

Historic magazine

*Altruism and Idealism.*



# NOTES AND QUERIES

A MONTHLY OF

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



"Rich is that universal self whom thou worshipest as the Soul."  
(THE VEDAS.)



VOL. XIX.

---

PUBLISHED BY  
S. C. & L. M. GOULD.  
MANCHESTER, N. H.  
1901.

THE SQUARE OF THE FOUR-FACED DEMON.

---

S	A	T	U	R	N	U	S	A	B	O	U
A	P	O	L	I	O	N	D	E	M	N	O
T	O	R	M	E	N	T	O	U	R	E	B
U	R	A	C	U	B	E	L	N	I	K	A
R	A	M	E	L	M	O	N	C	O	A	S
N	I	K	O	Q	A	C	A	S	H	R	U
U	B	S	C	O	R	P	I	O	T	O	N
S	A	M	B	U	L	A	P	I	S	E	R
A	B	N	A	K	O	G	A	M	E	F	U
B	E	L	N	E	B	O	S	H	U	R	T
O	L	D	H	O	R	N	E	F	I	D	A
U	O	B	A	S	U	N	R	U	T	A	S

## P R E F A C E .

The nineteenth volume of this journal coincides with the first year of the new century, and contains a large amount of miscellaneous literature and scraps of knowledge, and compares very well with previous volumes. Quite a number of new contributors have assisted in this volume. We have no trumpets to blow for the future nor any promises to make, but purpose to continue on in the even tenor of our way. Our kindest thanks to all patrons, correspondents, etc.

S. C. & L. M. GOULD, PUBLISHERS,  
MANCHESTER, N. H., December, 1901.

### *Correspondents and Noms de Plume.*

A, 186. Aeons, 28. Agno- cia Dorothea, 76. Hopkins, sis, 186. A Johannite, 186. Geo. I., 15, 55, 63, 109, 119, Alpha, 21 A Mason, 186. An- 155, 173. H. S. T., 28.  
drew, 28, 186. A. L. D., 118. Inquirer, 118. I. P. N., 118.  
A. S. B., 132. Aude Sapere, J. B. H., 218. John, 21.  
165. Aymé, Louis E., 228, 277. J. H. W., 20. J. T. U., 28.  
Ballard, Henry T., 280. King A. N., 113. Knox,  
Browne, George. Waldo, 87. William, 128. K. W. K., 160.  
B. G. R., 29. L., 118, 280. Leon, 29.  
Cane, A. R., 186. C. D. M., Leavitt, O. H., 98. Lever, 29.  
254. Cowein Madison, 27. L. S., 29.  
Crowell, Carl. 28. M., 29. Mark, 186. Mai-  
Delta, 29, 61. Destiny, 280. den, 29, Mentor, 26.  
Drury, David M., 280. D. L. H., Noah, 117. Noyes, I. P., 162.  
186. O. H. L., 69. Otto, 28.  
Eaton, Francis B., 237. Pauli, C. W. H., 162. Penn.,  
Editor 29-54. E B., 186. Elon, 118. Pharos, 28. Parrish,  
280. Enoch, 186. E. C. A., S. D., 279, 280. Publishers, 28.  
118. Esoterist, 186. E. M. Reverend, 280. Richardson,  
W., 118. Theodora, 19, 60.  
Foote Lucius H., 70. F. W., Steele, J. Dorman, 54. Sim-  
304. eon, 22. Sinclair, John, 154.  
G. B., 280. Gholson, John Sol, 114.  
G., 29. G. L., 118. Gould, T. G. A., 127. T. H., 117.  
S. C., 103, 127. Greenfield, Thomas, 28. T. L. P., 305.  
John, 69. G. C. S., 118. T. L. L., 300.  
H., 115, 201. Harris, Thom- Wilder, A., 159, 225. War-  
as Lake 123-133. H. C. H., 131. der, G. W., 153.  
H. E. B., 57. Hemans, Feli- X., 117. Yarker, J., 61.

363827

# INDEX.

VOLUME XIX, 1901.

- Abraham sat in the door of his tent, 204.  
Adam's first wife, Lillith, 236.  
Adventures of Ulysses, Telemachus, 116.  
Agnostics, Order of, Oulytra, 298.  
Ahmed, Mad el Mad, Paraclytos, 207.  
Album verse, "U o a o," 287.  
Alephbeth, Hebrew, interpretation, 116.  
Algol, Ghoul or Demon Star, book, 20.  
Alliterative rhymes, Bunker Hill, 26, 308.  
Alphabetical maxims of Rothchild, 304.  
American Fabius, Washington, 225.  
Amoskeag, 50 ways of spelling, 92.  
Anæsthetic revelation, a gem, 209.  
Anagram, Vile Levi live evil, veil, 309.  
Analogies, harmonies, laws, planets, 40.  
Ancient mysteries, origin, 231.  
Ancient Word, Lost Word, Thibet, 159.  
Anagram by Robert Hayman, 130.  
Aphorisms, from "Heart-Culture," 170.  
Apostles' and Jesus' Isles, 313.  
Arbutus, legend of, 202.  
Arcturus, Orion, Pleiades, quoted, 57.  
Argus, Ulysses' dog, 180.  
Army hymnal selections, book, 132.  
Astronomical books, Solar System, 48.  
Astronomy and Philosophy, 69.  
AUM, the monosyllable, 24.  
Avesta (Zend), poem, Kenealy, 190.  
Awakening (The), poem, Harris, 124.  
Bacchic Feast (The), poem, 223.  
Batrachomyomachia, names, 203.  
Battle of frogs and mice, names, 203.  
Battle of Lovell's Pond, Brpant, 311.  
Battle of the Kegs, 116.  
Beautiful Palace (The), legend, 266.  
Benediction of Grand Hasta, 185.  
Berashith, translations from, 274.  
Bhu Bhavah Swah, mysterious words, 24.  
Bible names of Mohammed, 207.  
Biblical quotations on the stars, 57.  
Bicycle instructor, parable, 250.  
Biographical sketch of W. E. Moore, 237.  
Birds baked in a pie (24), enigmas, 181.  
Bird-pie, 24 birds, puzzle, 228, 229.  
Book of the Law, Geo. W. Warville, 230.  
Books, curious, 182, 192, 197, 197, 198, 211.  
Books on discovered stones, 115.  
Books on solar influences, 114.  
Books quoted from, on Solar System, 48.  
Bryant's last poem, 286.  
Bug Bible, what was it? 251.  
Bunions, Bunyan's, epigram, 179.  
Bunker Hill, alliterative rhymes, 26.  
Burning Bush, Masonic, 25.  
Campaginator and Perambulator, 201.  
Carus (Paul), Hist. Devil, Lao-Tze, 212.  
Cento poems, 310, 311.  
Chapman's Homer, first Eng. trans., 58.  
Charm, mediæval Christian, 215.  
Chinese classic, Tao-Teh-King, Sup. Aug.  
Christ of the Red Planet, book, 234.  
Christian charm, mediæval, 205.  
Chronogrammatic Persian line, 180.  
Chung Yung, Doctrine of the Mean, 160.  
Circle of nature, 162.  
Coal and compass, parable, 247.  
Colt and the horse, parable, 248.  
Comic ballad, Johnny Sands, 154.  
Comte's statement of death, 157.  
Constants, logarithmic, etc., 253.  
Constellations and Star-Names, 71.  
Constellations, How to find, 15, 55, 63,  
109, 155, 173.  
Constellations in Homer, Virgil, etc., 75.  
Curious Books, 182.  
Curious logarithmic combinations, 252-58.  
Curious record, books, authors, 152.  
Darwin's theory epitomized, 178.  
Dates in Rosicrucianism, 18.  
Death not eternal, 304.  
Demon, four-faced, Square, 2, 29.  
DePyster, Gen., books, 20.  
Derzhavin's ode, God, prose trans., 219.  
Descent of Man, Darwin's, extract, 149.  
Development of Tao, 23.  
Devil and Idea of Evil, History of, 212.  
Digger Wasp and Grasshopper, 19.  
Digital squares, logarithms, 252.  
Doctrine of the Mean, Chung Yung, 160.  
Dream of reincarnationist, poem, 191.  
Earth's new birth, twelve provinces, 295.  
Earth Stands Fast, book, 20.  
Eccentric subjectology, 307.  
Echo's Advice, 299.  
Edgar Allan Poe, poem, 257.  
Eleusinian mysteries, 291.  
Embryologists, successive forms, 236.  
Emehachavah, fraternity, Denver, 227.  
Emigration suggestions, poem, 284.  
Eminent persons, sayings, books, 192.  
Englebrecht, John, visions, 17.  
English books and authors, record, 152.  
Enigmas, 180, 181, 228, 229, 229.  
Enigmas, puzzles, and answers, 314.  
En Soph, Nameless One, 172.  
Epea Pteroenta, bird-pie puzzle, 228, 229.  
Epigram, bunions, Holmes, 179.  
Epigram by Callimachus, Homeric, 77.  
Epistles, seven catholic, 224.  
Epitaphs, 307.  
Essay to Catharine Jay, poem, 286.  
Ethiopian MS., Mahatma Krestos, 255.  
Evolution, or God, poem, 231.  
Exchanges received, January sup.  
Exposition, reincarnation, 113.



- Favorite poem of Lincoln, 227.  
 Flight over the body of Keltt, epic 301.  
 Flumena, 19th century Saint, 17.  
 First book printed in England, 116.  
 First edition (1488) of Homer, 59.  
 First Orphic hymn, 296.  
 Flag (The), Paris and Helen, poem, 88.  
 Fraternity of Emethachavah, 227.  
 Fore poem in Palingenesia, 296.  
 Forty-Five Paradoxes, 103.  
 Frogs and mice, battle, names, 203.  
 Game of Life, homily, by Saxe, 281.  
 Gamosagammon, book, 211.  
 Genesis, chapter LI, (Franklin), 204.  
 Genesis, original book of, 159.  
 Geography Anatomized, 1735, book, 108.  
 "God," by Derzhavin, prose, 219.  
 Gods, incarnate, pantheon, 171.  
 Good Advice, address, 98.  
 Goose (The), quotation, Bryant, 60.  
 Great Pyramid, mea ures, 277.  
 Grand Haste's prayer, 185.  
 Hadden, capital of the world, 210.  
 Haddocks deaf, 256.  
 Hafez's Tomb, poem, 183.  
 Harris, (T. L.), four poems, 123-126.  
 Haste (Grand), prayer, 185.  
 Hebrew Alphabet, interpretation, 116.  
 "He was a friend to man," Homer, 70.  
 Hillsborough Lodge (2), 3000 meet., 193.  
 History and Tradition, Manchester, 87.  
 History of Devil and Idea of Evil, 212.  
 Holy Ghost, Order, and Temple, 200.  
 Homer and the Sibyls, 21.  
 Homer, first edition in 1488, 59.  
 Homer, first English translations, 53.  
 Homer, first translation into Latin, 59.  
 Homer in Quevedo's Visions, 181.  
 "Homer is gone, and where is Jo e?" 22.  
 Homer, Life of, 3.  
 Homer, poem, Walter Malone, 177.  
 Homer, quotation, Sam Walter Foss, 70.  
 Homeric ballads, Wm. Maginn, 101.  
 Homeric books, June supplement.  
 Homeric literature, 78.  
 Homeric translations, Wm. Maginn, 102.  
 Homilies of Saxe-Levien, by Bartlett, 283.  
 Homilies on game of euchre, 281.  
 Homily on a Homily, by Levien, 202.  
 Horned Moses, 172.  
 Humanitarians' prayer, 225.  
 Hurrah for Old New England, song, 157.  
 Hymnal selections S. G. Abbott, 132.  
 "I am dying, Egypt, dying," origin, 164.  
 I. H. W. Y. S. T., 258.  
 Iliad, translations, a collection, 103-118\*  
 (\*May No.) (Pp. 133-136, June No.)  
 Incarnate Gods, pantheon, 171.  
 Iron mentioned in Iliad, 26.  
 Islands, Jesus and Apostles, 313.  
 James' (Henry), works, 131.  
 Jehovah-Elohim, 274.  
 JEHOVAH, poem, 258.  
 Jesuses in the New Testament, 216.  
 Jobiad (The), poem, book, 115.  
 Johnny Sands, comic ballad, 154.  
 Johns in the New Testament, 216.  
 Jumma prayer, 228.  
 Kabalistic, Soharic, etc., 297.  
 Korans, several, 172.  
 Kings and Queens, England, rhymes, 74.  
 Kiss the Son (Ps. iv, 12), 181.  
 Lalla Rookh, who was she? 256.  
 Lao Tze's Tao-Teh-King, 23.  
 Lao-Tze, Tao Teh-King, Sup., Aug.  
 Latin of Roy's Wife of Aldivalloch, 205.  
 Leaf from Tomb of Virgil, poem, 76.  
 Leather Bot-tel (The), Man, poem, 149.  
 Legend from Barnabas, 303.  
 Legend of Joseph, 303.  
 Legend of the Arbutus, 202.  
 Leonalric poem by E. A. P., 295.  
 Leonine verses, quotation, 61.  
 Life of Homer, 3.  
 Lilith, Adam's first wife, 236.  
 Lincolniana, eulogies, sermons, 117.  
 Lincoln's favorite poem, 128, 227.  
 Literary prescription, 77.  
 Little Eulalie Smart, poem, 232.  
 Logarithmic tables, 252, 253.  
 Logos, Aum, Honover, 254.  
 Logos (The), 238.  
 Logos, translation of Adam Thom, 21.  
 Lost Leader, poem, by Browning, 289.  
 Lost Word, Ancient Word, Thibet, 159.  
 Lost word, what? 234.  
 Loves of the Plants, and Triangles, 61.  
 Lucifer and Phosphoros, 218.  
 Lullaby, Fridi Hedman, Finland, 224.  
 Magic squares, 233, 257.  
 Mahatama Krestos, Ethiopian MS., 255.  
 Man and Food, poem, 299.  
 Manchester, N. H., history, tradition, 87.  
 Man the miracle of the universe, 162.  
 Mansell's principia, Almanac, 82.  
 Masonic Burning Bush, 25.  
 Masonic journals, June supplement.  
 Masonry, from Morals and Dogma, 162.  
 Masonry, signs and symbols, 242.  
 Measures in Great Pyramid, 277.  
 Mechanical Solution, J. G. Gholson, 49.  
 Messenger of life, (The), 251.  
 Metempsychosistlan, (Pythagoras), 234.  
 Miles Standish a catholic, 235.  
 Mind your P's and Q's, 300.  
 Modern Mystics, Sapere Aude, 165.  
 Mohammed his Bible names, 207.  
 Monosyllable AUM, 24.  
 Moogplazimoongo, "God," 300.  
 Moore, W. E., sketch of, 236, 237.  
 Moses with horns, 172.  
 Music of the spheres, 232.  
 Music, poem, 232.  
 Mystic name of God, 172.  
 Mystics, Modern, Sapere Aude, 165.  
 Mysteries of Elchasites, 251.

- Names of frogs and mice, battle, 203.  
 Nameless One, and mystic, 172.  
 Names of twenty cities, enigma, 180.  
 Names of 12 provinces, Palingen., 295.  
 Names on the Sky, serial, 210.  
 Naronic cycle, Secret of God, 291.  
 Nausicaa, authoress of the *Odyssey*, 78.  
 New Order of Things, Hadden, 210.  
 New star, Nova Persei, 119.  
 Nicknames of the Presidents, 207.  
 Noah the daughter of Zolophead, 256.  
 Nova Persei, New Star, 119.  
 Numbers and symbolism, books, 194.  
 Ode on God, Derzhavin, prose, 219.  
 Odysseus-odious, translation, 68.  
 Odyssey, translations, collection, 137-143.  
 Oh, why should the spirit of mortal, 128.  
 Old Home Gathering, Weare, poem, 261.  
 Old Home Week, poem, 239.  
 Order of Divine Unfoldment, 605.  
 Order of G. D. in the Outer, 200.  
 Order of Holy Ghost, 200.  
 Original book of Genesis, 150.  
 Origin of ancient mysteries, 291.  
 Origin of Energy, J. G. Holson, 49, 54.  
 Origin, "I am dying, Egypt, dying," 164.  
 Origin of Species, poem, (Darwin), 178.  
 Orphic hymn, first, 296.  
 Ouknephat (The), 171.  
 Oulytra, assumptions, 298.  
 Palace Beautiful (The), legend, 266.  
 Palingenesis, twelve tribes, 295.  
 Pantaloon's philosophy, 309.  
 Pantheon, Incarnate Gods, 171.  
 Parables (4) from "The Prophet," 247-50.  
 Paradoxes, Forty-Five, 103.  
 Passaconaway, Papisaconewa, 79.  
 Parker (Theo.), pamphlets, Sup., Aug.  
 Paul and Thecla, 224, 278.  
 Penekese, poem, 127.  
 Peter the Hermit, Red Cross Knights, 200.  
 Petition of Passaconaway, 79.  
 Philosophy and Astromomy, 69.  
 Philosophical books, 18ms, 197.  
 Philosophic motto, West Gate, 60.  
 Phonographic journals, May sup.  
 Pie, 24 birds baked, enigma, 181.  
 Pilgrim Path, Sallig Ram Bahadur, 130.  
 Planetary laws, analogies, harmonies, 40.  
 Plato, anecdotes and sayings, 163.  
 Poe, Edgar A., New Life of, 163.  
 Poe in Spirit World, poem, Harris, 123.  
 Poe's Raven, poems, published, 22, 160.  
 Poem, Ouknephat, Kenealy, 171.  
 Poems, Poe's, fugitives, published, 22.  
 Polar stars of the planets, 380.  
 Popular songs, poem, 184.  
 Prayers, 185, 189, 206, 225, 226.  
 Presidents of United States in rhyme, 78.  
 Presidents, nicknames of, 207.  
 Prince Charles and Flora Macdonald, 308.  
 Principia of Mansell's Almanac, 62.  
 Prize poems, 313, 314.  
 Problems, two prize, 211, 255.  
 Prodigal son, parable, 249.  
 Proofs of a Conspiracy, rare book, 160.  
 Prophecy and revelation, 208.  
 Prophecy, Sibil's, on Homer, 21.  
 Prose translation, "God," 219.  
 Proteus, essay, reprinted, 115.  
 P's and Q's, mind, origin, 800.  
 Publications, Constellations, Stars, 71.  
 Quadruple magic square, 235.  
 Queen Victoria's name, Azon, 73.  
 Queer names of books, 211.  
 Questions, 23, 29, 186, 187, 280.  
 Quotations, Altpili, Espagnet, Goethe, 164.  
 Quevedo's Visions of Hell, 161.  
 Quotation from Quarles, prize, 28, 30.  
 Quotation, Homer, Sam. Walter Foss, 77.  
 Quotation, mystical, 347.  
 Rare books, titles, 198.  
 Ra en (The), conclusion, Harris, 126.  
 Raven (The), poem, Harris, 125.  
 Record book, Old Tyng Township, 235.  
 Regeneration, extract from Ovid, 299.  
 Reincarnationist, dream of, 191.  
 Regeneration, book, F. B. Dowd, 260.  
 Reincarnation, an outline, 276.  
 Reincarnation, one exposition, 118.  
 Replies to correspondents, 313.  
 Results in the study of man, 218.  
 Revelation and prophecy, 208.  
 Revelation, anæsthetic, Blood's, 309.  
 Revelation, poem, 178.  
 Rhymes in Virgil's *Æneids*, 22.  
 Rhymes, presidents, kings, queens, 73, 74.  
 Romance of the Red Star, book, 258.  
 Roots and Powers of Solar System, 31.  
 Rosicrucian books, F. B. Dowd, (1), Sup.  
 Rosicrucian dates, 18.  
 Rosicrucian's alchemical maxims, 304.  
 Roy's wife of Aldivalloch, versions, 205.  
 Rubaiyat Collectors, poem, 230.  
 Sacred magic square of seven, 257.  
 Saint Filumena, 18th century, 17.  
 Saxon Chronicle, extract, 112.  
 Sayings and anecdotes of Plato, 163.  
 Sayings of eminent persons, books, 192.  
 Sayings of Our Lord, 25.  
 S. riptural cake, 60.  
 Seal of Jesu-María, 257.  
 Secret of God, Naronic cycle, 291.  
 Secrets not to be revealed, 171.  
 Secret societies, several, 200.  
 Schiwellendamowitchewagam, 300.  
 Seven catholic epistles, 234.  
 Shah-nama, by Ferdusi, 217.  
 Shakespeare's epitaph, 307.  
 Shibboleth, 172, 211.  
 Sibil's prophecy on Homer, 21.  
 Signs from the Deep, mosaic poem, 306.  
 Signs and Symbols of Masonry, 242.  
 Signs of Zodiac in Latin, 16.  
 Smiffigation, book, 211.  
 Smith, Joseph, revelation, prophecy, 208.  
 Solar influences, books on, 114.  
 Solar System, its Roots and Powers, 31.  
 Songs popular, a poem, 184.  
 Square of the Four-Faced Demon, 2, 29.  
 Stars (Two) in Libra, 61.  
 Stones discovered, ancient, modern, 115.  
 Stuart Mill, Mind and Matter, poem, 151.

- Study of man, results, 213.  
 Sufistic poetry, 217.  
 Sun-dial, poem, J. Q. Adams, 188.  
 sun, prayer to, 189.  
 Suppressed book, Secret Enemies, 198.  
 Suppressed verse, New Testament, 208.  
 Swedenborg, estimates of, books, 189.  
 symbolism of numbers, books, 194.  
 Tables, roots and powers, planets, 33-39.  
 Tao, development of, 23.  
 Tao-Teh-King of Lao-Tze, Sup., Aug.  
 Telesch, Unite and Untie, 289.  
 Temple of Holy Ghost, 200.  
 Thelyphthoria, book, 211.  
 Theological words, 300.  
 There is no Death, authorship, 201.  
 Thought about an Atom, 123.  
 3000th meeting, Hill Lodge, No. 2, 193.  
 Threnody on M. A. Cartland, poem, 284.  
 Tlacatzintiliztlacalli, sin, 300.  
 To an Irish Boy, poem, 263.  
 Tomb of Hafez, poem, 188.  
 To the Sun-dial, poem, J. Q. Adams, 188.  
 To the Sun, prayer, 189.  
 To The Unknown God, poem, Foote, 70.  
 Translations from Bernerslth, 274.  
 Translations of Homer, first English, 58.  
 Tree of knowledge, 206.  
 Triad Society, Chinese, 200.  
 Twenty cities with answers, 279.  
 Twenty-Four birds baked in pie, 238, 239.  
 Twenty-Second of February, poem, 286.  
 Two books of Wisdom, 182.  
 Two stars in Libra, 61.  
 Two verses in Acts of Apostles, 69, 158.  
 Twilight Moth (A), poem, 27.  
 Tyng Township, petition for, 97.  
 Tyng Township record book, 235.  
 Universal Order of Agnostics, 298.  
 Universology, S. C. Andrews, 305.  
 Unknown God (The), poem, 153.  
 Ulysses' dog Argus, 180.  
 Verses conflicting in Old Testament, 218.  
 Veteran Odd-Fellows deceased, 1901, 288.  
 Vice versa poem, 78.  
 Virgil's Æneids, rhymes in, 22.  
 Visions of Hell, Quevedo, 161.  
 Visions of John Englebrecht, 17.  
 Washintoniad, epic, extract, 301.  
 Wear Old Home Day poems, 1901, 266.  
 West Gate philosophy, 60, 62.  
 When I left thy shores, O, Naxos, 311.  
 Wisdom's Operations, poem, 231.  
 Xamcopdribvawlxr, book, 211.  
 Zend-Avesta (The), poem, 190.  
 Zodiac and 24 philosophy, etc., 72.  
 Zodiacal names in Latin, 16.  
 Zoology, text-book, extract, 149.  
 Zoroaster's prayer, 206.

### *Books on Special Subjects.*

Astronomical works. Roots and Powers. . . . .	48
Constellations and Star-Names. Publications. . . . .	77
Curious books, . . . . .	182-183
De Peyster, Gen. J. Watts. Six books. . . . .	20
James, Henry. Eight books. . . . .	131
Numbers, and Symbolism. . . . .	194-197
Philosophical books. . . . .	197
Queer Names of Some Books. . . . .	211
Rare books with Full Titles. . . . .	198
Sayings of Eminent Persons. Books. . . . .	162
Solar Influences. Books. . . . .	114
Stones, Discovered. Ancient and Modern. . . . .	115
Swedenborg. Estimates of his Attainments. . . . .	199
The Korans. . . . .	172
Translations of the Iliad, . . . . .	103-118, 133-136
Translations of the Odyssey. . . . .	137-148

*Poems, Songs, and Hymns.*

Alliterative Rhymes. Bunker Hill Celebration. . . . .	26
A Twilight Moth. Madison Cawein. . . . .	27
Cento Poems. . . . .	310, 312
Comic Ballad on Johnny Sands. John Sinclair. . . . .	154
Edgar A Poe in the Spirit World. Thomas L. Harris. . . . .	123
Edgar Allan Poe. William Brunton. . . . .	259
Epea Pteroenta. Louis H. Aym��. . . . .	228
Essay to Miss Catharine Jay. . . . .	236
Four and Twenty Birds Baked in a Pie. . . . .	181
Four-and-Twenty Birds Baked in a Pie. Answer. . . . .	228
Homily. A Game of Life. John G. Saxe. . . . .	281
Homily on a Homily. Douglas A. Levien. . . . .	282
Homily on the Homilies of Saxe and Levien. M. Bartlett. . . . .	283
Homer. Walter Malone. . . . .	177
Hurrah for Old New England. . . . .	157
Kings and Queens of England. . . . .	74
Leonainie. E. A. P. . . . .	285
Little Lulalee Smart. Lucy M. Gould. . . . .	232
Lullaby. Friidi Hedman. . . . .	224
Music. F. H. Brown. . . . .	232
Oh, Why Should the Spirit of Mortal Be Proud? Wm. Knox. . . . .	128
Old Home Gathering, Weare, N. H., Aug. 22, 1901. . . . .	261
Old Home Week. Marian Douglas. . . . .	263
On a Leaf from the Tomb of Virgil. Felicia D. Hemans. . . . .	76
Pantaloon's Philosophy. Edward V. Kenealy. . . . .	209
Penekese. T. G. A. . . . .	127
Presidents of the United States. . . . .	73
Revelation. Frederick W. Batchelder. . . . .	176
Koy's Wife of Aldivalloch. Mrs. Grant. . . . .	205
Prince Charles and Flora Macdonald. . . . .	308
Rubaiyat of Rubaiyat Collectors. John Albert Macy. . . . .	230
Sighs from the Deep. Mrs. H. A. Deming. . . . .	306
Some call It Evolution, Others Call It God. . . . .	231
Stuart Mill on Mind and Matter. . . . .	151
Suggestions for Emigration. . . . .	284
The Awakening. Thomas Lake Harris. . . . .	124
The Bacchic Feast. St. George Best. . . . .	223
The Battle of Lovell's Pond. Wm. C. Bryant's first poem. . . . .	311
The Flag. . . . .	68
The Leather Bot tel. Darwinian Burlesque. . . . .	149
The Lost Leader. Robert Browning. . . . .	237

( VII )

The Origin of Species. Darwin's Theory Epitomized.	178
The Raven. Thomas Lake Harris.	125
The Raven. Conclusion. Thomas Lake Harris.	126
The Tomb of Hafez. Edward Vaughan Kenealy.	188
The Unknown God. George W. Warder.	153
The Zend-Avesta. Edward Vaughan Kenealy.	190
Threnody on Moses A. Cartland. William H. Gove.	264
To an Irish Boy. Abby A. Johnson.	263
To the Sun-Dial. John Quincy Adams.	188
To the Unknown God. Lucius Harwood Foote.	70
Twenty-Second of February. Wm. C. Bryant's last poem.	236
Ulysses' Dog Argus.	180
When I left thy shores, O, Naxos. Lord Byron.	311
Wisdom's Operation. George W. Carey.	231

---

*Discussions and Essays.*

Biographical Sketch of Wm. E. Moore. F. B. Eaton.	237
Good Advice. Orren H. Leavitt.	98
Four Parables from "The Prophet."	247
History and Tradition of Manchester. Geo. W. Browne.	87
Modern Mystics. Supplied by W. Wynn Westcott.	165
Origin of the Ancient Mysteries. Edward V. Kenealy.	292
Prose Translation, Derzhavin's "God." N. H. Dole.	219
Signs and Symbols of Masonry. Edward V. Kenealy.	241
The Beautiful Palace. East of Sun and North of Earth.	266
The Forty-Five Paradoxes.	103
Life of Homer. Herodotus.	1
The New Star. Nova Persei. George I. Hopkins.	119
The Origin of Energy. John G. Gholson.	49
The Solar System. Roots and Powers. The Editor.	31
Translations from the "Beræshith."	274
Translations of the Iliad.	103-136
Translations of the Odyssey.	137-148

---

*Questions and Answers.*

Number of questions, Vols I-XIX,	2944
Number of questions answered,	2008
Number of questions unanswered,	936
Number of pages of text.	5202

*Quotations and Sentiments.*

After all, of a great poet, the most literal version is the best.	147
Blessed are all they that put their trust in Him (Memra).	162
Child of an age that lectures, not creates.	246
Guard well our thoughts—our thoughts are heard in heaven.	188
He knew not that his face was horned.	172
He made Him a light from the Essence of His Meaning.	222
He that hath the knowledge of the Microcosm.	164
He was a friend to man ; and lived in a house beside the road.	70
Homer is gone, and where is Jove ?	22
If you know Him who made you, you will know yourself.	246
I know of two ways that are ordained for getting wisdom.	162
In the perpetual circle of nature, living are made from dead.	162
Invoke the spirit of the Eternal Light.	164
It is better to trust in the Lord than to put confidence in man.	187
I was created out of the Light of His Essence.	121
Knock there, and ask your heart what it doth know.	223
Like the lost Pleiad, seen no more below.	72
Live for those who love you, for those who know you true.	211
Man is the miracle of the universe.	192
My original country is in the region of the Cherubim.	246
Not I, the I that I am knows these things, but God knows.	299
Obey Heaven, and follow the orders of Him who governs it.	150
One truth openeth the way to another.	199
Perched upon the bust of Pallas, just above the chamber door.	160
Remove not the ancient landmarks your fathers have set.	261
Science moves but slowly, slowly, creeping on, point to point.	54
Sunt aries, taurus, gemini, cancer, leo, virgo, etc.	16
The earth here covers the head of Divine Homer.	14
The force of Genius is the force of Gender.	216
The rose is flower of flowers, so this house is home of homes.	61
The sweetest of all things is to speak the truth.	163
The wise man loves to hold fast to the good.	199
There is but one victory worth the struggle.	60
What was, shall be, and what has been done, shall be done.	297
Where all men go, each must go alone.	157

QUOTATIONS. Eudokia, p. 15 ; Keats, 16 ; Virgil, 22, 66, 131 ; Macaulay, 57 ; Bryant, 60 ; Manilius, 65 ; Ware, 72 ; Homer, 70, 75 ; Hesiod, 75 ; Calimachus, 75 ; Kenealy, 171 ; Holmes, 179 ; B. P. Blood, 209 ; Firdusai, 217 ; Shakespeare, 222 ; W. E. Moore, 237 ; Ovid, 299.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

JANUARY, 1901.

No. 1.

---

### LIFE OF HOMER.

ATTRIBUTED TO HERODOTUS.

Herodotus of Halicarnassus, in the pursuit of truth, writes this history of the birth and life of Homer :

I. When, many years ago, the city of Cumæ in Æolia was built, there flocked to it many persons of the various nations of Greece, and among them were some from Magnesia. One of these was Menapolus, the son of Ithagene, the son of Crito. This man, far from possessing riches had scarcely the means of subsistence. When settled in Cumæ, he married the daughter of Omyretes. By this marriage he had one child, a girl, whom he called Critheïs. The husband and wife both died, leaving the child very young. The father, before his death, appointed Cleanax of Argos, one of his most intimate friends, her guardian.

II. In the course of time, by a secret intrigue, Critheïs found herself with child. This was for some time concealed ; but Cleanax, having discovered it, was much afflicted by the occurrence, and privately reproached her with her fault, laying before her the dishonor she had brought upon herself. To repair the evil much as possible was now the subject of his thoughts. The inhabitants of Cumæ were at this time building a town in the

basin of the Hermæan Gulf. Theseus, wishing to render the name of his wife immortal, called it Smyrna. He was a Thessalian, and of one of the most illustrious families in that country. His father was Eumelus, son of Admetus, from whom he inherited a considerable property. Cleanax conducted Critheïs secretly to that town, and committed her to the charge of Ismenias of Bœtia, a friend of his, on whom the lot had fallen to go to that colony.

III. Critheïs, being near her confinement, resorted to a festival held on the bank of the river Meles, in company with other women; while there the pains of childbirth came upon her and she brought forth Homer, who, far from being blind, had excellent eyes. She named him Melesigenes, having been born by the river Meles. Critheïs remained some time with Ismenias, but afterwards left him, supporting herself and son by the work of her hands, and upon the proceeds of the charity of her fellow-citizens, educating the boy as she could.

IV. There lived at Smyrna at this time a man named Phemius, a teacher of literature and music, who, not being married, engaged Critheïs to manage his household, and spin the flax he received as the price of his scholastic labors. She acquitted herself of the task so satisfactorily, and conducted herself so modestly, that she won his esteem. He proposed to marry her, and as an inducement to it, promised to adopt her son, intimating that the boy, carefully educated and instructed, would become a clever man; for he perceived in him a thoughtful and studious disposition. Critheïs, moved by these solicitations, consented to become his wife.

V. Care and an excellent education seconding the happy talents with which nature had endowed him, Melesigenes soon surpassed his schoolfellows in every attainment, and when older he became as wise as his instructor. Phemius died, leaving him heir to his property; his mother did not long survive her husband. Melesigenes, now his own master, taught in the school of Phemius, where every one applauded him. He excited the admiration, not only of the inhabitants of Smyrna, but also of the numerous strangers who resorted to that port on account of the trade carried on there, particularly in the exportation of corn, much of which came from the environs of the town. These, when their business was finished, frequented his school in great numbers.

VI. Among these strangers was one whose name was Mentès,



He had come from the island of Leucadia to buy corn ; the vessel in which he had arrived was his own ; he also was a lettered man, and well educated for those times. This man persuaded Melesigenes to close his school, and accompany him on his travels. He promised to defray all the expenses, and give him a certain stipend, telling him, that while he was young, it was imperative on him to see with his own eyes the countries of which he might thereafter have occasion to speak. These reasonings prevailed, I think, the more easily, as he had some idea, at that time, of devoting himself to the study of poetry, (which would be facilitated by travel, as his innate prejudices would thereby be stifled.) He quitted his school, and embarking with Mentès, examined all the curiosities of the countries which they visited, and informed himself of everything by interrogating every one he met. We may also suppose that he recorded in writing all the information he thought worthy of preservation.

VII. After having traveled in Tyrrhenia and Iberia, they arrived at the island of Ithaca. Melesigenes, who had already suffered pains in his eyes, now became much worse. Mentès, being obliged to go to Leucadia, his native country, on business, left him at Ithaca in the care of a particular friend of his, called Mentor, the son of Alcimus. He promised Melesigenes to return to him, that they might continue their voyages. Mentor's assistance was given to Melesigenes most zealously. He was rich, and was reputed a just and hospitable man. It was here, and during this period, that Melesigenes acquired a knowledge of all the legends respecting Odysseus. The inhabitants of Ithaca assert that " Melesigenes became blind in the island of Ithaca." I myself incline to the opinion that he was cured of this disease, or that it was alleviated, and that afterwards, when at Colophon, he permanently lost his sight ; and so think the Colophonians.

VIII. Mentès, having sailed from Leucadia, arrived at Ithaca. Finding Melesigenes cured, he took him on board, and proceeded from place to place, going at length to Colophon. It was there that Melesigenes was again attacked by the disease, which, raging more malevolently, left him totally blind. This misfortune determined him to depart from Colophon, and to return to Smyrna, where he studied the art of poetry and harmonics with much attention.

IX. After some time, the bad state of his affairs induced

him to go to Cumæ. Setting out, he traveled over the Hermæan plain, and arrived at Neonteichos, a colony of Cumæ. It is related that being at that city near an armorer's workshop, he recited these, his first verses :

" O ye, citizens of the amiable daughter of Cumæ, who cover the feet of Mount Sædena with your habitations, whose summit is shaded by refreshing woods, and whence flow the waters of divine Hermus, create of Zeus, respect the misfortunes of a stranger, who possesses no refuge for shelter."

For the river Hermus flows near Neonteichos, and Mount Sædena overlooks both. The name of the armorer was Tychius. Those verses gave him such pleasure that he invited Melesigenes to his house. Full of commiseration for a blind man reduced to beggary, he promised to share all he had with him. Melesigenes having entered, seated himself, and in the presence of several of the citizens, manifested his capabilities, by singing the exploits of Amphiaraus against Thebes, and the Hymns to the gods. Each gave his opinion, and Melesigenes having drawn a just conclusion from their criticisms, his hearers were struck with admiration.

X. Whilst at Neonteichos, his poems furnished him with the means of subsistence. The place he customarily occupied during the recitation of his verses is still shown. It is held in great estimation even now, and is shaded by a poplar which was planted about the time of his arrival.

XI. But at length, compelled by necessity, and finding then scarcely sufficient remuneration to keep him alive, he determined to proceed to Cumæ, to see if he could meet with better fortune there. When ready to depart he recited these verses :

" May my limbs support me to that honorable town, whose inhabitants possess no less prudence than sagacity."

Having departed from Cumæ, he went by way of Larissa, considering that road was the most convenient. It was there, as the Cumæans say, that he composed the epitaph of Gordius, king or Phrygia, at the request of the father and mother of the wife of that prince. It is engraven on the pillar of the monument of Gordius, where it may yet be seen.

" I am a maiden sculptured in bronze. Placed on the monument of Midas, as long as water may be seen to flow in the plains, and the trees to flower in spring ; as long as the

rising sun makes men to rejoice, and the moon by the brilliancy of her light, dissipates the darkness of the night ; as long as the rivers flow rapidly along between their banks, and the ocean covers the shores with its waves, I shall be continually be seen reposing on this sad tomb, announcing to the passengers that Midas lies here interred."

XII. When Melesigenes arrived at Cumæ, he frequented the assemblies of the elders, and there recited his verses. Admiring their beautiful structure, they fell into an ecstasy of delight. Joyful at the reception his poems had prepared for him among the Cumæans, and at the pleasure with which they had heard him, he one day proposed to them, that if the state would maintain him, he would make the city of Cumæ very celebrated. His hearers approved of the proposition, and engaged him to present himself before the council, where they would support him with all their interest. Melesigenes, encouraged by their approbation, presented himself at the House of Assembly on an audience day, and addressing the person who had the office of presenting those who had any request to prefer, he begged to be allowed to enter. This officer did not neglect to present him the first opportunity that offered. Melesigenes, as soon as that ceremony was over, addressed the assembly regarding the proposition he had formerly made. His speech ended, he retired, in order that the representatives might deliberate on the answer necessary to give him.

XIII. He who presented him, and all those representatives belonging to the Elders' Assembly, where he had recited, voted for him. It is said one only opposed the measure, giving for his reasons, that "if they thought to feed *homers*, they would find themselves encumbered with useless folks." From this time the name of Homer, bestowed thus opprobriously on Melesigenes in consequence of his misfortune, was most generally used in speaking of him ; for the Cumæans, in their dialect, called blind persons *homers*. Strangers always used this name in discoursing of the poet.

XIV. The Archon concluded with saying that "it was impolitic to maintain the blind man." This caused the majority of the representatives to vote against the measure, the second time, and thus the Archon obtained more votes than the opposers. The presenting officer communicated with Melesigenes on the subject, informing him of the progress of the debate, and of the decree. Deploing his ill fortune, he recited these verses :

"To what sad fate has father Zeus destined me? I, who have been carefully educated at the feet of a beloved mother during the time that the people of Phriconis, skilled in taming horses, and breathing only war, raised the Æolian city, honorable Smyrna, on the borders of the ocean, by the behest of Zeus, that city traversed by the sacred waters of Meles. The illustrious daughters of Zeus, on their departure from these places, wished to immortalize this sacred town by my verses; but, deaf to my voice, the brutish herd disdain my harmonious lays. No, it shall not continue so! whoever in blind folly heaped insults on my head, shall not escape unscathed. I will courageously endure the ills dealt out to me by the Deity. It is over, I will no longer rest in Cumæ. My feet burn to depart hence, and my panting heart urges me to seek a foreign clime, and here to dwell, however insignificant the place may be."

XV. On leaving Cumæ for Phocæa he pronounced a malediction against the Cumæans, to the following effect: "May there never be born in Cumæ a poet, who could render it celebrated, and give it glory." Having arrived at Phocæa, he supported himself as he had done at Cumæ and elsewhere, assiduously frequenting the place of assembly, at which he recited his verses. There was, at that time, an unprincipled man named Thestorides at Phocæa, a teacher of the rudiments of literature. Having observed the talents of Homer, he offered to shelter and take care of him, if as a recompense, Homer would permit him to take down his verses in writing, and if he would do the same with those he might hereafter compose. Homer, being poor and destitute, accepted the offer.

XVI. During his residence in Phocæa, at the house of Thestorides, he composed the Little Iliad, of which the two first verses are as follows:

"I sing of Ilium and Dardania, abounding in excellent horses, and the ills the Greeks, servants of Mars, endured in their plains."

He next composed the Phocæid, the Phocæans say. When Thestorides had written down that poem, and the rest he had received from Homer, he neglected him, and determining to appropriate them to himself, left Phocæa, and Homer thus addressed him:

"Thestorides, of the many things hidden from man, the most obscure is the human heart."

Thestorides having sailed from Phocæa, retired to Chios,

where he established a school of literature, and by his having recited Homer's verses, which he did, attributing them to himself, he obtained great praise and much money. As to Homer, he continued in the same way of life as heretofore, being supported by his verses.

XVII. Shortly afterwards some merchants of Chios, having come to Phocæa, went to the assemblies where Homer recited. Surprised to hear those same verses recited that they had so often applauded when spoken by Thestorides, they informed Homer that there was at Chios a teacher of literature, who was much esteemed for the recitation of the same poems. Homer perceiving who it was, prepared for a journey to Chios. Having gone down to the port, he found no ship that was going to that island, but met with one about to sail for Erythræ, to fetch timber. As that town seemed to be convenient for passing over into Chios, he accosted the seamen courteously, entreating them to allow him to accompany them, and, as an inducement, promised to recite some of his verses to them :

" Give ear to my prayer, powerful Poseidon, who reigneth over the vast plains of Helicon ; send us a favorable breeze, and allow a joyful return to these mariners, fellows in the voyage, and to the master of the vessel. May I arrive safely at the foot of frowning Mimas, and meet with just and worthy men ! May I also avenge myself on the man, who, by deceit, has irritated Zeus, the hospitable god, against him ; who, admitting me to his table, afterwards violated the sacred duties of the host in my person."

XVIII. Having arrived at Erythræ, with favorable winds, Homer remained for the rest of the day on board the vessel, but, next morning, begged the sailors to allow some one of them to conduct him to the town. They granted his request. He departed, and having come to Erythræ, which is situated in a naked and rocky country, recited the following verses :

" Holy mother Gaia, who dispensest thy riches to mankind, prodigal in goodness to those whom thou favorest ; to those who offend thee thou apportionest only a rocky and sterile soil." On his arrival he made enquiries concerning the navigation to Chios. A person who had known Homer in Phocæa, remembering him with regard, approached and embraced him. Homer begged his aid, which he readily gave.

XIX. Not finding the ship in the harbor they went to that part of the strand whence the fishermen usually put off, where

they found one about to sail for Chios. The conductor of Homer entreated them to take him across with them ; but, deaf to his prayers, they continued their preparations for departure. Then Homer, on this occurrence, made the following verses :

“ Mariners, who traverse the seas, continually exposed to the hard vicissitudes of fortune, and who, to regale the more luxurious, seek a hardly-earned subsistence on the waves, honor Zeus, the god of hospitality, who reigns over us. His wrath is dreadful ; beware lest it burst on your heads, should you offend him.”

The fishermen, all being ready, at length departed, but being driven about by adverse winds, were forced to return. Hearing the noise of their return, he addressed thus :

“ The winds are contrary ; receive me on board, and they will change.”

The fishermen, regretting their inhospitality, promised not to desert him, if he would come on board.

XX. He enters the vessel, they leave the shore, and now they approach the opposite coast. They begin to fish. Homer passed the night on the sea shore, but at the dawn of day, he departed. Wandering about, he came to a hamlet called Pithys, where he lay down to rest. During his sleep, the fruit of a pine tree fell on him. Some call this fruit by the name of *strobilus*, others call them pine-cones. The following verses were made by Homer on this occasion :

“ On the summit of Mount Ida there are pine trees continually agitated by the winds, whose fruit is more agreeable than that of these. From the bosom of that mountain, iron shall come, sacred to the god of battles, when it shall be occupied by the Cebrenians.”

For about this time the Cumæans were building Cebrene, on the heights of Mount Ida, near the place where the iron mines are.

XXI. Homer, having set out from Pithys, went towards a troop of goats, being attracted by their cries. The dogs, seeing him approach, began to bark at and annoy him. Glaucus, for that was the name of the shepherd, hearing his cries, ran hastily, calling his dogs back, and menacing them. This man, surprised to see a blind person alone, and not knowing how he came there, was rendered speechless from astonishment. Having accosted him, he asked him how he came to an uninhabited place, where there was no paths, and who had guided him thither. Homer related his misfortunes to him. Glaucus had

a tender heart, and was touched by the narration. He guided Homer to his own house, lighted a fire, prepared a repast, and setting it before him, pressed him to eat.

XXII. The dogs, instead of eating, continued to bark at Homer, as dogs usually do at strangers. Homer, observing it, recited these verses :

“ Glaucus, keeper of these flocks, understand thoroughly what I shall say. Give your dogs their food in the porch. This advice is good. They will then hear the steps of men or beasts going towards your enclosures more easily.”

Glaucus, finding the advice good on trial, praised the giver of it more then ever. When they had eaten, animated conversation followed. Homer narrated his adventures in the various countries and cities he had been in. Glaucus was delighted, but as it was time to sleep, they went to rest.

XXIII. The following morning, Glaucus thought it necessary to inform his master of the agreeable acquaintance he had made. Confiding the flocks to the care of his fellow slave, and leaving Homer in the house, assuring him that he would not fail to return quickly, he departed. Arrived at Bolissus, a small town, at a little distance from the farm, he related to his master all that he knew of Homer, speaking of his arrival as an astonishing thing, and demanding to know his wishes on the subject. His master did not like the occurrence, and blamed Glaucus for his foolishness, in admitting a blind man to his table. Nevertheless, he ordered Homer to be brought to him.

XXIV. Glaucus, on his return, related to Homer all the particulars of his visit, and begged him to follow him thither, telling him that all his future happiness and good fortune depended on his going to Bolissus. Homer acquiesced in what he said. Glaucus presented him to his master, who found him to be a man of information and talent, and offered to retain him in his house if he would instruct his children, who were yet very young. Homer accepted these proposals. It was at Bolissus, in the house of this Chian citizen, that he composed the *Cercopia*, the *Batrachomyomachia*, the *Epicichlidia*, and all those amusing books and poems that have gained him such celebrity. When Thestorides heard that Homer was in Chios, he left the island.

XXV. Some time after, Homer begged the Chian citizens to take him to the town of Chios ; he there established a school, in which he taught the maxims of poetry to young people. He acquitted himself of this task so efficiently in the opinion of the Chians, that the greater part held him in high estimation. He



thus acquired a considerable fortune, married, and had two daughters, one of whom died single, the other married a Chian.

XXVI. He shows great gratitude to his benefactors in his poems, particularly to Mentor of Ithaca, in the *Odyssea*, on account of his having taken care of him during his blindness, while in that island. He mentions his name in that poem, placing him with the companions of *Odysseus*, and relates that that prince, on his departure for *Troy*, appointed him steward of his house and lands, knowing him to be the most just and worthy man in *Ithaca*. *Homer* also mentions him in other parts of his poem, and when *Athené* is represented speaking to some one, it is under the form of *Mentor*. He also testifies his gratitude to *Phemius*, who, not content in instructing him in literature, had also maintained him at his own expense. It may be observed in those verses particularly :

“ A herald placed a magnificent lyre in the hands of *Phemius*, the worthiest pupil of *Apollo* ; unwillingly he takes it, being constrained to sing among those lovers. Traversing the lyre with light and active fingers, he produces melodious sounds.”

He also celebrates the sea-captain with whom he had traveled through so many lands. His name was *Mentes*, and these are the verses :

“ My name is *Mentes* ; born of *Anchialus*, illustrious by his valor, I reign over the expert rowing *Taphians*.”

He also speaks of the armorer, *Tychius*, who had hospitably entertained him at *Neonteichos*. The verses in his praise are in the *Iliad* (vii, 219) :

“ Already the son of *Telamon* waits on him near, carrying a tower-like shield. *Tychius*, at *Hylæ* resident, unequalled in industry by way of his fellows, made him his buckler, a masterpiece of his art, formed of the spoils of seven mighty oxen, and bound by a strong covering of brass.”

XXVII. These poems rendered *Homer* celebrated in *Ionia*, and his reputation began to spread itself in the continent of *Greece*. On this account, many persons visited him during his residence in *Chios*, and some advised him to go to *Greece*. He had always desired to do so, and thus the counsel pleased him.

XXVIII. He had praised the town of *Argos* very frequently, but remembering that he had nowhere mentioned *Athens*, he introduced some verses into the larger *Iliad* in its praise, where he speaks of that city in the most flattering manner. It occurs in the *Catalogue of the Ships*.



"The city of generous Erechtheus, which the fruitful earth produced, and Athenê, daughter of Zeus, fostered."

He then highly extols Menestheus. He excels, says he, in arranging the chariots and infantry in order of battle. Here are the lines :

"The son of Peteus, Menestheus, led these troops. Of all the mortals fed by earth, none equaled the chief in the art of ordering the chariots and forces for battle."

He placed Aias, son of Telamon, near the Athenians ; he commanded the Salaminians. That is in the following verses ;

"Aias, son of Telamon, conducted twelve long ships from Salamis, and placed them beside the Athenian squadron."

Lastly, in the Odessey, he feigns that Athenê, after an interview with Ody-seus, goes to Athens, the town she honored above all others :

"Taking flight toward the Marathonian plains, she proceeded to the magnificent town of Athens, the famous dwelling-place of long-departed Erechtheus."

XXIX. After inserting these lines in his poems, Homer prepared to set out for Greece, and passed over to Samos on his way thither. The Samians were employed on his arrival in celebrating the Apaturian games. An inhabitant of Samos, who had seen him in Chios, observing him descending from the vessel, ran to inform his countrymen of the arrival of the poet, whom he praised most enthusiastically. The Samians deputed him to fetch Homer. He immediately retraced his steps, and meeting Homer, thus addressed him :

"Chian host, the Samians celebrate the Apiturian festival ; the citizens bid you to the feast."

Homer at once consented, and accompanied the messenger.

XXX. During their walk, they encountered some women offering sacrifice to Kourotrophos. The priestess observing him, said angrily to him : "Man get thee from our sacrifices." Homer reflected awhile on these words, having asked of his conductor who addressed them to him, and to what deity they sacrificed. The Samian replied : "That it was a woman sacrificing to Kourotrophos." On this Homer composed and repeated the following lines :

"Hear my prayer, Kourotrophos ! May that woman abhor the caresses of amiable youth ! May she be only pleased by those of men whose hair is white with age, whose heart is burning, and whose senses are blunted."

XXXI. When arrived at the place where the Phratrium feasted, Homer paused on the threshold, and recited these verses to his conductor, while a fire was kindling in the hall ; though some contend that the fire was not lighted till afterwards :

" A man is proud of his children ; a town of its battlements ; a plain of its horses ; the ocean of its navies ; riches ornament the house ; just judges seated in the hall of justice are a noble spectacle ; but the most pleasant sight, in my opinion, is that of a burning fire, on the day when the son of Saturn decks the ground with snow and frost."

He entered, and seating himself with the Phratrium, received much respect and attention from its members. Here he passed the night.

XXXII. The next day, some potters having observed him, while they were mending their fires, invited him to enter, and not the less readily from having a knowledge of his talent. They entreated him to sing some of his verses, promising to recompense him for his kindness by presenting some of their vases, or in any other way they could. Homer sung them those verses which are called " The Poem of the Furnace " :

" Potters, if ye bestow on me the stipulated reward, I will sing these favorable verses to you. Hear my prayer, Athenê, protect the furnace. Grant that the cotylî and the baskets be covered with a shining black ; may they also bake quickly. May they sell for much in the Agora, for much in the street. Grant, O goddess, that I may increase in wisdom. But if you shamelessly endeavor to deceive me, I invoke all the pests of your trade, the Syntripi, Asbeti, Abacti, and Omodami, on your furnace. May the hearth and the home become the prey of the flame, and, during the confusion caused by the fire, may nothing be heard save the lamentations of the potters. As the trembling of the terrified horse, so may be that of the furnace at the bursting of the vases. Circe, dread daughter of the Sun, celebrated for thy many enchantments, poison the potters, and destroy their work. And thou, Chiron, bring thy dire hosts of Centaurs and their victims to aid in the destruction of these places. May the furnace fall under the stroke of the destroyers ! may the potters, to enhance their grief, be the miserable spectators of the frightful scene ! I shall rejoice at your misfortunes ! May those who approach to extinguish the flames, be consumed by the fire, that all the world may learn not to commit injustice."

XXXIII. He passed the winter at Samos. At the Neomenia (or new moons), he frequented the houses of the rich, where he sung the Eirisonic hymn, thus earning his subsistence during his visits; he was usually surrounded by the children of the most noble men of the island.

"We directed our steps towards the mansion of a wealthy man, full of precious things. Gates fly open! Plutos presents himself, accompanied by joyous Mirth, and gentle Peace. May the goblets overflow, may the flame ascend from the hearth, may the table groan under its plenteous burden! May the wife of the son of the house come to you drawn by mules, and in a chariot! may she be seated in an amber chair, and joyfully spin her wool! I shall return, yea, I shall return, like unto the swallow every year! I am at your gate! Whether you present me with anything or no, I remain not; I purpose not to live with you!"

These verses are sung every time tribute is levied in the honor of Apollo Pythos.

XXXIV. The spring having arrived, Homer desired to leave Samos for Athens. He sailed for that place, in company with some Samians, and arrived at the island of Ios. They did not stop at the town, but at some distance off, on the seashore. Homer, feeling himself very ill, was carried on shore. Contrary winds retarding the departure of the vessel, the travelers remained several days at anchor. Some of the inhabitants visited Homer, and they no sooner heard him speak than they felt a great degree of veneration for him.

XXXV. While the sailors and towns-people were speaking with Homer, some fishermen's children ran their vessel on shore, and descending to the sands, addressed these words to the assembled persons: "Hear us, strangers; explain our riddle, if ye can." Then some of them that were present ordered them to speak. "We leave," they say, "what we take, and we carry with us that which we cannot take." No one being able to solve the riddle, they thus expounded it. "Having had an unproductive fishery," they say in explanation, "we sat down on the sand, and being annoyed by the vermin, left the fish we had taken on the shore, taking with us the vermin we could not catch." Homer, on hearing this, made these verses:

"Children, your fathers possess neither ample heritages, nor numerous flocks."

XXXVI. Homer died in Ios of the disease he had contracted on his arrival, and not, as some authors have related (caring more for interest than truth) of grief at not understanding the riddle of the fisher-boys. He was buried near the shore of the island of Ios, by his companions, and those citizens who had visited him during his illness. Many years after, when his poems became public, they were admired by all, and the inhabitants of Ios inscribed these elegiacs on his tomb. They were certainly not composed by him :

"THE EARTH HERE COVERS THE HEAD OF DIVINE HOMER,  
WHOSE POETRY HAS IMMORTALIZED HEROES."

XXXVII. It may be seen from what I have said, that Homer was neither a Dorian, nor of the island of Ios, but an Æolian. This may also be conjectured from the great poet only speaking of (what he thinks) the most admirable customs, and he would naturally suppose those of his own country to be the best. It may be judged from these verses :

"They raise the heads of the oxen toward heaven, cut their throats, and sever them in pieces ; they separate the thighs, and place over them a double layer of fat, and bleeding morsels from every part of the victim." The kidneys are not mentioned here, the Æolians being the only people of Greece who do not burn them. Homer also shows his Æolian descent in the following verses, thus describing the customs of the country :

"The elder burns the sacrifice on the wood of the altar, pouring over it libations of wine. The youths stand around, holding five barred gridirons."

The Æolians are the only people of Greece who roast the entrails on five-barred gridirons, those of the other Greeks having but three. The Æolians also say *πέμπε* for *πέντε*, five.

XXXVIII. I have now concluded that which concerns the birth, life, and death of Homer. It remains for me to determine the time at which he lived. This is most easily done in the following manner :

The island of Lesbos was not colonized till the one hundred and thirtieth year after the Trojan war, and eighteen years subsequently Smyrna was built by the Cumæans. At this time Homer was born. From the birth of the poet to the passage of Xerxes into Greece, there were six hundred and twenty-two years. The course of time may easily be calculated by a reference to the Archonships. It is thus proved that Homer was born one hundred and sixty eight years after the taking of Troy.

## How to Find the Constellations. VI.

BY GEORGE I. HOPKINS.

In answer to some inquiries it must be stated that these directions for locating the constellations are for latitude  $43^{\circ}$  north. If the observer's latitude does not differ from this more than two or three degrees then no allowance need be made. If it be more than three degrees different, then corresponding differences will need be made when distances from horizon or zenith have been given. For instance, if the altitude of a certain group of stars was given as  $30^{\circ}$  above the southern horizon, and the latitude of the observer is only  $35^{\circ}$  north then the altitude of that group above his southern horizon will be  $8^{\circ}$  more, i. e.  $38^{\circ}$ , while if he be in latitude  $50^{\circ}$  north then the altitude of that group will be  $7^{\circ}$  less, or  $23^{\circ}$ . Similar changes must be made respecting the zenith distance.

The first group to which the observer's attention is directed this month is nearly due west, at an altitude of about  $45^{\circ}$  and is in the shape of a large Latin cross situated directly in the milky way, its longest piece being perpendicular to the horizon. This is the distinguishing group of the Constellation Cygnus, the Swan. The uppermost star in this group is called Deneb and is of the second magnitude. According to the British Catalogue this constellation contains 81 stars, whereas 107 is claimed by the author of the following lines.

" Thee, silver Swan, who, silent can o'erpass?  
A hundred with seven radiant stars compose  
Thy graceful form; amid the lucid stream  
Of the fair Milky-Way distinguished; one  
Adorns the second order, where she cuts  
The waves that follow in her inmost track;  
This never hides its fire throughout the night,  
And of the rest, the more conspicuous mark  
Her snowy pinions and refulgent neck." — *Budoria*.

Turning now to the east the observer can see a small cluster of stars at an altitude of about  $35^{\circ}$ . These are known by various names, Pleiades, Seven Stars, the Seven Sisters, and also the little Dipper. The first given is the true name and is so called from a Greek word meaning "to sail," because of their

service to the mariner. The number of stars in this cluster visible to the naked eye at one count is six ; if the gaze be continued, however, two or three more can usually be seen to flash out at intervals so that a keen eye can usually in the course of a minute or so make out eight or ten ; while the telescope reveals more than two hundred. The Pleiades have also been termed Vergiliae, or the "Virgins of Spring," because the sun enters this cluster in the "season of blossoms," or about the 18th of May. It is claimed that reference was had to this fact in the Scriptural demand upon Job : "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion ?"

Directly below the Pleiades about  $10^{\circ}$  is another group of five stars in the form of the letter V lying on its side with the opening toward the north. It has also been likened to the old fashioned harrow. This group is called the Hyades and was supposed by the ancients to influence the fall of rain, and so was called by Virgil the "rainy Hyades."

The brightest star in this group is of a reddish tint and is of the first magnitude. Its name is Aldebaran, another of Ben Hur's horses.

Both these groups belong to the constellation Taurus, the Bull, one of the zodiacal groups, the ecliptic passing about midway between the Pleiades and Hyades. This entire constellation contains 141 stars visible to the unaided eye.—*Nature Study*.

---

" So did he feel, who pull'd the boughs aside,  
That we might look into a forest wide,  
To catch a glimpse of Fauns and Dryades  
Coming with softest rustle through the trees ;  
And garlands woven of flowers wild and sweet,  
Upheld on ivory wrists, or sporting feet :  
Telling us how fair trembling Syrin fled  
Arcadian Pan, with such a fearful dread.  
Poor Nymph — poor Pan — how did he weep to find  
Nought but a lovely sighing of the wind  
Along the reedy stream ! a half-heard strain,  
Full of sweet desolation — balmy pain." — *John Keats*.

---

THE ZODIAC is thus versed in the Latin :

Sunt aries, taurus, gemini, cancer, leo, virgo,  
Libraque, scorpius, arcitenens, caper, amphora, pisces,

**DIVINE VISIONS OF JOHN ENGLEBRECHT.** In the visions of John Englebrecht, 1780, is recorded a remarkable vision in which he saw the New Heavens and the New Earth, and also the Lord Jesus in a luminous body :

" Having then seen the Lord Jesus in a form so transcendently and immeasurably beautiful, he said to him, ' Ah ! my dear Lord Jesus Christ, be pleased to show me Thy dear Father ' whereupon instantly a flame issued from the heart of the Lord Jesus, which filled heaven and earth, rendering them both many thousand times more bright and resplendent than they were before. ' Then he also said to the Lord Jesus Christ, ' Be pleased to show me the Holy Ghost likewise ' : when instantly many thousand rays issued and beamed forth from all the members of the Lord Jesus, as when a great number are emitted from the sun. And thus did he see there the Holy Ghost proceeding both from the Father and the Son ; moreover, also he saw the Father in Christ, and Christ in the Father ; for the entire body of Christ was filled with the Father, with the divine fiery essence, light and glory ; and was also again in the fiery Divine light and glory. And thus did the holy and supremely blessed Trinity reveal itself to him."

This vision is the more noteworthy, as Englebrecht was a Lutheran, and therefore a Tritheist.

The work is entitled " The Life, Death, Resurrection, and Wonderful Adventurers of John Englebrecht." Quarto, wrapper, pp. 222. Brunswick, 1641. A copy of this work was catalogued by a bookseller in New York, in 1867, at \$624.00.

**FILUMENA: A NINETEENTH CENTURY SAINT.** Filumena was wholly unknown till 1802. Where she lived, when she lived, what she did, or when she died, are wholly unknown. In 1802 a grave was found in the cemetery of St. Priscilla, and near it were three tiles, containing these words, in red letters :

LYMENA                      PAXTE                      CVMFI

By transposing the positions of the tiles, we readily have :

PAXIE                      CUMFI                      LUMENA

Then by separating the letters into words, we readily have ;

PAX TECUM FILUMENA.

That this is the correct meaning can scarcely be any doubt, for the virgin martyr told a priest and a nun so, in a dream. She told them she was called " Filumena " because she was " Fi[lia] Luema," the daughter of the " Light of the World,"

## Important Dates In Rosicrucianism.

- 1378 Birth of Christian Rosenkreuz.
- 1383 He was placed in a cloister for tuition.
- 1393 He journeyed to Damascus.
- 1394 He arrived at Damascus ; received by the Wise Men.
- 1397 He journeyed into Egypt.
- 1398 He arrived at Fez.
- 1400 He went to Spain,
- 1402 He settled in Germany.
- 1407 He designed a scheme of Reformatton.
- 1407 He chose three Fraters, G. V. ; I. A. ; I. O.
- 1409 Building of the House Sancti Spiritus ; writing the book M., and a Dictionary.
- 1410 Four more Fraters added to the Society, namely, R. C., his cousin ; F. B., a painter ; G. G. ; and P. D., Sec.
- 1412 Five Fraters departed on travels of benevolence ; only F. B. and P. D. remain with the Founder.
- 1413 Founder remains alone with R. C., his cousin, and I. O.
- Frater I. O. died first, in England ; then P. D.
- 1415 The vault was made.
- The second circle of Fraters was formed.
- 1459 Christian Rosenkreuz writes "The Hermetic Romance."
- 1484 Death of the Founder, Christian Rosenkreuz ; closure of the vault.
- 1491 John Picus di Mirandola died.
- 1522 John Reuchlin died.
- 1535 Cornelius Henry Agrippa died.
- 1600 Frater I. A. died, and Frater K. N., became Magus.
- 1604 Open of the vault, after 120 years.
- 1610 Date of the manuscript of the "Fama Fraternitatis."
- 1614 Date of the copy printed at Cassel.
- 1615 Publication of the "Fama Fraternitas," reprinted with the "Confessio Fraternitatis," at Frankfort.
- 1616 Publication of the curious Rosicrucian work by Christian Rosenkreuz, "The Hermetic Romance, or The Chymical Wedding."
- 1622 Michael Maier, Supreme Magus, died.
- 1637 Robert de Fluctibus, the Magus, died.
- 1644 John Baptist Von Helmont died.
- 1680 Eugenius Philalethes (Thomas Vaughan), Supreme Magus.
- 1685 John Heydon died.
- 1690 "The Hermetic Romance" published and printed in English,



- 1710 Sincerus Renatus (Sigmond Richter) was Magus.
- 1785 Publication of "Secret Symbols of the Rosicrucians."
- 1794 A copy of the Register of Admission of Sigismund Bacstrom, by Le Conte de Chazal, is extant, with date.
- 1830 Godfrey Higgins states in his "Anacalypsis" that there were Rosicrucians at work in England at that time.
- 1867 The Society was reorganized by R. W. Frater Wentworth Little, Supreme Magus, in Anglia; he died in 1878.
- 1868 The first number of "The Rosicrucian" Magazine was published in July. (1868-1879)
- 1876 September 19, Rosicrucian Society was established.
- 1878 Dr. Robert Woodman became Supreme Magus in Anglia; he died in 1892.
- 1879 December, College for State of Pennsylvania established.
- 1880 April, College for State of New York established.
- 1880 May 9, College for State of Massachusetts established.
- 1880 May 10, College for State of Maryland established.
- 1880 September 21, High Council, "Societatis Rosicrucianæ in the United States of America," created.
- 1880 Charles E. Myer became Supreme Magus in United States.
- 1892 Dr. W. Wynn Westcott became Supreme Magus in Anglia.

## Digger Wasp and Grasshopper.

BY THEODORA RICHARDSON.

I observed an interesting episode in wasp life on August 18. We saw one of the all metallic blue digger wasps dig a hole in the hard earth by the roadside. When the excavation was completed, she dragged a large brown grasshopper, our largest cinnamon-colored one, about two and one-half inches long, to the hole and, seeing us, was startled and flew away. We withdrew, but returning later, dug open the cell and found this great orthopteron in a sort of comatose state, such as William Hamilton Gibson describes in his "Sharp Eyes," in connection with the mud dauber's nest filled with paralyzed spiders. The creature would give spasmodic movements of the hind legs when touched, and on one side the egg of the wasp, I suppose, was deposited near the joining of the hind leg and the body of the grasshopper. It was small and white, and seemed to be but a single one. I kept the insect, to see how long it would live, and it lived two days. — *Nature Study*.

ALGOL: The "Ghoul" or "Demon" Star. A Supplement to "The Earth Stands Fast." By J. Watts De Peyster and Frank Allaben. (Portrait of Gen. De Peyster, December, 1895 aged 55-76). Illustrated; seven chapters or parts; 84 pages. New York, 1900. Address, Tivoli P. O., Dutchess Co., N. Y.

"THE EARTH STANDS FAST." (Vol. XVIII, p. 346.) In answer to "J. H. W.," we will say in addition to the notice of the pamphlet as per title above, by Gen. J. Watts De Peyster, that it is published with the formal purpose of challenging the serious consideration of the savants for the views it advocates, and Gen De Peyster is giving it a wide circulation. It embodies a careful translation of a lecture delivered in Germany, as early as 1854, by Prof. C. Schoepffer of Berlin, to which is added an extended supplement in the form of a communication to the General, by Frank Allaben. The General's own contribution is strictly editorial, comprising the preface and concluding remarks. The General states how he came to be a disbeliever in all the commonly received theories of the astronomical field. Prof. Schoepffer combats the hypothesis of the rotation of the earth upon its axis. He maintains that the pendulum experiments, which are supposed to afford visible proof of the earth's rotation, are utterly inconclusive, that if the earth rotated upon its axis the distribution of its land mass ought to be mainly from east to west, whereas it is from north to south; that no phenomena assignable to terrestrial rotation are afforded by oceanic atmospheric currents; and with other attempts at negation the professor reasons that either to reconstruct the law of gravity or abandon the Copernican hypothesis of the revolution of the earth about the sun.

Gen. De Peyster has also published three supplementary pamphlets, being reprints from the *Tivoli Times*. The titles are:

"Do Ocean Currents Demonstrate a Diurnal Rotation of the Earth?"

"Are the Phenomena of Meteorology Consistent with the Tychonic Theory?"

"Summary of the Strongest Arguments in Favor of the Views Maintained in Gen. J. Watts De Peyster's 'The Earth Stands Fast.'"

**HOMER AND THE SIBYLS.** What is the prophecy of the Sibyls said to refer to Homer, or the man of Chios, spoken of by writers on Homeric subjects ?

ALPHA.

We copy from work by William Whiston M. A., Professor of Mathematics in the University of Cambridge, entitled "A Vindication of the Sibylline Oracles ; to which are added the Genuine Oracles." London, 1715.

"O Troy, I pity thee ; for in Sparta, a fury shall flourish, as a plant most beautiful and famous, and shall occasion various miseries, in the countries of Europe and Asia, but chiefly to thee she shall bring mournings, and sighs, and lamentations, and she shall have everlasting fame among posterity.

And then an old lying writer shall appear in that time again, counterfeiting his country, being also dim sighted ; he shall have much wit and eloquence, and shall compose a wise poem, made up of two parts, and he shall say he was born at Chios. And he shall write the history of Troy, not just as things are, but plainly, and according to my words ; and he shall use the same verse. He shall be the first that shall celebrate my books with his hands ; he shall much adorn the commanders in the war by his praises, Priamus's son Hector, and Achillies son of Peleus, and all others who are famous in war ; and he shall make the gods to assist them, writing falsely in every thing. Spacious Troy shall give reputation to those who died as mortal men, but he shall describe the actions on both sides alternately."

Prof. Whiston has the following remarks on this prophecy :

"This oracle plainly belongs to the siege of Troy and to Homer's poems ; though I suspect at least part of its latter branch not to be original. However, it is very old, and part of it much referred to by the ancient heathen writers,"

**THE LOGOS.** A correspondent, "JOHN, asks for a literal rendering of the Greek of the proem to the Gospel by John, and we give that found in "The Pentaglot," by Adam Thom, published in London, 1885.

"In the beginning existed the Word, and the Word existed with the Deity, and the Word existed (as) a Deity. The same existed in a beginning with Deity. All things were created through it ; and apart from it was created not even one thing which has been created. (There was created a human being just after, having been sent from the side of a Deity, and *Ιωάννης* as a name for him.) It was in the world and the world was moulded through it."

POE'S RAVEN — FIRST PUBLISHED. In reply to "SIMEON," we will say, "The Raven," and some of the other poems, etc., of Poe, appeared as follows :

- "The Raven" first appeared in the N. Y. Mirror, Jan. 29, 1845  
 "Lenore" first appeared in The Pioneer, February, 1843  
 "Ulalume" first appeared in Am. Whig Review, Dec., 1847  
 "The Bells" first appeared in Sartain's Magazine, Nov., 1849  
 "Annabel Lee" first appeared in N. Y. Tribune, Oct. 9, 1849  
 "To One in Paradise" first in Godey's Lady's Book, Jan., 1834  
 "A Descent into the Maelstrom" first in Graham's Magazine,  
 May, 1841  
 "The Masque of the Red Death" first in Graham's Magazine,  
 May, 1842  
 "The Fall of the House of Usher" first in Gentlemen's Magazine,  
 Sept., 1839

RHYMES IN VIRGIL'S ÆNEIDS. It is stated in James Appleton Morgan's book, "Macaonic Poetry," New York, 1872, that only four distinct rhymes are found in Virgil's greatest work, namely :

Ipsū, inter pecudes vastā se mole moventem  
 Pastorem Polyphemum, et litora nota petentem.  
*Æneid* b. III, 656-657.

Haud aliter terras inter cœlumque vobabat  
 Litus arenofum ac Libyæ ventosque secabat.\*  
*Æneid* b. IV, 256-257.

Ducere dona jube. Cuncti simul ore fremebant  
 Dardanidæ, reddique viro promissa jubebant.  
*Æneid* b. v, 385-386.

Terribilem cristis galeam flammisque vomentem,  
 Fratferumque ensem, lorica ex ære rigentem.  
*Æneid* b. VIII, 620-621.

\* It is fair to remark, however, that these two lines, from internal evidence other than the rhyme, are regarded as spurious, and supposed to be interpolated. (See Anthon, and others.)

Homer is gone, and where is Jove, and where the rival cities seven ?  
 His song outlives time, tower, and God, all that then was, save Heaven.  
 (FESTUS.)

out negligence, that sacred text, shall (hereafter) approach the divine essence, move as freely as air, and assume an ethereal form,

83. The triliteral monosyllable is (an emblem of) the supreme; the suppressions of breath (with a mind fixed on God), are the highest devotion; but nothing is more exalted than the Gâyatri: A declaration of truth is more excellent than silence.

84. All rites ordained in the Veda, oblations to fire, and solemn sacrifices, pass away; but that, which passeth not away, is declared to be the syllable AUM, thence called Akshara; since it is a symbol of God, the Lord of created beings.

85. The act of repeating his Holy Name is ten times better than the appointed sacrifice; a hundred times better, when it is heard by no man; and a thousand times better, when it is purely mental.

---

THE DEVELOPMENT OF TAO. From a version of the Tao-Teh-King of Lao-Tze.

He who plants in Virtue never uproots.

He who lays hold on Virtue never loosens his grasp.

His descendants will worship him without ceasing.

Whoever develops Tao in himself will make his Virtue steady.

Whoever develops Tao in his family will make his Virtue abundant.

Whoever develops Tao in his village will increase prosperity.

Whoever develops Tao in the kingdom will make good fortune prevail.

Whoever develops Tao in the world will make Virtue universal.

I observe myself and I come to know others.

I observe my family and others grow familiar.

I observe the kingdom and others are known to me.

I study this my world and other worlds are within my knowledge,

How else should I come to know the laws which govern all things?

Only thus — by observing Tao in myself.

**THE MONOSYLLABLE AUM.** The following extracts will show with what respect and esteem the word AUM was adored by ancients. They are from Manu, chapter II, S'lokas 74 to 85.

74. A Brahman, beginning and ending a lecture on the Veda, must always pronounce to himself the syllable AUM; for, unless the syllable Aum precede, his learning will slip away from him, and, unless it follow, nothing will be long retained.

75. If he has sitten on culms of (Cusa) with their points toward the east, and be purified by (rubbing) that holy grass on both his hands, and be further prepared by three suppressions of the breath, each equal in time to five short vowels, he then may fitly pronounce AUM.

76. Brahma milked out, (as it were), from the three Vedas, the letter A, the letter U, and the letter M, (which form by their coalition, the trilateral monosyllable), together with three mysterious words, Bhu, Bhavah, Swah, or Earth, Atmosphere, Heaven;

77. From the three Vedas also the Lord of Creatures, incomprehensively exalted, successively milked out three measures of that ineffable text, beginning with the word "Tad," and entitled Sâvitri or Gâyatri.

78. A priest who shall know the Veda, and shall pronounce to himself, both morning and evening, that syllable, and that holy text preceded by the three words, shall attain the sanctity which the Veda confers.

79. And a twice-born man, who shall a thousand times repeat those three (or Aum, the Vioâhritis, and the Gâyatri), apart (from the multitude), shall be released in a month from a great offence, as snake from his slough.

80. The priest, the soldier, and the merchant, who shall neglect this mysterious text, and fail to perform in due season his peculiar act of piety, shall meet with contempt among the virtuous.

81. The three great immutable words, preceded by the trilateral syllable, and (followed by) the Gâyatri, which consists of three measures, must be considered as the mouth (or principal part) of the Veda.

82. Whoever shall repeat day by day for three years, with-

**SAYINGS OF OUR LORD.** The "Sayings" are published for the Egyptian Exploration Fund. They are from an early Greek papyrus discovered. Edited and translated, with commentary, by Bernard P. Grenfell and Arthur S. Hunt, of Oxford, Eng., and published by Henry Frowde, Amen Corner, London, 1897.

I. \* \* and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

II. Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God ; and except ye keep the sabbath, ye shall not see the Father.

III. Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart \* \*

IV. (Traces of only two letters are discernible.)

V. Jesus saith, Wherever there are \* \* and there is one \* \* alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

VI. Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

VII. Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid.

---

**THE MASONIC BURNING BUSH.** The burning bush, out of which the messenger or angel of the Lord appeared unto Moses at Mount Horeb (said by the Kabbalists to have been Michael), is referred to in the ceremonies of Royal Arch Masonry. It was on that occasion that the Tetragrammaton was delivered to the Jewish Lawgiver, probably, he being learned in Egyptian lore, having in his mind the Nuk-pe-Nuk (I Am That I Am) of the Egyptians. This formed the true source of Masonic Light, and for this reason the Supreme Council of the 33° dated their protocols "near the B.: B.:" or Burning Bush, to intimate that they are in their own right the exclusive source of all Masonic instruction. Knight of the Burning Bush is a theosophical degree in the collection of the Mother Lodge of the Scottish Philosophical Rite.

ALLITERATIVE RHYMES — BUNKER HILL MONUMENT CELEBRATION. The following alliterative rhymes were written on a celebration of the monument :

Americans arrayed and armed attend ;  
Beside battalions bold, bright beauties blend,  
Chiefs, clergy, citizens, conglomerate —  
Detesting despots, daring deeds debate ;  
Each eye emblazoned ensigns entertain,  
Flourishing from far, fan freedom's flame.  
Guards greeting guards grown gray, guests greeting guests,  
High-minded heroes hither homeward haste,  
Ingenuous juniors join in jubilee,  
Kith kenning kin, kind knowing kindred key.  
Lo, lengthened lines lend Liberty liege love,  
Mixed masses, marshalled, Monumentward move.  
Note noble navies near — no novel notion,  
Oft our oppressors overawed old Ocean ;  
Presumptuous princes pristine patriots paled,  
Queens' quarrel questing quotas, quondam quailed.  
Rebellion roused, revolting ramparts rose.  
Stout spirits, smiting servile soldiers, strove.  
These thrilling themes, to thousands truly told,  
Usurpers' unjust usages unfold.  
Victorious vassals, vauntings vainly veiled,  
Where, whilesince, Webster, warlike Warren wailed.  
'Xcuse 'xpletives, 'xtra queer 'xpressed,  
Yielding Yankee yeomen zest.

---

IRON MENTIONED IN THE ILIAD. "Is Iron mentioned in the Iliad?" asks a new correspondent, "MENTOR." We answer yes, according to the translation of Walter Leaf. Thus in the Iliad v, 722-31 :

"And Hebe quickly put to the car the curved wheels of bronze, eight spoked, upon their axle-tree of iron. Golden is their fellow, imperishable, and tires of bronze are fitted there-over, a marvel to look upon ; and the naves are of silver, to turn about on either side. And the car is plaited tight with gold and silver thongs, and two rails run about it. And the silver pole stood out therefrom ; upon the end bound she the fair golden yoke, and set thereon the fair breast-straps of gold."



## A Twilight Moth.

BY MADISON CAWEIN IN LIPPINCOTT'S.

Dusk is thy dawn; when Eve puts on her state  
Of gold and purple in the marbled West,  
Thou comest forth like some embodied trait,  
Of dim conceit, a lily-bud confessed;  
Or, of a rose, the visible wish that, white,  
Goes messengering softly through the night,  
Whom each expectant flower makes its guest.

All day the primroses have thought of thee,  
Their golden heads close harem'd from the heat;  
All day the mystic moon-flowers' silkenly  
Vell'd snowy faces — that no bee might greet  
Or butterfly that, weigh'd with pollen, pass'd,  
Keeping Sultana charms for thee, at last,  
Their lord, who comes to salute each sweet.

Cool hearted flowers that avoid the day's  
Too fervid kisses; each pale bud that drinks  
The tipsy dew and to the starlight plays  
Nocturnes of fragrance, thy wing'd shadow links  
In bonds of secret brotherhood and faith;  
O bearer of their order's shibboleth,  
Like some strange symbol fluttering o'er these pinks.

What dost thou whisper in the balsam's ear  
That sets it blushing? or the holyhock's  
Of syllabled silence, that no man may hear,  
As dreamily upon its stem it rocks?  
What spell dost bear from listening plant to plant  
Like some white witch, some ghostly ministrant,  
Some specter of some perished flower of phlox.

O voyager of that universe which lies  
Between the four walls of this garden fair —  
Whose constellations are the fireflies  
That wheel their in-tant courses everywhere —  
'Mid fairy firmaments, wherein one sees  
Mimic Bootes and the Pleiades,  
Thou steere'st like some elf ship-of-the-air.

Gnome-wrought of moonbeam-fluff and gossamer  
Silent as scent, perhaps thou chariotest  
Mab or King Oberon; or, haply, her  
His queen, Titania, on some midnight quest,  
O for the herb, the magic euphrasy,  
That should unmask thee to mine eyes — ah me! —  
And all that world at which my soul has guessed

QUESTIONS.

1. Who is the author of the stanza quoted on top page 30 of the current number of N. AND Q.? (We will present the volume for 1900 to the first three persons, each, who send us the name of the author.) PUBLISHERS.

2. One of our new exchanges, just at hand, No. 1, for December, 1900, Wyoming, Ohio, is called "ADIRAMLED." What is the meaning of the name? EDITOR.

3. Where is the monthly magazine called "The Mahatma" published? EDITOR.

4. Some a dozen years ago, or so, a work was published on the circular orbits of the solar system by a quite young man. Can any one inform me of title, author, and where published? Or any other works on circular orbits? J. T. U.

5. Please explain what a "harmonic circle" is, which expression is used in some scientific works. ANDREW.

6. How many asteroids have been discovered up to January 1, 1901, and has each received a proper name? OTTO.

7. What will be the exact date and time that the spring equinox will arrive at the constellation Aquarius? OTTO.

8. Who first translated the Iliad of Homer from the Greek into English? H. S. T.

9. Has the Maelstrom and the surging of the waters there ever been satisfactorily explained? Is there any other similar commotion of waters on the globe? THOMAS.

10. Who changed the name of the Isthmus of Darien to that of Panama, and why? THOMAS.

11. Why is the decimal part of a logarithm called its mantissa? PHAROS.

12. Where and how originated the phrase "He did his level best"? CARL CROWELL.

13. Who was "Dr. Paulus," author of the "Magion, with Predictions Relative to America, the End of the World and the Formation of the New Earth." New York, 1869. ÆONS.

## QUESTIONS.

1. How many correct words, reading horizontally from left to right, and downward, can be found in the Square of the Four-Faced Demon, on the back of the title-page of this volume? Words not in common use to be defined *a. d.* cited where used. Examples: Saturnus Abou, Bel, Sambula, Scorpio, horn, etc. The volume of *N. AND Q.* for 1900 will be given to the two largest lists, each, before February 20, 1901. PUBLISHERS.

2. Is there a more prolific word in the English language than "maiden"? Here is the ingenuity of a child, clipped from an exchange:

"Ida a maiden, and Media a mad dame, and a mean man named Ned Dean, made me mend a die and a dime, and mind a mine in a dim den in Maine." (33) MAIDEN.

3. Leonine verses are those in which the terminations rhyme with the central words. The following is an example, and is an inscription found in the chapter house of York cathedral?

"Ut rosa flos florum, sic est domus ista domorum."

Will some reader give an English translation? DELTA.

4. Where can I find a poem, entitled "There's room in the world for all that is in it." B. G. R.

5. Who wrote the poems the "Loves of the Triangles," and the "Loves of the Plants"? LEVER.

6. Who was the author of the following epigram who must have expected something from Pope in return? LEON.

So much, dear Pope, thy English Homer charms,  
As pity melts us, or as passion warms,  
That after-ages will with wonder seek  
Who 'twas translated Homer into Greek.

7. Will some one give a list or short account of the several remarkable stones or slabs that have been unearthed from time to time, containing history, records, inscriptions, etc., such as the Smaragdine Tablets, the Coronation Stone, etc.? M.

8. How many translations of the Homer's poems have been made from the Greek into English by Americans? I have only Bryant's Iliad and Odyssey, and, Palmer's Odessey. J L. S.

*A Quotation.*

"Heaven is the magazine where He puts  
 Both good and evll; Prayer's the key that shuts  
 And opens this great treasury: 'tis a key  
 Whose wards are Faith, and Hope, and Charity.  
 Wouldst thou present a judgment due to sin?  
 Turn but the key and thou mayst lock it in.  
 Or wouldst thou have a blessing fall upon thee?  
 Open the door, and it will shower on thee."

**THE SPHINX — AN ASTROLOGICAL MAGAZINE.** Established in Boston, Mass., July, 1899. Royal octavo in size, 64 pages each, monthly, at \$3.00 a year; single number, 30 cents. Two volumes already published on excellent paper and in handsome engraved covers. Catharine H. Thompson, editor. 721 Tremont Street, Boston, Mass. Papers by Kymry, Sepharial, Astor, Merlin, Raphael, Aphorel, Cheiro, Hazelrigg, Pallas, Ely Star, Asmothiel, Desbarolles, and other astrologers with noms-de-plume; and many other well known writers on astrology. It is the leading magazine of astrology in America. Send 30 cents to the Sphinx Publishing Co., and obtain the last number containing seven double-column press notices of *The Sphinx*, and articles by Heinrich Däath (translated from the Spanish), John Warsdale, Anna Pharos, Horace Welby, G. F. T. Smith, John Timbs, and the editor Cathrine H. Thompson.

**MODERN ASTROLOGY.** This astrological monthly, established in 1890, began its eighth volume with the August number, 1900. It is the largest of our foreign astrological serials, and its mechanical work is finely executed. It is edited by Alan Leo, 9 Lyncroft Gardens, West Hampstead, London, N. W., London, to whom subscriptions can be forwarded; or subscriptions may be sent to his publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., or the Occult Publishing Co., Box 2646, Boston, Mass., U. S. A.

**BIBLICAL WORLD.** \$2.00 a year. Chicago. October, 1900. Frontispiece, Jesus, the Christ, by Hoffman. A New Phase in the Study of Religion. Principle of Adaptation in Revelation. Exploration and Discovery. Purpose and Plan of the Gospel of Luke. Occupations and Industries in Bible Lands. Other papers on minor topics.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

FEBRUARY, 1901.

No. 2.

---

### The Solar System. Roots and Powers.

BY THE EDITOR.

The following quoted extracts are from the "Influence of Light in Gravitation," an essay by Dr. Wm. S. Green, of Georgia, published a few years ago, which contains some data relative to the planetary system that may be interesting as the ground for further extension. The arithmetical figures may vary somewhat, especially in some decimals, but the question of principle, or law, is of interest as to whether it obtains in the planetary system and will hold as such. He begins with the propositions:

- " 1. It is argued that gravitation is an action of contiguous atoms of matter impressible by light,
2. That the velocity of motion of these atoms toward each other is a measure of the force of gravity.
3. That the velocity of these moving atoms is equal to the velocity of light.

" It is further argued that the force of gravity makes angles and surfaces on the earth, coinciding with those of light from the sun; and that, like light, it is modified by the density and masses of matter through which it passes. The mean direction of the solar force on the earth must be toward that point which

would indicate the place of its mean weight. This must be at the center of gyration, since that is the point at which, if all the matter was collected, it would revolve with the same velocity.

"According to Mr. Farey, the distance of the center of gyration from the center of motion, in a solid sphere revolving about one of its diameters as an axis, is found by multiplying its radius into the decimal .6325. The radius of the earth being 3926 miles, when multiplied by .6325, gives 2502 miles as the distance of the center of gyration in the earth from the center of motion.

"All the matter of the earth's surface, lying within the parallels  $54^{\circ} 26'$  north and south of the equator, has its gravity diminished by the action of the sun, and increased beyond them to the poles.

"Gummere, in his 'Treatise on Astronomy,' chapter xvii, par. 79, says: 'The sun's action increases or diminishes the gravity of a particle of matter at the earth's surface, according to its position with respect to a plane passing through the center of the earth at right angles to the line joining the centers of the earth and sun. Within about  $35^{\circ}$  of this plane on each side, the gravity at the surface is increased; and at the remaining parts, for about  $55^{\circ}$  around the point in which the line of the centers intersects the surface, the gravity is diminished.'

"If the whole surface of the earth is represented by unity or 1, then that surface embraced between the parallels of  $23^{\circ} 27' 54''$  will be represented by the decimal .398225. These surfaces are in the ratio of spheres of matter, the relative masses of which are as 1 to the decimal .25, and the diameters of which are as 1 to the decimal .6325. These masses are in the ratio of the relative densities of the sun and earth; and the diameters are in the ratio of radius to the distance from the center of gyration to the earth's center. These numbers also represent the relative velocity of the extremes of decomposed solar light, the number of red undulations in an inch being .37640, while that of the violet undulations is .59750 in an inch. Considering the earth as a spheroid, they also represent the velocity of the earth's rotation at the equator, and at the parallels of  $54^{\circ} 26'$ ; or the extremes of the solar force on the earth's surface. The planets are supposed to be collections of atoms of matter in motion. The force of their gravity toward each other, and consequently to the sun, ought to be known by the velocity of

their atomic motion toward each other. Hence, we have this : *Their distances from the sun ought to be inversely proportional to their densities.*

" The following shorter process of Kepler's Third Law gives the inverse ratio of velocities, which, when squared, gives the distances of the planets :

Planets.	Revolutions, days.	Ratios.	Ratios, Earth=1.	Ratios <sup>2</sup>	Distances, Earth=1.
Mercury,	$\sqrt[3]{87\ 969}$	= 4.772	.625	.625 <sup>2</sup>	= .3906
Venus,	$\sqrt[3]{222\ 700}$	= 6.080	.850	.850 <sup>2</sup>	= .7225
Earth,	$\sqrt[3]{365\ 256}$	= 7.148	1.000	1.000 <sup>2</sup>	= 1.0000
Mars,	$\sqrt[3]{686.989}$	= 8.823	1.234	1.234 <sup>2</sup>	= 1.5227
Jupiter,	$\sqrt[3]{4332\ 584}$	= 16.299	2.281	2.281 <sup>2</sup>	= 5.2029
Saturn,	$\sqrt[3]{1059.219}$	= 22.176	3.088	3.088 <sup>2</sup>	= 9.5337
Uranus,	$\sqrt[3]{30686.820}$	= 31.309	4.380	4.380 <sup>2</sup>	= 19.1844
Neptune,	$\sqrt[3]{60127.000}$	= 39.198	5.483	5.483 <sup>2</sup>	= 30.0632

" If the earth's true distance, found from the above table, be divided by the distances of the other planets, the quotients will be the ratios of the densities, which very nearly coincide with the densities given by Laplace.

