

HISTORIC MAGAZINE



NOTES AND QUERIES

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



"A philosopher resteth not until he finds the center of a thing."—LAW.



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I Hail Myself As I Do Homer.

BY YONE NOGUCHI.

The heart of God, the unpretending heaven, concealing the mid-
night stars in glassing the day of earth,
Showers his brooding love upon the green-crowned goddess,
May Earth, in heart lulling mirth.

O Poet, begin thy flight by singing of the hidden soul in vaporous
harmony ;

Startle the lazy noon drowsing in the full flowing tide of the
sunbeams nailing thy chants in Eternity !

The melody breathing peace in the name of Spring, calms tear
to smile, envy to rest.

Ah thou, world of this day, sigh not of the poets who have de-
serted thee — aye, I hail myself as I do Homer !

Behold, a baby flower hymns the creation of the universe in the
breeze, charming my soul as the lover-moon !

O Yone — a ripple of the vanity water, a faindrop from the
vanity cloud, — lay thy body under the sun enameled shade
of the trees

As a heathern idol in an untrodden path awakening in spirit
sent by the unseen genius of the sphere !

The earth, a single-roomed hermitage for mortals, shows not
unto me a door to Death 'on the joy-carpeted floor —

Aye, I call the once dead light of day from the dark-breasted
slumber of night ! —

I repose in the harmonious difference of the divine Sister and
Brother, — Voice and Silence in Time.

O Yone, return to Nature in the woodland — thy home, where
Wisdom and Laughter entwine their arms !

Ah Cities, scorning the order of the world, ye plunder rest from
night, paint day with snowy vice —

Alas, the smoke-dragon obscures the light of God ; the sky-
measuring steeple speaks of discontent unto the Heaven !

O Yone, wander not city-ward — there thou art sentenced to
veil thy tears with smiles !

Behold, the cloud hides the sins of the cities — regiments of
redwood giants guard the holy gates of the woodland against
the shames !

Chant of Nature, O Yone, — sing thy destiny — hymn of dark-
ness for the ivory-browed dawn —

Behold, the deathless Deity blesses thee in silence from the
thousand temples of the stars above !

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No. 1.

Alchemy, or The Hermetic Philosophy.

BY ALEXANDER WILDER, M. D., NEWARK, N. J.

A century has passed since the compilers of the French Encyclopædia infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to treat upon a subject which has been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and, so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is, itself, the token of ignorance, and of an ungenerous mind.

The opinion has become almost universal that Alchemy was

a pretended science, by which gold and silver were to be produced by transmutation of the elements of the baser metals; and its professors are at this day regarded as the dupes of imposture, and as having been themselves impostors and charlatans. In these classes they are placed by the writers of books; and the prejudice has been so long cherished, that, for the present, there is small ground for hope of its uprooting. The peculiar language employed by the alchemists is now commonly denominated "jargon," and this epithet appears to be conclusive logic with those whose convictions are chiefly produced by the employment of opprobrious names.

Yet a candid and critical examination of the Hermetic writers, we think, will entirely disabuse the mind of any intelligent person. It is plain enough, that their directions in relation to transmuting metals are scarcely at all to be connected with any known manipulations now known as *chemical*. Yet it would be presumptuous to vilify such men as Roger Bacon, Boerhave, and Van Helmont, as ignorant, or to accuse them of imposture. We propose, therefore, in this essay, to direct inquiry in another quarter for the purpose of indicating what was really the scope of the science or philosophy, formerly extant under the name of ALCHEMY.

The first appearance of this system is not known. Some writers declare that Adam was the first adept; others, that the "sons of God," spoken of in the sixth chapter of Genesis, who took wives of the daughters of men, communicated to them the knowledge of the strange mysteries of the created world. Moses and Solomon are also assigned the first rank in the knowledge of Hermetic learning — the former, because he has learned "all the wisdom of the Egyptians;" and the other, as being the wisest of men, and able, by his mystic seal and password, to command spirits. We find expressions in ancient writers indicating the existence of such science. "Its cradle," says Olaus Borrichius, "is to be sought in the most distant times." Clement of Alexandria makes mention of it. Demo-

critus of Abdera was also a Hermetic philosopher. But it hardly necessary to quote at greater length.

Under the old title of *magic*, a Persian term signifying knowledge, was included every science, natural or metaphysical which was cultivated. The sacerdotal and learned class were styled magians or magicians. We find them also called Chaldeans. The patriarch Abraham, it will be remembered, was said to be a Chaldean or Casdeon; and according to Josephus, he taught *mathematics*, or esoteric knowledge in Egypt. Astral literature was also cultivated as a part of the ancient learning; and the magian was probably an astrologer also.

Alchemy, however, can hardly be regarded as a part of the old learning of the Magians and Chaldeans. It seems rather to have succeeded to their inheritance. William Goodwin, the author of the celebrated treatise on "Political Justice," and father of the late Mrs. Shelley, has given an outline of its earlier history.

"Among the different pursuits," says he, "which engaged the curiosity of active minds in these unenlightened ages, was that of the transmutation of the ordinary metals into gold and silver. This art, though not properly of necromantic nature, was, however, elevated by its professors, by means of an imaginary connection between it and astrology, and even between it and an intercourse with invisible spirits. They believed that their investigations could not be successfully prosecuted but under favorable aspects of the planets, and that it was even indispensable to them to obtain supernatural aid." "The first authentic record on this subject is an edict of Dioclesian, about three hundred years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might, without distinction, be consigned to the flames. This edict, however, necessarily presumes a certain antiquity to the pursuit; and fabulous history has recorded Solomon, Pythagoras and Hermes among its distinguished votaries.

"From this period the study seems to have slept till it was

revived among the Arabians, after a lapse of five or six hundred years. It is well known, however, how eagerly it was cultivated in various countries of the world after it was divulged by Geber. Men of the most wonderful talents devoted their lives to the investigation, and in multiplied instances the discovery was said to have been accomplished."

Two noticeable circumstances are indicated in this brief sketch: that alchemy had pretensions to a great antiquity, and that it was to be traced to those countries where the new Platonic philosophy had flourished. Added to these is the remarkable fact, that the students in alchemy professed to be disciples of the same great masters, of Apollonius, Plotinus, Porphyry and Iamblichus, and to believe the same doctrines. As the mythical personage, Hermes, "the three times greatest," whom we suppose, from his Egyptian name *Thoth* (an assembly), to be but the embodiment of the collective voice of the sacerdotal caste of Egypt, is regarded by alchemists to be one of their original teachers, it requires no great stretch of imagination to presume that there was a close relationship between the two, and perhaps an actual identity. Certain is it that the mystic, the philosopher, the so-called magician, the astrologist and the alchemist, during the middle ages, appear to have occupied the same field of thought, to have held very similar opinions, and to have employed a form of speech very similar, although differing in technology.

Suidas, in his Lexicon, thus expounds the Golden Fleece: *δερμας* (deras) — the golden fleece, which Jason and the Argonauts, after a voyage through the Black Sea to Colchis, took, together with Medea, daughter of Ætes, the King. But this is not what the poets represent, but a treatise written on skins *δερμασι*, teaching how gold might be prepared by chemistry. Probably it was called golden by those who lived at that time, on account of its great importance."

THE THREE ALCHEMIC AGENTS.

The agents sought for and praised by all true alchemists.

were three, namely : first, the Philosopher's Stone, by which metals were said to be transmuted ; second, the Alcahest, or universal solvent ; and third, the *Elixir Vitæ*, by which human life was capable of being prolonged indefinitely.

The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters as Lavoisier, Davy, Faraday and others of our day have explained the mysteries of chemistry.

But Alchemy, we apprehend, was a different affair ; its professors and adepts only employed the peculiar dialect or "jargon" as a species of figurative language, to cover an esoteric meaning of a far different character. The philosopher's stone, the alcahest and the elixir were names of one and the same thing, and were supposed to accomplish an identical operation. Baptista Porta, in his treatise on Natural Magic, declares as much : "I do not promise any golden mountains, nor yet that philosopher's stone which the world hath so great an opinion of, which hath been bragged of in so many ages and happily attained unto by some ; neither yet do I promise here that golden liquor, whereof if any man do drink, it is supposed that it will render him immortal. But it is a mere dream ; for since the world is mutable and subject to alterations, therefore whatsoever the world produceth is subject to destruction."

Such was the real belief of all genuine alchemists.

The reason for the employment of a peculiar mystic form of speech was the great peril which was incurred for religious dissent. Learned men, generally, who were imprudent in the expression of their convictions, were punished during the middle ages, as in the case of Galileo, Copernicus and numerous others. They were all classed by the ignorant, among dealers

in the "black art," having intercourse with spirits and demons; and were, as occasion served, burned at the stake, broken on the wheel, or disjointed on the rack, for disregarding the current belief and endeavoring to instruct the common people. Like the *nahash* or serpent of Eden, for showing men how to be as the Alein, they were "cursed above all cattle," and doomed to "eat dust" — suffer abuse — all the days of their life; because, in the language of Goethe,

Out of their heart's pulses they needs must gabble;
And show their thoughts and feelings to the rabble.

Hence Irenæus Philaletha Cosmopolita, an English alchemist, or Hermetic writer, in his book published in 1659, make the following allusion to prosecutions.

"Many who are strangers to the art believe that if they should enjoy it they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method. For whosoever hath escaped imminent peril of his life, he will become more wise for the time to come.

It was very likely, when a man, for differing in religious faith, was branded as an infidel and punished as an outlaw; when scientific knowledge was stigmatized as witchcraft, that men cultivating ideas out of the common order would invent a dialect of symbols and pass-words by which to communicate with one another, and yet remain unknown by their blood-thirsty adversaries. Besides, there was another reason, the one adopted by the psalmist, who "opened his mouth in a parable and uttered dark sayings of old," and imitated by Jesus. Geber, the Arabian, thus discloses it:

"If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it

will be destructive to you, and precipitate you into contempt and misery."

Alchemy, therefore, we believe to have been a spiritual philosophy, and not a physical science. The wonderful transmutation of baser metals into gold was a figurative expression of the transformation of man from his natural evils and infirmities into a regenerate condition, a partaker of the divine nature. The philosopher's stone is well enough indicated by Aristotle, in his address to Alexander: "It is no stone; it is in every man and in every place, and at all seasons, and is called the *end* of all philosophers." The *alcahest* is but the *algeist*, or divine spirit, which removes every grosser nature, that its unholy principles may be removed. The *elixir vitæ* is accordingly the water of life, which is, to borrow the language of Godwin, "a universal medicine, having the quality of renewing the youth of man, and causing him to live forever."

Doctor Kopp, of Germany, who published a "History of Chemistry" a quarter of a century ago, after alluding to alchemy in its peculiar character of precursor to that science, made use of this significant expression, which the Pythagorean and Platonist will instantly comprehend: "If by the world is understood the *microcosm* which man represents, the interpretation will be easy of the writings of alchemists."

The Hindu story relates that Chrishna commanded his foster-mother to look into his mouth. She did so, and beheld there the whole universe. This was a figure of speech, indicating that in man the microcosm, or little world, is mirrored all things pertaining to the entire creation. The alchemist denominated the philosopher's stone *microcosmos*, and Weidenfield declares as follows: "The Most High God hath made us partakers of all the blessings contained in the greater world, for which reason man is called microcosm; for it has been revealed to us by divine inspiration, that the virtues and potencies of all things animal, vegetable and mineral, are in man."

Irenæus Philaletha declares: "Our stone is the representative of the great world (or macrocosm), and hath the virtues of

that great fabric, comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the whole world. It is the celestial virtue, expounded universally in the whole creation, but epitomised in this small map or abridgment."

In a book, purporting to be a translation of the writings of Alipili, the following passage occurs :

"He that hath the knowledge of the microcosm, cannot long be ignorant of the knowledge of the macrocosm. This is that which the Egyptian industrious searchers of nature so often said and loudly proclaimed, that every one should KNOW HIMSELF. This speech, their dull disciples, the Greeks, took in a moral sense, and in ignorance affixed it to their temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. He who desires the first place among the students of nature will nowhere find a greater or better field of study than himself. Therefore, will I here follow the example of the Egyptians, and from my whole heart, and certain true experience proved by me, speak to my neighbor in the words of the Egyptians, and with a loud voice do now proclaim : Oh man, know thyself ; for in thee is hidden the treasure of treasures."

Cornelius Agrippa, perhaps the most generally known of the magicians and alchemists, carries the idea further and says :

"There is one thing by God created, the subject of all wonderfulness in earth and in heaven ; it is actually animal, vegetable and mineral ; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end."

George Ripley, a monk, who wrote of alchemy, thus explains the philosopher's stone :

For as of one mass was made all things,
 Right so must it in our practice be,
 All our sects from one image must spring,
 In philosophers' books, therefore, who wishes may see,
 Our stone is called the less-world, one and three.

In a dialogue published in the *Alchemist's Enchiridion*, in 1672, the matter is made more distinct :

"Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret ; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that is to say, with a body, soul and spirit."

Moses, the great Hebrew law-giver, differed not widely from these mystics when he enunciated : " The word, or ineffable name, is not in heaven nor beyond the sea, that thou should send messengers to seek it ; it is very nigh thee, in thy mouth and in thy heart."

The peculiar diction of the alchemical writers occasioned much of the general misunderstanding of their teachings. They treated of salt, sulphur, mercury, antimony, and the transmutation of metals ; and probably large number of persons, not comprehending them aright, attempted to follow out their instructions literally, in quest of a fortune by the production of gold. Paracelsus, who does not seem to be well comprehended by contemporaries or posterity, declaring himself a student of alchemy, ventured to employ the substances named to cure diseases. But it is plain that alchemists themselves did not regard the knowledge of the material substances as a part of their science. Espagnet declares as follows : " A studious tyro of a quick wit, constant mind, inflamed with a love of philosophy, of a pure heart, perfect in morals, mightily devoted to God, even though ignorant of practical chemistry, may with

confidence enter the highway of nature, and peruse the books of the philosophers."

Irenæus Philaletha also remarks : " In the world our writings shall prove as a curious-edged knife ; to some they will carve our dainties, but to others they shall only serve to cut their fingers ; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in Nature. : and though we write in English, our matter will be hard as Greek to some, who will think, nevertheless, that they understand us well, when they misconstrue our meaning most perversely ; for is it imaginable for those who are fools in nature should be wise in books, which are testimonies unto Nature.

Espagnet also gives this caution : Let a lover of truth make use of but a few authors, but of best uote and experienced truth ; let him suspect things that are quickly understood, especially in mystically names and secret operations ; for truth lies in obscurity ; nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.

Roger Bacon, in his treatise on the Admirable Force of Art and Nature, devotes the first part of his work to natural facts. He gives us hints of gunpowder, and predicts the use of steam as a propelling power. The hydraulic press, the diving bell, and the kaleidoscope are all described ; and he foretells the making of " instruments to fly withal, so that one sitting in the of the instrument and turning about an engine by which the wings, being artificially composed, may beat the air after the manner of a flying bird." He then defends himself and other alchemists for using secret writing. " The cause of this concealment among all wise men is the contempt and neglect of the secrets of wisdom by the vulgar sort, who know not how to use those things, it is altogether by chance and fortune, and do exceedingly abuse that their knowledge, to the great damage and hurt of many men, even of whole societies ; so that he is worse than mad that publisheth any secret, unless

he conceal it from the multitude, and in such wise deliver it that even the studious and learned shall hardly understand it."

"Some have hidden their secrets by their modes of writing; as namely, by consonants only; so that no man can read them unless he knows the signification of the words; and this is usual among the Jews, Chaldeans, Syrians and Arabian, yea, and the Grecians too; and, therefore, there is great concealing with them, but especially with the Jews."

The elixir was supposed, according to the Hermetic belief, to have not so much the power of transmuting specifically base metals into gold and silver, as the power generally of bringing to its highest perfection any substance to which it was applied; indeed, the philosopher's stone was itself the universal medicine — the *all geist* or all-pervading spirit.

Ashmole says: "Unless the medicine be qualified as it ought, it is death to taste the least atom of it, because its nature is so highly vigorous and strong above that of man; and if its least parts are able to strike so fiercely and thoroughly into the body of a base and corrupt metal as to tinge and convert it into so high a degree as perfect gold, how less able is the body of man to resist such a force when its greatest strength is far inferior to the weakest metal? I do believe that many philosophers, having a desire to enjoy perfect health, have destroyed themselves in attempting to take the medicine inwardly ere they know the true use thereof, or how to qualify it to be received by the nature of man without destruction.

THE CONCLUSION.

The problem of alchemy, therefore, was, but in another form, the riddle of the Sphinx; and the answer is the same. "That which hath been is that which shall be; and that which hath been is named alerdy — and it is known that it is man." The real mystery, most familiar and at the same time most unfamiliar to every man, into which he must be initiated or perish as an atheist, is himself. For him is the elixir of life,

to quaff which before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the epopt the true immortality. He may know truth as it really is — *Ἀληθεια*, *ale thia*, the breath of God.

This is the alcahest which dissolves all things.

There have doubtless been charlatans who pretended to be alchemists, as there have been impostors professing the gift of prophecy, and quacks claiming knowledge beyond others of the healing art; but that is not superior ken which therefore declares all physicians, sages and gifted men to be but quacks and mountebanks. In the end, Wisdom is justified of her children.

NEW ORDER OF ODD FELLOWS. We have organized an improved order of Odd-Fellows Lodge here (Kansas). The horse play has been cut out, also all theological emblems and prayer. The Lodge is governed by a majority vote. Women at 16 years and men at 18 years of age and older are eligible for membership. The cardinal virtues are Truth, Love, Friendship, and Fidelity, represented by a chain of four links. The name of the order is the IDEAL ORDER OF ODD-FELLOWS. We have a ritual and want the best burial ceremony that can be had from a liberal point of view. — S. B. S. WILSON in the *Truth Seeker*.

GOD; THE GEOMETER. Plutarch, in the "Simposiacs," gives a discussion of the sentence imputed to Plato, that "God always Geometries." The explanation is neither so mechanical nor recondite as many may imagine. It is simply an averment that God operates by harmony and order. All manifestation is based on proportion and proportion is the base of the material universe. Perfect cause leaves nothing in confusion, or heterogeneous, but establishes order. The Supreme Cause is therefore geometer. — *Metaphysical Magazine*.

"If a man has eyes to see the true beauty, he becomes the friend of God and immortal." — *Plato*.

"The universe is made upon the model of the human soul."
— Fourier. (Life of Schelling, by Ch. Pellarin, M. D., 1848.)

"Music is the great pathfinder in the wilderness." — *Wagner*.

"The Grand Book of Maxims."

TRANSLATED FROM THE FRENCH BY JOHN YARKER.

(Continued from December, 1907.)

76. The moral law is universal ; let its sacred text be graven on the hearts of men ; whoever transgresses it shall unfailingly be punished.

77. The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution ; his trust is in the justice of the Supreme Being.

78. The wicked undergo unceasing punishment ; no Lethean waters can extinguish the fires of remorse.

79. Forget not that thy soul is immaterial, and cannot, therefore, perish, as does the body, which dissolves into its component elements ; beware of staining it with vice.

80. Remember incessantly that thy felicity is of thy own creation ; and that thy place is at the head of created beings.

81. Seek in the visible marvels of the universe, a knowledge of T. S. A. O. T. U. and his perfections ; be always docile to the voice of nature, which is that of reason and conscience.

82. Practice virtue and flee vice ; act so as to be always satisfied with thyself.

83. Love thy fellows, be useful to them as far as lies in thy power ; seek not thy own interest, but the well being of all.

84. The existence of God is a truth of sentiment and of immediate evidence ; it is the first and foundation of all axioms.

85. The most agreeable worship of T. S. A. O. T. U. is good morals and the practice of virtue.

86. By a sentiment of natural equity, when we attempt to judge others let us examine ourselves.

87. The more we need indulgence, so much the more is it necessary to spread over the failings of our fellows the benevolent veil which should divest the understanding of ingratitude and malignity.

88. Slander indicates either littleness of spirit or blackness of heart ; it springs from jealousy, envy, avarice, or some such passion ; it is a proof of ignorance or malice. Undesigned slander is folly ; slander with reflection shows blackness of heart ; what the slanderer says he wishes ; it is foolish or wicked.

89. If persecuted avenge not yourself ; there exists but two kinds of enemies, the ignorant and the wicked ; seek to ameliorate the one and instruct the other, — persuasion succeeds better than violence.

90. Our true enemies are within us : let us root out of the heart, ambition, avarice, and jealousy, and we shall re establish that order and harmony which should reign in society ; all men are brothers.

91. Union, when it is perfect, satisfies all desires and simplifies the wants ; it foresees the vows of imagination and sustains all good ; it is fortune become constant.

92. Forget not that we owe constant assistance to the unfortunate ; visit them in your leisure at their dwellings, where misery brings groans and tears ; carry there the resources of your intelligence and the superfluities of your social condition ; in the distribution of your benefits you will receive the most honorable homage that men can have ; in devoting yourself to beneficence, you will follow the law, — all the law.

93. Conscience is the most precious gift which God has given to man ; it instructs us in the vices which we ought to avoid, and the virtues which we ought to practice ; it is a continual and severe judge, from whose arrest no mortal can exempt himself.

94. God made of the conscience a friend to whom flattery is a stranger ; it adds to our experience, and we should always consult it before any action.

95. Sadden not the heart of a poor person who is already overcome with grief, and delay not relief to those who suffer.

96. Nothing is so painful as to request a service ; nothing is so delightful as to anticipate one.

97. Friendship is usually but a vile commerce, in which each person hopes to draw usurious interest on his advances.

98. Humanity resembles a child which comes into the world during the night ; by passing through darkness it arrives at light.

99. We cannot respect too much the innocency of a child ; dost thou meditate some action for which thou ought to blush, then think of thy child in the cradle.

100. It is proper to love a friend for the pleasure of friendship, and not for the profit to be obtained by it.

101. If our only desire is to be happy, that is soon attained ; but if we desire to be more happy than others, that is most difficult, for we see others more happy than they really are.

102. If thou blushest at thy state it is pride ; reflect that it is neither thy state or position which honours or degrades thee, but the way in which thou fillest it.

103. Great resources of spirit and heart are needed to love sincerity when it wounds, and to practice it when it offends ; few people have sufficient firmness to speak the truth when they may suffer for it.

104. All people have ever considered truth as sublime — it is the most simple and natural virtue, and yet the most difficult

105. Exact no other condition for admission amongst us than probity and knowledge ; receive and instruct all honest men, whatever their belief, country, or laws — our dogmas are simply God and virtue.

106. Purify the heart ; spread the word of life ; instruct the ignorant ; relieve those who suffer ; teach the profane brother to hate vice, and all evil passions, and to love virtue ardently.

107. Let thy voice resound in the defence of the innocent and unfortunate, against oppression, that it may carry consolation and peace to the hearts of thy fellows, and terror to the souls of the wicked.

108. Depraved affections are the beginnings of sorrow.

109. An evil disposition is the disease of the soul, but injustice and impiety are the death of it.

110. It is impossible that he can be free who is a slave to his passions.

111. It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed amid perturbation.

112. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar; for the pleasures arising from them are genuine, incorruptible, and divine.

113. The friendship of one wise man is better than that of every fool.

114. Fraudulent men, and such as are only seemingly good, do all things in words, and nothing in deeds.

115. It is the same thing to nourish a serpent and benefit a depraved man, for gratitude is found in neither.

116. He who loves the goods of the soul will love things still more divine; but he who loves the goods of its transient habitation will love things human.

117. Consider both the praise and reproach of foolish persons as ridiculous, and the whole life of an ignorant man as a disgrace.

118. It is even more wretched to be subservient to passions than to tyrants.

119. Be diligent in regard to your intellectual part for sleep in this has an affinity with real death.

120. Esteem those to be most eminently your friends who assist your soul rather than your body.

121. Make trial of a man from his deeds rather than from his discourses, for many live badly and speak well.

122. Do that which you consider to be worthy and honest, though you should gain no glory from it, for the multitude is a bad judge of worthy actions.

123. He is a wise man and beloved by divinity who who labors for the good of his soul, as much as others labor for the welfare of the body.

124. The strength of the soul is temperance, for it is the light of one destitute of passions; but it much better to die than darken the soul through the intemperance of the body.

125. It is impossible that the same person can be a lover of pleasure, a lover of the body, a lover of riches and a lover of the divinity.

126. Clouds frequently obscure the sun, but the passions the reasoning powers.

127. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.

128. Garments that have been made clean and bright, become soiled again by use; but the soul being once purified from ignorance remains splendid for ever.

129. When virtue is the object of emulation, vice must necessarily perish.

130. Choose rather to leave your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.

131. At every feast remember that there are two guests to be entertained—the body and the soul; and that what you give the body you presently lose, but what you give the soul remains for ever.

132. It is not useless to procure wealth, but to procure it by injustice is the most pernicious of all things.

133. The Divinity has no place upon earth more allied to His nature than a pure and holy soul.

134. The most complete injustice is to seem to be just without being so.

135. It is the province of a wise man to bear poverty with equanimity.

136. Those alone are dear to Divinity who are hostile to injustice.

137. The fear of death arises through the ignorance of the soul.

138. It is equally dangerous to give a sword to a madman and power to a depraved one.

139. It is the same thing to moor a boat by an infirm anchor, and to place hope upon a depraved person.

140. It is not safe to despise those things of which we shall be in want after the dissolution of the body.

141. As the lesser mysteries are to be delivered before the greater, so also must discipline precede philosophy.

142. The wise man whose estimation with men was but small while he was living, will be renowned when he is dead.

143. It is the same thing to drink a deadly poison from a golden cup, and follow the advice of an injudicious friend.

144. Forget not that errors and ignorance are crimes, when they are the result of indifference for truth; tremble if a slothful indolence has dishonoured thy life, or if vice hath blemished thy heart and blighted thy days.

145. Forget not that all which thinks has intelligence, all which feels has sentiment, all which loves the right of being loved, all which suffers a title to pity; there is not a step lacking in the mystic ladder of creation; it rises by a graduated ascent from the brute to man.

146. Judge not lightly the actions of men; praise little and blame still less; it is for T. S. A. O. T. U. to sound the heart and appraise the work that He has made.

147. If vain curiosity brings thee amongst us, depart!

148. If wordly distinctions adhere to thee, go; they are not found here.

149. If thou art afraid to be enlightened upon thy faults, come not amongst us.

150. Reflect that it is necessary to cease to be man, in order to enter the road which conducts to the Sanctuary of Masonray; it is the shadow of Divinity, to approach thither it is necessary; to raise thyself to God.

151. If sincere repentance gives not innocence, it brings pardon to the gravest faults.

152. Keep thy soul in such a state of purity that it may be worthy to appear at any time before T. S. A. O. T. U.

153. Fragile man, during life thou art the slave of necessity, and the plaything of events; but console thyself, for death awaits thee, and in its bosom is repose.

154. Man is born to suffer ; it is the law of his being ;
His joys are a loan to be paid with usury ;
Under this law of happiness all have birth ;
Whether he sleeps upon purple or slumbers on sackcloth
His salutation to life is a cry of grief ;
He is destined to know misfortune.

155. There is no void in nature, everywhere it is peopled ; there is no real death in nature, everything is living.

156. Death exists, not for the wise ; it is but a phantom which the ignorance and weakness of the multitude hath made horrible ; that which we call death is only a change of state.

157. There is no invisible world, but only different degrees of perfection in the bodily organs. The body is the gross representation, and the temporary envelope of the soul, which can perceive by itself without the intervention of the bodily organs by means of its sensibility and lucidity, the things spiritual and corporeal which exist in the universe.

158. If T. S. A. O. T. U. has given thee a son be grateful unto Him, but tremble for the deposit which he hath confided to thy care ; be unto such child the living image of divinity ; cause him up to ten years of age to fear thee ; up to twenty to love thee, so that even until death he may respect thee. Even up to ten years of age be his Master to twenty years of age his father, until death his friend ; strive to teach him good principles rather than fine manners, so that he may owe thee an enlightened and upright understanding, rather than a frivolous elegance ; and make an honest man rather than an able one.

("The Grand Book of Maxims" was translated from the French by John Yarker of Manchester, England, who is clothed with all rites and grades of Masonry. The 158 terseological aphorisms are published in his work embracing his lectures on All Systems of High Grade Masonry.)



How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view !.


The orchard, the meadow, the deep tangled wild wood,
And every loved spot which my infancy knew ;

The wide-spreading pond, and the mill which stood by it,
The bridge, and the rock where the cataract fell ;

The cot of my father, the dairy-house nigh it,
And e'en the rude bucket which hung in the well !

The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well.



That moss-covered vessel I hail as a treasure;
 For often, at noon, when returned from the field,
 I found it the source of an exquisite pleasure,
 The purest and sweetest that nature can yield.
 How ardent I siezed it with hands that were glowing,
 And quick to the white-pebbled bottom it fell;
 Then soon, with the emblem of truth overflowing,
 And dripping with coolness, it rose from the well:
 The old oaken bucket, the iron-bound bucket,
 The moss-covered bucket arose from the well. 



How sweet from the green
mossy brim to receive it,
As poised on the curb it
inclined to my lips!

Not a full blushing goblet could tempt me to leave it,

Though filled with the nectar that Jupiter sips.

And now, far removed from thy loved situation,

The tear of regret will intrusively swell,

As fancy reverts to my father's plantation,

And sighs for the bucket which hangs in the well:

The old oaken bucket, the iron-bound bucket,

The moss-covered bucket which hangs in the well.



Undiscovered Planets.

That there are undiscovered planets beyond the orbit of Neptune is believed by many ; that such may be beyond the power of the telescopes at the present time. Several authors have already assigned names for such planets. We have had several inquiries in reference to these supposed planets, and we purpose in a brief article to give the titles and authors of some of these books, and the *names* proposed for such planets. The data and conclusions reached from such will be but briefly stated, but the interested may procure the books and examine details for themselves.

BELUS AND NINUS.

(1). *Belus* and *Ninus*. These are the names proposed by John Wilson in 1856. He places the periodic time of Belus at 432 years ; the distance of Belus from the Sun at 3 times the distance of Uranus, or 5,432 millions of miles. He places the periodic time of Ninus at 1200 years ; the distance of Ninus from the Sun at about 11 billions of miles, twice that of Belus.

Analogies : Orbit of the Moon is to distance of Mercury so is orbit of Mercury to distance of Belus.

Distance of Moon to distance of Mercury so is distance of Mercury to distance of Belus.

Distance of Ninus to distance of a fixed star so is distance of Moon to distance of Jupiter.

Diameter of the Earth is to diameter of the Sun so is diameter of orbit of the Earth to diameter of orbit of Ninus.

And for hundreds of other analogies, and speculations, see "The Lost Solar System of the Ancients Discovered." By John Wilson Two volumes. London, 1856. 8vos. (Part X.)

MELODIA AND ODORA.

Melodia and *Odora*. These are the names assigned to the planets beyond Urania by Thomas Lake Harris. While he does not supply the astronomical data of these, he sings in poetic measure and sees in prophetic vision :

"That Grecian Spirit paused, and grew more fair
 With inward light. 'I too was sent to thee,'
 He said, 'to sing of a bright world afar,
 Melodia called.' He ceased; harmoniously,
 With prelude soft, upon a lyre of light,
 He chanted this sweet strain from his whole heart's delight

There is a world beyond Urania moving,
 A virgin world, new-peopled; on its shore.
 White as an angel's mind, the green waves pour
 Sweet lullabies forever, tired of roving,
 A Spirit-angel once found glad repose
 On that far planet that no mortal knows.
 That world was all unpeopled when he first
 Beheld its virgin beauty, and he slept,
 And in his sleep this glorious vision burst
 Upon his mind — for joy he smiled and wept."

"In pure Melodia, beautiful and wise,
 With its Sons of Morning through the skies
 They move, accompanied by all graceful natures,
 Divinely sweet, whose beauteous forms and features,
 Like the soul's grand Ideal veiled in form,
 Thrills their immortal lips with kisses pure and warm.

"Melodia rules thy destiny, O Land
 Of coming years; O Empire wise and grand,
 America! and thou at last shalt be
 The consecrated home of Poetry,
 The fairer Greece, adorned with noblest art.
 And bathed in sacred love from God's creative heart.

"For thee, for thee, the wise Melodians throng
 Even now, and chant in Heaven their morning song.
 For thee and for thy sons methinks they sing:
 They come, and Angel songs as offerings bring.
 For thee and for thy race, methinks they cry,
 'Love, Wisdom, Inspiration, Liberty,
 The four great Angels of the coming time,
 To their Olympian goal lead on thy race sublime.'"

"There is a blossom in that glorious planet
 Melodia, called the sky-flower; 'tis the crown
 Of Flora; all the odorous zephyrs fan it.
 Its essences all sacredly flow down.
 In its deep chalice lie, and crystalize,
 And form an astral diamond. The eyes
 Of angels in its prism are reflected,
 God's throne, worlds, suns, and systems resurrected,
 In spiral flames of living splendor burning,
 And evermore to God's own life returning."

Odora is "the internal name of the planet Mars;" also the name of an angelic woman from that planet, the counterpart of the earthly poet called in the "Lyric of the Morning Land" by the symbolic name *Singing Sweetness*. Melodia was also the name of an angelic woman from the planet of that name, she was the counterpart of the poet Keats.

For entire poems, on *The Planet Melodia*, see "Lyric of the Golden Age." By Thomas Lake Harris. First American edition, New York, 1856. First European edition, Glasgow, 1870. For that of Odora see *Herald of Life*, Vols. III, IV, 1859-1860.

MINERVA.

Minerva. This name is given to the planet Uranus by the author of "Nimshi" but just why, it is not so plain to see from his work. Perhaps it was from the indecision as to the name that planet should bear at the time this anonymous author wrote his books; for several names, Georgium Sidus, Herschel, and others, were proposed before the name Uranus was settled upon. Even twelve names were proposed and rejected, before the next outward planet received the name Neptune, namely, Ophion, Gallia, Atlas, Chronos, Gravea, Oceanus, Janus, Elioun, Minerva, Hyperion, Hypsistus, and Leverrier.

The author says: That planet, Minerva, whose serene countenance was unveiled by Herschel's optics, appears but a few seconds in the hemispherical dip. Why art thou so lowly, distant, O Minerva, in the hemisphere of heaven? Is thy pendant elongated, 1800 millions of miles from the burnished face of thy solar spring. Are 5,400 millions of miles the sweep of thy annual track? Art thou circling thy far-stretched orbit in 30,446 diuturnities to mark the figure of thy year. Art thou ancient? How many snowy winters hast thou borne on thy lap, amidst the grey regions of thy distant hemisphere? (720,000,000.) To me thou canst not gravitate — great is the Mediterranean between. To thee I may gravitate in the clouds of a spirit. Pause, O soul of other worlds? Think of congenerous affinities. I do think. There is as much congenerous heat between Minerva and the Sun as there is between Mercury and the Sun. The Sun can no more be said to be a fire, or a red-hot ball, than a hammer can be said to be a fire, when by velocity, it makes the cold iron hot between itself and anvil.

For further contents of this philosophical romance of the Solar System, yea, the Universe, read the work: "Nimshi. The Adventures of a Man to Obtain a Solution of Scriptural Geology, to Gauge the Vast Ages of Planetary Concretion, and to Open Bab Allah — The Gate of God." Two volumes. 8vos. London, 1845.

ADONIS AND VULCAN.

Adonis and Vulcan. These names have been given to two inter-mercurial planets believed to exist by G. E. Sutcliffe of Bombay, India. His purpose is to show on reasoning based on astronomical laws that Adonis was once the moon of Venus, and that Vulcan was once the moon of Mercury. The eccentricity of Vulcan and Mercury are about the same, namely, .2056 and .2100 respectively; while that of Adonis is .5464. Twenty-five revolutions of Adonis are exactly equal to 13 of Venus, and 13 of Venus are equal to 8 of the Earth. That the three moons, Luna, Adonis, and Vulcan, exactly neutralize each other's perturbing effects.

For full details of the conclusions see "Essays and Addresses, Two Undiscovered Planets." By G. E. Sutcliffe, Bombay, 1901.

THE HALF-PLANETS.

Some very interesting analogies and comparisons are made in reference to half-planets by Stephen Alexander. That the Earth and Venus seem to have characteristics of *half-planets*; the *one* term (.884 in the series), pertains to them, being indicative of a distance between those of the two planets at which their masses should be united; and which is designated as the *limit* (⊕ ♀). Uranus, like the Earth has the characteristics of a half-planet, though there is no other half planet (analogous to Venus) apparent between *limit* (♄) and Saturn.

There are many interesting and curious calculations, and results on this subject displayed in the following essay:

"Statement and Exposition of Certain Harmonies of the Solar System." By Stephen Alexander. Smithsonian Contribution to Knowledge, No. 280. Washington, D. C., 1875.

CHAOS, NOX, CERBERUS, BACCHUS, JANUS, ATLAS, HERCULES.

J. Stanley Grimes has published a remarkably unique work.

Cause of the relative magnitudes and densities of the planets, intervals, differences of orbital velocities, and the serial relations. To complete the mathematical, serial-ring theory he supplies names to intervals, outwardly from Saturn, as follows: *Vulcan, Minerva, Apollo, Uranus, Pluto, Neptune, Hercules, Atlas, Janus, Bacchus, Cerberus, Nox, Chaos*. The outmost possible ring had an orbital velocity of 1,582 miles an hour, the second ring had just twice 1,582; the third thrice 1,582, and so on to Mercury, which must have a velocity of just 70 times 1,582 = 110,740 miles per hour. The serial relations are founded on this principle.

"Astrogenea. A Theory of the Formation of Planetary Systems." By J. Stanley Grimes. Appended to his "Geonomy." Boston, 1866.

OPHION.

Ophion. This name was proposed for the planet Neptune 44 years before its discovery. "The Pocket-Book for 1802," by J. G. Jacobi, contains the following: "Ophion, the next planet beyond Uranus, is 756 millions of miles distant from the Sun, and has an orbit of 250 years. It is not yet discovered."

See *United Service Magazine*, "Story of the Planet Neptune," London, 1847.

UTOPIA.

Utopia. This is the name given to a planet that has become extinct. It is woven into a good romance and the Republic is call Liberia, from *Libertas*, Liberty. Its inhabitants numbered thirty millions. Their knowledge of astronomy far exceeded that of ours on this Earth. Sunland was a portion of the territory. Personages were Psycho, Coruala, Loay, Mardola, etc.

"Utopia. The History of an Extinct Planet." By Alfred Denton Cridge. Oakland, Calif, 1884.

CELESTIA.

Celestia. This name has been given quite recently by an anonymous writer in an exchange magazine. He writes thus:

" Neptune is supposed to be the most distant planet in the solar system, but I perceive that there is one more planet vastly beyond it. It is a world somewhat larger than the earth, and having no moon. Being so far away in the cold realms of space, it cooled off, and became ripened a great series of ages ago. Its people are greatly in advance, even of the people of Mars, for evolution is an outward progress, so that compared with us, the people must be like gods and goddesses. The people are angelic, and I have named this planet *Celestia*. Astronomers have already perceived that Neptune has been influenced in its course by some power beyond it, and some one will undoubtedly discover it within a few years."

(See NOTES AND QUERIES, November, 1907, p. 294.)

THE ASTEROIDS.

Up to June 9, 1907, the number of these planetoids is 635; this being the total number for which the observations have been sufficient to determine the elements of their orbits. About 75 more have been announced as discovered, but the observations on them are not yet sufficient to furnish the data to determine their orbits. Should 65 of these prove to be new discoveries, they will carry the number up to 700, all of which have been descried since the advent of the nineteenth century. Again, all but five of the asteroids have been found within 60 years, an average of over eleven a year.

THE PROCESSION OF THE PLANETS.

" The Procession of the Planets. A Radical Departure from Former Ideas of the Processes of Nature, showing the True Motions of Matter." By Franklin H. Heald. Era of Man, 306. Los Angeles, Calif., 1907. 200 pp. Illustrated. \$2.50.

A synopsis of this radical departure from beaten paths will be found in the volume of N. AND Q. for 1906, pp. 211-12, and the volume for 1907, p. 48.

HOW ARE WORLDS MADE ?

"How Are Worlds Made? Being a System of Cosmogonical Philosophy." Object : To establish a true view of the origin of the fluent bodies of the system ; also a true view of their destiny. By Samuel Beswick. Haslingden, 1847.

ROMANCES AND SPECULATIONS.

In connection with these analogies, speculations, romances, one should read other works, or chapters in them, and we append a few such.

"The Earths in Our Solar System which are called Planets ; and concerning the Earths in the Starry Heavens, with Account of the Inhabitants." By Emanuel Swedenborg. Originally published in 1758. Boston, 1839.

"The Psycho-Harmonic Scientist." Journal of Pure Uniism. Devoted to the exposition of the Psycho-Harmonious System of mental science and the laws of vibration. Edited by the Man from Venus. Nos. 1 to 6. August, A. V. 30, to April, A. V. 31. 1899-1900. Pueblo, Colo.

"The Excursions of a Spirit, with a Survey of the Planetary World." A Vision. Anonymous. Four two-page plates, illustrating how communication takes place between the planets, and the planets and their satellites. London, 1821. 208 pp.

"Worlds Within Worlds. Discoveries in Astronomy. The Sun and Stars Inhabited." By Wm. Baker Fahnestock, M. D. Colored plates. Philadelphia, 1876.

"From India to the Planet Mars." By Th. Flournoy of the University of Geneva. Translated by Daniel B. Vermilye. A Study of a Case of Somnambulism. New York, 1900. 448 pp.

"The Romance of the Red Star. Biography of Earth." Dedicated to all mankind. Published by the Fraternity of Emethachava. Denver, Colo., 1901. Kosmon Era, 50.

"Relics from the Wreck of a Former World, or Splinters Gathered on the Shores of a Turbulent Planet." Anonymous. Illustrated with engravings. New York, 1848.

"Tail of the Earth, or the Location and Condition of the Spirit World." By William Denmar, Brooklyn, N. Y.

The English Royal Arch Degree.

The English Royal Arch Degree was first heard of by name among the dissidents calling themselves Ancient Masons ; but it is evidently alluded to by a Rosicrucian writer in the mystic language of those occultists, in a publication dedicated to the Grand Lodge of England in 1721 ; and again it appears to be referred to as the "Fifth Order" in 1725. We hear of it in Ireland in 1743 as consisting of three grades and worked at York. It was a grade only conferred upon the Masters of Lodges, or those who had by passing the chair-degree received brevet rank. The degree had three steps, of which the two first were called Excellent and Super-Excellent, and referred to the revelation of the Sacred Name to Moses, and detailing how Solomon discovered the sacred emblem of the degree, and the manner in which it was again brought to light at the building of the Sacred Temple. The presiding officers, at one time, represented S. K. I., H. K. T., and H. A. B. ; but the officers of the Royal Arch of the Second Temple were a High Priest, a Prophet, and a King. There is no allusion to the secrets of the degree in old manuscripts, and it was essentially Rosicrucian ; upon it was added the Templar and Templar Priest, which is a degree of philosophical Christianity professing to date from the "Year of the Revival," or 2686. — *John Yarker's* High Grade Masonry.

The Manifesto.

ALL FOR JEHOVAH-JESUS, AMON-GOD.

AND THE BRIDE OF CHRIST COMPLETE.

Arregosobah, 28 / 11 / 48. P. E., 4 January, 1901.

SATAN WHO HINDERED IS TAKEN OUT OF THE WAY.

DEDAH, □ DUAH, ⊙ NIPO, ⊙ BIASSICO MILLENIUM.

The Holy One Revealed unto me King Solomon - Jesus, that the manifesto issued at the command of Jehovah God-Amon and King Solomon - Jesus on the □ Duah, ⊙ Nipo, Δ Berah ; Biassico Millennium, Pagan Date, 29 / 1 / 1899, shall take full force and effect upon the departure of the spirits of the Eve Mother and Sr. Salome.

COPY OF THE MANIFESTO.

"The Holy One spoke unto me, saying: Set the bounds round about Arregosobah that the peple (people) break not threw (through) and be destroyed, for verily My Power shall now descend and consume all that is not of Me, within the radius of twenty four thousand lenals on every side, first commencing at the Tabernacle and extending to the utmost bounds of the zone set by Thee; time shall be given for the speedy removal of the rejectors of My Light and Power, but it shall be in haste as fleeing before the devouring flame, they shall leave all behind them, gladly to escape with their lives. All their possessions shall be occupied by My peple, who shall be gathered to Thee in commonwealth for the use and benefit of each and all. But it is Thy Property, held for the saints, and disposed of as I shall Reveal unto Thee.

"Yet forty days and the zone shall be extended. All who repent shall live, but those who reject shall die, until all evil is consumed from the face of the earth; judgment must begin at the house of GOD, Arregosobah, and will rapidly extend; yet I will give time for all to repent and live their appointed span upon the earth, to be raised at the second resurrection, except those of My peple who will be cleansed and live forever; they will be changed in a moment and suffer no injury. But the unclean will be tormented and forced to depart, which they will be only too willing to do; they will flee when no man pursues and will not be able to halt within the zone. The aged, infirm, and children shall be cleansed and remain, so that no injustice shall be done to any one. The beasts, birds and fishes, with all minor things, shall be cleansed, and the earth shall be renewed and made fruitful as the Garden of the Lord. Be thou prepared for the change, with my peple at Arregosobah.

"I, Jehovah God-Amon, hath spoken, and verily it cometh to pass speedily."

KING COREADEAPEAH-JESUS,
THE KING OF JUDGMENT.

Imperial Business.

SEAL (within a circle) A-M-O-N. GOD. Father, Son, Holy Spirit, Bride. Angels, Archangels, Cherubim, Seraphim. Elders, Apostles, Patriarchs, Prophets.

Who Was Jesus Christ ?

BY ROBERT J. BURNS, THE MAN FROM VENUS.

Quite a large number of my correspondents have asked this question, and I am the only Individual on this planet able to answer it correctly.

Jesus Christ is a Jupiterian Architect of great prominence in his profession. He was on a visit to Venus when we petitioned him to come here and present the *phenomena* of Pure Uniism. The *intellectual* presentation is my work. I was spokesman of the delegation who waited upon him with the petition, and Leader of one of the Choral Companies at the Grand Festiva given upon his triumphant return.

He was, like myself, a Hierarch, *not* a Messiah. He came mainly to the submerged Jupiterians, as it is written : "I am not come but to the lost sheep of the house of Israel."

At that time the Jews were nearly all submerged Jupiterians, and to them was his special Mission.

The reason a great architect was chosen was this : All architectural work is carried on by *will force*, not by manual labor, on the Uniistic planets. Those who apply their mentality to this pursuit become great phenomena producers, and can cause the atomic aggregates of immense masses of solid rock to shape themselves as ordered, and levitate them to their positions in the building under construction. It requires very little additional study on the part of the Hierarch Jesus to apply this vibrative power to the abnormal human organism ; hence his great healing power, his production of bread from the ethero-atmospheric solution, and his transmutation of water into wine from the same source.

"But I say unto you, if ye have faith like a grain of mustard-seed, ye shall say unto this mountain : Be removed, and cast into the midst of the sea, and it shall be done."

The Jupiterian Art Palaces and Musical Salons are on a gigantic scale of architectural magnificence, and he had been accustomed to starting the proper vibration in huge blocks by his spoken word, causing them to whirl upward on his will-wind to their appointed position in the edifice.

He is still on Venus, and at times appears to his Beloved,
THE MAN FROM VENUS.

“Legends of the Saints.”

The following are taken from a book, recently published, entitled as above, specimens of the contents of the work :

“Adam, driven from Paradise, took with him a branch of the tree of knowledge, which served him as a staff to the end of his days. This stick passed down from hand to hand to the patriarchs, and during the wars an angel hid it in a cave, where it was discovered by Jethro, while herding his flocks. In his old age Jethro sent a message to Moses to come and take the staff, which, on the arrival of the prophet, sprang miraculously towards him. Moses made use of it to hang from it the brazen serpent. Later, Phineas became possessed of it, and buried it in the desert. At the time of the birth of Christ the precise spot was revealed to St. Joseph, who found the staff on the occasion of the flight into Egypt. He handed it on to his son, Jacob, who gave it to the traitor Judas, and through him it came into the hands of the executioners of Jesus Christ, and from it the cross was made.”

“The money [thirty pieces of silver] was coined by the father of Abraham, and with it Abraham bought a field as a burial place for himself and family. Later, the coins passed into the possession of the sons of Jacob, to whom they were paid over by the slave merchants who purchased Joseph. With the identical coins they paid for the corn which Joseph procured for them in Egypt. At the death of Jacob they were given in payment for the spices for his tomb, and thus passed into the land of Sheba, and remained there until they were sent with other gifts by the Queen of Sheba to Solomon's Temple. From Jerusalem the coins were transferred to Arabia, to return with the Magi. The Blessed Virgin took the money with her to Egypt, and there lost it. It was found by a shepherd, who hoarded it, until, being struck by leprosy, he went to Jerusalem to implore Jesus to cure him. As a thank offering he presented the thirty pieces of silver to the Temple, and they thus became, in the hands of the chief priests, the price of Judas's betrayal. But Judas repented, and restored the price of his sin to the priests, who gave half of it to the soldiers on guard at the sepulchre, and the other half to the potter for the field to be a burying place for strangers.”

“Exhortation to the Study of Philosophy.”

“*The Platonist always lives for the Ages.*”

With the translator this has been a labor of love, and to the genuine student of philosophy it comes with a welcome. It is no easy task to reproduce thoughts of a Greek philosopher in an English dress, so as to express amply what was meant. The English language but imperfectly corresponds to the Greek when recondite ideas are to be expressed. This leaves to the translator the alternates of transferring terms after giving them an English form, or of employing circumlocution, or of leaving them imperfectly rendered. Besides this, there is a qualification needed which is still more imperative. The translator should be *en rapport* with the author. The attainments of the schoolmaster, however thorough his erudition, are not enough. It requires a Plato to understand Plato, and only a philosopher may interpret the utterances of a philosopher. To that credit Mr. Thos. M. Johnson is entitled. Philosophy has for scores of years been as food and drink to him, and he has wrought his task with rare fidelity. In many respects he is worthy to succeed Thomas Taylor, the most thorough and devoted of the students of Greek philosophy, as well as the most derided and maligned.

The writer must plead for himself a preference for the endeavor to express recondite speech in a form more familiar. He is loth to accept obscurity of expression as indicative of profundity of thought. Much of the scientific jargon of the present day savors more of affectation than of real knowing. The croaking of the frog may be impossible for a neophyte to understand and may impress the hearer with awe, but it gives no assurance of skill. Far wiser is the charge of Aristotle: To think like the wise and speak like the many.

Nevertheless, we are more willing to praise than to criticise. In the work before us, we have not only an example of fidelity, but of devotion and the desire to serve. Since, thirty years ago, he ventured single-handed, to issue a periodical which should attract students to the works of the great philosopher, and make thoughtful readers familiar with the Akademia, he has not swerved in purpose, and in this last publication shows that his hand has not forgot its cunning nor his purpose become cool or changeable. He assures us that he is still at work, and we may be certain that he will be heard from again. The Platonist always lives for ages. — *A. W. in The Metaphysical Magazine.*

Legend of the Four-Leaved Clover.

BY EVA BEST.

You wish to know the legend of the little four-leaved clover ?
And why it brings good luck to her who wears it in her shoe ?
Well, listen then, I'll tell you, for I've thought the matter over —
Thank you — I'll take this rocker here beside the fire and you.

When Hope, and Faith, and Charity, three sisters happy-hearted,
Went roaming through the land of ours from distant sea to sea,
Beneath their hastening feet the little three-leaved clover started,
To thrive, and grow, and blossom over hill and grassy lea.

A leaf for each, you see, my dear, trefold of emerald tinting,
As fresh and bright and beautiful as ever they could be,
Their yellow, white and crimson blossoms blooming without stinting,
With one for Hope, and one for Faith, and one for Charity.

But now came one more lovely far, a fair and radiant being,
Whose form and features far outshone the beauty of the three ;
With outstretched wings of rainbow hues and eyes, though all unseeing,
Were bright as Hope's and clear as Faith's and kind as Charity's.

He scarcely touched the verdant fields as he went flying over,
The wide, wide world from east to west to find the maidens three ;
But where he stepped, now here, now there, a knowing little clover
Added a leaf, named "Love," to Hope and Faith and Charity.

And that is why (because the leaf belongs to all true lovers)
That, should you wear it, dear, within your dainty little shoe,
'Twill be a magic talisman whereby you may discover
The one you are to love the best — the one who will love you.

But, dear, the most mysterious thing about this four-leaved clover
Is that not one, but every leaf, must always treasured be,
Unless one-half the charm is lost. So think the matter over —
To KEEP Love, entertain sweet Hope and Faith and Charity.

— *The Metaphysical Magazine.*

"THE CANON OF LOGARITHMS is in every man's hands, but
their perfect Use in Decimal Fractions is known but to few."
— *Jonas Moor's Arithmetick.*

PALINDROMES. Taylor, the Water-Poet, gave us, "Lewd did I live & evil I did dwell," for a specimen, but it is imperfect in two respects. The press is now passing around the word of nine letters "detanated" as the longest yet known, a suburban town correspondent claims in our local press that it is his discovery! Another correspondent to the same sheet says that it is not in Webster's Dictionary, and doubts its proper use and so forth. The word is comparatively new and properly coined, and has been in print sufficiently long to become familiar to most people. "Detanated Coffee" is for sale in ponud packages in most all groceries, like other brands. A casual glance to the root-word, *tannin*, in Webster, will explain the word *detanated*, "deprived of the astringent qualities." Some grocers have a quantity of the superfluity that is taken out of it for inspection of the consumers. We drink detanated coffee.

There are hundreds of palindromic words, like "deified," "repaper," etc. The earlier volumes of this magazine contain many, as the indexes will show. There are many liners in our and other languages that make good sense, while some are good hits, and others admonitions.

"Able was I ere I saw Elba," attributed to Napoleon.

"Your sceptre, Alexander, is a fortress," said Hephaestion.

"No, it's a bar of gold, a bad log for a bastion,"—Alexander.

PALINDROMIC VERSES.

Dies slowly fading day ; winds mournfully sigh ;
Brightly stars are waking ;
Flies owlet, hooting, holding revel high,
Nightly silence breaking.

Breaking silence nightly,
High revel holding, hooting owlet flies ;
Waking are stars brightly ;
Sigh mournfully winds ; day fading slowly dies.

Play with work blend, keep warmish feet.
Always drive trouble, slowly eat ;
Air pure breathe, and early rise,
Beware excess, take exercise.

Exercise take, excess beware,
Rise early and breathe pure air ;
Eat slowly, trouble drive away,
Feet warmish keep, blend work with play.

Platonic Love.

I had sworn to be a bachelor, she had sworn to be a maid,
For we both agreed in doubting whether matrimony paid ;
Besides, I had my higher aims — for science filled my heart,
And she said her young affections were all bound up in art.

So we laughed at those wise men who say that friendship cannot live
'Twixt man and woman unless each has something else to give ;
We would be friends as true as ever were man and man —
I'd be a second David and she Miss Jonathan.
We liked each other, that was all, and quite enough to say ;
So we just shook hands upon it in a business sort of way.

We shared our sorrows and our joys ; together hoped and feared ;
With common purpose sought the goal which young ambition reared ;
We dreamed together of the days, the dream-bright days to come ;
We were strictly confidential, and called each other " chum."

And many a day we wandered together o'er the hills —
I seeking bugs and butterflies, and she the ruined mills,
And rustic bridges and the like, which picture-makers prize,
To run in with waterfalls and groves and sunny skies.

And many a quiet evening, in hours of full release,
We floated down the river, or lounged beneath the trees,
And talked in long gradation, from the poets to the weather,
While the sunny skies and my cigar burned slowly out together.

But through it all no whispered word, or tell-tale look or sigh,
Told aught of warmer sentiment than friendly sympathy ;
We talked of love as coldly as we talked of nebulae,
And thought no more of being one than we did of being three.

" Well, good-by, old fellow," — I took her hand, for the time had come
My going meant our parting, when to meet we did not know ; [to go,
I had lingered long, and said farewell with a very heavy heart,
For, though we were but friends, you know, 'tis hard for friends to part.

" Well, good-by, old fellow ; don't forget your friends across the sea,
And some day, when you've lots of time, just drop a line to me."
The words came lightly, gayly. but a great sob just behind
Rose upward with a story of quite a different kind.

And then she raised her eyes to mine, great liquid eyes of blue,
Full to the brim and running o'er, like violet cups with dew —
One long, long look, and then I did what I never did before —
Perhaps the tears meant friendship, but I think the kiss meant more.

— *New York Tribune*

Philosophy, or The Geometry of Science.

VORTEX PHILOSOPHY, OR THE GEOMETRY OF SCIENCE. Diagrammatically Illustrated. By C. S. Wake. 8vo. Published by the author. Chicago, 1907.

The author says in his preface, that in 1893 he began an independent investigation into the physical aspects of natural activity. The scope of this enquiry gradually widened, until finally it embraced the organic as well as the inorganic, the phenomena of which was seen to be intimately allied, and to the expressions on different planes of a common activity — vortex motion.

The manuscript for the complete work, 600 pages, was accidentally burned, some ten years ago and only the plates were saved, and other engagements of his time since had prevented him from making a reproduction of the lost work. Hence the present work. The most important diagrams saved are contained in this handsomely printed work. The diagrams are colored, artistic and beautiful. The principles on which it is based are a series of propositions. The work is not intended for the general reader, but for those who are acquainted with the theory of evolution, and with the general results of the discoveries of modern science; it is a study and application.

The author had made somewhat a study of the elaborate diagram and charts of Mr. J. J. Van Nostrand, entitled the "Formal Concepts," and also the "Mechanical Philosophy." The "Concept" was presented to all our subscribers by Mr. Van Nostrand in 1896, free, who applied for them. The author also contributed six papers to this magazine entitled "Lessons in the Formal Logic," which were published in Vol. XIV for that year.

Mr. Wake acknowledges a certain similarity in some matter, form and method between his work on Vortex Philosophy and an Mr. Van Nostrand's Mechanical Philosophy, yet the two are quite independent; that his own systems are illustrated diagrammatically, the other belongs to a category of its author.

These systems require more than a casual reading; they require study, and I confess I shall have to brush off the cobwebs from the brain, and confine myself to my room, when I re read the Vortex Philosophy, and we are going to do so in the near future, and probably recur to the subject again.

Along the lines of illustrating the inner philosophy of science

and thought by diagrams, colored and otherwise, there have been published several that vividly and beautifully portray the Geometry of Science, some of which we will briefly name, which are in our library, and which we have pored over many a night burning the "midnight oil:"

"The Formal Concept." (For the student only.) 1886-1889. Chart: The Introduction of Sematology (Natural Logic) as a Science. Microcosmus. A Theory of the Mental Constitution, by the Use of the Formal Logic. The Sematical; The Physical; The Psychical. MIND. By J. J. Van Nostrand, Chicago.

The content of the Formula is that signs are organic, and that by the use of a logically constructed Thought-unit this fact becomes demonstrable. It being mathematical it is not quarrelsome. The work is in quarto form, graphically arranged in logical sequence, with accompanying folding chart, geometrically executed, and all artistically printed.

"An Explanation of a Mechanical Philosophy (Mathematical and Atheistical). By J. J. Van Nostrand. Accompanied with a colored chart and diagram. The Ideated Sematical Unity. In red, green, and blue. Revised to June, 1903. The purpose, the elucidation of the principles involved in the demonstration (which were merely stated in the little monograph published in 1891, in connection with the formula of that date accompanied with a colored chart, Sematology). Quarto, published in Chicago, 1903. "A thing is what it does."—*Lewes*.

"Geometrical Psychology, or the Science of Representation, an Abstract of the Theories and Diagrams of B. W. Betts." By Louisa S. Cook. Cloth, 8vo, pp. 100; 19 plates, colored; 23 diagrams, handsomely printed. Symbolic and mathematic. London; 1887. Two parts, 14 sections, with an appendix.

"All forms are representative, and their significance is the science of sciences." The diagrams are artistically colored; these were submitted to Mrs. George Boole (widow) and she was attracted by them and mentioned such in her little book, "Symbolic methods of Study, 1884. Subsequently Miss Cook took an interest in the work of Mr. Betts, and had the extracts and diagrams and this work published by George Redway.

"An exposition on the Transcendental Curves ($\sin y \sin mx = a \sin x \sin nx + b$). By H. A. Newton and A. W. Phillips.

The authors have thought it worth while to select for study a single curve of the numberless transcendental equations, and to

exhibit a few of the very many plane curves which that one equation furnishes. 16 pages of text; 23 pages of plates; and 148 symmetrical curves; all artistically engraved and exhibited at the end of the text. Transactions of Connecticut Academy, Vol. III, August, 1875.

A wonderful display of algebraic-geometric analysis. A convenient arbitrary value being given to a , and to m was in turn all the values of the proper fractions, which, reduced to their lowest terms, have denominators less than 12.

"The Fractional Family, or the First Part of Spirit-Mathematics-Matter." By Arthur Young. Cloth, 8vo; pp. 142. Illustrated with diagrams. New York, 1864.

"Axial-Polarity, or Man's Word-Embodied-Ideas, and Its Teachings." By Arthur Young. Cloth, 4to; pp. 244. Diagrams and plates. London, 1887. A new rendering of Pope:

*"Know then Thyself, 'tis thus we God may scan.
Man's proper Study is the God in Man."*

"Typical diagrams of the Systematisation of our Four-hundred and Five most fundamental Word-embodied-Ideas, by means of the Axial-Polarity implicated with them. In every case of Polarity, the opposite Poles are necessarily assumed as inter-connected by Lines or Axes, on or about which the Polar Object or Subject revolves."

"Tritogenea. A Synopsis of Universal Philosophy." By George Field. London, 1846. 8vo, pp. 142. This author published his "Outlines of Analogical Philosophy," in two volumes, in London, 1839. The "Synopsis" contains philosophy, exemplified in one volume, with three charts (Tritogenea). I. Universal Philosophy II. The Sciences. III. Tritogenea. Wisdom, Power, Beneficence. All geometrically represented.

"The Science of Beauty as Developed in Nature and Applied in Art." By D. R. Hay. 8vo, pp. 108; 23 plates, elegantly executed. London, 1856.

A Gem of Art and Perfectness. This is a résumé of his former works, and he says that his theory of form and color is admitted by the best authorities to be based on *truth*. His diagrams are perfection and well may one worship "The Great Geometer," a sentiment attributed to Plato.

There are many more works we might describe that are more or less devoted to the realm of the geometry of Nature; but will give the titles of only a few more that are on our desk, nearly all of which contain elegant plates or diagrams :

"Geometrical Illustrations : The book of Lines, Squares, Circles, Triangles, and Polygons." Demonstrations. By John Bennett. 4to, pp. 44 text, 55 plates. London, 1837.

"Magic Reciprocals. The Great Principles of Reciprocal Identity." By Gustavus Frankenstein. One principle pervades the whole universe, says Humboldt. New York, 1888. 8vo.

"How the Geometrical Lines have their Counterparts in Music." By Isaac L. Rice, author of "What is Music?" 12mo. New York, 1880.

"Symbolism : A Treatise on the Soul of Things; How the Natural World is but a Symbol of the Real World." By Milton A. Pottinger. 8vo, pp. 276. Sacramento, Calif., 1905.

"The Basic Outline of Universology. The Newly-Discovered Science of the Universe." By Stephen Pearl Andrews. Revelation through Science; Philosophy of Integralism; the Advent of Reconciliative Harmony of Ideas. 8vo, pp. 764. New York, 1872.

"Euclid by Colours." By Oliver Byrne. The First Six Books of Euclid, in which coloured diagrams and symbols are used instead of letters. Elucidation, 30 pages, Text and propositions 268 pages. An elegant effect. London, 1847. 4to.

"The Young Geometrician." Practical geometry without compasses. By Oliver Byrne. All by coloured diagrams and symbols. 8vo, pp. 64. London, 1865.

"The Principia." Emanuel Swedenborg. Two quite large octavo volumes. Illustrated with many diagrams, in reference to geometry, mathematics, vortex motion, etc. London, 1845 6.

"The Educational Chart, Being a Comparative Abstract of Two Antagonistic systems of Education." By Angus Dallas. The Mathematical and the Æsthetic. Toronto, 1881. 12mo.

"Vortexia." By J. W. Steeves. Washington, D. C. 1907. The Forces of Modes and Motion existing in Nature. How tangible matter is brought into existence from ether to consciousness. 16mo, pp. 36.

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HISTORIC MAGAZINE.

AND

NOTES AND QUERIES

MANCHESTER, N. H.

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No. 2.

The Origin of Societies.

From time immemorial, in all ages of the world, and in all the phases of the world's history, men have always tried, by forming themselves into groups or societies, to command a certain position which would be to them the base of some future empire or state, and which eventually gave rise to most of the famous empires of antiquity. After these empires we find colonies dispatched to different parts of the world, and they carrying with them the germs of a civilization that they had been brought up in, eventually succeeded in scattering far and wide those seeds of human knowledge and human wisdom which, after a lapse of ages, sprung up so beautifully on the different barbaric shores where they were sown, and produced nations so prominent in the world's history, that oftentimes we are compelled to turn to tradition and mythic lore, and by trying to thread our way through this serious labyrinth of unexplored learning attempt at all hazards to form a something out of nothing. The first man we find at the head of the great society

named by man was Nimrod, a mighty hunter, and after the confusion of tongues, or as some have more properly asserted, after the confusion that arose as to what purpose the stupendous fabric they were then erecting was to be put, they then divided themselves into different bands or societies, and each band or society electing a leader, scattered themselves far and wide over the earth. From these arose chiefs or heads of tribes, Patriarchs or fathers, Governors and Kings, or chief Magistrates of the commonwealth, and eventually we find in many instances these succeeded by Emperors. For many ages they seemed to have remained in a sort of quiescent state, until that restlessness, for which man is so very much noted, began to be apparent; for it seems that, having ascended so far in the scale of human pride and ambition, they commenced to descend on the other side and to form noted societies, many of which have become famous in the world's history. In the foremost ranks we may mention that society which existed in Egypt, and to which the pyramids of today owe their architectural fame. Next in order comes that celebrated society of Greece, of which all the entreaties of the Greeks could not suffice for Epaminondas to become a member; and then, in the order of succession, we find the Knights Templar, from whom it is thought the present Masonic body owes its origin, although we think that we may safely assert that with a little patience, we may trace its existence to ages long before the rise of Christianity; in fine, we may almost hazard to say that the Knights Templar took their insignia from the body Masonic, and by no wild conjecture we declare it to be, if not the same, yet almost to be the same, and if not existing alone, yet co-existent with that society in Egypt, which laid down the plans in the priestly halls of Thebes for the erection of the pyramids.

"THE LAMP OF TRISMEGISTUS enlightens the present, past and future, lays bear the conscience of men, and manifests the inmost recesses of the female heart. The lamp burns with a triple flame, the mantle is thrice-folded, and the staff is divided into three parts." — *Eliphas Levi*.

The Ancient Rosicrucians.

The Rosicrucian Society instituted in the fourteenth century was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies: many became anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They are said to delve in strange things and deep Mysteries; to be enwrapt in the Occult Sciences, sometime vulgarly termed the "Black Art"; and in the secrets of Magic and Sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These Mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century in the person of Raymond Lully, the renowned scholiast and metaphysical chemist, who proved to be an adept in the doctrines taught at the German Seat of Hermetic Learning in 1302, and who died in 1315. Fidelity and Secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of Chemistry, Hermeticism, Magnetism, Astrology, Astronomy, and Theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent—the Philosopher's Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the

Cabalist, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians and as to the beneficence of that Fraternity has wrought them great injustice. Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Picus di Mirandola, who died in 1484; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the "Way to Bliss." All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615. Wessel's "*Fama Fraternitatis*," the curious work "*Secretioris Philosophiæ Consideratis*," and "*Cum Confessione Fraternitatis*," by P. A. Gabella, with Fludd's "*Apologia*," the "*Chemische Hochzeit* of Christian Rosenkreuz," by Valentine Andrae; and the endless volumes, such as the "*Fama Ramissa*," establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosaic doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

THE MODERN ROSICRUCIANS.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little, of England, but a few years ago; it is founded upon the remains or the embers

of an old German association which has come under his observation during some of his researches. Brother Little Anglicized it, giving it more perfect system, and placing it in that condition in which it was received in the United States.

The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of Archæological and Historical subjects pertaining to Freemasonry, Secret Societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men. To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation.

The Rosicrucian Societies for England and for Scotland were immediately established; and in 1876 the Order was planted in the Dominion of Canada by authority of Prince Rhodokanakis, of Greece, in which latter country it had been introduced from England. It was introduced and organized in the United States in 1879. The Society also exists in Ireland, in Tunis, in China, in India, and New Zealand.

THE SIXTH BOOK OF THE HOLY GUIDE, by John Heydon, is thus entitled :

The Rosie Cross Uncovered, and the Places,
Temples, Holy Houses, Castles, and
Invisible Mountains of the Brethren
Discovered and Communicated to the
World, for the Full Satisfaction of
Philosophers, Alchymists, Astromancers,
Geomancers, Physitians, and Astronomers.

By John Heydon, Gent, *Φιλονομος*, a Servant of God,
and a Secretary of Nature. 1660.

The Invisible Magical Mountain.

TRANSLATED BY KENNETH R. H. MACKENZIE.

(*From The Rosicrucian, London, 1875.*)

Every one by Nature desireth to be a Regent and Governor, to have in Possession, Treasures of Silver and Gold, and to appear Great in the Eyes of the World. God however hath created all Things for the Utilitie of Mankind, that he may govern thereover, and thereby perceive the especial Benevolence and Omnipotence of God, so that he may give Thanks to Him for his Benefits, and to praise and honour Him. Nobody, however, is strenuous in these Things in any other manner than to enjoy such Benefits in idle Days without any previous Exertion and Danger, or taketh any Notice of the Place wherein God hath garnered them, and where He desireth that Man shall make diligent search for them, and in which Place He also designeth that the Diligent Seeker shall become a Partaker of them. But none desireth to have a Dwelling Place in such Locality, and thence from it cometh that this Treasure of Wealth is not found or to be disclosed. For the Travel to this Place, and in truth the Place itself, hath for a long time been unknown, and is hidden from the greater Portion of the World. Yet although it is hard and difficult to find this Road and Place, it should nevertheless be sought out. For it is not the Will of God that from His Own People any Thing should be hidden: Therefore in these last Days, before the Final Day of Judgment shall determine all such matters, they shall be revealed unto those which are Trustworthy (as He saith in one Passage) although He speaks darkly and in such Wise that it shall not be known unto the Unwise: *For there is nothing covered that shall not be revealed; and hid that shall not be revealed; and hid that shall not be made known.*" (Matt. x, 26). We, therefore, inspired by God's Holy Spirit, announce the will of God unto the World, in like manner as we have done it in various Tongues (*Fama et Confessio Fratrum R. C.*) and made it publick. But the greater Number of People revile or dispise this Manifest, and lie in wait for one continually, without having regard to God, and they imagine that we design immediately to teach them how to make Gold, or to put them in possession of great store of Treasure in Order that they may wage Wars, take great Usage, live in Idleness, in Drunkenness,

and in filthy Lust, and in other ways defile their Lives with a multitude of other Sins; all these things being entirely contrary to the Will of God. Such Persons should have learnt from the ten Virgins, of whom the five foolish besought to have Oil from the five wise, how far otherwise the Truth of this matter is: For it is necessary that each individual should attain to these Things by his own Labour and the Assistance of God. But we understand by special Grace and the Revelation of God that which they demand from their Writings: Hence we seal up our Ears and as it were cover ourselves up in Clouds, that we may not hear their Cries and Howls—whence it arises farther that they violently assail us with Insults and Slandering, to the which we give no Heed, God giving Justice in his own Time.

But as we have truly observed (although ye know nothing thereof) and have perceived by a letter how diligent ye are in the Search after the Knowledge of God and the Perusal of the Holy Scriptures: we have thought ye worthy before many Thousands of an Answer from us, and by the Permission of God and the vital emotion of the Holy Spirit we send you greetings.

There is a Mountain, lying in the Midst of the Earth, or in the Centre of the World, both small and great in Itself—It is soft, it is also very hardy and stoney—it is near and afar off, but by the Providence of God it is Invisible. Therein lie marvellous Treasures hidden, that the World can neither count nor estimate. This Mountain, through the Envy of the Devil (which continually opposeth the Honour of God and the Blessedness of all Men) is encompassed with very cruel Beasts and Birds of Prey, making the Way thereunto most Difficult and Dangerous; and therefore until this present Time, the Time having not yet come, the Way thereunto hath neither been sought nor found, nor hath it been Possible to find that Way. But from henceforward this Way may be specially found by the Worthy, but only by the sole Labour and Pains of each One.

Go ye unto this Mountain in a certain Night-Season (when the fitting Time is at Hand) which shall be very long and very dark, and be ye diligent to prepare yourselves for the Entrance into that Journey with zealous Prayers. Enter ye upon the Way leading unto the Mountain, but inquire of None where it is to be found; take Heed that ye follow your Guide who will Himself manifest his Presence unto ye and who will meet you upon the Road; but Him ye will not know. This Guide will

lead you to the Mountain, at Midnight, when all Things are still and in Darkness. It is very Necessary that ye be endued with the Courage of Heroes, that ye fear not the things to be encountered, and flee before them. Ye will not require any carnal sword, nor any other Weapon but only to invoke God with upright earnest Hearts. When ye have beheld the Mountain, the first Marvel ye will behold will be the following: A very strong and mighty Wind shall shake the Mountain, and break in sunder the rocks: terrible Dragons, Lions and other frightful Beasts will approach you; but fear none of these so terrible Creatures. Be of stout minds and take Heed that ye turn not back; for your Guide who will have brought you so far will not allow any Harm to come at you. As to the Treasure, it is of a Truth, not revealed, but it lies very near at Hand. After this Wind will arise a great Earthquake which will overthrow into a Heap every Thing not overthrown by the Wind; but take ye heed not to turn back again. After the Earthquake will arise a Fire which shall consume the Earthly Matter and bring the Treasure to Light. After all these Things and hard upon the Break of Day, there will ensue a great stillness in the Air, and ye will see the Morning Star rising up, and the Dawn breaking; then shall ye find a great Treasure. The most noble and most perfect thereof is a certain, refined, and complete Tincture, by which the whole World (were it the Will of God and it were worth the while) might be tintured and changed into the purest Gold.

This tincture will give ye back Youth, if ye use it as your Guide teacheth, and ye will feel no Trace of sickness in any of the Limbs of your Body. By the Aid of this Tincture ye shall likewise discover Pearls of such Profection that ye cannot imagine the same. But beware of taking any Thing—on Peril of your Head, save what your Guide gives unto you. Praise God eternally for this His Gift—and be ye especially careful only to use it in such Works as may benefit the World. Use it rightly and possess it as if ye possessed it not. Live a Life of Temperance and avoid all Sins; otherwise your Guide will forsake you and this Beatification will be taken from you. For know this of a Truth, that whosoever shall misuse this Tincture and doth not live as an Exemplar, pure and pious before Mankind, shall surely lose this Benefit, and with insuperable Difficulty retain the Hope ever to be made Partaker thereof again.

The Rational Almanac.

We are faced by the fact that the millions of people outside the British Empire are not used to any system of twelves and could not possibly be led to use the new system until trained from early childhood. It is manifest that no such change can come in your life-time or mine. In my opinion the system of twelves is the highest that the strenuous civilization of future generation will bear, although the method of sixty-fours formerly used by the Babylonians were the most ideal, but no nation will during the present century be able to afford its people's time to learn and become readily conversant with 64 tables, therefore the only thing practicable is to urge the British nation to retain the system of dozens and gross, and apply it to their monied units beyond the 1 shilling. The latter would be the most difficult matter ever attempted seeing that the financial effect of the British pound sterling is of such far-reaching effect.

It is, however, quite different with the Almanac because the simple separation of Christmas Day would do away with the first great difficulty of changing days of the year and the fixing of Easter is gradually becoming a necessity.

There can be no doubt amongst thoughtful people who fairly consider the matter but that 13 months of four weeks would facilitate convenience but if the Duo-decimal system was really to be decided upon by International Authorities, then the 12 months would be better kept, and if the last (13th) week in each Quarter could be given as holiday weeks to reduce over-production and give the toilers holiday and recreation that might be better.

The fact that the "Rational Almanac" is being seriously considered by so many thoughtful people who almost unanimously come to the conclusion that the reforms suggested are in the most practical directions coupled with the fact that the industrial classes are now cultivating a spirit of reform which will accumulate in many directions during the ensuing 10 years

leads me to believe that practical reforms may take effect in those directions about the year 1916. But curiously enough I have an application for the "Rational Almanac" to be translated into Arabic because the leaders amongst the Mohammedans are beginning to feel the growing danger to their nation now resulting from their lunar years being drifted through a solar year, especially owing to the effect on the health of the people who fast during the month of Ramadam. That drifts 11 days earlier through each solar year because their 12 moons only cover 354 days. As all the faithful fast from sunrise to sunset through that month the strain upon health is considerable even in Winter in those hot countries, but when Ramadam drifts through Midsummer as it will in the year 1916 the suffering and injury to health thereby caused to the people develops into a national danger; therefore the leaders of the people are seeking to adopt the fixed calendar I propose.

Although the Chinese and Japanese do not experience the dangers through fasting, they are realizing the growing difficulties which result from lunar calendars which are not necessary now that printed almanacs, etc., are so general. The leaders amongst those great nations are beginning to appreciate the advantages of the fixed calendar for the solar year, therefore there is strong hope that they would welcome any international efforts to secure uniformity, as would also the Russians and Greeks, now that the interchange of commerce necessitates the double dating and leads to confusion in their growing foreign trade.

In view of the traditional Conservatism of Europeans when compared with the radical tendency and encouragement given to reform methods in America I feel convinced that the Americans could lead the nations to the desired fixed calendar and therefore I am arranged to come over to America to start the organisation this year. Already I have got President Hadley of Yale University and other strong men in favour of the reform and have good hopes that President Roosevelt may take some lead in the matter." — *M. B. Cotsworth, Acomb, York, Eng.*

New Saying of Jesus.

"A new saying of Christ, lost to the world for thirteen centuries and found in Egypt, was given to the world for the first time today by Prof. Henry A. Sanders of the University of Michigan in addressing the members of the archæological institute now in session at the University of Chicago. The fragment is part of an old Bible dating back to the Moslem conquest of Egypt, and on its face is so authentic as to disarm hostile criticism.

