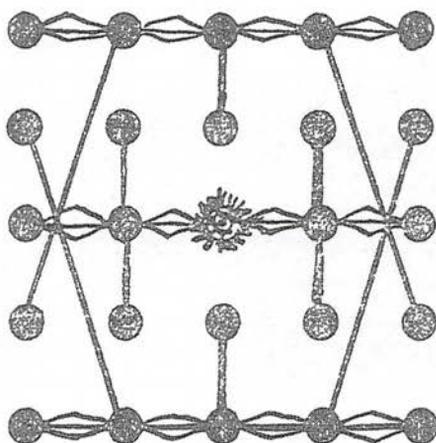
THE MYSTIC TEST BOOK.





This is about the last picture taken of Mr. Richmond before he passed away. Although he looks happy, the tired look is there also. Miss Richmond also was beginning to show the strain of overwork. Classes were too large in those days, members lacked genuine interest in the Temple work. Mr. Richmond's health was beginning to fail, due largely to three attacks of the Influenza suffered by Miss Richmond, who was his sole companion and manager of the Temple work.

It was at this address, one floor up, that Mr. Richmond collapsed on March 21st, 1920. He passed away March 30.



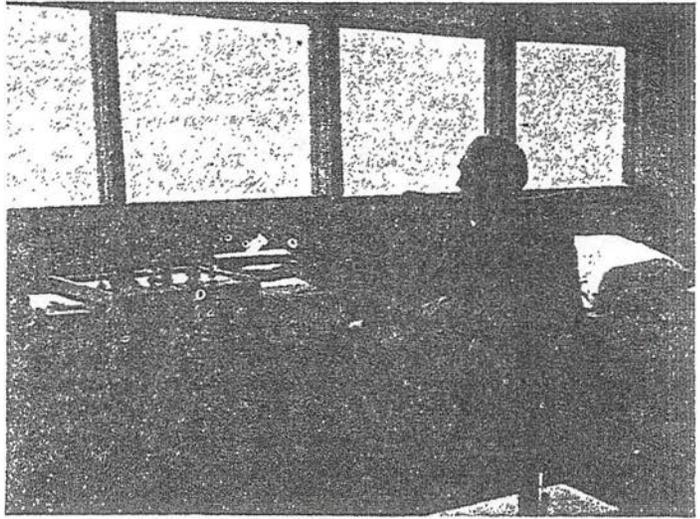
MADE By 8/25/38

Name of Tarot } YENLO-ARLINE
 Generic Class } QUINTO

MATHEMATICAL EXPRESSION.

Geometric Form Number	24	15	16	8	2
Number Found and Recorded	3	17	10	21	14
Estimated Number Possible	7	1	13	19	25
	11	9	22	5	18
	20	23	4	12	6

Mates add twenty-six and are united by lines.
 All the twelve lines must add sixty-five each.



Mr. Richmond, on Lake Superior, inventing a chess "Prob."