Planets.	True Distances.	Distances, Earth=1.	Densities.	Laplace.
Mercury,	35,958,000	1. ÷ .38710	= 2.083	2.585
Venus,	67,190,000	1. ÷ .72333	= 1.382	1.024
Earth,	92,890,000	1. ÷ 1.	= 1.	1.
Mars,	141,536,000	1. ÷ 1.52369	= .656	.655
Jupiter,	483,288,000	1. ÷ 5.20277	= .192	.201
Saturn,	886,065,000	1. ÷ 9.53878	= .104	.103
Uranus,	1,781,944,000	1. ÷ 19.18238	= .052	.218
Neptune,	2,791,750,000	1. ÷ 30.03680	= .037	

" In Biot's 'Astronomy' the density of Mercury, resulting from the diameter and mass there given, is 3.097 ; but the author (L. B. Francœur) from whom Olmsted copied, puts it down as 1.12 ; Laplace is between these authors. Olmsted put it 2.7820.

It has been shown that the square roots of the distances of the planets are inversely proportional to their velocity of revolution. Hence, the nearer a planet approaches the sun, its velocity is more and more increased. At the distance of one mile, therefore, from the sun, the velocity of the earth's revolution around it would be 19 miles per second, and this multiplied

by the square root of 92,890,000 miles ( $19 \times 8638$ ) = 183,122 miles per second, and which is very nearly up to the estimated velocity of light. The atoms of terrestrial matter, therefore, if placed at the surface of the sun, would have a motion equal to the velocity of solar light.

"If the resistance of atoms of matter retards the velocity of light, and modifies the force of gravity, the amount of such retardation ought to be in some ratio with the *number of atoms, or masses of the planets*. It is found that the sixth root of the masses represent this retardation. Therefore, the times of the rotation of the planets should be in the ratio of the square roots of the cube roots, that is, the sixth root of the masses.

Planets.	Masses.	Ratios.	Times of rotation.
Mercury,	$\sqrt[6]{.13465}$	= .715	or 33 29 09
Venus,	$\sqrt[6]{1.32213}$	= 1.048	" 22 55 57
Earth,	$\sqrt[6]{1.}$	= 1.	" 24 00 00
Mars,	$\sqrt[6]{1.2535}$	= .707	" 33 54 28
Jupiter,	$\sqrt[6]{272.77232}$	= 2.546	" 9 23 00
Saturn,	$\sqrt[6]{103.48990}$	= 2.160	" 11 07 00
Uranus,	$\sqrt[6]{4.49940}$	= 1.270	" 18 45 00
Neptune,	$\sqrt[6]{2.21111}$	= 1.147	" 20 56 32."

In the second table by Dr. Wm. S. Green, given to illustrate his stated law, it will be observed that about half of the results are wide of the mark; yet if his law obtains as to the masses other methods are at fault.

The following table gives the densities of the planets taken from several authorities as stated at the head of each column, each being on the basis that the Earth = 1: A comparison of these show quite a difference:

Planets.	Laplace.	Chambers, 1867.	Newcomb, 1877.	Pratt, 1879.	Green.
Mercury,	.2585	.124	.2552	1.0073	.2560
Venus,	1.024	.92	2'	.9639	1.384
Earth,	1.	1.	.85	1.	1.
Mars,	.655	.52	.737	.0434	.687
Jupiter,	.201	.22	.2435	.2661	.192
Saturn,	.103	.12	.1325	.29007	.104
Uranus,	.218	.18	.226	.25005	.052
Neptune,		.17	.204	.2537	.037



"The times of the rotation of the planets should be in the ratio of the square roots of the cube roots; that is, the sixth roots of the masses." — *W. S. Green.*

The following table gives the masses as per the authorities stated at the head of each column :

Planets.	Laplace, Sun = 1.	Chambers, Sun = 1.	Chambers, Earth = 1.	Pratt, Earth = 1.	Green. Earth = 1.
Mercury,	2025810.	4865651	.065	.96376	.13465
Venus,	356612.	401211	.785	.90433	1.32213
Earth,	337102.	314760	1.	1.	1.
Mars,	1546220.	2546247	.124	.14533	.12535
Jupiter,	1066.09	1046	300.127	371.7547	272.77232
Saturn,	3512.08	3496	90.032	289.0281	103.48990
Uranus,	19504.	24899	12.641	20.6254	4.49940
Neptune,		18780	16.761	26.8767	2.21111

Orson Pratt, in his work, "Key to the Universe, or a New Key of its Mechanism," Utah, 1879, published his new law which he developed August 14, 1855. It was first published in a newspaper called *The Mormon*, October 27, 1857, New York.

"The cube roots of the densities of the planets are as the square roots of their periods of rotation.

Or, which amounts to the same thing :

"The squares of the cube roots of the densities of the planets are as the periods of rotation.

"But as the densities of globes are proportional to their masses or quantities of matter, divided by their volumes or by the cubes of their diameters, it follows that the rotations of the planets, considered as spheres, are proportional to their masses and diameters, as follows :

"The squares of the cube roots of the masses of the planets divided by the squares of their diameters are as their periods of rotation.

"If the masses be divided by the cubes of the diameters, the quotients will be the densities of the planets. If the density of the earth be taken as unity or 1, the densities of the other

planets, deduced from data given, will be as in second column :

Planets.	Densities, Earth = 1.	Masses, Earth = 1.	Diameters.	Diameters, Earth = 1.	Rotations. Earth = 1.
Mercury,	1.00834	.96376	3140.	.396189	1.00622
Venus,	.86385	.90433	7800.	.984165	.98282
Earth,	1.	1.	7925.5	1.	1.
Mars,	1.04346	.14533	4108.25	.51836	1.02877
Jupiter,	.26616	371.4547	88592.7	11.17810	.41377
Saturn,	.29007	289.9281	79160.	9.988013	.43820
Uranus,	.25005	20.62548	34500.	4.353038	.39692
Neptune,	.25371	26.8767	37500.	4.731562	.40077

Inasmuch as there is disagreement as to the densities and the masses, there is a nearer agreement among authorities as to the times of rotation of the planets. Now reverse Dr. Green's stated law and say :

"The masses of the planets should be the sixth power of the ratio of the times of rotation."

If the law is correct it will test the authorities as to the estimates of the masses. We take the rotation periods from Chambers' "Descriptive Astronomy," page 40, Oxford, 1867. These nearly agree with Newcomb's, 1878; in Chambers', Uranus and Neptune are questioned (?), while in Newcomb's Mercury and Venus are questioned (?) and Uranus and Neptune are designated "unknown." Norton, in his "Numerical Basis of the Solar System," London, 1890, gives Uranus as 9h, 30m., and Neptune 10h, 16m, 23s.

Planets.	Times of Rotation.	Rotations.	Ratios. Earth = 1.	Masses.
Mercury,	24 5 30	24.09166	.9903	.95099
Venus,	23 21 23	23.35638	1.0209	1.10760
Earth,	23 56 4	23.94444	1.	1.
Mars,	24 37 33	24.62300	.9724	.84542
Jupiter,	9 55 21	9.25500	2.4131	216.53740
Saturn,	10 29 17	10.48773	2.2830	216.41000
Uranus,	9 30	9.50000	2.5204	239.58600
Neptune,	10 16 23	10.27555	2.3300	216.61200

Some of these results show by inspection quite a little contrast in the masses with those tabulated above.

M. T. Singleton, in his "Gravitation and Cosmological Law," give the following law: "The velocity of rotation varies inversely as the square root of the distance from the center of motion."

"In a rotating fluid mass, the time or period of revolution of any point is equal to the space described divided by the velocity.

"Therefore, the velocity equals  $c \div \sqrt{x}$ , and the space described in making a complete revolution is  $2\pi$ . Hence,  $c = 2\pi$ , and  $x =$  the distance. The Earth = 1.

Planets.	Period, Earth = 1.	Distance, Earth = $x$ .	Observed Velocity.	Velocity, or $2\pi \div \sqrt{x}$
Mercury,	.2408	.3871	10.1006	10.0989
Venus,	.6152	.7223	7.3872	7.3884
Earth,	1.	1.	6.2832	6.2832
Mars,	1.88	1.5237	5.0924	5.0904
Jupiter,	11.86	5.2028	2.7563	2.7556
Saturn,	29.46	9.5388	2.6544	2.6344
Uranus,	84.01	18.1854	1.4346	1.4346
Neptune,	164.62	30.0358	1.1464	1.1464

The author of "The Cycle" (J. E. W.) constructed a table on the orbital velocity of the planets per hour based on the multiples of 7 and a connection of the value of  $\pi$ . His formula may be expressed as follows:  $2(3.14159) + 1 \times$  multiples of 7.

Planets.	$\pi \times 2 + 1$	Times.	J. E. W.	Stearns.	Astro. Works.
Mercury,	$7.28318 \times 14\frac{1}{2} =$			105.331	
Venus,	$7.28318 \times 11 =$		80.11408	77.056	80.686
Earth,	$7.28318 \times 9 =$		65.54852	65.534	64.371
Mars,	$7.28318 \times 7\frac{1}{2} =$		57.62385	53.080	53.611
Jupiter,	$7.28318 \times 4 =$		29.13722	28.733	28.032
Saturn,	$7.28318 \times 3 =$		21.84954	21.210	21.791
Uranus,	$7.28318 \times 2 =$		14.56636	14.662	14.950
Neptune,	$7.28318 \times 1\frac{1}{2} =$		10.42467	11.597	

Pliny E. Chase, in his "Beginnings of Development," has investigated the various cosmological and analogical laws of the solar system with most remarkable perseverance, and has published results in tables culminating in several harmonic laws:

"The unit of rotation radius is  $\frac{1}{8}$  the Sun's radius. The actual rotation-radius of each planet = (radius-vector  $\div 18$ ) $\frac{3}{4}$ . For

example : Mercury's radius vector = 83.17 Solar radii = 965.36 rotation units ;  $(665.36 \div 18)^{\frac{2}{3}} = 14.9913$ . If the sun should be expanded to  $\frac{14.9913}{8}$  of its present radius, its time of rotation would equal the time of Mercury's time of revolution. The rotation radii of the several planets, found by dividing the square roots of their orbital times by the square root of the time of solar rotation (25.409 days), are as follows :

Planets.	Years.	Days.	Sun's Rotation.	Rotation Radii.
Mercury,	.240	$\sqrt{87.960}$	$\times \sqrt{25.409} =$	1.8607
Venus,	.625	$\sqrt{224.700}$	$\times$ " "	2.9737
Earth,	1.	$\sqrt{375.256}$	$\times$ " "	3.7915
Mars,	1.880	$\sqrt{686.979}$	$\times$ " "	5.1997
Jupiter,	11.862	$\sqrt{4432.584}$	$\times$ " "	13.0581
Saturn,	29.458	$\sqrt{10759.219}$	$\times$ " "	25.5777
Urrnus,	84.018	$\sqrt{30686.820}$	$\times$ " "	34.7531
Neptune,	164.622	$\sqrt{60226.710}$	$\times$ " "	48.6693

These values, being given in solar-radii, should be multiplied by 8 to reduce them to the centrifugal units."

Kepler's Laws are expressed in three propositions as follows :

1. The planets move in ellipses, having the Sun in one of the foci.
2. The planets describe equal areas of their orbits in equal times.
3. The squares of the periodic times of the planets are proportional to the cubes of their mean distances.

Or, If the squares of the periodic times of the planets be divided by the cubes of their mean distances from the Sun, the quotients thus obtained are the same for all the planets, which quotient is known as "Kepler's constant."

Planets.	Periodic Times, (in Days.)	Distances, Earth = 2.	Constant. $t^2 \div d^3$
Mercury,	87.97	.3871	133.414
Venus,	224.70	.7233	133.430
Earth,	365.26	1.	133.415
Mars,	686.95	1.5237	133.400
Ceres,	16.81.41	2.7693	133.408
Jupiter,	4332.58	3.2058	133.272
Saturn,	10756.22	9.5588	133.400
Uranus,	30688.82	19.1833	133.410
Neptune,	60181.11	30.0551	133.403

Frank H. Norton, in his "Numerical Basis of the Solar system," states the following proposition :

" If the orbital velocity of a planet be multiplied by the square root of the semi-diameter of the planet's orbit, the result will be in the case of every planet, the same product in millions, differing below from discrepancies between authorities in their observations."

Planets.	Semi-diameters.	Orbital Velocities.	Constant.
Mercury,	$\sqrt{5,948.400}$	$\times 109,000 =$	648,484,600
Venus,	$\sqrt{8,979.690}$	$\times 80,282 =$	648,446,100
Earth,	$\sqrt{9,595.500}$	$\times 68,218 =$	648,450,000
Mars,	$\sqrt{11,790.000}$	$\times 55,000 =$	648,450,000
Ceres,	$\sqrt{14,806.000}$	$\times 41,000 =$	648,000,000
Jupiter,	$\sqrt{21,616.460}$	$\times 40,000 =$	648,493,800
Saturn,	$\sqrt{29,478.000}$	$\times 22,000 =$	648,494,000
Uranus,	$\sqrt{42,580.158}$	$\times 15,600 =$	648,543,800
Neptune,	$\sqrt{51,062.220}$	$\times 12,700 =$	648,394,000

" The periodic times of the planets are in days of 24 hours each, and the orbital velocity of a planet is dependent on its rotation, whose velocity, as is here shown, bears a direct relation to its diameter, which again can only be acted upon, exclusively, by the power of Light, considered as a positive force.

This, Mr. Norton's second table, which, he says, " carries into the relation of the planets to the sun, the same proportion that has been applied to the planets in their relation to each other. The natural sequence would be that the final factor in the relation is the rotary velocity of the sun which probably makes one revolution in 24 hours. In the case of the four outer planets, the relation is preserved by bringing them through division by 2.29 to a 24 hour period."

Planets.	Diameters.	Sun's Diameter.	Axial Velocity.	Constant.
Mercury,	3059 :	852,900 ::	400 :	111526
Venus,	7510 :	852,900 ::	882 :	111524
Earth,	7626 :	852,900 ::	1037 :	111463
Mars,	4363 :	852,900 ::	571 :	111921
Ceres,	520 :	852,900 ::	(?) :	11100?
Jupiter,	84846 :	852,900 ::	25540 :	(256736 ÷ 229) 111685
Saturn,	70126 :	852,900 ::	21041 :	(255864 ÷ 229) 111735
Uranus,	37276 :	852,900 ::	9973 :	(255852 ÷ 229) 111201
Neptune,	77276 :	852,900 ::	111828 :	(255870 ÷ 229) 111733

## PLANETARY LAWS, ANALOGIES, HARMONIES, ETC.

Among some of the most prominent laws, analogies, and harmonies that are claimed to obtain in the solar system are these ;

1. Divide the greater of two velocities of any planet or satellite by the lesser velocity and square the quotient ; multiply the squared quotient by the square root of the radius, and this product by the fifth power of the radius. The result will represent the total attraction or mass. — *John G. Gholson.*

2. If the mass of each planet be multiplied by the square root of the major axis of its orbit, and this product by the square of the tangent of the inclination of the orbit to a fixed plane, and all these products be added together, their sum will be constantly the same, no matter what variations exist in the system. — *Lagrange.*

3. (a) If the mass of each planet be multiplied by the product of the square of the eccentricity and square root of the mean distance, the sum of all these products will always retain the same magnitude.

(b) If the mass of each planet be multiplied by the product of the square of the inclination of the orbit and the square root of the mean distance, the sum of these products will always remain invariable. — *Laplace.*

4. (a) The axial velocities (angular) of the planets are as their diameters.

(b) The orbital velocities of the planets are inversely as the square roots of the semi-diameters of their orbits. (The intensity of light diminishes inversely as the square of the distance. Then, obviously, the cause of orbital motion must be Light. — *Frank H. Norton.*

5. (a) The ratio of a senior planet's orbit to a junior planet's orbit is equal to the square of the ratio of the junior planet's orbital motion to the senior planet's orbital motion. *Contra :*

(b) The square root of the ratio of a senior planet's orbit to a junior planet's orbit is equal to the ratio of the junior planet's orbital motion to the senior planet's orbital motion. — *George Stearns.*

6. (a) The squares of the velocities of precipitation from the planets to the sun vary as the cubes of their distances.

(b) The acquired velocity at the time of precipitation varies directly as the square of the distance from which the body started, and inversely as the square root of the same — *H. G. Rush.*

7. The orbital velocity of each planet in miles multiplied by the time in seconds in which a ray of light takes to pass from the sun to that planet is directly as the square root of that planet's distance from the sun. — *Thomas Basnett.*

8. The square of the number of rotations made by a planet during one revolution around the sun, is proportional to the cube of the diameter of the sphere of attraction; or,  $n \div D^{\frac{3}{2}}$  is a constant quantity for all the planets of the solar system. — *Daniel Kirkwood.*

9. (a) Every particle of matter in the universe attracts every other particle with a strength which is proportional to the quantity of matter which is in each mass, and inversely to the squares of the distances between the centers.

(b) When the areas of triangles, according to Kepler's 2d Law, are multiplied by the velocities, all the products are equal and constant; therefore, this constant, or radius vector, of the planet's motions, instead of being an equal area of angle, is an equal solid triangle in equal times whose thickness is proportionate to the time taken, and inversely as the distance according to the ratio.

(c) The velocities of the planets are to each other in the inverse ratio of the square roots of the mean radii of orbits.

(d) The deflecting power which guides the planets in their orbits is in its strength directly proportional to the mass of the sun and planet collectively, and inversely proportional to the squares of the distances between their centers at every point of the planet's orbit.

(e) Consequently: The propelling power which gives to the velocities is in its strength directly proportional to the square root of the mass of the sun and planet collectively, and inversely proportional to the square roots of the distances between their centers at every point of the planets's orbit. — *Sidney Laidlaw.*

10. The rotation of the planetary nebulae corresponded in every case with the actual sidereal revolution of the planets,

and the rotation of the primary planets in like manner corresponded with the orbital periods of the secondaries. — *August Comte.*

11. (a) In the planetary system, the orbits being considered circular, the aberrating forces of gravity vary directly as the masses and inversely as the fifth powers of the square roots of the distances from the gravitating center.

(b) If a body move in an elliptic orbit, under the influence of a focal force, varying inversely as the squares of its distances from the focus, the squares of its velocities in any two points of its orbits, will vary directly as its distances from the upper focus, and inversely as its distances from its lower focus. — *Orson Pratt.*

12. The centripetal force resulting from the rotation of a fluid mass in space varies inversely as the square of the distance from the center of motion — *M. T. Singleton.*

13. If the increase and decrease of the real velocity of the earth be equal to the increase and decrease of the angular velocity, any line passing through the negative focus of the ellipse will divide the orbit into equal periods, not distances; but if the real velocity be uniform, any line passing through the center of the ellipse will divide the orbit into equal periods and distances; by negative focus is meant that focus which is not in the center of the sun. — *E. H.*

14. (a) The solidity of the sun multiplied by the radius of its orbit — is equal to —, the solidities of all the planets multiplied by the radii of their respective orbits.

(b) The solidity of the sun multiplied by the circumference of its orbit — is equal to —, the solidities of all planets multiplied by the spaces they respectively pass in their orbits during one revolution of the sun.

(c) The convex surface of the sun in one diurnal rotation — is equal to —, the convex surface of all the planets multiplied by the number of diurnal rotations they respectively make in 25 days and 12 hours, that being the time in which the sun makes one diurnal revolution.

(d) The inclination of the sun to the plane of its orbit — is equal to —, the inclinations of all the planets to the planes of their respective orbits.

(e) The light transmitted from the sun to the planets in a second of time — is equal to —, the squares of the



diameters of all the planets multiplied by ———, the velocity of light in miles per second.

(f) If the sun turned on its axis without moving in its orbit, then, I conceive, the planets would turn on their axes without moving in their orbits; or if the sun moved in its orbit without turning on its axis, then the planets would move in their orbits without turning on their axes.

(g) If the sun turned on its axis in about 51 days the days of each of the planets would be doubled in length, the Earth's being about 48 hours long.

(h) If the sun took double its time to make its orbital revolution, then would all the planets take twice their present time to complete their orbital revolutions around the sun. — *Richard Banks.*

15. (a) The volumes of Jupiter and Saturn are to the volume of the sun inversely as their distances from the sun in the radii of the sun. For since Saturn's volume is to Jupiter's volume inversely as its distance from the sun, and Jupiter's volume is to the sun's volume inversely as its distance from the sun, then Saturn's volume is to the sun's volume inversely as its distance from the sun in sun's radii; consequently, the three are connected by one law.

(b) The surfaces of the Earth, Uranus, and Neptune are directly as their distances from the sun. For since Neptune's surface is to Uranus's surface directly as its distance from the sun, and Uranus's surface is to the Earth's surface directly as its distance from the sun, therefore, Neptune's surface is to the Earth's surface directly as its distance from the sun; consequently, the three are connected by one law. — *Robert Linton.*

16. The intensity of the centripetal force, or the "force of gravity," in any vortex, sustains a fixed relation to the velocity of rotation of the body at the center of the vortex. That is, the force varies directly as the cube of the vortex unit, and inversely as the square of the time of rotation of the central body. — *M. T. Singleton.*

17. (a) The mean motion of Jupiter's perihelion is exactly equal to the mean motion of the perihelion of Uranus, and the mean longitude of these perihelia differ by exactly  $180^\circ$ .

(b) The mean motion of Jupiter's node on the invariable plane is exactly equal to the mean motion of Saturn's node on the invariable plane, and the mean longitudes differ by exactly  $180^\circ$ . — *J. N. Stockwell.*

18. (a) If the aggregate planetary mass were at Jupiter's center of lineal oscillation, the center of gravity of the system would be at the sun's surface.

(b) Uranus is to Saturn as the time of describing radius in a circular orbit is to the time of orbital revolution.

(c) Neptune is to Saturn as the time of describing radius in direct fall to the center is to the time of orbital revolution.  
— *Pliny Earle Chase.*

19. The product of the value of the ellipticity of the earth's figure multiplied by the number of the years of the sun's perigee is equal to the product of the earth's diameter multiplied by the number of days of the year. — *Samuel Elliott Coues.*

20. If the planets' mean distances from the sun be arranged in the following order : Mercury, Venus, Jupiter, Saturn ; then Earth, Mars, Uranus, Neptune ; the product of the means in each group is nearly equal to the product of the extremes.

$$\frac{\text{Venus} \times \text{Jupiter}}{\text{Mercury} \times \text{Saturn}} = \frac{\text{Earth} \times \text{Neptune}}{\text{Mars} \times \text{Uranus}} = 1.$$

*F. Jones.*

21. Or,  $\frac{\text{Venus}}{\text{Mercury}} \times \frac{\text{Jupiter}}{\text{Saturn}} = \frac{\text{Earth}}{\text{Mars}} \times \frac{\text{Neptune}}{\text{Uranus}} = 1.$

*Stephen Alexander.*

22. The magnitude of the Sun : magnitude of Jupiter  
:: magnitude of Saturn : magnitude of Earth.

$$\text{Mercury : Uranus :: Venus : Jupiter :: Saturn : Sun} \\ :: 1 : 1400.$$

$$\begin{array}{l} \text{Mars} : \text{Earth} :: \text{Neptune} : \text{Saturn} :: 1 : 7. \\ \text{Earth} : \text{Saturn} :: \text{Jupiter} : \text{Sun} :: 1 : 1000. \\ \text{Mars} : \text{Jupiter} :: \text{Neptune} : \text{Sun} :: 1 : 9500. \\ \text{Mars} : \text{Neptune} :: \text{Jupiter} : \text{Sun} :: 1 : 1000. \\ \text{Venus} : \text{Jupiter} :: \text{Saturn} : \text{Sun} :: 1 : 1400. \end{array}$$

(Nearly.) — *John Wilson.*

23. The law of extreme and mean ratio is actually incorporated into the vegetable kingdom. The builder of the planet knew that law untold ages before the geometer invented it.  
— *Thomas Hill.*

24. Every particle of matter in the universe attracts every other particle with a force directly as their masses, and inversely as the square of the distance which separates them. — *Isaac Newton*.

25. Jupiter's mass is nearly equivalent to the mean mass of Sun, Earth, and Saturn. For  $\log. \frac{1}{8} (\text{Sun} + \text{Earth} + \text{Saturn}) = 1.338072$ ;  $\log. \text{Jupiter} = 1.334584$  — *Pliny Earle Chase*.

26. Bode's Law of distances, discovered by Titius of Wittenberg, is as follows :

0	3	6	12	24	48	96	192	384
4	7	10	16	28	52	100	196	388
3.87	7.23	10.	15.23	27.66	52.03	95.39	191.82	300.37

27. The following singular coincidences are from Chambers' "Astronomy," 1867, (page 41). They were developed by Samuel Elliott Coues, and published in 1860, although Coues's constant is 109.61.

(a) Multiply the Earth's diameter (7912 miles) by 108, and we obtain the Sun's diameter in miles (854,584 miles  $\pm$ ).

(b) Multiply the Sun's diameter (854,852 miles) by 108 and then we obtain the mean distance of the Earth from the Sun (97,079,072  $\pm$ ).

(c) Multiply the moon's diameter (2160 miles) by 108, and then we obtain the mean distance of the Moon from the Earth (233,280  $\pm$ ).

28. The principle of calculating transits of Mercury and Venus are quite well known, so only a mere statement of the relative revolutions will be given here :

8 periodical revolutions of the Earth = 29 of Mercury.  
 13 periodical revolutions of the Earth = 54 of Mercury.  
 33 periodical revolutions of the Earth = 137 of Mercury.  
 46 periodical revolutions of the Earth = 191 of Mercury.

8 periodical revolutions of the Earth = 13 of Venus.  
 235 periodical revolutions of the Earth = 382 of Venus.  
 243 periodical revolutions of the Earth = 395 of Venus.  
 251 periodical revolutions of the Earth = 408 of Venus.  
 291 periodical revolutions of the Earth = 473 of Venus.

— *E. H. Burritt*.

26. Twelve expressions resulting from Kepler's Third Law and Newton's Law of Gravitation :

- (1) Times are as the third powers of the square roots of distances.
- (2) Times are inversely as the third powers of velocities.
- (3) Times are inversely as the third powers of the fourth roots of gravities.
- (4) Distances are as the squares of the cube roots of times.
- (5) Distances are inversely as the squares of velocities.
- (6) Distances are inversely as the square roots of gravities.
- (7) Velocities are inversely as the cube roots of times.
- (8) Velocities are inversely as the square roots of distances.
- (9) Velocities are as the fourth roots of gravities.
- (10) Gravities are inversely as the fourth powers of the cube roots of times.
- (11) Gravities are inversely as the squares of distances.
- (12) Gravities are as the fourth powers of velocities.

(a) As between different systems velocities are as the fourth root of gravities as dependent upon distances, and as the square roots of gravities as dependent upon mass.

(b) Gravitation is both centripetal and centrifugal force and causes both centripetal and centrifugal motion of the planets in their orbits.

(c) At the end of a revolution  $\frac{1}{8}$  part of the tangential force is original centrifugal force, and  $\frac{7}{8}$  parts is substituted gravitation.

(d) When the amount of gravitation received in one eighth of a revolution just equals the centrifugal force, the two will exactly balance and the path of the planet will be a circle.

(e) The force of gravitation, acting upon a planet in its orbit, is equal to the quotient of the tangential velocity divided by one eighth of the time of revolution.

(f) The quotients of the distances divided by one eighth of the squares of the times of revolutions, are to each other inversely as the squares of the distances.

(g) The velocities of the rotating masses of sun and planets about their axes must have increased as they condensed and contracted, inversely as the square roots of their radii.

(h) If at any tangential point gravity should be greater than centrifugal force, such point is the aphelion of the ellipse; and if at any tangential point centrifugal force should be greater than gravity, such point is the perihelion of the ellipse. — *Thos. H. Musick.*

23. (a) The intensity of an impulse propagated in the ethereal medium follows the law of the inverse square of the distance from the center of disturbance.

(b) The resistance of the ether does not sensibly affect the velocity of a body when this is sufficiently less than that of ethereal propagation; but this resistance becomes a uniform pressure on the entire surface of a body (supposed spherical), and even determines its sphericity.

(c) Taking as unity the density of the fluid, the quantity of motion impressed by a body on the ether is equal to its volume multiplied by the square of its velocity; which is also the measure of the total pressure on the surface of a body. — *M. F. de Boucheport.*

24. This is from "The Geography of the Heavens, and Class Book of Astronomy," by Elijah H. Burritt. Greatly enlarged, revised and illustrated, by Hiram Mattison. New York, 1856.

"The retrograde movement of the equinoxes, and the annual extent of it, were determined by comparing the longitude of the same stars, at different intervals of time. The most careful and unwearied attention was requisite in order to determine the cause and extent of this motion, a motion so very slow as scarcely to be perceived in an age, and occupying not less than 25,000 years in a single revolution. It has not yet completed one quarter of its first circuit in the heavens since the creation of Mars." — Page 274.

The query is, how long was "the creation of Mars" before the earth was created?

25. (a) The mean length of the shadow of the Earth (857,000 miles) is = to the diameter of the Sun. The Earth's shadow being a cone whose base is 7,926 miles; hence, the cubic miles of *night* is  $= (7926)^2 \times .7854 \times \frac{1}{3} 857,000 = \frac{1}{3}$  the solidity of the Earth. The volume of the Earth, as given in Chambers' Astronomy is 260,613,000,000 cubic miles. Therefore the volume of night is 13,964,583,191,197  $\frac{2}{3}$  cubic miles, which is a mere speck of dust compared to *light*.

(b) The average length of the shadow of the Moon (232,000 miles) = the diameter of the Moon. Hence, the volume of the Moon's shadow  $= (2160)^2 \times .7854 \times \frac{1}{3} (232,000) = \frac{1}{3}$  the solidity of the Moon. — *David P. Todd.*

The following works are noted here, for further information, and from which the propositions have been taken, and full titles are not given :

- Alexander, Stephen. Harmonies of the Solar System, 1875.  
 Banks, Richard. The Solar System Explained, 1829.  
 Bassnett, Thomas. The True Theory of the Sun, 1884.  
 Biot, J. *Traité élémentaire d'astronomie physique*, 1810-11.  
 Bode, Johann E. Descriptive Astronomy (p. 36), Chambers, 1867.  
 Burritt, E. H. Geography of the Heavens (pp. 186-195), 1843.  
 Chase, Pliny Earle. The Beginnings of Development, 1875.  
 Comte, Auguste. Comte's Positive Philosophy, Martineau, 1855.  
 Coëues, Samuel Elliott. Studies of the Earth, 1860.  
 De Boucheporn, M. F. Researches on Physical Laws, 1849.  
 E. H. The Revolution of the Solar System, 1892.  
 Farey, John. Phil. Transactions. 1811; Phil. Magazine, 1817.  
 Francœur, Louis B. *Astronomie pratique*, 1840. Olmsted quotes.  
 Gholson, John G. The Origin of Energy, 1891.  
 Green, William S. Influence of Light in Gravitation.  
 Gummere, John. Treatise on Astronomy, 1822.  
 Hill, Thomas. Geometry and Faith, 1849.  
 J. E. W. Cycle. Climacteric Years; Planetary Numbers, 1868.  
 Jones, J. Harmonies of Solar System (p. 79), Alexander, 1875.  
 Kepler, Johann. Descriptive Astronomy (p. 31), Chambers, 1867.  
 Kirkwood, Daniel. Proceedings Am. Asso. Adv. Science, 1849.  
 Lagrange, J. L. Popular Astronomy (p. 314), O. M. Mitchel, 1863.  
 Laidlaw, Sydney. The Powers which Propel the Planets, 1891.  
 Laplace, P. S. Smithsonian Report (p. 263), 1871.  
 Linton, Robert. Sizes and Rotations of Sun and Planets, 1858.  
 Mattison, H. Geography of the Heavens (p. 274), Burritt's, 1856.  
 Musick, Thomas H. The Conservation of Forces, 1878.  
 Newton, Isaac. New Astronomy (p. 382), David P. Todd, 1897.  
 Norton, Frank H. Numerical Basis of the Solar System, 1890.  
 Olmsted, Denison. Introduction to Astronomy (p. 230), 1841.  
 Pratt, Sen., Orson. The Key to the Universe, 1879.  
 Rush, H. G. The True Doctrine of Orbits, 1887.  
 Singleton, M. T. Gravitation and Cosmological Law, 1895.  
 Stearns, George. The Pericosmic Theory, 1888.  
 Stockwell, John N. Memoir, Smith. Con. Knowledge, No. 232.  
 Todd, David P. New Astronomy (p. 292), 1897.  
 Wilson, John. Solar System of the Ancients Discovered, 1856.

This paper was prepared for, expanded, and presented to the Principia Club, Manchester, N. H., on the evening of Jan. 31, 1901. A second paper will be prepared during the year.

## The Origin of Energy.

### A MECHANICAL SOLUTION.

BY JOHN GAINES GHOLSON, BROUGHTON, ILL.

---

Barefooted came the beggar maid  
Before the king Cophetua. — TENNYSON.

"Newton, as Euler, as every philosopher worthy of the name, has seen in Nature but two things, Inertia and Motion, \* \* \* and it is with these two great facts of Inertia and Movement that advancing science will ultimately explain all the phenomena of the physical world," said Abbé Moigno the distinguished prophet of the phonograph; and this prophecy of motion as the ultimate explanation of all physical phenomena has been substantially reiterated by all leading thinkers, including Huxley and Tait of our own times.

Action at a distance, a theory that is still held by some minds, remained a seeming outstanding fact irreconcilable with this long line of scientific prophecy from Newton to Tait. But the last item of phenomena grouped under the head of action at a distance has been explained mechanically, and action at a distance must shortly be numbered with the theories that were and are not.

Scientific bigotry, it is true, has hitherto prevented the publication of these explanations, and what would make a book of some four hundred pages I am asked to condense into a single article for a single number of a serial publication.

Such limitation will of course restrict me to the merest statements of a few leading results without any of the accumulated proofs.

Gravitation is held up to us as the great unsolved instance of the *actio in distans*, and gravitation is but an example and proof of the first law of motion, recognized by Galileo and stated in terms by Newton.

*A body at rest remains at rest until moved by some extraneous*

*force. A body in motion will continue to move in a straight line unless opposed by some extraneous obstacle or force.*

That is the law and it is self evident. If a body at rest cannot put itself in motion neither can a body in motion stop itself, or change its direction from a straight line, because such a thing would imply a living power that does not reside in "brute matter." The stoppage and the bending from a straight path are due to something else.

What then is it that bends the path of the projectile and brings it to rest upon the earth? Simply the resistance of the air and the greater velocity with which it was already moving as a part and parcel of the earth. A lump of dirt or any object at the equator revolves round the earth's axis at the rate of about one thousand miles per hour, and moves through space with the earth in its orbit at the rate of about sixty-six thousand miles per hour, which latter velocity we thus see is the great and controlling motion.

Now if a body cannot move in a right line it will describe as large a circle as possible. This is proved by the water ridging itself in the middle or equator of a rapidly revolving grindstone, and though the orbit of the earth is by no means a straight line it is straight as compared with a circle of the earth; or, in other words, it is a much wider circuit of motion, and hence, every particle of the earth presses toward the earth's axis in order to get rid of its cycloidal motion through space and move in a comparatively straight line with the axis of the earth in its orbit around the sun.

A man might roll a ball around the top of a hill, but all the while, by virtue of the first law of motion and the principle of least action, the ball would be pressing toward the bottom and if left to itself would take the shortest route to get there; and so the particles of the earth, though rolled round the earth's axis, are all the time pressing toward the axis which pursues the shortest path through space around the sun; and this shortest path all the particles seek. They cannot all get there, of course, and since they must revolve around the axis, and have gotten as near to the axis as they can get, and it is impossible to get



rid of the extra cycloidal motion, then again, in obedience to the first law of motion, they seek to make this enforced extra circuit as large as possible, and hence, press toward the earth's equator which performs the widest circuit of cycloidal motion.

The above latter statement may be proven in the parlor or kitchen with a clean cork, a glass tumbler and a little clear soft water. The cork will always occupy the highest point on the water, which, when the tumbler is not full, is the rim of the glass, and when the glass is full and heaped up a little it will occupy the center. This is no less than another proof of the rotation of the earth. The cork has already displaced its weight of water, and hence, the explanation usually given that the cork seeks the highest point because it is lighter than water is a mistake which may be further demonstrated by adding a little salt to the water which will make the water heavier, and then the cork will remain in any position that it is placed; whereas, according to the usual explanation, it should seek the highest point more quickly than before.

Here then we have two pressures: one toward the axis of the earth and the other toward the equator, and both pressures as the result of the first law of motion. And what is the result when two pressures are exerted on a body and one pressure is at an angle or across the direction of the other? *Answer:* The body moves in a direction between the two, which, in this case, results in a pressure toward the one absolute center of the earth. And this is gravitation.

But the sun with its system is also moving through space, and its rate of translation is greater than that of any planet in its orbit; and hence, all planets by virtue of the first law of motion, press toward the sun to avoid the extra, cycloidal motion around the sun; because if they could reach it, they would, with the sun, travel its path through space, which may be straight, since no curvature of its path has as yet been discovered. And this is gravitation.

But why then does the earth continue to rotate on its axis, or perform its revolution around the sun?

Here again my answer must be unsatisfactory for want of

space. The accumulated proofs of a general atmosphere pervading the entire solar system, which form one long chapter in my unpublished work, the reader will have to take for granted or reject as he sees fit; if he rejects the universal atmosphere until he sees the proofs, it will, perhaps, not profit him to read further; if he takes it for granted he may go with me a little further.

Each planet rotates an atmosphere as far out as the center of attraction, or, rather, point of equal attraction, between itself and the sun. These atmospheres all rotate from west to east and the general atmosphere of the sun rotates in the same direction, which makes a direct conflict of motion between the general atmosphere of the system and that of each planet as the reader may see by making two adjacent circles represented to turn in the same direction. It will be seen that the surface or rim of the one cuts into and opposes the surface or rim of the other.

More than this, each planet is forced through the general atmosphere at a rate greater than the rotation of the latter around the sun, for the slowest planet travels in its orbit more than three times faster than the sun rotates on its axis.

This conflict of motion and consequent friction I hold to be the primary cause of atmospheric electricity, which is, in turn, the cause of the self-heat and self-light of both the planets and sun; and that the light and heat of the solar system has its origin, not in the sun *per se*, but in the regions between the sun and the planets. The sun, of course, has the most of it, nearly all, in fact, but it is derived not from within, primarily, but from the celestial concave, which is proved by the phenomena of sun spots, which are openings in the outside portions of fierce heat, revealing the darker and cooler regions below.

But why should the sun and planets continue to rotate in conflict, and why should the planets move faster around the sun than the general atmosphere of the system?

It is not necessary to go into the first cause of the rotations, although a very probable cause of that can be shown.

In this article we are, I hope, divesting ourselves of all pre-

conceived notions and taking things just as we find them ; and we find that these conflicting rotations do exist, and that they are a probable cause of the heat of the solar system.

This heat then, begot by the rotations, is greatest between the sun and planets, for there is where the greatest conflict takes place.

Well, what happens when the air becomes heated between the earth and sun ? It rises from the earth toward the sun and, per contrary, from the sun toward the earth and it expands and presses in *all directions*. Action and reaction are always equal and opposite in direction, and, hence, the expanding air *must* press *downward* upon the earth and *downward* upon the sun and thus press them apart.

This is one thing that keeps earth and sun apart. Moist air is a better conductor of electricity than dry air, which latter is, in fact, a non conductor. Heat comes from non or poor conduction of the electric currents. In the morning the air is moist and there is more electricity and less heat, but as the air becomes dry, and the air a poorer conductor the heat increases, and the hottest hour is about two o'clock in the afternoon. It follows that more heated air rises from noon to midnight than from midnight to noon.

This excess of heated air rising in the afternoon is the present cause of the continued rotation of the earth on its axis and its revolution around the sun. It is also the missing link in the conservation of energy. Scientists speak of the dissipation of the sun's heat, but there is no dissipation. It is used up mechanically in keeping the planets at a proper distance, in turning them on their axes, and in propelling them in their orbits ; and these motions in turn reproduce the heat that was used up. It is a perpetual motion and the sun is not cooling off nor the solar system running down. We may rest content. The thing that has been is the thing that will be, and "there is no new thing under the sun."

I have not attempted any figures, or diagrams, as for instance, showing how the excess of heat in the afternoon is a push on one side and behind the planet.

No mention has been made of the relations between the den-

sities of the planets and their motions, culminating in an arithmetical formula for calculating the masses from their diameters and motions.

A thousand evidences and correlated side issues of interest have been omitted that by right properly clothe this bride of thought. No room has been found for the trousseau, and if in her nakedness she appear repulsive, the fault is not with the author.

Neither will I increase the length of this article by a recital of M. Weyher's beautiful experimental demonstration of the mechanical nature of the magnetic, and therefore electrical, attractions and repulsions. Polarity itself is shown to be a result of motion. All the phenomena of attraction and repulsion are reproduced without any electricity or magnetism. Cohesion, adhesion, and chemical affinity are but results of motion in the ether and in the molecules of matter, and matter itself is probably but a matter of motion in the ether. Many, very many, of the minutiae of this motion remain to be worked out in the case of electrical action, and the intellectual hunter has but to beat the bushes to find plenty of game, as was remarked by Newton; and he may now venture forth more boldly, for the great bugbear of action at a distance is dead and doomed forever.

But alas, and alas! Men of thought who devote their time and talents to these problems are generally poor and despised for that fact; while men of wealth and position are apt to be ignorant or bigoted, and between the two,

"Science moves but slowly, slowly, creeping on from point to point."

---

"THE ORIGIN OF ENERGY." The foregoing article is a very brief statement of a work which will make some 400 pages in print. The author states that the work is the outgrowth of an answer to a question which appeared in *NOTES AND QUERIES*, Vol. I, p. 46, as follows:

EDITOR.

"Put a cork at the bottom of a glass tumbler. Pour in water from time to time. The cork clings closely to the side, and when put in the middle darts off instantly to the glass. When the tumbler is full, however, the cork will cease its movements and remain quiescent at the center."

J. DORMAN STEELE.

## How to Find the Constellations. VII.

BY GEORGE I. HOPKINS.

---

A survey of the northern sky on the first evening of the twentieth century at eight o'clock discloses Ursa Minor immediately beneath the pole star in such a position that its brightest star Alpha is exactly on the meridian. Lyra, as shown by the brilliant twinkler Vega, is nearly to its setting in the northwest, while near by appears the large cross, erect, in Cygnus. Over in the northeast Ursa Major is seen while Auriga, located by its brightest star Capella, is well up toward the zenith. Between Ursa Major and Auriga is a region of faint stars a few of which next to the Dipper belong to Ursa Major, while the rest constitute the constellation Lynx. As there are no stars brighter than the third magnitude in this constellation, and only three of these, it presents no prominent group by which it may be recognised, consequently the only guide to its location is its position with reference to other groups. It contains in all forty-four stars.

If the observer will now direct his gaze to the zenith he will see two stars about ten degrees apart, of about the second magnitude, both very near the meridian. The lower one is in about the centre of a line of stars forming a curve which lies in the Milky Way and extends in the same general direction. This is the distinguishing group of the constellation Perseus. The star nearest the zenith, within about three degrees, is Beta Persei, and is named Algol. It is one of the most noted of the variable stars, being of the second magnitude most of the time. Then at regular intervals its brightness diminishes in about four hours until it is as faint as the fourth magnitude, at which it remains about fifteen or twenty minutes when, in another four hours, it again attains its maximum brightness, going through these changes in a little less than three days. Algol and the few lesser stars clustering near it form the Caput Medusae, the Head of Medusa. Medusa was one of the three frightful Gorgons, represented with serpents writhing and twisting around their heads instead of hair, having yellow wings and brazen hands, their bodies covered with

impetrable scales, and having the power of turning into stone all those on whom they fixed their eyes. Perseus was the son of Jupiter and Danae. He was no sooner born than he was cast into the sea with his mother; but being driven on the coast of one of the islands of the Cyclades, they were rescued by a fisherman and carried to Polydectes, the king of the place, who treated them with great humanity, and intrusted them to the care of the priests of the temple of Minerva. His evident genius and manly courage soon made him a favorite with the gods. At the feast of Polydectes all the nobles were expected to present the king with a superb and beautiful horse. But Perseus, who was deeply grateful to his benefactor, wishing not to be thought less munificent than the rest, engaged to bring the head of Medusa, the only one of the three that was mortal. For this perilous enterprise Pluto lent him his helmet, which rendered him invisible. Minerva furnished him with her buckler, while Mercury gave him wings for his feet and a dagger made of diamonds. Thus equipped he mounted into the air, conducted by Minerva, and came upon the monsters asleep. With a courage which amazed and delighted Minerva he severed, at one blow, the head of Medusa. The noise awoke the other two, but Perseus, rendered invisible by the helmet of Pluto, easily escaped. He made his way through the air with Medusa's head yet reeking in his hand, and from the blood which dropped from it as he flew, sprang those innumerable serpents that have ever since infested the sandy deserts of Libya. The destruction of Medusa rendered the name of Perseus immortal, and he was changed into a constellation at his death, and placed among the stars with the Head of Medusa by his side.

While the observer's gaze is fixed on this portion of the sky it is well to note another region of faint stars enclosed by the Lynx, Auriga, Perseus, and Cassiopeia. These comprise the constellation Camelopardalus, the Camelopard or Giraffe. This group contains fifty-eight stars, of which five only are as bright as the fourth magnitude. This is one of the few constellations that have been named within historic times, having been christ-

ened by Hevelius, a Polish astronomer, about the middle of the seventeenth century.

Let the observer now face the east and direct his gaze to an altitude of about thirty-five degrees and he will see, just at the Milky Way, two stars about five degrees apart, and the line joining them nearly perpendicular to the horizon. The lower of these is of the first magnitude and the upper of the second. This is the principal group of the constellation Gemini, the Twins, and is the third zodiacal constellation. Their names are Castor and Pollux, the latter being the lower one. In Roman mythology Castor and Pollux were twin brothers, sons of Jupiter and Leda, and were noted, the former for his skill in horsemanship, and the latter for his physical prowess as shown in boxing and in the use of weapons. They accompanied Jason on his Argonautic expedition and during a violent storm two flames of fire were seen to play around their heads. Hereupon the tempest immediately ceased and the sea became calm.

From this circumstance mariners concluded that whenever both fires appeared in the sky it would be fair weather. After St. Paul had been wrecked on the island of Melita, he embarked for Rome in a ship whose sign was Castor and Pollux. See Acts xxviii, 11.—*Nature Study.*

" Back comes the chief in triumph  
Who, in the hour of flight  
Hath seen the great Twin Brethren  
In harness on his right.  
Safe comes the ship to haven,  
Through billows and through gales,  
If once the great Twin Brethren  
Sit shining on the sails.—*Macaulay.*

BIBLICAL QUOTATIONS. "H. E. B." asks for the references of the following quotations, and he will find them as indicated :

" Who maketh Arcturus, Orion, and the Pleiades,  
And the chambers of the south." — JOB 8, 9.

" Canst thou bind the sweet influences of Pleiades,  
Or loose the bands of Orion?  
Canst thou bring forth Mazzaroth in his seasons,  
Or canst thou guide Arcturus with his sons?" — JOB 38, 31-32.

" Seek Him that maketh the seven stars and Orion,  
And turneth the shadow of death into the morning."  
— AMOS 5, 8.



FIRST ENGLISH TRANSLATION OF HOMER FROM THE GREEK (Vol. XIX, p. 28.) Allibone says that George Chapman (1557-1634) supposed to have been a native of Kent, England, first published Ovid's "Banquet of Sauce," 1595, 4to., and many poetical and dramatic pieces of more or less merit.

Mr. Chapman is now best known by his translation of Homer — the first into English from the Greek. He published "The Shield of Achilles," in 1596, 4to.; and in the same year seven books of the Iliad appeared. The entire translation, with comments, followed, in a folio without date (supposed to be about 1600), printed by N. Butler. This translation has elicited warm commendation and censure equally decided. Waller, Dr. Johnson, Godwin, Hallam, and Coleridge are among his admirers. Pope, whilst admitting his defects, considers that he covers them by "a daring fiery spirit, that animates his translation, which is something what one might imagine Homer himself to have written before he arrived at years of discretion." The scholars of Chapman's day were greatly delighted with what they looked upon as a credit to the brotherhood.

W. Cooke Taylor, published Chapman's Iliads, with introduction and notes, 2 vols., London, 1843.

Rev. R. Hooper published new editions of Chapman's Iliads, with Life of Chapman, 2 vols., 1857; Chapman's Odysseys, 2 vols., 1857; Homer's *Batrachomyomachia*, Hymns, and Epigrams, with some of the works of Hesiod, Musæus, and Juvenal, with notes, 1 vol., London, 1858.

Israel Gollancz issued Chapman's Iliads and Odysseys in the Temple Classics Series, which were published in 4 vols., and produced from the edition of 1616, by J. M. Dent & Co, London, 1899. Vol. I has portrait of Chapman for frontispiece.

Arthur Hall, M. P. for Grantham, translated "Ten Books of Homer's Iliades" from a metrical French version into English, London, 1581, 4to.

John Ogilby translated and published Homer's Iliad, in English, in 1660; and the Odyssey, in 1665, London, 4tos.

Thomas Hobbes translated and published books ix, x, xi, xii, of the Odysseys, "The Voyage of Ulysses," London, 1674, 8vo. He also translated and published the "Iliads and Odysseys of Homer," in English, with a preface, London, 1675, 1677, 12mo.



THE FIRST EDITION OF HOMER'S WORKS. The following is a description and account of the first edition of this famous book.

Homeri Opera, Græce. Editio Princeps. Two volumes in one. Folio, vellum, red edges. Florentiæ: *sumptibus Bernardi et Nerii Nerliorum*, 1488.

A finely preserved and remarkably large copy, measuring 12½ by 9 inches, with margins so broad as to give it the appearance of being a large paper copy. The Peel copy, which measured 13 by 9 inches, and which recently sold for £195 at auction, was, in fact, described in the sale catalogue as a "large paper copy." That is now offered on a London bookseller's catalogue at £295. The present copy has a water stain on a few pages; the top of one leaf and a few words on two other leaves are in very skillful facsimile, and small lower *blank* outside corners of some other leaves have been torn. With the exception of these slight defects the copy is a very fine one. This copy has the very rare blank leaf (the forty-seventh, signature E8) which is nearly always lacking. The leaf bears a MS. verse in Latin, in an ancient hand, headed "Murullus de Homero. Homerus loquitor," while in the center of the leaf there is a stain which has struck off on the opposite leaf.

Vol. I contains the two Prefaces (by Nerilus and Chalcondyles), and the Iliad. Vol. II is devoted to the Odyssey, the Bratrachomyomachia, and the Hymns.

Dibdin says of this great book: "The celebrity of this superb and now uncommon work is now known to the skillful in bibliography," and speaks of it as being "justly considered the boast of every classical collection." The editio princeps of Homer may be said to rank in importance and desirability with the Mazarine Bible and the first folio Shakespeare. This copy is No. 239; there were on y 350 copies printed. No. 239 was sold at auction by Bangs & Co., New York, Nov. 26-28, 1900.

The *Adversaria*, Vol. II, p. 421, says Leontius Pylatus was the first person to translate Homer into Latin. He lived in the fourteenth century. He was said to be a Greek and a native of Thessalonica, and led a wandering life. Boccace says he called himself a Greek when in Italy, and when in Greece he said he was an Italian. We do not know of any Latin edition ascribed to Pylatus. Is there such an edition in existence? Who first translated Homer into French?

**THE GOOSE.** A writer in *Nature Study*, Theodora Richardson, writing on "The Canada Goose," says Bryant must have had the goose in mind when he wrote this :

The desert and illimitable air,—  
Lone wandering, but not lost.

All day thy wings have fanned,  
At that far height, the cold, thin atmosphere,  
Yet stoop not, weary, to the welcome land,  
Though the dark night is near.

\* \* \* \* \*

Thou'rt gone, the abyss of heaven  
Hath swallowed up thy form; yet, on my heart  
Deeply hath sunk the lesson thou hast given,  
And shall not soon depart.

He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright.

Whither, 'midst the falling dew,  
While glow the heavens with the last steps of day,  
Far, through their rosy depths, dost thou pursue  
Thy solitary way!

Vainly the fowler's eye  
Might mark thy distant flight to do thee wrong,  
As, darkly painted on the crimson sky,  
Thy figure floats along.

\* \* \* \* \*

There is a Power whose care  
Teaches thy way along that pathless coast,—

---

**A SCRIPTURE CAKE.** Four and a half cups of 1 Kings iv, 22 ; one and a half cups of Judges v, 25 (l. c.) ; two cups of Jeremiah vi, 20 ; four cups of 1 Samuel xxx, 12 (raisins) ; two cups of Nahum iii, 12 ; one cup of Numbers xvii, 8 ; two tablespoonfuls of 1 Samuel xiv, 25 ; season to taste of 11 Chronicles ix, 9 ; six of Jeremiah xvii, 11 ; a pinch of Leviticus ii, 13 ; half a cup of Judges iv, 19 (l. c.) ; two teaspoonfuls of Amos iv, 5 (baking powder). This recipe is said to produce a good cake, and that it will keep for months if kept under a lock and key.—*Exchange*.

---

**WEST GATE PHILOSOPHY MOTTO.** "There is but one victory worth the struggle ; there is but one world to conquer — the victory over self, the world within." — Charles H. Mackay, the founder of West Gate Philosophy, Station A, Boston, Mass.

**LEONINE VERSES — QUOTATION.** (Vol. XIX, p. 29.) The lines which "DELTA" enquires about are two painted in Gothic lettering on the lefthand door-post of the Chapter-house of York Minster, and may be thus translated :

"As the rose is the flower of flowers,  
So is this house the home of homes."

About three years ago I paid a visit there, and saw that the Latin couplet had been newly painted. We have no record of the age of the original but the Sacristan informed me it had been renewed from time to time. The house is octagonal and of great beauty.

Anciently the rose was an important symbol in the Rites of the Mysteries, in the Arcane Discipline of the Christian Church, and in ancient Masonry. It must have been purposely omitted in modern Masonry. The arms of the great architect, Bishop William of Wyksham, was carpenters' couples between three roses ; reverse an English Master's apron and you have the arms.

JOHN YARKER, Manchester, Eng.

**TWO STARS IN LIBRA.** (Vol. XVII, p. 224.) The two stars designated  $\alpha^1$  and  $\beta^2$  in the constellation Libra mean Alpha prima and Beta secunda, that is, the first and second ; called also Kiffa Australis and Kiffa Borealis, that is, of the south and of the north.

So also there is  $\alpha^1$  and  $\beta^2$  Capricorni ; these are Giedi prima, and Giedi secunda of Capricornus.

**LOVES OF THE PLANTS. LOVES OF THE TRIANGLES.** (Vol. XIX, p. 28.) Erasmus Darwin (1731-1802), of Elton, England, was the author of "The Loves of the Plants," which is Part II of his work, "The Botanic Garden," first published in 1791, 4to. Our copy is in octavo, London, 1825. It is a poem with philosophical notes, describing the sex relations of plant life — Classes, Orders, Families, Species, Varieties, etc. Illustrated.

"The Loves of the Triangles" is a sort of parody on the above, written by George Canning (1770-1827) and John Hookham Frere (1769-1846). Two continuations to this are also ascribed, the first to George Ellis and George Canning, and the second to Canning, Gifford, and Frere.

**MANSILL'S ALMANAC OF PLANETARY METEOROLOGY FOR 1901.** A New System of Science. Its 26th annual forecasts. Price, 25 cents, by mail. Sent on receipt of price; address the author Richard Mansill, Rock Island, Ill. The work is commended to every scientific researcher and self-thinking natural-law investigator. It furnishes the key-notes to the universal changes in the natural elements and forces of the earth. It is not claimed to be a complete work on astronomy, but a planetary forecaster on data of the solar system, and on the matters and forces that govern the earth. The following is the principia :

"The basis of the system is that all planets and comets go through a reversed change of motion, volume, distance and density at their perihelions and aphelions at each orbital revolution; this being effected through reciprocating electric currents or lines that exist and undulate between the sun and planetary bodies, and which currents are used to carry on these planetary changes. These changes continue from perihelion to aphelion, and from aphelion to perihelion again, and are in proportion to the amount of ellipticity in their orbits — the greater the ellipticity the greater the change."

**WHAT IS WEST GATE PHILOSOPHY?** 1. It is an impersonal system of teaching, designed for all advanced minds. \* \* \*

2. It demonstrates that "heaven" is a condition of harmony to be established between the physical, mental and spiritual attributes of each individual, and it suggests drills, exercises, concentrations and practical methods to the end of bringing about this ideal state.

3. It shows that fasting, seclusion, etc., are not always necessary, but that the secrets of the subjective worlds are already pressing upon us, regardless of present environment, and these secrets will enter at that moment when the conquests of the flesh shall have been made.

4. Its disciples are veritable philosophers, who accept life's discipline, not in the light of punishment but training for a higher plane of usefulness. They know that "bad luck," illness, etc., are silent monitors, warning against some weakness within. They do not desire a lighter burden but new strength to bear that which they know hastens them along the path of true attainment.

5. The entire structure of West Gate Philosophy rests upon these four corner-stones: (a). Purity of Speech. (b). Faithfulness to environments. (c). Physical and Mental Harmony. (d). Sexual Purity. For further information, address Chas. H. Mackay, Boston, Mass.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

MARCH, 1901.

No. 3.

---

### How to Find the Constellations. VIII.

BY GEORGE I. HOPKINS.

If the observer will face the south on any clear night during the first week of February, at about eight o'clock, he will readily discern three stars in a row, at an altitude of about forty-five degrees, i. e., about half way from horizon to zenith. The two outer stars of this row are almost exactly three degrees apart, and the line joining them, when in this position, makes an angle of about forty-five degrees with the horizon. There is no possibility of mistaking these, as there is no other group visible that at all resembles them. If the observer's eye will now trace a line through the central one of this group and at right angles to the line joining them, he will see, about ten degrees on either side, a star of the first magnitude; the one toward the east is the red star Betelgeuse, and the one toward the west is Rigel, another of Ben Hur's horses. About seven or eight degrees westward from Betelgeuse and at an altitude

somewhat less is a star of the second magnitude, named Bellatrix. Eastward from Rigel about ten degrees is a star of the third magnitude, named Saiph. These stars form the most prominent group in the heavens, and constitute, with about seventy others, the constellation Orion, the mighty hunter. Just above the line joining Betelgeuse and Bellatrix, and about midway between them, is a small close group of faint stars which locates Orion's head, the two stars above mentioned being in his shoulders. The three first mentioned, the highest of which is named Mintaka, is his belt, while Rigel and Saiph are at his feet. In some star maps, however, these latter are pictured as locating his knees. Most star maps represent him facing the bull (Taurus), with his right arm uplifted and brandishing a huge club. From the lowest star in the belt, named Alnitah, extends downward a line of rather faint stars, somewhat curved, about four degrees. These constitute the sword.

The belt is sometimes denominated the *Three Stars*, because, as was stated above, there is no other group like them in the whole visible heavens as regards position and brightness. They have also been called the *Three Kings*, because they point out the Hyades and Pleiades on one side and Sirius, the Dog Star, on the other. In Job they are called the "bands of Orion," while the ancient husbandman called them Jacob's Rod and sometimes the Rake. In 1807 the University of Leipsic gave them the name of Napoleon, but the more common name for them is the Yard, doubtless bestowed from the fact above stated that the two end stars are just three degrees apart and the line joining them is divided into two equal parts by the third star, very like the divisions of a yardstick. Like the latter, they also serve as a unit to measure the distances between other stars. The line of stars constituting the sword is also sometimes spoken of as the Ell, because it is about once and a quarter times the length of the Yard. Commonly

they are mentioned in connection with each other as the Ell and Yard.

Beautiful and magnificent as this constellation is to the lover of the stars, as a group, equally so are they individually when seen through the telescope, all the stars, as above mentioned, being double except Mintaka and Saiph. Besides this, the star Theta, in the sword, is a multiple star, showing four components in an ordinary telescope, so arranged as to form a four-sided figure called a trapezium. This is the so-called Trapezium of Orion, and is surrounded by a large irregular nebula, the most conspicuous in the whole heavens.

Whoever once looks up to this constellation and learns its name will never forget it. It is too splendid to need a description, and when it is on the meridian, as now, there is presented to the gaze of the enraptured beholder the most magnificent group of stars the firmament affords. As the celestial equator passes through the center of this constellation, the star Mintaka being less than half a degree from it, this group is visible to all the habitable world. It is no wonder, then, that this group, more than any other, has been the theme of the poet's art.

"First next the Twins, see great Orion rise,  
His arms extended stretch o'er half the skies;  
His stride as large, and with a steady pace,  
He marches on, and measures a vast space;  
On each broad shoulder a bright star displayed,  
And three obliquely grace his hanging blade.  
In his vast head, immersed in boundless spheres,  
Three stars, less bright, but yet as great, he bears,  
But farther off removed, their splendor's lost;  
Thus graced and armed he leads the starry host." — *Manilius*

The mythological accounts of Orion vary considerably, one of which is as follows: Orion was the son of Neptune and Queen Euryale, a famous Amazonian huntress, and possessing the disposition of his mother, he became the greatest hunter in the world, and even boasted that there was not an animal on earth which he could not conquer.

To punish this vanity, it is said that a scorpion sprung up out of the earth and bit his foot so that he died. At the request of Diana he was placed among the stars, directly opposite to the scorpion that caused his death.

Orion rises at noon about the tenth of March, and so was supposed by the ancient mariners to be the cause of, at least accompanied by, great rains and storms. In consequence it became a source of much dread to the early navigators. Virgil refers to this in at least two places, as when Æneas accounts for the storm which cast him on the African coast while on his way to Italy.

"To that blest shore we steered our destined way,  
When sudden, dire Orion rous'd the sea;  
All charged with tempests rose the baleful star,  
And on our navy pour'd his watery war."

Again, to induce Æneas to delay his departure, Dosid' sister advises her to

"Tell him, that, charged with deluges of rain,  
Orion rages on the wintry main."

Directly below Orion, and comprising a space about fifteen degrees square, is the constellation Lepus, the Hare. There is no prominent group by which it can be located, for the brightest stars are only of the third magnitude. Of these there are four that are from about two to four degrees apart, forming a trapezium that can be seen distinctly only when the sky is clear.

Immediately below Lepus, and comprising the space between that group and the horizon, is the constellation Columba, Noah's Dove. It contains ten stars, only one of which is of the second magnitude, and can seldom be seen in the latitude of Manchester.

Immediately west of Lepus and that portion of Orion below the equator, is a large region of faint stars extending westward about thirty degrees and nearly to the horizon, being narrowed in the middle to about fifteen degrees. This is the constellation Eridanus, the River Po. The



lower portion extends considerably farther to the westward, until it vanishes below the horizon. It is of quite irregular shape, and it is not easy to trace all its windings among the other stars. In all there are eighty-four stars in this constellation, only one of which is of the first magnitude. The name of this star is Achernar, and is situated at the extreme southern end of the stream, being only about thirty degrees distant from the south celestial pole, and, consequently, never visible in this latitude. It has also one star of the second magnitude,  $\beta$  Beta, situated about four or five degrees above, and a little to the west of, Rigel. In some maps this star is represented as forming a part of Orion, being situated on the shinbone near the knee.

Turning now eastward from Orion and fixing the gaze at an altitude of about thirty degrees, one can see the brightest star in the whole heavens, Sirius, the Dog Star. About ten degrees below Sirius, and somewhat farther eastward, is a group of three stars, forming a right-angled triangle with the hypotenuse nearly parallel with the horizon. These, with Sirius and the fainter stars between and adjoining, to the number of thirty-one, constitute the constellation Canis Major, the Greater Dog.

In the remote ages of the world, when every man was his own astronomer, the rising and setting of Sirius, or the Dog Star, as it was called, was watched with deep and various solicitude. The ancient Thebans, who first cultivated astronomy in Egypt, determined the length of the year by the number of its risings. The Egyptians watched its rising with mingled feelings of hope and fear; as it was ominous to them of agricultural prosperity or blighting drouth. It foretold to them the rising of the Nile, which they called Siris, and admonished them when to sow. The Romans were accustomed to sacrifice yearly a dog to Sirius, to render him propitious in his influence upon their herds and fields.

It was a common belief among the nations of the East

generally, that the rising of Sirius would result in great heat upon the earth. This was voiced by the poet when he said:

"Parched was the grass, and blighted was the corn;  
Nor 'scape the beasts; for Sirius from on high,  
With pestilential heat infects the sky."

This same belief is shared by a great many people of the present day, modified to some extent by the the additional idea that dogs are more likely to "go mad," i. e., be afflicted with hydrophobia, than on other days. Of course a little reflection will show that there is not the slightest foundation for such a belief, as Sirius rises and sets every day of the year, being invisible in the summer time because of the superior brilliancy of the sunlight.—*Nature Study.*

### The Flag.

When Paris stole the Grecian prince's bride,  
(Fairer of women and her husband's pride,  
From that abduction what dire ills befell !  
How Greece was moved, what tongue or pen can tell ?  
A thousand ships th' Ægean waters plough,  
Renowned chiefs with vengeful ardor glow,  
Proud Ilion's walls to their foundation shake,  
And Priam's sons sad restitution make;  
Triumphant ensigns flutter in the breeze,  
While conquering hosts the fallen city seize.  
But what was Troy to Russia's rock-built towers ?  
Or Grecian bands to England's martial powers ?  
Not India's hordes, nor modern despot's might,  
The bravery of her sons can match in flight,  
But own her glorious flag by ignominious flight.

### Odysseus -- Odious.

(ODYSSEY XIX.)

Daughter and son-in-law (said he), let then  
The name that I shall give him stand for men ;  
Since I arrived here, at the hour of pain,  
In which mine own kind entrails did sustain  
Moan for my daughter's yet unended throes ;  
And when so many men's and women's woes  
In joint compassion met, of human birth,  
Brought forth to attend the many feeding earth ;  
Let Odysseus be his name. — *Chapman.*

ASTRONOMY AND PHILOSOPHY. In Mansill's Almanac for 1901, the author asks for information. This is a strange request from that source, and we will endeavor to help him a little by asking him a few questions. He is arguing that the heat which we feel on the Earth does not come from the Sun, and asks why it is or how it can be that the air up, away from the Earth, through which this heat must come, is so cold. We will not contend that the Sun is a ball of fire and that the heat is thrown off from it as it is from a heated furnace, but to show how it might be under the conditions which he names as obstacles, we will ask him if he ever noticed that heat would go through glass without warming the glass. We laid a cud of gum on the window sill in school and in a few minutes were surprised to find that it had melted and flattened down, and still more surprised to find that the glass, through which the heat of the winter sun had passed, was still very cold. Last winter we were riding in a car in the evening and passed by where workmen had been burning old ties near the track, and the heat from the fires was plainly felt through the glass window which was so cold that there was some frost on it. There must be some opaque substance to arrest the heat before it becomes manifest. It is the same with light ; a ray may be thrown across a dark room and into an opening in the wall on the apposite, and if there is no dust nor vapor in the air of the room to arrest the light and make it visible, the room would not be lighted and a person in a side of the room would not know the light was passing through.

O. H. L., Manchester, N. H.

TWO VERSES IN ACTS OF THE APOSTLES. The undersigned asked the question in a serial formerly published, how the commentators explained the apparent contradiction ; but now he would try the N. AND Q. once. Will some one give a literal translation of these verses :

" And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." — Acts ix, 7.

" And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me." — Acts xxii, 9.

JOHN GREENFIELD.

## To The Unknown God.

BY LUCIUS HARWOOD FOOTE.

All hail to thee, Force of the Forces !  
The pulse of atomic vibration,  
The germ of conception and being,  
The impulse of matter and mind.  
Thine, Thine, are the infinite sources,  
A function of endless duration,  
The rhythm of sound and seeing,  
The soul of the soul of mankind.

The myths of the centuries hoary,  
As told by the seers and the sages,  
Awaken a smile of derision  
At the fables and the fables of yore.  
We question the stars, and their story,  
Proclaimed by the audible ages,  
Reveals to our wondering vision  
The past and its mystical lore.

Thou, Thou, art the motive and motion,  
The Life and the Life Everlasting,  
Which thrills and pervades and possesses  
Each atom in limitless space.  
Men pay Thee a form of devotion,  
With sacrifice, penance, and fasting,  
To solace the soul that transgresses,  
For thus saith the Gospel of Grace.

Uncompassed of time and location,  
Fulfilled of desire and endeavor,  
The soul finds its final fruition,  
Dismantled of flesh and its thrall.  
We pass from the stress of probation  
To peace that endureth forever ;  
For death is not death but transition ;  
And thou art the All and in All. — *Boston Transcript.*

QUOTATION FROM HOMER by SAM WALTER FOSS. ILIAD VI, 14.

" He was a friend to men, and he lived in a house beside the road."

This man was Axylus, one of the allies of the Trojans, a native of Arisba, in Asia Minor; he was noted for his hospitality.

" Next Teuthras's son disdained the sands with blood,  
Axylus hospitable, rich, and good:  
In fair Arisbe's walls (his native place),  
He held his seat ! a friend to human race.  
Fast by the road, his ever-open door  
Obliged the wealthy, and relieved the poor."—POPE,

CONSTELLATION AND STAR NAMES FOR PUBLICATIONS. (Vol. XV, p. 106 ; XVI p. 46.) An inquiry comes from a near by town, if other names than *The Zodiac* have been appropriated from the constellations and stars for serials and publications? We herewith give a few of such prints as we possess and some further information in reference to such names.

"Algol; the 'Ghoul' or 'Demon' Star." This work is sent forth as a supplement to "The Earth Stands Fast." These works were published by J. Watts de Peyster and Frank Allaben, and they champion the Tychonian System of the planets. Published in New York, 1900.

"Arcturus; or the Bright Star in Boötes." An Easy Guide to the Star Science. By Mrs. Sedgwick. London, 1865.

This is a work of seven chapters, with nine illustrations; 120 pages, cloth, square. Adapted for the young inquirer.

"Arcturus" was the name of a literary serial published by C. Mathews and E. A. Duyckinck. New York, 1839-1842.

"Eridanus; River and Constellation," a Study of the Archaic Southern Asterisms. By Robert Brown, Jr. London, 1883. Quarto. An illustrated and learned discussion on this constellation. "Is it the Padus, the Nile, the Euphrates, or the Ocean Stream? "Fluviorum Rex Eridanus."—*Virgil*.

"Hercules," published in the interest of the Olombia Commonwealth, by Dr. Wm. H. Von Swartwout. New York and London, 1894. Quarto. As Hercules was constellated for his Twelve Labors for the benefit of mankind, so this "Hercules" is published in the interests of humanity the leading labor being "cleansing the world's Augean stable." "The Truth shall make you free." Olombia is the herald of its resurrection from the dead.

"Orion and Sirius." By John Bonwick. London, 1888. A work giving a quite complete history of the constellation Orion, and the star Sirius, in mythology and astronomy, and their influence in the folk lore of several nations. Cloth, square, pp. 108.

"Pleiades" is the title of a five page poem in "Real and Ideal," a volume of poems by J. W. Montclair; dedicated to Henry W. Longfellow. In the author's presentation copy, pp. 78-82. New York, 1864. In the sale edition, pp. 106-110; Philadelphia, 1865.

"The Lost Pleiad" is the title of a poem by Felicia Dorothea

Hemans, in her complete collected works (page 273), Philadelphia, 1836. Over the poem is this line from Byron :

" Like the lost Pleiad seen no more below."

" The Lost Pleiad and other Poems " is the title of a volume of poems by Thomas Holley Chivers. New York, 1845.

The scholiast on " Phenomena," a poem by Aratus, says her name was Electra, and that she withdrew her light at the fall of Troy in sorrow at the misfortune of her descendants.

Another account says that it was Merope who withdrew her light because she was ashamed of having married a mortal.

Another account says that the star called the lost Pleiad once moved away from its own constellation like a comet and became the third or middle one in the tail of the Greater Bear, where it received the name of *Αλωπηξ* (" The Fox "). It is known now as Alcor. (See Anthon.)

" The Ursa Major " is the title of a grand poem by Henry Ware, Jr., found in many school readers. See American School Reader (page 331), by Goldsburly and Russell. Boston, 1844. Salem Town's Forth Reader (page 143). Buffalo, 1858.

" With what a stately and majestic step  
That glorious Constellation of the North  
Treads its eternal circle ! "

" The Zodiac," a monthly, quarto in form, was published in Albany, N. Y., July to June, 1835-1836. One volume, devoted to science, literature and the arts. Published by Holstein and Perry. Each number is adorned with the sign picture and appropriate poems. It is filled with original poems, essays, selections, and entertaining reading.

The " Zodiac " monthly, large quarto, commenced in Boston, September, 1900, and is devoted to the sunrise of ancient and modern civilization. Cover ornamented with the Zodiacal Man surrounded with a galaxy on which are engraved the names of 24 philosophers, or notable worthies, arranged in pairs, thusly :

☿	Hermes, Pythagoras.	♄	Ptolemy, Thales.	♁	Socrates, Plato.	♊	Bruno, Bonatus.
♃	Kepler, Copernicus	♁	Galileo, Tycho Brahe.	♂	Descartes, Galen.	♎	Napier, Bacon.
♌	Placidus, Cardan.	♌	Flamsted, Newton.	♊	Flammarion, Balzac.	♎	Shakesp. Lytton.

¶ Nos. 1 to 3 have thus far been published and, the price is \$1.00 a year.

## Presidents of the United States.

---

The first of our Presidents, everyone knows,  
 For yearly the fame of George Washington grows ;  
 When near eight years he'd served, John Adams served four,  
 Thomas Jefferson followed, for eight years more.  
 James Madison next, and then James Monroe;  
 Each sat for two terms ; next, for one term, you know,  
 Came an Adams again, John Quincy by name ;  
 Andrew Jackson, for two terms as President came.  
 Then Martin Van Buren four years held sway ;  
 But William Henry Harrison in a month passed away,  
 Giving place to John Tyler, who next took the seat  
 And became President, the full term to complete.  
 James K. Polk, for one term, came from old Tennessee ;  
 Then Zachary Taylor, the next one we see ;  
 But death, ere two years, called him from the race,  
 Millard Fillmore completing the term in his place.  
 Franklin Pierce, his successor, the next four years,  
 Then for one term James Buchanan appears ;  
 Then Abraham Lincoln, whose first term was passed  
 In guiding our country through the war's fierce blast ;  
 But his second term hardly begins when it ends,  
 And his murder brings grief to his millions of friends.  
 Andrew Johnson completed the unexpired space,  
 Then Ulysses S. Grant for eight years held the place ;  
 Rutherford B Hayes for one term held the chair,  
 Although some thought his election was unfair  
 James A. Garfield the people next chose as their chief,  
 And though mourned by the country, his time was but brier,  
 For a murderer's hand shor the President dead,  
 And Chester A. Arthur was Chief in his stead.  
 Grover Cleveland for four years next sat in the chair,  
 When Benjamin Harrison succeeded him there ;  
 Four years, in his turn in the seat to remain ;  
 And when his term ended, came Cle eland again.  
 For William McKinley, one term's barely o'er,  
 And the people have elected him " four years more."  
 (See Vol. II, pp. 523, 531.) — *N. Y. Times.*

**QUEEN VICTORIA'S NAME.** The Queen's maiden name was Azon. If all titles had been abolished in her youth she would have been simply " Miss Azon," and on her marriage she would have been known as " Mrs. Wettin."

## Kings and Queens of England.

---

Egbert was first to reign ; then it was his son  
 Ethelwolf, sire of four, who the crown won.  
 First of these Ethelbald, next held the state ;  
 Ethelbert, Ethelred, Alfred the Great ;  
 Alfred's son, Edward the Elder, lent weight.  
 Ethelstan, Edmund, and Edred were brothers,  
 Edward the Elder's son. Then held a mother's  
 Tender boy, Edwy, next Edgar the throne,  
 Edmund's two sons. Then reigned Edgar's well-known  
 Edward the Martyr whom slew his stepmother ;  
 Ethelred, named " The Unready," half brother ;  
 Edmund, called " Ironside," Ethelred's son.  
 All his fair kingdom Canute, the Dane, won.  
 Harold, named " Harefoot," then Harthacnut reigns,  
 Sons of Canute, 'twas the end of the Danes.  
 Edward came now, " The Confessor," to rule,  
 Brother of Edmund, a King but a fool.  
 Harold, Earl Godwin's son, next holding Court,  
 William the Norman at Hastings cut short.  
 Edgar the Atheling followed, a boy,  
 Grandson of Edmund. Too young to destroy,  
 William the Conqueror wished he him joy.  
 William the Red, his son ; Henry, Red's brother,  
 Stephen the Conqueror's grandson by mother,  
 Left all to Henry of Anjou, the second,  
 Angovin called, or Plantagenet reckoned,  
 Son of Matilda, the first Henry's child ;  
 Gloriously ruled his descendants, though wild.  
 His sons are Richard the Lionheart, John.  
 Henry the Third ruled next. John's little son.  
 Edward the First, and the Second, and Third,  
 Son after son ruled, a tale rarely heard.  
 Richard the Second, the grandson, then came,  
 Harry of Lancaster, Fourth of that name.  
 Snatched from his cousin the crown for his lands.  
 Henry the Fifth, Henry's son conquered France.  
 His son is Henry the Sixth. After those  
 Edward the Yorkist, the Fourth, grasps their rose.  
 Edward the Fifth, his young boy, could not reign,  
 Him and his brother their uncle had slain.  
 Richard the Third, who was holding their power,  
 Fouler deed never was done in the " Tower."



Henry the Seventh, first Tudor. His mother  
 John of Gaunt's great grandchild, claims him another  
 Lancaster heir. His son Henry the Eighth,  
 Edward the Sixth, the King's son, but he hates  
 Mary, Elizabeth, each his half-sister,  
 ("Good Queen Elizabeth," woe if we'd missed her.)  
 James, son of Stuart, Queen Mary the Scot;  
 Henry the Seventh's descendant by daughter,  
 Threatened with death in the "Gunpowder Plot."  
 First Charles, his son, fell a victim to slaughter,  
 (Cromwell, and Richard the son, "Lord Protectors.")  
 Then Charles the Second, who fled 'cross the water,  
 Charles, the First's son, came to rule the Electors.  
 James, then the Second, his brother, then Mary,  
 Daughter of James, with her husband, the wary  
 William of Orange, resigned. Next ruled that dame's  
 Sister, Queen Anne. And now Hanover claims  
 George, heir by female descent of First James.  
 Second George, George's son. Next the crown wore  
 Third George, his grandson; his son George makes Four.  
 William the Fourth, George's brother, loved peace.  
 Then ruled a maid, Queen Victoria, his neice.  
 Wedded, her reign the most glorious one,  
 Edward the Seventh her successor, her son.—*N. Y. Times*.  
 (See Vol. II, p. 525.)

EARLY MENTION OF THE CONSTELLATIONS. A correspondent  
 inquires for the early references to the constellations and star  
 names. We note a few that we call to mind, while there are  
 many others, show that the asterisms received their names in  
 primeval times.

The Pleiads, Hyads, with the northern team;  
 And great Orion's more refulgent beam;  
 To which, around the axle of the sky,  
 The bear, revolving, points his golden eye. — *HOMER* 18, 483.

When, Atlas-born, the Pleiad stars arise  
 Before the sun above the dawning skies,  
 'Tis time to reap, and when they sink below  
 The morn illumined west, 'tis time to sow.  
 — *HESIOD'S Works and Days*, p. 47, (Elton). London. 1815.

Observe the stars, and note their sliding course,  
 The Pleiades, Hyades, and their wat'ry force;  
 And both the Bears, is careful to behold,  
 And bright Orion, armed with burnished gold.  
 VIRGIL'S *Æneid* 3, 674-677 (Dryden)

Then first on seas the shallow ald-er swam;  
 Then sailors quartered heaven, and found a name  
 For every fixed and every wandering star —  
 The Pleiades, Hyades, and the Northern Car.  
 — VIRGIL'S *Georgics* 1, 207-210 (Dryden).

Who maketh Arcturus, Orion, and the Pleiades,  
 And the chambers of the south. — JOB 8, 9.  
 Canst thou bind the sweet influences of Pleiades,  
 Or loose the bands of Orion?  
 Canst thou bring forth Mazzaroth in his seasons,  
 Or canst thou guide Arcturus with his sons? — JOB 38, 31-32.  
 Seek HIM that maketh the seven stars and Orion,  
 And turneth the shadow of death into the morning.  
 — AMOS 5, 8.

## On A Leaf From the Tomb of Virgil.

BY FILICIA DOROTHEA HEMANS.

And was thy home, pale withered thing,  
 Beneath the rich blue southern sky?  
 Were thou a nursling of the Spring,  
 The winds and suns of glorious Italy?  
 Those suns in golden light, e'en now,  
 Look o'er the Poet's lonely grave,  
 Those winds are breathing soft, but thou  
 Answering their whisper, there no more shalt wave.  
 The flowers o'er Posilippo's brow,  
 May cluster in their purple bloom,  
 But on th' o'ershadowing ilex-bough,  
 The breezy place is void, by Virgil's tomb.  
 Thy place is void — oh! none on earth,  
 This crowded earth, may so remain,  
 Save that which souls of loftiest birth  
 Leave when they part, their brighter home to gain.  
 Another leaf ere now hath sprung,  
 On the green stem which once was thine —  
 When shall another strain be sung  
 Like his whose dust hath made that spot a shrine?

A VICE VERSA POEM. Some poems have the advantage of being read downward or upward. Here is a sample from A. R.:

The stars were all alight, the moon was overhead;  
 I named her Queen of Night, as she my footsteps led.  
 So wondrous fair was she, I asked her to be mine,  
 As she glanced up at me, I thrilled with love divine.

EPIGRAM BY CALLIMACHUS. It is stated that Creophylus at one time entertained Homer, and received as a reward a poem called *Οἰχαλίας αλώσις* ("Capture of Oichalia") with the right to use it as his own. Suidas says Homer wrote the poem, and hence the epigram of Callimachus :

A Samian made me once a minstrel brave,  
Who to old Homer entertainment gave;  
The woes of Eurytus, Oichlia's king,  
And Iole, maiden yellow-haired, I sing;  
Now critics find in me Homeric fire,  
Though well I know Creophylus was my sire.  
So be it ! while they flitch my master's fame,  
They praise his works, linked to great Homer's name.

QUOTATION FROM HOMER BY SAM WALTER FOSS. (Vol. XIX<sup>1</sup> pp. 223. 376.) The quotation before the little gem poem by Mr. Foss is,

"He was a friend to men, and he lived in a house beside the road."

It will be found in the Iliad vi, 14, and the man was Axylus, one of the allies of the Trojans, a native of Arisba, in Asia Minor; he was noted for his hospitality. The line is translated by Pope as follows :

"Next Teuthras's son disdained the sands with blood,  
Axylus, hospitable, rich, and good:  
In fair Arisbe's walls (his native place),  
He held his seat ! a friend to human race.  
Fast by the road, his ever-open door  
Obliged the wealthy, and relieved the poor."—POPE.

LITERARY PRESCRIPTION. For action, read Homer and Scott.  
For conciseness, read Bacon and Pope.  
For sublimity of conception, read Milton.  
For vivacity, read Stevenson and Kipling.  
For imagination, read Shakespeare and Job.  
For common sense, read Benjamin Franklin.  
For simplicity, read Burns, Whittier, and Bunyan.  
For smoothness, read Addison and Hawthorne.  
For humor, read Chaucer, Cervantes, Rabalais, and Mark Twain.  
For choice of individual words, read Keats, Tennyson, and Emerson.  
For the study of human nature, read Shakespeare and George Eliot.  
For loving and patient observation of nature, read Thoreau, Burroughs, and Walton.

**HOMERIC LITERATURE.** J. Rendel Harris, of Cambridge, is announced as the editor of "The Homeric Centones," a volume to be published in the "Text and Studies" series; being contributions to biblical and patristic literature. Cambridge, Eng.

*Biblia*, for April, 1900, Meriden, Conn., contains an article on the adventures, excavations, and discoveries of Dr. Heinrich Schliemann, at Ithaca, Troy, and Mycenæ, accompanied with a portrait as frontispiece to this number.

*The Conservative Review*, Washington, D. C., for June and September, 1900, contains an article on the "Elements of Unity in the Homeric Poems," by Edward Farquhar, Ph.D. The two parts make 46 pages.

*Biblia*, for January, 1901, contains an article on "Discoveries in Crete," and quotes some five pages on the "Home of the Homeric Kings."

"The Rivalry of Ajax and Ulysses" is the title of a poem of six pages, by Anson G. Osgood, of Manchester, N. H. The arguments of the chieftains are drawn from Ovid's *Metamorphoses*.

*The Bookman*, for December, 1899, New York, contains a nine-stanza poem on "Homer," by Walter Malone. A fine production, which will be reprinted.

The Library of Old Authors has published a new edition of the Rev. R. Hooper's edition of George Chapman's translation of Homer, in five volumes, square 12mo.

"Homer 2nd's Bulliad" is a Satire on the South African Campaign. It is a poem by John Gwynne. Milwaukee, 1901.

"The Homeric Palace" is a quite recent work by Norman Morrison Isham, Architect, Providence, R. I.

"The Mycenæan Age" is a work by Chrestos Tsountas and J. Irving Manatt. Boston and New York.

A new translation of the *Odyssey*, by Samuel Butler, from the press of Longman, Green & Co., London, will have more than usual interest and comment for the reason that Mr. Butler first gained his reputation among Greek scholars, through the publication of a recent volume entitled "The Authoress of the *Odyssey*," in which he attempts to show that Homer as such was not the author of the *Odyssey*, but that its author was the character, Nausicaa of Sicily, daughter of Alcinous. It is intensely entertaining to a Homeric student.

## The Papisseconewa Grant.

In 1662 Passaconaway petitioned to the General Court of Massachusetts for a grant of land along the Merrimack for himself and people, the following being a copy of the document that is still sacredly preserved in the archives of that state:

“To the hon<sup>rd</sup> Endicott John Esq<sup>r</sup> Gov: together with the rest of the hon<sup>rd</sup> Generall court now assembled in Boston. the petition of Papisseconewa in the behalfe of him selfe, as also of many other indians who were for a longe time themselves and their progenitors seated upon a tract of land named Naticot,<sup>1</sup> and is now in possession of Mr. William Brenton of Rode Iland marchante; and is now confirmed to the said Mr. Brenton to him his heirs & assigns according to the lawes of this Jurisdiction, by reason of which tract of land being taken as afore-saide, & throwing your poor petitioner with many others in an unsettled condition, & must be forced in a short time to remove to some other place. the humble request of y<sup>r</sup> poor petitioner is that this hon<sup>rd</sup> Court would please to grant unto us a parcel of land for our comfortable situation, to be stated for our enjoyment, as also for the comfort of those after us: as also that this hon<sup>rd</sup> court would please to take into your serious and pious consideration the condition and also the request of your poor suppliantes, & to appoint two or three persons as a committee to assist the same sum one or two indians to view & determine on some place and to lay out y<sup>e</sup> same. Not further to trouble this hon<sup>rd</sup> assembly, humbly craving an expected answer this present session, I shall still remain y<sup>e</sup> Humble Servant whom y<sup>e</sup> shall commande.

Papisseconewa.

Boston: 9 3 mo. 1662.

In ans<sup>r</sup> to this petition the magistrates' judge meete to Graunt unto Papisseconeway and his men or Associates about Natticott above Mr. Brentons land where it is free a mile & a halfe on either side in length provided he nor they doe not alienate any part of this Graunt without leave and license from this court first obtained if their brethren the deputys consent thereto.

9 may, 1662.

Edward Rawson.

consented to by the deputies.

William Torrey, clerck.

1 The Intervale portions of Litchfield (Indian Naticook — first grant, 1656, Brenton's Farm.) Merrimack, Hudson, Nashua were inhabited and cultivated by a branch or family of the Penacooks called sometimes Naticooks. (Fox's History of Dunstable, p. 220.

According to the order of the Hon<sup>rd</sup> Generall Court, ther is laid-out unto the indians, papisseconeway & his Associates, the inhabitants of Naticott, three miles square, or so much (rather) as contains it in the figure of a romboide upon merrimack riv<sup>r</sup> beginning at the head of Mr. Brintons land at Naticott, on the east side of the riv<sup>r</sup>, & then it joyneth to his line, which lines runnes half against North-ward of the East, it lyeth one mile & a halfe wide on each side of y<sup>e</sup> Riv<sup>r</sup> and some what better, and runnes three miles up the Riv<sup>r</sup>; the Northern line on the east side of the Riv<sup>r</sup> is bounded by a brook (called by y<sup>e</sup> indians) Suskayquetuck, right against the falls in the riv<sup>r</sup> Pokehuous. the end lines on both side of the riv<sup>r</sup> are paralelle; the side line on the east side of the riv<sup>r</sup> runnes halfe a pointe eastward of the No: No: east and the side line on the west side of the riv<sup>r</sup> runnes Northeast and by North, all of which is sufficiently bounded and marked with. also ther is two smale islands in the Riv<sup>r</sup> part of which, the lower end line cuts crosse, one of which Papisseconeway have lived upon & planted a long time & a smale patch of intervaile land, on the west side of the Riv<sup>r</sup> anent and a little below y<sup>e</sup> Islands, by estimation about forty acres, which joyneth to their land and to Sauhegon Riv<sup>r</sup> which the indians have planted (much of it) a long time, & considering there is very little good land in that which is Now laid out unto them, the indians do earnestly request this Hon<sup>rd</sup> Court to grant these two smale islands & y<sup>e</sup> patch of intervaile, as it is bounded by y<sup>e</sup> Hills. This land was laid out 27. 3 mo. 1663. By John Parks & Jonathan Danforth Surveyors.

This was done by us and at our ch<sup>rs</sup> wholly, at the request of the indians. It was important, and as we are informed by the order of this Hon<sup>rd</sup> Generall court (if our services be acceptable) that that they should take order we made be compensated for the same. So shall we remain your humble servants as Before."

The bill for the expenses of surveying amounted to almost eleven pounds, which was allowed. That closed the record of the first grant of land made in what now constitutes the territory of Manchester, and it was made to one whose people had possessed it as their fishing, hunting and planting grounds for unnumbered years. Naticott was one of the forms of the Indian name of the land now embraced in Litchfield, the southern boundary of this grant being near the northern line of that town even to the present day, and extended three miles up the river. There are no records to show that this grant was of any benefit to Papisseconeway and his associates.

**PHRENOLOGICAL ANNUAL FOR 1901.** No. 14 of this annual and welcome visitor has been received. It is a phrenological record of the progress of the science of brain knowledge and its culture. The table of its contents shows the developments of phrenology — articles and essays by the foremost writers. Its editors are Miss Jessie A. Fowler and D. T. Elliott. Illustrated. It contains four pages of the names and addresses of Phrenological practitioners in the United States and England. Price, 25 cents. Address Fowler and Well, 27 E. 21st Street N. Y.