The long lost fragment belongs in the sixteenth chapter of the Gospel of St. Mark and follows the fourteenth verse. It relates to the story of Christ's appearance, following his death, to eleven of his apostles in Jerusalem.

With the new verse in the Bible it reads :

"Mark xvi, 14 ; And they answered saying that this age of unrighteousness and unbelief is under the power of satan, who does not permit the things which are made impure by the (evil) spirit to comprehend the truth of God and His power. For this reason 'reveal thy righteousness,' they said to Christ; and Christ said to them : 'The limit of the years of the power of satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more to the end that they may inherit the spiritual indestructible glory of righteousness which is in heaven.' "

Professor Sanders declared that the new found manuscript also contains what is known as the liturgical ending of the Lord's prayer.

The text was found, he said, by Charles L. Freer of Detroit, who was traveling in Egypt and searching for additions to his art collections. — *Chicago News*.

ATTRIBUTED TO WILLIAM SHAKESPEARE.

For though a mortal made of clay,
Angels must love Ann Hathaway ;
She hath a way so to control,
To rapture the imprisoned soul,
And sweetest heaven on earth display,
That to be heaven Ann hath a way ;
She hath a way, Ann hath a way,
To be heaven's self Ann hath a way.

Creation of the Universal Systems.

An anonymous author sent us a copy of his "Scientific and Poetical Works," announcing himself "The Last of the Hereditary Bards and Skalds." The volume contains much cosmic philosophy, clothed in rigorous diction. We present some of his tersely stated paragraphs of evolution epitomized :

"Space raved for thousands of years, a wilderness of flames and glare, closing in on all tides with a fury whose uncontrollable rift and shock the ruggedest mind is unable to conceive. None have ever gazed upon it—and only That which has beheld the red original can tell. All the powers that had existence lent their most terrific aid to swell the rage of its unimaginable destruction, tumbling in precipitous mountains of fire through oceans and hells of never ending ruin. All space heaved onwards, bounding in cataracts of flame, crashing like earthquakes upon billows of explosion, leaving behind it but mightier thunder-seas that rocked with conflagration, dinning the boundless in one long, horrid and interminable roar.

"The densest part of this molten universe withered itself up to blackness from its very intensity, and left a gravitating *centre of cold* in the midst of the burning universe.

"Against this cavernous centre all space warred, eager to crush it by the pressure of external matter. The void gave way and the flames roared in victorious joy. It was pressed to the point of annihilation, and a rebound ensued. The fires went staggering backwards and the void grew. This process was continued for an almost limitless period, until the void, rimmed with fires, had created an outer void, and this an outer void, until the universe globes surrounding each other, yet separated by inconceivable distances, formed the condition of things at present existing. The universe globes are formed out of nebulous dust or stars. The universe that we surround is invisible, so small does it seem to our conception — our light will perhaps never reach it. The universe without us is almost invisible; so terrific and appalling is the distance between. All the universes with in contract and expand (as if they were breathing) to the growth and pressure of the universes without."

The Hierarchies and Choirs.

The great theologians divide the angelic hosts into three hierarchies, and these again into nine choirs, three in each hierarchy: according to Dionysius the Areopagite, in the following order: 1. Seraphim, Cherubim, Thrones. 2. Dominations, Virtues, Powers. 3. Princedoms, Archangels, Angels. The order of these dominations is not the same in all authorities: according to the Greek formula, St. Bernard, and the *Legenda Aurea*, the Cherubim precede the Seraphim, and in the hymn of St. Ambrose they have also the precedence — *To Thee, Cherubim and Seraphim continually do cry*, etc.; but the authority of St. Dionysius seems to be admitted paramount, for, according to the legend, he was the convert and intimate friend of St. Paul, and St. Paul, who had been transported to the seventh heaven, had made him acquainted with all he had there beheld.

The first three choirs receive their glory immediately from God, and transmit it on to the second; the second illuminate the third; the third are placed in relation to the created universe and man. The first hierarchy are as counsellors, the second as governors, the third as ministers. The Seraphim are absorbed in perpetual love and adoration immediately around the throne of God. The Cherubim know and worship. The Thrones sustain the seat of the Most High. The Dominations, Virtues and Powers are the Regents of stars and elements. The three last orders, Princedoms, Archangels and Angels, are the protectors of the great monarchies on earth, and the executors of the will of God throughout the universe.

The term angel is properly applied to all these celestial beings; but it belongs especially to the last two orders, who are brought into immediate communication with the human race. The word Angel, Greek in its origin, signifies a Messenger, or more literally, a bringer of tidings. In this sense, the Greeks entitle Christ "The great Angel of the will of God."

For a discussion on the meaning and etymology of Seraphim and Cherubin see note, cap. XVII, lib. II, where some curious information is revealed.

The word "Archangel" of the text is, in the original, "Great Angel," or signifies perhaps "Mighty Spirit." — *Sacred and Legendary Art*, by Mrs. Jameson.

Esperanto-- The New Language.

Robert W. Mason was in town yesterday and called on several persons. He will be remembered as a linguist who is much interested in phonetic spelling, but yesterday he was telling the wonders of Esperanto, the new world language.

He said that Esperanto is easy, and read pages of it to interested listeners.

It will be remembered that the third world congress of Esperanto held in Cambridge, England, last August, brought together 1400 delegates from thirty-five countries, reared in twenty languages, who deliberated wholly in Esperanto in congress assembled. In the Sunday of the congress three church services were held wholly in Esperanto.

Mr. Mason had copies of Cambridge papers with columns of the proceedings of the congress printed in Esperanto.

"What makes Esperanto so easy," said he, "is that there is so little for anyone to learn and to remember. All but 158 words are ear-marked, the nouns end in o the adjectives end in a, to plural number add j, to adjective case add n, the adverbs end in e, the verbs infinite end in i, the verbs imperative end in u. Every verb is regular and there is only one conjugation. The present tense ends in as, past tense ends in is, future tense ends in os, conditional tense ends in us. Every word is pronounced exactly as spelled.

From these suggestions the reader can perhaps at sight read much of the page of American history from the story of Pocahontas, which heads this article.

The following is the English original of the page:

Pocahontas was by this time a young woman of about 18. She was visiting an old chief named Japazaws, who lived on the Potomac river. Argall was trading with the Indians at Japazaws's town. He told Japazaws that if he would bring Pocahontas on board his ship he would give him a copper kettle. Every Indian wanted to have a copper kettle, of all things. Japazaws and his wife, pretending that they wished to see the vessel, coaxed Pocahontas to go with them. Argall refused to let her go ashore again, and carried her to Jamestown a prisoner.

Her she stayed a year. The English people in Jamestown refused to give her up unless Powhatan would return some guns which the Indians had taken. There was an Englishman living at Jamestown, named John Rolfe, who fell in love with Pocahontas and proposed to marry her. When word was sent to Powhatan of this, he readily agreed to the marriage and an old uncle and two brothers of Pocahontas went down to Jamestown to attend the wedding.

American History in Esperanto.

38

HISTORIO DE POKAHONTO.

Tiutempe Pokahonto estis junvîrino eble dekok-jara. Vizitante, ŝi estis ĉe maljuna ĉefo nomita Japazo (Japazaz), kiu loĝis apud la rivero Potomako. Argalo estis komercanta kun la Ruĝahomoj ĉe la urbo de Japazo. Li diris ke li donos al Japazo kupran kaldronon se tiu igos Pokahonton sur lian ŝipon. Ĉiu Ruĝahomo deziregis kupran kaldronon pli ol ian alian objekton. Pretendante do grandan deziron



Pokahonto kaptita.

rigardi la ŝipon, Japazo kaj lia edzino allogis Pokahonton iri kun ili. Efektive, Argalo rifuzis lasi ŝin surtereniri, kaj ŝin alportis al Jamestown kie ŝi tiam fariĝis malliberulino.

Tie ŝi restis unu jaron. La anglaj popoloj en Jamestown rifuzis liberigi ŝin, esceptinte ke Pohato redonu kelkajn pafilojn kiujn la Ruĝahomoj jam prenis. Estis angla loĝanto en Jamestown nomita Johano Rolf, kiu enamigis kun Pokahonto kaj proponis edziĝi kun ŝi. Kiam oni informis Pohaton pri tio, li volonte konsentis al la geedziĝo. Maljuna onklo kaj du fratoj de Pokahonto iris al Jamestown por ĉeesti ĉe la edziĝa soleno. Pokahonto,

The Hargraves Jennings' Letters.

A few particulars of the above extraordinary letters of an extraordinary man, so often read about, but so seldom seen, will doubtless be of interest to all, but more especially to intending Subscribers — Uniform with and similar to the Series of the "Bath Occult Reprints" it is perhaps wisely limited to a small Edition, and is appropriately dedicated to the admirers of Hargrave Jennings' Works—whom it specially addresses.

John Yarker, Esq., kindly contributes the skilful and ingenious Introductory Synopsis.

The Giulio Romano Designs *celebre*, their origin and History are both here and in the Appendix freely discussed, and the Writer's connection with the Bath Edition of the "Divine Pyramider" is also for the first time fully explained. The pet Volume of Mr. Jennings, the "Comte de Gabalis" (the second part of which is now for the first time being translated into English for immediate publication) also occupies a goodly share of space and in the seventeenth letter fresh light is thrown upon this remarkable volume, as also is continued in the Appendix which shows by the Latin foot-note, &c., to the second article, both the Editor's judgment and knowledge on these *outré* subjects. The additional Letter, &c., from Mr. Jennings' old friend the Original Publisher of the Model "Shekel" will be of interest to all who have read that double *entendre* Work "One of the Thirty," while the free comments on Books and Authors past and present, Occult Societies, and Brotherhoods at Home and Abroad, The Tarot, the Book Sale, Lady Burton's Letter, &c., &c., constitutes the Volume a most desirable bio-bibliographical addition and a fitting Supplement to the Writings of "The Historian of the Order of Rosicrucians." The Illustrations are all that can be desired and are strictly in character with the work.

A complete List (now for the first time published by permission) of the "Bath Occult Reprints" conclude the interesting Work, describing those of the series withdrawn in 1889 from circulation, in deference to the "National Vigilance Society," with full descriptive Notes, &c., &c.

The Original Letters are valuable and should be worth securing by some Bibliophile or Literary Institution.

Robt. H. Fryar, Bath, Eng., is the Publisher. Price \$2.50, post free.

The Rational Almanac.

The Rational Almanac, Tracing the Evolution of Modern Almanacs from Ancient Ideas of Time, and Suggesting Improvements ; with Years, Half years, and Quarters equated. Thirteen Months to the Year. Holidays and Festivals, also the Week Days Fixed on Permanent Dates to gain much more public convenience. 180 Illustrations explaining the Mysteries of the Pyramids, Sphinx, Obelisks, Druidical Circles, Mounds, Vertical Stones, &c., erected to record yearly Almanac Times. By Moses B. Cotsworth, Acomb, York, England. Price, five shillings, net. Or in the United States, price, \$1.75, by mail, postpaid, 215 Third Street, S. E., Washington, D. C. Address the author at either address. Cloth, stamped in gold, 474 pp. Portrait of the author. Oblong, for the pocket, octavo height.

Model 28 Days Month of a Week.

Week.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
1	1	2	3	4	5	6	7
2	8	9	10	11	12	13	14
3	15	16	17	18	19	20	21
4	22	23	24	25	26	27	28

Without disturbing the accepted Gregorian length of years now used, the advantage of the proposed Permanent Rational Almanac could be easily realized by three simple steps, thusly :

1. From Christmas Day, 1916, cease naming Christmas Day by any week day name, and merely call it "Christmas Day," which could thus be set apart as the extra yearly day, fitted into the last day of the year as a duplicate Sunday to permanently combine the week end holiday with Christmas, and get rid of the troublesome and unbusinesslike changing of week-day names for dates throughout future years.

By naming "Leap-Day" as a public holiday without any week day name, justice would be done to salaried servants, whilst maintaining fixed day names for each date.

2. Let Easter, Whitsuntide, and the other movable Festivals, be Fixed (as Christmas is) to always fall on the fixed Dates to be arranged for 1917, for such other permanent Dates as will best suit the convenience, welfare and pleasure of the People. Easter, our longest "open air" public holiday, would be better

for the Church and people if celebrated in more ideal weather, towards May.

3. Divide the 52 weeks of the year into 13 months of four weeks (28 days) each for greater utility and business facility, by inserting a mid-Summer month (Sol) to equate the year.

ADVANTAGES.

Days uniformly fixed throughout all future time.

Weeks always the same each year. Weekly diaries exactly fitting all the months.

Monthly business balances of income and expenditures are made easy, thus conferring this most useful boon for business and public use.

Months all alike, uniform in the length, and days of their weeks. Equality in monthly receipts and payments. Monthly bills, drafts, etc., always fall clear of Sundays. Pay-days, etc., always on the same date, throughout the year.

Quarters and half years, etc., all ending in complete weeks.

Periods of earnings and payments would all be alike, and absolute justice prevail.

Festival and holidays, fixed on uniform dates in all future years: and these in their happiest positions.

Public holidays would come upon the most convenient days, and stated holidays always fall on the same day of the week.

"Leap Year Day," suggested as a public holiday, on a more suitable date.

All recurring holidays would fall on same day of the week. There would need be no provisos that when a particular date fall on Sunday, then such and such will be held on Monday.

The author suggests that the new Rational Almanac be adopted by all nations and promulgated uniformly to commence *from Christmas*, in 1916, ignore the anomalous and unequal months of the old Calendar and arrange the months of the new Calendar into 13 months of 28 days each, and begin 1917, with January 1. The year will have 52 weeks in the most convenient way, and the transition will easily take place.

In the meantime all people will become familiar with the new order of things, the children will learn it, the commercial world will be ready, business will adjust itself, and the world move on.

The Future Calendar.

PROPOSED BY FILOPANTI.

Several attempts have been made to awaken the nations of the world to the fact that the present arrangement of the yearly calendar is very faulty and incomplete in many respects, besides being unjust for the laborer, tenant, and others. The unequal division of the months of the year, causes troublesome errors in reckoning, bookkeeping, and in other ways. The old mnemonic lines, "Thirty days hath September," are household words and they have been of great service to the younger ones in all families, and also to older members too, in many ways.

It is not our purpose at this time to state the many *outrages* of the present calendar. All intelligent people have realized the many inconveniences of it, to say the least. The time is not far in the future when we shall wonder why we have progressed with it into the twentieth century, and why a new scheme has not been proposed and adopted by all nations before now. But the time had not come for adoption, though far more convenient systems in the calendar had been proposed, but it would seem attracted very little attention.

Just fifty years ago a person who called his name as it appears, Filopanti, published a very singular and eccentric book entitled as follows :

Miranda! A book on the Neo Christian Religion. With Confirmations of the Old and New Doctrines of Christ from Wonders Hitherto Unheeded. in the Words and Divisions of the Bible ; in the Facts and Dates of History ; and in the Positions and Motions of the Celestial Bodies. Three parts. Vol. I, Soul and Numbers ; pp. 400. Vol. II, Stars ; pp. 264=664. Maps and charts. Bound in one volume, cloth. London, 1858.

In the first volume pages, 386-387, he gives "the future calendar." His scheme was to commence the year at the winter solstice (December 21), and make 12 months, as follows : the first and second 30 days each and the third 31 days ; the fourth and fifth 30 days each and the sixth 31 days ; the seventh

and eighth 30 days each and the ninth 31; the tenth and eleventh 30 days each and the twelfth 31; thus leaving one day over, the 365th, for a holiday. This scheme would be an improvement over the present in some respects, but it has several defects as an investigation will discover. Filopanti proposed new names for his months: Primlæ, Duále, Quartile, Quintile, Sestile, Settéro, Ottéro, Novér, Decáro, Undicáro, Ultimár. Extra 31st days were Prima fu, Altra-fu, Terza va. Quarta-va, and the complementary extra day was to be Anno va. The *Nell'anno bissestile* was to be Quattranni van.

Filopanti's scheme did not attract the populace, and it soon dropped out of sight. His *Miranda* is a "wonderful" work of patience, abounding in singular combinations or coincidences, in words, numbers, dates, configurations of stars, and the like.

The Universal Kalendar.

PROPOSED BY G. J. OUSLEY.

Just thirty years after Filopanti published his book, G. J. N. Ousley of Brighton, England, formulated and published in 1888 his proposed new system for the year-months, *The Era of Light*, containing the Mosaic Kalendar. *The Era of Light* begins with the Autumn equinox, the proper natural beginning, and as the Hebrew nation commenced it in Mosaic times. The year has 364 days and an intercalary day at the end, as the true perfect year given by Noah, and afterwards proclaimed by Moses from Mt. Sinai, as the fourth commandment of the decalogue. The year is divided into 12 months of 30 days each, but the last month of each quarter having 31 days (91 in each quarter), and the intercalary day at the end of the year. The Autumnal equinox is the first Sabbath of the year, New-Year's Day, with two or three days as one Sabbatic period at the end of the year according as it is "ordinary," "leap," "long," or the 129th year of the cycle. These restitutional days fulfil or gather up the fragments of lost time, so that in each year every day of the

year will fall upon the same day of the week, beginning every year and each quarter of the year with Sunday, or the first day of the week; and ending with Saturday or the seventh day of the week. All feasts and festivals of the church will fall on fixed days of the year, instead of the varying and uncertain times as heretofore, and thus save the disorder and the searching of the calendar by the people.

By this system, instead of losing one day in 129 years, an error of 30 seconds is made in 360,000 years, says the author.

The morning *Leader*, an English journal, is quoted as saying, July 11, 1906, of the proposed calendar: "Mr. Ousley's idea is really a marvellous monument of original thought."

It has been suggested that the year 1913 will be a good time to inaugurate the new calendar, because the 22d of September in that year being Sunday (Old Style), and the New Year beginning on Sunday.

It will be seen, that Filopanti's scheme is in part reproduced by Mr. Ousley's system, the latter supplying some defects of the former as to the residuals of time and allowances.

Mr. Ousley published his system in a duodecimo pamphlet: "Era of Light; The Universal Kalendar for All Time, or A Perpetual Almanac (New Style), with Exposition and Notes." Brighton, England; 1888.

The Positivist Calendar.

The Positivist Calendar, or Transitional System of Public Commemoration, instituted by Auguste Comte, should also be noticed here. This was quite an elaborate scheme which covered the same arrangement of the months and days as those beforementioned since his day, and the same was translated and published by Henry Edger, at Thompson, Long Island, N. Y., in 1856, the 68th year of the Great Cycle from 1788.

M. Comte well developed his system, but perhaps rather too elaborate, or perhaps the time was not then ready. He proposed new names for the 13 months and 52 prominent personages for the Sundays, — it being commemorative calendar.

This symposium on calendars is the substance of a conference held in New York, September 21, 1907. Present, E. A. Mac-Clean, of the United States Express Office; A. R. Frey, of the N. Y. Custom House; and S. C. Gould, of Manchester, N. H.

The first gentleman for sometime past had been in correspondence with the author of the Rational Almanac, on the proposed new system, which furnished a text for the consensus of opinions.

There are other schemes that have been put forth for consideration which may subsequently be reviewed here. In the meantime we shall be glad to hear from our readers on the subject.

These articles may be followed in the future by other brief reviews of proposed systems.

The Origin of Freemasonry.

The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources, 1. To the Patriarchal religion. 2. To the Ancient Pagan Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templar. 6. To the Roman College of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul's Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders.

"O Ammon, our Father! from Thee we all come; in Thee we all are; to Thee we all return." — *Fan.*

The Iliad and the Odyssey.

"Both the Iliad and the Odyssey are composed, each, of 24 books, the total number of books, in the Homeric poems, being consequently 48. The numbers of verses, in the 24 books of the Iliad, are the following :

611 ;	877 ;	461 ;	544 ;	909 ;	529 ;
482 ;	565 ;	713 ;	579 ;	848 ;	471 ;
837 ;	522 ;	716 ;	867 ;	761 ;	617 ;
424 ;	503 ;	611 ;	515 ;	897 ;	804 .

The number of verses in the first book is 611; it consequently contains 3666 feet, each hexameter being composed of 6 feet. The arabic sum of the four figures 3, 6, 6, 6, is 21. This carries us to the 21st book, and we find it composed, likewise, of 611 verses, or 3666 feet. The verses of both books together are, consequently, 1222. The sum of verses of the first 12 books is 7589, that of the following 9 books, to the 21st inclusive, is 5888. Note the analogous form of these three numbers 3666, 1222, 5888.

The numbers 11 and 22, repeated in the above combinations, point to the 11th and 22nd books of the Iliad. Now the 11th book has 848 verses: a symmetric number which also points to the memorable year 1848, and to the place where 'Miranda' is being printed. The 22nd book has 515 verses, another symmetric number which is prophetically allusive to the year 1815, in which Mars Hector — Napoleon was defeated by Vulcan Achilles — Wellington; and it so happened that this same 22nd book of the Iliad is entirely devoted to the final struggle between Mars Hector and Vulcan Achilles, resulting in the death of the former by the hands of the latter.

The 19th book is composed of 424 verses. This is a number remarkable enough for its symmetry, and for its relation to the Sybilline number of 24 books. But that is not all. Has not the number 24 some obvious association with the 24th of February of the year 244 of Rome, when the Republic was first proclaimed at Rome, and Emanuel-Homer Brutus, and Mars-Hector Collatinus were named her consuls? Has it not also a natural association with the 24th of February, when the Republic was proclaimed at Paris, in 1848, which was the 26th secular year of the foundation of Rome? Well; that number

424, of the verses of the 19th book, is exactly the half of 848; and we are thus carried back to the 11th book, which has just 848 verses.

The number of verses in the 12 first books of the Iliad, as I have already remarked, is 7589; the last twelve have 8104. The former number was prophetically allusive to the year 1789 when the great revolution of France was initiated by the opening of the States general on the 5th of May. Now the 5th of May is the anniversary of the birth of Mars Alexander, and of the death of Mars Napoleon, both of whom were migrations of Hector. The number 8104 is related to the year 1804, when Mars Napoleon was elected and crowned Emperor of the French. The same year is also alluded to by the number of 804 verses composing the 24th or last book, where the funerary games celebrated in honour of Mars Hector are related.

The total number of verses in the 24 books of the Iliad is 15,693. The arabic sum of the five figures of this number is 24, the same as the number of books. The combination 69 records the year 1769, in which both Napoleon, a migration of Hector, and Wellington, a migration of Achilles, were born." — *Miranda: A Book of Wonders*, by Filopanti. London, 1851. (Volume I, Part II, §§ 695 700.)

WRITINGS OF CHARLES KRAITSIR, M. D. Can any of the reader of N. And Q. give any information as to the published writings of Dr. Chas. Kraitsir, besides the three books mentioned below. It is stated that he published several articles, in the journals of the forties and fifties, on philological subjects, and any information on, or titles, or serials in which published, will be appreciated.

A. L. LEUBUSCHER.

Significance of the Alphabet. By Charles Kraitsira, M. D. 12mo, paper, pp. (text 34, appendix 24) 58. Boston, 1846.

First Book of English for Children, Based upon the "Significance of the Alphabet." By Charles Kraitsir, M. D. 12mo, cloth, pp. 88. Boston, 1846.

Glossology; Being a Treatise on the Nature of Language and on the Language of Nature. By Charles Kraitser, M. D. 12mo, cloth, pp. 240. New York, 1852. (G. P. Putnam.) Second edition. New York, 1854. (Charles B. Norton.)

A Mechanical Philosophy.

Prefatory Lessons in a Mechanical Philosophy. (Nature's Legal Code.). The Philosophy of the Home. By John J. Van Nostrand. Royal octavo, with charts, limp, pp. 44. Published by the author, 5553 Drexel Avenue, Chicago, Ill. 1907.

From the preface: "The Philosophy of the Home, as distinguished from the Philosophy of the Crowd, — Pragmatism, and the Philosophy of the School, — Idealism, etc., is the mark placed upon A MECHANICAL PHILOSOPHY by the dictum: "A thing is what it does." — *Lewes*.

"Some of its demonstrative statements are: — that we are born — emerge out of the *unconscious* everywhere into the *conscious* *here* — the individual home; we architecturally and architectonically *use* and *abuse* Knowledge in the *conscientious* *now* — the personal home; we die — immerse into the historizing *unconscious* *now everywhere*, out of the *conscious* *here* and *conscientious* *now* — the home:

— that the properties and the powers of the unconscious everywhere — Space, is the authority which we recognize and respect when we conscientiously ask for direction as to *how* we *ought* to use knowledge and *how* we *ought not* to abuse it, while, engaged in our architectural and architectonical operations in and for the home:

— that Nature's laws, taken *en masse*, constitute logical *clearness* in our view of order in nature; taken separately, as the foundation of one of the sciences, logical *distinctness* is attained and usefulness is promoted; when systematised in the form of, and in accordance with the rules of the unconscious everywhere — logical *adequacy* is gotten, and A MECHANICAL PHILOSOPHY is given, — a complete 'Code' where 'Right' is the 'Fixed Order':

— that the method of the unconscious 'Fixed Order' is the Organic:

— that the application of this organic method to the dialectical (speech-like) proposition 'Mind is Work,' its own peculiar form of psychology emerges," and nine other declarations.

"The purport of the formula herewith entitled A Mechanical Philosophy is that it intelligently and diagrammatically codifies the 'Fixed Order' usually referred to as Natural Law."

We will again quote from this compendium of universology.

Scientific Scintillations: Skalds and Bards.

Is There More Matter in Existence Than Formerly?

"There is more matter in existence than formerly, more weight, more density. Time was when space did not weigh a single ton, when its motion was thoroughly ideal and refined. The primeval matter of space has been gathered and centralized in stars — a *different space* smiles on those blazing orbs. The weight of space achieved its maximum point during the period of the great conflagration; since then the weight of the universe has been *gradually decreasing*. The universe is returning to its original condition of mind, with this difference, however, the mind is *expressed*. Weight is discordance — the enemy of all harmony and refinement. I mean the weightiness of all terrestrial things, not the comparative weight of the perceptual and ideal. But nothing *is* but the ideal."

KARMA. "Music does not die, though one instrument be broken; thought does not die, though one brain be shivered; love does not die, though one heart's string be rent; and no great thinker dies so long as his thought re-echoes through ages, its melody the fuller toned the more human brains send its music on. Not only to the hero and the sage is this immortality given; it belongs to each according to the measure of his deeds; world-wide life for world wide service; straitened life for straitened work; each reaps as he sows, and the harvest is gathered by each in his rightful order."—*Annie Besant*, 1874.

THE TRUE SIGNIFICANCE OF TIME.

"Time does not go by the clocks of fools. The true tick of the time lies in men's brains. No mind exists at once in the same space as another. Space is time; therefore are we individual. He who is most developed has lived the longest in actual time. The grim genius, hoary with an age that almanacs cannot give, stares like a god from his cradle, crowing his warlike delight at the universe — surveying its truth through vast, unpronounceable laws."

"There are sacred words in every language."—*Theo. Review*, January, 1908.

Apocryphal Books, Revelations, Acts, Etc.

APPENDED TO THE APOCRYPHAL NEW TESTAMENT.

A list of Apocryphal Pieces mentioned by writers in the First Four Centuries of the Christian Era. Compiled about the beginning of the Nineteenth Century, and which were not then known to be extant.

- Andrew, Acts of. Eusebius, Philostratus, Epiphanius, *alter.*
- Andrew, Books under the name of. Augustine, *all.*
- Andrew, Gospel of. Gelasius, *in Decretals.*
- Apelles, Gospel under the name of. Hieronymus.
- Apostles (Twelve), Gospel According to the. Origen, *all.*
- Barnabas, Gospel of. Gelasius.
- Bartholomew, Gospel of. Hieronymus, Galasius.
- Bartholomew the Apostle. Writings of. Dionysius Areopagite.
- Basilides, Gospel of. Origen, Ambrose, Hieronymus.
- Cerinthus, Gospel of. Epiphanius.
- Cerinthus, Revelation of. Caius, Eusebius.
- Christ, Books under the name of. Augustine.
- Christ, An Epistle of, produced by the Manichees.
- Disciples, A Hymn which Christ taught his. Epistle ad. Ceret.
- Egyptians, Gospel According to the. Clement Alex., Origen, *all.*
- Ebionites, Acts of the Apostles used by the. Epiphanius.
- Ebionites, Gospel of the. Epiphanius.
- Encratites, Gospel of the. Epiphanius.
- Eve, Gospel of. Epiphanius.
- Hebrews, Gospel According to the. Hegesippus, Jerome, *all.*
- Helkesaites, Book of the. Eusebius.
- Hesychius, Gospel of. Hieronymus, Gelasius.
- James, Books published under the name of. Epiphanius, *all.*
- John, Acts of. Eusebius, Athanasius, Philostratus, *all.*
- John, Books under the name of. Epiphanius, Innocent I, *all.*
- Jude, Gospel under the name of. Epiphanius.
- Judas Iscariot, Gospel under the name of. Irenæus.
- Leucius. Acts of the Apostles by. Augustine, also Manichees.
- Lentius, Acts of the Apostles by. Augustine.
- Lentitius, Books of. Galasius.
- Leontius, Acts under the Apostles' names by. Augustine.
- Leuthon, Acts of the Apostles by. Hieronymus.
- Lucianus, Gospels published by. Hieronymus.
- Manichees, Acts of the Apostles used by. Augustine.
- Marcion, Gospel of. Tertullian, Epiphanius.
- Matthew, Books under the name of. Epiphanius.

Matthias, Gospel of. Origen, Eusebius, Ambrose, *alt.*
 Matthias, Traditions of. Clement Alex.
 Matthias, Book under the name of. Innocent I.
 Merinthus, Gospel of. Epiphanius.
 Nazarenes, Gospel According to. Hegesippus, Origen, *alt.*
 Paul and Thecla, Acts of. Tertullian, Hieronymus, Galasius.
 Paul, Acts of. Origen, Eusebius, Philostratus, *alt.*
 Paul and Peter, Preaching of. Lactantius, Clement Alex., *alt.*
 Paul, Book under the name of. Cyprianus.
 Paul, Revelation of. Epiphanius, Augustine, Galasius.
 Perfection, Gospel of. Epiphanius.
 Peter and Paul, Epistle of Christ to. Augustine.
 Peter, Acts of. Eusebius, Athanasius, Philostratus, *alt.*
 Peter, Doctrine of. Origen.
 Peter, Gospel of. Eusebius, Tertullian, Origen, Hieronymus.
 Peter, Judgment of. Rufinus, Hieronymus.
 Peter, Preaching of. Heraclitus, Theodoretus, Lactantius, *alt.*
 Peter, Revelation of. Theodoretus, Eusebius, Hieronymus, *alt.*
 Peter, Books under the name of. Tholosius, Innocent I.
 Philip, Acts of. Gelasius.
 Philip, Gospel of. Epiphanius.
 Scythianus, Gospel of. Cyrillus, Epiphanius.
 Seleucus, Acts of the Apostles by. Hieronymus, Heliodorus.
 Stephen, Revelation of. Galasius.
 Thaddeus, Gospel of. Galatius.
 Themison the Montanist, Catholic Epistle of. Apollonius, *alt.*
 Thomas, Acts of. Epiphanius, Athanasius, Galasius.
 Thomas, Gospel of. Origen, Cyrillus, Hieronymus, Galasius.
 Thomas, Books under the name of. Innocent I, Tholosius.
 Titan, Gospel of. Eusebius.
 Truth, Gospel of, used by the Valentinians. Irenæus.
 Valentinus, Gospel of. Tertullian.

Several collections of the extant Apocryphal writings and fragments, translated into English, have been published during the nineteenth century, notably among them are :

Apocryphal New Testament, being all the Gospels, Epistles, etc., extant in the first four centuries, attributed to Jesus, his Apostles, and Companions. By William Hone, London, 1820.

Apocryphal Gospels and other Documents Relating to the History of Christ. By B. Harris Cowper. Third edition was published in London, 1881.

Apocryphal Literature Recovered.

Some of the apocryphal books and fragments, discovered and recovered during the nineteenth century, pertaining to the early Christian era, edited and translated, are listed here. Several others are being edited and translated, and will be published ere long.

"The Gospel of Barnabas." Edited and translated from the Italian Manuscript in the Imperial Library at Vienna. By Lonsdale and Laura Rugg. With a Facsimile. Cloth, 8vo, pp. 500. Introduction, preface, text, notes, index. Oxford, 1907.

"The Gospel of the Hebrews." Its fragments translated and annotated with a critical analysis of its external and internal evidence. By Edward Byron Nicholson. Cloth, 8vo, pp. 162. Forewords, synopsis, text, commentary. London, 1879.

"The Gospel According to Peter, and Revelation of Peter." Lectures on the Newly Recovered Fragments together with the Greek Text. By J. Armitage Robinson and Montague Rhodes James. Cloth, 12mo, pp. 96. Second edition. London, 1886.

"The Newly Recovered Gospel of Saint Peter." With a full account of same. By J. Rendel Harris. Paper, 12mo, pp. 68. New York, 1893.

"The Oracles Ascribed to Matthew by Papias of Hierapolis." A Contribution to the Criticism of the New Testament. With appendices of the "De Vita Contemplativa," the Date of the Crucifixion, and the Date of the Martyrdom of Polycarp. 8vo, cloth, pp. 274. London, 1894.

"The Gospel of The Holy Twelve, Known also as The Gospel of the Perfect Life." Edited by A Disciple of the Master. (From Eastern and Western Sources.) Issued by the Order of Al-One-Ment. Cloth, 12mo, pp. 192. Paris, Jerusalem, and Madras. 1906.

"The Unknown Life of Jesus Christ." From an Ancient Manuscript, discovered in a Buddhist Monastery in Thibet by Nicholas Notovitch, translated from the French and edited with an introduction and illustrations. By Virchand R. Gandhi, Bombay, India. Revised by Prof. G. I. Christie, of Paris. Cloth, 12mo, pp. 128. Chicago, 1894.

"The Hymn of Jesus." Preamble. Hymn. Comments. By G. R. S. Mead. Cloth, 16mo, pp. 84. London, 1907.

This Hymn is found in what are without doubt the Leucius

"Acts of John," but that he composed the hymn is not to be taken for granted. "The hymn of the Lord which He sang in secret to the holy Apostles, his disciples, for it is said in the Gospel, 'And after singing a hymn He ascended the mount,' " says Saint Augustine.

"Concealed Information Concerning Jesus." Obtained from an Old Manuscript in Alexandria. From the Esser Brethren. Portrait of Jesus from the Catacombs. Cloth, 16mo, pp. 119. Chicago, 1873.

"The Long-Lost Second Book of Acts." Setting forth the Blessed Mary's Teachings about Reincarnation. Discovered and translated by Kenneth Sylvan Guthrie. Paper, 12mo, pp. 56. Medford, Mass., U. S. A.

(This Second Book of Acts does not claim to be a continuation of the "Acts of the Apostles" and is not along the lines of this book. It may be a continuation of the "Acts of John.")

(ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.) "Teachings of the Twelve Apostles." The Greek Text, with a Translation by J. Fitzgerald. Found in the Monastery of the Most Holy Sepulchre in Constantinople, by Philotheos Bryenios, Metropolitan of Nicomedia. Cloth, 16mo, pp. 28. New York, 1884.

(ΛΟΓΙΑ ΙΕΣΟΥ.) "Sayings of Our Lord." An Early Greek Papyrus. Translation and commentary by Bernard P. Grenfell and Arthur S. Hunt. Pap., 8vo, pp. 20. London, 1897.

The Second Book of Acts.

We have had in our possession, for some two years, for publication, one of three only typewritten copies of a remarkable apocryphal manuscript of what appears to be "The Second Book of Acts," addressed to "Most Excellent Theophilus." The work is the continuation of the Book of Acts as found in the Canon, taking up the narration from where that book leaves off so abruptly — where Paul "dwelt two whole years in his own hired house, and received all that came in unto him," continuing the account on to his martyrdom.

This copy contains 153 typewritten pages, divided into XXX chapters. We purpose to publish this book or find a publisher. We herewith append the "To the Public," which prefaces it:

The Second Book of Acts.

I know very little about the discovery of the wonderful manuscript of the 2nd Book of Acts. What little I know is at your service.

An old lady residing in London (whose name, I believe, was Graham or Grayson) owned property in Canterbury. Her agent reported that repairs were necessary to one very old house there, and she ordered them to be carried out thoroughly. In tearing away partitions, an old bricked up flue was discovered and ordered to be demolished, as it took up room and was useless. In wrecking it the pick of a workman struck metal, and it was hoped that "treasure" had been found! A little old iron box was dug out, resting on a heap of what had been papers and parchments, now crumbled to small fragments. The box was light, but the contractor thought it might hold title deeds, so he sent it to the old lady. She ordered a man servant to open it with a cold chisel, which he did — and behold! — this manuscript, written on vellum or very fine parchment. On reading it the old lady found it so interesting and curious that she sent it to her vicar, a very High Church Anglican priest. He brought it back in a few days telling her it was "Extremely dangerous, — harmful to the prelacy," and entreated her to destroy it. She demurred and wrote to her nephew, who was then teaching language in Chicago. His name was Thomas K. Akroyd, but what name he went by there I do not know. He was a learned but very dissipated man. He wrote to her to send the book to him. She was afraid to do this, and having the fear of the vicar before her eyes, was afraid to let anybody see it. She therefore, in her own very poor and shaky handwriting, *copied it out herself*. This miserable copy is what I am copying from, and it is no easy task.

A few months later a young man who appeared to be a ritualistic curate called upon her, bringing a letter from her vicar, requesting another loan of the MSS. She did not care to refuse the request, and *that was the last she saw of it*. She later received a letter stating, without signature, that her MSS had been "accidentally destroyed by fire." She showed her

vicar the letter produced by the young priest, and he pronounced it a "forgery." So much for the original MSS.

The man Akroyd saw me for the first time about five years ago in St. Louis. He was then in wretched health and worse circumstances. His Aunt had discovered his bad conduct, and had renounced him, — breaking her own heart in doing it. I had lately returned from a trip to England, and had in my pocket an English Five Pound note. *This I lent him*, and he — for all security — left with me a bundle of papers, sealed up, which he said were valuable. Last year I heard of him again, and visited him on a sick bed. He said his Aunt was dead, and told me he was going fast in consumption. He seemed very grateful for my sympathy, and the loan of a few years back. He told me all the story I have told you, and that the parcel contained the only existing copy of the Second Book of The Acts of the Apostles!!! I wrote (in his name) to one of the St. Louis papers about it, but no answer was vouchsafed. He gave me the MSS. as a return for the Loan of Five Pounds. He went on to Minneapolis — and there died (I believe, in a hospital). His story may be true, and may be false. But the MSS. is an answer to such innumerable questions, and a solution of such numberless riddles and puzzles in connection with the Epistles and other parts of Scripture that it seems impossible that it should be the concoction of any modern mind. For example — how (unless such a book existed) did the translators or copyists of the Epistles *know* whence they were written and by whom sent? Whence came the patristic legends of the mission to Spain, the imprisonments and martyrdoms of Peter and Paul? A hundred other like questions can only be answered by the fact of a Second Book of Acts existing, which fact has always been suspected, and many spurious Acts written in pretence of it. It is obvious that popes and prelates would seek the destruction of a work equally hostile to both, and the suppression of the King James' Translation was no doubt supposed to be complete. Some timorous translator or copyist spoiled the plan by hiding a copy — to be revealed all in good season.

H. T.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

MANCHESTER, N. H.

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

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The Apocryphal Gospels, and Acts.

A correspondent inquires for the titles of some of the extant literature included in what is called the Apocryphal Gospels. Having published in the February N. AND Q., a chapter on the non extant books as compiled near the beginning of the last century as mentioned in the writings of the patristic historians, it may be of interest to give a chapter or two on extant books and fragments that have been published in collections of such.

COLLECTION OF WILLIAM HONE.

"The Apocryphal New Testament," published by William Hone, in 1820, and subsequent editions, contains the following, taken from the second edition :

The Gospel of the Birth of Mary. Attributed to Matthew. Translated from Jerome. 8 chapters.

The Protevangelion ; the Birth of Christ ; the Perpetual Virgin Mary. Ascribed to James the Lesser. Translated by Postellus into Latin, and first printed in 1552. 16.

First Gospel of the Infancy of Jesus Christ. First translated and published by Henry Sike in 1607. 22.

Second Gospel of the Infancy of Jesus Christ. Attributed to Thomas. Translated from the Greek of Cotelarius. 4.

The Epistles of Jesus Christ and Abgarus King of Edessa. First translated into Greek by Eusebius and found in his Ecclesiastical History. 2.

The Gospel of Nicodemus, formerly called the Acts of Pontius Pilate. Translated from the Gospel published by Grynæus in the Orthodoxographa, Vol. I, p. 643. 22.

The Apostles' Creed. From the Book of Common Prayer as it stood in the year 600, by Justice Bailey. 1.

The Epistle of Paul the Apostle to the Laodiceans. Translated from the manuscript copy in the Library of Joannes a Viridario, at Padua. 1. (Col. iv, 16.)

The Epistles of Paul the Apostle to Seneca, with Seneca's to Paul. Translated from the Bibliothéque of Sixtus Senensis. Jerome places Seneca among the illustrious men: 14.

The Acts of Paul and Thecla. This is published from the Greek manuscript in the Bodleian Library at Oxford. 11.

The First Epistle of Clement to the Corinthians. 24.

The Second Epistle of Clement to the Corinthians. 5.

The General Epistle of Barnabas. 15.

The Epistles of Ignatius : to the Ephesians, 4. to the Magnesians, 4. to the Trallians, 3 ; to the Romans, 3 ; to the Philadelphians, 3 ; to the Smyrnæans, 3 ; to Polycarp, 3.

The Epistle of Polycarp to the Philippians. 4.

The Shepherd of Hermas. I, His Visions, 4. II, His Commands, 12. III, His Similitudes, 10. Total, 199 chapters.

COLLECTION OF B. HARRIS COWPER.

"The Apocryphal Gospels and other Documents Relating to the History of Christ," collected by B. Harris Cowper, and published in 1881, third edition, contains the following :

The Gospel of James, commonly called the Protevangelium.

- The Gospel of Pseudo Matthew ; Infancy of Mary and Jesus,
 The Gospel of the Nativity of Mary.
 The History of Joseph the Carpenter.
 The Gospel of Thomas. I. II. III.
 The Arabic Gospel of the Infancy.
 The Letter of Abgar to Jesus and Letter of Jesus to Abgar.
 The Letter of Lentulus to the Roman Senate and People.
 Prayer of Jesus, Son of Mary.
 The Story of Veronica.
 The Gospel of Nicodemus (Part I), or Acts of Pilate.
 The Gospel of Nicodemus (Part II), or Descent of Christ to
 the Underworld.
 The Latin Gospel of Nicodemus (Part I), or Acts of Pilate.
 The Latin Gospel of Nicodemus (Part II), or Descent of
 Christ to the Underworld.
 The Letter of Pilate to Tiberius.
 The Letter of Herod to Pontius Pilate the Governor.
 The Letter of Pilate to Herod the Tetrarch.
 The Epistle of Pilate to Tiberius Cæsar the Emperor.
 The Report of Pilate to Augustus Cæsar, in Rome.
 The Report of Pilate to Tiberius Cæsar, in Rome.
 The Trial and Condemnation of Pilate. Paradosis of Pilate.
 The Death of Pilate.
 The Story of Joseph of Arimathea.
 The Revenging of the Savior.
 The Syriac Gospel of the Boyhood of Lord Jesus.

COLLECTION OF ALEXANDER WALKER.

"The Apocryphal Gospels, Acts, and the Revelations."
 This book is Vol. XVI, of the Ante-Nicene Christian Library,
 being translations of the Writings of the Fathers down to 325.
 Published by T. and T. Clark, Edinburgh, 1873. Volume 16
 is translated by Alexander Walker. Divided into three parts:

Part I contains the same books of Apocryphal Gospels and Documents as given by B. Harris Cowper, but translations by Alexander Walker.

Part II contains the Apocryphal Acts of the Apostles :

1. The Acts of Peter and Paul. First published in a complete form by Thilo, in 1837 and 1838.
2. The Acts of Paul and Thecla. First edited by Grabe in 1698, and published by Jones in 1726.
3. The Acts of Barnabas. First edited by Papebroche and published in his "Acta Sanctorum," in 1698.
4. The Acts of Philip: The Greek text, published in 1873, is a recension of two MSS. — a Parisian and Venetian.
5. The Acts of Philip in Hellas. Published for the first time by Tischendorf, from a Parisian MS.
6. The Acts of Andrew. Edited from two MSS., one of the eleventh and one of the fourteenth century.
7. The Acts of Andrew and Matthias. Pseudo-Abdias calls the latter Matthæw, and Tischendorf says Matthias.
8. The Acts of Matthew. First edited by Tischendorf who says Nicephorus knew of the book.
9. The Acts of Thomas. First edited, with notes and prolegomena, by Thilo, in 1823.
10. The Consummation of Thomas. First edited by Tischendorf from an eleventh century MS.
11. The Martyrdom of Bartholomew. First edited by Tischendorf from a Venetian MS. of the thirteenth century.
12. The Acts of Thaddeus. Found in Pseudo-Abdias and Nicephorus. (See Cureton's Ancient Syriac Documents.)
13. The Acts of John. Edited from a Parisian MS. of the eleventh century, and a Vienna one, no date assigned.

Part III contains the Apocryphal Apocalypses :

1. The Apocalypse of Moses. This book belongs to the Apocrypha of the Old Testament. Tischendorf's text is made from four MSS.
2. The Apocalypse of Esdras. An imitation of the Apoc-

ryphal Fourth Book of Esdras. Portions of it were published by Dr. Hase of the Paris Library.

3. The Apocalypse of Paul. Mentioned by Augustine and Sozomen, Discovered by Tischendorf in 1843, and published by him, 1866. Versions in Syriac, Arabic, Coptic.
4. The Apocalypse of John. First edited by Birch in 1804. Tischendorf collated five mss. for his edition, from Paris and Vienna, from fourteenth to sixteenth century.
5. The Book of John the Theologian, Concerning the Falling Asleep of Mary. First edited by Tischendorf, and assigned to the fourth century.
6. The Passing of Mary. Translation from first Latin form.
7. The Passing of Mary. Translation from second Latin form.

Besides the documents contained in B. Harris Cowper's volume beforementioned, there are in existence various titles and fragments of others of the same class, the following list of which is given in from Herzog's *Realencyclopædie*, Vol. XII, pp. 328-331. being thirty documents, all but three being called Gospels:

The Legal Priesthood of Christ; The Descent from the Cross (by John); The Eternal Gospel; The Gospel according to the Egyptians; of Andrew; Apelles; the Twelve Apostles; Barnabas; Bartholomew; Basilides; Cerinthus; Ebionites; according to the Hebrews; Eve; James the Less; Judas Iscariot; Leucius; Lucianus; the Manichæans; Marcion; The Questions of Mary; The Gospel of Matthias; of Perfection; Peter; Philip; the Simonites; according to the Syrians; Tatian; Thaddæus; and Valentinus.

Since the compilation of these documents there have been found certain ones, which have been edited, translated, and published. They may or may not be the ones mentioned by Herzog. (See N. AND Q., January, p. 73, 1908)

Several other collections have been published, noting these:

John Albert Fabricius, *Bibliotheca Apocrypha*, early in the eighteenth century.

John Carl Thilo, *Codex Apocryphus of the Novi Testamenti*, about the middle of the last century.

Friedrich Konstantin Tischendorf, *De Evangelium Apocryphorum Origine et Usu*, 1851.

Dr. Giles, *Uncanonical Gospels and other Writings*, 1852.

(See N. AND Q., Vol. XXIII, pp. 67 72, 1905.)

Early Rosicrucians.

BY FRATER WILLIAM CARPENTER.

(*From The Rosicrucian, London, 1870.*)

I hope I shall not be thought to be trespassing upon the ground which our very learned and indefatigable Frater Hughan is occupying in the pages of *The Rosicrucian*, in calling attention to one or two earlier publications anent our fraternity, than any he or Brother Charles P. Cooper have noticed, though I can hardly think that they have not met with them in their varied and extensive researches.

The *Fama Fraternitatis*, which Frater Hughan is reproducing in our pages, is dated 1659, and Brother Cooper, as he states, mentions a work of three years earlier date. Mr Vaughan, in his *Hours with the Mystics*, however, gives us the substance of a little book which appeared in 1610, and excited a great sensation throughout Germany. It was entitled, *The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross*, and it was dedicated to all the scholars and magnates of Europe. "It commenced," says Mr. Vaughan, "with an imaginary dialogue between the Seven Sages of Greece and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible; namely, a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkrentz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling-place, called The Temple of the Holy Ghost. It is stated further, that this long-hidden residence had been at last discovered, and within it the body of Rosenkrentz, untouched by corruption, though, since his death, 120 years had passed away. The surviving disciples

co-operate in their project of reform, to advertise their names. They themselves indicate neither names nor place of rendezvous. They describe themselves as true protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment and love. Traditions and manuscripts in their possession have given them, they say, the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefiting their fellows both in body and soul. This famous book gave rise to keen discussion: some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was discovered to be Valentine Andrea, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. But this did not prevent many from continuing to believe in the existence of the Rosicrucian brotherhood, and professing to be acquainted with its secrets."

The date of this work, as I have stated, is 1610, and Eliphas Levi states, in his *Histoire de la Magie*, that in the spring of 1623 the following strange proclamation was found posted in the streets of Paris:—"We, Deputies of the Rose Cross Brothers, sojourn, visible and invisible, in this town, by the grace of the Most High, towards Whom the heart of the wise turn; we teach, without any exterior means, the spoken languages of the countries we inhabit, and we draw men, like ourselves, from terrors and from death. If any one desire to see us from curiosity only, he will never communicate with us; but if his will carries him, really and in fact, to inscribe himself on the registers of our confraternity, we can penetrate thoughts to such a degree that we do not give the place of our abode,

of the Institute call on the learned and devout, who desire to since the thought joined to the real will of the reader is sufficient to make us known to him, and him to us." Public attention was much excited by this mysterious proclamation, and if any one was heard to ask, "Who are the Brothers of the Rose Cross?" some unknown person took the questioner aside, and gravely said, "Predestined to the reform which must soon be accomplished throughout the universe, the Rose-Cross are the depositaries of the supreme wisdom, and the peaceable possessors of all the gifts of nature, which they can dispense at their will. Wherever they may be, they know everything that happens, in the rest of the world, better than if they were present; they are subject neither to hunger nor to thirst, and they fear neither old age nor sickness. They can command the most powerful spirits and genii. God has covered them with a cloud, to conceal them from their enemies, and though you had eyes more piercing than those of the eagle, you could not see them, but when they will. They hold their general assembly in the pyramids of Egypt; but those pyramids are to them like the rock whence issued the stream of Moses; they are with them in the desert, and will be until their entrance into the land of promise."

The authority for this story I do not know. It is curious, and the merest tyro in occult learning will at once perceive its allegorical character. But what of its early date?

"*Φλενσθιουρεδας*. Hoc est Redintegratio," addressed to "The Brotherhood of the Rosie-Cross," appeared in 1619, with the motto, *Omne de Saba veniunt, aurum et thus deferentes, et laudem Domini annunciantes*, with the following lines prefaced :

O Rosæ Fratres crucis, O pia turba sophorum,
Vestro præsentis esse favore mihi.
Fama velut cunctis vos respondere paratos
Exhibet. Ah ne sint irrita vota precor.
Fidus amicus ero, fidus quoque gestit amicos
Mens mea de musis conciliare novem.
At, si scripta fient quædam minus apta, flabello
Fratrum non Momi sint abigenda, pio.
Usus enim Famæ potiori ex parte loquelis
Fratres propitios hinc mage spero mihi.

An Epistle to The Rosicrucian Fraternity.

FROM "THE UNKNOWN WORLD," APRIL, 1895.

*To the most perfectly united, most eminent, most wise, and true
philosophers and brothers, R. C., Theodosius Verax,
and Theophilus Caelnatus, with health peace.*

We have no small comfort in beholding those things of which the possession itself would be unlawful. Ambition does oftentimes proceed by impulse where we ourselves would be afraid to go. We seek now to exalt ourselves, supported both by piety and your candour, as it were with wings, above sordid envy and ignorance. Whatsoever judgment ye may form concerning us must be to our profit. If favourable, we shall shortly enjoy an easy boon, but if harsh, the greater our necessities the better will be the opportunity of benevolence. While we are seriously considering that philosophy has been corrupted by the schools, and daily produces more dread monsters than Africa herself, we begin to feel terrified. Aristotle and others of his school have compelled our philosophy to become a mere servant of its own glory, recognising no truth but their own inventions. We do not deplore the loss of so many secret writings which having perished in the fire did only at their destruction show signs of brilliancy. Truth is naked, it wears not any mask, and incapable of deceit itself uncovers false persons. Those who pursue truth not only reach the goal but leave a track behind which may be followed by others. For our own part, unless we receive assistance, old age will overtake us, and yet we shall be no further than the threshold. Nevertheless, we prefer to die seeking the goal rather than to yield to shameful idleness. We will accordingly, O most prudent men, continue in earnest desire, looking towards you in whom our help lies! We are sufficiently conscious of our feebleness, and therefore we seek a remedy. The gentle ray of your humanity has animated our sterile hopes and encouraged the vintage song. Where others finished have ye begun. Par-

don us, most excellent men, if we speak of those things whereof we are still ignorant ! Whatsoever is brought forth into the light under your auspices is deserving of praise. We believe that your book is so much what we need that it might have been written for us alone ; we recognize that no ordinary providence has taken us from cimmerian darkness and placed us in a twilight which will shortly be flooded by the rising day. We are not of those conceited Peripatetics who swear by Aristotle, while their books swarm with stupidities. Your philosophy, O most learned men, is not full of kindred absurdities ! It displays the greatest secrets in light, and the darkness which blinds most men has sharpened your own eyesight. Furthermore, it is modest and truly learned, and having fallen from heaven, derives its origin from the Holy Scriptures, wherein nothing is suspicious or erring. Whoever studies these writings will arrive at the knowledge of that matter from which all that lives has been derived. Those who persistently deny that there are men whom God has elected to the knowledge of the intimate mysteries, suspect the solicitude of the Creator, who withholds nothing useful or necessary. He who fabricated the whole machine of the universe for the human race, willed, both for his own glory and our benefit, that His works should be understood. There is, however, no profit in mere study without light from God. Therefore as God, thrice excellent and most great, created the light, wherein all creatures flourish, so a light has kindled over the chaos of letters, a great cosmos has been produced, heaven has descended to earth, and the superficies being removed the centre itself comes into view, while if we spoke of even greater things there are some from whom the meaning would not be hidden. For we have good reason to believe that there is a true Society, your own, unto which God has revealed the oracles. It is much more probable that God would reveal such mysteries to his church than to the heathen, and those who possess divine truth are not likely to be ignorant of Nature's secrets. Ye also are few and wise, while the multitude is rude and hurtful, and wise Nature has deeply hidden her treasures

that they may not become common. In like manner, art also hath its penetralia ; its gems are to be sought, its gold is to be dug up, and the divine operation is an assistant in the investigation of both. Your *Fama*, translated into the English tongue, has come into our hands, being edited with a preface by the illustrious gentleman E. P. Therein ye have invited worthy persons to join your Society, but hence ye profane ! Meanwhile a bitter strife has risen up amongst us, because we are well aware that we deserved not so great a blessing, and yet our weakness gave way before your favour, and we rejoiced at being thus overcome. Another difficulty, notwithstanding, presently appeared, concerning where or to whom we should apply, and we were again plunged into sadness. There was no comfort in the conviction of your wisdom and benevolence if we could not reach you. But in the silence which followed, a sacred voice assured us that the Fraternity we desired so anxiously we should at length find by the grace of God. We have, therefore, cast away fear and again breathe hopefully. Mere goldseekers have doubtless inquired after you, and so, also, have the votaries of pleasure, whose brains have turned into a belly, while they apply arts to their orgies. But we have followed on the path of Mercury. There are also many given over to much writing, who discourse of the elixir and the panacea in an enigmatic manner, purposing deception, while others coming after them have pretended to find therein what the writers themselves did not know. Let us not be considered thoughtless who have scorned the promises of pseudo philosophers that we might give ourselves to truth. Those versed in Nature's secrets are taciturn ; they do not write much or attractively. Hence little can be gained from books, which are less means of instruction than mental confusion. We therefore ask you to take pity on us ; we are still young men and novices, as our nervous epistle indicates, but perhaps an aged mind has been infused into us. As regards religion, we believe in God the Creator and recognise Him in His works. We smile at all which you have said concerning the pope ; that religion, if so it

can be called, will be involved in the same ruin as other sects and heresies. We trust that there are no other obstacles which separate us from your Society ; we ask much, but it is within your power. Pardon us, most loving brethren, if with open arms we seem to force ourselves upon you, and if our desire in itself be pleasing to you, may there be no difficulty from the length of our epistle !

The Red Book of Appin.

FROM "THE RED BOOK OF APPIN," BY E. A. HITCHCOCK.

"Once upon a time there lived a man at Appin, Argyleshire, and he took to his house an orphan boy. When the boy was grown up he was sent to Herd, and upon a day of days, and him herding, there came a fine gentleman where he was, who asked him to become his servant, and (promised) that he would give him plenty to eat and drink, clothes, and great wages. The boy told him that he would like very much to get a good suit of clothes, but that he would not engage till he would see his Master ; but the fine gentleman would have him engaged without delay : this the boy would not do upon any terms, till he would see his Master. 'Well,' said the gentleman, 'in the meantime, write your name in this Book.' Saying this, he put his hand into his oxtar pocket, and pulling out a large RED BOOK, he told the boy to write his name in the Book. This the boy would not do ; neither would he tell his name, till he would acquaint his Master first. 'Now,' said the gentleman, 'since you will neither engage nor tell me your name till you see your present Master, be sure to meet me about sunset to-morrow, at a certain place' The boy promised that he would be sure to meet him at the place about sunsetting. When the boy came home he told his Master what the gentleman said to him. 'Poor boy,' says he, 'a fine master he would make ; lucky for you that you neither engaged nor wrote your name in his Book : but since you promised to meet him, you must go ; but

as you value your life do as I tell you.' His master gave him a sword, and at the same time told him to be sure and be at the place mentioned a-while before sunset, and to draw a circle round himself with the point of his sword in the name of the Trinity. 'When you do this, draw a cross in the center of the circle; upon which you will stand yourself; and do not move out of that position till the rising of the sun next morning.' He also told him that the gentleman would wish him to come out of the circle to put his name in the Book; but that upon no account was he to leave the circle. 'But ask the Book till you would write your name yourself, and when once you get hold of the Book keep it; he cannot touch a hair of your head, if you keep inside of the circle.'

"So the boy was at the place long before the gentleman made his appearance; but sure enough he came after sunset; he tried all his arts to get the boy outside of the circle, to sign his name in the Red Book; but the boy would not move one foot out of the place where he stood; but at the long last he handed the Book to the boy, so as to write his name therein. The Book was no sooner inside the circle, than it fell out of the gentleman's hand inside the circle; the boy cautiously stretches out his hand for the Book, and as soon as he got hold of it he put it into his oxter. When the fine gentleman saw that he did not mean to give him back the Book, he got furious; and at last he transformed himself into a great many likenesses, blowing fire and brimstone out of his mouth and nostrils; at times he would appear as a horse; other times as a huge cat, and a fearful beast; he was going round the circle the length of the night: when day was beginning to break he let out one fearful screech; he put himself into the likeness of a large raven, and he was soon out of the boy's sight. The boy still remained where he was till he saw the sun in the morning, which no sooner he observed than he took to his soles home as fast as he could. He gave the Book to his Master; and this is how the far-famed RED BOOK was got."

Thomas Charnock.

Charnock, Thomas.—An accomplished scholar in the liberal sciences, who at the age of 28 years practiced surgery in the neighbourhood of Salisbury. There he found the acquaintance of Sir James S——, a priest who lived in the cloisters near Salisbury, who informed Charnock that he did not discover the secrets of alchymy from any living adept, but by meditation on the work of the ancients. Charnock became desirous to possess this Hermetic knowledge, and one day accidentally discovered, at an inn, an old blind man led by a boy. This man was an adept in occult chymistry, and Charnock requested to be instructed in natural philosophy. Being a stranger, the old man objected, saying he would render his knowledge to God who gave it, if he did not meet one Charnock, whose fame had reached him. Charnock then made himself known, and the adept discoursed with him for an hour on the secre science. He promised Charnock to make him the heir of his knowledge, if he would make a vow never to reveal, "only at dying," the secret to any person whatsoever, except to one who was truly devoted to the search of Nature. On the following Sunday, after receiving the sacrament together, they retired into the middle of a large field, and dismissed the boy. The blind man in a few words uttered "the mystery of mineral prudence;" told him his name was William Bird, and related his private history, acquainting Charnock that he had been a prior of Bath, and defrayed the expense of repairing the Abby Church from the gold which he made by the red and white elixirs. After the old man's death, Charnock experimented in the science of transmutation. The work being costly, obliged him to sell some valuable rings and jewels to maintain it. In eight months he had made good progress, and in a short time expected to be rewarded for his labours; but at this critical period, being impressed to serve as a soldier in a war with France, and furious with disappointment, he smashed his furnace, glasses, and apparatus with a hatchet, and threw them

out of the house. In the year 1557, he wrote his "Breviary of Philosophy," and in 1572, "The Enigma of Alchemy," with a memorandum dated 1574. He declared he only obtained the attainment of the gold-making powder when his hairs were white with age.

BRAHM.

Fire is the original Cause ; the Sun is that ; so is Air ; so is the Moon ; such, too, is that pure Brahm, and those waters, and that Lord of creatures. Moments and other measures of time proceeded from that effulgent Person, whom none can apprehend as an object of Perception, above, around, or in the midst. Of Him, whose glory is so great, there is no image : he it is who is celebrated in various holy strains. Even He is the God who pervades all regions : He is the first-born ; it is he who is in the womb ; he who is born ; and he who will be produced. He severally and universally remains with all persons. He, prior to whom nothing was born, and who became all things ; himself the lord of creatures with a body composed of sixteen members, being delighted by creation, produced the three luminaries, the Sun, the Moon, and Fire. To what God should we offer oblations but to him who made the fluid sky and solid earth ; who fixed the solar orb and celestial abode ; and who framed the drops of rain in the atmosphere ? To what God should we offer oblations, but to him whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the Sun rising above them. The wise man views that mysterious Being in whom the universe perpetually exists, resting on that sole support. In Him this world is absorbed : from Him it issues : in all creatures He is twined and wove with various Forms of existence. Let the wise man who is conversant with the import of revelation, promptly celebrate that immortal Being, the mysterious existing and various abode : He who knows its three states—Creation, Continuance and Destruction (change ?),

which are involved in mystery, is Father of the father. That BRAHM, in whom the Gods attain to immortality, while they abide in the third, or celestial region, is our Venerable Parent and the Providence which governs all worlds."—*Yajur Veda*.

The Song of Brahm.

THE SONG OF BRAHM: "I range with the Rudras, with the Vasus, with the Adityus, and the Wiswa-devas! I uphold both the Sun and the Ocean, the Firmament and Fire, and both the Aswins. I support the Moon—destroyer of foes, and the Sun, entitled Twashtri Pushawur Bhaga. I grant wealth to the honest votary who performs sacrifices, offers oblations, and satisfies the deities. Me, who am Queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship the Gods render, universally, present everywhere and pervader of all beings. He who eats food through me, as he who sees, who breathes, or who hears through me, yet knows me not, is lost. Hear, then, the faith which I pronounce. Even I declare this Self which is worshipped by Gods and men! I make strong whom I choose; I make him Brahma,—holy and wise. For Rudra I bend the bow to slay the demon, foe of Brahma; for the People I make war on their foes; and I pervade heaven and earth. I bore the Father on the head of the Universal Mind; and my origin is in the midst of the Ocean; and therefore do I pervade all things, and touch the Heavens with my form. Originating all being I pass like the breeze; I AM above the heaven, beyond the earth, and what is the GREAT ONE that AM I."—*Yajur Veda*.

"The world would be what it ought to be were I only as holy as I ought to be."—*A. Bronson Alcott*.

"Worship the immortal Gods as by the Law established."—*Pythagoras*.

Some Biblical Symbolizations.

BY T. S. WEAVER.

"The Ancient Logos sits on the World like a Garment." — PHILO.

DEAR SIR. Some time ago, a correspondent asked me to send to you for 25 cents worth of literature, which I did, and received the same. What his idea was, I know not, as the Notes and Queries sent me are certainly a sealed book to him who is unable to understand me.

"The Ancient Logos sets on the world as a garment."— (*Philo*,) is a veritable key to the Bible.

The Bible is given as if there had been no written language, natural objects were used as words, and the Creation story describes, not the production of a physical universe, but the universe of mind.

The hearers became a symbol of mind, while the earth is a symbol of the human body.

(The sun, "created on the fourth day ; represents human intelligence; Rivers, typify human sentiments ; Land, states of feeling ; Mountains, of learning; trees, represent customs and habits of human life, while cities, become symbols of conditions in life.

Men, represent fixed, or governing principles of the world of mind ; women represent theories of life, while children symbolize human thoughts. Impulses, clean or unclean, are typified as domestic cattle, and passions are represented by wild beasts.

In such way Reason our Savior or Logos, is clothed with "the world as a garment."

Krishna, Jove, Jehovah, Zeus, Jesus, etc., as mythical personages represent the principle, Reason or Logos.

Without language there could be no human soul, that faculty which subsists on music, poetry, and abstract thought ; Language is an art, thus its offspring, reason, is above nature ; for

by means of reason man is able to direct the forces of nature to his service, and to direct his own life; for this cause, Man, today is a supernatural being, a veritable God. There is nothing named in the Bible except what may be found inhabiting the human brain, and suggestive *natural objects* are but words used to represent those tenants of the mind.

The crucifixion of Jesus, on Calvary, is but a rejection of Logos or reason from the Golgotha of the human skull.

Let us be honest; the time for quibbling, and covering the truth "as with a vail, so that common men may not understand" passed with the advent of the printing press and public schools.

Bible Texts for Telephone Patrons.

A cub reporter on the New York Sun, after a fruitless attempt to get telephone connection, went out and in his desperation compiled the following indictment:

The Company—Their line is gone out to all the earth and their words to the end of the world. Ps. xix, 4.

Trunk Wires—Thy land shall be divided by line. Amos vii, 17.

The Service—Prepared for an hour, and a day and a month and a year. Rev. ix, 15.

They were employed in that work day and night. 1 Chr. ix, 33.

Monopoly—We have no might against this great company. 2 Chr. xx, 12.

Now, shall this company lick up all that are round about us? Num. xxii, 4.

Threatened Competition—See! There come people down by the middle of the land, another company come along! Judges ix, 37.

The New Zones—The great city was divided into three parts. Rev. xvi, 19.

- Search may be made in the book of the records. Ezra iv, 15.
 Charge the people. Exod. xix, 21.
 A daily rate for every day. 2 Kings xxv, 30.
 And kept back part of the price. Acts v, 2.
 "Information"—Is there any number? Job xxv, 3.
 I know not the numbers thereof. Ps. lxxi, 15.
 He telleth the number. Ps. cxlvii, 4.
 His number is 666. Rev. xiii, 18.
 I understand the number, Dan. ix, 2.
 The Call—When I call, answer me speedily. Ps. cii, 2.
 I called him, but he gave me no answer. Cant. v, 6.
 Then they waited according to their order. 1 Chr. vi, 32.
 Call now, if there be any that will answer thee! Job v, 1.
 Where is the receiver? Isa. xxxiv, 18.
 Let every man be swift to hear and slow to speak. James i, 19.
 Thou didst call me. 1 Sam. iii, 6.
 The Conversation—Call thou and I will answer, or let me
 speak, and answer thou me. Job xiii, 22.
 They would not take hold of his words. Luke xx, 26.
 Ye have heard my conversation in time past. Gal. i, 13.
 We use great plainness of speech. 2 Cor. iii, 12.
 Except ye utter words easy to be understood, how shall it be
 known what is spoken? for ye shall speak into the air
 1 Cor. xiv, 9.
 I had rather speak five words with my understanding than ten
 thousand in an unknown tongue. 1 Cor. xiv, 19.
 The Interruption—I said in my haste, "I am cut off."
 Ps. xxxi, 2.
 There is no speech nor language. Ps. xix, 3.
 If he cut off, and shut up, who can hinder him? Job xi, 10.
 There are so many kinds of voices in the world. 1 Cor. xiv, 10.
 Thou hearest the sound thereof, but canst not tell whence it
 cometh. John iii, 8.
 Put off the former conversation. Eph. iv, 22.
 I will cut him off. Lev. xvii, 10.

A dreadful sound is in his ears. Job xv, 21.
 The sound of the grinding is low. Eccles, xii, 4.
 Who hath stretched the line upon it? Job xxxviii, 5.
 Cut off his branches. Dan. iv, 14.
 Rebuke the company! Ps. lxxviii, 30.
 Thou and all thy company. Num. xvi, 16.
 Be damned! Mark xvi, 16.
 What a word is this! Luke iv, 36.
 Forget it! Prov. iv, 5.
 Evil-doers shall be cut off. Ps. xxxvii, 9.
 They went to their own company and reported. Acts iv, 23.
 The Party Wire—Line upon line, line upon line. Isa. xxviii, 10.
 Both parties shall come before. Exod. xxii, 9.
 While they are yet speaking I will hear. Isa. lxv, 24.
 Not to boast in another man's line. 2 Cor. x, 16.
 Pay Stations—Will they not pay toll? Ezra iv, 13.
 It shall not be lawful to impose toll. Ezra vii, 24.
 Thou hast nothing to pay. Prov. xxii, 27.
 Wherefore kick ye. 1 Sam. ii, 29.
 Twenty and three. Judges x, 2.

FIRST KNOWN USE OF WORD FREEMASON. The following is from "A description of the Leicestershire," by Wm. Burton, 1622:

"Woodhouse, so called for that it stood upon the skirt of Clarnwood Forest * * in this place Henry Beaumont, Earl of Boughan, built here a very faire and stately Chappell or Ashlar Stone, 1338, 13 Ed. III. It was againe repaired in the 28 of Henry the Sixt, for I have seene a Deede of Covenants made between Robert Farnham of Quardon of the one part and a certaine free-Mason, for the new building of the Steeple, and the repaire of the new Church dated the said 28th Henry the Sixth. It was then glazed and repaired as I should guesse by the armies of King Henry the Sixth, standing in the East window of the Chappell."—*Ars Quatuor Coronatorum*.

"My God is He who created mankind for equality and happiness." — *Robespierre*.

Currer, Ellis, and Acton Bell's Poems.

1846.

The "*Athenæum*" thought these poems were by three brothers. They were always in fact taken for men, and in letters used the masculine gender. Charlotte Brontë gives the following account of the assumption of these pseudonyms :

"Averse to publicity, we veiled our own names under those of Currer, Ellis, and Acton Bell ; the ambiguous choice being dictated by a sort of conscientious scruple of assuming Christian names positively masculine, which we did not declare ourselves women, because—without at the time suspecting that our mode of writing and thinking was not what is called 'feminine,'—we had a vague impression that authoresses are liable to be looked on with prejudice."—*Mrs. Gaskell's Life of Brontë*, 1858, p. 240.

Having written a letter in the masculine gender to Miss Martineau, the latter, in her reply, began "Dear Madam," but addressed it to "Currer Bell, Esq."

LAW OF TUNE. One-half of all the truth is association. Tune is nothing but stringed association. It is the association, and not the stringing, that plays the most on the emotions. We have nothing but stringing now a-days. Music has grown to be an artistic titillation—we take it into our ears as our fathers took snuff. No pure notes must be allowed any more than raw colors in a painting. A love-song must be as lovers *speak*—soft, plaintive, tender and with varying inflections. A wreck song should be pervaded by wails and vasty dwells is a war song by drum-rolls. Short sounds, save in a merry glee, should be avoided—beauty despises abruptness. A poem is a song in monotone. People recite poems, however, as though they were seized with the colic—jerks have become the rule. The schoolmasters should remember that they are not poets, and that *their* method is not the poets' method. Books will not make a bard.

"Nothing can be better for gods or men than to adore with hymns the Universal King." — *Cleanthes*.

"What differs it to me whether Orion be up there in heaven, or some god paint the image in the firmament of the soul?" — *Emerson*.

Things Unseen.

BY BEELE BUSH.

There are marvels unseen at one's very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful,
That men see not that they are beautiful,
There are lowly ones that the proud despise,
And yet to watchers with angel eyes,
They are heirs to wonderful destinies.

There are "still small voices" that greet the ear,
At times when no visible forms are near,
There are nameless sounds in the raindrops fallings,
And silvery tones to the spirit calling,
There are visions of joy and glad surprise,
Thro' which to mortals with watchful eyes
Are revealed life's wonderful prophecies.

There are "Echoes that come from a far-off shore,"
That are gleams of light from a noiseless oar,"
That, tracking the sea of humanity,"
Is guiding the ship of destiny.
There are numberless things in the earth and skies,
That are signal lights to the spirit's eyes,
Revealing life's wonderful harmonies.

There are frail barks drifting away to sea,
With no hand to point where the shoals may be,
There are rosy lights thro' our windows streaming,
Where stars in the robes of night are gleaming,
And odors of flowers 'neath wintery skies,
All these to mortals with watchful eyes
Aar revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek,
When the lips that gave them we vainly seek,
There are depths of love we can never express
By the tender tones and the fond caress,
There are flashes of light in the sunset skies
That seem like the beaming of friendly eyes, —
All these are wonderful prophecies.

There are flowers that open like flowers in June,
There are some like hearts that are kept in tune,
There are others that long with hate have striven
Yet on to its desolate shores are driven, —
All these and the hearts that the proud despise
Are sacred to watchers with angel eyes
Who read life's wonderful mysteries.

— THE METAPHYSICAL MAGAZINE.

Denton J. Snider's Works.

TO PHILOSOPHUS : We have of Mr. Snider's works these :

Clarence. A Drama in Three Acts. Paper, 8vo, pp. 48, St. Louis, 1872.

Delphic Days. A poem in three books. Delphi, In the Olives, and Elpinike. Cloth, 8vo, pp. 126. St. Louis, 1880.

A Walk in Hellas. The Old in the New. Part I, Cloth, pp. 348. Second, II. Cloth, pp. 330. Two volumes. Privately printed. St. Louis, 1881.

A Walk in Hellas. The Old in the New. Parts I and II in one volume. Cloth, 8vo, pp. 678. Boston, 1883.

Agamemnon's Daughter. A Poem in Four Cantos. Cloth, 12mo, pp. 230. Boston, 1885.

Goethe's Faust. First Part. A Commentary on the Literary Bibles of the Occident. Cloth, 12mo, pp. 396. St. Louis, 1886.

Homer in Chios. An epogee in nine chapters — the names of the Muses. Cloth, 12mo, pp. 218. St. Louis, 1891.

The Freeburgers. A Novel. Ten chapters ; the caption of the last being "The End which is the Beginning." Cloth, 8vo, pp. 436. St. Louis, 1889.

Delphic Days. A Greek Idyl in three books. Delphi, In the Olives, and Epinike. New edition, with Notes. Cloth, 12mo, pp. 226. St. Louis, 1891.

Agamemnon's Daughter. An Epogee in Four Cantos. Iphigenia in Mycenæ, Aulis, Tauris, and Delphi. New edition. Cloth, 12mo, pp. 224. St. Louis, 1892.

A Walk in Hellas, or the Old in the New. New edition. Two parts in one. Cloth, 12mo, pp. 526. St. Louis, 1892.

Psychology and the Psychosis. Intellect. Representation. Thought. Nine chapters. Cloth, 8vo, pp. 556. St. Louis, 1896.

Homer's Iliad. A Commentary. Cloth, 12mo, pp. 484. St. Louis. No date.

Homer's Odyssey. A Commentary. Cloth, 12mo, pp. 534. St. Louis, 1895. (14 volumes.)

Mr Snider has also published others : Commentaries on the Shakespearian Tragedies, Comedies, and Histories. Dante's Inferno, Paradise and Purgatory. Goethe's Faust (two Parts). Poems : Prosus, and Johnny Appleseed's Rhymes. World's Fair Studies ; Froebel's Play-songs. (10 volumes.)

Publications Received.

THE MIND OF THE MASTER, OR THE NERVOUS SYSTEM OF JESUS. BY SALVARONA, Associate of the American Institute for Scientific Research of New York. Square 12mo, paper covers, pp. 100. Langhorne, Pa., 1907. Henry G. Waters, publisher. Price, fifty cents.

We have not yet thoroughly read this book but intend to do so soon. Its objects seem to be a thoroughly educational — a sincere self conviction of one's purposes through life to do good, altruistic — for one to be educated along lines that shall develop the psychological inwardness of the true inner man, and this too, that he shall develop a genuine true character to thus be a living example of truth in order to be able to teach it to others. How many religious teachers today would be obliged to desist in their doctrines if such teachers were required to submit to a College Psychological Board of Examination as to their fitness to be instructors of others. Character is a religio-psychological problem, and in the future may become a test of character as to becoming teachers or preachers, the same as in medicine dentistry, pedagogy, etc.

THE ANTIQUARIAN GAZETTE, and the Collector's Guide. A quarterly journal, edited by Isidore Kosmisky, 19 Hunter Street, Sydney, Australia, Vol. I, No. 1, for December 16, 1907, a brand new magazine, in vermillion covers, octavo, has come to our sanctum. It is five shillings (\$1.25) a year, and contains 32 pages of articles of much interest for those who are in the antiquarian field — on Heraldry, Jewels, Coins, and relics; Medals, Badges, Books, and along these lines. "Lumen Servamus Antiquum" adorns the cover.

FELLOWSHIP. This attractive monthly is edited by Benjamin Fay Mills and Mrs. Mills, assisted by five other associates. It is filled with the optimistic thoughts of humanity, and inspires every attentive reader. One dollar a year. Los Angeles, Cal

THE AMERICAN INSTITUTE OF PHRENOLOGY, Incorporated 1866, by special act of the New York Legislature, will open its next session on the first Wednesday in September. The subjects embrace: Phrenology, Physiognomy, Ethnology, Psychology, Physiology, Anatomy, Hygiene and Anthropology. For terms and particulars apply to M. H. Piercy, Sec., care of Fowler & Wells Co., 24 East 22d St., New York, N. Y.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

MANCHESTER, N. H.

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

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APRIL, 1908.

No. 4.

Read Aloud and Pronounce Correctly.

Geoffrey, surnamed Winthrop, sat in the depot at Chicago, waiting for his train and reading the *Tribune*, when a squadron of street Arabs (incomparable for squalor) thronged from a neighboring alley, uttering hideous cries, accompanied by inevitable gestures of heinous exultation, as they tortured a humble black and tan dog.