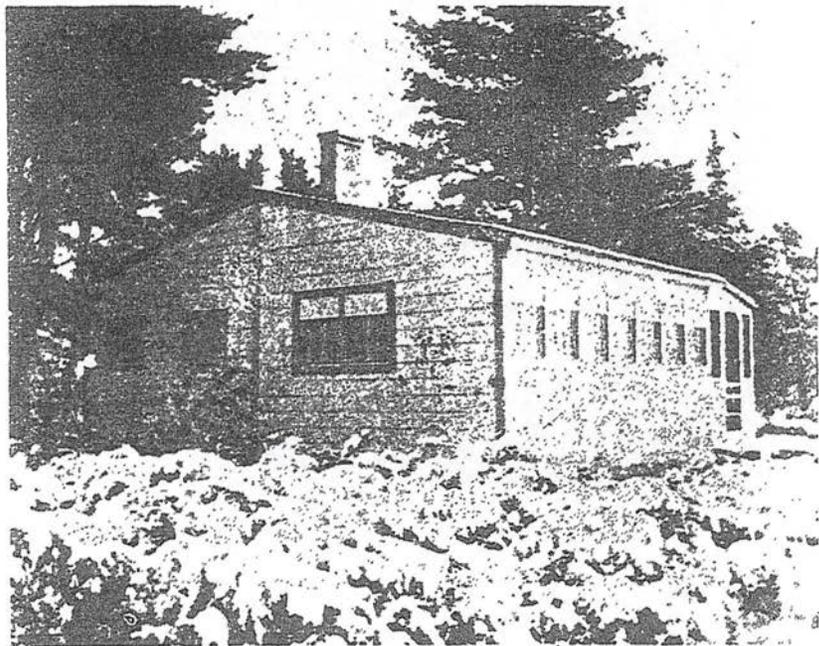


Miss Richmond tuning her violin. Another "Prob" so close to the water.



This is the simple summer cottage—the place prepared of God, on the great lake of the Northland — Well, Mr. Richmond and I built it with our own hands. We each had a hammer—that was a help—we also had a saw and a jack knife. Another year we built on the back porch. Then Mr. Richmond made the lattice work enclosing the foundation. I still like the looks of that chimney. That and the fireplace were the hardest part of the job. Together we spent six summers there to escape the hayfever and asthma. I have since spent many hours in meditation there. It is the only home I have on earth. Dispensing truth is not exactly a paying job as yet.

Old Lake Superior almost got away with this house, a few years back. It is not any too safe even now. I hope it will last so long as I do.





This was taken at a picnic in Evanston, June 1916. Many of these have since passed away. Mr. B. C. Peterson, a former Grand Magea of the first three degrees or the Diamond quarter, is holding the Trident. His wife Mary, is the handsome plump lady in the front row. Mr. Sangor is holding the spear. I see Robert and William Johnson, Georgia and Lucile Chenoweth, Mrs. Chenoweth. Mr. Baker and Miss Baker, Mrs. Lenze and Little girl, Erna Lunde, Mertie Peterson, Harriet Palmer, Dr. Nutt, Miss Annie Ockly, Paul and Emma Sackman, Fred Owen Clara Bear, Arline Richmond wearing hat and my Dad. "A good time was had by all."



Here is another group. A bit dark, but interesting just the same. Mr. Richmond and Mr. Peterson are in the center. Down in the front row is my old friend, Ted Bear. You pick out the rest.



This was an unusually nice picnic. All went very well until some of of the guests complained of hunger. That almost spoiled the party. Mertie Peterson found an old frying pan, held it over some paper, while I took the picture. Everyone was agreed that that would solve our problem, except the small boy to the left.

In closing this Pictorial Review, I have two more showings of recent date. Last February 22, 1944, the Grand Temple, Order of the Magi, celebrated the one hundredth birthday of Olney H. Richmond. It was the finest affair of any held in the present incarnation of the order.

I believe the program and pictures speak for themselves.

Not every one present is in the picture—I am sorry about that but it could not be helped. We all had a wonderful evening. I feel sure that we will long remember the charm and beauty of that event

THE GRAND TEMPLE ORDER OF THE MAGI

JURISDICTION U. S. AMERICA

Olney H.
Richmond
Founder

Miss Arline L.
Richmond
Supreme Recorder



64 W. Randolph
St.

Chicago, Ill.