**THE LOGOS OF THE NEW DISPENSATION OF TIME,** By Sara Thacker. Nos. 1, 2, 3, 4, of the Logos Series. Applegate, Cal. Portrait of the author. In point of evolution, "He that is able to receive it, let him receive it." The possibilities of your own soul are for this life and world, and not entirely for the life beyond this earth-life. The experiences are more than meat and raiment and feeling, for they include the nature of every thought that may enter into the mind of man. Read her book and compare experiences. Price, 75 cents.

**CONCENTRATION AND INSPIRATION.** By Sara Thacker. Applegate, Cal. This book is written in the hopes that it may be the means of cheering and lighting some souls along the way leading to love, truth, understanding and wisdom. All souls must sooner or later go up the mountain of life. Strong souls are coming to the front and penetrating the secrets of nature and making light manifest. Price, 50 cents.

**BUSINESS SUCCESS THROUGH MENTAL HEALING.** By Charles W. Close, Ph. D., S. S. D. Paper, price, ten cents, silver or twelve cents stamps. Gives a brief statement of the principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to insure business success. Special offer to the sick free. C. W. Close, 124 Birch Street, Bangor, Maine.

**STAR OF THE MAGI.** Exponent of occult science, art, and philosophy. \$1.00 a year. News E. Wood, editor and proprietor, 617 LaSalle Street, Chicago, Ill. Quarto in make up.

Secret sciences, transcendentalism, astrology, astronomy, occultism, telepathy, orientalism, freemasonry, theosophy, health, hygiene magic, mysticism, alchemy, geomancy, geometry, initiation, intuition, events and their aspects.

### Books Wanted.

The following books are wanted by S. C. GOULD, Manchester, New Hampshire, U. S. A. Correspondence solicited.

A Key to the Chronology of the Hindus. Protracted Numbers of Oriental Nations. Two vols; 8vo. Cambridge, 1820.

Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton from Arabic MS. of fifteen century. Philobiblon Society. London.

Book of Job. Arranged by Richard Laurence. Dublin, 1828

Cabbala Algebraica. By C. L. Christmann. London, 1827.

Causes of the Circulation of the Blood. True Nature of the Planetary System. New Discovery. London, 1848.

David and Goliath. By William Lauter. London, 1861.

Dissertation on the Logos of St John. By Richard Laurence. Oxford, 1808.

Domed Comet and the World's End. Scientific Solution of the Problem. London. Wyman & Sons. Great Queen Street,

Man and his Many Changes. By George Corfe. London.

Matter and Ether. The Secret Laws of Physical Change. By T. R. Birks. London, 1862.

Mystery of Being. Are Ultimate Atoms Inhabitable Worlds? By Nicholas Odgers. London, 1862.

Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin. Greek and Arabic. London, 1882.

New Principia. or the Astronomy of the Future. Essay on a Rational System of the Universe. By Newton Crosland. London. Trübner & Co.

Song of Moses with Historical and Critical Commentary. By Christian D. Ginsburg. London, 1863.

Sun Spot Cycle in Its Relation to the Earth. An Inquiry into Phenomena. London. Wyman & Sons.

Testament of the Twelve Patriarchs. Attempt to estimate the historic and dogmatic worth. Appendix. Cambridge, 1869.



## Books Wanted.

The following books are wanted by S. C. GOULD, Manchester, New Hampshire, U. S. A. Correspondence solicited.

BARTER, W. G. T. An Essay on Translating the Iliad and Odyssey, with First Book of the Odyssey and specimens of the Iliad. London.

BLACKWOOD, JOS. New Readings of the Iliad. London, 1860.

BLEW, WILLIAM. Agamemnon, the King. A tragedy from the Greek of Æschylus. London, 1855.

BRITISH CRITICK. Review of J. B. S. Morritt's Vindication of Homer, Jan. 1, and March 1, 1799. Published separately.

BROOKS, EDWARD. Story of the Iliad. Story of the Odyssey. Story of the Aeneid. Three books. Philadelphia.

BRYANT, JACOB. An Expostulation addressed to the British Critick. Eton, 1799.

BRYANT, JACOB. War of Troy and Expedition of the Grecians shewing that no such ever took place. 4to. 1799.

BRYANT, JACOB. Observations on J. B. S. Morritt's Vindication of Homer, and the Seige of Troy. Eton, 1790.

BURNET, THOMAS. Travesty on the Iliad. London, 1777.

BUTLER, SAMUEL. The Authoress of the Odyssey, where an ; when she wrote, who was she, the use she made of the Iliad, how the poem grew under her hands. 8vo. London, 1897.

CAXTON, WILLIAM. Recuyell of the Histories of Troye. New edition of First Book printed in English. Two vols. 4to. Black letter. London, 1893.

CHAPMAN, GEORGE. The Shield of Achilles. London, 1596.

CHRIST, DR. W. The Iliad of Homer with Prolegomena and Notes. Munich, 1884.

COLBY, FRED MYRON. Helen and Menelaus. (In "Granite Monthly, Vol. XIII, August, 1890.)

CRANE, WALTER. Tale of Troy and the Story of Orestes from Homer and Æschylus. With Essay by Prof. Warr. London.

DAVIES, JOHN. Observations on the Poems of Homer and Virgil. Translated from the French. London, 1872.

DUNBAR, H. Deeds and Death of Patroclus. London, 1876.

FENELON. The Adventures of Telemachus, son of Ulysses. With text in French and English. Paris, 1859.

**Books Wanted.**

FRANKLIN WILLIAM. Remarks and Observations on the Plain of Troy, made in June, 1799. London, 1780.

FROUDE, — The Bow of Ulysses. (Date not known.)

GELL, W. Geography and Antiquities of Ithaca. Plates and map. 1807.

HARRINGTON, SIR JOHN. Matamorphosis of Ajax, Cloacinean Satire ; with Ulysses upon Ajax. Cheswick Press, 1814.

HARRIS, J. RENDEL. The Homeric Centones. Oxford, 1896.

HOBBS, THOMAS. The Voyage of Ulysses ; or, Homer's Odyssees, books ix, x, xi, xii. London, 1874.

MORRITT, J. B. S. Additional Remarks on the Topography of Troy in Answer to Jacob Bryant's Last. London, 1800.

Homer. Dissertation on the Age of Homer. London, 1823.

Homer's Fables. Dissertation upon the Nature and Intention of Homer's Fables relating to the Gods. London, 1853.

Homer's Odyssey. An Essay on Pope's Translation ; beauties and blemishes. 8vo. Oxford.

KOLIADES, CONSTANTINE. Ulysses—Homer ; or, A Discovery of the True Author of the Iliad and Odyssey. London, 1829.

LANG, ANDREW. Homer and the Study of Greek. Essays in Little. New York, 1891.

LANG, ANDREW. Homeric Hymns. New Translation. 1900.

LELAND, C. G. Unpublished Legends of Virgil. London, 1899.

LYDGATE, JOHN. Poem on History, Seige, and Destruction of Troy. About 1430.

OGLE, OCTAVIUS. Idylls of Illium and Other Verses. London.

OHENEFALSCH-RICHTER. Kypros. The Bible and Homer. London, 1869. Ashler & Co.

PALEY, F. A. On Post-Epic or Imitative Words in Homer. London, 1879. F. Norgate.

PALEY, F. A. Quintus Smyrnæus and the Homer of the Tragic Poets. London, 1879. F. Norgate.

PALEY, F. A. Remarks on Mahaffy's Account of the Rise and Progress of Epic Poetry. London, 1881. Bell & Sons.

PANTON, G. A. Alliterative Romance of the Destruction of Troy. Part I. London, 1869. Early English Text Society.

**Books Wanted.**

- PANTON, G. A. *The Gest Hystoriale of the Destruction of Troy.* Part II. London, 1874. Early English Text Society.
- PERCIVAL, PROCTOR. *The Adventures of Telemachus.* Translated from the French of Fenélon. Illustrated, 17 full-pages; 2 vols. London, 1774.
- PERRY, WALTER COPLAND. *The Women of Homer.* Illustrated. New York, 1898.
- POPE, A. *An Essay on Pope's Odyssey, its beauties and blemishes considered.* Oxford, 1726.
- SCHLIEMANN, HENRY. *Troy and Its Remains.* Edited By Philip Smith. London, 1875.
- SIMCOX, E. M. *Poetical translation of Fenélon's Adventures of Telemachus.* London.
- TERRAÇON. *Critical Dissertation on the Iliad.* London, 1822.
- WAGER, C. H. A. *The Seige of Troye.* New York, 1899.
- WAKEFIELD, GILBERT. *Letter to Jacob Bryant on his Dissertation on the War of Troy.* London, 1797.
- WELFING, DR. E. *A Troy Book.* Edited from the unique manuscript. London. Early English Text Society.

**TRANSLATIONS OF HOMER'S ILIAD.**

- BUTLER, SAMUEL. *Rendered into English prose for the use of those who cannot read the original.* 8vo. 1898.
- BOULTON. M. G. W. *Translation of Book I, and passages from Virgil.* 8vo. 1875.
- BRANDRETH, ANDREW. London. (Mentioned by F. W. Newman in preface to his translation of the Iliad.)
- BRYCE, — London. Simpkins.
- CARY, HENRY. Oxford, 1823.
- CARY, H. F. London, 1872.
- GILCHRIST, JAMES. *Translation of First Eight Books of the Iliad into English.* 12mo. Belfast, 1869.
- HALL, ARTHUR, of Grantham. *Books I-X.* London, 1581.
- KNIGHT, RICHARD PAYNE. London, 1820.

## Books Wanted.

LONDON, — (Mentioned by W. L. Collins in his translation of the Iliad, p. 31.)

MACKENZIE, R. SHELTON. London.

MACPHERSON, JAMES. Translated into prose. Two vols. ; 4to. London, 1773.

MAGINN, DR. Translated into octosyllabics. London.

MOREHEAD, — Book I, Lines 1-181. Edinburgh, 1831.

ROSE, JOHN BENSON. Translated for private circulation. 12mo. London, 1874. (John B. Rose died November 26, 1873.)  
"Adding his tears into the needless stream."

SELWYN, — London, 1866. Bell & Daldy.

SMITH, William R. New York, 1869.

TICKELL, THOMAS. Book I. London, 1715.

WAY, — London. (Mentioned by R. C. Jebb in his Introduction to the Study of Homer, p. 210.)

### TRANSLATIONS OF HOMER'S ODYSSEY.

ALVORD, H. Books I-XII. London, 1861.

BUTLER, SAMUEL. New translation of the Odyssey. London; 1900. Longmans.

BARNARD, M. London, 1876.

CARY, H. F. London, 1872.

CHAPMAN, GEORGE. London, 1846 or 1857.

SOTHEBY, WILLIAM. London, 1834.

### TRANSLATIONS OF VIRGIL'S ÆNEID.

OGILBY, JOHN. Translated. 12mo. London, 1650.

BERESFORD, J. Translated into English blank verse. 4to. London, 1794.

LONG, JOHN D. Translated into English. 8vo. Boston, 1879.

SINGLETON, R. C. Translated into English rhythm, with illustrations from the British poets from Chaucer to Cowper. Second edition. Square. London, 1871.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

APRIL, 1901.

No. 4.

---

### History and Tradition of Manchester, N. H.

BY GEORGE W. BROWNE.

---

Six miles of river, "a hideous waterfall," long ribs of yellow sand thrown in disjointed array on the river's bank, a background of ancient pines and oaks, less than a score of primitive dwellings, with log walls and bark or thatched roofs, fifty or sixty men, women and children imbued with the stubborn spirit of the trying times, a solitary wigwam standing by the skirt of the forest, its dusty occupant droning in the doorway over the unhappy fate of his race, and with a bitterness creeping into his soul in spite of his professed Christianity; these comprised the warp and weft of the old township, which never found a place on the maps, but which still lives in tradition as Old Harry's Town. Throw over the landscape that dreary loneliness belonging to a primeval wilderness, over the minds and hearts of men the deep cloud of feelings arising from religious differences and hostile settlements, and you have completed the

picture, mentally and physically, of the birthplace of the Manchester-on-the-Merrimack.

If the sand dunes heaped upon the river-banks like the waves of an ancient flood caught by some mysterious power and held forever in tension made a forbidding picture in their dark-green setting of everlasting pines, and gave small promise of a harvest to the husbandman, this particular region of the Merrimack was bountiful in its riches of another nature. For unnumbered centuries the surrounding wildwoods had been a veritable Happy Hunting-Ground for the dusky-hued race that held it under the natural law of primeval possession as their domain.

These wild warriors were beardless men of tall, straight figure, coal-black hair, copper-hued skin, prominent nose, high cheek bones, and small, dark, piercing eyes, which could look at the midday sun without flinching. They advanced through the dim aisles of the forest with a swift, silent step, one foot being placed directly in front of the other, and not as a white man walks with toes turned out. Their primitive costume consisted simply of deer-skin leggings, skin robes, or hunting shirts in winter, and moccasins made also of deer-skin; this simple garb being made more picturesque by fringes and ornaments painted in bright colors. Their principal weapon was a long stout bow of hornbeam, or some equally strong wood, with flint-headed arrows, while they made out of a small, flat stone, with wooden handle attached by deer thongs, a sort of clumsy hatchet called the "tomahawk." These, with a bone or flint hunting knife, comprised their weapons of defense. Their sole implement of tilling the soil was a hoe made from a clam shell, or a moose's shoulder blade attached to a wooden handle by means of strips of deer skin. Their rude dwellings, called wigwams, were built by sticking small saplings or branches of trees into the ground in a circle, having their tops bent over and fastened together so as to form a cone. This rough framework was then covered with mats of skins or bark, except a

small aperture at the crest for the smoke to escape, and an opening on opposite sides for places of entrance and exit, being thus arranged so that the one on the sunny or lee side could be always open, and the other closed.

This race of strange people, styled savages because they knew nothing of the higher aspirations of civilization, pagans because they worshipped with superstitious simplicity the god of nature, and Indians because the discoverer of America believed he had found a remote part of India and that they were the inhabitants, lived in the most primitive manner on the fish abounding in the ponds and streams and the creatures roaming the wilderness. The only approach to agriculture of these barbarians, who scorned work, was the tillage by their squaws, of maize or Indian corn, which tossed its gay tassels in the summer breeze on the sight of future cities long before the race which was to build them dreamed of the delicious sweetness of a johnny cake or corn pone. The squash, the bean and the pumpkin came in for a small share of attention. Having no mill with which to grind his grain the Indian was contented to crush it between two rocks, and boiling it soft, called the rare delicacy *Soukahtahash*, a name shortened to succotash which we apply to our dish of similar nature.

So abundant was game in these regions it seemed a real "Happy Hunting-Ground" placed here for the mortal sons of the chase, and in as great pride and vain-glory as the mailed knight of old started on a crusade against an enemy in some far-distant land did the dusky hunter stalk the giant moose (*Alce Americanus*), that monarch of New England quadrupeds whose huge antlers, as it pursued some foe, crashed through the dense growth with resounding thwacks heard a mile away; or it might be he sought with keener sight and lighter step the more timid, nimble-footed deer (*Cariacus Americanus*), as it slaked its thirst in some limpid stream or leisurely browsed the tender birch or rank water grass. Right royal sport was that, not one whit lessened in real enjoyment by a hand-to-hand

struggle with the aggressive bear (*Ursus Americanus*), or a swift measure of agility and strength with the treacherous wild cat or catamount (*Felis lynx*). Did he care to seek smaller and less dangerous game there were the mischievous wolverine (*Gulo luscus*), the cunning fox (*Vulpes fulvus*), the sly raccoon (*Procyon lotor*), the nimble squirrel (*Sciurus leucotis*), the skulking seecawk (skunk — *Mephitis Americanus*), the biding woodchuck (*Arctomys monax*), with the ravenous wolf (*Canis occidentalis*) haunting him to give a spice of adventure to his sport. Did he wish different food, strutted across his pathway with a short-sightedness of danger surprising to him that American ostrich, the wild turkey (*Meleagris gallopavo*), or in the denser woods lurked that arch denizen the quail (*Coturnix vulgaris*), the restless ruffled grouse (*Bonasa umbellus*), while the frightened partridge (*Perdix cinerea*) skurried at frequent intervals across his course.

Did he seek for skins of fur to keep him warm during the long winters he ran down the short-legged otter (*Lutra Canadensis*), as it coasted an embankment, leaving a track in the the snow which looked like the passage of a log; or seeking the amphibious, fur-bearing animals he trapped with his carefully laid snares that most sagacious quadruped of forest or stream the home-building beaver (*Castor rodentia*), which delighted in the still, deep waters, or he caught the cautious mink, as it burrowed in the river's bank, or he might content himself by capturing a musquash or muskrat (*Ondatra zibethicus*), its oil sack affording a rare perfume for his dusky sweetheart, fully compensating for the poorer quality of its fur. There was still other game worthy of his arrows, and which he need not look for amid the shadows of the forest. These were the feathered denizens of the air, the wild birds on wing, foremost among which was the bald eagle (*Haliaetus leucocephalus*), soaring high overhead, as it swept grandly on toward its eyrie on some distant mountain, or the brown hawk (*Beeptier Cooperi*), swooping boldly down upon its unsuspecting prey, the busy



woodpecker (*Picus minor*), hammering at its chosen tree until the woods resounded with its steady blows, to say nothing of that night patrol, the white owl (*Strix pratinoola*), breaking the silence of the gloom with its deep, bass cries, or its half-brother, the great horned owl (*Bubo Virginiana*), barking like a dog, hallooming like a man, or mimicking with wonderful fidelity other cries and sounds of life. Of the aquatic tribe likely to tempt him was always first the magnificent snowy swan (*Cygnus Americanus*), the condor of New England, standing so high when on its feet as to reach its long bill seven feet into the air, presenting a grand sight when on wing. Next to this huge and beautiful bird was the wild or black goose (*Anser Canadensis*), a bird of passage, which led its feathered phalanx on its airy cruises in a huge, wedge-shaped body. Then there was the white goose (*Anser Gambelli*), more highly prized for being seldom seen, the black duck (*Anas marila*), possessing such marvelous wing powers, the noisy loon or diver (*Colymbus glacialis*), and many other birds and beasts of lesser size but scarcely less prominent.

If noted as the "Happy Hunting-Ground," the region of "Silver River"<sup>1</sup> was famed still wider for its wonderful fisheries. If the woods were overrun with game, the sparkling waters fairly swarmed at their seasons with schools of alewives (*Clupea serrata*), and shoals of eels (*Anguilla tenurostris*), shad (*Alosa præstabilis*), salmon (*Salmo salar*), with a generous sprinkling of sturgeons (*Acipenser oxyrhynchus*), all waiting a passage into the tributary streams or over the falls of the main river. Into this writhing mass the fisherman had only to urge his canoe and net or spear the fish as his fancy dictated, until he should tire of the wanton sport. Below the main fall Silver River is divided by rocky islands, the passages of water being easily rendered impassable for the fish by a weir that would not only hold those which might be caught at the time, but those which were driven back by an unsuccessful attempt to clear the steep cataract were carried into the toils, until they should

<sup>1</sup> Indian term for the Merrimack.

be dragged forth at the convenience of their captors. If this kind of capture became too tame for the wild fisherman he had only to station himself on one of the rocky points overhanging the channels and spear or net at will, never failing to secure a prize as long as he cared to keep up that sort of fishing.<sup>1</sup>

Thus the very territory styled by the white man as Old Harry's town was an ideal resort to the red-browed brotherhood, many generations of whom hunted the four-footed denizens of the ancient woods, snared its wild birds, netted or speared the innumerable fish swimming in its pools and basins, planted in its clearings their patches of maize, or paddled with remarkable skill their frail barks along its foaming rapids. Where their pale-face successors were to build their homes, within sight and sound of Namaske,<sup>2</sup> stood the rude tepees of

<sup>1</sup> Something of the great numbers of these fish may be better understood by a statement of the fact that so numerous did they swarm into the smaller streams feeding the Merrimack that a man could walk over the water from bank to bank on their backs dry shod! — *Potter*.

<sup>2</sup> Derivation — Amoskeag is derived from Names-(fish) kee-(high) et-(place), i. e. "high place," abbreviated to Namasket which became in turn Namaske, corrupted by the English into Namaskeag, Amoskeag. Before the present order of spelling this word was fixed, it seems to have taxed to the utmost the ingenuity of the writer to give it the proper orthography, hence we find the name spelled over fifty ways, by as many writers, as follows :

Amosceeg,	Masonian Papers.	Amoskeag, Shipping list, Bloodet canal.
Amaskeeg,	Old Records.	Amoskeag, Old Records.
Amaskeeg,	" "	Amuskeag, " "
Amaskeeg falls,	" "	Amuskeeg, Lovell's Journal,
Amaskeeg,	Charter, Dunbarton,	Amuskeig, Old Records.
amaskeeg,	Old Records.	Amuskeeg, " "
Am-auh-nour-skeag,	Prof. Th. R. Crosby, Dartmouth.	Amuskeg, Morris' Map.
Amuskeeg,	Old Records.	Namkeuke, Old Records.
Ameskeeg,	" "	Naimkeak, " "
ameskeg,	" "	Naimkeek, " "
Ameskeg,	" "	Naimkeek, " "
Ameskeeg falls,	" "	Naimkeag, N. T. True, M. D.
Amiskeg,	" "	Naimkvak, Old Records.
Ammy-kue,	" "	Namaschuck, N. T. True, M. D.
Amnou-keeg,	Rev. Jos. Secombe.	Namaskeag, Old Records.
Amnoskeeg,	Old Records.	Namaske, " "
Amnoskeig,	" "	Namaski, " "
amnoskeeg falls,	" "	Namaskieg, " "
Amnoskeag,	" "	Namasket, " "
Amnoskeg,	" "	Namask-ke, N. T. True, M. D.
Amnoskege,	" "	Namaskiog, Old Records.
Amuskeag,	" "	Namuskueg, " "
Amus Cerg,	" "	Namuskueg, " "
Amosceeg,	" "	Namuskueg, " "
Amosceig,	Mass. His. Collections.	Namuskueg, " "
Amoscheeg,	Old Records.	Namuskueg, John Smith.
Amoskeag,	Now common.	Skeag, Old Records.

\* A "pointe" of land in Elliot, Maine, had that name.

these warriors, passing, it may be, the brightest days of their lives here. But what was so pleasant and desirable for them must in the course of events excite the envy and covetedness of rival tribes, and the Pennacooks were often called upon to defend at frightful sacrifice their homes and primitive rights. From the west came the fierce Mohawks, with generations of hatred concentrated to be exploded upon them; from the east came the terrible Tarratines, with revenge long nurtured in hearts that never forgot, each in turn waging their fearful battles of extermination.

The perils and privations the Massachusetts colonists were called upon to endure were so many and followed each other so closely that it was over a hundred years after the landing of the Pilgrims at Plymouth before the most adventurous of these pioneers had pushed their way north as far as the Paradise of the Red Men. They found the same evergreen monarchs of the forest, as had stood there for unknown ages, throwing their sombre shadows over the sunny waters; they found the same sand dunes, which had lain there since the days of the ancient floods, heaped upon the river's banks like the waves of the ocean; they found the stream, as of yore, abounding with fish and the woods with game; they listened with awe to the thunder of old Namaske, which had never been silent since the beginning; they found, flitting through the forest aisles like dusky spectres, or skimming in their phantom-like canoes the snowy cataracts of the river the few survivors of the doomed race, and again this valley was debatable ground. But the handful of Indians were poorly fitted to cope with their new enemies, and their resistance was not by open battle but through a predatory warfare lasting for years. It is ever so where barbarism and civilization meet.

It is not certain when the first settler located within the bounds of the debatable ground. The Scotch-Irish began their settlement in Nutfield in 1719. Having been refused a

grant by the Provinces of Massachusetts and New Hampshire, they accepted a deed from John Wheelwright, grandson of Rev. John Wheelwright, of an area of ten miles square known as Nutfield, and supposed to include the land to the east bank of the Merrimack from Cohas to Namaske. August 26, 1720, English colonists, who were opposed to them, obtained a grant from New Hampshire for almost the same territory, and with the same purpose of holding the fishing grounds of the Merrimack. This grant was called "Cheshire," but afterwards was named Chester. In June 1722, the colonists were successful in getting from Governor Shute of New Hampshire a grant of ten miles square and supposed by them to cover the coveted tract along the river.

In 1724 the first road was laid out with the Falls for the objective point, and "keeping near to the old path to Amosceeg Falls." This road was returned in 1729, but the date of building is unknown. It had probably become passable through use and was never built. There is a tradition that the surveyor in determining the most direct course to follow caused a huge bonfire to be built at Amoskeag Falls, and was thus enabled to get his bearings! Still it is not known any actual settler had fixed his abode in what has since become the territory of Manchester, though it is possible the cabin of some solitary fisherman stood under the gloaming of the primeval forest. This seems the more likely as the fishing at the Falls, which had drawn the Indian to its banks in the days gone by, was the natural magnet to entice the whites thither.

Tradition, which is ever ready to nurture history, says that Rev. James McGregor of the Londonderry settlers was the first to visit the Falls. No doubt he was one of a party to reach the place soon after their coming to New Hampshire. At any rate he became the recipient of the first fish caught at the opening of each season by the members of his parish. Still, though the Londonderry people intended to hold the territory about Namaske, they attempted no permanent settlement,

as far as is known, until 1729. The Massachusetts people beginning to gather about the place, created an uneasiness among them, and April 22, 1731, it was voted to begin actual settlement there as soon as possible. Two years later, at the request of the town, John McNiel made the first permanent settlement, as far as can be ascertained, on the strip of territory called Harrytown and within what is now the business portion of Manchester. His house stood near McNiel street between Elm and Canal streets. About that time, says Potter, William Gamble built a log house on the east side of the brook which passed through the farm of his great grandson, Samuel Gamble. The path from Londonderry passed near his house and crossed the Cohas below the Haseltine mills.

While the Scotch-Irish dallied in carrying out their intentions, a more potent factor was at work to circumvent them than they dreamed. The grants that had been made so far were what might be considered civil grants, with the intention of getting those who came with the purpose of actually settling and improving the country; but Massachusetts, anxious to hold to the territory she claimed in the Merrimack valley, inaugurated quite a different system, which was to grant townships in New Hampshire to certain individuals for what was thought proper to be denoted as meritorious service in fighting the Indians.

The attacks of the Indians on the settlers was generally followed by an expedition of the whites against them. Sometimes these retaliatory movements were made to rescue captives who had been carried off; sometimes they were undertaken out of a spirit of revenge for the injuries done them; or they were done with the hope and intention of driving the enemy farther back toward Canada, or New France as it was then called, the French being on friendly terms with them.

During the long and trying period of warfare over twenty of these expeditions were made into the territory of what now comprises the state of New Hampshire, always with the sanction and encouragement of the Massachusetts province. Among

others was the memorable expedition of Captain William Tyng, which he led in the midst of the winter of 1703-4 up the valley of the Merrimack, past the Falls of Amoskeag to the rendezvous of the Indians at Pequawkett, a party of thirty-six men on snow-shoes, surprised the enemy and bore back five<sup>1</sup> bloody trophies as the prize, receiving a bounty of forty pounds<sup>2</sup> for each scalp. This expedition went into history as the "snow-shoe expedition," and was not only most successfully performed, but proved an example for others to imitate in the method adopted for travel.<sup>3</sup>

Nearly twenty-five years after, seeing the grants being made to others no more deserving, the survivors of Capt. Tyng's expedition petitioned to the General Assembly for their reward, and were favored by the grant of that tract of country on the Merrimack below Namaske, which had gained the disreputable name of Old Harry's Town, but which they changed to Tyng Township in honor of their leader, then dead. But claiming the territory by their grant from New Hampshire, the Scotch-Irish, several families of whom had now founded homes in the district, stoutly maintained their claims, so an intense rivalry sprang up between the two factions.

The first of these were austere Orthodoxs in religious belief, made more inflexible in purpose by generations of opposition and oppression, while the latter were as rigid Presbyterians, also made intense in their convictions by long and bitter persecution. With these adverse ideas on that subject which was nearest their hearts, with mutual premonitions that each was seeking the other's ill fare, these two branches of the human family at a time and under conditions which should have made

<sup>1</sup> Some say six.

<sup>2</sup> It must be borne in mind that colonial money had depreciated about one-third.

<sup>3</sup> This statement is open to debate. As the winter approached (1703) the frontier towns were ordered to provide a large number of snow-shoes for the purpose of marching against the Indians. Major Winthrop Hilton, Capt. John Gilman of Exeter, Capt. Cheesley and Capt. Davis of Oyster River, marched with their companies on snow-shoes into the woods; but returned without success. (Belknap's History of New Hampshire, Vol. I, p. 332.)

them faithful friends, became vindictive enemies. One faction looked upon the other as "intruders," and the second upon the first as "foreigners," forgetting in turn that they might come under the same denomination. No social or business intercourse was countenanced, while inter-marriage was looked upon as a curse. While no blood was shed at this time, a long and sanguinary struggle with all the stubborn opposition a border hatred could arouse was begun on the banks of Silver River, and for the third time Namaske was Debatable Ground.

In one respect the grantees of Tyng Township and their rivals were fortunate. They came during one of those transitory intervals of comparative peace, which came and went during the hundred years' war existing between the races like flashes of sunlight in a stormy season. In 1725 occurred the memorable Lovewell's fight, and a little later the overthrow of the French at Norridgewock, the evil genius of the red men, when the chief of the Abnaki Indians, then the most powerful tribe in Northern New England, signed a treaty of peace at Boston. This covenant of peace was not broken until 1744, and the whole history of Tyng Township is included within these dates.

#### THE PETITION.

A Petition of *Ephraim Hildreth* and *John Shipley*, for themselves and other Volunteers under the Command of Capt, *William Tyng* deceased, in his march to *Winnipisiocke* Anno 1704, setting forth many difficulties and hardships they underwent in said March when they killed five Indians; that the government hath seen cause in their Wisdom to make a Grant to the heirs of the said Captain, praying that they may obtain a Grant of of Lands for a Township on the West of *Dunstable* and North of *Townshend* or elsewhere of the unappropriated Lands, under such conditions and restrictions as shall be thought meet. Read and Ordered, That the prayer of the Petition be granted, and Mr. *Welles*, Major *Brattle*, Mr. *Choate*, Mr. *Shove*, and Mr. *Hobson* was desired to prepare a Vote for the Grant of Six Miles square of the unappropriated Lands of the Province, in some convenient place for a Townships to be made the Petitioners under proper conditions and regulations for settling a Town, and that they report thereon as soon as may be.

— *Mass. House Journal*, Feb. 6, 1733-4.

## Good Advice.

BY ORREN H. LEAVITT.

Ella Wheeler Wilcox, in *Goodhousekeeping* for January, gives the following sound advice :

" Let each of us endeavor to be the best fruit of our kind — not as large or as red as the fruit we see on some other vine or tree. Make the most of *yourself* — your character, your mind, your soul, your heart, your opportunities, and you will find your sphere in life. It is absurd to say that only one kind of fruit is good fruit as that one circle of people in a city or a country constitutes "good society." Wherever a coterie of cultured, well manered, well clothed and well-behaved, bright-minded people congregate, there is good society. Make yourself one of these. Cultivate the morals, the graces, the charms and enough of the frivolities to lighten the serious side of a worthy character ; bring out all of your best self. Do this for your own sake and out of compliment to your Creator. Then, if "society" seeks you, and you find it amusing, very well. But do not waste your strength in running after "society." You will never catch it if you do, and if by mere chance you should clutch hold of the fringes of its mantle, you would soon be snapped off like an intrusive moth."

Now the question is, how can we best proceed to take advantage and make the most of these valuable suggestions? Is it by showing them to our neighbors hoping that they will be moved to reform while we continue in the beaten path? What power can individuals exert in these lines outside of their own actions? Is it a fact that people have come to follow the command to mind their own business too much for the good of society in general? Do we not sacrifice our own self-respect in order to secure or retain the good will or escape the enmity of those whom we inwardly despise? Are not evil ways, dishonest practices, violations of law, disregard of solemn obligations and all features which tend to the overthrow of the social structure, gaining in boldness and frequency on account of the failure to look on both sides and call things by their right names? Are not money, however obtained, and good clothes, which may not be paid for, permitted to have too much influ-



ence in considering the actions of men? Is the man who, while not in need, ruins a bark and causes distress among the depositors by embezzling the funds, any less deserving of punishment than the one who robs a henroost to feed his children?

Is it not a fact that civilized people, nations as well as well as individuals, are inclined to be too well satisfied with what has been accomplished, and have too much faith that the work will continue without their aid? Do we not spend time in throwing boquets at each other because we are no worse, when we should be pointing out and combatting the ills which still exist? Is it a fact that we have got so far on the road to perfection that there is no possibility of loosing all we have gained and going back through our neglect to speak a word when needed? Is not the optimist of the present day more of a hindrance to progress than the pessimist? Is it not the tendency of writers and speakers to enlarge upon the good that has been accomplished, and admit this as proof that evil is on the wane while the fact is the two are keeping along together?

Does not the moral cowardice of individuals bind society together in an army of non combatants so that abuse of society is tolerated and lawlessness winked at or disregarded, when united action for good would have more effect than legal enactments and pulpit platitudes? Does not history as well as the material ruins of which we find no records, warn us that nations as well as individuals decline and decay after having arrived at advanced stages of intelligence and refinement? Does a man fulfill his whole duty as a citizen when he votes with his party for men whom he would not trust to transact his own business; flattens himself out and goes edgewise through the crowd of vagabonds by which he is surrounded in order to avoid friction, giving the right of way to brazen impudence?

With so many laws that are not enforced and habitual law-breakers recognized in all the rights and attentions bestowed on honorable citizens, admitted to the church and elected to responsible offices, is it any wonder that boys grow up under the impression that getting caught is the most disgraceful part of a crime and that violating law and escaping punishment are the requisites for an honorable career. We sneer at sentimental

women who send bouquets to murderers, but is not society educating them down to that point by leaving the law to inflict the only punishment; and often frowning on its mandates and pitying its victims? While the law is the expression of the will of the people and while we agree to submit to the will of the majority, do not violations of law call for the condemnation of every good citizen, and should not such citizens turn their backs on wilful criminals instead of pretending to be a righteous minority above all law and upholding the transgressor? Is not society poisoning itself by its failure to denounce and frown on evil and give the transgressor to understand that the course must be changed in order to gain recognition?

We see men leading in religious revivals or attempted social reforms, the burden of whose oratory is the delineation of their former degradation, but they have been picked out of the gutter, pardoned from prison and made to utter a few words of repentance, given some good clothes, admitted to good society and lionized. Now is not the recital of such careers with the apparent successful ending, calculated to impress on the minds of young people the idea that, in order to become famous and be treated with respect they must go through the same experience?

When a man who has been honest, temperate and virtuous all his life, is barely recognized, while the one who is scared back by the enormity of his own debauchery is admitted as a social leader, where does the reward of patient merit appear?

While our preachers appeal to the lowest sentiments of human nature by holding out promises of reward and threats of punishments, what is there to develop the higher sentiment of honesty which leads a man to do right because it is right and because he will feel and be better by so doing?

The above paper was read at a meeting of the "Principia Club," of Manchester, on the evening of February, 14, 1901, it being the second paper read for this year. The opening poem read at this meeting was an extract from "Plain Talk in Psalm and Parable," by Ernest Crosby.

The opening poem read at the opening of the Club, January 31, 1901, was "To the Unknown God," by Lucius Harward Foote. (Vol. XIX, p. 70.)

THE HOMERIC BALLADS. A correspondent inquires if the 'Homeric Ballads' are the same as Homer's Hymns. We reply, they are not. The Ballads are sixteen in number. The first twelve were persified by William Maginn, LL. D., from portions of the Odyssey, which was the favorite poem of Dr. Maginn, and they are sufficiently isolated in interest to bear a separation from the main narrative, and sufficiently picturesque to permit them to be rendered into English in a popular form, much akin, in fact, to that in which, tradition and conjecture agree in affirming, they were originally framed and sung. Richard Bentley has said that the Iliad with its heroic deeds was composed for men, while the Odyssey was made for women, but Dr. Maginn would have probably said, with Charles James Fox, when he was asked whether he would have written the Iliad or the Odyssey, replied that he preferred to *read* the latter. The last four of the Ballads were taken from the Iliad. Three other translations which have been recovered had their subjects from the same poem.

The publication of these Homeric Ballads, originally intended to be limited to twelve, took place in *Fraser's Magazine* and extended through twelve numbers, during 1838. The interest created by them induced Dr. Maginn to continue them, and three more appeared in 1840, and one was written down from dictation from Dr. Maginn's death-bed, by his devoted friend, Edward Kenealy, and published in 1842.

Of three other translations, the first two were contributions to *Blackwood's Magazine* in 1820. The first, "The Wile of Juno," is in the Spenserian stanza, and shows how early Dr. Maginn formed the opinion, deliberately placed on record some twenty years later, that "the only meter in which the Iliad and Odyssey as whole poems can be adequately translated into English, is in the Spenserian." He said he had made "considerable progress with such a translation, and sometimes think that I may finish it. Why I am not sure of doing so will be found out by any one who will take the time of consulting the Seventh Satire of Juvenal." When Dr. Maginn had uttered these words he was quite near the valley of the shadow of death.

The last, "The Visit of Helen to the Scæan Gate," appeared in *Frazer's Magazine* for May, 1835.

The title of the sixteen ballads as given in the edition annotated and edited by R. Shelton Mackenzie, New York, 1856, are :

HOMERIC BALLADS.

1. The Bath of Odysseus.
2. The Song of the Trojan Horse.
3. The Return of the Chiefs from Troy.
4. The Cloak.
5. The Dog Argus.
6. The Funeral of Achilles.
7. The Introduction of Penelope.
8. The Last Appearance of Penelope.
9. The Prophecy of Theoclymenus the Seer.
10. The Story of the Swineherd.
11. The Beggarman.
12. The First Appearance of Helen.
13. The Genealogy of Glaucus.
14. The Arming of Achilles.
15. The Genealogy of Æneas.
16. Nestor's First Essay in Arms.

HOMERIC TRANSLATIONS.

1. The Wile of Juno.
2. Bacchus; or The Pirate.
3. The Visit of Helen to the Scæan Gate.

Dr. Maginn also translated four Comedies of Lucian, which are published in the same volume by R. Shelton Mackenzie :

1. Timon; or The Misanthrope.
2. Charon; or The Lookers-on.
3. Menippus; or The Necyomantia.
4. Menippus and Chiron.

An edition of the "Homeric Ballads" (the first twelve only) was published in London, 1850, by John W. Parker, bound in elegant morocco. The Greek text is printed on the lefthand page, and the ballads on the right, with appendix of notes.

## The Forty-Five Paradoxes.

---

1. There are two remarkable Places on the Globe of the Earth, in which there is only one Day and one Nightt hrough-out the whole Year.

2. There are also some Places on the Earth, in which it is neither Day nor Night at a certain time of the Year, for the space of twenty-four Hours.

3. There is a certain place of the Earth, at which if two Men should chance to meet, one would stand upright upon the Soles of the other's Feet, and neither of them would feel the other's Weight, and yet they should retain their natural Posture.

4. There is a certain place of the Earth, where a Fire being made, neither Flame nor Smoke would ascend, but move circularly about the Fire. Moreover, if in that place one should fix a smooth or plain Table, without any Ledges whatsoever, and pour thereon a large Quantity of Water, not one drop thereof could run over the said Table, but would raise up in a Heap.

5. There is a certain place on the Globe, of a considerable Southern Latitude, that hath both the greatest and least Degree of Longitude.

6. There are three remarkable places on the Globe, that differ both in Longitude and Latitude, and yet all lie under one and the same Meridian.

7. There are three remarkable places on the Continent of Europe, that lie under three different Meridians, and yet all agree both in Longitude and Latitude.

8. There is a certain Island in the Ægean Sea, upon which, if two Children were brought forth at the same instant of Time, and living together for several Years, should expire on the eame Day. yea, at the same Hour and Minute of that Day, yet the Life of one would surpass the Life of the other by divers Months.

9. There are two observable places belonging to Asia, that lie under the same Meridian, and of a small distance from one another; and yet the respective Inhabitants of them in reckoning there Time, do difier an intire natural Day every Week.

10. There is a particular place of the Earth, where the Winds (though frequently veering round the Compass) do always blow from the North Point.

11. There is a certain Hill in the South of Bohemia, on whose Top, if an Equinoctial Sun dial be duly erected, a Man Stone-blind may know the Hour of the Day by the same, if the Sun shines.

12. There is a considerable Number of Places lying within the Torrid Zone, in any of which, if a certain kind of Sun dial be duly erected, the Shadow will go back Several Degrees upon the same, at a certain time of the Year; and that twice every Day for the space of divers Weeks: Yet no ways derogating that miraculous returning of the Shadow upon the Dial of Ahaz, in the days of King Hezekiah.

13. There are divers places on the Continent of Africa, and the Islands of Sumatra and Borneo, where a certain kind of Sun-dial being duly fixed, the Gnomon thereof will cast no shadow at all during several Seasons of the Year; and yet the exact Time of the Day be known thereby.

14. There is a certain Island in the vast Atlantick Ocean, which being decryed by a Ship at Sea, and bearing due East of the said Ship, at twelve Leagues distant by Estimation, the truest Course for hitting the said Island, is to steer six Leagues due East, and just as many due West.

15. There is a remarkable place in the Globe of the Earth, of a very pure and wholesome Air to breath in, yet of such a strange and detestable Quality, that it is absolutely impossible for two of the entirest Friends that ever breathed, to continue in the same, in mutual Love and Friendship for the Space of two Minutes of time.

16. There is a certain noted place in the west Atlantick Ocean, where a brisk Levant is absolutely the best Wind for a Ship that is to shape a due East Course; and yet shall still go before it.

17. There are divers remarkable places upon the Terra-queous Globe, whose sensible Horison is commonly fair and serene, and yet it is impossible to distinguish properly in it any one of the Intermediate points of the Compass; nay, or so much as two of the four Cardinals themselves.

18. There is a certain Island in the Baltick Sea, to whose Inhabitants the Body of the Sun is clearly visible in the Morning before he ariseth, and likewise in the Evening after he is set.

19. There is a certain Village in the Kingdom of Naples, situated in a very low Valley, and yet the Sun is nearer to the Inhabitants thereof every noon by 3000 Miles and upwards, than when he riseth or setteth to those of the said Village.

20. There is a certain Village in the south of Great-Britain, to whose Inhabitants the Body of the Sun is less visible about the Winter Solstice, than to those who reside upon the Island of Iceland.

21. There is vast Country in Ethiopia Superior, to whose Inhabitants the body of the Moon doth always appear to be most enlightened when she is least enlightened; and to be least when most.

22. There is a certain Island (whereof mention is made by several of our latest Geographers) whose Inhabitants cannot be properly reckoned Male or Female, nor altogether Hermaphrodites; yet such is their peculiar Quality, that they are seldom liable unto either Hunger or Thirst, Cold or Heat, Joy or Sorrow, Hopes or Fears, or any such of the common Attendants of human Life.

23. There is a remarkable place of the Earth, of a considerable Southern Latitude, from whose Meridian the Sun removeth not for several Days at a certain time of the Year.

24. There is a certain place of the Earth of a considerable Northern Latitude, where though the Days and Nights (even when shortest) do consist of several Hours; yet in that place it is Mid-day or Noon every Quarter of an Hour.

25. There are divers places on the Globe of the Earth, where the Sun and Moon, yea, and all the Planets, do actually rise and set according to their various Motions, but never any of the fixed Stars.

26. There is a very remarkable place upon the Terraqueous Globe, where all the planets, notwithstanding their different Motions, and various Aspects, do always bear upon one and the same point of the Compass.

27. There is a certain noted part of the Earth, where the Sun and Moon (*ipso tempore plenilunii*) may both both happen to

rise the same instant of Time, and upon the same point of the Compass.

28. There is a certain place on the Continent of Europe, where if several of the ablest Astronomers (the World now affords) should nicely observe the Celestial bodies, and that at the same Instant of Time, yet the Planetary Phases, and their various Aspects would be really different to each of them.

29. There is a large and famous Country on the Continent of Africa, many of whose Inhabitants are born perfectly deaf, and others stone-blind, and continue so during their whole lives, and yet such is the amazing Faculty of those Persons, that the Deaf are as capable to judge of Sounds as those that hear; and the blind of Colours as they who see.

30. There are certain people in South America, who are properly furnished with only one of the five Senses, viz: that of Touching, and yet they can both hear and, taste and smell, and that as nicely as we Europeans, who have all the five.

31. There is a certain Country in South America, many of whose Savage Inhabitants are such unheard of Cannibals, that they not only feed on human flesh, but also some of them do actually eat themselves, and yet they commonly survive that strange Repast.

32. There is a remarkable River on the Continent of Europe, over which there is a Bridge of such a breadth, that above three thousand Men a-breast may pass along upon the same, and that without crowding one another in the least.

33. There is a large and spacious Plain in a certain Country of Asia, able to contain six hundred thousand Men drawn up into battle array, which Number of Men being actually brought thither, and there drawn up, it were absolutely impossible for any more than one single person to stand upright upon the said plain.

34. There is a certain European City, whose Buildings being generally on firm Stone, are (are for the most part) of a prodigious height, and exceeding strong; and yet it is most certain, that the walls of those Buildings are not parallel to one another, nor perpendicular to the Plain on which they are built.

35. There is a certain City on the Sourthen part of China whose Inhabitants (both male and female) do observe almost the same Posture and gate in walking as we Europeans; and yet they frequently appear to Strangers, as if they walked on their heads.



36. There are ten places of the Earth distant from one another three hundred Miles and upwards, and yet none of them have either Longitude or Latitude.

38. There are two distinct places of the Earth lying under the same Meridian, whose difference is sixty Degrees completely, and yet the true Distance between these two places doth not really surpass sixty Italian miles.

38. There are also two distant places of the Earth, lying under the Equinoctial Line, whose difference in Longitude is completely eighty-six and one-half Degrees, and yet the true Distance between those two places is not fully eighty-six Italian Miles.

39. There are three distinct places of the Earth, all differing both in Longitude and Latitude, and distant from one another two thousand Miles completely, and yet they all do bear upon one and the same Point of Compass.

40. There are three distinct places on the Continent of Europe, equidistant from one another (they making a true equilateral triangle, each of whose Sides doth consist of a thousand Miles), and yet there is a fourth place so situated in respect of the other three, that a Man may travel on Foot from it to any of the other three, in the space of one artificial Day at a certain time of of the Year; and that without the least Hurry or Fatigue whatever.

41. There are three distinct places on the Continent of Europe, lying under the same Meridian, and at such a Distance that the Latitude of the third surpasseth that of the second by so many Degrees and Minutes exactly, as the second surpasseth the first; and yet the true Distance of the first and third from the second (or intermediate place) is not the same by a great many Miles.

42. There are two distinct place on the Continent of Europe, so situated, in respect of one another, that though the first doth lie East from the second, yet the second is not West from the First.

43. There is a certain European Island, the Northermost part thereof doth frequently alter both its Longitude and its Latitude.

44. There is a certain place in the Island of Great Britain,

where the Stars are always visible at any time of Day, if the Horizon be not overcast with Clouds.

45. It may be clearly demonstrated by the Terrestrial Globe, that it is not above twenty-fours Hours Sailing from the River of Thames in England to the City of Messina in Sicily, at a certain time of the Year ; provided there be a brisk North Wind, a light Frigate, and an Azimuth Compass.

These are the chief Paradoxical Positions in matters of Geography which mainly depend on a thorough Knowledge of the Globe ; and though it is highly probable that they will appear to some as the greatest of Fables ; yet we may boldly affirm, that they are not equally certain with the aforesaid Theorems, but also we are well assured, that there is no mathematical demonstration of Enclid more infallably true in itself than is every one of them. However, we think it not fit to pull off the Visor, or expose these masked Truths to Public View, since to endeavor the unmasking of them may prove a private Diversion, both pleasant to the ingenious Reader, at his most vacant Hours :

The above 45 Paradoxes are reprinted from a work entitled :

" Geography Anatomiz'd ; or the Geographical Grammar, being a short and exact Analysis of the whole body of Modern Geography, after a new and curious method, comprehending a general and particular view of the Terraqueous Globe. In two parts. Collected from the best Authors, and illustrated with divers Maps. Fourteenth edition, corrected, and somewhat enlarged ; and a set of New Maps by SENEX. By Pat. Gordon. London, 1735. Boards, pp. 432. "Omne tuit punctum qui miscuit utile dulci." Dedicated To the Most Reverend Father in GOD THOMAS Lord Archbishop of Canterbury. Imprimatur : Liber cui Titulus, Georgraphy Anatomiz'd, &c. John Hoskyns, V. P. R. S.

To the Right Honourable Thomas Baron of Coventry, Earl of Alesborough in Worcester shire. This New Edition of the followig Tract of the Modern Georgraphy is (with the profoundest Respect) Dedicated by Your Lordship's most humbly devoted Servant, Pat Gordon.

The Preface is a curiosity in itself, a an essay on psychical experiences aud physical phenomena. He closes it with this :

Vivi, Vale ; Si quid novisti rectius istis,  
Candidus imperti : si non, his utere mecum.

*Q. Hor. Epist. Lib. 1.*

## How to Find the Constellations. IX.

BY GEORGE I. HOPKINS.

---

The observer should remember to take a general survey of the heavens every time he goes out for the purpose of locating new groups of stars and positively fix the position of those already learned, as they are, in a large measure, to serve as guides for the location of the new ones.

Let the observer this time face the north locate the positions of the Great Dipper and Cassiopeia; then note well the other constellations in that region already pointed out. At the left of Ursa Minor and below Cassiopeia is a region of not very bright stars, none being above the third magnitude. The two brightest ones, however, are about six or seven degrees apart and the line between them, if prolonged, would pass through Polaris; being, in fact, a pair of *pointers*, like those in the Great Dipper. They are of less importance than the latter only because of their inferior brightness, and are, perhaps, a little nearer Polaris. At the left of these two, directly below Cassiopeia, and in the Milky Way, may be detected a close group of faint stars, similar to that which forms the head of Orion. This is the distinguishing group of the constellation Cepheus, which contains in all thirty-five stars, and extends clear up to Polaris.

Cepheus was King of Ethiopia, and Cassiopeia was his Queen. They were the parents of Andromeda, who was betrothed to Perseus. The story of the latter's perilous expedition to secure the Gorgon's head has already been told. Cassiopeia was famed for her beauty, and, like many a modern one, could not refrain from boasting of it. She even dared to declare herself more beautiful than Juno or the Sea-nymphs. This incensed the latter to such an ex-

tent that they complained to Neptune, the ruler of the sea, of the insult. To punish her for her insolence, Neptune sent a frightful monster to ravage her coast. But this did not suffice to appease their anger or mollify their jealousy so they demanded, and it was finally decreed, that the Queen should have her daughter Andromeda chained to a desert rock on the beach and leave her exposed to the fury and ravages of this monster. Her lover, Perseus, having been made aware of her fate, rescued her just as the monster was advancing to devour her.

"Near to his wife and daughter see, aloft where Cepheus shines,  
That wife, the Little Bear and Swan, with Draco bound his lines;  
Beneath the Pole-star twelve degrees, two stars your eye will meet—  
Gamma, the nomad shepherds 'gem, and Kappa mark his feet.  
Alphirk, the Hindu's Kalpeny, points out the monarch's waist;  
While Alderamin, beaming bright, is on the shoulder placed;  
And where, o'er regions rich and vast, the Milky Way is led,  
Three stars, of magnitude the fourth, adorn the Æthiop's head."

Let the observer now direct his gaze to the right of the Little Dipper, and he can see, about half way between the brightest star in its bowl and the star in the angle of the handle of the Great Dipper, a star of about the fourth magnitude. From this it is easy to trace a line of lesser stars curving upward and at the left terminating at Camelopardalus, and also downward to the left reaching to Cepheus, then curving again downward and to the right reaching the horizon exactly in the north, on the boundary line of Hercules. This is the distinguishing group of the constellation Draco, the Dragon, the lower terminus forming the head, and the upper one, the tail. On picture charts his long and tortuous body is represented as having several folds, corresponding to the newspaper representations of the modern myth, the sea serpent.

The star first pointed out is named Thuban, and is interesting from the fact that between 4000 and 5000 years ago this was the pole star. It was then much nearer the pole than Polaris now is. By mariners this star is called the Dragon's Tail, and was formerly regarded as of great im-

portance, being then of the second magnitude.

Turning now to the South, the observer will see that magnificent twinkler, Sirius, almost exactly on the meridian, with Betelgeuse several degrees to the westward. To the eastward, at about the same altitude as the latter, and just about as far from the meridian, is another first magnitude star. This is the principal star in the constellation Canis Minor, the Lesser Dog, and is named Procyon. This is one of the small constellations, containing only fourteen stars, and, according to a Greek fable, is one of Orion's hounds. Between Canis Major below, Canis Minor above and Orion on the right, is an almost starless region on ordinary nights. This comprises the constellation Monoceras, the Unicorn.

Turning now to the eastward, one can see a star of the first magnitude at an altitude of about forty-five degrees, with a line of stars above it curved in such a way as to resemble the reaper's sickle. The name of this star is Regulus, and it is at the very extremity of the handle. This is the distinguishing group of the constellation Leo, the Lion, and is the sixth of the zodiacal constellations, starting from the vernal equinox, the ecliptic passing within less than a degree of Regulus. At present the ruddy planet Mars appears just below this constellation. According to fable, this is the famous Nemæan Lion which was slain by Hercules and was placed among the stars by Jupiter in commemoration of that dreadful conflict. The lion was and is an emblem of violence and fury everywhere; so it is not surprising to find it in all the Indian and Egyptian zodiacs. In the Hebrew zodiac, Leo is assigned to Judah, on whose standards, according to all traditions, a lion is painted. In the old Hebrew writings several references to this are made. "Judah is a lion's whelp; he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" Again, "The lion of the tribe of Judah has prevailed."

Between Gemini and Leo there is a space occupied entirely by faint stars. This comprises the group Cancer, the Crab, and is the fifth of zodiacal constellations. Since there are no bright stars by which to recognize it, it must be located solely with reference to its neighbors. On a clear night one can see there a hazy spot like a patch of thin mist. In the telescope this is seen to be a magnificent cluster of stars of the seventh magnitude and less, and is termed *Præsepe*, the Manger. It is also sometimes called the Beehive, and shows up well in a good opera glass. — *Nature Study.*

THE "SAXON CHRONICLE." About A. D. 890, Alfred desired the traditions and records concerning the Anglo-Saxons should be collected into a succinct history under the supervision of Plegmund, Archbishop of Canterbury. This a sample :

ANGLO-SAXON:

"An CCCCXLIX. Her Martianus and Valentinianus on-fengon rice and ricnodon VII winter. On heora dagum Hengest and Horsa from Wyrigeorne gelothode Bretta cyninge to foltume. gesohton Brytene on tham stæthe the is genemned Yproinesfleet. &c. tha com tha menn of thrim mægthum Germanie, of Saexum, of Anglum of Iotum."

LITERAL ENGLISH.

A. D. 449. Here Martian and Valentinian took the empire, and reigned seven winters. In their Days Hengist and Horsa, invited by Vortigern, King of the Britons, to his aid, came to Britain in the place which is called Ebsfleet, &c.; then came the men from three provinces of Germany, from the Old Saxons, from the Angles, from the Jutes.

The above is quoted from Ingram's London edition, 1823. Notice how particularly this record mentions the Saxons, the Angles, and the Jutes. The book contains the transactions and events of England and other countries from A. D. 449 to 1154, or 705 years, in an unpretending style as the above; such is the Saxon Chronicle, which is a mine for the historian, statesman, poet, and philosopher.

ONE EXPOSITION OF REINCARNATION. Let us take, as a premise, this life we are living, as the present. We all have the idea, which is really more than an idea, for it is a certainty to those who reason, (infinity on one side and a clear and sharp beginning on the other, do not go together, for evolution requires not only a chance for *further* progress, but a time as well, for past development), of a future. Now we have a sequence of a Future, and Present; and to be logical, and complete in our sequence, we must have a Past. Now we have a Future certainty, a known Present, and a logical Past. Let us study the following diagram :

Series A — 1 2 3  
 “ B — — 1 2 3  
 “ C — — — 1 2 3  
 “ D — — — — 1 2 3

Let 1 represent the PAST; 2 represent the PRESENT; and 3 represent the FUTURE, in each series. A, B, C, and D are a series of lives, in sequence, but taken at random.

Beginning with the series B, we have 1, the past; 2, the present; and 3, the future

Now 2, or the present of series B, becomes the past, or 1 of series C; and 3, the future of series B, becomes the present, or 2, of series C. To complete our sequence, we must have a future, in series C, or 3. Thus we have in series C, 1, the past; 2, the present; and 3, the future.

Now take series C. The 2, or the present, of this series, becomes the 1, or the past, of series D; and 3, the future of series C, becomes the 2, or the present, of series D; and to complete our sequence, in series D, we must have a three, or a future. And so on indefinitely.

Reasoning backwards, beginning with the series B, we have the 2, or the present of series B, becoming the future, or 3, of series A; and the 1, or the past of series B, becomes the 2, or the present of series A. And to complete our sequence in series A, we must have a past, or 1. And so on indefinitely.

A. N. KING.

**SOLAR INFLUENCES.** The inquirer, "SOL," should read up on solar literature, both scientific and physical. It would take too much space to go into details. Here is some literature that will enlighten the inquirer :

"A Myth Story of the Sun ; Sampson, the Root of the Matter." Boston, 1875.

"Blue and Red Light ; or Light and its Rays as Medicine. How to apply the Red and Blue Rays in curing the sick and feeble. Light in the Vegetable Kingdom." By Seth Pancoast. Blue Cloth ; pp. 312. Philadelphia. 1877.

"Christianity and Solar Worship." Translated from the French of Dupuis by T. E. Partridge. London. 1877.

"Influence of the Blue Ray of the Sun Light and the Blue Color of the Sky in Developing Animal and Vegetable Life." By Gen. A. J. Pleasanton, and others. Blue cloth ; pp. 185. Philadelphia, 1876.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Holyoke, Mass. 1900.

"Solar Fictions. A Free Inquiry into the Received Astronomical Doctrines and Popular Opinions Concerning The Sun." By A. Freeman. London, 1871.

"Solar Hieroglyphics ; or, the Emblematic Illustrations of the Revealed Doctrine of the Tri-Personal Godhead which are Describable in the Solar Light.." By J. Grier Ralston. Philadelphia, 1874.

"Solar Theory of Myths." By John DeWitt Warner. Albany, N. Y. 1876.

"The Globe Within the Sun Our Heaven. The Spirit of God as Fire. Reasons for such hypothesis founded upon God's own revelations and recent developments through the lights of astronomy." By D. Mortimore, M. D. New York, 1869.

"Terrestrial and Planetary Motions. The Motive Power of Organic Life and Magnetic Phenomena. Application of the ever active and all-pervading agency of magnetism to the nature and treatment of diseases. By Henry H. Sherwood. M. D.

"The Orbital System of the Universe." By Antony Welsch. Diametrical Correspondence of Exchange. The Universal Center. Clinton, Iowa, 1875.



ANCIENT AND MODERN DISCOVERED STONES. (Vol. XIX, p. 29.) We would be glad to give room for some articles on the discovery and recovery of some of the famous stones that have been written up in various monographs which we have, but will leave it for later recreation unless some one anticipates us. Anyway here are some titles to commence on :

Moab's Patriarchal Stone ; being an account of The Moabite Stone, its Story and Teaching. By Rev. James King. London, 1878.

The Moabite Stone. By W. Pakenham Walsh. Dublin, 1878.

The Moabite Stone. By Rev. B. F. DeCosta. New York, 1871.

The Coronation Stone ; and England's Interest in It. By Mrs. G. Albert Rogers. Third thousand. London. No date.

The Lenape Stone ; or the Indian and the Mammoth. By H. C. Mercer. This was found in Pennsylvania, four miles east of Doylestown, Bucks County, by Barnard Hansell. New York, 1885.

The Smaragdine Tablet. Eliphas Levi says : " This tablet of emerald is the whole of magic in a single page." The emerald was alleged to have been found by Sarah, on the dead body of Hermes Trismegistus. A translation was published in Vol. I, p. 29. Many interpretations have been given to the text.

The Stone of Scone. Found at Tara, Ireland, and placed in the minster of Scone by Kenneth II. (Vol. VIII, p. 393.)

THE JOBSIAD. This is the title of a poem. The inquirer, " H," will find it in the *Literary World*, published in the '50's some ninety seven stanzas, the first time in English. It is called " The Jobsiad ; or, The Life, Opinions, Actions, and Fate of Hieronimus Jobs." The 97 stanzas are chapters XIV and XV of the volume in verse, the first being the letter Hieronimus, the student, wrote to his parents, and the latter is the reply that old Senator Jobs wrote to the son. The entire volume was published in Boston some forty years ago.

PROTEUS. The essay on " Proteus," by E. M. W., which was published in this magazine in Vol XVIII, Nos. 11 and 12, 1900, has been reprinted by Helen Wilmans, in her journal *Freedom*, for January 23, and February 6 and 13, 1901.

INTERPRETATION OF THE HEBREW "ALEPHBETH." A writer in the *Universal Brotherhood Path* for February, 1901, has an article on the "Symbolic Meaning of the Hebrew Alphabet, in which is given interpretations arranged by connecting the meaning of each letter in retrograde order. Here follows two renderings :

1. "A sign came from God to the foremost people, that the cycle was completed, and that Justice should come. A quarter of the heavens was moved ; the Breath came, and the fountains were opened. The fulcrum was put forth. There came a flood into the low places, striking and twisting together. From their enclosure they saw brightness, and therefore they looked to see. They opened the door of the high place. They dwelt in tents and offered a bullock."

2. "A sign came from the Higher Self to the lower self, that its cycle was completed, and that it should reap Justice. The quaternary was moved ; the Breath came, and the fountain of the Eye was opened. The Antaskarana was put forth, and there came a flood of Spiritual Light into the lower self ; piercing and like a serpent. From its enclosure, the lower self saw the seven shining weapons — and therefore it looked to see. It opened the door of the third Eye at the High place, and dwelling within, made the At-one-ment."

---

BATTLE OF THE KEGS. This was a mock-heroic poem by Francis Hopkinson (1738-1791). It was famous in the time of the American Revolution, and the subject of a real incident.

The author says : "Certain machines in the form of kegs, charged with gunpowder, were sent down the river to annoy the British shipping then at Philadelphia. The danger of these machines being discovered, the British manned the wharves and shipping, and discharged their small arms and cannons at everything they saw floating in the river during the ebb tide."

---

FIRST BOOK PRINTED IN ENGLAND. The Game and the Play of the Chesse translated out of the French, fynysshed the last day of Marche, 1474. By William Caxton (1412 ?-1491) ?

ADVENTURES OF ULYSSES. By Charles Lamb (1775-1834). This work is based on Chapman's translation, and was meant to be an introduction to the reading of "Telemachus."

10. Has that popular story "Cœlebs in Search of a Wife," by Hannah More, been republished in any modern style? My edition is in two volumes, 16mo., Boston, 1810. X.

11. Are the native people of Central and South America; when abroad in foreign countries, considered Americans in the same sense as those born in the United States? NOAH.

12. Who, if any one, collects books, pamphlets, etc on Lincoln? Almost all our worthies, have their admirers, in some line or another. T. H.

In this connection, we will here give a list of pamphlets on Lincoln, found on one of shelves :

### *Lincolniانا. Eulogies and Sermons.*

Atwood, Rev. E. S. Discourse. April 16, 1865. Salem, Mass.  
 Bullock, Alex. H. Eulogy. June 1, 1865. Worcester, Mass.  
 Bancroft, Geo. Oration. Feb. 12, 1866. Washington, D. C.  
 Crane, Rev. C. B. Sermon. April 16, 1863. Hartford, Conn.  
 Crocker, Samuel L. Eulogy. June 1, 1865. Taunton, Mass.  
 Dean, Rev. Sidney. Eulogy. April 19, 1865. Providence, R. I.  
 Day, Rev. Pliny B. Memorial. June 1, 1865. Hollis, N. H.  
 Dix, Rev<sup>d</sup> Morgan. Sermon. April 19, 1865. New York.  
 Everett, Charles C. Sermon. April 16, 1865. Bangor, Me.  
 Holland, J. G. Eulogy. April 19, 1865. Springfield, Mass.  
 Hart, Rev. Edwin J. Sermon. April 16, 1865. Merrimack, N. H.  
 Hardinge, Emma. Funeral Oration. April 16, 1865. New York.  
 Haven, Rev. Gilbert. Election Sermon. Nov. 11, 1860. Boston.  
 Lowe, Rev. Charles. Sermon. April 23, 1865. Charleston, S. C.  
 [Anonymous] From Princeton Review, July, 1865. Princeton.  
 Union League. Proceedings. April 16, 1865. Philadelphia.  
 McClintock, Rev. John. Discourse. April 19, 1865. New York.  
 Nason, Rev. Elias. Eulogy. May, 3, 1865. Boston, Mass.  
 Patterson, Rev. A. J. Eulogy. April 19, 1865. Portsmouth, N. H.  
 Patterson, Hon. J. W. Memorial. June 1, 1865. Concord, N. H.  
 Parker, H. E. Discourse. April 16, 1865. Concord, N. H.  
 Potter, William J. Four Sermons. 1865. New Bedford, Mass.  
 Sumner, Charles. Eulogy. June 1, 1865. Boston, Mass.  
 White, Rev. Pliny H. Sermon. April 23, 1865. Coventry, Vt.  
 Townsend, Geo. A. Talk with Partner. Jan. 25, 1867. New York.  
 Wortman, Rev. Denis. Discourse. April 16, 1865. Schenectady.  
 Poole, Cyrus O. A Study. R. J. Journal, Nov. 28, 1883. Chicago.

QUESTIONS.

1. In Town & Holbrook's "Progressive Fifth Reader," p. 272, Boston, 1857, is a poem on "Genius Slumbering," by J. G. Percival. In Town's "Four Reader," p. 328, Portland, 1848, is a poem on "Genius Waking," with no name as author. Who wrote this poem? G. L.

2. Prior to 1860, I think in the '50's, there was a writer of religious poems, and it seems from the Old Testament. There was "Jephtha's Daughter," "Passing Under the Rod," etc. It was an octavo volume. Who can give the author or the publishers, or any information? I. P. N.

3. "Hurrah for Old New England, and her cloud-capped granite hills." This is the first line of a stanza of a song sung in the war of the rebellion. Can any reader furnish the song or information where to find it? E. C. A., Manchester, N. H.

4. From whom do the "Heights of *Abraham*," in Canada, receive its name? INQUIRER.

5. Thomas Dick, author of "Celestial Scenery," "Sidereal Heavens," and other astronomical works, was the first, I think, to suggest a mode of communication with our nearest neighbor Mars. Can some one familiar with his works state where and how he opined it could be done? G. C. S.

6. Was Gould Brown, who published his "Grammar of Grammars," some fifty years ago, considered in his day good authority on grammar? and also was John Horne Tooke, whose work the "Diversions of Purley" was published over forty years ago in London, considered the same? PENN.

7. Several years ago I asked in your magazine for the name of the author of the book, "Prometheus in Atlantis; A Prophecy of the Extinction of the Christian Civilization." As I never have seen an reply, I renew the inquiry. The work was published by G. W. Carleton & Co., New York, 1867. L.

8. I have read in some book, somewhere, of a theory that the continents of the Americas and Europe, Africa, and Asia were once closely united, that is, that they parted and the Atlantic Ocean came in between; that most of the borders of one was the counterpart of the other; the western point of Africa corresponded to the Carribean Sea, and so on. Has any one read of this theory, and if so, where? A. L. D.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

MAY, 1901.

No. 5.

---

### Translations of the Iliad. I.

COLLECTED BY S. C. GOULD.

WILLIAM E. AYTOUN. Edinburgh, 1839.

(Twenty-Second Book of the Iliad. Blackwood's Magazine,  
Vol. XLV, May, 1839.)

TRANSLATED INTO ENGLISH TROCHAICS.

Thus, like deer, all terror-stricken, through the city streets they spread,  
Cool'd themselves from sweat and labour, and their burning thirst  
allay'd,

Safe behind the massy bulwarks, whilst the Greeks across the field,  
March'd beneath the very ramparts, each protected by his shield.

Hector stay'd, for fate compell'd him, like a fetter'd slave, to wait  
Still before his father's city, and without the Scæan gate,

Meanwhile thus to bold Achilles spoke the radiant God Apollo —

"Wherefore thus, with eager footsteps, son of Peleus, dost follow,  
Mortal thou, a God immortal, recognizing not my strain?

For a God thou didst not know me, now my wrath is spent in vain;

Fruitless must thy toil and trouble 'gainst the Trojan army be,

They are safe within their city, thou has turned aside with me,

And thou canst not hope to slay me—death may never reach my frame."

Him thus answered swift Achilles, burning red with rage and shame—

"Thou has wrong'd me. O thou Archer! most destructive God of any;

Thou has led me from my conquest, else, ere this, be sure, had many

Bit the earth in dying anguish, ere they could have reached the town.

Thou hast ta'en my glory from me—thou hast lightly kept thine own;

For thou didst not dread my vengeance: yet, tho' heavenly power be  
thine.

Know I surely would chastise thee, Phœbus, if the strength were mine."

MATTHEW ARNOLD. London, 1896.

"On Translating Homer," 1861, 1862, 1896.

The Simile at the close of Book VIII.

So shone forth, in front of Troy, by the bed of the Xanthus,  
Between that and the ships, the Trojan's numerous fires.  
In the plain there were kindled a thousand fires : by each one  
Sat fifty men in the ruddy light of the fire :  
By their chariots stood the steeds and champed the white barley  
While their masters sat by the fire and waited the morning.

W. G. T. BARTER. London, 1864.

SPENSERIAN STANZA. LITERALLY RENDERED.

The wrath of Peleus' son Achilles sing,  
O goddess, wrath destructive, that did on  
Th' Achæans woes innumerable bring,  
And many mighty souls of heroes down  
To Hades hurl untimely, themselves thrown  
To dogs a prey and all the birds obscene.  
But so in sooth the will of Zeus was down,  
Since parted first in strife those chieftains twain,  
Divine Achilles, and Atreides king of men.

CHARLES W. BATEMAN. London.

LITERALLY TRANSLATED INTO PROSE.

Goddess, sing the destroying wrath of Achilles, Peleus' son,  
which brought woes unnumbered on the Achæans, and sent  
down to Hades many brave spirits of heroes, *while* it consigned  
their corse a prey to the dogs, and to all manner of birds —  
and *thus* the will of Zeus was being fulfilled — from what *time*  
Atreidês, Lord of men, and Godlike Achilles, having quarrelled,  
were first divided.

JOHN STUART BLACKIE. Edinburgh, 1886.

FOURTEEN-SYLLABLED ENGLISH VERSE.

(Homeric Dissertations, and the Iliad. Four volumes.)

The baneful wrath, O goddess, sing, of Peleus' son, the source  
Of sorrows dire, and countless woes to all the Grecian force ;  
That wrath which many a stout heroic soul from joyful day  
To gloomy Hades hurled, and left their mangled limbs a prey  
To dogs and vultures : thus the will of mightiest Jove was done ;  
Since first contention keen arose, and slumbering strife begun  
Between Atreides king of men, and Peleus' godlike son.

THOMAS SHAW BRANDRETH. London, 1846. (Two volumes.)

DECASYLLABIC LINE-FOR-LINE TRANSLATION.

Achillies wrath accurst, O Goddess, sing,  
Which caused ten thousand sorrows to the Greeks,  
And many valiant souls of heroes sent  
To Pluto, and their bodies made a prey  
To dogs and birds ; — but Jove's will was performed —  
From that day, when at first contending strove  
Atrides, king of men, and Peleus' son.

WILLIAM CULLEN BRYANT. Boston, 1870.

(Editions : 18mo. 2 vols. ; 12mo. 1 vol. ; royal 8vo., 2 vols.)

O goddess ! sing the wrath of Peleus' son,  
Achilles ; sing the deadly wrath that brought  
Woes unnumbered upon the Greeks, and swept  
To Hades many a valiant soul, and gave  
Their limbs a prey to dogs and birds of air —  
For so had Jove appointed — from the time  
When the two chiefs, Atrides, king of men,  
And great Achilles, parted as foes.

THEODORE ALOIS BUCKLEY. London and New York.

PROSE, LITERALLY TRANSLATED.

(Bohn's, and Harper's Classical Library.)

Sing, O goddess, the destructive wrath of Achilles, son of  
Peleus, which brought countless woes upon the Greeks, and  
hurled many valiant souls of heroes down to Hades, and made  
themselves a prey to dogs and to all birds [but the will of  
Jove was being accomplished], from the time when Atrides,  
king of men, and noble Achilles, first contending, were disunited,

W. G. CALDCLEUGH. Philadelphia, 1870.

TEN SYLLABLES. BLANK VERSE.

Sing of Achilles' wrath, oh heavenly muse,  
Which brought upon the Greeks unnumbered woes,  
And sent so many heroes to their doom ;  
Whose bodies, strewed unburied o'er the plain,  
Became the prey of vultures and of dogs :  
So Jove decreed, when first a quarrel rose  
Betwixt the godlike warrior Achilles  
And Agamemnon, sovereign of men.

C. B. CAYLEY. London, 1877.

HOMOMETRICALLY TRANSLATED.

Muse, of Pelidæan Achilles sing the resentment  
Ruinous, who brought down many thousand griefs on Achaians,  
And untimely banish'd many souls to the mansion of Hades  
Of warriors puissant, them making a booty for hounds and  
All manner of prey-birds, wherein Jove's will was accomplish'd  
From that time forward, when first was in enmity parted  
Atrides, king of hosts, from Jove-examplimg Achilles.

A MEMBER OF THE UNIVERSITY OF CAMBRIDGE.

LITERALLY TRANSLATED. ENGLISH PROSE.

(First Six Books, with Life of Homer. Cambridge, 1828.)

Sing O Goddess, the pernicious wrath of Achilles, son of  
Peleus, which caused numberless afflictions to the Greeks, and  
sent, before their time, to the land of Hades many gallant souls  
of heroes, and made themselves a prey to dogs and to all the  
fowls of heaven, (for thus the design of Jove was accomplished)  
from the time when Atrides, king of men, and the godlike  
Achilles first stood apart in contention.

(HENRY CARY.) London, 1823.

A GRADUATE OF THE UNIVERSITY OF OXFORD.

ENGLISH PROSE. LITERALLY TRANSLATED.

(Editions: London, 1823, 1825, 1833, 1841. New York, 1847.)

Sing, Goddess, the destructive wrath of Achilles, son of  
Peleus, which brought many disasters upon the Greeks, and  
sent before their time many gallant souls of heroes to the in-  
fernal regions, and made them a prey to the dogs and to all the  
fowls of the air (for so the counsel of Jove was fulfilled) from  
the period at which Atrides, king of men, and the godlike  
Achilles first stood apart, contended (contending).

A GRADUATE OF THE UNIVERSITY OF OXFORD.

Edited by H. P. Princeton, 1847.

(First American from the Fourth London edition.)

Sing, Goddess, the destructive wrath of Achilles, son of  
Peleus, which brought myriad disasters upon the Achæans, and  
sent many gallant souls of heroes to Hades, and made them-  
selves a prey to dogs and all birds *of prey* (for so the counsel of  
Jove was fulfilled), from the time when, Atrides, king of men,  
and the godlike Achilles, quarrelling with each other, separated.



GEORGE CHAPMAN. London, 1900.

(Edited by Israel Gollancz. Edition of 1616. Two vols.)

Achilles' baneful wrath resound, O Goddess, that impos'd  
Infinite sorrows on the Greeks, and many brave souls los'd  
From breasts heroique; sent them far to that invisible cave  
That no light comforts; and their limbs to dogs and vultures gave;  
To all which Jove's will gave effect; from whom first strife begun  
Betwixt Atrides, king of men, and Thetis' godlike son.

GEORGE CHAPMAN. London, 1843. (Two volumes.)

(New edition. Edited by William Cooke Taylor.)

Achilles' baneful wrath, — resound, O Goddess, — that impos'd  
Infinite sorrows on the Greeks, and many brave souls los'd  
From breasts heroic; sent them far, to that invisible cave  
That no light comforts; and their limbs to dogs and vultures gave:  
To all which Jove's will gave effect; from whom strife first begun  
Betwixt Atrides, king of men, and Thetis' godlike son.

GEORGE CHAPMAN. London, 1857, 1865, 1888.)

(Edited by Rev. Richard Hooper. Two volumes.)

[Translation the same as the above.]

George Chapman's first Homeric publication was "The Shield of Achilles," London, 1696; 4to. The same year appeared the First Seven Books of the Iliad, and later, "The Whole Works of Homer, Prince of Poets in his Iliads and Odysseys."

JAMES INGLIS COCHRANE. Edinburgh, 1867.

(For private circulation.)

TRANSLATED INTO ENGLISH HEXAMETERS.

Sing, O heavenly goddess, the wrath of Peleides Achilles,  
Ruinous wrnth, whence numberless woes came down to Achaia,  
Many a valiant soul of her sons untimely dismissing,  
Sending to Hades; their mangled bodies a prey to vultures  
Left, and the dogs: but the counsels of Jove were meanwhile  
evolving  
E'en from the time, when contention arising 'tween King  
Agamemnon  
Ruler of heroes, and godlike Achilles, they stood disunited.

J. G. CORDERY. New edition revised. London, 1890.

ENGLISH BLANK VERSE

The wrath, that rose accurséd, and that laid  
Unnumbered sorrows on Achaia's host,  
Sing, heavenly Muse — the wrath of Peleus' son !  
Of many heroes in their flower of strength  
It flung the souls to Hades, and themselves  
Prey to the dogs and all the fowls of heaven :  
Yet was the will of Zeus being wrought thereby ;  
Then first when Atreus' son, the king of men,  
And great Achilles, sunder'd, stood at strife.

WILLIAM COWPER. Dublin, 1792. Second ed. (Two vols.)

ENGLISH BLANK VERSE.

Achilles sing, O Goddess ! Peleus' son ;  
His wrath pernicious, who ten thousand woes  
Caused to Achaia's host, sent many a soul  
Illustrious into Ades premature,  
And Heroes gave (so stood the will of Jove)  
To dogs and all rav'ning fowls a prey,  
When fierce dispute had separated once  
The noble Chief Achilles from the son  
Of Atreus, Agamemnon, king of men.

WILLIAM COWPER. London, 1809. (Third edition.)

(Published by his kinsman, J. Johnson. Two volumes.)

Sing Muse the deadly wrath of Peleus' son  
Achilles, source of many thousand woes  
To the Achaian host, which num'rous souls  
Of heroes sent to Ades premature,  
And left their bodies to devouring dogs  
And birds of Heav'n (so Jove his will perform'd)  
From that dread hour when discord first embroil'd  
Achilles and Atrides king of men.

WILLIAM COWPER. New York, 1850.

Cowper's first translation, 1791. Edited by Robert Southey and printed in two volumes, 1836. Southey's edition edited by M. A. Dwight. New York. (In this edition, "rav'ning" is *ravening*.)

J. HENRY DART. London, 1865.

ENGLISH HEXAMETER VERSE.

Sing, divine Muse, sing the implacable wrath of Achilleus !  
Heavy with death and with woe to the banded sons of Achaia !  
Many the souls of the mighty, the souls of redoubtable heroes,  
Hurried by it prematurely to Hades. The vultures and wild dogs  
Tore their tombless wings. Yet thus did the will of the Highest  
Work to an end—from the day when strife drove madly asunder,  
Atreus' son, king of men, and the Godlike leader Achilleus,

EDWARD EARL OF DERBY. (Edward Geoffrey Smith Stanley.)

(London 1862–1867. Six editions. New York, 1865)

(First edition, Book I, in "Translations of Poems, Ancient and  
Modern." London, 1862. Privately printed.)

Of Peleus' son, Achilles, sing, O Muse,  
The vengeance, deed and deadly ; whence to Greece  
Unnumbered ills arose ; which many a soul  
Of mighty warriors to the viewless shades  
Unburied lay, a prey to rav'ning dogs,  
And carrion birds ; fulfilling thus the plan  
Devised of Jove, since first in wordy war,  
'The mighty Agamemnon ; King of men,  
Confronted stood by Peleus' godlike son.

JOHN DRYDEN. London, 1745. (Fifth edition.)

First Book of the Iliad.

The wrath of Peleus' Son, O Muse, resound :  
Whose dire effects the Grecian army found,  
And many a Hero, King, and hardy Knight,  
Were sent, in early youth, to shades of night ;  
Their limbs a prey to dogs and vultures made :  
So was the sov'reign will of Jove obey'd ;  
From that ill-omen'd hour when strife begun,  
Betwixt Atrides Great, and Thetis' godlike son.

RICHARD GARNETT. London, 1890.

EXORDIUM OF THE ILIAD.

Sing, Goddess, how Pelides' wrath arose,  
Disastrous, working Greece unnumbered woes,  
And many a hero's soul to Hades sped,  
And glutted dogs and vultures with the dead.  
So the design of Zeus was compassed, when  
Achilles braved Atrides, king of men.

RICHARD GARNETT has also translated the following episodes from the Iliad and published them in his "Iphigenia in Delphi."

- |     |                             |     |  |
|-----|-----------------------------|-----|--|
| I   | Exordium of the Iliad.      | V   | Poseidon Goes to the                     |
| II  | The Shield of Achilles.     |     | Aid of the Greeks.                       |
| III | The Encounter of the Hosts. | VI  | Achilles Arms Himself.                   |
| IV  | The Trojan Camp at Night.   | VII | Gods Join in the Battle.                 |
|     | VIII                        |     | Achilles Recovers the Body of Patroclus. |

WILLIAM E. GLADSTONE. London, 1861.

TRANSLATIONS. By Lord Lyttelton and W. E. Gladstone.

THE DESCENT OF APOLLO.

He prayed : great Phœbus heard his prayer.  
Then from Olympian tops in wrath  
Apollo took his downward path.  
Well closed and fit his quiver hung,  
And, as like Night he swept along,  
The darts upon his shoulders rang  
The silver bow gave deadly clang ;  
He sate him from the ships apart :  
Then issued forth the bitter dart ;  
Fleet dogs and mules at first he slew,  
And next upon the men he drew,  
And as he shot, unnumbered fires  
Streamed upward from the funeral pyres.  
Nine days the lightning arrows flew ;  
But on the tenth the people sate  
Called by Achilles for debate.  
'Twas white-armed Herà stirred the thought,  
For grief to see such Carnage wrought.

WILLIAM E. GLADSTONE also has translated the following episodes from the Iliad :

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| The Descent of Apollo.           | Presentation of the Arms.             |
| The Battle of the Fourth Book.   | Speech of the Horse Xanthus.          |
| The Threat of Achilles.          | The Shield of Achilles.               |
| The Boast of Achilles.           | The Reply of Achilles.                |
| The Battle of the Eleventh Book. | (Death of the Dog Argus.<br>Odyssey.) |

JAMES GILCHRIST. Belfast, 1869. (Privately printed.)

English translation of First Eight Books.

Sing, Goddess, the pernicious wrath of Achilles the son of Peleus, which caused innumerable woes to the Greeks, and prematurely sent to Hades many brave souls of heroes, and made themselves to become a prey to dogs and all birds of prey : but the will of Jupiter was being accomplished : from the time indeed, that both the son of Atreus, King of men, and noble Achilles, contending, were first separated.

DR. GILES. London. (Keys to the Classics.)

Sing, O goddess, the destructive wrath of Achilles son of Peleus, which caused ten thousand thousand griefs to the Achæans and sent before their time many valiant souls of heroes to Hades, and made themselves prey to dogs and to [all kinds of] birds ; but the will of Jupiter was being accomplished ; from the time when indeed, at first having quarrelled [those two] separated, both the son of Atreus king of men, and divine Achilles.

W. C. GREEN. London, 1877.

THE SIMILES OF HOMER.

As swam the nations of the honey-bees  
From hollow rock forth-pouring ever new,  
And fly grape cluster'd round the flowers of spring,  
Crowding with fickle wing, some here, some there, ;  
So from the ships and tents their nations poured  
In countless stream along the sandy beach,  
As troupe on troupe to the assembly thronged.

W. C. GREEN. London, 1884.

THE ILIAD WITH A VERSE TRANSLATION.

Sing, goddess Muse, the wrath of Peleus' son,  
The wrath of Achilleus with ruin fraught,  
That to Achaians brought unnumbered woes,  
Add many mighty souls of heroes hurled  
To Hades' home but gave themselves a prey  
To dogs and every fowl. For thus its end  
The will of Zeus worked out, since at the first  
Parted in strife those twain, the king of men  
Atreides and the godlike Achilleus.

H. HAILSTONE. London, 1882.

LITERAL PROSE TRANSLATION.

Sing, goddess, the deadly wrath of Achilles, Peleus' son, which caused for the Achæans countless woes, and hurled to the house of Hades, headlong many sturdy souls of warriors, and made men a prey to dogs and every fowl, while the plan of Zeus was being fulfilled, ever since the son of Atreus king of men and goodly Achilles were parted when they had quarreled.

JAMES HAMILTON. Philadelphia, 1888.

Interlinear Hamiltonian System. (Edited by Thomas Clark.)

Sing, O Goddess (*Muse*), (the) destroying (pernicious) anger of Achilles, son of Peleus, which placed (*caused*) innumerable woes to (the) Achæans, but (*and*) prematurely sent many brave souls of heroes to Orcus, and made them preys to dogs, and to all birds of prey: but (the) will of Jove was being fulfilled: out of (*from*) what (time) indeed — first doth (the) son of Atreus, (the) king of men, and divine Achilles having contend-ed stood apart (*separated*).

DR. STEPHEN F. HAWTREY, PROVOST OF ETON. London, 1847.

ENGLISH HEXAMETER TRANSLATIONS.

(See Matthew Arnold "On Translating Homer," London, 1896.)

"The Teichoskopy."

Clearly the rest I behold of the dark-eyed sons of Achaia;  
Known to me well are the faces of all; their names I remember;  
Two, two only remain, whom I see not among the commanders,  
Castor fleet in the car, — Polydukes brave with the cestus, —  
Own dear brethren of mine, — one parents loved us as infants.  
Are they not here in the host, from the shores of loved Lacedæmon.

Or, though they came with the rest in ships that bound through  
the waters,

Dare they not enter the fight or stand in the council of Heroes,  
All for fear of the shame and the taunts my crime has awakened?

So said she; they long since in earth's soft arms were reposing,  
There, in their own dear land, their Fatherland, Lacedæmon.

JOHN F. W. HERSCHEL. London, 1866.

ENGLISH ACCENTUATED HEXAMETERS.

Sing, celestial Muse ! the destroying wrath of Achilles,  
Peleus' son : which myriad mischiefs heaped on the Grecians,  
Many a valiant hero's foul dismissing to Hades ;  
Flinging their corpses abroad for a prey to dogs *and to vultures*,  
And to each bird of the air. Thus Jove's high will was ac-  
complished.

Ev'n from that fatal hour when opposed in angry contention  
Stood forth Atreides, King of men, and god-like Achilles.

JOHN F. W. HERSCHEL. London, 1866.

Example in Scott's ballad measure. (See preface.)

Achilles' wrath, to Greece the spring  
Of myriad woes, O Goddess ! sing :  
Which hurled to Hades' gloomy reign  
The souls of valiant chieftains slain ;  
And gave their bodies on the shore  
For dogs and vultures to devour,  
Fulfilling Jove's behest :  
Since then when in contention rude  
Great Atreus' son in angry mood,  
Opposed to fierce Achilles stood,  
The noblest Greek and best.

THOMAS HOBBS OF MALMSBURY. London, 1686.

WITH LIFE OF HOMER. (Third edition.)

" My translation : Why did I write ? Because I had nothing  
else to do. Why publish it ? Because I thought it might take  
off my adversaries from showing their folly upon my more seri-  
ous writings." " To the Reader," — *Thomas Hobbes*.

O Goddess, sing what woe the discontent  
Of Thetis' Son brought to the Greeks ; what souls  
Of Heroes down to Erebus it sent,  
Leaving their Bodies unto Dogs and Fowls ;  
Whilst the two Princes of the Army strove,  
King Agamemnon and Achilles stout.  
That so it should be was the will of Jove,  
But who was he that made them first fall out ?

GEORGE HOWLAND. New York, 1889.

Sing for me, goddess, the wrath, the wrath of Peleian Achilles,  
Ruinous wrath, which laid unnumbered woes on the Grecians ;  
Many mighty souls of heroes he sent down to Hades,  
Giving their bodies up to be but the prey of devouring  
Dogs and all ravenous birds, — but thus Jove's will was accom-  
plished,  
Ever now since first with hot words were estranged from each  
other,  
Atreus' son, the king of men and the noble Achilles.

P. ROOSEVELT JOHNSON. Boston, 1875.

FIRST BOOK. A COMPOSITE TRANSLATION.

The wrath of Peleus' son, the direful spring  
Of all the Grecian woes, O goddess ! sing ;  
That wrath which hurled to Pluto's gloomy reign  
The souls of mighty chiefs untimely slain ;  
Whose limbs, unburied on the naked shore,  
Devouring dogs and hungry vultures tore ;  
Since great Achilles and Atreides strove,  
Such was the sov'reign doom, and such the will of Jove.

MR. LANDON. London.

ENGLISH HEXAMETERS.

"The Return of Chryseis."

Out were the anchors cast, and the ropes made fast to the steerage ;  
Out did the sailors leap on the foaming beech of the ocean ;  
Out was the hecatomb led for the skillful marksman Apollo ;  
Out Chryseis arose from the ship that sped through the waters.

ANDREW LANG. WALTER LEAF, ERNEST MYERS. London, 1889.

DONE INTO ENGLISH PROSE.

Sing, goddess, the wrath of Achilles Peleus' son, the ruinous  
wrath that brought on the Achæans woes innumerable, and  
hurled down into Hades many strong souls of heroes, and gave  
their bodies a prey to dogs and all winged fowls ; and so the  
counsel of Zeus wrought out its accomplishment from the time  
when first strife parted Atreides king of men and noble Achilles.



JAMES MACPHERSON. London, 1773.

Three editions, (1773, 1773, 2 vols. 4to.), (1818, 3 vols. 8vo.).

TRANSLATED INTO PROSE VERBATIM.

The wrath of the son of Peleus, — O goddess of song, unfold ! The deadly wrath of Achilles : To Greece the source of many woes ! Which peopled the regions of death, — with shades of heroes untimely slain : While pale they lay along the shore : Torn by beasts and birds of prey : But such was the will of Jove ! Begin the verse from the source rage, — between Achilles and the sovereign of men.

WILLIAM MAGINN. Edinburgh, 1820.

"The Wile of Juno," *Iliad* xiv, 153-353.