"You little blackguards!" cried Winthrop, stepping outside and confronting them, adding the inquiry, "Whose dog is that?"

"That audacious Caucasian has the bravado to interfere with our clique," tauntingly shrieked the indisputable little ruffian, exhibiting combativeness.

"What will you take for him?" asked the lenient Geoffrey, ignoring the venial tirade.

"Twenty-seven cents," piquantly answered ribald urchin, grabbing the crouching dog by the nape.

"You can buy licorice and share with the indecorous coad

jutors of your condemnable cruelty," said Wintrop, paying the price and taking the dog from the child. Then catching up his valise and umbrella, he hastened to the train. Winthrop satisfied himself that his sleek protege was not wounded, and then cleaned the cement from the pretty collar, and read these words: "Leicester. Licensed, No. 1880."

Hearing the pronunciation of his name, the docile canine expressed gratitude and pleasure, and then sank exhausted at his new patron's feet and slept.

Among the other passengers was a magazine contributor, writing vagaries of Indian literature, also two physicians; a sombre, irrevocable, irrefrigable, allopathist, and a genial homœopathist, who made a specialty of bronchitis. Two peremptory attorneys from the Legislature of Iowa were discussing the politics of the epoch, and the details of the national finance, while a wan, dolorous person, wearing concave glasses, alternately ate troches and almonds for a sedative, and sought condolence in a high lamentable treble from a lethargic and somewhat deaf and enervate comrade not yet acclimated. Near three exemplary brethren (probably sinecurists) sat a group of of humorous youths, and a jocose sailor (lately from Asia) in a blouse waist and tarpaulin hat was amusing his patriotic juvenile listeners by relating a series of the most extraordinary legends extant, suggested by the contents of the knapsack, which he was calmly and leisurely arranging in a pyramidal form on a three-legged stool. Above swung figured placards with museum and lyceum advertisements, too verbose to be misconstrued.

A mature matron of medium height and her comely daughter soon entered the car and took seats in front of Winthrop (who recalled having seen them one Tuesday in February, in the parquet of a theatre). The young lady had recently made her debut into society at a musical soiree at her aunt's. She had an exquisite bouquet of flowers that exhaled sweet perfumes. She said to her parent, "Mamma, shall we ever find my pretty, lost Leicester?"

Geoffrey immediately addressed her, saying as he presented his card :

"Parden my apparent intrusiveness ; but prithe, have you lost a pet dog ?"

The explanation that it had been stolen was scarcely necessary, for Leicester, just awakening, vehemently expressed his inexplicable joy by buoyantly vibrating between the two like the sounding lever used in telegraphy (for to neither of them would he show partiality), till, succumbing to ennui he purported to take a recess, and sat on his haunches, complaisantly contemplating his friends. It was truly an interesting picture.

They reached their destination ere the sun was beneath the horizon. Often during the summer Winthrop gallantly rowed the quay with the naive and blithe Beatrice, in her jaunty yacht-ing suit, but no coquetry shone from the depth of her azure eyes. Little less, their jocund confidante (and courier, and who was as sagacious as a spaniel), always attended them on those occasions, and whene'er they rambled through the woodland paths. While the band played strains from Beethoven, Mendelssohn, Bach and others, they promenaded the long corridors of the hotel. And one evening, as Beatrice lighted the gas by the etagere in her chamber boudoir in their suit of rooms, there glistened brilliantly a valuable solitaire diamond on her finger.

Let us look into the future for the sequel to perfect this romance, and around a cheerful hearth we see again Geoffrey and Beatrice, who are paying the due homage to their tiny friend Leicester. — *Contributed by Marshall O. Waggoner.*

THE COINAGE OF THE HALF CENTS. The coining of the half cent commenced in 1793, and was continued for circulation only in the following years thereafter : 1794, 95, 96, 97, 1800 02, 03, 04, 05, 06, 07, 08, 09, 10, 11, 25, 26, 28, 29, 31, 32, 33 34, 35, 36, 52, 53, 54, 55, 56, and 57, when it was discontinued.

The half-cent was coined, however, but not circulated, in 1840, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, and 51.

The half cents for 1831 and 1836, however, only proof specimens were struck.

Jupiter's Address to His Hierarchy.

Homer's Iliad, Book VIII. James Gilchrist's Translation.

"The saffron-mantled morn was spread indeed over all the land, and thunder-delighting Jupiter held an assembly of the gods in the highest summit of the many-peaked Olympus; and he himself harangued amongst them, whilst all the gods gave diligent attention:

'Hear me, all ye gods, and likewise all ye goddesses, that I may speak the sentiments which the soul in my breast orders me. Neither, then, let any female divinity, nor any male, attempt to rescind this my word; but all of you at once assent, in order that as soon as possible I may bring these things to a conclusion. But whomsoever I shall perceive going apart from the gods, desiring to assist either the Trojans or the Greeks, he shall come wounded to Olympus without any decorum; or seizing, I will fling him into obscure Tartarus, very far where there is a most profound gulph under the earth, and where are iron gates and a brazen pavement, so far beneath Hades as heaven is from the earth; he shall know then, how much I am the most powerful of all the gods. But if — come, make a trial, ye gods, that ye may all know, — having suspended a golden chain from heaven, hang from it all ye gods, and all ye goddesses, yet you would not be able to draw down from heaven to earth Jupiter the counsellor supreme, not even though you should toil with very much labour. But when at length I should dispose in mind to draw you up, I could do so with the earth itself, and the sea itself, and then bind the chain around the top of Olympus, while these would all be suspended aloft; so far am I above the gods and likewise above men.'

"So he spake; but they all became mute in silence, admiring the speech, for he harangued very menacingly. But at length the azure-eyed goddess Minerva spoke among them:

'O our father, son of Saturn, supreme of kings, we, too, well know that thy strength is invincible; but we entirely pity the Grecian spearmen who are now perishing, having filled up the measure of an adverse destiny; but yet we shall abstain from the war, as you order, and shall only suggest to the Archives such counsel as may serve them, that they not all perish by reason of thine anger.'

"But cloud-collecting Jupiter, smiling, said unto her :

'Be of good cheer, Tritonia, dear daughter, I speak not now in absolute earnest, but I wish to be meek towards thee.'

"So saying, he joined under his chariot his brazen-footed, swift-flying steeds, having flowing golden manes. And he himself put on gold around his body, and took a golden, well-made whip, and mounted his own seat, and lashed them to go on ; and they, not unwillingly, flew midway between the earth and starry heaven. And he came to Ida, having many fountains, the mother of sheep, to Gargarus where he had consecrated ground and an incensed altar. There the father both of men and gods stopped his horses, loosing them from the vehicle, and spread a dense mist around them. But he himself sat down on the summits, exulting in glory, inspecting both the city of the Trojans and the ships of the Achæans."

A MAN'S TRUE NAMES. The Kansas City *Star*, says a Boston Sunday paper (March 1, 1908), is responsible for the following condensed item :

A young groceryman, in business in Clinton, Iowa, bearing the surname Lindloff, has his name prefixed by eleven initial letters. That his parents desired a Bible name and they could not agree on which name to christen the babe with, and so agreed to practice *sortes sanctorum*, that is, to open the Bible and place the finger at random on a verse, and examine the same and that shall be final. This was done, and thus the initials and the boy's name expanded into an ordinary line : T. T. A. T. W. S. E. T. K. O. H. Lindloff, Clinton, Iowa. When he went into business, not fancying the polyliteral display on a sign, he contracted it into T. H. Lindloff. His friends nicknamed him "True" for short. His father was a justice of the peace, and without doubt knew the requirements at times of signing papers with full names. His full name is :

"Through Trial and Tribulations We Shall Enter The Kingdom Of Heaven Lindloff."

It would appear that in the *sortes sanctorum* practice the finger pointed to Acts xiv, 22, slightly modified.

Vortex Philosophy. I.

BY C. S. WAKE, CHICAGO, ILL.

Philosophy is explanation, and "Vortex Philosophy," therefore, is the explanation of cosmical and organic phenomena in accordance with the principles which govern the operations of a Vortex; which may be described as matter or substance in a state of whirl, combined with a vibratory up and down motion. A familiar example of a vortex is the Maelstrom off the coast of Norway. The cosmos is regarded as a universal vortex, the motion of which is partaken of by everything comprised within; because the universe is organized throughout and all its parts and elements are governed by the principles of such organization. This applies to organic bodies as well as non-organic, but with a difference, which may be only apparent, however, as we do not yet know the most intimate relations of the cosmical activities which operate throughout the universe.

Organisms, and probably the cosmos with all inorganic bodies, are possessed of polarity; the higher organic forms, at least, having both end and side polarity. The magnet among inorganic bodies has polarity in the highest degree, and organic bodies appear to have a similar formation, but a different operation. Polarity is exhibited in the processes of digestion and assimilation which represent perfect vortical action. Under its negative aspect vortex motion is destructive and under its positive aspect is constructive. Thus, the life activity of an organic body is termed metabolism, the negative phase of which is katabolism and its positive phase anabolism, complementary processes through which the living protoplasm of an organism constantly passes. These processes are represented by the atomic activities heat and chemism and by the molecular activities electricity and magnetism; all of which are operative in inorganic nature; as are also the activities light and gravitation, which as the most general expression of the principles of radiation and concentration, stand for energy and force respec-

tively. The operation of these principles throughout the ether, which pervades space, so called, constitutes it a true vortex.

According to G. H. Lewes, "A thing is what it does." The complementary opposing activities of the vortex are the methods by which it operates, but that which shows the real nature of the operating body is that which it produces. The result of the metabolic action of the organism is growth. This may be of the organism itself, under its several physical and psychical aspects, or of its organic reproduction as offspring. This reproduction may be regarded as the immediate aim of the life activity of the lower animals, the continuance of the extended individuality called the "race" being its ultimate aim. Hence the organic vortex is a living mechanism for the continuance of the race and through it of the animal kingdom.

This is true also of man so far as he belongs to the animal world; that is as merely organic. Human culture is the outcome of a higher principle of operation, that of the rational mind. This culture is that which shows the true nature of man as distinguished from the animal; for it is the result not of the activity of particular men, so much as that of men united together in societies. Man is a social being, and the highest aspect of his mental activity as such and that which expresses his true nature as man is unselfish conduct. This is the ethical content of his life when properly developed, and the true aim of all human existence when properly directed. The highest expression of the will, that field of the human mind which stands opposed to the field of emotion or æsthetics, is shown by the Vortex Philosophy to be altruism, or the due recognition in conduct of the rights of others. Here we have the true ultimate aim of the mental vortex operating in the human organism and hence of the cosmos, of whose evolution man is the highest expression known to us. The emotional factor or feeling represents the negative or destructive element of the organism under its psychical aspect, the volitional factor representing its positive or constructive element. The operation of both factors is controlled by the intellect, and hence as this develops and

becomes truly rational the result of their co-activity must be exhibited in the raising of the moral tone and the gradual replacement of the selfish principle by the social principle as the guide of conduct. That which we observe in the progress of the individual from childhood to manhood is equally true of the greater individuality of the human race.

"JESUS OF NAZARETH NEITHER BAPTISED NOR SLAIN BY JEW OR GENTILE." By the Rev. George Bartle, D. D. "You go astray, not knowing the writings." (*Matt.* xxii, 29. *Emphatic Diaglott.*) Cloth, 8vo, pp. 472. Published by the author. 1877. Entered at Stationers' Hall, London.

"The so-called religious teaching to which the world has been accustomed for hundreds of years may be quite sufficient to solace, and even satisfy the ignorant, the mutually lazy, the superficial, and the indifferent; but when it is brought to bear upon thinking minds, it is calculated to produce unbelief, and, in many cases, a total disregard of Christianity itself.

"How comes this to pass and upon what rational ground can it be explained? The question is answered by affirming that the current Theology will not stand the test of common sense and sound logic. It is stamped with such monstrous absurdity and with such implied contradiction, that it must fail to commend itself to the intelligent understanding of thoughtful men."

TELEGRAPHING TO A STAR. Sir Robert Ball, writing in the *Home Messenger*, remarks that if a row of telegraph posts 25,000 miles long, were erected round the earth at the equator, and a wire were stretched upon these posts for the circuit of 25,000 miles, and that then the wire be wound no fewer than seven times completely about this great globe, we should then find that an electric signal sent into the wire at one end would accomplish the seven circuits in one second of time. To telegraph, however, to the nearest star it would take four years before the electricity would reach its destination.

"To see ourselves again, we need not look for Plato's year; there have been many Diogenes, and as many Timons, though but few of that name." — *Sir Thomas Browne*.

Old Manuscript Found at Alexandria.

THE PREFACE TO THE TRANSLATION.

A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house formerly occupied by Grecian friars, in whose to-oblivion-abandoned library was found an old pergament. A French literate, accidentally present, at once commenced deciphering it, but a missionary in the ardor of fanatical orthodoxy tried by all means to destroy the antique document. But the efforts of the Jesuit missionary do not seem to have been successful, as a copy of the Latin original was written, which copy found its way into Germany. It has been proved from the archeological discoveries made on the spot, that the house where the pergament was found, was owned and occupied by the Order of Essenes. Further, that the document found was the only remains of literature from the once well-filled library of this scientific and religious Order of brotherhood. The French literate who first conceived the importance and historical worth of the manuscript, tried hard to enrich the French Academy with the original, but owing to the intrigues of the Jesuits mission in Egypt, bent on destroying a document so detrimental to their doctrines, he was not successful, although it was preserved principally through the interference of influential Abyssinian merchants, and Pythagorical societies, from whom the copy above spoken of came into the modern institution of Freemasons, and a society in Germany now possesses the, without doubt, only copy in existence.

As regards the discovered antique document, it consisted of a letter which the so called "Terapeut" (the elder), the highest esteemed member of the brotherhood, had written to his brethren in Alexandria, in the name of the brotherhood in Jerusalem. This letter was written by him only a few years after the death of Jesus, giving a full description of the life, doctrine and death of Jesus, who the letter proves to have belonged to and had been a member of their brotherhood. Rumors of his miracles and finally of his martyrdom had also reached Alexandria, and as the brethren there had a conviction that he was their brother,

preached their doctrines, used their sign of recognition and lived in accordance with their rules, they manifested a desire to be informed on the subject, as to the real truth of the matter. To obtain this information, their leader, or "Therapeut," had written a letter to his colleague in Jerusalem, who in reply wrote the letter from which we obtain a clear and truthful account of this important and interesting subject. It is a fact, that never has been doubted by those familiar with ancient history, that the Essenes always spoke and wrote the strictest truth, and this added to their moral and scientific lives, puts an end to any doubt as to the correctness and genuineness of the information given in this ancient discovered letter.

Although not at first organized among the Jews, this Order existed already in the days of the "Maccabai," and with them it assumed more of a national outward form, at the same time maintaining most of the ancient Pythagorical doctrines. Most of the members were agriculturists and gardeners, and assembled together to promote virtue and wisdom among themselves; furthermore, they devoted themselves, especially in the higher degrees, to the art of healing, induced thereto through their studies of nature and art, and were well acquainted with the effects of most then known plants and minerals for recruiting the human system. This knowledge they made useful by healing and comforting the sick. They were true communists, and all put their gains in the common treasury. Before sunrise they never spoke to each other of earthly matters, but met in prayer at the break of day. Having taken their morning meal and put on a peculiar kind of working clothes, they proceeded to their place of work. At noon they again came together, and having washed their hands and feet, and dressed themselves in clean white robes, they ate their dinner together. According to their moral standing and ability, they were divided into four classes or degrees. In the first degree were especially adopted children (the Essenes hardly ever married), but in case an adult wished to be admitted into their Order, it was necessary to go] through a very severe moral trial for the term of three

years. It was strictly prohibited for a member of higher degree to divulge any of the secrets of his degree to any of the lower rank.

The punishment for such a trespass was expulsion from the brotherhood. Nothing but a strictly moral life, wisdom, godliness, and excellency in science entitled to the higher degrees. In their domestic life they exercised hospitality and benevolence, kept the rules of the Order strictly, and never took any interest or part whatever in politics and revolutions. Thus they showed a thoroughly peaceable disposition. Their greeting and sign of recognition was "Peace be with you." At their meals they broke the bread and passed the cup, and worshipped "Jehovah," but never made no sacrifice in the temple, but performed their ceremonies in their homes. They knew no higher virtue than to suffer and die for their belief; accordingly, death did not terrify them, as much more, as they believed the spirit a prisoner in the body, to be released through death, then to be returned to the celestial glory. Deceit and profanity were considered grave sins, as well as quarreling and vengeance, and looked upon with abhorrence.

This Order, of which the present Freemasonry is the modern issue, was at the time of Jesus widely diffused through Palestine and Egypt, and had their colonies scattered all over the country. They always kept up a congenial fraternal feeling in their meetings, and gave each other information about the affairs of the brotherhood. They counted among their members men of all professions and stations in society, and although comprising a great many learned men and rich persons (who sometimes found it in their interest to keep this secret), they never did exclude the poor or other persons in moderate circumstances.

Thus we have all reasons to credit this letter, dictated by the love of truth, and written by a man who had been an eyewitness to most of the important transactions in the life and death of Jesus, who as a member of their Order, was embraced by them by all the fraternal devotion of the Order.

The article on an "Old Manuscript Found at Alexandria," is the preface of a small volume, published in Chicago thirty-five years ago, and has been out of print for several years. The first edition was entitled :

"Important Concealed Information, Obtained from an Old Manuscript Found in Alexandria, which shows that Jesus, in a Trance was taken down from the Cross, brought to Life again, and in reality died six months after, within a Secret Religious Society, called Esseer Brethren, of which he was a member."

The preface was written by the translator. The text of the translation comprises 64 pages, and the translator's closing remarks 16 pages. The second part of the volume contains an essay on "The Order of Essenes Among the Jewish People," of 32 pages. The frontispiece to the volume is a portrait of Jesus, with the statement that this picture is the oldest known, and found on a tomb in the Catacombs. It is a recondite volume.

This work is now been reprinted in a second edition with additional documents under a new title :

"The Crucifixion. By An Eye-witness. A Letter Written Seven Years After the Crucifixion, by a Personal Friend of Jesus in Jerusalem to an Esseer Brother in Alexandria. Second edition. Including the Description of Jesus, and the Death Warrant of Jesus. With the likeness. Introduction by T. K. Silk cloth, 12mo, pp. 200. Price, prepaid, \$1.00. Chicago, 1907.

The Rosicrucians and The Kabalah.

BY ARTHUR EDWARD WAITE.

Among many adventurous statements advanced concerning this mystic fraternity, we are not infrequently told that it gave a great impetus to the study of the Kabalah. This assertion is so far from being founded in any accessible fact, that one is tempted to rejoin that it gave no impetus to anything except a short-lived curiosity and a certain pleasant fantasia in romantic fiction. The truth is that no statement should be hazarded on either side. In the first place, the historical evidence for the

existence of the Order, though it points to certain conclusions, is in a very unsatisfactory state,¹ and any knowledge of another kind which may be still in existence is in the custody of those who do not commit themselves. I have never met in literature with an express statement designed to indicate knowledge and to represent authority which could bear investigation. On the contrary, I have found invariably those which assumed the complexion of assurance were only the private impressions of persons who had no title to conviction, nor even a sufficient warrant for an estimable opinion by their acquaintance with the exoteric facts. I have therefore to say that there is no known student of the Kabalah,² with possibly one exception, whom it is possible to fix at all as the member of the Rosicrucian Fraternity, laying any claim to antiquity, for it is well known that there have been, as there still are, several corporate societies, some semi-Masonic, in England, some mystic, as in France, which have indicated their occult interests and purposes by adopting the name. There is no mischief in such adoption, provided the limits of the pretension are clear, and, with the exception of one or two which have appeared in America, this has, I think, been the case.

The few great names of the past which connect with Rosicrucianism and at the same time with Kabalism are not to be identified with the Fraternity, except by a common ground of sympathy.³ Such were Fludd and Vaughan. Moreover, the few memorials which we possess of it, especially those belonging to the eighteenth century, indicate that it was mainly engrossed by alchemical processes. The possible exception I have mentioned, namely, the one case in which a well-known student of the Kabalah, or rather a well-known expositor of Kabalistic subjects, may have received initiation into a Rosicrucian Order going back through the last century, is Eliphas Lévi. It seems almost certain that he received initiation of some kind, and it has been recently stated by a French occultist who has access to some important sources of information that the scattered groups of Rosicrucian societies were reorgan-

ised by Eliphas Lévi presumably about the year 1850. But this solitary instance does not really save the situation, more especially as I shall establish later on that Eliphas Lévi, though he has obtained a great reputation among occultists as a Kabalist, was not entitled to it by any profound or even tolerable acquaintance with the literature which contains the Kabalah. — *The Doctrine and Literature of the Kabalah*,

1 It is open therefore to numerous singular constructions, one of the most remarkable being that placed on it by Mrs. Henry Pott, in "Francis Bacon and his Secret Society," London, 1891. See c. xii especially, and compare Clifford Harrison, "Notes on the Margins," p. 49. London, 1897. "There is every good reason to suppose the founder of inductive philosophy was a Rosicrucian."

2 The term is sometime used loosely in connection with the Rosicrucians, as if meaning a tradition of any kind. Thus Mr. W. F. C. Wigston speaks of "German philosophers . . . who each and all held up Masonry as a branch of their own Rosicrucian Kabalah." *The Columbus of Literature*, p. 203, Chicago, 1892. The Rosicrucian Kabalah, understood in this sense, was the Divine Magic.

3 In an interesting paper read before the Quatror Coronati Lodge, and published in its transactions. Dr. W. Wynn Westcott, Supreme Magus of the English Rosicrucian Society, describes Rosicrucianism as a new presentation of Gnostic, Kabalistic, Hermetic, and Neo-Platonic doctrines.

A Recondite Interpretation.

The Pistis Sophia. A Gnostic Gospel (with extracts from the Book of the Saviour appended) originally translated from Greek into Coptic and now for the first time Englished from Schwartz's Latin version of the only known Coptic MS. and checked by Amélineau's French version, with an introduction, by G. R. S. Mead, B. A. Cloth, 8vo, pp. 436. London, 1896. Books I and II, and Appendix.

At the end of the first book is a note penned by some later hand than the author, which note is reprinted here for our mystic readers to interpret:

"These are the names which I will give from the infinite downward. Write them with a sign, that the sons of God may

manifest themselves from this region downward. And this is the name of the immortal $\overline{AAA} \overline{SSSS}$. And this is the name of the voice, by reason of which the perfect man is moved, \overline{III} . And here are the interpretations of the names of these mysteries.

The first is AAA ; its interpretation is $\Phi\Phi\Phi$.

The second is MMM , or $\Omega\Omega\Omega$; its interpretation is AAA .

The third is $\Psi\Psi\Psi$; its interpretation is OOO .

The fourth is $\Phi\Phi\Phi$; its interpretation is NNN .

The fifth is $\Delta\Delta\Delta$; its interpretation is AAA .

He who is on the throne is AAA . This is the interpretation of the second $AAAA \quad AAAA \quad AAAA$. This is the interpretation of the whole name.

An Old Alchemical Work.

"A Philosophical Account of Nature in General, and of the Generation of the Three Principles of Nature, viz., Mercury, Sulphur, and Salt, out of the Four Elements. Translated from the French by John Digby, Esq. London, M DCC XXII."

"The Author's Preface to all the Searchers into the Art of Chemistry, the True Sons of *Hermes*, Greeting:

"Considering with myself (friendly Reader) how many false Receipts of *Alchymists*, as they call them; and how many forg'd and pernicious Books, in which there is not the least Footstep of the *Truth* to be found, have been compos'd by the *Fraud* and *Avarice* of *Impostors*, the Lecture of which has deceiv'd and does still every day deceive the *true Inquirers* into the *Arts* and most hidden Secrets of *Nature*. I thought I could not do any Thing more useful, and beneficial, than to communicate to the *Legitimate Sons and Heirs of Learning*, the *Talent* which it has pleas'd the *Father of Lights* to intrust me with: That *Posterity* might be inform'd that *God* had granted this singular Blessing, and this Philosophical Treasure to some extraordinary Persons, not only in past Ages, but likewise to some in our Time. Many reasons have oblig'd me not to publish any Name, because I do not thirst after *Praise* and *Esteem*, and have no other Design than to be serviceable to the

Lovers of Philosophy. I freely leave that vain Desire of Glory, to those who had rather appear to be Learned, than to be so in Effect. Now, that the Reader may not bewail his Time, Labour, and Money employ'd to no purpose ; let him consider that it is the *Science of the Sages*, and not of the Fools and the Ignorant, and that the Intention of the *Philosophers* is quite other, than can be comprehended by those haughty Thrasos's, those Letter'd Scoffers, those vicious and perverse Men, who not being able to procure to themselves Reputation by their own virtues, endeavour to distinguish themselves by their Crimes, Calumnies, and Railings against Men of Integrity and the truest Honour. Shun all those Vagabonds and ignorant Smoke-fellers, who have already deceiv'd a great Part of the World, with their *Albifications* and *Rubifications*, to the great Discredit, and even Shame of this *noble Science*. Persons of this Disposition will never be admitted into the *most secret Mysteries of this Holy Art* : Because it is the Gift of *God*, and is not attainable but by the Grace alone of the *most High*, who does not fail either to illuminate the Mind of him, who asks it of Him with a constant and religious Humility, or else to communicate it to him by the Oracular Demonstration of a faithful and experience'd Master. Wherefore *God* justly refuses the *Revelation of these Secrets* to those he finds unworthy thereof, and who are out of the *Pale of his Grace*.

"After all, I earnestly desire the *Sons of the Art*, to take in good Part the Willingness I have to do them Service ; and when they shall have gained their Point so far as to make that which is *occult, manifest*, and that according to the *Will of God*, they shall by their constant and assiduous Labour, have attain'd to the desir'd Port of the *Philosophers*, they will exclude from the Knowledge of this *Art* (after the Example of the *Sages*), all those who are unworthy thereof. That they will be mindful of the *Charity* they owe to their distressed Neighbour, who shall live in the *Fear of God* ; that they do it without any vain Ostentation ; and that in Acknowledgment of this *special Gift*, which they shall not abuse, they incessantly sing in private, and in the Interior of their Heart Praises, *To the most Good, and most Great, Omnipotent God*.

"Simplicity is the proper Seal of Truth."

Sphæra cujus centrum ubique, circumferentia nuli.

The Druids and The Universe.

According to the Druid records, the diameter of the Sun is one hundred million miles; and the Sun is one hundred million miles from the Earth, and to the outer edge of the Universe is three hundred million miles.



As the Earth is always at the bottom of the Sun, and only moves a short distance like a pendulum across the equator of the Universe, and as the Sun is always at the center of the Universe, it follows, that astronomers cannot measure the distance to any star by the method now tried.

As the rays of the Sun, passing through a vacuum, are unchanged, there being no particles of atmosphere in the vacuum to generate light, then spectrum analysis is of no value.

As a meteor, or as it is usually called a fallen star, cannot be seen until it strikes our atmosphere, then the outside rapidly gets to a white heat and leaves a trail of fire until it is consumed, or stopped by the Earth, it follows that our atmosphere generates the heat, consequently the Sun cannot be a ball of fire.

The Druids claim that they receive their knowledge from Apollo, the Son of the ALL-WISE SUN-GOD Creator of the Universe. The Secret Society of the children of evil (John viii, 44) savagely suppressed the Druids, and by causing periods of financial depression they are rapidly getting the Europeans into bondage.

Some New Renderings.

"The proper study of mankind is Man." — "Essay on Man," (ii, 2). A. Pope.

"The proper study of mankind is—God." — "The Place of Masonry in the Rites of Initiation" (p. 16). London, 1907 Arthur Edward Waite.

"An honest man is the noblest work of God.

"An honest God is the noblest work of man."

"Let us make man in our image, after our likeness."

"So men make God in their image, after their likeness."

"Whose shoe-latchet I am not worthy to stoop down and unloose."

"Unworthy though I am to untie his hosen." — "Gospel of Barnabas."

Questions and Answers.

BY WALTER RICHARDSON, CARLTON, MELBOURNE, AUSTRALIA.

FOR HISTORIC MAGAZINE AND NOTES AND QUERIES.

To supply this article, I interviewed Mr. Barrachi, the Government astronomer for the State of Victoria, Australia, who courteously supplied the answers to the following questions :

Is the nature of light before it reaches our atmosphere definitely known ?

Answer : No.

The Druids believe that meteors (falling stars) come from the Sun and that they are practically cold until they reach our atmosphere, then the outside quickly melts and becomes luminous, caused by friction with our atmosphere, and as it rapidly falls it leaves a train of molten fire in its wake, and if it is not consumed before it reaches the ground it is found to be quite hot. Is it possible that the Sun's rays may be minute atoms of some material as the meteors which on reaching our atmosphere become luminous and hotter as they descend below the level of the peaks of the snow-clad Himalayas until they are brought to a standstill on the sweltering plains below ?

Answer : It is possible.

Many astronomers pass the Sun's rays through a three-cornered piece of glass, like that of a chandelier, and conclude that substances which on being burnt produce similar colours and lines (called a spectrum) must be also in the Sun burning. Are the colours and lines, or spectrum of the Sun, always the same ?

Answer : The spectrum is not the same when the Sun is on the horizon as it is when the Sun is overhead, thus showing that the atmosphere does alter the spectrum.

If you take a powerful lens from your telescope or any magnifying glass and gaze through it at an electric arc-light, would not the arc-light play fantastic tricks and appear to have great

flames and volcanos, and have dark spots much different to that we know it really is ?

Answer ? The light does play fantastic tricks, but we allow for that.

To Herschel, the great astronomer, the Sun was a cool dark globe, surrounded by a luminous atmosphere. Is it possible that the Sun may be inhabited ?

Answer : It is possible that the nucleus of the Sun may be cold enough to be inhabitable.

Have astronomers any absolute knowledge of any body belonging to the skies other than meteors ?

Answer : No

If meteors cannot be seen until the instant they strike our atmosphere. Does not this prove that it is necessary for a body to be surrounded with atmosphere before the Sun's rays can cause it to become luminous ?

Answer : It may be that the meteors were too small to be seen before they reach our atmosphere.

Is there any definite knowledge of any body in the sky without an atmosphere, other than meteors ?

Answer : No.

Might not all the stars be surrounded with atmosphere and receive their light from our Sun ?

Answer : Astronomers consider they are too far away to receive their light from the Sun.

Is it possible that the Sun may be the source of life and the home of the Great Creator and Designer of the Universe as the Hellenes and Druids believed ?

Answer : That is a matter of faith, not science.

Would it not be more scientific to use what we know as a measure and guide for what we don't know. For instance, we know that in a room every book, chair and article was assigned and created and developed by the exercise of man's reason, even although the book may be scribbled on, and not read as the creator of it intended it should be. Then is it not scientific

to suppose that when we go outside of the room that the stars, plants and animals were created and developed and perfected by the experience, experiment and design of the Great Sun-God who created and controls the Universe ?

Answer : You cannot compare this room, these books and furniture to the Great Universe.

Is it not reasonable to suppose that there was substantial foundation for Greek and Druid mythology. Is it not reasonable that the first European should have handed down correct records showing that they had come from the Sun over 10,000 years ago and are going to return to it and continue their life there, and when advanced enough be sent to inhabit other planets with immortal bodies. You are gathering knowledge. Is it not likely you will meet and converse with Newton, Herschel and others to whom your feelings would be akin ?

Answer : It would be very nice ; but I do not need a belief in a future state to keep me straight.

Is it not possible that your incentive to acquire knowledge and desire to live uprightly is a result of Druid teachings upon your forefathers ; and that without a belief that you were going to meet Newton and Herschel that your descendents may reason that as death ends all that they might as well indulge every desire and then as death is certain commit suicide to escape toothache or any other small ailment.

Answer : I do not want to commit suicid—I am content to live and acquire knowledge.

If some astronomers traced things back from the room to meteors and to a great Designer of the Universe would not their conclusions as to the nature of the Sun be scientifically different from the astronomers who base their reasoning upon the theory of Evolution.

Answer : They no doubt would arrive at totally different conclusions.

What would be the effect if a solar ray was passed through a vacuum ? I have not yet received Mr. Barrachi's reply to this question.

“The Druid History of Creation.”

(EXTRACTS FROM THE BOOK.)

The three foundation stones of the Druids' civilization were—The belief in a future life in the Sun with rewards or remorse for actions on earth; The Europeans not to mix with Africans or Asiaties, but to have one wife or husband only; The prevention of Poverty by providing selfsupporting profitsharing villages under the control of Shire Councils where any European could get work and maintain his wife and family in honest comfort.

Another publication will be issued later on, containing Druid history of the organization of the Arabs' invasion of Europe by Ptolemy I who was an Arab. His instigation of the destruction of Apollo's Temple at Delphi, and assassination of Philip of Macedon who punished the Phocians for their sacrilege. Ptolemy's career as financial advisor to Alexander and as King of Egypt; his hatred of Europeans, and concoction of the Pentateuch with the object of destroying European Nations by Usury (Deut. XV 6, VI, 10, VII, 16), and in the event of the Arabs failing they would be sent back to Egypt (Deut. XXVIII, 68). The Arabs' instigators of—Destruction of Classical Temples and Religion, Massacre of the Druids and suppression of Druidism, Destruction of the Aristocrats and substitution of unprincipled heartless Financiers as the ruling class, Wars and debts of Nations to swinish financiers, etc., and the usurpation by the blasphemous Arabs of a European name for God, Dieu, and their attempts to force the Evolution theory so that money would be the only God, and the Arab financier would be the highest produce of the mechanical causes and environment which according to Evolutionists is the only creator. The Arabs, Secret Society founded by Ptolemy systematically robs Europeans, gets monopoly of finance and trade and consequent control of most newspapers and of public opinion and monopoly of highest positions by open or secret Arabs whose

oath to European Institutions is not considered by them to be binding.

As an illustration of the fact that all African and Asiatic knowledge and religion was received from God's last and most perfect creation, the European race—The Druid symbol that the body was the Temple of Sol or Soul which comes from the Sun (So) and which Temple though taking a lifetime to build, yet when laid in the grave is destroyed by the worms in 7 days. That symbol was borrowed by ARAB history fabricators and was applied to an ARAB kingdom which never existed and will never exist until Nations no longer tolerate their corruption-breeding practises.

The Druids hope to see the Protestants become Druids again, and hope to see the Catholic Church denounce Arabism and become the magnificent Classical Church again which produced Pindar, Hesiod, Socrates and Seneca.

Jacob Böhme and the Burnished Platter.

(THE THEOSOPHER BAPTISED BY THE ROSICRUCIAN.)

“Who or what the stranger that so impressively accosted Bohemius when a youth (as related in his Life), and what ensued therefrom? Also, respecting the burnished platter, by the lustre of which reflected upon him, he became entranced with ‘double consciousness’ into the central ground of all Nature; he however being manifestly qualified for such a baptism revelation? Is not this the secret clue to Bohemius’s character (which we here offer to the judicious future editor of his life), namely, that he was a pure, simple child of nature, of a highly delicate tincture and complexion of spirit (manifest indeed by the existing Painting of him in this country), and accordingly susceptible to magic or ‘magnetic action’? Hence his early vision on the *Land’s Crown Mountain*; and also, after being ‘baptised’ by the supposed ROSICRUCIAN, his center life became more open, and he more *lucide*? And now, seeking God and salvation in the true, orthodox, gospel mode, (*à la Bramwell*), namely, by total penitence, and earnest, wrestling, un-

finching faith and prayer; and obtaining what he thus sought, even the full *liberty* and *witness* of the Spirit — in the state of clear, but now greatly augmented salvation, being again 'magnetised' by the *inward solar power*, and tincture, in the reflexion from the burnished platter, he became a perfect *clair-voyante*. That is, he realised the full prerogative of his then state, as a highly regenerate man, in respect to both the temporal and eternal *vision*, and other senses; whence he wrote down his apprehensions of Nature, as he was able to conceive and express the same, by the astral reason, and defective *Babylonish* language.

The original view of discovery of the character of Bohemius, which has presented itself to us, we consider, the true key to his peculiar genius, as displayed in his writings; in which respect, it may also serve as a qualifying note to our other description of him, in these pages. But, take notice, the true subjects of a right Theosophic College and its training.

Would that some noble minded Philanthropist might consecrate a hundred thousand pounds to the foundation of such a scheme in the name of the *holy, holy, holy, Eternal SOPHIAH*, and to his own high honour, might, we consider, be made to far excel Bohemius, as enjoying equal clearness of spiritual sense, but as being thoroughly grounded in erudition and modern science, so therefore enabled to elucidate technically the 'mystery' and *virtues of things*, and hence of greater utility to the Church and the world." — *Introduction to Theosophy, Appendix*, p. 409. London, 1854.

BOOKS ON THE DRUIDS. The Mythology and Rites of the British Druids, ascertained by National Documents, and compared with the General Traditions and Customs of Heathenism, as illustrated by the most Eminent Antiquaries of our Age; with an appendix containing Ancient poems and extracts, with some remarks on Ancient British Coins. By Edward Davies. Illustrated. Boards, 8vo, pp. 656. London, 1809.

A Critical History of the Celtic Religion and Learning, containing an Account of the Druids or the Priests and Judges of the Viads or the Diviners and Physicians, of the Ancient Gauls, Britons, Irish and Scots; with the History of Abaris, the Hyperboean, Priest of the Sun. By John Toland. Boards, 8vo. Engraved frontispiece, Stonehenge. Edinburgh, 1815.

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Vortex Philosophy.

BY C. S. WAKE, CHICAGO, ILL.

Philosophy is explanation, and "Vortex Philosophy," therefore, is the explanation of cosmical and organic phenomena in accordance with the principles which govern the operations of a Vortex ; which may be described as matter or substance in a state of whirl, combined with a vibratory up and down motion. A familiar example of a vortex is the Maelstrom off the coast of Norway. The cosmos is regarded as a universal vortex, the motion of which is partaken of by everything comprised within it ; because the universe is organized throughout and all its parts and elements are governed by the principles of such organization. This applies to organic bodies as well as non-organic, but with a difference, which may be only apparent, however, as we do not yet know the most intimate relations of the cosmical activities which operate throughout the universe.

Organisms, and probably the cosmos with all inorganic bodies, are possessed of polarity ; the higher organic forms, at east, having both end and side polarity. The magnet among

inorganic bodies has polarity in the highest degree, and organic bodies appear to have a similar formation, but a different operation. Polarity is exhibited in the processes of digestion and assimilation which represent perfect vortical action. Under its negative aspect vortex motion is destructive and under its positive aspect is constructive. Thus, the life activity of an organic body is termed metabolism, the negative phase of which is katabolism and its positive phase anabolism, complementary processes through which the living protoplasm of an organism constantly passes. These processes are represented by the atomic activities heat and chemism and by the molecular activities electricity and magnetism; all of which are operative in inorganic nature; as are also the activities light and gravitation, which as the most general expression of the principles of radiation and concentration, stand for energy and force respectively. The operation of these principles throughout the ether, which pervades space, so called, constitutes it a true vortex.

According to G. H. Lewes, "A thing is what it does." The complementary opposing activities of the vortex are the methods by which it operates, but that which shows the real nature of the operating body is that which it produces. The result of the metabolic action of the organism is growth. This may be of the organism itself, under its several physical and psychical aspects, or of its organic reproduction as offspring. This reproduction may be regarded as the immediate atom of the life activity of the lower animals, the continuance of the extended individuality called the "race" being its ultimate aim. Hence the organic vortex is a living mechanism for the continuance of the race and through it of the animal kingdom.

This is true also of man so far as he belongs to the animal world; that is as merely organic. Human culture is the outcome of a higher principle of operation, that of the rational mind. This culture is that which shows the true nature of man as distinguished from the animal; for it is the result not of the activity of particular men, so much as that of men united together in societies. Man is a social being, and the highest

aspect of his mental activity as such and that which expresses his true nature as man is unselfish conduct. This is the ethical content of his life when properly developed, and the true aim of all human existence when properly directed. The highest expression of the will, that field of the human mind which stands opposed to the field of emotion or æsthetics, is shown by the Vortex Philosophy to be altruism, or the due recognition in conduct of the rights of others. Here we have the true ultimate aim of the mental vortex operating in the human organism and hence of the cosmos, of whose evolution man is the highest expression known to us. The emotional factor or feeling represents the negative or destructive element of the organism under its physical aspect, the volitional factor representing its positive or constructive element. The operation of both factors is controlled by the intellect, and hence as this develops and becomes truly rational the result of their co-activity must be exhibited in the raising of the moral tone and the gradual replacement of the selfish principle by the social principle as the guide of conduct. That which we observe in the progress of the individual from childhood to manhood is equally true of the greater individuality of the human race.

Feeling, Intellect, and Will, which belong to the Psychical province of "Vortex Philosophy, have their counterparts in the other provinces of human organic activity, the Elemental, the Logical, the Physical, the Physiological, and the Formal. All these provinces are interdependent, constituting an organic whole, and therefore they must have similar fields of activity, within which corresponding factors operate so as to bring about organic results. We have now to consider the method by which, according to the Vortex Philosophy, this is attained, first premising that an organism is a vortex within the general vortex of our system and the universal vortex of nature; which constitutes the more or less intimate environment to whose action it is continually subject.

First, that Philosophy assumes the truth of the following fundamental propositions :

- (1) The Cosmos forms an organized whole throughout :

(2) Everywhere throughout the cosmic unity there is the rhythmical co-operation of the primeval factors, known by various names, but which may be properly denominated matter and motion, these being always in combination, although sometimes one and sometimes the other preponderates, giving the various separative phenomenal appearances of matter and motion.

(3) The rhythm which governs the co operation of the primeval factors forms a third factor, which is the special representative of cosmic activity; the other two factors exhibiting their action as static and dynamic aspects of particular phases of the rhythmic factor.

(4) The universe as a whole is made up of parts and elements, and its threefold character as a whole, parts and elements, is exhibited throughout nature both inorganic and organic, and throughout its two primeval factors matter and motion under their various aspects; so that nature and everything in nature is a composition of whole, parts and elements.

In accordance with these principles, nature is an organized system of parts and elements, exhibiting their phenomenal activity as matter and motion under various threefold aspects. Numerous physical relations are established by the interaction of matter and motion and among them is the formation of three fields of operation, the ethereal, the atomic, and the molecular, in each of which the complementary principles radiation and concentration are operative. In the ethereal field these appear as molar energy and force, light and gravitation, in the atomic field as heat and chemism, and in the molecular field as electricity and magnetism. Energy (which is motion + matter) is the negative aspect of Power, and force (which is matter + motion) is the positive aspect of Power; energy and force in all their phases being manifestations of that which is the summation of all matter and motion, Cosmic Power. The highest dynamic expression of Power on the physical plane is Vorticality or vortex motion, whose negative phase is undulation and its positive phase is spiralization; the former appearing as vibration in

the atomic field, and as rotation in the molecular field, each of which is a composition of a negative and a positive element.

The manifestations of Power constitute four planes of activity, which may be illustrated by reference to our solar system. The highest or astral plane is solar, and is that of the ether in its most concentrated form. The second plane is also ethereal, but under its complementary negative and positive aspects of light and gravitation. The third plane is atmospheric that is, gaseous and liquid, or atomic and molecular under their molar aspects; and the fourth plane is the planetary or terrestrial, as exhibiting the action of atomic and molecular energy and force. These several planes are interdependent and as they exhibit only Power under varying aspects, they form a single system, which is that of a vortex having the Sun at its center; so far as our solar system can be treated as separate, that is apart from the vortex of nature as a whole.

As an organism is a vortex within the great vortex of nature, it is subject to the principles which govern nature's operations. Hence the living human organism is a seat of vortical activity, which is the source of its vitality. But "vital action lies at the root of mental activity of all kinds, and this also must be regarded as vortical, the mind constituting a vortex on the psychical plane. This is equally true of the logical mind or faculty, to whose operation man owes his superiority over the animal world, all its processes being those of true vortex activity; the result of every stage of the process of evolution being the 'refinement' in which real progress consists." The ultimate refinement is what is spoken of as "spiritual," which is thus seen to be intimately allied with the material; this being owing to the fact that the ether, which is the seat of Power, is their common basis.

The Physical province of the organism represents nature under its physical manifestation and it forms the pattern for all the other provinces of the organism, each of which, therefore, has three fields of activity. In the Psychical province, for instance, the molar or ethereal field appears as Intellect; the

atomic field as Feeling or the sensuous ; and the molecular field as Will or the ethical. But the ethereal, atomic, and molecular factors are represented in each field, so that each province comprises nine units which are strictly correspondent throughout each of the six provinces which go to constitute human nature. Moreover, each unit possesses three aspects, the rhythmic, the static, and the dynamic, of which the rhythmic is the governing factor (answering to the intellect in the psychical province), the static is the affective or structural factor, and the dynamic is the effective or functional factor. The work done by this last named unit is a representation of the rhythmic factor and constitutes its realization. The six provinces stand towards each other in the same relation as do matter and motion, or force and energy, having a dual arrangement, and each division having a threefold aspect. Thus, the Elemental, the Logical, and the Psychical provinces represent the energy or motory phase, and the Physical, the Physiological, and the Formal provinces the force or material phase of the organic unity.

The interdependence of the several fields within these provinces is secured by the fact that each of them exhibits the operation of the negative and positive activities energy and force, and of the controlling rhythmic principle, although varying manifestations according to the field to which they belong, as ethereal, atomic, or molecular. This applies more particularly to the Psychical province, but it is true of all the other provinces; as all their activities throughout the whole series of related factors are merely varying manifestations of Power under different organic conditions. The co-operation of those several factors within the physical universe is governed by the principle of ratio, such as that which subsists between the notes of the musical scale and the color rays of the light beam, as well as the several modes of motion which are related to such rays. The musical scales exhibit the union of arithmetical and geometrical progression, the former being shown on the curve of a geometrical spiral, and giving the vibration numbers of the musical tones, and the latter on the radii of the spiral and showing the octaves of the various tones. The periodic law of and

the chemical elements show an approximation to those principles, in their relations among themselves they exhibit an exact ratio.

The complementary opposition between energy, or the motory principle, and force, the material principle, in the organic world, may be illustrated by reference to the different relations represented by the two sexes. Thus, the female is the special embodiment of force and the male that of energy. Hence, in the human species, woman represents the material form of the organism and man, as motory, represents its functional activity. But as matter and motion are inseparable, exhibiting themselves as force and energy through all the provinces of nature both man and woman must embody both force and energy and therefore possess the male and female factors in some degree, although in man the former principle predominates and in woman the latter principle is dominant. In fact they stand towards each other in a complementary polar relation, man standing at the negative or radiative pole of organic existence and woman at the positive or concentrative pole, thus representing the principles of energy and of force respectively. Hence, as man is the chief embodiment of neuricity, with the brain as its great organic center, with propagation as its functional activity, woman is the chief embodiment of muscularity centered in the organ of sex, with reproduction as its functional activity; propagation being expressive of energy and reproduction of force.

In the Psychical province, the chief characteristic of man is doubt, which appears as analytic investigation and has discrimination for its dynamic aspect; while woman's chief psychical characteristic is belief, which appears as sympathetic unity, and has assimilation for its dynamic aspect. The prevailing psychic factor with man is egoism or the principle of self, that of woman being altruism or other-right. Thus, woman might be regarded as being more advanced psychically than man, as altruism or the recognition of the rights of others is the highest ethical outcome of human life. But such is not the case, as man also reaches this ethical result and the more certainly than woman, seeing that his conclusions are arrived at through

intellectual investigation, and not through assimilation of what appeals to inclination, which is the chief source of woman's belief. This is due to the fact, in which the mental difference between man and woman may be summed up, that while the former is essentially analytic in his mental action, the latter is essentially synthetic; these being the opposing complementary expressions, in the ethical field, of the thought conception which men and women possess in common. A similar opposition operates throughout the whole of organic nature (although not so prominently as between man and woman) and in varying conditions on the different planes of life.

Mankind is animal so far as concerns organic structure, which is the expression of the principle of concentration, and human so far as regards mental action, which is an expression of the principle of radiation. On the mental plane man exhibits all the luxuriant diversity which the operation of light (radiation) gives to plant life. This dominance of energy effects all the fields of human activity, and manifests itself on all the planes of human existence. Gradually neuricity supersedes muscularity as the controlling organic factor, and functionally, therefore, man becomes creative rather than procreative, which is the chief function of animal life, and its abuse on the human plane one of the chief sources of moral degradation. Hence, creation is the distinctive outcome of human life and it is operative in thought, word and deed, resulting in the development and cultivation of the various fields of mental activity, intellectual, esthetic, and ethic, marked by the divers phases of science, art and conduct, and particularly by the language and other symbols which constitute the instrument of rational thought. Logically human progress is due to the analysis and synthesis which are the mental representatives of the processes of segmentation and integration operative on the physical plane. The result of this is refinement, and evolution *is* refinement under the guidance of *rationality*, its highest aspect being spirituality. This is the ethical outcome of human progress, exhibiting itself as altruistic freedom on the human plane and as religious aspiration on the cosmic plane.

The Garden of Cyrus, Or *The Quincuncial Lozenge.*

BY SIR THOMAS BROWNE.]

And therefore Providence hath arched and paved the great house of the world, with colours of mediocrity, that is, blue and green, above and below the sight, moderately terminating the *acies* of the eye. For most plants, though green above ground, maintain their original white below it, according to the candour of their seminal pulp : and the rudimental leaves do first appear in that colour, observable in seeds sprouting in water upon their first foliation. Green seeming to be the first supervenient, or above ground complexion of vegetables, separable in many upon ligature or inhumation, as succory, endive, artichokes, and which is also lost upon fading in the autumn.

And this is also agreeable unto water itself, the alimential vehicle of plants, which first altereth into this colour. And, containing many vegetable seminalities, revealeth their seeds by greenness ; and therefore soonest expected in rain or standing water, not easily found in distilled or water strongly boiled ; wherein the seeds are extinguished by fire and decoction, and therefore last long and pure without such alteration, affording neither uliginous coats, gnat-worms, *acari*, hair-worms, like crude and common water ; and therefore most fit for wholesome beverage, and with malt makes ale and beer without boiling. What large water-drinkers some plants are, the canary-tree and birches in some northern countries, drenching the fields about them, do sufficiently demonstrate. How water itself is able to maintain the growth of vegetables, and without extinction of their generative or medical virtues,—besides the experiment of Helmont's tree, we have found in some which have lived six years in glasses. The seeds of scurvy grass growing in water-pots, have been fruitful in the land ; and *assarum* after a year's space, and once casting its leaves in water, in the second leaves hath handsomely performed its vomiting operation.

Nor are only dark and green colours, but shades and shadows, contrived through the great volume of nature, and trees ordained not only to protect and shadow others, but by their shades and shadowing parts to preserve and cherish themselves : the whole radiation or branchings shadowing the stock and the roots ;—the leaves, the branches and fruit, too

the object receive a decussation, and so strike a second base upon the *retina* or hinder coat, the proper organ of vision; much exposed to the winds and scorching sun. The calicular leaves enclose the tender flowers, and the flowers themselves lie wrapped about the seeds, in their rudiment and first formations, which being advanced, the flowers fall away; and are therefore contrived in variety of figures, best satisfying the intention; handsomely observable in hooded and gaping flowers, and the butterfly blooms of leguminous plants, the lower leaf closely involving the rudimental cod, and the alary or wingy divisions embracing or hanging over it.

But seeds themselves do lie in perpetual shades, either under the leaf, or shut up in coverings; and such as lie barest have their husks, skins, and pulps about them, wherein the nib and generative particle lieth moist and secured from the injury of air and sun. Darkness and light hold interchangeable dominions, and alternately rule the seminal state of things. Light unto Pluto is darkness unto Jupiter. Legions of seminal ideas lie in their second chaos and Orcus of Hippocrates; till, putting on the habits of their forms, they show themselves upon the stage world, and open dominion of Jove. They that held the stars of heaven were but rays of flashing glimpses of the empyreal light, through holes and perforations of the upper heaven, took off the natural shadows of stars; while according to better discovery the poor inhabitants of the moon have but a polary life, and must pass half their days in the shadow of that luminary.

Light that makes things seen, makes some things invisible: were it not for darkness and the shadow of the earth, the noblest part of the creation had remained unseen, and the stars in heaven as invisible as on the fourth day, when they were created above the horizon with the sun, or there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration, and in the noblest part of Jewish types we find the cherubims shadowing the mercy seat. Life itself is but the shadow of death, and souls departed but the shadow of the living. All things fall under this name. The sun itself is but the dark *simulachrum*, and light but the shadow of God.

Lastly, it is no wonder that this quincuncial order was first and is still affected as grateful unto the eye. For all things are seen quincuncially; for at the eye the pyramidal rays from wherein the pictures from objects are represented, answerable to the paper, or wall in the dark chamber; after the decussa-

tion of the rays at the hole of the horny-coat, and their refraction upon the crystalline humour, answering the *foramenn*, the window, and the convex or burning glasses, which refract the rays that enter it. And if ancient anatomy would hold, a like disposure there was of the optic or visual nerves in the brain, wherein antiquity conceived a concurrence by decussation. And this not only observable in the laws of direct vision, but in some part also verified in the reflected rays of sight. For making the angle of incidence equal to that reflection, the visual ray returneth quincuncially, and after the form of a V; and the line of reflection being continued unto the place of vision, there ariseth a semi-decussation which makes the object seen in a perpendicular unto itself, and as far below the reflectent, as it is from it above; observable in the sun and moon beheld in water.

And this is also the law of reflection in moved bodies and sounds, which, though not made by decussation, observe the rule of equality between incidence and reflection: whereby whispering places are framed by elliptical arches laid sidewise; where the voice being delivered at the focus of one extremity, observing an equality unto the angle of incidence, it will reflect unto the focus of the other end, and so escape the ears of the standers in the middle.

A like rule is observed in the reflection of the vocal and sonorous line in echoes, which cannot therefore be heard in all stations. But happening in woody plantations, by waters, and able to return some words, if reached by a pleasant and well dividing voice, there may be heard the softest notes in nature.

And this not only verified in the way of sense, but in animal and intellectual receptions: things entering upon the intellect by a pyramid from without, and thence into the memory by another from within, the common decussation being in the understanding as is delivered by Bovillus. Whether the intellectual and fantastical lines be not thus rightly disposed, but magnified, diminished, distorted, and ill placed, in the mathematics of some brains, whereby they have irregular apprehensions of things, perverted notions, conceptions, and incurable hallucinations, were no unpleasant speculation.

And if Egyptian philosophy may obtain, the scale of influences was thus disposed, and the genial spirits of both worlds do trace their way in ascending and descending pyramids, mys-

tically apprehended in the letter X, and the open bill and straddling legs of a stork, which was imitated by that character.

Of this figure Plato made choice to illustrate the motion of the soul, both of the world and man : while he delivereth that God divided the whole conjunction lengthwise, according to the Greek X, and then turning it about reflected it into a circle ; by the circle implying the uniform motion of the first orb, and by the right lines, the planetical and various motions within it. And this also with application unto the soul of man, which hath a double aspect, one right, whereby it beholdeth the body, and objects without ; another circular and reciprocal, whereby it be-

holdeth itself. The circle declaring the motion of the indivisible soul, simple, according to the divinity of its nature, and returning into itself ; the right lines respecting the motion pertaining unto sense and vegetation ; and the central decussation, the wondrous connection of the several faculties conjointly in one substance. And so conjoined the unity and duality of the soul, and made out the three substances so much considered by him ; that is, the indivisible or divine, the divisible or corporeal, and that third, which was the *systasis* or harmony of these two, in the mystical decussation.

And if that were clearly made out which Justin Martyr took for granted, this figure hath had the honour to characterize and notify our blessed Saviour, as he delivereth in that borrowed expression from Plato, "Decussavit eum in universo," the hint whereof he would have Plato derive from the figure of the brazen serpent, and to have mistaken the letter X for T. Whereas it is not improbable he learned these and other mystical expressions in his learned observations of Egypt, where he might obviously behold the mercurial characters, the handed crosses, and other mysteries not thoroughly understood in the sacred letter X ; which, being derivative from the stork, one of the ten sacred animals, might be originally Egyptian, and brought into Greece by Cadmus of that country.

To enlarge this contemplation unto all the mysteries and secrets accommodable unto this number, were inexcusable Pythagorism, yet cannot omit the ancient conceit of five sur-named the number of justice ; as justly dividing between the digits, and hanging in the centre of nine, described by square numeration, which angularly divided will make the decussated number ; and so agreeable unto the quincuncial ordination, and rows divided by equality, and just decorum, in the whole com-

plantation; and might be the original of that common game among us, wherein the fifth place is sovereign, and carrieth the chief mention; — the ancients wisely instructing youth, even in their recreations, unto virtue, that is, early to drive at the middle point and central seat of justice.

Nor can we omit how agreeable unto this number an handsome division is made in trees and plants, since Plutarch, and the ancients have named it the divisive number; justly dividing the entities of the world, many remarkable things in it, and also comprehending the general division of vegetables. And

he that considers how most blossoms of trees, and the greatest number of flowers, consist of five leaves, and therein doth rest the settled rule of nature,— so that in those which exceed there is often found, or easily made, a variety, — may readily discover how nature rests in this number, which is indeed the first rest and pause of numeration in the fingers, the natural organs thereof. Nor in the division of the feet of perfect animals doth nature exceed this account. And even in the joints of feet, which in birds are most multiplied, surpasseth not this number; so progressionally making them out in many, that from five in the fore claw she descendeth unto two in the hindmost, and so in four feet makes up the number of joints in the five fingers or toes of man.

Not to omit the quintuple section of a cone, of handsome practice in ornamental garden-plots, and in same way discoverable in so many works of nature, in the leaves, fruits, and seeds of vegetables, and scales of some fishes; so much considerable in glases, and the optic doctrine; wherein the learned may consider the crystalline humour of the eye in the cuttle-fish and *loligo*.

He that forgets not how antiquity named this the conjugal or wedding number, and make it the emblem of the most remarkable conjunction, will conceive it duly applicable unto this handsome economy and vegetable combination: and may hence apprehend the allegorical sense of that obscure expression of Hesiod, and afford no improbable reason why Plato admitted his nuptial guests by fives, in the kindred of the married couple.

And though a sharper mystery might be implied in the number of the five wise and foolish virgins, which were to meet the bridegroom, yet was the same agreeable unto the conjugal num-

ber, which ancient numerists made out by two and three, the first parity and imparity, the active and passive digits, the material and formal principles in generative societies. And not discordant even from the customs of the Romans, who admitted but five torches in their nuptial solemnities. Whether there were any mystery, or not, implied, the most generative animals were created on this day, and had accordingly the largest benediction. And under a quintuple consideration, wanton antiquity considered the circumstances of generation, while by this number of five they naturally divided the nectar of the fifth planet.

The same number in the Hebrew mysteries and cabalistical accounts was the character of generation, declared by the letter E, the fifth in their alphabet, according to that cabalistical dogma; if Abram had not had this letter added unto his name, he had remained fruitless, and without the power of generation: not only because hereby the number of his name attained two hundred forty-eight, the number of the affirmative precepts, but because, as in created natures there is a male and female, so in divine and intelligent productions, the mother of life and fountain of souls in cabalistical technology is called *Binah*, whose seal and character was E. So that, being sterile before, he received the power of generation from that measure and mansion in the archetype: and was made conformable unto Binah. And upon such involved considerations, the ten of Sarai was exchanged into five. If any shall look upon this as a stable number, and fitly appropriable unto trees, as bodies of rest and station, he hath herein a great foundation in nature, who observing much variety in legs and motive organ of animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few, as the *Phalangium monstrosnm Brasilianum* (*Clusii et Jac. de Laet. Cur. Poster. Americæ Descript.*), if perfectly described. And for the stability of this number, he shall not want the sphericity of its nature, which multiplied in itself will return into its own denomination, and bring up the rear of the account. Which is also one of the numbers that makes up the mystical name of God, which consisting of letters denoting all the spherical numbers, ten, five, and six, emphatically set forth the notion of Trismegistus, and that intelligible sphere, which is the nature of God.

Many expressions by this number occur in Holy Scripture, perhaps unjustly laden with mystical expositions, and little con-

cerning our order. That the Israelites were forbidden to eat the fruit of their new planted trees before the fifth year, was very agreeable unto the natural rules of husbandry. fruits being unwholesome and lash, before the fourth or fifth year. In the second day or feminine part of five, there was added no approbation. For in the third or masculine day, the same is twice repeated; and a double benediction enclosed both creations, whereof the one, in some part, was but an accomplishment of the other. That the trespasser was to pay a fifth part above the head or principal, makes no secret in this number, and implied no more than one part above the principal: which being considered in four parts, the additional forfeit must bear the name of a fifth. The five golden mice had plainly their determination from the number of the princes. That five should put to flight an hundred might have nothing mystically implied; considering a rank of soldiers could scarce consist of a lesser number. Saint Paul had rather speak five words in a known, than ten thousand in an unknown tongue; that is, as little as could well be spoken; a simple proposition consisting of three words, and a complexed one not ordinarily short of five.

More considerables there are in this mystical account, which we must not insist on. And therefore, why the radical letters in the Pentateuch should equal the number of the soldiery of the tribes? Why our Saviour in the wilderness fed five thousand persons with five barley loaves; and again, but four thousand with no less than seven of wheat? Why Joseph designed five changes of raiment unto Benjamin; and David took just five pebbles out of the brook against the Pagan champion; — we leave it into arithmetical divinity. and theological explanation.

Yet if any delight in new problems, or think it worth the enquiry, whether the critical physician hath rightly hit the nominal notation of *quinque*? Why the ancients mixed five or three, but not four parts of water unto their wine, and Hippocrates observed a fifth proportion in the mixture of water with milk, as in dysenteries and bloody fluxes? Under what abstruse foundation astrologers do figure the good or bad fate from our children, in good fortune; or the fifth house of their celestial schemes? Whether the Egyptians described a star by a figure of five points, with reference unto the five capital aspects, whereby they transmit their influences, or abstruse consideration? Why the cabalistical doctors, who conceive the whole sephiroth, or divine emanations to have guided the

ten stringed harp of David, whereby he pacified the evil spirit of Saul, in strict numeration do begin with the *perihypate meson*, or *si fa ut*, and so place the *tiphereth* answering *c sol fa ut*, upon the fifth string? or whether this number be oftener applied unto bad things and ends, than good in Holy Scripture, and why? he may meet with abstrusities of no ready resolution.

If any shall question the rationality of that magic, in the cure of the blind man by Serapis, commanded to place five fingers on his altar, and then his hand on his eyes? Why, since the whole comedy is primarily and naturally comprised in four parts, and antiquity permitted not so many persons to speak in one scene, yet would not comprehend the same in more or less than five acts? Why amongst sea stars nature chiefly delighteth in five points? And since there are found some of no fewer than twelve, and some of seven, and nine, there are few or none discovered of six or eight? If any shall enquire why the flowers of rue properly consist of four leaves, the first and third flower have five? Why, since many flowers have one leaf or none, as Scaliger will have it, divers three, and the greatest number consist of five divided from their bottoms, there are yet so few of two? or why nature, generally beginning or setting out with two opposite leaves at the root, doth so seldom conclude with that order and number at the flower? He shall not pass his hours in vulgar speculations.

If any shall further query why magnetical philosophy excludeth decussations, and needles transversely placed do naturally distract their verticities? Why geomancers do imitate the quintuple figure, in their mother characters of acquisition and amission, &c., somewhat answering the figures in the lady or speckled beetle? With what equity chiromantical conjecturers decry these decussations in the lines and mounts of the hand? What that decussated figure intendeth in the medal of Alexander the Great? Why the goddesses sit commonly cross legged in ancient draughts, since Juno is described in the same as a veneficial posture to hinder the birth of Hercules? If any shall doubt why at the amphidromical feasts, on the fifth day after the child was born, presents were sent from friends, of polypuses and cuttle fishes? Why five must be only left in that symbolical mutiny among the men of Cadmus? Why Proteus in Homer, the symbol of the first matter, before he settled himself in the midst of his sea monsters, doth place them out by fives? Why the fifth year's ox was acceptable sacrifice unto Jupiter? Or why the noble Antoninus in some

sense doth call the soul itself a rhombus? He shall not fall on trite or trivial disquisitions. And these we invent and propose unto acuter inquirers, nauseating crambe verities and questions over-queried. Flat and flexible truths are beat out by every hammer; but Vulcan and his whole forge sweat to work out Achilles his armour. A large field is yet left unto sharper discerners to enlarge upon this order, to search out the *quaternios* and figured draughts of this nature, and (moderating the study of names, and mere nomenclature of plants), to erect generalities, disclose unobserved proprieties, not only in the vegetable shop, but the whole volume of nature; affording delightful truths, confirmable by sense and ocular observation, which seems to me the surest path to trace the labyrinth of truth. For though discursive inquiry and rational conjecture may leave handsome gashes and flesh wounds; yet without conjunction of this, expect no mortal or dispatching blows unto error.

But the quincunx of heaven runs low, and 't is time to close the five ports or knowledge. We are unwilling to spin out our awaking thoughts into the phantasms of sleep, which often continueth precogitations; making cables of cobwebs, and wildernesses of handsome groves. Beside, Hippocrates hath spoke so little, and the oneirocritical masters have left such frigid interpretations from plants, that there is little encouragement to dream of Paradise itself. Nor will the sweetest delight of gardens afford much comfort in sleep; wherein the dulness of that sense shakes hands with delectable odours; and though in the bed of Cleopatra, can hardly with any delight raise up the ghost of a rose.

Night, which Pagan theology could make the daughter of Chaos, affords no advantage to the description of order; although no lower than that mass can we derive its genealogy. All things began in order, so shall they end, and so shall they begin again; according to the ordainer of order and mystical mathematics of the city of heaven.

Though Somnus in Homer be sent to rouse up Agamemnon, I find no such effects in these drowsy approaches of sleep. To keep our eyes open longer, were but to act our Antipodes. The huntsmen are up in America, and they are already past their first sleep in Persia. But who can be drowsy at that hour which freed us from everlasting sleep? or have slumbering thoughts at that time, when sleep itself must end, and as some conjecture all shall awake again.

Fragment From A Lost Gospel.

Now, as Jesus was walking with his disciples, and talking with them, in the fields round about Jerusalem, a man approached, who looked wistfully upon him. And Jesus, observing him, said to his disciples, "This man whom you see approaching is a Seer. He can behold the past lives of a man by looking into his face." Then, the man, being come up, Jesus took him by the hand and said, "What readest thou?" And the man answered, "I see thy past, Lord Jesus, and the ways by which thou hast come." And Jesus said to him, "Say on." So the man told Jesus that he could see him in the past for many long ages back. And he named several incarnations, in one of which, he said, Jesus had been known as Isaac. And as he went on speaking, Jesus waved his right hand twice or thrice before his eyes, and said "It is enough," as though wishing him not to reveal further. Then one of those present stepped forth from the rest and said, "Lord, if, as thou hast taught us, the woman is the highest form of humanity, and the last to be assumed, how comes it that thou, the Christ, art still in the lower form of man? Why comest thou not to lead the perfect life, and to save the world as woman? For, surely, thou hast attained to womanhood." And Jesus answered, "I have attained to womanhood, as thou sayest; and already have I taken the form of woman. But there are three conditions under which the soul returns to the form of man; and they are these:—

"1st. When the work which the Spirit proposes to accomplish is of a nature unsuitable to the female form.

"2nd. When the soul has failed to acquire, in the degree necessary to perfection, certain special attributes of the male character.

"3rd. When the soul has transgressed, and gone back in the path of perfection, by degrading the womanhood it had attained.

"In the first of these cases the return to the male form is physical and phenomenal only. This is my case. I am a woman in all save the body. For had my body been a woman's, I could not have led the life necessary to the work I have to perform. I could not have trod the rough ways of the earth, nor have gone about from city to city preaching, nor have fasted on the mountains, nor have fulfilled my mission of poverty and labour. Therefore am I—a man—clothed in the

body of a man, that I may be able to do the work set before me.

"The second case is that of one who, having been a woman perhaps many times, has acquired more readily and effectually the higher qualities of womanhood than the lower qualities of manhood. Such a soul is lacking in energy, in resoluteness, in that particular attribute of the soul which the prophet ascribes to the Lord when he says, 'The Lord is a Man of war.' Therefore the soul is put back into a man's form to acquire the qualities yet lacking.

"The third case is that of the backslider, who, having nearly attained perfection,—perhaps even touched it,—degrades and soils his white robe, and is put back again into the lower form of man. These are the common cases; for there are few women who are worthy to be women.

REMARKABLE FLOW OF LANGUAGE. In the "Eulogy on the Daniel Webster," delivered by Hon. Rufus Choate, before the Faculty, Students, and Alumni of Dartmouth College, Hanover, N. H., July 27, 1853, there is a remarkable flow of language, worthy of making a note of. The eulogy is printed in Samuel Gilman Brown's "Works of Rufus Choate, with a Memoir of his Life," in two volumes, Boston, 1862. In Vol. I, page 510, Mr. Choate, commencing the paragraph, "One such I stood," uses 760 words, by count, before he came to a full stop (.)

On page 518, commencing, "Considering the work he did," he uses, by count, 1243 words before he came to a full stop (.)

THE "SEPHER TOLDOTH JESCHU." Preface first translation:

Of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam (Mary) by Joseph Pandera. By the power of a charm stolen from the Holy of Holies he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem; scourged, crowned with thorns, and by order of the Sanhedrim stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B. C.

Death of Simon Kepha on a tower in the city of the Nazarenes about 39 B. C. How and why the Romans changed "Kepha" to "Petros."

Startling evidence that Paul flourished before the middle of the first century B. C., contemporary with the aforesaid Kepha.

ANAGRAMS.

Abraham Lincoln,	Baron, call in Ham.
Alterations,	Neat tailors.
Amendment,	Ten mad men.
Arthur Wellesley,	Truly, he'll see war.
Astronomers,	Moon-starers. No more stars.
Breakfast,	Fat bakers.
Catalogues,	Got as a clue.
Charades,	Hard case.
Charles James Stuart,	Claims Arthur's seat.
Christianity,	It's in charity.
Congregationalist,	Got a scant religion.
Constitution,	It cut onion last.
Democratical,	Comical trade.
Desperation,	Ned is a toper.
Determination,	I mean to rend it.
Dilatory,	Idolatry.
Disappointment,	Made in pint pots.
Dissemination,	I send into Siam.
Elegant,	Neat leg.
Embargo,	O, grab me.
Facetiousness,	Nicest o' sauce.
Florence Nightingale,	Flit on, cheering angel.
French Revolution,	Violence run forth.
Fulmination,	I'm in no fault.
Gallantries,	All great sins.
Heliotrope,	Hit or elope.
Horatio Nelson,	Lo, a nation's hero.
Hysterics,	His set cry.
Immediately,	I met my Delia.
Impatient,	Tim in a pet.
Ireland,	Erin lad. Daniel R.
James Watt,	Wait, steam.
John Abernethy,	Johnny the bear.
Lawyers,	Sly ware.

Marie Antoinette,	Tear it men, I atone.
Masquerade,	Queer as mad.
Matrimony,	Into my arms.
Melodrama,	Made moral.
Midshipman,	Mind his map.
Misanthrope,	Spare him not.
Misrepresentation,	Simon Peter in tears.
Monarch,	No charm. March on.
Mourning,	O, grim nun.
New Door,	One word.
Old England,	Golden Land.
Paracelsus,	Russ Palace.
Paradise Lost,	Reap sad toils.
Paradise Regained,	Dead respire again.
Parishioner,	Here in prison.
Parishoners,	I hire parsons.
Parliament,	Partial men.
Penitentiary,	Nay, I repent it.
Phaeton,	A hot pen.
Potentates,	Ten tea pots.
Poor-house,	O ! sour hope.
Presbyterian,	Best in prayer.
Punishment,	Nine thumps.
Radical Reform,	Rare mad frolic.
Ralph Waldo Emerson,	Roll me dawn, O Seraph.
Revolution,	Love to ruin.
Sir Francis Burdett,	Frantic disturbers.
Sir Robert Peel,	Terrible poser.
Soldiers,	Lo ! I dress.
Solemnity,	Yes, Milton.
Sovereignty,	'Tis ye govern.
Spanish Marriages,	{ Rush games in Paris.
	{ Ah ! in a miser's grasp.
Surgeon,	Go, nurse.
Swedish Nightingale,	Sing high, sweet Linda.
Sweetheart,	There we sat.

Taming of the Shrew,	Women fight there.
Telegraph,	Great help.
The Board of Aldermen,	Hard men after boodle.
The green-eyed monster,	The ogre enters my Eden.
The Opposition,	O, poison Pitt.
The turtle dove,	Eve, let truth do.
Thomas Carlyle,	A calm, holy rest.
Understanding,	Red nuts and gin.
Universal Suffrage,	Guess a fearful ruin.
Uppertendom,	Proud pet men.
Victoria, England's Queen,	Governs a nice quiet land.
Wealth,	The law.
William Ewart Gladstone,	A man to wield great wills.
William Shakespeare,	We all make his praise.

MONEY.

BY DR. WILLIAM HENRY VON SWARTWOUT.

Money, O Money! — Thou curse of the race,
 "Root of all Evil, and hindrance to grace : —
 The Devil thou art, to woman and man,
 Far worse than useless — deny it who can :
 Source of vexation on every hand,
 Ready at all times with some new demand ;
 For thee will men cheat, war, murder and lie,
 And Honor's at discount whene'er thou art nigh.

No one can eat thee, nor drink thee, nor wear
 Thee, Oh ! Mammon — thou treacherous snare !
 Parting the nearest and dearest friends,
 Setting kin against kin, ne'er making amends :
 Enslaving the world with merciless power,
 With contention marrying each passing hour,
 Demanding from all, sick, starving or well
 The damnable pence that makes earth a Hell.

Millions thou art driving to darkest despair,
 Whose lives but for thee might be happy and fair ;
 They are slaves in thy quarries of Profit and Loss
 Delving with " muck rake " in earth's filthy dross.

They are tangled and burdened with barter and trade ;
 Whil'st on every necessity Trust tithes are laid,
 Till, with interest and taxes, add profit to pay,
 Nothing is left but to starve and to pray (prey).

Whole lives are wasted in barter and trade —
 Terms under plea of necessity made :
 But, in heaven no money or barter we need —
 And Heaven on Earth is OLOMBIA'S creed.
 Should you wish to know more, or lack information
 Read the OLOMBIA PROCLAMATION,
 In which a perfect plan is found
 To establish heaven the world around.

Money, or wealth is a Satanic invention,
 Man to enslave its undoubted intention,
 But TRUTH is the Saviour, and must be told,
 To rid the world from the curse of gold ;
 All WEARISOME labor would thus be saved,
 And the "streets with gold could then "be paved ;"
 But the coining of gold and the holding of land
 Bring world-renowned blessing — The Public be damned.

"Stranger than Fiction" THE TRUTH's ever been,
 Money, Trusts, and Monopolies are shallow and thin ;
 They break small traders who cannot compete
 With "Rings" of extortion they everywhere meet.
 If money's a fraud, which none can deny,
 Why use it at all? — It's dangerous to try ;
 The money system is full of deception,
 And works ill to all, without an exception.

Now OLOMBIA's the Saviour that breaks the dark spell
 And shows the way out of this money-paved Hell,
 It proves that the fraud and ridiculous sham,
 Of the whole money system is not worth A dam.
 It knocks into flinders the miserable stuff,
 Like flame of a candle going out with a puff.
 That OLOMBIA's the Saviour all must believe,
 And even the blindest may quickly perceive.

That its the ONLY monopoly that takes the Earth,
 With the whole human race, for all it is worth ;
 Its patents and charters nail the whole thing
 In a No-Money Trust — Monopoly Ring.
 OLOMBIA's the thing, and it takes the whole cake,
 With bakery, and Planet and all in its wake —
 So hurrah for OLOMBIA : — Give three cheers
 For the flag that shall wave "a thousand years."

QUESTIONS.

1. How many Februarys, and what years, in the nineteenth century, had five Sundays ; and how many Februarys were moonless ?
AQUILLA.

2. Who are the exponents of Pragmatism in this country ? And also the same of Modernism ?
H. K. D.

3. Who was the " Last of the Hereditary Bards and Skalds," the speculative author of the anonymous work you quote from (" Secrets of the Sublimities "), in N. AND Q., Vol. XXIII, p. 209, 1905 ; and again Vol. XXVI, p. 56, 1908 ?
OMEGA.

4. Does the Ancient Order of Druids in the United States endorse the " The Revelations of Apollo," as published in the N. AND Q., Vol. XXIII, p. 262 ; and also Vol. XXV, p. 81, 1907, as a part of their traditional history ?
T. H. L.

5. Will some Hebrew scholar insert the proper vowels in the four following names so they can be vocalized ? The names are taken from the book, " The Sword of Moses," p. 27, translated by M. Gaster. London, 1896.

SKD HUZI. MRGIOIAL. VHDRZIOLO. TOTRISI.
JONATHAN.

6. Will some one of your readers give a free translation of this quotation : " Sint ut sunt, aut non sint." X.

7. What is the difference between the teachings of the Unitarians of the Sufis and the denomination now known as Unitarians ?
A UNITARIAN.

8. In William Cullen Bryant's " Poems," published in Boston, 12mo, 1834, " Thanatopsis " is the third poem in the volume. The advertisement of six lines, following title page sheet says the author made a few corrections for this edition : " Thanatopsis " was first published in the *North American Review*, September 1917. In that poem then it read " the Borean desert pierce " ; also " the continuous woods that veil Oregon." In this edition of 1834, it reads, " the Barcan desert pierce," and " the continuous woods where rolls the Oregon." Can some one inform us if the name of that river was ever spelled " Oregon " ? Also, what was meant by " the Borean desert ? "
H. T.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

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What Is Reality ?

BY FRANKLIN SMITH, WEYMOUTH HEIGHTS, MASS.

Philosophers have been disputing over this question from time immemorial, and it rages today as fiercely as at any time in the past. One side in this controversy claims that all reality consists in immutable principles and ideas, which are the only eternal and substantial things in being ; and the opposite school, that Reality is the concrete world of manifestation in which we live and move and have our being, and the arguments adduced appear equally conclusive to their advocates on either side. The form which this controversy has taken at the present time is that between what are termed "Intellectualists" and "Pragmatists," and its discussion has brought into prominence one very significant fact, and that is the apparently irreconcilable nature of the two great departments into which the universe seems to be divided, and the conception of either has been regarded as a flat contradiction of the other. Indeed, so much has this been the case, that a hundred years ago one of the

most eminent philosophers startled the thinking world by declaring that the fundamental principle of the universe *was* "contradiction."