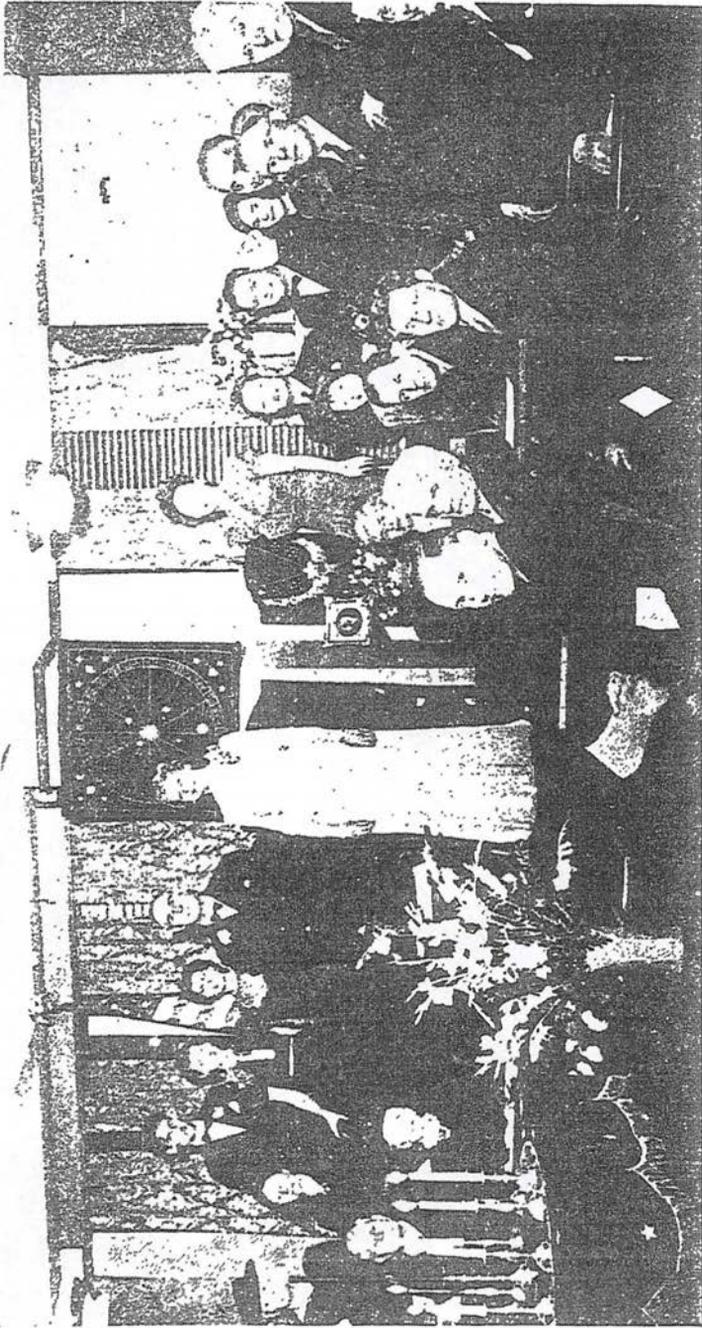
"In My Father's House There Are Many Mansions"

CENTENNIAL CELEBRATION of the Birth Anniversary of Olney H. Richmond February 22, 1944

7:45 p.m. to 8 p.m. — Mr. Richmond's Favorite Selections:
Piano — Norrine Godin
Violin — Victor DeNicola