The golden-throned queen of Heaven beheld  
The arduous conflict from the Olympian height ;  
Well pleased she saw, upon the ensanguine field,  
King Neptune toiling in the glorious fight :  
But Jove she viewed not with the like delight  
On watery Ida's loftiest peak reclined ;  
The goddess, filled with hatred at his sight,  
Stood pondering long what method she could find,  
With artful wile to cheat the Almighty Thunderer's mind.

DR. WILLIAM MAGGIN also translated the following :

- I The Wile of Juno, xiv, 153-353.
- II Bacchus ; or, The Pirates, v.
- III The Visit of Helen to the Scæan Gate, v, 121-244.
- IV The Genealogy of Glaucus, vi, 145-211.
- V The Arming of Achilles.
- VI The Genealogy of Aeneas, iii, 200-259.
- VII Nestor's First Essay in Arms, xi, 670-761.  
(I-III, translations ; IV-VII, ballads.)

CHARLES MERIVALE. London, 1868.

ENGLISH RHYMED VERSE.

Peleïdes Achilles, his anger, Goddess, sing ;  
Fell anger, fated on the Greeks ten thousand woes to bring ;  
Which forth to Hades hurried full many valiant souls  
Of heroes, but themselves she gave to dogs and carrion fowls  
Of every wing for ravin : so wrought the rede of Jove,  
Since first contentious disaccord the chiefs asunder rove.  
Then when Atrides, king of men, with great Achilles strove.

JAMES MORRICE. London, 1809.

ENGLISH BLANK VERSE.

Sing, Muse, the fatal wrath of Peleus' son,  
Which to the Greeks unnumber'd evils brought,  
And many heroes to the realms of night  
Sent premature ; and gave their limbs a prey  
To dogs and birds : for such the will of Jove,  
When fierce contention rose between the chiefs,  
Achilles, and Atrides king of men.

WILLIAM MUNFORD. Boston, 1846.

(A post-humous work.)

ENGLISH HEROIC VERSE WITHOUT RHYME.

Of Peleus' son Achilles, sing, O Muse,  
The direful wrath, which sorrows numberless  
Brought on the Greeks, and many mighty souls  
Of youthful heroes, slain untimely, sent  
To Pluto's dark abode, their bodies left  
A prey to dogs and all the fowls of heaven ;  
( For so accomplish'd was the will of Jove ; )  
Since first, by fatal discord, sever'd were  
Atrides, kind of men, and great Achilles.

FRANCIS W. NEWMAN. London, 1871.

(First edition, 1856. Second edition revised, 1871.)

UNRHYMED ENGLISH METRE.

Goddess of song ! the wrath rehearse of Peleus' son Achilles.  
Baleful ; which did with endless smart Achaia's army visit ;  
And to the realm of Aïdes flung many a valiant spirit  
Of heroes, and themselves to dogs and every fowl that ravins  
Yielded for booty : ay ! for thus did Jupiter accomplish  
His counsel steadfast, from ' the hour which first embroil'd in  
quarrel,  
The son of Atreus, lord of men, against divine Achilles.

T. S. NORGATE. London, 1864.

REPRODUCED IN DRAMATIC BLANK VERSE.

Goddess ! O sing the wrath of Pêleus' son,  
Achillès' wrath — baneful, — that on the Achaians  
Brought countless woes ; and sent untimely down  
Full many a chieftian's mighty soul to Hadès ;  
And gave their bodies for a prey to dogs,  
And to all manner of birds : (but Joves's high will  
Was on achievement) from the time when first  
Atreidès, chief of chiefs, and prince Achillès  
Quarreled and were at strife,

JOHN OGILEY. London, 1669.

ADORN'D WITH SCULPTURE, WITH ANNOTATIONS.

Tall quarto, leather bound, full-page plates, side and foot-notes.

Printed by JAMES FLESHER for the Authour.

Achilles Peleus son's destructive rage,  
Great Goddess, sing, which did the Greeks engage  
In many Woes, and mighty Hero's Ghosts  
Sent down untimely to the Stygian Coasts :  
Devouring Vultures on their Bodies prey'd,  
And greedy Dogs, ( so was Jove's Will obeyed ; )  
Because Great Agamemnon fell at odds  
With stern Achilles, Off-spring of the Gods.

ANSON G. OSGOOD, Manchester, N. H., 1894.

THE RIVALRY OF AJAX AND ULYSSES.

Nine years had passed ; the fatal Trojan plain  
Drenched with the blood of mighty heroes slain,  
Stilled the Greeks, the prey of cruel Mars ;  
Erinnys bound them with her tight drawn bars.  
Yet sacred Troy long doomed by fate to fall  
Through Grecian weapons, with her heaven-built wall.  
Repulsed her foes, besieging her in vain,  
And mourned the shade of mighty Hector slain.  
Thus onward crept the tenth revolving year,  
'Twas Joves command, the fates obeyed with fear.

OZELL, BROOM, AND OLDISWORTH. London, 1734. Third edition.

WITH LIFE OF HOMER.

TRANSLATED INTO BLANK VERSE.

Sing, Goddess, the Resentment of Achilles,  
The Son of Peleus ; that accurs'd Resentment,  
Which caus'd so many Mischiefs to the Greeks,  
And immaturely sent to Pluto's Realm,  
So many Heroes gen'rous Souls, and gave  
Their Bodies as a Prey to Dogs and Vultures,  
From that dire Day, when a momentous Quarrel  
First set at variance the Divine Achilles,  
And Atreus' son : So were Jove's Laws fulfill'd.

THE PENNY MAGAZINE. London, September 22, 1832.

THE SHIELD OF ACHILLES (XVIII, 478 608).

First of all Hephæstus (Vulcan) made a shield large and strong, ornamenting it in every part ; and around it he threw a bright rim, triple, and glittering ; and he fitted it to a silver handle. Five were the thickness of the shield ; in which he made many ornaments with cunning skill.

In it he made Earth and Heaven, and Sea ; and the never-wearied Sun, and the full Moon ; in it he made also every Constellation with which Heaven is decked — the Pleiades, the Hyades, and the strength of Orion ; and the Bear, to which some give the name of the Wain also, which revolves around the pole and looks towards Orion, and alone of the constellations dips not in the waters of Ocean.

ALEXANDER POPE. Edited by William Henry Melmoth.

(First edition published 1715-20, London, 4to. Many editions have been edited and published since.)

Achilles's wrath, to Greece the direful spring  
Of woes unnumber'd, heavenly Goddess, sing !  
The wrath which hurl'd to Pluto's gloomy reign  
The souls of mighty chiefs untimely slain,  
Whose limbs unbury'd on the naked shore,  
Devouring dogs and greedy vultures tore ;  
Since great Achilles and Atreides strove,  
Such was the sov'reign doom, and such the will of Jove !

## The New Star. Nova Persei.

BY GEORGE I. HOPKINS.

---

Since the preparation of the last number a most interesting astronomical event has been chronicled. On February 21 Dr. Anderson of Edinburgh, Scotland, an amateur astronomer, discovered a new star, of about the tenth magnitude, in the constellation Perseus. It rapidly increased in brightness until a maximum was reached on the morning of the 24th, three days later. It was then brighter than a star of the first magnitude, consequently rivaling all in its neighborhood. Since then it has gradually but steadily declined in brightness, until at the present writing it does not exceed the fifth or sixth magnitude, being just visible to the unaided eye.

If the reader has not yet been able to locate it, and it should still remain visible, the following directions will enable him to do so. The constellation Perseus is now in the northwest, at an altitude of about forty or fortyfive degrees at about eight o'clock. Alpha Persei, Algol and Epsilon Persei form a very conspicuous triangle, Alpha and Algol being about ten degrees apart and Epsilon about ten or twelve degrees above them. The new star, called Nova Persei, is almost in the exact center of this triangle and is of a reddish tint. Perhaps it can be more easily located by drawing a line from Alpha Persei to the Pleiades, which are at this time exactly in the west and at about the same altitude. Nova is the first star in that line, starting from Alpha, and is about five degrees from the latter.

This is not the only instance of the sudden "blazing up," as it were, of a new star, as there have been recorded something like fifteen or sixteen in all. It should be said in passing, however, that, although these stars are called

Novæ, the Latin for new, astronomers do not regard them as new, but merely as members of the class called variables, with a long period. The last one before this, visible to the naked eye, was in December, 1891, and was in the constellation Auriga. Singularly enough, this same Dr. Anderson also discovered this one independently in the following February. Nova Aurigæ, at its brightest, was between the fifth and sixth magnitudes, or just about like Nova Persei at the present time. In 1895 the former had diminished to between the tenth and eleventh magnitudes, where it has since steadily remained as a nebulous star.

The most famous of these so-called new stars was the one observed and chronicled by the astronomer Tycho Brahe, in 1572, in the constellation Cassiopeia. This was said to be the equal of the planet Venus when at her greatest brilliancy, and remained visible about sixteen months, gradually diminishing in brightness. The most prominent one in recent times was one that appeared in May, 1866, in the constellation Corona Borealis, and was discovered by five observers independently. It is of special interest as having been the first of the Novæ to be examined with the spectroscope, which showed the same bright lines of hydrogen that are so conspicuous in the solar prominences. "Hence it is not unlikely," says Professor Newcomb, "that the blazing forth of this star arose from an action similar to that which produces the solar flames, only on an immensely larger scale. \* \* \* Is there any possibility that our sun may be subject to such outbursts of heat and light as those we have described in the cases of apparently new and temporary stars? We may almost say that the continued existence of the human race is involved in this question; for if the heat of the sun should, even for a few days only, be increased a hundred-fold, the higher orders of animal and vegetable life would be destroyed. We can only reply to it that the general analogies of nature lead us to believe that we need not feel any apprehension of such a

catastrophe. Not the slightest certain variation of the solar heat has been detected since the invention of the thermometer, and the general constancy of the light emitted by ninety-nine stars out of every hundred may inspire us with entire confidence that no sudden and destructive variation need be feared in the case of our sun."

Other Novæ were discovered in 1876 and 1885, the latter appearing in the great nebula of Andromeda, very near the nucleus. It began to diminish in brightness very soon, and in a few months had disappeared from view. Nova Aurigæ, mentioned before, remained visible to the unaided eye only about three months. Its examination with the spectroscope revealed an interesting condition. In its spectrum bright lines were numerous, those of hydrogen, helium and calcium being especially prominent. A curious and unique thing was also observed, viz.: each of these bright lines was accompanied by a dark line toward the violet end of the spectrum. The explanation of this is that there are two bodies concerned, one of them, the one showing the bright lines, receding from us, and the other, showing the corresponding dark lines, approaching us. The spectrum of Nova Persei reveals a similar condition of things. Several theories have been advanced to explain this singular phenomenon, but the one now generally accepted was advanced by Seliger, soon after the appearance of Nova Aurigæ. This theory is, briefly, as follows, and is based upon the now unquestioned existence of *dark stars*. A dark star and a nebula, moving in opposite directions, encounter each other with a relative velocity estimated at from 500 to 700 miles per second. The friction thus caused would develop a tremendous amount of heat energy, sufficient to render the surface of the dark star incandescent, and in all probability sufficient to vaporize a portion of it. The nebulous mass would also be heated by the impact and likewise glow. According to the Scientific American, "there are strong reasons for suspecting that the recent

outburst in Perseus represents an occurrence of this sort, and that the star and nebula will disappear from view after a few weeks or months."

Photography has recently played a very important part in the study of the stars, as the camera will often detect a star that eludes the eye, even with the best modern instruments. In fact, two Novæ were discovered by the photographic plate, one in 1893 and another in 1895, at the Harvard College station in South America. When these were examined with the spectroscope, they showed the same bright and dark lines as those above mentioned. This leads Professor Young to remark: "It now seems rather probable that 'new stars' are not really extremely rare, and it is clear that there are important physical resemblances between them."

When the news of the discovery of Nova Persei was received at the Harvard observatory, an examination of the photographs of that region of sky for a month previous was at once made. Curiously enough, the new star appeared on the plates for February 2, 6, 8, 18 and 19; so the Harvard camera was after all the real discoverer. — *Nature Study*.

A THOUGHT ABOUT AN ATOM. In dealing with questions of this nature, the imagination has to be called upon, to a large degree, and in order to comprehend a mental picture has to be called up. These facts must be kept in mind, in the following:

Imagine a molecule divided into any number of atoms — the number makes no difference — and each atom, as the definition of an atom signifies, is capable of no further subdivision.

Again, imagine the attempt to be made, of a further subdivision of an atom — and we have *force*! In other words, our atom, no longer materially physical by the attempt at subdivision, has become a vibratory principle, for *force* is vibration. Thus an atom might be defined as invisible — in imagination, remember — force, or personified *force*. Or, again, comprehensive force is an atom. Various degrees of this vibratory force would give us, the different kinds of atoms; and the degree of the determining force would give the shape of the molecule, in addition to the number of forces or atoms composing the molecule.



## Edgar A. Poe in the Spirit World.

FOUR POEMS BY THOMAS LAKE HARRIS.

From the Body's haunted palace, from the heart's unholy shrine,  
Where the Spirit drinks the chalice, filled with agony for wine;  
And the empyreal glories through the blackened windows shine,  
And reveal the pictured stories of the Awful and Sublime.  
Dimly frescoed on the arches by the welred magician, Time.

I went forth, for blows were falling on the crumbling outer door;  
And a Voice was calling, calling, I had heard in dreams before.  
Then my life ebbed through the portal, as a wave eids from the shore;  
And I heard the storms immortal through the ruined palace roar,  
And Death's choir of desolation chanting dirges evermore.

Loud the Spirit Winds were wailing when I left the haunted fane;  
Soon the rushing blast prevailing, quenched my Fancy's busy flame;  
Then the spark that lingered lonely, died beneath the sullen rain;  
And Thought whispered, 'Thou dost only as a spectral shade remain,  
In the Rhadamanthine darkness, in the Tartarean pain.'

Half benumbed, half wild and frantic, I stood out beyond the formed;  
When a Demon Shape gigantic, lurid, glimmered through the storm.  
With his fire will he tore me from death's vestibule forlorn;  
With his fiery breath he bore me, saying, 'Hail! Thou Spirit-born,'  
As an arrow cleaves the tempest, to the awful judgment morn.

So into the wild Hereafter, that my Spirit long to know,  
I was borne; while mimic laughter waved about me, to and fro.  
Far above the light of Phœbus shone the pure Elysian glow;  
But the terrible Erebus with hell of thought below,  
From whose burnings ancient Dives saw the Aidenn mount of snow.

Then I knew that outward feigning hid the inward hell from sight;  
And I knew that weak complaining armed each agony with might;  
So I mimicked desperate gladness, shouting wildly through the night,  
And I girt my soul with madness, for the everlasting fight,  
As the serpent hisses blindly when the thunderstorms afright.

Then I screamed, 'God! launch thy thunders, pour the lightnings of thine ire  
Still my mind, in poet numbers, shall exult upon the pyre;  
The abysmal storms have bound me, and I feel eternal fire;  
Hell is in me and around me, but I still can sweep the lyre.  
Plunge me headlong through red Sheol, still thy numbers shall aspire.'

Then a form from, clouds unvelving, spake, through smoke-wreaths dark and  
O'er the sea of bane prevailing, 'Very bravely thou has done, [dun,  
'Thou, of night the grey Psalmist, to shoot arrows at the sun!  
But he only who is calmest in the meteor path can run,  
Till the goal of resurrection in the outward form is won.

We are all lost together, of our hopes but these remain;  
If they fail us, then forever we shall die, in spirit-pain.  
We must rise, on spirit pinions, and possess the earth again,  
And subdue its bright dominions, and as God rules over men.  
If we rule the ascending planet, who shall chain our pinions then?

True we suffer, but no mortal must conceive our real estate;  
Else we cannot pass the portal, or possess the outer gate.  
We are veiled in form and feature, we portray the wise and great;  
And we come as Lords of Nature, in the majesty of fate,  
Unto nations who already with our madness are elate.

Therefore, ' Harmony and Glory ' is the watchword of our Host;  
 And ' Progression ' is the story of each lost and ruined ghost.  
 Each, with banner of deception, stands, appointed to his post;  
 Thus we fight for Resurrection on the drear Atlantic coast,  
 He strives most to teach ' no peril,' who is agonized the most.

In the council of the Princes of our darkness we have sworn,  
 That no Spirit, who evinces fear of judgment, shall return.  
 See our Christian, like a comet in the lurid darkness burn;  
 He has bound by oath each Spirit first and last the Cross to spurn;  
 And to teach that every mortal shall be God as was a worm.  
 June, 1853.

## The Awakening.

A lurid mantle wrapped my Spirit form,  
 Cradled in lightnings and in whirlwinds born;  
 Torn from the body, terribly downcast,  
 Plunged headlong through red furnaces in blast.  
 Those seething torrents maddened me; I fell,  
 But woke in Paradise instead of Hell.  
 Like song-waves circling in a golden bell,  
 Like fragrant odors in a woodbine dell,  
 Like glowing petals in a rose unblown,  
 Like all sweet dreams to Saints in slumber shown.  
 Like Heaven itself, like Joy incarnate given;  
 And, as a ship, through wintry whirlwinds driven,  
 Finds land-locked port in Araby the blest,  
 So I, through terror, entered into rest,

Then there came my Fancy's Maiden,  
 From her dim and mystic Aldenn,  
 And a light from her full bosom shone her Angel-form before.  
 And she whispered as the roses  
 When the blushing bud uncloses,  
 And like dew from off a blossom fell her speech for evermore.

' I have waited, I have waited,  
 As the evening star belated,  
 When it lingers pale and lonely by the purple sunset door.  
 I have found thee, I have found thee,  
 And with heart-spells fast have bound thee,'  
 So from out our glowing halo sang the Angel-Maid Lenore.

To my wrapt, enamored seeming,  
 Framed amid the golden gleaming,  
 Like a star in its own brightness, high above the ocean's floor;  
 Shene the lovely apparition.  
 And from Earth's accursed perdition,  
 I was lifted by the Angel, and my death-in-life was o'er.

O the sorrow, the despairing,  
 The weird terror phrased with daring,  
 The wild wind-storms of remorse that my earth-bound spirit bore.  
 Like the tempest-lashed Atlantic,  
 With my anguish I was frantic;  
 And the serpent men named ' hunger ' gnawed into my bosom's core.

While on earth the poet hungered  
 For heart-bread, the gay world wondered,  
 And poor beggars spurned the rich man, heaping curses evermore.  
 Till I prostrate fell, despairing  
 In my anguished breast unsharing  
 All Earth's undivided sorrows, crushed as never man before.

I was mad with desolation,  
 Like a sun from out creation  
 Stricken rudely, and its brightness turned to blood upon its shore.  
 I for years was broken-hearted;  
 Long before my youth departed,  
 But a heart by Fate down-trodden into palpitating gore.

And I fled Life's outer portal,  
Deeming anguish was immortal,  
Crying, 'Launch thy heavy thunders; tell me never to adore.  
Hate for hate, and curse for curses,  
Through abyamal universes,  
Plung me down as lost Archangels fell despairingly of yore.

So the whirlwind bore my spirit,  
But to lands the Saints inherit;  
And it seems my heart forever like a ruby cup runs o'er.  
I am blessed beyond all blessing,  
And an Angel's pure caressing  
Flows around my soul forever like a stream around its shore.  
November 30, 1854.

## The Raven.

Fires within my brain were burning; scorning life, despairing, yearning,  
Hopeless, blinded in my anguish; through my body's open door,  
Came a Raven, foul and sable, like those evil birds of fable,  
Downward stooping where the drooping spectres haunt the Stygian shore;  
Not a bird; but something more.

Ghosts of agonies departed, festering wounds that long had smarted,  
Broken vows, returnless mornings, griefs and miseries of yore,  
By some art revived; undaunted I gazed steadfast; the enchanted  
Black, infernal Raven uttered a wild dirge-note evermore.  
Not a bird; but something more.

Gazing steady, gazing madly on the bird, I spake, and sadly,  
Broken down too deep for scorning, sought for mercy to implore.  
Turning to the bird, I blessed it; in my bosom I carressed it;  
Still it pierced my heart, and revelled in the palpitating gore;  
'Twas a bird; and something more.

I grew mad. The crowding fancies; black weeds they, not blooming pansies;  
Made me think the bird a Spirit. 'Bird,' I cried, 'be bird no more.  
Take a shape; be man; be devil; be a snake; rise from thy revel,  
From thy banquet rise; be human; I have seen thee oft before;  
Thou art bird and; and something more.'

Tapping, tapping, striking deeper, rousing Pain, my body's keeper,  
Thou hast oft erewhile sought entrance at the heart's great palace door.  
Take thy shape, O gloomy demon, friend or Spirit most inhuman,  
Strike me through; but first unvelling, let me scan thee o'er and o'er;  
Thou art bird; but something more.

Still, with sable pinions flapping, the great Raven, tapping, tapping,  
Struck into my breast his talons; vast his wings outspread and o'er  
All my nature cast a pallor; but I strove with dying valor,  
With the poignard of repulsion striking through the form it wore.  
Nor a bird; but something more.

'O thou huge, infernal Raven, image that Hell's king hath graven,  
Image growing more gigantic, nursed beyond the Stygian shore;  
Leave me, leave me, I beseech thee, I would not of wrong impeach thee.'  
I cried madly. Then earth opened with a brazen, earthquake roar.  
'Twas a bird; a Demon more.

Downward, downward, circling, speeding, cries of anguish still unheeding,  
Striking through me with his talons, still that Raven shape he bore;  
Unto Erebus we drifted; his huge wings, by thunder lifted,  
Beat 'gainst drifts of white flame lightning, sprinkled red with human gore.  
'Twas a bird; a Demon more.

'I'm no bird; an Angel, Brother, a bright Spirit and none other;  
 I have waited, blissful, tended thee for thirty years or more;  
 In thy wild illusive madness, in thy blight, disease, and sadness,  
 I have sounded, tapping, tapping, at thy Spirit's Eden door;  
 Not a bird; an Angel more.

Shining down with light Elysian, through the pearly gates of vision,  
 On thy tranced, soul-sighted fancy, when, across thy chamber-floor,  
 Fell the spirit moonlight laden with soft dew from trees in Aldenn,  
 Shaken downward, still nepenthe, drunk by dreaming bards of yore;  
 Not a bird; an Angel more.

In my Palmyrean splendor, in Zenobian regnance tender,  
 More than Roman, though Aurelian were the kingly name I bore,  
 I have left my Angel-palace, dropping in thy sorrow's chalice  
 Consolation. O 'twas blessed, sweet, thy pillow to bend o'er;  
 Not a bird; an Angel more.

Ended in life's mocking fever; where, through citron-groves forever  
 Blows the spice-wind, and the love-birds tell their rapture o'er and o'er;  
 From earth's hell by Ahris haunted, from its evils disenchanted,  
 I have borne thee; gaze upon me; didst thou see me o'er before?  
 Not a fiend; an Angel more.

And I wakened; if to waken be to dwell, by grief forsaken,  
 With the God who dwelt with Angels in the shining age of yore;  
 And I stood sublime, victorious, while below lay earth, with glorious  
 Realms of Angels, shining crown-like on its temples evermore.  
 Not a corpse; a woman more.

'Earth,' I cried, 'thy clouds are shadows, from the Aaphodellian meadows  
 Of the sky-world floating downward, pearly rains that from them pour;  
 Love's own Heaven, thy mother, bore thee, and the Father, God, bends o'er thee;  
 'Tis His hand that crowns thy forehead; thou shalt live for evermore;  
 Not an Earth; an Eden more.

As a gem has many gleamings, and a day has many beamings,  
 And a garden many roses, thrilled with sweetness to the core;  
 So the soul hath many ages, and the Life-Book many pages,  
 And the heart's great Gospel opens where the Seraphim adore;  
 Not a Heart; Love's Angel more.

I will write a book hereafter, cheerful as a baby's laughter,  
 When a mother's breast o'er leans it on the sainted Spirit-shore;  
 Like Apollo, the far-darter, I, the poet and the martyr,  
 Will chant psalms of soul-music that shall live for evermore.  
 Not a fiend; a Brother more,

June 15, 1856.

#### CONCLUSION.

Yes! I hated like the devil; as the black ghouls madly revel  
 On white corpses, newly buried, I was tortured by despair.  
 'Life,' I said, 'like awful surges, when the winds ply all their scourges,  
 On the tempest-tossed Atlantic is lashed on by Hate and Care.'

But not now. My Spirit lingers where, with blessed Angel-fingers,  
 Love's white hand unclasps the treasure called the Gospel; there I see  
 All my heart unveiled before me, while a Voice is hymning o'er me,  
 'Look to Him who comes from Heaven; in His Life is life for thee.

Awful! awful! as the smitten world, by lurid death-fires litten,  
 Falling like a stricken monarch whom the multitudes adore;  
 With its nations blindly reeling, in the anarchy of feeling,  
 And the terror of the senses, in the earth-life I deplore.

God forgave me hate and scorning, changed my midnight into morning;  
 Like a snow-white lamb I follow where my Shepherd leads the way.  
 I have learned to live for others; all mankind are now my brothers!  
 I am rising, ever rising, to the pure and perfect day.

June 11, 1857.

(See N. & Q., Vol. XVI, pp. 175-190. December, 1898.)

## Penekese.

BY T. G. A.

Not vainly Homer saw it in a dream,  
Circling the world and bounding continents ;  
Our shore is girdled by an Ocean Stream,  
Which nearest to the Vineyard Sound indents.

There fringing the azure deep are happy isles,  
Which swim in warmth of Equatorial seas,  
And gladden in the gracious summer's smiles —  
The smallest, nearest to us is Penekese.

A string of pearls they lie on Ocean's breast,  
Steeped in a languor brought them from afar,  
And drowse through summer days in silent rest,  
Kissed by wild waves and loved of moon and star.

Once the shy Indian saw his shadow shake  
Across the way, as he withdrew his spear  
From the struck bass, or heard within the lake  
The tender grass torn by the feeding deer.

Those dumb, waste centuries of loss are o'er,  
A better, nobler day to them succeeds ;  
Now Science rears her watch-tower by the shore —  
Round it are scholars whom a teacher leads.

The light within the watch-tower is the mind,  
Cosmic, the forms of life which end in man ;  
There all the tribes their place in order find,  
As if he read the thought of God's own plan.

As Aristotle moved among his youth  
Upon the shores of sea-beat Attica,  
Firing their souls with reverence for truth ;  
So midst his thronging scholars moveth he.

O ! happy ones who read the book of life,  
Till ye through him in daily wisdom grow,  
To find how far above Earth's barren strife  
Is the soul's hunger (toil divine) to know.

What pastoral lives of true simplicity !  
Plain living and high thinking, with the bond  
Between them, of a holy sympathy,  
Whose circlet rings this world and worlds beyond.

Hail ! generous heart which gave it home of years !  
Hail ! too, ye youth, who lean on such a guide !  
Long may the shrine which now glad Science rears,  
Shine like a load-star o'er the waters wide.

## Oh, Why Should the Spirit of Mortal be Proud ?

BY WILLIAM KNOX (1785-1825).

(THE FAVORITE POEM OF ABRAHAM LINCOLN.)

Oh, Why should the spirit of mortal be proud ?  
Like a swift fleeting-meteor a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade  
Be scattered around and together be laid ;  
And the young and the old, and the low and the high,  
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved,  
The mother that infant's affection who proved ;  
The husband that mother and infant who blessed,  
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,  
Shone beauty and pleasure — her triumphs are by ;  
And the memory of those who loved her and praised,  
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap ;  
The herdsman, who climb with his goats up the steep ;  
The beggar, who wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint who enjoyed the communion of Heaven,  
The sinner who dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed  
That withers away to let others succeed ;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same our fathers have been ;  
We see the same sights our fathers have seen ;  
We drink the same stream and view the same sun,  
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,  
From the death we are shrinking our fathers would shrink,  
To the life we are clinging they also would cling ;  
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold ;  
They scorned, but the heart of the haughty is cold ;  
They grieved, but no wail from their slumbers will come ;  
They, joyed, but the tongue of their gladness is done.

They died, aye ! they died ; and we things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwellings a transient abode,  
Meet the things that they met on their pilgrimage road.

Yea ! hope and despondency, pleasure and pain,  
We mingle together in sunshine and rain ;  
And the smiles and the tears, the song and the dirge  
Still follow each other, like surge upon surge.

'Tis the wink of the eye, 'tis the draught of a breath ;  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud —  
Oh, why should the spirit of mortal be proud ?

---

**THE MATHEMATICAL MESSENGER.** This quarto bi-monthly journal of mathematics has resumed publication, and Nos. 3 and 4 of Vol. VIII have been received. It is edited and published by G. H. Harvill, at Athens, Texas. It is \$2 00 a year, in advance, and 35 cents for a single copy. No. 3, of Vol. VIII, contains a biographical sketch of Prof. G. B. M. Zerr ; Problems and solutions in all departments of mathematics. Prof. Harvill is a man of ability and familiar with the mathematics and makes a neat and instructive publication and we hope all who love the branches of the mathematics will lend their substantial support to editor Harvill and sustain his journal. Address, Athens, Tex.

---

**THE NEW-CHURCH REVIEW**, for April, 1901, as usual, is well filled with articles of much interest to the students, admirers and adherents of the philosophy and theology of Swedenborg. The number contains *The Hypothesis of Evolution in the Light of the New Church*, VII, by Gilbert Hawkes. *Health from the Standpoint of Spiritual Causation*, by Lydia Fuller Dickinson. *The Climate of Heaven*, by Edna C. Silver. *The Casualty of Spirit*, by Frank Sewall ; and several other articles. \$2.00 a year. 19 Arlington Street, Boston, Mass. In its VIIIth Vol.

---

**NORTH AMERICAN NOTES AND QUERIES.** Quebec, Canada, Monthly, Raol Renault, editor. Canadian history, biography, bibliography, archæology, ethnography, numismatics, curiosa, and general information. \$3.00 a year. An interesting list of a dozen historical papers are being published of great value.

**A CHRONOGRAMMATIC PERSIAN LINE.** Mr. Editor : Permit me to present you a chronogrammatic Persian line, commemorating the accession of his Imperial Majesty King Edward VII and Kaisar-i-Hind, viz :

Ahsan Allah ! Haftum Edward Kaisar-i-Hindustan  
Good God ! the Seventh Edward Kaisar-i-Hindustan.

The numeric value of the Persian line bears the current accession year 1901. Yours sincerely,

ABDUL KARIM MUNSHI (nom-de-plume MUDARRIS).  
Bombay, India, February 28, 1901.

**ROBERT HAYMAN'S ANAGRAM.** Robert Hayman lived in the seventeenth century. He published "Epigrams and other small Parcels, both morall and divine," London, 1628, 4to. The author favors us with the following verses upon the anagram of his own name, "Harme I bear not." Over the woodcut of an animal of the lizard kind, "West-Indian Guane," are these lines :

If some should meete this Beast upon the way,  
Would not their heart's-blood thrill for great affray ?  
Yet the West-Indian, that best knows his nature,  
Says, there's not any more harmless Creature,  
So, my lines have much deformity,  
Their end mine Anagram shall verify.

**THE PILGRIM'S PATH.** By Rai Salig Ram Bahadur. Compiled by Isvar Chandra Chakravarti, B. A. Esoteric Publishing Company, Applegate, Calif., 1901. 18mo., limp covers. This is a handsome and handy booklet for the one who sees deeper than the surface reading. The compiler resides in Midnapur, India, and is one experienced in the spirituality of his subject. What helps one may help others. It is with this hope that the little book is sent out into the world. The path winds up hill all the way. This book is a string of pearls — selections from some private letters received from Rai Salig Ram Bahadur, for an account of whom the reader is referred to Prof. Max Muller's "Life and Sayings of Ram Krishna Paramhansa." He is the Master Spirit, and has led thousands of his countrymen to a knowledge of the higher life and the nobler possibilities of human existence. Send 50 cent to the publishers for a copy

**WHAT THE NEW THOUGHT STANDS FOR** is a 12mo. pamphlet sixteen pages by Charles Brodie Patterson. Price, ten cents. Alliance Publishing Co., "Life" Building, New York City.



HENRY JAMES'S WORKS. In reply to "H. C. H.," we give the titles of Henry James's works in the order of publication. We have all excepting the first two :

Moralism and Christianity ; or, Man's Experience and Destiny. Three lectures. Boston, 1850.

I "Scientific Statement of the Christian Doctrine of the Lord ; or, the Divine Man." (Originally appeared in Theodore Parker's Massachusetts Quarterly.)

II. "The Relation of Socialism and Civilization to the Development of the Individual Life." (Delivered in Boston.)

III "Morality and Perfect Life." (Delivered in New York.)

Lectures and Miscellanies. Boston, 1852.

The Church of Christ Not an Ecclesiasticism. A Letter to a Member of the *Soi-Disant* New Church. First edition. 12mo ; pp. 72. New York, 1854.

The Church of Christ Not an Ecclesiasticism. A Letter to a Member of the *Soi-Disant* New Church. Second edition. 12mo ; pp. 156. London, 1856.

The Nature of Evil, considered in a Letter to the Rev. Edward Beecher, D. D., "author of "The Conflict of Ages." 12mo ; pp. 348. New York, 1855.

Christianity, the Logic of Creation. 12mo ; pp. 264. N. Y., 1857.

Felix qui potuit rerum cognoscere causas,

Atque metus omnes et inexorabile fatum

Subjecit pedibus, strepitumque Acherontis avari. — VIRGIL.

Substance and Shadow ; or, Morality and Religion in their Relation to Life. An Essay upon Physics of Creation. First edition. 8vo ; pp. 539. Boston, 1863. (A second edition of this work was published.)

The Secret of Swedenborg ; Being an Elucidation of his Doctrine of the Divine Natural Humanity. 8vo ; pp. 243. Boston, 1869.

Society the Redeemed Form of Man, and the Earnest of God's Omnipotence in Human Nature ; amended in Letters to a Friend. 8vo ; pp. 486. Boston, 1879.

"Man during his earthly life induces a form in the purest substances of his interiors, so that he may be said to form his own soul, or give it quality ; and according to the form of quality of soul he thus gives himself will be his subsequent receptivity to the Lord's inflowing life ; which is *a life of love to the whole human race.*"

Acquaintance with Carlyle, and An Estimate of Alcott and Thoreau. A letter to the Editor of the Boston Herald. One column and one-fourth ; published Sunday, April 24, 1881.

REV. STEPHEN G. ABBOTT'S ARMY HYMNAL SELECTIONS. In a recent biography of Rev. Stephen G. Abbott, formerly Chaplain of the First New Hampshire Regiment in the war for the Union, it appears that Mr. Abbott compiled an army hymnal containing about forty selections for use in religious services in camp and field. It is not known generally whether a copy of this work is extant. Any further information about this book would be very acceptable to collectors and students in the lines of New Hampshire bibliography to which this hymnal is assignable. It is quite possible that it is the first hymn-book of its class published in the time of the war of 1861. A. S. B.

---

THE MONIST. Quarterly at \$2.00 a year. The Philosophy of Science. Dr. Paul Carus, editor. Chicago. Contents of April, Vol. XI, No. 3. On Psychological; as distinguished from Geometrical, Space, by Dr. Ernst Mach. Brain Anatomy and Psychology, by Prof. L. Edinger. The Resurrection of Christ, by Rev. Wm. Weber. The Fairy-Tale Element in the Bible, by Dr. Paul Carus. Literary correspondence, by Lucian Arrêt. Discussions: Prof. J. G. Frazer's "Golden Bough," by Dr. Paul Carus. The International Psychological Institute at Paris, by S. Yourievitch. Bible Cosmogony, the Cuneiform Tablets of the Marduk Myth, Yahveh's Fight with the Dragon, the Two Hebrew Creation Stories, by Dr. Paul Carus. Book Reviews.

---

THE SPHINX. The Sphinx astrological magazine has been reduced from \$3.00 to \$1.00 a year, but is published in the same attractive form as the three previous volumes. Published by the Pyramid Publishing Co., 110 Boylston Street, Boston, Mass., with W. A. Ackerman as manager, and Catharine H. Thompson as editor. The Sphinx Quarterly Library, numbers now in press, will be published at \$2.00: The Sphinx Birthday Book; Raphael's Manual; Pearce's Textbook, Vol. I, Part I; Pearce's Textbook, Vol. I, Part II, constitute the series, 1901.

---

BUSINESS SUCCESS THROUGH MENTAL HEALING. By Charles W. Close, Ph. D., S. S. D. Paper, price, ten cents, silver or twelve cents stamps. Gives a brief statement of the principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to insure business success. Special offer to the sick free. C. W. Close, 124 Birch Street, Bangor, Maine.

# NOTES & QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

JUNE, 1901.

No. 6.

---

### *Translations of the Iliad. I. (Concluded.)*

PARTING OF HECTOR AND ANDROMACHE (VI, 394-502).

TRANSLATION OF TWO PASSAGES OF THE ILIAD. London, 1843.

Anonymous. ("Not Published.")

I Helen on the Walls of Troy.

II Parting of Hector and Andromache.

There came hast'ning to meet him his Consort, the fair and wealthy  
She, that Andromache hight, stout-hearted Eëtion's Daughter,  
Daughter of him, who dwelt under Placus the forest be crowned  
O'er Hypoplacian Thebes and Cician warriors reigning.

His the Daughter, whom Hector, the brazen crested, had chosen :  
She was his Wife, who met him, her handmaid pacing beside her  
Holding a Babe at her Breast, that tender delicate Infant,  
Hector's only belov'd, who shone like a Star in its Brightness.  
Hector had named the Boy Scamandrius, all beside Hector  
Called him King-of-the City ; for Troy had no Guardian but  
Hector.

Then did he smile, as he gazed on the child in affectionate silence.  
Near him Andromache stood, and the Tear stream'd fast from  
her Eyelids :

Then did she cling to his Hand, and with Words such as these  
she address'd him !

JOHN PURVES. London. 1891.

ENGLISH PROSE. Edited by Evelyn Abbott.

Sing, O goddess, the fatal wrath of Peleus' son Achilles,  
which brought ten thousand troubles on the Achæans, and sent  
to Hades many valiant souls of heroes, and made themselves a  
prey to dogs and every fowl — such was the will of Zeus —  
after that day when first Atrides, king of men, and divine  
Achilles, quarrell'd and were parted.

JOHN BENSON ROSE. London, 1874. (For private circulation.)

Now, goddess, sing of wrath, Achilles' wrath,  
Fatal unto Achaïans; and which sent  
A host of souls of heroes unto Hades;  
Their bodies left to vultures and to dogs;  
Such was the will divine — since first began  
Discord between Atrides, chief of men,  
And the divine Pèleïdes; by what god  
Urged and impelled, O goddess, now declare.

EDWIN W. SIMCOX. London, 1865.

ENGLISH HEXAMETERS.

Sing, O Muse, the wrath of Peleïdēan Achilleus;  
Baleful cause of a myriad woes to the sons of Achaïa;  
Full many valiant souls did it send, prematurely, to Hades,  
Of heroes, whose bodies became a prey to the wild dogs,  
And all the birds of the air — (but the counsel of Zeus was  
accomplished) —  
When division arose 'twixt him, that chief, and the king Agamemnon,  
And, in contention, Atreides vied with the noble Achilleus.

EDMUND LENTHAL SWIFTE. London, 1868.

(For Private Distribution.)

EARLY ENGLISH BLANK VERSE. (First Book of the Iliad.)

The anger of Achilles sing, O Muse, of Peleus' son  
The fatal anger, which on Greece unnumbered evils wrought;  
Dismissing many a vailant soul of heroes to the shades,  
And leaving with no funeral rite their bodies unto dogs  
And flights of carrion fowl a prey: — so was the will of Jove  
Accomplished in that hour when first contention rose between  
The king of men Atrides, and Achilles goddess-born!

EDMUND L. SWIFTE also translated the following episodes:  
Helen to Priam. Andromaché to Hector. Hector to Andromaché. The Moon-Light Scene; and the Trojan Camp. Sarpedon to Glaucus. Jupiter to Glaucus. Jupiter to the Horses of Achilles. Achilles to his Horse Xanthus. The Shield of Achilles.

EDWARD SIMMS. London, 1876.

FOURTEEN-SYLLABLE VERSE.

O Goddess Muse, the wrath of Peleus' son Achilleus sing,  
That wrath which did ten thousand woes upon the Achaians bring,  
Many brave souls of heroes prematurely cast away,  
To Aïdēs, unto dogs and every ravening bird a prey, —  
So was the will of Zeus fulfilled, from that first moment, when  
Divine Achilleus stood at strife and Atreidēs, king of men.

WILLIAM R. SMITH. New York, 1869.

"Key to Homer's Iliad." Phila., 1871. New edition, 1873.

DIOMEDE. (Fifth Book of the Iliad.)

Of Diomedé now Pallas takes control ;  
She spreads enchantment through the hero's soul :  
The touch divine invigorates his powers ;  
His heart grows big and his ambition towers  
With high resolves this day to give his name,  
Excelling all the Greek, to deathless fame.  
She bathes her hero in celestial rays,  
And shed around him an incessant blaze ;  
In mutual fire the radiant armor burns,  
Shield kindles helm and helm the shield in turns ;  
As Sirius, dripping from old Ocean's streams  
New burnished, dazzles with his gorgeous beams,  
So Diomedé, as that autumnal star,  
Flames ardent, and his soul pants high for war :  
Thus panoplied, he seeks the thickening fray  
On foot, to win the honors of the day.

ALFRED TENNYSON. London.

The Simile at the close of Book VIII.

As when in heaven the stars about the moon  
Look beautiful, when all the winds are laid,  
And every height comes down, and jutting peak  
And valley, and the immeasurable heavens  
Break open to their highest, and all the stars  
Shine, and the shepherd gladdens in his heart :  
So many a fire between the ships and stream  
Of Xanthus blazed before the towers of Troy.  
A thousand on the plain ; and close by each  
Sat fifty in the blaze of burning fire ;  
And champing golden grain, the horses stood  
Hard by their chariots, waiting for the dawn.

WILLIAM SOTHEY. London, 1831.

Sing, Muse! Pelides' wrath, whence woes on woes  
O'er the Achæans' gathered host arose,  
Her chiefs' brave souls untimely hurl'd from day,  
And left their limbs to dogs and birds of prey;  
Since first 'gainst Atreus' son, Achilles strove,  
And their dire feuds fulfill'd the will of Jove.

PHILIP STANHOPE WORSLEY. London, 1865.

ENGLISH VERSE IN THE SPENSERIAN STANZA.

Wrath of Achilleus, son of Peleus, sing,  
O heavenly Muse, which in its fatal sway  
Thousands of griefs did on the Achaians bring,  
To Hades hurled, and left their limbs a prey  
To dogs and fowls of heaven: so the design  
Of Zeus meanwhile was working forth its way:  
Since to fell strife did at the first incline  
Atrides, lord of Men, and Peleus' son divine.

ICHABOD CHARLES WRIGHT. Cambridge, 1859.

The wrath of Peleus' son, O goddess, sing —  
Achilles' baneful wrath — which to the Greeks  
Brought woes unnumbered, and, to Hades' depths  
Hurrying the souls of many valiant chiefs,  
Their bodies left a prey to dogs and birds: —  
Yet was Jove's will advancing to its end —  
From the first hour when, after fierce debate,  
Discord arose between the godlike prince  
Achilles, and Atrides, king of men.

JOSEPH CROSS. "Daughter of the Gods." London.

Ballads from First, Second, and Third Books of the Iliad.

Achilles' wrath, O Muse unfold, that wrought unending woe,  
And many souls of heroes bold flung to the shades below;  
But they themselves lay mouldering, of birds and dogs the food,  
Since first against the Achæan king, in wrath Achilles stood.

The fatal strife Apollo sent, for Chryses' daughter dear,  
Whom great Atrides in his tent held captive of his spear;

Nor wrecked he of her father's prayer,

Nor of the profered ransom rare.

For Chryses to the ships came down, that lay along the shore,  
And in his hands a holy crown on golden sceptre bore;

While thus to Atreus' sons he prayed

With many a costly gift displayed.

## Translations of the Odyssey. II.

COLLECTED BY S. C. GOULD.

---

WILLIAM CULLEN BRYANT. Boston, 1875.

(Editions : 18mo. 2 vols. ; 12mo. ; 1 vol. ; royal 8vo. 2 vols.)

TRANSLATED INTO ENGLISH BLANK VERSE.

Tell me, O Muse, of that sagacious man  
Who, having overthrown the sacred town  
Of Ilium, wandered far and visited  
The capitals of many nations, learned  
The customs of their dwellers, and endured  
Great suffering on the deep ; his life was oft  
In peril, as he labored to bring back  
His comrades to their homes. He saved them not,  
Though earnestly he strove ; for they perished all  
Through their own folly ; for they banqueted,  
Madmen ! upon the oxen of the Sun, —  
The all-*o'er*looking Sun, who cut them off,  
From their return. O goddess, virgin child  
Of Jove, relate some part of this to me.

WILLIAM BROOME. London, 1715-20.

(Second, sixth, eighth, eleventh, twelfth, sixteenth, eighteenth,  
and twenty-second Books of Pope's *Odyssey*.—*Alliborne* I, 253.)

" The Song of Demodocus " (VIII, 563-569)

He sung the Greeks stern-is uing from the steed,  
How Illion burns, how all her fathers blced ;  
How to thy dome, Deiphobus ! ascends  
The Spartan king ; how Ithacus attends  
(Horrid as Mars) ; and how with dire alarms  
He fights — subdues, for Pallas striggs his arms.  
Thus while he sung, Ulysses' griefs renew,  
Tears bathe his cheeks, and tears the grounds bedew ;  
As some fond matron views in mortal fight  
Her husband falling in his country's right :  
Frantic through clashing swords she runs, she flies,  
As gastly pale he groans, and faints and dies.

THEODORE ALOIS BUCKLEY. London, 1884.

WITH LIFE OF HOMER.

LITERALLY TRANSLATED INTO PROSE.

O Muse, sing to me of the man full of resources, who wandered very much after he had destroyed the sacred city of Troy, and saw the cities of many men, and learned their manners. Many griefs also in his mind did he suffer on the sea, although seeking to preserve his own life, and the return of his companions; but not even thus, although anxious, did he extricate his companions: for they perished by their own infatuations, fools! who devoured the oxen of the sun who journeys on high; but he deprived them of their return. O goddess, daughter of Jove, relate to us also some of these things.

S. H. BUTCHER AND ANDREW LANG. Boston, 1882.

DONE INTO ENGLISH PROSE.

Tell me, Muse, of that man, so ready at need, who wandered far and wide, after he had sacked the sacred citadel of Troy, and many were the men whose towns he saw and whose mind he learnt, yea, and many the woes he suffered in his heart upon the deep, striving to win his own life and the return of his company. Nay, but even so he saved not his company, though he desired it sore. For through the blindness of their own hearts they perished, fools, who devoured the oxen of Helios Hyperion: but the god took from them their day of returning. Of these things, goddess, daughter of Zeus, whencesoever thou hast heard thereof, declare thou even unto us.

(H. CARY). A MEMBER OF THE UNIVERSITY OF OXFORD.

ENGLISH PROSE LITERALLY TRANSLATED. London, 1833.

O Muse, inspire me to tell of the crafty man, who wandered very much after he had brought to destruction the sacred city of Troy, and saw the cities of many men, and became acquainted with their disposition. He suffered many griefs in his mind on the sea, to preserve his own life, and to obtain a return for his companions; but not even thus, although anxious, did he save his companions: for they perished by their own wickedness, fools! who consumed the cattle of the Sun who journeys above; but he deprived them of their return. O Goddess, daughter of Jove, relate even to us some of these things at least.



GEORGE CHAPMAN. London, 1900.

Temple Classics. From edition 1614-16. Two vols.

The man, O Muse, inform, that many a way  
Wound with his wisdom to his wish'd  
That wander'd wondrous far, when he the town  
Of sacred Troy had sackt and shiver'd down ;  
The cities of a world of nations,  
With all their manners, minds, and fashions,  
He saw and knew ; at sea felt many woes,  
Much care sustain'd, to save from overthrows  
Himself and friends in their retreat for home ;  
But so their fates he could not overcome,  
Though much he thirsted it. O men unwise,  
They perisht by their own impieties !  
That in their hunger's rapine would not shun  
The oxen of the lofty going Sun,  
Who therefore their eyes the day bereft  
Of safe return. These acts, in some part left,  
Tell us, as others, deified Seed of Jove.

GEORGE CHAPMAN. London, 1897.

Edited by Rev. Richard Hooper.

(First edition, 1857. Second edition, 1897.)

[“ Sackt ” and “ perisht ” in this are sack'd and perish'd.]

J. G. CORDERY. London, 1897.

ENGLISH BLANK VERSE.

Sing through my lips, O Goddess, sing the man  
Resourceful, who, storm-buffeted far and wide,  
After despoiling of Troy's sacred tower,  
Beheld the cities of mankind, and knew  
Their various temper ! Many on the sea  
The sorrows in his inmost heart he bore  
For rescue of his comrades and his life ;  
Those not for all his effort might he save ;  
Fools, of their own perversities they fell,  
Daring consume the cattle of the Sun  
Hyperion, who bereft them of return !  
That we too may have knowledge, sing these things,  
Daughter of Zeus, beginning whence thou wilt !

WILLIAM COWPER. Dublin, 1792. Third ed., London, 1809.

Edited by *OT TIS*, with commentary. London, 1843.

ENGLISH BLANK VERSE.

Muse, make the man thy theme, for shrewdness famed  
And genius versatile, who far and wide  
A Wander'r, after Illium overthrown,  
Discover'd various cities, and the mind  
And manners learn'd of men, in lands remote.  
He num'rous woes, on Ocean toss'd, endur'd,  
Anxious to save himself, and to conduct  
His followers to their homes ; yet all his care  
Preserv'd them not, they perish'd self-destroy'd  
By their own fault ; infatuate ! who devoured  
The oxen of the all-o'erseeing sun,  
And, punish'd for that crime, return'd no more.  
Daughter divine of Jove, these things record,  
As it may please thee, even in our ears.

SIR CHARLES DU CANE. Edinburgh, 1880.

I-XII. TRANSLATED INTO ENGLISH VERSE.

Muse ! of that hero versatile indite to me the song,  
Doomed, when he sacred Troy had sacked, to wander far and long,  
Who saw the towns of many men, much knowlege did obtain  
Anent their ways, and with much woe was heart wrung on the main,  
Seeking his own life to preserve ; his friend's return to gain.  
E'en so he rescued not his friends, though eagerly he strove,  
For them their own infatuate deeds to direful ending drove.  
Fools, who the sun-god's sacred beeves dared madly to devour,  
Doomed by his anger n'er to see of glad return the hour.  
Sing, goddess, child of mighty Jove, of these events, I pray,  
And from what starting-point thou wilt begin with me the lay.

GEORGE WILLIAM EDGINTON. London, 1869.

BLANK VERSE. Dedicated to Edward, Earl of Derby.

Sing, Muse, of that deep man, who wander'd much,  
When he had raz'd the walls of sacred Troy,  
And many towns saw, many customs learnt,  
And many griefs endur'd upon the sea ;  
Anxious to save his comrades and himself :  
But them he sav'd not, though desiring it :  
But through their rash deeds perish'd of that band  
Those foolish men, who ate Apollo's kine :  
Th at god depriv'd them of return's glad day.  
Of these men, goddess, tell us too in part.

ELIJAH FENTON. London. 1715-20.

(First, fourth, nineteenth and twentieth Books of Pope's *Odyssey*.  
— *Allibone* I, 586.)

The man, for wisdom's various arts renown'd,  
Long exercis'd in woes, oh muse ! resound ;  
Who, when his arms had wrought the destin'd fall  
Of sacred Troy, and raz'd her heaven-built wall,  
Wand'ring from clime to clime, observant stray'd,  
Their manners noted, and their states survey'd.  
On stormy seas unnumber'd toils he bore,  
Safe with his friends to gain his natal shore :  
Vain toils ! their impious folly dar'd to prey  
On herds devoted to the God of day ;  
The God vindictive doom'd them never more  
(Ah men unbless'd ! ) to touch that natal shore.  
Oh snatch some portion of these acts from fate,  
Celestial muse ! and to our world relate.

WILLIAM E. GLADSTONE. London, 1861.

THE DEATH OF THE DOG ARGUS (XII, 300-327).

There Argus lay, with vermin vexed.  
Then he saw Odysseus near,  
He wagged the tail, and crouched the ear,  
Yet for old age he could not move  
Toward the master of his love.  
Odysseus, hiding, wiped the tear,  
And asked Eumæus of his cheer.

THOMAS HOBBS OF MALMSBURY. London, 1686. Third ed.

("The Voyage of Ulysses," Books IX, X, XI, XII, was first published in 1674.)

Tell me, O Muse, th' Adventures of the Man,  
That having sack'd the sacred Town of Troy,  
Wandred so long at Sea ; what course he ran  
By winds and tempest driven on his way :  
That saw the Cities and the fashions knew  
Of many men, but suffer'd grievous pain  
To save his own life and bring home his crew.  
They lost themselves by their own insolence,  
Feeding like fools on the Sun's sacred kine,  
Which did the splendid Deity incense.  
To their dire fate. Begin, O Muse divine.

GEORGE HOWLAND. New York, 1891.

METRICAL TRANSLATION.

Tell me, O Muse, of the man of many resources, who many  
Ills was made to endure, when he Troy's sacred city had wasted ;  
Many the people whose cities he saw, and learned of their customs,  
Many also the sorrows he suffered at sea in his spirit,  
Striving to save his own life and secure the return of his comrades  
But not thus his comrades he saved, however he wished it,  
For by their own presumptuous deeds they foolishly perished :  
Madmen they, who devoured the sun god, Hyperion's oxen,  
And in revenge he took from them their day of returning.  
Of these things, thou goddess, daughter of Jove, tell us also.

J. W. MACKAIL. London, 1896.

(Sixth Book of the Odyessy.)

ODYSSEUS IN PHAEACIA.

So slept he there, with toil and slumber spent,  
Weary Odysseus. But Athena went  
To the Phaeacian people's land and town,  
Who dwelt of old beside the turbulent

Cyclops, where the upland lawn lies spread  
In Hypereia, and were hard bestead  
Before their overmastering might ; till thence  
Divine Nausithoüs drew them forth and led,

And set in Scheria, far of the rout  
Of merchant-venturers, and walled about  
A town, and built houses and temples there,  
And ploughlands to the people parceled out.

(Published also in "The Bibleot," Vol. III, No. 11, 1897.)

GEORGE MUSGRAVE. London, 1869. Second edition.

ENGLISH BLANK VERSE.

Of that sagacious chief, in many a clime  
A wanderer, when his victorious might  
Had laid Troy's holy city in the dust,  
Inform me, Muse, and wake the song of him  
Who upon many a city of mankind  
His gaze had bent, and nation's manner learn'd.  
Grief upon grief encounter'd he, when, borne

On ocean waves, his life he carried off  
 A prize from perils rescued, and would fain  
 Have led his comrades in the war ;  
 But not to him, — not to his anxious zeal  
 Was giv'n their rescue : destin'd as they were  
 In their mad arrogance to perish ; fools !  
 Who for their food the oxen of the Sun  
 That in the Empyrean walks devour'd :  
 And therefore did his intredict the day  
 Of their return for evermore deny.  
 O thou, the goddess daughter of great Jove,  
 Deign, only, wheresoe'er thy song begins,  
 That from its strain we may thy knowledge share.

WILLIAM MAGINN. London, 1838.

THE BATH OF ODYSSEUS (XIX, 386-507).

A caldron bright the old woman bore,  
 To wash the stranger's feet ;  
 Of water cold she poured in store —  
 Then, to temper the bath, she fill'd it o'er  
 With a stream of boiling heat  
 By the fire Odysseus took his place ;  
 But he quickly turned him round  
 In the darksome shadow to hide his face,  
 For he thought that his nurse's hand would trace  
 The scar of an ancient wound.

DR. WILLIAM MAGINN has translated the following :

- I The Bath of Odysseus, Book XIX, 386-407.
  - II The Song of the Trojan Horse, VIII, 477-544.
  - III The Return of the Chiefs from Troy, III, 66-200.
  - IV The Cloak, XIV, 462-533.
  - V The Dog Argus, XVII, 290-327.
  - VI The Funeral of Achilles, XXIV, 11-97.
  - VII The Introduction of Penelope, I, 319-365.
  - VIII The First Appearance of Penelope, XXIII, 289-343.
  - XI The Prophecy of Theoclymenus the Seer, XX, 345-374.
  - X The Story of the Swineherd, XV, 389-438.
  - XI The Beaten Beggarman, XVII, 1-116.
  - XII The First Appearance of Helen, IV, 121-232.
- (I-XII. These are ballads.)

ROSCOE MONGAM. London.

LITERALLY TRANSLATED.

O Muse! inspire me to tell of the man, skilled in expedients, who wandered very much after he had brought to destruction the sacred city of Troy, and saw the cities of many men, and become acquainted with their dispositions. And he, indeed, on the deep, endured in his mind many sufferings, whilst endeavoring to secure his own life and the return of his companions; but not even thus, although anxious, did he save his companions: for they perished by their own infatuation; foolish [men that they were], who did eat up the Sun who journeys above; but he deprived them of their return [the day of return]. Of these events, arising from whatever cause, O goddess! daughter of Jove, inform us also.

WILLIAM MORRIS. London, 1887.

DONE INTO ENGLISH VERSE.

Tell me, O Muse, of the Shifty, the man who wandered afar,  
After the Holy Burg, Troy town, he had wasted with war;  
He saw the towns of menfolk, and the mind of men did he learn;  
As he warded his life in the world, and his fellow-farers' return,  
Many a grief of heart on the deep-sea flood he bore,  
Nor yet might he save his fellows, for all that he longed for it sore  
They died of their own soul's folly, for witless as they were  
They ate up the beasts of the Sun, the Rider of the air,  
And he took away from them all their dear returning day;  
O goddess, O daughter of Zeus, from whencesoever ye may,  
Gather the tale, and tell it, yea even to us at the last!

T. S. NORGATE. London, 1863.

REPRODUCED IN DRAMATIC BLANK VERSE

The travelled Man of many a turn, — driven far,  
Far wandering, when he had sacked Troy's sacred Town;  
Tell me, O Muse, his tale; how too he conned  
The manners of mankind, and visited  
Full many a City, and how on the deep he suffered  
Many a heart pang, striving to secure  
His own and comrades' lives and safe return.  
Yet them he rescued not, howe'er desirous;  
For by their own blind folly they all perished;  
Fools that they were! to eat the Sun-god's herds:  
So Hyperion, he who Walks above,  
Bereft them of the day of their home-return!  
Whereof, from whatsoever source, O goddess,  
Daughter of Zeus, vouchsafe to tell e'en Us!

JOHN OGILBY. London, 1669.

ADORN'D WITH SCULPTURE, WITH ANNOTATIONS.

Tall quarto, leather bound, full-page plates, side and foot-notes.

Printed by JAMES FLESHER for the Authour.

That prudent Hero's wandering, Muse, rehearse,  
Who (Troy b'ing sack'd) coasting the Universe,  
Saw many Cities, and their various Modes ;  
Much suffering, tost by Storms on raging Floods,  
His Friends conducting to their Native Coast :  
But all in vain, for he his Navy lost,  
And they their Lives, prophanely feasting on  
Herds consecrated to the glorious Sun ;  
Who much incens'd obstructed so their way,  
They ne'er return'd : Jove's Daughter this display.

GEORGE HERBERT PALMER. Boston, 1891

PROSE TRANSLATION.

Speak to me, Muse, of the adventurous man who wandered long after he sacked the sacred citadel of Troy. Many the men whose towns he saw, whose ways he proved ; and many a pang he bore in his own breast at sea while struggling for his life and his men's safe return. Yet even so, by all his zeal, he did not save his men ; for through their own perversity they perished—fools ! who devoured the kine of the exalted Sun. Of this, O goddess, daughter of Zeus, beginning where thou wilt, speak to us also.

R. S. PEPPIN. London, 1897.

(Twenty-Second Book of the Odyssey..)

And Odysseus, he of manifold counsels, answered and spake unto him : " King Alcinous, most worshipful man of all the people, assuredly a goodly thing it is to harken unto a minstrel such as this one, whose is even as the voice of the gods. As for me, I say that there is no more pleasant a thing than when merriment is upon a whole people, and when feasting in the halls they give ear unto the singer, sitting their in order, and the tables nigh them are full of bread and meat, and the wine-bearers drawing forth the wine from the bowl serveth it round and poureth into the cups. This do I hold to be the most goodly thing of all. Howbeit thy heart hath turned thee to ask concerning my heavy sorrows, that I may lament with yet more grievous lamentation. What than shall I tell forth first and what last, since the gods above have given unto me numberless woes ?

ALEXANDER POPE. Edited by William Henry Melmoth.

(First edition published 1715-1720. Many editions have been edited and published.)

(Pope translated 3d, 5th, 7th, 9th, 10th, 13th, 14th, 15th, 17th, 21st, 22nd, and 24th Books of the *Odyssey*.—*Allibone I*, 255.)

"Adventures of Ulysses" (VIII).

Then thus Ulysses : Thou who first in sway,  
As first in virtue, these thy realms obey ;  
How sweet the products of a peaceful reign !  
The heaven taught poet, and enchanting strain ;  
The well-filled pallace the perpetual feast,  
A land rejoicing, and a people blessed !  
How goodly seems it ever to employ  
Man's social days in union and in joy ;  
The plenteous board high-heaped with cates divine,  
And o'er the foaming bowl the laughing wine.

D. K. SANDFORD. Edinburgh, 1856.

"Song of Demodocus" (VIII, 266). STANZA OF ORIOSTO.

Sweet prelude then the cunning harper made,  
And so of Mars' love began to tell ;  
And how with coronetted Venus laid  
That stealthy plot in Vulcan's hall befell,  
When first they stain'd the royal husband's bed ;  
(Ah ! traitorous wife, thy charms for gifts to sell !)  
And how the keen eyed Sun, that marked his shame,  
Hot with the news, to Vulcan instant came.

G. A. SCHOMBERG, London, 1879.

RENDERED INTO ENGLISH VERSE.

Sing Muse the hero versatile, who roved  
So far, so long, after he overthrew  
Troy's holy citadel ; of many men  
He saw the cities, and their manners learned ;  
And woes he suffered on the deep ; he strove  
To win his comrades' lives, and safe return,  
But all his strivings failed to rescue them :  
They perished for their witless sacrilege,  
Who ate the oxen of Hyperion Sun ;  
Hence nevermore saw they their native land.  
Daughter of Jove, help us to tell the tale.



ARTHUR S. WAY ( " AVIA " ). London, 1880.

DONE INTO ENGLISH VERSE.

The Hero of craft-renown, O Song-goddess, chant me his fame,  
 Who, when low he had laid Troy town, unto many a far land  
     came,  
 And many a city beheld he, and knew the hearts of their folk,  
 And by woes of the sea was unquelled, o'er the rock of his spirit  
     that broke,  
 When he fain would won for a prey his life, and his friends'  
     return,  
 Yet never they saw that day, howsoever his heart might yearn,  
 But they perished every one, by their own mad deeds did they  
     fall,  
 For they slaughtered the kine of the Sun, and devoured them —  
     fools were they all.  
 So the God in his wrath took away their day of return for their  
     guilt.  
 O Goddess, inspire my lay, with their tale ; take it up as thou wilt.

REV. LOVELACE BIGGE-WITHER Oxford and London, 1869.

" After all, of a great poet, the most literal version is the best."

Professor Wilson's " Essays on Homer and his Translators."

ACCENTUATED DRAMATIC VERSE.

Tell me, oh Muse, of-the-many-sided many,  
 Who wandered far and wide rull sore bestead,  
 When he had razed the mighty town of Troy :  
 And-of-many-a-race of human-kind he saw  
 The cities ; and he learned their mind and ways :  
 And on the deep full many-a-woe he bore  
 In his own bosom, while he strove to save  
 His proper life, and and-his-comrades' home return.  
 But them not so he saved with all his zeal ;  
 For they in their own wilful folly perished :  
 Infatuates ! to devour Hypërion's kine !  
 So he bereft them of their home return.  
 Of these things, Goddess, where thou wilt beginning,  
 Daughter of Zeus, the tale tell e'en to us !

PHILIP STANHOPE WORSLEY. Edinburgh, 1895.

ENGLISH VERSE IN THE SPENSERIAN STANZA.

New edition. (First edition 1861-62.)

Sing me, O Muse, that hero wandering,  
Who of men's minds did much experience reap,  
And knew the citted realms of many a king,  
Even from the hour he smote the Trojan keep.  
Also a weight of sorrows in the deep,  
Brooding he bore, in earnest hope to save,  
'Mid hard emprise and labour all to keep,  
Himself and comrades from a watery grave —  
Whom yet he rescued not with zeal nor yearnings brave ;

For they were slain in their own foolishness,  
Self-blinded, feasting on Hyperion's kine.  
He, the great Sun, in vengeance merciless,  
Wroth for the slaughter of his herds divine,  
Did bend their fortunes to a stern decline.  
And raze out wholly their returning day  
With disadvantage and destroying tyne —  
These even to me, who hearken as I may,  
Great goddess, child of Zeus, unfold in verse, I pray !

Now while the rest, safe housed from war and waves,  
Rested, and peril of destruction sheer,  
Him only, in the cool of hollow caves,  
Evermore pining for his consort dear,  
Divine Calypso guarded for her fere.  
But when the time came round, ordained of old  
In heaven for his return, not even there,  
In Ithaca, his own sea fenced hold,  
Even with his friends did due repose his life enfold.

Natheless the gods had pity on his case —  
All save Poseidon, whose relentless ire  
Urged everlastingly from place to place  
Godlike Odysseus with misfortune dire,  
Ere he might reach the land of his desire.  
But he was now to the far Æthiopia gone  
(Extreme of men who diverse ways retire,  
Some to the setting, some the rising sun)  
For sacrificial gifts and worship duly done.

## The Leather Bot-tel.

FROM BLACKWOOD'S MAGAZINE FOR MAY.

For the better understanding of this burlesque, in case it should not be self interpreting, we prefix to it two extracts, one from Mr. Darwin's "Descent of Man," and the other from Dr. Alleyne Nicholson's "Introductory Text-book of Zoölogy." We suggest that the word Ascidian, if not spelled Askidian, ought at least, to be pronounced so :

"The most ancient progenitors in the kingdom of the Vertebrata, of which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvæ of existing Ascidians. These animals probably gave rise to a group of fishes, . . . these to the Simiadae. The Simiadae then branched off into two great stems, the New World and Old World monkeys, and from the latter, at a remote period, Man, the wonder and glory of the universe, proceeded. Thus we have given to man a pedigree of prodigious length, but not, it may be said, of noble quality. (The Descent of Man, and Selection in Relation to Sex." By Charles Darwin, Vol. I, p. 212-213.)

"(Tunicata.) This class includes a class of animals not at all familiarly known, and mostly of small size. They are often called Ascidians (Greek, *askos*, a wine skin), from the resemblance that many of them exhibit in shape to a two-necked jar or bottle, the two orifices in the outer leathery case or "test" of the Tunicata lead into the interior of the animal, and are used for the admission and expulsion of sea-water; and by their means the animal both breathes and obtains food." (Introductory Text-book of Geology. By Alleyne Nicholson.)

Air — "*The Leather Bot-tel.*"

(See Chappell's "Popular Music of the Olden Times," Vol. II.)

How many wondrous things there be of which we can't the reason see !  
And this one, I used to think, that most men like a drop of drink !  
But here comes Darwin with his plan, and shows the true Deceit of Man,  
And that explains it all full well, for man was once — a leather bot-tel.

There are Molusca rather small, that Naturalists Aacidia call ;  
 Who, being just a bag-like skin, subsist on water pouring in ;  
 And these you'll find, if you will seek, derive their name from heathen Greek ;  
 For Scott and Scapula show full well that As-kos means — a leather bot-tel.

Now Darwin proves as clear as mud, that, endless ages ere the flood,  
 The Coming Man's primeval form, was simply an Ascidian worm ; \*  
 And having then the habit got of passing liquor down his throat,  
 He keeps it still, and shows full well that man was once — a leather bot-tel.

When Bacchus' feasts came duly round, Athenian peasants beat the ground ;  
 And danced and leapt, to ease their toil, 'mid leather bottles smeared with oil ;  
 From which they slid, with broad gramace, and falling filled with mirth the place,  
 And so they owned and honored well their great grand sire — the leather bot-tel.†

The toper loves to sit and swill of wine, or grog, or beer, his fill ;  
 And, as he doth but little eat, it serves him both for drink and meat ;  
 But don't, I pray, be to strait-laced, or blame this pure Ascidian taste ;  
 For Darwin's theory shows full well, the toper is — a leather bot-tel.

The Dean of Christ-Church does not shrink, to give five reasons we should drink ;  
 " Good wine, on being dry, or lest we should be by-and-by ;"  
 Then adds the fifth in humorous sport, as " any other reason " for't :  
 But all his reasonings show full well, the Dean was just — a leather bot-tel.‡

Nay, those who fain strong drink would stop, don't say, we should not daink a  
 But wuter, milk, or " eau sucree ", we're free to tippie all the day ; [drop ;  
 Sam Johnson's self, as you may see, drank many myriad cups of tea ;  
 And all this drinking shows full well, that man's at best — a leather bot-tel.

" The thiraty earth drinks up the rain," the plants, too, drink the moistened plain  
 " The sea itself, which one would think, would have but little need of drink,  
 Drinks twice ten thousand rivers up ;" while beasts and fishes share the cup ;  
 The Sun, too, drinks, the Moon as well ; so Nature's all — a leather bot-tel.§

I hope even Darwin don't say Nay, when asked at times to wet his clay ;  
 And I for one would drink his health, and wish him sense and wit and wealth ;  
 And if good liquor he doth brew, I'll drink to old Erasmus too ;  
 And gladly join to show full well that man is still — a leather bot-tel.||

\* Worm is here used for larvæ. † See Virgil's Georgics, II, 38

‡ Dean Aldrich's well-known catch, " If all be true that I do think,  
 There are five reasons we should drink," is a translation of certain  
 Latin lines, which Father Sirmond, the Jesuit, " quoyque fort sobre,"  
 delighted to repeat. § Altered from Crowley's " Anacreonics."

|| Erasmus Darwin, mentioned in the last verse, was, we believe, the  
 grandfather of the present distinguished Naturalist. The germ of the  
 " Darwinian theory ", we consider, much more certainly to be  
 found in the Doctor's posthumous poem of " The Temple of Nature,"  
 than the origin of man in the Ascidian lava, or leather bot-tel.

## Stuart Mill on Mind and Matter.

AIR — " Roy's Wife of Aldivalloch."

Stuart Mill, on Mind and Matter, all our old Beliefs would scatter ;  
Stuart Mill exerts his skill to make an end of Mind and Matter.

The self-same tale I've surely heard, employed before, our faith to batter ;  
Has David Hume again appeared, to run a-muck at Mind and Matter ?

David Hume could Mind and Matter, ruthlessly assault and batter ;  
Those who Hume would now exhume must mean to end both Mind and Matter.

Now Mind, now Matter, to destroy, was oft proposed, at least the latter ;  
But David was the daring boy who fairly floored both Mind and Matter.

David Hume, both Mind and Matter, while he lived, would boldly batter ;  
Hume to Mill bequeathed by Will his favorite feud with Mind and Matter.

Men think they see the things that be ; but truth is coy, we can't get at her ;  
For what we spy is all my eye, and isn't really Mind or Matter.

Hume and Mill on Mind and Matter swear that others merely smatter ;  
Sense reveals that something feels, but tells no tale of Mind and Matter.

Against a stone you strike your toe ; you feel 'tis sore, it makes a clatter ;  
But what you feel is all you know, of toe, or stone, or Mind, or Matter.

Mill and Hume of Mind and Matter wouldn't leave a rag or tatter ;  
What although we feel the blow, that doesn't show there's Mind or Matter.

We meet and mix with other men ; with women, too, who sweetly chatter,  
But mayn't we here be duped again, and take our thoughts for Mind and Matter.

Sights and sounds like Mind and Matter, fairy forms that seem to chatter ;  
May be gleams in Fancy's dreams of Men and Women, Mind and Matter.

Successive feelings on us seize (as thick as falling hail-stones patter),  
The Chance of some return of these, is all we mean by Mind and Matter.

Those who talk of Mind and Matter just a senseless jargon patter ;  
What are We, or You, or He ? dissolving views, not Mind or Matter.

We're but a train of visions vain, of thought that cheat, and hopes that flatter.  
This hour's our own, the past is flown ; the rest unknown, like Mind and Matter.

Then farewell to Mind and Matter ; to the winds at once we scatter,  
Time and Place and Form and Space, and You and Me, and Mind and Matter.

We banish hence Reid's Common Sense ; we laugh at Dugald Stewart's blatter ;  
Sir William, too, and Mansel's crew, we've done for You, and Mind and Matter,

Speak no more of Mind and Matter ; Mill with mud may else bespatter.  
All your schools of silly fools, that dare believe in Mind and Matter.

But had I skill, like Stuart Mill, his own position I would shatter ;  
The weight of Mill I count as Nil — if Mill has neither Mind nor Matter.

Mill, when minus Mind and Matter, though he make a kind of clatter,  
Must himself just mount the Shelf, and there be laid with Mind and Matter.

I'd push my logic further still (though this may have the look of Satire) ;  
I'd prove there's no such man as Mill, — if Mill disprove both Mind and Matter.

If there's neither Mind nor Matter, Mill's existence, too, we shatter ;  
If you still believe in Mill, believe as well in Mind and Matter.

CURIOUS RECORD OF ENGLISH BOOKS AND AUTHORS. A writer in the *St. James Gazette* says : Literary records are always interesting. The largest circulation of any English work in copyright has been attained by "Enquire Within for Everything," of which a million and a quarter copies have been sold.

The largest circulation of any English novel in copyright is "East Lynne," of which the public have bought nearly half a million copies.

The earliest published work still in copyright is Tennyson's "Poems by Two Brothers," which dates from 1837.

The largest amount ever given for serial rights in England is £7000, paid by the *Cornhill* for George Eliot's "Romola."

The largest check ever given to an English author is £20,000, received by Lord Macaulay for his history.

The most expensive single volume lately issued is Morris's "Chaucer," published at £20.

The thickest volume in print is the Catalogue of Current Literature," which measures ten and a half inches across the back.

The highest price paid for a first edition is 535 guineas for an uncut copy of the Kilmarnock "Burns."

The author who has lived longest after the publication of his masterpiece is Philip James Bailey, who wrote "Festus" over sixty years ago.

The largest number of volumes in any single series is the Bohn Library of 770 volumes

The longest life in any dictionary of biography is Sidney Lee's "Life of Shakespeare," which fills fifty pages of the "Dictionary of National Biography."

The most expensive English scientific work is the story of the "Challenger" voyage, told in fifty volumes, costing over £100,00.

The most voluminous living novelist is Miss Braddon, who has published over fifty novels and innumerable stories, and whose pen is said to have been worth to her something more than £100,000.

## The Unknown God.

BY GEORGE W. WARDER.

I scanned the cycles of revolving time  
To know the gods of every age and clime ;  
Olympian Jove, whose mighty thundering nod  
Shook the far heavens and our earthly sod,  
Enthroned above all gods of lesser dower,  
Was elemental force — a name of power.

Minerva's goodness, like Minerva's pride,  
Was knowledge masked and wisdom deified;  
Apollo's beauty with his lute and lyre,  
Was music's melody, the music's fire ;  
And Hera and the Cyprian goddess fair  
Were loveliness enthroned and beauty rare.

Hercules, Theseus, heroes on earth's sod,  
Were strength or knowledge, god or demigod —  
Deities abridged, epitomies divine  
Like Mars or Bacchus, full of strife or wine ;  
And gods wrought by human brain and hand,  
As sculptors shape the stone of statues grand.

Mizraim, with sphinx and pyramidal pile,  
Adored Osiris, Isis, and the Nile ;  
Assyrians bowed before their ancient kings  
As marble lions stretching eagles' wings.  
Strange paradox ! from clay and marble clods,  
As God made man at first, so man makes gods.

What gods were they ? Desire, and Hope, and Hate —  
Creations of man's mind that must create,  
Embodied thoughts, aspiring human souls  
Climbing through ages to the higher goals —  
Seeking light and truth beyond the path he plods ;  
One God made man, man hath made many gods.

Man's dread of power bends him at Zeus's feet,  
Hate brings its Nemesis, Eros lovers greet,  
Pluto is punishment, and thus we see,  
All these are attributes, not deity :  
As evolution is but law newfound,  
God's finger-touch that makes the world go round.

The man of Tarsus said, " Your bards agree,  
Ye are the offspring of the Deity,  
And ignorant, worship in your dubious ways  
The very God whom heaven's angels praise."  
Earth's duty's plain, but know the God you've sought ;  
His smallest star would take a life of thought.

Wisdom, power, love, these are His attributes,  
 The Christian's holy God whose goodness suits  
 The majesty of heaven. And climbing hills of love,  
 From stars and suns to central suns above,  
 At last we'll view His face with spirits free,  
 Like sunrise spreading o'er a boundless sea.

There is his central throne enthroned in light,  
 Blinding to mortal gaze ; and in the flight  
 Of cycling time across the void of space,  
 Angels and Logos seek the carnate race,  
 Whose words outspan an earth, whose suns are clods,  
 So far they seem from heaven's heaven and God of gods.

His suns and worlds are countless as the stars,  
 His jewelled finger prints, through checkered bars  
 Of light and shade. All life is shadow of his breath,  
 An uttered thought ; and law and change and death,  
 His angel messengers ; His Spirit, Truth,  
 Preserves the universe in fadeless youth.

The palpable infinite ! Who can ever know ?  
 Mind, from a mustard seed a world must grow,  
 The past the emblem of His power hath wrought ;  
 Whose thought created first creating thought ;  
 And veiled in mists above the Olympian throne,  
 We know the unknown God is God alone.

### *A Comic Ballad on Johnny Sands.*

SUNG BY JOHN SINCLAIR WITH GREAT ECLAT.

A man, whose name was Johnny Sands, had married Hetty Hague,  
 Although she brought him gold and lands, she proved a terrible plague.  
 For Oh ! she was a scolding wife, full of caprice and whim,  
 He said that he was tired of life, and she was tired of him.

Says he, " then I will drown myself, the river runs below."  
 Says she, " pray, do, you silly elf, I've wished it long ago."  
 Says he, " upon the brink I'll stand, do you run down the hill,  
 And push me in with all your might." Says she, " my love, I will."

" For fear that I should courage lack, and try to save my life,  
 Pray, tie my hands behind my back." " I will," replied his wife,  
 She tied them fast as you may think, and when securely done,  
 " Now stand," she says, " upon the brink, and I'll prepare to run."

All down the hill his loving bride now ran with all her force,  
 To push him in — he stepped aside, and she fell in — of course.  
 Now splashing, dashing, like a fish, " Oh ! save me, Johnny Sands,"  
 " I can't, my dear, though much I wish, for you have tied my hands."



## How to Find the Constellations. X.

BY GEORGE I. HOPKINS.

Since the moon reaches the full phase on the third of this month it will probably seriously interfere with the star gazing. It is a good exercise at such a time for the observer to see if he can locate accurately the constellations already named when only a few stars are visible for guidance. He will probably notice that Orion is in the west, nearly, if not quite, at the horizon, while the brilliant star Sirius keeps up an almost incessant twinkling low down in the southwest.

Leo will be noticed considerably past the meridian, and the Twins almost exactly in the west, half way between horizon and zenith. In the east the yellow star Arcturus is seen at an altitude of about forty degrees, and it is barely possible that one may be able to recognise Corona Borealis just below it. Turning now to the northern sky the Great Dipper is seen nearly in the zenith, and the Little Bear about the same altitude as Polaris toward the northeast. If Nova Persei be now visible it will be seen quite near the horizon, together with Algol and Alpha Persei, and the Hyades also farther to the west, all of them near to setting. Over in the northeast almost exactly, Vega may be seen just rising, while Cassiopeia and Cepheus have reached their lowest culmination, one on each side of the meridian, thus fixing the limit of the region of stars that never set to the Manchester observer.

While surveying this portion of the heavens the observer may, if he can crane his neck sufficiently, see a small group of third and fourth magnitude stars between Leo and Ursa Major. This is the constellation Ursa Minor. Although so few are now visible yet it contains fifty-three stars, only one of which is of the third magnitude and five of the fourth. This is comparatively a modern constellation, having been

formed by Hevelius out of the surplus stars between Leo and Ursa Major ungrouped by the ancients.

Directly east of the Dipper and Leo Minor can be seen, perhaps half way between the Dipper and Arcturus, a star of the third magnitude. This is *Cor Caroli* or Charles' Heart, so named by Sir Charles Scarborough in memory of King Charles the First. It is the most prominent star in the constellation *Canes Venatici*, the grayhounds, or hunting dogs. This also is a modern constellation, having been made by Hevelius out of the ungrouped stars between Bootes on the east, and Ursa Major on the west. These hounds are represented on the pictorial star maps in pursuit of the Great Bear which Bootes, the mighty hunter, is following around the pole, while he holds in his hand the leash by which they are fastened together. Their names are *Asterion* and *Chara*.

South of *Canes Venatici* and on a line drawn from *Regulus* to *Arcturus* and about two-thirds the way may be seen a beautiful cluster of small stars between the fourth and fifth magnitudes, their confused lustre somewhat resembling the milky way. This is the constellation *Coma Berenicis* or *Berenices Hair*. Although the stars which compose it are all so small as to be rarely distinguished in the abundant light of the full moon, yet it is not easy to mistake it for any other group in the same region of the sky.

*Berenice* was of royal decent and a lady of great beauty, who married *Ptolomy Soter*, one of the kings of Egypt, whom she loved with great tenderness. When he was going on a dangerous expedition against the Assyrians, she vowed to dedicate her hair to the goddess of beauty if he returned in safety. Sometime after the victorious return of her husband, the locks which, agreeably to her vow, she had deposited in the temple of *Venus*, disappeared. The king expressed great regret at the loss of what he so much prized; whereupon *Conon*, his astronomer,

publicly reported that Jupiter had taken away the queen's locks from the temple and placed them among the stars.

" There Berenice's locks first rose so bright,  
The heavens bespangling with dishevelled light."

Conon, being sent for by the king, pointed out the constellation, saying, "There behold the locks of the queen." These being among the ungrouped stars until that time, and not known as a constellation, the king was satisfied with the declaration of the astronomer, and the queen became reconciled to the partiality of the gods.

Directly below Leo is a region of small stars below the fourth magnitude, comprising a space about fifteen degrees square, the celestial equator cutting it exactly in halves. This is the constellation Sextant, and contains in all forty-one stars. It is so called because of its supposed resemblance to the nautical instrument of that name. — *Nature Study.*

---

### *Hurrah For Old New England.*

---

This is our own, our native land, though poor and rough she be,  
The home of many a noble soul, the birth-place of the free.  
We'll love her rocks and rivers, till death our quick blood chills,  
Hurrah for Old New England, and her cloud-capped Granite hills.

Shall not the land, though poor she be, that gave a Webster birth,  
With pride step forth to take her place, with the mightiest of the earth;  
Then for his sake whose lofty fame, our farthest bound'ries fill,  
We'll shout for old New England, and her cloud-capped Granite hills.

They tell us of our freezing clime, our hard and rugged soil,  
Which hardly half repays us for our Spring-time care and toil;  
Yet gaily sings the merry boy, as his homestead farm he tills,  
Hurrah for old New England, and her cloud-capped Granite hills.

Others may seek the western clime, they say 'tis passing fair,  
That sunny are its laughing skies, and soft its balmy air;  
We'll linger round our childhood's home, till age our warm blood chills,  
Till we die in old New England, and sleep beneath her hills.

(The above song, in answer to E. C. A. Vol. XIX, p. 118.)

---

Ou tous les hommes vont, aucume ne vont ensemble.  
" Where all men go, each must go alone." — *Comte.*

TWO VERSES IN THE ACTS OF THE APOSTLES. (IX, 7; XXII, 9.) (Vol. XIX, p. 69.) I will venture to comply with the request of of your correspondent, John Greenfield, to translate literally two passages in the Acts of the Apostles, though apprehensive that I will not meet his wishes.

Acts ix, 7. "But the men journeying with him were standing dumb, hearing indeed the voice but beholding no one."

Acts xxii, 7. "But they being with me saw indeed the light, but they heard not the voice of the one speaking to me."

There is an apparent conflict of statement, which some have endeavored to explain away by rendering the verb *ακούω*, "to hear," by a secondary meaning, "to understand," in the latter instance. Thus the men would be said to hear but not to comprehend the sense. Yet this would be a forced interpretation, and its plausibility is entirely overthrown by the parallel text in chapter xxiv: "But we all having fallen to the earth, I heard a voice speaking to me in the Hebrew language." If they had fallen to the earth they could not be standing dumb, and if the voice had been in Hebrew, they would all have understood it. Hence, assuming the book of Acts to be genuine and to some degree authentic, I think it more than probable that one or more of these three texts have been interpolated by copyists. This was a practise very common in former centuries, not only in Sacred but Classic literature.

It is pretty certain that the book was the production originally of two different compilers. The first twelve chapters belong to one part and the remaining chapters constitute the other part. There is internal evidence that the second part was written first and that the former chapters were afterwards prefixed. Peter and Paul were made parallel teachers: although the Epistles to the Galatians and Corinthians indicate antagonisms. Indeed the first chapter of the Acts describes the election of an Apostle to be numbered as such, while Paul is described, in chapter xiii, as commissioned at Antioch. Probably we should not dwell too much on verbal discrepancies. The Bible abounds with these, from being produced by different individuals from

different points of view. The books were first written and afterwards edited, and that by individuals who did not follow our modern rules of criticism. And human beings are by no means exempt from fallibility. A. WILDER, Newark, N. J.

THE ORIGINAL BOOK OF GENESIS. Being portion of the "Lost Word," as preserved in Thibet, China, and now restored in English form by the Guidance of the Spirit. New edition.

Since the "Original Book of Genesis" was written under the inspiration of Swedenborg and others at the same spiritual hierarchy, the writer has been informed from the same source that it is a reproduction in English of the original "Ancient Word," long since lost, and not a mere revision of the authorized version, but rather a restoration of the original purity and integrity, which it had lost by the corruption of those who were its guardians. Swedenborg the Seer speaks at large, in his work, "The True Christian Religion," par. 279, of the most "Ancient Word," long since lost and replaced by another Word which has likewise been corrupted, and veiled over by the clouds of prejudice and darkness, from behind which it will emerge in due time. The original Word, though lost for ages to the human race, is still extant and carefully preserved in Thibet under the guardianship of China, to be revealed in the fulness of time.

The Seer says : "According to this Word they celebrate their Divine Worship by a system of correspondences and symbols" It contains the first nine chapters of Genesis, reckoning by such according to the authorized version, which treats of the Creation, the Garden of Eden, Adam and Eve, and their posterity till the flood. There is no mention in it of bloody sacrifices, or the eating of them, except for condemnation. The entire trend of this most important Scripture is that God is the author of Order, Law and Harmony, and that all things were originally made "good." That God is incarnate, not only in humanity regenerate, but in all men and women and in all other living creatures according to their degree and capacity, giving freely of the life divine to all ; that man and all living creatures continued for a time in purity, love, and innocence, and therefore there was no hostility between man and his fellow creatures in this Golden Age.

The work is octavo. pp. 50, neatly printed, with symbolic diagrams. Price one shilling, and sent postpaid by the Secretary of O. A , 3 Evelyn Terrace, Brighton, England.

**THE SHADOW OF POE'S RAVEN.** It is curious that Edgar Allan Poe, of all writers, should have made so odd a slip as that which occurs in the last stanza of "The Raven." He stated that the Raven came into the room and immediately

"Perched upon the bust of Pallas, just above the chamber door."

Here the bird remains during the whole time of the poem. As the lamp was in the middle of the room, either on a table or suspended, for it fell upon the violet velvet lining of the chair, on which the poet was sitting, it would naturally cast the raven's shadow behind the bust and on the wall over the door. Even if there was a transom over the door and a lamp outside, it could not throw the bird's shadow on the floor, for the bird would be above the transom. The only explanation seems to be in a mysterious metaphorical "shadow," while the physical shadow seen by the eyes fell upon the wall over the bust of Pallas. But this will hardly do. — K. W. K. in *N. Y. Times*. (See N. AND Q., Vol. II, p. 591, question (b)).

**THE DOCTRINE OF THE MEAN.** My Master, the philosopher Ch'ing, says: "Being without inclination to either side is 'Chung'; admitting of no chang is called 'Yung.'" By Chung is denoted the correct course to be pursued by all heaven; by Yung is denoted the fixed principle regulating all heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze sze, fearing lest in the course of time errors should arise it, committed it to writing, and delivered it to Mencius. The book first speaks of one principle; it next spreads out this, and embraces all things; finally, it returns and gathers them all up under one principle. Unroll it and it fills the universe; roll it up and it retires and lies hidden in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning.

**"PROOFS OF A CONSPIRACY."** The book inquired for by the "SEARCHER FOR LIGHT," is entitled "Proofs of a Conspiracy Against All the Religions and Governments of Europe, carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies. Collected from good authorities, by John Robison, A. M., professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh." Our copy is the fourth edition, New York, 1798. Pp. 400. The work is out of print, and copies bring about \$5.00.

QUEVEDO'S VISIONS OF HELL. "There I was much surprised to find Homer, sitting in the midst of the Grecian poets, and reading his own 'Iliad'—he who had been so blind during his life. I was tempted to ask him some questions respecting his works, and had an idea he would reply in verse. With this view I walked round the circle that was formed, and spoke in these terms to the prince of poets :

'O, illustrious Homer ! light of the universe ! author of the most sublime fictions ! the beauty and price of thy writings surpass the grandeur of the king of Spain, the wisdom of Charlemagne, the abundance of Ceres, the girdle of the Graces, the tenderness of Venus, the delicacies of Bacchus, the brightness of Aurora, the height of heaven, the depth of hell, the vastity of the ocean, and the variety of the world — a Spaniard who wants neither spirit nor courage, of Quevedo, demands of thee if the victory thou hast attributed to the Greeks before Troy truly belongs to them ; and if Paris, that tender lover, actually in vain took so much trouble to carry off their chaste Helen.'

Homer, rubbing his eyes, answered me thus :

'Here there must needs be sincerity and truth ; for we pay dearly for the boldness and obloquy, that weak mortals admire ; our torments are eternal. I never was in Ionia ; I passed my life in Greece ; to honor this nation I sacked Troy ; a city strong, rich, fortunate, and always victorious, and that was finally destroyed by an earthquake. Helen, to whom I have accorded the honors of infidelity, was the least scrupulous of all our frail damsels. Leave me to relent over what hath charmed all the poets of the world. Go from this place, and tell mortals you found me reading, against my inclination, those works that have attained the universal suffrage.'