But a deeper view discloses the fact that these antithetical conceptions termed immutability and change, Infinite and finite, eternity and time, identity and difference, are not contradictory, but correlative, neither of which could have being without its inseparable opposite. Contradiction only arises through movement and manifestation, and it is only the *movements* that can be called contradictory, and *not* the immutable correlatives upon whose tensions they depend. The only absolutely immutable is the stress between inseparable correlative opposites, but the stress includes all conceivable, qualities, properties and attributes; in short, all that is manifested in activity and change. Thus can it be seen how the immutable and mutable meet in every phenomenon, and not the least thing can occur, but involved within it are the germinal and animating principles that pervade and control the whole.

In consonance with this view of the problem of Reality it seems plain that the contestants for immutable principles and the advocates of the concrete world of results, as constituting Reality, are simply each viewing it from only one side and ignoring the other. That there could be any such things as events and results implies something substantial and immutable as their origin, and it is equally clear that these immutable principles must possess efficiency; in other words, they must be in a state of never ceasing stress and tendency towards these results as constituting the other and correlative half of Reality. In all correlatives each derives its meaning from its relation to its correlative opposite. The Reality of immutable principles consists of their stress towards manifestation in events and results, and the Reality of the concrete world consists in the stress of its reactions to these principles. What would permanence be without change, or unity and identity without difference and diversity? A large and influential school of philosophy claim that unity is the ultimate category of explanation, but

isolated, unity and identity explain nothing. Without difference and opposition they could have no being. All change movement and manifestation springs as naturally and inevitably from the stress of immutable correlative opposites of being as the flight of the arrow springs from the tensioned bow.

In religious history there has always been two opposite views of the nature of Reality. The common prevailing view, that it consists of what is termed personality or self consciousness, which constitutes the Reality of both man and Deity, and which is also the popular and prevailing view in most of the metaphysical philosophy of the present day; and the opposite view, which is that of the so-called mystics, that in the highest condition self-consciousness was absorbed in Deity. The latter view has always been denounced by leaders in the former as an heretical and pernicious doctrine, and they have made strenuous endeavors to crush it out, but it has ever been cropping out anew in some form in all religious history.

A modern school of philosophers claim that self-consciousness is not the highest form, but that it consists in what is termed "cosmic consciousness," in which the personal or self consciousness blends with the contents of all conscious being. The consciousness of self arises through the contrast of two opposing states, "one of which is felt as a group of elements which forms a background as over against another group which forms a foreground. The second group is felt as a not-self." . . . "I know that I am a self because I can pass between the two." . . . "The condition of the feeling of transition and hence the feeling of self, is then the presence of two opposing objects of attention." . . . "When background or foreground tends to merge, either into the other, the content of consciousness approaches absolute unity. . . . The condition then for the feeling of self is no longer present, and there results a feeling of complete unity with the object."

Such is the explanation offered of the fact in conscious experience that all highest feeling and greatest mental achievement tend to become impersonal. The advocates of a higher

than mere self-consciousness point to the experiences of the mystics of all ages as giving their testimony in confirmation of this view. There are valid reasons on both sides of this disputed question. There could be no consciousness of integration without a consciousness of separation. The sense of either is absolutely dependent on that of the other. A profound metaphysician and mystical writer says: "Human individuality is like a single word in a sentence. If the word could set up for itself, insisting on a significance apart from the context in and for which it is — the system of related words being the objectification of the thought — it would have a false self-consciousness such as ours is. If, on the other hand, failing to attach to itself independent significance, it should deny its own essentiality, proclaiming that the thought alone is of value, then it would deny the manifestation of thought . . . the word finds itself in its *relations* with the whole sentence, without absorbing or being absorbed."

That self-consciousness or self-identity is nothing *in itself* is plain from the fact that it has no meaning apart from the difference with which it is contrasted. To say that I am the same identical person today that I was yesterday, would be meaningless without referring it to the difference of the two days, showing that all consciousness of identity is only through difference. All consciousness is of an other, and all self-consciousness implies a distinction and difference between self and the consciousness of self.

THE SILVER CORD, OR GOLDEN BOWL. (Eccl. xii, 6). The silver cord is presumed to be the spinal cord; the golden bowl is the brain, or according to some, the whole body of man, containing the spirit; the pitcher, the great vein carrying the blood to the right ventricle of the heart, denoted by the fountain, while the wheel is the great artery, receiving the blood from the left ventricle. Used in the third degree. Aben Ezra says that this is proof that the spirit or *ruach*, or gust (ghost), is not an effect of chance — for chance returns not.

Comte de Gabalis.

(Genesis VI, 4.)

The late Mr. Hargrave Jennings had the very highest opinion of this work written, as it is, with a double meaning and thus writes upon the subject, in his Letters to the present Publisher:

"I think you know what extraordinary occult value I place upon this mysterious book."

The first edition he informs me, made its appearance at Cologne.

In his notable Work "The Rosicrucians, their Rites and Mysteries," Ed. 1879, there is the following Note on page 372:

"A very curious book upon the subject of the peculiar and fanciful *attributed* notions of the Rosicrucians, and which drew a large amount of surprised and left-handed attention when it first appeared, was that which bore the title (in its improved edition, published without a date), *Comte de Gabalis, ou Entretiens sur les Sciences Secretes. Renouvelé et Augmenté d'une Lettre sur ce sujet.* This book was brought out at Cologne; the printer's name was Pierre Marteau. Bound up with the copy in the possession of the present author of the *Rosicrucians* is another volume bearing the following title: *La Suite du Comte de Gabalis, ou Nouveaux Entretiens sur les Sciences Secretes, touchant la Nouvelle Philosophie.* This latter work was published at Amsterdam, with no year mentioned of its publication, by Pierre Mortier. Upon the title-page of the first mentioned of these books appears the *rescript*: *Quod tanto impendio absconditur, etiam solummodo demonstrare destruere est.* — TERTULLIAN. These works were considered — although written from the questioning and cautiously satirical point — as unwelcome, and even obnoxious, even among those who freely commented on religion; nevertheless, they provoked (and still provoked) extraordinary curiosity."

In his letter (now printed) of the 17th April, 1886, Mr. Jennings says:

"The profundities of the 'Cabala' and consequently of 'Rosicrucians' (Rose and Cross), are supposed by the most competent students to revolve as a centre upon two productions, of which the one is this extraordinary and mysterious work, since there is a parallel line of continual mystic connection with very

many places in the Holy Scriptures, in the 'Chiave,' or 'Clavis,' 'del Gabinetto' (mark the 'G' and the 'C,' and the 'Cab' and the 'Gab,' 'Cabala,' 'Gabala,' 'Gab,' 'Gabble,' 'Bab,' 'Babble,' C and G and B are symbols interchangeable in all the dialects and forms of speech derived from the most ancient exemplars). But it needs to have studied—and that very deeply and persistently,—the books of the great Paracelsus, of Van Helmont, of Cornelius Agrippa, and the other Alchemists and Mystics, Jacob Behmen for an example, to comprehend the intricacies of this subject as the 'lighted' or 'illuminated' side of religion, or the possibility of religion. The book viewed from behind, is a book with a stupendous and a most dangerous and awkward formation, for though it is so invested with ridicule and jeers as to be perfectly safe as a fable, sure, in the world, to be laughed at, as the wildest and the most unaccountable of dreams, or fanciful rhapsodies, meaning nothing but extravagance. Pope never understood the subject and only adapted it to supply the machinery of his 'Rape of the Loch,' as he might have chosen the personages and fancies of a fairy tale to ornament his poem. The Chevalier de Borri was in reality a man of extraordinary genius, and was a chemist and physicist of marvellous acumen and of boundless knowledge."

"All the works of Borri, as of Paracelsus, of Flood, and of the Master Christian Mystic, Jacob Behmen, are of inestimable value."

We have deemed it preferable to give these quotations literally from Mr. Jennings rather than make any remarks of our own, but may add that Joseph Francis Borri wrote "La Chiave del Gabinetto," of which Mr. Jennings speaks above, in 1666—the Key of the Cabinet." He also wrote the "Mission of Romulus to the Romans." During the imprisonment by the Holy See the small volume appeared at Cologne, entitled "The Key of the Cabinet of the Chevalier Joseph Francis Borri, in which are contained many curious Letters upon Chemistry and other Sciences, written by him, together with a Memoir of his Life." It is this work, which, as containing an exposition of Rosicrucianism in ten letters of which the two first treating on Elementary Spirits, is supposed to have afforded material to the Abbé Villars for the *Comte de Gabalis* to whom the work is attributed, although not established with certainty.

The Abbé de Villars was a nephew of the celebrated Benedictine antiquary Bernard de Montfaucon, and was born at Toulouse where he was bred to the Church. He was assassi

nated on the road to Lyons in 1675; and besides the Comte de Gabalis is attributed to him a work entitled "A Treatise upon *delicatesse*," the latter word being difficult of translation without a look at the book: also one entitled, "Love without Weakness." The reputation of his uncle Bernard was very great, born on the 17th January, 1655 at Soulage in Languedoc. He was placed in the Army and served in Germany under Marshall Turenne, entering the Congregation of St. Maur in 1675. His great work is "Antiquity Explained and Represented in Figures," 5 volumes, Paris, 1724, to which he added a Supplement, also in 5 volumes, and ended his days at the Abbey of St. Germain des Pres 21 Decr 1741.

The edition of Mr. Robert H. Fyrar which he published in 1886 under the somewhat erroneous new title of "Sub Mundanes" or "The Elementaries of the Cabala," is the handsomest version which has yet appeared from the press. It has been compared with the copy in the French from which this revised Translation is made, and the old version of Mr. P. A. Gent, which the first Bath edition reprinted, is paragraph by paragraph, a *free* but faithful translation, save that the "Letter to My Lord," given on pages 9 to 12 in the first Bath edition appears in the edition of 1715 at the end of the "Discourses," and is followed by an "Answer," which we have translated for the present second edition.

The Amsterdam Edition is a small 12mo, bearing the Stamp of "Mark Pattison, Lincoln College, Oxon." It is three books bound in one, all separately paged: 1st, Comte de Gabalis; 2nd, Continuation of the same; 3rd, The Génies and Gnomes. The two first were printed at Amsterdam in 1715, and the third at La Haye in 1718 (the birthplace of Descartes). The French titles (which are translated for this edition) are word for word identical with those quoted by Mr. Hargrave Jennings.

In this improved, or Second Bath Edition, a few passages, etc., omitted in Gent's translation, also the concluding animadversions of the Author, have been added, and all extraneous matter omitted. We have considered it advisable to preserve the pagination of the first Bath Edition, or the 1680 translation of P. A. Gent, added to the latter's text all omitted passages in square brackets, thus giving to the Subscriber the old English translation whilst modelling and amending the Amsterdam version of 1715; as no doubt many old Subscribers will be desirous of possessing both editions, it will be a convenience.

It will be noticed that in some minor instances Gent was influenced in his translation by the popularity of certain societies which were in existence when he wrote, as for instance when he translates the term Cabalist by Rosicrucian. With this revise the Subscriber will possess one of the best and most handsome and complete editions of this ever admired work, which has appeared in two hundred years."

Writing to Mrs. Arabella Fermor, Pope said:—

"The Rosicrucians are a people I must bring you acquainted with. The best account I know of them is in a French book call'd 'Le Comte de Gabalis' which both in its title and size is so like a Novel, that many of the Fair Sex have read it for one by mistake. According to these Gentlemen, the four Elements are inhabited by Spirits, which they call Sylphs, Gnomes, Nymphs, and Salamanders. The Gnomes or Dæmons of Earth delight in mischief; but the Sylphs, whose habitation is in the Air, are the best-conditioned creatures imaginable. For they say, any mortals may enjoy the most intimate familiarities with these gentle spirits upon a condition very easy to all true Adepts, an inviolate preservation of Chastity."

*"Gnomes earth inhabit, and Salamanders flame;
Sylphs rule the air, Undines in water reign;
Destined by nature, she causes Man to rise;
Ruler of Elementals, triumph of the skies."*

JOHN YARKER.

(The foregoing is the preface to the second Bath edition of First Part of "Comte de Gabalis," which first edition appeared under the somewhat misleading title of "Sub Mundanes," or "The Elementaries of the Cabala," in 1886. Madam Blavatsky, referring to this book, declared, "that when he (the author) jocosely writes of Sylphs, Gnomes, Nymphs, and Salamanders, who might gain immortality if they could . . . he merely veiled behind his apparent mirth a very serious fact." Her whole article on "Spirits of Various Kinds," published in the June No. of *Lucifer*, 1896, London, is well worth reading. Also see an abstract on Dr. Hartmann's article on "Demon Lovers," published in Stead's "Borderland," the same year.)

Subscribers for the second edition can register with Robert H. Fryar, the publisher, 2 Prospect Terrace, Bath, England,

Arcane Societies in the United States.

THE PERSIAN ORDER OF SUFIS.

"I am a hidden treasure, and I would fain become known."

This is a Persian Order and represents the Sufistic Teachings and what is known as the Unitarian Theosophy of the Persians. The term *Súfí* is derived from the Arabic *Súf*, which means "wool," in allusion to the dress adopted by the Dervishes, who are the Masters and Teachers of the sect in those countries. The similarity of the words *Súfí* and *Sophos* is said to be but accidental. The system consists in an effort to reconcile Philosophy with revealed Religion, and in assigning a mystical and allegorical interpretation to all doctrines and precepts. The first principle of the system is "I am Truth." The candidate for enlightenment in this Order represents a Traveller in search of Truth itself." The question recorded of David who said: "Oh, Lord! why hast thou created mankind?" and God said: "I am a hidden treasure, and I would fain become known," as quoted from George Sale's "Preliminary Discourse" to "The Koran," is to the purpose. The course of the Traveller is to exert himself and strive to attain to the Divine Light, and so on to a knowledge of God. Here is the Ascent. 1. A Talib, or a search after God. 2. A Murid, or One who inclines. 3. A Salik, or Traveller. There are eight stages: Worship, Love, Seclusion, Knowledge, Ecstasy, Truth, Union, Extinction, or absorption into Deity — LIGHT. The especial poets of this cult are Háfiz, and Báýazíd Bístámí. The best exposition of their philosophy is a small work entitled "Oriental Mysticism," compiled from native sources by E. H. Palmer, Cambridge, 1867. The proposition is: "There is no road from man to God." This is interpreted slightly different by the two branches, one of which is called Unitarian (not its current form of belief). The members are Travellers. There are also ten practices, namely, Search after God, Wisdom, etc. The fellowship of the Wise is the path to the Goal. The Sufis hold to three aids, Attraction, Devotion, Elevation. "Wherever you turn your face God is there." "From Him was the origin, and to Him the return." Sufism is one of the most interesting of Arcane studies formulated into a path for the Traveller or Searcher for God. For further information address Thomas M. Johnson, Osceola, Mo.; C. H. A. Bjerregarrd, Astor Library, New York City; or S. C. Gould, Manchester, N. H.

HERMETIC BROTHERHOOD OF ATLANTIS, EGYPT AND INDIA.

This Brotherhood was organized in Chicago in 1883, and by the late Dr. W. P. Phelon, It has had a continuous and quite successful development, and has brought light to many souls in earnest desire for Truth. Its primary designs have been well carried out — that of expounding the Hermetic philosophy to the hungry who are asking for more Light. The Brotherhood has published its annual proceedings in handsome octavo pamphlets, containing the papers read, and much esoteric knowledge from the Hermetics. Also quite a number of the papers read have been reprinted separately for distribution and the further enlightenment of those who desire to penetrate into the mysteries, some of which have been hidden from the foundation of the world, and were hinted at by the Younger Brother just 100 lunar cycles ago, by the most correct chronology, when that adept astounded his hearers with his understanding and answers. This Brotherhood prints its serial "Temple Lectures" and distributes them to its following, so that all its members receive the esoteric teachings. Six volume have already been published in octavo and quarto form. The superior teacher is titled the Elder Brother. Dr. W. P. Phelon was the Superior or Elder Brother for many years. He departed this life, December 30, 1904. The present Elder Brother is Francese I. Rogers, and the Hermetic Brotherhood's official office is San Francisco, Cal.

ORDER OF THE OMAH LANGUAGE.

Order of the Omah Language. The Omah tongue is the root of the Language. The primal language was the link which allied man to Yahveh; through it he comprehended a knowledge now lost in a labyrinth of confused sounds. The language in its fullness of meaning, revealed to man the science of material life; made him an alchemist and a prophet; through its symbols he calculated the mathematical construction of the universe, and comprehended the finite meaning of his planetary existence. This language now upon this planet has once more reached the identical point from which it was diffused. Men daily pronounce the magic words, having no conception of their occult power and meaning. It is the purpose of this Order to discover these magic words. A word to the wise is sufficient. The organ of the Order is the *Psychic Messenger*. The head of the Order is at the head of the nation.—Washington, D. C.

THE WHITE BROTHERHOOD.

The causes that guide and advance the evolution of humanity and the destiny of nations has been the theme and study of all human minds, and today the same is as intense as ever. These energies and activities are the head lights and guides in what is called "The Great Work" of The White Brotherhood, with its Temple or White Lodge at Syracuse, N. Y. The stages or the periods of a Manvantara are manifested in seven grades into which the Great Lodge is divided, and each one of these are divided into seven minor steps, making 49 steps in all, and every human being in such cyclic period is in or on one of the 49 steps. The seventh degree of the Cycle is composed of all those who reach a definite point of development, and are then admitted by the Masters. The sixth degree is composed of the Teachers or Leaders. The fifth degree is composed of members and students of Occult and Psychic societies, both Esoteric and Exoteric. The fourth degree is composed of Initiates, whether members of the Temple or not. The three inner degrees contain the secret and sacred things. White Star, Red, etc., are applied to the teachers and leaders. Initiates are not informed of the real standing of their Superiors and Teachers. It is stated that there are organized Temples in different parts of the world. The address is "The Temple," Syracuse, N. Y.

SOCIETY ARCH-TRIUMPHANT. KORESHAN UNITY.

The Koreshan Unity is a Communistic Order. It is not a reform movement but a revolution, but not a revolution in any sense that conflicts with the processes of the Government as instituted by the people of the country, according to their Constitutional acts. The general system embraces orders, genera, and species. The object is to rebuild humanity on the standard — the science of the covenant or law of God. There are three divisions: the Church Triumphant, the College of Life, and the Society Arch Triumphant. The *Ecclesia* or Home centers are specific groupings. People going to this Unity must go in a "simon pure," pioneer life. Koreshanity is imperialism, a kingdom of right uses. It is not yet a Utopia, but hopes and believes it is progressing that way. Six months probation required. Each shares in the wealth of the Order.

The organ is *The Flaming Sword*, monthly. The heads of this Unity are Victoria Gratia, Pre Eminent, and Koresh, Prime Counselor. Address Koreshan Unity, Estero, Florida.

GENII OF NATIONS, KNOWLEDGES AND RELIGIONS.

This is indeed an arcane society. The monitorial book that contains the ceremonial and esoteric work is a handsome volume of 200 pages: G. N. K. R. A Call to the "Awakened," from "The Unseen and Unknown." It was conceived in 1873, and the new child came into material life in 1888; the child was able to walk in 1896, and commenced to care for itself in 1900 and has now matured this present year. A special message from the "Interior of the Inmost" by Vidya-Nyaika, of 24 pages is quite explanatory. There are three branches, thus, Ethnomedom, Ekphoron, and Vidya-Nyaika; and three Laws of Ens, Movens, and Om; and the secret work connected therewith. The Objects of the "Pantognomos," in organizing the three branches are explained from the Genii of Religion standpoint. "Power belongs to him who knows." "He who has correct concepts of Nature *knows*." "Man is Nature risen up to look at herself." "There must exist somewhere a light for guidance of man; I will make myself bold and seek out a new law." "Happiness comes to him who *does* as well as he *knows*."

"Pantognomos" has a great work to perform. A system of Culture based entirely upon those facts which have been accurately determined, and are well understood. An Adept said: "Emerson said that Goethe said that Plato said *Culture*." Plato believed that there existed an absolute and ideal *Good*. "Our being's end and aim." A magnificent system of philosophy. All which will be manifested in the inevitable future of YAVEH. A College Esoteric is now in process of formation. Further information may be had by addressing "PROTOGNOMOS," care of the Esoteric Fraternity, Applegate, Calif.

THE COMMONWEALTH OF JESUS.

Believing that the fundamental principles of the life, death and teachings of Jesus Christ are the essential conditions of perfection in human society, and that the present degenerate age demands such a demonstration of the truth and power of His resurrection, as will convince the skeptic, the materialist and the luke-warm Christian, that He is the same Immanuel yesterday, today and forever, and that the faith of the Son of God is still on earth (in us), and that *faith* is able to conquer every foe, especially that hideous monster *Poverty*, with its legion of (d) evils, we do hereby unite in one co operative body for the purpose of practically demonstrating the above proposition. Arthur W. Dowe, San Francisco, Calif., is at the head.

ORDER OF S. S. S. AND BROTHERHOOD OF Z. Z. R. R. Z. Z.

"The Hidden Way Across the Threshold" is the text-book of this Order in the West. The author of it is a student and a medium for occult forces, and his union and intercourse with the Adepts of many lands, Dervishes and Lammas of the East, enabled him to furnish some very valuable information concerning the mysteries of the occult world. The author dedicates the volume "To him whose tender affection is like a mother's," "The Count A. de G., Hierophant of the Order, S. S. S." The significant inscription on a the cube of the cream white stone presented to the Order of the Z. Z., by a Mexican chief is:

"The Torch of Love is the Secret of the Soul."

"Love, with Wisdom, is the secret of Life." "The torch of Life is fed by the oil of Love." "Neither height nor depth can measure the possibilities of the human soul." These are some of the concepts "that stirs within us," and points out the way. The Mexican cube, says tradition, is of great antiquity, and that it was one of the chief stones in the altar of Teocallis.

The Seal is a circle, composed of three cobras, divided into three parts by three swastikas also enclosed in three circles; and within this larger circle is two equilateral triangles interlaced, a white one pointing to the zenith, a black one to the nadir; above the circle, "All things come from within," and below it "S. S. S." The "hidden way" is the "mystery which hath been hidden from the foundation of the world." "The wise will understand." "There will I meet thee and commune with thee." The School of Oracle is illustrated with a full page frontispiece cut representing the Oracle at Delphi. The Orient of the Order for this country is Boston, Mass.

ORDER OF THE WHITE ROSE.

The objects of this Order are to establish a Universal Religion, generically designated the Spiritual Movement. It does not occupy the place or sphere of any other kindred organization. Any graduate of the College of Physical Sciences or member of the Order can organize a Chapter where such reside. Application for membership in the Main Order must be presented through an official channel, or addressed to J. C. F. Grumbine, 24 Strathmore Road, Brookline, Mass. It was organized in Syracuse, N. Y., about 1900.

THE ORDER OF THE FIFTEEN.

This Order primarily emphasizes a statement in italics, thus: "We are not connected, in any way, with the outer or inner work of any organization on the earth plane." "Nevertheless, we stand for Truth wherever found, our motto being, 'By their fruits ye shall know them.' The Order has no constitution or by-laws, no officers (except the Secretary), no pledges, and no dues, and does not restrict a member's activity in any other society or organization. All that is necessary for membership in this Order is "to express a sincere desire for help in your efforts to climb the heights." Humanity is not yet ready to be intrusted with the knowledge of the personalities of the agents through whom the instructions are given, and it has been considered best that for the present they remain incognito. Those who are athirst for the Living Waters will drink from the stream; those who are not will pass it by. "The Great White Lodge, like the cosmos, is divided into seven degrees or grades of matter, and all the work must be through Degrees and Orders correspondingly. This is the geometrical plan of creation and hence evolution follows this order. Each degree has seven Steps or Orders (but eight steps in the fourth degree). The century is divided into four quarters. We are in the eighth year of the first quarter, and "No Master of wisdom from the East will appear or send any one to Europe or America till after 1975" — the beginning of the fourth quarter. The four quarters correspond with the four seasons, Spring beginning with 1900, the growing time (till 1925), causing great creative activity in the psychic world. Madame Blavatsky came in 1875 and she was "The Sower," and for 15 years sowed. The E. S. was materialized in 1888, developing much fruit. For further information as to the "Teachings of the Order of 15," address, F. Homer Curtiss, 3639 Locust Street, Philadelphia, Pa.

BROTHERHOOD OF THE HOME SILENT THOUGHT.

The brotherhood was developed and produced its light in Chicago, Ill., in 1902, by Ernest Loomis (now deceased). There are 12 degrees, seven of which are exoteric and five are esoteric. The members are endeavoring to unlock the latent powers that are within themselves and thereby reveal the "Kingdom of Heaven." The initial publication is "Powers of Cooperative Thought to Produce Results" "Heart Culture" was its organ. 49th Street and Calumet Avenue, Chicago, Ill.

THE TANTRIK ORDER IN AMERICA.

"The International Journal of the Tantrik Order," furnishes the official information of this cult and its American Branch. "There exists a large number of educated minds which take delight in the wisdom of the Ancients and in promoting the strange truths of the world's oldest religion; to them we are quite sure the demonstrated facts will play their part in the work along lines laid down by experienced men."

"In Re. Fifth Veda. Theory and Practice of Tantra." is the leader, being a critical analysis. "This Tantrik science is the essence of the Vedas," says Müller. "Tantrik Worship, the Basis of Religion," the second article. A man destitute of sacred knowledge is indeed, a child. The Tantrik document used by initiates since A. D. 200 is given in the Journal. "As a tear from heaven he has been dropped into the Ocean of the Tantrik Brotherhood on Earth." Om mani padme Om!

Pierre Arnold-Bernard, is Primate of the Tantrik Order in America. Narendra Nath Dutt (Vivekananda, Swami), a Vamachari Tantrik, Indian Division or 3^o Tantrik Order, American Division. Pascal Warren Tomes, Secretary, St. Louis, Mo

This copy of the "Journal" is Vol. V, No. 1. Edition 5000 for the American Branch. Quarto, pp. 190. Robert 1 mile, New York, 1906.

ANCIENT ORDER OF FREE BUILDERS.

The A. O. F. B. was re-instituted on September 8, 1905, by the Representatives of the Exalted Temple. A Proclamation was duly issued to the members which is here given:

"To All the Rich and Poor, Kings and Potentates: To all the nations that these Presents may Come: Be it known that we the Ancient Order of Free Builders do extend to all good and true men who believe in the Fatherhood of God and the Brotherhood of Man, and are willing to obey the Ancient customs of our Fraternity and abide by its Laws and Usages and coming in the humble spirit, to such is extended the protection and Charity that characterizes us as Free Builders. DR. JUAN ANTIGA, 38 Δ, Exalted Master of the Temple (Mexico, D. F.). DR. R. S. CLYMER, 38 Δ, Exalted Recorded (Allentown, Pa.)."

There are 38 degrees, divided into four Temples; and part of these are conferred only in the Supreme Temple. Address Dr. Ira L. Keperling, E. M., "Beverly," Richland Center, Pa.

THE SECRET ORDER OF EGBO.

This Order is in name quite new even to those who keep in close communion to the incoming now order of things. This peculiar system depends entirely upon the religious beliefs of the people, upon which rests their government, acting through this the Order of Egbo. They are practically Spiritualists, and believing that all who die here live in another sphere, and become good or evil, with power to communicate with and act directly upon those who live here, and such have their mediums who act as oracles and promulgate the systems of signals by certain sounds. No evil can harm a person unless he does wrong. In this belief the people are firmly convinced, and the power lies in this Secret Order.

It is composed of Lodges of various degrees of power and dignity, according to the rank and wealth of its members. The Supreme Lodge consists of kings, princes, and higher chiefs. Sir Richard Burton, the English traveler, savant, and linguist, who became somewhat familiar with the peculiar ritual and the chants, judged that the Egbo is descended from the ancient Freemasonry of Egypt and Abyssinia. "Strict observance" of the ritual is emphatically ordered. If a member breaks a law or misuses a symbol he will soon betray himself unless he survives the ordeal with repentance and much self-composure. The Order is strong on the West of Africa bordering on the Gulf of Guinea. It has already been voiced in the American press for the information of those who can discern the signs of the times. The seal contains the fundamentals — a sixteen-celled square doubly encircled, the enclosure of the two circles and the square each containing four Hebrew words.

MODERN ORDER OF THE CHALDEANS.

The Modern Order of the Chaldeans was organized in a newspaper office at Brownsburg, Ind., in 1888. It is fraternal and beneficial, and is broadly founded on the universality of mankind. It was organized for the purpose of giving the more common laborer an opportunity for protection at a quite moderate expense. The chief officer is styled "Grand Illuminator." The work and discipline are quite different from that practiced in other secret societies. It is stated that its officers are rather desirous of perfection of its system of work than a large membership and following.

THE ORDER OF THE SACRED HEART.

The announcement for the propaganda of this Order is not dated, but it comes from the Pacific coast. The preface says:

"As yet this Order has no Rules, no Initiation fees, no formal or ceremonial Initiations. Its rules will be entire freedom, for it will have no members who cannot trust in God. Its Initiation fees are the voluntary service of each one to the same beneficent ends. Its Initiations are the sacred and private ones that must come to each before he or she will ever dream of entering upon service." Some of its recognitions are here given:

That I will recognize the Solar Plexus as the heart of man physically, and that I will work for its supremacy over the head.

That I will recognize the world as a grand man, a living being, and Palestine as the center of the Solar Plexus thereof.

That I will recognize as the central and true heart of love the realization of the androgynous or primal state of man.

That I will recognize as the heart of truth, Intuition, and make my motto of life to be that wise saying, "Know Thyself."

I will recognize as the heart of history the will of God acting through the higher self of the individual.

The heart of joy toward which I will ever strive from within, rather than from without, until I shall have entered Nirvana.

Such are some of the rungs of the ladder to be climbed.

The forewords of the Order is signed by George Chainey, but the address of the headquarters is not yet divulged.

(This Order is not to be confounded with the "School of Interpretation," presided over by Rev. George Chainey, at Williams Bay, Wis.)

ORDER OF CHYLENA AND ETHIOPIA.

This order was founded by Albert Staley, in Philadelphia, Penn, in 1879. The manual is called "The Standard United States Guide," bound in a thin duodecimo. The Order has Five Points of Fellowship, given from the true E Pluribus Unum Point. Its flag bears the legend, "Evangel" and "Evangeline" in six pointed stars. "Philosophy of Universal Life" appears to be the chief fundamental tenet, and the lost world of the temple as an element. Ethiopia, she is the bride; Chylenea, he is the redeemer. The "I Am" seems to be the ☉ "You see this sacred heart; the outline shows you that I," says Chylenea.

THE BROTHERHOOD OF THE WHITE STAR.

The Brotherhood of the White Star, or Order of St. John of Jerusalem, is announced in a handsome pamphlet to be a Pythagorean School of Prophets, of the New Jewish Empire. "The Church of the Bride or Temple of the Sun" is to be the organ of the New Empire. The Word which shall come to save the World shall be uttered by a Woman. (Referring to Anna Kingsford in "The Perfect Way.") The Mother Messiah and the Celestial Hierachy has come. (*Triumphalis Extatis.*) The work of this Order is vouchsafed to Mother Alice of Skyland, Santa Cruz County, California. The White Star signifies the Mercurean Sphere or Virgin Soul (Mother). There are three degrees, a year for each degree, and their names are "Saturn, Earth, and Sun." "Re Terrestia" will be the name of the Home Station. "I Secundus, Jesu Maria, Christus of the Fourth Day, bid thee enter the Beautiful Gate of the Holy Land." One hundred Lunar Cycles completed the first 1900 years, and their new kalendar began with 1901; hence, this announcement is chronicled as Tebeth 1, (111). The seal is Saint Andrew's cross (X) in a circle. The edict of regulations, sixteen pages, double columns, in an 8½ inch square pamphlet, published like Hebrew books.

ORDER OF THE TEMPLE ARTISANS.

The organization The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is again subdivided into seven Orders, in the continuation and expansion of the word of the Masters revived in this country, a quarter of a century ago by certain chelas or disciples. The Masters are the guardians of Ancient Wisdom and Knowledge, and the work of The Temple is to cultivate and embody the highest principles of all such endeavors in one stupendous living organic whole. It is the common belief that the fires of the altars of the Ancient Temples have been permitted to die out; but "those who know" say this is not true; that they are hidden from the view of the masses. The doors of "The Temple of the Mysteries" once more swing outward. When an Apprentice or Craftsman to any Degree has finished his term of service and has mastered all its details he is "recognized" by the Master Builder. The official organ is *The Temple Artisan*, monthly, completing eight volumes with June, 1908. Address Oceano, Calif. "Behold I give unto thee a key," (+).

THE SOCIETY OF THE EVERGREENS.

The prime object in life is to learn to think and also think to learn, and thus secure the greatest amount of truth and enjoy it. The central society of the Evergreens is known as The Trunk, and all subordinate Lodges as Limbs; these are No. 1, 2, etc. The Trunk has its roots in the Capital City of the Evergreen State, but the headquarters are located at Olalla, Washington, where the society's exponent, *Soundview*, is published for the delectation of the appreciative and the conversion of the unwary. It is so named because it is edited and published on Puget Sound, and endeavors to give sound views on all topics. Twelve numbers a year, and \$1.00, membership fee secures the magazinelet. No other fees are connected with membership. Requirement is to think all you can and the best you can, live as long as you can and the best you can and make the annual pilgrimage, if you can. Life may grow sweeter each year.

All annual members are recorded in the Green Book, and the perennial members in the Red or Degree Book; while all who manifest sufficient interest to secure sample copies or indicate a desire to know, are placed in the Blue Book, till such time as they may decide to advance to be recorded in the Green Book and thus become Progressive, or Perennial, Evergreens.

FRATERNITY DIVINE COMMONWEALTH. ORDER OF ESQUIRES.

This Fraternity was organized as a Home for the Workers. The Master Workman says in his address to the world that "The Order of Esquires F. D. C. seeks to surplant the pseudo-charitable institutions by establishing one that is self-supporting, and aims to unite men and women in a close brotherhood of right uses in secular affairs, regardless of race, color, or previous condition, or religious cult." "We aim to unify all movements that seek to uplift fallen humanity into one Divine Fraternal whole." The "Fraternity Divine Commonwealth" was to blend into the "Kingdom of Heaven Among Men." The advance pronouncement is signed by Henry Elton, M. W. of Zion's Commandery, F. D. C., Chicago, 1904. Their organ was an eight-page sheet announcing the details. We have not heard from the organization since 1904, and therefore opine that the Kingdom has not yet been ushered in.

THE INITIATES OF THIBET.

The Initiates of Thibet have an Oriental Esoteric Center, under obedience to the Supreme Esoteric Council, at 1443 Q Street, N. W., Washington, D. C., which is conducted for the aid of those seeking a knowledge of the Eastern Wisdom. The Supreme Council of the Adepts or Mahatmas resides . . . where it desires, . . . and possesses powers still unknown in the West, but has its Center of Action in the North of Thibet. This Council has its Inspectors in the West, as in the East, to see that "The Law of the Lotus" be not revealed to the profane. "To go forward, ever forward, and ever higher," "To Think is to Create, to Create is to Love, and to Love is to Live." The propaganda of the The Initiates is "The Radiant Truth," and under that device they say they will proceed with their Venerated Master, DR. SARAK, "forward, ever forward," and in due time *The Radiant Truth* will appear as a "Review." "Strong in our Right, invested with the powers bequeathed to us by Him who had the power to give them, we initiate here in the Capital of the United States." They claim to receive their powers from the Supreme Council of the Mahatmas of Thibet. Among the symbols are the globe, the sun, the tau, the kneph, the chakra, and Abrak. Seven Esoteric Members of the Council reside in Washington, D. C. Address for information "The Librarian," 1443 Q Street, N. W.

CONCATENATED ORDER OF HOO HOO.

The Hoo Hoos are a Western organization, formed by "The Supreme Nine." The Snark of the Universe is William Eddy Barnes, St. Louis, Mo. The succeeding officers are designated Senior Hoo, Junior Hoo, Bojum, Scrivenoter, Bundersnatch, Custocatian, Arcanoper, and Gurdon. There are also Vicegerent Snarks for each State and territory. The Order was organized in 1891 at Kansas City by nine traveling lumbermen, detained there on account of a railroad accident, and has now extended over the Union. Its primary object is "Health, Happiness, and Long Life to its members." Membership is limited to 9,999. The symbol of the Order is a Black Cat with its back and tail up, chosen because of its traditional nine lives. Brethren are known as Kittens. Hoo Hoo day is the 9th day of the 9th month of each year, and the annual meeting is opened at 9 minutes past 9 o'clock in the evening of that day. Admission fee is \$9 99; and annual dues are 99 cents.

THE SOCIETY DE SIGIONOTH.

This society has existed in the United States for some twenty years, yet we have not succeeded in locating it, and presume that it is dormant, or not very active. We have had several inquiries for information of its "habitation and a name." The word "Sigionoth" refers to the chanting of hymns, tunes, songs, carols, and the like, according to the fundamental chord of our being. It is claimed by this society that the veritable heart of God is love, sound, and color, united with the divine, creative Light that subsisted anterior to all suns; that the divine root of the science of being is contained in certain "luminous" points of vital force; that, when set in harmonious motion and through octaves of sound and color, these atomic centers of vitality produce cell-life, and that through this primal agency, both solar systems and the human race attain to material or physical expression. It is also held that through this ancient philosophy, students of mysticism may obtain the best knowledge of the divine *Logos*, or manifesting Word of God.

A Western representative of the Society De Sigionoth says it is a very ancient Eastern Order of Trantrik philosophers. The "Code of Reconstruction of Self" has not yet been published in full in English. The original is in Arabic. The translated portion now before me appears to be Pythagorean in sentiment, and claims to be six thousand years old. The ritualism of the Essenes shows a resemblance to it.

ANCIENT ROYAL ORDER OF OSIRIS.

This Order claims to date back to the reign of the Egyptian King Menes, the first in the Dynasty numbered I, by the historian of that ancient country, Manethro, with which Order both of these personages are said to be identified. The Supreme Tribunal of this Order bases its statements on a conservative era, say A. D. 1887, or A. O. 5510, which carries them back into times that are mythical. "The mysteries were instituted in virtue and proposed the noblest ends by the worthiest means." The Order seeks to "clothe the naked, to feed the hungry, to educate the orphan, and to know each other and ourselves." Truth, Justice, and Equity are the watchwords of the Osirians. "The History, Objects, and Aims," of the Order for the continent of America, published in 1887, does not give the address of the headquarters of Secretary.

THE FIFTH ORDER OF MELCHISEDEK AND EGYPTIAN SPHINX.

This Order is sometime called "The Solar, Spiritual, Progressive Order of the Silver Head and Golden Star." It claims for its existence now quite a Platonic year — the present Fifth Order being the fifth round of the series to complete the first cycle. Some doubt among its disciples exists as to the exact date when the last cyclical celebration should have been held. However, it was agreed upon and took place in 1892, in the Grand East for this country (Boston). The next conclave will be held in 1917, recognition being imperative four times a century, so as to preserve a succession of the ritual and traditional tenets through some one of seven ancients, who hold the *arcani* (Gen. xiv, 14-20). The officers are a Prince, High Priestess, and five others. All members are "passengers," and yet more esoteric "Ebrews." All banquets can only be attended by *temperate passengers*. All their official scrolls are marked A. M. (Aleph-Mem) "the first word." The profane read A. M., for Anno Mundi; and some think it "After the Order of Melchisedek" (Ps. xc, 4). The right word is in the Arcani. Address not known outside the "Passengers" and is kept within the secret chambers, but will be exposed three years before 1917.

ORDER OF THE MAGI. JURISDICTION OF U. S.

The Order of the Magi claims to be the mother of all secret societies, and that it was old when the Pyramids of Egypt were young. This Occult Society possesses secrets other than its secret ritualistic work. The monitor says that it was suppressed 1260 years and its esoterism was passed down by mouth to ear, and only two to seven being in possession of it at any one time. In 1864, the work of reinstatement was vouchsafed to Olney H. Richmond. After a study of over 24 years in reconstructing its twelve degrees and its ritual, he opened the portal in Chicago, and organized under the laws of Illinois, in 1892. The arrangements of the Temple and its paraphernalia are attractive, and the ritual contains astrologic and astronomic information on the Zodiac of Life. The Grand Master of the Inner Temple is in the lecture field and letters for him can be addressed to 833 Scoville Avenue, South Oak Park, Ill.

"The Religion of the Stars," 325 pages, 1893, \$1.00; and "Evolutionism" (from Atoms to Worlds, from Atoms to Souls), 256 pages, 1896, \$1.00, both cloth, books by the Grand Master, are published by the Order of the Magi.

ANCIENT ORDER OF MELCHISEDEK. BROTHERHOOD OF JESUS.

This fraternity claims to be "The Great Occult Order and School of Ancient and Modern Mysticism." Its chief tenets are announced to be "how to develop your psychic powers and become Clairvoyants, Psychometrists, Inspirational and Trance Mediums." Its symbols are : a circle, within which are two pyramids and the sphinx and two Egyptian trees crossed ; over the circle the open upright right-hand and within the palm the radiated sun ; on the right of the hand an equilateral triangle and on the left a circle and both dark outlined ; and over the upright hand a six-pointed star ; all these symbols arranged in the form of a cross. The organ of the Order is the *Voice of the Magi*, monthly, now in its fifth volume. The organization appears to be modern. They teach how to live well, and dying, exclaim, "O death, where is thy sting?" etc. (1 Cor. xv, 55).

This Order has twelve degrees : The subordinate temple has five degrees, all members are called Pilgrims ; the 6th degree members are Apostles ; 8th, High Priests ; 10th, Mystics ; and the 12th are known as Adepts. Address, Waldron, Arkansas. (This Order is not to be confounded with "The Fifth Order of Melchisedek and Egyptian Sphinx.")

THE ESOTERIC FRATERNITY.

The Esoteric Fraternity was organized in Boston, Mass., in the early eighties, and entered upon the study and unfoldment of the inner and true sense of divine inspiration, the interpretation of the Scriptures — all scriptures. It has published many books in several avenues of research, and thus has opened the portals of esoteric knowledge in a field chosen to itself. Its chosen leader and interpreter is Hiram E. Butler, who is the author of many of its published volumes, the largest and leading one being "Solar Biology," a new scientific method of delineating character, a work of 500 pages, illustrated, price, \$5 00. It introduces the student into the workshop of the solar system, formulating its secret laws into a system whose governing vibratory powers also extend to humanity — its analogy. Prof. Butler's latest book is "The Goal of Life, or Science and Revelation." The Fraternity has published a monthly journal, now "The Bible Review," for twenty or more years, promoting the advanced Esoteric Thought emanating from the Fraternity and its members. The current volume will complete the XXth of the Esoteric Series. For the publications, and all information, address the Esoteric Fraternity, Applegate, Calif.

ORDER OF MILITIA CRUCIFERA EVANGELICA.

This Order is founded on history, and the manifestoes issued by it; also on such facts, documents and writings in the possession of the brethren of the Order. The Order was organized with this name, "The Soldiers of the Crucifixion," it is stated, first by Simon Stodion, in 1527. Both the "Rosicrucians" and the "Soldiers" followed the teachings of Paracelsus to a great extent, yet they were two separate Orders. The first Manifesto of the "Soldiers" was issued in 1530, which received obedience. The first general convention was held in 1598. There was an oath of Silence, with several Degrees. The Master selected a member to be a teacher for each neophyte. The elixir of life and the philosopher's stone were subjects for study and search.

This Order was introduced into America in 1902 by powers received from the Supreme Head in the East, and a manifesto immediately issued to all those seeking Light. A second manifesto followed in 1903. In 1905 the Supreme Master of the Order in the East issued a new code of rules for the government of the entire Order in the East and West. The full history and text of the monitorial teachings and manifestoes has been written by Count St. Vincent, and can be had of the Philosophical Publishing Co., for two dollars, cloth. 200 pages, Allentown, Pa. Its membership in America is nearly 200. For further information address Dr. C. S. Clymer, Allentown, Pa., the editor of *The Initiates*, the official organ of this Brotherhood.

ORDER OF THE MYSTERIES OF ISIS.

This Order is somewhat shrouded in mystery, and even the title-page of its text-book says it is based on "The Science of Mythematics." We believe it to be extinct, as no information can be elicited in reference to it. The book says The Mysteries were "Translated from the Original Mythic Symbols," under the name of "UNICHE," which has been stated to be a Mrs. R. A. Hardin, the wife of the author who deceased before the Symbols were published in 1858. The three degrees were Clotho, Lacheis, and Atropo, the three Fates. The symbols are historicized and elaborated in the book of 312 pages. The Supreme officer is styled as Grand Hasta, and the invocation, initiation, prayer, and benefaction of the Grand Hasta are in the appendix, also the Grand Augur's, and the response — all inspiring and elevating. The key to the lost password is given.

THE ORDER OF MARTINISTS.

The Rite of the Elus-Cohenim (Elected Priests) was organized in France about 1750, by Martinez de Pasqually (Jacques Delivon), a contemporary of the Rosicrucians of England. Later Pasqually went to San Domingo, where he died two years after, 1772. Martinism soon after appears to have been remodelled by Louis Claude de Saint Martin, a disciple of Pasqually, and for a time continued under the cult of Men of Desire, but a few however did not possess the spirit and courage to continue it, and it barely lived obscurely and away from the convulsions of society, at least in the exterior circle. Martinism is the depositary of many of the sacred traditions of the Rosicrucians and of Masonry. Under Pasqually it comprised nine degrees, and those in two classes. Saint-Martin added a degree and in two Temples, in 1766. When introduced into Germany, in 1782, it was reduced to seven. In France and America it became three essential and four accessory degrees. Its membership was confined to the symbolic degrees of Masonry as prerequisite, as purposed by J. B. Willermoz, when he endeavored to revivify it, eliminating its transcendental features and condensing the historicals and its secret instructions, and it was established and its ritualism carried out in this country since 1886. In 1900 or thereabout, the Superiors in France authorized some innovations desired by a few of our brethren among such, being the admission of profanes to the outer circle. Therefore a group of such was formed with headquarters at Sandusky, Ohio, and continued for a time. We have been informed that the group is now dormant or at least inactive, thus reminding one that wisdom should be given out to such only as properly pass the portals. At a convention of the Martinists of this country held at Cleveland, Ohio, June 6-7, 1902, the American Rectified Martinist Order, formulated upon the fundamentals of those by J. B. Willermoz, was considered, expanded, and adopted for the propagation of the Order in America, and for six years it has made no changes in its organics. The officers were than duly elected. The Initiates to this School of Martinism are selected from the Masonic fraternity exclusively. Martinism, like English Rosicrucianism, is a guide into the labyrinths of arcane Masonic symbolism. Both fraternities are adjuncts to Masonry. Quality and not quantity in membership is the desideratum. Men of Desire will find the way. Further information may be obtained by addressing S. C. Gould, S. I., Manchester, N. H., or in my care if designated for "The Unknown Philosopher."

CHABRATH ZEREH AUR BOKHER. G. D. IN THE OUTER.

The C. Z. A. B. is an Order of the Rosicrucian stock whose members make a special study of the Kabbalak and the deeper Hermetics. It assembles in secret and its very existence is not generally known. Its membership comprises ladies and gentlemen. It is a direct descendant from the mediæval sodalities of the Rosicrucians, and they themselves descending from the Egyptian mysteries. Members are admitted after passing examinations in astrologic and Kabbalistic knowledge in the lower grades. It was quite active in England prior to 1860, when it became dormant for twenty years. Three learned and advanced Rosicrucians revived it, namely, Fraters William R. Woodman, Wm. Wynn Westcott, and S. L. McGregor Mathers. The three principal officers are Imperator, Promonstrator, and Cancellarius. And the membership is *cryptic*. The closing of the sessions are equinoctial. The esoteric knowledge obtained is stored in the memory — mnemotechnical — and preserved.

Lodges of the G. D. are at work in Germany, England, Scotland, and France; and there are members in the United States. The members assure us that it is the only proper existing mode of entry to the more occult practical magical work of the still more secret Rosicrucian Lodges which still exist, but which has succeeded even down to this time in remaining secret and unknown to the press and public. It really does not come into the classification of secret societies as in common parlance, but the G. D. is an *arcane school* of *earnest* students. Enough said. Our personal frater of blessed memory (peace to his ashes and rest to his soul), may he reincarnate soon, in Boston, Mass.

THE ORDER OF THE INFINITE. R. A. M.

The Royal Adept Mystics were organized in Chicago in 1904. The assemblies are known as Constellations. Willis F. Whitehead is the Executive of Aries Constellation No. 1, of the Order which holds the supreme power and jurisdiction over the Western hemisphere. The motto of the Order is "Obey Truth." There are no fees, dues, fines, nor assessments, as a condition to membership. Free offerings are acceptable. "Honor is the door to hidden things laid up for us against the Aquarian Era of the Order." The official occasional bulletin, *Free Light*, is edited and published by the R. A. M., the Executive of Aries Constellation. The supreme session is presumed to be held on the day of the spring equinox of that *sign*.

THE Gnostics

This Order announces itself as the "Interworld Association of Masters Set Apart to Establish on Earth the Empire of Peace." The monitor of their mission is dedicated "To all persons interested in the restoration of men to their former estate of perfect happiness through the labors of 'The Children of Light,' 'The Church of the Living Christ,' and 'The Empire of Peace.'" The Abbaguru ("father-teacher"), a Christapathian Gnostic, chosen as the exoteric interpreter of the esoteric designs, was instructed to purchase Mount Carmel-by the Sea, in California, and lay the foundation of The White City and of The Temple. Abbaguru obeyed the Masters and called three hundred and four and twenty people to be teachers, builders, and counsellors, and divided them into twelve companies of twenty seven persons each, and called the companies Sees, according to the foundations of precious stones which John the *Seer* saw beneath the Holy City, or New Jerusalem. Abbaguru did as directed and thus named them the Jasper See, the Sapphire See, etc. (See Apocalypse xxi, 19-20.) The first director is of the Imperial See, and the others selected from the Twelve Sees. The booklet "The Gnostics and Their Mission," published by the Imperial Council of The Empire of Peace, contains five chapters, giving their work "where the mountains dip into the sea." (See Gnostic Manual 2 (Scriptures), 7 chapters with glossary).

THE ILLUMINATI OR ORDER OF LIGHT.

This Order is an Ancient Indian School originating in India, and became known in the United States in 1883, when a Master of the Inner Temple came here selected by the Brotherhood to personally instruct Florence Huntley, previously selected by the same Brotherhood. The plan and scope of the Order is outlined by the author in the volume entitled "Harmonics of Evolution," the initial volume to a system of philosophy to be given to the world, and the philosophy will be the foundation of the "The Illuminati" in this country. Several volumes of this cult have already been published, written by "TK," and these have brought out much comment, especially that one, "The Great Psychological Crime." The "Harmonics of Evolution" contains 21 chapters covering a large field of important problems, from "There is no Death," to the "Individual Solution, and the True Altruist." These books can be obtained of the Indo-American Book Co., Chicago, Ill., and who probably can furnish further information of the Order.

ANCIENT ORDER OF EMETHACHAVAH.

This Order was founded in the 50th year of the Kosmon Era (1898), and incorporated in 1901. Emethachavah means the Brotherhood of Faithists. There are three degrees as follows: First, M'git'ow (Dawn), Second, Hi'dang (High Noon). Third, M'hak (Golden Chamber). Given in darkness. In English, they are called thus, Dawn, Noon, and Evening. They existed about the time of Zarathustra, or 8900 years before the Kosmon Era (1848). The book "Saphah" in the Oahspe will give the basis of the ritualism of the ancient work. The ceremonies are quite lengthy and designed to convey a lasting impression as to the evolution and unfoldment of the universe of Jehovih. The esoterically inclined may read Oahspe, the Oracle of the Brotherhood of Faithists. They planned to build a Kosmon Temple in Denver, Colorado, the present address of the Emethachavah. The Order has published many books, besides the Oahspe Bible, two editions of which are already exhausted, first edition 1882, second 1901. "The Romance of the Red Star," a Biography of Earth; price, \$2.00, 572 pages, octavo, cloth, 1901. They also published, quarterly, for a time, "The Light of Kosmon," to propagate its fundamentals and enlighten the Brotherhood. Address Franklin P. White, 731 Canosa Court, Denver, Colo.

THE CIRCLE OF MY GLORIA.

This Circle is for mental and physical development, illumination, and immortality. My Lady Gloria is the Radiant Center. All who join it become at once a unit-point in the Circumference of the Circle. Annual fee, \$1.00. Mr. Arden Dearbeyne, the Asiatic Seer. Solar Development and Zoistic Science is taught by S. Christian Greathead. 266 Champion St., Battle Creek, Mich.

SOCIETY OF THE EUREKA PLATFORM.

We cannot even locate this society, as no "habitation and a name" appears on its first publication, "The Infallible Guide for Honest People." Its preface is signed "F. A. UNUS, H. L." He says: "Persons who wish to do well, and are willing to contribute their mite towards liberating the Human Race from theological, political, and social slavery, may find a base of operation in the following Brief." This society is indeed secret.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

MANCHESTER, N. H.

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

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"I AM A HIDDEN TREASURE, AND I WOULD FAIN BECOME KNOWN."

The Rosicrucians in the United States.

BY S. C. GOULD, VIII^o, OF MASSACHUSETTS COLLEGE.

CHAPTER I.

The earliest known reference to the Rosicrucians in literature is dated at Cassel, 1614. Then there appeared an anonymously printed book entitled "*Fama Fraternitatis Benedicti Ordinis Rosæ Crucis*," or translated, "The History of the Fraternity of the Meritorious Order of the Rosy Cross," addressed to the learned in general and to the governors of Europe. There is evidence that this work was circulated in manuscript in 1610.

Soon afterwards, perhaps in the same year, but certainly in 1616, the "*Fama Fraternitatis*" was reprinted, and with it still another tractate entitled "*Confessio Fraternitatis*," being a statement of the doctrines of the Society, without the history. The doctrines and objects in this second tract are more fully explained. In the first there are reference to the Reformed Church; while in the second the current of thought is plainly Lutheran. The chief work of the Reformation took place be-

tween 1610-1660; that is, between the dates of the closing and opening of the vault, 1484-1604. (*Post centum viginti annos patebo.*) It has been generally conceded by nearly all writers of Rosicrucian history that the author of "*Fama Fraternitatis*," was Johann Valentine Andreas, who claimed or assumed that the founder of the Rosicrucian was one Christian Rosenkreuz, on which name there has been much speculation as to the personage, whether real or pseudonymous. The real authorship of the second tractate has been held somewhat in doubt, although Andreas became its publisher. He was Abbot of Adleburg, a theologian, a mystic and reformer. These books created an immense stir in the public mind and among mystics. Many other tracts soon followed, both for and against the existence of such a Society.

Many editions and several translations of these books soon followed. The first English translation was by Thomas Vaughan ("Eugenius Philalethes"), in 1652; and this translation has been reprinted several times in England and America. From 1610 to 1700, there were published to the world a large number of books in support of the real history of the Rosicrucians, and some that discredited their doctrines and even their existence.

We have already published several quite lengthy essays on the origin, history, objects and purposes of this arcane society by those who are authorities, Drs. Franz Hartmann, Kenneth R. H. Mackenzie, W. Wynn Westcott, Alex. Wilder; also by Charles Mackay, Albert Mackey, Hargraves Jennings, John Yarker, and others, which articles should be read by all who desire to become familiar with the Society from 1402 to 1866.

SOCIETAS ROSICRUCIANA IN ANGLIA.

The Society in Anglia was founded in England by Robert Wentworth Littleh, an eminent Freemason. He became the first Supreme Magus and Master General of the College in 1867, and continued as such till 1878 when he died on April 12, at the age of 39 years. Frater Little left a sealed letter appointing as his successor as Supreme Magus Dr. William Robert Wood-

man who accepted the office on April 15, and continued until 1891 when he died December 20, leaving a sealed letter, with his nephew addressed to the Society, appointing as his successor as Supreme Magus Dr. William Wynn Westcott who on February 25, 1902, the next regular quarterly session, was officially proclaimed as such. He is the present Supreme Magus of the Society in Anglia. The Metropolitan College in London dates from 1867. Supreme Magus Little soon founded other Colleges by warrants and otherwise in England, Scotia, Canada, and other countries.

Several of the Colleges in England and Scotia have printed a portion of their transactions, and the papers read, and furnished them to their members, and exchanged them with other Colleges. The Metropolitan College of London have preserved all records, or nearly so, and thus precludes their loss by fire or otherwise. *The Rosicrucian*, a quarterly journal, published in London, 1868-1879, contains a resumé of its proceedings for that time, when that publication ceased. From 1885 to 1907 inclusive, the College has privately printed its transactions, and papers read as supplements, in annual volumes. A list of these essays, with the names of the authors, and dates when read, have already been published in *The Rosicrucian Brotherhood* (Vol. I, No. 1, and Vol. II, No. 2), 23 volumes thus far having been printed; and some of the papers have been reprinted from the annual volumes for the use of their authors. The Rosicrucian archives of the editor of this journal contain these Transactions and papers.

THE ROSICRUCIAN SOCIETY IN THE UNITED STATES.

The fame of the Rosicrucian Society in England led a number of eminent Freemasons in the United States to an effort in 1877, to introduce it here. Accordingly these brothers in July, 1878, received from York College admission to the Society in England. They petitioned the High Council of England for Warrant to constitute a Society in the United States, but owing to some delay or misunderstanding the petition lapsed. These

Fraters then petitioned for a Warrant from the Rosicrucian Society in Scotia (chartered by the English Society) which was duly received, and in December, 1879, Philadelphia College was established, for Pennsylvania, under the special rule of Frater Charles E. Meyer; and in April, 1880, the New York College, for New York State, under Frater Albert G. Goodall; being chartered by the High Council of Scotia, for the purpose of forming a High Council for the United States. These two Colleges met April 19, 1880, and formed and established a High Council for the United States, which was officially recognized in June, 1880, by the Supreme Magus of Anglia. Applications for two more State Colleges having been made the same were granted one for Boston College, for Massachusetts, on May 9, 1880; and for Baltimore College, for Maryland, on May 10, 1880. These four Colleges, through their representatives, met in Boston, Mass., September 21, 1880, and with their inherent powers formed and adopted a Constitution and consecrated the four Colleges, Boston under Frater Alfred F. Chapman, and Baltimore under Frater Thomas J. Shryock. The Council also chartered Burlington College for Vermont under Geo. O. Tyler; and "reproclaimed said creation, formation, and constitution of such Society and Order under the distinctive title, *Societatis Rosicrucianæ* in the United States of America, holding the Sovereign power of governing itself and regulating all the grades of the Society of the Rosicrucians within the boundary of the United States; of determining and perpetuating the Ritual and Philosophy of the Society, in substantial accordance with that under which it was warranted."

The officers of the High Council, *Societatis Rosicrucianæ*, in the United States of America, were as follows:

Supreme Magus — Charles E. Meyer, Philadelphia, Pa.

Senior Substitute Magus — Albert G. Goodall, New York.

Junior Substitute Magus — Alfred F. Chapman, Boston, Mass.

Treasurer General — Thomas J. Shryock, Baltimore, Md.

Secretary General — Charles T. McClenachan, New York.

The complement of the officers for the High Council was:

6, Primus Ancient ; 7, Secundus Ancient ; 8, Tertius Ancient ; 9, Quartus Ancient ; 10, Quintus Ancient ; 11, Sextus Ancient ; 12, Septus Ancient ; 13, Precentor ; 14, Conductor of Novices ; 15, Torch Bearer ; 16, Herald ; 17, Guardian of the Caverns ; 18, Medalist.

The adopted Constitution of September 18, 1880, affirmed September 21, 1880, was printed and promulgated to the four Colleges and these at once commenced active work. Members were selected from Master Masons in good standing. Only one College in each State or Territory without the consent of one or all already existing there. Each College had 17 officers : Chief Adept ; Celebrant ; Suffragan ; Treasurer ; Secretary ; Primus, Secundus, Tertius, and Quartus Ancients ; Conductor of Novices ; Organist ; First and Second Heralds ; Guardian of the Caverns ; Medalist ; and Acolyte.

Each College, in conformity with the history and traditions of the Society and ancient usage, is limited to 72 members, who shall be "Active Members." Every Frater, on admission shall select for himself a brief Latin motto to be registered with the Secretary, which motto is to be appended to his signature in communications relating to the society ; no two Fraters can select the same motto.

There are Nine Grades (or degrees) in this Rosicrucian system divided into three Orders of four, three, and two Grades :

The First Order — I° Zelator ; II° Theoricus ; III° Practicus ; IV° Philosophus.

The Second Order — V° Adeptus Junior ; VI° Adeptus Seior ; VII° Adeptus Exemptus.

The Third Order — VIII° Magister Templi, (an official grade) ; IX° Chief Adept, which is held by an official appointment and constitutes a Provincial Magus.

One of the leading purposes of this Society is to explore into the Archæological, historical and traditional subjects of Ancient and Aboriginal Societies, pertaining to Rosicrucianism, Freemasonry, Druidism, and other Secret Cults and Orders ; to read papers on these and allied subjects ; to print and dis-

tribute the same for the enlightenment of the Brotherhoods.

These American Colleges for several years did important work along these lines of research and investigation. We are not cognizant of what and how many such papers were read before the New York and Baltimore Colleges as none have come under our notice, and suppose none of them ever got into print. However, in the middle '80's they became inactive and are now dormant. The Philadelphia College flourished for a few years, and some excellent and elaborate papers were read, and printed. We have one of these in our collection, by Frater John Sartain, which has passed into its second edition, but is without a date:

"The Four Elements." A Paper read before the Philadelphia College, Societas Rosicruciana, U. S. A. "Out of chaos and darkness into light." By Frater John Sartain. Second edition. Frontispiece is a portrait of the author. Royal octavo in paper covers; pp. 30.

This copy contains a facsimile copy of Frater Sartain's certificate of elevation to the third or highest Order of the Society, on the 22d day of July, 1887, and that he was enrolled in the *Liber Aureus* on the 30th day of July, 1887, as a member and Hon. VIII^o Degree. Signed Wm. Robt. Woodman, Supreme Magus, and Wm. Wynn Westcott, Secretary General.

The Philadelphia College appears to have become inactive in the late '80's and is now dormant.

The Boston College warranted May 9, 1880, and chartered June 5, 1880, grew slowly the first years. The writer of this article was the eighteenth Frater enrolled in chronological order and thus completed the first quarter of its limited membership. He also attended nearly all stated meetings, and some specials, from his admission, during its activity. He privately printed the quarterly leaflet membership register, with their selected mottoes, and admission dates, presenting these to the Fraters at the banquets for reference and record. Banquets were held at the quarterly sessions and quite elaborate ones at the annual and some special convocations.

The literary features were usually produced at the quarterly meetings, after the business and conferring of grades. Papers

on subjects within the scope of the Society were read and discussed; some of these were read at the banquets, between the courses served, these feasts lasting from seven to twelve, P. M. Room 16, for obvious reasons, was *The Adytum*, at "Young's."

We will here present the titles of papers read, and dates, all of which were printed in octavos, the most of them in appropriate colored covers, and distributed to the Fraters and exchanged with other Colleges:

By Chief Adept, Alfred F. Chapman, 1X°

Relation of Grades of Masonry in the York Rite, April 1, 1882
 Obituary Sketch of Frater Benjamin F. Nourse, Mar. 7, 1887
 Our Rosicrucian Society and College, . . . May 17, 1887

By Frater Dr. Seranus Bowen, VIII°

Rosicrucianism in the Early Days, . . .
 Memphis and the tombs of Sakkarah, . . . Dec. 18, 1885
 The Meaning of the Rod, . . . May 7, 1887
 The Druses, or the Mysterious Fraternity, . . . May 17, 1887
 Jerusalem and Its Surroundings, . . . Sept. 5, 1887
 The Pyramids of Egypt, . . . June 1, 1888
 Reminiscences of a Visit to Egypt, . . . May 1, 1889
 The Pantheon at Rome, . . .
 Survey of Egypt and Syria, by James V, 1422, Dec. 1, 1890

By Frater S. C. Gould, VIII°

The Master's Mallet, or the Hammar of Thor, June 7, 1886
 The Staff of Adam and the Shem hammephorash, June 2, 1887
 The Path of Rectitude, or Ye Samian Y, Sept. 1, 1889
 The Secret Discipline, or Catechesis Arcani, Jan. 27, 1892
 The Grand Central Sun, Alcyone of the Pleiades, Nov. 9, 1893
 I The Arcane Societies in the United States (64), (Oct., 1896)
 II The Arcane Societies in the United States (44), (Mar., 1906)
 (The last two papers were printed but not read, the College having become inactive and no meetings held since the decease of the second Chief Adept, John Haigh, August 20, 1896.)

By Frater E. L. Baker, VII°

History and Philosophy of Mathematics, . . . Mar. 6, 1888

By Frater Willard C. Van Derlip, VII°

Ancient Secret Societies. Mysteries of {
 Osiris and Isis, Eleusis, and the Cabiri, } . . . Mar. 3, 1890

By Rev. Frater John W. Dadmun, vii° Biblical Archæology.
By Frater W. T. R. Marvin, ix° . . . The Alchemists.

The two papers on "Arcane Societies in the United States," by the editor, have been revised, re-written, with additions of many others and some recently organized, and will be published in *The Rosicrucian Brotherhood*, the first chapter being in this number.

In July, 1887, nine Fraters from the Colleges in the United States made a social and business trip to Europe. These members were Charles E. Meyer, ix°, S. M., of U. S. A.; Charles Roome, ix°, S. S. M.; Alfred F. Chapman, ix°, J. S. M.; Thomas J. Shryock, ix°, Treas. Gen.; Charles T. McClenachan, ix°, Sec. Gen.; John Sartain, viii°; Daniel Sutter, viii°; Charles W. Packer, viii°; John L. Young, viii°.

The Societas Rosicruciana in Angliā, called a Special General Convocation, and a quarterly meeting of Metropolitan College, at Masonic Hall, Great Queen Street, July 22, 1887, and received the eminent Rosicrucians from the United States, at a Jubilee Convocation. They were welcomed by William R. Woodman, Supreme Magus of Angliā, in an eloquent address of congratulation, observing that,

"The Rosicrucian Society of the United States of America was conceived in England, born in Scotland, nurtured by York, and now heartily welcomed, and its dignity and importance recognized by a General Grand Convocation of the Societas in Angliā." "The presence of Fraters from America, Scotland, and from York and Lancaster was a demonstration of the greatness and the union of Rosicrucianism — the Father of Science and the Chemistry of the Future."

These welcoming and congratulatory addressees were heartily responded to by the visiting Fraters and the occasion was "a feast of reason and a flow of soul" to all present, as well as a current of inspiration to the Brotherhood at large.

The Master of the Temple, Frater Robert Roy, viii°, then performed the ceremony of Zelator, assisted by Frater S. L. Macgregor Mathers, as Conductor of Novices, Frater Rev. T. W. Lemon, as Chaplain, and four Fraters as Ancients. The S. M.

of the United States expressed his deep appreciation of excellence of the work of the College, and acknowledged the perfect skill, memory, and eloquent manner that the ritualism had been performed, in which sentiments all the visitors also expressed themselves.

The Supreme Magus of Anglia, William Robert Woodman, then conferred the Honorary IX^o Grade upon Fraters Meyer, Roome, Chapman, Shryock, and McClenachan; and the Honorary VIII^o Grade upon Sartain, Sutter, Packer, and Young; and certificates were granted each and the record of each duly made in "The Golden Book."

S. M., Charles E. Meyer, in behalf of his honored brethren, returned thanks in an appreciative address, also giving a sketch of the progress of the Order in the United States. Each of the other visitors also added remarks of appreciation. Frater John Sartain introduced into his address the curious Rabbinic legend of the Ironworker and his contest with King Solomon, which called forth much enthusiasm. The Fraters from our Colleges were entertained at a royal banquet, at which eloquent unifying addresses were made so characteristic of Rosicrucianism.

In October, 1887, the Supreme Magus of the United States conferred the Grade *Honoris Causâ* upon four Fraters of the High Council of Anglia, namely, the IX^o on Dr. Wm. R. Woodman, Dr. Wm. Wynn Westcott, and James Lewis Thomas; and the VIII^o on Robert Roy. The certificates of each were duly forwarded and acknowledged, and announced October 13, 1887, in Metropolitan College, at which quarterly meeting Frater John Sartain of Philadelphia, Hon. VIII^o was a visitor.

At this quarterly meeting of the Metropolitan College, Dr. Wm. Wynn Westcott, VIII^o and then Hon. IX^o, read a very interesting paper, with comments, upon the "Zelator Ritual of the Societatis Rosicrucianæ of the United States of America." He also read to the Fraters present the Historical Lectures which are supplementary to the Ritual. Frater S. L. MacGregor also added explanatory information in reference to the same.

The erudite paper of Frater Westcott on the Zelator Ritual

was printed in the Transactions of the College for 1887, and we may reprint it in this quarterly in the near future.

The Massachusetts College issued appropriately colored, sealed notices for its meetings, to all members, and neatly uniformly printed; the last received was for the annual convocation, on March 2, 1896. The untimely decease of four of its leading spirits within a few years so disheartened many of the Fraters that it became inactive, and has not yet recovered, although several efforts have been made to revive it.

Among those Active Fraters, all chief officers, who deceased, were Alfred F. Chapman, ix^o, Chief Adept; John Haigh, Hon ix^o, Chief Adept, (successor to Frater Chapman); Dr. Seranus Bowen, viii^o, Secretary; Rev. John W. Dadmun, vii^o, Chaplain.

As a matter of record we will here give a list of the Fraters in order of admission, as we have them in our memorandum:

Alfred F. Chapman,	Sylvester C. Gould,
John Haigh,	Henry P. Glidden,
Albert C. Smith,	John W. Dadmun,
Caleb Saunders,	Samuel M. Bedlington,
W. T. R. Marvin,	William H. Wright,
Frank W. Hale,	Seranus Bowen,
Winfield L. Tucker,	William H. Ruddick,
Leonard M. Averill,	Carroll A. Thayer,
Eugene A. Holton,	Frank W. Wardwell,
Benjamin F. Nourse,	Oliver F. Briggs,
G. Howard Jones,	John F. Calhoun,
James D. Ronimus,	Jerome Smith,
Edward Coggins,	E. Junius Edwards,
Josiah T. Dyer,	George C. Bates,
Willard C. Van Derlip,	Benjamin W. Rowell,
Augustus Ridgeway,	F. M. Frifet.
Albert H. Hayes,	

On September 16, 1885, the High Council of the United States held a convocation at Hotel Brunswick, Boston, Mass., at which meeting Fraters Sylvester C. Gould and Dr. Seranus Bowen were duly received, and elevated to the VIII^o or Magister Templi, the ritualism being performed by Charles T. McClenachan, Secretary General.

The Seven Ancients are the representatives of the Sciences

and Philosophy as taught by the Rosicrucians in their earlier ages. It is a part of their duties to enlighten the Fraters of the College, on convenient occasions, on matters relating to the Society, whether of a scientific, philosophic, or historical nature; also to suggest subjects for investigation and discussion in order to enlarge the scope of inquiry into the history and myths of Freemasonry, and its kindred studies; and they shall also secure for the archives of the High Council, the originals or copies, of all papers of educational and intellectual interests pertaining to the Rosicrucians.

A majority of the papers read before the College by the Boston Fraters were published in *The Liberal Freemason*, a monthly journal, edited and published by Frater Alfred F. Chapman, for a dozen or more years, thus giving them a wider circulation among the mystic fraternities. Limited editions of the reprints were made for the members and exchanges. Also, all the papers read by the editor of this magazine were published in the *Notes and Queries*, succeeding the dates of the College meetings. Some of these also were reprinted in other serials: The Master's Mallet, in *The Liberal Freemason*, June, 1886, Boston, Mass., and *The Keystone*, August 14, 21, 28, 1886, Philadelphia, Pa.; and The Catechesis Arcani, in *The Trestle-Board*, March, 1892, San Francisco, Cal., and *The Freemason's Repository*, June, 1892, Providence, R. I. All these papers were reprinted in pamphlets for the Fraters, and exchange purposes, but were exhausted long ago. New societies have been formed and new correspondents have called for several of them. We have decided in the near future to revise and reprint some of them in this magazine, probably "The Master's Mallet," and "The Staff of Adam"; and may reprint a small edition for exchange.

A word of preface may be stated here that the paper "The Staff of Adam and the Shem hammphorash" is really two papers under a composite title, and then it was thought best to present them as one. In a reprint these will appear as two, 1, *The Staff of Adam*; and 2, *Two Ancient Sceptres*. Illustrations of the two Sceptres were given in that paper June 2, 1887.

We have thus far very briefly sketched the succession of the Rosicrucian Society in its official or more organized outward form in 1866, when it was formulated upon relics, documents, and cryptic history, down to 1879, when it was introduced into the United States as an exoteric body.

A Society had been organized in Canada September 19, 1876, by a Warrant from Prince Rhodocanakis, Supreme Magus of the Kingdom of Greece.

In 1870, Hargraves Jennings published his work in London, "The Rosicrucians. Their Rites and Mysteries." A volume 356 pages, although quite sporadic, and perhaps ubiquitous, as to contents, soon found its way to America, and the incognito of the Brotherhood were soon familiar with the gist of it. In less than ten years, a second edition of this work was published by J. W. Bouton, in New York, the same year that the College in Philadelphia was established,

"Who are the Rosicrucians, and what are their teachings?" has been propounded to us hundreds of times within the past fifty odd years. It was in the early '50's when we were a youth that we became much interested in the cult of several arcane Societies, — Druidism, Rosicrucianism, and Freemasonry.

"The Rosicrucians lived among men, yet were apart from them; they could not be found, because they had no organization or society; they are humble and quiet in exterior, and yet judge the world somewhat beneath them in exterior show; they are quite indifferent as to putting their knowledge to a commercial use; they do not seek for fame, and care not for distinction or honors; they are generally quite sociable."

It was not necessary, therefore, to be identified with a Lodge, Society, or Order, to be a *Rosicrucian*. There have been many such in even this country; there man yare such today, but the world does not know them, neither are they *members* of organized societies, but we know some of them. Suffice it to say we *became* one in the '50's, the theosophical sum of which year is 16, but no matter here how, and identified ourself with the English Order, February 10, 1885, in Boston, so as to be in touch with other congenial spirits, and other avenues of fraternal strength.

King Solomon's Temple.

BY AUGUSTINE J. H. DUGANNE, NEW YORK CITY.

(The following poem was first published in the "American Freemason," of July 15, 1870. The editor says : " This poem was written by Brother Augustine J. H. Duganne, of New York city, in 1860, and was then published in the " American Freemason " for December, of that year. Whether we consider its unusual length (in two parts), the facility of its expression, the fervent flow of its imagery, its flowing versification, or that grand poetical conception which bespeaks its author truly a poet, it may be regarded certainly, and without a fault, as the finest Masonic poem in the English language.")

This poem was reprinted, in a neat, duodecimo, blue-covered pamphlet, by Brothers Tweddell and Sons, Yorkshire, England, 1870.

PART I.

It is told, in a quaint old nursery tale,
That perchance you have often read,
How a castle lies hid in some charmed vale,
Remote from all usual tread ;
And within, an enchanted Princess,
Asleep in her silken bed ;
Whilst roundabout, under slumberous charms,
Lie the forms of her lordly train,
And their squires, and archers, and yeomen-at-arms
As valiant as ever drew rein ;
But with helmets, and bucklers, and lances,
All clouded with mildew stain.

All corroded and mildew'd with rust of time,
They are lying in court and hall ;
Every young knight's beard bears a frosty rime —
Like the beard of the Seneschel,
Who waits, in his chair, at the postern,
The sound of the trumpet call :
While below, in the crypts of the castle strange,
Overbrooded by self-same spell,
There are shapes like friars, in cloister'd range,
Lying each at the door of his cell,
And awaiting in motionless slumber,
The stroke of a summoning bell !

For whenever a Knight who is tried and true,
Rides late o'er the haunted wold,
And peals a loud summons the trumpet through,
That hangs at the postern old,
Then, in all the crypts of this castle,
A bell is solemnly toll'd.
And the Princess arises, in royal gear,
From the couch of her charmed rest,
And her knights and her nobles take shield and spear
At their beautiful lady's behest ;
And they hie to the gate of the postern,
To welcome their midnight guest !

Then afar through the cloisters and corridors
 Sounds a monotone stroke of the bell ;
 And each friar steals forth, o'er the marble floors,
 From the door of his darksome cell ;
 And he creepeth away to the postern —
 His marvellous story to tell ;
 While the bell of the castle is ringing amain,
 And the wandering guests come in ;
 And the Seneschal leading his ghastly train.
 Away through the ghostly din ;
 That the Friars rehearse to the stranger
 Their stories of sorrow and sin.

With a patter of prayers and a dropping of beads,
 They recount, to the shuddering man,
 How their souls wax'd heavy with sinful deeds,
 In the days of their mortal span ;
 And how Heaven's avenging sentence
 Their earthly years o'erran !
 And the Princess reveals to the stranger knight
 How she needs must slumber away,
 Till a prince of the Temple, in valorous fight,
 Shall a Saracen sorcerer slay —
 And the spell of his midnight magic
 Disperse under morn's sweet ray !

But alas ! for that guest of the haunted grange,
 If no Templar Knight he be ;
 And woe, when he listeth that story strange,
 If no memories pure bath he !
 To the spell of the sorcerer's magic
 He must bow his powerless knee ;
 He must sink into sleep, with the shape he sees,
 And his buckler and helm will rust !
 He must lie in the cloister and crypts, with these
 Who have risen, to greet him, from dust !
 And await, with them, an awakening
 By hero more pure and just !

Like that charmed castle, in haunted vale,
 Is the wondrous Masonic Past !
 Where the heroes and yeomen of History's tale
 Are reclining in slumbers fast ;
 With the spell of an indolent seeming
 Over all their memories cast !
 But the Princess, who sleeps in her silken bed,
 Is the spirit of ancient Truth ;
 Lying evermore shrouded with tatter and shred,
 But for evermore fresh with youth —
 And awaiting the pure-hearted Seeker
 To come with his valor and truth !

Like the knights and the nobles in slumber profound,
 Are our riddles and fables of old ;
 In their rust and their dust they encumber the ground,
 And abide in their garments of mold —
 Keeping truth, like a charmed Princess,
 Asleep in their ghostly hold.
 'Mid the haunted cloisters of History's script,
 In the House of the Past they dwell ;
 Like the souls of the friars, they hide in each crypt,
 And emerge from each darksome cell —
 At the blast of a summoning trumpet,
 Their wonderful stories to tell !