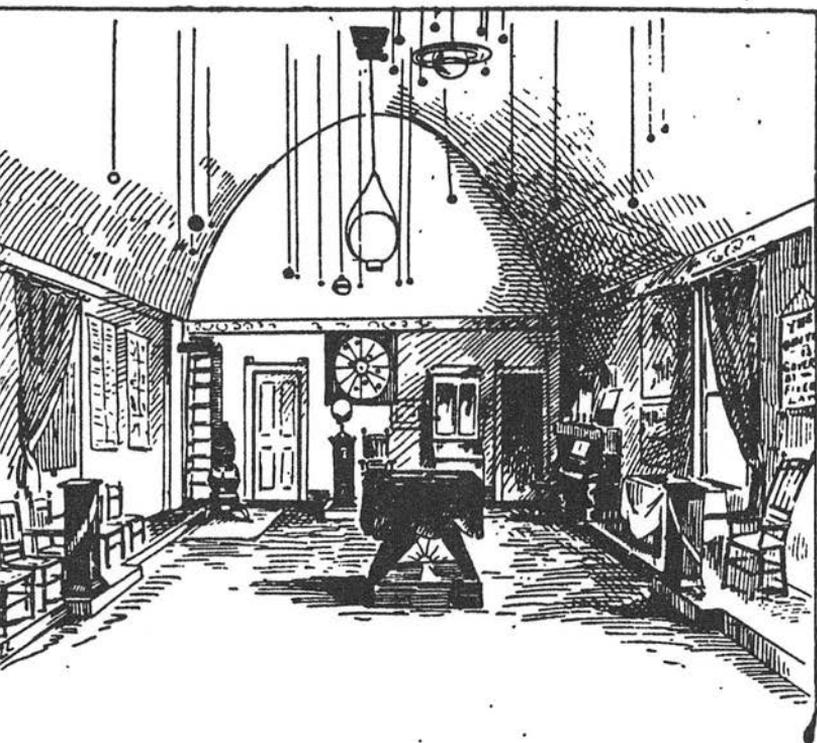
ORDER OF CEREMONY

8:00 p.m. Temple Ode No. 15
Invocation
Why we are gathered here
Impressions of our Grand Magea, Our Founder and Leader
Violin and Piano selections To be announced
Poem Christian Kjelsoe
A Greeting Carl O. Larson
Temple Ode No. 18
The First Hundred Years Miss Richmond
Temple Ode No. 16
Lighting the Altar in Commemoration of Our Founder
Olney H. Richmond
Star of the East Victor DeNicola
Temple Ode No. 14
A Prayer
Photographer
Invitation to join the Grand March and cut the Birthday
Cake.



The present temple of the Magi, located at 64 W. Randolph Street, Chicago. Miss Richmond presides.





This is the temple Mr. Richmond had built soon after he opened the work in Chicago. The building is located on the 42nd block in Washington Blvd. It has been remodeled into a two flat building.

This was the place where so many came to meet from all parts of the world in the Gay Nineties.

THE WORD

I am the Law, expressed by evolution,
In secret order, without end or change
I rule supreme, no chaos nor confusion
Exists within my universal range.

I built the world, and laid its first foundation;
My hand divine all things therein has wrought,
By constant change of form, without creation—
I am your master and your servant both.

I fill the Earth with sunshine and with showers,
I am the spirit flame in nature's breast
That breathes upon the soil, and lo, the flowers
Unfold their leaves—and life is manifest.

Each single drop throughout the mighty ocean
Bears my design to which the whole complies;
I write my name with every atom's motion,
Within the Earth and out in yonder skies.

I fill the depths of heaven, undivided
I dwell in each most minute grain of sand;
By me each planet's fate must be decided
I hold the solar system in my hand.

I seal man's fate and plan his mortal mission
At dawn of life, where first his infant breath
Proclaims him bound to Earth, till by transition
He shall return beyond the gates of death.

I made the arrows found in Cupid's quiver,
I also taught him how to use his bow
To reach man's heart and bid life's rushing river,
Come, join the fountain of Love's gentle flow.

I square life's circle where three points united
Embrace, around the sun, the sacred nine;
I am the Lord, your prophets have invited,
I am the father, son and ghost divine.

My earthly reign, in past and distant ages,
With new predictions for the coming race,
Is but an index of progressive stages,
Expressed in Time, in Matter and in Space.

I float upon the wings of zephyrs vernal,
Again I ride stern winter's raging storm;
My royal scepter rests on Mind Eternal,
As architect of motion and of form.

I am the source of every soul's desire,
My thirteen points embracing all its parts;
Through water and through earth, and air and fire,
I rule in spades, in diamonds, clubs and hearts.

I am the Christ, perchance the unexpected,
All mystic light, all life and love is mine.
I am the WORD, long lost, now resurrected,
And placed within the circle, in your shrine.