His discourse affected me. I pitied this old man, who wept upon reading his poems ; but I reflected that he had invented all those fabulous incidents, to which both pagans and Christians are both equally attached. Homer, this genius who knew how to assume so many changes, had he need to endow with heavenly powers, those brave men whom he sent to the siege of Troy ? he might have created heroes, without making them gods ; to be sure, it is always permitted to poet to feign and magnify their subjects ; or, in other words, the subject thus aggrandized and exalted to heaven have no sublimity but in poesy and upon paper, like the figures that painters trace on canvass, or sculptors upon marble. How could the Greeks mistake and worship gods who had such an origin ? However, the thing has happened, Homer is the cause, and now mourns over his poetry and himself ; he has for companions in misery, his disciples and imitators."



MASONRY. (From the "Secret Master.") "Masonry is useful to all men; to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect upon the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy. — *Morals and Dogma*. p. 113. (Selected by Isaac P. Noyes, 33°).

"KISS THE SON." (Psalm iv, 12.) "Blessed are all they that put their trust in Him," or as Jonathan paraphrases it, "Blessed are all who trust in the Memra" (THE WORD).

"I went to one of the oldest teachers, who lived above seventeen hundred years ago, to be taught how to interpret these words, "Kiss the Son," and my soul drank of the pure and refreshing water of Divine knowledge. Before transcribing his solemn words of triumphing faith, I must remark that our ancient teachers, who are called "The Cabbalistical School," undoubtedly preserved the pure doctrine of the Godhead. When, however they imparted knowledge to their initiated pupils, they frequently made use of allegorical expressions, and sometimes of certain calculations from the numbers represented by the letters which a word contains. In this way they hid their mysteries from the uninitiated until they were properly prepared to receive them." — *The Great Mystery*, by C. W. H. Pauli, 1863.

"I know of but two ways that are ordained for getting Wisdom, namely, the Book of God and the Book of Nature." — *Sandivogus*.

"Man is the miracle of the universe, and contains within himself the greatest of secrets." — *Hollandus*.

"In the perpetual circle of nature, the living are made out of the dead as well as the dead out of the living." — *Plato*.



A NEW LIFE OF EDGAR A. POE. The New York *Times* Saturday Review (April 27, 1901) says that distinguished looking poet of the National capital, Col John A. Joyce, is at present in Baltimore collecting data for a new biography of Poe. The Colonel wears his hair long, and its white locks fall over his shoulders or wave in the wind. He has already visited the Church House where Poe died, and the Westminster Cemetery where he is buried. He claims to have facts relating to Poe's life which are not found in any of the biographies. The closing chapter will deal with the poem, "The Parrot," which will be presented in a fac simile of the handwriting of Leo Penzoni, the grandson of an Italian etcher and artist, who wrote the poem in 1809. The chapter, says Col. Joyce, will show that there is a startling similarity between "The Parrot" and "The Raven," and he intimates that Poe plagiarized from the former in producing the latter. Col. Joyce is the author of many works, including "Laugh and the World Laughs with You," which poem was contested by Ella Wheeler Wilcox.

("The Raven" was reprinted in N. AND Q., Vol. XVI, p. 175; XVIII, p. 101.)

Pharoinus says, when Plato read his treatise on the Soul, Aristotle was the only person who sat it out, and that all the rest rose up and went away. Even some say that Philip the Opuntian copied out the whole of his books upon Laws, which were written on waxen tablets only.

Plato, it is said, having seen a man playing at dice, reproached him for it, and the man said that he was playing for a trifle: "But the habit," rejoined Plato, "is not a trifle."

On one occasion, he was asked, whether or no there would be any monument of him, as of his predecessors in philosophy? Plato answered, a man must make a name, and the monument will follow."

Once, when Xenocrates came into his house, Plato desired him to scourge one of his slaves for him, for that he himself could not do it because he was in a passion.

Once, he having got on horse-back and dismounted again immediately, said that he was afraid that he should be infected with horse-pride.

One of the sayings of Plato was that "The pleasantest of all things to hear was the truth." Others report this saying thus: "The sweetest of all things was to speak the truth." And of truth he speaks thus in his Laws: "Truth, my friend, is a beautiful and a durable thing: but it is not easy to persuade men of this fact."

" I AM DYING, EGYPT, DYING." Emerson Venable writes to the New York *Times* Saturday Review the following letter:

" The late communications in ' The Saturday Review,' from Mr. Livingood and Mr. Benton, in regard to General Lyttle's poem, ' I am dying, Egypt, dying,' may be supplemented by an extract from the memoir prefixed to the ' Poems of Gen. William Haynes Lyttle,' edited by W. H. Venable, and published by the Robert Clarke Company in 1894. Prof. Venable knew the poet and was his literary executor. I quote from his book the following account of the origin of the famous lyric :

" Bryant's Library of Poetry and Song is held responsible for having first put into circulation the absurd fiction that Lyttle's famous poem was written while the author lay mortally wounded after the battle of Chickamauga. The true history of the composition of the poem is this :

Anthony and Cleopatra, was written at the Lyttle homestead in the summer of 1858. The original manuscript, long in the possession of the poet's sister, Mrs. Josephine R. Foster, was dashed off in a glow of creative excitement by the author, who left it lying upon a writing table in his private room. There it was found by William W. Fosdick, an intimate friend of Lyttle and himself a poet of more than local celebrity. ' Who wrote this, Lyttle?' inquired Fosdick, after reading the poem. ' Why, I did,' answered Lyttle; how do you like it?' Fosdick expressed admiration for the verses, and, taking the liberty of a literary comrade, he carried a copy of the manuscript away and gave it to the editor of the Cincinnati Commercial, with the explanatory note : ' Editors Commercial. — The following lines, from our gifted and talented townsman, William H. Lyttle, we think, constitute one of the most masterly lyrics which has ever adorned American poetry; and we predict a popularity and perpetuity for it unsurpassed by any Western production. — W. W. F.' The poem appeared in the Commercial on July 29, 1858."

( Reprinted in N. AND Q., Vol. XIV, p. 4; XIX, p. 279.)

" Invoke the spirit of Eternal Light; speak little, meditate much, and judge aright." — *Espagnet*.

" He that hath the knowledge of the Microcosm, cannot long be ignorant of the knowledge of the Macrocosm." — *Alipilli*.

" What is the holiest? That which today, and ever on,  
Deeper and deeper felt, souls more and more together binds." — *Goethe*.

# NOTES & QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

JULY, 1901.

No. 7.

---

### Modern Mystics.

BY SAPERE AUDE.

(Supplied by Dr. W. W. Westcott, S. M., IX<sup>th</sup>, Soc. Ros. in Anglia)

The history of the past tends to show that some persons have at all times attempted to obtain by study and self development a more intimate acquaintance with the Unknown than has been supplied by their Religion. In many countries and among the priests of many religions it has been obvious that some, even of the professed teachers of theology, have formed a sect of Special Students who have claimed to possess a peculiar wisdom in mysterious possibilities, and a magical power over and above the functions of the recognized orthodox leaders.

Heathendom always had its special sibyls and soothsayers who formed a class apart from the ordinary priesthood. Hebrew orthodoxy had its school of the Kabbalistic Philosophers. The Chaldeans amid a horde of priests had their Magi. The Egyptian Pharaonic King-Priests had their own Diviners and Wonder-Workers among the Priests of each Temple. The Mediæval Catholic Church was never free from the Thaumaturgist and Alchemist; the names of Priest, Canon, Bishop, and even Pope have been linked with the claims to mystic authority and power; as Pope John XXII, Bishop Heliodorus, Canon Ripley, and Abbot Trithemius. Throughout the middle ages of Europe there is a trace of laymen also who have claimed, and have apparently sustained a claim to possession of the Occult Art of Magic and Transmutation, as Flamel, Paracelsus, Maier, and

Fludd. In our own time there has been a distinct recrudescence of the tendency to desert the worldly pursuits of commerce and science in favor of researches into the hidden mysteries of Nature and God.

The Theosophical philosophers and the Alchemists of Europe of the centuries behind us, and the Rosicrucians of Germany, who sprang into notice in the seventeenth century, have many earnest followers today.

The Indian philosophers have been notably brought to the notice of Europe during the last twenty years, and the present Eastern philosophy founded by Madame Blavatsky has secured a crowd of adherents.

The Spiritualists of our time, all seeking for a reality in the communion of the dead with the living, now form a compact and numerous body of men and women eager to spend their time and money in the investigation of the Unknown.

Christian Orthodoxy desecrates every attempt to pierce the veil of darkness which separates us from the Unseen World around us, and yet many nominal Christians desert the Xtian narrow path of self-salvation in their efforts to gain forbidden knowledge of the unseen world behind the veil of the senses. This obviously existing craving for ulterior knowledge seems to be a fundamental peculiarity of man, who recognizing his ignorance of his true surroundings ever seeks to fathom the secrets of his destiny, his powers, and his origin.

Ought we to say that all this search is futile and worthy of condemnation? or ought we to lend encourage to all bone fide efforts to solve the mysteries of our environment? Who knows? It is certain that no modern established Religion is now powerful enough to stop investigation. Hand in hand with the daring of modern criticism of the Sacred Books has developed a modern demand for practical experiments in the realms of psychic forces, such as is shown in the enlightened researches into Hypnotism, Thought Transference, Communion with the Dead, Intercourse with Elemental Spirits, and Appeals to Angelic Powers. The student of the history of these attempts to unveil the unseen world tends to become the investigator on his own account.

It seems impossible to doubt but that some men have lived who have gained knowledge and power above their fellows in such arcane researches. Who may now have the power to succeed? Has any one such a birthright? Is it true that the Magus is born — not made? Is magical power one form of genius? It may be so. One fact appears to be clear, that many men have spent years in such researches, and their labor

has availed nothing. If this be true it is not a proof that others have not lived, and strived, and have not gained a knowledge and power which to them have been an ample reward. There have been many who have died expressing themselves as fully conscious of a mystic attainment which has repaid them for years of self-abnegation and the contempt of their fellows; Such men were Behmen, Swedenborg, and such a woman was Anna Kingsford. There is no royal road to occult success, and we should not encourage any to desert the well-known paths of simple goodness for an unknown aim, but on the other hand if a man has what he deems a call to mystical study, it is useless and perhaps wrong to put obstacles in his path. It is a mean argument against the possibility of occult success on high planes of thought, to point out the many who have been shown to be pretenders, because from the nature of higher gifts, the nature that has been postulated for them, the true possessors will be most often quiet retiring personalities who do good, and would blush to find it fame.

On the other hand there does occasionally appear a man or woman who shows powers which few possess, and such do appear as brilliant teachers, who gather around them a group of students some of whom also develop supra normal capacities.

Perhaps these persons of innate genius do fulfil a useful function in choosing some pupils, who may be able to make progress. But the way of the brilliant teacher is hard, and often more evil is said of him than is fair or just. Such teachers have always much eccentricity, and this may be mistaken for undue influence, for folly and for self esteem.

The Theosophists have had such a teacher, and so have the Spiritualists and other occult societies.

Jacob Behmen suffered much in the past; Swedenborg was much reviled, and so were Saint-Martin and Count de St. Germain, and Martinez de Pasqually; and now the cultured student finds much to admire and to sympathize with in the lives and works of all these. Still more remote from our times there are the histories of Christian Rosencreutz, of Picus de Mirandola, of Cornelius Agrippa, of Paracelsus, of Isaac de Loria, Rabbi Akiba, and Simon ben Jochai of Kabbalistic fame.

Beyond these again were the inspired St. John of the Island of Patmos, and Hermes Trismegistus of pre-christian celebrity. Even of the great Gautama the Buddha, and of Confucius, evil things have been spoken, although by their learning and powers two great world religions have sprung up and have flourished for centuries. Every reformer of religious error has been met with calumny on many sides rather than with fair argument.

Let such of us then as are earnest students pause before we revile any one who works earnestly at any branch of occult research. Seeing that this general tendency to revile the occult learned ones has ever existed, we cannot be surprised that much of the occult learning of the world has been propagated alone in privacy and in secret societies.

The modern press is never weary of saying that we have outgrown the need of secrecy, but although this may be true of physical science, it is not true of occult science.

Blavatsky was reviled out of all decency ; and many others of the last fifty years also have met with general misrepresentation, only because they dissented from the errors of orthodoxy, and taught a strange doctrine ; the great Luther for example.

The world does not now burn or crucify reformers and mystics, but it lays on them heavy burdens of malicious condemnation. The true mystic who has any super-normal power must still hide his light under a bushel, or submit to fraudulent and often farcial misrepresentation. Mystics of a true type are never numerous, and good teachers are always few ; so let the true teacher still teach in the closet, and exercise his good powers by stealth, for success in mystic work will, if it be made known, still be dubbed folly and fraud, whatever be its source, or origin, or its mode of action.

Clairvoyance will be the power of the few, and healing by will and occult skill will be occasionally manifested, but woe to the man who discloses his faculty, for at the least he will suffer contumely, if not persecution.

At the present time there are only three distinct mystical schools ; the Theosophists who assert an Indian source of authority, the Hermetic and Rosicrucian school who are descended from the philosophers of Egypt and the Jewish Rabbis ; and the Spiritualist and Spiritist societies ; these last claiming no ancient lineage but depend not on system so much as upon independent research ; they are not fettered by dogma although guided by precedent,

Of the Theosophist Buddhist group as compared with the Western school it appears that the former cultivate the more passive attitude of improvement by Meditation and by Self-Abstraction ; while the latter hope for progress from strong efforts of Will and culture devoted to attainment of communion with spiritual powers which are deemed to be of Planetary, Angelic, and Astral existence. The former believes that self-abnegation and coercion of the passions and emotions will attract the beneficent aid of great teachers, embodied and disembodied ; while the latter teaches that the Kingdom of Heaven must be

taken by force of aspiration, strength of will and special preparation in the occult lore of the past.

Once more, who can judge them? let each one climb where he deems he perceives a ladder or a pathway to Providence.

No man has a right to judge such matters for another ; freedom of conscience and liberty of investigation must be granted. Let each man say — am I my brother's keeper, as to his conscience? But on the other hand sensible men have a right to say that young unformed characters should be restricted from such researches until they have gained worldly wisdom, and sufficient self-culture to claim an independent judgment ; and again no man ought to cast off the responsibilities in social life, which he has voluntarily taken upon himself, only for the sake of the chance of self-development on occult lines. So much of true mysticism as is attainable will not be obtained by the man or woman who seeks it while neglecting the duties he has already undertaken. No blessing can accrue to the student who devotes himself to abstract occult research, and at the same time neglects his life work in maintaining his world business, or family ties. Hence, no doubt the bachelor and spinster, the widower and widow, without children, have more ample possibilities of self-progress. The mediæval authorities on occult science and art all assented to this pronouncement, and with good reason ; and hence we believe that the aims they had in mind were true and good.

There have been great female occultists and it is but reasonable to grant that higher powers, if at all attainable, are open to both men and women, and history has shown that the free and unfettered life work of man and wife in unison has shown high results. But the devotion of either man or woman to pure mysticism, against the consent of the other partner in married life cannot result either in happiness or success. Let such persons then be warned in time, for their result will be fallacious, and will lead to disharmony and distrust.

The tendency to occult study, if it be born after other responsibilities have been undertaken, should be repressed, unless the life partner freely assents to the new undertaking ; yet happy may be the man and wife who have alike mystical tendencies. In our days of fierce fight for existence and social position, mere financial considerations must be considered, and there are but few so well placed as to be able to neglect the work of the world for the unremitting cares and study needed for progress in occult studies. Each one must do the duty closest to his hand, and then if providence or fate has set him free to devote time, money, and study for the search for the Quintessence



let him seek if he feels the divine afflatus ; but how few there be that are free and of ample means !

Occult philosophy is for the few and if any one is so free and capable as to undertake it, perchance he may obtain a reward, if he be earnest, self-sacrificing and have high aims, and is willing to forget all the pleasures of the world, the flesh, and the devil.

There are some such, and if their strivings add but one jot or tittle to the world's good, let such be revered and not be condemned by the worldly, and the pleasure-loving, for whatever they do gain is not easily bought, but may obtain a great reward.

---

*Aphorisms From "Heart-Culture."*

---

If I am building a mountain and stop before the last basketful of earth is placed on the summit, I have failed.—*Confucius*

There is nothing good or bad but thinking makes it so.—*Shakespeare.*

If you want to do substantial work, concentrate ; and if you want to give others the benefit of your work, condense.—*Belzac*

The soul of man can only know the divine so far as it knows itself. — *Plotinus.*

Small draughts of philosophy lead to atheism, but larger ones lead back to God. — *Francis Bacon.*

The true, the good, and the excellent are always simple ; but error is elaborate. — *Goethe.*

The virtue that requires to be ever guarded is scarcely worth the sentinel. — *Goldsmith.*

The friendship of one man is better than that of every fool. — *Democritus.*

Let us encourage ourselves by a little more imagination, prior to experiment. — *Faraday.*

Look within ; within is the fountain of good, and it will ever bubble up, if you will ever dig. — *Antonius.*

Only he who lives a life of his own can help the lives of other men. — *Philip Brooks.*

What we say in secret is known to Him who made our internal nature. — *The Papyrus Prisse (2000 B. C.).*



THE PANTHEON OF INCARNATE GOD-MEN. In a compilation from ancient history, by Kersey Graves, an American, under the title of "Sixteen Crucified Saviors," the author gives a list of 34 Avatars or God-men, who he names as follows :

- |    |                                |    |                              |
|----|--------------------------------|----|------------------------------|
| 1  | Chrishna, of Hindostan,        | 18 | Deva, Tat, etc., of Siam,    |
| 2  | Boudha Sakia, of India,        | 19 | Alcides, of Thebes,          |
| 3  | Salivahana, of Bermuda,        | 20 | Mikado, of the Sintoos,      |
| 4  | Zulis, Osiris, Horus, of Egypt | 21 | Beddru, of Japan,            |
| 5  | Odin, of Scandinavia,          | 22 | Hesus, Bremhilla, of Druids, |
| 6  | Crita, of Chaldea,             | 23 | Thor, son of Odin, of Gauls, |
| 7  | Zoroaster, Mithra, of Persia,  | 24 | Cadmus, of Greece,           |
| 8  | Baal, Taut, of Phœnicia,       | 25 | Hil, Teta, of the Mandaites, |
| 9  | Indra, of Thibet,              | 26 | Gentaut Quaxalcote, Mexico,  |
| 10 | Bali, of Afghanistan,          | 27 | (Universal Monarch), Sibyls, |
| 11 | Jao, of Nepul,                 | 28 | Tschy, of Formosa,           |
| 12 | Wittoba, of the Billingtonese, | 29 | (The Logos), (Word), Plato,  |
| 13 | Thammuz, of Syria,             | 30 | Holy One of Xaca,            |
| 14 | Alys, of Phrygia,              | 31 | Fo and Tien, of China,       |
| 15 | Xamotis, of Thrace,            | 32 | Adonis, of Greece,           |
| 16 | Zoar, of the Bowzes,           | 33 | Ixion, Quirinius, of Rome,   |
| 17 | Adad, of Syria,                | 34 | Prometheus, of the Caucaus.  |

THE "OUKNEPHAT." The term Ouknephat means "Secrets not to be Revealed." It is a work comprising more profound, sublime, and subtle theology than the collective essence of all the Fathers. In imagination, learning, and high speculative thought, the Platonic writings are not to be named beside it.  
— *E. V. Kenaly.*

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

THE KORANS. We are asked if there are more than one book called "The Koran," and that by Mahomet the Prophet. We answer that there are other works called *The Koran*. For instance we have :

"The New Koran, or The Pacifican Friendship." The textbook of the Turkish Reformers, in the Teaching and Example of their Esteemed Master Jaido Morata. Four divisions — Labours; Questions; Counsels; and Duties. Cloth, pp. 573. London, 1861.

"The Koran." This is the title of the Sixth Division of Laurence Sterne's works and is found in the eighth volume of the Berwick edition, 1800. Vol. I of the book is part first, and contains the Life, Character, and Sentiments of Tria Juncta in Uno, M. N. A., or Master of No Arts; while Vol. II, parts second and third, consists of the same as the first volume with "Callimachies" for the first part, and "Extraordinary Things, and Remarkable Sayings in Life, Literature, and Philosophy," for the second part. The book, however, has nothing to do with revelation or religious matters.

HORNED MOSES. The statue of Moses by Michael Angelo has two horns projecting from the top of the forehead. This was a common representation of him in early and mediæval art, and the representation was founded upon the translation of the Vulgate Bible, Exodus xxxiv, 29, which reads: "Ignorabat quod cornuta esset facies." This is translated in the Douay version: "He knew not that his face was horned." Common version is: "Moses wist not that the skin of his face shone."

ÆN SOPH. The Nameless One is called, in the Kabbala, "Æn Soph," the Limitless, or Name-no name. For that which is known and named is known and named, not from its substance, but from its limitations; and scientific men correctly aver, that whatsoever is unlimited, undefined, unclassifiable, is necessarily outside of natural science. Among the names of God which are known to men, the most occult is Æhieh, I AM, the Ancient of Days, called, by the Kabbalists, Kether, the Crown; this is the first sephirah, numeration.

THE MYSTIC NAME. The mystic name of God, which whoso knows, all Nature is obedient to his command. The knowledge of this name constitutes the power of the Archangelic, and enables them to soar from world to world. Its forgetfulness is the punishment of erring spirits, who instantly sink down to darkness and to earth. It is alluded to indistinctly in the Jewish *Shibboleth*. — *Edward Vaughan Kenealy*.

## How to Find the Constellations. XI.

BY GEORGE I. HOPKINS.

The lengthening of the duration of daylight at this season of the year renders it impossible to continue our observations at the usual hour, and, as the June moon is at its full phase on the second day, it will again interfere somewhat with our observations. It is doubtful if a good view can be obtained before half past eight, so we will take our station at that hour.

Let the observer face the south and he cannot fail to notice a star of the first magnitude just a little east of the meridian, at an altitude of nearly forty degrees. This is the brightest star in the constellation Virgo, the Virgin, and is named Spica. This is one of the zodiacal constellations, and comprises a large area, being about thirty degrees wide by forty degrees long. The meridian at this time passes very nearly through its center, so that it extends about twenty degrees each side of the meridian. It occupies all the space below Coma Berenecis and Bootes, which can now readily be located by the star Arcturus about ten or fifteen degrees east of the meridian, for about twenty degrees. It comprises one hundred and ten stars Spica alone being of the first magnitude. Of the others only six are of the third and ten of the fourth magnitude, so that unusual atmospheric conditions are necessary to appreciate the magnificence of this group. On pictorial star maps Virgo is represented by a woman in a reclining position holding in her left hand an ear of corn or a sheaf of wheat which is located by the star Spica, and in her right a pair of scales.

"Her lovely tresses glow with starry light;  
Stars ornament the bracelet on her hand;  
Her vest in ample fold, glitters with stars;  
Beneath her showy feet they shine; her eyes  
Lighten, all glorious with the heavenly rays,  
But first the star that crowns the golden sheaf.

According to the ancient poets this constellation repre-

sents the Virgin Astræa, the Goddess of Justice, who lived upon the earth during the golden age ; but being offended at the wickedness and impiety of mankind during the brazen and iron ages of the world, she returned to heaven, and was placed among the constellations of the zodiac, with a pair of scales in one hand and a sword in the other.

Immediately below Virgo and occupying a space about fifteen degrees in width is the tail of Hydra which runs along westward nearly parallel with the horizon for a distance of more than ninety degrees, with its head just below Cancer, away in the west. The rest of the space between Hydra and the horizon is occupied by a portion of the constellation Centaurus, very little of which can ordinarily be seen in this latitude. It is of interest mainly because its brightest star, Alpha, is the nearest of the fixed stars to the earth, the light occupying about four years to come from the star to the earth.

Directing the gaze now to the east, the observer can readily discern the red star, Antares, recently risen, which, it will be remembered, is the brightest star in the constellation Scorpio, which was located a year ago, then in the southwest. Between Virgo and Scorpio is a region of faint stars only two of which are of the second magnitude and two of the third. This is the constellation Libra, the scales which, as was mentioned above, the Virgin holds in her right hand. This also is one of the zodiacal constellations and contains in all, fifty-one stars. Although this is the last of the zodiacal group to be mentioned, it is the seventh in order beginning with Aries, or the eighth beginning at the vernal equinox. At the time when the constellations of the zodiac and the signs of the same name coincided, about 2200 years ago, the sun entered Libra at the Autumnal equinox, Sept. 20. Since at that time the days and nights are of equal length all over the world, the scales or balance has been used by all nations as emblematical of that fact. Some assert, however, that the beam only of the bal-

ance was at first placed among the stars, and that the Egyptians thus honored it as their Nilometer, or instrument by which they measured the inundations of the Nile. According to Virgil the ancient husbandmen were wont to regard this sign as indicating the proper time for sowing their winter grain :—

“ But when Astræa’s balance, hung on high,  
Betwixt the nights and days divides the sky,  
Then yoke your oxen, sow your winter grain,  
Till cold December comes with driving rain.”

Below Corona Borealis the observer can doubtless readily recognize the constellation Hercules, which, when located, appeared in the West. Below Hercules and Libra is a large region of low magnitude stars, extending from Scorpio to Aquila. This is the constellation Ophiuchus, or Serpentarius, the serpent bearer. It contains seventy-four stars, only one of which is of the second magnitude. It is also sometimes called Æsculapius, the god of medicine. About half way from the Northern Crown to the horizon, right in the upper edge of the Milky Way, is a group of small stars, comprising a part of Ophiuchus, resembling very much the Hyades in Taurus, only very much smaller. This is called Taurus Poniatoroskii. This little group is interesting mainly because of its position in the heavens. It is situated almost exactly on the celestial equator, and is, therefore, nearly equidistant from the two celestial poles, and, like Orion, is visible to the entire habitable world. The solstitial colure also passes very near it, and it is, consequently, very nearly midway between the vernal and autumnal equinoxes. This is one of the constellations, being known 1200 years before the Christian era. Homer mentions it, as well as Manilius.

“ Next, Ophiuchus strides the mighty snake,  
Untwists his winding folds, and smooths his back,  
Extends his bulk, and o’er the slippery scale,  
His wide-stretched hands on either side prevail.”

Æsculapius was the son of Apollo, and was educated by Chiron, the Centaur, in the art of medicine, in which he became so skillful that he was considered the inventor and

god of medicine. He accompanied the Argonauts to Colchis in the capacity of a physician. He is said to have restored many to life, insomuch that Pluto complained to Jupiter that his dark dominion was in danger of being depopulated by his art. Æsculapius was worshipped at Epidaurus, and hence is styled by Milton "the god in Epidaurus." Being sent for to Rome in time of a plague, he assumed the form of a serpent and accompanied the ambassadors, but, though thus changed, he was Æsculapius still, and under that form continued to be worshipped at Rome. The cock and serpent were sacred to him, and one of the last acts of Socrates, who is accounted one of the wisest and best men of pagan antiquity, was to offer a cock to Æsculapius.

This completes the list of the prominent constellations visible in the latitude of Manchester. The remaining ones are small and unimportant, and are unrecognized by some authors. They are also, for the most part, difficult of location, and so it has not been considered worth while to attempt it. If any one desires to, however, a good star map will be of more service than these pages. As the constellations first located are now coming again into view, the previous numbers can be used again to confirm or rectify according to the observer's need. — *Nature Study.*

## Revelation.

BY FREDERICK W. BATCHELDER.

In the soul's garden land God plants betimes  
A holy seed that from the tree of life  
Drops ripe and potent. In the teeming soil  
This germinates and bears at length a flower  
Fairer than daintiest petal earth can yield,  
Whose hue displays His truth, whose form His grace,  
Whose perfume breathes His love. Yet in a day,  
As God counts days, it perishes, for lo !  
Our hot and passionate hands have wrought it ill.  
Forbear, O Man, the withered stock to prize  
Too well, lest, when that Will Divine again  
Vouchsafes a transient bloom to evolve, absorbed  
In grief for loss the old thou of the new  
Miss all the fragrance and the loveliness !

## HOMER.

BY WALTER MALONE.

---

What earthly King who envies not my name ?  
What century shall behold my honor dim ?  
As virile and as vigorous is my fame  
As when mankind first heard my morning hymn.

Cæsar has come, has conquered, passed away ;  
Young Alexander's empire is a dream ;  
Napoleon shared my sceptre for a day,  
Then saw the snapping of his cobweb scheme.

But I, who living begged my daily bread,  
Found death the gate way to a golden throne ;  
I rule the living, though they call me dead,  
And time to me is but a term unknown.

I see new poets come to take my place ;  
They cannot lift my lance or bend my bow ;  
If in their lines be loveliness or grace,  
I said the same three thousand years ago.

So Babylon and Nineveh have gone,  
While I rejoice in everlasting day ;  
Paris, Manhattan, London, had their dawn,  
And I shall see their splendor fade away.

The dear old gods I knew in ancient days,  
Of Egypt and Assyria, Greece and Rome,  
Have lost their crowns, and strange new idols gaze  
Across the desert and the ocean foam,

The golden-hair Apollo is no more,  
But songs I sang him still have power to thrill ;  
Though Pallas pass, I keep my strength of yore ;  
Great Pan is dead, but I am living still.

Lo, by the everlasting throne of God  
Sits Gabriel with his trumpet in his hand,  
Waiting that far, far day, when sea and sod  
Give up their dead, before that Judge to stand.

Not till that trumpet bids the sun grow black,  
Shall breath of God blow out my lambent flame ;  
Not till the earth shall wander from her track,  
And there is no more sea, shall die name. — THE BOOKMAN,

## The Origin of Species.

DARWIN'S THEORY EPITOMIZED.

FROM BLACKWOOD'S MAGAZINE.

---

Have you heard of this question the Doctors among,  
Whether all living things from a Monad have sprong?  
This has lately been said and now shall be sung, — Which nobody can deny.

Not one or two ages sufficed for the feat,  
It required a few millions the change to complete,  
But now the thing's done, and it looks rather neat, — Which nobody can deny.

The original Monad, our great great grandsire,  
To little or nothing at first did aspire,  
But at last to get offspring he took a desire, — Which nobody can deny.

This Monad becoming a father or mother,  
By budding or bursting produced such another,  
And shortly there followed a sister or brother, — Which nobody can deny.

But Monad no longer designates them well,  
They're a cluster of Molecules now, or a Cell,  
But which of the two, Doctors only can tell, — Which nobody can deny.

These beings increasing, grew bouyant with life,  
And each to itself was both husband and wife, [deny.  
And at first, strange to say, the two lived without strife, — Which nobody can

But such crowding together soon troublesome grew,  
And they thought a division of labor would do,  
So their sexual system was parted in two, — Which nobody can deny.

Thus Plato supposes that severed by fate,  
Human halves ran about each in search of his mate,  
Never pleased till they gain their original state, — Which nobody can deny.

Excrescences fast were now trying to shoot,  
Some put out a feeler, some put out a foot,  
Some set up a mouth, and which struck down a root, — Which nobody can deny.

Some wishing to walk manufactured a limb,  
Some rigged out a fin, with a purpose to swim,  
Some opened an eye, some remained dark and dim. — Which nobody can deny.

Some hydras, and sponges, and starfishes breed,  
And flies, fleas, and lobsters, in order succeed,  
While Ichthyosauruses follow the lead, — Which nobody can deny.



From reptiles and fishes to birds we ascend,  
And quadrupeds next their dominions extend,  
Till we rise up to monkeys and men, where we end, — Which nobody can deny.

Some creatures are bulky, some creatures are small,  
As nature sends food for the few, or for all,  
And the weakest, we know, ever go to the wall, — Which nobody can deny.

A deer with a neck that is longer by half,  
Than the rest of the family — try not to laugh —  
By stretching and stretching becomes a giraffe, — Which nobody can deny.

A very tall pig, with a very long nose,  
Sends forth a proboscis quite down to his toes,  
And he, then by the name of an elephant goes, — Which nobody can deny.

The four-footed beast that we now call a whale,  
Held his hind legs so close that they grew to a tail,  
Which he uses for thrashing the sea like a flail, — Which nobody can deny.

Pouters, tumblers, and fantails, are from the same source,  
The racer and hack may be traced to our Horse ;  
So men were developed from monkeys of course, — Which nobody can deny.

An ape with a pliable thumb and big brain,  
When the gift of the gab he had managed to gain,  
As a lord of creation established his claim, — Which nobody can deny.

But I'm sadly afraid, if we do not take care,  
A lapse to low life may our prospect impair,  
So of beastly propensities let us beware, — Which nobody can deny.

Their lofty position our children may lose,  
And reduced to all-fours must then narrow their views,  
Which would wholly unfit them for filling our shoes, — Which nobody can deny.

Their vertebrae next might be take away,  
When they'd sink to a shell-fish, or spider, some day,  
Or the pitiful part of a polypus play, — Which nobody can deny.

Thus losing humanity's nature and name,  
And descending through varying stages of shame,  
They'd return to the Monad from which we all came — Which nobody can deny.

---

When great Achilles, who had shown his zeal  
In HEALING WOUNDS, died of a WOUNDED HEEL ;  
Unhappy chief, who, when in childhood doused,  
Had saved his BACON had his feet been SOUSED,  
Accursed heel, that killed a hero stout !  
Oh, had your mother known that you were out,  
Death had not entered at the trifling part  
That still defies the small chiurgeon's art  
With corn and BUNIONS — not the glorious JOHN  
Who wrote the book we all have pondered on —  
But other BUNIONS, bound in fleecy hose,  
To " PILGRIM'S PROGRESS " unrelenting foes. — O, W. HOLMES.

*Ulysses' Dog Argus.*

When wise Ulysses, from his native coast  
 Long kept by wars, and long by tempests tost,  
 Arrived at last, poor, old, disguised, alone, —  
 To all his friends, and even his queen, unknown ;  
 Changed as he was with age, and toils, and cares,  
 Furrowed his reverend face, and white his hairs ;  
 In his own palace forced to ask his bread,  
 Scorned by those slaves his former bounty fed,  
 Forgot by all his own domestic crew ;  
 The faithful dog alone his master knew :  
 Unfed, unhoused, neglected, on the clay,  
 Like an old servant, now cashiered, he lay :  
 And, though even then expiring on the plain,  
 Touched with resentment of ungrateful man,  
 And longing to behold his ancient lord again —  
 Him when he saw, he rose, and crawled to meet —  
 'Twas all he could — and fawned, and licked his feet  
 Seized with dumb joy ; then, falling by his side,  
 Owned his returning lord, looked up, and died. — ANON.

*The Names of Twenty Cities.*

1. A wine that's red, you will declare, a remedy for "mal de mer."
2. An animal almost extinct, but once it roamed a great precinct.
3. A work in cleansing that abounds, a weight that means 2,000 pounds.
4. A necessity of life to all, a sheet of water, sometimes small.
5. An organ of the human frame, a highly interesting game.
6. A vegetable species green, a farmyard beast, with face serene.
7. A kind of game a workman knows, a crossing where a river flows.
8. A very dire calamity, a cutter that we often see.
9. An adjective of slang makeshift, a weight that's very hard to lift.
10. Someone deceased of goodly fame, a very common christian name.
11. An instrument of pleasing sound, an ordinance in an abbey found.
12. A city whose whole name 'tis proper to here deccribe as just a stopper.
13. An ointment, soothing in its touch, a name that's given to girls so much.
14. A vegetable that's small and sweet, the relatives we like to greet.
15. Places of safety from great storms, an entrance having many forms.
16. A city where the flowers must bloom. its very name tells of perfume.
17. A substance of transparent hue, a verb that follows an adieu.
18. A word that means the same as spoil, things at which the sailors toil.
19. An explosive of deadly strength, a stretch of water of some length.
20. A place whose name a verb suggests, in it a peaceful ruler rests.

## “Four-and-Twenty Birds Baked in A Pie.”

WHAT ARE THEIR NAMES?

---

An old woman went to the mart in haste,  
In a scarlet cape, a cocked hat, laced,  
In her hand a crook, and she said : “ Well, I say, \*  
How lucky it is this is market day ! ”

She had over two miles from her home to speed,  
And with awkward steps, she went fast, indeed.  
“ My sons want a pie as large as can be,  
And a brave, noble pie they shall have,” quoth she.

She in a panic ran ever so quickly,  
Where the ground with rushes was covered thickly ;  
So thick, I tell you, she ran, that she  
Fell in nettles quite up to her knee.

Just where one can a rye-field espy,  
And through the oak tree a gleam of pure sky,  
There fell the dame, “ Bitter nuts, I must say,  
Who thought of laming one’s self in this way.”

Her heart did throb in dismay and fear ;  
A fall doth befall conceit, that is clear ;  
This comes of being roused, for variety’s sake,  
A regular kingly party to make.

At length up she scrambled : how rent was her gown !  
“ Too late, all too late, I shall be in the town !  
To go, O severely, my limbs it will try !  
Yet a parsnip, eggs, bacon, and birds I must buy.

However, she managed to hobble away,  
And for twenty four birds all her money did pay ;  
In a wonderful pie then the birds did she cook ;  
You will find all their name in these lines, if you look.

To the first person who sends to this office the correct names  
of the twenty-four birds in the above pie, the name to be wove  
into rhymed verses, we will send the numbers of NOTES AND  
QUERIES for 1900 (Vol. XVIII).

*Some Curios Among Our Books.*

DOCTOR PAULUS Magicon. Wonderful Prophecies Concerning Popery and its Impending Overthrow and Fall, together with Predictions Relative to America, the End of the World and the Formation of the New Earth ; also, concerning the True-Beginning and Future of the New Church called the New Jerusalem ; with 44 Magic Figures. The New Great Republic of the World. Pp. 152. New York, 1868.

ELDER TRIPTOLEMOS TUB. Adventures ; comprising Important and Startling Disclosures Concerning Hell Its Magnitude, Morals, Employments, Climate, all very saci factorily authenticated. Illustrations. Pp. 198. Boston, 1854.

[EUGENE BATCHELDER.] A Romance of the Sea-Serpent, or Ichthyosaurus. Also, a collection of the Ancient and Modern authorities, with letters from distinguished merchants and men of science. Pp. 172. Cambridge, 1872.

"To all those who reside at the sea-side, preside at the fireside, or ride on the blue tide, over the ocean wide, this little book is respectfully dedicated by the author.

Extract: "In serpentine mazes this story will stray, to scare you by night and alarm you by day ; if you read it at eve when the bat slowly flits, it may possibly frighten you out of your wits, and unless you've strong nerves, just throw down the book, and never once dare in its pages to look."

JOHN THINKINGMACHINE. (James Ferdinand Mallinckrodt.) Novissimum Organon. The Certainities, Guesses, and Observations of John Thinkingmachine. In which he presents the development of a new thought-method, with its application to the events of the past twelve years, 1870 to 1882. Pp. 114.

"The essence of things is numbers." St. Louis, 1882.

1 First Principles. 2 The Machine. 3 The Problem of the Times. 4 Garfield vs. Hancock. 5 Which is the Christ, Jesus or Judas ? Has Adam the Third arrived ?

"If there had been no Judas, there could have been no Christianity. If Jesus had attained the age of Socrates, he would not have attained more power. Without the principle of death when life is most valued, to excite the sympathy of beholders, there could have been no Shakespeare. If Hosea Ballou, perhaps a very relative of Garfield, was at all right, there must be at least some chance of salvation for Judas."

JOHN P. WEEKS. Narrative of John P. Weeks, who was sick ; whose Spirit left the body, was conducted to Paradise by an Angel, looked over into Hell, and returned to the Body again ; the Body recovered health, and related the Adventures in both Regions, totally disproving the Advent doctrine of the Soul's Sleeping in the Grave and the Annihilation of the Wicked. Pp. 42. Newport, Vt., 1890.

LORENZO ALTISONANT. ( S. K. Hoshour.) Letters to Squire Pedant, in the East, by an Emigrant to the West For the benefit of the inquisitive young. By a Lover of the Studious. "Tolle et lege." Fourth edition, enlarged and improved. With a Vocabulary of the unusual words in the Altisonant Letters. Pp. 164. Indianapolis, 1870.

( Dr. Franklin's advertisement which appeared in the New England Courant, 1726.) " If there be any person that has imposed his surreptitious digits on the globular rotundity of an hat, tinctured with nigridity, let him convey his intelligence to the preconic potentate, where the sonorus jar of his tintinnabular instrument, by a tremulous exagitation of the minute aerial particles, affecting the auricular organs, make an impression on the cerebral part of the microcosm ; and shall receive a donation adapted to the magnitude of the benefit, whether the hat has titulated his manual extremities, or only struck the capilliments of his optic nerves ! " — Page 75 of " Altisonant Letters."

G. W. MITCHELL, REV.  $X + Y = Z$  ; The Sleeping Preacher of North Carolina. An account of the most wonderful mysterious mental phenomena, fully authenticated by living witnesses, of intelligence and unimpeachable veracity. Pp. 202. New York, 1876.

SOLON CURRIER. The Wonderful Wheel of Fortune. Founded on the Life of Solon Currier. " A book of remembrance was written " ( Mal. iii, 16. They run like little snakes into the old one's mouth. Pp. 128. Laconia, 1867.

PIANG PU. Revolution in Orcus, and the Establishment of a Democratic Republic Headed by the Hero of a Thousand Fights. An Epic in four cantos. Published for — Fun. Pp. 112. New York, 1848.

THINKS I-TO-MYSELF. WHO ? A Serio-Ludicrus, Tragico-Comico Tale, written by Thinks-I-To-Myself, Who. Two volumes in one. Pp. 138. Boston, 1837.

*Popular Songs.*

- " Nancy Lee " and " Johnny Morgan,"  
" Riding on a load of hay,"  
" Does your mother know you're out ? "  
" Gone," " Ten thousand miles away,"  
" Little Fraud " and " Annie Laurie,"  
" Tapping at the garden gate,"  
" Oh, 'tis jolly," " In the starlight,"  
" When a fellow's little late."
- " Little Buttercups " and " Bluebeard,"  
" Fondly " " Courting in the rain,"  
" Happy little maiden " " Whispers,"  
" Will he never come again ? "  
And " 'Tis nice to be a father,"  
" When the swallows homeward fly,"  
" Shilling short," and " Credit broken,"  
" Captain Cuff," " How's that for high ? "
- " Baby mine," and " Little Barefoot,"  
" Why does mother stay so long ? "  
" Naughty man," " My darling husband,"  
" Do not sing to me that song,"  
" Little sweetheart, come and kiss me,"  
" For the old's man's drunk again,"  
And " We won't go home till morning,"  
" We shall meet " " The two bad men."
- " Now," " My heart is sad and lonely,"  
" When the band begins to play,"  
And " I want to be an angel,"  
A " Walking down Broadway,"  
" When the moon is brightly shining "  
" In the cottage by the sea,"  
" Oh, there is no harm in kissing "  
" The fellow that looks like me."
- " Have you heard my love was coming,"  
" Bonnie Bessie o'er the lea ? "  
" Brown eyes has that little maiden,"  
And " A maiden fair to see,"  
" What is home without a mother "  
" When the summer rain is o'er ? "  
" Captain Jinks," " How can I leave thee ? "  
" Then come in and shut the door,"

" Once again " " The angels whisper,"  
" Put my little shoes away,"  
" What care I ? " " Oh, joy ! oh, rapture ! "  
" Kiss me quick," " Sweet Ethel May."  
" Good by, sweetheart," " Rock me, sister,"  
" Dance me, papa, on your knee ; "  
" Don't forget to write me, darling,"  
" When I'm gone " " Beyond the sea."  
" When the purple lilacs blossom,"  
" When the mists have rolled away,"  
" We shall meet beyond the river,"  
" Horace Greeley " " Making hay."  
" Near the banks of that long river,"  
" Woman's rights " " No tongue can tell,"  
" Whoa, Emma ! " " The cold wind whistles,"  
" Say good-by, yet not farewell."

---

### *The Prayer of The Grand Hasta.*

---

Most High, Most Holy, and All-Powerful Love, our Father and our Mother, in equal union ; from whom we proceeded, and in whom we are sustained in life, and all the blessings we enjoy, give us increase of Your kind affections, and cheerful obedience and submission to Your will. Make our daily labors innocent and inoffensive ; and to produce a supply from Your bounty for our daily wants, with something to bestow in liberality where there is need. Increase our love one to another, that we may live together in mutual affection and kindness as Your children, in honor and love unto You. Deliver us from evil, which in obedience to Your will, and subject to Your power, destroys itself ; that Your children may be established on earth, in honor and love, with endless progress ; and nothing to hurt or destroy. Enlighten our minds ; increase and elevate our affections, that we may see more and more of the beauty and glory of Your presence in all nature around us, and in Your Providence, by which we are sustained and governed, until by Your command we lay aside our earthly bodies, and receive a new birth to higher enjoyments in Your love. — AMEN AND AMEN.

#### THE BENEDICTION OF THE GRAND HASTA.

Cast off all fear, and with pure and innocent boldness follow the true light within you, and be guided by it ; and unto you is given to know all mysteries ; to open the books, and read the past as it was, the present as it is, and the future as it will be.

## QUESTIONS.

1. What books of the Protestant version of the New Testament are known as the Catholic portion ?

2. Can any reader inform me through this magazine where a copy of the work "Saca Algebraica Economica" can be found or seen ? Date of publication and author are unknown to the inquirer.  
A MASON.

3. Information is wanted as to the Society of Sappho ; when and where it existed ; or any book about it. MARK.

4. Where can an account be found of the travels, exploits, etc., of "Paul and Thecla" ?  
D. L. H.

5. Who was the author of "The Progress of the Pilgrim Good-Intent, in Jacobinical Times." Printed by George Hough, Concord, N. H., 1802. 8vo. pp. 122.  
AGNOSIS.

6. Can any one give us an account, or where such can be found, of the Masonic twelve degrees in the system, Knights of the Zodiac ? Is the system in practice anywhere in the world ?  
A. R. CANE.

7. Where can be found the history of the "Slaying of Nehemiah by Armilius" ?  
ESOTERIST.

8. How many persons by the name of "John" are spoken of in the No Testament ?  
A JOHANNITE.

9. What do the letters Z. D. M. G. stand for in the designating of manuscripts, as often used by writers ?  
N. B.

10. In a sermon "On the Study of Hebrew," by Edward J. Young, Boston, 1879, he says : "We need to combine the influences of Hebraism and Hellenism, and join the *talith* of Shem with the *pallium* of Japheth." What is his meaning ?  
ANDREW.

11. Who were the originators and promoters of the society "Harmonial Order of Home School Commonwealth" at Matfield, Mass., about 1880, and is it in operation now ?  
A.

12. Who is the author of the following couplets ? ENOCH.

"The height and depth of all the world is centered, Lord, in Thee ;  
I know not what Thou art, Thou art what Thou alone canst be."

"Look not askance, the Holy one will ever be the same,  
The God of all, though oft invoked by many a different name."



### QUESTIONS.

1. In one of the biographies of Swedenborg it is stated that he published a metrical version of the twelfth chapter of Ecclesiastes, in 1709, which is much admired for its spirit, elegance, and poetic feeling. In which of his works can this be found ?

2. The longest chapter of the Bible is Psalm cxix and has 176 verses divided into eights ; the shortest chapter is Psalm cxvii and has 2 verses. The middle verse in the Bible is the 8th of Psalm cxviii ( " It is better to trust in the LORD, than to put confidence in man " ).

A writer says the one who arranged the books of the Protestant Bible had a purpose for placing the shortest and longest chapters before and after the chapter containing the middle verse. If that is correct who can explain that purpose ?

3. Is there any arcane knowledge in the Shakespearean cryptograms fathered on to Ignatius Donnelly that the Bible foreshadowed Shakespeare ? For example : Take Psalm 46th. The 46th word from its beginning is " shake " ; the 46th word from ending, counting back, is " spear " ; hence, " Shakespear."

Again, Moses died on his birthdate, aged 120 years (Deut. xxxi 2, and xxxiv, 5-7) ; Shakespeare was born April 23, 1564, died April 23, 1616, age, 52 years.

4. We are told by biblical scholars that the supplied italicized words in the Bible are not inspired. If the italic is omitted in Psalm ii, 8, the meaning of the verse is reversed. Which way should it be :

" Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession."

" Ask of me, and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession."

5. The Book of Psalms in the King James version contains 150 psalms. Why is Psalm 151 omitted from the version while it is contained in the Septuagint or Greek version ?

6. The initials of the four Hebrew words in Psalm xcvi, 11, translated, " Let the heavens rejoice, and the earth be glad," are Jod, he, vau, he, an anagram — Jehovah. Was this a purpose, or a coincidence ?

7. Every verse excepting one in Psalm cxix contains the name of God in some form or an adjective pronoun for Him. We will send Vol. XVIII of N. AND Q., for 1900, to the first person sending to this office by sealed letter the excepted verse.

## The Tomb of Hafez.

BY EDWARD VAUGHAN KENEALY.

When Hafez left the earth, and gave his soul  
To Azazel, the Angel dark of Death,  
A contest fierce arose among the people,  
Who loved and hated the lost child of song.  
And they who hated, swore by all their saints  
That Bard profane like him, who sang of love,  
And wine, and pleasure, and fair, yielding maids,  
Should never lie in consecrated earth ;  
And they who loved, declared, by God Himself,  
He should repose within the very fane,  
For that his lays were beautiful as truth,  
And pure and virgin to the virgin pure.  
At length arose a Judge, who spake them thus :  
" BRING THE BARD'S WRITINGS HITHER ; LET US TAKE  
THE FIRST CHANCE STANZA THAT WE MEET."  
And it was so decreed. Now, when they oped  
The gold-illuminated Volume, there was seen  
This gem-like stanza, which came first to hand :  
" REFUSE NOT HONOR TO THE BARD'S REMAINS :  
IN SIN HE DIED, BUT HE WILL RISE IN HEAVEN."  
So they adjudged him honor in his death,  
And to this very day his marble tomb,  
Outside Shiraz, is visited, and receives  
Due reverence from all : the old, the young,  
The wise, the mighty, and the lowly man.

## *To The Sun-Dial.*

BY JOHN Q. ADAMS

Under the window of the Hall of the House of Representatives in the  
Capitol, at Washington, D. C.

Thou silent herald of Time's ceaseless flight,  
Say, couldst thou speak, what warning voice were thine !  
Shade, who canst only show how others shine !  
Dark, sullen witness of resplendent light !  
In day's broad glare, and when the noon-tide bright  
Of laughing fortune sheds the ray divine,  
Thy ready favors cheer us — but decline  
The clouds of morning, and the gloom of night,  
Yet are thy counsels faithful, just and wise,  
They bid us seize the moments as they pass —  
Snatch the retrieveless sunbeam as it flies,  
Nor lose one sand of life's revolving glass,  
Aspiring still, with energy sublime,  
By virtuous deeds to give ETERNITY to TIME.

" Guard well our thoughts — our thoughts are heard in heaven."

# NOTES & QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

AUGUST, 1901.

No. 8.

---

### *To the Sun.*

Blessed All-Father, All-Mother of the Suns, Planets, and heavenly bodies of the glorious universe, we desire to offer thanks of gratitude for Thy great wisdom in providing such a perfect and orderly system as the Solar System in which we dwell.

Blessed Angels, who live in perpetual Light, draw near and help us pay tribute to our Glorious Orb, the Sun.

Blessed Sun, without Thee we could not exist for a single instant. We adore, love and worship Thee. Thou art all Heat, Light and Energy to our splendid planet. With Thy glorious radiance we are sustained. Without Thee we could not be joyful. Thy vibrations thrill us with Life, Health, and Happiness. Through Thee we learn that "Life cannot die. Forms, Perish ; but the great universal stream of vitality surges on, unspent and undiminished." Through Thee we learn the Mighty Power, Love and Wisdom of God. If Thou art so Great and Mighty, Blessed Sun, how Great and Mighty must be the Eternal God !

The beauty of life dwells in Thee ! We love Thee ! We adore Thee ! We worship Thee ! Blessed Sun !

In Thy orderly flight through endless space as one of the Majestic Orbs of the Universe, we with our sister planets attend Thee with joy. Thy radiance helps us to realize our true relation with the Mighty One — our Oneness. Surely God is everywhere. — *Magazine of Mystery.*

## The Zend-Avesta.

BY EDWARD VAUGHAN KENEALY.

Within the Sacred Book, by Heaven inspired.  
 And given to Zaratusht, the Holy Messenger  
 Of God to man in ages far remote,  
 Are lessons, prayers, truths, and laws divine,  
 Such as the Spirit of Light itself reveals  
 But to the Chosen Twelve who are the mouth  
 Of perfect wisdom to the sons of earth.  
 In the fair Orient was its advent bright ;  
 It shone on man as shines the Morning Star ;  
 It called him from the idols, at whose shrines  
 Impure he bowed his soul of majesty,  
 Adoring images, ignoring God.  
 It spake in words of thunder-flame, it flashed  
 In dazzling lightnings on his troubled mind,  
 And by its own supreme and sovereign presence  
 Proved its divinity and heavenly birth.  
 Mountain and forest, river, lake, and grove,  
 In those far distant days, had each their god,  
 Or tutelary goddess, at whose altar  
 The priests attended and the people bowed.  
 The planets, too, were worshipped, and the sun  
 And stars, and all the other visible features  
 Which indicate God's mighty handiwork.  
 And men knew nothing of the Supreme Father,  
 But lavished all religion upon symbols,  
 Sunshine, and fire, and beasts. Therefore, was sent  
 To Zaratusht this Volume of pure light,  
 That he might summon man from fraud to Truth,  
 And lead him from the mesh of priests to God.  
 And so it came to pass. Therefore, do thou  
 Who wouldst in wisdom garment thy clear soul,  
 And school it for the splendid after life  
 Which followeth this, as surely as the day  
 Succeeds the night, seek in this Sacred Book  
 The lessons that shall make the pure and wise.  
 Think not that to this narrow western world  
 The Father gave true knowledge of Himself,  
 And hid it from the East and Orient men,  
 But know that all true light proceedeth thence —  
*Ex Oriente Lux* ; and that this Light

Is God's religion freely given to all ;  
 For are not all mankind the Sons of God ?  
 And feels He not as Father unto all ?  
 Therefore, my brother, read, and for thyself  
 Judge if it be not a true Word of Truth ;  
 And if thou find in it such speech sublime,  
 Such doctrine fragrant with the flowers of Heaven,  
 Such love celestial as the East hath found,  
 Bow down before it reverently, and believe  
 That God is not so partial and unjust  
 As to restrict the knowledge of Himself  
 To tribes or sects, but that He gives it freely  
 To all mankind, albeit in different ways.

## The Bacchic Feast.

THE DREAM OF A REINCARNATIONIST.

BY ST. GEORGE BEST.

Of in my dreams I think I see some skies that I have seen before ;  
 Some ocean, dashed eternally on some well-loved familiar shore.

Hard by some quaint and olden town, whose jostling crowds I seem to know ;  
 Who, clad in antique robe and gown, bestrew my pathway as they go.

I seem to be some priest revered, with ivy garlands on my brow ;  
 Alike of men and women feared, who seem to quail, to shrink, to bow.

I lead them to a temple vast, whose sculptured walls and towering dome  
 I almost think, in ages past gave me a shelter and a home.

Some dim-remembered music shakes the vaulted roof above my head ;  
 A wild and rhythmic chant awakes, in those who hear, a sense of dread.

I grasp the sacrificial bowl, the sparkling juice I seem to quaff ;  
 It fires my brain, it lifts my soul — I know not if I weep or laugh.

A thousand goblets gleam around the torch-lit temple's mystic shrine ;  
 A thousand eager lips are drowned a moment in the holy wine.

With lofty faith I seem to do some priestly rite of sacrifice ;  
 A filmy cloud obstructs my view and screens me from the initiate's eye.

From some strange book methinks I read some doctrines I remember not ;  
 I rend my purple gown, I plead in tongues our race has long forgot.

I feel again the music sway the columns of the ancient pile,  
 Just as my last note dies away adown the many-pillared isle.

— STAR OF THE MAGI.

SAYINGS OF EMINENT PERSONS. Three correspondents ask for books containing the sayings maxims, aphorisms, and so on, of some of the eminent ones, ancient and modern. We submit a few culled from our shelves :

"Many Sayings." Polylogy. A Dual Line Version of some of his Paraphrases of Wisdom and Learning. Two volumes. Pp. 288. London, 1842.

"Many Things in Few Words." Lacon. Addressed to All Those Who Think. By Rev. C. C. Colton. Revised edition, with Life of the author. Pp. 502. New York, 1882.

"Much in Little." Comprising history, governments, origins, items, manias, superstitions, speculations, curiosities ; useful and entertaining. By C. Fletcher. Pp. 204. Boston, 1754.

"Sayings of the Grecian Sages." Collected by Babu Madhowsdaji, and Indian Recluse. Edited by R. P. D. Pp. 86. Allahabad, 1886.

"Sayings of the Jewish Fathers." Comprising Pirque Aboth and Pereq R. Meir in Hebrew and English, with notes ; with specimen pages of the Mishnah "Jerushalmith" from which the text of Aboth was taken. By Charles Taylor. Pp. 200. Cambridge, 1877.

"Sayings of Labienus on the Life of Cæsar by Napoleon III." By M. A. Rogeard. Translated by Madame O. Fournier. With explanatory notes. The Suppressed Critique on Julius Cæsar. Pp. 32. New York. n. d.

"Sayings Ascribed to Our Lord by the Fathers ; also, Primitive Writers." Incidents in the His Life narrated by them, not found in the Scriptures. By John Theodore Dodd. Pp. 112. Oxford and London, 1874.

"Sayings of Our Lord." *ΑΟΓΙΑ ΗΜΕΩΝ*. An Early Greek Papyrus. Translation and commentary by Bernard P. Grenfell and Arthur S. Hunt. Pp. 20. London, 1897.

"Sayings of Publius Syrus." Choice Fragments. Translated from the Latin. Found in "The Phenix," a collection of old and rare fragments, namely : The Morals of Confucius ; The Oracles of Zoroaster ; The Similitudes of Demophilus ; The Syings of the Seven Wise Men of Greece ; and several other sapient compilations of the ancients. New York, 1835.

"Sparks from the Philosopher's Stone." A proverb tell a long story. By James Lendall Basford. Pp. 108. London, 1882.

"Short Sayings of Great Men." With historical and explanatory notes. By Samuel Arthur Bent. Pp. 610. Third edition. Boston, 1882,

"Wisdom, Wit, and Whims." From Nearly a Hundred Distinguished Ancient Philosophers. By Rev. Joseph Banvard. Pp. 407. New York, 1855.

"Wit and Wisdom of E. Bulwer-Lytton." Compiled by C. L. Bonney. These apothegms, and extracts are selected from forty-four different works of Lord Lytton, extending from 1826 to 1875. Pp. 264. New York, 1875.

There are many other collections from authors, in separate volumes, such as these : "Beauties of Homer," selected from the Iliad, by William Holwell, F. A. S. Pp. 268. Oxford, 1765. "Beauties of Sheridan," selected from his poems, dramas, and his speeches, by Alfred Howard. Pp. 212. Boston, 1831. "Selections from Buddha." Max Müller. Pp. 52. Boston, 1886.

THREE THOUSANDTH MEETING. Hillsborough Lodge No. 2, I. O. O. F., Manchester, N. H., was instituted Thursday evening, December 21, 1843. The Lodge at that meeting selected Monday evening as its regular weekly meeting, and its first regular Monday evening meeting fell on Christmas, December 25, 1843, and the Lodge has held its Monday evening meetings regularly since.

The 1000th regular meeting was held February 9, 1863, but not celebrated.

The 2000th regular meeting was held April 10, 1882. The Lodge by error celebrated April 17, 1882, as the 2000th.

The 3000th regular meeting was held June 10, 1901. The Lodge, again in error, celebrated June 17, 1901, as the 3000th, because they counted 1000 meetings from April 17, 1882.

In 1843, there were two meetings, Dec. 21 and 25,	2
From 1844 to 1900, inclusive, 57 years $\times$ 52 Mondays,	2964
{ 1844, '49, '55, '60, '66, '72, '77, '83, '88, '94, and 1900 }	
{ were years with 53 Mondays, hence 11 more meetings }	11
1901, January 7 to June 10, inclusive, 23 Mondays,	23
	<hr/>
	3000

Hence, June 10, 1901, was the 3000th meeting.

## Numbers and Their Symbolism.

---

Several patrons have of late written us what books we have on numbers, their signification, symbolism, their connection with occultism, etc., and a request for some titles. We have gathered from our book shelves the following 4to., 8vo., and 12mo. bound volumes, and give them by authors alphabetically. These books in various ways cover investigation of numbers.

ADORNO, JUAN NEPOMUCENO. *Harmony of the Universe; or Principles of Physico-Harmonic Geometry.* London, 1851.

ANONYMOUS. (A Presbyter of the American Church.) *Bible Chronology. A Revealer of Many Secrets. The Golden Key to the Apocalypse. "The Wonderful Numberer."* The Church Triumphant. Buffalo, N. Y., 1886.

ANONYMOUS. *Palmoni; an Essay on the Chronographical and Numerical Systems among the Ancient Jews.* London, 1851.

ANONYMOUS. (Two Servants of Christ.) *The Computation of 666 and its Relation to Antichristian Systems, and relating to a Person, the Coming Antichrist.* London, 1891.

BARLOW, T. WORTHINGTON. *The Mystic Number. A Glance at the System of Nature.* London, 1851.

BARRETT, FRANCIS. *The Magus, or Celestial Intelligencer. Occult Philosophy; Natural, Cabbalistical, and Ceremonial Magic. A complete system.* London, 1801.

BLACKWOOD, STEVENSON A. *The Number Seven in Scripture.* London, 1892.

BOWRING, SIR JOHN. *Decimal System in Numbers, Accounts, and Coins.* London, 1859.

BROWNE, HENRY. *Ordo Sæclorum. Chronology of the Holy Scriptures, and Indications of a Divine Plan of Times and Seasons.* London, 1844.

BULL, JOHN. *Treasury of Light; or the Storehouse of Truths Gathered on the Luminous Pasture-Fields of History, Mythology, Prophecy, and Heraldry.* London, 1858.

[FILOPANTI] (Emmanuel the 49th.) *Miranda! Souls, Stars, Numbers. A Book of Wonders Hitherto Unheeded on the Neo-Christian Religion.* One vol., 3 pts. London, 1858-60.

GINSBURG, CHRISTIAN D. *The Kabbala; Doctrines, Developments, and Literature.* London, 1864.



- GIRDLESTONE, CHARLES. *Number. A Link between Divine Intelligence and Human. An Argument.* London, 1876.
- GOULD, SABINE-BARING. *Fatality of Numbers. Appendix to "Curious Myths of the Middle Ages."* London, 1884.
- GREENE, WILLIAM B. *The Blazing Star, with an appendix on The Jewish Kabbala.* Boston, 1872.
- GUINNESS, H. GRATTAN. *The Approaching End of the Age in the Light of History, and Prophecy.* New York, 1881.
- HASTINGS, H. L. *Atheism and Arithmetic ; or Mathematical Law in Nature. Paper.* Boston, 1885.
- [HEARLIN, R. A.] (Uniche.) *The Mystery of Isis ; or the Science of Mythematics. Translated from the original Mythic Symbols.* New York, 1858.
- HINDMARSH, ROBERT. *Key to the Spiritual Signification of Numbers in the Holy Word, from the Tenth Part of a Unit to 144,000 ; also Key to Spiritual Signification of Weights and Measures. Manchester (Eng.), 1820 = 64.*
- KALISCH, REV. DR. ISIDOR. *Sepher Yezirah. A Book of Creation ; or Jewish Metaphysics of Remote Antiquity, with English translation, explanatory notes, etc.* New York, 1877.
- MAHAN, REV. MILO. *Palmoni : or The Numerals of Scripture, a Proof of Inspiration. A free inquiry.* New York, 1864.
- MAHAN, REV. MILO. *Mystic Numbers ; a Key to Chronology ; a Law of the Divine Economy ; a Test of Inspiration. A thorough inquiry.* New York, 1875.
- MATHERS, S. LIDDELL MACGREGOR. (Clavicular Solomonis.) *The Key of Solomon. Translated from ancient manuscripts in the British Museum.* London, 1889.
- MATHERS, S. LIDDELL MACGREGOR. *The Kabbalah Unveiled. 1 The Book of Concealed Mystery. 2 The Greater Holy Assembly. 3 The Lesser Holy Assembly.* London, 1892.
- MEYER, ISAAC. *The Qabbalah. Writings of Avicebra and their connection with the Hebrew Qabbalah and Sepher ha-Zohar. The Ancient Lodge of Initiates.* Philadelphia, 1888.
- OLIVER, REV. GEORGE. *The Pythagorean Triangle ; or the Science of Numbers.* London, 1875.
- PAGE, THOMAS FREDERICK. *The Golden Fleece. A Book of Jewish Cabalism.* Laconia, N. H. 1888.

PANCOAST, DR. SETH. Blue and Red Light ; or Light and its Rays. Introduction on the Kabbala. Philadelphia, 1877.

PAPUS. (Translated by A. P. Morton.) The Tarot of the Bohemians. The Most Ancient Book in the World. For the exclusive use of Initiates. London, 1892.

ROLLESTON, FRANCES. Mazzaroth ; or the Constellations. In Four Parts, one volume. London, 1882.

SEYFFARTH, G. Biblical Chronology, Universal History, and Egyptian Archæology ; with a translation of the First Sacred Book of the Ancient Egyptians. New York, 1859.

SKINNER, J. RALSTON. Key to the Hebrew-Egyptian Mystery in the Source of Measure originating the British Inch and the Ancient Cubit. Cincinnati, 1875, 1894.

THOM, ADAM. Emmanuel ; both the Germ and the Outcome of the Scriptural Alphabets, and the Metallic Image. A Pentaglot Miniature. London, 1865.

THOM, DAVID. The Number and Names of the Apocalyptic Beasts Explanation and Application. London, 1848.

THURMAN, WILLIAM C. The Sealed Book of Daniel Opened ; or the "Sure Word of Prophecy." Philadelphia, 1864.

UPJOHN, REV. J. A. The Number Counted. 666. "Six hundred three score and six." New York, 1882.

UPJOHN, REV. J. A. The Name Counted.  $\text{HHZ}(\text{O})\text{LZ}$ , 888, Jesus. "As written in the book." Appleton, Wis., 1883.

WALLACE, PROFESSOR. The True Age of the World. The Chronology from Creation to the Christian Era. London, 1844.

WESTCOTT, W. WYNN. Numbers ; their Occult Powers and Mystic Virtue. The Kabbalists, Pythagoreans, Adepts of India, Chaldean Magi, Mediæval Magicians. London, 1890.

WESTCOTT, W. WYNN. The Magical Ritual or the Sanctum Regnum. Translated from the manuscripts of Eliphaz Levi. London, 1896.

WHITE, REV. MALCOLM. The Symbolic Numbers of Scripture. Edinburgh, 1868.

WHITEHEAD, WILLIS F. The Mystic Thesaurus ; or Initiation in Theoretical and Practical Secrets. Paper. Chicago, 1899.

WILSON, JOHN. The Lost Solar System of the Ancients Discovered. Two volumes. London, 1856.

*Some Philosophical Books.*

**MONISM AND MELIORISM.** A Philosophical Essay on Casuality and Ethics. By Dr. Paul Carus. New York, 1885.

**MORALISM AND CHRISTIANITY.** Man's Experience and Destiny. Three lectures. By Henry James. Divine Man. Socialism and Civilization. Morality and Perfect Life. New York, 1850.

**NIHILISM.** A lecture on Buddhist Nihilism. By Max Müller. Asso. of German Philologists, Sept. 28, 1868. New York.

**PANTHEISM.** A Plea. By John S. Hittell. "Pantheism is in christian lands the most dangerous foe to Christianity." — *Pearson*. New York, 1857.

**PANTHEIST (THE);** or The Dial of Progress. By Charles Orendorff. "Come now, let us reason together." — *Isaiah*. "Strike, but hear." — *Themistocles*. Springfield, Ill., 1865.

**PLATONISM VERSUS CHRISTIANITY.** The Question of Immortality Historically Considered; with an essay on unity of man. By J. H. Pettingell. Philadelphia, 1881.

**SUBSTANTIALISM.** A Summary of the Philosophy of Knowledge. By Jean Story. With additional illustrations. "Truth for Authority, and not Authority for Truth." Boston, 1880.

**OPTIMIST (THE).** By Henry T. Tuckerman. "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." — *Hamlet*. New York, 1850.

**OPTIMISM.** The Lesson of the Ages. A compendium of democratic theology, designed to illustrate necessities whereby all things are as they are, and to reconcile the discontents of Men with the perfect love and power of ever-present God. By Benjamin Blood. "Eureka." — *The Fool*. Boston, 1860.

**TRANSCENDENTALISM.** By William B. Greene. "Rich is that universal self whom thou worshippest as the soul." — *The Vedas*. West Brookfield, Mass., 1849.

**TRANSCENDENTALISM.** A lecture. By Theodore Parker. Never before printed. Boston, 1876.

**TRANSCENDENTALISM.** An essay. Anonymous. "Nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio." Boston, 1842.

*Rare Books With Full Title-Pages.*

**SECRET ENEMIES OF TRUE REPUBLICANISM.** Most Important Developments Regarding the Inner Life of Man and the Spirit World, in Order to Abolish Revolutions and Wars and to Establish Permanent Peace on Earth. Also, the Plan for the Redemption of Nations from Monarchical and other Oppressive Speculations and for the Introduction of the Promised New Era of Harmony, Truth and Righteousness on the the Whole Globe. Written by Andrew B. Smolniker, formerly eighteen years Priest Benedictine Monk and Imperial Royal Professor of Biblical Literature; afterwards, since A. D. 1838, by signs, according to prophecies declared and confirmed, Representative of Messengers for the Introduction of the Universal Republic commonly although improperly called the Millennium. Published by Robert D. Eldridge, Springhill, Peace Union Centre, Perry Co., Pa. 12mo. pp. 204. Cloth.

This book was suppressed; but copies are occasionally picked up in the book-shops.

**ENEMIES OF THE CONSTITUTION DISCOVERED.** An Inquiry into the Origin and Tendency of Popular Violence; containing a Complete and Circumstantial Account of the Unlawful Proceedings at the City of Utica, October 21st, 1835; the Dispersion of the State Anti-Slavery Convention by the Agitators, the Destruction of a Democratic Press, and of the causes which led thereto; together with a concise treatise on the Practice of the Court of His Honor Judge Lynch. "It is against silent and slow attacks, that the nation ought to be particularly on its guard" (VATTELL). Accompanied with highly interesting and important documents. By DEFENSOR. 12mo. pp. 183. New York, 1835. Cloth.

**MANIFEST DESTINY.** The World a Republican Superstructure on the Rock Basis of the Truth in Christ, Whose Legend, Which has Gone Forth Protestant in Scriptures and through the March of Events in the Centuries, is the Universal Prevalence or Freedom, Unity, and Peace on Earth, as well as Immortality Beyond. By SOSIOSCH. New York, 1869.

**THE ASS OR THE SERPENT.** A Comparison between the Tribes of Issachar and Dan, in their Regard for Civil Liberty. November 5, 1712. By Thomas Bradbury. London, Printed. Boston, Re-printed, in Queen-Street, 1768.

ESTIMATES OF SWEDENBORG. The following book titles are examples of the estimates of Swedenborg and his writings :

Emanuel Swedenborg, as a Man of Science, a Mathematician, and Philosopher of Nature ; as a Civilian, Seer, and Theologian ; and as a Philosopher of Spirit. Boston, 1860.

Emanuel Swedenborg, as a Philosopher and Man of Science. By Rudolph Leonard Tafel, Philosophiæ Doctor. Chicago, 1867.

Emanuel Swedenborg, as a Philosopher, Metaphysician, and Theologian. By Rev. G. B. Porteous. A Lecture in Guildhall, Bath, Eng., Dec. 8, 1862. Third edition New York, 1874.

Emanuel Swedenborg ; the Man, the Seer, and the Interpreter of Religion. By Rev. Samuel Edger. Six Sermons in Auckland, New Zealand. Manchester, Eng., 1877.

Emanuel Swedenborg, as a Scientist, Philosopher, and Theologian. By Prof Thomas French, Jr., Rev. Frank Sewall, and Rev. John Goddard, respectively. Three addresses delivered at Cincinnati, Ohio, Oct. 10, 1889. New York, 1880

Emanuel Swedenborg ; the Spiritual Columbus. A Sketch by U. S. E. "The wise man loves to hold fast to the good, and does not reject a rich ore because it contains some heterogeneous substance indicating its origin."—*M. Sandel*. London, 1878.

Swedenborg ; or the Mystic. Representative Men. One of the misourians and mastodons of science. (chap. 111). By Ralph Waldo Emerson. Boston, 1850.

Swedenborg, the Swedish Theosopher and Seer. His Works and Doctrines. A Lecture. By Isaiah Pillars. Lima, Ohio. 1879.

Swedenborg the Buddhist ; or the Higher Swedenborgianism, Its Secrets and Thibetan Origin By Philangi Dása. "I love the Gentiles more than I love the Christians." — *Swedenborg*. Los Angeles, Cal., 1887.

Swedenborg, a Hermetic Philosopher ; showing that Emanuel Swedenborg was a Hermetic Philosopher and that his Writings may be Interpreted from that Point of View. With a Chapter Comparing Swedenborg and Spinoza. By [Maj-General Ethan Allen Hitchcock]. "One truth openeth the way to another." New York, 1858.

Besides the above there are biographies of Swedenborg by Nathaniel Hobart, E. Paxton Hood, O. P. Hiller, E. Rich, William White, J. J. Garth Wilkinson, and other memoirs.

*Secret Societies.*

**PETER THE HERMIT.** Peter the Hermit is an organization of Red Cross Knights, and has a compulsory uniform consisting of a gray gown, with a monk's cowl and a pilgrim's staff, with a palm leaf. The weekly audiences are assigned to business, drill, degree, and entertainment respectively. The social side of the Knights Princes finds full scope for enjoyment. The members are termed Friars and like these they intend to be jolly and fraternal. The formation of closer social ties, perfection in drill, the presentation of a novel degree and the continued advancement of the Order of Malta are the real mainsprings of Peter the the Hermit. The Triple Degree is a novel and striking dramatic Ritual. Philadelphia is the head in the United States.

**ORDER OF G. D. IN THE OUTER.** A society of occult students for practical Higher Magic after passing examinations in astrologic, and kabbalistic knowledge in the lower degrees, similar to the Rosicrucians. Ladies and gents are admitted to membership. The officers of Isis Urania Temple No. 8 are: V. H. Frater Magna est Veritas, 5° = 6°, Imperator  
V. H. Frater S'Rioghail Mo Dhream, 5° = 6°, Præmonstrator,  
V. H. Frater Sapere Aude, 5° = 6°, Cancellarius.

**THE "TRIAD" SOCIETY.** The Chinese have a very ancient brotherhood called the Triad Society, but known anciently as the "Cœlesto-Terrestrial Society." Its professed design is benevolence, and the Order is ruled by "three brothers." They have certain initiatory ceremonies, with signs and tokens; and the candidates take an oath under the Arch of Steel. One of the signs is to take up anything with three fingers.

**TEMPLE OF THE HOLY GHOST.** "This vault, an abstract of the whole world, I made for myself. The empty yoke of the law is made void. The liberty of the gospel — the unsullied glory of God." — *Christian Rosy Cross*.

**ORDER OF THE HOLY GHOST.** We are in the dark also, with our inquirer "FRANCŒUR," as to information of the Knights of the Holy Ghost. Mackenzie's "Cyclopædia of Masonry," under "Holy Ghost, Order of," reference is to "Knight of the Holy Ghost," but no such article is found; and the same statement is made in Mackey's "Encyclopædia of Freemasonry."

*There Is No Death.*

"There is no death ! the stars go down " is the first line of a poem in a collection called " Songs of Toil and Triumph," by J. L. McCreery, and published by G. P. Putnam's Sons, New York, 1883. The following is from the preface of the volume :

The first poem in the volume has been the subject of considerable controversy. It was written late in the fall of 1862, and the next spring was sent to " Arthur's Home Magazine," Philadelphia, appearing therein in the number for July, 1863. One E. Bulmer, of Illinois, copied it, signed his own name to it, and sent it as his own to the " Farmers' Advocate," Chicago. The editor of some Wisconsin paper clipped it from the " Advocate " for his own columns ; but supposing there was a misprint in the signature, changed the " m " therein to a " w," and thus the name of " Bulwer " became attached to the poem. An immense accession of popularity immediately followed. Copies of papers containing it, credited to Bulwer, have been sent me from nearly every State in the Union, and from England, Scotland, and Ireland ; it is to be found in Orthodox and Spiritual hymn and song books ; in at least one school reader in wide use, and in a score of bound volumes of selections ; it has been quoted from in speeches in the Legislatures of several States, and several times in Congress of the United States. On the last day of January, 1880, I had the pleasure of sitting in the Strangers' Gallery of the House of Representatives, in Washington, D. C., and hearing Hon. Mr. Coffroth, member of Congress from Pennsylvania, in his oration on the death of Hon. Rush Clark, member of Congress from Iowa, quote a portion of this poem, which thus became embalmed, credited to Bulwer as usual, in the Congressional Record (see Forty-Sixth Congress, Second Session, Part I, page 638). Every reader can decide for himself whether this widespread popularity has its basis in the merits of the poem or in the celebrity of its supposed author.

Q. The Supplement to the " New Church Herald," for 1857 contains the Reply of " Compaginator " to " Perambulator " who had reviewed the former's work entitled " Priesthood and Clergy Unknown to Christianity ; or, The Church a Community of Co-Equal Brethren." Who were these persons ? H.

LEGEND OF THE ARBUTUS. Many moons ago there lived an old man in his lodge beside a frozen stream in the forest. His locks and beard were long and white with age. He was heavily clad in furs, for snow and ice were everywhere. The winds blew wildly through the forest, and the old man went searching in the deep snow for pieces of wood to keep up the fire in his lodge. In despair he returned to the lodge, and sitting down by the last few dying coals, he cried to Mannaboosho that he might not perish; and then the wind blew aside the door and there came in a beautiful maiden. Her cheeks were red and made of wild roses; her eyes were large, and her hair touched the ground as she walked. Her hands were covered with willow buds, and her clothing was of sweet grasses and ferns. Her moccasins were of white lilies, and when she breathed the air of the lodge became warm. The old man said: "My daughter, I am glad to see you. My lodge is cold and cheerless, but it will shield you from the tempests. Tell me who you are. I am Manito. I blow my breath and the waters of the rivers stand still." Then the maiden said: "I breathe and the flowers spring up in all the plains." Then Manito, the old man, said: "When I walk about the leaves fall from the trees at my command; the animals hide in their holes in the ground, and the birds fly away." Then the maiden said: "When I walk about the plants lift up their heads, the trees cover their nakedness with leaves, the birds come back again and all who see sing." Thus they talked and the air became warm in the lodge. The old man's head dropped upon his breast and he slept. Then the sun came out, and a bluebird came to the top of the lodge and called, "Say-ee! say-ee! I am thirsty." And the river called back, "I am free, come and drink." And as the old man slept, the maiden passed her hands above his head and he began to grow small. Streams of water ran out of his mouth, and soon he was a small mass upon the ground. His clothes turned to green leaves, and the maiden, who was then leaning upon the ground, took from her bosom the most precious flowers and hid them all about under the leaves. Then she breathed upon them and said "I give all my virtues and my sweetest breath, and all who would pick thee must do so on bended knee." Then the maiden moved away and over the plains. All the birds sang to her, and wherever she stepped, and nowhere else, grows the arbutus.

THE BREATH OF LIFE. A Herald of the Kingdom Coming in New Divine-Humanity. Rev. S. C. Greathead, editor. Published monthly by the Breath-of-Life Pub. Co., Clifford, Mich. Terms in advance \$1.00 a year. It will be the exponent of the full salvation of Spirit, Soul, and Body. Address the editor.



BATTLE OF THE FROGS AND MICE. An edition of "Fables of Æsop," reproduced from the original edition of 1659, was published in Boston, 1880. To this edition is appended a translation of "The Battle of the Frogs and Mice," attributed to Homer. This translation is prefaced with the names of the Frogs and Mice with an explanation of each :

#### NAMES OF THE FROGS.

Borbocætes, one who lies in the mud.  
 Calaminthus, derived from the herb.  
 Crambophagus, one who loves cabbage.  
 Hydrocharis, one who loves the water.  
 Hydromeduse, one who rules in the waters.  
 Hypsiboas, a very load bawler.  
 Lymnisius, so called from the lake.  
 Lymnocharis, one who loves the lake.  
 Peleus, a name derived from mud.  
 Pelion, a name derived from mud.  
 Pelobates, one who walks in the dirt.  
 Pelusius, a name derived from mud.  
 Physignathus, one who swells his cheeks.  
 Polyphonus, a great babbler.  
 Prasseæus, a name derived from garlic.  
 Prassophagus, an eater of garlic.  
 Seutlæns, so called from the beets.

#### NAMES OF THE MICE.

Artophagus, one who feeds on bread.  
 Cnissodiocetes, one who follows the steam of kitchens.  
 Crangasides, a great croaker.  
 Meridarpax, one who for his share.  
 Embasichytros, a creeper into pots.  
 Lychenor, a name derived from licking.  
 Lychomyle, a lick of meal.  
 Lychopinax, a lick of dishes.  
 Psycarpax, one who plunders granaries.  
 Pternophaugs, a bacon-eater.  
 Pternoglyphas, a bacon-scooper.  
 Pternotroctas, a bacon eater.  
 Sitophagus, an eater of wheat.  
 Troglodytes, those who run into holes.  
 Troxartes, a great bread eater.  
 Tyroglyphus, a cheese-scooper.

*Genesis. Chapter Fifty-One.*

1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said unto him : Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early in the morning, and go on thy way.

4. But the man said : Nay, for I will abide under this tree.

5. And Abraham pressed him greatly ; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said to him, wherefore dost thou not worship the Most High God, Creator of heaven and earth ?

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon His name ; for I have made to myself a God, which abideth alway in my house, and provideth me all things.

8. And Abraham's zeal was kindled against the man, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger ?

10. And Abraham answered and said : Lord, he would not worship Thee, neither would he call upon Thy name, therefore, have I driven him out from before my face into the wilderness.

11. And God said : Have I borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him one night ?

12. And Abraham said : Let not the anger of my Lord wax hot against his servant ; I have sinned, forgive me, I pray thee.

13. And Abraham arose and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent, and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying : For this, thy sin, thy seed shall be afflicted four hundred years in a strange land.

15. But for thy repentance will I deliver them, and they shall come forth with power, and with gladness of heart, and with much substance. — *Benjamin Franklin.*

"ROY'S WIFE OF ALDIVALLOCH." There are all kinds of versions, Latin, French, German, etc., of "Old Grimes," by Alfred B. Street, but we do not remember to have seen a Latin rendering of "Roy's Wife of Aldivalloch," until a few days since in an English paper devoted to the quaint and curious. The original song written by a Mrs. Grant, in 1745, was as follows :

Roy's wife of Aldivalloch ! Roy's wife of Aldivalloch !  
Wot ye how she treated me as I came o'er the braes of Balloch ?

She vowed, she swore, she wad be mine,  
She said she lo'ed me best of onie !  
But ah ! the fickle, faithless quean,  
She's ta'en the carle and left her Johnnie.

Oh, she was a cantie quean !  
Weel could she dance the Highland walloch,  
How happy I had she been mine,  
Or I'd been Roy of Aldivalloch !

Her hair sae fair, her een sae dear,  
Her wee bit mou' sae weet and bonnie !  
'To me she ever will be dear,  
Though she's forever left her Johnnie.

The Latin version of this by the Dr. Rev. Lindsay Alexander, of Edinburgh, runs thus :

Rubri uxor Aldivallis ! Rubri uxor Aldivallis !  
Scisne quâ decepit me colles cum transirem Ballis ?

Vovit ac juravit illa meam semper se futuram ;  
Sed vœ mihi ! virgo levis istum præ me legit furem.

Optime saltavit virgo lætiorem numquam malles ;  
O utinam fuisset mea, aut ego Ruber Aldivallis !

Oculos nitentes habet, osque pulchrum ut Dianæ ,  
Semper mihi cara erit, quamvis perfida Joanni.

---

MEDIÆVAL CHRISTIAN CHARM. + In nomine Patris, et Spiritus Sancti, Amen. + A + L + G + A + . TETRAGRAMMATON.  
+ ALPHA + OMEGA. + A Ω. + Primogenitus, + Sapientia, + Virtus. + JESUS NAZARENUS REX JUDÆORUM. + Fili Domini.  
+ Miserere mei. + Amen, + Matheus. + Marcus. + Lucas. Johannes. + Mihi succurrite et defendite. + Amen. +

*Prayer of Zoroaster.*

(From an Indian manuscript found by a traveller in the ruins of Palmyra.)

God, my father in Heaven ! Thou hast given to man such an unfettered, splendid and luxurious existence ! Powers of infinite variety have in his heart free play to make him king of the earth ; yet in a remarkable way, he lies prone in chains and bonds, overpowered by invisible spirits ; blinded by error, he overlooks the most lofty and wanders as though stricken sightless, amid wretchedness and nihility. Yea, he likes himself in this condition ; and if there had been no past and no inspired song to tell of it, we would never imagine, O God, from what heights man can survey his surroundings. From time to time Thou removest the scales from the eyes of one of Thy servants whom Thou has chosen, so that he may see the follies and errors of his kind ; Thou arimest him with the arrows of speech, so that he, fearless and loving, may go among men, and awaken them — now keenly, now gently — from the wonderful lethargy in whose enthrallment they lie. And Thou hast chosen me, Oh Lord, for this important mission, and I apply myself to my work. Fill me, head to heels, with an understanding of that wretchedness which is the bane of our time, and with an insight into all those meaneesses, superficialities, untruths, and deceptions of which it is the result. Steel me with strength, strongly to span the bow of judgment, and with deliberation and wisdom in the selection of the shafts, so that I may meet every one as is fitting : to cast down for Thy glory the pernicious and incorrigible ones ; so to frighten the vicious, warn the erring and to arouse the fool by merely rustling Thy weapon above his head. And teach me to weave a wreath, so that I may crown in my own way, him who is pleasing in my sight. Above all things, Oh Lord, may our love for Thee watch over every thing, since nothing, not even the merest trifle succeeds without it ; so that Thy kingdom may become glorified and extended through all space and all time. Amen.

— *From The Whim.*

**TREE OF KNOWLEDGE.** The " Tree of Knowledge " is a title given by the followers of Bodhidharma (Wisdom Religion) to those who have attained the height of mystic knowledge — Adepts. Nâgârjuna the founder of the Madhyamika School was called the " Dragon Tree " — Dragon standing as a Symbol of Wisdom and Knowledge. The tree is honored because it is under the Bodhi (Wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

— *Voice of the Silence.*

NICKNAMES OF THE PRESIDENTS. The following are some of the more common nicknames from Washington to McKinley :

Washington : " Father of his Country," American Fabius," " Cincinnatus of the West," and " Lovely Georgius," the last in sarcasm by the British officers.

Adams : " Colossus of Independence."

Jefferson : " Sage of Montecello." " Long Tom," the latter by his opponents.

Madison : " Father of the Constitution."

Monroe : " Last Cocked Hat,"

J. Q. Adams : " Old Man Eloquent."

Jackson : " Old Hickory," and " Hero of New Orleans."

Van Buren : " The Wizard of Kinderhook, " Follower in the Footsteps," and " Northern Man of Southern Principles."

Wm. Henry Harrison : " Tippecanoe," " Washington of the West," and " Old Tip."

Tyler : " Young Hickory," and " Accidental President."

Polk : " Young Hickory," the same as to Tyler.

Taylor : " Rough and Ready."

Fillmore : " The American Louis Philippe."

Buchanan : " The Bachelor President," " Old Public Functionary."

Lincoln : " The Rail Splitter," and " Father Abraham."

Johnson : " Sir Veto."

Grant : " The Modern Ulysses," " Round-the-World," and several others based on the initials U. S.

Hayes : " President de Facto," by his opponents.

Garfield : " The Martyr President."

Cleveland : " Man of Destiny."

McKinley : " The Emperor."

MOHAMMED AND HIS BIBLE NAMES. In that rare work by Rev. Samuel Lyde, entitled " The Asian Mystery ; the History, Religion, and Present State of the Ansaiireeh or Nusairis of Syria," (London, 1860), is given some of the biblical names of Mohammed. For instance, in the Pentateuch, Genesis xvii, 2, Mad el Mad. In the Gospels, John xiv, 16, 26 ; xv, 26 ; xvi, 7, Paraclytos (Chaldee, *Prqlet*), " Illustrious " (Godfrey Higgins). In Haggai ii, 7, (Heb. *Ahmed*) " Desire " (Godfrey Higgins.)

The Modammedans claim that the following verse was expunged from the New Testament (See Koran lxi, p. 423, and note on this in Sale's Koran) :

" And when Jesus, the son of Mary, said : O children of Israel, verily, I am the apostle of God sent unto you, confirming the law which was delivered unto me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed."

A REVELATION AND PROPHECY. The following revelation was published by Elder F. D. Richards, 15 Wilton Street, Liverpool, England, in the year 1851, in a pamphlet entitled " The Pearl of Great Price. The revelation and prophecy was given December 25th, 1832, by the Prophet, Seer and Revelator, Joseph Smith. — *Answers to Questions.*

" Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that wars will be poured out upon all nations, beginning at that place ; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations ; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the gentiles with a sore vexation ; and thus, with the sword, and bloodshed, the inhabitants of the earth shall mourn ; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations ; that the cry of the Saints and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore stand ye in holy places, and be not moved, until the day of the Lord come ; for behold it cometh quickly, saith the Lord. Amen."

THE ANÆSTHETIC REVELATION AND THE GIST OF PHILOSOPHY.  
In 1874, Benjamin Paul Blood wrote and printed a pamphlet of forty pages, with the above title, and presented the same to his friends and all who requested it. The "Revelation" is full of terse and pointed philosophy. On page 35 is the following sapient paragraph :

"Spurning the cloud-grimed and still sultry battlements whence so lately Jehovan thunders boomed, my gray gull lifts her wing against the nightfall, and takes the dim leagues with a fearless eye."

In Scribner's Magazine, for March, 1900, Benjamin Paul Blood contributed a poem entitled "Late," and he seeing the aptness of his own thought of 25 years previous took occasion to weave it into two lines to round up the poem as follows :

"Again my gray gull lifts against the nightfall  
And takes the damp leagues with a shoreless eye."

W. L. Alden, London correspondent of the *N. Y. Times*, of April 28, 1900, took occasion of charging Mr. Blood of deliberate plagiarism, he having once possessed the "Revelation," and probably had forgotten the name of the author. He took the occasion to say, however, that the "Revelation" must have been "written by a lunatic," and "a mass of incoherent rubbish" but admitted that the quotation was "a true gem."

Mr. Blood sarcastically replies to Mr. Alden, in the *Times* of May 12, 1900, and credits him as knowing what "a gem" is, but says, certainly, he cannot be in company with the "Aristotle Society, for President Hodgson of that ilk carries that "rubbish," in his pocket and calls it his transcendental anæsthetics. He is unknown to the esoteric circle of Edinburgh, wherein James Hutchinson Sterling (author of the 'The Secret of Hegel') declares 'The Anæsthetic Revelation' seems to have extorted from me the happiest expressions which I have yet achieved."