In the volumed marvels of Grecian mind,
 And the records of German lore,
 There are riddles of wisdom for human kind,
 To ponder a life-time o'er ;
 And to all of their musical meanings
 Each heart is an open door !
 Every human heart is a postern gate
 To the house of the wondrous Past,
 Where the heroes and sages of History wait
 The sound of a trumpet blast,
 That shall break the enchanted slumbers
 For ages around them cast !

How the voice of song, out of Dorian aisles,
 With their Iliad and Odyssey swell !
 How they rolled from the shadows of Tuscan piles,
 Where the Florentine chanted of Hell !
 And how grandly, through Gothic chancels,
 Of Paradise Lost they tell !
 And the whispers of hearts, and responses of souls,
 Flow round, like the west-wind kind,
 When the song of the Singer of Avon rolls
 Through the gates of our listening mind,
 And the plaint of our listening Harold
 Sounds strange and fitful behind !

All the climes of the earth are as Holy Lands
 To the feet of the children of Song :
 Every realm hath its Mecca, where pilgrim bands
 To some Kaaba of Poesy throng ;
 And the homes and the tombs of the poets
 To the whole wide world belong.
 In the paths of the minstrels the nations tread
 And the kind on his bard awaits :
 For Ulysses is dumb, and Achilles is dead,
 Until Homer their soul creates ;
 And 't is Tasso who frees Jerusalem,
 Though Godfrey wins her gates.

Through the twilight of oaks and of mistletoe bowers,
 The hymns of the Druids I hear ;
 And the Fairie Queene, through lab'rins of flowers,
 Lures me with her melodies clear ;
 From the echoes of "woodly Morven,"
 To the murmurs of sweet Windemere :
 And I hear the old Norseman chanting their tunes,
 Under arches of boreal fires,
 And the Troubadours sing, through long, rich Junes,
 To their soft Provençal lyres ;
 And the bards of the Cambrian mountains,
 O'erweeping their 'wilder'd wires.

Oh ! those voices of Song ! how they ebb, how they flow !
 How they swell, like the tides of the main !
 Every age, every clime, has its life-giving throe,
 And its utterance of genuine pain —
 Till its master-thought leapeth, full armor'd,
 From out some Jove-like brain !
 Oh ! the heroes and kings have no story to tell,
 In the dust of their funeral urns ;
 But the songs of the poets immortally dwell
 Whersoever a true heart yearns —
 In the halls of the royal David,
 Or the cottage of Robert Burns !

God Defined. By Theophilus of Antioch.

"Do you, who see God, explain to me the appearance of God." — AUTOLYCUS.

"Hear, O man. The appearance of God is ineffable and indescribable, and cannot be seen by eyes of flesh. For in glory He is in comprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, in wisdom unrivalled, in goodness inimitable, in kindness unutterable. For if I say He is Light, I name but His own work ; if I call Him Word, I name but his sovereignty ; if I call Him Mind, I speak but of His wisdom ; if I say He is Spirit, I speak of His breath ; if I call Him Wisdom, I speak of His offspring ; if I call Him Strength, I speak of His sway ; if I call Him Power, I am mentioning His activity ; if Providence, I but mention His goodness ; if I call Him Kingdom, I but mention His glory ; if I call Him Lord, I mention His being Judge ; if I call Him Judge, I speak of Him as being just ; if I call Him Father, I speak of all things as being from Him ; if I call Him Fire, I but mention His anger. You will say, then, to me, 'is God angry?' Yes, He is angry with those who act wickedly, but He is good, and kind, and merciful, to those who love and fear Him ; for He is a chastener of the godly, and father of the righteous ; but He is a judge and punisher of the impious." — *Ante-Christian Library*, Vol. III, p. 55.

Lilith---Adam's First Wife and Progeny.

It has been known to be a Rabbinic hypothesis that Adam had been married before Eve was "built" as a "help meet for him." It was blurted out by Goethe, when he describes Mephistopheles introducing a female demon to Faust, as "Lilith, Adam's first wife." We find her mentioned in the original Hebrew (*Isaiah xxxiv, 14*). "Lilith shall repose there, and find for herself a place of rest."

It appears that Lilith was created at the same time and in the same way as Adam. When they met they speedily quarrelled. He asserted he was to be her master. She insisted she had a right to be chief. Adam would not yield, and she in a rage uttered a spell-word, *Shem hamphorash*. Immediately there issued a pair of wings from her shoulders, and she flew away from Eden.

Then Adam cried out in distress, "Master of the world, the woman whom thou gavest me has flown away." So three angels were sent after her, to find and persuade her to return. They found her at the Erythrean sea, east of Idumea. She obstinately refused to go back, declaring that Eden would be no paradise to her if she must be the servant of man. The angels went away, and came to her again, with the alternative that she would become mother of many children, all of whom would die in infancy. She was about to drown herself on hearing of this penalty. Her anguish moved the angels to promise her full power over all her children till the eighth day after birth, and she agreed in her turn that she would disturb no children that were under their protection. The woman of the *Apocalypse* to whom was given wings with which to fly away unto the desert away from the Ancient Serpent was plainly a counterpart.

This legend has been taken seriously by Jews and Arabs. The selection of the eighth day for circumcision may have relation to it. "The objugation of Lilith Abi," or keep away Lilith, which is inscribed and placed on the infants' necks, plainly tells as much. Perhaps this is the origin of the lullaby.

After a season, Lilith learned that Adam was solacing his grief with another wife. This was more than she could patiently endure. She did not care for Adam, but it was too much that there should be another woman in her place. So she won her way back to Eden and at the entrance met the serpent on guard.

Him she artfully beguiled of his form, and having assumed it herself, went in to meet her successful rival and procure the jarceny of the forbidden fruit.

Legend and imagination have produced many theories and representations of this transaction. The most irrational theory appears to have been the one most generally accepted, and a ponderous theology has it for a basis. One picture represents Lilith as having an infant's face which aroused the motherly feeling in Eve, so that she overlooked the serpent-trail wound around the tree. Adam, esteeming Lilith as the more beautiful of the two women, was not difficult to cojole.

Other stories were current in the East, giving varying accounts. Samael was recognized by the Semitic world as chief of the apostate angels, the sinister potency, the one that denies. The Ishmaelites and Idumeans were his people. Jacob wrestled with him and for a long time did not prevail — it was Barter against Plunder — the balance against the sword.

This Samael, the Demon of the Desert, became the consort of the recreant Lilith. Their progeny was numerous, and another story has classed the offspring as the evil spirits that beset and mislead. Much of the folk lore of the world seems to be concentrated upon these legends.

A new light has arisen, however, to lead in another direction. Those who are ready to welcome truth from any source, and even something else, can obtain their illumination from this new fountain.

The *Chattanooga Weekly Blade*, presents a new speculation about the matter. The editor, Mr. Miller, is a gentleman of color, and discourses to a numerous constituency. He propounds the theory that Adam had a dark skinned wife, named Delinnah. The meaning and etymology are alike obscure. When the two came to meet each other Adam began arrogantly to boast that he had been created in the image of God, and therefore possessed the divine right of governing. This Delinnah resisted; God had created her too. Adam was no better than she was; being unable to agree they separated.

The Negro, editor Miller tells us, was created in the Garden of Eden thirteen furlongs east from where Adam and Eve were — about eight English miles (?) — and "he went to the jungles of Africa from the presence of Adam and Eve."

Delinnah, who was another of that race, had a daughter who was attractive to the young man, Cain. This made too much friction in the family so that the mother and daughter withdrew to Africa. In less than a week Cain was in the jungle too, and from this alliance the Negro race had its origin.

The trouble about Cain and Abel grew out of this mesalliance. Cain, while living at home, persisted in going often to visit the girl of whom he was enamored. Adam would get after him about it, and he would "jaw back at the old man." Finally the old man got afraid of him and he set Abel to learn what he could of his brother and tell it to him. This incensed Cain and in his anger he killed Abel.

So we have two leading theories that are not exactly working hypotheses. In them both there is a first wife of Adam who resents the claim of supremacy in the household. But then comes the divergent maternity. Lilit is a mother of evil demons. Delinnah is parent of the colored race, as Eve was of the fairer race. Cain, may yet take an exception. In the book of *Genesis* he is described as the originator of the arts of civilized life; but the Chattanooga editor indicates far otherwise. It is a controversy of civilization and savagery for which we are not quite prepared, and but for what may be valuable in folk-lore, we would dump them all. — *Metaphysical Magazine*.

LAND HELD IN TRUST FOR JESUS CHRIST. Moberly, Mo., May 25, 1908. A remarkable real estate transfer has been discovered in the records of Randolph county. The deed covers 120 acres of lands, near Darksville, that county, to Jesus Christ. The deed had been made in 1850, by Johnson Wright and Ellen Wright, his wife, and had never been contested. The descendants of the couple have held the property "in trust" and have thrived upon it. The story is that being very pious they wished to return by deed of will and law to their Saviour the material blessings which had been conferred upon them in this life. — *Exchange*.

"There is a logos in every mythos; that is, a truth in every fiction."

"Mythology is the mother of philosophy,"

Fable is the twin sister of history." — *Religion of the Future*.

A New Year's Legend.

The origin of the snowdrop. A new solar year commences with each January, so we wish a very happy and bright New Year to all. The following little story is appropriate to tell at such a season :

It was a bitterly cold winter, long, long ago. Snow was falling fast, and the soft white flakes chased each other down to earth, as though eager to be at their journey's end.

Now some of these snowflakes, instead of falling on the ground, came tumbling down on a rose bush, and piled one on another they clung to it for support.

By and bye the snow ceased ; a little later the sun looked forth on the snow clad earth, and one of his rays falling on the rose bush melted the clinging flakes just enough to make them into one soft ball of snow.

It seemed very harmless on his part, but the snowflakes very strongly resented his caress. "What right has he to interfere with us?" said one. "Here we are tied together through his folly, and no chance of getting rid of each other."

"It is a shame to treat us thus," agreed the rest.

So just because these foolish flakes could not each get away and amuse himself by himself they grew very angry, and very, very unhappy, whilst to their grumbling there was no end.

Now it chanced that Jack Frost and his friends, the North and the East Winds, heard the snowflakes grumbling and complaining, and they were sorry, for they knew how foolish and how wrong they were, so they set to work to see if they could do something to make them agree and be happy together.

They talked the matter over, and then the East wind whirled up the discontented snowflakes, and hurled them about hither and thither, until they were so very tired and weary, that they then begged to be let alone and rest with their brother flakes, they cared not where.

"Let us rest, East Wind," they begged, "please let us rest, we are so tired and weary."

And the East Wind heard their sad cry ; he ceased to blow

and handed them over to his brother, the North Wind, who carried them back to the earth, and laid them down to rest beneath the very same rose bush on which they had first fallen.

Left to themselves on the ground, the snowflakes began to melt, and sank into the earth. But they had not sunk far before they came to a thirsty bulb, which drank them up, and thus made them part of herself.

Time sped on, the bulb grew and grew, and the snowflakes grew with her, and they became part of the beautiful little flower we know as the snowdrop. For the discontented snowflakes are the leaves of this little blossom.

But when, in the form of a flower the foolish flakes first peeped out of the ground, the first thing they saw was the rose that had witnessed their quarrel, and they were so ashamed to think that they, who were now so happy together, should ever have been discontented and angry at having to remain beside each other, that the snowdrop has dropped her head ever since. — *The Crescent*, January 1, 1908, Liverpool, Eng.

To "Cosmos." The book you describe evidently is the following, a copy of which we have, but now out of print. Now and then a copy comes to light, and we will advise you should we see such :

Relics from the Wreck of a Former World, or Splinters Gathered on the Shores of a Turbulent Planet; Proving, to a Demonstration, the Vast Antiquity of the Earth, and the Existence of Animal Life, of the Most Fantastic Shapes, and the Most Elegant Colors, Rivaling those of the Rainbow, Millions of Years before the Appearance of Man. With an Appendix on the Scenery in a Patch of Infinite Space. To which is added: Accounts of the Most Wonderful Bodies, and Substances, that have Fallen from Heaven, in All Ages of the World, with an Analysis of Each. Illustrated with engravings. New York, 1847.

"It will not do for Christians to deny the conclusion, on the ground that the Mosaic narrative teaches that the earth is only about *six thousand years old*. This is attributing to Moses a sentiment which his language does not justify." — *W. Lindsay Alexander, D. D.*

“History and Poetry of Finger-Rings.”

(From Godey's Lady's Book, January, 1856.)

Among writers, the most common and obvious topics of interest often are the last to attract attention. In proof of this, it is enough to say that nobody has written a good book on finger-rings until, just now, Charles Edwards, of New York, has taken up the subject and produced one of the most readable and entertaining volumes of the season, with above quoted title. He has not exhausted the subject for it is utterly inexhaustible. But he has displayed a wonderful amount of research, and has brought forth from the rich mine of history a splendid display of gems, both ancient and modern. These he has arranged with the taste of an artist, and exhibited with the enthusiasm of an antiquary. We are permitted by the courtesy of the publisher (Redfield, New York, 1856), to make copious extracts from the book. Mr. Edwards thus opens his subject :

“A circle, known as a finger-ring, has been an object of ornament and of use for thousands of years. Indeed, the time when it was first fashioned and worn is so far in the past that it alone shines there ; all around is ashes and darkness.

“This little perfect figure may seem to be a trifling matter on which to found an essay ; and yet we shall find it connected with history and poetry. It is indeed a small link, although it has bound together millions for better, for worse, for richer, for poorer, more securely than could the shackle wrought for a felon. Impressions from it may have saved or lost a kindgom ; it is made the symbol of power, and has been a mark of slavery ; love has placed it where a vein was supposed to vibrate in the heart affection and friendship have wrought it into a remembrance ; and it has passed into the grave upon the finger of the beloved one.

“And though the ring itself may be stranger to us, and might never have belonged to ancestor, friend, or companion, yet there can be even a general interest about such a slight article ; for instance, a few years ago a ring was found which had belonged to Shakespeare, and must have been a gift, for the true lover's knot is there. Who would not desire to possess, who would not like even to see the relic ? There is reason to suppose that this ring was the gift of Anne Hathaway, she ‘who had as much virtue as could die,’ and we must be allowed to indulge in the idea that it was pressing Shakespeare's finger when those lines were inscribed :

"To the idol of mine eyes, and the delight of mine heart, ANNE HATHAWAY."

*Would ye be taught, ye feathered throng,
With love's sweet notes to grace your song,
To pierce the heart with thrilling lay.
Listen to mine Anne Hathaway!*

*She hath a way to sing so clear,
Phoebus might wond'ring stoop to hear;
To melt the sad, make blithe the gay,
And nature charm, Anne hath a way!*

*She hath a way, Anne Hathaway,
To breathe delight Anne hath a way.*

*When envy's breath and rancorous tooth
Do soil and bite fair worth and truth,
And merit to distress betray,
To soothe the heart Anne hath a way;
She hath a way to chase despair,
To heal all grief, to cure all care,
Turn foulest night to fairest day!
Thou know'st, fond heart, Anne hath a way;*

*She hath a way, Anne Hathaway —
To make grief bliss Anne hath a way.*

*Talk not of gems, the orient list,
The diamond, topaz, amethyst,
The emerald mild, the ruby gay;
Talk of my gem, Anne Hathaway!*

*She hath a way, with her bright eye,
Their various lustre to defy;
The jewel she, and the foil they,
So sweet to look Anne hath a way,*

*She hath a way, Anne Hathaway —
To shame bright gems, Anne hath a way.*

*But were it to my fancy given
To rate her charms, I'd call them Heaven,
For, though a mortal made of clay,
Angels must love Anne Hathaway;
She hath a way so to control,
To rapture the imprisoned soul,
And sweetest Heaven on earth display,
That to be Heaven Anne hath a way!*

*She hath a way, Anne Hathaway —
To be Heaven's self, Anne hath a way.*

HEBREW NAMES. "With regard to Hebrew names, I have not been rigorously exact in spelling them in their original forms, because the Jews themselves have departed from that principle in their ordinary practice. But it may be remarked in passing, that, in a translation of the Old Testament Scripture, that principle should never be given up. It is a subject of regret that in our (in so many respects grandly true and unsurpassable) English translation, the proper names should have been so defectively represented.

"The patriarchs, prophets, saints, and kings who once bore them, would scarcely recognize their own names in our version of them: for example, Moses for Mushe, Enoch for Chanok, Eleazar, for Elasar, Solomon for Shelomo, Rebekah for Rivkah, Nehemiah for Nechem'ya (three syllables), Zephaniah for Tsephan'ya, Zechariah for Zekar'ya, Ezekiel for Yechezkel, Isaiah for Yesháyah, Jeremiah for Yerem'ya.

"It is true that several of these metamorphoses are countenanced by the Septuagint, and even by the practice of the new testament writers who referred to it; but in making a professed literal translation of the Old Testament directly from the Hebrew documents, I submit that our translators were bound to follow the Hebrew orthoepy. The same canon will hold good in the version of any Oriental document in which proper names are recited. What right have we to alter them?" — *Jerusalem and Tiberias; Sora and Cordova*. (A Survey of the Religious and Scholastic Learning of the Jews; designed as an Introduction to the Study of Hebrew Literature. By J. W. Etheridge, Doctor in Philosophy. (Pp. vi-vii.) London, 1856.

AHIMAN REZON. "A worthy Brother inquires after the meaning of the title of the well known Masonic book, *Ahiman Rezon*. Of course, we shall satisfy his desire here outright, but we find now the proper opportunity to insert the following remark: A multitude of Masonic terms have been erroneously introduced among the craft, which have been mostly taken from the Bible, Talmud, and Midrashim in their original tongues. But, curiously enough, almost all have been rendered utterly senseless, so that many a Masonic student, who has no knowledge of the above languages and literature, fails to penetrate into the sublime mysteries of Freemasonry.

"*Ahiman Rezon* may serve as an illustration of our utterings. All the Masonic lexicographers were wrong in the explanation of these words, which is very simple in Hebrew: *Ah Min Razon*, that is, *Brother of Secrecy*. In many old Kabalistic works we find similar expressions regarding Brethren of the Secret Art." — *Bulletin of Proceedings of the Ancient and Primitive Rite*.

CHAOS AND COSMOS OF THE UNIVERSE. "Know this, that there are vast regions of the Universe where Chaos is raging, if not in all its primitive fury, still to a degree that would appal us, and freeze our very blood in our veins, if we could only behold and understand the horrid spectacle. There the most painful as well as the most glorious part of the divine exertions are needed, to check and bridle the disorder, and draw out of it beautiful and orderly worlds. He gave us the strictly necessary means for being tolerably happy on this earth as long as we are to remain on it; of preparing a progressively better state of things for ourselves and our posterity, on this same earth, and a far better mansion for our own souls in heaven. If we do not make proper use of these means, it is our fault, not his. He does not, for all that, abandon the reins of the providential government of this world. He turns not a deaf ear to our reasonable prayers; but should he be so weakly benevolent as to indulge all our idle wishes, it would not even be well for our own world. On the other hand if He were to bestow upon us the whole amount of a care and power that are more wanted elsewhere, the fearful tempest of Chaos might soon invade and swallow up, if not this Cosmos, others, not less valuable and beautiful than ours.

"Absolute Chaos, indeed, never at any time reigned; neither will absolute order ever prevail; but perfect chaos is a sort of mathematical limit to which the Universe was the nearer, and the farther back we go in the dark eternity of the past; perfect order is another limit which we shall approach the nearer, the farther we advance in the bright everlastingness of the future.

"The case is comparable to the *Phyaloid*, whose equation is:

$$y = \frac{R \cot. x}{\sin. x}$$

"This curve is composed of an infinite number of infinitely long branches, every one of which runs between two asymptotes. One of the asymptotes represents absolute chaos; the other represents absolute order. The curved branches exhibit the form of two infinite rows of tapering vessels, the ones inserted in the spaces remaining between the others. The inverted vessels represent the continually shrinking and decreasing anarchy of old Chaos; the upright vessels represent the continually increasing beauty of all the individual worlds."

— *Miranda: Wonders Hitherto Unheeded*. London, 1858.

The Comte de Gabalis.

ITS ORIGIN AND MEANING.

"Apropos of the admirably thought-out and connected preface of John Yarker to the second Bath edition of his most curious and paradoxical work, "INVICTUS" quotes that significant passage: On lit aussi dans la Sainte Ecriture, *Genese, chap. 6*, verse 14, que des géants sont nés du commerce des Fils de Dieu (the 'Angels of God') avec les Filles des Hommes (the "Daughters of Men"). Ceci est la lettre même du texte sacré. "There were giants in the earth in those days; and also after that when the Sons of God came in unto the Daughters of Men and they bear children to them, the same became mighty men which were of old men of renown," which singularly appropriates itself as the probable factor suggesting the origin of our author's fascinating allegory, *esoterically*, the Rosicrucian marriage with the elementary or spirit life, as the *raison d'être* of the work, esteemed as a duty by the sages and cultivated with fasting, watching, prayer, and contemplation, and acquiring thereby that condition of spiritual repose, only in which inspired visions occurred. Thomas Taylor, quoting Plato in the *Phædrus*, writes: "Likewise in consequence of this blessed initiation, we become spectators of entire, simple, immovable and blessed visions, resident in a pure light; and, were ourselves pure, and immaculate, and liberated from this surrounding vestment, which we denominate body, and to which we are now bound as an oyster to its shell." Upon this Proclus observes, in *Theo. Plat.*, lib. iv, p. 193: "Initiation and inspection are symbols of ineffable silence, and of union with mystical natures through intelligible visions."

The importance of these inductive exercises, indispensable to the development of the end sought, is well known by occultists, and cannot be well overrated. *Verb. sat. sap.*

Plotinus complained to Porphyry that he had in his whole life only attained but six times to this state of spiritual union (mental exaltation) or mystical marriage, and though not defi-

nitely so stated in "Comte de Gabalis" it is obvious that the end of a magical (*i. e.* Magnetic) communication with Elementary spirits is to restore our Edenic correspondence between man and the harmonial world of spirits, which in effect would be a restoration of the celestial condition of primordial humanity.

Chapter Eighty and Nine.

BY C. E. HAZEN.

*As Time turns the leaves of Life's volume
Each year a new chapter begun ;
And blessed are they who look backward
And truthfully say, "'Tis well done."
We know not the length of the story,
Controlled by the Censor divine,
But beautiful must it be surely,
When chapters reach eighty and nine.*

*By minding the Master's dictations,
The tale cannot be but sublime,
And the pages unblotted when turned by
The slow fatal fingers of Time.
Our pen will depict many pleasures,
But always the sun will not shine,
And many rough storms will be traced e'er
The chapter of eighty and nine.*

*The life that today marks this chapter
Has seen heavy showers of rain ;
Which shows that the story well written
Is proof against sorrow and pain.
A nature by grief that is harrowed,
The nearer approaches divine ;
None more so than Abby H. Dana's*
Whose birthday is eighty and nine.*

*To friends who this April day gathered
To kindly observe this event,
May all be as active and cheerful
When years just as many are spent.
May birthdays for all be as pleasant ;
May suns just as glorious shine ;
And all upon Life's sacred volume
Inscribe : Chapter Eighty and Nine.*

* Tribute read at her home on her birthday, April 23, 1938, Derry, N. H.

Adam Weishaupt. Order of the Illuminati.

Adam Weishaupt was born at Ingoldstadt, February 6, 1748 ; initiated at Munich in 1777 ; died at Gotha in 1811. In youth, he received his education from the Jesuits, against whom he seems afterwards to have entertained sentiments of the utmost animosity, which was returned by that body with interest. In 1772, he became a professor of law, and in 1775, professor of natural and canon law in the University of Ingoldstadt. This post had hitherto only been held by an ecclesiastic, and hence this excited the anger of the clergy. In defiance of them he formed a party of his own, and out of it grew the famous Order of the Illuminati, which at one time exercised an enormous influence. This Weishaupt was a much belied man ; and the best proof that the infamous reports circulated against him were not true, is to be found in the steady friendship he received from the amiable and virtuous Duke Ernest of Gotha, and from the statements respecting him made by impartial contemporaries. What he wished Illuminism to be, may be judged by the following summary of the qualifications of a candidate :

“ Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity ; whoever is the friend and brother to the unfortunate ; whoever is steadfast in adversity, unwearied in carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties ; whoever does not mock and despise the weak ; whose soul is susceptible of conceiving great designs, desiring to rise superior to base motives, and distinguishing himself by deeds of benevolence ; whoever shuns idleness ; whoever considers that no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study ; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart — such a one is a proper candidate.” — *Kenneth R. H. Mackenzie.*

“ The more I see of mankind the better I like dogs ” says a Cynic.

“ To reproach the gods is wisdom misapplied.” — *Pindar.*

“ Call in self-help, then ask the gods to aid,
For the gods aid the man who helps himself.” — *Euripides.*

Magic Squares and Cubes.

MAGIC SQUARES AND CUBES. By W. S. Andrews. Chapters by Paul Carus, L. S. Frierson, C. A. Browne, Jr., and an introduction by Dr. Paul Carus, editor of *The Monist*, and *The Open Court*. Red cloth, octavo, pp. 200. Elaborately illustrated with 337 magic squares and cubes, original and selected from all sources, analyzed and constructions explained. Price \$1.50. The Open Court Publishing Co., Chicago, Ill., 1908.

This book is the most elaborate work on the graphic, ocular plane of occult mathematics that has yet appeared for the eye, for those who are endeavoring to penetrate into the midst of things, into the very heart of the music of the spheres. After one has even partially mastered magic squares and cubes, he will divinely grasp magic reciprocals, digital squares, the fourth dimension, logarithms, quaternions — and enjoy illumination.

THE INTRODUCTION BY PAUL CARUS.

"The peculiar interest of magic squares and all *usus numerorum* in general lies in the fact that they possess the charm of mystery. They appear to betray some hidden intelligence which by a preconceived plan produces the impression of intentional design, a phenomenon which finds its close analogue in nature.

"Although magic squares have no immediate practical use, they have always exercised a great influence upon thinking people. It seems to me that they contain a lesson of great value in being a palpable instance of the symmetry of mathematics, throwing thereby a clear light upon the order that pervades the universe wherever we turn, in the infinitesimally small interrelations of atoms as well as in the immeasurable domain of the starry heavens, an order which, although of a different kind and still more intricate, is also traceable in the development of organized life, and even in the complex domain of human action.

"Magic squares are a visible instance of the intrinsic harmony of the laws of number, and we are thrilled with joy at beholding this evidence which reflects the glorious symmetry of the cosmic order.

"Pythagoras says that number is the origin of all things, and certainly the law of number is the key that unlocks the secrets of the universe. But the law of number possesses an immanent order, which is at first sight mystifying, but on a more intimate acquaintance we easily understand it to be intrinsically neces-

essary, and this law of number explains the wondrous consistency of the laws of nature. Magic squares are conspicuous instances of the intrinsic harmony of number, and so they will serve as an interpreter of the cosmic order that dominates all existence.

" Magic squares are a mere intellectual play that illustrates the nature of mathematics, and, incidentally, the nature of existence dominated by mathematical regularity. They illustrate the intrinsic harmony of mathematics as well as the intrinsic harmony of the laws of the cosmos.

" In arithmetic we create a universe of figures by the process of counting ; in geometry we create another universe by drawing lines in the abstract field of imagination, laying down definite directions ; in algebra we produce magnitudes of a still more abstract nature, expressed by letters. In all these cases the first step producing the general conditions in which we move, lays down the rule to which all further steps are subject, and so every one of these universes is dominated by a consistency, producing a wonderful symmetry, which in the cosmic world has been called by Pathagoras ' the harmony of the spheres.'

" There is no science that teaches the harmonies of nature more clearly than mathematics, and the magic squares are like a magic mirror which reflects a ray of the symmetry of the divine norm immanent in all things, in the immeasurable immensity of the cosmos not less than in the mysterious depths of the human mind."

PAUL CARUS.

" No living person knows in how many ways it is possible to form a magic square of any order exceeding 4×4 . The fact is that before we can attempt to enumerate magic squares we must see our way to solve problems of a far more simple character.

" To say and to establish that problems of the general nature of the magic square are intimately connected with the infinitesimal calculus and the calculus of finite differences is to sum the matter up." — *Proc. of Royal Institution of Great Britain*, XVII.

This volume completely covers the field of what is known of magic squares and cubes, and their construction, and other geometrical figures and combination in such ; and we here now advise all those who have written to us on this subject to secure this book. In the earlier volumes of this magazine we published much on the subject of cubes and squares, and also some bibliography (XII, 261, 263 ; XVIII, 150, 354), but this book contains the sum and substance of all in one handsome volume.

New Publications.

OPUSCULA PLATONICA. The Three Fundamental Ideas of the Human Mind. Hermeias' Platonic Demonstration of the Immortality of the Soul. By Thomas M. Johnson, Osceola, Mo. To which is added Thomas Taylor's Dissertation on the Platonic Doctrine of Ideas, Boethius' Epitome of the Platonic Theory of Reminiscence. Four papers by Thomas M. Johnson, editor of *The Platonist* and *Bibliotheca Platonica*, 1881-1890.

The Three Fundamentals was read before the South-West Teachers' Association; Hermeias' Demonstrations on the Soul is translated from the original Greek; Taylor's Dissertation and Boethius' Epitome of Reminiscences are supplementary. Mr. Johnson is a ripe scholar and leading Platonist of America and all admirers of Plato and the Taylor translations will want all these essays, and will read them with delight and profit. The work consists of 84 pages and is handsomely printed, uniformly with his "Exhortation to the study of Philosophy." The price is not stated, but probably 50 cents. Published by the Republican Press, Osceola, Mo.

VORTEX PHILOSOPHY, OR THE GEOMETRY OF SCIENCE. (New Edition.) Diagrammatically illustrated. By C. S. Wake, Field Museum of Natural History of Chicago. Published by the author. Chicago, 1907. Price, 50 cents. Address him, 5719 Rosalie Court.

This new edition is a marked improvement over the former edition in coloring of the plates and the effect corresponding with the textual description of forms and their scientific correspondences. We advise all to read up on this subject which is an artistic method of graphically portraying some of the aspects of evolution correspondently. The student of Deity and Cosmos, yea the Universe, will greatly appreciate the diagrams and the explanatory text. We have already printed some chapters on the "Vortex Philosophy" (April, May, 1908) and also reprinted a small edition of those chapters in a neatly covered pamphlet for friends and exchanges for the editor and the author. We have some further chapter for publication in time.

The scientific schemes of the "Vortex Philosophy" of C. S. Wake; The "Mechanical Philosophy" of J. J. Van Nostrand; The "Outlines of Philosophy" by Geo. Fields; and others, in a way, are grand analogues of a classification of the sciences — all knowledge — Universology.

AMERICAN THEOSOPHIST. A royal octavo monthly. Vol. I, No. 1, began with April, 1908, and three numbers have been published. Neatly issued and in clear type. \$1.00 a year; edited and published by L. W. Rogers, 496 Broadway, Albany, N. Y. Mr. Rogers has been a lecturer on theosophy for some four years, and will devote a good portion of his new journal to the teachings of elementary theosophy. He will also publish the theosophical news of other countries, and will endeavor to make it a welcome visitor to all students.

GENEALOGY OF A BRANCH OF THE WHEELERS. Compiled by Giles Wheeler, of Concord, N. H., a descendant of Daniel Wheeler, of Hollis, N. H., and the last now (1908) known to be living bearing this name. Cloth, 12mo, pp. 62. Portrait of the compiler. Concord, N. H., 1908.

Every descendant from the early settlers of this country of one's birth land should be interested enough to possess one's genealogy. This book shows much labor and there is real satisfaction when such work has been completed and published, in one's mind but not often in pocket-book. Address the compiler, Concord, N. H.

THAT MAN FROM WALL STREET. A Story of the Studios. By Ruth Everett, author of several other books of fiction literature. Cloth, 12mo, pp. 360. Illustrated. George Thiell Long, publisher, 400 Mahattan Avenue, New York. Price, \$1.50.

PAMPHLETS.

A Brief Sketch of the Battle of Chelsea Creek, May 27, 1775. By Fred W. Lamb. Manchester, N. H.

Religion and Sensualism as Connected by Clergymen. By Theodore Schroeder, 63 E. 59th St., New York City.

The Religious and Secular Distinguished. By Theodore Schroeder, New York City.

The Rooseveltian Bluestocking. Edited by Samuel Rud Cook. Philosophic Paper. 25 cents. Rockport, Ind.

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THE Rubber-Neck. By Clivette, The Man in Black. Author of "It," "Art Is," and other books. Lacroix Sweet Co., 429 6th Avenue, New York City.

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King Solomon's Temple.

BY AUGUSTINE J. H. DUGANNE, NEW YORK CITY.

PART II.

But the house of the past hath its tongues of stone,
Yea, its voices of marble and brass —
From the sands of the desolate desert up-thrown,
And the mould of the wilderness grass !
Though the myth of their awful meanings
Too often we idly pass !
Where the Nile flows down by its pyramid tombs ;
Where the ruins of Tadmor lie ;
Where the Petræan cities, from cavernous glooms,
Like sepulchres, startle the eye —
Oh ! the voices of granite and marble
To our souls make audible cry !

Every crumbling plinth, every prostrate shaft,
Hath a murmur of mouldering years ;
From each column and cornice the low winds waft,
A dirge to our listening ears ;
And each frieze, from its sculptured tablet
Seems weeping with stone tears ;
Where the gardens of Belus o'er Babylon hung,
And where Nineveh's walls were raised ;
Where the hundred portals of Thebes swung,
And old Tyre over ocean gazed ;
And where high upon Mount Moriah,
King Solomon's Temple blazed !

Oh ! that mountain of God, in the realms of my love,
 Hath a marvellous glory and worth ;
 And the Temple that rose its high places above,
 Covers more than Jerusalem's girth ;
 For its aisles are the highways of ages,
 And its courts are the zones of earth.
 O'er its mythical meanings and parabled sense,
 I have ponder'd, in childlike mind,
 Until, back through the ages, with yearnings intense,
 My unsatisfied heart hath inclined —
 Longing still for the word of the Master —
 The Word that no mortal may find !

In the dreams and the visions of fervent desire,
 I have mingled with Levite and Priest ;
 With the widow's son Hiram, and Hiram of Tyre.
 Sitting down at meridian feast ;
 And beholding King Solomon's glory,
 Arising, like morn in the East !
 With mine ancient brethren in masonry's craft —
 When my soul the lambskin wore —
 I have stood by the mystical corner shaft,
 And knelt on the tessellate floor ;
 With the glorious roof of the Temple,
 Like Heaven's roof, arching me o'er.

Under all the rude noises of battling thrones,
 And of realms that jar and strive,
 Flows the voice of our Master, whose tender tones
 Overbrooded the tender hive,
 When he spake three thousand proverbs,
 And his songs were three thousand and five ;
 When he sang of Mount Lebanon's cedar-tree,
 And of hyssop that springs from the wall ;
 Of the fowls of the air, of the fish of the sea,
 And of things in the dust that crawl ;
 Till the words of his love and his wisdom
 Enlighten'd and beautified all.

To the ruler of Sidon — the lord of the seas —
 Flies the word of Jerusalem's king,
 Saying, " Bid thou thy servants that Lebanon's trees,
 To Judean borders they bring ;
 And between us shall peace be alway,
 And blessing around us cling.
 From his wars and his sorrows King David hath rest,
 And he sleep's under Salem's sod ;
 But, with trembling and awe, at his high hehest,
 I abide in the paths he trod ;
 And I build on the Mount of Moriah
 A house to the Lord my God ! "

Then, from the far-away forests of Lebanon come
 Great floats unto Joppa's strand ;
 And from Tyre and Sidon arises a hum,
 As of bees, overswarming the land.
 And it swells through the Valley of Jordan.
 In chorals of industry grand !
 Under manifold halos of column and arch,
 Through the soundless courts and aisles,
 At the word of their Master the Craftsmen march
 To their labors, in lengthening files ;
 While the Temple arises before them,
 From portals to golden tiles !

From the echoless earth, through the motionless air,
 How that beautiful fabric upgrows !
 From the heart of the King, like a voiceless prayer,
 How it mounts, in its fragrant repose !
 Bearing upward King Solomon's worship,
 As incense ascends from the rose !
 In their brass and their silver, their marble and gold,
 All noiseless the Crafts have wrought,
 Till, in grandeur of silence, their works unfold,
 As with life everlasting fraught.

By the glow of the greater and lesser Light,
 And the power of the Master's Word —
 By the Plummets of Truth, and the Level of Right,
 And the Square that hath never err'd —
 Through the work of a Master Mason,
 King Solomon's prayer was heard.
 At the fragrant morn, 'neath the golden moon,
 And the eventide's hour of balm,
 All the hearts of his Craftsmen were lifted in tune,
 Like the mingling of harmonies calm ;
 And the Temple arose on Moriah,
 A mighty Masonic Psalm.

Oh ! that Temple of God, from the house of the past,
 Shineth down o'er the centuried years,
 And my heart, through the veil of its mysteries vast,
 The voice of King Solomon hears,
 Asking me, with the sign of the Master,
 Why my soul no Temple rears ?
 With the Three Great Lights ever shining above,
 And the tools of my craft at hand,
 Why I build up no fabric of prayerful love,
 With the arch of a lifetime spann'd,
 And the wings of embracing cherubs,
 Overbrooding its yearnings grand ?

Oh ! the house of the Lord that our lives might raise,
 How it gleams from our fair youth-time !
 How its manifold arches and architraves blaze,
 Through the wilderness dust of our prime ;
 Yet our years, when they moulder to ashes,
 Behold us but wrecks sublime !
 For the house that we build in a lifetime's length,
 From the midst of our worldly din.
 Hath no Jachin and Boaz, ESTABLISH'D IN STRENGTH,
 And no Holy of Holies within :
 And we bear up no Ark of the Covenant,
 From out of our Desert of Zin !

There's a mountain of God in each human heart
 For that glorious Temple's base,
 And the lines of each loyal Mason's art
 May its grand foundations trace :
 And within it, the wings of cherubs
 May the Holy of Holies embrace !
 Through the beautiful aisles of the charmed past,
 How its wonderful harmonies swell !
 When their meanings arise, at the Templar's blast,
 From the mould of each darksome cell ;
 And the soul of the true no longer,
 With the dust of the false shall dwell !

When the thoughts of our morning shall royally plan,
 And the deeds of our day shall build,
 And the arch of perfection eternally span,
 With the measure our Master hath will'd ;
 And the depths of our Holy of Holies
 With incense of prayer be fill'd !
 When the pillars of strength in our porch shall abide,
 With the lilies of beauty above,
 And the veil of the Presence, encompassing wide,
 Overshadow the ark of our love,
 And the peace of the blessed Shekinah
 Enfold, like the wings of a dove !

Oh ! the cedars of Lebanon grow at our door,
 And the quarry is sunk at our gate,
 And the ships out of Ophir, with golden ore
 For our summoning mandate wait :
 And the word of a Master Mason,
 May the house of our soul create !
 While the day hath light, let the light be used,
 For no man shall the night control !
 " Or ever the silken chord be loosed,
 Or broken the golden bowl,"
 May we build King Solomon's Temple
 In the true Masonic soul !

Arcane Societies in the United States.

II

THE CŒLESTCE — TERRESTRIAL SOCIETY.

This is a Chinese Order and is known in more modern times as "The Triad Society." It exists in nearly every State of the Union, and among them is New Hampshire. Benevolence is a leading fundamental tenet. Powers are invested in "Three Brothers," who unitedly have the inherent prerogative to call juntos, transact ordinary business, and instruct neophytes. The obligation is given under an arch of steel, and consummates the membership. Some authorities state that it is quite Masonic while others think otherwise. This difference of opinion, however, may be manifested in the exemplification of the ritualistic work in the several States. Some over a decade ago, the Pacific press state that four Freemasons were present, by invitation, in Spokane, and a portion of the ceremonials were pronounced as similar to Masonic usage, in several aspects, but the Occidental Masons were not convinced that it was Masonry. They say "there were references to 'the immortal three,' circumambulation, four stations at which questions were asked and answers returned, kneeling on crossed swords, tea-drinking, burning incense, a 'traditional' season of refreshment, and signs at which the head and hands were used."

The ceremonies seem to parallel those of the "Hung Leage and Kolao Hui," from which it may be inferred the Spokane Chinese Lodge represents a benevolent branch of the Kolao Hui, of which it is said that less is known in China than here.

THE ORDER OF ELAM.

This Order was founded by "Cyrus the Elamite," in 1870, in Louisville, Ky. Pending a diploma of this Order, a thesis is a condition of graduation. "The position is elemental and physical, normal and planetary, moral, constitutional, and national." The thesis of Cyrus was: "God came from Teman, and the Holy One from Mount Paran. *Selah.*" The esoterism is manifest to the "children of Light." The seal is the Burning Bush; the form is the human heart; the two top curves are Teman and Paran; the lower point is man — Triune. There are six degrees. (Three, six, nine.) "Our seal is the confirmation of the heavens." "The University of the Almighty." Teman means "the south," and Haran, "the calling" or a manifesto. We opine that "Cyrus the Elamite" was George Dunn, and think the Order is now dormant.

ANCIENT ORDER OF ZUZIMITES.

This Order is a secret society analogous to Masonry but in no way antagonistic to that Order, or the various outgrowths of Masonry. The Zuzimites are supposed to have been founded in the early part of the second century of the world as per biblical chronology. Authentic chronicles, says W. H. Abdullah Quilliam, mention the Zuzimite in the year of the world 2097, or according to Usher's chronology 3815 (1908) ago, who were "a people great and many" (Deut. ii, 21).

The Order recognizes 51 degrees, and a side degree of no importance now nearly obsolete. The 21 classified degrees are classified into eight series, each series has its degrees. Series: First is Zuzimitism proper, namely, Neophyte, Graduate, and Fellow. Then these series follow: Mark Zuzimitism, Celestine Zuzimitism, and Arch, Acetasite, Cabbalite, Armitite, and finally Zam Zuzimites, or Zamzumims. (Deut. ii, 26.)

The subordinate bodies are Tents, and the governing body is Grand Tabernacle. Seven members can organize a Tent.

The superior degrees were not at first a part of the rite; but these have at various times through usage, and finally by resolutions of the Grand Tabernacles, become recognized and acknowledged as a part of the system of the Zuzimites. The Celestine degrees were formulated in the thirteenth century.

The objects of the order are the creation and perpetuation of a fraternity that shall be universal, without distinction of creed, race, or color, and it aims to inculcate Friendship, Truth, Love, Purity, Fidelity, Truth, Charity, Humility, and Justice. The highest tribunal is the Most Right Worshipful Grand Sovereign Council of the World. The M. W. G. M. of the Grand Tabernacle of England is William Henry Abdullah Quilliam, Sheikh-ul-Islam of the British Isles; and his Deputy for India is W. I. Mayer at Calcutta; and his Deputy for New Zealand is Sidney Clifton Bingham at Christchurch. The Grand Recorder of the Grand Tabernacle of England resides at 52 Holland Street, Fairchild, Liverpool, England.

The 34th annual session was held in July, 1908, being in the year of Zuzimitism 3815.

The Order of Zuzimites was introduced into the United States, it is claimed, in New York, some forty years ago, but we have been unable to find the date, or any one who knows about its existence, or how long it lived.

ORDER OF THE SONS OF THE MOST HIGH.

The Manifesto of this new Order issued May 25, 1908, says :
 " In the name of the Spirit of Justice and Truth and Universal Independence of the World, Free Speech, Religious Liberty and Equal Rights are granted to all in the United States, but often the reverse proves true in practice.

" In order to restore the Justice and establish the Truth in Righteousness, the Son of Man has been manifested here since the beginning of the present century, and the Will of God regarding to realization of the coming Millenial has been declared repeatedly all over the world, even by this Order, " The Sons of the Most High," but has been most decidedly refused by the Church and driven out of the House.

" Being the Secretary of this Order, 'The Sons of the Most High,' I am the only man that knows something of the true nature of the things referred to above, and have in charge a most important message concerning things that shall take place in the near future. If any man may like to learn the particulars thereof, address C. R. Scharlandt, San Mateo, Calif."

The organ of this Order is "The New Union Messenger."
 " Spirit of Life and Light, Truth and Righteousness, Love and Hope in Obedience."

MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM.

The Constitution and Statutes of the Supreme Council, containing 52 pages, states the objects of this Order which seems to be semi-masonic or makes Masonic the stepping-stone to it.

Preamble : " Although in order to secure the best interest of the Order and the most worthy material, none but Master Masons are eligible for its mysteries ; and although one of the objects of the Order is to benefit the Symbolic Lodge, and although in many cases the government may be guided by Masonic usage as the most perfect extant, it is to be strictly understood that in itself this is not a Masonic Order and the degree is in no sense a Masonic degree."

The subordinate bodies are called Grottoes, and the presiding officer of Supreme Council is styled Grand Monarch. Also, other officers are Grand Alchemist, Grand Keeper of Sagas, etc. These are addressed as Most Potent, Right Potent, Venerable, Grand Prophet, Chief Justice, Right Eminent, etc. Address Grand Secretary of the Order, Hamilton, N. Y.

THE ORDER OF THE ILLUMINATI.

This Order was founded by Adam Weishaupt in Germany on May 1, 1776, and was first called Order of Perfectibilists. Its members were first selected from the Freemasons, but it was not a Masonic institution. Weishaupt had twelve degrees. It bred much jealousy and animosity, and both sides published considerable literature which we will not particularize here. In the course of time many reorganizations have been made, and the various publications of the 18th century are practically of only historical interest to the Order today.

The modernized Order has nothing to do with any politics, and does not interfere with any forms of government or religious confessions. The Order as now organized in the United States aims at philosophical researches, and mutual assistance in ideal pursuits. It possesses a systematic course of instructions, which warrants Self-Knowledge, and Knowledge of God and Human Nature. The members are distinguished in the several degrees, and unite in Lodges, under established rituals. The Order is International and members may be admitted at large anywhere, and in such cases instructions are given by mail. All interested parties for further information may address "THE CUSTOS," 1031 8th Street, N. W., Washington, D. C.

THE ORDER OF ATMENA.

A society of those who believe in good things. The Temple of the Elect. Members are expected to assiduously cultivate a taste for the beautiful and artistic. The expositor of this cult is *The Machette*, a unique visitor to its members, edited by George L. Thompson, Keene, N. H.

ORDER OF THE DAUGHTERS OF PENELOPE.

We have only seen this Order on record and cannot obtain only meager information. Constancy was the cardinal tenet and the members were patrons of virtue. The meetings were called "Webs," and initiates were woven.

UNITED STATES OF EARTH, OR UNIVERSAL REPUBLIC.

This Republic was formulated and promulgated by George Prindle, McGregor, Iowa. "Five hours study, five hours work, each working day, for a well man or woman." For love, truth, purity. Lift all up to a higher plane of civilization.

THE ORDER OF THE GOLDEN RULE.

This Order is a Sisterhood and their Retreat is at "Mount Aden on the Heights." The members are prompted by aspiration to reach the Supreme Good, endeavor to practice continuously the Ten Virtues — resignation, the action of returning good for evil, temperance, probity, purity, control of the senses, knowledge of the holy books and of the Supreme Soul, truthfulness and abstaining from anger. They are trained to minister unto the needs of humanity — bodily, mentally, and spiritually.

Mount Aden on the Heights, New Mexico, is the haven for health seekers, a secluded refuge to those who seek a temporary retirement from the strife and turmoil of life. The Golden Rule regulates the conduct of the members toward each other and also toward all who may be temporarily with them. They seek light from all sources. It is an individual privilege to seek the right interpretation, whether in the holy books of Persia, Greece, China, Egypt, or among the Buddhists, Mohammedans, Jews or Christians. They desire to live by the truest rules of life, so as to make the home a place of peace for the serene soul.

"The Gates of Gold," and "The Uranian Mystics" in "The Pathway to At-one-ment" is "A Message" to the world, sent for ten cents. They have published a pamphlet: "The Evolution of Man on the Planet Earth," compiled for the students of "Uranian Mystics," by a Co-associate. "Theo AYM Sophia." Mount Aden on the Heights, New Mexico. Annus 18,618,746.

Any one desiring to communicate with this Sisterhood may address SISTER ONFA, 1110 Eddy Street, San Francisco, Calif.

SOCIETY OF ORIENTAL MYSTICS.

This was an incorporated society existing in 1902. It was organized in Chicago, Ill., by Dr. J. T. Betiero. He claimed to communicate the true initiation of the Tarot to the members by mail or personally, and that it consisted of the Minor and Major Arcana. *The Philomathian* of Union City, Mich., was its organ, about 1903, which later ceased being published. Afterwards, Betiero's journal, *Oriental Mysteries* was published, and later a fire destroyed the office. Dr. T. J. Betiero then went to the Pacific coast. His address was 1015 Sutter Street, San Francisco, Calif.

ORDER OF ISHMAEL, ESAU AND RECONCILIATION.

This Ancient Eastern Order has a legendary history like that of the Freemasons, and no doubt has a claim upon the attention of mankind. But like the other history it is lost in the night of time ; its traditionary story being that Ishmael, on arriving at man's estate, constantly strove with his relatives, by pleasant officers and kindnesses, to reconcile himself with those of Abraham's seed, like himself. He was undoubtedly the elder brother of Isaac, and with him appears to have maintained peaceable and brotherly relations ; and in giving one of his daughters to Esau, the brother of Jacob, who like himself was supplanted in his birthright, Ishmael strove to perpetuate this happy union of the two principal branches of Abraham's stock.

We all know, however, by daily experience that these family jars cannot be so easily healed, and however frankly and generously the hand may be tendered, there is usually a breach over which there is no passing.

The history of Ishmael and his mother, and that of Jacob and Esau, form respectively the subject of the first 18 degrees of the Order of Ishmael as at present practiced. There are four Sections, with 36 degrees classed as follows :

Initiatory degrees, 9 ; Historical degrees, 9 ; Explanatory degrees, 9 ; Philosophical degrees, 9.

The government of the Order is invested in three supreme and equal powers, respectively known as Patriarch, Priest and King. The consent of all three must be obtained before the admission of any candidate. The postulate must be of mature age, of good breeding and education. The Mahomedan is obligated on the Koran, the Brahman on the Vedas, the Jew on the Old Testament, the Parsee by Fire, the Hindu by the Cow, the Protestant on the Gospels ; a special form of admission being specified in each denomination. It is not necessary that he be a Mason, but if so he will appreciate the degree better.

In the traditionary history of the Order there appears to have been a political section connected with it, but this has been entirely obliterated, and its object now is "enlightenment."

The Chiefs of the Order reside in the East, and two of three are east of Jerusalem. The Order is now organized in nearly all countries of Europe. It is now being introduced into the United States, several high grade Masonic brothers being now in possession of the degrees and ritual.

THE ORDER OF THE PHALANX.

"For the interest of those who are stuck on antiques the founder says he can truthfully say the Order of the Phalanx is the oldest thing in the world. The Order antedates history, going back even behind the dawn of creation, when the stars twinkled together over a formless world.

"No one is invited to join this Order to whom either antiquity stands as authority, or modernity as voucher for Truth. Only those who long for the complete unveiling of Isis, to perceive the Nude Ideal, and who are willing and anxious to divest themselves of all previous notions and prejudices, will enjoy a seat at our banquets, or understand the rhymes of our toast-master.

"The members of this modern Order are known as the *Phalanges*, or Fingers — the highest evolution of Action emanating from the Mind of Divinity. In these Phalanges the mind has been consciously placed, endowing them to grasp the real from the ideal, to materialize and mould all that is beautiful and desirable in life from out the substances of unseen realms.

"No price is asked, no promise made. Those who feel the throbbings of the Heart of Love, and the surgings of the infinite Life-Forces, will recognize what is in store when the veil is pierced and the dark glass polished."

Address the Editor of THE PHALANX, Los Angeles, California, (A Province of the United States).

ORDER OF THE MAGIAN MASTERS.

This Order in its document claims to be the most ancient of all occult Orders on record today. The propaganda claim that it was organized at different times in this world by Selected Messengers of the Divine Spirit who were entrusted with his Word. The deepest truths are not put out, nor can there be found a record of the greatest occult societies of the past. For those who are really in earnest in search of truth further information may be obtained by addressing Ada Bertoni, the G. R. O. M. M., 807 South Main Street, Bloomington, Ill.

THE ORDER OF THE ESSENES.

The modern Society of the Essenes is distinctly practical. Its foundation word is "Construction." It builds upon the belief that the God manifestation in all expressions of life is the result of combined Action of Love and Wisdom which is in one word — CONSTRUCTION.

The members of this Order meet at twelve o'clock every day together in thought and send to each other and all the world a thought message of construction. All sin, sickness, poverty and health must be dissolved from the earth planet, through constructive thoughts, words, and deeds of the race.

These Essenes teach and practice healing of the body, mind, and purse, and in the absolute overcoming of evil and the manifestation of perfection.

There are Essene Circles established in different cities and towns in all parts of the world, and others are being formed.

The headquarters of the World's Essene Circle is at Chicago, 1047 Carmen Avenue, Laura G. Fixen, Vice-President. The Secretary is Wallaker, Box 445, Denver, Colo., who will answer all inquiries addressed to him. Grace M. Brown is President.

SONS OF ZOROASTER, AND THE ZOUAVES.

The National Encampments of the Sons of Zoroaster, and the Oriental Order of Zouaves, at a joint convention in 1897, consummated a joint agreement to unite thereafter in one body. The new consolidation or organization adopted the name of the Oriental Order of Zoroaster, and the Grand Officers took rank alternately, beginning with the Zouaves. These officers are designated Grand Seignior, Grand Zoroaster, and Grand Zoroastum. The headquarters are at Washington, D. C. We have seen no late reports of their standing.

IMPERIAL ORDER OF MUSCOVITES.

This Order is of Russian characteristics. Organized in this country March 30, 1894, in Cincinnati, Ohio. While it is not connected with the Odd Fellows, yet it is stated to have been designed for them, as an after attachment, for parades, annual excursions, receptions, and banqueting. Much secrecy is manifested among its members. The first Lodge in the U. S. was called Kremlin-Moscow. The officers are Czar, Regent, etc,

ALTRURIAN ORDER OF MYSTICS.

This Order claims to lay the foundation of a grand system of education, practical and psychical, which is intended to harmonize the exoteric and esoteric, and these with the laws of happiness and life. The Order proposes an education at home or at a College of Mystics, to be located in any jurisdiction that has fifteen local schools or colleges. They offer protection to the members of the Order. For further particulars address the President, L. A. Fealy, Cullman, Ala.

ANCIENT ORDER OF ORIENTAL MAGI.

This Order claims a lineal descent from the Pharaohs, and to have the original parchment of the Ancient Magi. Every Magus represents the burning "Star of the Magi." The Supreme Temple is in Chicago, Ill., and it claims exclusive jurisdiction in the Western Hemisphere. News E. Wood was the Supreme Magus, and the organ of the Order was *The Star of the Magi*, edited and published by him from November, 1899, to December, 1903, four quarto volumes, at 617 LaSalle Ave., Chicago, Ill. (This Order is not to be confounded with the "Order of the Magi," before-mentioned, presided over by Olney H. Richmond.)

SECRET ORDER OF THE ESSENIC ASSEMBLY.

"The Essenic Assembly is a Secret Order, having three degrees, believed to be built upon an enduring foundation of justice and equity, and holding as a fundamental truth, that woman equals man."

"For more than half a century those who have dared to think outside the trammels of ancient thought have become more and more split up into factions until today there is in the United States and the other civilized countries of the world an almost innumerable host of little groups and knots of people professing varying shades of thought, recognized as unauthorodox in religion and philosophy."

Theosophists, Spiritualists, Monists, Christians, and Christian Scientists stand side by side in these Assemblies, while it holds to the Brotherhood of Man and the Oneness of Life.

Those who want to know more about this Order may address W. C. Shepard, Secretary, 2207 Market St., San Francisco, Cal.

IDEAL ORDER OF ODD FELLOWS.

This new Order of Odd-Fellows, according to a communication to the New York *Truth-Seeker*, was organized in Kansas, in 1907. The "play" has been cut out, and also all theological emblems and prayers. Business is governed by a majority vote. Men at 18 years of age, or older, and women at 16 years, are eligible for membership. The cardinal virtues are Truth, Love, Friendship, and Fidelity, and these are represented by four links. The name is the "Ideal Order of Odd-Fellows," and an ideal ritual to correspond with the emblem shorn of all useless biblical quotations and antiquated expressions. S. B. S. Wilson is an officer, but address is not given.

THE CHICAGO ESOTERIC EXTENSION.

The Bulletin of this Esoteric Society announced that on June 4, 1896, it met for organization and a reception. Dr. Edouard Blitz, American representative of the "Groupe Independant d'Etudes Esoteriques de Paris," was present, and reported on the methods pursued by the French society, and he was instructed to formulate the plans and submit them for consideration and adoption, and on September 2, Dr. Blitz reported to a large meeting held at 512 Masonic Temple, Chicago, and it resulted in a complete organization on October 3, 1897. Objects: The study of Sacred Books, Mysticism, Tradition, Symbolism, and Heraldry; Sociology, Philosophy, Ethics, Literature, Art. Bulletins of papers read, lectures, proceedings, etc., published. W. S. Harbert, President; M. R. Kent, Secretary. Address W. J. Eustace, Box 1145, Chicago, Ill.

ANCIENT ESSENIC ORDER.

This was founded at Olympia, Wash., in 1888, by Charles J. Weatherby. Its object is to unite acceptable men into a fraternal society, based on the general beneficiary plans in the usual methods of stated assessments. It makes no claim to antiquity, but unites with its ceremonies some special features of history so as to call itself "ancient," at least in discipline. The badge of the Order is a Golden Crescent and Star. The head of the Order is Supreme Ruler, and resides in New York City. (The Essenic Orders should not be confounded with one another.)

FRATERNITY OF THE SONS OF OSIRIS.

"This fraternity has been founded in America to meet the demands of those who believe in the Higher Occult and Astrological Arts, and who have been unable to find an Order which is in harmony with their views," says the organ of this society. The fee for the first three degrees is five dollars. Protection and charity is promised to all Osirians. "The Son of Man," a book in three parts, price 25 cents, in paper, revealing the secrets of the true life. Dr. Ira L. Keperling, Richland Center, Pa., is Supreme Exalted Master of the Temple. Prof. A. H. Postel is Supreme Exalted Horoscopus, who gives the secret discourses on predictions. The official journal is *The Egyptian*, a magazine of the Ancient Initiation and Priesthood, quarterly, 50 cents a year. Vol. I, No. 1, July, 1908. (This fraternity is not to be confounded with the "Ancient Royal Order of Osiris," before-mentioned.)

THE SOCIETY OF ELEUSIS.

It is stated on the shield of this society that it dates back to B. C. 1356. It is founded on a portion of the ceremonies and tenets that have been divulged by the writers of early times; somewhat modified and modernized to conform to the existing environments. The motto of the modern Eleusinians in this country is "Quod hoc sibi vult? Commune bonum." The society usually holds a Grand Festival, with music, dancing, and commemorative exercises, including a banquet, statedly. The duodecennial was celebrated in Boston May 16, 1884, to which the editor of this compilation received a cordial invitation, a handsome gem of the printer's art. The third duodecennial would fall in the present year (1908), but we do not think it has been celebrated as yet. The secretary in 1884 was George H. Boynton (now deceased) a schoolmate of the editor. "Peace to his ashes and Rest to his soul."

INDEPENDENT ORDER OF UNITED ESSENIANS.

This Order was organized in this country in the 70's, and founded on mutual protection to its members. "It is designed to fill a place not filled by any other society, and to do a work that is much needed, but which is not as fully attempted by any other order now in existence," says its preamble. The address of its officers, or the secretary, is not given in its Constitution, published in Boston in 1881.

ORDER OF SAINT CATHERINE OF MOUNT SINAI.

The Order of Saint Catherine was founded A. D. 1063, by Robert de Lusignan, surnamed Bras-de-fer. At the present time the Order is entrusted and presided over by Prince Guy de Lusignan, who is in a direct line the succeeding Prince. The Royal House of Armenia, Cyprus, and Jerusalem founded three Orders, namely, the first, Order of the Sword; the second, Order of Saint Catherine of Mount Sinai; the third, Order of Melusine. Prince Guy de Lusignan has these at his disposal, the decorations of the Orders, and has conferred them on twelve loyal citizens of the United States (among them the editor of this compilation) for services rendered to humanity, the arts and sciences, literary pursuits and researches, the enlightenment of the race, and the Armenian cause. The Prince now resides in Paris and devotes himself to literary pursuits.

SOCIETY OF SILENT THOUGHT.

"Inspired by the Spirit of Truth there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock, in thinking for a few moments one thought, which is given each month in the magazine *Unity*," the organ of this society. It is \$1.00 a year. The society has been in existence fifteen years, and its membership now registers over 16,000. Address the Society, 913-915 Tracy Avenue, Kansas City, Mo.

ORDER OF THE ORIOLE.

This Order belongs to the State of Maryland, and more especially to Baltimore. The parades are made with glittering display and much pomp, the scenes often representing the far East in the make up of the display in the procession. The night pageant of September 14, 1882, was one of great magnificence, and possibly has never been equaled. It illustrated "The Rama-Chandra," or briefly, "Rama-Avatara." It was taken from the Ramayana, one of the great epic poems of India.

A handsome octavo pamphlet was published by the Orioles, for distribution, entitled "The Epic of India," with a translation, illustrated with fifteen tableaux from the great poem.

We do not know how often the displays take place, nor the history of the Order.

THE HERMETIC BROTHERHOOD OF LIGHT.

This Brotherhood was organized in Boston, the Grand East, in 1895, on the roof of the then highest building, at meridian, with all *hands* pointing to the zenith; Sol reigned supreme, and the canopy of heaven was the Dome. "The spirit moved on the faces" of the original four. Harmony has reigned in the Brotherhood since that "high twelve," and the correspondence has been continuous. All members are in possession of the Word. Secrecy and Silence are predominant watchwords. Paradigm—The Spiritual Sun, from "whose radiant Soul pulsates the living breath, the Life Principle of all that is or ever shall be. From this Divine Vortex proceeds the invisible Power that binds the vast universe in one harmonious whole."

The President resides in Illinois, the Vice-President, in New York, the Secretary and Treasurer, in New Hampshire. (This Brotherhood should not to be confounded with "The Hermetic Brotherhood of Luxor.")

ORDER OF THE SACRED HEART.

This Order existed on the Pacific Coast in the 80's, and we have heard nothing of it in recent years, but will make a note of it. There were six affirmations that required explicit assent. Recognition of the Solar Plexus as the heart of man physically; the world as a Grand Man, a living being, and Palestine as the center or Solar Plexus thereof; the central and true Heart of Love; the Heart of Truth; the Heart of History; the Heart of Joy toward which I will ever strive by living from within, rather than from without. Motto of life was "Know thyself."

Prof. George Chainey was at the head of the Order, but he is now deceased. He (with Anna Kimball) edited and published *The Gnostic*, from April, 1885, to April, 1888, at Oakland and San Francisco, Calif.

ORDER OF THE ORANGE BLOSSOMS.

We have not much information as to the purposes and the objects of this Order, and think it must have been born quite recently. It is mentioned in a Chicago magazine of new and advanced ideas, and probably is in the van of progression, and in search of more truth. It publishes books that are said to be of much service to mankind. It assists in furnishing literature for the celebration of the race. Address Order of the Orange Blossoms, Los Angeles, Calif.

THE NEW YORK VEDANTA SOCIETY.

The Vedanta Society was organized in New York City in 1894 for the purpose of studying the Vedanta philosophy and practising its teachings. The society received its inception and impetus by Swami Vivekananda who was the exponent of that cult at the Parliament of Religions at Chicago in 1893, and afterwards visited New York City, and delivered a course of lectures before society and also in other cities. These lectures were published and widely circulated. They are on sale with other books of that cult at the Society's Rooms. The Society publish the *Vedanta Bulletin*, monthly, for the propagation of this philosophy. 135 West 80th St., New York City.

THE BROTHERHOOD OF THE WEST GATE.

This Brotherhood was founded by Charles H. Mackay, and is presided over by the founder. "Wealth, Fame, Power — all that the world can give sink into nothingness in the presence of restored Inner Harmony." While the Soul directs there is Growth. This Brotherhood is earnestly engaged in solving some of the inner mysteries of the microcosm — problems, if rightly solved the members believe will reopen Eden and insure harmony in all affairs of life — domestic, social, and national.

The exponent of the West Gate philosophy is *The Oracle*, and the address is Bridgton, Maine.

THE ROCHESTER BROTHERHOOD.

This Brotherhood was formed in Rochester, N. Y., November, 3, 1887, by Josephine W. Cables. It flourished for several years and did good work in esoteric lines. There were about 100 members. Several works were published under its auspices, "Christos," and "The Perfect Man is the Anthropomorphic God."

BROTHERHOOD OF THE KINGDOM.

A society of men and women, "who believe in the Kingdom of God on Earth, and who have united to establish that idea in the thought of the church and to assist in its practical realization in the world." Comprehension of its Aims, Harmony of its Spirit, and Coöperation with its Desires, are the three cardinal qualifications for membership. Address Walter Rauschenbusch, Corr. Secretary, 407 W. 43d St., New York City.

UNIVERSAL ORDER OF AGNOSTICS.

This Order was founded July 31, 1896, by Dr. John M. Currier, at Newport, Vt., U. S. A., and who is now its Supreme Grand Master. It is a secret and learned Order to which no one is admitted unless he is possessed with the requisite amount of learning, and that he gives evidence of the right kind of religious sentiments, and that he is possessed with strong mental attainments and unchangeable habits of thought. There are 21 degrees in the Order, and these are divided into three sections, or classes, according to the proficiency the candidate has made in the knowledge required of him by the rules and regulations of the Order. The admission fee for the 21 degrees is \$50.00, and there are no dues to pay. Address the Supreme Master, Newport, Vt., for further information.

ORDER OF THE SONS OF OSIRIS.

The Sons of Osiris is comparatively a quite modern Order. The degree is conferred upon those who have previously been invested with the regular degrees of the more established Orders of the day. It is said to be more extensively conferred than all other similar degrees; that the lessons intended to be exemplified by it are more satisfactory and that a better impression is made on the candidates. For further information address Secret Society Publishing Co., Columbus, Ohio.

ORDER OF THE WHITE SHRINE OF JERUSALEM.

This modern Order was organized by Charles D. Magee, and he is the Supreme Chancellor, with his office at Room 905 in the Masonic Temple, Chicago, Ill. Anna E. Manchester is High Priestess. The Shrine is governed by a Board of Directors, whose names are not given. We have no information as to its purpose, but have several letters of inquiry for its cult.

ORDER OF THE S. E. K.

This Order is an Adytum where a circle of students meet for the study of symbolism and its application to the psychical aspects of man. "I think, therefore, I am." The unfoldment of the cube is the crucifixion cross. The esoteric student can penetrate within the veil. Egyptological symbolism appears the leading study. We do not know what the initials stand for.

THE TRIBE OF GHOURKI.

This Tribe is located at Morgantown, West Va. Any one can join the Tribe by sending 25 cents to The Chief of the Tribe and receive twelve numbers of the official journal called *The Ghourki*, "the object of which is not yet known, but it is hoped that it may encourage the people among the hill Tribes who think and write." All must "have due reverence for the Chief and 25 cents in change." Address as above.

BROTHERHOOD OF THE ETERNAL COVENANT.

"And now abideth health, science, and holiness, these three; but the greatest of these is holiness."

Meetings are held on the 22d of each month. "Grant us the light that we may walk aright." *The Prophet*, a monthly, filled with messages to the members, and poems of thought, by the editor and leader, Kenneth Sylvan Guthrie, is 75 cents a year. Address General Secretary, Box 92, Medford, Mass.

COLLEGE OF THE HOLY NAME.

This College was instituted for the purpose and study of the Deific Name, to discover its etymology, interpretation, import, and pronunciation. Its seal is a circle with two diameters, one horizontal and the other perpendicular. On the horizontal is inscribed "Understanding," and on the perpendicular, "Will." The Principal is Carrie Darling McLaughlin. She edited and published a journal for a year or two. 1346 Riggs Street, N. W., Washington, D. C.

ORDER OF THE SANHEDRIM.

This Order was organized July 26, 1887, at Detroit, Mich. Its primary purpose was a Press Brotherhood. Three classes, namely, 24 Priests, 23 Elders, 24 Scribes, making a total of 71, and with the presiding one who sits in "Moses' Seat" = 72. The officers of the National Sanhedrim are Patriarch, Father of Judgment, Referee, Senior and Junior Almoners, Senior and Junior Monitors; also appointive officers, Senior and Junior Notaries, and Pedagogue. The subordinate bodies are called "Little Sanhedrims." It is said to be very popular in the West and exerts much influence in newspaperdom. The main office is at Detroit, Mich.

Lieut. C. A. L. Totten, U. S. A.

BY BURTON E. LEAVITT, PUTNAM, CONN.

Lieut. C. A. L. Totten, U. S. A., retired, and former Yale Professor, died at his home in Milford, Conn., April 12, 1908. He was a native of New London, Conn., and was in his 58th year. His father was General James Totten, U. S. A., and his uncle was General Joseph Totten, U. S. A., after whom Fort Totten, New York, is named.

Lieut. Totten was a graduate of Trinity College and of West Point where he was among the honored men of his class. He was detailed as Professor of Military Science and Tactics at various school and colleges, and wrote much on military topics. He was last detailed for three years at Yale University, after which he retired from the army, to devote himself to his life's work.

Prof. Totten was widely known but a very much misunderstood man in his day and by his own generation. His career reads like a romance in these days of mammon worship and looking out for "No 1."

A West-Pointer, from a family of West-Pointers, with a fine career as Professor in various schools and colleges, he voluntarily gave up all to devote himself manfully and "heedless of the world's mocks," to what he considered his duty — the application of his unique mathematical, astronomical, and chronological talents to biblical research, and the elucidation of what he was pleased to call "The Highest Criticism."

He was the greatest chronologist the world has yet seen, and future generations will delight to honor him for his wonderful discoveries in the Science of Time. He was also the leading writer in America on "Anglo-Israelism," or the idea that the people of Great Britain and the United States are the lineal descendants of the so-called "Lost Tribes of Israel" and destined, as Daniel's Fifth Kingdom, to dominate the world in the near-at-hand Millennial Age.

The erudition and proof Prof. Totten brought to light on this subject (which he termed the greatest discovery of the nineteenth century) was something marvelous, and is embodied in a whole library of books and pamphlets, called the "Our Race Series," and "News Leaflets." He clearly saw that a chronology rigidly tied to astronomy was the only scientific method of treating the time prophecies of the scriptures, and it is this portion of his work that has been so much misunderstood.

The press, pulpit, and world at large, with but few exceptions, have for years persisted in declaring that Prof. Totten was predicting the end of the world — an idea incorporated even in the Associated Press report of his death — whereas he claimed only to be an interpreter of the Prophets, who showed, by his biblical and chronological researches, that the world is rapidly approaching "the End of the Gentile Age"; or, the end of the age based on exploitation in its various forms.

The outcome of history many other people expect from independent research, mainly along the lines of economic evolution.

He was supported in his life's work by a faithful constituency of three hundred people of "the by-ways and hedges" of life, and scattered all over the world — as many of them living in New Zealand as in Connecticut. These he was wont to call "Gideon's Band," and the writer is proud that for twelve years he has been one of these "Gideonites."

Prof. Totten was a many-sided genius. He was an inventor, was skilled in genealogy, arithmography, symbology, and was an all-round hierophant.

There was another phase to his genius not generally known, not even to his own constituency — he was a poet of ability. The writer has a scrap-book, filled with the Professor's poems, a dozen of which he had set to music.

The writer last saw Prof. Totten at his home, February 29th, and he then mentioned how curiously the Metonic Cycle of 19 years, so prominent in astronomy and in sacred chronology, had dominated his life. He said he was born in an eclipse, in February, 1851: that his first 19 year period was devoted to

his education, until he entered West Point; that the second 19-year period embraced his military career; the third 19-year period included his chronological and biblical work, and it was finished in February, 1908. He then said, "My work is done!"

Each generation has produced its few men who, living ahead of their time and almost unnoticed, were appreciated only by the people of a later day.

This generation is no exception, and the writer has often wondered who, of today's unnoticed men of genius, the world of tomorrow will delight to honor. The writer has met one whom he feels sure is a man of this type — one who, against tremendous odds, accomplished much: who, though a military man, fought his greatest fight in a battle of ideas against a hostile world, in a greater forlorn hope than did Gideon of old.
— *The Putnam (Conn.) Patriot, April 17, 1908.*

The editor of NOTES AND QUERIES will gladly add here a few words of his appreciation of the real genius, worth and wonderful acumen and erudition of the late Professor C. A. L. Totten. We have had a Metonic cycle of correspondence with him on the various lines of the recondite laws of nature in astronomy, mathematics, and other branches of knowledge, and he has let his light shine into our soul. He has sent us all his own publications, which are a library by themselves, and his works will be read, studied, and copied by future generations when much of the literature of the present time has passed into oblivion. The wonder is how he accomplished so much in his several lines of study and research into the very heart of nature. He seemed to know intuitively the contents of about every book on the various branches of sciences — he was himself a classification of the sciences.

• The names of two men, at this time, we are impressed to mention here, who seem to have had a remarkable insight into the profundity of the laws of the universe and in their analogy in symbolism, in art, etc., and who are now each deceased, are;

J. Ralston Skinner, Cincinnati, Ohio, born at Lockport, N. Y., October 7, 1830; died at Watkins, N. Y., November 21, 1893.

Charles A. L. Totten, New Haven, Conn., born at New London, Conn., February 1, 1851; died at Milford, Conn., April 12, 1908.

These men have many similar characteristics in exploring the depths of some of the structural monuments of the world and thus showing their erection to be in harmony with the "divine laws" of mathematics. Both have left a monument to their memories in their works on the Great Pyramid of Gizeh, and several other works on the Sources of Measures and their harmonies in nature, thus showing the sublimities of the universe and so well expressed in that prophetic line of Philo the Poet:

"Eddying the Secrets of Time in the full Tide of Destiny."

TWO MONUMENTS.

I BY J. RALSTON SKINNER.

"Sources of Measure; a Key to the Hebrew-Egyptian Mysteries in the Source of Measures, Originating the British Inch and the Ancient Cubit, by which was built the Great Pyramid of Egypt and the Temple of Solomon." A Realization of the Creative Law of Deity. Octavo, 324. Cincinnati, 1875.

II BY CHARLES A. L. TOTTEN.

"Metrology, Based upon Recent and Original Discoveries. A Challenge to the Metric System, and an Earnest Word with the English-Speaking Peoples on their Ancient Weights and Measures." Arms and Crest of the United States of America, and the Obverse of the National Seal. Octavo, pp. 230, 1884.

The following Extracts from the Will of the late Professor Totten have been printed for circulation among his constituency and friends of the deceased; together with a letter from the executor of the will explaining the objects and desires of the deceased; also a letter from Mr. B. E. Leavitt, the secretary of the fund, who will give any further information. We gladly furnish all our patrons with the circular, and hope all will read the same, and assist in any way they can in the desired purposes.

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AND
NOTES AND QUERIES

MANCHESTER, N. H.

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The Vortex Philosophy.

INTRODUCTORY NOTE BY A. L. LEUBUSCHER.

In the May issue of NOTES AND QUERIES appeared a very able article, by C. S. Wake, in elucidation of his booklet, "The Vortex Philosophy." The editor reprinted this article in a pamphlet for distribution, and I sent a copy of it to Mr. Solomon J. Silberstein, author of a remarkable work, "The Disclosures of the Universal Mysteries." This book received the highest commendation from such professors of philosophy, as Professors James and Royce of Harvard University, Professor Baldwin of Johns Hopkins University, etc. Unfortunately the larger part of the edition was destroyed by fire before it could get into circulation, and copies are now very hard to find. Mr. Silberstein is looking for an enterprising publisher who will undertake the publication of a revised edition of this work, and of several other works in manuscript, containing the results of his researches and meditations of the last twelve years. He has been, and still is, greatly handicapped, for lack of means (in fact actual poverty), from pursuing his studies properly. It is a real pity that there is as yet no organization for the rescue and encouragement of indigent genius. I know of such cases as that of Mr. Silberstein, whose works would be of great value to mankind.

As I expected, Mr. Silberstein replied at once to Mr. Wake's profound conception with both commendation and criticism, and I am glad to be able to present to the readers of this magazine his vigorous remarks, given in the form of an outspoken letter to me. He informs me that he had to restrain himself from tackling more than two or three points; that there were many other positions that were vulnerable. As Mr. Silberstein is a foreigner, accustomed to writing in another language, the reader will make allowances for a somewhat unidiomatic style.

I took the liberty of forwarding this criticism to Mr. Wake, who sends me a reply which follows the criticism.

The discussion of such problems as gravitation, ether, the cause and nature of universal motion, etc., by such profound thinkers as Messrs. Silberstein and Wake, cannot be otherwise than of the greatest interest and value to science and philosophy.

S. J. SILBERSTEIN TO A. L. LEUBUSCHER.

Your letter and inclosed article on "The Vortex Philosophy," I received, and beg to give you herewith my impartial judgment upon it, and if you can arrange it, have the Editor of NOTES AND QUERIES publish it in that magazine.

In all earnestness and honesty I must say that there is a great deal of truth, *and of absolute truth*, in that little article and the booklet on "Vortex Philosophy," and the author, Mr. C. S. Wake, has reached, judging by many of his expressions, *in some respects*, to the highest step of Universal Wisdom, notwithstanding that he had no real conception of his own ideas and expressions. The trouble with him, as well as with all our scientists, philosophers and theologians, is that every one of them is strongly impressed with and blindly affected by the dogmatic theology, the dogmatic philosophy and the dogmatic theories of our modern science; and thus, when any one of them reaches to any high idea of Universal Wisdom it becomes mixed up at once with all the dogmatic nonsense representing a preternatural monster. For instance, his "vortex theory," considering the idea by itself, abstractly, seeks to demonstrate the whole flux or stream of the phenomena of universal motion throughout the whole universal mechanism. This vortical conception is an absolute truth, by which we may explain the whole particularization of the whole sidereal universe, including our solar system, the whole planetary motion, and the whole stream

of physical development on our globe, from the lower stages of life up to the highest, *excluding* the pure intellect of human mind. But to accept the nonsense of Sir Isaac Newton on "gravitation," that the sun possesses an attractive power to attract the planets in a straight line to itself, and that the planets possess a tangential motion, to move in a straight line in the universal space, and to accept also his first law of motion, that "every body continues in its state of rest or of uniform motion in a straight line, except as it is compelled by force to change that state," and also to accept the imaginary existence of a universal "ether," which is said by our "scientists," to be neither matter or spirit, and so much other nonsense; and to explain thereupon in connection with all this, the whole physical phenomena of the vortex theory, is not only a great mistake but also a great contradiction in itself. Because the "vortex philosophy" itself and the absolute truth demonstrate clearly that there is no uniform motion in a straight line in the actuality of the universe, and that there is not such "a subtile, imponderable, and eminently elastic fluid called the ether distributed through the entire universe," as well as much other nonsense in our modern science, as I have fully demonstrated in my book, "The Disclosures of the Universal Mysteries," 1896.