"By this revelation we enter to the sadness and the majesty of Jesus — to the solemn mystery which inspired the prophets of every generation. By some accident of being they entered to this condition. He that hath ears to hear let him hear. This is the 'Voice of One crying in the wilderness, make straight the way of the Lord.' Heed not for themselves the voice of the hand, which ever deny themselves ; remember only how many times inspired it is written and spoken : I AM."

**NAME ON THE SKY.** Such is the name of a weekly quarto journal that has come to our sanctum, published at \$4.00 per annum, Room 54, at 95 Washington St., Chicago, Ill. The editor is C. W. Dean. The paper says that it will "contain reading matter, and such as has never been read by any mortal person on the world at any time." It names among its regular contributors, Father Adam, Mother Eve, Father Abraham, and Noah, Methusela. Moses, Joshua, Jesus, Mary Magdalene, Lincoln, Washington, Darwin, and many other celebrities. "When the flaming sword is removed," says the prospectus, "mortal people may go to the great and good tree of knowledge and gather and eat to their satisfaction." Commenced March 12, 1901, and printed in blue ink (sky). Embellished by a blue flag centered with a white star, with white doves below as the emblem of peace. The capital city of the New Order of Things will be called "Hadden" will have a lake front park one mile wide and 200 miles long, and a border park near the inner city wall the fourth of a mile wide and 510 miles long, and many small parks about the small lakes and waterways throughout the city. The location of this new city is at the south end of Lake Michigan, and the present Chicago occupies a part of the site of the great new city Hadden, the capital city for the Spirit Government of Love — which will cover the whole World. The area of the capital city will be 22,500 square miles. There will be no mixed names such as avenue, street, province, court, lane, and the like; all such will be thoroughfares and uniformly named "Pleasure Ways," each designated appropriately as Eastern, Western, Northern, Southern, Central, Capital, Exposition, etc. The present city of Chicago looks like a play-ground on the map of this new city which map takes nearly a quarto page in the "Names on the Sky" on a scale of 150 mile to the side. Single copy, "Names on the Sky," 10 cents.

**THE WORLD ILLUSTRATED WEEKLY REVIEW.** A Journal of Progress and Civilization. Commenced March 9, 1901, and issued every Saturday, in quarto form, 32 pages, at \$4.00 a year, or ten cents a copy. Published at Chicago, Fine Arts Building, Illinois. Horace M. Rebok, editor; Isaac A. Loos and John H. Gray, associate editors. This journal is an entirely new factor in the world of letters and is just such a newspaper as one wants at the end of every week so as to keep informed with the great march of events. A comprehensive statement of current history, politics, religion, economics, education, literature, art, science, and in fact everything that goes to make up a modern news journal. Every issue will contain special features, contributed by scholars, publicists, statesmen of national repute and popular favor. Send a subscription and give it a trial.



*Names of Some Books.*

---

GAMOSAGAMMON: or Hints on Hymen. For the use of Parties about to Connubialize. By Hon. Hugh Rowley. "Nemo in punning lacesit." Illustrated. London, 1870.

SMIFFLIGATION. The Philosophy of God's Business; or Central and Human Magnetism. The Central Law. "Teach me *Thy* ways; show me *Thy* paths." Mason, Mich., 1874.

THELYTPHTHORIA. A treatise on Female Ruin. Three volumes. London, 1780.

XSMCOPDRIBVNWLXY; or the Sauce Pan. London, 1781.

---

PROBLEM 1. Required to arrange the numbers from 1 to 81 in the form of a magic square, in such a manner that after removing the outermost rows you will still have a magic square, and so on, removing row by row with the same result until the number occupying the central square remains, which number shall be the greatest common divisor of the sums of the several squares. (Vol. 18, N. & Q., in Nos., for the first solution received)

PROBLEM 2. Required the smallest number which, if divided by 2 will leave a remainder of 1; if by 3, a remainder of 2; if by 4, a remainder of 3; if by 5, a remainder of 4; if by 6, a remainder of 5; if by 7, a remainder of 6; if by 8, a remainder of 7; if by 9, a remainder of 8; if by 10, a remainder of 9. (Vol. 18, N. & Q., in Nos., for the first solution received.)

---

THE SHIBBOLETH. The Shibboleth is the name of a new venture in the Mesonic field of monthly serials. It is edited by Bun F. Price, P. G. M. of Tennessee, and published at 33 Madison Street, Memphis, Tenn., at \$1.00 a year. Its first admonition is: "Learn to speak the word aright." Then this:

"Live for those who love you, for those who know you true,  
For the Heaven that smiles above you and the good that you can do."

It is filled with the good things of Masonry; doings of the Craft; admonitions for the brotherhood; poems and selection; half-tones of prominent Masons, editorials.

*History of the Devil and the Idea of Evil.*

The above caption is the name of a large royal octavo volume of 496 pages on fine heavy paper elegantly bound and the illumined cover adorned with "His Majesty" in red, bordered, over the serpent. The work is an elegant specimen of typography, and published by the Open Court Publishing Company, 324 Dearborn Street, Chicago, Ill. It is profusely illustrated throughout, twelve pages being required to give a list of the 311 cuts in order that the growth of the idea of evil (capitalized with a D) can be vividly portrayed to the reader. The author of this elaborate work is Dr. Paul Carus, a scholar of several language, ancient and modern, versed in philosophy and art, and literature, ancient and modern. He has presented the idea of evil from the earliest times to the present day.

"This world of ours is a world of opposites. There is light and shade, there is heat and cold, there is good and evil, there is God and the Devil." The author reviews the broad field of the conception of evil among the various nations of the earth. Beginning with the prehistoric Devil-worship and the adoration of demon gods and divine monsters, he surveys the creeds, and their devotees, of the Acadians, Hebrews, Brahmans, Buddhists, Zoroastrians, Modammedans, Christians, Druids, and the various other sects, cotemporary with these great religions, and shows the forms and phases that each has pictured to themselves the idea of evil — the Evil One. Symbolism has done much to express the detested "serpent"; monsters have been imagined. Horned, tailed, and winged human-shaped beings have been depicted to account for woundings, his poisons, his rapidity of travel, even great distance in a moment of time.

The great poets (poetry), Job, Milton, Dante, Goethe, and others have realized him, and the populace belived in and worshiped him. The philosophical treatment of the Devil as given by the author of this History is comparatively brief, but the leading facts are plainly stated, *multum in parvo*. The illustrations greatly assist in elucidating the text to the understanding. Many texts of the King James and the Douay versions become more comprehensive after one reads and examines the illustrations of this book. In connection with nearly every picture the source from where it was obtained is given, so if the reader desires to pursue the research further he can extend his examination of the subject; but this alone is a History of the Devil in itself. The Literature mentioned and reviewed in this work is a bibliography of the Devil itself. Furthermore, this idea of evil carries with it the history of Hell also.

The book is sent to any address on receipt of its price, \$6.00.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

SEPTEMBER, 1901.

No. 9.

---

### The Study of Man. Recent Results.

It may be interesting to give some of the results of recent investigations of modern man. The statement of these results will indicate how incomplete and unsatisfactory our knowledge of *living* man is. As there can be no more important study than man himself, the need of bringing this study up to the degree of accuracy equal to that of the sciences is evident. But this, as we have repeated so often, can be done only by patient investigation with instruments of precision applied to many persons of all classes. To these psycho-physical results must be added a sociological study of all the outward conditions in which the individuals have existed from childhood up. This combination of psycho physics and sociology will make both more useful to the community.

Most of the conclusions below, although based upon a considerable number of cases, can be held only as *tentative*. They are also true only in a general sense, which might mean true in three-fourths of the cases and false in one-fourth — that is, approximately true, like much of our knowledge which has proven itself to be useful.

#### RESULTS.

Large children make their most rapid growth at an earlier age than small ones. (Bowditch.)

Maximum growth in height and weight occurs in boys two years later than in girls. (Bowditch.)

First-born children excel later born in stature and weight. (Boas.)

Healthy men ought to weigh an additional 5 pounds for every inch in height beyond 61 inch, at which height they ought to weigh 120 pounds. (Lancaster.)

Chest girth increases constantly with height and is generally half the length of the body. (Landsberger.)

Chest girth and circumference of head increases in parallel lines. (Daffner.)

The relatively large size of head as compared with body in children may be due to the fact that from birth on, the child needs its brains and senses as much as when it is grown. (Weissenberg.)

Boys grow more regularly than girls, but the growth of girls during school years is greater than that of boys. (Schmidt.)

In boys in school the muscles of the upper extremities increase with age as compared with those of the lower extremities because of their sitting more than standing. (Kotelmann.)

Breath of face increases much more rapidly in proportion to the growth of head in breadth and length. (West.)

Accuracy in judging space by movements of the arm increases with age. (Gilbert.)

Tall boys (naval cadets) are much more likely to have completed their growth at an earlier age than those in stature. (Beyer.)

The threshold of sensation for the sense of pressure in an average person is two milligrams on the forehead, temple, and back of forearms, five milligrams on nose and chin, and fifteen milligrams on under-surface of fingers. (Scripture.)

Children born in summer are taller than those born in winter.

Boys of small frames often have large heads and are deficient in repose of character, and when the chest is contracted and mental action slow this condition is due probably to lack of supply of purified blood. (Liharzik.)

Dilicate, slender people are much more subject to typhoid fever than to consumption. (Hilderbrand.)

Women students who have had infectious diseases are superior in weight, height, strength, and lung capacity to those having had hereditary diseases. (MacDonald.)

Some defective children are over-normal; that is, they are taller and heavier than other children. (Hasse.)

Growth degenerates as we go lower in the social scale. (British Association for Advancement of Science.)

Dull children are lighter and precocious children heavier than the average child. (Porter.)

Urban life decreases stature from five years of age upward. (Peckham.)

Truant boys are inferior in weight, height, and chest girth to boys in general. (Kline.)

City children are more vivacious, but have less power of endurance, than country children. (Likarzik.)

Among United States Naval Cadets there is a great preponderance of blonds. (Beyer.)

The insane show an excess of five percent of light eyes, with dark eyes, and criminals of ten per cent of dark eyes, with dark hair, and criminals of ten per cent. of dark eyes, with dark eyes, over the general population. (Roberts.)

In Germany forty per cent. of children of well to-do classes are blonds and less than ten per cent. brunettes. (Virchow.)

The endurance (ergographic work) of boys is greater than that of girls. (Christopher, W. S.)

Righthandedness is natural, and the superiority of the right over the left hand increases with growth. (Smedley, F. W.)

In young children a memory is smaller than its object, while in adults it may exceed the object in size (Wolfe, H K.)

Visual perceptions are not copies of a physical world, but mainly the result of experience and utility. (Cattell.)

In the association of images frequency is the most constant condition of suggestibility. (Calkins, Mary W.)

If the eye is the expressing sense, all lengths are greatly un-

derestimated, the error decreasing as the length increases. (Jastrow.)

The recognition of an ordinary picture requires one fifth of a second or less, the time decreasing as the familiarity increases. (Colegrove, F. W.)

Rapid readers do their work better, as well as in less time, and retain more of the substance of what is read. (Quantz, J. O.)

In boys, fear increases from nine to fifteen, and then declines; in girls, from four to eighteen. Girls fear more than boys. (Hall.)

Young children think of the result of action; older children consider more the motive that leads to action. (Schallenberger, Margaret.)

Great men, though often absent-minded, have strong memories in the lines of their interests. (Yoder.)

The humane instinct in children is much stronger than the destructive instinct. (Barnes.)

As age increases children have more sense of their own value, submit to less punishment, and feel more responsibilities. (Frear, Caroline.)

JOHNS IN THE TESTAMENT. (Vol. XIX, p. 186.) Almost any Concordance will give the information asked for :

John, son of Zacharias, the Baptizer, Matt. iii, 4 ; John, son of Zebedee, the Apostle and Evangelist, Matt. iv, 21 ; John, kindred of the high priest, Acts iv, 6 ; John surnamed Mark, supposed to be Mark the Evangelist, Acts xii, 12.

The names of the apostles are borne by persons in the New Testament, as follows : Nine by the name of Simon ; one, Andrew ; two, James ; four, John ; three, Philip ; one, Bartholomew ; one, Thomas ; one, Matthew ; one, Lebbeus ; and six, Judas. There are also four persons by the name Jesus mentioned in the New Testament : Jesus (the Christ), Matt. i, 21 ; Jesus (for Joshua), Acts vii, 45, Heb. iv, 8 ; Jesus (called Justus), Col. iv, 11 ; and Bar-Jesus (the Jew), Acts xiii, 6.

The force of Genius is the force of Gender and both are the force of Destiny.—*Randolph.*

"SHAH-NAMA," BY FIRDAUSI. (Vol. XIX, p. 186.) The correspondent "ENOCH" asks for the author of two couplets:

1. "The height and depth of all the world is centered, Lord, in Thee ;  
I know not what Thou art, Thou art what Thou alone canst be."

This one is from Firdausi, the celebrated author of "Sháh-náma." It was this couplet which his enemies made use of when accusing the poet before Sháh Mahmúd of heresy and Sufism. The Sultan in consequence refused Firdausi the full reward which he had promised him for the composition of his "Sháh-náma," and compelled him to seek safety in flight from Ghazni. This conduct called forth from Firdausi the spirited satire which is so much admired in the East, and in which he defends himself as follows ;

"Men fain would call me infidel or worse,  
And say that heresy defiles my verse ;  
And sure no viler caitiff ere was born  
Than he whose soul religious truth would scorn.  
They lie ! I serve my God and Prophet still ;  
Aye ! though a tyrant would my life-blood spill !  
Ne'er shall my soul from duty's path be led,  
Not were thy sword uplifted o'er my head."

The following little parable is also a common-place with them, and points to the same idea :

Once upon a time the fishes of a certain river look counsel together, and said, "They tell us that our life and being is from the water, but we have never seen water, and know not what it is." Then some among them wiser than the rest said : "We have heard that there dwelleth in the sea a very wise and learned fish who knoweth all things ; let us journey to him, and ask him to show us water, or explain unto us what it is." So several of their number set out upon their travels, and at last came to the sea wherein this sage fish resided. On hearing their request he answered them thus :

"Oh ye who seek to solve the knot !  
Ye live in God, yet know it not,  
Ye sit upon the river's brink,  
Yet crave in vain a drop to drink.  
Ye dwell beside a countless store,  
Yet perish hungry at the door."

Then they thanked him, and said, "Forasmuch as thou hast shown us what water is not, we now know perfectly what it is."



And they departed to their own homes satisfied."

Here are some couplets from the "Sháh-náma" of Firdausi :

" Arise and look around, for every atom that has birth  
Shines forth a lustrous beacon to illumine all the earth."

" 'Twere well to catch the odors that about our senses play,  
For all the world is full of blasts to bear the sweets away."

2: " Look not askance, the Holy one will ever be the same,  
The God of all, though oft invoked by many a different name."

The second couplet, we are not sure as to its author, but we think it is from Sa'adi's *Bústán*. Here are some from Sa'adi :

" That Perfect one who, ere the whole of Gabriel's book he reads,  
Has blotted out the library of all the People's creeds."

" All the earth I'd wandered over seeking still the beacon light,  
Never tarried in the daytime, never sought repose at night ;  
Till I heard a reverend preacher all the mystery declare,  
Then I looked within my bosom, and 'twas shining brightly there."

" In hope's unstable palace no foundations shalt thou find,  
Then seize the passing hour, for life but rests upon the wind."

TWO VERSES IN THE OLD TESTAMENT. (Vol. XIX, pp. 69, 158.) I was interested in Dr. Wilder's article in reply to those "two verses in the Acts of the Apostles" (ix, 7. xxii, 9) and while I am not disposed to be over-critical, I have pointed out several other apparent contradictions to our ministers, teachers and others, but do not get any satisfactory answers. I mention a few for your correspondent's explanation :

In the Second Book of Samuel xxiv, 1, we read that the LORD moved David to "Go, number Israel and Judah." But in the First Book of Chronicles xxi, 1, we read "Satan stood up against Israel, and provoked David to number Israel."

In Isaiah xiv, 12, we read, "How art thou fallen from heaven, O Lucifer, son of the morning !" This, we are told was Satan. In II Peter i, 19, we read, "And the Day-star arise in your hearts." This, we are told is Jesus.

The word translated "Lucifer," in the first place, and "Day-star" in the latter place, is the same in both : In the Greek, *Phosphoros* ; in the Latin, *Lucifer*.  
J. B. H.



## Derzhavin's Ode To God.

FIRST ENGLISH PROSE TRANSLATION

BY NATHAN HASKELL DOLE.

## I

O Thou, infinite in space,—Living in the motions of matter,—  
Eternal in the course of time,— Without persons in the three  
persons of the Godhead ! — Spirit everywhere permeating and  
One, — Who hath no place or condition — Unto whom no one  
can attain — Who fills all thing with Himself — Embraces,  
vivifies, preserves — Whom we call — God.

## II

To measure the ocean deep—To count the sands, the planet's  
rays—Might be in the power of lofty intellect—For Thee there  
is no number and no measure ; — Powerless are the enlightened  
spirits—Though born of Thy light—To explore Thy decrees —  
So soon as thought dare mount toward Thee — It vanishes in  
Thy majesty—As a passing instant in eternity.

## III

Existence, forth from chaos, before time was, — Thou from  
the gulfs of Eternity didst call forth — And Eternity, before the  
birth of the ages — Thou didst found in Thyself : — By Thyself,  
self constituted—Of Thyself, self-shining—Thou art light, from  
whence light streamed. — Creating all things by Thy single  
word—In Thy new creation stretching out — Thou wast, Thou  
art, Thou shalt ever be.

## IV

Thou containest in Thyself the chain of beings — Thou sus-  
tainest them and givest them life — Thou joinest together the  
end and the beginning — Thou grantest life unto death. — As  
sparks are showered forth and rush away — So suns are born  
from Thee.—As on a bright, frosty winter's day—The spangles  
of hoar frost sparkle — So whirl, flash, shine — The stars in the  
gulfs beneath Thee.

## V

Millions of kindled luminaries—Flow through infinity ;—Thy

laws they operate—Pour forth revivifying rays.—But these fiery lamps—Whether piles of rudy crystals—Or a boiling throng of golden billows—Others glowing—Or all alike worlds of light—in Thy presence are as night before day.

## VI

Like a drop drowned in the sea—Is all the shining firmament before Thee—But what is the Universe that I see? — And what am I before Thee? — If yon aerial ocean exist — Millions of worlds—Hundreds of millions of other worlds and yet — When I venture to compare them with Thee — They are but a single dot — And I in Thy presence am naught.

## VII

Naught! But in me Thou shinest — In the majesty of Thy goodness—In me Thou reflectest Thyself—As the sun in a tiny drop of water. — Naught! But life I feel, — Unsatisfied with aught I soar — Ever aloft unto the heights; — My soul yearns to be Thine. — Penetrates, meditates, thinks: — I am, therefore Thou art also.

\*  
VIII

Thou art! The order of Nature proclaims it—My heart tells me the same — My reason persuades me; — Thou art; and I therefore am not nothing! — I am a part of the universal All, — Established, methinks, in the reverend — Midst of Thy Universe — Where thou hast ended Thy corporal creatures — Where Thou hast begun the heavenly spirits—And the chain of all beings is linked to me.

## IX

I am a bond between all worlds everywhere existent, — I am the utmost limit of being — I am the center of living things — The initial stroke of Divinity; — In my body I perish in dust corruptible — In my spirit I command the storms; — I am a tsar, I am a slave; I am a worm, I am God! — But marvelous as indeed I am — Whence did I have my being? Unknown! — But by myself I could not have been.

## X

Thy work am I, Creator! — I am the creation of Thy wisdom, — O source of life, Dispenser of all good, — Soul of my

soul and Tsar ! — It was necessary for Thy righteousness — That the gulf of mortality should be spanned — By my immortal existence—That my spirit should be wrapped in mortality— And that through death I should return — Father, to Thy immortality.

## XI

Incomprehensible, ineffable — I know that my soul's imagination is helpless — To paint even Thy shadow ; — But if it is necessary to sing Thy praise — Then is it impossible for feeble mortals—To reverence Thee in any other way—Than by yearning toward Thee — By loosing one's self in Thy measureless variety—And by shedding tears of gratitude.

---

One of the stock pieces in nearly every " Fifth Reader " was formerly, and is now occasionally, Sir John Bowring's majestic translation of " Derzhavin's Ode to Deity," or " God," as it is entitled in the original. The foregoing is the first literal translation of it into English prose. Probably no modern poem has ever been so widely known. It has been published in German, English, Polish, Bohemian, Italian, Spanish, Japanese, Chinese, Latin, and French, there being at least fifteen versions of the last beside the one in prose made by the Russian poet Zhukóvsky while a pupil at Moscow University.

Sir John Bowring has the following concerning the ode and the author :

" Of all the poets of Russia, Derzhavin is, in my conception, entitled to the very first place. His composition breathe a high and sublime spirit ; they are full of inspiration. His versification is sonorous, original and characteristic ; his subjects generally such as allowed him to give full scope to his ardent imagination and lofty conception. Of modern poets he mostly resembles Klopstock. His ' Oda Boga ' (Ode to God), with the exception of some of the wonderful passages of the Old Testament, ' written with a pen of fire,' and glowing with the brightness of heaven, passages of which Derzhavin has frequently availed himself, is one of the most impressive and sublime addresses I am acquainted with, on a subject so pre-eminently impressive and sublime."

The foregoing prose translation is claimed to be scrupulously literal as possible to make it, with nothing added or taken away. It shows Bowring's variations from the original, which he con-

fesses to have made because it did "not accord with his views of the perfections of the Deity." Nothing, however, can quite show the splendid swing and movement of the Russian verse with it mingled strength of vocalization. The first stanza here transcribed may give some idea of the original :

O Tui, prastranstvom bezkonéchnui,  
Zhivui v dvizheni veshchestvá  
Techenyem vremeni prevéchnui  
Bez lits, v triokh litsakh Bozhestvá  
Dukh vsiudu sushchii i yedínnui  
Komunyet myesta i prichínui  
Kovo nikto postitch nye mog,  
Kto vsyo soboyu napolnyáet  
Obyomlet, zizhdet, sokhranyáet,  
Kovo mui nazuivaem — Bog!

Gávriil Románovitch Derzhávin was born at Kazan on July 3 (14), 1743, and died at Zyanko, on July 9 (21), 1816. He wrote the poem on "God" in 1784. His poems were published in 1776, 1798, 1804, 1808, 1831, 1833, and in 1864-1872 in seven volumes.

MUSIC OF THE SPHERES. Pythagoras was the first to suggest the idea, later expressed by Shakespeare in "The Merchant of Venice" :

"There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubim."

Plato said that a siren sits on each planet, who carols a most sweet song, agreeing to the motion of her own particular planet, but harmonizing with the other seven ; and according to Maximus Tyrius the mere proper motion of the planets must create sounds, and as the planets move at regular intervals the sounds must harmonize. Milton wrote of the "celestial sirens' harmony, that sit upon the nine enfolded spheres."

"I was created out of the light of His essence.

"The substance of substances created the Name out of the light of His unity.

"And He made him a light extracted from the essence of His Meaning."—*The Asian Mystery*.

*The Bacchic Feast.*

THE DREAM OF A REINCARNATIONIST.

BY ST. GEORGE BEST.

---

Oft in my dreams I think I see some skies that I have seen before ;  
Some ocean; dashed eternally on some well-loved familiar shore.

Hard by some quaint and olden town, whose jostling crowds I seem to know.  
Who, clad in antique robe and gown, bestrew my pathway as they go.

I seem to be some priest revered, with ivy garlands on my brow ;  
Alike of men and women feared, who seem to quail, to shrink, to bow.

I lead them to a temple vast, whose sculptured walls and towering dome  
I almost think, in ages past gave me a shelter and a home.

Some dim-remembered music shakes the vaulted roof above my head ;  
A wild and rhythmic chant awakes, in those who hear, a sense of dread.

I grasp the sacrificial bowl, the sparkling juice I seem to quaff ;  
It fires my brain, it lifts my soul — I know not if I weep or laugh.

A thousand goblets gleam around the torch-lit temple's mystic shrine ;  
A thousand eager lips are drowned a moment in the holy wine.

With lofty faith I seem to do some priestly rite of sacrifice ;  
A filmy cloud obstructs my view and screens me from the initiate's eye.

From some strange book methinks I read some doctrines I remember not ;  
I rend my purple gown, I plead in tongues our race has long forgot.

I feel again the music sway the columns of the ancient pile.  
Just as my last note dies away adown the many-pillared aisle.

A thousand voices seem to meet my own, in one tumultuous roar,  
What time my service I complete and veil the sacred tripod o'er.

"Evohe, Bacchæ !" is the cry that closes on my listening ear ;  
"Evohe, Bacchæ !" I reply, "Evohe, Bacchæ ! health and cheer !" — STAR OF THE MAGI.

"THE BACCHIC FEAST." By an oversight of the compositor  
the last two stanzas of this poem were omitted last month.  
It is now printed complete. — EDITOR.

---

Knock there, and ask your heart what it doth know.—*Goethe.*

SEVEN CATHOLIC EPISTLES. (Vol. XIX, p. 186.) The Catholic portion of the Protestant Bible is "the seven epistles," namely, James, First and Second Peter, First, Second and Third John, and Jude. Why these epistles are so called is not known.

PAUL AND THECLA. (Vol. XIX, p. 186.) Paul and Thecla is the name of one of the Books of the Apocryphal New Testament. This collection can be obtained at or ordered through the bookstores, for about \$1.50. The introduction has the following with other remarks :

Tertullian says that this piece was forged by a Presbyter of Asia, who being convicted, "confessed that he did it out of respect of Paul," and Pope Gelasius, in his decree against apocryphal works, inserted it among them. Notwithstanding this, a large part of the history was credited, and looked upon as genuine among the early Christians. Cardinal Baronius, Locrinus, Archbishop Wake and others, and also the learned Grabe, who edited the Septuagint, consider them (the Acts of Paul and Thecla) as having been written in the apostolic age ; as containing nothing superstitious, or disagreeing from the opinions and beliefs of those times. It is published from the Greek MS. in the Bodleian Library, at Oxford, which Dr. Mills copied and transmitted to Dr. Grabe.

---

### *Lullaby.*

BY FRIIDI HEDMAN, TAVASTEHUS, FINLAND.

---

She's standing on the cliff, by Lough, and weary looks her eye ;  
The waves are rolling 'gainst the rock, and sing her lullaby.

She's dreaming of the days of old, and happiness gone by ;  
The trees around, in sunny gold, do hum her lullaby.

The brighter days that tasted she away from her did fly ;  
So sad, forgotten, she must be, and sob her lullaby.

She glances down the frowning steep, the life did her belie ;  
A plunge — and in the soothing deep plays Nix her lullaby.

---

'There is not anything in the mind to which something in the body does not correspond. — *E. A. Hitchcock.*

*The Prayer of Humanitarians.*

All-merciful God of Nature ! in Whom all beings are, Thou accepteth and rewardeth my sincere thanks for Thy goodness, Thou hast given all to all, and I acknowledge that but for human stupidity, selfishness, ignorance, wickedness and indifference, all mankind would live in a real paradise.

Both Father and Mother of all beings ! Thou accepteth and rewardeth my sincere vows to love myself by enlightening and sweetening my character, to love my own body by living virtuously, so as to render my present life long and happy.

I therefore vow to love all the members of the human family, by setting them a good example, by assisting them in their bodily sufferings, and by enlightening their minds in order to render them, especially children, happier than myself, since this alone is the true preparation for my own progressive bliss after death.

To fulfil my vows, I solemnly promise to Thee and mankind to keep the Twelve Principal Duties and the Constitution of Humanitarians, and to try with all means to promote the spread of the Religion of God.

---

AMERICAN FABIVS. (Vol. XIX, p. 207.) In answer to "L. J." we will say that the sobriquet "American Fabius" was applied to Washington because his military policy resembled that of the Roman general Quintus Fabius Maximus Verrucous, who conducted operations against Hannibal by declining to risk a battle in the open field, harrassing him by marches, counter-marches, and ambuscades.

---

MILES STANDISH A CATHOLIC. (Vol. I, pp. 122, 186 ; II, p. 553). The query, "Was Miles Standish a Catholic?" appeared in the first volume of N. AND Q., to which I replied "Hardly." Prof. N. B. Webster responded "Yes." I presumed he knew better than I did ; and an account in a later volume of the *Atlantic Monthly* corroborated the view. It seemed strange to me that a Catholic should be found in the group of Pilgrims ; but his religion evidently set light on him as compared with love of adventures. But it seems incongruous that he should seek to wed Priscilla Manlines, a maiden of Huguenot parentage, to whom a Romanist must have been especially repugnant.

A. WILDER, M. D.

## A Jumma Prayer.

AS OFFERED IN THE MOSQUE AT LIVERPOOL BY THE SHEIKH-  
UL-ISLAM OF THE BRITISH ISLES.

O! One Only and true God, the Creator of the boundless infinity of space who planted in the heavens the resplendent orb of the Sun to give us light by day and the fair luminaries of Moon and Stars by night, who in the magnitude of Thy unerring wisdom formed this world from nought and having made man planted him therein, and has sustained and protected the human race from the time of the creation until now. We, Thy weak, erring and frail servants humbly approach Thy throne to offer Thee adoration, to render thanks for Thy great and tender mercies vouchsafed to us in the past, and to offer our petition for a continuance of Thy Divine protection and blessing. We praise Thee for that Thou has created us and our ancestors who have been before us. Thou hast spread the earth as a bed for us, and the heavens as a covering, and hath caused water to descend from heaven, and thereby produced the fruits of the earth for our sustenance. We thank Thee for the revelation which Thou hast sent down to us by Thy holy prophet Muhammed, as a direction to the pious who believe in the mysteries of faith, in order that they may have knowledge of and observe the appointed times of prayer, and distribute alms out of what Thou hast bestowed on them, and have a firm assurance in the life to come. We also pray Thee to protect and bless His Imperial Majesty Abdul-Hamid the Second, Sultan of Turkey, Caliph of the Faithful, *Emir ul-Moomencen*, and Defender of Thy true faith, and all Mussulman Sovereigns everywhere. Guide them with wisdom from on high, so that their official acts may be for the lasting benefit of the people committed to their care. We further pray Thee, O Most Merciful God, to teach us words of prayer, even as thou taught them to Adam. Illuminate our minds so that we can perceive at all times what Thou wouldst have us to do, so that whilst on earth we can follow Thy direction, and when our time in this world is past, finally bring us to dwell with Thee in the glorious gardens of perpetual and eternal bliss. And Thine shall be the glory and dominion for ever. Amin.



FRATERNITY OF EMETHACHAVAH. "Mot'Su, or The Voice of Man." This is the title of a neat octavo pamphlet containing a blank-verse poem on "The Voice of Man." It is published by the Denver Fraternity of Emethachavah, Denver, Colorado.

This society takes its name from one of the divisions of the Book of Saphah in the Oahshe Bible. It is a Brotherhood of Faithists, the word Emeth meaning Faith. The Emethachavah consists of three degrees or rites: First, M'git'ow (Dawn); Second, Hi'dang (Noon); Third, M-hak (Evening). These are conferred in darkness. These rites were founded or practiced about the time of Zarathrustra (Zoroaster), or say about 8000 or 9000 years before the Kosmon Era. There is a Chamber of Adepts. There are signs and passwords with the rites. The ceremonies of the Emethachavah are profound, ennobling, and very suggestive to the Esoterist. They are founded on the One, of whom Zoroaster was a "bright and shining Light."

O Jehovah, what am I that I should supplicate Thee?  
 Know I mine own weakness, or understand I the way of my thoughts?  
 Thou hast placed before me most wonderful creations;  
 They impress me and my senses rise up in remembrance of Thee.  
 Wherin have I invented one thought but by looking upon Thy works?  
 How can I otherwise but remember Thee, my Creator?  
 And out of Thy creations find rich food for meditation all the days of my life.

— MOT'SU, OR THE VOICE OF MAN.

PRESIDENT LINCOLN'S FAVORITE POEM. As is well known to many persons, the exquisitely beautiful poem entitled "Mortality," printed in the June number of NOTES AND QUERIES, was an especial favorite with our late President, but it is not so generally understood that the poem was written by a young Scotchman, who died at thirty-seven—that age so fatal to Burns, Byron, Motherwell, and so many other children of song. One evening in December, 1863, Mr. Lincoln repeated this poem to Col. J. G. Wilson, then in Washington. When the latter said, "Mr. President, you have omitted a portion of it," "What! is there more of it?" responded Mr. Lincoln, with as much eagerness as did the ragged backwoodsman in the story of the Arkansas Traveler. "Yes, sir, two other stanzas;" and he thereupon repeated them to the great delight of the President. "Can you tell me who wrote it?" asked Mr. Lincoln, "for I can't find out. Some of the papers attribute it to me." "It was written," replied the Colonel, "by William Knox, a Scottish poet of considerable talent, who died at Edinburgh in 1825. He published several volumes of poems, and was well known to Sir Walter Scott, 'Christopher North,' of glorious memory, and to many other literary magnates of that day."

*EPEA PTEROENTA.*

OR, HOW MARTIN'S MOTHER GOT HER PIE,

BY LOUIS H. AYMÉ, GUADELOUPE, WEST INDIES.

---

MARTIN's mother, well dressed, was as proud  
As a PEACOCK, — and spoke out aloud : —  
" He'll be a sharp fellow indeed who will ROOK  
Me. I'm not blind like an OWL. I can cook.

I'm a DOVE for good temper, it's not easily spoiled,  
But I'm worse than a HAWK when I'm properly roiled.  
Let me have my own way like a SWAN to its haven,  
I'll go, but I won't ask for rabbit and put up with a RAVEN.

The road ran by a marsh where she noticed a CRANE ;  
Next, a THRUSH that was singing with might and with main ;  
Then a boy with a KITE, who slipped and fell in it, —  
Into the marsh, — whereat a pert LINNET,

Like any CANARY began to carol, until  
An EAGLE o'erhead made him forthwith be still ;  
A BITTERN boomed an oath in his guttural bird lingo  
That brought into view a strayed scarlet FLAMINGO.

A ROBIN before her was hopping and carefully eying  
The sky, where a murderous FALCON was flying ;  
She saw a ruffed GROUSE in the woods on her right.  
" What a LARK ! I'll tell Martin about this tonight ! "

She had just seen a WREN, with a chattering squeal,  
Drive into the marsh an inquisitive TEAL,  
Who in turn hit a GOOSE a mean, vicious wipe,  
Then flew on in a hurry to his crony the SNIPE.

As each bird came in sight no leave did she ask it,  
But popped it forthwith in her big market basket,  
Then hied her way homeward, this old dame so cunning,  
Who got pie material not by paying but punning.

---

The above comes in answer to the " Twenty-Four Birds-in-a-Pie " Puzzle, in the July-August number, page 181. It fulfills the conditions of the puzzle and the prize will be given to him.

## “ Four-and-Twenty Birds Baked in A Pie.”

HERE ARE THEIR NAMES.

An old woman went to the *mart* in haste,  
In a scarlet *cape*, a *cocked* hat, laced,  
In her hand a *crook*, and she said : “ Well, I say,     •  
*How lucky* it is this is market day ! ”

She *had over* two miles from her home to speed,  
And with *awkward* steps, she went fast, indeed.  
“ My sons *want* a pie as large as can be,  
And a *brave*, noble pie they shall have,” quoth she.

She in a panic *ran* ever so quickly,  
Where the ground with *rushes* was covered thickly ;  
So thick, *I tell* you, she ran, that she  
*Fell in nettles* quite up to her knee.

Just where one *can* a *rye-field* espy,  
And through the oak tree a *gleam* of pure sky,  
There fell the dame, “ *Bitter* nuts, I must say,  
Who thought of *laming* one's self in this way.”

Her heart did *throb* in dismay and fear ;  
A fall doth *befal* conceit, that is clear ;  
This comes of being *roused*, for variety's sake,  
A regular *kingly* party to make.

At length up she scrambled : *how rent* was her gown !  
“ Too late, *all* too late, I shall be in the town !  
To *go*, *O* severely, my limbs it will try !  
Yet a *parsnip*, eggs, bacon, and birds I must buy.

However, she managed to hobble away,  
And for twenty-four birds all her money did pay ;  
In a wonderful pie then the birds did she cook ;  
You will find all their name in these lines, if you look.

While no one has complied with the conditions as proposed on page 181, to give the names in rhymed verse, yet we have received five correct lists of the names of the birds and shall present Vol. XVIII, 1900, as proposed. — EDITOR.

*Rubaiyat of Rubaiyat Collectors.*

BY JOHN ALBERT MACY IN N. Y. TIMES.

---

And as the Cock crew, One who stood before  
The Threshold of mine House, beat hard the Door,  
Cried, "Open ! Lover of Old Books, I bring  
Your aching Shelves one rare Edition more !"

Whether at Mosher's or at Roycrofton,  
Whether the Type in Black or Ruby run,  
Squeezed from the oozing Presses Drop by Drop,  
The printed Leaves keep falling, one by one.

Some Book of Verse that no Collectors know  
Save only Me! With it afar I'd go  
And hide it, singing, in the Wilderness,  
Return, and mount the Tavern-Roof, and crow!

Some for the Glories of this World must sigh,  
And some for Riches tell the strenuous Lie;  
Oh, let the Cook, the Cash, the Credit go,  
A Miser of rare Volumes let me die!

Myself when young did eagerly frequent  
The Stalls antique, and many Shelves spent;  
Now Tier on Tier de Luxe Editions rise.  
And I upon the Quest am still intent.

Once I remember stopping to address  
A Printer sweating o'er his noisy Press,  
"What print you?" With his half illiterate Tongue  
He leaned unto my ear and murmured "Guess !"

And when the Author of the Final Book  
Shall write the Lines whereon no Man may look,  
That single copy of the Wiser Word  
I'll steal from Heaven by any Hook or Crook !

---

THE BOOK OF THE LAW. An Inquiry Respecting the Nature and Characteristics of the Sacred Writings of the Royal Arch Traditions. By Geo. W. Warvelle, LL.D., Grand High Priest of Illinois. Published by the Grand Royal Arch Chapter. Chicago, 1901.

This inquiry is one of best and concise expositions of that hertofore indefinite portion of Royal Arch Masonry. What was the Law? This monograph most clearly analyses the question, and Royal Arch Masons will be better informed about the contents of the Ark if they will read this Inquiry.

*Some Call It Evolution, Others Call It God.*

TRANSLATED FROM THE RUSSIAN.

---

A fire mist and a planet, a crystal and a cell ;  
A jelly fish and saurian, and caves where the cave men dwell,  
Then a sense of law and beauty, and a face turned from the clod. —  
Some call it evolution, and others call it God.

A haze on the far horizon, the infinite tender sky,  
The ripe, rich tint of the cornfields, and the wild geese sailing high ;  
And all over upland and lowland the charm of the golden rod, —  
Some of us call it autumn, and others call it God.

Like tides on a crescent sea-beach, when the moon is new and thin,  
Into our hearts high yearnings come welling and surging in, —  
Come from the mystic ocean, whose rim no foot has trod, —  
Some of us call it longing, and others call it God.

A picket frozen on duty, a mother starved for her brood,  
Socrates drinking the hemlock, and Jesus on the rood ;  
And millions who humble and nameless the straight hard pathway trod, —  
Some call it consecration, and others call it God,

---

*Wisdom's Operations.*

BY DR. GEORGE W. CAREY.

---

A soul struggling up to the sunlight — up from the mire and the clay,  
Fighting through wars and jungles, and sometimes learning to pray, —  
And sometimes a king with a scepter, and sometimes a slave with a hod —  
Some people call it Karma, and others call it God.

A beggar ragged and hungry, a prince in purple and gold,  
A palace gilded and garnished, a cottage humble and old, —  
And one's hopes are blighted in blooming, and one gathers the ripened pod —  
Some people call it destiny, and others call it God.

Glimmering waters and breakers, far on the horizon's rim,  
White sails and sea-gulls glinting, away till the sight grows dim ;  
And shells spirit-painted with glory, where sea-weeds beckon and nod, —  
Some people call it ocean, and others call it God.

Cathedrals and domes upliftings, and spires pointing up to the sun,  
Images, altars and arches, where kneeling and penance are done, — [plod,  
From organs, grand anthems are swelling, where the poor and the needy still  
Some call it superstition, while others call it God.

Visions of beauty and splendor, forms of a long lost race,  
Sounds of faces and voices from the fourth dimension of space, —  
And on through the universe boundless, our thoughts go lightning-shod, —  
Some call it imagination, and others call it God.

Earth redeemed and made glorious, lighted by heaven within ;  
Men and angels brought face to face, with never a thought of sin, —  
Lion and lamb together lie in the flowers that sweeten the sod, —  
Some of us call it Brotherhood, and others call it God. \*

And now the sixth sense is opened — the seventh embraces the whole —  
And clothed with the oneness of being we acknowledge dominion of soul, —  
And in all of life's changes and phases, and along all the paths to be trod,  
We recognize only one power, — One present Omnipotent God.

---

### *Music.*

BY F. H. BROWN, CLAREMONT, N. H.

---

When Orpheus strikes the Sounding Strings, and raptuous music trembles forth ;  
When Terpsichore plays and sings, the strains enthrall the Earth.  
When war is on, and Standards wave, and marching armies shake the ground,  
The fife and drum cheer on the brave ; the trumpet's notes resound.

When heads are bowed, and tears they flow, and desolation on us fall ;  
The solemn organ, soft and slow, speaks solace to us all.  
In life, in death, in joy, in pain ; in strife or quiet, age or youth ;  
The soul attuned to music's strain finds recompense and ruth.

---

### *Little Eulalee Smart.*

BY LUCY M. GOULD.

---

I know a little maiden, fair, sweet as a rose when kissed with dew,  
With ruby lips, and curly hair, and eyes that are of azure blue  
Whose depths bespeak the heart that's true.

She's smart by nature, and by ny name, in years she's but little past two,  
And yet it seems to be her aim to have some work that she can do ;  
As work to her is something new.

She'll sweep the floor, and shake the mats, and her blue eyes like stars will  
She'll feed the biddies and the cats, and help grandma to feed the swine.  
This charming little niece of mine.

### *The Quadruple Magic Square.*

**PROBLEM I.** Required to arrange the numbers from 1 to 81 in the form of a magic square, in such a manner that after removing the outermost rows you will still have a magic square, and so on, removing row by row with the same result until the number occupying the central square remains, which number shall be the greatest common divisor of the sums of the several squares.

The first solution to this problem (Vol. XIX, p. 211, 1901), was received from Rev. J. G. Ousley, Brighton, England, which is here given. The summations of the four square are 369, 287, 205, 123 respectively, and 41, the central number, is the greatest common divisor of the four summations.

5	80	59	73	61	3	63	12	13
1	20	55	30	57	28	71	26	81
4	14	31	50	29	60	35	68	78
76	58	46	38	45	40	36	24	6
7	65	33	43	41	39	49	17	75
74	64	48	42	37	44	34	18	8
67	10	47	32	53	22	51	72	15
66	56	27	52	25	54	11	62	16
69	2	23	9	21	79	19	70	77

The second solution to this problem was received from Col. Louis H. Aymé, Guadeloupe, West Indies, which results are the same, although the series (1 to 81) is arranged differently, with the exception of the central magic square which is the same as Mr. Ousley's only reversed.

"METEMPSYCHOSISIAN. " And since a god inspires me, I will yield to the impulse of the inspiring deity; unfold mysteries, open the skies, and unveil the dark oracles of the August Mind. I will sing of mighty truths, long concealed from human eyes, which the wits of former ages have not been able to explore.. \* \* \* Our souls are not subject to death; but, leaving their former seats, are received into different habitations, and renew life in other forms, Even I (for I remember it well) who declare these truths was, in the time of the Trojan war, Euphorbus, the son of Panthous; and bore in my opposed breast the heavy spear of the younger son of Atreus. I lately recollect the buckler, which I wore upon my left arm, as I saw it hanging in the Temple of Juno at Argos, where Abas formerly reigned. All things are thus but altered; nothing dies." *Pythagoras* (Ovid, *Metamorphoses* xv).

THE CHRIST OF THE RED PLANET. By Eleanor Kirk, author and publisher, 696 Greene Avenue, Brooklyn, N. Y. "The region of the senses is the unbelieving part of the human soul." (George Macdonald.) The author of this book says that the words in this book are real experiences, more varied and more sequential than the events and which come through consciousness by means of the natural senses. To many it may seem an overwrought tale, but every page is a page of verity, and adds to an abiding conviction that planetary communication will be made possible by the work of the seers. There are many of these luminous minds on this small planet, but most of them are working in secret. There is much of this narrative that I do not pretend to understand. I only know that I heard and saw what is here stated. How much of this interview in *The Grove of Memory* is the reproduction of a former visit I cannot now tell, but I am sure I shall be given a full interpretation at the proper time. One thing, however, is very plain, that there was a mutual need of knowledge on the part of the visitor and the visited, for I believe that the Red God was more desirous of points concerning our planet than I was to pick up again *The Thread of Memory*.

This romance is enticing and one is spell-bound as he reads its pages. The chapters: *The Water-Bearer's Message*, *A Red God*, *The name of the Red God*, and *The Presence* are full of interest. May we yet be transported to our near neighbor and have a View of the Constellations from the Red Planet. Perhaps we shall better realize the jealousy of the Scorpion's Heart (*Anti-Ares*). Send the author \$1.00 and get *The Christ of the Red Planet*. Bound in Red Cloth.



*Old Tyng Township Record Book.*

*The Manchester Historic Quarterly*, Vol. II, Nos. 1, 2, 3, 4, 1901, have printed the records of "Tyng Township" as nearly as they can be deciphered. They will make a curious chapter for the archives of the Association's exchange societies. The "Tyng Township Records" is indeed an antiquated book. The first leaf along with a few others that have been torn out the of book, referring to the early Tyng Township end some what abruptly. Such other actions as was taken by the grantees, when they found that their grant was slipping away from them, are to be found in the Massachusetts' court records, and in the following chapter such of these as can be obtained now will be given, as a closing act in an anxious and expensive undertaking.

The old book containing these records of the proprietors, and which was bought by Colonel Blanchard, the proprietors' clerk, according to the vote of the grantees, is a valuable historical document, as well as a curious relic and memento of the men of the pioneer times. It is a quarto volume, bound in hogskin, showing by its dilapidated appearance that it has had a varied experience. As it is now, it has 164 pages, marked in red ink, but at some period it contained possibly 200 pages, as at sections several leaves are gone. There are fragments of records of other grants, among these being those of Rindge, Jaffrey, Mason, Dublin, and Wilton, N. H., and there are lists of the grantees of several other grants in this state and Vermont. But the larger portion of the book as it stands now, is filled with the records of the Tyng's men, written out in a very legible hand, and in an ink which has stood the test of the years with satisfactory result.

Evidently the book for a long time was in the possession of private individuals, and looks as if it may have been at times the plaything of children. Finally, though it is not clearly shown now, it came into the possession of the town of Jaffrey, where it remained until Colonel George C. Gilmore of Manchester learned of its existence, and realizing its value as a part of the history of this city, he began negotiations for its removal to where it rightfully belongs. Naturally the officials of Jaffrey objected to losing the ancient heirloom; but finally it was voted almost unanimously at a town meeting held on March 10, 1896, to present the book to the city of Manchester. In return for the courteous act the latter printed the records relating to Jaffrey in a pamphlet of 14 pages for the town.

**LILITH.** (Pronounced Lil'ith, the first 'i' as in Lily.) In Hebrew it means a night monster, a demon that dwells in deserted places. See Isaiah xxxiv, 14, where the word is translated "screech-owl" in common version ; " "night-monster" " in revised version ; "lamia" in Douay version ; "night-spectre" in the Julia E. Smith version.

In Rabbinical literature Lilith is described as a woman who roams about in the night and especially dangerous to children and to women in childbirth. The Talmudists say that she was the first wife of Adam.

Bayard Taylor, in his notes on "Faust," gives an extended account of this legend. He says that she was created at the same time as Adam, in such a manner that he and she were joined together by their backs, for as it is written, "male and female created he them, and called their name Adam" (Genesis v, 2). In this condition they did not agree at all, but quarrelled and tore each other continually. Then God repented that he had made them so, and separated them into two independent bodies ; but even then they would not leave in peace, and when Lilith devoted herself to witchcraft and courted the society of Devils Adam left her. Eve was then created.

**EMBRYOGONISTS** have recognized that the human embryo, in the process of its growth, passes from an amphibious state to that of polypus, afterward to that of an annelid, then to that of a fish ; after this it resembles the form of the reptile, then that of the bird, then that of the mammifer, until, lastly, the organic character which specifies man, manifests itself. But these last acts of growth are perceptible only in the development of the nervous system ; for the outward form takes the human appearance as early as the stage in which the nervous system reminds us of that of the reptile. — *P. J. B. Buchez*, in his "Complete Treatise of Physiology." Paris, 1838. Three volumes, octavo.

**THE SKETCH OF WILLIAM E. MOORE.** We reprint the following sketch of William E. Moore from *The Historic Quarterly* as he was a personal friend of ours and an occasional contributor to this magazine, and other serials. He wrote the suggestive article, entitled "Speculations Concerning Matter," published in Vol. V, p. 57, 1888. He also published in the *Daily Union* of this city, in the later '60's, two poems : "The Meditative Hog" (in three parts), and "The Lay of the Lost Heifer" (in two parts), a White Mountain Legend. His papers, read before the Manchester Historic Association, entitled "Contribution to the History of Derryfield, N. H.," were published by himself in five parts, in 1896. These have been bound in one volume, in cloth, and are sold at \$1.00 a volume and sent postpaid by mail.

*Sketch of William Ellery Moore.*

BY FRANCIS B EATON.

---

*(Lines written by William E. Moore, July 9, 1883.)*

Tired with the toll of life,  
Sleep and rest, with shadow of pain  
And the dread of exacting dawn  
Reft me for the strife.

Only for duty's sake  
Have I followed the path of care;  
Though I long for night to linger,  
To duty I awake.

The lot bestowed I bear,  
For strength is mine to accomplish;  
But how sweet the life witholden —  
The joys I may not share.

Not without recompense  
For all the loss and the longing;  
I hear the whisper of honor,  
Sweeter than tongue of sense.

Duty and honor call;  
While life may be as a robber,  
And grim death at last betray me,  
It is enough — though all.

William Ellery Moore, third son of Henry Eaton Moore and Susan Dearborn (Farnum), daughter of Deacon Benjamin Farnum of Concord, was born November 12, 1833. His father was a musician, a singer and composer of note, and his mother was a leading soprano in one of the churches of Concord. When William was about five years of age the family moved to Cambridge, Mass., where the father died in 1841 leaving the widowed mother with five small children. After a short time they all moved to Manchester, N. H., when William began his education in the public schools, and then he acquired the printer's art which was his by inheritance as it was learned in the office of "Hill's New Hampshire Patriot" by his father and his uncles Jacob B. and John W. Moore. While he was yet uncertain as to a business for life a certain contractor happened along and offered inducements to William and several other young men to go to Texas and assist in building a railroad out of Austin. The contractor, however, failed to make good his promises and our young man was left without funds or friends

a long way from home. He was in a marked degree self-reliant and knew how to put to good use the instruction of the Manchester schools, and so he found a chance to teach and thus kept his particular wolf from the door. It would be interesting if we could have from his graphic pen some chapters in his experience as a Texan schoolmaster, but nothing remains to indicate the nature of his struggle with Southern idioms. There are still preserved in certain scrap-books articles of his written for the press from the vicinity of Galveston of a rare descriptive quality aglow with local color and not without those touches of humor familiar to those who have listen to his papers read before this Association. They also afford proof that his habits of observation in nature had thus early been acquired. In writing of the Bay of Galveston he said that the waters would sometime be likely to overwhelm the city, and he is found to be familiar with the birds and beasts, and especially the fish, that dwell in the woods and waters of his temporary habitation. He opens with a light touch the door to the Southern "*dolce feu niente*" when he says, "In these warm sunny days when the shopkeeper dozes in the shade of his porch until the sun gets on to him and then he crosses over to the other side of the street." In the country great events were maturing, the war with its rude charms soon awakened the drowsy shopkeepers and broke up the school and he was unable to get away from the South or from its service until about September, 1865, on the 23d of which month he returned to Manchester and for the time found a home with his sister Frances who had married Hon. Joseph W. Fellows. He was joined here by an older brother John Augustine who had been a soldier in the Union army. After a time spent in New York working as a printer he acquired an interest in the "Manchester Union," published by Campbell and Hanscom. This partnership, however, was continued only about a year when Mr. Moore associated himself with Charles J. Peaslee in the job printing business at the corner of Elm and Market streets over the Manchester Bank.

After awhile he bought out Mr Peaslee and for twenty years continued to do a steady and profitable business until near the day of his decease. Mr. Moore did much book and pamphlet work and had the reputation of being a skillful and accurate printer. He employed few hands, the independent nature of his work quite suiting him, as his mind ran easily in channels suggested by the minute and magic letters he was handling and being master of his time he could on occasions indulge in those rambles about town, which were the delight of his boyhood and which he has so charmingly rehearsed in papers read before the Historic Association. On December 25, 1872, Mr. Moore was united in marriage to Martha Stevenson Miller daughter of David Folsom Miller and Elizabeth Woodbury Stevenson. Mrs. Moore at the time of her marriage was a teacher in the public schools of Manchester and from pure love of her profession has continued to the present time teacher of a select private school for children. Thereafter the home of Mr. Moore was one of the happiest. The bright words and ways of these pretty children were to both a perpetual delight. The summer vacations were sometimes spent in Candia whose first physician Dr. Coffin Moore and his wife Mary (Eaton) Moore were ancestors of William, and sometimes they went to Tamworth, that beautiful land of mountain and stream, the ancestral home of Mrs. Moore and of the worthy and famous Mr. Stevenson who beside his large family "picked up," educated and found places in the world for twenty children, among them was Mr. Leopold Morse not unknown in Manchester, and later a representative in Congress from the Boston district in Massachusetts. Mr. Moore had prosecuted his historical and genealogical studies with gratifying success in and about Hampton, and Salisbury, Mass. The results of which it is hoped may be sometime given to readers of THE HISTORIC QUARTERLY.

In recent years Mr. Moore removed his printing office to near the corner of Amherst Street and Nutfield Lane where he was doing a variety of press-work at the time of his decease. His

loss will be deeply felt by the Manchester Historic Association where his instructive papers were far removed from the dry-as-dust productions usually accredited to such gatherings. He attended worship at the Unitarian church of which his mother was a devoted member. He was a prominent member of the Pythian Order in which he had held the highest state offices, and in which his initiation took place May 1, 1871. Mr. Moore was a member of the Manchester Art Association, the Old Residents and the Historic Association and of the Manchester Institute of Art and Sciences and his name and influence could be counted on for the promotion of whatever tended to the intellectual or moral culture of this city. In October, 1900, Mr. Moore had been at Woodsville on duties connected with the Pythian Order and returned to his home on Thursday the 18th of that month much exhausted, but after a little rest seemed better and on Saturday was about the house, taking his meals and reading much as usual. On Sunday, however, there was a change for the worse. Congestion set in followed by pneumonia and notwithstanding prompt medical attendance he lapsed into unconsciousness and died on Monday. Funeral services at his home on Harrison street were conducted by his pastor, Rev. C. J. Staples. There was singing by the Unitarian choir. The pall bearers were Charles B. Clarkson of Queen City Lodge, K. of P., Franklin W. McKinley of the Uniform Rank, K. of P., Charles Glidden of Manesquo Tribe of Red Men, Charles Wingate of the Royal Arcanum, Dr. Maurice Clarke and Walter G. Africa. Many lingered at the close to look on the face of him they had loved so well, a love attested by the wealth of beautiful floral tributes. Interment took place at Pine Grove cemetery and Mr. Staples read prayers at the grave.

Among friends Mr. Moore was a genial and lovable companion but he had his serious side and he had withal a certain manly and upright bearing, and an ill concealed contempt for what he considered to be wrong that well became his knightly profession.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

OCTOBER, 1901.

No. 10.

---

### Signs and Symbols of Masonry.

---

The characteristic signs or allusions in Masonry which belonged to the Ancient Mysteries, are glanced at in the writings of Paul, who appears by some way to have got initiated himself, or which is more likely, to have learned them in part from one who had been probably a Jewish High Priest. Thus he declares Jesus to be "the chief conner-stone (Eph. ii, 20), "the true foundation" (I Cor. iii, 11). He then tells his hearers to build on this foundation, and he reminds them that "every man's work shall be made manifest," for the day shall declare it; that it must stand the test of fire before the workman shall take his wages; and he curiously adds that if, however, "any man's work shall be burned" (that is, not be able to stand the test of fire) he shall be fined, but he himself shall be saved yet as so by fire." (I Cor. v, 13 and on). All these are technical allusions that the Freemasons of the present day will understand; and further to identify them, he actually employs still more technical phraseology, and commences verse (v. 10) by alluding to himself "as a wise master-mason, rendered in the established version as "a wise master builder." And again, he emphatically declares, that it was by the Apocalypse it was made known to him what was the true purport of these mysteries (Eph. iii, 3), the revelation of a mystery which had been kept in silence since the world began (Rom. xvi, 25).

He asserts that he was peculiarly sent to enlighten all men upon what this "fellowship of the mystery" really is (Eph. iii,



8) ; and a little further on he gives a climax to his spiritualizing interpretation of this fellowship of the craft by picturing its consequent to be a comely structure harmoniously joined together and cemented in every joint, in the proportionate and individual action of each separate part, thus progressing to house building of itself in love (Eph. iv. 16) ; thus closing with the watchword of those mysteries to which he referred. And he appeared to have heard of the mystical speech on the Male-Female ; for he says : In Christ there is neither Male nor Female (Gal. iii. 28).

The unknown author of Hebrews also refers to that Great Architect of the Universe whom he announces as having built all things (Heb. iii. 4).

In all the Boodhist temples we find some of these symbols, such as the T or Triglyph, or Δ, the Bull's Head, the double Triangle, the Rose or Petera, a lily-formed flower, typical of supremacy and perfection, chiefdom and eminence, and consequently a type of the Holy Spirit of Heaven. Hence, we find it like a Star or a Rainbow sculptured above the heads of the Indian Deities. This is the Blazing Star, Iliaster, which appears in the Masonic lodges, and which these gentlemen call the Star of Beth-Lehem ; truly enough, for this also was the Star of the Naros. I wish that they could see in The Book of God " the true keystone " of all their rites and symbols.

The tract concerning the Mysteries of Masonry which is said to have been in the handwriting of King Henry the Sixth, shows that " it was their old and true belief," that there were men in the East before Adam, who is called " the fyrste manne of the Weste," and that arts and sciences began in the East. Authors of great note and learning, says the famous John Locke, in a commentary on this, have been of the same opinion. And it is certain (that Europe and Africa (which in respect to Asia may be called Western countries) were wild and savage long after arts and politness of manners were in great perfection in China and the Indies.

The Lodge called the Heredom of Kilwinning, in Ayrshire, is supposed to be the depository of " The Ultimate Mysteries " ; but the Grand Depository of all is the Apocalypse. A curious fact illustrates this. The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the Fish-god Oannes, the First Hermes, and the first founder of the mysteries ; the First Messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is



then (Midsummer Day) in its greatest altitude ; in this the Naros is commemorated. Hence, we find the emblems of Masonry in the native land of the Apocalypse.

Moorcroft, in his journey to Thibet, was visited by an officer of the government the Nerba, upon whose dress he makes the following observations : On the back of his habit, and on the right shoulder, were sewed the saw, adze, chisel, rule, and all the insignia of Freemasonry in iron : the symbols of a fraternity of which he said he was a member (Asia. Res. xii, 461).

Perhaps it was in some Eleusinian lodge, or from some wandering brother, that Paul first picked up the idea of making Jesus like Bacchus, a public expiator of sin. It is very well known, says Algernon Herbert (Nimrod iii, 177), to those who know anything about it, that Bacchus was a name given to the deity in his piacular capacity at Eleusis : that it was Bacchus who was made perfect in the mystery of his birth, by descending to the shades of Persephone, and that he was the looser and liberator of disfranchised souls, and therefore invoked as Liber, Lyaius, Lysius, and Eleutherius.

The Patriarch Photius has preserved a summary of one of these compilations, which in the decline of Greece were used to supply the scarcity of libraries ; the Chrestomathy of Halladius Bezanthinus, who informs us it was the established usage of the Athenians to have two expiators, one for the men and the other for the women, who were led forth and sacrificed. The expiator of the men had black figs round the neck, and he of the women white ones. They were called the two Joint Bacchuses. This is what is alluded to where Caiphas is reported to have said : " It is expedient that one man should die for the people, and that the whole nation perish not " (John xi, 50).

It was by Initiation in the Mysteries, says R. Payne Knight, that the ancients acquired a knowledge of their affinity with the Deity, and learned to class themselves with the more exalted Emanations that flowed from the Source. Hence, the Initiated were said to pass the rest of their time with the gods. The learned have never yet agreed whether Ovid was banished to Pontus for having accidentally discovered the incestuous connections of Augustus with his daughter, or for having disclosed, as Virgil did in part, some of the secrets of Eleusinianism. The latter appears to Mr. Newton to have been the true reason. In a tract called " Three Enigmas Attempted to be Explained," he thus writes :

If the solutions hitherto attempted of Augustus's edict against Ovid are unsatisfactory and untenable ; if the poet informs the

King of Thessaly that he was exiled for a more serious crime than forgery or murder ; if publishing the Eleusinian secret whether consciously or not, was the only crime so stigmatised at Rome ; if, while Ovid states that his offence was unregistered in the laws of his country, not a syllable occurs in the Roman Code of disclosing the Mysteries ; if the *Tristium* announces that the Art of Love was the only pretext, and the *Metamorphosis* the real ground of this signal banishment ; if Ovid declares that he would have suppressed his last work, had not many coeoes been previously distributed ; if the Fifteenth Book of the *Metamorphoses* published at the very period of his punishment contains some verses the import of which corresponds with a certain allegory in the Zodiac, and if that passage is in every other view unintelligible ; if finally the Zodiac is connected with the Eleusiian Mysteries, is not the conclusion reasonable that Ovid was banished, because the lines, " *Pressus humo,*" etc., (v, 368), of the last book of the *Metamorphoses* referred to the Zodiacal allegory, which was a secret of the Eleusinian Mysteries.

The translation of the words here alluded to is as follows : " If you take off the bending claws from the Crab of the sea-shore, and bury the rest in the earth, a Scorpion will come forth from the part so buried, and will threaten with its crooked tale."

This meant very much the same as that mystical speech of Jesus, which so puzzled those around him, and even long after his death required a gloss to be put on to the text : " And I, if I be lifted up from the earth, will draw all men unto me " (John xii, 32). What Jesus meant was, that his martyrdom would be the seed of the church ; what Ovid meant we shall see in a moment. Ovid knew Jesus to be a Messiah, and acknowledged him as such ; an offence unpardonable by Augustus, who effected to be the Incarnate God of his time. The reader will particularly remember in what language the filthy lover of Alexis had addressed Augustus (*Georgics* i, 33) :

" Or whether as a new Star in Heaven thou wilt join thyself to the slow months, where a space lies open for thy reception between Erigone and the Scorpion's pursuing claws."

When, therefore, Ovid called Jesus " the Crab of the sea shore," it was in allusion to the sea-side teachings of the Divine Man ; and thus he intimated his knowledge of the Apocalypse by distinctly pointing out his Cabric successor under the symbol of the Scorpion. What Ovid conveyed therefore by these words was : You may destroy the Ninth Messenger, and cut him off before his time, but an Avenger of his death will arise and

follow, and him you can by no means escape. Ovid, like Jesus himself, knew from the Apocalypse (Secs. 28-29), that the Ninth Messenger would suffer a death of martyrdom. Hence, the reference in this public recognition of Jesus tha Messiah. A more deadly insult to the Emperor Augustus than this, it is impossible to conceive. It was openly and scornfully giving the lie to all the blasphemous pretensions to be a god, into which those infamous parasites, Virgil and Horace, had with others, flattered him before the whole people. It was a public recognition before all the higher orders of Eleusinian Masonry, that the true terrestrial divinity of the period was to be sought for, not on the imperial throne at Rome where he bragged that he was seated, but at the sea-side, under the most modern aspect, though in a solar emblem. Hence, the Emperor's unappeasable hate and unforgiving rage against Ovid. Those who do not accept this solution of an enigma will cite chronology against me, I have already expressed my opinion on that subject. I have shown also that the birth of Jesus must be antedated by upwards of twenty years ; so that he had full means of making the acquaintance of Ovid.

Note that in this allusion we trace the deep recondite knowledge of Ovid ; for the Egyptians made Cancer or the Crab the station of Hermanubis or of Hermes, with the head of a Hawk or of an Ibis ; and that the sign was often designated by the head of a Hawk or Ibis, as may be seen in Kircher. The tropic of Cancer was called Keiz, which is the same as Hesus, Azis, and Jesus. Cancer, counting back from Aries, is the Ninth sign ; hence, we find another covert source of allusion to the Ninth Messenger, who was born also in June, one of the months when the sign is predominant.

There is another mystical allusion in the *Metamorphoses* (Bk. xv, v, 543), which shows what subjects were discussed by the Eleusinians or Phre-Masons. Hippolytus having been destroyed on the sea-shore, is brought to life by Diana ; " Let him," she said, " who was once Hippolytus be now Virbius " ; that is, Vir-bis, a man twice — a twice-born man. Ovid could have known only from Jesus himself that he was a reappearance of the Seventh Messenger. If any doubt should be raised how Ovid could possibly know those things, I must request the reader not to judge of ancient knowledge by modern ignorance. The fund of knowledge, almost universal, contained in so small a book as the Apocalypse, is something marvellous. This may not be so wonderful, however, considered that it was divinely inspired ; but what may not the Sages who passed their lives

in the study of the works of the Messengers have reached in the way of science? And why should we be surprised that a penetrating intellect like that of Ovid could have mastered so many mystical things in the lodge to which he belonged?

"Innumerable mysteries," says the learned author of *Œdipus Judaicus*, "were known to the Priests and to those who were Initiated." In the recesses of their colleges the learned Egyptians taught a pure and beautiful system of theology; but the light which illuminated the interior of the temple shed from within only a doubtful ray of science and superstition on the prejudiced and semi-barbarous multitude. When we reflect on the system of priestcraft we may be tempted to condemn it as the base offspring of ambition and hypocrisy; but since it must be confessed that science can never be the portion of the vulgar, and must always be confined to the few, it may be doubtful whether any real advantages flow from a too ardent desire to propagate knowledge among the lower classes of mankind. It requires so much time and study to master the great questions in politics, morals, and science, that the mass of the people occupied with the common business of life can never be competent to judge of them. — *Edward Vaughan Kenealy*.

---

"Child of an age that lectures, not creates." — *Lowell on himself*.

"Every wicked thought which a spirit conceives transports it still farther away from God." — *Fo-hi*.

"If you know him by whom you were made you will know yourself." — *Pythagoras*.

"My original country is in the region of the Cherubim." — *Taliesin* (Gunn's *Nennius*, p. 43).

"In the perpetual circle of nature the living are made out of the dead as well as the dead out of the living." — *Plato*.

"Let every mortal man avoid what may lead him into disgrace before the Heavenly Ruler, more anxiously than the minor evil of poverty; for honor is bestowed by the All-Wise on him who prefers justice to mere wealth." — *Zaleucus*.

"As the sun, although the eyes of the whole world, is nevertheless not effected by the defects of the observing eye, or of external causes, so the soul, is not effected by mundane causes, because it is beyond them. Like unto space, it pervades all, and is eternal." — *Katha Upanishad*.

*Four Parables From "The Prophet."*

## THE COAL AND THE COMPASS.

A Father had three sons and promised to make that son the heir of all that he had who should succeed in fetching a certain treasure from a distant land. Now it happened that there were three steamships in the harbor ; but on investigation it turned out that one only had enough coal aboard to make the trip, while another only had a compass, and the third having neither coal nor compass. As it would take at least a month to procure either or both coal or compass two of the sons impatiently started on their voyage, the one with coal, but no compass ; another with a compass and no coal, each endeavoring to do the best he could. The third son in the meanwhile labored hard until he had made a compass and had got enough coal together, and then started on his journey, which he accomplished safely in three days. When he delivered the treasure to his Father the latter inquired of him if he had seen any traces of his brothers, and he said as he returned he saw the wreck of the ship that had coal but no compass, lodged high upon a rock in middle ocean, and as he returned he saw, just outside of the home harbor, the ship of the son who had a compass, but no coal, which had not succeeded in getting any farther, although the compass enabled the second son to keep his coalless ship off the rocks, drifting upon the tides, dependent upon chance winds and currents, making no headway. The Father commended the wise son, and gave him the Kingdom.

The search for the treasure is human life ; the two things necessary to use the steamship of the physical body rightly and successfully are coal of vital energy, and the compass of consecration to and guidance by God. Without the compass human passions wreck the body only half way over ; without coal of vital energy, the compass of mere devotional life simply keeps the ship from the rocks without ever getting anywhere. He is successful, and immediately so, who has, and produces, and stores away his vital energy, but uses it only according to the guidance of the compass of consecration. To him comes success, and when he returns he shall be endowed with the Kingdom.

This parable shows that there are three steps in the spiritual life : the coal of conservation, the compass of consecration, and the kingdom of illumination. But of these the first step is the compass of consecration ; the second, coal of conservation of vital energy, and thirdly as natural result thereof, in God's own good time, the inheritance of royal illumination to him that suc-

ceeds in bringing back the treasure from the desert island.

May we then humbly knock at the first Gate of Heaven, Consecration to God ; then there will be no danger in passing through the second, the Gate of Conservation ; and finally the road will of itself lead to the long desired Gate of Divine Illumination, to which may we all come, soon, in this life. Amen.

#### THE COLT AND THE HORSE.

A King had two sons who were twins. In order to settle which of them should inherit the Kingdom the Father gave to each an equally fruitful field, and to each an equally powerful colt to cultivate it, telling them both whoever should, at the end of ten years, have reaped the most fruit should inherit the Kingdom.

The first son (to designate) made preparation to plow, but found that his colt would not permit itself to be harnessed. So he waited for eight years until the colt had grown old and weak enough to be docile. Then the first son began to plow, but with his utmost efforts he only gathered in two harvests.

The second (to designate), however, as soon as he found his colt unmanageable procured himself a great whip and much cord and by very cruel usage for ten days so broke the spirit of the colt that he was then docile in spite of his youngness and great vitality. This the son used in cultivating the field, and so he raised on it ten harvests.

When the tenth year had passed the son brought to his Father gold only to the amount of two harvests. The second son brought gold to the amount of ten harvests. The Father commended the second son, and gave him the Kingdom, appointing the first son, in view of his having brought back the value of two harvests, to the dignity and position of a door-keeper. The horse of the human physical body is, in youth, unmanageable. Those who proceed to conquer it, by permitting it to exhaust itself, will only reap fruit in age, and very little of it, for the horse is then already decayed with age. Those who proceed to tame it by remorseless asceticism for a sufficient period can make use of its vitality not only in later, but also in earlier, more vigorous life. They who only bring forth two harvests will only be rewarded for two, while those bringing forth ten, will be rewarded for ten. The reward is the same for both, in respect to the fact that it is a reward, and that it expresses the good will of the Father. But oh, how much more beautiful it would be if the reward was tenfold, instead of twofold only !

May God grant us courage to tame our bodies so remorselessly that we may reap its vital fruits from this hour forward.

## THE PRODIGAL SON.

An Eastern King had an only and beloved Son, on whom he purposed to bestow the kingdom as soon as he should be old enough to assume its responsibilities. The Son, although still young, was angered at not receiving it immediately, and, wearied with sojourning at his father's court, fled in the middle of the night with all the wealth that he possessed. In the far country he spent his substance in riotous living, and when he became poor and cast out by those whom he had fed, and was forced to wander begging his food, both half afraid and ashamed to return to his Father, and partly so brutalized as to have lost desire to return home.

It was the custom of the father to look down over the fields every evening, in the vain hope of seeing his Son returning. One day he saw his brutalized Son, who, on seeing his Father, turned to run away. The Father immediately sent soldiers to bring the outcast into the palace. The Son first plead with the soldiers to be let loose, and sought to free himself by main force, but was overpowered and brought into the presence of the King. At the sight of him the Son was frightened, and struggled desperately to get loose. The King, feeling compassion on the outcast, directed the soldiers to let him loose, whereupon the latter fled away as for his life. The King immediately sent after him a servant who, meeting the fugitive as by chance offered him an opportunity to labor on the King's estate, as a muck-raker, at a moderate wage. Half grumbling the Son accepted the position, whereupon the King took off his royal robes, blackened his face, put on the garb of a muck-raker, and went to work half of each day by his son's side. Through his kindness and wisdom he awoke in the Son his own better self, and by education created in him the nobler aspirations. Soon as the Father felt that his efforts had succeeded, he instructed a servant to offer the Son pleasant and more remunerate work, which, the latter accepting, the Father also shared daily, ever leading his Son upwards to a cleaner life and nobler ideals. Finally the Son was appointed manager of all the King's estate. When he had in this position approved himself as worthy, the Father sent for him to come into the palace, then presented him to the courtiers as the long-lost prince, revealed himself as his Son's fellow-laborer, and admitted the bewildered Son to a share in the ruling of the kingdom.

**MORAL.** It is in vain to endeavor to bring the sinful man directly into the full presence of God. The Son will not be willing to stay in it, till he shall have become worthy of it, through



labor and moral growth. The father is ever educating His children without their faintest suspicion of His presence and His purpose ; the only delay in their receiving the kingdom consisting in their own delay in becoming worthy of it. May it be given to us to grow worthy of it soon.

#### THE BICYCLE INSTRUCTOR.

On a quiet side street, that was paved with asphalt, by night, the bicycle learner went up and down, swaying from side to side, now falling off, now just avoiding a catastrophe. The instructor ran by his side, one hand on the handlebars, the other beneath the seat. And so it went on, up and down the street, until both grew tired.

A parable of human destiny. The bicycle is the human body, the learner is the soul, trying to ride the body in a straight line, but swaying around intoxicated by its powerlessness. The instructor is the Guardian Angel, who seeks to hold the learning soul in balance, and off the sidewalk, where it must fall off in defeat by the body. It is not the angel's fault the body is struck down by obstacles ; if the soul would only listen to the Still Small Voice of the Angel, all would be well. But nothing can be done until the soul has succeeded in learning to ride the body ; it may take the whole life and still remain unlearnt.

O, ye Heavenly Powers, ! Steady us, as we sway from side to side on our body. Teach us to balance ! Teach us to go ahead, nothing doubting, that we may remain upright ! Teach us that to stand still means to fall. When we most sway, then hold on the hardest, lest we get our deserts by falling. Through the darkness run by our side silently, and do not leave us. Speak to us from time to time, and give us courage to continue. Let us see your efforts so that we be shamed into making some ourselves. When we fall hold the body, lest it break to pieces in the catastrophe ; then help us again into the saddle. You may praise us for learning, but we shall give you eternal gratitude for your help, without it we should not attain anything. O, may we cherish a noblest ideal to become Guardian Angels, on our own account, so to teach others to ride their bodies to the New Jerusalem. Help us, ye Heavenly Powers ! Without you we cannot even call on you for help. Help us, O, ye who have learned our lessons long ago ! Succor us, that we too may become Gods.

---

“ Obey Heaven, and follow the orders of Him who governs it.”

— *Confucius*.



THE "MESSENGER OF LIFE." A certain just man, Elchasai, received a book from the Seri of Parthia, which he gave to some one called Sobiai; this book was delivered (procured) by an Angel whose height was twenty four schoeni, which is ninety-six miles, but his width four schoeni, and from shoulder to shoulder six schoeni; but the tracks of his feet three and a half schoeni in length, which is fourteen miles, but the breath of one schoenus and a half, and the depth half a schoenus. And there is with him also a Female whose measurements he says are in accordance with those above mentioned; and that the Male is SON of the God, but the Female is called the Holy SPIRIT (Ghost). Simon Magus says the same thing. (Hippolytus, II. p. 255). A new remission of sins was announced in the year of Trajan, and he defines a baptism . . . But he says that Christ was born a man, like all men, and that he was not now born for the first time, from a virgin, but also before and again having been and being born he appeared and existed, changing his births, and having been transmigrated.

These Elchasites also apply themselves to mathematics, astrological and magic arts as if true, and, using these, they alarm the senseless so that they think these people possess the magic word (logou dunatou); they teach both incantations and epilogues to those dog-bitten and afflicted with demons and possessed by other sicknesses.

These are the wonderful MYSTERIES of the Elchasai (Elxai), the secret and great which he delivered to his disciples. (Hippolytus, II. pp. 464-467). He says thus: There are wicked Stars of impiety. This has now been said to you, O pious and disciples; beware of the power of the days over which they rule, nor make the commencement of works on their days, and do not baptize man or woman on the days of their power, when the moon crosses them and journeys with them. (Ibid, p. 469.) St. Jerome says "the Daemons observing the lunar tempora." — Hieronym, to Matt. iv. 24.

---

WHAT WAS THE BUG BIBLE? asks one of our correspondents, and we answer that the "Bug Bible" was printed in 1551. It contained a prologue by Tyndall. It was so called from the peculiar rendering of the 5th verse of the 91st Psalm, which was made to read: "Thou shalt not need to be afraid of any bugs by night."

---

"The mind moves slow when sound suggests the thought,  
But fast, when fancies on the eyes are wrought." — *Horace*.

## Curious Logarithmic Combinations.

NUMBERS.	LOGARITHMS.	LOGARITHMS OF THE DIGITS.*
1. Log 11826 =	4.0728379	$\times 2 = 8.1456758$ log 139854276
2. Log 12363 =	4.0921239	$\times 2 = 8.1842478$ log 152843769
3. Log 12543 =	4.0984014	$\times 2 = 8.1968028$ log 157326849
4. Log 14676 =	4.1666077	$\times 2 = 8.3332154$ log 215384976
5. Log 15681 =	4.1953738	$\times 2 = 8.3907476$ log 245893761
6. Log 15963 =	4.2031145	$\times 2 = 8.4062290$ log 254817369
7. Log 18072 =	4.2570062	$\times 2 = 8.5140124$ log 326597184
8. Log 19023 =	4.2792700	$\times 2 = 8.5585580$ log 361874529
9. Log 19377 =	4.2872865	$\times 2 = 8.5745730$ log 375468129
10. Log 19569 =	4.2915686	$\times 2 = 8.5831372$ log 382945761
11. Log 19629 =	4.2928982	$\times 2 = 8.5857964$ log 385297641
12. Log 20316 =	4.3078382	$\times 2 = 8.6156764$ log 412739856
13. Log 22887 =	4.3595889	$\times 2 = 8.7191778$ log 523814769
14. Log 23019 =	4.3610865	$\times 2 = 8.7221730$ log 529874361
15. Log 23178 =	4.3640760	$\times 2 = 8.7281520$ log 537219684
16. Log 23439 =	4.3699391	$\times 2 = 8.7398781$ log 549386721
17. Log 24237 =	4.3844789	$\times 2 = 8.7689578$ log 587432169
18. Log 24276 =	4.3851771	$\times 2 = 8.7703542$ log 589324176
19. Log 24441 =	4.3881190	$\times 2 = 8.7762380$ log 597362481
20. Log 24807 =	4.3945742	$\times 2 = 8.7891474$ log 615387249
21. Log 25059 =	4.3989637	$\times 2 = 8.7979274$ log 627953481
22. Log 25572 =	4.4077647	$\times 2 = 8.8155294$ log 653927184
23. Log 25941 =	4.4139867	$\times 2 = 8.8279734$ log 672935481
24. Log 26409 =	4.4217520	$\times 2 = 8.8435040$ log 697435281
25. Log 26733 =	4.4270477	$\times 2 = 8.8540954$ log 714653289
26. Log 27129 =	4.4334338	$\times 2 = 8.8668676$ log 735982641
27. Log 27273 =	4.4357329	$\times 2 = 8.8714658$ log 743816529
28. Log 29034 =	4.4629069	$\times 2 = 8.9258138$ log 842973156
29. Log 29106 =	4.4639825	$\times 2 = 8.9279650$ log 847159236
30. Log 30384 =	4.4826449	$\times 2 = 8.9652898$ log 923187456

LOGARITHMS OF DIGITAL SQUARES. The digits can be placed in only 30 ways so that the square roots can be taken. Then the logarithms of these 30 roots each multiplied by 2 will give the logarithms of the 30 digital squares. The table is simply an exercise, and a curiosity in its way, and formed an evening's entertainment at the cosmical rising and setting of the Pleiades, the present year. The total eclipse was on, and one member of the class said *twelve* digits; another said there are only *ten* digits; Webster was appealed to, and both were right. Some authorities say *nine* digits. Well, Orion was examined and behold ( ☿ ☐ ♀ ), Mercury and Mars nearly at quadrature, and these several-meaning terms accomplished the above table.

*Logarithms Same Figures As Numbers.*

1.	Log of	1.371288574238542	=	.1371288574238542	} Logarithms are same numerals as numbers.
2.	"	10.00000000090000	=	1.00000000000000	
3.	"	237.5812087593221	=	2.375812087593221	
4.	"	3550.260181586591	=	3.550260182586511	
5.	"	46692.46832877758	=	4.669246832877758	
6.	"	576025.6934135527	=	5.760456934135527	
7.	"	6834720.776754357	=	6.834720776754357	
8.	"	78974890.31398144	=	7.894789031398144	
9.	"	895191599.8267839	=	8.951915998267839	
10.	"	999999999.999999	=	9.99999999999999	

*Continuous Digits and Their Logarithms.*

1.	Log	12345679	+ log 9	= log	11111111	=	8.04575749056
2.	"	12345679	+ log 18	= log	22222222	=	8.34678748578
3.	"	12345679	+ log 27	= log	33333333	=	8.52287874483
4.	"	12345679	+ log 36	= log	44444444	=	8.64782748144
5.	"	12345679	+ log 45	= log	55555555	=	8.74471749445
6.	"	12345679	+ log 54	= log	66666666	=	8.82390874050
7.	"	12345679	+ log 63	= log	77777777	=	8.9085553013
8.	"	12345679	+ log 72	= log	88888888	=	8.94884747711
9.	"	12345679	+ log 81	= log	99999999	=	8.9999999999

*The Separatrix Vacates the Characteristics.*

1.	Log	10,	1.0000000	- log 9	= log	1.11111111	=	.04575649056
2.	"	20,	1.3010299	- log 9	= log	2.2222222	=	.34678748578
3.	"	30,	1.4771212	- log 9	= log	3.3333333	=	.52287874483
4.	"	40,	1.6020599	- log 9	= log	4.4444444	=	.64791748144
5.	"	50,	1.6989700	- log 9	= log	5.5555555	=	.74472749445
6.	"	60,	1.7781512	- log 9	= log	6.6666666	=	.82390874050
7.	"	70,	1.8450980	- log 9	= log	7.7777777	=	.89085553013
8.	"	80,	1.9030899	- log 9	= log	8.8888888	=	.94884747711
9.	"	90,	1.9542425	- log 9	= log	9.9999999	=	1 (= .9999999)

*Constants, Logarithms, and Reciprocals.*

1.	Log	( $\sqrt{2}$ = 1.4142135623)	=	.150514997.	Rec.	=	.707106781
2.	"	( $\sqrt{10}$ = 3.1622776601)	=	.500000000.	Rec.	=	.316227766
3.	"	( $\pi$ = 3.1415926535)	=	.497149872.	Rec.	=	.318309886
4.	"	( $10e$ = 2.3025850929)	=	.367879441.	Rec.	=	.434294481
5.	"	( $e$ = 2.7182828284)	=	.434294481.	Rec.	=	.367879441
6.	"	(2 5061843881)	=	.399012957.	Rec.	=	.399012957
7.	"	(1.3712885742)	=	.137128857.	Rec.	=	.729241423
8.	"	( $\sqrt{\pi e}$ = 4.8104673810)	=	.682188180.	Rec.	=	.207879576
9.	"	( $\frac{2}{3} \pm \sqrt{5}$ = 1.6180339887)	=	.208978547.	Rec.	=	.618033988

THE LOST WORD RESTORED. Price, 30 cents. C. D. McLaughlin, 1325, 12th Street, N. W., Washington, D. C.

*Dear Sir.* I infer that you belong to the Masonic Order. It might interest you to know the connection between the analysis of the "Word" as given to me, and that fraternity. Some years ago, I visited in a family, where I met a gentleman quite prominent among Masons. He became interested in the method of obtaining ideas through illumination, and gave me one of the books used by Masons to read, and to see what inspiration I would draw from it. Nothing came at the time; but afterward, when given the ideas contained in the Lost Word, that gentleman and the book he had loaned me seemed to be present with me in spirit. In the Word (Logos) is concealed the true measurement by the lines of the upright will and level understanding of the Living Temple of the Holy Ghost. The Temple of Solomon is but a prefiguration of the divine-human figure, and in this latter is to be found the true and living and eternal principles of Masonry. By this word, mathematically and chemically, the proportions of the Temple, and the vestments of the High Priest are calculated or measured, and must fit or correspond exactly. This Word is the true marriage signet, or seal of the Christ and the Church. Hence, no Mason, if he be desirous of learning the inner mysteries of his craft, through illumination, will be deceived in any way by my work. But it needs study, and not mere reading, combined with a fervent desire to know God, and man as an expression of God, male and female.

C. D. M.

We were pleased to receive a letter from the author giving interpretation of the word (Logos) and have thought it best to print the same for the information of our readers. We want more light on the Lost Word and have been searching the Word for almost forty years. We have all the literature and books on the Lost Word mentioned in NOTES & QUERIES, (twelve) Vol. No. 12, p. 296, 1893, and have studied them much. We have also about as many more on the sacred words of the Brahmins (AUM), and Zoroastrians (Honover), and several others. But the mysteries of the Logos are not as familiar to us, but we will search the word. We have read Jacob Bryant's book, "The Sentiments of Philo Judeus Concerning the Logos, or Word of God," Cambridge, 1797, and various other works, ancient and modern, and find a great diversity of interpretations of The Logos.

PROBLEM 2. Required the smallest number which, if divided by 2 will leave a remainder of 1; if by 3, a remainder of 2; if by 4, a remainder of 3; if by 5, a remainder of 4; if by 6, a remainder of 5; if by 7, a remainder of 6; if by 8, a remainder of 7; if by 9, a remainder of 8; if by 10, a remainder of 9.

The first solution to the second problem (Vol. XIX, p. 211, 1901) was received from Clinton H. Currier A. M., of Brown University, Providence, R. I. The answer is 2519. We may find room for the solution in a future number.

The second answer to this problem was received from B. C. Murray, Texas. No solution accompanied his letter.

---

MAHATAMA KRESTOS. An Ethiopian manuscript, formerly belonging to the Abyssinian Convent at Jerusalem, was, some twenty-five years ago, presented to the Astor Library by Francis H. Delano. The manuscript contained the following pieces :

1. The Psalter. 2. A series of Hymns selected from the books of the Old and New Testament's, and from some of the Apocryphal writings. 3. The Canticles. 4. The so called "Wedase Maryam," the "praise" or "glorifyings" of the Virgin Mary, for the seven days of the week, beginning with Monday. 5. A general "Wedase Maryam."

The manuscript originally did not contain more than these five pieces, and ended with the following prayer :

"O. my Lady Maryam, give peace to the soul of thy servant, Mahatama Krestos, in eternity! Amen."

From the prayer it may be concluded that Mahatama Krestos was the first owner of the book, and the man for whom, and by whom probably it was originally written. His name, moreover, is written no less than sixteen times in the book, and always in red ink, at the end of nearly every principal division.

Immediately after the truly religiously little prayer of this Mahatama Krestos follows a short notice of a quite different kind, in the following words : "This book is the property of Kenfa Mikaël." This person, the second owner, has also put his name among the lines of the preceding prayer, and three times elsewhere in red ink. Several other owners have not written their names in the book but added to the contents, and one the last has added a long prayer, in the Amharic language, with the usual introduction : "In the name of the Father, and the Son, and the Holy Ghost, one God."

WHO WAS LALLA ROOKH? In answer to "H. J." we would say this heroine of a poem of the same name by Moore is the daughter of the great Aruungzebe. She is betrothed to the young king of Bucharía, and sets forth, with a splendid train of attendants, to meet him in the delightful valley of Cashmere. To amuse the languor, or divert the impatience of the royal bride, in the noontide and night halts of her luxurious progress, a young Cashmerian poet had been sent by the gallantry of the bridegroom, and recites, on these occasions, the several tales that make up the bulk of the poem. With him she falls desperately in love, and by the time she enters the lovely vale of Cashmere, and sees the glittering palaces and towers prepared for her reception, she feels that she would joyfully forego all this pomp and splendor, and fly to the desert with the youthful barb whom she adores. He, however, has now disappeared from her side, and she is supported, with fainting heart and downcast eye, into the presence of her tyrant; when a well-known voice bids her be of good cheer, and, looking up, she sees her beloved poet in the prince himself, who has assumed this gallant disguise, and won her affections without any aid from his rank or her engagement.

ARE HADDOCKS DEAF? Cornish fishermen allege that haddocks are quite deaf, the reason given being that once on a time as the devil was fishing a haddock continually carried off his bait, which made him so angry that he put his face close to the water, by the fish's head, and cried, "Ha, Dick, I'll tackle thee yet." The sound broke the drum of the fish's ears, and he has always been stone deaf ever since, and his name has been Ha Dick or haddock. The Icelandic legend is that the devil one day groped in the water till he found a haddock, and gripped it under the breast fin, where ever since a dark stripe can be seen down each side of the fin. In Norway it is called St. Peter's fish, and the marks on each side of its mouth are believed to show where the Apostle's finger and thumb touched it when he took from it the piece of money.—*The Gentleman's Magazine*.

NOAH WAS THE DAUGHTER OF ZELOPEHAD. "Then came the daughters of Zelopéhad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh of the families of Manasseh, the son of Joseph: and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah and Tirzah." (Numbers xxvii, 1.)

*Sacred Magic Square of Seven.*

OR

THE SEAL OF JESU-MARIA, THE XT. SIGILLIUM XTI.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

This most ancient seal of XT — the High Priest, the At-one-er and At-one-ment of all things, the Lord our Lady Jesu-Maira — is one of the most ancient and sacred symbols of the Xn-religion, extending back to pre Xn antiquity. In this most curious and mystical combination of numbers we have 21 summations of 175 (this number cabalistically added being symbolic of XT amid the XII), viz., 14 rows; 14 columns; 2 diagonals; 1 central cross, which sums two ways: 5 vertical, with 2 transverse numbers, or 5 transverse, with 2 vertical; 3 squares made of the 4 corner numbers of the inner, middle and outer courts with 3 vertical, or 3 transverse central numbers. There are other curious combinations, for example, the sum of the four corner figures of each of the squares being added give 100. Likewise the end numbers of the central cross, etc. Each number denotes some place or office in the council of the Church, whose symbol is 120 under her head or his vicar. Then again 49 symbolizes the number of the priesthood of the Universal Church under its head, and 25 that of the Local Church under its head, while 1 represents the Unity underlying all.