Johann Kepler, the real discoverer of modern astronomy, in his "De Stella Martis," which contains his brilliant discovery of "The Three Laws of Planetary Motion," came then to the conclusion that there is absolutely no motion in a straight line in the physical universe. On account of the false hypothesis "of motion in a straight line," which was then generally accepted, Kepler had endeavored for twenty years in vain to find out the rules of the motion of the planet Mars, and was unable to establish any law in the planetary motion until he came to the conclusion that there is no motion in a straight line, and hence "The Three Laws of Motion" were established by him as absolute truths.

Kepler, again, knew long before this concerning the hypothesis of "universal attraction," imagined by Democritus and Epicurus, and in his work, "Astronomia pars Optica," he had already demonstrated, before Newton, that the intensity of light is reciprocally proportional to the surface over which it is spread, or inversely as the square of the distance from the luminous body. So that such nonsense as that of "universal attraction" was known as well to him as to Newton, and such a real law of nature, that any fore of a body acts on other

bodies in space and influences them by its rapidity and direction according to its mass and diminishes according to the square of the distance, was clearly known and mathematically calculated by Kepler. And yet, Kepler did not care to establish a "universal gravitation" to explain by it his brilliant discovery, not because he was lazy, but because he was not crazy.

Newton himself after establishing his "universal attraction" said: "Gravity must be caused by an agent acting constantly according to certain laws; but whether this agent be material or immaterial, I have left to consideration of my readers." In a letter to Mr. Bentley, he said: "It is inconceivable that inanimate brute matter should, without the mediation of something else, which is not material, operate upon and effect other matter without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it." He also ordered his friend Pemberton to state in his name that the teaching of gravitation is not a propagation of knowledge and science, but a limitation. So that Newton himself confessed afterwards his doubtfulness of his own theory; and every scientist must understand the difference between the "force" of gravitation and the laws ascribed to the theory of gravitation; while the laws of the parallelogram of forces, or the laws of the influence of a body acting in space upon other bodies, inasmuch as they are experimental facts, are absolutely true. But the theory of *force* of gravity, which is not only behind the limits of experimental facts, but also against the first conception of motion, and contrary to all the rules of motion, is absolutely false, even if they will ascribe to it all the established laws of Mechanics.

This again every scientist must admit, that the whole mathematical calculations of Newton in his "Principia" are nothing more than demonstrations of the *actual phenomena* of the motion of the mechanical world, as it actually operates, but it is no demonstration at all of the causes of motion, or what motion *Itself* really is, nor how the *universal motion* could be converted into a *universal attraction*, which is wholly contrary to universal motion in its very nature and origin. Thus the nonsense of gravitation is the greatest shame for the whole scientific world and the disgrace of humanity; and thus any one who reaches to any high and clear idea of universal motion must first abandon all the dogmas of our scientists, and then he may step by step reach to the real truth of Universal Wisdom.

The falsehood of the scientific theories are fully demonstra-

ted in my books, especially in "The Disclosures of the Universal Mysteries," 1896, and in "The Jewish Problems and Theology in General," 1904, by replacing them with an entirely new theory, by which all the universal causes and laws in general, and all the physical phenomena in particularization, are thoroughly demonstrated and fully explained. I refer the author of "The Vortex Philosophy," as well as any other reader who is seeking for truth, to those two books to form their own judgment.

Very respectfully, SOLOMON J. SILBERSTEIN.

C. S. WAKE TO S. J. SILBERSTEIN.

Mr. Silberstein's criticism of "Vortex Philosophy" centers on Newton's first law of motion, and I accept his statement that Vortex philosophy demonstrates that there is no uniform motion in a straight line — unless, indeed, it be in the vibratory motion of atoms of a gas, as my system requires.

So far as I can judge, modern science does *not* assert the actual existence of motion in a straight line. It affirms only that circular or elliptical motion may be *mentally* resolved into two motions ("centripetal and centrifugal," so called, that is, pull and push, possibly, one vertical and the other horizontal) and such probably was Newton's own idea. Omit "in a straight line" from the statement of his first law of motion and its truth is evident. Doubtless Newton had in view the fall of the apple, or of a stone thrown upwards, and the arrest of its motion by the ground on which the stone or apple falls. But the line of descent could not be straight, as the object would be carried forward with the earth in its movement and the line would, therefore, necessarily be curved.

But "Vortex Philosophy" neither affirms nor denies the truth of Newton's first law of motion. It requires motion under its most general aspect to be vortical, although it supposes this motion to be capable (theoretically at least) of modification, according to its particular substantial or material association. Thus, atomic motion is vibratory and molecular motion rotatory, the composition of these two motions giving vortical motion. Probably in Nature vibration and rotation always go together, matter always existing under atomic and molecular conditions.

Mr. Silberstein evidently does not at present recognize the sense in which the term "gravitation" is used in "Vortex Philosophy," and he does not take into consideration the fact that, as the principle of "concentration," it is always in co-operation with its complementary opposite (not contrary), the principle of radiation. Taking heat and magnetism as the two extremes, the former represents atomic radiation, and the latter molecular concentration; but atomic matter although affected by heat is also affected in some degree by the action of concentration; and so molecular matter affected by magnetism is affected also by the action of radiation. The dynamic aspect of gravitation (concentration) is spiralization, and the dynamic aspect of radiation is undulation; hence neither of these activities operates in a straight line, unless we distinguish between the motion itself and the line of direction of the motion.

As to the "Ether," the force of Mr. Silberstein's objection depends on what is meant by the term. He remarks that our "scientists" say the ether is neither matter nor spirit. This is so, but they (particularly Prof. Dolbear) call it "substance," in contradistinction to matter. This view appears to me to be the correct one, but I think it may be that ether substance is a "condensation," so to say, of spirit substance (or essence, as may be preferable). It is probably, as Newton finally seemed to think, immaterial, and in "Vortex Philosophy" it is that which by its union with atomic and molecular matter gives consistency (molarity) to all bodies, and is the real source of motion and vitality. The nearest physical approach to the ether is protoplasm, and thus it forms the real basis of organic life, as well as of the fluidity of air and water, which are so essential to such life.

With reference to the idea of "universal attraction" supposed for gravitation, and which Mr. Silberstein so strongly condemns, it is only fair to remember that Newton himself suggests in his "Principia" that gravitation may be due to *repulsion* instead of attraction. I much question whether, as asserted by Mr. Silberstein, Newton ever had any idea of throwing

doubt on the truth of what he intended by "gravitation." That his explanation of the phenomena he had in view was hypothetical is evident from his reference to repulsion. Moreover, he did not propose to demonstrate the causes or actuality of motion, but his mental tendencies were clearly towards creative rather than an evolutionary origin of things.

To my mind, gravitation, as the expression of the general principle of concentration, is the *positive* aspect of Power, of which the negative aspect is radiation, the reality of light. Power in this sense belongs to the Physical province of Vortex Philosophy, but it operates throughout all the other provinces and is represented there by the highest or most general term of each province. The center, that is the point where the apices of the six triangles of the cubic figure representing organic life meet, really stands for the center of the cosmic sphere and the point of commencement of the creative or the evolutionary process.

The consideration of Mr. Silberstein's "Six general Laws of Nature" satisfies me that his views are not irreconcilable with those of "Vortex Philosophy," so far as the latter go. His principle of "Centrality" is that of the Vortex, which is the sum and substance of my theory.

GONE TO REST. Catherine Alsopp, a Sheffield (England) washerwoman, hanged herself with a piece of clothesline on a small nail in her bedroom, and at the inquest the following poetry transcribed by her on a piece of brown paper used for wrapping sugar was read to the jury :

Here lies a poor woman who always was tired,
 She lived in a house where help was not hired,
 Her last words on earth were : " Dear friends, I am going
 Where washing ain't done, nor sweeping, nor sewing,
 But everything there is exact to my wishes,
 For where they don't eat there's no washing of dishes.
 I'll be where loud anthems will always be ringing,
 But, having no voice, I'll be clear of the singing.
 Don't mourn for me now, don't mourn for me never,
 I'm going to do nothing, forever and ever."

— *Bassett's Scrap Book.*

A Macaronic Poem.

BY DR APPLETON MORGAN.

(Written in English, Latin, Greek, French, German, Italian.)

*Intempus old a hero livid,
 Qui loved puellas deux ;
 Il ne pouavit pas quite to say,
 Which one amabat mieux.*

*Dit-il lui même un beau matin,
 " Non possum both avoir,
 Sed si address Amanda Ann,
 Then Kate and I have war."*

*" Amanda habet argent coin,
 Sed Kate has aureas curls;
 Et both sunt very αγαθαί,
 Et quite formosæ girls."*

*Enfin the youthful 'ανθρωπος,
 Φιλουv the δυο maids
 Resolved propondere to Kate,
 De avant cette evening shades.*

*Procedens then ad Kate's domum,
 Il trouve Amanda there,
 Καὶ quite forgot his late resolves,
 Both sunt so goodly fair.*

*Sed smiling on the new tapis,
 Between puellas twain,
 Coepit to tell his love to Kate,
 Dans une poetique strain.*

*Mais, glancing ever and anon,
 At fair Amanda's eyes,
 Illae non possunt dicere
 Pro which he means his sighs.*

*Each virgo heard the demi vow,
 With cheeks as rouge as wine ;
 And offering each a milk-white hand,
 Both whispered, " Ich bin dein."*

The Epistle of the Corinthians

To St. Paul the Apostle.

(Found in the Armenian Bible as an Apocryphal Writing.)

TRANSLATED BY LORD BYRON.

1. Stephen, and the elders with him Dabnus, Eubulus, Theophilus and Xinon to Paul our father and evangelist and faithful master in Jesus Christ, Health.

2. Two men have come to Corinth, Simon by name and Clebus, who vehemently disturb the faith of some with deceitful and corrupt words ;

3. Of which words thou should'st inform thyself :

4. For neither have we heard such words from thee, nor from the other apostles :

5. But we know only that what we have heard from thee and from them, we have kept firmly.

6. But in this chiefly has our Lord had compassion, that, whilst thou art yet with us in the flesh, we are again about to hear from thee.

7. Therefore do thou write to us, or come thyself amongst us quickly.

8. We believe in the Lord, that, as it was revealed to Theonas, he hath delivered thee from the hands of the unrighteous.

9. But these are the sinful words of these impure men, for thus do they say and teach.

10. That it behooves not to admit the prophets :

11. Neither do they affirm the omnipotence of God :

12. Neither do they affirm the resurrection of the flesh :

13. Neither do they affirm that man was altogether created by God :

14. Neither do they affirm that Jesus Christ was born in the flesh from the Virgin Mary :

15. Neither do they affirm that the world was the work of God, but of some one of the Angels.

16. Therefore do thou make haste to come amongst us :

17. That this city of the Corinthians may remain without scandal :

18. And that the folly of these men may be made manifest by an open refutation ; Fare thee well.

The Deacons Theraptus and Tichus received and conveyed the epistle to the city of the Philippians. When Paul received the epistle although he was then in chains on account of Statonice the wife of Apopholanus, yet as it were forgetting his bonds, he mourned over these words, and said weeping :

It were better for me to be dead, and with the Lord. For while I am in this body, and hear the wretched words of such false doctrine ; behold, grief arises upon grief, and this trouble adds a weight to my chains, when I behold this calamity, and progress of the machinations of Satan, who searcheth to do wrong.

And thus with deep affliction Paul composed his reply to the epistle.

The Epistle of Paul to the Corinthians.

(Found in the Armenian Bible as an Apocryphal Writing.)

TRANSLATED BY LORD BYRON.

1. Paul in bonds for Jesus Christ, disturbed by so many errors, to his Corinthian brethren, Health.

2. I nothing marvel that the preachers of evil have made this progress.

3. For because the Lord Jesus is about to fulfil his coming, verily on this account do certain men pervert and despise his words.

4. But I verily, from the beginning have taught you that only which I myself received from the former Apostles, who always remained with the Lord Jesus Christ.

5. And now I say unto you, that the Lord Jesus Christ was born of the Virgin Mary, who was of the seed of David,

6. According to the annunciation of the Holy Ghost, sent to her by our Father from heaven ;

7. That Jesus might be introduced in the world, and deliver our flesh by his flesh, and that he might raise us from the dead.

8. As in this also he himself became the example.

9. That it might be made manifest that man was created by the Father ;

10. He has not remained in perdition unsought,

11. But he is sought for, that he might be revived by adoption.

12. For God who is the Lord of all, the father of our Lord Jesus Christ, who made heaven and earth, sent first the prophets to the Jews :

13. That he would absolve them from their sins, and bring them to his justice.

14. Because he wished to save first the house of Israel, he bestowed and poured forth his Spirit upon the prophets ;

15. That they should for a long time preach the worship of God, and the nativity of Christ.

16. But he who was the prince of evil, when he wished to make himself God, laid his hand upon them.

17. And bound all men in sin.

18. Because the judgment of the world was approaching.

19. But almighty God, when he willed to justify, was unwilling to abandon his creature ;

20. But when he saw his affliction, he had compassion upon him.

21. And at the end of the time he sent the Holy Ghost into the Virgin foretold by the prophets.

22. Who believing readily, was made worthy to conceive, and bring forth our Lord Jesus Christ.

23. That from this perishable body, in which the evil spirit was glorified, he should be reprov'd, and manifested, that he was not God.

24. For Jesus Christ in his flesh had recalled and saved this perishable flesh, and drawn it into eternal life by faith.

25. Because in his body he should prepare a pure temple of justice for all ages ;

26. In whom we also when we believe are saved.

27. Therefore know ye that these men are not the children of justice, but the children of wrath ;

28. Who turn away from themselves the compassion of God,

29. Who say that neither the heavens nor the earth were altogether works made by the hand of the Father of all things.

30. But these cursed men have the doctrine of the serpent.

31. But do ye by the power of God withdraw yourselves far from these, and expel from amongst you the doctrine of the wicked.

32. Because you are not children of disobedience but the sons of the beloved Church.

33. And on this account the time of the resurrection is preached to all men.

34. Therefore they who affirm that there is no resurrection of the flesh, they indeed shall not be raised up to eternal life,

35. But to judgment and condemnation shall the unbeliever arise in the flesh :

36. For to that body which denies the resurrection of the body, shall be denied the resurrection, because such are found to refuse the resurrection.

37. But you also, Corinthians ! have known from the seeds of wheat, and from other seeds ;

38. That one grain falls dry into the earth, and within it first dies ;

39. And afterwards rises again by the will of the Lord indued with the same body :

40. Neither indeed does it arise the same simple body, but manifold, and filled with blessing.

41. But we must produce the example not only from seed, but from the honorable bodies of men.

42. Ye also have known Jonas the son of Amittai ;

43. Because he delayed to preach to the Ninevites, he was swallowed up in the belly of a fish for three days and three nights :

44. And after three days God heard his supplication, and brought him out from the deep abyss ;

45. Neither was any part of his body corrupted, neither was his eyebrow bent down ;

46. And how much more for you, oh men of little faith !

47. If you believe in our Lord Jesus Christ, he will raise you up, even as he himself hath risen.

48. If the bones of Elisha the prophet falling upon the dead, revived the dead,

49. By how much more shall ye, who are supported by the flesh and the blood and the Spirit of Christ, arise again on that day, with a perfect body ?

50. Elias the prophet embracing the widow's son raised him from the dead,

51. By how much more shall Jesus Christ revive you on that day with a perfect body, even as he himself hath risen ?

52. But if ye receive other things vainly,

53. Henceforth no one shall cause me to travail : for I bear on my body these bonds

54. To obtain Christ, and I suffer with patience these afflictions to become worthy of the resurrection of the dead.

55. And do each of you having received the law from the hands of the blessed prophets and the holy gospel, firmly maintain it ;

56. To the end that you may be rewarded in the resurrection of the dead and the possession of life eternal.

57. But if any of ye not believing shall trespass, he shall be judged with the misdoers and punished with those who have false belief.

58. Because such are the generation of vipers, and the children of dragons and basilisks.

59. Drive far from amongst ye, and fly from such, with the aid of our Lord Jesus Christ.

60. And the peace and grace of the beloved Son be with you! Amen.

(*Lord Byron's Armenian Exercises and Poetry, Venice, 1870.*)

Enigma Philosophicum.

" *There is no light but what lives in the Sun ;
There is no Sun but what is twice begot,
Nature and Art the parents first begun ;
By Natures twas, but Nature perfects not.
Art then what Nature left in hand doth take,
And out of one a twofold work doth make.*

" *A twofold work doth make, but such a work
As doth admit division, none at all,
(See here wherein the secret most doth lurk,)
Unless it be a mathematical.
It must be two ; yet make it one and one.
And you do take the way to make it none.*

" *Lo here the Primmer Secret of this Art :
Contemn it not, but understand it right ;
Who faileth to attain this foremost part,
Shall never know Art's force nor Nature's might,
Nor yet have power of one and one so mixed,
To make by one fixed, one unfixed fixed."*

Proclamation From King Solomon-Jesus.

The Holy One gave King Solomon-Jesus the Keys of The Sanctuary, in Yaattawah (late Brighton), and the Revelation entitled "The Covenant Week of Daniel ix, 27," in connection with The Sanctuary, and spake unto me, Queen Caleodeapeah-Jesus, saying :

It is My Will that Thou, King Solomon-Jesus, cause an issue of The Covenant Week of Daniel to be published in "The Daily Gazette," which Prince Salem-Jesus shall forthwith prepare.

The Holy One Revealed by me, Prince Salem-Jesus, saying :

"The Daily Gazette" is the outside of the outer door of the porch of The Tabernacle of the Saints of Light, Arregosobah, whereunto shall be attached the copy of the Revelation entitled "The Covenant Week of Daniel ix, 27," have a photograph of the Hove Cemetery affixed thereto (CHRISTOVAH).

I Jehovah God-Amon direct this to be done by the hand of King Solomon-Jesus, as the sign and open proclamation unto all creation, that The New Covenant made between Amon God and King Solomon-Jesus for all Israel — which was broken in the midst of the Week by the fleeting triumph of the beast, false prophet, and man of sin, William Booth, of the Sacrilegious Society, over The Holy People, The Army of Jehovah and of King Solomon-Jesus, by the pollution and desecration of The Sanctuary of Jehovah with will-worship, the abomination that hath made desolate The Heritage of God — hath now been renewed, on the firm and eternal basis of The Holy God-Head Four, united unto man by the indissoluble and unbreakable Cement of Divine-Human Obedience compounded by The Lord Jesus Christ and King Solomon-Jesus. This New Covenant of Amon-God and King Solomon Jesus for all Israel hath been made effectual unto the Salvation, Deliverance, Eternal Blessing and Divinity of all created things ; ALL having been grafted into The Double Stock of Abraham by the hand of The Gardener-Royal, even Son Bodige-cashigah Jesus, The Keeper of The Vineyard of Amon God and King Solomon Jesus, which is The Universe and all that is therein ; while the photograph of the Hove Cemetery affixed to the Revelation, doth bear witness unto the end of the baal-worship and abominations of Professing christendom, even the wages of sin, which is death, in contradistinction to the blessed results of the Work of Our Army, which are Eternal Life and Blessedness, the Union with Amon-

God and King Solomon-Jesus, made the possession of all for evermore. And behold Professing christendom is dead and rests in the grave until the end of the Millennium, when those who while in the old creation were members of the Professing church shall arise, no longer will-worshippers, but My obedient children; for the names of all are written in The Lamb's Book of Life, and The Eternal inheritance of each is secured in The New Covenant of Amon-God and King Solomon-Jesus, and recorded in The Mind of Jehovah God-Amon, which is Sovereign Ursakah-Jesus, and in the experience of all creation God-ward, represented by Prince Salem Jesus, the back turned to the'smiters, and the open hands for the reception of all the blessings of Amon-God and King Solomon Jesus on behalf of every created thing.

It is My Will that these instructions be affixed to the copy of the Revelation entitled "The Covenant Week of Daniel ix, 27," and the whole attached to the outer door of the porch of The Tabernacle, as hereinbefore described.

Attested by the Life of Zarah within me, and confirmed by The Witness of Jehovah God-Amon and King Solomon-Jesus.

PRINCE SALEM - JESUS, Recorder.

KING SOLOMON-JESUS.

ARREGOSOBAB, Portslade, Sussex, England.

Zolo, □ Duah, ○ Nipo, + Biassico Millennium.
(Name of month, 17 day, 13 month, 48 year of the Millennium.)
(A. D. 19, 2, 1901.)

On the manifestation of judgments according to the Manifesto issued by The Army of the Lord, all creatures will know that all Prophecy is fulfilled; the end of the old creation hath come, and The Kingdom of God is established upon the earth.

The Sabbath of Jehovah God-Amon — The Millennium — hath commenced.

So all shall know if these are the Words of God, or the words of man — on this we stand or fall.

Full information of the The Army of the Lord may be obtained by addressing IMPERIAL BUSINESS, Arregosobab, Portslade, Sussex, England.

(GOD - JEHOWOODVAH.)

(The former Manifesto of King Solomon-Jesus was printed in NOTES AND QUERIES for January, 1908.)

Arcane Societies in the United States.

III

UNIVERSAL CHURCH OF THE NEW ORDER.

This Church of the Grand Reconciliation was the ideal Church of the Future of the fertile brain of Stephen Pearl Andrews, the author of "The Basic Outlines of Universology," published in 1872, of 896 pages. He designated his new order The Pantarchy. He formulated the Universal Church of the New Order and published several lectures and charts of outlines in pamphlets during the 70's, but in 1886 he issued three tracts, namely, "The Book of Procedure." "Libertarians and Authoritarians." "Americanism and Old-Worldism." The first named gives the basic governing principles, with doctrines and discipline, and "The First Metropolitan Church of the New Order" was to be founded that year in New York. Thirty had then signed the New Order, and Thaddeus B. Wakeman was to be the first pastor. The New University-State was to be the new Thinking Head of the World. The Universal Church of the New Order was to be ushered in as the "Grand Reconciliation." "The Colloquium" had been organized by Mr. Andrews in 1882, as a prior step to the Church of the New Order upon this

Platform Motto : "In things proven, Unity ; In whatsoever can be doubted, Free Diversity ; In things not trenching upon others' Rights, Liberty ; In all things, Charity."

The Transactions of "The Colloquium" for 1882-1883 were pulished in an octavo pamphlet. These Transactions contain the opening paper of Mr. Andrews on "The Purposes and Possibilities of the Colloquium," a masterpiece of seventeen pages in 31 paragraphs — the Grand Reconciliation.

Mr. Andrews was an advanced thinker, far ahead of his time. The Colloquium was composed of the bright men of the time.

SOCIETY OF WIMODAUGHSIS.

This Society was organized about twenty years ago. The name appears to be somewhat arcane ; but the word is made from the first syllables of "Wives, mothers, daughters, sisters," "Wimodaughsis," and its business and objects are the education of women in political science ; the mutual improvement of women in art, science, and literature ; and to advance the interests of women in general. The address is Washington, D. C. "The term of existence of the Wimodaughsis is one thousand years from the second day of June, A. D. 1890.

OLOMBIA, OR THE NEW ORDER OF BUILDERS.

This Order of Builders, or Olombia, was founded in New York City, September 29, 1879, by Dr. William H. Von Swartwout, of which Order he was the President. The sub-orders or Branches manage and operate sources of supply, production, and distribution. Each individual gravitates to the Order as adaptability draws him. Such person will become inclined as he becomes enlightened. Six hours were to be a working day; five days a week; twenty days a month; ten months a year; and 29 years the Commonwealth working limit. The period of public service begins at the 21st year and ends with the 49th — and the 50th birth day commences every person's Jubilee. This service is Olombia's citizenship. Such then enjoy health, life, liberty, development, culture, and happiness, "without money and without price." He lectured in many of the larger cities of the United States and England on the New Olombia and its future happiness. He published several works on the ideal prospects, the most elaborate of which was "The New Political Economy," a quarto of above 200 pages. He was a man of fine physique, of much foresight, of great erudition; he certainly forecast the then future of political economy, as thirty years since has developed. The editor of this magazine entertained him in this city in 1895, and he gave a parlor lecture, to some twenty-five or thirty invited thinkers, on "Theosophy and the New Olombia Commonwealth," to the delight of all present. "Truthology" will be the watchword of the coming Truth Age. But that age has not commenced here as yet; but we are still optimistic. Dr. Swartwout presented the editor with all his published works; "The New Political Economy" contains a fine portrait of him — an ideal picture of intellectuality. He died in 1898. He, like many other shining lights, lived ahead of his time. A future age may appreciate his works.

ORDER OF THE ALFREDIANS.

This Order was active in Boston, Providence, and some other eastern cities about fifty years ago, but we think is now dormant. The last printed Constitution we have was dated 1873. It was designed for the descendants of that good and wise King Alfred, but others of his Stock were admitted. Alfred ascended the throne April 23, 861. Hence the Alfredians celebrate that date; and also the birthdate of Shakespeare's, the embalmer the Anglo Saxon tongue.

THE NEW KINGDOM SOCIETY.

This is a new Society which had its inception at Gisborne, New Zealand. It is an outgrowth of and based upon "A New Religion," which has been formulated by C. P. W. Longdill, of that place, and published under the quoted title in a monograph of 70 pages; the object is to outline "the true basis of sexual morality and to show how the sexual instincts can be brought into harmony with the wants of a civilized humanity." In other words to establish a society whose central aim shall be to have fixed periods for marriage, with a separate marriage for each child.

A sequel to the above book, "The Law of Sexual Activity," has been published, and the two pamphlets have been received in this country to open the way for the introduction of the ideas of the marriage relations. The new methods propounded show the ethical advisability of establishing fixed seasons for the reproduction of the human species at intervals of every four years, making the love season to occur each leap-day year. While the author brings forward many arguments from the different species of animals and birds to support his theory on reform in the marriage relations, the world will be slow to adopt it. The books can be obtained of the author at above address for two shillings each.

ORDER OF THE GALILEANS.

This Order exists both north and south of Mason and Dixon's Line. The National Grand Tabernacle Constitution says it was incorporated February 27, 1869. The preamble says that "we select the small band of Galilean Fishermen for our example in laboring to promote the interests of mankind and the kingdom." Morality, Charity, and Brotherly Kindness. No particulars, nor address is given.

ORDER OF THE TALL CEDARS OF LEBANON.

This Order is said to be based upon the words of Job, a man in the land of Uz (xxxi, 4-8), and of Solomon (Canticle v, 15). The Stranger is escorted as a pilgrim to the Temple, and is shown there the Tall Cedars of Lebanon, and is also taught an impressive lesson that ere long he will journey to "that undiscovered country from whose bourne no traveler returns."

ORDER OF THE MESSIANS, OR THE CROWNED REPUBLIC.

The Order of the Messians was formulated by a very erudite gentleman, Dr. Arthur Merton of Chicago, upwards of fifty years ago, and the whole system is founded on MAN. The brain is the perfect archetype of the system and the microcosm of the Universe. As these discoveries were developed he made elaborate charts of them and symmetrically arranged their locations and connections, all of which are published in his dozen or more works. We cannot go into details but will briefly outline some of them as given in "The Book of Life: the Discoveries and Writings of Sidartha, 6215 to 6240 A. M." Chicago, 1884.

There are Seven Orders of Society: 1, the Group of 12 members; 2, the Band of 12 groups; 3, the Town of 12 bands; 4, the County of 36 towns; 5, the State of 144 counties; 6, the Nation of 36 or more states; 7, the Unation of Israel, or the Pivotal Nation. Banners and badges. Messianism rests upon twelve great foundations. The capital city of the world need not contain more than 144,000 as its fixed population. There should be a natural limit to the size of a city, as there is to the size of a man, and for the same reason, that is, for the convenience of working. The name of the Divine Father requires a new word to express its real significance. This name is Moréssa, and that of the Mother is Marina. The name of their Assistant is Mirosa. There are three distinct persons at the center of divine government. The word Yehovah cannot therefore be a true name unless it represent both a Father and a Mother.

The University of the Crowned Republic is the highest of all the grades. In the New Life of Israel, the organism of Society is so planned that the lower faculties must always be subordinate to the higher. The Divine mind consists of Wisdom, Love, and Will. The Unitary Temple is constructed on the general plan of the ellipse, like the brain. The science of Man has opened the gates of Paradise in revealing the laws of universal happiness in the human constitution. It explains alike the past history of man and the unfolding destiny of the nations.

Dr. Merton has published about a dozen works under several pen-names, usually in Hebrew, some of which names are these, Sidartha, Sivarttha, Alshah, and Adesha. Some of the larger works "The Book of Israel," Sepherva; "The Book of Wisdom," Sepher Hekesim; "The Book of Life," Vonisa. "The Growth of Man." "Safena." "Visona," and others.

SOCIETY OF THE UNIVERSAL BROTHERHOOD OF MAN.

This is a new Society and its propaganda folder says it is to stand for the simple life of truth, beauty, cleanliness, and purity of body, thought and action. It is new to those who have never realized their kinship to the race, and yet old, as old as the roof-tree of Creation itself to the initiated. Jesus said, "Who is my mother, and who are my brethren?" "The world is ours; all the precious gems of truth the race has gathered in all ages behind us are ours by the right of birth. The store-houses of Natures are not locked. There are no bars to the granaries of wisdom. The way of knowledge is an open road." "The long brown path before me leading wherever I choose."

The official journal of this new Society is *The Open Road*, published at Pigeon-Roost-in-The-Woods, Griffith, Lake Co., Indiana, R. F. D. No. 1. Subscription, fifty cents a year. All remittances are protected by Providence and Uncle Sam, says the prospectus. Bruce T. Calvert, editor and publisher. The journal will be printed as often as possible, and mailed monthly to members only in good standing.

SOCIETY OF SILENT UNITY.

This Society claims 16,000 registered members and its admonition is "Be still and know that I am God." Inspired by the Spirit of Truth. It has been in existence for eighteen years, with members all over the world. The silent hour is 9 o'clock in the evening, the spirit adjusting geographical distances. It teaches that words of Truth are living, and that such have the power to quicken, to free, to heal and prosper every one who receives them in faith. "We speak the living Word, and send it forth to all who seek it." "Lessons in Truth," paper 50 cts.; cloth, \$1.00. Address 913-915 Tracy Ave., Kansas City, Mo.

SEVEN DEGREES OF THE TEMPLE.

These Degrees are what were known as the "Endowment," or the peculiar ceremonies of the Mormons in initiating a Spiritual husband and wife into the Mysteries of the Temple. An exposition by Thomas White. A pamphlet of twenty pages, with eight plates in one folding sheet, and four page pictures. Sketch of the Mormon movement, with statements of the Van Deusens, and exposition of the seven degrees as reported to have been performed in 1846 at Nauvoo.

THE THIRTEEN CLUB OF NEW YORK.

The Thirteen Club was organized in New York City on January 13, 1882, with thirteen members, and incorporated on September 13, 1882. Its motto is "*Morituri te Salutamus.*" The Club has held its regular meetings since its organization on the 13th day of each month at 13 minutes past eight o'clock, at which time a banquet is served, and only 13 persons can sit at each table, except the table for the "overflow." There are 13 officers, as follows: Chief Ruler, First and Second Vice Rulers, Scribe, Receiver, Custodian, Toastmaster, Marshal, Intendant, Gazetter, Historian Artist, Archivist. The 25th anniversary was elaborately celebrated on January 13, 1907, and 25 elegant annual Reports have been published and distributed to the members, and others, among them the editor of this compilation, who for years has received complimentaries.

The names of the original thirteen members are: Daniel Wolff, Lehman Israels, William Fowler, Henry A. Heiser, Samuel A. Reed, Charles Sotheran, James A. Reed, Richard Fitzgerald, George P. Rowell, Edwin Dew, Julius Witskowski, John Mills, and Marvin R. Clark. Twelve of the thirteen have died like men, welcoming death, without fear or favor, the law of nature. The last, Marvin R. Clark, is the sole survivor, or was living September 22, 1907, when the editor passed a most pleasant hour with him in New York City; he was a most estimable man, an all round newspaper man, writer, editor, and the moving spirit of the New York Press Club, at which the writer first met him. The writer also was personally acquainted with others of the first thirteen, Fowler, Heiser, Sotheran, and Rowell, besides others now deceased, and some living.

The names of five Presidents are on the Roll of 79 Honorary Members, Roosevelt, McKinley, Cleveland, Harrison, Arthur. The active Roll of Membership contains 339 names which is the limit; while on the Waiting Roll there are 45.

The average attendance at the banquets has been 236. The Club's headquarters are at the KNICKERBOCKER because of its 13 letters. There have been twelve Chief Rulers; David McAdam serving five, and Fred C. Hamilton six successive years.

The annual Transactions contain the annual addresses of the Chief Rulers, and other officers, with other poems and proceedings. Report of officers; obituaries; statistics combating *Superstition*; menus, membership, portraits, etc. Twenty six reports have been published.

ORDER OF THE CROSS AND THE SERPENT.

The Cult of the Cross and the Serpent, according to a writer who has given us an exposition of its teachings in *The Morning Star*, published by Peter Davidson, Loudsville, White Co., Ga., is coeval with man. The life of Jesus was its practical symbolization, and his death was the typical culmination, illustrating the only true way by which mankind can be saved; but those divine and sublime teachings were completely effaced soon after the crucifixion and subsequent translation of Jesus, the Great Master of the Cross and the Serpent; four hundred years had rolled by when there neither remained a single vestige nor resemblance of genuine Truth, as taught by the Master, since it is a veritable fact that all the present religions, whether those of America, Europe or Asia, are to a great extent the opposite of that of their original founders — Moses, Jesus, Confucius, Buddha, Krishna, and others.

It is the duty of the Cult of this Order to resuscitate those grand and Vital Truths, says the author, from the ashes and debris of the dead past. The day of true spiritual awakening is at hand when the light of spiritual revelation will illumine the fables of the past, and enlighten those who are hungering and thirsting for substantial and life satisfying knowledge.

The basic teachings, the process of propagation of such, the organizing and developing the lost knowledge are set forth in the above-mentioned magazine (Vol. XIII, Nos. 1-10, May, 1904, to February, 1905, inclusive). The expounder ("LIGHT") of this Cult also advises those who are interested to read that recently published book, "The Life and Discourses of Jesus, the Great Master of the Cross and the Serpent," 1904. 380 pp. \$2.00. Published at the same office above.

The ultimate object will be the establishment on the Mount of Jehovah's choice, the Central City and Temple of Jehovah, after the detail plan and pattern which have been shown in ineffable visions and revelations.

Enquirers will live and labor in perfect freedom of life. The Novices will remain such for two years; they will live in seclusion and under the Order of Silence: they will wear the attire of Novitiates. The Novitiateship requires no Vow of Obligation, and after two years such can return to the world if they desire to. Neophytes are those who have graduated in the first degree. Neophytes will be called upon to accept a particular vocation in the Order of Nazarites. The interested can address "LIGHT," care of Peter Davidson, Loudsville, Georgia.

THE BROTHERHOOD OF THE NEW LIFE.

"The Brotherhood of the New Life" is a monograph of 18 pages, setting forth the facts, laws, and purposes of this confraternity. We think it took form and was organized in Manchester, England. Its members are those who believe in the revelations and writings of Thomas Lake Harris, which works have been published and distributed, mostly gratis, for over fifty years past. The membership of this Brotherhood are distributed throughout the world wherever Mr. Harris was known. The object of the fraternity is to publish books on, and disseminate the lofty ideals of the Seer of the nineteenth century. The first book published by the Brotherhood that we have is "The Breath of God with Man. An Essay on the Grounds and Evidences of Universal Religion." By Thomas Lakes Harris. "He breathed on them, and saith, 'Receive ye the Holy Ghost.'" New York and London, 1867.

Arthur A Cuthbert, Birmingham, England, was the Secretary for Great Britain. The American branch was located at Fountaingrove, Santa Rosa, Calif., and we think that is the present address. Mr. T. L. Harris "passed on" from the Finite to the Infinite, on to the beginning of true life, on to a larger growth of development and power, March 23, 1906.

THE ORDER OF THE NEW LIFE.

The Order of the New Life seems to have been first organized in Vineland, N. J., in the early 80's, and it appears that Horace Bowen, M. D., was one of the prime movers in the founding of the same. The journal of the Order, entitled *The Overshadowing Power of God*, was published December, 1884, No. 1; and March, 1885, No. 2, at Vineland, N. J.; and after then it stated to address the Order at South Pasadena, Calif. The next official work that appeared was "The Law of Laws," containing "A Synopsis of the New Philosophy," a royal octavo, of 116 pages, in paper covers, price, \$1.50, published by the Order, at Quincy, Illinois. This work still announced a larger and fuller work at \$2.50, with chart and plates. Healing was the main object, and the foundation of the Kingdom of Heaven laid upon the Earth. Where the Order is now located, or whether active or dormant, we cannot say.

Some of the former members of this Order of the New Life are now enthusiastic adherents of the newly established religion known as Babaism, which publishing house is in Chicago, Ill.

ORDER OF HEPTASÓPHS, OR SEVEN WISE MEN.

The Order of Heptasophs was introduced into the United States at New Orleans, La., April 11, 1852, and has a continuous record now of over fifty-six years. The Supreme Conclave of the U. S. was organized five years later in New York City. The Order has had the services of some of the brightest intellects, ripest scholars, and sterling characters, of which this country could ever boast. The Order is planted from the Gulf to the Lakes, and from the Atlantic to the Pacific.

From whatever mental soil they may have originally sprung, the germs of philosophy and wisdom were wafted from Persia to Greece, and finding a lodgment in the Greek mind, it grew and fructified into broader and grander proportions than had been known on its native soil; and although the Order inherits this from two of the grandest nations in ancient times, Persia and Greece, yet it especially cherishes the higher advancement of the Seven Wise Men of Greece, namely: Periander of Corinth, Bias of Priene, Pittacus of Mitylene, Cleobulus of Lindus, Chilo of Lacedæmon, Solon of Athens, and Thales of Miletus.

Rollins, the Historian of Persia, says: "The Magi of Persia were the sages and philosophers of that country, as were the Gymnosophists, and Brachmans of India, and the Druids of Gaul — that they were visited by people from the most remote countries to be instructed in wisdom and philosophy."

The Heptasophians are so well known, like other large and old Orders that we shall only give a brief notice of such in these paragraphical sketches.

THE ISRAEL HOUSE OF DAVID.

The Shiloh of this People is located at Benton Harbor, in Michigan. They publish an attractive monthly paper of eight pages in colored inks called *Shiloh's Messenger of Wisdom*, at fifty cents a year, devoted to "The Ingathering of Israel." "And unto Shiloh shall the gathering of the people be." (Gen. xlix, 10.) Many perplexing questions are answered by the editor, Benjamin. They believe 144,000 will find the way and be prepared to meet their Lord." They have published several books, also which are for sale, setting forth their views, "The Book of Wisdom," and "The Star of Bethlehem." Also "The Flying Roll," by James J. Jezreel, called the Sixth Messenger. Address Mary and Benjamin, Benton Harbor, Mich.

UNIVERSAL IDEALIST UNION, OR FRATERNITY OF INITIATES.

The Universal Idealist Union, organized under the device: "For Altruism and Idealists," was formulated in 1896 upon an appeal sent out to some of those who believe in *Beautiful*, the *True*, and *Good Ideals*. The responses from all parts of the world demonstrated that the time had then arrived for the revival of the ancient Fraternity of Initiates. Therefore, the U. I. U. was placed upon a working basis that year.

The Union is world wide and its members reside in nearly all countries. It has a scientific aim, as well a humanitarian one and it is preparing the way for a Congress of Idealists, and Mystic Sciences; while at the same time it leads to the advent of the Universal Fraternity. The Union in the name of Love makes an appeal to all the intellectual and spiritual lights for the reconstitution of the Flambeau of Truth. We ask the co-operation of all those who believe, who love, and who will, in order to enlarge the already wide circle of our affiliations, and to extend over the surface of the entire globe the network of this Association of "Peace and Good Will," destined to become a religion among religions; a State in the midst of States; a family in the heart of families, so that everywhere may be found men, who will welcome each other as brothers, as fellow citizens, as co-religionists, whatsoever may be their race, their countries, or their beliefs.

Some of the National Unions have published many theses and essays on a large variety of subjects in handsome covers for distribution to the members and for exchanges, in several languages.

Dr. Edouard Blitz, 540 W. 146th Street, New York City is at the head of the American Branch. Seven pamphlets have thus far been published under its auspices and distributed mostly gratis, and others may be published in the near future.

1. Universal Idealist Union. Objects, and its propaganda.
2. Cæsar Virgin and Virgin's Son. By Nathanael.
3. The Riddle of Man's Life Explained. By Nathanael.
4. Hermes Trismegistus. By Carl Michelsen.
5. The Lusignans. Sketches. By Dr. Edouard Blitz.
6. Dreams, and Their Phenomena. By Carl Michelsen.
7. Social Science and Freemasonry. By Dr. Edouard Blitz.
8. Secret of Jesus. By Octavius B. Frothingham.

Further information can be obtained and some of the published literature by addressing the editor.

HERMETIC BROTHERS OF LUXOR.

The H. B. of L. originated, as we understand it, in England. Its membership was about equally divided between that country and this. Its teachings were elevating philosophic, ethic, and contained much that was helpful to those searching for light. The divine scintillations of the Eternal will each in its own time complete its own "Cycle of Necessity." The Brotherhood was divided into three grades. In America the arrangement of these was subdivided, and somewhat modified from its Eastern forms. It is referred to in a footnote in "Isis Unveiled." Some internal dissensions ruptured it about twenty years ago. While it reorganized and for awhile continued to publish some messages, lectures, and books, yet its influence and prestige waned, and we think is now dormant. Its Adytum was located at Denver, Colo. M. Theon was Grand Master of the Exterior Circle. There were 9 degrees before one arrived to Adeptship. Seven members constituted the American Council. Initiation, grades, degrees, lessons, etc., were communicated as the novice showed ability to receive such. The circumambulation of the arcana of scrips and documents worked beneficially to each. The last printed work distributed to the advanced members was "The Mysteries of Eros." *Omnia vincit veritas.* Quarto, 52 pages. Expressly arranged for the Exterior Circle.

THE ORDER OF JUSTICE.

This Order is but little known. Its propaganda circular gives some information. It says that Zarathustra, Enoch, Noah, Job, Moses, Abraham, and Jesus, each in turn, were Messengers of glad tidings, but could not establish the Kingdom of Heaven on Earth. The plan for inaugurating a new movement is then stated and how to accomplish it. The prospectus is published over the name "POLARIS." Pearl Mc. Farland, Secretary, 259 East 26th Street, Chicago, Ill.

ORDER OF SONS OF SAINT GEORGE.

This Order is an organization formed in the United States in the early 70's as a sort of counterpart to the Molly Maguires, as we are informed by some authorities, and, we think, first in Utah. Its membership most exclusively consists of Englishmen, and it was first formed for self-protection, and of late has attached a money benefit to itself.

ORDER OF SAINT CATHERINE OF MOUNT SINAI.

This Order was founded in the year 1063 A. D., by Robert de Lusignan surnamed Bras-de-fer. At the present time the Order is entrusted to and presided over by Prince de Lusignan, who is in the direct line the succeeding Prince. The Royal House, of Armenia, Cyprus, and Jerusalem, was the founder of three Royal Orders, namely: the First, Knight of the Sword; the Second, Knight of Saint Catherine of Mount Sinai; the Third, Knight of Melusine. Prince Guy de Lusignan, having at his disposal the decorations of these Orders, and being ever ready to recognize merit in those who have been instrumental in promoting the arts and sciences, propagating humanitarian principles, and altruism, has conferred the decorations of honor on twelve loyal citizens of the United States (among them the writer hereof), for services rendered to humanity, the arts and sciences, literary pursuits and written theses, the uplifting and enlightenment of the race, and the Armenian Cause. He has decorated about one thousand with the honors. He is now a resident of Paris, and devotes himself to literature and the good of humanity.

SONS OF JONADAB.

The Sons of Jonadab are a society of men that date back many, many years. They base their objects and resolutions on the command of their namesake, found in Jeremiah xxxv, 6: "We will drink no wine, for Jonadab, the son of Rechab, our father, commanded us, saying, 'Ye shall drink no wine, *neither* ye nor your sons forever.'"

The Sons of Jonadab flourished in the eastern States, more especially New England, fifty years ago or so, but in later years declined on account of the more modern Orders based on the like pledges and covering the entire nation. The sons were very orthodox, for any member breaking his pledge could never be reinstated. The Sons are dormant or affiliated with others.

UNITED DAUGHTERS OF RECHAB.

The Daughters were first established in Boston, March 15, 1845. They based their pledge on the command that Jonadab, the son of Rechab, gave to their posterity (Jeremiah xxxv, 6). Their motto is "Mercy and Truth are met together." They select and quote eight other texts for admonitions as the guides of a pure and exemplary basis of character. This society is now dormant as an organization, we are told.

The Twelve Messengers.

Edward Vaughan Kenealy (born 1819, deceased 1880), was the author of a remarkable collection of works, which were published anonymously (some of them), and others under his own name. His original plan was to collect into a series of volumes the sacred books (as he had planned it) of the twelve Messiahs, or Messengers, of the world for about ten thousand years, making some 24 books with commentaries. Of these six volumes were published in thick octavos :

1. The Book of God: the Apocalypse of Adam-Onnes, with Introduction, and Commentary; three volumes.

2. The Book of Enoch (bound in one and in two volumes).

3. The Book of Fo (or Fo-Hi).

The above books totalize 3292 pages. The author's death interrupted the continuance of the volumes. He announced that The Book of Brigoo, and The Book of Zaratusht (Zoroaster) were well advanced in preparation.

The author laid out his plan, of the cycles of the past ages, about as follows: that 24 Ancients, or Holy Men of God first ruled or guided the spiritual aspirations and welfare of all men, each for 100 years, which completed four Naroses, or 2400 years, and then the first Naros, a cycle of 600 years, was commenced as the period for the resuscitating of lost truths, for the renewing and inspiring men in their desires and devotions. At that time, *Anno Mortalium* 3000, the first Messenger of God appears. The following synopsis gives the author's scheme:

1. "Adam, *Anno Mortalium* 3000. The prophet of Central Asia. He was of the Red race, or of *red earth*, as the biblicals put it. Adam was the reformer of Scythism, and the author of the sacred Apocalypse, a spiritual history of the earth. The false copy, called Revelation, is at the end of the Bible. His sacred book was republished by the Twelfth Messenger.

2. Enoch, A. M., 3600. The prophet of Atlantis, now submerged. His priests went as far west as the Americas, where the ruins of temples and pyramids may be seen at this day. His sacred book was republished by the Twelfth Messenger. The false copy was published by Archbishop Laurence.

3. Fo-Hi, A. M. 4200. The first prophet of the great Yellow Race. He is called Noah in the Bible. He was not a

Hebrew, but was a native of Central Asia. His was one of a number of celebrated names that were put into the Hebrew scriptures from time to time by the high-priest or other exalted personage, who had, for the time being, the custody of their sacred writings. He would not hesitate for a moment to do that which would give an authority or glorification, though false, to those predatory creatures, his countrymen, the Jews. The religion of this Messenger is called Fo-ism and Boodhism. Memorials of him are existent. He became prime minister of China and emperor. He was the first great law giver of the earth. His sacred book was republished by the Twelfth Messenger.

4. Brigoo, A. M. 4800. The prophet of the Hindoos, and author of the true Vedas. The present Vedas are not his work. Boodism, Druidism, Brahminism, Magianism, in fact, all the oldest religions were and are different forms of one grand original, or Monotheism, as promulgated by the first five Messiahs.

5. Zaratusht, or Zoroaster, A. M. 5400. The prophet of the Persians. He was the author of the true Zend-Avesta, the Everlasting Fire-Word. The extant volume is a corruption of his book.

6. Thoth, A. M. 6000. The prophet of the Egyptians. He is Hermes Trismegistus. The monuments of Egypt still proclaim him.

7. Amosis, or Moses, A. M. 6600. The prophet law-giver of the Jews. He is call Thothmosis. He was the author of the book of Job, a novel. It is not in his form, nor complete as we have it. The present so called five books of Moses are not his work. The Jews have always been very careless with their sacred books. He took the sword against sinners. He was slain by Joshua.

8. Lao-Tseu, A. M. 7200. The second prophet of the great Yellow Race. Du Halde says that his books are extant, but, as it is supposed, much disguised by his followers. He was celebrated for his meekness and wisdom. His religion is called Lao ism, though it is not now as pure as he left it.

9. Jesus, A. M. 7800. The second prophet of the Jews, and through them Europeans and Americans have received religious books, though much corrupted. He traveled as a pilgrim in search of knowledge, and acquired all the oriental sciences.

He began to preach in his forty-ninth year, and was crucified about three years later. He left his books to his disciples who were ignorant men. Probably they were afterward destroyed, being accounted as magical. He was a re-incarnation of Amosis or Moses.

10. Mohammed, A. M. 8400. The prophet of Arabia, and author of the Koran. The present Koran is not his work. It was corrupted by his secretary and others. His zeal for Monotheism and against idolatry is well known. He endured much persecution, and resolved to use the sword against sinners. He was poisoned by a Jewess.

11. Genghis Khan, A. M., 9000. The third prophet of the great Yellow Race. He re-established Monotheism, but used force, and made a code of laws. He was called King of Kings, as he held the sovereignty of a vast empire.

12. Kenealy, A. M. 9600. The prophet of the British Isles. Born, 1818; died in London, 1890. He was a re-incarnation of Genghis Khan, and the greatest advocate of his time. His mission was to restore Monotheism, the ancient true religion, which is so well worthy the name, and is suitable for all on the earth."

"At the end of this cycle there will be a great catastrophe. The earth will be depopulated, and its entire face changed. Jesus said that the exact time of this change has not been revealed to any.

"The cycle of 600 years, to a second, is well-known to astronomers as a perfect period. Every part of the universe is in exactly the same relation to every other part that it was 600 years previously, and so stars and earth proceed in their endless cycles. The loving All-Father has ordained that regularly in each of these periods his will shall be declared to a section of his lapsed children of this and the other earths. All the more important nations have had a revelation from heaven, directly or indirectly. For good reasons, these facts have never been made known to the multitude, but in the present age may be known to all."

The above quoted synopsis of the Twelve Messengers is taken from the preface, by Charles W. Hillyear, of "The Testament of Jesus, by Kenealy the Twelfth Messenger of God," published by Mr. Hillyear, 223 St. Alban's Road, Watford, England. The book is sent by mail by sending him one shilling and eightpence, 40 cents, which includes postage.

The Druid Records.

THE DRUID RECORDS show that the earth at the Northern midwinter and Southern midsummer is at the end of the pendulum swing towards the North pole of the Stars. Then the Sun pulls on the Southern hemisphere until the earth has sufficient momentum to carry it to the other end of the pendulum swing — when it is Northern midsummer and Southern midwinter. Then the Sun pulls on the Northern hemisphere and the earth returns to its former position, Northern midwinter and Southern midsummer.

As the Northern hemisphere leaves its midwinter position covered with moisture and gets directly under the Sun vegetation begins and ripens until the earth has reached the Southern end of its swing, and at autumn being directly under the Sun without moisture vegetation perishes and midwinter again brings renewal.

If the above is correct, from a pendulum motion North and South yearly, we could expect a North and South change of position in the stars. From observations at Greenwich on a star directly overhead, modern astronomers agree that that star, Draconis, does move North and South yearly. With the means at their disposal and their great scientific knowledge, modern astronomers will soon be able to prove whether Druid records have been preserved accurately.

WALTER RICHARDSON, Carlton, Australia.

Lord's Prayer in Esperanto.

Patro nia, kiu estas en la ĉielo, sankta estu Via nomo, venu regeco Via, estu volo Via, kiel en la ĉielo, tiel ankaŭ sur la tero. Panon nian ĉiutagan donu al ni hodiaŭ, kaj pardonu al ni suldojn niajn, kiel ni ankaŭ pardonas al niaj suldantoj; ne konduku nin en tenton; sed librigu nin de la malvera, car Via estas le regado, la forto, kaj la gloro terne. Amen!

"THE CITY OF THE FOUR" KABEIRI. Hebron, or *Kirjath-Arba*. Kirjath-Arba signifies "the City of the Four." According to the legend, it is that city that *Israim* or an Initiate found the famous Smaragdine Tablet on the dead body of Hermes.

Reincarnation from Tadpole to Man.

BY LANGDON SMITH.

When you was a tadpole and I was a fish in the paleozoic
 And side by side on the ebbing tide [time,
 We sprawled through the ooze and slime,
 Or skittered with many a caudal flip
 Through the depths of the Cambrian fen,
 My heart was rife with the joy of life,
 For I loved you even then.
 Mindless we lived and mindless we loved
 And mindless at last we died ;
 And deep in the rift of the Caradoc drift
 We slumbered side by side.

The world turned on in the lathe of time,
 The hot lands heaved amain,
 Till we caught our breath from the womb of death,
 And crept into life again.
 We were Amphibians, scaled and tailed
 And drab as a dead man's hand ;
 We coiled at ease 'neath the dripping trees
 Or trailed through the mud and sand,
 Croaking and blind, with our three clawed feet
 Writing a language dumb,
 And never a spark in the empty dark
 To hint at a life to come.

Yet happy we lived and happy we loved,
 And happy we died once more ;
 Our forms were rolled in the clinging mould
 Of a Neocomian shore.
 The eons came and the eons fled,
 And the sleep that wrapped us fast
 Was riven away in a newer day,
 And the night of death was past.

Then light and swift through the jungle trees
 We swung in our airy flights,
 Or breathed in the balms of the fronded palms
 In the hush of the moonless nights.

And oh ! what beautiful years were these,
 When our hearts clung each to each ;
 When life was filled and our senses thrilled,
 In the first faint dawn of speech.
 Thus life by life, and love by love,
 We passed through the cycles strange,
 And breath by breath and death by death
 We followed the chain of change.
 Till there came a time in the law of life
 When over the nursing sod,

The shadows broke and the soul awoke
 In a strange dim dream of God.
 I was thewed like an Auroch bull,
 And tusked like the great cave bear ;
 And you, my sweet, from head to feet,
 Were gowned in your glorious hair.
 Deep in the gloom of a fireless cave,
 When the night fell over the plain,
 And the moon hung red o'er the river bed
 We mumbled the bones of the slain.
 I flaked a flint to a cutting edge,
 And shaped it with brutish craft ;
 I broke a shank from the woodland dank
 And fitted it, head and haft.

Then I hid me close to the reedy tarn
 Where the mammoth came to drink —
 Through brawn and bone I drave the stone,
 And slew him upon the brink.
 Loud I howled through the moonlit wastes,
 Loud answered our kith and kin,
 From west and east to the crimson feast
 The clan came trooping in.
 O'er joint and gristle and padded hoof,
 We fought and clawed and tore,
 And cheek by jowl, with many a growl,
 We talked the marvel o'er.
 I carved that fight on a reindeer bone,
 With rude and hairy hand,
 I pictured his fall on the cavern wall
 That man might understand.

For we lived by blood and the right of might,
 E'er human laws were drawn
 And the age of sin did not begin
 Till our brutal tusks were gone.
 And that was a million years ago,
 In a time that no man knows.

Yet here tonight, in the mellow light,
 We sit at Delmonico's ;
 Your eyes are deep as the Devon springs,
 Your hair is dark as jet.
 Your years are few, your life is new,
 Your soul untried, and yet —
 Our trail is on the Kimmeridge clay
 And the scarp of the Purbeck flags,
 We left our bones in the Bagshot stones,
 And deep in the Coraline crags ;
 Our love is old, our lives are old,
 And death shall come amain :
 Should it come today, what man may say
 We shall not live again.
 Then as we linger at luncheon here,
 O'er many a dainty dish,
 Let us drink anew to the time when you
 Were a tadpole and I was a fish.

Robinson Crusoe.

There is much in this life that is dreary ;
 Many cares that are human one loathes,
 We are fated to labor till weary
 For nothing but food for our clothes.
 If only the marvel might be,
 How willingly, gladly I'd do so —
 Yea, fly to an isle in the sea,
 And live like poor Robinson Crusoe

Yes, often I muse of an island,
 For desolate distance I crave ;
 Its loneliness wakens a smile, and —
 'Twere lovely to live in a cave ;

There's something idyllic in goats ;
 For apparel and milk there are few so
 Useful : one need not buy oats,
 He did n't — poor Robinson Crusoe !

Each day in the week were a high day ;
 No bother of servants were there ;
 With a humble and dutiful Friday
 The question would vanish in air.
 No duns, and no money to pay :
 Not a thing over which we here stew so ;
 No plumbers, no moving in May, —
 O fortunate Robinson Crusoe !

He had never had use for a tailor ;
 His hats were all made by himself ;
 He'd all that he wanted, this sailor ;
 He had cause to take pride in his pelf.
 With all one could wish for in life
 He gave thanks for his pleasures that grew so ;
 No extravagant children, no wife —
 No wonder that Robinson crew so !

Financial depression or panic,
 All ills with which nations are fraught,
 In a beautiful isle oceanic
 How trancing to think they were naught.
 With existence a pleasure supreme
 Surpassing the visions of Rousseau,
 One's fancy is dazed by the dream —
 How happy was Robinson Crusoe !

'Twere delightful to end all this striving
 For money, or litter to fade —
 In feverish cities this hiving
 For honey that's bitter when made.
 Perhaps you may deem it a jest ;
 I have n't the heart to chaff you so,
 Was ever a mortal so blest ?
 Who would not be Robinson Crusoe ?

— *Boston Transcript.*

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Origin and Nature of the Tetragrammaton.

BY S. R. DRIVER.

In the Khorsabad inscription of Sargon, that monarch names, among those who had attempted insurrection against him, one *Ya-u bi-i-di*, king of Hamath; the word is accompanied by an indication that part of the compound is the name of a diety: and the supposition that this name is *Yahu* is confirmed by the remarkable fact that in a parallel inscription the same king bears the name *Illubid*. A Hamathite king, it appears, could be called indifferently *Yahubid* or *Illubid*, much in the same way that the king of Judah who before he came to the throne bore the name of Eliakim, was known afterward as Jehoiakim. The discovery that the name *Yahu* was thus not confined to the Israelites led Schrader, in 1872, to the conjecture that it may have come to both Hebrews and Hamathites alike from Assyria; and the conjecture was adopted, and supported with positive arguments, by Friedrich Delitzsch, son of the well-known commentator, in his book "What was the Site of Paradise?" published in 1881.

I will begin by stating briefly Professor Delitzsch's theory, and the grounds upon which he defends it.

The view generally held hitherto by scholars has been that *Yahweh* is the original form of the sacred name, of which *Yahu* (found only in proper names) and *Yah* are abbreviations. Professor Delitzsch adopts an opposite opinion, arguing as follows:

1. Yahweh was never the name of the God of Israel in the mouth of the people; the popular name was always *IHV* or *IH* as is shown by the fact that the former constitutes part of no proper name, while large numbers are compounded with the latter.

2. The abbreviations themselves show that the significant part of the word was felt to lie in the *ya* which was always retained, although upon the usual theory this would be merely a prefix.

3. It is improbable that a name handed down from remote times would have included the abstract idea of *being*: such a signification bears the impress of a later period of theological reflexion.

4. Yahu was a name of God among other Canaanite nations besides Hebrews. In addition to Yahubid just cited, there are besides, the Damascene *Ya'-lu'* found in an inscription of Esarhaddon; the Phœnician *Abdai*, *Yoel*, *Bithias*, the Philistine *Mitinti*, *Sidkâ*, *Padi*, names of kings of Ashdol, Ashkelon, and Ekron respectively, mentioned by Sennacherib, and formed precisely like the Hebrew Mattithiah, Zedekiah, and Pedaiah, the Hamathite *Yoram* (2 Sam. viii, 10), the Hittite *Uriah*, and the Ammonite *Tobiah*, all of which show traces of the same name. If Yahu was thus a general Canaanite name, it cannot well be derived from *HVH*: for this root, though known to Aramaic and Hebrew, is not Phœnician. Its source, therefore, must be sought not in Palestine, but in Babylonia, the common home of nearly the entire Canannitish Pantheon; and remarkably enough, a sign denoting God (*ilu*), which hitherto had been

read ideographically, had been discovered to have a phonetic value, and to be pronounced *i*, or with the ending of the Assyrian nominative *ya u*. In other words, among the old Accadian population of Babylonia, from whom the Semitic immigrants derived their cuneiform writing, the supreme God bore the name *I*, which, in the mouths of the Semitic Babylonians, would readily become *Ya u*.

Delitzsch accordingly propounds the following theory. The forms *Yahu*, *Yah*, current among the people, are of foreign origin. The form *Yahweh*, on the other hand, is distinctly Hebrew: it is a modification of *Yahu*, so formed as to be connected with *H VH to be*, and designed to express a deep theological truth: this prevailed among the prophets and priests, but not among the people generally. A distinction, it will be observed, is drawn between *Yahu* and *Yahweh*, and the theory is guarded thereby against the objection to which it might otherwise be exposed from a theological point of view. Delitzsch does not divest *Yahweh*, the usual form met with in the Old Testament, of the associations attached to it on the ground of Exod. iii and vi; he argues, on the contrary, that *Yahu* is the foreign word which was transformed into *Yahweh* just for the sake of giving expression to the truths taught in those passages. In fact, *Yahu* has no real connexion with *Yahweh*, and is merely the material framework upon which it is modelled.

The theory, however, though not open to objection upon theological grounds, is not free from difficulties in other directions, and exception was taken to it in most of the notices of Professor Delitzsch's book. C. P. Tiele, in the *Theologisch Tijdschrift* for March, 1882, declared himself unconvinced, and recently it has been examined at greater length by F. A. Philippi in the second part of the "Zeitschrift für Völker psychologie" for 1883, whose arguments against it I proceed now to state.

1. It is an exaggerated and untenable view to treat *Yah* as the popular form. In all colloquial expressions, in the language

of every-day life, we uniformly in the Old Testament find *Yahweh*: it is used even in formulae of swearing and other common phrases, where a shorter form, if in use, might have been naturally expected to occur: of the shorter forms, *yahu* is confined entirely to proper names (where the longer one would have been cumbrous; imagine such a word as *MACIHVH!*), and *yah* to proper names and poetry,—and even in poetry chiefly in later liturgical forms (for example, Halleluyah, twenty-four times out of forty-seven). Against the suggestion that possibly editors or scribes substituted at a later date the longer form, the testimony of Mesha is decisive; on his stone (line 18) he writes *Yehweh*: the longer form must have been in popular use in the ninth century B. C. And in proper names abbreviations in accordance with the normal methods of the language (as *IHV* and *IH* would be) would not be against analogy.

2. The contractions do not cause difficulty. The transition from *Yahweh* to *i* (*I—*) would not be made at once, but gradually. The last syllable being apocopated, after the analogy of verbs *A'I* and *A'V*, there arose first *yahw*; next, the final *w* being first vocalized and then dropped, came *yahu* and *yah* (with the aspirate sounded—*IH*): after a while the aspirate ceased to be sounded, though it continued always to be written: and thus, though it is true that at last, in proper names, only the sound *ya* remained, its continuity with the earlier stages was unbroken, so that its real origin would always be felt. The forms, moreover, in which *I—* or *I—* alone appears (as *ABPI*, *MTANI*) are at best of uncertain derivation: it is possible that they are not connected with *yah* at all.

3. The objection drawn from the abstract nature of the idea shall be considered presently; the name, it is probable, was understood to express a moral, not a metaphysical, conception of being.

4. The Philistine names are too uncertain in their formation for an argument to be based upon them; and the others are too isolated to prove a general worship of a deity Yahu—

individual cases of borrowing from Israel are no improbability.

5. Admitting a Babylonian *yau*, it is difficult to understand how a Hebrew *yahu* can have arisen from it: the form which the regular phonetic laws would lead us to expect is *yô*; and if *yau* became in Hebrew indiscriminately *I·HV*, or *I·HV*, how is it that the latter appears never at the end of a compound proper name, the former never at the beginning? This difference can be accounted for upon the ordinary view, but not by Delitzsch's theory. 'The *IHV* abbreviated from *IHVH*, when standing at the beginning of compound names became *y^han*, *y^hô*, after the analogy of *IhBP* from **IhBP*, because *yâhâ*, in such a position, as part of a compound word with an accent of its own, would have drawn the tone unduly back, whereas *IHV* for *IHV*, in the second part of the compound, was excellently adapted to receive the tone.'

The question of a Babylonian *yau* is an intricate one, and cannot be satisfactorily discussed except by those who have made the cuneiform inscriptions their particular study. But the discussion may fortunately be dispensed with. Not only do both Tiele and Philippi raise objections to Delitzsch's reasoning, contending, for example, that the Assyrian *I* itself is not satisfactorily established as the name of a deity, but Professor Sayce, whose authority is not less than that of Professor Delitzsch, has declared that his attempt to derive *Yahweh* from an Accadian origin is unsuccessful. Our knowledge of Babylonian mythology, he remarks, is tolerably complete: and no such name as *Yahweh* is contained in it. A derivation from the Accadian, which Professor Sayce abandons, need surely not occupy our attention further.

The rejection of a Babylonian origin for the Tetragrammaton does not, however, preclude the possibility of its having some other foreign, non Hebraic, origin. Older scholars had indeed already suggested this, on the strength of certain notices in Greek writers; and as the view has been recently revived, I may be allowed, for the sake of completeness, to consider it briefly here, referring for further particulars to the full exam-

ination of it by Count Baudissin in the first volume of his "Studien zur Semitischen Religionsgeschichte" (1876), p. 181 ff. Several ancient authorities (for example, Diodorus Siculus, Origen, Theodoret, Jerome) speak of the God of the Jews under the name 'Idô: and the same name appears in some of the Gnostic systems. Here it is evidently derived from the Old Testament, being found by the side of other names plainly of Hebraic origin. This is the case not only in the lists given by Irenaeus and other ancients, but also on the Gnostic rings and amulets, representations of which have been given by Macarius, Montfaucon, Kopp, C. W. King, and others. Abrasax, for example, we learn, from Irenaeus, was the name given to the First Cause in the Basilidean system. If, therefore, we find the name $IA\Omega$ coupled with $KABA\Omega\Theta$ or $A\Omega\Omega NAI$ under the strange composite figure which denoted Abrasax — the head of a hawk, or sometimes of a jackal, the arms of a man, one arm often bearing a whip, with two serpents diverging below as legs — it will not surprise us; some mystic meaning or magical power may well have been supposed to reside both in the figure and in the name. If it was known (as it certainly must have been) that the Jews hesitated to pronounce the name, its value as a magical token would be the greater. But what are we to say when we read the name $IA\Omega$, as we often can, associated with the image of the youthful Horus, resting on a lotus leaf — Horus, the Egyptian god of the awakening life of spring?

Here 'Idô stands alone, unaccompanied by any Jewish or Christian symbol. From this evidence, taken in conjunction with some notices (especially the reputed oracle of the Clarian Apollo) which appeared to connect 'Idô with the Phœnician *Adonis*, Lenormant, in 1872, considered it clear that the populations of Phœnicia and Syria recognized a god 'Idô, and threw out the suggestion that the name was an old one, denoting properly *the existent*, which as being the least closely attached to a definite mythological personage, might have been the model upon which the Mosaic *Yahweh* was constructed. Not, however, that Lenormant supposed *Yahweh* to be derived

from 'Idô; from the beginning, he adds, the Israelitish name was used in an altogether different sense from the Phœnician: the resemblance was purely external: though the similarity of name, he thought, might help to explain the readiness with which the Israelites afterwards exchanged the worship of *Yahweh* for a Canaanitish cult. But the grounds for such a theory are precarious: the Hamathite and Phœnician names are not numerous enough to bridge over the chasm which separates the late classical times (at which 'Idô is first attested) from the age of Moses. Baudissin, after a careful examination of the facts, concludes with great probability, that 'Idô with the Horus figure is simply derived, as in the previous cases, from the Old Testament, and its occurrence in that connexion is merely a piece of religious syncretism, such as meets us often elsewhere in Gnosticism, especially when its home is in Egypt (pp. 205-207). Baudissin discusses at the same time the identification of this 'Idô with Dionysus or Adonis, and the oracle of Apollo: his conclusion with regard to the latter is that even if it be admitted to be the work of a Greek in pre-Christian times, it would not follow that the 'Idô named in it was other than the God of the Jews himself: and that consequently that name could not be alleged as the source whence the Jewish *Yahweh* was derived. The Greek 'Idô, it may be concluded, is everywhere dependent on the Hebrew *IHVH*.

Professor Sayce, lastly, though, as we saw, not admitting its Accadian origin, still attaches weight to Delitzsch's arguments for *Yahu* being the original and popular form; and expresses himself inclined to assign to it a Hittite origin. How important the great Hittite empire of Kadesh on the Orentes was in the ancient world we know now from many sources. Hamath, Professor Sayce remarks, appears to have been a sort of Hittite dependency: Abraham had dealings with Hittites: David had not only a Hittite warrior, Uriah, but was on friendly terms with a king of Hamath: the kings of the Hittites are spoken of, long after David's time, as ready to give help to a king of Israel (2 Kings, vii, 6); and the inscriptions mention no names

compounded with *yahu*, except in Israel and Hamath. *Yahweh*, he concludes, was as much the supreme God of Hamath as of Israel. Should this conjecture be discarded, he is disposed to fall back on the view of Professor Robertson Smith (see below), that the word denoted originally the sender of lightning or rain.

The general conclusion at which we arrive is, that while there are no substantial grounds for abandoning the ordinary view that *yahu* and *yah* are the abbreviated forms of *Yahweh*, the possibility of a foreign origin for the latter cannot, in face of the Phœnician and other non-Israelitish names in which it seems to appear, be altogether denied. This, indeed, is the opinion of the most competent scholars of the present time. Thus Hermann Schultz, writing in 1878: 'The opinion that the word may once have been current in a wider circle of peoples than Israel alone, cannot be said to be exactly refuted.' While concluding himself that it is *most probably* of Hebrew origin, he concedes that a different view is still tenable and that the name 'may have only acquired a definite religious significance in Israel.' Dillmann and Delitzsch express themselves similarly: the latter remarking that more ought perhaps, under the circumstances, to be granted than the conclusion of Baudissin (p. 223) that the God of the Jews was adopted by some of the neighbouring peoples into their Pantheon. But, like Schultz, both these scholars are careful to add that, even be it so, the name received in Moses' hands an entirely new import.

Assuming then *Yahweh* to be a derivative of *IHVH to be*, we may proceed now to consider the signification attaching to it. In form, *Yahweh* belongs to a class of words hardly found in Hebrew beyond a few proper names, but used somewhat more widely in Arabic and Syriac, which are considered to denote an object or person from some active or prominent attribute. Jacob, the supplanter, Isaac, the laughier, Jephtha, the opener, Jair, the illuminator, are familiar examples of the same formation. Hebrew scholars will, however, at once perceive that the

vocalization *Yahweh* (which we may here assume to be the correct one, or at least the most probable by far that has been proposed) may belong to two conjugations or voices, may have a neuter or a causative force, may express grammatically either *he that is*, or *he that causes to be*. Formerly the name was supposed almost universally to convey the sense *he that is*, but latterly there has been a growing consensus in favour of *he that causes to be*. Not, indeed, that this interpretation is a new one; it is as old as Le Clerc, who, in his Commentary on Exod. vi, 3 (1696), both gives the pronunciation *Yahweh*, and explains the name as = *γηννησιουργόν*. In more modern times the same view has been favoured (in some instances independently) by authorities of considerable weight: it was thrown out as a suggestion by Gesenius in 1839 (*creator* or *life giver*), and is adopted by Land, Lagarde, Kuenen, Schrader, Baudissin, Nestle, H. Schultz, Tiele. Not by all, however, quite in the same sense. Kuenen, for instance, interprets the name as denoting the giver of existence: Schrader and Schultz as the giver of life and deliverance: Lagarde and Nestle, following Le Clerc, as *he who bringeth to pass*, that is, the performer of his promises. Lagarde finds similarly in Exod. vi, in the contrast between *El Shaddai* and *Yahweh*, the transition from the idea of God's might to that of his covenant faithfulness. The thought is a suggestive one; but even in this the most favourable form of the causative view, there are difficulties which are a serious obstacle to our accepting it.

It is true that *HHH* is used of the fulfilment of a promise or prediction (1 Kings xiii, 32 *KI HVH IHVH HΔBP*) but hardly in the abstract, without the object of the promise being indicated in the context: and the fact that scarcely any Semitic language uses the causative form of *HHH*, whether in the sense of creating or bringing to pass, appears to make it additionally improbable. The same lexical consideration tells further against the view that the name had in its origin, before it was spiritualized as in Exodus, some other causative force, such as, for example, *he who causes to fall* (namely, rain, or lightning).

It is true, as Arabic shows, that *to fall* was almost certainly the primitive meaning of the root; it even occurs once with this sense in Hebrew: but it is questionable whether the causal form used absolutely would have conveyed such a special meaning as this, without the object being distinctly expressed. Rather, as Professor W. H. Green observes, it would signify *the destroyer* — — (?) is used in Qor'an (53, 54) of God's *ruining or throwing down* the cities of the Plain.

It appears then that *Yahweh* cannot be safely regarded except as a neuter (*gal'*); and we must take as our guide in its interpretation the parallel passage in Exod. iii, which, indeed, is clearly meant as an exposition of what it implies.

In an instructive essay on this question, in the *British and Foreign Evangelical Review* for 1876, Professor Robertson Smith observes that the modern disposition to look on *Yahweh* as a causal form is in large measure a protest against the abstract character of the exegesis of Exod. iii, 14. A double exegetical tradition, he proceeds to remark, is connected with that verse, the Palestinian, deriving from it the idea of God's eternity and immutability, and the Hellenistic or Alexandrian, deriving from it the idea of his absolute nature (already in LXX. *ο ων*). Either of these views, but especially the latter, assigns to the revelation an improbable abstract, metaphysical character, and moreover does not do justice to the word or the tense employed. *HIH* is *γίγνομαι*, not *εἰμι*; and *AHIH* suggests the meaning *come to be* or *will be*, rather than *am*. The phrase denotes thus not *γεγονα ο γενονα*, but either *γίγνομαι ο ησομαι* or *εσομαι ο εσομαι*. This was seen by Franz Delitzsch and Oehler, who, adopting the former of these alternatives, observe that the name does not express fixity, but change — not, however, a change regulated by caprice, but by design and conscious choice — '*I am*,' — not that which fate or caprice may determine, but — '*that I am*,' what my own character determines. It implies that God's nature cannot be expressed in terms of any other substance, but can be measured only by itself (confer the phrases iv, 13; xxxiii, 19; 2 Kings viii, 1).

But further, since *HIH* is not mere existence, but emerging into reality (*werden*, *γίνεσθαι*, come to pass), it implies a living and active personality, not a God of the past only, but of the future, one whose name cannot be defined, but whose nature it is ever to express itself anew, ever to manifest itself under a fresh aspect (ein immer im Werden sich kundgebendes), whose relation to the world is one of ever-progressive manifestation (in stetem lebendigem Werden begriffen ist). It denotes him, in a word, not as a transcendental abstraction, but as one who enters into an historical relation with humanity.

If we interpret *AHIH* as a future, we get a somewhat different meaning. This rendering is found in Rashi (eleventh century), who paraphrases '*I will be* with them in this affliction *what I will be* with them in the subjection of their future captivities.' So Ewald, in his last work (regarding Exod. iii as an effort to import new meaning into a word the sense of which had become obscure and forgotten) explains '*I will be* it,' namely, the performer of his promises; ver. 12, God says, 'I will be with thee'; ver. 14 explains how: '*I will be* it! I (namely) *who will be* it,' will be, namely, what I have promised and said. This is the view adopted also by Professor Smith, though he construes more simply, 'I will be what I will be.' From the use of *I will be* just afterwards by itself, he argues that *AHIH AShP* is epexegetical and not part of the name itself. He next points out how this *I will be* rings throughout the Bible,—'*I will be with thee, with them, their God,*' etc., and finds in this often-repeated phrase the key to this name here. '*I will be*'—something which lies implicitly in the mind of him who uses the name: in the mouth of the worshipper '*He will be* it,' an assertion of confidence in Jehovah as a God who will not fail or disappoint his servants: in one word, *He will approve himself*. At the same time *what* he will be is left undefined, or defined only in terms of himself for the very reason that his providential dealings with his people in their ever-varying needs are inexhaustible—are more than can be numbered or expressed. The vagueness is intentional, as when Moses says, 'Send now

by the hand of him that thou sendest,' that is, send me, then, if it must be so. So here, 'I will be that which I am to be' to you: what I have promised and you look for; I will approve myself — though *how* he will approve himself is an *AVENÜOVERO*. And in Hos. i, 9, Professor Smith finds an allusion to the phrase, 'I will save Judah by (or as) Jehovah their God'; but to Ephraim he says, 'Ye are not my people, and *I will not be* for you.' The promise made to Moses is there withdrawn from Ephraim.

This view is, undoubtedly, an attractive one. Dillmann, indeed, objects that the principal fact, namely, what Jehovah will prove himself, is not expressed, but must be supplied in thought: but the substantive verb may well be understood in a pregnant sense, *give evidence of being*. It differs, however, but slightly from that of Oehler and Delitzsch. The essential point in both is that they see in *IHVH* not the idea of abstract existence (such as is denoted by the unfortunate rendering *the Eternal*), but of active being, 'manifestation in history'. The principal difference is that on the one view this is conceived as realized in history at large; on the other, in the history of Israel in particular. On the whole, the meaning of *IHVH* and *AHĪH AHĪH*, *AŠĥP* denotes *He that is — is*, namely, implying not one who barely exists, but one who asserts his being, and (unlike the false gods) enters into personal relations with his worshippers. He who is in the mouths of men, however, can only be spoken of as *He is* becomes, when he is speaking in his own person, *I am*; and the purport of the phrase in iii, 14 is, firstly, to show that the divine nature is indefinable, it can be defined adequately only by itself; and secondly, to show that God, being not determined by anything external to himself, is consistent with himself, true to his promises, and unchangeable in his purposes. The latter aspect of the name became certainly prominent afterwards: and the prophets by many allusions, show that they saw in it the expression of moral unchangeableness.

To sum up briefly the substance of what has been said.

The theories of the *origin* of the name, or the meaning once attached to it, relate to the time *prior* to Exod. iii, 14: their truth would in no way invalidate or affect the revelation there given, so that they may be considered impartially upon their own merits. Upon their own merits they cannot be regarded as established. The theory of an Accadian origin unquestionably breaks down; the theory of some other non-Israelitish origin rests, at least at present, upon an insecure foundation, and is rejected by the most competent Old Testament scholars of every shade of theological opinion. The *Ἰάω* of the Greek writers is late; and nothing can be built upon it till it has been shown not to be derivable from the Old Testament tradition itself. The Hamathite and Phœnician names cannot be explained away: the *possibility* of a point of contact with non-Israelites remains; but we await further discoveries. So much for the name, as a name. Then as to the meaning. The possibility of a stage in which the name denoted the author of some physical phenomenon is undeniable. There is no positive evidence adducible in its favour; though some minds may be influenced by the weight of analogy. Similarly, though from the time when Exod. iii was written, the name must have been understood by Jews in the neutral sense *ο γιννομενος*, the possibility of a prior stage when it was interpreted in the sense *He that causeth to be* (or *to come to pass*) must be conceded. More than this cannot be said: positive evidence is again not forthcoming. Indeed, the advocates of this opinion hardly contend for more: both Kuenen and Schultz, for instance, speak very cautiously. The considerations advanced in support of the theories which have been discussed are not, I venture to think, sufficiently strong to render them plausible: no ground appears at present to exist for questioning either the purely Israelitish origin of the Tetragrammaton, or the explanation of its meaning which is given in Exod. iii, 14.

Respecting the origin and use of *AI* and its relation to *AΔHIM*, a discussion has recently arisen in Germany which is sufficiently cognate to the subject of the preceding essay to be

mentioned here, and which deserves the attention of those interested in such questions. It is contained in the following articles: 1. Lagarde, *Orientalia*, ii (1880), pp. 3-10 [connects *AA* not with *AVA* but with *AAI*]; 2. Nöldeke in the *Monatsberichte der Kön.-Pr. Akad. der Wissenschaften zu Berlin* for 1880, pp. 760-776 [adduces evidence, chiefly from inscriptions, to show that the vowel *El* was originally long]; 3. Lagarde in the *Göttingische Nachrichten*, 1882, pp. 173-192, (= *Mittheilungen*, 1884, pp. 94-106), [reply to No. 2]; 4. Nestle in the "Theo-logisch Studien aus Württemberg, 1882," Heft. iv, pp. 243-258 [conjectures *AAHIM* to be the plural of *AA*]; 5. Nöldeke in the "Sitzungsberichte," of the same Berlin Academy, 1882, pp. 1175-1192 [criticism of No. 4. and answer to 3]; 6. Lagarde in the "Mittheilungen," pp. 107-111 and 222-224. The course taken by the discussion has been indicated in outline; but no abstract of the argument is here attempted: the field covered by it is so wide that in order to be properly appreciated it must be studied *in extenso*.¹

My friend, Mr. D. S. Margoliouth, of New College, while examining an Ethiopic MS. recently acquired by the Bodleian Library (MSS. Aeth. 9. 5), and containing the same *Preces magiae xii discipulorum* as No. 78 in Dillmann's Catalogue of the Ethiopic MSS. of the British Museum, has observed *IHVH* vocalized almost exactly as Epiphanius and Theoderet (*Ιαβῆ*). The passage occurs (fol. 6b) in a list of magical names of Christ said to have been given by him to his disciples. As the context is curious, I transcribe a portion of it (vocalization unchanged):

¹ And after that he told them his names: *Iyâhê*, i. e. terrible; *Sûrâhê*, i. e. great; *Demn'âêl*, i. e. mighty; *Meryon*, i. e. all-watching; *O'e*, i. e. helper; *Aphrân*, i. e. savior; *Manatêr*, i. e. shepherd; *'El'El*, i. e. protector of all; *Akhâ*, i. e. patient; *Elôhê*, i. e. supporter of all; *Yahê*, *Yahê*, i. e. faithful (and) just.

¹ See also Professor Francis Brown's note in the *Presbyterian Review* (New York), 1882, pp. 404-407; (and more recently) M. Halvéy in the *Revue des Etudes juives*, 1884, (ix), pp. 175-180 (pp. 161-174 on *IHVH*, maintaining its Israelitish origin, and explaining nearly in the sense of Cashî.

The Supreme Being -- Humanity.

BY DYER D. LUM.

The simpleton has said — "There is no God !
 The paths in which the ancient martyrs trod
 No outlets have, save in the dreamer's vision ;
 The human soul ! 'Tis but an empty word ;
 Life is so brief we can but ill afford
 To waste our days in talking of its mission."

So thinking, he gives all his passion rein,
 His share of sense enjoyment to obtain,
 And knows no aim save that of selfish pleasure ;
 If life be all, has it no higher end ?
 Does he whose steps to virtue's courses tend
 With selfish greed receive but equal measure ?

O doubting soul ! no martyr died in vain ;
 The death men mourn the race has counted gain ;
 Each living word still has creative power ;
 The Sum of Thought ! The Universal Word !
 'Tis Father, Friend, Creator, Judge, and Lord,
 Through whom alone man lives beyond the hour.

Our Father ! Parent of the human mind,
 The Friend of all that erst has blest mankind,
 Creator of the realms of love and beauty,
 Dread Judge enthroned within each human breast,
 And Sovereign Lord of Lords at whose behest
 Man springs to higher life — the life of duty.

Humanity ! Thou product of all climes !
 Wherein now lives the hopes of ancient times,
 In whom we live and move and have our being ;
 Each throb of pity men have felt still lives
 To soften human woes, and daily gives
 Its benizen where eyes look on unseeing.

Almighty Being ! Aggregate of thought !
 'Tis thou alone exists ; all else is not
 But phantom scenes which need thee for their setting.
 'Tis thou whose love canst fill each aching heart,
 'Tis thou whose smile alone canst balm impart,
 And lead us with all sense of self forgetting.

A God in whom each Buddha still has share,
 In whom the Christ can still our sorrows bear,
 In whom all sainted dead survive death's portal ;
 And in the march of ages yet to come
 Each helpful word of ours will find a home —
 Our names forgotten, but our lives immortal.

The Lost Word. It ought to stand as the "lost words and lost secrets, in general, for that which is termed the lost "Word" is no word at all, as in the case of the Ineffable Name. The Royal Arch Degree in Masonry, has been in search of it since it was founded. But the dead do not speak ; and were even "The Widow's Son" to come back to life he could hardly reveal that which never existed in the form as now taught. The *Shemhamphorash* (the separated name through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after taking it from the Temple) — whether derived from the "self-existent substance" or *Tetragrammaton*, or not, can never be a substitute for the lost *Logos* of divine magic. — *Theosophical Glossary*.

Sonnet to the Letter H.

Hence ! hideous aspirate ; odious "H" avaunt !
 Whose harsh hiatus harrows every ear ;
 Whose hateful echoes every idiom haunt,
 Whose half-heard accents harass all who hear,
 Whose awkward halting orator assails.
 Of humor hampers, hinders all harangues,
 As happy he who aspirates exhales
 As he who on a hempen halter hangs,
 Unhappy elf ! altho' his hearers heed,
 And all his unheaped eloquence applaud,
 If once an "H" his utterance impede.
 Or absence heard, heedlessly ignored,
 Applause is hushed, and hooting half impends,
 Humbled he halts, and his oration ends.

Arcane Societies in the United States.

IV

I YOU COMPANY SCHOOL.

“‘There is no religion higher than Truth.’ There are three great truths which are absolute, which cannot be lost, and yet may remain silent for lack of speech.

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

2. The principle which gives life dwells in us, and without us is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perfection.

3. Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. . . . These three truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

“*Oclaves Organize Heart Centers.* Place yourself in this center and say this is my signature: I am this Monad. I include all things from • to ○ (*A Monad's Signature.*)

“God geometrizes in fire, air, water, earth — and worlds appear, from Atoms to Universes. Mathematics of Involution and evolution explained and demonstrated with geometrical models and diagrams to be a sex law of growth, a geometrical progression in cell formation, growth and consciousness, demonstrating a fourth dimension or condition.

“We develop your power of concentration and introspection by teaching you to *observe, analyze, and synthesize.*

“There is one God and Form is his Messenger. Every Form is a temple of the living God.

“‘Science and Religion are One,’ poem, by Ella Wheeler Wilcox. Edgar L. Larkin, Director of Lowe Observatory, Echo Mountain, Calif., commends the geometrical forms, that is (1156 piece), as skillfully made and handled.”

“Seek and ye shall find. The quickest way to reach ME is through the hearts of your brothers.” “Man, know thyself.” “From the Crystal to the Christ.” “The heart is the door of the Soul. The Soul is the Temple of Love. Love is the Mother of all things. Spirit is the Father of Love.”

For further information, address “I-You-Company School,” 107 South Figueroa Street, Los Angeles, Calif.

THE ORDER OF NATURE.

The Order of Nature is a scientific, fraternal, religious organization capable of recognizing the important truth that *Truth Eternal* is the great need of the times. Nature is semi secret in that it withholds from the easy grasp of man the deeper truths till he may rightfully possess them. It was this Order that first attracted the mind of man and caused him to look heavenward for enlightenment and knowledge.

The operation of the Order is directed from its Supreme Center. Lodges may be established anywhere. Temples of the Order are permanent homes and owned by the Order. The Degrees are based upon the Cubic Formula and the Quadrature of the Circle as symbolized in the figure expressive of the magnetic functions of our solar circle and Man's co-ordination therewith. The Universal Circle is open to all. A sufficient number of the Universal Circle can obtain a charter for a Grand Lodge for one or more quarters of the Grand Circle for ceremonial initiations. Three degrees, ranging one, two, and three dollars respectively.

The doctrinal statement and code of morals and ethics consists of sixteen explanatory fundamentals. The 12th is this:

"We believe in the ebb and flow of life, the ever moving and changing cycles of time, and the cosmic involution of worlds, and evolutionary stages of formative life through successive embodiments, to the higher radiations of the soul's immortal abode; and that an understanding of these principles enables one to grasp and appreciate 'The Grand Word' of the law embodied in the Great Pyramid Cheops which symbolizes and expresses the Divine Drama of Existence."

The 13th to the 16th inclusive are based upon knowledge possessed by the Circle of the Illuminati, hence, are stated only to initiates of this Circle.

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For further information address Supreme Center, Order of Nature, Caxton Building, Chicago, Ill.

THE ANCIENT ORDER OF THE DRUIDS.

According to Druidism, the oldest religion, Creation is advancing towards Perfection by the exercise of Reason. Commencing in Space, Reason created air, water, mineral, vegetation, and animals, and each species was created for a definite purpose in the long ages of development. The Africans were created and their seed reigned 10,000 years; then the Asiatics were created and tried to reign for 10,000 years, but like the Africans, they lost every vestige of what they had been taught by the angels, and the barbarians were restricted by Apollo to Asia and Africa.

Next, corresponding to the 12 sons and 12 daughters of God in the Sun, the seeds of the 12 brothers and 12 sisters of the primitive European family were brought from the Sun by the angels who nursed and taught them Music, Language, Numerals, Astronomy, Architecture, and how to provide for themselves. They were taught that the Sun was the home of God, and his Consort, and their 12 Sons and 12 daughters; and of the soul, or individual, to which it returns to reap its reward when the earth body is no longer a suitable habitation for it. These very brief extracts of the origin of the Druids are from the account of the religion according to the testimony of Pella Crissa the 831st Chief Custodian of the Druid Mysteries in succession from John surnamed Europa who established Druidism, and this testimony was given in the 9,998 of the European Era, or 1893.

The Revelations of Apollo. The Revelations of Apollo were received by a Priestess of the Classical Church in the Temple at Pagasæ. She uttered the teachings while unconscious, in Celtic, the language used in the Sun. As she knew nothing of that language the Priests of the Temple, who had been educated by these ancient Celtic Druids, recorded and handed the Revelations to the Three Custodians of Druidism. (These Revelations were published in the *Carlton News*, Melbourne, Australia, for July, 1902; also, reprinted in *Notes and Queries*, Manchester, N. H., for December, 1906, Vol. XXIII.)

The above synopsis of the Ancient Druids is taken from the "Druid History of Creation," prepared and printed by the Deputy Custodian of Druidism, in Australia. It is a pamphlet of 24 pages, illustrated, and the interested should send ten cents for a copy, which will give the Ancient Druidism and also the Revelations of Apollo. Address Walter Richardson, 640 Drummond Street, Carlton, Melbourne, Australia.

UNITED ANCIENT ORDER OF DRUIDS.

In 1781, the modern Ancient Order of Druids was formed in London. It promptly took on the character of a secret Order for fraternal and benevolent purposes. It utilized the ancient history and traditions of the Druids for the basis and ceremonials of its ritualistic work. Something essentially different from Freemasonry and Odd-Fellowship, yet pointing to virtue and morality, was wanted, and the modern Druids found it in the accounts of the mystical rites and the teachings of the Druidic priesthood.

The Ancient Order of Druids ultimately resolved itself into the Ancient Order and the Loyal Order, during the ordeals that took place from 1780 to 1820. From the first Druidic Order arose the United Ancient Order, and from that, in 1858, a faction seceded and called itself the Order of Druids. The ceremonials of the United Ancient Order is far more elaborate than that of the youngest branch, and it is in the older branch that the American United Ancient Order finds its origin. The three remaining Orders of Druids are the Ancient, the Loyal, and the Order of Druids, in England.

Therefore, the United Order of Druids, in the United States, is a moral, social, and beneficiary secret society, and is reported to exist in 23 States, and is affiliated with the Order in England, Ireland, Scotland, Germany, and Australia.

The United Ancient Order was organized in New York city in 1834, but this Grove did not live but a short time. In 1839, George Washington Lodge No. 1, was instituted in the same city, and from that time onward the Order grew continuously, and a governing body was formed which afterward became the Supreme Grove of the United States. Thomas Wildey of Odd-Fellowship fame, was admitted a member of the United Ancient Order of Druids, and the *Druiden Zeitung*, the official organ of the United Ancient Order, in Germany, announced that Thomas Wildey organized the first Lodge of this Order in New York in 1833. There appear to be some anachronisms among these dates of introductions.

Suffice it to say the Supreme Journal of Proceedings of the United Ancient Order in the United States give over 500 Groves, and rising 28,000 membership. The address of the Supreme Secretary is Henry Freudenthal, Albany, New York.

There are two standard works on Druidism: "History of the Celtic Religion, Learning, Druids, Priests," etc., by John Toland, Edinburgh, 1815; and "Mythology and Rites of the British Druids," by Edward Davies, London, 1809.

ORDER OF THE SERPENT.

The Order of the Serpent was formed a few years ago in the Philippine Islands. It is built upon the history and traditions of a Philippino tribe, known as the Khatie-Punans, who worship the snake as their Deity and live by levying tribute much in the same manner as the Black Hand. The members of the tribe have a triangle branded on their left breast with a "K" in each corner, and a sunburst in the center.

During the Philippine insurrection, Walter McAron, who is now Grand Gu-Gu Grandissimo of the Order, together with fifteen other American soldiers, were captured by the Khatie-Punans, so that they are well acquainted with the customs and manners and traditions of the K.-P's organization.

This Order has been introduced into the United States and subordinate bodies are being organized in many of the States.

One of the spectacular features is the parade of members as Snakes in costumes, representing every tribe in islands of the Philippines, from the Tagalog to the Igorotto. The Khatie-Punan, the Great Snake, heads the smaller ones, and he inserts the royal sting of the jungle for those wishing to learn the mysteries of the Order when the initiates are instructed. The emblem of the Order is a Serpent; the emblem carried at a recent parade in Boston, Mass., was said to measure 150 feet in length.

The Order, we are informed, at present is organized as a special feature for the benefit of the Spanish War Veterans.

The Grand Junta, or Grand Gu Gu Grandissimo of the Order, may be addressed at Defiance, Ohio.

MODERN ORDER OF THE WHITE MAHATMAS.

This Order was organized in Minneapolis, Minn., some ten years ago by several astrologers for the purpose of a larger acquaintance and a closer relation with congenial spirits. The Leader is Fred. R. White, editor and publisher of *The Adept*; associated with him was R. Hollingsworth, announced as a leader in market predictions; Leona White, the astral reader. It was announced to be one of the psychic centers of the United States. We have not heard from it of late. The present address of the Order is Crystal Lake, Minn.

THE THEOSOPHICAL SOCIETY.

OBJECTS AND AIMS OF THE SOCIETY. The principal aim and object of the Theosophical Society is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. The subsidiary objects are : The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and the investigation of the unexplained laws of nature and the physical powers latent in man.

The Theosophical Society was organized in New York City, U. S. A., November 17, 1875. The officers chosen were Henry S. Olcott, President-Founder, *Ad vitam* ; Seth Pancoast and George H. Felt, Vice-Presidents ; Helena P. Blavatsky, Corresponding Secretary ; John S. Cobb, Recording Secretary ; Henry J. Newton, Treasurer ; Charles Sotheran, Librarian ; William Q. Judge, Counsel for the Society. The first Branch in America was organized at Rochester, N. Y., July 27, 1882, by Josephine W. Cables. Mrs. Cables established, edited and published *The Occult Word*, the first Theosophical journal in America. Four volumes were published, quarto, April, 1884, to April, 1889, inclusive. The Theosophical Society originally was founded as a secret association, having its secret sign, password, and grip ; but after some twelve years these were abandoned. In 1888 the Esoteric Section of the T. S. was suggested by Dr. J. D. Buck to Wm. Q. Judge, which was formulated by the latter, and approved by the former, and then the whole was taken to H. P. B., in London, to complete the real organization. It was to be the "Heart of the T. S.," but this lasted but eight years, and its members know its chapter without notice here.

At the Ninth Annual Convention of the American Section of the Theosophical Society, held in Boston, Mass., April 28-29, 1895, William Q. Judge and his following seceded from the American Section, and organized an independent body under the name or title of "Theosophical Society in America," over which William Q. Judge was chosen President, *Ad vitam*. Wm. Q. Judge deceased March 21, 1896, and he had nominated as his successor, Ernest T. Hargrove, of England. At its fourth Convention, E. T. Hargrove resigned and E. A. Neresheimer was chosen President ; at this Convention the Society was consolidated into the Universal Brotherhood, an organization formed January 13, 1898, or five weeks prior to the Convention

by Katherine Tingley, who became Leader and is now its official head. The name is now The Universal Brotherhood and Theosophical Society, and the headquarters was removed from New York city to Point Loma, Calif., where it is now established. The official journal is *The Century Path*, a weekly quarto, now in its eleventh volume, published under the sentiment of "Truth, Light, and Liberty for Discouraged Humanity."

On April 29, 1900, at a Theosophical Convention held in Columbus, Ohio, by several members who were previously affiliated with the Theosophical Society in America, before it was merged with the Universal Brotherhood, February 19, 1898, effected an organization, resumed their former name, "The Theosophical Society in America," and they elected Dr. J. D. Buck as President. *The Forum* was adopted as its official journal, and its Proceedings were published in Vol. VI, No. 1. Subsequently *The Forum* was discontinued, and the *Theosophical Quarterly* was established as its official journal. The quarterly is now in its sixth volume, and published at one dollar to non-members of The Theosophical Society. Address 159 Warren Street, Brooklyn, N. Y.

On April 30, 1899, a Convention of Theosophists who were formerly members of "The Theosophical Society in America," assembled in New York city, and formed an independent organization, calling themselves The Eclectic Theosophical Society. A canvassed vote of their following, for a board of officers, in January, 1900, resulted in the selection of John M. Pryce, for President, and Miss E. E. Berry for Treasurer, and these officers were officially announced March 25, 1900. The publication of *The Word*, a monthly, was subsequently announced, and this magazine is now in its ninth volume, price four dollars a year. Address 244 Lenox Avenue, New York City.

The American Section of the Theosophical Society has had a continuous existence from its First Convention in 1887 to the present time, holding its Twenty-Second Annual Convention the present year. The official journal of the American Section is *The Theosophic Messenger*, edited by Harriet T. Felix, and published by the American Section, at 3291, Maiden Street, Sheridan Park, Ill. It is now in its ninth volume and sent to all members in good standing. The Secretary of the American Section is Weller Van Hook, 103 State Street, Chicago, Ill. Annie Besant is the President of the Theosophical Society, with headquarters at Adyar, Madras, India.

THE SECRET CIRCLE OF OCCULT SEARCHERS.

Eight persons conceived the bold idea of forming a Secret Circle for penetrating into somewhat forbidden fields of occultism. We are forbidden to go into details. Sessions were held on Friday evenings. The oath of secrecy shall not be violated. The leader was styled Grand Yogee. Six months of earnest, systematic study was spent in delving into the mysteries of Nature and Man. The recipe for a concoction was found; one glass was prepared; one taste was sufficient; in an instant the fire was on. A date was set for the test. The courageous one was ready and raised the glass — and tasted — the apparition was there — real to the drinker — a pantomime to the others. The drinker was wounded in the encounter. He said, "may the Book be sealed forever to me." The Secret Circle disbanded.

HARMONIAL ORDER OF HOME SCHOOL COMMONWEALTHS.

The Organic Basis and Covenant of this Order are set forth in a circular bearing the Seal, enclosing a six-pointed triangle, surrounded by "On Earth Peace, Good-Will;" "Love One Another." In the center, "Inner Light." Initiation fee is "twenty hours' labor." Birthright members are such as are born in the Order of full resident members. Each member has three names, the first designates the person, the second the family, the third the group. All members of the same group have the same last name; all members of the same family have the same middle name. When the marriage relation is entered upon, the original family names of both persons are discontinued and a new name mutually adopted. Organized May 15, 1880. Address the Harmonial Order, Ancora, N. J.

ETERNAL AND UNIVERSAL BROTHERHOOD OF MYSTICS.

This Brotherhood comprises twelve degrees which it is stated are quite simple and easily comprehended, and that such can be worked at the home of each member during leisure hours. Applicants are requested to have their names entered on the Eternal Sacred Roll of the Brotherhood and receive the twelve degrees (one being sent every thirty days). Applicants are required to possess "The Mystic Test Book" (price, one dollar), and send one dollar more for postage purposes. Agnostics, gnostics, skeptics, or believers, are admitted on the same footing.

The official paper is *The Mystic Magazine*, monthly, in its ninth volume. Address the Brotherhood of Mystics, Colonial Building, Boston, Mass.

THE LORD'S PRAYER. (A Literal Translation.) Our Father who art in the Outer-World, thy Name be intoned, thy Realm return, thy Will arise. As in the Firmament, so on the Earth. That Bread of the coming day give us today; and free us from our obligations as *we* also have freed those under obligations to us; and bring us not to the test, but deliver us from uselessness. For thine is the Realm, the Force and the Radiance, throughout the Life-Cycles. Amen. — *Jesus*.

A ZUNI'S PRAYER. This day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet, and the light of thy face make mine glad. This much I make prayer to thee; go thou on thy way.

FROM KATHA UPANISHAD. The Knower is never born nor dies, nor is it from anywhere, nor does it become anything. Unborn, eternal, immemorial, this ancient is not slain when the body is slain. If the slayer thinks he slays it, if the slain thinks it is slain; neither of them understand; this slays not nor is slain.

ANCIENT EGYPTIAN HYMN. The Gods adore thee, they greet thee, O the One Dark Truth. The Gods bow before thy majesty, by exalting the souls of that which produces them, . . . and say to thee, Peace to all, emanations from the Unconscious Father of the Conscious Fathers of the Gods. . . . Thou producer of beings, we adore the Souls which emanate from thee. Thou begetteth us, O thou Unknown, and we greet thee in worshipping each God Soul which descendeth from thee and liveth in us.

FROM WHITE YAJUR VEDA. Unveil, O thou that giveth sustenance to the Universe, from whom all proceeds, to whom all must return, that face of the True Sun, now hidden by a veil of golden light, that we may know the Truth, and do our whole duty on our journey to thy sacred seat.

FROM RIG VEDA. Who knows the secret? who proclaimed it here? whence, this manifold creation sprang? The Most High Seer that is in highest heaven, he knows it — or perchance he knows not. Gazing into eternity, ere the foundations of the earth were laid, Thou wert. And when the subterranean flame shall burst its prison and devour the frame, Thou shalt be still as Thou wert before and know no change, when time shall be no more. Oh! endless thought, divine ETERNITY.

THE TITLE-PAGE OF JOHN ELIOT'S INDIAN BIBLE. (The Apostle to the Indians)

"Mamusse Wunneetupanatamwe Up Biblum God Naneeswe Nukkone Testament kah wonk Wusku Testament. Ne Quoshkinnumek Nashpe Wuttinnemoh Christ Noh Asoowesit JOHN ELIOT, Cambridge: Printenoonashpe Samuel Green kah Marmadube Johnson, 1663."

The Apostle died May 20, 1690, at the age of 86 years, and was entombed in Forest Hills Cemetery, Roxbury. A monument forty-two feet in height was erected over his tomb. A "Sketch of the Life of the Apostle Eliot," by Henry A. S. Dearborn, was published at Roxbury, Mass., 1850.

The Man in The Moon.

"From my palace of light I look down upon earth,
When the tiny stars are twinkling round me ;
Though centuries old, I am now as bright
As when at my birth Old Adam found me.
O ! the strange sights that I have seen,
Since earth first wore her garment of green !
King after king has been toppled down,
And red handed anarchy's worn the crown !
From the world that's beneath me I crave not a boon,
For a shrewd old fellow's the Man in the Moon.
And I looked on 'mid the watery strife,
When the world was deluged and all was lost
Save one blessed vessel, preserver of life,
Which rode on through safety, though tempest tost.
I have seen crime clothed in ermine and gold,
And virtue shudder in winter's cold.
I have seen the hypocrite blandly smile,
While straight forward honesty starved the while.
Oh ! the strange sights that I have seen,
Since earth first wore her garment of green !
I have gazed on the coronet decking the brow
Of the villain who, breathing affection's vow,
Hath poisoned the ear of the credulous maiden,
Then left her to pine with a heart grief laden.
Oh ! oh ! if this, then, be the world, say I,
I'll keep to my home in the clear blue sky ;
Still to dwell in my planet I crave as a boon,
For the earth ne'er will do for the Man in the Moon."

QUESTIONS.

1. Who was the author of the the two books (" Art Magic " and " Ghostland "), edited by Emma Hardinge Britten, and published some 24 to 30 years ago ? A. O. R.

2. In various philosophical works of more recent years reference is made to the " Tübingen School. Will some one give the primaries of its philosophy ? A. O.

3. Will some " Baconian " who has leisure to carefully peruse the revelations of Donnelly, Owen, and others, kindly state whether the " historical narratives " picked out of the " ciphers " in the Shakespeare plays, by these various investigators, harmonize in their statements, or not ? J. F. R.

4. In several articles on " The Rosicrucians, " in your magazines, there is mention made of the " Book M, " the " Book T, " and I am led to ask what the letters stand for ? ALEX.

5. In some of the Hymn Books in use perhaps 25 years ago there was a hymn containing a line quite familiar to us all, but I fail to find the hymn in the several collections, provided the quotation is the first line. " Our days, our weeks, our months, our years. " Can some give the first line of the hymn containing it ? H.

6. In Wm. B. Greene's " Blazing Star, " p. 24, Boston, 1872, is the following, which I would like to have explained ;

" Paris is *Bar-Isis*, *Parisis*, *Paris*. It is the sacred boat of Isis that bears today the destinies of the world: " X.

7. 'The new religious movement called the Bahais takes the name from Baha' Ullah. This man was claimed to be " He whom God would manifest, " having been so proclaimed by his forerunner " The Bab " who appeared in Persia, in 1844, who was martyred six years later. Baba' Ullah passed out of this life in 1868. Baba' Ullah left his mission to Abdul-Baba Abbas, born May 23, 1844, the month and year " The Bab " proclaimed his own mission. Abdul Baha Abbas means " Abbas the Servant of God. " He is now a state prisoner in the town of Acre, Persia, and is regarded as the spiritual leader of those who call themselves Bahais. Has either of these messengers written a book of Revelations for their following ? X.

QUESTIONS.

1. The Bible tells us the chief magicians of the Hebrews were Moses, Joseph, Balaam, and Daniel. Who were Jannes and Jambres (11 Timothy iii, 8)? Were the Magi (Matt. ii, 1) Caspar, Belthazar, and Melchior in any way identified with the wise men of Genesis xli, 8, Exodus vii, 11? THOMAS.

2. Can you give any information about two noted characters who were known throughout the New England States some 75 years ago as "Thunderbolt" and "Lightfoot"? SENEX.

3. Three authors' works bearing the title "Dealings with the Dead," have been published, and two of these are "Dealings with the Dead," by Paschal B. Randolph, Utica, N. Y., 1862; "Dealings with the Dead," by A. Le Braz, translated by Mrs. A. E. Whitehead, London, 1898; and a two volume work by another author. Can any one give this author's name, or who published his work, or any other authors' work that bears the same title? SEPPER.

4. What publisher has issued the Egyptian "Book of the Dead" in a few volumes at a moderate price, say three to four dollars? DANIEL.

5. Laurence Oliphant is said to having given an account of the "Lost Orb" in the heavens. In which of his works is it found? S. S.

6. Why is God called the "Most High" throughout the Bible, especially in the Old Testament? X.

7. Has the the book by Jacob Bøehme entitled "Mysterium Magnum" been published in Egnlish? M. M.

7. Did Ernest Renan ever recant his liberal views and undertake to recall or suppress any of his books, as has been so stated in the press? NAMESAKE.

8. On what day of the year do the Rabbis whisper or pronounce the Tetragrammaton? LEWIS.

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The Cubic Stone of the Philosophic Rose Croix

BY JOHN YARKER, MANCHESTER, ENG.

It is particularly noteworthy that prior to A. D. 1717, all the Secret Societies having any affinity with our Freemasonry claimed an Oriental origin. The Craft Freemasons in the earliest times asserted an Egyptian origin for their Constitutions as a Society of Geometricians. The Rosicrucians, from whom we derive our High Grades, likewise put forward a claim to Trismegistus, Thoth, or Hermes, the Egyptian Revelator, but more remotely with India. On previous occasions it has been shown how the High Grades and the Craft Grades became connected prior to 1717, and that the descent of the Philosophical Degrees was Oriental. Yet the English Grand Lodge of 1717 was essentially Judaic, and all that sprung from it. The leading propagators of the High Degrees on the Continent were the Stuart party, and for their system they claimed an hereditary derivation from our Stuart kings as Grand Masters and recorded the same in their Charters; indeed, the word *Heredom* as applied to the Rosy Cross, or Eagle and Pelican

signifies *inheritance*. It is, however, to Brother Martinez Paschalis that the Oriental claims of Freemasonry, and of our Rite, is chiefly due. That Brother was born of poor parents in Portugal after the year 1700, and whilst a young man travelled over the Turkish Empire, including Constantinople, Arabia, and Egypt. In these countries he obtained initiation into the religious Mysteries, and on his return imported what he had learned into the High Grade Masonry of France. The well-known and esteemed Chevalier St. Martin took up his system, and it was reproduced in the Lodge of the Philadelphes at Paris. It had a library rich in Masonic and literary monuments, and its degrees reposed upon Chemistry and the occult sciences. It is from these Brethren that our own Rite is derived, so that we are not an offshoot of any other Rite now practised, but have come down independently from early times. Napoleon the Great and Kleber carried our Masonry to Egypt in 1798, and after receiving initiation into the Coptic Mysteries in the Pyramid of Cheops, by investiture with a ring at the hands of an ancient Sage, established the Rite in that land. Sam. Houis of Cairo was there initiated, and re established the Rite in France in 1815.

I will now give you the traditional history and symbolic teaching of the Oriental system. The degree of Rose Croix, or Rosy Cross, is of the highest antiquity, and has two aspects, the one historic, and the other philosophic. There were Hermetic Philosophers who came from the East to propagate their secret doctrines in the West under a system of three degrees, with oaths and obligations of secrecy. At the close of the thirteenth century there existed at Padua an Alchemical Rite of Rose Croix. The savant Carburi of the Greek nation was one of the last Sages of that respectable Institution who sought to find a panacea for all the ills of humanity. It is related that one Christian Rosen-Kreutz, who was born in 1387, set out from Germany to travel in the Holy Land. He had at Damascus some conferences with wise Chaldeans, from whom he learned the occult sciences, which he still further perfected in

the Chapters of Egypt and Lybia. In England the system was advocated by Dr. Robert Fludd, and the Masonic Brother Elias Ashmole himself informs us that he derived instruction in its Mysteries from Father Backhouse.

The Order consisted primitively of three classes, and passage from one to another was given only as the recompense of merit. To be admitted to the First Grade the neophyte must have possessed some preparatory instruction, and have rendered services to humanity. Its aim was to place the philosophical studies of enlightened men under shelter from vulgar prejudice, and inspire the student with an ardent desire for perfecting his own nature, by the practice of industry, benevolence, and all the virtues which inspire men with delicate and generous sentiments, and the love of 'our kind. The Rosicrucian was advanced to the Second Grade when he had acquired that happy disposition which constitutes the true Chevalier, the defender of the feeble and oppressed, and when the soul was warmed with enthusiasm for that ardent philosophy which has produced men who are revered in history, and whose sojourn on earth has been marked by great benefits. Entry to the Third Class of Adepts was accorded to those who to wisdom of spirit added morality of heart, nobleness of soul, constancy and firmness of character, worthy of the regard of heaven and the love and admiration of the Brethren. Such still ought to be the aim of our Rite.

In a similar manner the Oriental Rite of our Brother Martinez Paschalis was divided into three series as follows:—

1°. The Sanctuary of Masonic Secrets—the *prayer*, the *oath*, the *baptism*; in this Grade the Temple was hung in black, and it was lighted by a single lamp.

2°. The Sanctuary of Hermetic Secrets—the *alliance*, *union*, *joy*; here the hangings of the Temple were of celestial blue, and it was lighted by seven lamps.

3°. The Sanctuary of Theosophic Secrets—*humanity*, *innovation*, *light*; the hangings of the Temple were violet, and it was lighted in a most brilliant manner,

The arms of the Society were:—a sun in its brilliancy upon the top of a pyramid and the three columns appertaining to the Egyptian Mysteries. A majestic Sphynx seated upon a monumental stone indicated that the Masonic Secrets are synonymous with the adoration of the S.A.O.T.U., the practice of the purest morality, and the knowledge of those sciences most useful to man.

In the First Class the neophyte was taught that the most wise of all men is he who knows himself, who knows his interior and divine nature, and who feels, thinks, and acts in a manner conformably to that knowledge; he who knows the forces of his body, the faculties of the soul, and the development and perfecting of these by the use of the senses and reason, and learns how to employ and direct them to the advantage of his own nature. Man is not only an exterior being, material and physical, but he is sensible, intelligent and moral, capable of sentiment, love, conception and reason. The heart loves, the spirit conceives, intelligence knows and reasons. Enlightened reason makes known to us T.S.A.O.T.U. The immortality of the soul is a law engraven upon our hearts; by the soul we comprehend that which is just and honest; the holiness of this law inspires in us sentiments of natural justice towards our kind, to flee vice and practise virtue. The true Mason is just even under injustice; he knows how to pardon injuries and sustain with all his strength the sacred rights of humanity; he knows truth, establishes the triumph of virtue over vice, of truth over error, and of justice over iniquity. To be admitted into this Class the Mason should possess *humility* and *charity* as the basis of his actions; *candour*, that virtue of a soul susceptible to good actions; *sweetness*, the clemency which we ought to exercise towards our kind; *truth*, which we ought to hold sacred as a ray of the Divinity; *temperance*, which teaches us to place a bound upon our passions and flee all unruly excess; *silence*, which virtue we ought to observe upon all Masonic mysteries and the faults of our Brethren.

In the Second Class the aspirant was taught that the secrets,

mysteries, symbols, emblems, and allegories, are the figures which recall to the spirit the dogmas upon which Masonry has established its social basis. They are the sacred language of devine genius which directs our labours. His attention was called to two semi-circles in which are indicated two principles—Divinity and Nature. He then received an explanation of the seven planets known to the ancients. The Knights who desire to take their oath have long and painful duties to fulfil, obstacles to vanquish, errors to combat, adversaries to overcome, and eternal war to sustain against ignorance and vice; they allude to the persecutions reserved for the zealoter of justice, truth, virtue and the enemies of wickedness.

When the neophyte of the said Class arrives before the south column he is asked whether he has faith that in Masonry is found the deposit of all truths useful to man. Replying yes, he is asked—Why then, my Brother, do the sublime truths which have been transmitted to you remain so often barren and unfruitful? "It is that the Sanctuary of Masonry is difficult to reach and far from the workman; it is a science in a mysterious language, which has its Temple placed in the midst of the desert, which no profane can reach without being prepared by long and painful voyages. More than zeal is necessary to penetrate there; it is necessary above all to have a firm will to find the way, and a sustained courage to follow even to the end. It is twenty centuries since one of our Sublime Masters said to us—'There are many called, but few are chosen.'" Arrived before the western column, his conductor says, "Hope is the Staff of Life with which to traverse the rude and grievous voyage of life; it is a Sage to conduct us, a friend to console us. Hope, holy child of heaven, sent by God upon earth, thy charm is powerful and thy voice is sweet to the heart of the unfortunate. Thou appearest and the night becomes radiant, Benign *Hope*, the infant finds thee at its cradle, the man in the midst of his work, and the old man at the brink of the grave, and finally after his long pilgrimage here below, and fatigued with his journey, thy finger points toward heaven. Be benign,

O Hope, for by thine aid we come to acquire Science." Carried to the eastern column, the conductor says—"Charity blesseth us. Never do to another that which thou wouldst not wish should be done unto thee; behold Justice. Do for thy kind that which thou wishest should be done for thee; behold Charity. Love T.S.A.O.T.U—nature—humanity, love thyself, love all men: behold the immortal law of Charity. It is one, simple, immutable, universal; it is graven upon all good hearts, on all enlightened spirits, in ineffaceable characters; it is the light of humanity, and ought to be the code of all men. Behold these three figures:—one is naked, the other covered with a mantle, the third with a mask. They symbolize truth, wickedness, and hypocrisy. Associate with thy equals and thou wilt live content; sow not on sand, it is an ungrateful earth; thou art but a rose-bush, become a tree; choose thy friends carefully; avoid all engagements which curtail thy liberty, encourage labour; and attach thyself to healthy and ripe ideas."

After receiving the baptism of Knights Roses Croix, they make known to the Chevalier the origin of the Order as historic and philosophic, and that their labours were not alone confined to scientific studies; that our origin is lost in remote time, and that natural philosophy which was the object of their search, is incontestably the most primitive.

It was then explained to the new Chevalier that the *Rose*, *Flaming Star*, *Jehovah*, and a pelican upon a cross, are but so many emblems of the vivifying light which incessantly renews itself, of the inextinguishable benevolence of the Divine Source, which from the centre of the Universe gives laws, rules the course of the stars, spreads fecundity upon the earth, and is prodigal of ornament that His children may be happy. The *Rose* by its union with the *Cross* expresses the mixed joys and pains of life: the symbol indicates to us that our pleasures to be lasting should have delicacy, and that they are of short duration when delivered over to excess. The *Pelican* is the emblem of the death and perpetual renewal of nature; it is a symbol of the earth which nourishes its children, of a mother

who fulfils her sacred duties, of a good father to his family, charity towards our Brothers. The *Flaming Star* symbolizes the sun, emblem of divinity ; and the *Armillary Sphere* is the emblem of the exact sciences which are the objects of study of the *Roses Croix*.

If you wish to pursue gloriously your Masonic career, disengage yourselves of all material ideas ; study our symbols : allegory is the voice of wisdom ; purify your hearts ; sow in the world the word of life ; teach mankind to perfect the useful arts, to love one another, and to lead those who wander from virtuous feelings ; instruct the ignorant, and assuage the pangs of those who suffer.

Such, my Brethren and Knights, are the sublime teachings of our Rite, and I will now explain to you this Tracing-board or Cubic Stone before us.

John Heydon and the Rosicrucians.

BY FREDERICK TALBOT.

As we have frequently to mention works of that "extraordinary Royalist, mystic and geomancer," John Heydon, who wrote so much respecting the Rosie Crucian Mysteries, and so loudly extolled the praises of the disciples, it will be advisable to present a sketch of his life as made by one Frederick Talbot, in the years 1662 and 1663, and attached to "*Elhavareuna*," or the "*English Physitian's Tutor*." He says John Heydon is not basely, but nobly descended. The Antiquaries derive them (his parents) from Julius Heydon the King of Hungary and Westphalia, that were descended from the Noble family of Cæsar Heydon in Rome ; and since in this Royal Race the line run down to the Honourable Sir Christopher Heydon, and Sir William Heydon, his brother of Heydon, neer Norwich ; who married into Devonshire. Here the family flourished divers waies, to Sir John Heydon, late Lord Lieutenant of the King's

Tower of London. And this Sir William Heydon had one sonne christened also William, and had two sons William and Francis, both born in Devon, at Poltimore House; Francis married one of the Noble Chandlers in Worcestershire of the Mother's side, which line spread by Marriage into Devonshire, among the Collins, Ducks, Drues and Bears, he had one Sister named Anne Heydon, who died two years since, his Father and Mother yet being living. He was born at his Father's house in Green-Arbour, London (his father having bestowed £1,500 upon those houses) and was baptised at St. Sepulchre's, and so was his Sister, and both in the fifth and seventh year of the Reign of King Charles the First; he was educated in Warwickshire among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that, he had one continually to wait upon him, both to school and at home, and so had his sister.

He was commended by Mr. John Dennis, his Tutor in Tardebigk, to Mr. George Linacre, Priest of Coughton, where he learned the Latin and Greek Tongues; the war at this time began to molest the Universities of this Nation, he was articted to Mr. Mic. Petley, an Attorney of Clifford Inne, with eighty pounds, that at five years' end he should be sworn at Attorney; now being very young he applied his mind to learning, and by his happy wit attained great knowledge in all arts and sciences; afterwards also he followed the Armies of the King, and for his valour commanded in the troops, when he was by these means famous for learning and arms, he travelled into Spain, Italy, Arabia, Egypt, and Persia, etc., and gave his mind to writing, and composed about seventeen years since, the *Temple of Wisdom* in three Books, *The Holy Guide* in six Books, *Elhavareuna* in one Book, *Ocia Imperialia* in one Book, the *Idea of the Law*, the *Idea of the Government*, the *Idea [of Tyranny]* in three parts, the *Fundamental Elements of Moral Philosophy* Policy, Government and War, etc.

These Books were written near seventeen years since, and preserved by the good hand of God in the custody of Mr.

Thomas Heydon, Sir John Hanner, Sir Ralph Freman, and Sir Richard Temple; during the tyrant's time first one had the Books, then another, etc. And at last at the desire of these Noble, Learned and valiant Knights, and in honour of his Highness the Duke of Buckingham, they weae printed.

He wrote many excellent things, and performed many rare experiments in the Arts of Astromancy and Geomancy, etc., but especially eighty one, the first upon the King's death, predicted in Arabia by him to his friends, the second upon the losses of the King at Worcester, predicted at Thauris in Persia. Thirdly he predicted the death of Oliver Cromwell in Lambeth House to many persons of honour mentioned in his books. Fourthly he wrote of the overthrow of Lambert, and of the Duke of Albymarle, his bringing again of the King to his happy countries, and gave it to Major Christopher Berkenhead, a Goldsmith by the Anchor Fetter Lane end in Holborn; the fifth precaution or prediction he gave to his highness the Duck of Buckingham, two months before the evil was practised, and his enemy, Abraham Goodman lies now in the Tower for attempting the death of the noble Prince. The sixth for Count Gramont when he was banished into England by the King of France, and he predicted by the Arts of Astromancy and Geomancy, the King's receiving again into favour, and of his marriage to the Lady Hamilton. The seventh for Duke Minulaus, a peer of Germany, that the Emperor sent to him, when the Turk, had an army against him, and of the death of the Pope; the rest are in his books, and therefore by these monuments the name of Heydon for his variety of learning was famous not only in England, but also in many other nations into which his books are translated.

This John Heydon, fears none, contemneth none, is ignorant of none, rejoyceth in none, grieves at none, laughs at none, is angry with none, but being himself a Philosopher, he hath taught the way to happiness, the way to long life, the way to health, the way to wane young being old, and the way to resolve all manner of Questions, Present and to Come, by the

Rules of Astromancy and Geomancy, and how to raise the Dead.

There be many John Heydons, one John Heydon the divine and priest of Jesus Christ, this is a Philosopher and Lawyer, stiled a Servant of God and Secretary of Nature, and to this the Princes and Peers not only of England, but of Spain, Italy, France and Germany send dayly to him and upon every occasion he sheweth strong parts and a vigorous brain; his wishes and aimes, and what he pointeth at, speaketh him owner of a noble and generous heart; this gentleman's excellent books are admired by the world of lettered men, as the prodigy of these latter times (indeed his works before mentioned, if I am able to judge anything) are full of the profoundest learning I ever met withall; and I believe, who hath well-read and digested them will perswade himself, there is no truth too abstruse, nor hitherto conceived out of our reach, and if any should question my judgement, they may read the commendations of both the Universities, Oxford and Cambridge, besides the learned Thomas White and Thomas Revell, Esq., both famous in Rome and other parts beyond sea, that have highly honoured this gentleman in their books; yet he hath suffered many misfortunes, his father was sequestered, imprisoned, and lost two thousand pounds by Cromwell. This Oliver imprisoned this son also two year and half, or thereabout, in Lambeth House, for he and his father's family were always for the King, and endeavoured to the utmost his restoration; and indeed the tyrant was cruel to him, but John Thurloe, his Secretary, was kind ot him and pittied his curious youth. And the messenger kept him (at his request) at his own house, and gave him leave to go abroad, but yet being zealous and active for the King, he was again taken and clapt up in Lambeth House; in these misfortunes it cost him a £1,000 and upwards; after this some envious villains forged actions of debt against him, and put him in prison. It seems at the beginning of these misfortunes, a certain harlot would have him to marry her, but denying her suit, for he had never spoken to her in his life good or evil until

then ; she devised now with her confederates abundance of mischief against him. And many courted him to marry, but he denied. Now there was left (amongt a few old Almanacks and scraps of other men's wit) collected and bequeathed unto the world by Nic. Culpe (as his own admired experience) old Alice Culpeper, his widow. She hearing this gentleman (that he was heir to a great estate after the death of his father, and after the death of his uncle, £1,000 a year, but whether this uncle be of the father's or the mother's side I know not, but the estate is sure his at their death), courts him by letters of love, to no purpose ; the next saint in order was she that calls herself the German Princess. But he flies high and scorns such fowl great beasts, the first of these two blessed birds in her life time caused one Heath to arrest him, and another laid actions against him that he never knew nor heard of. In this perplexity was he imprisoned two years, for they did desire nothing but to get money, or destroy him, for fear if ever he got her liberty he might then punish them. He being of a noble nature forgave them all their malice and devices against him, and scorns to revenge himself such upon pittiful things. God indeed hath done him the justice, for this Heath consumes to worse than nothing, and indeed, if I can judge or predict anything his bawdy-houses will be pawned, and he will dye a miserable diseased beggar. His mistress, when he was very young and a clerke, desired him to lay with her, but he like Joseph refusing, she hated him all her life. God preserved him from their malice, although one of these three lewd women swore this gentleman practised the art of Magic ; she told Oliver Cromwell she saw familiar spirits come and go to him in the shape of Conies, and her maid swore she had often seen them in his chambers when he was abroad, and sometimes walking upon the housetop in moonshine nights, and sometimes to vanish away into a wall or Aire, but when asked she could not tell what manner of man he was. So these stories were not credited, and for all these and many more afflictions and false accusations, I never saw him angry, nor did he even arrest or imprison any man or woman in all his life.

He was falsely accused but lately of writing a seditious book and imprisoned in a messenger's custody, but his noble friend the Duke of Buckingham finding him innocent and alwaies for the king, he was then discharged, and indeed this glorious Duke is a very good and just judge and noble, for he forgave Abraham Godman that came to kill him with his sword drawn, the Duke with his plate and napkin (for he was at supper) takes away his sword, saying, I can kill thee, but I scorn it, and a little after he pardoned him. And so mercifull he is that after he had taken the Quakers prisoners in Yorkshire, he used so many wise convincing arguments that they submitted to the King; of which the Duke was glad, and saved all their lives; he studies the way to preserve his king and counrty in peace, plenty, and prosperity. It is a pity the King hath not many more such brave men as he, a thousand such wise Dukes as this (like marshell'd thunder, back'd with flames of fire) would make all the enemies of the King and Christendome quake, and the Turk fly before such great generals, in all submission; we humbly pray for this great Prince, and leave him to his pleasure and return to our subject.

John Heydon is not of that vain and presumptuous nature as the Taylors that despised all Artists, even Appolonius, More, Vaughan, and Smith, etc. And yet they cannot read these, and many other learned authors, they so impudently abuse, rob of their learning, and convert other nen's parts to their own profit. He lent one ten pounds gold, he in requital or return speaks ill of him, and pretends to know many admirably rules of Geomancy, and impertinently addes them to Nativities, and applies them to all manner of questions in Astromancy, but his books being written so long since, viz., seventeen years by himself, their greediness of great matters is discovered, and we now know them to be neither scholars nor gentlemen, these hang up clouts with—here are Nativities calculated, questions resolved, and all the parts of Astrology taught by us. . . . In three-pence, fourpence, sixpence, or higher if you please—thus are young apprentices, old women, and wenches abused, and that

they may be found for money, tell us the twelve houses of heaven in the sign of a coat of arms are to be let, when they might indeed set bills upon their brazen foreheads, engraven thus: Here are Rooms to be let unfurnished, but our Author regards not these men; all their scandals, forgeries, and villainous devises they contrive against him, he slights and scorns, and hath purposely forsaken Spittle Fields and his lodging there, to live a private life, free from the concourse of multitudes of people that daily followed after him, but if any desire to be advised, let them by way of letter leave their business at his booksellers, and they shall have answer and counsel without reward, for he is neither envious, nor enemy to any man; what I write is upon my own knowledge.

He now writes from Hermenpolis, a place I was never at; it seems by the word to be the city of Mercury, and truly he hath been in many strange places, among the Rosie Crucians, and at their Castles, Holy Houses, Temples, Sepulchres, Sacrifices. This gentleman hath suffered much by his own discreet silence and solitude. Every Nativity Hawker condemns the Rosie Crucians because they appear not to the world, and concludes there is no such society because he is not a member of it, and Mr. Heydon will not come upon the stage (let his enemies write or speak what they will) when any fool cries enter, neither doth he regard every dog that barks at him, All the world knows this gentleman studys honourable and honest things, and faithfully communicates them to others, yet if any traduce him hereafter, they must not expect his vindication, he hath referred his quarrel to the God of Nature, it is involved in the concernments of his Truths and he is satisfied with the peace of a good conscience; he hath been misinterpreted in his writing, with studied calumnies, they disparage a person whom they never saw, nor perhaps will see, he is resolved for the future to suffer, for he says God condemns no man for his patience, the world indeed may think the truth overthrown, because she is attended with his peace for in the judgment of most men, there is no victory, this he looks upon as no disad-

vantage, the estimate of such censures will but lighten the scales, and I don't suppose them very weak brains who conceive the truth sinks because it outweighs them ; as for tempestuous outcrys when they want their motives they discover an irreligious spirit, one that hath more of the Hurrey-cano than of Christ Jesus, God was not in the wind that rent the rocks in pieces, nor in the earthquake and fire at Horeb. He was in Aura tenui, in the still small voice. His enemies are forced to praise his vertues and his friends are sorry he hath not 10,000 pounds a year, he doth not resent the common spleen, who writs the truth of God hath the same Patron with the truth itself, and when the world shall submit to the general Tribunal, he will find his Advocate where they shall find their Judge, there is mutual testimony between God and his servants, or nature and her Secretary ; if the Baptist did bear witness of Christ, Christ did also much for the Baptist ; he was a burning and shining light ; when I writ this gentleman's life God can bear me witness it was unknown to him, and for no private ends, but I was forced to it by a strong admiration of the Mistery and Majesty of Nature, written by this servant of God and Secretary of Nature ; I began his life some years since, and do set it down as I do finde it, if any man oppose this, I shall answer, if you are for peace, peace be with you, if you are for War, I have been so too (Mr. Heydon doth resolve never to draw sword again in England, except the King command him). Now let not him that puts on the Armour boast like him that puts it off. 'Gaudet patientia duris' is his Motto, and thus I present myself a friend to all artists, and enemy to no man.

March 3, 1662.

"Egypt is a *sixtieth* of Ethiopia, Ethiopia a *sixtieth* of the world, the world is a *sixtieth* part of the garden of Eden, the garden itself is but a *sixtieth* of Eden, and Eden a *sixtieth* of Gehenna. Hence the world in proportion to Gehenna is but as the lid to a caldron." *P'sachim*, fol. 94, col. 1.

Hindu Sayings.

Father Tignous, a missionary from India who is trying to recover his health in France, has sent the translation of several Hindo proverbs which will be found interesting. He has prepared these for "The Field Afar":

The habits of the cradle will last to the grave.

The plant that could not be bent when it was a twig will not bend when it is a branch.

A stone will wear away by the continual creeping of ants over it.

To acquire science in later years is like dyeing a dirty cloth.

There is no man who knows everything; there is none who knows nothing.

Anybody will say: I have no memory; nobody will say: I have no sense.

None is ruined by telling the truth; no one prospers by telling lies.

The flood which has passed the dam will not come back even if you cry.

Do not put your foot in the river without knowing the depth.

Even when a wound is healed a scar will remain.

If a neighbor's roof catches fire one's own is in danger.

When the cattle is on one shore, the opposite looks green, when it is on the opposite shore, the other side looks green.

A slip of the tongue is worse than a slip of the foot.

Do not believe all you hear, do not say all you believe.

"We may live without poetry, music and art;
 We may live without conscience, and live without heart;
 We may live without friends; we may live without books;
 But civilized man cannot live without cooks.
 He may live without books—what is knowledge but grieving?
 He may live without hope—what is hope but deceiving?
 He may live without love—what is passion but pining?
 But where is the man that can live without dining?"

—Owen Meredith.

The Rise of Reason.

An Original Poem, recited for the first time by Edwin Markham at the 22d Anniversary Dinner of the Thirteen Club. January 13th, 1904.

It is the hour of man ; new purposes,
Broad shouldered, press against the world's slow gate ;
And voices from the vast eternities
Publish the soul's austere apostolate.

Man bursts the chains that his own hands have made ;
Hurls down the blind, fierce gods that in blind years
He fashioned, and a power upon them laid
To bruise his heart and shake his soul with fears.

He peers through nature, peers into the past
Careless of hoary precedent and pact ;
And sworn to know the truth of things at last,
Kneels at the altar of the Naked Fact.

All things come circling in one cosmic dance,
One motion older than the ages are ;
Swing by one Law, one Purpose, one Advance,
Serene and steadfast as the morning star.

And now men trace the orbits of the Law,
And find it is their shelter and their friend ;
For there, behind its mystery and awe,
God's sure hand presses to a blessed end.

So man is climbing toward the Secret Vast—
Up through the storm of stars, skies upon skies :
And down through circling atoms nearing fast,
The brink of things, beyond which Chaos lies.

Yea, in the shaping of a grain of sand,
He sees the law that made the spheres to be—
Sees atom-worlds spun by the Hidden Hand,
To whirl about their small Alcione.

With spell of wizard Science on his eyes,
And augment on his arm, he probes through space :
Or pushes back the low, unfriendly skies,
To feel the wind of Saturn on his face.

He walks abroad upon the Zodiac.
To weigh the worlds in balances, to fuse
Suns in his crucible, and carry back
The spherul music and the cosmic news.

Faith Defined by Proclus.

What therefore is it which unites us to the Good? What is it which causes in us a cessation of (physical) energy and motion? What is it which establishes all Divine natures in the first and ineffable unity of Goodness? And now does it come to pass that everything established in that which is prior to itself according to the Good which is in itself, again establishes things posterior to itself according to cause?

It is, in short, the Faith of the gods which ineffably unites all the genera of the gods, of dæmons, and of happy souls to the Good.

For it is necessary to investigate the Good neither gnostically, nor imperfectly, but giving ourselves up to the Divine Light, and closing the eyes of the soul, after this manner to become established in the unknown and occult unity of Essences. For such a kind of Faith as this is more ancient than the gnostic energy, not in us only, but with the gods themselves, and according to this all the gods are united, and about one centre uniformly collect the whole of their powers and progressions.

If however it be requisite to give a particular definition of this Faith, let no one suppose it is such a kind of faith as that which is conversant with the wandering about sensibles. For this falls short of Science and much more of the truth of essences. But the faith of the gods surpasses all [human] knowledge, and according to the highest union conjoins secondary with first natures.

Nor again, let him conceive a faith of a similar species with the popular belief in common conceptions; for we believe in common conceptions prior to all reasoning. And the knowledge of these is divisible, and is by no means equivalent to Divine union; and the science of these is not only posterior to Faith but also to the intellectual simplicity.

For Intellect is established beyond all [specific] sciences, beyond both the first science and that which is posterior to it.

Neither, therefore, must we say that the energy according to Intellect is similar to such a Faith as this.

For Intellectual Energy is uniform, and is separated from the objects of human intellection through *difference*; and, in short, it is Intellectual Motion about the Intelligible

But it is necessary that Divine Faith should be uniform and quiet, being perfectly established in the part assigned to Goodness. For neither is the beautiful, nor wisdom, nor anything else among [specific] essences, so credible and stable to all things, and so exempt from all ambiguity, partible apprehension, and motion, as the Good. For through this Intellect also embraces another union more ancient than intellectual energy, and prior to energy.

And [elevated] Spirit considers the variety of intellect and the splendor of [generated] forms as nothing with respect to that transcendency of the Good by which it surpasses the whole of things. And it dismisses intellectual perception, running back to its own summit; but it always pursues, investigates, and aspires after the Good, hastens, as it were, to embrace it, and gives itself to this alone among all other things without hesitation.

But why is it necessary to speak of the Spirit? For these mortal animals, as Diotima somewhere says, despise all other things and even life itself and being, through a desire of the nature of the Good; and all things have this one immovable and ineffable tendency to the Good; but they overlook, consider as secondary, and despise the order of everything else. This, therefore, is the one secure part of all beings.

This also is especially the object of belief to all beings. And through this the conjunction and union with it, is denominated Faith by Theologians; and not by them only, but by Plato likewise (if I may speak about what appears to me to be the case) the alliance of this Faith with Truth and Love, is proclaimed in the Laws.

The multitude therefore are ignorant, that he who has a conception of these things, when discoursing about their contraries,

infers the same thing with respect to the deviations from this trial.

Plato then clearly asserts in the Laws that the lover of falsehood is not to be believed, and that he who is not to be believed is void of friendship. Hence it is necessary, that the lover of truth should be worthy of belief, and that he who is worthy of belief should be well adapted to friendship.

For these things therefore, we may survey the Divine Truth, Faith, and Love, and comprehend by a reasoning process their stable communion with each other.

If, however, you are willing, prior to these things we will recall to our memory, that Plato denominates that virtue Fidelity which conciliates those who disagree, and subverts the greatest wars, I mean seditions in cities. For from these things Faith appears to the cause of union, communion, and quiet. And if there is such a power as this in us, it is by a much greater priority in the gods themselves.

For as Plato speaks of a certain divine Temperance, Justice, and Science, how is it possible that Faith which connectedly comprehends the whole of the Virtues, should not subsist with the Good? In short, there are these three things which replenish Divine natures, and which are the sources of plenitude to all the superior genera of beings; namely, Goodness, Wisdom, and Beauty.

And again, there are three things which collect together the natures that are filled, being secondary indeed to the former, but pervading all the divine orders, and these are Faith, Truth, and Love. But all things are saved through these, and are conjoined to their primary causes; some things indeed, through the amatory mania, others through divine Philosophy, and others through the theurgic power, which is more excellent than all human wisdom, and which comprehends prophetic Good, the purifying powers of perfective Good, and, in short, all such things as are the effects of Divine possession. Concerning these things therefore, we may perhaps again speak more opportunistically. (*Interpreted by "Styx," of the H. B. of L.*)

GENESIS OF THE UMBRELLA. Umbrellas and parasols were used by the Eastern nations many centuries before the Christian era. The oldest chinaware shows pictures of ladies and mandarins shaded by parasols of patterns similar to those now in use. So little known, however, were those articles to Europeans that a dictionary, published not more than a hundred and fifty years ago, defines the word "umbrella" thus: "A portable penthouse to carry in a person's hand, to screen one from violent rain or heat." The first umbrella ever seen in the streets of London was carried by the philanthropist James Hanway, who died in 1786. For many years after the introduction of umbrellas a man could not be seen carrying one without being hooted for his effeminacy, particularly when passing a hackney coach stand. The drivers of those vehicles regarded the umbrella in the light of a rival. For a long time coffee houses and inns were accustomed to keep a single umbrella of great magnitude for the purpose of shielding customers from the rain as they passed from the door to their carriages. It was not until about the year 1800 that the use of the umbrella became so general throughout Europe and America that a man could carry one without attracting the attention of passersby to a disagreeable extent. In Spain and Italy the article was first domesticated, and France adopted it next.—*Chicago News*.

SAMUEL BUTLER ON THE ROSICRUCIANS. Witty old Samuel Butler, who wrote his *Hudibras*, in 1663, and must have been well acquainted with the state of affairs at the time, has the following virulent note in reference to their pretensions:

"The fraternity of the Rosicrucians is very like the sect of the Ancient Gnostics, who called themselves so from the excellent learning they pretended to, though they were really the most ridiculous sots of mankind. *Vere adeptus* is one who has commenced in their fanatical extravagance." He also places the following in the mouth of "Sidrophel," who represents the Astrologer, Lilly, a friend of Ashmole's:—

"As for the Rosy Cross Philosophers,
Whom you will have to be but sorcerers,
What they pretend to is no more,
Than Trismegistus did before.
Pythagoras, old Zoroaster
And Apollonius, their master,
To whom they do confess they owe,
All that they do and all they know."

An Expurgated Revelation.

BY C. L. BREWER, FOR "THE BALANCE," DENVER, COLO.

"A Dweller on Two Planets," one of the greatest and most significant books of this juvenile century, was published in Los Angeles about three years ago, after a strange and tragic manuscript career of twenty years, during which the earnest efforts of men and women in the flesh to have it printed were strenuously thwarted by others, to us invisible. It was written at spirit dictation by a boy of very ordinary ability and education, but deals adequately and freely with advanced Science and Philosophy, and anticipates many of the scientific discoveries made since it was written, and others not yet achieved.

The first half of the book is the story of the Incarnation of the Author, twelve thousand years ago, when Atlantis, or Pan, as it was formerly called, was at the height of its glory, and had a civilization far surpassing ours in some respects. They had the Cosmic Forces so well harnessed that surface was almost entirely superceded by aerial transportation, achieved directly without floats or wings. The way their social and industrial problems were solved forms an interesting study for modern Sociologists; and the beginning of the falsehood and corruption which sunk the beautiful continent three thousand years later is also chiefly indicated.

The second part tells of another incarnation of the Author here in America, and shows that we, as a race, are the old Atlanteans, reincarnated so reproduce the old civilization on a higher plane, and finish what they failed to accomplish. On the whole it is a splendid and highly interesting book, as published; but, the part of the manuscript I had previously heard most about, and was most interested in, was omitted, whether through the prudence of the publishers or by command of the spirits, I do not know. Anyway, it is an outline of this expurgated section I wish to give at present, for it is one of the most striking and important bits of literature I know of, and worthy the careful consideration of all New Thought people.

It is the story of the planet Lucifer, which blew up and formed the Asteroids. It was a highly developed planet, and its inhabitants well advanced in Mental Science and the Higher Metaphysics, such as we are beginning to understand. Indeed,

their high, but not well balanced, development, was their undoing; for, like many of our own advanced teachers, they were too crude and egotistic in their claims of Divine self-sufficiency and the possession of All Truth. They were strong on Affirmations and Denials, had the art of Concentration down fine, and lived habitually in the Silence. Holding, as a race, the thought that they were clothed in Light and walled around with Strength, the planetary Vibrations responded, and according to their faith, so it became unto them. Each individual came to be a Dynamic Center, largely insulated against the Environment, and the whole planet was walled in from the rest of the Universe by racial thought-barriers of Completeness and Self sufficiency.

Being thus closed in upon itself, like a steam boiler with the safety valve fastened down and the engine locked on a dead center, the planetary tension grew so great that Lucifer became not only a menace to the Solar System, but necessary self-destructive. The violent expansion finally came as the natural result of the unholy Concentration; and thus originated the legend of the Fall of Lucifer, the Ego-maniac Light bearer of the Solar System.

Meanwhile the Earth was developing into a staid and stately planet, and the Human Race unfolding, beautifully in the Edenic conditions that then prevailed: The Equator was plumb with the orbit, continental summer reached from pole to pole, and the Mortal Mind had not conceived the possibility of enmity against God—the revolt of the Ego against the Cosmos. But now some far flung fragment of shattered Lucifer fell, as stars from heaven, destroying planetary equilibrium and producing the changing seasons; of which sudden overturning we still have evidence in the tropical plants and animals entombed in polar ice.

But this was only a small part of the catastrophe, so far as we were concerned. Of course the gigantic explosion caused the physical death of all the Egotistic Metaphysicians who brought it about; but they remained spiritually intact as deathless Entities in Being, and some of them came here with the debris of their overcharged world. Not being truly in tune with the infinite, there was no proper place of work for them anywhere in the Universe; and they were so obscured with the Claim of knowing it all, and possessing All Truth, that it was impossible to teach them anything. At the same time they were so wonderfully clever and powerful that they could not be

caught and confined in Hell; and so each of them became, in a way, what Lucifer itself would have become if it had been compact enough to stand the pressure of such supernal Vibrations—

“A pathless Comet and a curse.
The menace of the Universe;
Still rolling on with innate force,
Without a sphere, without a course.
A bright deformity on high;
The monster of the upper sky.”

Making due allowance for poetic license and theological imagery, Milton, in the opening scene of *Paradise Lost*, gives a vivid pen picture of these Celestial Immigrants when they arrived on this Mundane Sphere, and pretty accurately indicates their state of mind and future course of action. In fact, there have been just as many personal devils roaming over the Universe ever since, as there were Mental Scientists on Lucifer at the climax of their aeonian Concentration.

The introduction among us of these powerful but misdirected spirits deplored Humanity, even as the falling fragments of the exploded Home of alleged Truth deplored the Earth; and they have been here ever since, in active opposition to the Cosmic Scheme, and inciting us to enmity against each other and the Universe of which we once formed a harmonious part. But now the time of their rebellion is drawing to a close, and they will shortly recognize the error of their former teaching, and become true Children of Light.

Without pausing to discuss the historical value of this story, I wish to point out that it is a striking and scarcely overdrawn illustration of what may be expected if certain tendencies in the Metaphysical movement obtain ascendancy and general favor.

The discrediting of objective phenomena, the repudiation of the physical senses, the teaching that the Without is only a reflection of the Within, or the apparent Universe a dream which each individual dreams for himself, the notion that Time and Space, Right and Wrong are illusionary limitations to individual Freedom, and other similar statements so popular in Metaphysical Circles, are all Satanic Delusions of the Mortal Mind, and their general acceptance as the Absolute Truths they are proclaiming to be would result in the production of a race of Devils—i. e., beings fundamentally hostile to the principles of the Universe in which, in spite of their belief to the contrary, they do actually live.

The practical result of each teaching is to exalt the Mortal Mind, with all its crude conceptions and chaotic ideals above all that is called God—the powers and principles that make for Cosmic Harmony and well-being. It unmoors the ship of Imagination, with all the sails of Fancy set, and no rudder of Fact to guide the course. It invests every elementary and ego-maniac whim and phantasy with the authority of Divine inspiration, and ascribes every criminal and lecherous impulse to the still small voice of God. The fruits of this Mock Cosmic Consciousness are already appearing, and clearly indicate what the result would be if such beliefs assumed racial proportions.

But during the last few years there has been a hopeful increase of Poise and Sanity among New Thought people, and a growing number of Teachers, who keep their feet on the ground, and their fingers on the pulse of the Larger Universe. The Metaphysical movement is good when not divorced from Physics and made the medium of barren and reckless castle building. The legitimate powers of Mind over Matter and Spirit over Mind are quite sufficient without denying to each its true and relative place and importance in the Cosmic Scheme. Naturally the story of our predecessors in mental unfoldment on the planet Lucifer would not have made "A Dweller on Two Planets" any more popular in some quarters; but just the same I wish it had been included, for its value as an object lesson in Frenzied Metaphysics, and an aid to the safe and sane assumption of our Divine Powers. — *The Balance*.

POE'S POEMS. In the late 50's Charles D. Gardette wrote "The Fire-Fiend," which "was printed as 'from an unpublished manuscript of the late Edgar A. Poe,' and the hoax proved sufficiently successful to deceive a number of critics in this country and also in England, where it was afterward republished (by Mr. Macready, the tragedian) in the London Star as an undoubted production of its soi-disant author." Readers will readily recall Whitcomb Riley's poem, an imitation of Poe so successful that Dr. Alfred Russel Wallace has in two magazine articles accused Riley of claiming what is not his own. Are there other known instances of equally successfully imitation of Poe's style? — *Transcript*.

HISTORIC MAGAZINE.
AND
NOTES AND QUERIES

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SCIOAHSPE.

BY PROF. EDGAR LUCIEN LARKIN.

"Why have ye come? I called you not! And when they could not answer, Adam said unto them: God brought you. Man of himself doeth nothing." Book of Cpenta Armij, Oahspe, 325: 14.

The world mystery is rapidly deepening. All of the physical sciences are already beyond the grasp of any brain; and are becoming more intricate, elaborate and complex hour by hour. Books, magazine articles, monographs, pamphlets, treatises and essays on the highest of all sciences—psychology, are appearing in all parts of the world in many languages. And such an outpouring of literature on one subject—the mind, spirit or soul, has not been equaled since history began. But one book, *Oahspe*, contains more psychology than the whole of them combined. And of a high order. Man is under a pall. He made it for himself.

"After the creation of man, the Creator, *Jehovih*, said unto him: That thou shall know thou art the work of my hand, I have given thee capacity for knowledge, power and dominion. This was the first era." (1)

"But man was helpless, he understood not the voice of the Almighty. Neither stood he upright. And *Jehovih* called his angels, who were older than the earth, and He said unto them; Go ye, raise man upright, and teach him to understand." (2)

"And the angels of heaven descended to the earth and raised man upright. And man wandered about on the earth. This was the second era." (3)

"*Jehovih* said to the angels that were with man: Behold, man hath multiplied on the earth. Bring ye them together; teach them to dwell in cities and nations." (4)

"And the angels of *Jehovih* taught the peoples of the earth to dwell together in cities and nations. This was the third era." (5)

"And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of *Jehovih*, nor believed in Him. This was the fifth era." (10)

"*Jehovih* called to man to desist from evil; but man heard Him not. For the cunning of the Beast had changed man's flesh, so that his soul was hid as if in a cloud, and he loved sin." (4) *Oahspe*, p. 1.

Now will ye hear and heed, ye oppressors of men? Will ye listen to the brain-curding denunciations of *Oahspe* against ye and your abominable calling? Ye shall run in the streets and cry. Makers of war, thy Creator in the fulness of His own time, is about ready to seize thee. The appalling thunders of *Oahspe* will soon roar loud enough to be heard above the din of war. Christendom will rock like a baby's cradle. For "God who is Lord can stop blood." Book of *Aph*, Son of *Jehovih*, *Oahspe*, p. 79. And the Lord will stop its run and flow. Politicians who cause wars for money; go read the prophecies of *Oahspe*, then quake with fear. Thy teeth will chatter; and the corners of thy mouth will be as those of drooling idiots. And with quarter fever, the marrow of thy bones shall be consumed. It is my opinion that the power of *Oahspe* will soon force into action, the largest printing presses on earth.

The terrific horrors soon to fall on parents who actually sell their lovely daughters to men with titles gained entirely by human murder, are pictured in the astounding book *Oahspe*.

It is enough to make iron and stone dissolve and run away

in tears, to behold the Armageddon soon to be endured by the Hierarchies of Rome, England and Russia.

The burden of Oahspe is that Man is a being whose life and spirit, soul and mind, ego or consciousness, came from the Creator, one omnific *Being*. "Thou shalt not kill," is a command that burns and glows everywhere in the mighty book. The inspired words make it exceeding clear that it is the intention of the Creator to have this order obeyed. Oh! that Kings could be induced to read this book.

It is as a personal letter directed to them. Hierarchies must endure Armageddon. But here arises a division, or choice of some kind. A problem of free will. Thus the mighty Inspirer of Oahspe is set as a face of flint and adamant against human pretense of forgiving sin; and against war, and will soon end both curses. But how? Man may so glut himself to nauseating satiety with running blood, human and animal, that he will no longer love to murder, by means of one gigantic world war. Or, he may at last use reason and end war by argument, annihilation of blood drawing creeds, and all other causes of war-like spirit, culminating in a world treaty forbidding murder.

The dreadful indictment of Oahspe against Hierarchies is that they usurp the prerogative of *Jehovih* in pretending to forgive sins. And that instead of ending war, they bless soldiers and then hurl them into battlefields. They will soon cry.

The choice is placed by Oahspe before man. He may engage in a colossal war of shot, shell, dynamite and wholesale death, or pass Armageddon in a war of mere words. And the incredible weight of responsibility is thus set on the shoulders of kings.

"Because ye have proved that force and violence only established for a day, and not of Me; so shall ye make them understand that whoso useth force and violence of armies to sustain himself is not of Me, but is my enemy, and is on the way to destruction." (21)

"Whoso being a king, or a general, or a captain, and in war, either offensive or defensive, professing to serve Me by rites and ceremonies and praises, is a mocker of Me and My Kingdoms; yea, a blasphemer in My sight; he provideth the way of his own torments. These are My creations." Book of *Lika Oahspe*, p. 507.

But no king will read this article in the *Swastika*. Neverthe-

less *Oahspe* is on this mountain peak ; and has the remarkable property of being true. Four living kings can end war if they only will call another council at the Hague. Watch Turkey and Persia.

Incredible changes are coming. "A nation can be born in a day."

World war or World peace ; which will the rulers of the nation have ? For the *Kosmon* era has commenced. Listen to *Oahspe's* roar. This book contains the most wonderful analysis of the human ever written. Its delineation of mind is searching and the discovery of latent faculties is foreshadowed. Positively, we do not know who we are yet ; and have received so far in our careers on earth, only glimpses of what we shall be when we commence to know something of our minds. This revelation handles us ask indergartners. It struggles with the eloquence of Isaiah and Job in the Hebrew scriptures, striving to force us to study ourselves.

But *Oahspe* despairs at times, and weeps, because man will persist in studying his body ; be a slave to its caprices and whims, and ignore mind. But *Oahspe* will force a hearing within two years. — *From The Swastika for November, 1908.*

Teachings of Theophilus Gum.

Prophet, Author, and Teacher of the New Dispensation.

Some time ago Mr. Theophilus Gum was requested by a friend to furnish a short summary of the cardinal points of his doctrines and teachings. In reply he forwarded the following sixteen paragraphs which we print just as he wrote them :—

1. That God is a Person and Product of Evolution.
2. That Life and Death are coeval in their existence ; the one being Evolution and the other Devolution.
3. That Good and Evil in the moral sphere are sequences of Life and Death in the Physical.
4. That Substance in the simple form is Self-existent, Indivisible, Indestructible and Infinite, all complete forms being evolved from the simple and original.
5. That God is a free-agent as regards good and evil and has become Divine by rejecting the evil and doing the good.

6. That man was created in the original image of God, and went wrong by neglecting the good and doing the evil; when he reverses that process of Life he becomes Divine.

7. That to reject the evil and do the good is the great lesson which God has written for mankind on every page of the Old and New Testament.

8. That God is going to set up a Kingdom on the Earth based absolutely upon the lines of the good.

9. That the Divine Kingdom will first be established in South Australia, and gradually extend itself to the New World.

10. That the Coastal territories of Seven Australian States will be the Twelve Gates of the New Jerusalem referred to in the Book of Revelations.

11. That the mode of establishing the Divine Kingdom will be by a division of the world's population upon the lines of the good and the evil; all who love and will obey the good coming into the New World, and all who will not, being driven into the old.

12. That the first Resurrection will be a Resurrection of 144,000 of the most perfected departed souls, with human bodies dwelling on the earth, which bodies will not then be subject to physical death.

13. That the soul of David, the ancient King of Israel has already been resurrected in my body and the remaining 143,999 will be resurrected in the same way, at the times and places chosen by God.

14. That the British nation are the Ten Lost Tribes of Israel; and the four Beasts of the Kingdom will be (1) The people of Great Britain and Ireland, (2) The people of Australasia, (3) The Jew scattered throughout the world, (4) The people of the United States, and of Canada.

15. That the test of Citizenship will be, not nationality but conformity to the Divine Law of Good; the Englishman, Australian, American or Jew not conforming to that Law being rejected, and those of other Nationalities conforming to the Law being accepted.

16. That the Jews will come into the Kingdom by seeing in Jesus Christ their true Messiah and accepting the truth of Christianity.

The Cherokee's Lament.

ANONYMOUS.

O, soft falls the dews in the twilight descending,
 And tall grows the shadowy hill on the plain ;
 And night o'er the far distant forest is bending,
 Like the storm spirit, dark, o'er the tremulous main
 But midnight enshrouds my lone heart in its dwelling,
 A tumult of woe in my bosom is swelling,
 And a tear, unbecfitting the warrior, is telling
 That Hope has abandoned the brave Cherokee !

Can a tree that is torn from its root by the fountain,
 The pride of the valley, green spreading and fair,
 Can it flourish, removed to the rock of the mountain,
 Unwarmed by the sun, and unwatered by care ?
 Though Vesper be kind her sweet dews in bestowing,
 No life-giving brook in its shadow is flowing,
 And when the chill winds of the desert are blowing
 So droops the transplanted and lone Cherokee !