It will be noted that 49 symbolizes also the number of years

in the life of XT by the testimony of his contemporaries, the Jews and St Irenæus, B. M., Anno Domini 189, who received it from the surviving apostles and disciples of the Lord ; His ministry having lasted 18 years from the date of His baptism when he was manifested as the XT, the beloved Son of God.

I. H. W. Y. S. T,

— *From the notes on " The Gospel of the Twelve."*

### *Romance of The Red Star.*

"The Romance of The Red Star. A Biography of the Earth." Published by the "Denver Fraternity of Emethachavah," Denver, Colo. An Order Founded on the Principles Herein laid down. Kosmon Era 50. Dedicated To All Mankind. Octavo ; pp. 572. Blue cloth price, \$2.50 Embellished with a cut, the symbol of the Order. The chart is  $17\frac{1}{2} \times 24$  inches, adorned with the Symbol, in bronze, the leaf in bright green. + "Remember the Password to the All Highest Places." +

The work is divided into sections, or books, called "Cycles," Cycle of Creation, of Sethantes, Ah'Shong, Aph, Sue, Apollo, Thor, Osire, Fragapatti, Cpenta-Armij, and Lika. Kosmon.

The Fraternity of Emethachavah is a brotherhood of sincere and earnest souls in harmonious endeavors to secure the greatest good that our environments and spiritual yearnings can acquire. Unison of purpose and desire for interior light will accomplish great things. The book covers great fields for development and one can become spiritually enlightened if he will only adopt a sincere and earnest course of study and practice. This work is prefaced as follows :

### JEHOVIH.

All was. All is. All ever shall be.

The All spake, and Motion was, and is, and ever shall be ; .

And being positive was called He and Him.

The All Motion was His speech.

He said : I Am, and comprehended all things, the seen and the unseen.



Nor is there aught in all the universe but what is part of Him.  
 He said : I am the soul of all.  
 The seen and unseen are of My person.  
 By virtue of My Presence all things are.  
 By virtue of My Presence is life.  
 By virtue of My Presence are the living brought forth into life.  
 I am the Creator, the Quickener, the Destroyer.  
 Of two apparent entities am I ; nevertheless I am but one.  
 These entities are the unseen, which is potent ; and the seen,  
 which of itself is impotent.  
 Of these two entities, in likeness of Myself, made I all the living.  
 For as the life is the potent part, so is the corporeal part the  
 impotent part.  
 Chief over all that live on the earth I made man, male and female.  
 And that man might distinguish Me, I commanded him to give  
 Me a name.  
 And man named Me not after anything visible in heaven or on  
 earth.  
 By virtue of My presence named he Me after the sounds the  
 wind uttereth ;  
 And he said : E — O — IH,  
 Which is pronounced JEHOVIH.

---

*Edgar Allan Poe.*

BY WILLIAM BRUNTON, FAIRHAVEN, MASS.

---

Poe wins at once our heart affection — by shadows o'er his fortune cast ;  
 We take him to our warm protection, as stranger out from wintry blast ;  
 His story told, our eyes are speaking — pure pity for his darkened fate, (great."  
 While Fame, her box of ointment breaking, still wind-like whispers, "He is

He had the wondrous Merlin magic — acquired in fairy Fancy's court ;  
 The skill had he of stories magic, like Titan in weird human sport ;  
 He opens out the hidden region — where ghosts of fantasy abide ;  
 Where maiden sprites, whose name is legion, by mists of dreams are beautified.

So wild imagination striving, seeks something rich in realms beyond ;  
 Or down into Macabre's diving, makes us in sympathy despond ;  
 'Tis hermit Melancholy choosing — to turn aside from haunts of men,  
 Yet nature charm of color losing, and writing with a wizard's pen.

Had he but loved the — angel voicing — majestic mind that Milton knew ;  
 Had he retained the feelings tender, that Robert Burns as artist drew.  
 How would his magic's mournful wailing, have melted into tones sublime,  
 And all our souls with cheer assailing, been like some grand cathedral chime ?

And yet his genius was so golden, like sunshine on our weary way,  
 In fair romance of charm enfolden, like lands beyond the borne of day ;  
 And over what to us is saddest, like dew on grave we drop the tear ;  
 Accepting what is best and gladdest, as when the flowers through snow appear.

REGENERATION. By E. B. Dowd. Temple of the Rosy Cross.

The ripest fruit of a mind of rare illumination, this work will prove to be of unusual interest and importance to all seeking unfoldment and attainment on the higher planes. Through clear understanding of the great problem of SEX — its nature, use and control — man has ever come into largest realization of power, to be and to do in accordance with his highest ideals, overcoming the obstacles of environment, "circumstances," disease, weakness, and even death itself. Such an understanding the author presents in this volume. Regeneration is clearly defined and the methods of its attainment fully set forth. After a keen analysis of the orthodox view of Generation, the author discusses Creation and Generation, the Basis of Worship, Sex, Its Meanings and Powers, Duality and Unity Inspiration and the Object of Life.

Generation is the plane where, through a series of incarnations, the soul progresses from the mineral atom to man. Regeneration is the beginning of another series of progressive developments leading outward and onward, inward and upward, to the complete spiritualization of man and his environment.

Mr. Dowd's work has long been looked forward to with eager expectancy, and it is safe to say that it will be widely welcomed and appreciated as the first thorough and satisfactory treatment of a subject that is the very heart of the great human problem. To healers and teachers of all schools in the New Thought, it will be indispensable, while thinkers, preachers, and students everywhere will find it vital at many points. In style, the book is clear, concise, direct and simple — absolutely devoid of all cant and technicality.

The book is Part II Temple of the Rosy Cross, and is sent postpaid for \$1.00 by the Eulian Publishing Co., Salem, Mass.

THE OCCULT AND BIOLOGICAL JOURNAL. Devoted to Biology, Metaphysics, and the Esoteric Sciences. The aim of this journal is two fold : first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions ; second, to those whose desire is individual unfoldment, it gives special course of instructions. It studies the biology of the universe. Its presentation of the esoteric sciences is clear and concise always emphasizing their practical value. It presents new lines of thought heretofore neglected, and which the people now demand for practical use. Hiram E. Butler, editor Monthly, \$1.50 a year. Applegate, Calif.

## Weare Old Home Day Poems.

*AUGUST 22, 1901.*

---

### *The Old Home Gathering at Weare, N. H.*

BY ABBY JOHNSON WOODMAN.

---

" Remove not the ancient landmarks which your fathers have set."

A call from the hills, ringing clear on the air,  
Went forth to the sons and daughters of Weare,  
A glad call of welcome, which bade us return  
To the homes of our childhood, by hill-side and burn,  
Not as gathered the old Scottish clans from afar,  
When rang through their highlands the pibroch of war,  
But as guests to a banquet, where rare wines shall flow,  
Age shall mingle with youth, till our old hearts shall glow,  
And the present grow dim in the light of the past,  
When as children we came to our homesteads at last.

Again may we sit by the hearthstone, and hear,  
How with hardships, and perils, and oft-times, with fear,  
Our fathers and mothers in those ancient days,  
Came hitherward riding through untrodden ways.

On saddle and pillion rode master and dame,  
As they hither from Seabrook and Kensington came,  
From Newbury's hill-slopes, and Amesbury's vales,  
From Hampton's green meadows and Salisbury's awales.  
With their wives and their children, their chattels and goods,  
Here they labored, and struggled with nature to yield  
Her wild tangled forest for well cultured field.  
Their sons were God-fearing, brave hearted to bear,  
The burdened their daughters were worthy to share.

The town grew apace, where at first there was seen  
The woodland's dark verdure, were pastures of green.  
The hills swarmed with cattle, the lowlands were sweet  
With the bloom of corn, and the gold of the wheat.  
The church and the school-house arose side by side,  
While Thrift and the Virtues gave no place for pride.

When the Heralds of war came with tidings of strife,  
Every man was a rebel for freedom, and life.  
All were ready to fight for home, children, and wives,  
And for freedom they pledged sacred honor and lives.

Then the plowshare was left in the furrow to rust,  
And the crops lay ungathered to moulder in dust;  
While the daughters and mothers with spindle and loom  
Wrought the webs of gray homespun for father and son,

Whose outgoing footsteps might never turn back  
From the red storm of battle, the peril and wrack  
Of war's seething tumult, till Freedom was won,  
And 'mid throes of disasters the Nation was born.  
Too often, Alas ! did fond hearts cry aloud,  
When the homespun of grey was the dead soldier's shroud.  
But the glad bells of joy when war's terror's were past  
Rang the surcease of sorrow in sad hearts at last.

By the blood of our Fathers our Freedom was bought,  
By the blood of their sons its redemption was wrought,  
Shall the Isles of the East show a shade on the light  
Of the fires on its altars now burning so bright ?  
And shall we act the role of Old England again ?  
And become in our turn the oppressors of men ?  
Shall we barter our birthright of honor and fame  
And cast o'er our Freedom a mantle of shame ?

God forbid. May they never dawn on our sight  
When ambition and greed shall prevail over right,  
When the Land of our Fathers, the home of the free,  
In the eyes of the world shall a mockery be.

With strong hearts and hands in the cause of the just,  
Way we, as our fathers, in God put our trust;  
May we guard well the laurels our ancestors wore,  
And their fast crumbling *Landmarks* make haste to restore.  
The Spirits of Patriots, long past away,  
Stand guard on the Ramparts of Freedom today;  
Whose wise counsels heeded, will sooner or late,  
Guide safe through all perils our good Ship of State.

Oak Knoll, Danvers, Mass.

(Read by Medora Edmunds Carrier.)

*Old Home Week.*

BY MARIAN DOUGLAS.

Thrice fair the dear old State we love  
 Among her green hills stands,  
 And, like a waiting mother, smiles  
 And reaches out her hands.  
 "Come back, my wanderers!" she calls.  
 "Come back! we miss you yet;  
 New Hampshire hearts have never learned  
 Their absent to forget!  
 Come back and break the bread of love  
 And hear fond memory speak,  
 And give to those who knew you first  
 An Old Home Week!

"Come back and let us share with you  
 Your triumphs or your tears;  
 Come back and see what toil has won  
 For us these busy years.  
 Let the closed by-roads, grass o'ergrown,  
 Again your footsteps know;  
 By the deserted farm-house still  
 Your mother's roses grow.  
 Strew flowers on long-forgotten graves,  
 List while hushed voices speak,  
 And make a sacrament of love.  
 Our Old Home Week." (Read by Medora E. Carrier.)

*To An Irish Boy.*

BY ABBY A. JOHNSON.

(Walking one afternoon with a friend on Washington Street, we stopped a moment at a window, to examine several pictures, among which was a representation of a beautiful landscape. Standing before us were two little Irish boys, whose tattered garments bespoke their familiarity with scenes of poverty and woe. After gazing silently at the picture, the younger exclaimed, in the native poetry of the Irish brogue, "Ah, and look ye away there, and see the beautiful water, and the green trees, and the birds a-flying over them.")

Ay, gaze and worship at the shrine of Nature and of Art,  
 The poetry of heaven is thine, its sunlight in thy heart.  
 Thou'rt standing in the crowded mart of fashion and of strife,  
 Yet in its cares thou tak'st no part, in pleasure or in strife.

The jewelled casements gleam around, yet from that painted scroll  
 A holier light is beaming on the mirror of thy soul.  
 Perhaps thou'rt living o'er in dreams, as memory leads thee back,  
 The happiness of childhood's scenes across the ocean's track.

Or art thou wishing that some sprite of fairy haunted glen  
 Would come and kindly bear thee back to Erin's isle again?  
 Ah, me! They are not thoughts like these that swell thy throbbing breast,  
 But whispered strains of harmonies by angel accents blest

Then gaze thou on, poor little boy, and drink thy spirit's fill  
 From that pure scene of summer sky, of rivers, vale, and hill.  
 For though 'mid gloom thy lot is cast, God hath in kindness given  
 The love of all things beautiful, to light thy path to heaven.

(From "Gems For You." Manchester N. H., 1851.)

(From the New Hampshire Journal of Agriculture.)

*Threnody on Moses Austin Cartland.*

BY WILLIAM H. GOVE.

---

Kind Mentor in my boyhood's days, my more than friend in manhood's years;  
The lowly offering of my lays upon thy tomb is stained with tears.  
Gone out upon that boundless sea, whose tides are ever from the shore,  
Whose voyagers pass beyond the reach of mortal eyes forevermore.

I see his white sails less and less, far on the vague horizon's rim;  
I only see the shadows pass between my weary eyes and him.  
I only hear, this darksome day, the wail of his funeral hymn;  
The pulses of his true heart dead, the glory of his dark eye dim.

I wander blindly in the night, no star above my pathway gleams,  
No cloud-rift opens to the light, the Aldenn of my youthful dreams.  
O, Father, lift the cloudy veil that hangs between my doubt and Thee;  
My love goes out to him today, does his return today to me ?

In all the desert of the past, where we have labored side by side —  
The green Oasis seen at last, was at the moment when he died.  
It was not his to hear the song of millions over broken chains;  
To see the glad exultant throng redeemed from slavery's wrongs and pains.

Yet strong of heart for weary years, sowing the seeds of Truth abroad;  
Leaving the ripening of the ears — the glorious harvest time with God.  
He wrought with faith and hope sublime, his weapons mightier than the sword;  
Trusting the victory to Time and God's imperishable word.

Again I see his earnest face, where manly grace had set its seal;  
And on the haughty crest of wrong I hear the true words ring like steel.  
Unworthy we to lift his shield, or share his great soul's sacrifice;  
The weapon which he bore, to wield or touch his mantle where it lies.

In all our hearts, while memory lasts, the arrow's wound shall still be borne,  
And every pathway to his grave by pilgrim-feet be travel-worn.  
Farewell ! O, Friend and Brother true ! the lonely pathway thou hast trod,  
If prayers and hope avail, leads through its gloom and darkness up to God.

North Weare, N. H., January 1, 1864.

— ( S. C. G. ) —

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

NOVEMBER, 1901.

No. 11.

---

### The Beautiful Palace,

EAST OF THE SUN AND NORTH OF THE EARTH.

---

There was once a man, says a Scandinavian legend, who dwelt in a forest. Near to his habitation there was a meadow of the finest grass. The man set a high value on this fertile meadow, regarding it as of greater worth than most of his other property. But in the summer mornings at sunrise it was often observed that the beautiful grass was trodden down, and in the dew there appeared marks like human footstep. At this the man was very much vexed, and most desirous to find out who it was that was trampling down his grass during the night. He now considered with himself the course he should adopt in order to get at the knowledge which he desired to obtain, and resolved on sending his eldest son to keep watch in the meadow; but somehow or other he had not watched long before he felt very drowsy; and just as midnight drew nigh, he was wrapped in a deep sleep, from which he did not awake until the sun was standing high in the heavens. He then bent his steps towards home, after a fruitless errand, but the ground had been trampled down as before. The following night it was resolved the farmer's second son should go and keep watch in the meadow. He was not wanting in big words, and he promised to bring back a full discovery. But it fared with him as with his brother; for

before he had watched any length of time, he also felt drowsy and slept, and did not wake before bright daylight. Thus, after a fruitless errand, he likewise returned home ; and lo, the grass had been trampled as before. Seeing that these attempts had proved so vain, the farmer resolved to take no further steps in the matter ; then his youngest son came to him and begged to be allowed to go to the meadow and keep watch. The Father answered : It is not worth the trouble to let thee go, who art so young ; for it is not very probable that thou wilt watch better than thy brothers. But the youth said he would try his luck, and so his request was granted. He then proceeded to the meadow, although his father and brothers fancied that they could quite well foresee how his enterprise would terminate. After lying long at the watch, the lad could see nothing before the hours of matins, when the sun was just about to rise. Then he heard on a sudden a noise in the air as of birds flying ; and Three Doves drew near and descended on the green meadow. After awhile the Doves laid aside their plumage, and became three fair Virgins, who immediately began dancing on the verdant fields, and danced so delightfully that their feet seemed hardly to touch the grass. The youth was now at no loss to know who it was that trampled on his father's meadow ; though he scarcely knew what to think of the young Maidens. But among them there was one who appeared to him to be more beautiful than all other females, and it entered his mind that he would rather possess her than any other in the world. After having for awhile thus laid and amused himself with their dancing, he arose and stole away their plumages ; then he lay down again on the watch, to see how the adventure would terminate. Early in the morning, soon after the sun had arisen, the Maidens had finished their dance, and were preparing to depart ; but they could not find their plumages. At this they were quite seriously alarmed, and ran to and fro on the meadow, until they came to the spot where the youth was lying. They asked him whether he had taken their plumages, and giving him fair words to induce him to give them up. The Youth answered : Yes, I have taken them ; but I will not restore them except on two conditions. They seeing that their entreaties availed them nothing, the Maidens asked, what the conditions were, promising to fulfill them. The Youth then said : My first condition is, that ye tell me who ye are, and whence ye come. One of them answered, I am a king's daughter, and these to are my court attendants ; we are from the Palace which lies east of the Sun and north of the Earth, whither nothing human may come,



The youth continued : My second condition is, that the king's daughter plights me her honor and faith, and fixes a day for our marriage ; for her and no other in the world will I possess.

As the day was now advancing and the sun already shining on the tops of the trees, the Maiden was compelled to submit this condition. The Youth then plighted his troth to the young Princess ; and they promised to be always faithful to each other. He then gave back the three plumages, and bade his beloved farewell ; who with her companions soared aloft in the air, and pursued their course homeward. When it was full day the youth proceeded towards home, where he had to hear a multitude of questions respecting the wonderful things which he might have seen or heard during the night ; but he spoke very little, saying only that he had fallen asleep without having discovered anything. For this he was jeered by his brothers, who made a joke of him, for having fancied that he could succeed better than they, who were in every respect his superiors.

Some time had now passed, and the day arrived which the king's daughter had fixed for the marriage. The Youth then went to his father, and requested him to make preparation for a feast, and to invite all their friends and relations. The father allowed the son to manage all as he thought proper ; and so a grand feast was prepared with no lack of good cheer. When the hour of midnight drew near, and the guests were beginning to be merry, a loud noise was heard on a sudden outside the apartment in which they were assembled, and a magnificent chariot approached drawn by mettlesome horses. In the chariot sat the fair Princess, clad as a Bride, attended by her two court Maidens. Now there was a great wondering, as it may easily be imagined, among the guests ; but the young man received his Bride with joy, and related to the guests his adventures during the night when he was watching his father's meadow. Thereupon the healths of the Bride and Bridegroom were drunk with pleasure and gaiety, and all who saw the young Bride pronounced the Youth fortunate in having made such a marriage. Early in the morning and before dawn, the Princess said that she must depart. At this the Bridegroom was grieved, and asked her why she could not grant him one short hour of delight. The Princess answered ; My father, who rules over the Beautiful Palace that lies east of the Sun and north of the Earth, was slain by a Troll, by whom I am held in strict captivity ; so that I cannot enjoy any liberty save for a short time at midnight. If I am not back before sunrise, then my life is at stake. When the Youth heard this he would no longer de-

tain his Bride, but bade her farewell, and adding fervent wishes for her happiness. At her departure the Princess gave him a Golden Ring as a remembrance ; and the court damsel gave him each a Golden Apple. They then mounted their gilded chariot and drove away with all speed. From that day the youth enjoyed no rest. He was constantly thinking how he could reach the Beautiful Palace that lies east of the Sun and north of the Earth. In this state of mind he went one day to his father and prayed to be allowed to travel in search of his Bride. The old man told him he might follow his own inclinations, altho' his journey could hardly be attended with success. The youth then took leave of his relations, and departed from home alone. He journeyed now over mountains and through verdant valleys ; over many extensive kingdoms ; he could obtain no tidings of the Beautiful Palace that lies east of the Sun and north of the Earth.

One day he came to a very large forest, in which he heard a loud noise, and on drawing near to the spot whence it proceeded, he saw to Giants who were engaged in a violent quarrel. He said to them : Why do you two Giants stand here quarreling with each other ? One of them answered : Our father is dead, and we have divided the inheritance between us ; but here is a pair of boots we cannot agree as to which of us shall have. The Youth said : I will settle your dispute, if you cannot agree ; give the boots to me. I am a traveler, and have a long way to go. The Giant answered : All that thou sayest may be true ; but these are no common boots ; for whoever has them on can go a hundred miles at every step. When the Youth heard this, he was eager to possess such valuable boots, and told the Giants that it would be much better to make him a present of them, and then they would have nothing to quarrel about. In short he put his words so well together that the Giants thought his advice was good and they gave him the boots. The young man then drew on the boots with which he could go a hundred miles at every step, and traveled far away to many strange lands.

After having thus journeyed for some time, he came to another forest, in which he heard another noise and uproar. On advancing, he again saw two giants engaged in a violent altercation. He said : Why do you two Giants stand here wrangling with each other ? One of them answered : Our father is dead, and we are dividing his property, but we cannot agree which of us shall have this Cloak. The youth said : I will settle your dispute ; if you cannot agree, give me the Cloak. I am a trav-

eler, and have a long way to go. The Giant answered : What thou sayest may be very true, but this Cloak is not like other Cloaks ; for whoever puts it on becomes invisibie. On learning this the Youth was seiezed with a strong desire to possess so precious a Cloak, and said that the Giants could do no better than give it to him, for then they would have nothing to quarrel about. This the Giants thought to be excellent advice ; and they gave him the Cloak : so the Youth got the Cloak which rendered him invisible, and pursued his journey far, far away into foreign lands. When he had traveled a considerable time, he came again to a vast forest, in which he heard a great noise and uproar. On advancing he again saw two Giants engaged in a violent dispute. On inquiring why they stood there wrangling, one of them said : Our father is dead, and we have been dividing the inheritance ; but we cannot settle as to which of us shall possess this sword. The Youth then said : I will settle your difference ; if you cannot agree make me a present of the Sword. I am a traveler and have a long way to go. The Giant answered : What thou sayest may be quite true ; but thir Sword is not like other Swords. Whoever is touched with its point dies instantly ; but if such is touched by the hilt then he will immediately come to life again.

When the Youth heard this he was seized with a most vehement desire to possess such a precious Sword, and told the Giants that if they were wise they would give it to him, and then they would have nothing to quarrel about. This he expressed to such purpose that the Giants thought it excellent advice, and gave him the Sword.

The Youth then hung the precious Sword by his side ; drew the hundred-mile Boots on his legs ; put the wonderful Cloak about his shoulders, and thus seemed to be well equipped for his journey. One evening after dark he found himself in a vast desert that seemed to have no end. Casting his eyes on every side to discern a lodging for the night, he descried a little light glimmering amog the tree. Approaching it he found that it proceeded from a little cot, in which dwelt a very old woman, who seemed to have seen as many ages of man as others see in years. The Youth entered ; greeted her courteously, and asked whther he could have shelter for the night. When the old woman heard him speak she said : Who art thou that comest and greetest me so kindly ? Here have I dwelt while twelve oak forests have grown up, and twelve oak forests have withered ; but until now no one has ever come who greeted me so kindly. The Youth answered : I am a poor traveler who am in search

of the Beautiful Palace that lies east of the Sun and north of the Earth ; you can probably direct me to it, dear mother. No, said she ; that I cannot ; but I rule over the beasts of the fields ; there may be, perchance, among them, one or another that may put thee in the right way. The Youth thanked her for her kindness, and stayed there the night over. Early in the mornight as the sun was just shining in, the old woman summoned her subjects to assemble. Then there came running out of the forest all kinds of beasts, bears, and foxes, inquiring what their queen's pleasure might be. The old woman said that she wished to know whether there was any among them who knew the way to the Beautiful Palace east of the Sun and north of the Earth. Hereupon the beasts held a great consultation ; but not one could give any information about the Beautiful Palace. The old dame then said to the Youth : I can give thee no further aid : but many thousand miles from here my sister dwells who rules over the fishes of the sea. She can, perhaps, give thee desired information. The Youth then bade the old woman farewell ; he thanked her for her counsel, and proceeded on his journey. After traveling a very long way, he again found himself late one evening in a vast desert. On looking about for a shelter, he perceived a little light glimmering among the trees. On approaching it he found that it issued from a small and very dilapidated cottage, standing on the sea-shore, in which sat a very, very old woman, who appeared to have lived as many ages of man as others live changes of the moon. The Youth stepped in ; he greeted the old dame from her sister, and asked whether he might stay there that night. When the old woman had heard him speak, she said : Who art thou that comest hither and greetest me so courteously ? I have seen four-and-twenty oak woods grow up, and four-and-twenty wither, but until now no one has ever come hither who greeted me so kindly. The Youth answered : I am a poor traveler in search of the Beautiful Palace east of the Sun and north of the Earth, whither no human being may come. You, dear mother, can perhaps direct me in the way. No, said the old woman, that I cannot, but I rule over the fishes of the sea, and among them there may probably be one or another that can give thee the information thou desirest. The young man thanked her for her kindness and stayed there the night over. Early in the morning as soon as it was light, the old dame summoned a meeting of her subjects. Thither came all the fishes of the sea, the whales, pike, salmon, and flounders, and asked what might be their queen's command. The old woman said that she wished

to ascertain whether any among them knew the way to the Beautiful Palace east of the Sun and north of the Earth, whither no one may go? The fishes then held a long consultation, the result of which was that not one of them could give any information about the Beautiful Palace. Thereupon the old woman said to the Youth, thou seest that I can give thee no further help; but I have another sister, who dwells many, many thousand miles from here, and rules over the fowls of the air. Go to her; if she cannot direct thee, there is no one who can. The Youth then bade old woman farewell, and resumed his journey. When he had traveled a very long way further, many, many thousand miles, he found himself late one evening in a vast desert that seemed to be boundless. On looking around for a lodging he perceived a little light glimmering among the trees. On approaching it he found it proceeded from a small ruinous cottage on a mountain, in which there dwelt a very, very old woman, who seemed to have lived as many ages of man as other live days. The Youth entered; he greeted the old dame from her sisters, and whether he could have a lodging for the night. When the old lady heard him speak, she said: Who art thou who comest hither with so kind a greeting? Here have I seen eight-and-forty oak forests grow up, and eight-and-forty wither, but until no one has every come who greeted me so kindly. The Youth then said: I am a poor traveler in search of the Beautiful Palace east of the Sun and north of the Earth, whither no human being may come. You, dear mother, can perhaps direct me thither. No, said the old woman, that I cannot; but as I rule over the birds of the air, perhaps there is one or another of them that can give thee the desired information. The Youth thanked the old woman for her kindness, and stayed there the night over. Early in the morning, before the cock had crowed, the old woman summoned her subjects to an assembly. Then there came flying all the fowls of heaven, eagles, swans, and hawks, and asked what might be their queen's commands. The old woman told them that she had summoned them to assemble because she wished to know whether any among them knew the way to the Beautiful Palace east of the Sun and north of the Earth. The birds thereupon held a long consultation, the result of which was that not one could give any information about the Beautiful Palace. The old woman seemed vexed and said: Are ye all assembled? I do not see the Phoenix. She received for an answer that the Phoenix had not yet come. After waiting for some time, they saw beautiful bird coming flying through the air, but so fatigued

that it could hardly move its wings, and sank down on the earth. Now, there was joy throughout the assembly that the Phœnix had arrived ; but the old dame was very angry, and demanded to know why it had kept them so long waiting. It was some time before the poor Phœnix could recover itself, and then in a humble tone, the bird said : Be not angry because I have tarried so long, but I have flown a very long way ; I have been in a far distant land at the Beautiful Palace that lies east of the Sun and North of the Earth. On hearing this the queen was quite appeased, and then said : This must be thy punishment, that thou once again go to the Beautiful Palace, and take this Youth with thee on the journey. The Phœnix thought this rather a hard condition, but there was no alternative. The Youth then bade the old dame farewell, and seated himself on the Bird's back, which then soared aloft, flying over mountains and valleys, and over the blue sea and green forests. When they had journeyed a considerable time, the Phœnix said : Young man, seest thou anything ? Yes, answered the Youth, I think I perceive a blue cloud far away on the horizon. That is the country to which we are going, said the Bird. They had now traveled a very long way, and evening was coming on, when the Phœnix again said : Young man, seest thou anything ? Yes, answered the Youth. I see a speck in the blue cloud, which glitters brightly like the sun itself. The Bird said : That is the Beautiful Palace east of the Sun and north of the Earth to which we are proceeding. They still continued journeying on, and night was drawing near, when the Phœnix said a third time, Young man, seest thou anything ? Yes, said the Youth. I see a vast Palace, resplendent all over with gold and silver. Now we are arrived ; and the Bird descended near the beautiful, sitting the Youth down on the earth. The Youth thanked the Phœnix for his great favor, and the Bird returned through the air to the place from whence he came.

At midnight when all the Trolls lay in deep sleep, the Youth went to the Palace gate and knocked ; whereupon the Princess sent her attendant to inquire who it was that came so late. When the damsel came to the gate, the Youth threw to her a Golden Apple, and prayed for admission. The damsel instantly recognized the Apple, and at once knew who had knocked at the gate. She thereupon hastened to her mistress with the glad tidings ; but the Princess would not believe that her story was true. The king's daughter now sent her other attendant, and when she came to the gate, the Youth threw to her the other Golden Apple. She also immediately knew the Apple

again, and being full of joy, she ran to tell her mistress who it was outside the gate. Still the Princess would not believe what they had told her ; then she went to the gate herself, and asked who it was that had knocked. The Youth then handed her the Golden Ring which she had given him. Now she knew that her Bridegroom had come, and she therefore opened the gate and received him with great love and delight, as every body may easily imagine. The Youth then placing himself at the side of his fair Bride, they chatted together all night. At the approach of morning the king's daughter appeared in deep affliction, and said : We must now part. For the sake of all that is dear to thee, hasten hence before the Trolls awake, else thy life is at stake. Bride and Bridegroom then took leave of each other, and the Princess let fall many tears.

The Youth, however, would not flee, but put on his cloak, drew on his hundred mile boots, girded his precious sword by his side, and prepared for a contest with the Trolls. Early in the morning there was great life and bustle in all the Palace. The gates were opened, and the Trolls entered one after another. But the Youth stood in the entrance with drawn sword, so that when the Trolls approached, he was quite ready for them, and struck off their heads before they were aware of him. There was consequently a bloody game, which was not concluded until every Troll had found his death. When the day was advanced, the king's daughter sent her damsels to get tidings how the contest had ended. They returned with the intelligence that the Youth was alive, but that all the Trolls were slain. At this news the fair Princess was overjoyed ; for it now appeared to her that she had overcome all her sorrows. When the first joy was over, the fair Princess said : Now our happiness is so great that it can hardly be greater ; if only I could get back my relatives. The Youth answered : Show me where they were buried, and I will see whether I can help them. They thereupon went to the spot where the father of the Princess and her other relations were laid, when the Youth, touching each with the hilt of his sword, then all quickened one after another. When they had thus come to life again, there were great rejoicings in the Palace, and all thanked the Youth for having restored them. The relations of the Princess then took the Youth to their King, and the maiden was their queen.

The Youth ruled his realm prosperously, and lived to a good old age, surrounded by friends. His queen bore him brave sons and daughters, and thus they lived in peace and happiness all their days. Here ends the tale of the Beautiful Palace, in which may be learned the truth of the adage, *love overcomes everything.*



*Translations From "In The Beginning"*

The Beræshith is written in the hieroglyphic style, and contains not only a double meaning, but a multiple of meanings; it is possible that the absolute key to its inner sense is definitely lost. The rendering of the passages here quoted is mainly derived from Fabre d'Olivet, Jacob Bœhme, and John Pordage; and its accuracy is, without doubt, open to serious question. These extracts are given, therefore, not so much by way of illustration of the text, as in the hope that some competent scholar may be induced to furnish a correct translation of the Hebrew cosmogony, with an intelligent commentary, which is very much needed the present time :

" And Elohim (He-the-gods) said, We will make Adam (man-universal) in the shadow cast by Us (the Abyss), conformably to the assimilating action of Us.

" And Elohim (He-the-gods) did create Adam (original similitude, collective unity, man universal) in His shadow, in the shadow of Elohim created he him ; male and female (androgynous) created He them." (Beræshith i, 26, 27.)

This was, however, a mere virtual production ; for, although Adam was thus created in the shadow of Elohim, he, nevertheless (as is shown by the fifth and sixth verses of the following chapter) did not actually exist.

" And Jehovah-Elohim framed Adam by sublimating the principle of the homogeneal ground, and inspired into the inspiring faculty of him the inspiration of lives ; and Adam became a soul life." (Beræshith ii, 7.)

" And Jehovah-Elohim commanded Adam, saying, From the whole growth of the organic enclosure thou mayest freely eat ; but from the growing might of the knowledge of good and evil, thou shalt not eat ; for in the day of thou feeding upon any of it, dying thou shalt die (thou shalt transmute to another state).

" And Jehovah-Elohim said, It is not good that Adam should subsist in his loneliness ; I will make to him an auxiliary might (a propping mate) emanated from himself, and in his own luminous reflection." (Beræshith ii, 18.)

" And Jehovah-Elohim caused to fall a mysterious trance (an alienation from his true self) on Adam (collective man), who



slumbered ; and (Jehovah-Elohim) broke the unity of his (Adam's) objective reflections, and took one of them, and clothed its weakness (its inferiority) with form and corporeal beauty ; and He (Jehovah-Elohim) reconstructed the objective reflection that was broken off from Adam, and shaped Isha (intellectual woman, man's faculty of volition) and brought her to Adam (man universal).

" And Adam said, This is actually substance of my substance, and form of my form ; and he called her Isha (principle of volition), because out of Ish (intellectual man) her selfhood had been taken." (Beræshith ii, 23, 23.)

" Now, Nahash (internal ardor, appetency, cupidity) was a prevailing principle in the whole life of nature which Jehovah-Elohim had made. And it said (Nahash said) unto Isha (man's faculty of volition), Wherefore did Elohim say, Ye shall not eat of the whole growth of the organic enclosure ? It is in not dying that ye will surely cause yourself to die ; for Elohim knoweth, that in the day ye eat of it (of that growth), your eyes shall be open, and ye shall become as Elohim, knowing good and evil." (Beræshith iii, 4, 5.)

" And Isha observed that the natural growth was good, both according to the desire of the sense and to the eyes, and pleasing to the highest rate for generalizing the intelligence ; and she took off some of it, and fed thereon ; and she designedly gave also of it to her intellectual principle '(to her Ish), and he did feed thereon." (Beræshith iii, 6.)

" And the eyes of them both were opened, and they knew that naked (bare, unveiled in their dark origin) both were ; and they assumed to themselves dense coverings, and made to themselves masks." (Beræshith iii, 7.)

" And Jehovah-Elohim said to Nahash (to that covetous passion), Because thou hast done this, be thou accursed throughout the whole animal kind, and throughout the whole life of nature ! According to thine obliquity shalt thou proceed crawlingly (sidling, covertly, grovelling), and earth exhalations (the results of low-life baseness) shalt thou feed upon all the days of thy life. And a natural antipathy will I put between thee and Isha, and between thy products and her products ; and her products shall repress thy venomous principle, and thy products shall restrain in her the tendencies to evil. And unto Isha (man's faculty of volition) he said, I will multiply thy woful natural hindrances, and also thine intellectual conceptions, so that with panging labor shalt thou bring forth products ; and

toward thine Ish thine intellectual principle) thy desire shall incline, and he shall rule over thee." (Berœshith, iii, 14-16.)

"And Adam designated (ironically) for a name for his intellectual mate the faculty of volition), *Eve* (elementary existence), because she was the mother of all existence." (Ber. iii, 20.)

(If, in the the absolute verb HOH, *to be existing*, we change the vowel into a constant, and harden the initial H by the substitution of *heth* for *he*, we obtain HVH (Eve), which signifies *elementary existence*.)

REINCARNATION. AN OUTLINE. A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray, when the night was come), his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole, and he cheated. And at the end of the day, when his beard was gray, and the night was come, his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow,

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated, and he coveted. And at the end of the day (when his beard was gray, when the night was come), his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

'This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars. — *Berry Benson, in The Century Magazine.*

*Great Pyramid Angular Basis of Measure.*

BY LOUIS H. AYMÉ, GUADELOUPE, W. I.

How did the architect of the Great Pyramid divide the circle? Did he use our system of 360 degrees, divided into 60 minutes and each of these again divided into 60 seconds? Or, did he know and use some other system? I do not pretend to answer these questions. I think I have a new and very beautiful proof of several important things. I think I can bring forward a new proof that the architect knew perfectly every property of the circle and gave evidence of his knowledge and of his intent to perpetuate it, by the use he made of straight lines.

In my article on the "Height of the King's Chamber" (Vol. XV, p. 37) I showed that its chosen height was governed by the angle of the diagonal from one floor corner to the diagonally opposite ceiling corner and that that angle was  $29^{\circ} 58' 48''$ , or the latitude of the Pyramid. It has been fully explained that, theoretically following out the builder's plan, one would have expected to find the Pyramid in latitude  $30^{\circ}$  exactly, and, also, why it was not there placed. My article just referred to asserted that the selection of the angle which expressed the *actual* latitude of the Pyramid was made purposely. But in that case one would expect to find somewhere the theoretic angle  $30^{\circ}$  as clearly indicated. Where better than in the Capstone? But how? I could not assume that the builder used our system of degrees. I had to assume that he knew all about circles and angles. It occurred to me lately that he should have known of the theoretical unit angle, what is now termed a "radian." Forthwith I calculated the number of radians in the King's Chamber's latitude angle. I found it to be .5232497. I recognized a familiar look in that number and turned to my discussion of Capstone measurements (Vol. XV, p. 69). I did find a closely similar number. Then I calculated the number of radians in an angle of  $30^{\circ}$ . Here are my results :

Number of radians in an angle of $30^\circ$ ,	.5235988
{ Volume of the sphere whose radius is the	523598.6562504
{ height of the Capstone in cubic inches,	

Shall this too be called a "fortuitous coincidence"? Or does it not show that there was design and "necessity" in every linear Pyramid measure? I no longer need such proofs, but this may interest some, or induce some one to go on farther.

PAUL AND THECLA. ((Vol. XIX, p. 186.) In the "Apocryphal New Testament," printed in London, 1820, for William Hone, is found the book, "Acts of Paul and Thecla," This claims to have been translated from the Greek, in the Bodleian Library, and copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his *Specilegium*. Dr. Grabe considered the "Acts" as having been written in the Apostolic Age and as containing nothing superstitious, or disagreeing from the opinions and beliefs of those times.

Tertullian says they were forged by an Asiatic Presbyter, confessed to having done so, and that he did it out of respect to Paul. He certainly needed such a book as this to explain the Pauline nonsense and contradictions in First Corinthians, seventh chapter.

A large part of this writing was regarded as genuine among the primitive Christians. Many of the early church writers, Chrysostom, Eusebius, and others, equally as authoratative, and who lived within the fourth century, mention Thecla, in honorable terms. It seems that she was swallowed up into a rock, whither or into which (cave) she fled, to avoid being ravished by some "fellows who were drunk."

Chap. xi, ver. 15. "Thus suffered that first martyr and apostle of God, and virgin, Thecla, who came from Iconium at eighteen years of age; afterwards, partly in journeys and travels and partly in monastic life in the cave, she lived 72 years; so she was 90 years old when the Lord translated her.

16. Thus ends her life.

16. "The day which is kept sacred to her memory is the 24th of September, to the glory of the Father, and of the Son, and of the Holy Ghost, now and forevermore. Amen."

S. D. PARRISH, Richmond, Ky.

## The Twenty Cities, With Answers.

1. A wine that's red, you will declare, } Portland.  
A remedy for "mal de mar." }
2. An animal almost extinct, } Buffalo.  
But once it roamed a great precinct. }
3. A work in cleansing that abounds, } Washington.  
A weight that means 2,000 pounds. }
4. A necessity of life to all, } Salt Lake.  
A sheet of water, sometimes small. }
5. An organ of the human frame, } Liverpool.  
A highly interesting game. }
6. A vegetable species green, } Moscow.  
A farmyard beast with face serene. }
7. A kind of game a workman knows, } Hartford.  
A crossing where a river flows. }
8. A very dire calamity, } Warsaw.  
A cutter that we often see. }
9. An adjective of slang makeshift, } Boston.  
A weight that's very hard to lift. }
10. Some one deceased of goodly fame, } St. Joseph.  
A very common christian name. }
11. An instrument of pleasing sound, } Belfast.  
An ordinance in an abbey found. }
12. A city whose whole name 'tis proper } Cork.  
To here describe as just a stopper. }
13. An ointment, soothing in the touch, } Savannah.  
A name that's given to girls so much. }
14. A vegetable that's small and sweet, } Pekin.  
The relatives we like to greet. }
15. Places of safety from great storms, } Portsmouth.  
An entrance having many forms. }
16. A city where the flowers must bloom, } Cologne.  
Its very name tells of perfume. }
17. A substance of transparent hue, } Glasgow.  
A verb that follows an adieu. }
18. A word that means the same as spoil, } Marseilles.  
Things at which the sailors toil. }
19. An explosive of deadly strength, } Bombay.  
A stretch of water of some length. }
20. A place whose name a verb suggests, } Rome.  
In it a peaceful ruler rests. }

(VOL. XIX, PP. 180, JULY, 1901.)

## QUESTIONS.

1. Why is Psalm 119 in King James' version of the Bible numbered 118 in the Douay version? S. D. PARRISH

2. Why is it that Psalm 150 in King James' version has only five verses, while the Douay version has six? S. D. PARRISH.

3. Who is the author of the following; to what does it refer?  
"They shall go forth into the mountains of Hepsidam where the lion roareth and the whang-doodle mourneth for its first-born."  
DAVID. M. DRURY, Brooklyn, N. Y.

4. In what Encyclopædia, or what work on astronomy can be found the information of what particular fixed stars are the Polar stars to the several planets? Our polar star is Polaris (or Cynosura); that of Mars is said to be Arided (or Deneb Cygni). Which stars are polars to the other planets. Or will some person give the formula for finding such. S. C. GOULD.

5. Who were the publishers of "Songs of Singularity," by "The London Hermit"? Or where can a copy be had? L.

6. Will you publish the last words of all the Presidents, including McKinley's, or inform me where such can be found down to Cleveland, the only living ex-President? ELON.

7. How many of our 26 Presidents have perpetuated their parents' names in their own names? ELON.

8. What name of the Supreme Being is considered the most sacred to Christians, baring any name that Christians use profanely? REVEREND.

9. Had the horoscopes of Presidents Lincoln, Garfield, and McKinley been cast, and if so when and where were such published? Were they fulfilled? DESTINY.

10. Have biographies or sketches of the lives of the leading almanac-makers of our day been published, such as Isaiah Thomas, Robert B. Thomas, Dudley Leavitt, Daniel Robinson, Truman Abell, Nathan Wild, Thomas Spofford, Thomas Green Fessenden, and others? If all, or any, state where such can be found. HENRY T. BALLARD.

11. Has a book on "palindromes" ever been published, or any considerable collection of them ever been made? G. B.

## The Game of Life. -- A Homily.

BY JOHN G. SAXE.

---

There's a game much in fashion — I think it's called EUCHRE,  
(Though I never have played it for pleasure or lucre),  
In which, when the cards are in certain conditions,  
The players seemed to have changed their positions.  
Any one of them cries in a confident tone,  
"I think I may venture to GO IT ALONE."

While watching the game, 'tis a whim of the bards,  
A moral to draw from the skirmish of cards,  
And to fancy he finds in the trivial strife  
Some excellent hints for the Battle of Life ;  
Where, whether the prize be a ribbon or throne —  
The winner is he who can "go it alone."

When great Galileo proclaimed that the world  
In a regular orbit was ceaselessly whirled,  
And got, not a convert, for all of his pains,  
But only derision and prisons and chains,  
"It moves, FOR ALL THAT !" was his answering tone,  
For he knew, like the earth, he could "got it alone."

When Kepler, with intellect piercing afar,  
Discovered the laws of each planet and star,  
And doctors, who ought to have lauded his name,  
Derided his learning and blackened his fame ;  
"I can WAIT," he replied, "till the truth you shall own,"  
For he felt in his heart he could "go it alone."

Alas ! for the player who idly depends,  
In the struggle of life, upon kindred or friends ;  
Whatever the value of blessings like these,  
They can never atone for inglorious ease,  
Nor comfort the coward, who finds with a groan,  
That his crutches have left him to "go it alone."

Health, family, culture, with, beauty, and gold —  
And all such endowments acquired of old —  
The unfortunate owner may fairly regard  
As, each in its way, a most excellent card ;  
Yet the game may be lost, with all these for your own,  
Unless you have the courage to "go it alone."

In battle or business, whatever the game,  
In law or in love, it is ever the same ;  
In the struggle for power, or the scramble for pelf,  
Let this be your motto — "RELY ON YOURSELF."  
For whether the prize be a ribbon on throne,  
The victor is he who can "go it alone."

## A Homily on A Homily.

BY DOUGLAS A. LEVIEN.

I have read, witty Saxe, your last version of EUCHRE —  
(It's a game I have played, although never for lucre) ;  
And if you but knew it as well as I know it,  
You would find, O most genial and excellent poet ;  
It teaches a lesson more useful than one  
To be gleaned from the sentence, " I'll play it alone."

Self-reliance, we know is an excellent trait,  
The Advance Guard of Science who patiently wait  
Until Time has developed the truths they proclaim,  
Deserve a high place on the record of Fame,  
And often in life, as in euchre I own,  
You make a big march when you " play it alone."

But to " go it alone," you no doubt understand,  
You must hold the BIG KNAVES of the pack in your hand.  
And too often in life, in a similar fix,  
You depend on your cards to secure you the tricks.  
So that something too much of the Knave may be shown  
In a selfish desire to " go it alone."

But the game, you describe as a " trivial strife,"  
Has a moral to point for the battle of life ;  
It is this : When the cards are dealt round on the stand,  
And each player looks anxiously into his hand,  
How bravely your partner ill luck can resist,  
If cheered by the sound of your voice, " I'll assist !"

The great Galileo, imprisoned and bound,  
In the midst of his trials some sympathy found,  
When angry Dominicians hurled at his head,  
All the wrath on which bigotry's passion is fed,  
A fair form appeared through the dungeon's dim mist,  
And a daughter's soft voice whispered low, " I'll assist !"

What's the worth of this world, if designing and cold,  
You selfishly seek all the honors to hold ?  
Repelling your neighbor with glances of stone  
And the words harshly spoken, " I'll play it alone."  
No ! no ! higher up on humanity's list  
Is he who can cheerfully say, " I'll assist !"

Then in love ; O, rash poet ! if she whose bright eyes  
Are gazing in yours with a tender surprise,  
Should apply to your own case the moral you've shown,  
And quietly tell you to " play it alone " !  
With what passionate ardor those lips would be kissed,  
Till they murmured once more the soft words, " I'll assist !"



Then shuffle the pack ! Cut the cards once again !  
And let a new moral awaken your strain !  
Go ! teach the world that the battle of life  
May be lightened to all who take part in the strife,  
If the generous lesson thus taught be not missed,  
And each man to his neighbor will say, " I'll assist ! "

## Homily on the Homilies of Saxe and Levien.

BY MARCUS BARLETT.

I have read in the papers, O praiseworthy Bards !  
How each drew a moral from one game of cards.  
Though widely they differ in import, yet still  
Each handles his subject with consummate skill ;  
And though they are drawn from a " trivial strife,"  
Each one has its worth in the battle of life.

And here let me urge ere I further proceed,  
That, though very good, they are not all that we need ;  
I'll therefore call Euchre once more to the stand,  
And shuffle and deal to each player a hand ;  
And, as in the card the game goes round,  
Examine the cards till another is found.

I'll not always answer to " go it alone."  
As many who've failed would most willingly own ;  
And if you " assist " you may both get a fall,  
And often 'tis ruin to " go it " at all ;  
For, through luck or misfortune, you sometimes, alas !  
Hold a very bad hand — you should then say " I pass ! "

When a man's in the wrong, it is wicked you'll own,  
To encourage him even to " go it alone,"  
And wickeder far, if alone he'd desist,  
To strengthen his hand with the cry, " I'll assist ! "  
For both will be beaten and " euchred " at last,  
And wish, when too late that the hand had been " passed."

Time carries us forward, and not very slow,  
Temptations are thronging our way as we go,  
And the wealth that's another's, so seemingly nice,  
We may steadily grasp with the clinch of a vice ;  
Or may hold to our lips the inebriate glass ;  
Then we hold a bad hand — 'tis our duty to " pass."

With the Bowers and Ace and the pair on the throne,  
You can make a " big march " if you " play it alone."  
And when you in confidence say, " I'll assist,"  
You'll perhaps make a " point," though a " march " may be missed ;  
But with a full hand, and no trump in the class,  
You cannot be euchred if you just say, " I pass."

It appears from this game, then — this “ trivial strife,”  
Three maxims we get for the battle of life ;  
And these all your nerves for the conflict will brace,  
If each with discretion is used in its place.  
Meet bravely each game, then be not dismayed ;  
In none you'll be euchred, if skillfully played.

So down in your list Self-reliance write first —  
Of the three, 'tis a maxim, by no means the worst.  
For a rich prize has been endlessly missed,  
By “ passing,” or waiting, some friend to “ assist.”  
And the light on the earth which Science has shone,  
Has been dimmer by far, had none “ gone it alone,”

'Twill encourage the timid and strengthen the weak,  
To treat them with kindness, and kindly words speak ;  
For often, when sinking with hope long deferred,  
Has a moral been strengthened with one kindly word ;  
And a victory gained which despair would have missed,  
By the heart-felt expression — go on, “ I'll assist !”

And now, through the length and breadth of our land,  
Too many are trying to play a bad hand.  
Humanity shudders when watching the game,  
Where Crime is arrayed against Honor and Fame ;  
But Justice will smite evil-doers at last,  
Then they'll wish in their hearts they had prudently “ passed.”

---

### *Suggestions for Emigration.*

---

The Brewers should to Malt-a go, the Loggerheads to Scilly,  
The Quakers to the Friendly Isles, the Furriers all to Chili.  
The little squalling, brawling brats, that break our nightly rest,  
Should be packed off to Baby-lon, to Lap-land or to Brest.

From Spit-head Cooks go o'er to Greece ; and while the Miser waits  
His passage to the Guinea coast, spendthrifts are in the Straits.  
Spinsters should to the Needles go, Wine-bibbers to Burgundy ;  
Gourmands should lunch at Sandwich Isles, Wags in the bay of Fun-dy.

Musicians hasten to the Sound, the surpliced Priest to Rome ;  
While still the race of Hypocrites at Cant-on are at home.  
Lovers should hasten to Good Hope ; to some Cape Horn is plain,  
Debtors should go to Oh-i-o, and Sailors to the Main-e,

His, Bachelors, to the United States, Maids to the Isle of Man ;  
Let gardeners go to Botany Bay, and Bootblacks to Japan.  
Thus, emigrants and misplaced men will then no longer vex us ;  
And all not thus provided for had better go to Texas.

## Leonainie.

BY E. A. P.

Leonainie — angels named her; and they took the light  
Of the laughing stars and framed her in a smile of white;  
And they made her hair of gloomy  
Midnight, and her eyes so gloomy,  
And they brought her to me  
In the solemn night.

In a solemn night of summer, when my heart of gloom  
Blossomed up to meet the comer like a rose in bloom;  
All forebodings that distressed me  
I forgot as joy caressed me —  
Lying joy that caught and pressed me  
In the arms of doom.

Only spake the little lisper in the angel tongue;  
Yet I, listening, heard her whisper — "Songs are only sung  
Here below that they may grieve you —  
Tales are told you to deceive you  
So must Leonainie leave you  
While her love is young."

Then God smiled and it was morning, matchless and supreme;  
Heaven's glory seemed adorning earth with its esteem;  
Every heart but mine seemed gifted  
With the voice of prayer, and lifted  
Where my Leonainie drifted  
From me like a dream.

"In the house of a gentleman in this city, we saw a poem written on the fly leaf of an old book. Noticing the initials, E. A. P., at the bottom of the poem, it struck us that possibly we had run across a bonanza. The owner of the book said he did not know who the author of the poem was. His grandfather, who gave him the book containing the verses, kept an inn in Chesterfield, near Richmond, Va. One night, a young man, who showed plainly the marks of dissipation, rapped at the door, asked if he could stay all night, and he was shown to a room. That was the last seen of him. When they went to his room, the next morning, to call him to breakfast, he had gone, but had left the book, on the fly-leaf of which he had written the verses." — *Kokomo (Ind.) Despatch*.

The editor of the *Despatch* believe that Edgar A. Poe was the author of the poem, and that it had never before been printed.

*The 22d of February.*

WM. CULLEN BRYANT'S LAST POEM.

Pale is the February sky, and brief the midday's sunny hours ; [flowers.  
The wind-swept forest seems to sigh for the sweet times of leaves and  
Yet has no month a prouder day, not even when the summer broods  
O'er meadows in their fresh array, or autumn tints the glowing woods.

For this chill season now again brings, in its annual round, the morn,  
When, greatest of the sons of men, our glorious Washington was born.  
Lo, where beneath an icy shield, calmly the mighty Hudson flows,  
By snow-clad fell and frozen field broadening the lordly river goes.

The wildest storm that sweeps through space, and rends the oak with sud- [den force.  
Can raise no ripple on his face, or slacken his majestic course. [fame.  
Thus, 'mid the wreck of thrones shall live unmarred, undimmed, our hero's  
And years succeeding shall give increase of honors to his name.

*An Essay to Miss Catharine Jay.*

\* An S A now I mean 2 writ 2 U sweet K T J,  
The girl without a ||, the bell of U T K.  
I l der if you got that 1 I wrote 2 U B 4  
I aailed in the R K D A, and sent by L N Moore.

My M T head will scarce contain a calm I D A bright,  
But A T miles from you I must M— this chance 2 write.  
And 1st, should N E N V U, B E Z, mind it not,  
Should N E friendship show, B true ; they should not B forgot.

From virt U nev R D V 8 ; her influence B 9  
Alike induces 10 dern S, or 40 tude D vine.  
And if U cannot cut a — or cut an l  
I hope U'll put a . 2 1 ?.

Are U 4 an X ation 2, my cous N ? heart and ~~the~~  
He off R's in a ¶ a § 2 of land.  
He says he loves U 2 X S, U R virt U us and Y's,  
In X L N C U X L all others in his I'a.

This S A, until U I C, I pray U 2 X Q's,  
And do not burn in F F G my young and wayward muse.  
Now fare U well, D R K T J, I trust that U R true,  
When this U C then U can say, an S A I O U.

*The Lost Leader.*

BY ROBERT BROWNING.

(A poem on Lord Tenneyson, emasculated from the author's works.)

Just for a handful of silver he left us,  
 Just for a riband to stick in his coat —  
 Found the one gift of which Fortune bereft us,  
 Lost all the others she lets us devote ;  
 They, with the gold to give, doled him out silver,  
 So much was theirs who so little allowed :  
 How all our copper had gone for his service !  
 Rags — were they purple his heart would been proud.  
 We that had loved him so, followed him, honored him,  
 Lived in his smile and magnificent eye,  
 Learned his great language, caught his clear accents,  
 Made him our pattern to live and to die !  
 Shakspeare was of us, Milton was for us,  
 Burns, Shelley, were with us — they watch from their graves !  
 He alone breaks from the van and the freemen,  
 He alone sinks to the rear and the slaves !

We shall march prospering — not through his presence ;  
 Songs may inspirit us — not from his lyre ;  
 Deeds will be done — while he boasts his quiescence,  
 Still bidding crouch whom the rest bade aspire ;  
 Blot out his name, then, record one lost soul more,  
 One task more declined, one more footpath untrod,  
 One more devil's triumph and sorrow for angels,  
 One wrong more to man, one more insult to God !  
 Life's night begins ! Let him never come back to us !  
 There would be doubts, hesitation, and pain,  
 Forced praise on our part — the glimmer of twilight,  
 Never glad confident morning again !  
 Best fight on well, for we taught him — strike gallantly,  
 Menace our heart ere we master his own ;  
 Then let him receive the new knowledge, and wait us,  
 Pardoned in heaven, the first by the throne.

— SAN FRANCISCO ARGONAUT.

*An Album Verse.*

U O a O but I O U,  
 O O no O but O O me ;  
 O let not my O a O go,  
 But give O O I O U so.

You SIGH FOR a CIPHER, but I SIGH FOR you ;  
 O SIGH FOR no CIPHER, but O SIGH FOR me ;  
 O let not my SIGH FOR a CIPHER go,  
 But give SIGH FOR SIGH, for I SIGH FOR you so.

*Veteran Odd-Fellows Deceased,*

October 1, 1900, to October 1, 1901,

In Veteran Odd Fellows Association, Manchester, N. H.

Frederick B. Balch, died Jan. 23, 1901 ; age, 75 years. Born in Lancaster, Pa., Feb. 16, 1825. Located in Manchester, N. H., in 1848. Initiated in Mechanics Lodge No. 13, May 19, 1852. Admitted to Wonolanset Encampment No. 2, Jan. 27, 1857. Past Chief Patriarch, June 30, 1867.

John W. Dickey died June 22, 1901 ; age, 77. Born in Manchester, 1824. Initiated, Mechanics Lodge No. 13, March 30, 1858. Admitted to Wonolanset, Encampment No. 2, July 2, 1858.

Abel M. Keniston died at Auburn, N. H., March 15, 1901 ; age, 77. Born in Franklin, N. H., March 31, 1824. Located in Manchester, in 1841. Initiated in Winnipisseogee Lodge No. 7, in 1845 ; transferred to Mechanics Lodge No. 13, in 1848. Past Grand, June 30, 1851. Grand Lodge degree, Aug. 17, 1852. Admitted to Wonolanset Encampment No. 2, Nov. 5, 1875.

William D. Ladd died Jan. 26, 1901 ; age, 70. Born in Deerfield, June 4, 1830. Initiated in Juniata Lodge No. 47, Raymond, Jan. 16, 1868. Past Grand, Dec. 31, 1876. Admitted to Granite Encampment No. 14, Raymond, Feb. 25, 1869. Past Chief Patriarch, Dec. 31, 1876. Located in Manchester, in 1878.

Nathan H. Metcalf died at Auburn, Sept. 29, 1901 ; age, 71. Born in Bow. He was initiated in Hillsborough Lodge No. 2, April 25, 1864.

George E. Robbins died at New Boston, July 28, 1901 ; age, 69. Born in Chester, Vt., March 3, 1832. Initiated in Mechanics Lodge No. 13, July 19, 1875.

George B. Shattuck died Jan. 20, 1901 ; age, 71. Born in Lowell, Mass., 1829. Initiated in Mechanics Lodge No. 13, Jan. 26, 1875. Admitted to Wonolanset Encampment No. 2, June 12, 1875.

Charles Trefethen died Feb. 3, 1901, age 75. Born in Kittery, Maine, Sept. 11, 1825. Initiated in Wildey Lodge No. 45, Dec. 28, 1870. Located in Manchester, in 1865.

George R. Vance died Feb. 3, 1901 ; age, 66. Born in Braintree, Vt., in 1834. Located in Manchester, in 1855. Initiated in Hillsborough Lodge No. 2, Feb. 13, 1860. Past Grand, June 30, 1868. Grand Lodge degree, Aug. 14, 1868. Admitted to Wonolanset Encampment No. 2, April 10, 1863. Past High Priest, Dec. 31, 1871. Grand Encampment degree, Oct. 8, 1872.

# NOTES AND QUERIES

## AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD, Editor. - - S. C. AND L. M. GOULD, Publishers.

---

VOL. XIX.

DECEMBER, 1901.

No. 12.

---

### The Origin of the Ancient Mysteries.

FROM "THE BOOK OF GOD."

When the first Messenger of Heaven, the Æon, Oän, Adîm, considered how he should propound among men the wonderful Revelation of which he had been made the depositary by the Supreme, it was at once made obvious to his judgment, that there was *one mystic truth* which, in the then state of existing society, it was inexpedient to disclose to all. This was the Secret of the Naronic Cycle (otherwise called the *Secret of God*) and its accredited herald or representative. To promulgate this dispensation generally among men, would be to invite imposture, and lay the seeds of false pretense among all peoples. It seemed absolutely certain that if the Naros was publicly revealed (and if the Apocalypse were published, it could not be excluded from it), the earth at the end of each six hundred years would become the amphitheatre of fierce rivalries and bloody wars; each religion claiming for itself alone the presence and the Evangel of the new Messenger of God. \* \* \*

The time had now come when the advent of a Messenger was indispensable. His high and sacred authority was needed. The King of Men was to descend and rule. He appeared accordingly as Gaudama, Adam, Oannes, Adîm, which in Shanscreeet means The First. God lifted him aloft, and gave him the vision which is perpetuated in the Sacred Apocalypse, and of which a traditionary knowledge still exists in every part of this world of man. Adam, or Gaudama, thus became as of right the Sovereign.

In Proverbs - The froward is abomination to the Lord, but *His Secret* is with the righteous (iii, 32).

Who hath stood, says Jeremiah, in the *Secret of the Lord* and hath perceived and heard his word? Who hath marked his word and heard it? (xxiii, 18).

In the same spirit the wrirer of Ecclesiastes says : *Let thy garments be always white* (ix, 8), as if he had intended to exhort those who, having once been initiated into the Secret, and clothed in the white robes of purification, had vowed that they should remain ever worthy of them by their lives.

And Jesus himself, before he made those remarkable allusions to the Naros, which not only stamp it for a most hallowed truth, but which also bring home its knowledge to the Ninth Messenger (Luke xxi, 25, and Matt. xxiv, 30), thus intimated his mystic science in a passage which no longer exists in any of the Hebrew books, though the annotators impudently refer it to Psalm lxxvii, 2 :

" All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them ; that it might be fulfilled [which was spoken by the Prophet, saying : I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world " (Matt. xiii, 35).

From their primeval site in Samarcand, the Mysteries diffused through Thibet and Tartary, and were eventually spread over the greater part of the earth.

They were introduced into Iudia, as we are told, by Brahma (a priest of Adam) ; into China and Japan by Fohi ; into Egypt by Thoth ; into Persia by Zarathrustra (Pococke, Specimen Hist. Arab. p. 147) ; into Greece by Melampus (Herod. ii, c. 4), or Cadmus, priest of Adam (Epiphan. adv. Hæa. lib. i) ; into Becetia by Prometheus, a Messianic name (Etnæus. Pausan. Becæot. p. 300) ; into Crete by Minos, a priest of Menu or Fohi ; into Samothrace by Eumolpus or Dardanûs (Bp. Marsh, Horæ Pelasgi, 9) ; into Messene by Caucon, the Priest Cai (Pausan. Messen. 281) ; into Thebes by Methapus ; into Athens by Erectheus ; into Arne by Lycus ; into Thrace by Orpheus ; into Italy by the Pelasgi (Bp. Marsh, p. 9) ; into Cyprus by



Pontiff of the earth ; he came, he saw, he conquered ; nor was his sway long or seriously disputed. Though at first despised, he became the center of the hierarchical empires which acknowledged his title ; and received the Revelation which he addressed to the Seven Churches. The seat of his government was at Samarcand, the most ancient and the most holy city in the world ; but Adam was not a native of that district. Yet though he was commissioned to declare the Law of Heaven, it was impossible that he could communicate to all, the Secret of God — the Naronic Cycle. To disclose this mighty mystery would have been destructive even to themselves ; it would have been a truth replete with ruin. Adam, therefore, did that which alone he could do ; it was not lawful to hide in darkness the Book of Light ; it was not salutary to publish it to all. He made known its mystery therefore, to a few — the best, the wisest, the most trustworthy. These he called The Initiated ; with these it remained safe. It was revealed under a solemn pledge of secrecy ; these men only had the Apocalypse. This was the origin of the Mysteries, which were subsequently divided into the Greater and Lesser.

Into the Greater Mysteries none but the most true were admitted, and upon their full enrolment as brethren the magnificent scenes of the Apocalypse were represented before them in all the splendor of highest art.

Hast thou heard *The Secret of God* ? says the writer of Job xv, 8, alluding to the Secret of the Naronic Cycle. And again : All the men of my *Secret* abhorred me, and they whom I love are turned against me (xix, 19), where the Hebrew is fraudulently translated : all my *inward* friends. Again Job says : Oh that I were as in the months past, as in the days when God preserved me ; when his candle shined upon my head, and when by his light I walked through darkness. And I was in the days of my youth, when the *Secret of God* was upon my tabernacle (xxix, 4).

So the Psalmist says : *The Secret of the Lord* is with them that fear him ; and *He will show them his covenant* (xxv, 14).

Kinyras ; into Gaul by Gomer ; into Scandinavia by Odin (Mal Nor. Antiq. i; 62) ; into Mexico by Vitzliputzli (Pilg. viii, c, 10) ; and into Peru by Manco Capac (Garcilasso, i, c, 15).

In Egypt, says Warburton, they were sacred to Isis and Osiris, as in Irâan they were to Mihr and Mithras ; in Samothrace to the Mother of the Gods ; in Becetia to Bacchus ; in Cyprus to Venus ; in Amphissa to Castor and Pollux (Lao-Tsen and Jesus in Lemnos to Vulcan ; and so to others in other places.

The nature and end of these were all the same : *to teach the doctrine of a future state.* The Druids of Britain, who had, as well as the Brahmins of India, their religion from thence, celebrated the Orgies of Bacchus, as we learn from Dionysius the African. But, of all the Mysteries, those that bear the name by way of eminence, Eleusinian, celebrated at Athens in honor of Ceres, were by far the most famed ; and in process of time they absorbed, and, as it were, swallowed up all the rest. Their neighbors all around them very early practiced these Mysteries to an neglect of their own ; in a little time all Greece and Asia Minor were initiated into them ; and at length they spread over the whole Roman empire, and even beyond the limits of it.

We are told in Zosimus that these most holy rites were then so extensive as to take in the whole race of mankind ; and Aristides calls initiation the common Temple of the Earth.

Their universality is faintly imaged the present day by the society of Freemasons, who might be considered their legitimate descendants if they had not wholly lost the mystic secret, and substituted in its place some frenzy about Solomon ; and some fanaticism about Judaic-Paulism, which have no more to do with real masonry than the river in Monmouth has to do with that which is in Macedon. The very name or word Mason, AM-AZ-ON (God, Fire, Sun), is to them a source of inextricable confusion ; and they know not that the word Free which is prefixed to their name, is in reality the old Coptic Phre, which means the Sun. Had the revivers of Masonry been philosophers, and not Paulite Jews, what a noble institution it might have become !

**PALIGENESIA, OR THE EARTH'S NEW BIRTH.** By Teosopho, a Minister of the Holies; and Ellora, a Seeress of the Sanctuary. "Behold I make all things new." 1884. This work is a volume of 360 pages, with also a volume of plates and diagrams in separate covers of same size. It was formulated, compiled and elaborated by Rev. J. G. Ousley, a priest, Brighton, England, and is designed to be a conception of the future regeneration of man and the New Earth rearranged and reorganized for his habitation. The scheme is elaborate, and all its details are formulated and mapped out geometrically, symbolically, and harmoniously blended so it will be more of a Utopia than Thomas More ever dreamed. This work is ideally the Regeneration of the Earth, the habitation of man.

All the new plans for the ideal regeneration and redemption of man, to be thoroughly understood generally, require a new terminology, and such new terms are usually formed naturally consistently. The "Palingenesia" gives us many smoothly-spoken words and "the classic glories of the past, and the wondrous cities of ancient times, such as Rome, Athens, Memphis, Troy, Thebes, Edina, Venice, Durham, Oxford, Brussels, and others, are reproduced with fidelity in situations equally beautiful, so that the past is seen in the present, and the memories of ancient art and beauty are revived.

There are six Tribes in the Eastern Hemisphere of the Earth, and six in the Western Hemisphere, and containing six Provinces. The Eastern Tribes are as follows:

Uropa — containing Espania, Francia, Italia, Helvetia, Germana, and Anglia,

Æsia — Helena, Syria, Kaldia, Thibeta, Arabia, and Persia.

Africa — Soudana, Nubia, Ethiopia, Theba, Morisia, Egipta.

Indiana — Japana, Bengalia, India, China, Birma, Siam.

Ostralia — Tamarina, Isernia, Adaleda, Saxonia, Melbornia, Sidenia.

Elisina — Lapara, Skandia, Bavara, Kamsata, Kaledonia, Iberia.

The Western Tribes are as follows :

Umerica — containing Alabama, Virginia, Florida, Ohaia, Texesa, and Kanada.

Æsina — Turkista, Rossia, Babylonia, Kaucasia, Armenia, and Irania.

Atalanta — Darisa, Guinea, Konga, Nigretia, Kafara, Algeria.

Iswara — Panama, Plata, Patagona, Boliva, Brazilia, Mexica,  
 Otamara — Ramelia, Fenicia, Kolumbia, Melana, Areadia  
 Galia.

Eblana — Britonia, Dania, Belsida, Utana, Skuthia, Skotia.

Several of the many ideal and formulated plans for a home for man have already been mention in this magazine (See Vol. XVIII, pp. 7-8 ; XII, March, appendix 1, iv). The most elaborate of these plans is "Olombia : The New Order of Builders," by Dr. William H. Von Swartwout. In "Universalogy," by Stephen Pearl Andrews, there are several ideal plans given for a new state of society. And the elaborate system of Charles Fourier is too well known to dilate upon here.

---

FIRST OF THE ORPHIC HYMNS. Hear me, O venerable Goddess, Daimon with many names ; and in travail, sweet hope of child-bed women, savior of females, kind friend to infants, speedy deliver, propitious to youthful nymphs ; Prothyraia, key-bearer, gracious nourisher ; gentle to all, who dwellest in the houses of all, and delightest in banquets ; Zone-loser ; secret, but in thy works to all apparent ! Thou sympathizest with throes, but rejoicest in easy labors, Eileithyia, in dire extremities putting an end to pangs ; thee alone parturient women invoke, rest of their souls ; for in thy power are those throes that end their anguish. Artemis, Eileithyia and holy Prothyraia. Hear me, blessed Lady, and grant us offspring by thy aid, and save, as thou hast always been savior of all.

---

"In century sixty-nine they reconstructed me ; my volcanoes they abolished, subdued my inner fires ; my mountain ridges too they cast into the deep, to make Six Zones of land and continents is number Twelve ; 'twixt these they let the ocean run, with bridges they did join them, and sea to sea with rails on land. Then they planted in the oceans Sixty Islands large and fair, and in the Zones they hollowed out Eight-and-Forty lovely Lakes ; surrounding Islands in their midst with Peaks of Mountains high, to point the soul to heaven in solitary grandeur. But more than this took place ; the Reign of Love began, and Law was just and good, the weak were cherished by the strong ; none were passing rich or poor, and Rights there were for men and brute. Then God looked down and smiled, and said that 'All was good.' " — Fore poem in *Palingenesia*.

*Kabbalistic, Soharic, Hebraic, Solomonie.*

- "What was, shall be; and what has been done, shall be done."  
(Solomon.)
- "The Holy One, blessed be he, is the space of the universe, but the universe is not his space." (Midrash.)
- "God himself is the space of the universe, for it is He who contains all things." (Philo.)
- "The Aged of the Aged, the Unknown of the Unknown, has a form and yet has no form." (Sohar.)
- "Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning lamp." (Sohar.)
- "When the Holy One, blessed be his name, wished to create the world, the universe was before him in idea." (Sohar.)
- "All the prophets looked into the Non-Luminous Mirror, but our teacher, Moses, looked into the Luminous Mirror."  
(Talmud)
- "All souls are subject to transmigration and men do not know the ways of the Holy One, blessed be he.. (Sohar.)
- "The Palace is situate in the secret and most elevated part of heaven, and which is called the Palace of Love." (Sohar.)
- "In the beginning God saw that Israel would accept of the Law." (Beræshith.)
- "To you who fear my NAME shall shine the Sun of Righteousness with a healing in his wings." (Malachi.)
- "All things appear, therefore, in the form of husband and wife; were it otherwise, nothing whatever would subsist." (Sohar.)
- "If the great I AM is here, all is here; and if the I AM is not her, who is here? (Hillel.)
- "I invoke the First-born, the double-birth, who wandered at large through the mighty heaven; AO born." (Orpheus.)
- "When Adam dwelled in the Garden of Eden, he was dressed in a celestial garment, which was a garment of light." (Sohar.)
- "When the Concealed of the Concealed wished to reveal himself, he first made a single point; the Infinite was entirely known, and diffused no light beyond this luminous point, and violently broke through into vision." (Sohar.)
- "Sometimes two Mekubbalim are found in the same city, and seven in a kingdom; at other times, only one is found in a city, and only two in a whole generation." (Sohar.)

UNIVERSAL ORDER OF AGNOSTICS. The following excerpt is taken from the address of Dr. John M. Currier, of Newport, Vt., Supreme Grand Master of the Supreme Grand Council of the Learned and Perfect, of the Twenty-First and Last Degree of the Universal Order of Agnostics, delivered at the Quinquennial Congress, July 31, 1901 :

"All Oulytra are human assumptions; no demonstrations of their existence can be made; much less can the elements of which they are composed be separated and shown. On the contrary, it is not for the Agnostic to assert, or deny their existence. Such beings, in order to exist, must be composed of elementary substances; beings composed of nothing are unthinkable entities. Oulytra, or unanalysed beings, have been assumed to exist in all historic ages of man, unquestioned by some, and preve[n] by none. The philosopher may assert their existence; the unbeliever may deny their existence, but the true Agnostic neither asserts nor denies their existence, and admits his inability to do so."

THE LOGOS. (Vol. XIX, p. 254.) "Was the word LOGOS ever used for the Masonic word, or even a substitute for it?"

\* \* "I have read with some interest the letter on the "Lost Word Restored," but here confess my ignorance as to any Masonic use for "Logos." MASON.

We do not call to mind any special Masonic use of the word referred to, not as the "lost word." From the beginning of the Christian era, there has been much speculation as to the Logos, and its true import, and we will give here some of the epithets for the Logos, used by Philo, in the work whose title has been given in the article referred to :

"A Rock; The Summit of the Universe; Before all Things; First begotten Son of God; Eternal Bread from Heaven; The Name of God; Fountain of Wisdom; Guide to God; Substitute for God; Image of God; Priest; Creator of the Worlds; Second God; Interpreter of God; Ambassador of God; The Intercessor; Power of God; King; Angel; Man; Mediator; Light; The Beginning; The East."

It would appear from these several epithets for the Logos by Philo that he had no clear or distinct idea of it. Bonwick, in his "Egyptian Belief," says it was a great mystery among that people. Let us hear from any of our readers, on this subject.

*Man and Food.*

WE MAY ALL LIVE WITHOUT SERMONS, MUSIC, OR ART,  
 WE MAY LIVE WITHOUT FRIENDS, AND FROM ALL LIVE APART,  
 WE MAY LIVE WITHOUT LOVE, WE MAY LIVE WITHOUT BOOKS,  
 BUT CIVILIZED MAN CANNOT LIVE WITHOUT COOKS.

HE MAY LIVE WITHOUT LIQUOR, TOBACCO, AND ALL,  
 HE MAY LIVE IN A PALACE, OR KEEP BACHELOR'S HALL,  
 HE MAY LIVE IN A HOVEL, GO HALF CLOTHED OR NUDE,  
 BUT WHERE IS THE MAN WHO CAN GO WITHOUT FOOD ?

*Echo's Advice.*

What must be done to conduct a newspaper right ? Write.  
 What is necessary for a farmer to assist him ? System.  
 What would give a blind man the greatest delight ? Light.  
 What is best counsel given by a justice of the peace ? Peace.  
 Who are said to commit the greatest abominations ? Nations.  
 What alarm is said to be the greatest terrifier ? Fire.  
 What are some ladies' chief business and exercise ! Sighs.

*Regeneration.*

Once, as the Sacred Infant, she surveyed,  
 The God was kindled in the raving maid ;  
 And thus she uttered her prophetic tale :  
 Hail, great Physician of the World, all hail !  
 Hail, might Infant, who in years to come,  
 Shall heal the nations, and defraud the tomb ;  
 Swift be thy growth, thy triumphs unconfined,  
 Make kingdoms thicker, and increase mankind.  
 Thy daring art shall animate the dead,  
 And draw the thunder on thy guilty head ;  
 Then shalt thou die — but from the dark abode  
 Rise up victorious and be twice a God. — OVID.

*A Teletich.*

U nite and untie are the same — so say yo U,  
 N ot in wedlock, I ween, has this unity bee N,  
 I n the drama of marriage each wandering gou T,  
 T o a new face would fly — all except you and I,  
 E ach seeking to alter the SPELL in their scen E.

" Not I, the I that I am knows these things ; but God knows them in me "  
 — APOLOGY, TILKEN, ii, 72.

**MIND YOUR P's AND Q's.** So far from giving credit to the far-fetched notion, that this expression is to be traced to the pot-house idea, "Take care you do not order too many pints and quarts," a sentiment as deficient in mental taste as, in this case, destitute of probability. I believe it may, with much more reason and propriety, be accounted for thus :

The small Roman letters p and q are similar in form, and also come close together in alphabetical order ; their differences, both in sound and power, are owing alone to their positions respectively, as one, the semicircles being one right and one left of the upright. This by a child beginning to learn its letters, would not likely to be duly noticed with out careful attention — a faculty for such little ones are not usually at first remarkable. Hence the need, in most cases; of the frequent maternal admonition, "Mind your p's and q's" the meaning of which, proverbially employed, seemed to be tantamount to saying, "Begin early, carefully, and constantly, to give that attention even to little thing, which will render you intelligent, good, useful, and happy." Or, if this version seem to grave, the gist of the proverb may mean, "Mind not only the thing said or done, but also the manner of doing it." As for instance when you speak —

Mind WHAT you say, and WHERE and WHEN,  
And WHO is present ; and again,  
Mind HOW you speak, and be AWAKE  
How they WHO hear, YOUR WORDS MAY TAKE. T. L. L.

**THEOLOGICAL WORDS.** On the African coast the Sooahelee dialect, so restricted in its barbarous jargon that all its vocables implying civilization are borrowed from the Arabic, a Missionry. who translates the "First three Chapters of Geness" into the native tongue, can find no more euphonious rendering of our word "God" than MOOIGNIAZIMOONGO.

In America, no idea of "Original Sin" can be conveyed to an Ottomi-Indian, without the aglutination of monosyllables into TLACATZINTILIZTLATLACOLLI ; nor will the last Delaware's heart experience "Repentance" until his mind has perceived the word SCHIWELENDAMOWITCHEWAGAN.  
— *Types of Mankind*, 7th edition, Philadelphia, 1855, p. 610.

There are human dialects, orally extant, wherein there is no name for "God," no appellative for "Heaven," because such ideas never entered the brain of such low "Types of Mankind," although few Anglo-Saxons know it. (p. 609.)



## The Fight Over the Body of Keitt.

(FROM THE EPIC, "THE WASHINGTONIAD.")

Sing, O goddess, the wrath, the ontamable dander of Keitt —  
Keitt of South Carolina, the clear grit, the tall, the ondaunted;  
Him that hath wopped his own niggers till northerners all unto  
Keitt

Seemed but as niggers to wop, and hills of the smallest potatoes.  
Late and long was the fight on the Constitution of Kansas;  
Daylight passed into dusk, and dusk into lighting of gas-lamps;  
Still on the floor of the House the heroes unwearied were still  
fighting.

Dry grew palates and tongues, excitement and expectoration.  
Plugs were becoming exhausted, and representatives also.  
Who led on to the war the anti-Lecomptonite phalanx?  
Grow, hitting straight from the shoulder, the Pennsylvania slasher,  
Him followed Hickman, and Potter the wiry from woody Wis-  
consin;

Wathburne stood with his brother, Cadwallader stood with Elihu,  
Broad Illinois sent the one, and woody Wisconsin the other.  
Mott came, mild as new milk, with gray hairs under his broad brim  
Leaving the first chop location and water privilege near it;  
Held by his fathers of old on the willow-fringed banks of Ohio;  
Wrathy Covode, too, I saw, and Montgomery ready for mischief  
Who against these to the floor led on the Lecomptonite legions?  
Keitt of South Carolina, the clear grit, the tall, the ondaunted;  
Keitt, and Reuben Davis, the ra'al hoss of wild Mississippi;  
Barksdale, wearer of wiggs, and Craige from North Carolina;  
Craige and scornly McQueen, and Owen, and Lovejoy and Lamar,  
These Mississippi sent to the war, "tres juncti in uno."

Long had raged the warfare of words; it was four in the morning,  
Whittling and expectoration, and liquorin' all were exhausted,  
When Keitt, tired of talk, bespake Reub. Davis, "O Reuben,  
Grow's a tarnation blackguard, & I have concluded to clinch him!"  
This said, up to his feet he sprang, and loos'ning his choker,  
Straightened himself for a grip, as a b'ar hunter down in Ar-  
kansas

Squares to go in at the b'ar, when the dangerous varmint is cor-  
nered.

"Come out, Grow," he cried, "you Black Republican puppy,  
Come on the floor, like a man, and darn my eyes, but I'll shows  
you —"

Him answered straight-hitting Grow : " Wa'al now, I calkilate,  
Keitt,

No nigger-driver shall leave his plantation in South Carolina,  
Here to crack is cowhide round this child's ears, if he knows it."  
Scarce had he spoke when the hand, the chivalous five fingers  
of Keitt,

Clutched at his throat — had they closed, the speech of Grow  
had been ended.

Nevermore from a stump had he stirred up the tree and en-  
lightened ;

But, though smart Keitt's mauleys, the mauleys of Grow were  
still smarter ;

Straight from the shoulder he shot — not Owen Swift or Ned  
Adams

Ever put in his right with more delicate feeling of distance.

As drops hammer on anvil, so dropped Grow's right into Keitt,  
Just where the jugular runs to the point at which Ketch ties  
his drop-knot ;

Prone like a log sank Keitt, his dollars rattled about him.

Forth sprang his friends o'er the body ; first Barksdale, waving-  
wig wearer.

Craige and McQueen, and Davis, ra'al boss of wild Mississippi ;  
Fiercely they gathered round Grow, catawampously up, as to  
shaw him ;

But without Potter they reckoned, the wiry from woody Wis-  
consin ;

He, striking out right and left, like a catamount varmint and  
vicious,

Dashed to the rescue, and with him the Washburnes, Cadwal-  
lader, Elihu ;

Slick into Barksdale's bread-basket walked Potter's one, two —  
and heavy ;

Barksdale fetched wind in a trice, dropped Grow and let out at  
Elihu.

Then like a fountain had flowed the claret of Washburne the  
elder ;

But for Cadwallader's care — Cadwallader guard of his  
brother,

Clutching at Barksdale's nob, into chancery soon would have  
drawn it.

Well was it then for Barksdale, the wig that waved over his  
forehead ;

Off in Cadwallader's hands it came, and the wearer releasing ;

Left to the conqueror naught but the scalp of his bald-headed foeman.

Meanwhile hither and thither, a dove on the waters of trouble,  
Moved Mott, mild as new mik, with his gray hair under his  
broad brim,

Preaching peace to deaf ears, and getting considerably damaged,  
Cautious Covode in the rear, as dubious of what it might come to,  
Brandished a stoneware spittoon 'gainst whoever might seem to  
deserve it—

Little it mattered to him whether Pro or Anti-Lecompton,  
So but he found in the hall a foeman worthy his weapon !  
So raged this battle of men, till into the thick of the melee,  
Like to the heralds of old, stepped the Sergeant-at-Arms and  
the Speaker.

A LEGEND FROM BARNABAS. In an apocryphal gospel of Barnabas, probably interpolated, there is a curious history of Jesus which is as follows :

The moment the Jews were going to take Jesus in the garden he was snatched up into the third heaven, by the minstry of four angels, Gabriel, Michael, Raphael, and Uriel ; that he will not die till the end of the world ; that it was Judas who was crucified in his stead, God having permitted that traitor to appear so like his master, in the eyes of the Jews, that they took and delivered him to Pilate. That this resemblance was so great that it deceived even the Mother of Jesus and the Apostles themselves ; but that Jesus afterwards obtained leave of God to go and comfort them.

That Barnabas asked him, why the Divine Goodness had suffered the mother and disciples of so holy a prophet to believe even for one moment that he had died so ignominious a death ? Jesus returned the following answer :

O Barnabas, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother, therefore, and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men having called me God, and the Son of God, and therefore God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of Judas, thus making every one believe that I died on the cross. (Geo. Sale.)

**DEATH NOT ETERNAL.** What a blessed thing it is that death is not eternal. A writer has said : " To the tomb, and to the forgetfulness that hides the tomb, must we all come at last. Certainly, shall it overtake us, and we shall sleep. Certainly, too, we shall awake, and live again ; and again shall sleep, and so on, and so on, through periods, spaces, and times, from *eon* to *eon*, till the world is dead, and the worlds beyond the worlds are dead, and naught liveth save the Spirit that is Life. As yet Death is but Life's Night, but out of the night is the morrow born again, and doth again beget the night. Only when Day and Night, and Life and Death are ended and swallowed up in that from which they come, what shall be our fate ? That which is alive hath known Death, and that which is dead yet can never die ; for in the circle of the Spirit, Life is naught and Death is naught. Yea, all things live forever, though at times they sleep and are forgotten."

So let us believe our brother but sleepeth.

F. W.

Washington, D. C., Jan. 1, 1901.

**ROTHCHILD'S MAXIMS.** Baron Rothchild is credited with the following alphabetical list of maxims. It will be seen that they are essentially ethical :

Attend carefully to the smallest details. Be prompt in all things. Consider well, then decide positively. Dare to do right, fear to do wrong. Endure trials patiently. Fight the battles of life manfully. Go not into the society of the vicious. Hold integrity sacred. Injure not another's reputation. Join hands only with the virtuous. Keep your mind from evil thoughts. Lie not for any consideration. Make few acquaintances. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question not the veracity of a friend. Respect your parents and their counsel. Sacrifice money rather than principle. Touch not intoxicating drinks. Use leisure time for improvement. Venture not upon the threshold of wrong. Watch carefully over your passions. 'Xtend a kindly salutation to all. Yield not to discouragement. Zealously labor for the right.

The elder Rothchild broke no less than seven of the maxims when he laid the basis of his great fortune by reporting that Napoleon had won at Waterloo. We believe in these maxims but do not believe that Rothchild wrote them.—*Star of the Magi*.

UNIVERSOLOGY. To whom are we indebted for the word "Universology"? T. L. P.

Stephen Pearl Andrews was the first person to our knowledge to use the word, and we think made the word. His large 766-page octavo work, New York, 1871, by the title, "The Basic Outline of Universology," an introduction to the newly discovered science, commencing his introduction, says :

"During several years past, my personal friends, and to some extent, the Scientific World at large, have been made aware that claims existed to the discovery of a new Science of Unparalleled Extent and Importance, under the name of UNIVERSOLOGY."

He defines it: "Revelation through Science; Philosophy of Integralism; Advent of the Reconciliative Harmony of Ideas."

"A Primary Synopsis of Universology and Alwato" a duodecimo volume of 224 pages, was subsequently published the same year, which gives a quite comprehensive view of the large work. We were personal friends and the editor had several interviews in the '70's and '80's with him at his home in New York, and listened to his elaboration of Universology.

---

ORDER OF THE DIVINE UNFOLDMENT. A Secret Brotherhood of Men and Women, having as its Inner Substance those who have attained Divinity through realization, and live as Masters within the Temple of Truth; and in its outer Halls of Faith, those who, through the Law of Attraction, have become Disciples or Learners; while beyond the outer door, and working from within, are manifestations of Divine Wisdom kept burning for those who have in the seeming, lost their way through the Wilderness of Mortal Thought. These last are those who, though surrounded by forms of darkness, sin, disease, despair and death, have within themselves sensed (felt, desired) the divine light from afar and are led from the Secret, within to seek the Outer Door of the Great Temple of Light. These are the "Little Ones," who have outgrown their faith in the substance of matter and no longer find amusement or satisfaction in following the ever changing, ever deceptive scenes of Mortal Appearances. Do you at times feel the attraction of a greater Strength, a greater Wisdom, a greater Love? These are taught within the Temple of the Masters. Address, for further light, with stamp, "The Outer Door of the Temple," care of THEE WORD Co., Rock Port, Mo.

## Sighs From The Deep.

A BUDDHIST POEM COMPILED BY MRS. H. A. DEMING.

In this grand wheel, the world, we're spokes made all ;  
He who climbs high endangers many a fall.

A passing gleam called Life is o'er us thrown,  
It glimmers like a meteor and is gone.

Time's but a hollow echo, gold pure clay ;  
Year chases year, decay pursues decay.

Tomorrow's sun to you may never rise,  
The flower that smiles today, tomorrow dies.

Who breathes must suffer, and who thinks must mourn,  
The human race are sons of sorrow born.

Born to be ploughed with years and sown with cares,  
Nurs'd with vain hope and fed with double fears.

And what do we by our bustle gain ?  
A drop of pleasure is a sea of pain !

Tired of beliefs, we dread to live without,  
Yet who knows most, the more he knows to doubt.

Alas ! what stay is there in human state ?  
Man yields to custom, as he bows to fate ;

Contrasted faults through all his manners reign,  
Distinguished link in Being's endless chain.

Princes and lords are but the breath of kings,  
And trifles make the sum of human things.

If troubles overtake thee do not wall ;  
Our thoughts are boundless, though our frames are frail.

Time well employed is Satan's deadliest foe,  
And specious joys are bought by real woe.

The fiercest agonies have shortest reign ;  
Great sorrows have no leisure to complain.

One touch of nature makes the whole world kin ;  
For we the same are that our sires have been.

Nor is a true soul ever born for naught  
Yet millions never think a noble thought.

Good actions crown themselves with lasting days,  
And God fulfills Himself in many ways.

Life is but shadows, save a promise given  
Of change from woe to joy, from earth to Heaven.

Brome.  
Chaucer.

Story.  
Rogers.

Wotton.  
S. Johnson.

Congreve.  
Shelley.

Prior.  
Mallet.

Byron.  
Brandon.

Pomfret.  
Tupper.

Holmes.  
Daniel.

Dryden.  
Crabbe.

Goldsmith.  
Young.

Burns.  
More.

Herbert.  
Percival.

Wilcox.  
Tickell.

Bryant.  
Goffe.

Shakespeare,  
Knox.

Lowell.  
Bailey.

Health.  
Tennyson.

Clark.  
Nicoll.

**ECCENTRIC SUBJECTOLOGY.** J. Francis Ruggles, Bronson, Michigan, has perpetrated the following quaint skit in the classification of literature :

Animalology, Archaeology, Architecture, Adventury, Artistry, Anarchy, Biography, Birdology, Bakery, Banking, Buisness, Behaviory, Blavatskerie, Barbary, Belle - Epistles, Chemistry, Carpentry, Cookery, Confectionery, Cremation, Character - Persuing, Coinery, Drugery, Debatory, Dermatology, Dragiculture, Dramatic - Divertology, Electricity, Engineery, Eatology, Epitaphy, Erotika, Facetious - Foolery, Fishery, Flowerology, Fruitology, Financieri, Fictionology, Family - Puffery, Ghostology, Horology, History, Hippopathology, Horseology, Heraldry, Huntology, Hyptonology, Lawyerie, Loonacy, Metaphysical - Guessery, Mechanics, Metalology, Machinery, Matrimony, Miningology, Musicry, Mythology, Oh ! don'thology, Poesyology, Photopictury, Portland - Cementism, Poststampery, Philosophology, Pyrotechnicology, Political - Pretendery, Paupery, Paintery, Recipeology, Scienceism, Shorthandery, Schoolery, Sighkology, Stoneology, Singleblessedry, Somewhat - Secret-Society, Theology, Thinkology, Talkology, Travelology, Taxi-dermy, Toiletry, Tonsorialism, Undertakeology, Visionology, Writeology, Xantipry, Yachtery, Zanaology.

**EPITAPHS.** It sometimes happens that the cryptographical character of epitaphs are mainly due to "the unlettered muse" as Gray tells in his "Elegy." But many are purposely and skillfully involved, and among their untold legions there is much food for contemplation. As long as the earth is filled with graves there will be a supply of epitaphs.

Over the dust of Shakespeare is carved the weird incantation, that has kept his shades appeased, and his sacred ashes undisturbed :

GOOD FRIEND, for JESUS sake forbare  
To digg T-E dust EncloAsed HERE ;  
Blest be T-E Man Y<sup>T</sup> spares T—hs stones,  
AND cvrst be He Y<sup>T</sup> moves my bones.

This is in the churchyard in Llangerring, Montgomeryshire :

O	}	Earth	{	O	}	Earth	{	observe this well,
That				to				that come to dwell ;
Then				in				shall close remain,
Till				from				shall rise again.

*Prince Charles and Flora Macdonald.*

All ardent acts affright an age abashed  
 By brutal broils, by braggart bravery braced.  
 Craft's cankered courage changed Colloden's cry ;  
 "Deal deep" deposed "deal death" — "decoy" "defy" :  
 Enough. Ere envy enters England's eyes,  
 Fancy's false future fades, for Fortune flies.  
 Gaunt, gloomy, guarded, grappling giant griefs,  
 Here hunted hard, his harassed heart he heaves ;  
 In impious ire incessant ills invests,  
 Judging Jove's jealous judgments, jaundiced jests !  
 Kneel kirtled knight ! keep keener kingcraft knowu,  
 Let larger lore life's levelling lessons loan :  
 Maruders must meet malefactor's meeds ;  
 No nation noisy non-conformists needs.  
 O, oracles of old ! our orb ordain  
 Peace's possession — Plenty's palmy plain !  
 Quiet Quixotic quests ; quell quarrelling ;  
 Rebuke red riot's resonant rifle ring.  
 Slumber seems strangely sweet since silence smote  
 The threatening thunders throbbing through their throat.  
 Usurper ! under uniform unwont  
 Vail valor's vaguest venture, vainest vaunt.  
 Well wot we which were wise. War's wildfire won  
 Ximines, Xerxes, Xavier, Xenophon :  
 Yet you, ye yearning youth, your young years yield  
 Zuinglius' zealot zest, — Zinzendorf Zion-zeal.  
 (See also Vol. XII, p. 45, 1894. Vol. XIX, p. 26, 1901.)

**LEGEND OF JOSEPH.** It is related of Joseph, that having invited his brethren to an entertainment while they were in Egypt, ordered them to be placed two and two together, by which means Benjamin, the eleventh son, was obliged to sit alone, and bursting into tears, said, if my brother Joseph were alive, he would have sat with me. Whereupon Joseph ordered him to be seated at the same table with himself, and when the entertainment was over, dismissed the rest, ordering that they should be lodged two and two in a house but kept Benjamin in his own apartment, where he passed the night. The next day Joseph asked Benjamin if he would accept himself for his brother, in the place of him who had been lost, to which Benjamin replied : Who can find a brother comparable unto thee ? yet thou art not the son of Jacob and Rachel. And upon this remark Joseph discovered himself to Benjamin.



*Pantaloons' Philosophy.*

BY EDWARD V. KENEALY.

Who well begins, his work is half complete ;  
 The Pyramids of single bricks are made ,  
 An idle butcher must not hope for meat ;  
 Poverty teaches every kind of trade ;  
 As stolen waters there are none so sweet ;  
 The brightest gem will be unprired in shade ;  
 A fool will burn his house to roast an egg ;  
 Who sleeps in summer must in winter beg.

One who has seen is worth a score who've heard ;  
 Taste governs all ; some women kiss, some cows ;  
 Pause long, ere you let loose the wingéd word ;  
 Provoke not a wild beast, nor yet your spouse ;  
 To preach to one who sleeps is most absurd ;  
 Luckless is he whose wife usurps his trow : e ;  
 A scalded infant wisely shuns the fire ;  
 He, who in kennels sleeps, will rise with mire.

Safe is the ship that with two anchors rides ;  
 Gold has a tongue more eloquent than Christ ;  
 The grasping miser, God and Good derides ;  
 One sage should more than millions fools be praised ;  
 Who keeps back Truth a beauteous diamond hides ;  
 Old birds by chaff will never be enticed ;  
 Misfortune bravely borne is scarce an ill ;  
 Men must live as they *can*, not as they *will*.  
 (" A New Pantomime.")

*An Anagram.*

If you'll transpose what ladies wear —	VEIL.
'Twill plainly show what bad folks are —	VILE.
Again if you'll transpose the same	
You'll find an ancient Hebrew name —	LEVI.
Change it again, and it will show	
What all an earth desire to do —	LIVE.
Transpose the letters yet once more,	
What bad folks do you'll then explore.	EVIL.

*Cento Verses.*

Cento verse is a favorite amusement with some learned men.  
The word "cento" primarily signified a cloak made of patches.

I only knew she came and went, Like troutlets in a pool ; She was a phantom of delight, And I was like a fool.	Powell. Hood. Wordsworth. Eastman.
One kiss, dear maid, I said, and sighed, Out of those lips unshorn, She shook her righlets round her head, And laughed in merry scorn.	Colridge. Longfellow. Stoddard. Tennyson.
' Ring out, wild bells, to the wild sky, You heard them, O my heart ; 'Tis twelve at night, by the castle clock, Beloved, we must part.	Tennyson. Alice Carey. Coleridge. Alice Cary.
" Come back, come back," she cried in grief, My eyes are dim with tears ; How shall I live through all the days ! All through a hundred years.	Campbell. Bayard Taylor. Osgood. T. S. Perry.
'Twas in the prime of summer time, She blessed me with her hand ; We strayed together, deeply blessed, Into the dreaming land.	Hood. Hoyt. Edwards. Cornwall.
The laughing bridal roses blow, To dress her dark-brown hair ; My heart is breaking with my woe, Most beautiful ! most rare !	Patmore. Bayard Taylor. Tennyson. Read.
I clasped it on her sweet, cold hand, The precious golden link ! I calmed her fears, and she was calm, " Drink, pretty creature, drink."	Browning. Smith. Coleridge. Wordsworth.
And so I won my Genevieve, And walked in Paradise ; The fairest thing that every grew Atween me and the skies.	Coleridge. Hervey. Wordsworth. Osgood.

FIRST POEM WRITTEN BY HENRY W. LONGFELLOW. Rev. Samuel Longfellow, brother of the poet, gives the following as the first poem by his brother printed. It was printed in the *Rutland Gazette* of Nov. 17, 1820, and written when he was not quite fourteen years old.

*The Battle of Lovell's Pond.*

---

Cold, cold is the north wind and rude is the blast  
That sweeps like a hurricane loudly and fast,  
As it moans through the tall waving pines lone and drear,  
Sighs a requiem sad o'er the warrior's bier.

The war-whoop is still, and the savage's yell  
Has sunk into silence along the wild dell;  
The din of the battle, the tumult is o'er,  
The war clarion's voice is now heard no more.

The warriors that fought for their country and bled  
Have sunk to their rest; the damp earth is their bed;  
No stone tells the place where their ashes repose,  
Nor points out the spot from the graves of their foes.

They died in their glory surrounded by fame,  
And victory's loud trump their death did proclaim;  
They are dead but they live in each patriot's breast.  
And their names are engraved on Honor's bright crest.

---

"WHEN I LEFT THY SHORES, O, NAXOS." Several requests have been received to reprint this song. It appears in a collection of music, published in Boston, before 1827, as an original Greek air, the words by Lord Byron, arranged by a William Staunton, Jr. Published by James L. Hewitt & Co.

When I left thy shores, O, Naxos, not a tear in sorrow fell;  
Not a sigh or faltered accent spoke my bosom's struggling swell;  
Yet my heart sunk chill within me, and I waved a hand as cold,  
When I thought thy shores, O Naxos, I should never more behold.

Still the blue waves danced around us, 'mid the sunbeam's [smile,  
Still the air breathed balmy summer, wafted from that happy isle;  
When some hand the strain awaking of my home and native shore,  
Then 'twas first I wept O, Naxos, that I ne'er should see thee more.

*A First-Line Prize Cento Poem.*

There was a sound of revelry by night ;  
 On Linden when the sun was low,  
 A voice replied for up the height :  
 Hour of an empire's overthrow.

The curfew tolls the knell of parting day ;  
 Under a spreading chestnut tree,  
 In slumbers of midnight the sailor boy lay ;  
 O call my brother back to me.

The warrior bowed his crested head,  
 A mighty form lay stretched and cold ;  
 New England's dead, New England's dead —  
 Wide o'er Bannock's heath they wold.

He sat upon the wave-washed shore ;  
 The stars were rolling in the sky ;  
 Soldier rest, thy warfare's o'er !  
 The breaking wave dashed high.

I am monarch of all I survey :  
 Ay ! tear her tattered ensign down ;  
 The pilgrim fathers, where are they ?  
 In Brentford town of old renown.

Oh ! Sacred Truth, thy triumph ceased awhile,  
 Many a long, long year ago ;  
 His falchion flashed along the Nile ;  
 A frog he would a-wooing go.

Wake your harp's music louder, higher ;  
 O, young Lochinvar is come out of the west ;  
 'Tis eight o'clock and near the fire,  
 There is an hour of peaceful rest.

The stormy March is come at last,  
 I seek the mountain cleft alone ;  
 The shades of night were falling fast ;  
 The king was on his throne.

A chieftian to the highlands bounds —  
 Make way for liberty he cried ;  
 The spearmen heard the bugle sound.  
 A noble race they were the tried.

*Replies to Correspondents.*

*Rosierucian.* The "Laws of Brotherhood of Rosierucians" were published in Vol. VIII, p. 214, 1891.

*Hurry Up.* The word you refer to is "Phthirougp," the cow-boy's yell, See Vol. I, p. 12, 1882.

*H. C. T.* You may send us the essays and we will examine them and return those not used.

*J. F. R.* The article on "Good Advice," overflowing with grandiloquence, will appear in a future number.

*H. R. S.* The compilation of Biblical Information was published in Vol. VII, No. 2, 1890. We have nine copies in stock at 15 cents each.

*Orlando.* You should obtain a copy of Ignatius Donnelly's work on Shakespeare, "Cryptograms," and you will be amply rewarded in your speculations.

*Proteus.* The article on "Proteus" in two chapters printed in Vol. XVIII, 1900, was reprinted in a pamphlet of 22 pages, and will be sent on receipt of 15 cents.

*Verbum.* We recall just at present only two words that spell the same when reversed and inverted; those are "suns," and "Zunz." Can you mention others?

*Proctor.* We do not know just how many books the late Richard Anthony Proctor published. He was a prolific writer. We note twelve volumes on our shelves, and there are probably as many more. Some are collections of his essays in the serial magazines. We may give a list of the work later on.

*N. & G.* The books you inquire for are "Types of Mankind," and "Indigenous Races of Earth," by J. C. Nott, D. D., of Mobile, Ala., and Geo. R. Gliddon, U. S. Consul to Egypt. The work are thick royal octavos, published in Philadelphia, in 1854 and 1855, and subsequently more editions.

*J. S. S.* Nearly all geographies should give you the information. Jesus' Isle is about 8 miles from Montreal, and about 23 miles long and 6 wide; Apostle Isles are at the western end of Lake Superior. There are also Apostles' Islands in the Straits of Magellan near Terra del Fuego; there are twelve of them and hence their name.

*To Our Readers and Contributors.*

Some of our readers do not quite understand the propositions for answers to the prize-poems, puzzles, etc. We have printed three mosaic or cento poems in this number. Two of these are complete with the authors of the lines given (pp. 306 and 310). The third one, on p. 312, is printed without the authors, and offered as a prize poem. The lines are the first lines of as many poems, so selected and arranged as to rhyme and in most stanzas to make tolerable sense. It was a school-boy's composition, or rather compilation, of some fifty years ago, from the readers of those days. To each one of the first three persons who send to us the correct names of the line authors, we will present Vol. XIX, 1901, as published in parts. (See p. 312.)

Shakespearean Characters Concealed, published, Vol. XVII, p. 160, 1899. Answered, Vol. XVIII, p. 125, 1900.

A Cento-Line Poem, published, Vol. XVII, p. 124, 1899. Partially answered, Vol. XVII, p. 213, 1900.

A Prize Enigma, published, Vol. XVII, p. 126, 1899. No answer received.

The Poem, Missing Rhymes, published, Vol. XVII, p. 215, 1899. An answer, published, Vol. XVIII, p. 156, 1900.

The Puzzle, Names of Twenty Cities, published, Vol. XIX, p. 180, 1901. Answered, Vol. XIX, p. 279, 1901.

An Enigma, Twenty-Four Birds Baked in a Pie, published, Vol. XIX, p. 181, 1901. Answers, published, Vol. XIX, pp. 228, 229, 1901.

There is a slight difference in the answers received to two of the above — The Missing Rhymes, and The Names of the Twenty Cities — but both are passable, as some latitude is allowed in the sound of words.

Our readers are invited to send us some good literary puzzles and enigmas, such that requires a little tact and brain power, (accompanied with answers, to be kept in reserve for final publication.)

We return our kind thanks to all who have taken an interest and assist in these mental recreations.

TWENTY - SECOND ANNUAL ENTERTAINMENT.  
OCTOBER 29, 1901.

"Veteran Anchises recognized his Friend Anius by a grip of the righthands."

VETERAN ODD-FELLOWS  
ASSOCIATION.

MANCHESTER, N. H.

Assemble in Odd-Fellows Hall, at 7 oclock.

COMMITTEE ON RECEPTION.

George C. Gilmore,	Manchester,	William G. Garmon,	Manchester,
David W. Collins,	Manchester,	Thomas W. Lane,	Manchester,
John C. Chase,	Derry,	Leroy M. Gould,	Lakeport,
Frank J. Pillsbury,	Concord,	Benj. Bilsborough,	Concord,
Jacob S. Dutton,	Concord,	George W. Hill,	Concord,
George A. Robie,	Hooksett,	Almon C. Leavitt,	Laconia,
Charles T. Wilkins,	Manchester,	Edward G. Sanborn,	Manchester,
John N. Chase,	Manchester,	J. Oscar Burbank,	Manchester,
Isaac S. Craig,	Boston,	John P. Craig,	Boston.

Banquet Served at 8 oclock Sharp.

CATERERS, - - - Rebekahs of Social Lodge No. 10.

MARSHAL,	- - - - -	Joseph E. Merrill.
ASSISTANT MARSHALS,	- - - - -	John W. Mears,
		George L. Williams.

MUSIC -- Ladies' Mandolin and Guitar Club.

TEN PIECES.

OFFICERS FOR 1901-1902.

PRESIDENT,	. . .	Veteran, Arthur L. Walker.
FIRST VICE PRESIDENT,	. . .	Veteran, William E. Greeley.
SECOND VICE PRESIDENT,	. . .	Veteran, S. C. Gould.
SECRETARY,	. . .	Veteran, S. C. Gould.
TREASURER,	. . .	Veteran, Leroy M. Streeter.

GENERAL COMMITTEE.

A. L. Walker, 142 Merrimack St.	E. B. Worthen, 515 Hall St.
W. E. Greeley, 348 Merrimack St.	Joseph Bean, 302 Lake Ave.
L. M. Streeter, E. Manchester.	G. H. Dudley, 159 Laurel St.
S. C. Gould, Sec., 3 Dean Ave.	A. T. Barr, O. F. Block.

John P. Kelley, Concord, Committee on Badges.

# ROLL OF MEMBERSHIP.

LOD.	NAME.	INITIATED.	LOD.	NAME.	INITIATED.
13	Aldrich, Bradley B.	Feb. 28, 1856	3	Kimball, John	Jan. 10, 1851
74	Aldrich, Ezra B.	Aug. 18, 1871	3	Kimball, Orrin E.	Mar. 18, 1881
21	Bailey, George A.	July 19, 1869	13	Kinne, Martin V. B.	July 12, 1863
3	Baker, James B. T.	Dec. 3, 1861	13	Knowlton, Thomas O.	Aug. 10, 1875
13	Barr, Albert T.	Feb. 1, 1870	13	Lane, John G.	Sept. 9, 1856
2	Bartlett, Oscar F.	Sept. 9, 1867	13	Lane, John W.	Mar. 24, 1874
2	Bein, Joseph.	Sept. 19, 1859	2	Lane, Thomas W.	Nov. 16, 1874
13	Bean, Joseph W.	April 19, 1864	7	Leavitt, Almon C.	Sept. 2, 1856
5	Bilaborough, Benjamin	Sept. 6, 1872	17	Locke, Hiram C.	May 1, 1867
13	Brown, Henry S.	Dec. 24, 1867	13	Lord, Harrison D.	Jan. 17, 1865
45	Burbank, David H.	Nov. 18, 1868	2	Louisa, Horatio W.	Dec. 3, 1866
2	Burbank, J. Oscar.	Mar. 20, 1867	5	Mato, George	Mar. 22, 1844
53	Burnham, Edward J.	Oct. 31, 1874	2	Marshall, Charles H.	Mar. 14, 1870
2	Burnham, Henry E.	April 14, 1869	2	Marshall, William	Jan. 26, 1874
13	Burleigh, Russell O.	Dec. 25, 1856	13	Maxfield, Daniel H.	Feb. 3, 1857
13	Burton, James F.	Aug. 10, 1875	13	Maxwell, William H.	July 25, 1858
13	Butman, Oliver J.	Dec. 13, 1854	2	Mears, John W.	April 23, 1870
2	Cadwell, Frank A.	Nov. 1, 1875	13	Merrill, Joseph E.	Jan. 29, 1861
2	Carr, James R.	May 25, 1868	24	Moore, Henry.	April 3, 1865
45	Carwell, Uriah A.	May 12, 1857	2	Morse, George E.	May 11, 1874
45	Cayzer, John C.	Mar. 20, 1867	2	Nailley, Charles F.	July 27, 1868
2	Chase, John C.	Nov. 25, 1872	2	Noyes, Hezekiah H.	Aug. 6, 1861
45	Chase, John S.	Sept. 19, 1859	5	Nutter, Charles C.	April 3, 1873
13	Clement, Chauncey W.	Mar. 10, 1875	19	Nutting, Eben H.	Feb. 1, 1866
2	Collins, David W.	Dec. 20, 1858	13	Osgood, Charles H.	May 16, 1865
6	Cotton, William W.	Oct. 31, 1864	2	Paige, Abby H.	Feb. 24, 1873
13	Cook, Robert.	Nov. 27, 1867	2	Page, Amos B.	Nov. 9, 1863
13	Craig, Isaac S.	Nov. 2, 1858	13	Parker, William M.	June 30, 1856
13	Craig, John P.	Feb. 7, 1860	13	Pennock, Ira W.	Jan. 9, 1863
13	Crosby, Andrew J.	Oct. 27, 1874	15	Pettingill, Isaac.	Mar. 24, 1866
2	Cross, David	Mar. 1844	2	Pettit, Robert C.	Mar. 19, 1877
5	Cummings, George A.	Mar. 2, 1866	13	Pherson, James F.	Aug. 6, 1851
45	Davis, George W.	Oct. 21, 1869	5	Pillsbury, Frank J.	May 29, 1873
45	Davis, Richard E.	Mar. 30, 1870	45	Piper, Stephen	Feb. 27, 1867
36	Davis, William L.	Mar. 17, 1851	47	Poore, Wesley	Jan. 16, 1868
68†	Dixon, John	July 10, 1873	19	Prank, Edwin	Oct. 1, 1851
2	Dudley, George H.	Feb. 4, 1867	2	Randall, Noah M.	Feb. 26, 1866
13	Dudley, Hollis O.	April 15, 1856	19	Rolle, George A.	April 1, 1868
2	Dunham, Guy B.	Jan. 30, 1860	74	Richardson, Frank T. E.	Mar. 17, 1863
5	Dutton, Jacob S.	April 6, 1866	13	Robinson, Benjamin J.	Sept. 13, 1869
1	Eaton, Horace	Dec. 7, 1858	13	Robinson, Benjamin W.	Oct. 13, 1851
45	Edgerly, Clarence M.	Mar. 20, 1867	13	Sanborn, Abner J.	Dec. 5, 18
74	Everett, William G.	Nov. 10, 1875	2	Sanborn, Edward G.	Feb. 12, 187
2	Farnham, Charles H.	May 27, 1867	2	Sanborn, Luther	— 1847
66	Farnham, John O.	Jan. 30, 1856	13	Sargent, Francis P.	Aug. 30, 1854
45	Farrington, Henry A.	May 11, 1859	2	Sawyer, Orrin D.	July 9, 1856
44	Fletcher, Benjamin	May 14, 1861	13	Sawyer, Zera B.	Feb. 10, 1867
2	Frye, Richard E.	Dec. 3, 1866	2	Seaman, Henry G.	Oct. 6, 1867
17	Gardiner, Joseph H.	Aug. 4, 1858	2	Senter, Franklin A.	April 17, 1849
13	Garmon, William G.	April 30, 1861	2	Simons, Darwin A.	Aug. 24, 1858
45	Gerrish, Charles F.	Oct. 21, 1874	13	Simons, Hiram D.	Feb. 18, 1852
13	Gilmore, Daniel S.	Nov. 26, 1867	13	Smith, (1st), John C.	Dec. 25, 1860
13	Gilmore, George C.	Aug. 29, 1849	13	Snow, Levi K.	July 22, 1873
13	Gillespie, John	Mar. 31, 1868	45	Stearns, George H.	Dec. 2, 1866
9	Greenleaf, William B.	June 5, 1845	17†	Stearns, William E.	Dec. 1, 1873
5	Gould, Leroy M.	Feb. 12, 1874	97	Streeter, Leroy M.	Nov. 27, 1871
2	Gould, Sylvester C.	Oct. 5, 1863	13	Thayer, David	June 22, 1853
2	Greeley, William E.	July 13, 1868	45	Thayer, Edgar A.	Nov. 24, 1869
2	Harly, Ephraim T.	Nov. 20, 1865	2	Tirrell, Henry J.	Nov. 26, 1860
9	Head, Joseph N.	July 16, 1848	43	Towle, J. Frank	Nov. 18, 1868
5	Hildreth, Charles F.	Feb. 2, 1855	13	Upton, Samuel	Jan. 13, 1857
5	Hill, George W.	May 8, 1870	2	Walker, Arthur L.	July — 1849
2	Hodge, Jeremiah	May 15, 1869	2	Ward, Joseph T.	Feb. 12, 1866
13	Huntton, Hollis C.	April 26, 1854	2	Wells, Ephraim B.	May 14, 1866
13	Irwin, John	Nov. 29, 1864	2	Whittemore, I. Clarence	Jan. 17, 1876
2	Jones, Jeremiah B.	Mar. 24, 1856	97	Wilkins, Charles T.	May 17, 1867
2	Jones, Rufus K.	Dec. 27, 1869	5	Williams, George L.	Mar. 3, 1871
2	Kendall, Benjamin C.	— 1853	2	Winlock, Charles	July 15, 1872
46	Kelley, John P.	Mar. 3, 1873	2	Woodbury, John F.	April 19, 1858
55*	Keniston, Charles C.	July 11, 1848	45	Worthen, Eugene B.	Dec. 14, 1870
2	Kidder, Joseph	Sept. 15, 1845	45	Young, David H.	Sept. 28, 1867

\* Truth No. 55, Cal. † Elliot No. 58, Mass.

† Lowell No. 17, Mass.

Total, 142

## VETERAN JEWELS IN NEW HAMPSHIRE.

LOD. NO.	NAME.	RESIDENCE.	LOD. NO.	NAME.	RESIDENCE.
2	I Joseph Kidder,	Manchester,	7	XIII Almon C. Leavitt,	Laconia,
1	II Stephen Williams,	Nashua,	1	XIV Job Wallace,	Nashua,
7	III Charles E. Lang,	Derry,	4	XV John H. Lord,	Somersworth,
44	IV Benjamin Fletcher,	Bridgeport, Ct.	28	XVI Benjamin S. Colby,	Franklin,
55*	V Charles C. Keniston,	Stockton, Cal.	51	XVII Rufus Smith,	Lakeport,
13	VI Abel M. Keniston,	Auburn,	68	XVIII Leonard W. Bradley,	Newton,
32	VII Isaac H. Morrison,	Deerfield,	68	XIX Archibald Dunn,	Newton,
1	VIII Freeman Tupper,	Nashua,	6	XX Ed. L. F. Holbrook,	Portsmouth.
2	IX Sylvester C. Gould,	Manchester,			
5	X Joseph A. Merriam,	Concord,			
28	XI William L. Rowell,	Franklin,	5	I George Main,	Concord,
17	XII Joseph H. Gardiner,	Portsmouth,	2	II Joseph Kidder,	Manchester.

\* Truth No. 55, Cal.



# ROLL OF DECEASED MEMBERS.

LOD.	NAME.	DECEASED.	LOD.	NAME.	DECEASED.
13	Abbott, William O.	Jan. 17, 1895	13	Lyford, John C.	Dec. 28, 1897
2	Abels, Charles.	April 19, 1892	2	Marden, William G.	May 1, 1892
17	Annable, George.	May 6, 1894	45	Marston, John.	Jan. 10, 1892
2	Avery, John L.	Sept. 3, 1899	2	Mason, John Edwin.	Mar. 5, 1892
13	Bailey, Joseph.	Jan. 29, 1890	13	Merrill, Evander G.	April 14, 1895
13	Baich, Frederick B.	Jan. 10, 1901	13	Merrill, Henry C.	Sept. 23, 1893
2	Black, Frederick A.	Oct. 3, 1889	2	Metcalfe, Nathan H.	Sept. 29, 1901
5	Blanchard, Charles P.	April 25, 1885	15	Miller, John R.	Feb. 15, 1896
13	Brooks, Benjamin P.	May 3, 1895	2	Morgan, Thomas.	Aug. 23, 1891
13	Brooks, George W.	Aug. 17, 1884	45	Morre, Jonathan B.	Aug. 7, 1884
13	Brown, Charles H.	Oct. 5, 1890	7	Moore, Jonathan L.	May 27, 1898
2	Brown, Luther H.	Dec. 18, 1886	2	Morrill, Nathaniel E.	Mar. 8, 1890
2	Canfield, Charles.	Feb. 19, 1895	2	Morrill, William H.	May 8, 1896
45	Cant, Augustus.	Sept. 4, 1900	5	Morrison, Amos H.	Sept. 23, 1900
2	Ciley, Ezra D.	April 21, 1896	2	Neal Walter.	Nov. 11, 1896
2	Clough, James M.	Feb. 17, 1892	3	Newell, Thompson L.	Nov. 25, 1893
2	Colby, Christopher C.	Jan. 2, 1899	5	Norris, James S.	Sept. 30, 1900
2	Colby, Leonard.	Jan. 22, 1888	5	Oberly, John H.	April 15, 1899
45	Colby, Lyman W.	June 21, 1900	2	Oliver, Moses W.	Sept. 8, 1900
2	Custer, Emil.	May 16, 1886	2	Olzendam, Abraham P.	Dec. 23, 1896
13	Currier, Charles.	Sept. 26, 1880	2	Paige, John R.	Feb. 6, 1899
13	Daniels, Joel.	May 18, 1899	13	Palmer, Isaac D.	Oct. 3, 1898
13	Dickey, Andrew J.	Dec. 12, 1892	13	Palmer, Stephen.	Jan. 6, 1894
13	Dickey, John W.	June 22, 1901	13	Patterson, John D.	June 12, 1897
2	Downs, Noah.	April 2, 1886	5	Pillsbury, Thomas W.	April 23, 1896
13	Durgin, Charles T.	Jan. 10, 1890	13	Pettigrew, James W.	Jan. 1, 1892
46	Durgin, Luther P.	Feb. 17, 1900	13	Piper, John K.	Mar. 31, 1890
13	Fairbanks, Alfred G.	Mar. 31, 1896	13	Prince, John.	April 10, 1896
13	Flanders, Abial C.	May 2, 1896	13	Putney, Philip B.	Sept. 15, 1888
13	Flanders, Richard.	Jan. 8, 1900	2	Ricker, David.	Feb. 12, 1884
2	Gage, Henry A.	May 16, 1895	13	Robbins, George E.	July 19, 1901
2	Glines, George E.	May 22, 1895	13	Sanborn, William.	Feb. 28, 1897
2	Green, Benjamin W.	Jan. 12, 1890	13	Shattuck, George B.	Jan. 20, 1901
2	Harlow, Reuben S.	Aug. 13, 1897	2	Smith, Stephen F.	Mar. 23, 1896
13	Hastings, Greeley W.	Sept. 28, 1890	20	Spring, John L.	May 29, 1900
2	Hill, John M.	July 12, 1897	5	Stanyan, David D.	Oct. 12, 1892
2	Holmes, George S.	May 3, 1900	2	Stearns, Charles H.	Feb. 21, 1898
2	Hosley, John.	Mar. 24, 1890	13	Sweet, James L.	Feb. 12, 1888
13	Howe, James M.	Aug. 12, 1895	2	Taylor, Joel.	May 8, 1881
2	James, Jacob F.	April 15, 1892	43	Thorp, Joseph.	Feb. 14, 1888
13	Jones, Jeremiah D.	July 18, 1893	2	Tillotson, Benjamin M.	Jan. 17, 1890
2	Kelly, John L.	May 1, 1887	45	Trefethen, Charles.	Feb. 3, 1901
13	Keniston, Abel M.	Mar. 15, 1901	2	Vance, George R.	Feb. 23, 1901
2	Kidder, Samuel B.	Dec. 5, 1895	2	Wells, Charles.	Dec. 28, 1884
2	Kidder, John S.	April 6, 1893	13	White, Daniel K.	May 11, 1892
2	Laski, Horatio H.	Nov. 9, 1881	47	Whitter, Aaron G.	Nov. 6, 1900
47	Ladd, William D.	Jan. 26, 1901	13	Williams, George G.	Dec. 5, 1886
9	Lane, Charles.	Nov. 26, 1896	13	Wing, James C.	Sept. 12, 1900
2	Little, Joel S.	Mar. 7, 1891	2	Woodbury, Silas B.	Oct. 28, 1898
			Total, 98		

## OFFICIAL SUCCESSION.

LOD.	PRESIDENTS.	LOD.	SECOND VICE-PRESIDENTS.
2	Jacob F. James.	2	Arthur L. Walker.
13	George C. Gilmore.	13	Stephen Palmer.
13	Abel M. Keniston.	45	Jonathan B. Moore.
2	John Hosley.	2	Christopher C. Colby.
2	Christopher C. Colby.	13	Charles T. Durgin.
2	George S. Holmes.	45	Uriah A. Carawell.
45	Uriah A. Carawell.	5	George A. Cummings.
6	George A. Cummings.	2	Joseph Kidder.
2	David W. Collins.	2	David W. Collins.
2	George A. Bailey.	2	George A. Bailey.
2	John W. Mears.	2	John W. Mears.
45	David H. Young.	45	David H. Young.
2	Arthur L. Walker.	2	Arthur L. Walker.
2	William E. Greeley.	2	William E. Greeley.
		2	Sylvester C. Gould.
		SECRETARIES.	
13	Abel M. Keniston.	2	Nathaniel E. Morrill.
13	Stephen Palmer.	2	Sylvester C. Gould.
2	Christopher C. Colby.		
13	Daniel H. Maxfield.		
6	Uriah A. Carawell.		
5	George A. Cummings.		
2	David W. Collins.		
2	George A. Bailey.		
2	John W. Mears.		
45	David H. Young.		
2	Arthur L. Walker.		
2	William E. Greeley.		
		TREASURERS.	
13	Daniel H. Maxfield.	13	Daniel H. Maxfield.
45	George G. Williams.	13	Abel M. Keniston.
13	Abel M. Keniston.	2	Joseph Bean.
2	Joseph Bean.	2	William E. Greeley.
45	Eugene B. Worthen.	45	Eugene B. Worthen.
97	Leroy M. Streeter.	97	Leroy M. Streeter.

Organized April 16, 1880.

## Veteran Odd-Fellows Association,

"Should auld acquaintance be forgot,"  
And never brought to mind?"

---

### PROGRAM OF THE EVENING.

Chaplain, . . . . . Joseph Kidder.  
Address of Welcome, . . . . . President A. L. Walker.  
Master of Ceremonies, . . . . . Henry A. Farrington.  
Report of the Secretary, . . . . . S. C. Gould.

Annual Address, Hon. George C. Gilmore.

---

*Music by the Mandolin and Guitar Club.*

---

Brief addresses by the following Veterans:

George A. Robie,	. . . . .	Hooksett.
John C. Chase,	. . . . .	Derry.
Edward J. Burnham,	. . . . .	Manchester.
Eugene B. Worthen,	. . . . .	Manchester.
John Dixon,	. . . . .	New Hampton.
George A. Bailey,	. . . . .	Manchester.
William G. Everett,	. . . . .	Manchester.

And other Veterans who may be present.

---

Tribute to our Deceased Veterans, . . . . . Joesph Kidder.

Veterans deceased the past year :

Frederick B. Balch,	William D. Ladd,	George B. Shattuck,
John W. Dickey,	Nathan H. Metcalf,	Charles Trefethen,
Abel M. Keniston.	George E. Robbins,	George R. Vance.

---

#### General Statistics.

Number of deceased members,	98	Members deceased the past year,	9
Number of withdrawals,	12	Largest number in one year, 1900,	11
Number of suspensions,	22	In 1882, no member deceased,	0
Present membership,	142	Average number per year,	4
Total members since organization,	274	Annual Banquets, 1880-1901,	22
Number who signed the Call,	20	Annual addresses, 1890-1901,	12
Number present at first meeting,	31	Veterans with Jewels in N. H.,	22
Number of first signers now living,	1	Veteran Rebekah Jewels in N. H.,	4
Members over 50 years in Order,	15	Honorable Veteran Jewels in N. H.,	2
Members deceased, over 50 in Order,	6	Veteran O. F. Associations in U. S.,	14

---

#### Representatives of the Press.

"MIRROR," Horace T. Clapp.      "UNION," George L. Kibbee.  
"NEWS," D. Arthur Vittum.

## More Translations of the Iliad.

- BIGGE - WITHER, REV. LOVALACE. Translation of the Iliad. Oxford and London, 1869.
- BUTLER, SAMUEL. The Iliad rendered into English for the use of those who cannot read the original. London, 1898.
- BOULTON, M. G. W. Translation of Book I of the Iliad, and passages from Virgil. 8vo. 1875.
- CHAPMAN, GEORGE. The Shield of Achilles. London, 1596.
- CONGREVE, WILLIAM. Translation of "Priam's Lamentation and Petition to Achilles for the dead body of Hector." Also, "The Lamentations of Hecuba, Andromache, and Helen over the dead body of Hector."
- DRYDEN, JOHN. Translation of "The Parting of Hector and Andromache."
- DENHAM, JOHN. Translation of "Sarpedon's Speech to Glaucus."
- DUNBAR, HENRY. Deeds and Death of Patroclus. From the Iliad. Text and literal translation. London, 1879.
- HALL, ARTHUR, (of Grantham). First Ten Books of Homer's Illiades. Translated from a metrical French version into English Alexandrines. 4to. London, 1581.
- HAWTREY, DR. SLEPHEN F., Provost of Eton. English Hexameter Translations. London, 1847.
- LANDON, ———. Iliad rendered into English hexameters. (Mentioned by W. Lucas Collins, in his "Ancient Classics for English Readers." Homer's Iliad, p. 31. London, 1888.)
- MOREHEAD, WILLIAM. The Iliad, Book I, Lines 1 to 181. Edinburgh, 1831.
- SELWYN, ———. Translation of the Iliad. London, 1865. Bell and Daldy.
- SIMMS, CHARLES S. Translation of Book I of the Iliad into 14-syllable metre. Pamphlet. 4to. Manchester, Eng., 1866.
- TICKELL, THOMAS. Book I of the Iliad. London. 4to. 1715. (In competition to Pope which soon passed away.)
- WAY, ARTHUR S. ("AVIA.") Iliad. English verse. 4to. Two volumes. London, 1885-1888.
- WRIGHT, H. S. Books I-IV of the Iliad translated into hexameter verses. 4to. London, 1885.

## More Translations of the Odyssey.

- ALVORD, H. Translation of Books I-XII of the Odyssey. London, 1861. Longmans.
- BARTER, W. G. T. An Essay on Translating the Iliad and Odyssey, with First Book of the Odyssey and specimens of the Iliad. London.
- BARNARD, MORDAUNT ROGERS. The Odyssey in English blank verse. London, 1876.
- BUTLER, SAMUEL. New Translation of the Odyssey. London, 1900. Longmans.
- CAREY, H. F. Translation of the Odyssey. London, 1872.
- HANDY Literal Translations. Iliad, I-VI. Odyssey, I-XII. New York. Hinds and Noble.
- HOBBS, THOMAS. The Voyage of Ulysses; or, Homer's Odysseys, books ix, x, xi, xii. London, 1874.
- MÉRIVALE, CHARLES. The Translation, of HOMER's Odyssey. London, 1886.
- SOTHEY, WILLIAM. Translation of the Odyssey. London, 1834.

## *Translations of Telemachus.*

- DART, J. HENRY. A Poetical Translation of the Adventures of Telemachus by Fénelon. London, about 1870.
- FÉNELON, DE LA MOTHE. The Adventures of Telemachus, son of Ulysses. With text in French and translation in English. Paris, 1859.
- HAWKSWORTH, JOHN. The Adventures of Telemachus, son of Ulysses. From the French of F. Salignac De La Mothe-Fénelon, Archbishop of Cambray. Paris, 1804. Translated.
- KELLY, J. The Adventures of Telemachus son of Ulysses. London about 1774.
- PERCIVAL, PROCTOR. The Adventures of Telemachus. Translated from the French of Fénelon. Illustrated with 17 full-page cuts. London, 1774. Two volumes.
- SIMCOX, EDWIN W. A Poetical translation of Fénelon's Adventures of Telemachus. London.

## Burlesques and Travesties.

---

**ÆNEID OF VIRGIL.** A Free and Independent Translation of the First and Fourth Books of Æneid of Virgil, wherein are unfolded the Travels of Æneas, the Origin of the Roman Empire, the Stratagems employed by the Goddess Juno (happily without success) to nip that important enterprise in the bud, the Counterplots of the Goddess Venus and her mischievous little son Cupid, and the Furious Love and Romantic Death of Queen Dido. In hexameter and pentameter. Illustrations by Thomas Worth. Winsted, Conn., 1870.

**BAGS, JOHN DRYDEN.** The Fugitive : An Epic Poem. In one canto. By P. Virgilius Maro. Translated by John Dryden Bags, with notes and explanations. Boston, 1854.

**BATRACHOMYOMACHIA.** The Battle of the Frogs and Mice. After Homer. By the Singing Mouse. Illustrated with colored drawings and numerous woodcuts. London, 1851.

**DRYDGES, THOMAS.** A Burlesque Translation of Homer in Verse. Fourth edition. London, 1797. Two volumes, 8vo. London editions : 1762-64, two vols. 12mo ; 1767, two vols. 12mo ; 1770, two vols. 12mo., greatly enlarged and improved. New York edition, from the fourth London edition, 1809, in two vols. 12mo. Philadelphia edition, 1897, abridged.

**BURNETT, THOMAS.** Homerides ; or Homer's First Book Modernized by Sir Iliad Doggerel. London, 1716.

**GWYNNE, JOHN.** Homer Second's Bulliad. A Satire of the South African Campaign. In ten-syllable rhymed verse. Milwaukee, Wis., 1900. 12mo, paper covers.

**HOMER'S ILIAD** in Immortal Doggerel, with a Critical Preface and Learned Notes. London, 1720.

**JAMES, (afterwards Lord Scudamore).** Homer a la Mode : A Mock Poem upon the First and Second Books of Homer's Iliads. Oxford, 1641-65, 8vo. The second part, in English Burlesque, on the Ninth Book of the Iliads. London, 1681.

**NINNEYHAMMER, NICHODEMUS.** Homer in a Nutshell, or the Iliad in Doggerel. Oxford, 1640.

## Batrachomyomachia, and Hymns. Ballads.

- CHAPMAN, GEORGE. The Crowne of all Homer's Workes. Batrachomyomachia, or the Battaile of Frogs and Mice. His Hymns and Epigrams. Translated according to ye Originall. London, 1328. Printed by John Bull, his Majesties Printer. Edited, with introduction and notes, by Richard Hooper. With Hesiod's Works and Days, Musæus' Hero and Leander, Juvenal's Fifth Satire. First edition, London, 1858. Second edition, London, 1888.
- CHAPMAN, CONGREVE, PARNELL, HOLE, AND SHELLEY. Minor Poems of Homer. The Battle of the Frogs and Mice, the Hymns and Epigrams. With introduction by Henry Nelson Coleridge; and a translation of the Life of Homer attributed to Herodotus, translated by Kenneth R. H. Mackenzie. The Epigrams, translated by George Chapman. New York, 1872.
- CONWELL, COLUMBUS C. Hymns of Homer. Translated into verse from the original Greek. Philadelphia, 1830.
- EDGAR, JOHN. The Homeric Hymns. Translated into English Prose. Edinburgh, 1891.
- FOWLDES, W. The Battell betwene Frogs and Mice paraphrastically done into English verse. London, 1603 and 1634.
- HALL, ———. The Minor Poems of Homer. London.
- H[AWKINS], SIR T. Homer's Odes and Hymns translated into English. London, 1631.
- HOLE, RICHARD. Homer's Hymn to Ceres, translated into English verse. London, 1781. Reprinted in Bohn's edition of Pope's Odyssey.
- LANDWAITER, A. Batrachomyomachia, or the Battle of the Frogs and Mice, in the Port of Poole. London, 1738.
- LANG, ANDREW. The Homer Hymns. New translation, 1900.
- LUCAS, ROBERT. Homers Hymn to Ceres, translated into English verse, with notes. Also a translation of the preface of the editor, David Ruhnkenius. London, 1781.
- MAGINN, WILLIAM. Homeric Ballads. With translations and notes. London, 1850.

MAGINN, WILLIAM. *Homeric Ballads ; with the Comedies of Lucian*, translated by William Maginn. Annotated and edited by R. Shelton Mackenzie. New York, 1856. (Containing four ballads and three translations not included in the London edition of 1850.)

PARKER, MR. *Homer's Batrachomyomachia*, translated into English. London, 1700.

PARNELL, THOMAS. *Battle of the Frogs and Mice*, translated with the Remarks of Zoilus, and the life of Zoilus. London, 1717, two editions. Reprinted in Parnell's *Poems*, Glasgow, 1772. Corrected by Mr. Pope and annexed to his edition of the *Odyssey*. Reprinted in Bohn's edition of Pope's *Odyssey*.

RITSON, I(SAAC). *Hymn to Venus*, translated from the Greek, with notes. London, 1788. The translation of this hymn will also be found in Congreves's works.

PYE, H. J. *Hymns and Epigrams*. London, 1810.

WESLEY, S. *Battle of the Frogs and Mice*. London, 1726.

---

### *Henry Schliemann's Works.*

*Ithaca, the Peloponesus and Troy. Travels and observations in Greece, and the Troad.* In German and French. 1869.

*Trojan Antiquities : or, Troy and Its Remains.* Edited by Philip Smith. London, 1875. John Murray.

*Mycenæ. Researches and Discoveries at Mycenæ and Tiryns.* Preface by William E. Gladstone. New York, 1880.

*Ilios. City and Country of the Trojans.* With Autobiography of the Author. New York, 1881. Harpers.

*Troja. Latest Researches and Discoveries on the Site of Homer's Troy.* Preface by A. H. Sayce. New York, 1884.

"Orchomenos" and "A Journey Through the Troad." 1881.

*Schliemann's Excavations. An Archæological and Historical Study.* By Dr. C. Schurchhardt. Translated from the German by Eugénie Sellers. Appendix on the Recent Discoveries at Hissarlik by Dr. Schliemann and Dr. Dörpfeld. Life of Schliemann. Introduction by Walter Leaf. London, 1892.



## Books Wanted.

The following books are wanted by S. C. GOULD, Manchester, New Hampshire, U. S. A. Correspondence solicited.

**BENJAMIN, SAMUEL G. W.** A Romance of the Troad. New York, 1870.

**BLACKWOOD, JOS.** New Readings of the Iliad. London, 1860.

**BLEW, WILLIAM.** Agamemnon, the King. A tragedy from the Greek of Æschylus. London, 1855.

**BRITISH CRITICK.** Review of J. B. S. Morritt's Vindication of Homer, Jan. 1, and March 1, 1799. Published separately.

**BROOKS, EDWARD.** Story of the Iliad. Story of the Odyssey. Story of the Aeneid. Three books. Philadelphia.

**BRYANT, JACOB.** An Expostulation addressed to the British Critick. Eton, 1799.

**BRYANT, JACOB.** War of Troy and Expedition of the Grecians shewing that no such ever took place. 4to. 1799.

**BRYANT, JACOB.** Observations on J. B. S. Morritt's Vindication of Homer, and the Seige of Troy. Eton, 1790.

**BURNET, THOMAS.** Travesty on the Iliad. London, 1777.

**BUTLER, SAMUEL.** The Authoress of the Odyssey, where and when she wrote, who was she, the use she made of the Iliad, how the poem grew under her hands. 8vo. London, 1897.

**CAXTON, WILLIAM.** Recuyell of the Histories of Troye. New edition of First Book printed in English. Two vols. 4to. Black letter. London, 1893.

**CHRIST, WILLIAM.** The Iliad of Homer, edited by Dr. Christ, with Prolegomena. Munich, 1884.

**CONWELL, COLUMBUS C.** Hymns of Homer Translated into verse from the original Greek. Philadelphia, 1830.

**CRANE, WALTER.** Tale of Troy and the Story of Orestes from Homer and Æschylus. With Essay by Prof. Warr. London.

**DART, J. Henry.** Poetical translation of Fenelon's Telemachus. London, about 1870.

**DAVIES, JOHN.** Observations on the Poems of Homer and Virgil. Translated from the French. London, 1872.

**DUNBAR, H.** Deeds and Death of Patroclus. London, 1876.



- FENÉLON. The Adventures of Telemachus, son of Ulysses. With text in French and English. Paris, 1859.
- FRANCKLIN WILLIAM. Remarks and Observations on the Plain of Troy, made in June, 1769. London, 1780.
- GELL, W. Geography and Antiquities of Ithaca. Plates and Map. 1807.
- HARRINGTON, SIR JOHN. Matamorphosis of Ajax, Cloacinean Satire ; with Ulysses upon Ajax. Cheswick Press, 1814.
- HARRIS, J. RENDEL. The Homeric Centones. Oxford, 1896.
- HAYMAN, HENRY. The Odyssey of Homer, edited with marginal references, various readings, notes and appendices. Three vols. London, 1866-82.
- HOMER. Dissertation on the Age of Homer. London, 1823.
- HOMER'S FABLES. Dissertation upon the Nature and Intention of Homer's Fables relating to the Gods. London, 1853.
- HOMER. Minor Poems translated by Hall. London.
- HOMERIC SIMILES from the Iliad. Designs by Edgar Barclay. Greek Text, and Pope's translation of the Selections, with an introduction by the artist. Folio. London, 1900.
- KELLY, J. The Adventures of Telemachus son of Ulysses, London, about 1744.
- KOLIADES, CONSTANTINE. Ulysses-Homer ; or, A Discovery of the True Author of the Iliad and Odyssey. London, 1829.
- LANG, ANDREW. Homer and the Study of Greek. Essays in Little. New York, 1891.
- LANG, ANDREW. Homeric Hymns. New Translation. 1900.
- LELAND, C. G. Unpublished Legends of Virgil. London, 1899.
- LYDGATE, JOHN. Poem on History, Seige, and Destruction of Troy. About 1430.
- MAHAFFY, J. P. History of Classical Greek Literature, with an appendix on Homer, by A. H. Sayce. London, 1880.
- MAHAFFY, J. P. Social Life in Greece from Homer to Menander. London, 1875.
- MORRITT, J. B. S. Additional Remarks on the Topography of Troy in Answer to Jacob Bryant's Last. London, 1800.
- MAYOR. The Narrative of the Iliad. London.

- ODYSSEY. An Essay on Pope's *Odyssey*, its beauties and blemishes considered. Oxford, 1726.
- ODYSSEY. Tales from the *Odyssey*. By "Materfamilias." New York. Harper & Brothers.
- OGLE, OCTAVIUS. *Idylls of Illium and Other Verses*. London.
- OHENEFALSCH-RICHTER. *Kypros. The Bible and Homer*. London, 1869. Ashler & Co.
- PALEY, F. A. *On Post-Epic or Imitative Words in Homer*. London, 1879. F. Norgate.
- PALEY, F. A. *Quintus Smyrnæus and the Homer of the Tragic Poets*. London, 1879. F. Norgate.
- PALEY, F. A. *Remarks on Mahaffy's Account of the Rise and Progress of Epic Poetry*. London, 1881. Bell & Sons.
- PANTON, G. A. *Alliterative Romance of the Destruction of Troy. Part I*. London, 1869. Early English Text Society.
- PANTON, G. A. *The Gest Hystoriale of the Destruction of Troy. Part II*. London, 1874. Early English Text Society.
- PERCIVAL, PROCTOR. *The Adventures of Telemachus. Translated from the French of Fenélon. Illustrated, 17 full-pages; 2 vols.* London, 1774.
- PERRY, WALTER COPELAND. *The Women of Homer. Illustrated.* New York, 1898.
- SCHLIEMANN, HENRY. *Troy and Its Remains. Edited By Philip Smith.* London, 1875.
- SIMCOX, EDWIN M. *Poetical translation of Fenélon's Adventures of Telemachus.* London.
- TERRAÇON. *Critical Dissertation on the Iliad.* London, 1822.
- WAGER, C. H. A. *The Seige of Troye.* New York, 1899.
- WAKEFIELD, GILBERT. *Letter to Jacob Bryant on his Dissertation on the War of Troy.* London, 1797.
- WELFING, DR. E. *A Troy Book. Edited from the unique manuscript.* London. Early English Text Society.
- WILSON, PROFESSOR. *Essays and Criticisms on Homer and his Translators. Collected works.* London, 1857.
- WRIGHT, Ichabod C. *A Letter to the Dean of Canterbury on the Homeric Lectures of Matthew Arnold.* Cambridge, 1891.

**THE DUMMY-WATCH.** "The Our Race News Leaflet," Nos. 133-4, for April, 1901, edited by Prof. C. A. L. Totten, and published at New Haven, Conn. \$1.00 for 13 Nos. 10 cts ea.

The contents of this number is "The Dummy Watch. It is a marvel in its way. Its secrets unfolded. It explains the Zodiac, dates the Nativity, trisects the Circle. How do you tell time by a Dummy Watch?" Prize Number. Prof. Totten explains why the hands point to a certain hour. No end of mystery. The elucidation is a marvel of reasoning. It locates Eden, records the date of the Nativity, and explains the Zodiac. A watch is a compass. Reprinted from "The New Haven Register." An exhaustive study and a liberal prize.

As you pass along the street, you will notice that many of the jewelers have these dummy watches in front of their shops. In nearly every instance it will be found that the time indicated is about  $18\frac{1}{2}$  minutes past 8 o'clock, or  $41\frac{1}{2}$  minutes past 3, which is the same thing reversed. Now why this time rather than any other? What is wanted is the reason for this custom, and its origin. Prof. Totten explains why. The article is illustrated with dials, the Zodiac, and a chart. The explanations are geometric, chronologic, astrologic, astronomic. Even gestation fits the angle perfectly; the human face agrees with it, and the rude diagram of the Zodiacal Man, is based upon it, and he says the most ancient Zodiacs of Egypt were regulated thereby.

Full set of Our Race publications is offered as a prize to the first person, 4 to 18 years old, who solves the question. The Universal Time Teller is sent to any address on receipt of ten cents by Prof. Totten. One dozen, 75 cents. The size is the dial of an ordinary watch, for pocket use. Movable disk in the center for the setting and solving all sorts of time problems.

**ANNULAR THEORY OF THE EARTH'S GEOLOGICAL EVOLUTION.** By Isaac N. Vail. Under the above title it is proposed to republish immediately in a new and revised edition the work first published in 1885, which was then entitled "The Story of the Rocks." The book has long been out of print and inquiries for the work are constantly being received by the author. It will soon be published by T. S. Leach & Co, 29 North Seventh Street, Philadelphia, Pa., and all intending subscribers are now urged to send their names to the firm here given so to secure early copies and make it a financial success. Price, postpaid, \$2.00. It will be illustrated, and greatly improved in form and style, and published this summer. Address of author, 411 Kensington Street, Pasadena, Calif.; or in care of Wm. H. Zelley, Marlton, N. J.

**THE SECRET OF GRAVITATION AND ATTENDANT PAENOMENA.** Gravitation and Cosmological Law. A Mathematical Demonstration. By M. T. Singleton. The object of this work is simply to show that all the laws of gravitation which have been determined empirically, or by observation, can be deduced independently of any inherent attraction which one body may be supposed to have for another. No attempt made to either refute or corroborate any idea or theory heretofore advanced. This monograph discusses the subject on purely mathematical lines. It is one of the most interesting papers we have received for years and we have studied it in detail, and confess that we have received much light on the laws governing the planetary system, especially the curve of distances and the curve of velocities, both of which being logarithmic spirals, the ratio in the latter case being inverse. On this subject we shall have something to present in a paper, the second part, on "The Solar System, Its Roots and Powers," published in February No., 1901.

Mr. Singleton intends to publish during the coming year his work, "The Calculus of Infinitesimal Vortices." His present address is 808 Douglas St., Chattanooga, Tenn.

**SUCCESS — THE KEY THAT UNLOCKS IT.** By Nancy McKay Gordon. The sale of this neat pamphlet has been such that a third edition has been called for in a year's time. It shows in a simple manner how the much desired condition, Success, may be obtained by right use and practical application of Nature's forces; also how they may be directed to bring about the greatest result. Transformation of the lower into the higher as the royal road and the highest method by which to reach Real Success. A special offer to earnest souls. Price, 25 cents, for the booklet, or \$1.00 for a month's treatment including the book. Hermetic Publishing Co., 6214 Madison Ave., Chicago, Ill.

**LOVE, SEX, AND IMMORTALITY.** By W. P. Phelon, M. D. This mighty triad is taken up and treated by the author in an apt and subtle manner. The writer's gifts and attainments in the line of mysticism are already widely known, and he takes up the subjects indicated after an unusually suggestive and attractive fashion and endeavors to show that the three are one. A continuous delineation plainly marks the path from the Eternal Past through the mazes of expression, to the Eternal Future. The booklet should be read to be understood, as it peers into the mystical depths of arcane subjects. Price, 25 cents. Hermetic Publishing Co., 6214 Madison Ave., Chicago, Ill.

**AMERICAN INSTITUTE OF PHRENOLOGY.** Instituted in 1866. The next session opens on Wednesday, September 4, 1901. For particulars address M. H. Percy, care Fowler and Wells Co., 27 East 21st Street, New York City.

The objects of the Institute are the study of anthropology, ethnology, phrenology, anatomy, physiology, heredity, hygiene. A series of lectures in each of these departments will be delivered by some of the foremost savants on these subjects. Full details furnished to all inquirers.

**IDIOSYNCRASIES.** By Esther A. Macallum. A Book filled with Mirrors. A portrayal of habits we fall into without thinking. "See yourself as others see you." Price, ten cents. Address the author, Lausing, Mich. The preface says: This collection of Soul mirrors is dedicated to humanity at large, with the hope and prayer that each soul, whose eyes scan these pages, may feel in their hearts the substance of that wonderfully quaint prayer of the scotch poet, Robbie Burns: "Oh, waud the Gods the gift gie us, to see ourselves as ithers see us."

Most people think that they have no idio syncrasies hanging around their mental garden. It is always the Other Fellow, and the Other Fellow thinks likewise. Keep the Will (the Motive Power) concentrated in the center and radiate its power in all directions alike. Be Master of your own ship, both in the mental and physical departments. Stand fast in the center.

**THE BROTHERHOOD OF THE NEW LIFE.** A series of publications, written by "RESPIRO," and founded upon the teachings, published works, and inspiration of Thomas Lake Harris (the Man, the Seer, the Adept, the Avatar). The second edition, revised and enlarged, of the first five published parts have now been published, in paper covers, by E. W. Allen, 4 Ave Maria Lane, London, E. C., England. Price, one shilling each (except Part two of V, which is two shillings).

- I Internal Inspiration, or the Plenary Gift of the Holy Spirit
- II The Impending World Crisis, or the Predicted Fire Deluge.
- III The Divine Incarnation, or the Divinity of the Lord Jesus.
- IV The Second Advent, or Personal Return of the Lord Jesus.
- V (1) } The Man, the Seer, the Adept, the Avatar; or T. L.
- (2) } Harris the Inspired Messenger of the Cycle.

- 6 The Kingdom of God on Earth, or Science of Insociate Life.
- 7 The Evolution of the Cosmos, or the Manifestation of the Finite from the Infinite.
- 8 The Word, or the Revelation of God to Man.
- 9 Reincarnation, or the Evolution of the Monad from Nature to Arch Nature.
- 10 The Secret of Satan.
- 11 Laurence Oliphant. (The last six are in preparation.)

THE MONIST is a quarterly magazine of the philosophy of science, edited by Dr. Paul Carus, assisted by T. J. McCormack, and associates E. C. Hegeler and Mary Carus. This publication in a measure takes the field formerly occupied by "The Journal of Speculative Philosophy," edited by William T. Harris, and published at St. Louis, formerly. We read that journal during its time of publication. We have read "The Monist" from its first No. (October, 1890), more or less, and always with profit and delight. The student of Hegel, Spinoza, Hartmann, Schopenhauer, Lagrange Leibnitz, Legendre, Comte, and such like philosophers, should read "The Monist." Chicago, Ill.

## NEW EDITION Webster's International Dictionary

New Plates Throughout  
**25,000 New Words**  
Phrases and Definitions

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.

Rich Bindings. 2364 Pages  
5000 Illustrations

Better Than Ever for Home,  
School, and Office.

We also publish  
Webster's Collegiate Dictionary  
with Glossary of Scottish Words and Phrases.  
"First class in quality, second class in size."

Specimen pages, etc., of both  
books sent on application.

G. & C. Merriam Co.  
Publishers  
Springfield, Mass.



THE WORLD ILLUSTRATED WEEKLY REVIEW. A Journal of Progress and Civilization. Commenced March 9, 1901, and issued every Saturday, in quarto form, 32 pages, at \$4.00 a year, or ten cents a copy. Published at Chicago, Fine Arts Building, Illinois. Horace M. Rebok, editor; Isaac A. Loos and John H. Gray, associate editors. This journal is an entirely new factor in the world of letters and is just such a newspaper as one wants at the end of every week so as to keep informed with the great march of events. A comprehensive statement of current history, politics, religion, economics, education, literature, art, science, and in fact everything that goes to make up a modern news journal. Every issue will contain special features, contributed by scholars, publicists, statesmen of national reputation and popular favor. Send a subscription and give it a trial.

**ADIRAMLED.** A monthly journal, devoted to the unfoldment of occult truth and its practical application of the present human needs : Health and Wealth. \$1.00 a year.

"Dawn of Death," or the Golden Age of Immortality, a remarkable book explaining the mysteries of human life and its possibilities ; price, 50 cents, given as a premium to all subscribers of the journal, Adiramled. Send 10 cents in silver and receive a copy of the journal, together with a special lesson on Practical Redemption. Mention "NOTES AND QUERIES." Address "Adaramled," Wyoming, Ohio.

**ASTRONOMICAL JOURNAL**, founded by B. A. Gould. S. C. Chandler and Asaph Hall, editors. Now in its XXIst volume. Quarto in size ; \$5.00 a volume ; tri-monthly. Published at Cambridge, Mass. Contents of volumes given for each number ready for binding in ench. A store-house of information in astronomical observations computations, contributions, records, results,—from all writers, computers, observatories, throughout the world. Every scientific and educational library should subscribe to the "Astronomical Journal."

**NEW CHURCH LIFE**, Huntingdon Valley, Pa., published by the General Church of the New Jerusalem, at \$1.00 a year, is devoted to the teachings revealed through Emanuel Swedenborg. Every monthly number contains excellent essays on the ethic and scientific writings of the remarkable seer, Swedenborg. How can a thinking, sentient being read Swedenborg's work, "The Principia" (two octavo volumes, London, 1845-46), without exclaiming "I think, therefore, I AM"! Food for reflection.

**AMERICAN FOLK-LORE JOURNAL**, Alexander F. Chamberlain, editor (Worcester, Mass.), in its XIVth volume, \$3.00 a year, quarterly, single number, \$1.00. Published in Boston and New York. Organ of American Folk Lore Society.

**BIBLICAL WORLD.** University of Chicago Press. \$2.00 a year. The Evolution of the Belief in the World Beyond the Grave ; The Present Status of Criticism, are interesting articles in the May number, 1901.

**PURE BOOKS ON AVOIDED SUBJECTS.** Circulars of these and three months' subscriptions to a Quaint and Curious little Magazine all for ten cents. Positively none free. The Quaint Magazine, 7 St. Paul Street, Boston, Mass.



*Duplicate Books For Sale.*

Prepaid by mail. Address this office, Manchester, N. H.

Ancient Hebrews, Abraham Mills, pp. 443, New York, 1875,	50
Athenian Oracle, Quest. and Ans., 280, London, 1820,	50
Buddhism, Origin, Growth; T. W. Davids, 262, N. Y., 1882,	75
Daughter of the Gods, poems, Joseph Cross, 78, London,	40
Christ Unveiled, Anna J. Johnson, 161, New York, 1887,	40
Constitutional Equality, T. C. Claffin, New York, 1871,	60
Government, Origin, Principles, V. C. Woodhull, N. Y., 1871,	60
Cosmology, George M. Ramsay, 264, Boston, 1870,	30
Delphic Days, Idyl, D. J. Snider, 226, St. Louis, 1891,	50
Diosma, a Perennial, H. F. Gould, 187, Boston, 1851,	30
Doctrine of Association, A. Brisbane, 72, N. Y., 1843,	40
Fifteen Years in Hell, L. Benson, 208, Indianapolis, 1851,	25
Echoes of the Universe, Henry Christmas, 376, Lond., 1850,	50
Edwin Arnold, Poetizer, W. C. Wilkinson, 177, N. Y., 1884,	25
Esoteric Anthropology, T. L. Nichols, 482, N. Y., 1854,	75
Hints on Esoteric Theosophy, Nos. 1-2, Calcutta, 1882	83, 50
Historical Jesus, Mythical Christ, Massey, 234, Springfield,	30
Homer, Complete Life of; F. A. White, 466, London, 1889,	75
Homeric Dictionary (Autenrieth's), R. P. Keep, 237, N. Y.,	30
Iliad (Vol. I), trans. by Lord Derby, London, 1867,	50
K. of H., Proceedings, G. L., N. H., 1876-1890,	40
Lectures on Comets, Prof. Winthrop, 191, Boston, 1815,	40
Life of Andrew Jackson, P. A. Goodwin, 456, Hartford, 1842,	40
Life of Swedenborg, Nathaniel Hobart, 236, Boston, 1845,	50
Memoirs of Stephen Burroughs, 299, New York,	1 25
Meteorology, and Cycles, J. H. Tice, 215, St. Louis, 1875,	60
Myth of Kirkê, Odysseus, R. Brown, 168, London, 1863,	75
Number (666) and Name of Antichrist, London, 1874,	50
Oracles of Nostradamus, 375, London, new,	75
Origin of the Stars, Jacob Ennis, 394, New York, 1867,	1 00
Pericomic Theory, Geo. Stearns, 338, Hudson, 1888,	50
Phantom World, Henry Christmas, 444, Philadelphia, 1850,	50
Pictures of Hellas, Tales of Ancient Greece, 318, N. Y. 1888,	60
Popular Astronomy, Vol. I, 10 Nos., Northfield, Minn.,	1 00
Printers, Publishing, Editing, J. W. Moore, 604, Concord,	1 00
Seven Creative Principles, H. E. Butler, 170, Boston, 1887,	1 25
Simson's Euclid, with Data, 516, Philadelphia, 1829,	1 00
Solutions, Hutton's Mathematics, T. S. Davies, Lond., 1840,	1 50
Spiritual Telegraph, Z. Campbell, 275, Springfield, 1853,	30
Tales of Troy, Aubrey Stewart, 231, Londn., 1886,	50
True History of Jesus Christ, Pt. I, 96, Boston, 1874,	23
Book bought, sold, exchanged, and given away at this office.	



## *Masonic Serials For Sale in One Lot.*

Address S. C. GOULD, Manchester, N. H.

- American Mason. Feb., 4, 11, March 25, 1893. Chicago, 1893.  
American Tyler. V (lacks 1-22, 24-26). VI-IX, complete.  
X (lacks 10, 26). XI complete. XII (lacks 12-24) XIII and  
XIV comp. XV (lacks 6, 11). 18 dups. Detroit, 1891-1901  
Ancient Craft Mason. III, 1, 10-12, 14-18, 20-25, 27, 29-30,  
32-37, 44-46. Cleveland, 1893-96.  
Ancient Knight. IV, 5. V, 4-10. VI, 1-8. Phila., 1893-95  
Ashlar. IV, 5-7. Chicago, 1859.  
Compass, Star and Vidette. IV, 5-12. V, complete. VI, 1-8.  
Indianapolis, 1893-95.  
Eastern Star. I, 5. II, 8-12. III, comp. IV (lacks 12). V, 1-3,  
5, 8-9, 12. VI, 3-5, 11. VII lacks 9. VIII (lacks 7). IX, 1,  
4-8, 10-12. X (lacks 12). XI, 1-3, 8-12. XII, 1-4. XIII,  
6-10. Indianapolis; 1888-1901.  
47th Problem. I, 3. II, comp. III, 1. Chicago, 1899-1901.  
Freemason and Fez. III, comp. IV (lacks 3). V comp. VI  
(lacks 11). VII, 1-3. Cedar Rapids, 1895-1899.  
Freemason's Journal. IX, 4-18. New York, 1892-1893.  
Freemason's Repository. XIII-XV, comp. XVI (lacks 9).  
XVII-XXIII, comp. XXIV (lacks 9-10). XXV, comp.  
XXVI (lacks 3). XXVII, comp. XXVIII, 1-3 (all pub-  
lished). Providence, 1882-1898.  
Herald of Masonry. III, 3-7. Kansas City, Mo., 1892-1893  
Illinois Freemason. VIII, 9, 10. Bloomington, 1893.  
Kansas Freemason. I, 3-4. II, 5-12. III (lacks 10). IV,  
1-7. Wichita, 1894-1897.  
Keystone. XXII, 38-52. XXIII (lacks 42). XXIV (lacks 34,  
41). XXV (lacks 24, 46-52). XXVI, lacks 1-5). XXVII  
and XXVIII, (lacks 28). XXIX (lacks 25). XXX to XXXIII,  
comp. XXXIV (lacks 29). Philadelphia, 1889-1901.  
Iowa Freemason and Knight Templar I, 12. II, 2-8. Marion,  
1893-1894.  
Light. I, 8-9. IV, 6-7. Topeka, 1885-1888.  
Lodge. I, comp. II, 5-12. Nevada, Iowa, 1892-1893.  
Masonic Advocate. XXVI, 4. XXVII, 1. Indianapolis, 1893-4  
Masonic Chronicle. VIII, 5. XII, 4-12. XIII-XIX, comp. XV,  
(lacks 1, 6). XVI, comp. XVII (lacks 7). XVIII, 1-7, 10,  
12. XIX, comp. XX, 1-6. Columbus, 1889-1901.  
Masonic Chronicle. I, 7. IV-XIX, comp. XX, 1 (all pub-  
lished). New York, 1875-1897.  
Masonic Constellation. II, 9, 11. III, 5. IV, 7-8, 11-12. V  
(lacks 9). VI (lacks 2). VII, 1-7. VIII, 5. St. Louis, 1891-6  
Masonic Guide. III, 8-12. IV, comp. V, (lacks 2). Birming-  
ham, Ala., 1893-1895.

- Masonic Home Journal. X, 18-24. XI, (lacks 4). XII, comp. XIII (lacks 5, 20). XIV and XV comp. XVI (lacks 2). XVII, 1-9. Louisville, 1893-1899.  
 Masonic Journal. III, 36. Glasgow, 1900.  
 Masonic Journal. II to IV, comp. V, 5, 11-12. VI (lacks 11). VII to X, comp. XI, 1-9. Portland, Me., 1888-1898.  
 Masonic Monthly. I, 1-3, 6-7, 9-12. II, 2, 4-5, 7-12. III, 1, 3-5, 8-11. IV, 1-2. V, 12. VI, 5-9. VII, 8, 10. Boston, 1863-1870.  
 Masonic News. II, 4-5. Peoria, Ill., 1901.  
 Masonic Review. (Vol. 29), 1-4, 6-8, 11-12. (V. 30) comp. (V. 37), 1-4. (V. 38), 4-5. (V. 39), 1, 3-5. (V. 40), 1-6. (V. 41), 1-5. (V. 42), 1, 3-6. (V. 43), 1-3, 6. (V. 44), 1, 3, 5-6. (V. 45), 4. (V. 46), 2-3, 5-6. (V. 47), 1-4. (V. 48), 2-3, 6. (V. 50), 8, 10. V. 63 to 85, comp. (V. 86) 1-5, 7-12. (V. 87), comp. (V. 88), 1-4, 7-8. (V. 89), 1, 3. Cincinnati, 1864-1897.  
 Masonic Tidings. VIII, 1, 2, 5-8, 10-12. IX to XV, comp. XVI, 1-3. Milwaukee, 1893-1901.  
 Masonic Token. I, 2-9, 13. II and III, comp. IV, 1-15. Portland, Me., 1867-1901.  
 Masonic Trowel. VIII, 2-5. Little Rock, 1894.  
 Masonic Truth. II, 13, 23-24. III, 1. Boston, 1885.  
 Masonic World. II, 7, 9. III, 1, 12. IV, 2, 3, 5-7. Boston, 1884-1886.  
 Masonic Voice and Review. II, 1, 3-4, 6, 8, 12. III, 1-4. Chicago, 1900-1901.  
 New Zealand Craftsman. IV, 7. May. Auckland, 1893.  
 Pacific Mason. I, 1, 2. III, 5-11. IV, (lacks 9). V, 1-9. VI, comp. VII, 1-3. Seattle, 1897-1901.  
 Royal Craftsman. VII, 2, 4-12. VIII, 1-12. IX, 1, 2. Plainfield, N. J., 1893-1895.  
 Rough Ashlar. II, 9-10. Richmond, 1893.  
 Scottish Freemason. No. 5, October. Glasgow, 1894.  
 Signet. I, 7-12. II, comp. III, 1-4, 6-10, 12. IV, 3, 4, 7, 8, 11, 12. V, 1, 2, 5-10, 12. VI, comp. VII, 1-5. VIII, 8-12. IX, 1-8. Monticello, Ill., 1893-1901.  
 Square and Compass. I, 2, 7. II, 1-10, 12. III to VII, comp. VIII, 1-4, 9-12. IX, comp. X, 1. Denver, 1892-1901.  
 Trestle-Board. I to VI, comp. VII (lacks 11), VIII (lacks 6). IX, comp. X (lacks 2, 8). XI and XII comp. XIII, 1-4. XIV, 1-10. San Francisco, 1887-1901.  
 Tidings from the Craft. I (lacks 1). II (lacks 6). III, comp. IV, 2-4. Blacksburg, Yorkville, Aiken, S. C., 1894-1897.  
 Texas Freemason. I, 4-12. II (lacks 7). III (lacks 11). IV, 1-4. San Antonio and Houston, 1894-1897.  
 Voice of Masonry. I, 14-16, 18-22. II, 1-3, 5-10, 12. Louisville, 1859-1860.  
 Voice of Masonry, Tidings from the Craft. I, 4, 5. Chicago, 1862

*Rosicrucian Works By F. B. Dowd.*

THE EULIAN PUBLISHING COMPANY, SALEM, MASS.

SENT POSTPAID ON RECEIPT OF PRICE.

**The Temple of the Rosy Cross.** Exponent of the Rosicrucian Fraternity. This work is the product of a mind illuminated by the Spirit, is composed of a series of Revelations upon subjects of spiritual importance, and embodies many of the principles of the Brotherhood of the Rosy Cross. Cloth, 12mo. First edition, Philadelphia, 1882 ; second ed., revised and enlarged, San Francisco, 1888 ; third ed., with portrait of the author, Chicago, 1897 ; third edition, 1901. Price \$2.00.

**The Evolution of Immortality.** By Rosicruciae. A marvelous and convincing treatise upon a subject of vital interest to every creature that breathes. A Rosicrucian Revelation through Spiritual Illumination, furnishing a new and powerful key of knowledge upon such subjects as Life, Love, Sex, Truth, Wisdom, Consciousness and Divinity. Cloth, and gold, 12mo. Price, \$1.00. A book for one who can see, think, and realize.

**The Double Man.** An Oculist's Life Story. This is an entertaining story for Rosicrucians and one that puzzle some to account for the remarkable incidents, as to whether they can be coincidences or thought-transferences. Each reader can decide in his own mind for himself. Boston, 1898. Price, 50 cents.

**The Rosy Cross.** The origin of the Rosy Cross is known only to the oldest Initiates of the Order. Its symbols are as ancient as the Egyptian Mysteries, and its principles underlie all religions, ancient and modern. Denver, 1897. Price, ten cent.

**God.** Who, what, and where is God? We are Things, and if God be a thing He is one of us and we can greet Him as Father, Mother, Brother. His voice should sound in each and every one of us. Colorado, 1898. Price, ten cents.

Also, author of "Principles of Nature and of Life."

Those desirous of learning further concerning the Fraternity and the principles for which it stands, may enclose their communications in a blank envelope addressed to the undersigned, and place the blank envelope within another addressed to the publishers.

EULIS Δ, DOOR OF THE TEMPLE.

REGENERATION. By F. B. Dowd. Temple of the Rosy Cross.

The ripest fruit of a mind of rare illumination, this work will prove to be of unusual interest and importance to all seeking unfoldment and attainment on the higher planes. Through clear understanding of the great problem of SEX — its nature, use and control — man has ever come into largest realization of power, to be and to do in accordance with his highest ideals, overcoming the obstacles of environment, "circumstances," disease, weakness, and even death itself. Such an understanding the author presents in this volume. Regeneration is clearly defined and the methods of its attainment fully set forth. After a keen analysis of the orthodox view of Generation, the author discusses Creation and Generation, the Basis of Worship, Sex, Its Meanings and Powers, Duality and Unity Inspiration and the Object of Life.

Generation is the plane where, through a series of incarnations, the soul progresses from the mineral atom to man. Regeneration is the beginning of another series of progressive developments leading outward and onward, inward and upward, to the complete spiritualization of man and his environment.

Mr. Dowd's work has long been looked forward to with eager expectancy, and it is safe to say that it will be widely welcomed and appreciated as the first thorough and satisfactory treatment of a subject that is the very heart of the great human problem. To healers and teachers of all schools in the New Thought, it will be indispensable, while thinkers, preachers, and student everywhere will find it vital at many points. In style, the book is clear, concise, direct and simple — absolutely devoid of all cant and technicality.

The book is Part II Temple of the Rosy Cross, and is sent postpaid for \$1.00 by the Eulian Publishing Co., Salem, Mass.

THE OCCULT AND BIOLOGICAL JOURNAL. Devoted to Biology, Metaphysics, and the Esoteric Sciences. The aim of this journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; second, to those whose desire is individual unfoldment, it gives special course of instructions. It studies the biology of the universe. Its presentation of the esoteric sciences is clear and concise always emphasizing their practical value. It presents new lines of thought heretofore neglected, and which the people now demand for practical use. Hiram E. Butler, editor Monthly, \$1.50 a year. Applegate, Calif.

**HISTORY OF MEDICINE.** A Brief Outline of Medical History and Sects of Physicians, from the Earliest Historic Period; with an extended account of the New Schools of the Healing Art in the Nineteenth Century, and especially a History of the American Eclectic Practice, never before published. By Alexander Wilder, M. D. 8vo; pp. 946. Portrait of the author in front. Cloth bound. Published by the New England Eclectic Publishing Co., New Sharon, Maine. Address of the author, Alexander Wilder, M. D., 5 North Eleventh Street, Newark, N. J. The author was secretary of the National Eclectic Medical Association for twenty years (1875-1895). The Forewords say that a history as a record of events should be faithful, impartial, and, so far as may be, unimpassioned. The writer is the servant of the reader, and discharges the obligation by a candid utterance and a tenacious adherence to actual facts.

Such has been the sentiment of the compiler in preparing this work. It was considered advisable to give an outline of medical history from the earliest periods. It may be regarded as a classic compilation. Dr. Wilder is a classical scholar and familiar with all literature and the earlier chapters of the work are a classic history of medicine and are entertaining as a romance being interspersed with just enough of primitive practitioners of the art as to make one feel that it descended from the gods. Early nations and persons are reviewed and systems analysed, history of schools given, progress of practising, and the methods, etc. Medicine in the middle age; medicine in renaissance; medicine in the 17th, 18th, and 19th centuries; evolution in practice; the great conflict for medical freedom; colleges, societies, statutes publications, journals. The bibliography is very complete. Dr. Wilder has compiled a large amount of medical information into nearly a thousand pages, accompanied with a very full index to the same. The work should go into all libraries whether medical or otherwise.

**NEW YORK TIMES SATURDAY BOOK REVIEW.** For some three years past the Times has published a 16 and 24 page quarto sheet as a supplement to its Saturday issue, which is entirely filled with the freshest accounts of the literature, published books, literary gossip, forthcoming books, reviews, correspondence, criticisms, etc. The New York Times is only one dollar a year including the supplement, and all literary persons should read the Saturday Review. Subscribe direct, or get it at the bookstores.

To OCCULTISTS. "Absolute Hieroglyphical Science had for base an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, all the numbers perfect signs.

"This Hieroglyphical alphabet, of which Moses made the great secret of his Kabbala, and which he recovered from the Egyptians; for according to the Sepher Jetzirah, it came from Abraham; this alphabet, we assert, is the famous book of Thoth, suspected by Court de Gebelin to be preserved to our days under the form of those strange cards which are called the Tarot, existing still, really among the ruins of Egyptian monuments, and of which the key, the most curious and the most complete, is found in the great work of Father Kircher, upon Egypt. It is the copy of the Isiac Tablet."

Robert Fryar, 2 Prospect Terrace, Claremont, Bath, England, announces that he will send gratis a complete set of the "Tarot Keys" to every purchaser of him direct, of the following works:

The Isiac Tablet (25 copies only). Mental Magic, by Welton. Second and Third Parts of Comte de Gabalis, Englished by John Yarker. Hargrave Jennings' Letters. Supernatural Generation, from Dr. Inman's works. Magnetic Magic, with portrait, from the French of Cahagnet, giving the secret of his "Celestial Telegraph." The Tarot Keys illustrate "The Sanctum Regnum," forming a working copy of that marvellous symbolic document, the Isiac Tablet.

REVUE COSMIQUE. Vol. I., No. 4, July, 1901. Director, F. Ch. Barlet. Address the editor, 3 Rue des Grands-Augustins, Paris (VI<sup>e</sup>). Published by H. Chacornac, Paris, who is General Agent for all books of the occult sciences, at 11 Quai Saint-Michel (V<sup>e</sup>). The magazine is in the French language, 64 pages each number, and this issue contains chapters on the History of Terrestrial Man; Music of the Spheres; The Visions of the End; The Python; Questions and Answers; etc.

THE FLAMING SWORD. Twenty Century Weekly Review of Human Progress, Astronomy, Religion, Sociology. Koreshian Science, Universology, Cosmogony, Theology, Communism, and similar subjects. Published under the Auspices of Koresh (Cyrus Romulus Teed) the Founder of the Koreshian System, Victoria Gratia, Pre-Eminent of the Koreshian Unity. Prof. Ulysses G. Morrow, editor-in chief, with Evelyn Burbett, associate editor. 313-317 Englewood Avenue, Chicago. \$1.00 a year.

**NEW CHURCH REVIEW.** A Swedenborgian Quarterly. A journal of Christian Thought and Life set forth from Scriptures by the Swedish Seer. Two dollars a year, 16 Arlington Street, Boston, Mass. Mass. New Church Union. July No. contains, The Three Essentials of the New Church. Hypothesis of Evolution in the Light of the New Church. John Marshall. History of Trinitarianism. Doctrine of the Trinity; a Sketch. Norse Mythology. Is Religion Declining? Charity Between Nations. Our Lord's Assumption of the Human. Also others.

**STAR OF THE MAGI.** Exponent of Occult Science, Ast, and Philosophy, Secret Sciences, Astronomy, Religion, Orientalism, Transcendentalism, Freemasonry, Martinism, Theosophy, etc. \$1.00 a year. News E. Wood, editor and proprietor, monthly. 627 LaSalle Ave., Chicago. Large quarto, good heavy paper.

"St. Martin and Martinism," by Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order. Translated by Rev. Geo. H. Peeke, from the Life of Martines de Pasqually and Martinism. This is a series of papers now being published in the "Star of the Magi," and should be read by all Martinists, that they be better informed as to the Order, its history, tenets, and "The Unknown Philosopher."

**BOSTON TRANSCRIPT.** Genealogy. Those interested in Family records should subscribe for the Monday and Wednesday editions of the Boston Evening Transcript. The Genealogical Department appearing in both issues is taxed each week to its utmost capacity, and persons engaged in tracing their ancestry will find it very entertaining and profitable. The subscription price for each edition is \$1.50 a year; 75 cents, six months; 50 cents, three months; or for both editions, double these rates. Send for sample copies. Boston Transcript Co., 324 Washington Street, Boston, Mass.

**SHORTHAND MAGAZINES AND PUBLICATIONS FOR SALE.** All kinds and systems of shorthand magazines and publications can be bought at a very reasonable price of Charles C. Beale, Room 1001, Tremont Building, Boston, Mass. Send your lists of wants to him; and also your lists of duplicates for exchange; also a list of such shorthand books, new or old, that you have for sale, especially New England publications.

**PRACTICAL PSYCHOLOGY.** Quarterly, ten cents each. Vol I. No. 6, for August-October, 1901. Boston, Mass., 505 Mass. Ave.,



**PSYCHIC AND OCCULT VIEWS AND REVIEWS.** This is the new name of the of the *Psychic Digest* (formerly at Columbus), which begins a new series as Vol. IV, No., July, 1901, Toledo, Ohio, 140 St. Clair Street. New engraved cover and quoting: "Veil after veil will lift, but there must be veil upon veil behind."

It is filled with the cream of our serials containing life's experiences in the seen and unseen; mental and spiritual; physical and psychical; phenomenal and marvellous. The vistas show the light breaking over the mountains, and through the veils the realities are beginning to break forth into the light of day. \$1.00 a year, octavo.

**OUR RACE NEWS LEAFLETS**, Nos. 130, 131, 132, 133, (May-August), 1901, are at hand. Edited by C. A. L. Totten, New Haven, Conn. \$1.00 for thirteen numbers. Among the contents are the following articles, contributions, criticisms, comments, all of which are interesting and entertaining:

Three Great Lights of History. Incarnation, Re-incarnation. Brethren of Jesus. Arithmography. Chronology. State of the Dead. Lot vs. Abraham. Logotype. Satan's Half-Truth a Lie. Watch Zionism. Key of China. Jeconiah vs. Jeconiah. Crown of Thorns. Locusts. Prime Numbers.

**THE INTERPRETER.** III AND IV. For Sivan and Tammuz. Published monthly in the divine year. \$1.00 a year. "Behold, He cometh with clouds." Chicago, 1021 Masonic Temple. Rev. Geo. Chainey, expositor. School of Interpretation, at Tri-Brah, Williams Bay, Wis., Summer School.

**THE FORUM**, for July, 1901, contains four articles: Centers of Force; The Sacred Books of Jews; The Inner Life; What Science Says — All by the editor. Monthly, \$1.00. Flushing, N. Y. Or New York City, Box 1584.

**THE POCKET MASCOT** is a Planetary Hour Book, showing the good and bad influences at anytime, anywhere, for anybody. Vest-pocket size \$1.00. Wonder Wheel Publishing Company, 36 Boylston Street, Boston, Mass.

**THE MAHEMATICAL MESSENGER** is edited and published by G. H. Harvell, A. M., bi-monthly, at Athens, Texas. \$2.00 a year in advance. Single copies 35 cents. Quarto in form. Vol. VIII, No. 5, contains 24 pages of mathematical papers, problems, solutions, in the higher and elementary branches.

**THE WORLD REVIEW**, quarto, weekly, illustrated magazine of all the news. Chicago, Ill. \$2.50 a year; five cents a copy.



**THE TEN COMMANDMENTS.** An Interpretation or the Constitution of the Spiritual Universe. By Rev. Geo. Chainey. Chicago. Ill. 144 pages, printed in two colors on Verona laid paper, bound in art vellum. Illustrated; about 18mo size for pocket use. Sent postpaid on receipt of the prices, cloth, 60 cents; leather, \$1.00. Contents: A Foreword; Commandments. Then follow the ten expositions seriatim:

The Law of Right, Revelation, Knowledge, Might, Counsel, Understanding, Wisdom, Holiness, the Manifest, the Unmanifest. Then the summing up: The Law of the Law or the One Thing Needful. An Afterward.

God is. He who is supposed to be unknowable, is ready to be known. As Sale says of David: "David enquired and said, Oh Lord! why hast thou created mankind? God said: I am a hidden treasure, and I would fain become known." To know God is to have intercourse with the mighty company of the Celestial Host in dream and vision without the loss of consciousness or of intelligence of the world without. God is a Perfect Wholeness. He separates to each and permeates all according to one's capacity. The divisions are many. True religion includes every expression of God in the universe. The Spirit in Time will be ever faithful to the Spirit in Eternity. This book is full of Light; the soul that desires will do well to obtain this booklet and the illumination will follow. Address Rev. Geo. Chainey, School of Interpretation, Masonic Temple, Chicago, Ill.

**BIBLIOTS.** No. 1. "Behold he cometh with clouds." Ruth, an Idyl of Friendship Between the Heavens and the Earth. By Rev. George Chainey. The School of Interpretation, Masonic Temple, Chicago, Ill. Price 25 cents each. Pocket editions.

Bibliots — Little Bibles, are either reproductions, condensations, or enlargements from a greater work called "The Unsealed Bible; or Revelation Revealed, Diselosing the Mysteries of Life and Death." These little ones are sent out as preparers or openers of the way to the larger work of thirty volumes. The work is the fruit of intelligence in consciousness, and is published for the awakening and education of consciousness as the means of knowing God. All interested are requested to send for further information to the address above given. Illustrated.

The first two volumes of the 30 are now in press. Their titles are: Genesis, or The Book of Beginnings; and Revelation, or the Book of Consummations. The price of the two, about 650 pages, bound in cloth, will be \$5.00.

## NOTES AND QUERIES

Some of the numbers in several volumes of *NOTES AND QUERIES* are now out of stock, but when the scarce numbers can be obtained, we can generally make up sets at the following prices :


Vol. I, July, 1882, to February, 1884,	\$3.00
Vol. II, March, 1884, to December, 1885, Vol. III, 1886; each,	3.50
Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	2.50
Vol. VII, 1890; Vol. VIII, 1891; each,	1.50
Vols. IX and X, 1892, bound,	1.50
Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, each,	1.00
Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, bound, each,	1.50
Vols. XIV, 1896; XV, 1897; XVI, 1898, XVII, 1899, 1900, ea.	1.00
Vols. I to XVII, in numbers, 1882-1900,	25.00
Vols. I to XVII, bound, 1882-1900,	33.00
Vols. I to XVIII, in numbers, 1882-1900,	26.00
Vols. I to XVIII, bound, 1882-1900,	35.00

### *Mathematical and Astronomical Journals.*

**THE AMERICAN MATHEMATICAL MONTHLY.** Commenced and edited by B. F. Finkel, (Springfield, Mo.), and J. M. Colaw, (Monterey, Va.). Vol. VII is for 1900. The publication office is at Drury College, Springfield, Mo.; \$2.00 a year; royal octavo; 25 cents single copy. Papers in all departments of mathematics; problems and solutions in arithmetic, algebra, geometry, calculus, mechanics, Diophantine analysis, editorials, mathematical book notices. All interested in the bewitching science can find in this monthly publication a world of instructive examples for intellectual development and entertainment. B. F. Finkel is the author of the "Mathematical Solution Book," containing systematic solutions to many of the most difficult problems in the leading authors on the science of mathematics. It is sent by mail on receipt of \$2.00.

**SOLAR BIOLOGY.** Delineating Character, Diagnosing Disease, Determining Physical and Business Qualifications, Conjugal Adaptability, from dates of birth, etc. Illustrated with seven plates, Diagrams and Tables of the Moon and Planets from 1820 to 1900 inclusive, price, \$5.00. By H. E. Butler, For sale by ESOTERIC Publishing Company, Applegate, Placer Co., Calif.

**HISTORY OF SHORT HAND AND ITS LITERATURE IN NEW ENGLAND.** Charles Currier Beale, Room 1001, Tremont Building, Boston, Mass., is collecting material and data on short hand in its several branches and various modifications and improvements, and preparing for publication a history of the same so far as it has relates to the eastern states at least. He is desirous of corresponding with all interested in this subject and wants correct information of all early and available books, pamphlets, serials, and their authors, editors, and publishers; will purchase, or exchange such works, and assist collectors. A bibliography will accompany the work. Correspond with him as above.

 Old books bought, sold, exchanged and given away at this office. See our list of "Books Wanted," in the March No. of this magazine. Call at or address this office, Manchester, N. H.

*"Altruism and Idealism."*



# NOTES & QUERIES

AND HISTORIC MAGAZINE.

A MONTHLY OF

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

---

"Rich is that universal self whom thou worshipest as the Soul."

---

Vol. XIX.      JANUARY, 1901.      No. 1.

---

ONE DOLLAR A YEAR IN ADVANCE.

---

PUBLISHED BY

S. C. & L. M. GOULD

MANCHESTER, N. H.

1901.

---

Entered as second class matter at the Post-Office, Manchester, N. H.