Loved graves of my sires ! have I left you forever ?
 How melted my heart when I bade you adieu !
 Shall joy light the face of the Indian ?—ah, never !
 While memory sad has the power to renew ;
 As flies the fleet deer when the bloodhound is started,
 So fled winged Hope from the poor broken-hearted ;
 O, could she have turned, ere forever departed,
 And beckoned, with smiles, to, her sad Cherokee,

Great Spirit of Good, whose abode is the heaven,
 Whose wampum of peace is the bow in the sky,
 Wilt thou give to the wants of the clamorous raven,
 Yet turn a deaf ear to my piteous cry ?
 O'er the ruins of home, o'er my heart's desolation,
 No more shalt thou hear my unblest lamentation ;
 For death's dark encounter I make preparation ;
 He hears the last groan of the wild Cherokee !

— *From Town's Fourth Reader.*

The Riddle of Hermes.

THE RIDDLE. My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without one of my joints. I have fifteen limbs, and could not exist were one lopped off, and by that one I am at once the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me; the one as the *summum bonum*, the other as the King of curses; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror from me. Without my first joint very few things—even Deity, would exist; in fact nothing could; and yet thousands of things are without me. I fill all space, yet occupy no room; albeit there is not an inch or a moment without I am there. Utter me, and lo! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung; and when I am gone, Empires topple into vasty graves. But breath into my nostrils again and forthwith all is changed: Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, triumphs; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that is. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock; and under the tongue of flame; I am the spirit of the Fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the reign of the Tirtakas. Everybody sees that one — that I — and yet no one ever saw me; though I have often been felt, still never was smelled or tasted. Hundreds will vouch to having touched me, yet I am invisibility's self; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this riddle of Hermes have known and loved, hated, blamed, and caressed me thrice, within eighty four risings and settings of the sun; and I am an *Ænigma* wholly insoluble, yet easily solved. My first is what people seldom care

for till a crisis comes and choice is next in order. My two first joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master key and main spring of every genuine civilization — in men or States. My all is what I, Melchizedek, Hermes Trismegistus, declare to be, the *Elixir of Life*, the *Philosopher's Stone*, the *Water of Perpetual Youth*, and what all Philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am Murder cannot be. Dissect my body, and lo! three of my limbs embody the strangest and most pleasant fiction of Poesie, which all refined people are familiar with; yet no one ever beheld, yet which thousands have plainly, clearly seen. Three of my limbs symbolize the necessity of all intelligent things beneath the stars. Three more what wrong doers undergo; and also what many do who meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame; and which yet is the reason of sorrow, weakness, poverty; disgrace, and dismay; but without which, no fair road of life and human experiences can be travelled; and yet which life is best travelled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are not false or shams. Other three, marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors and children, and generally such as try to make things balance and off set each other in the experience of lives, not less than three and fifty years duration. When my last joint prevails, the times are unjointed; wars follow, carnage reddens earth fair fields, love dies out, hatred reigns, discord rules and myriad ills effect the world, and Chaos comes again. And yet when I do prevail, war ends, discord ceases, love reigns, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

Our soul aim being moral, intellectual, and entirely worthy of honest, honorable, straight-forward men, as all true Rosicrucians claim to be. We further declare that the true answer is already on the first two pages of the *Divine Pymander*; four-fifths of it on pages 95-6, and the rest on page 33, of *Love, and its Hidden History*; four fifths of it on pages 116-18, of *Muster Passion*; all of it on pages 138-9; 201-4 of *After Death*; and four-fifths of it on pages 31, 34-5, of the *Rosicrucian Book of Dreams*; if people can find them out.

The Aquarian Gospel of Jesus the Christ.

RECOVERED FROM THE SO CALLED AKASHIC RECORDS,

By LEVI.

(A Portion of Chapter I.)

Chapter I. 1. Augustus Cæsar reigned and Herod Antipas was ruler of Jerusalem.

2. Three provinces comprised the land of Palestine : Judea, and Samaria, and Galilee.

3. Joachim was a master of the Jewish law, a man of wealth ; he lived in Nazareth of Galilee ; and Anna, of the tribe of Judah, was his wife.

4. To them was born a child, a goodly female child, and they were glad ; and Mary was the name they gave the child.

5. Joachim made a feast in honor of the child ; but he invited not the rich, the honored and the great ; he called the poor, the halt, the lame, the blind, and to each one he gave a gift of raiment, food, or other needful thing.

6. He said, The Lord has given me this wealth ; I am his steward by his grace, and if I give not to his children when in need, then he will make this wealth a curse.

7. Now, when the child was three years old her parents took her to Jerusalem, and in the temple she received the blessings of the priests.

8. The high priest was a prophet and a seer, and when he saw the child he said,

9. Behold, this child will be the mother of an honored prophet and a master of the law ; she shall abide within this holy temple of the Lord.

10. And Mary did abide within the temple of the Lord ; and Hillel, chief of the Sanhedrim, taught her all the precepts of the Jews, and she delighted in the law of God.

11. When Mary reached the age of womanhood she was betrothed to Joseph, son of Jacob, and a carpenter of Nazereth.

12. And Joseph was an upright man, and a devoted Essenes.

(A Portion of Chapter XXVIII.)

Chapter 28. 1. Benares is the sacred city of the Brahms, and in Benares Jesus taught; Udraka was his host.

2. Udraka made a feast in honor of his guests and many high born Hindu priests and scribes were there.

3. And Jesus said to them, With much delight I speak to you concerning life—the brotherhood of life.

4. The universal God is one, yet he is more than one; all things are God; all things are one.

5. By the sweet breaths of God all life is bound in one; so if you touch a fiber of a living thing you send a thrill from center to the outer bounds of life.

6. And when you crush beneath your foot the meanest worm, you shake the throne of God, and cause the sword of right to tremble in its sheath.

7. The bird sings out its song for men, and men vibrate in unison to help it sing.

8. The ant constructs her home, the bee its sheltering comb, the spider weaves her web, and flowers breath to them a spirit in their sweet perfumes that give them strength to toil.

9. Now, men and birds and beasts and creeping things are deities, made flesh; and how dare men kill anything?

10. 'Tis cruelty that makes the world awry. When men have learned that when they harm a living thing they harm themselves, they surely will not kill, nor cause a thing that God has made to suffer pain.

11. A lawyer said, I pray you, Jesus, tell who is this God you speak about; where are his priests, his temples and his shrines?

12. And Jesus said, The God I speak about is everywhere; he cannot be compassed with walls, nor hedged about with bounds of any kind.

13. All people worship God, the One; but all the people see him not alike.

14. This universal God is wisdom, will and love.

15. All men see not the Triune God. One sees him as the God of might; another as the God of thought; another as the God of love.

16. A man's ideal is his God, and so, as man unfolds, his God unfolds. Man's God today, tomorrow is not God.

17. The nations of the earth see God from different points of view, and so he does not seem the same to every one.

18. Man names the part of God he sees, and this to him is all of God ; and every nation sees a part of God, and every nation has a name for God.

19. You Brahmans call him Parabrahm ; in Egypt he is Thoth ; and Zeus is his name in Greece ; Jehovah is his Hebrew name ; but everywhere he is the causless Cause.

Rosicrucians and Freemasons.

BY E. A. M. LEWIS.

In 1646 arose the Rosicrucians, a blend of Masonry and Occultism, with views in affinity to those attributed to the Templars, and they also must have been maturing their ideas for a long while before they produced them to the world.

The fact is, we are really very ignorant as to the origin of Freemasonry and perhaps too willing to acquiesce easily in that ignorance on so curiously interesting a fact of history. Even those who abandon as chimerical the linking it with the Tower of Babel, or Solomon's Temple, should at least like to ascertain how and when it came among the Buddhists of Thibet. Mr. Moorcroft, who published in the "Asiatic Researches," vol. xii. in 1812, an account of his travels in that country, was visited by an officer of the Government, called the Nerba, upon whose striped woollen dress he makes the following observations : "On the back of his habit, and on the right shoulder, were ewed 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." Thus, the doctrine of the divinity of primæval architecture appeared to be in vigour amongst them.

As has been shown, in notes to "The Templars in Cyprus," the Scottish Lodge of Freemasons made use of the martyred Molay's name as a password, while employing the names of his murderers in terms of execration expressive of their abhorrence of the excesses of Priests and Kings, their names being substituted for the ancient ones of Hiram, the artificer of Solomon's Temple, and the three apprentices, rejoicing in the appellations

of Jubelos, Jubelas, and Jubelum, who are said by the legend to have murdered Hiram at the western, or sunset, door of the Temple, for the sake of the secret word which he refused to reveal to them. Thus the lost password is ostensibly the Masonic mystery.

Of this execration, a natural enough product of the corrupt and selfish tyranny of a Philip of Valois, originator of the *Gabelle*, or the infamies of a Philip of Orleans, Nihilism is the outcome. Freemasonry, which began by sympathizing with the exiled Stuarts, we find, later, developed into an active agent of the French Revolution as shown in an interesting pamphlet by Monsignor Dupanloup; while the mysterious phase called Illuminatism spread in all directions, the cipher of the Illuminati, "L. P. D." (*Lilia pedibus destruo*), signifying the doom of Kings.

Whether or no the old Masons can be connected with these modern architectonic firebrands, we owe to the Freemasonic Guilds the churches of the fifteenth and sixteenth centuries; and the decadence of taste in these buildings,—their deficiency in the solemn charm of the old Norman and Early English work is attributed to the fact that they were left to the management of the skilled craftsmen, and not, as formerly, personally planned and supervised by educated clergy who were wont, at an early period, lovingly to endow the erections with, as it were, their own soul and feelings. May then an answer to the perplexing problem, why such undisguised types of evil in the form of sculptured Heads, occurring so plentifully within many of our Christian fanes, should have been allowed with so little propriety to invade them, be found in the unrestrained influence of the Masonic Guilds, supposing them to have been veritably allied in sympathy with sects that made evil their good? There are two fine churches in Lincolnshire within half a mile of each other, one of which has Corbel Heads of a pronounced type of unholiness, while the other, which formed part of a theological collegiate group with canons' houses still standing, is perfectly clear of Heads throughout its length and breadth.

Sun Spots.

THEIR OMINOUS MEANING TO MAN AND THE PLANETS.

This unique little pamphlet claims to be a divine revelation through the Shaker Mystics, located at New Monterey, Monterey Co., Calif. Given through Mother Alice. Price, 50 cents. The spots are revealed and explained in a new light, as messages to man, and great events are now in the near future. We give a portion for the first pages :

" Upon the vexed problem of Sun Spots—what they really are and how they affect man and the planet upon which he stands — the astronomers and solar students the world over are now at work with all their energies. Every Sun Spot visible for more than nine years hath been carefully photographed at Washington, and watched through great telescopes at the several solar observatories throughout the world. A large floating observatory is now scouring all seas in the hope of gaining new light by different view points from which to study the various phases of solar phenomena.

" Statements made about them are various and conflicting. None of them are true. The photographer's plate is the only finite organ that hath uttered any degree of truth, and that, even as to the physical aspect of these openings, is only partially true. The distance is so great, the capacity of the instrument so limited that merely the faintest gleam of the reality may be obtained, but what the photographic plate hath revealed will be confirmed and interpreted herein.

" The truth is this : The Sun is on fire and everyone of her seven spheres and the planets attached thereto are undergoing a process of fusion, disintegration and celestialization. The dark spots seen from the earth are huge holes or apertures made in the volatile surface by gigantic fires, and the torn ragged edges of these holes shown by the camera are torrential flames of white hot metallic fluids fused to a state of Titanic fury utterly beyond the comprehension of the finite mind.

" In other words, the astral fluids which are the basic principle of all phenomenal life or life visible and cognizable to man's exterior faculties, are being consumed, and the prophecy so frequently uttered in Ho y Writ concerning the destruction of the world and all material kingdoms by celestial fire, is being literally fulfilled, and all matter is being resolved back into its ætheric state."

"The prophecy, the crowning one of them all, uttered by the great Jesu of the first advent, or the third Jewish dispensation

thus, 'In that day the sun shall be darkened and the moon refuse to give her light,' is now being verified, also the prophecy of the Hebrew Prophet, Daniel, (all the prophets of Holy Writ are Jews) of Ezekiel to whom God spake thus: 'I will set fire, in Aegypt, (Aegypt is the astral kingdom, or material world, both visible and invisible) and to Zephaniah thus: 'I will utterly consume all things from off the land: I will consume the fowls of the air, the fishes of the sea, and the stumbling blocks with the wicked,' and to Malachi, thus: 'For behold that the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall burn as stubbles; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.'

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.

"Now, the profoundly solemn meaning of these prophecies is to be made clear, together with the fact that this present period is the day referred to therein.

"Another purpose of the writer is to prove that the Voice of God is again heard in the land — that God in the Highest, that is, Jesu, Secundus, speaks to man through the chosen One.

"The evidences confirming this are many. Hear ye them. Ye that walk in the Way be glad.

"Ye must lay aside all preconceived notions, both of science and religion. All that hath hitherto been taught thee by exterior creeds is to be swept away, and the social, religious and economic fabric woven therefrom is to be rent into a million fragments, their elements, together with their adherents, to become as the chaff of a summer's threshing floor which the wind carries away that no place may be found for them.

"Because the holy things of God are not understood by thee is due to the fact that ye hath looked without, not within, at effect, not cause, at the phenomenal, not the spiritual, for wisdom. Ye hath cultivated the exterior or natural man and his faculties only, considering the inner way unworthy—hence, thy failure, and the utterly materialistic beliefs held by the race today.

"Under this exterior teaching the two great ships, i. e. the exterior church and state — called the Christian Church and State hath become but the right and left arms of the Terrestrial Hierarchy whose power is vested in man, whose God is Caesar, realm — and as for the captains of these two ships, they are at war, each striving for earthly supremacy, while the crew of both hath become mutinous, and the ships, captains and crew, are on fire and are all sinking together."

Life and World-Work of Thomas Lake Harris

BY ARTHUR A. CUTHBERT.

In the pages of this book the aim will be to narrate, in simple form and order as they occurred, the real facts concerning the providential rise out of such seeming of life as men of this world at present possess, that yet holds death within it, into the reality of Life itself, of the one whose name is therein primarily recorded—namely, Thomas Lake Harris; and secondly, in subordinate degree, of certain others, who by association with him were made partakers of the same uplift out of death into Life, in so far as was possible to each one of them; and who were thus enabled at the same time to become reliable witnesses of the one central transcendent fact. The writer himself speaks only as one of these witnesses, and makes claim to nothing save that of being trustworthy in what he records. He will therefore only say this much concerning himself, that he was personally present and associated in the Life, together with those above referred to, from the very foundation of that movement which was designated from the first by the lowly but most significant name of The Use; and it was only by becoming a partaker in the Life through such association that reliable witnessing became to him a possibility.

In issuing thus, in simple detail, this narrative of such supreme vital facts through the press to the world, there is no purpose of propagandism by word controversy, nor does it seek to change the fundamental ground of religious faith in anyone, for in true and deep sense all real religion of every sect and people whatever has no other than one divine foundation. Neither is it any part of its aim to trouble those whose principles of absolute justice and righteousness are held as precious convictions already settled, except in so far as the facts borne witness to themselves have such effect. The personality of the writer in himself is nothing, but the facts narrated proclaim, with no uncertain sound, what these two lines of Mr. Harris's verse give brief expression to :

"Far as the sense of bondage heaps and grows,
So far emancipations shall unclose."

For every view expressed in the book the writer is alone personally responsible, but he has endeavoured to utter nothing regarding the Life that is not in full intrinsic accord with the knowledge, faith, and understanding of all those who are likewise partakers of the same; for there is only one Life, and only one Truth of that Life.

It should be added to the foregoing, that this book will not be sent out for review to any literary periodical. For although *it is intended to be published, without limitation, as widely as possible, and largely advertised for that end and purpose*, yet in true sense it is for private circulation only, among those who are indeed already friends from the deepest ground,— and more than friends, namely, true brothers and sisters in the one Divine Natural Family of the world. It does not seek an entrance into any disputatious company. It would come only for peace, and seeking only, so far as God enables, to bring with it the spirit of Divine Peace wherever it comes.

That is a blessed phrase of the New Life writings, "*He Ceases to Contend*;" because the foundations of the New Life can only be securely laid, and all the subsequent edifice spring into being, in the midst of perfect peace.

But who and where such true friends are, is not yet known outwardly, except in very small degree, and only dimly, until God shall bring them forth into the Light, face to face; with that Divine Light shining on every countenance from on high, and through every countenance from the Divine indwelling that is in every heart. So the book must be indeed published abroad, as said above, without limitation, that not one, if possible, may be missed of those for whom it is intended.

But also it should be understood that in itself it is nothing, except in so far as it may serve as introduction to the writings of the New Life given under Mr. Harris's own name, and so, by God's grace, to the New Life itself, in spirit, soul, and body, as built into the redeemed structure of the one unitised social Humanity. — *The Preface of the Book.*

The Ursa Major.

BY HENRY WARE, JUNIOR.

With what a stately and majestic step
That glorious Constellation of the North
Treads its eternal circle ! going forth
Its princely way amongst the stars in slow
And silent brightness. Mighty one, all hail !
I joy to see thee on thy glowing path
Walk, like some stout and girded giant,—stern,
Unwearied, resolute, whose toiling foot
Disdains to loiter on its destined way.

The other tribes forsake their midnight track
And rest their weary orbs beneath the wave.
But thou dost never close thy burning eye,
Nor stay thy steadfast step. But on, still on,
While systems change, and suns retire, and worlds
Slumber and wake, thy ceaseless march proceeds.
The near horizon tempts to rest in vain.
Thou, faithful Sentinel, dost never quit
Thy long appointed watch ; but, sleepless still,
Dost guard the fixed light of the universe,
And bid the North forever know its place.

Agnes have witnessed thy devoted trust,
Unchanged, unchanging. When the sons of God
Sent forth that shout of joy, which rang through heav en
And echoed from the outer spheres that bound
The illimitable universe,—thy voice
Joined the high chorus ; from thy radiant orbs
The glad cry sounded, swelling to His praise
Who thus had cast another sparkling gem,
Little, but beautiful, amid the crowd
Of splendors, that enrich his firmament.
As thou art now, so wast thou then, the same.

Agnes have rolied their course, and Time grown gray ;
The earth has gathered to her womb again,
And yet again, the myriads that were born
Of her,—uncounted, unremembered tribes.
The seas have changed their beds,—the eternal hills
Have stooped with age,—the solid continents
Have left their banks,—and man's imperial works,
The toil, pride, strength of kingdoms, which had flung

Their haughty honors in the face of Heaven,
 As if immortal,—have been swept away,—
 Shattered and mouldering, buried and forgot.
 But time has shed no dimness on thy front,
 Nor touched the firmness of thy tread; youth, strength,
 And beauty, still are thine,—as clear, as bright,
 As when the Almighty Former sent thee forth,
 Beautiful offspring of his curious skill,
 To watch earth's northern beacon, and proclaim
 The eternal chorus of Eternal Love.

I wonder as I gaze. That stream of light,
 Undimmed, unquenched,—just as I see it now,—
 Has issued from those dazzling points, through years
 That go back far into eternity.
 Exhaustless flood! forever spent, renewed
 Forever! Yea, and those refulgent drops,
 Which now descend upon my lifted eye,
 Left their far fountain twice three years ago.
 While those winged particles,—whose speed outstrips
 The flight of thought,—were on their way, the earth

Compassed its tedious circuit round and round,
 And in the extremes of annual change, beheld
 Six autumns fade, six springs renew their bloom.
 So far from earth those mighty-orbs revolve;
 So vast the void through which their beams descend!

Yea, glorious lamps of God! He may have quenched
 Your ancient flames, and bid eternal night
 Rest on your spheres; and yet no tidings reach
 This distant planet. Messengers still come
 Laden with your far fire, and we may seem
 To see your lights still burning; while their blaze
 But hides the black wreck of extinguished realms,
 Where anarchy and darkness long have reigned.

Yet what is this, which, to the astonished mind,
 Seems measureless, and which the baffled thought
 Confounds? A span, a point, in those domains,
 Which the keen eye can traverse. Seven stars
 Dwell in that brilliant cluster, and the sight
 Embraces all at once; yet each from each
 Recedes as far as each of them from earth,
 And every star from every other burns
 No less remote.

From the profound of heaven,
 Untravell'd even in thought, keen piercing rays
 Dart through the void, revealing to the sense
 Systems and worlds unnumbered. Take the glass,
 And search the skies. The opening skies pour down
 Upon your gaze, thick showers of sparkling fire,—
 Stars, crowded, thronged, in regions so remote
 That their swift beams,—the swiftest things that be,—
 Have travelled centuries on their flight to earth.
 Earth, Sun, and nearer Constellations! what
 Are ye, amid this infinite extent
 And multitude of God's most infinite works?

And these are Suns!—vast, central, living fires,
 Lords of dependent systems, Kings of worlds,
 That wait as satellites upon their power,
 And flourish in their smile. Awake my soul,
 And meditate the wonder! Countless suns
 Blaze round thee, leading forth their countless worlds!
 Worlds,—in whose bosoms living things rejoice,
 And drink the bliss of being, from the fount
 Of all-pervading Love.

What mind can know,
 What tongue can utter all their multitudes,—
 Thus numberless in numberless abodes,
 Known but to thee, blest Father? Thine they are,
 Thy children, and Thy care,—and none o'erlooked
 Of thee! No, not the humblest soul that dwells
 Upon the humblest globe, which wheels its course
 Amid the giant glories of the sky,
 Like the mean mote that dances in the beam,
 Amongst the thousand mirrored lamps which fling
 Their wasteful splendor from the palace wall.
 None, none escape the kindness of Thy care;
 All compassed underneath Thy spacious wing,
 Each fed and guided by Thy powerful hand.

Tell me, ye splendid Orbs!—as from your thrones
 Ye mark the rolling provinces that own
 Your sway,—what beings fill those bright abodes?
 How formed, how gifted; what their powers, their state,
 Their happiness, their wisdom? Do they bear
 The stamp of human nature? Or has God
 Peopled those purer realms with lovelier forms,
 And more celestial minds? Does Innocence

Still wear her native and untainted bloom?
 Or has Sin breathed his deadly blight abroad,
 And sowed corruption in those fairy bowers?
 Has War trod o'er them with his foot of fire?
 And Slavery forged his chains, and Wrath, and Hate,
 And sordid Selfishness, and cruel Lust,
 Leagued their base bands to tread out Light and Truth,
 And scatter woe where Heaven had planted joy?
 Or are they yet all Paradise, unfallen
 And uncorrupt;—existence one long joy,
 Without disease upon the frame, or sin
 Upon the heart, or weariness of life,—
 Hope never quenched, and age unknown,
 And death unfear'd; while fresh and fadeless youth
 Glows in the light from God's near throne of Love?

Open your lips, ye wonderful and fair!
 Speak, speak! the mysteries of those living worlds
 Unfold!—No language! Everlasting light,
 And everlasting silence! Yet the eye
 May read and understand. The hand of God
 Has written legibly what man may know,—
The Glory of the Maker. There it shines,
 Ineffable, unchangeable; and man,
 Bound to the surface of this pigmy globe,
 May know and ask no more.

In other days,
 When death shall give the encumbered spirit wings,
 Its range shall be extended; it shall roam,
 Perchance, amongst those vast mysterious spheres,
 Shall pass from orb to orb, and dwell in each
 Familiar with its children,—learn their laws,
 And share their state, and study and adore
 The infinite beauty, by the hand Divine
 Lavished on all its works.

Eternity
 Shall thus roll on with ever fresh delight;
 No pause of pleasure or improvement; world
 On world still opened to the instructed mind
 An exhausted universe, and time
 But adding to its glories; while the soul,
 Advancing ever to the source of light
 And all perfection, lives, adores, and reigns,
 In cloudless knowledge, purity, and bliss.

My Picture. A Literary Curiosity.

It is not unusual, says the Boston *Transcript*, to find among the writings of poets, some little acrostical waif that entwines in its verses the recollection of some sunny little face, perhaps long ago gone to a home beyond the azure of the skies, or the name of some dear friend interwoven like fragrant flowers in a leafy coronet. Edgar A. Poe gives us a pretty specimen of this kind of verse, using the name of *Frances Osgood Sargent*; but we think there has never been a specimen where genius and grace have been so prettily combined as in the following lines which are taken from the portfolio of a promising young poet of New York city, whose name we withhold in consideration of his modesty. By taking the first letter of each line, the last letter of each line and the first letter of the first line, second of the second, third of the third, etc., the same name appears. Also the initial letters of the words in the first line gives the name again, with simply, however, the initials of the first two names. This little fragment is :

Still mists rest o'er bright isles, now stray o'er nooks,
Aar in its flowing forms within the lea ;
Lilies are trembling within the dell,
Lulled by the scented breeze, while each frail bell
Its tinkling music seems a low — *ami* !
Each gentle daisy breathes a sweet perfume
Midst amaranthine buds' undying bloom,
And fair as were the robes of lovely Thea,
Regal in dress of gold the fields appear
Sunshine's soft rays sink through the mist to bless
The brooklet winding through the vale of rest,
Or speak the joy to some meek flower And lo !
'Neath spreading pines' trembling shadows brown,
Restless as ever-changing clouds, now lower
On tender fern whose leaves bend to and fro.
Blest is the scene, breathing a prayer though dumb,
Its pæans whispering so grand that I
None other heed. And now through leaf screen
Softly o'erspreading, stray the amber beams
Of Sunlight, falling proudly, tinging, too,
Nature and Nature's plains with golden sheen.

The Wandering Jew.

"The Wandering Jew," says Webster, is a figurative personage, endowed with perpetual life, who owes his existence to a legend connected with the history of Christ's passion. As the Savior was on the way to the place of execution, overcome by the weight of the cross, he wished to rest on a stone (outer head) before the house of a Jew named Ahasuerus, who drove him away with curses. Jesus calmly replied, "Thou shalt wander on the earth till I return." The astonished Jew did not come to himself till the crowd (of the spiritual men) had passed, and the streets (or bodies) of men were empty. Driven by fear and remorse, he has since wandered, according to the command of the Lord, from place to place (or from head to head as the generations pass by) and has not been able to find rest or a grave. At the end of every hundred years (which time embraces the maximum limit of mortal life) he falls into a fit or trance (corresponding with the experience called death) from which when he recovers (or reappears in another generation) he returns to a state of youth."

This Jew represents the Israelite (Jacob) deprived of his rank and office; who, being subjugated to the will of Carnel Mind was coerced into the service of Mammon and the rejection of Christ; he, led by the enemy of the Savior, could not permit the Sun of Righteousness to shine as long as Carnel Mind remained Lord of the head, because the latter blinded his eyes and refused Christ a place to rest his thorn crowned, Divine head. Truly the birds of the air have nests, the foxes have holes, but the Savior of men hath neither nest (brain) nor hole (skull) in which to dwell.

The stone was before the house of a Jew because the face of the inner man is within or behind the outer face; and thus the innocent but subjugated Jew suffered for the sins of the guilty Gentiles.

RIDDLE OF HERMES. In 1871 P. B. Randolph published on a letter sheet a quite large edition of the Riddle of Hermes as he called it, and offered a prize of \$5000 in golden double eagles for its solution. He even told on the same sheet where the answer could be found, designating the books and pages of the same for the solution. The five books were published by the Randolph Publishing Co., Boston, Mass. We never heard of any report of the replies to the riddle. P. B. Randolph died July 29, 1875. (See N. AND Q., p. 323, December, 1908.)

COURT CARDS. "So called because of their heralded devices. The king of clubs originally represented the arms of the pope; of spades, the king of France; of diamonds, the king of Spain; and of hearts, the king of England. The French kings in cards are called David (spades), Alexander, (clubs), Cæsar (diamonds), and Charles (hearts), representing the Jewish, Greek, Roman, and Frankish empires. The queens or dames are Argine—*i. e.*, Juno (hearts), Judith (clubs), Rachel (diamonds), and Pallas (spades), representing royalty, fortitude, piety, and wisdom. They were likenesses of Marie d'Anjou, the queen of Charles VII.; Isabeau, the queen-mother; Agnes Sorel, the queen's mistress; and Joan d'Are, the dame of spades, or war."

VERONICA. "It is said that a maiden handed her handkerchief to our Lord on his way to Calvary. He wiped the sweat from his brow, returned the handkerchief to the owner, and went on. The handkerchief was found to bear a perfect likeness of the Savior, and was called *Vera Iconica* (true likeness), and the maiden was ever after called St. Veronica. One of these handkerchiefs is preserved at St. Peter's church in Rome, and another at Milan."

PARADISE.—The Greeks used this word to denote the extensive parks and pleasure-grounds of the Persian kings. (Persian, *pardis*; Arabic, *firdaus*; Sanskrit, *paradesa*.)

An old word "paradise," which the Hebrews had borrowed from the Persians, and which at first designated the "parks of the Achæmenidæ" summed up the general dream,—*Renan*.

The rabbins say there is an earthly or lower paradise under the equator, divided into seven dwellings, and twelve times ten thousand miles square. A column reaches from this paradise to the upper or heavenly one, by which the souls mount upwards after a short sojourn on the earthly one.

The ten dumb animals admitted to the Moslem's paradise are:

1. The dog Kratim, which accompanied the Seven Sleepers.
2. Balaam's ass, which spoke with the voice of a man to reprove the disobedient prophet.
3. Solomon's ant, of which he said "Go to the ant, thou sluggard."
4. Jonah's whale.
5. The ram caught in the thicket, and offered in sacrifice in lieu of Isaac.
6. The calf of Abraham.
7. The camel of Saleb.
8. The cuckoo of Belkis.
9. The ox of Moses.
10. Mahomet's mare, called Borak."

Reprint of Jacob Boehme's Works.

"The Threefold Life of Man" with an introduction by the Rev. G. W. Allen. The reprint of Jacob Behmen's complete works is now being published in London. Medium octavo volume of about 670 pages, uncut edges, in cloth binding. Subscription price, \$2.50, post free. After publication, \$3.00, postage extra. No money to be sent until notice is received that the volume is ready for delivery. Address your requests for a copy to C. J. Barker, Hill Croft, Russell Hill, Purley, Surrey, England; or to J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C., England.

Now here is an opportunity to obtain the works of the Teutonic Theosopher at a very reasonable price, and we advise all admirers of Behmen to have their names registered at once for an early copy. The early editions of Behmen works are scarce and generally found only in the large libraries and some private collections, inaccessible to many readers. Our own edition was published in London, 1648, bound in leather; back and corners (as written on back of front cover) "Repaired by Henry Smith Woollen Draper No. 107 in Drury Lane, London, 9th Aug't, 1792."

To "MYSTIC." The title of the book you inquire for is the follows, and can be imported from London with duties and postage paid for about \$2.00.

A Golden and Blessed Casket of Nature's Marvels concerning The Blessed Mystery of the Philosopher's Stone, containing the Revelation of the Most Illustrated Egyptian King and Philosopher, Hermes Trismegistus, translated by our German Hermeß, the Noble Beloved Monarch and Philosopher Trismegistus, A. PH. Theophrastus Paracelsus; and Tinctura Physicorum Paracelsica, with an Excellent Explanation by the Noble and Learned Philosopher, Alexander Von Suchten, M. D; together with Certain Hitherto Unpublished Treatises, by this Author, and also other Corollaries of the Same Matter as Specified in the Preface. News Published for the Use and Benefit of all Sons of the Doctrine of Hermes, By Benedictus Figulus, of Utenhofen.

The New Rosicrucianism in 1760.

BY DR. OTTO HENNE AM RHYN, ST. GALL, SWITZERLAND.

The New Rosicrucianism had its rise in Southern Germany about the year 1760, while Rosa and Johnson were busy with their systems. Its originators had no connection with Freemasonry, and of its nine degrees not even the first three were named after the masonic degrees. Several discontented members of the Strict Observance joined the new order. The members assumed fanciful names, as Foebron, Ormesus, Cedrinus; the lodges were called "Circles." Unquestioning obedience was to be rendered to the Superiors. The members learned only the mysteries of their own particular circle. The motto was: "May God and His Word be with us." They claimed to possess a cryptic Book containing a sacred history of events prior to the creation of the world, especially of the Fall of the Angels.

Their specialty was a mystical, kabbalistic, and totally absurd interpretation of the Bible, and of other alleged sacred or occult writings, whence they deduced an explanation of the universe. For example, they taught that the planets and the other heavenly bodies reflect back on the sun the light they receive from him, thus conserving his might and his splendor. They also practiced necromancy, exorcization, alchemy, the art of making gold, of preparing the elixir of life: they studied such problems as the production of the noble metals from rain water, urine, and other bodies, and even of evolving human beings by chemical processes. In their assemblies the members wore white and black scarfs, but those of the higher degrees wore priestly vestments, with crosses of silver or gold. At the initiation the candidates swore fearful oaths. Aspirants to the ninth degree were assured that once they should attain that eminence they would understand all nature's secrets and possess supreme control of angels, devils, and men. The first prophet of the New Rosicrucianism was John George Schrep-

fer, coffee-house keeper in Leipsic. In 1777 he founded in his own shop a lodge of the Scottish Rite, to afford his customers a better style of masonry than was found in the ordinary lodges. The Duke of Courland, protector of one of the masonic lodges, had the man publicly bastinadoed; but Schrepfer shortly afterward inspired both him and the Duke of Brunswick with a curiosity to be instructed in the mysteries, and visited them at Dresden and at Brunswick. In his lodge he gave demonstrations of his supernatural powers as a magician and a necromancer; for example, he would summon up spirits of the dead. Puffed up by success, Schrepfer indulged in all manner of debauchery, and at last was reduced to penury. He died by his own hand, aged 35 years.

But Rosicrucianism was yet to reach its highest point, which it did in the person of John Christopher Woellner (born at Spandau, 1732, ordained preacher 1759, a councilor in the Prussian service in 1766, and Minister of State 1788; deceased in 1800), and John Rudolf Bischofswerder, (born in Thuringia 1741, chamberlain to the Elector of Saxony; major in the Prussian army 1772; minister at war 1768; deceased 1803.) Not content with the honor of being Knight of the Griffin in the Strict Observance, Bischofswerder went in search of an order that practiced the magic art, and was so fortunate as to find it in the New Rosicrucianism. He was initiated into the mysteries by Schrepfer, and it was he who converted the Duke of Courland from an enemy into a friend of the coffeehouse Rosicrucian. After the death of Schrepfer, whose most zealous supporter he had been, Bischofswerder obtained promotion in the Prussian service through the favor of the crown prince Frederic William, nephew of Frederick the Great, and shared his good fortune with Woellner, Knight of the Cube, who like himself had seceded from Templarism. The pair won the crown prince over to Rosicrucianism, and enjoyed his confidence both then and after his accession to the throne of Prussia in 1786, as William II. At last, as ministers of state, they succeeded in substituting obscurantism and state religionism in

the place of the illuminism and toleration that had prevailed under old Fritz. It was they that dictated the odious Edict of Religion in 1788, which was expected to prove a deathblow to illuminism and free thought; but the death of the King upset all their calculations. That was the end of the New Rosicrucianism.

Simultaneously with the order of the Rosicrucians arose two variant forms of the same, the society of the Asiatic Brethren, and that of the African Buildingmasters (*Asiatische Brueder, Afrikanische Bauherren*). The Asiatic Brethren's order was founded in Vienna by Baron Hans Henry von Eckhofen, an ex-Rosicrucian; it admitted only Freemasons, but did not exclude Jews, and its aims were the same as those of the Rosicrucians. Its chief seat was at Vienna, called by them Thessalonica, for they gave a foreign name to every place. Its head officers were styled Inquisitors. There were five degrees, viz., two probationary—those of Seekers and Sufferers—and three superior degrees. The members in the two lower degrees wore round black hats with distinctive feathers for each degree, black mantles, and white or black ribbons, brodered with different emblems; those in the higher degrees wore red hats and mantles; the attire of those in the highest degree was all rosy-red. Ten members constituted a Mastership, ten master-ships a decade, and so on. The order became shockingly corrupt in Austria.

The African society, founded by War Councilor Koepen in Berlin, had rather higher aims than the Rosicrucians and the Asiatic Brethren; they studied the history of Freemasonry, admitted to their order only scholars and artists, conducted their business in Latin, and offered prizes for scientific researches; but they indulged in farfetched and absurd symbolism, kabbalism, magic, and mysticism. Their degrees were five inferior or preparatory, and five higher or esoteric. The order lived for a few years only.

There were many other societies, instituted mostly for the purpose of fraud and moneymaking; of these we give no ac-

count here. But there still remains one society which is worthy of mention—that of the Brethren of the Cross (*Kreuzbrueder*) or Devotees of the Cross (*Kreuzfromme*), founded by Count Christian von Haugwitz (1752-1832), who was at one time Knight of the Holy Mount in the Strict Observance, afterward belonged to a German imitation of the Swedish rite, and at last founded a society which was described by a contemporary as “a conspiracy of depotism against liberty, of vice against virtue, of stupidity against talent, of darkness against enlightenment.” The Devotees of the Cross observed the strictest secrecy, corresponded in cipher, inveigled princes, in order to rule in their stead (after the manner of *Bischofswerder* and *Woellner*), and practiced all manner of superstitions to make an end of science. They had no connection whatever with Freemasonry.

Unfortunately this multiplication of mystical orders was not without effect on the fortunes of the masonic body, in that it has led to a vicious growth of “high degrees.” It was a French adventurer, Stephen Morin, who, in 1761, introduced into the United States (?) the 33 degrees; they entered France again in 1803, and were regarded as a novelty, having been forgotten during the Revolution. The title of these degrees are at once bombastic and unmeaning; Grand Scots, Knight of the East, High Princes of Jerusalem, Princes of Grace, Grand Inquisitors, Princes of the Royal Secret, etc., and in some of the variations of these ridiculous degrees we have Knights of the Ape, and of the Lion, and the Emperor of the East and West.

WORDS DEFINED BY ATHANASIUS KIRCHER. The following mystical words, *Aski-kataski haix tetrax damnameus-aision*, Kircher says meant “Darkness, Light, Earth, Sun, and Truth.”

Hesychius says the mystical words were engraved upon the zone or belt of the Diana of the Ephesians.

Plutarch says that the priests recited these mystical words over persons who were possessed with demons.

Clarke says the Temple of Diana was 220 years in building; that it was in length 425 feet, by 228 in breadth, and beautified by 127 columns. “Great is Diana of the Ephesians.”

The Veiled Image at Sais.

ENGLISHED FROM SCHILLER BY H. MUSTAPHA LEON, M. D.

From "The Islam World."

A youth, spurred on by thirst of knowledge, went
 To Sais, up in Egypt, there to gather
 The secret wisdom of the priests, and shortly
 His mind with rapid strides had scaled great heights.
 But greedily he still pressed always onward,
 And to the hierophant's restraining words
 The eager youth replied, "What does it profit
 Unless I know all that there is to know?
 Is there a more or less in this thing too?
 Is this, thy Truth, like earthly happiness,
 A certain sum of which one may possess,
 A large share or a small, and be soul owner?
 Is not thy Truth an undivided whole?
 Take from a harmony a single sound,
 Take from the rainbow's colour-scheme one tint,
 And what remains with you is naught, because
 It lacks the beauty of the perfect whole."
 As thus one day they talked, they went and stood
 Together in a lonely temple circus,
 Where a veiled image of gigantic size
 Caught the youth's eager eye. Amazed he turned
 Unto his guide and asked, "What may this be
 That hides mysteriously behind this veil?"
 "Truth," came the answer. "What!" exclaimed the youth,
 "My search is after Truth alone, and here
 I find it veiled and hidden from my eyes!"
 "The gods have willed it so," replied the guide,
 "For by their own decree no mortal ever
 Shall lift this veil till they themselves give leave.
 And he who with unhallowed, guilty hands
 Wantonly lifts too soon the sacred veil, [Truth."
 He, says the gods — "Well?" "He will then see
 "A strange oracular saying. And thyself,
 Hast thou not tried to lift the sacred veil?"
 "I? Surely not, nor was I ever tempted
 To do this thing." "How can that be? For since
 Only this veil was hung 'twixt thee and Truth——"
 "This, and the law," his guide said to the youth.
 "More weighty far, my son, than thou mayest deem
 Is this thin film, for though light as a feather

It would lie on thy conscience with dead weight."

The youth went to his home wrapt deep in musing.
The burning greed for knowledge robbed his night
Of sleep, and, after tossing on his pillow
For feverish hours, at midnight he went forth
And turned unconscious steps towards the temple.
Scaling the mighty wall with ease, he leapt
Daringly down into the sacred space.

And there he stands ; dead solitude hangs round him
In clinging, gloomy folds, and silence reigns
Save for the hollow echo of his footsteps
That rise from out the depths of hidden tombs.
In through the cupola, sky high above him,
The moon casts whitish beams and silvery blue,
And terrible, as some stern, silent goddess,
The image, swathed in its long veil, stands out
Gleaming against the deep, enshrouding darkness.
He walks to it with slow, uncertain footsteps,
His ruthless hand stretched out to desecrate,
But tremors, hot and cold, run through him,
And arms invisible compel him back.

"O luckless youth, what doest thou?" sadly calls
The warning, faithful voice of his own heart.
"Art thou about to tempt the sacred spirits?
No mortal, as the oracle has told thee,
May touch this veil, till they themselves see fit."
"But was it not the same mouth too that said:
'The man who lifts this veil shall see the Truth'?"
Whatever it may hide, I now will lift it."
He shouts aloud, "I must see Truth!" "See Truth!"
The mocking echo wails in long-drawn notes.

And as he speaks, he tears the veil away.
"Well?" ask you, "and what was revealed to him?"
I do not know. Unconscious, deadly pale,
The priests discovered him, when day had come,
Stretched at the pedestal of Isis' shrine.
What he had seen that night, and what experienced,
His tongue did never tell. But gone forever
Was all the eager joy of his young life,
And deep gloom sent him to an early grave.
"Woe unto him," his warning voice made answer,
When men approached him with vain questionings—
"Woe unto him who reaches Truth through guilt,
For Truth will never thus bring joy to him."

To the Renowned Eugenius !

BY JOHN GADBURY.

In the opening pages of the Holy Guide we find the following :

" Renowned Eugenius ! Famous above all !
 A Prince in Physiques ! Most Seraphicall !
 The Art's Great Archer ! Never shooting wide ;
 Yet Hitt'st the White best, in thy Holy Guide.
 Good God ! What Pains have learned Physitians
 For cleansing Physiques [strange perturbed] Brook ?
 But as their crooked labours did destroy
 Our hopes, Thy Holy Guide directs the Ready Way.
 Hippocrates, Great Galen, and Senertus,
 Rhenvoleus. Paracelsus, and Albertus.
 Grave Gerrard, and Ingenius Parkinson,
 Dead Culpepper, and living Tomlinson,
 Have all done well, But ah ! they miss the Road,
 Thou Chalked out, Thou Dear Servant of God ;
 And therefore 'tis no wonder, if they vary
 From thee ; Great Nature (High born) Secretary !
 'Tis thou alone, hast taught the way to bliss ;
 'Tis thou alone, that knowest what it is :
 'Tis thou hast raked fruitful Egypt o'er
 For Medicines ; and Italy for more ;
 And in Arabia thy collecting Braines,
 To doe us good, hath taken wondrous Paines ;
 This having done, if Critiques will not bow
 To thy Great Learning Petra scandalou,
 It shall unto them surely prove ; And this
 Essay of thy Sublimer Misteryes,
 Shall make them sure unto the Wise Minerva
 Yet still be ignorant of thy Pantarva.

But hold ! Where am I ? Sure th' hast set a spell
 On me, cause I can't praise thy doings well :
 Release me, Good Eugenius ! and the Crowne
 Sha I stand on no browes but thy learned Owne.
 Poets, no more lay Claime unto the Bayes !
 'Tis Heydon shines alone with splendid Rayes !
 Follow his Guide, he teaches you most sure ;
 Let any make the Wound ; 'Tis he must cure.
 For he directs the Welgrowne ; Old. and Young,
 To live Rich, Happy, Healthy, Noble, Strong."

To His Ingenuous Friend Mr. John Heydon

On his Book Intituled The Holy Guide.

" The Antient Magi, Druids, Cabbalists,
 The Brachmans, Sibyls, and Gymnosophists,
 With all that Occult Arts haberdash
 And make so many mancies, doe but trash
 By retale vend, and may for pedlars goe :
 Your richer merchandise doth make them soe.
 The Stagarite must with his Murnival
 Of Elements, Galen of Humours call
 In all their suit, as your new Art,
 Without them, makes their good old cause to smart.
 Vulgar Physicians cannot look for more
 Patients, than such that doe need hellibore :
 When Rosie Crucian Power can revive
 The dead, and keep old men in youth alive.
 Had you not called your work The Holy Guide,
 It would have puzzled all the world beside
 To have Baptized it with a name so fit
 And adequate to what's contain'd in it ;
 Should it be styled the Encyclopædy
 Of Curious Arts, or term'd a Mystery
 In folio, or be named the Vatican
 Reduc'd unto an Enchiridion,
 Or all the Hermæ in a Senary,
 The Urim and Thummim of Philosophy,
 The Art of Hieroglyphicks so revealed
 And like the Apocalyps they are conceal'd
 Or the Orthodoxall Paradox, or all
 Discover'd, which men still a wonder call ;
 Or th' Magna Charta of all Sciences,
 And be that names it cannot call it less,
 The Book and Title might have well agreed ;
 Yet men have questioned if unto their Creed
 They should have put your Article, but now
 The name of holy none dare disallow
 When so much learning doth in one exist
 Heydon, not Hermes, shall be Trismegist.
 And if the Right Reverend of Levi's Tribe
 Do Hallow it, I cannot but subscribe
 Myself your Friend and Servant, THOS. FYGE."

SUPPLEMENT

Contributions

TO THE

History of Old Derryfield,

BY WILLIAM ELLERY MOORE.

PART FIRST.

PRICE TWENTY-FIVE CENTS.

CONTRIBUTIONS
TO THE
HISTORY OF DERRYFIELD,
NEW HAMPSHIRE.

TOPOGRAPHY AND LANDSCAPE

AS MODIFIED BY TORRENTS FROM MELTING ICE-FIELDS, TOGETHER
WITH SOME ACCOUNT OF EARLY FLOODS AND OTHER
LOCAL EVIDENCES OF A GLACIAL EPOCH.

BY WILLIAM E. MOORE.

A PAPER READ BEFORE THE
MANCHESTER HISTORIC ASSOCIATION.

PART I.

PRINTED AND PUBLISHED BY THE AUTHOR.

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CONTRIBUTIONS
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HISTORY OF DERRYFIELD.

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CHAPTER I.

PRELIMINARY—LANDMARKS—ROCK RIMMON—THE PINNACLE—MERRIMACK—PISCATAQUOG—BLACK BROOK—COHAS—MASSABESIC LAKE—SPECIAL FEATURES, ETC.

THE conscientious and self-respecting historian will always aim at relating not only the truth but the whole truth. Histories of Derryfield have been written, but none of them began at the beginning. It does not need to be added that very much was omitted.

The present undertaking will give some account of pre-historic times and will be brought down to date. The whole period covered embraces more than a thousand centuries—how much more cannot with certainty be computed. In the presence of this time-problem the wisest are ignorant, since the facts with which we have first to deal refer to times so remote as to make ancient history a tale of yesterday. The story to be related in these opening chapters relies for evidence upon no witnesses—there were none—neither upon myth, legend or tradition. Our sole authorities are certain eloquent "sermons in stones" and sundry decipherable "books in the running brooks." These, however, supply ample and conclusive testimony.

All the available sources of information will be examined, and the animal, vegetable and mineral creation interrogated. No stone will be left unturned, no field unploughed, no plant or animal permitted to escape.

LANDMARKS.

For the present we defer giving details of the early occupation and settlement of Derryfield and confine our view to some prominent features of its natural scenery and topography. To present these in intelligent order it will be necessary to broaden our horizon to include the entire landscape, from the highlands on the east to the mountains rising west of the Merrimack.

From the river valley the ground ascends rapidly at first, then broadening into an extensive and nearly level plain, and again mounting abruptly to the height of land in the eastern foreground. Here the chief elevations are known as Wilson, Bald, and Oak or Heath-Hen hills. From these highlands a magnificent panorama salutes the eye, and as the sun illuminates the picture a thousand points of splendor punctuate the wide and varied scene.

To the north may be seen Mt. Belknap and the Gilford mountains, as well as a portion of the Ossipee and Sandwich groups, while with favoring conditions glimpses of the Franconia range may be seen without a glass. To the northwest is a distinct view of Kearsarge and Ragged mountains, while in Vermont the distant crest of Ascutney breaks the line of the horizon. Westward and trending south we are confronted with Crotchet and Temple mountains, dominated by Pack and Grand Monadnock, the blue lift of Wachuset in Massachusetts closing the grand sweep as if of a hemisphere.

But these, with others scarcely less conspicuous, form only the background of the picture, for nearer and in front stand the Uncanoonucks and Joe English, flanked by the Dunbarton, Mount Vernon and Lyndeborough ridges, while nearer still are the rounded slopes of Hackett, Shirley, Scribner's, and Yacum

hills, with a host of lesser eminences completing the details of a picturesque landscape, which for quiet and restful beauty is unrivalled in southern New Hampshire.

Ancient Derryfield included the whole river front, from above the falls at Amoskeag on the north to below Goffe's falls on the south, and the mile-limit to the east crossed the summit of Wilson hill.

ROCK RIMMON.

Directly west of Amoskeag falls, upon a level plateau extending from the ancient river terrace, Rock Rimmon lifts its solid shoulder of gneiss above the plain. This rock is an object of great interest, attracts many visitors, and offers a most superb view of the Piscataquog and Merrimack valleys. The easterly escarpment is a sheer and inaccessible precipice of one hundred and seventeen feet, the crest reaching an altitude of more than three hundred feet above the bed of the river.* The summit is easily reached from the western and northern slopes.

THE PINNACLE.

Eight miles away to the north, on the west bank of the Merrimack, is another bald and rocky peak, mounting also from a terrace-plain, rising even higher than its Derryfield rival. Just west and touching the base of the Pinnacle is a small lake. The water is very deep, is popularly believed to have no bottom, and in area and contour is said to exactly match the outline of the Pinnacle itself. It has been contended that this great mass of rock was lifted bodily from the bed of the lake and the hole afterwards filled with water. When the Pinnacle slides back to its old quarters we may the more readily assent to this theory. A substantial observatory has been erected upon the summit, from which exceptionally fine views may be had.

* The exact figures, taken from the field-notes of the City Engineer, are as follows: Top of rock above city elevation, 296.35 feet; base above the same level, 179.83 feet, and about 95 feet above low-water mark at Amoskeag eddy. Extreme height of rock, 116.53 feet.

THE MERRIMACK.

This river is now a continuous stream from its sources to the sea, but there is little doubt that the present valley was once filled with a great chain of lakes, extending from the Winnepesauke on the north to an indeterminate point to the south, certainly as far as ancient Dunstable. The evidence in support of this view is conclusive and will be considered in detail hereafter. Along the course of the river the ancient terraces form a conspicuous feature.

THE PISCATAQUOG.

This river enters the Merrimack on the west bank, some two miles below Amoskeag falls. The valley extends in a north-westerly direction, passing to the west of Rock Rimmon. The old terraces on either bank are remarkable.

BLACK BROOK.

This considerable water-course has its source in the Dunbarton hills, twelve miles away, flows southeasterly and enters the Merrimack on the west bank a short distance above Amoskeag falls. The significant relation of this now somewhat reduced stream to our history will become more apparent as the record proceeds.

COHAS BROOK.

Aside from a number of inconsiderable brooks and rivulets, this is the only local water-way remaining unnoticed. It is the outlet of Massabesic lake and enters the Merrimack on the east bank, immediately below Goffe's falls. The foregoing, therefore, comprise all the principal water systems properly belonging to the Derryfield map, or which are of importance as relating to our present inquiry.

MASSABESIC.

Four miles to the east, and wholly within the bounds of ancient Chester, this fine body of water lies in a series of bays, so joined by necks and separated by headlands as to include a shoreline of not less than thirty-six miles. From this lake the great manufacturing city of Manchester derives its water-supply. The Massabesic is dotted with numerous islands and surrounded by highlands, conspicuous among them being a splendid rocky promontory on the Auburn shore, Minot's ledge, and the mountain in Chester familiarly known as the "Devil's Den." The old water-marks plainly show a much higher lake-level in a not remote period, the water then wholly covering the present highway and involving the out-lying meadows and lowlands. Several smaller ponds are found within the limits of ancient Derryfield, but none calling for more than passing recognition.

SPECIAL FEATURES.

Over and above the more prominent landmarks of the territory we have attempted to describe there are in addition a number of less conspicuous but even more striking points of interest. Chief among these are the following :

1. The great clay deposits about the Hooksett Pinnacle, and extending north, especially on the east bank of the river.
2. The enormous accumulations of sand upon the site of Derryfield proper.
3. The stupendous bulk of water-worn stones and gravel, high above modern water levels, in ancient terraces and moraines.
4. Certain remarkable instances of rock-wear performed by pre-historic streams.
5. Travelled blocks and rock-fragments transported from distant centres of dispersion.
6. Curious survivals of tropical trees and shrubs.

These, with added evidences of the work done by water in another age, will be considered in the proper place, when it will be shown that these wonderful monuments now bear mute but unimpeachable testimony to the existence of powerful and long-continued currents, flowing in so vast a volume as to make the proudest river of to-day a plaything. These propositions, with the facts referable to them, are as certain as anything in Deuteronomy, but we regret to say there are still otherwise intelligent people who refuse to believe them. The Agnostic claims that he can know nothing, and is aware of it; but even such an one is less difficult to convince than he who likewise knows nothing but has no knowledge of it.

Should it be desired to prove beyond question that New England was once the scene of volcanic activity, a piece of Roxbury pudding stone would be sufficient. So, in reference to our present purpose, any strip of land in New Hampshire, with hills and valleys and water-courses, will serve for illustration. Such a region was Derryfield—a territory one mile wide and eight miles long—ranging upon the Merrimack, and now the river-front of Manchester.

CHAPTER II.

THE AGE OF ICE-WATER — GRADUAL DISAPPEARANCE OF WATER — EARTH
MAKES STEAM — A WITNESS OR TWO.

Stated by the best obtainable evidence, this zone of ours has passed through at least one—possibly several—glacial epochs. We have now to consider only the last, the effects of which are still to be seen about us on every hand, when sought for with asking eyes.

The glacial and inter-glacial theories, as now understood and generally accepted, offer a wonderfully inviting field for study. No time will be lost in any discussion of the causes which made necessary an age of ice, and we shall now simply illustrate our history with some pictures showing the action of water, notably of streams proceeding from rapidly melting ice-fields.

We are tempted to record much matter not wholly within the scope of our story; we find it difficult to avoid asking and even attempting some answer to questions which troop about and beset us at every turn, but must be content with a few preliminary generalizations.

We may conceive Earth in its desolation, its first-born nakedness, before desire arose, absolutely without life other than that which may have been potential. We then reach a later period in which there was indeed life, existing in low forms, maintained with difficulty, intermittent and migratory. Still later we recognize a true life-bearing age, in which plants and animals inclusive of man appeared, moved and died.

To the foregoing it seems necessary to add that as there were life-bearing and non-life-bearing periods so there were non-life-producing as well as life yielding zones. Moreover, that climatic changes in the same zone rendered it now fit now unfit for life, and this entirely without reference to elevation and subsidence

or any other so-called cataclysmal operation of the crust of our planet. We intend to mean that the surface of solid Earth has been by turns so blasted with fire, devastated by ice, and deluged with water, that for long periods of time and large continental areas life of most sorts was out of the question.

Our orthodox friends will observe that we have no wish to ignore the flood; on the contrary, we insist upon several and as many rainbows as called for.

THE DISAPPEARANCE OF WATER.

We assert with some confidence that there was once much more water upon the surface of our globe than at present; the oceans were larger, the inland waters and streams of greater volume. Should this position need reinforcement let us admit, as it seems we must, that the earth once nourished no life, either animal or vegetable, and we have at once nameless millions of fluid tons to be somehow accounted for. Nor can it be claimed that the atmosphere then and always held moisture in suspension as now, or that absorption by percolation was a process of the earlier as well as of the later stages of creation. We are thus brought face to face with a curious problem: Without plants or animals, with an atmosphere totally rejecting it and the earth stubbornly declining to take it in at the pores, what was the status of water and where its abiding place?

THE EARTH MAKES STEAM.

Not to be entirely in the dark or beyond our depth, we may hint at the appearance and concede the existence of steam in the earlier cycles and must give it a place as one of the prime factors in the complicated processes of evolution, and to this day and hour a powerful agent in its still uncompleted operations, to which it is not our present purpose to refer. Our readers are expected to comfortably fix upon dates, either as to the appearance or duration of the phenomena described or to be

described in these opening chapters. We say only and stand by it, that there was fire, water and steam, fume of gas and molten flood, ice and snow, by turns and altogether, in such horrible fashion as no new nor old notion of hell can illustrate. If we seek for evidence, present and eloquent witnesses await our interrogations.

Let us first suppose such a state of things as has been hinted at, when there was this preponderating amount of surface water ; that following this period, in necessary sequence, the effects of evaporation and condensation succeeded ; that in simple obedience to cosmical laws milder methods of dissipation of energy were made possible, and that finally, during a period of intense cold, the whole or nearly the whole maximum mass of water at this parallel was converted into ice, and we are furnished with at least a tentative theory if not a working hypothesis.

One familiar with the testimony of the rocks and the environment of our modern water-systems cannot doubt that something much like this did happen ; that the very zone we now inhabit was once and probably more than once delivered over to the rigors of an arctic winter. In the light of the highest and best equipped recent scientific authorities no prime fact is more rightfully believed than that a large portion of this now temperate belt was once deeply covered with ice, and for so vast a cycle that it must have been regarded as perpetual by the people of that age, if people there were.

A WITNESS OR TWO.

Again without pausing to discuss the causes which brought about this condition, and not even considering the possibility of its recurrence, it assuredly follows that such an age of ice could not and did not come and go without leaving its mark.

During a long and busy life Prof. Agassiz accumulated a vast amount of information as to the agency of glacial action in producing geological effects. A student of glaciers for forty years,

and growing up in a glacial region, he was familiar with their phenomena. He says: "As soon as geologists have learned to appreciate the extent to which our globe has been covered and fashioned by ice, they may be less inclined to advocate changes of level between land and sea, whenever they meet with the evidence of the action of water."

Charpentier speaks of "perpetual snow-sheets and glaciers reaching the sea, as far down as the middle of the present temperate zone." Prof. Gunning characterizes the New England ice-sheet as "colossal." Prof. Newbury, of Columbia College, in a review of the evidence, reaches this conclusion: "The glaciers and snow-fields of Greenland stretched continuously down the Atlantic coast, to and below New York. * * * * The highlands of New England were completely covered and probably deeply buried in sheets of ice and snow." Prof. Dana says the ice-sheet was "semi-continental," and adds: "The height to which scratches and drift occur about the White Mountains proves that the upper surface of the ice in that region was 6,000 or 6,500 feet in height, and hence that the ice was not less than 5,000 feet in thickness over the whole of that part of northern New England. Facts also show that the surface height in southwestern Massachusetts was at least 2,800 feet, in southern Connecticut 1,000 feet or more." He again remarks that "the continent underwent great modifications in the features of the surface through the agency of ice," and points out in great detail the effects produced by glacial torrents.

It would be easy to multiply authorities, but since they can be consulted by questioners and doubters we will not forestall their studies. We assume, then, that there is no one prime fact in the past annals of our planet better proved than that of an age of continental glaciers. Evidence of this is increasingly convincing and may be found for the seeking upon nearly every square yard of the hillsides and valleys of New England.

Mankind are prone to treat with indifference that which is common, and the familiar aspect of our lakes and rivers, even of

the sea, provoke in us no commensurate idea of the stupendous force which water is capable of exerting.

Two hundred and odd years ago the earliest printed description of Niagara was given to the world by Father Hennepin. His account of this "vast and prodigious cadence of water" is a mixture of childish exaggeration and sober truth." But the sublimity of this great cataract, which discharges the enormous volume of eighteen million cubic feet of water every second, needs not the aid of description. About 9,800 cubic miles of fresh water—nearly half the quantity on the entire globe—are in the upper lakes, and all the water from these huge reservoirs makes the circuit of the falls, the St. Lawrence, the ocean, vapor, rain, and a return to the lakes in a little more than a century and a half.

But how shrinks this brief cycle of time and how fade the outlines of the scene when in imagination we stand beside the gigantic operations of the past. What some of those operations were let Mr. Clarence King tell in his own words. In alluding to volcanic activities he speaks of "what was once a world-wide and immense exhibition of telluric energy * * * distortions of the crust, deluges of molten stone, emissions of mineral dust, heated waters and noxious gases," and asserts that modern volcanic phenomena are "insignificant when compared with the gulfs of molten matter which were thrown up in the great massive eruptions" of the past.

He adds: "Of climatic catastrophes we have the record of at least one;" and in reference to a glacial period he sets forth the destructive effects of the invasion of our latitude by polar ice, and the devastating power of the floods which were characteristic of its recession. He contends that the modern rivers are mere echoes of their parent streams in the early quarternary age and utterly incapable, even with infinite time, to perform the work of glacial torrents. Citing the wonderful cañons of the Cordilleras, he says "they could never have been carved by the pigmy rivers of this climate to the end of time." In view

of all the ascertainable facts, Mr. King believes they present "perfectly overwhelming evidence that the general deposition of aërial water, as compared either with the phenomena of the immediately preceding period or with our own succeeding condition, constituted an age of water-catastrophe whose destructive power we only now begin distantly to suspect."

We have thus briefly cited the few foregoing authorities, in order to reinforce and fortify our interpretation of certain local phenomena, and to the end that our theories may not wilfully be divorced from fact. To the mathematician, the geologist, the astronomer—to those who walk without stumbling in the wide ways leading to the sun—we leave the task of explanation.

We call to our support at this point but one other authority, and quote from the works of Prof. Hitchcock, whose researches in the very field of our inquiry are precisely in point and entitle him to a hearing. He says: "The evidence is clear of the passage of the ice-sheet over all the higher New England summits." The facts illustrating this statement may be found in the geological reports for Maine, New Hampshire, Vermont and Massachusetts; for example as to Katahdin, the White Mountains, the Green Mountains, and for Greylock in the state last named. These reports are easily accessible. Prof. Hitchcock describes in detail the moraines and the upper and lower till, and of the former he says: "The capping of the hill is loose, the fragments are rough, not far removed from their source, commonly lying naturally." He concludes that these materials were held in the ice at the time of its melting. He also refers to extensive "sloping plains of gravel and sand, deposited by streams from melting ice acting upon the moraine." He concludes by remarking that "the numerous kames, elevated sand plains and river terraces came into existence with the copious floods of water resulting from the dissolution of the ice. The history of the ice-age is incomplete without a discussion of the events occurring in this great continental freshet."

Our own century beholds Earth, as if newly-awakened from a dream ; draped in beautiful garments, she has striven to hide the scars of her terrific struggle for life. Time has obliterated much ; but there still remain records of an age that is past, and the clear eye of science—the vision of him who seeks to know—may still see the ancient ice-cap moving majestically over the spruce and fir-clad hills of our own northland.

In the tremor of forgotten earthquakes and the outburst of crater fires ; in the fall of dew and the music of rain ; in waiting flakes of snow or crystals of frost ; in the quiet creep of glaciers or the rush of enfranchised waters we recognize the play of the old terrestrial forces by which the frame-work of our Earth has been evolved.

CHAPTER III.

CONCERNING EARLY FLOODS.

There is at this day no excuse for descendants of our Derryfield ancestors not knowing that a literal river of ice once flowed down the now peaceful valley of the Merrimack. Its direction, volume and extent are mapped upon their rock-wrinkled homesteads. It crawled southward, grinding along at the rate of a foot a week—a mile in a century. It at some time halted, for how long we may only guess, and then began the terrible retreat. The rate of recession is not so well determined, but was without doubt comparatively rapid, though probably arrested at various stages and for undefined periods. To judge from the wide-spread havoc to which this near section has been subjected there must have been a halt near us. We know—since we stand upon the scene of the event—that from the foot of this retreating, melting glacier, poured, frightful down-rushes of turbid water, by whose action the landscape acquired its present characteristic features, and by which the surface materials of this region have been so strangely sifted and assorted.

The tourist of to-day who shall stand beside the source of the Arveiron, "who drinks in the sublime view at the foot of the glacier; he who beholds this marvel, glorious with icy portico, façade and pyramid, who hears at night the scornful roar of the Alpine flood," may peradventure frame some dim conception of energies which seem to know no yesterday nor morrow. But greater things than these, which promised to flow forever, have passed away.

Let us come nearer home. Passing westward from the river let us climb the isolated ridge of Rock Rimmon—if, indeed, it be not also submerged—and from that point observe. To the west and trending northerly lies the valley of the Piscataquog;

to the east front, ranging north and south, the valley of the Merrimack, and between these the lesser valley of Black Brook. From the point of time we have chosen—a matter of seventy or eighty thousand years ago—these little resemble the peaceful landscapes with which we are now acquainted.

Three powerful, ice-fed streams, terrible in their energy, are forcing their way southward, carving channels as they move; bursting their banks, assailing rocky barriers, raging, roaring, eroding; with counter and cross-currents, eddies, whirlpools, horrible, precipitous narrows, and tremendous rapids, forerunners of still more tremendous cataracts. Borne along and whirled hither and yon in the midst of these frightful torrents we see indistinguishable masses of debris and angular blocks of frozen clay, with an interminable procession of rifted fragments of inland icebergs, accompanied with stones and rocks of differing dimensions, from the pebble to the boulder. Add to this the gloom of a cloudy sky, the ceaseless fall of rain, the riot of winds, the song of the tempest. Try to picture the indescribable, continuous rush and turmoil of the elements, the intermittent thunder of the pounding ice and boulders, then turn to the shrunken rivers of to-day.

The figures of the transporting power of water are startling. We know the force is as the sixth power of the velocity; that is, by doubling the rate we increase the power sixty four times. To give concrete examples: A stream running at the rate of three inches per second will wear away fine, tough clay; with a velocity of thirty-six inches per second the current will remove angular fragments of rock from two to three inches in diameter. The latter rate is quite moderate—a little more than two miles an hour—and presents but a picture in little of the rapidity of our earlier floods. We have taken no account of the influence of gravity operating on descending slopes, and we may also call to mind the fact that rocks lose nearly one-third of their weight in water.

Let us now inquire in a general way what we find to be the environment of our typical New England river. At its sources we usually discover great rock masses, detached from the cliffs of the mountains. Along the course of the precipitous, tumbling torrent—the trout-water of the sportsman—we find immense bowlders, more or less carved and water-worn, their angular projections rounded, their bulk diminished and lessened as they course down the rough miles of attrition. At the foot of the descent we shall find aggregations of smaller bowlders, with cobble-stones and pebbles. He who wades and follows, rod in hand, the bed of one of these mountain tributaries may step confidently from one stone to another and find firm footing, rarely meeting one that turns under his tread. The reason is as simple as it is significant, for each of these detached rocks has been many times rolled over and wrenched from its lodgment until it has at length found the groove that fits and holds it.

Where two mountain streams unite we shall generally find a tongue of land, or rather a delta of stone, usually symmetrical in form and built of assorted layers of stones and pebbles, seemingly put together with the discrimination of design. These shining, parti-colored beds are the bowlders in miniature. Still lower we find the smaller pebbles, gravels of varying fineness, then sand, and last of all mud or silt.

We can never view a bank of earth, laid bare by accident or design, exhibiting its curiously stratified layers, without referring to this sorting and sifting process, this violent picking and choosing of torrents, while we stand in wonder at the delicate threads of deposition laid almost tenderly in place by succeeding quiet waters.

We have space merely to mention other tremendous agencies which have contributed to the landscape some of its most rugged features. We can only now hint at the ruin caused by streams dammed by drifting ice, or by the accumulation of more permanent obstacles, but there should not be left out of account the

more terrible effects of land-slides choking the mountain gorges until the gathering waters burst the mighty barriers, carrying everything before them. That almost inconceivable havoc was not infrequently caused by these agencies our torn and ravaged plains attest. The White Mountains afford evidence of ancient land-slides in many places. The Willey slide, though not large, became widely known from the loss of life which accompanied it. The great slide in Waterville was the most extensive ever known in this region. An immense mass of loosened earth and rock was precipitated to the valley from the steep western slope of Tri-Pyramid mountain, the material covering acres in extent and reaching as far as Mad river. The writer has personally visited and examined the scene of this great land-slip. Within quite recent years a considerable slide occurred on Cherry mountain, to which excursion trains were run to enable the curious to witness the unaccustomed sight.

But by far the most striking and picturesque slide ever occurring in New Hampshire took place in the town of Albany, in the county of Carroll, only a few years since. The north side of Passaconaway mountain was cleft from peak to base, laying bare the solid granite bed for the entire distance. The slide is narrow at the top, gradually widening as it descends and comes down in a straight line until the foot-hills are encountered. Here the mass was sharply deflected to the west and forced into the valley of Downs's brook. The north slope of Passaconaway is uncommonly steep and is densely wooded to the summit. But every tree and rock, inclusive of every inch of the soil, was carried down, leaving the very core of the mountain as clean as if swept with a new broom. The brook-valley was completely choked up with earth and stones piled with trees in inextricable confusion, rising many feet in height, and for nearly three miles the banks of the stream were lined with the blackened trunks of great firs and spruces. The water rose incredibly and finally forced its way through, but a splendid trout stream was ruined.

The event occurred in the night and had no witnesses, but its horrible rumble and grinding roar shook the earth and was distinctly heard and felt by the inmates of houses more than five miles distant. Passaconaway — signifying Child of the Bear — rises to a height of more than four thousand feet and is the highest summit of the Sandwich range. The writer has repeatedly visited the locality and made himself familiar with the scene by climbing for a prudent distance up the slippery bed of this huge but unworked quarry. Viewed from the Swift river valley, commonly known as the "Great Interval," at a distance of some four miles by an air-line, the picture is magnificent. The great rock-floor appears as steep as the sides of a church roof, but the feat of climbing it has been successfully accomplished, and what is more astonishing and apparently incredible, several persons have ascended the summit by way of the "Birch Intervale Trail" on the south or Tamworth side, and safely walked down the slide to the foot. It is well that they walked; to run would be fatal, for once running there could be no stopping, and an attempt to put on the brake by lying down would be simply a changed mode of motion, as one would get about two miles of roll, with an accompaniment of bumps better imagined than described. In the exercise of an instinct quite common to many of us, we have quite decided to go down in a sitting posture, with a series of short hitches, which may consume time but will contribute to our peace of mind. A number of ladies have climbed Passaconaway, but none have made use of the rock-toboggan. This is reserved for the new woman.

Flowing from the east flank of Tri-Pyramid mountain and entering the Swift river a mile or more west of the base of Passaconaway is Sabbaday brook. Two miles from its mouth may be seen the finest waterfall in the White Mountains. It is a right-angled fall, the first plunge being to the north, the second to the east. At the foot of the upper fall is a large, bowl-shaped basin, some twelve feet in diameter. At the foot of the lower

fall is another basin, and leading from it is a deep flume cut in solid trap rock. In the white, rushing foam of this flume, in the summer of 1873, the writer caught his first genuine "rainbow trout." The surroundings of this waterfall add a gloomy grandeur to the scene. The deep gorge is enclosed by vertical walls of trap rock, the ascent to the top being up a natural stone stairway, the steps as sharply defined as if cut with a chisel. Some miles further up, the stream has been overwhelmed by extensive land-slides and for a mile or more is entirely buried. The two brooks referred to are mountain streams of the first order, with wide valleys and free water-courses, averaging from two to three rods in width, and flowing, the first for a distance of six and the second for more than ten miles of winding water.

The above, with many other features of great interest in this New Hampshire "garden of the gods" are little known, owing to remoteness of situation and difficulty of access, the distance from the nearest railway at Conway Corner being fifteen miles—the entrance between the frowning walls of Moat mountain and the peak of Chocorua. There is but one road by which to enter or return, and if one seeks a shorter way he must climb over the enclosing mountains. But woe to him who loses the trail, for there are thousands of acres of timber blown flat by hurricanes, the passage of which is next to impossible.

The foregoing, although removed from the immediate surroundings of our story, is given in cumulative support of what has gone before, and as furnishing striking instances of the powerful forces still reserved by nature.

We shall not fail to find along the Merrimack valley at every mile of its course just what we might expect to find, in the light of the previous considerations. To localize the inquiry, we may now see both above and below Amoskeag falls, notably on the west bank, vast mounds of water-worn and water-borne deposits, consisting of sand, gravel and cobble-stones, the latter ranging from a few inches to a foot or more in diameter, and as various

in composition as in size. These accumulations lie many feet above any high water mark of which record or memory remains. To be reckoned in millions of tons, they lie where they were left of old in the rocky peninsulas between the floods. We may find them at greater or less elevations, alternating with deposits of sand, earth or clay, now presenting beautiful banks with differing colored strata, or again in a rude aggrégation of unassorted drift. Wherever found, and whether near or remote from existing water-courses, from which many of them are far removed, these terrace-like elevations tell us of the waters that brought them there.

A mile south of Rock Rimmon, passing over an elevated sand-plain, one comes suddenly to the brink of high bluffs, which as surely once looked upon a lake below them as Boar's Head looks upon the sea. The height, the waving contour-line following the shores of bays and inlets, the sunken river beds beyond and the shoals stretching between, all testify to the occupation and conquest of water in that sub-glacial era, of which so little is known, but concerning which so much still remains in records awaiting research and interpretation.

We know in a half-thinking way that a great city occupying the site of ancient Derryfield is built upon sand. How came it here? To this there can be but one answer: It was made in the first instance and fetched here by water, however much it may have since been tossed about by the wind or shovelled about by man. In a similar mood we carelessly tread beneath our feet in the concrete foundations of our public walks the stones worn smooth in the beds of the elder floods. Our forests grow, our harvests thrive upon soil leached and filched from the mountains, while the very walls that give us shelter are built of clay ground in the glacial mills and precipitated in the still waters of glacial lakes.

With the approach of summer the thoroughfares to the White Hills will be thronged with pilgrims. In the ceaseless but un-

recognized work carried on in the laboratories of nature, asking only time and patience, how many inconceivable changes have been already wrought. Time and patience—given these what wonders have been achieved in the brief span of human effort ; with these, nature will continue to supplement her tireless work until the hills that remain shall follow those which have gone before. Slowly but surely water is performing its allotted work—the rivers are removing mountains.

Let no false conclusions be drawn from the record, and no theory of unmixing evil be too hastily reached. Nature knows no wrath. Earth, rent and torn in its early struggle with titanic forces, succeeded to a period of rest and preparation. The ordeal through which she passed was not beyond the measure of her endurance, the baptism of water and fire was a consecration to a nobler use. Nothing is sweeter than the memory of hardship and privations passed ; our planet shivered in a wintry night, with rattle of driving sleet, a season of frowning skies, a burden of icy sheets and snow-piled plains ; but in the infinite reaches of time, healed and pacified, there came a spring of grace and glory, a summer of fruitful seed, a harvest of plenty. So, from the womb of appalling danger, has been begotten the last inheritance—LIFE.

In the menacing roar of the thunderous fall, in the rainbow of its mist, and in the sea that swallows all, we seem to behold a glorious trinity of Power, Law and Order ; we bow reverently before the majesty of that Creative Will which walked in darkness upon the face of the primeval deep, which brooded upon the face of the waters.

[A succeeding paper is in preparation, which will deal with added evidences and consider other effects of the epoch under discussion in the foregoing pages. It will form part second of the series and will be paged continuously from the present number. Among the topics reserved for discussion are "The Sand Area," the "Great Clay Beds," "Pot Holes and Rock Wear," the "Devil's Pulpit," etc.]

CONTRIBUTIONS
TO THE
HISTORY OF DERRYFIELD,
NEW HAMPSHIRE.

SOME SPECIAL LOCAL FEATURES

AS PRODUCED BY TORRENTS FROM MELTING ICE-FIELDS, TOGETHER
WITH A FURTHER ACCOUNT OF EARLY FLOODS AND OTHER
ALLIED EVIDENCES OF A GLACIAL EPOCH.

BY WILLIAM E. MOORE.

A PAPER READ BEFORE THE
MANCHESTER HISTORIC ASSOCIATION.

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CHAPTER IV.

ROCKS IN PLACE—BOWLDERS—THE SAND AREA—THE GREAT CLAY BEDS
—VEGETABLE SURVIVALS—RHODODENDRON SWAMP—POT HOLES
AND ROCK WEAR, ETC.

Evidences of a former period of volcanic activity in this immediate section are not wholly wanting, but it may be said roundly that there is no such evidence manifesting itself to the untrained eye. We have no volcanic cones, no active or even extinct craters, and no lava beds. Aside from the presence of altered or metamorphic rock, and occasional trap dikes, we are aware of no plutonic material in the region we have described.

The rocks in place within a radius of ten miles, an area extending from the mountains on the west to beyond the water-shed line upon the east—consist generally of mica-schist, gneiss and granite, with the usual variety of quartzites. The principal beds in Derryfield proper are composed of gneiss, or bastard granite, and fine specimens of this archæan rock may be seen in the pillasters of the city hall. Quarries of pure granite are rare in this vicinity, although new ones are being from time to time opened and developed.

We are not without a large representation of travelled blocks, and numerous enormous bowlders, which have been transported

from a distance may be seen in the neighborhood. One block, reckoned at not less sixty tons in weight, lies near Ray brook. Ten miles away, in the old settlement of Charmingfare, is one nearly double the former in size. Hundreds of others in assorted bulk are perched here and there in every direction and at all elevations. On Shirley hill, upon the very apex of the crest, are three heavy boulders lying close together, evidently parts of one parent piece, and known far and wide as the "Tipping Rocks." Two of these, weighing many tons each, may be put in motion by the hand of a child; the third could formerly be rocked back and forth with a slight pressure, but the experiments of thousands of visitors, and the efforts of vandals with lever and fulcrum, moved it at last once too much, and it now waits in place some power greater than the hand of man. Several of the larger rock masses are in the vicinity of the falls and some remarkable fragments lie upon the bank of the river, near the great eddy below Amoskeag.

Mere coincidence cannot reasonably be assigned for the very frequent recurrence of the great boulders in doubles or triplets, split apart, and the text-books do not appear to treat of the way in which this has been done, most writers making no allusion to it whatever. This phenomena, however, is so common and characteristic of transported rock-masses, carried for long distances through the agency of ice, that we are impelled to attempt some explanation. It must be conceded that rocks held fast in a moving ice-sheet, or borne upon its surface, must during their journey be subjected to great vicissitudes. A mass beginning with a position on top might end with a place at the bottom, or even be stranded along a lateral moraine. These incidents of its progress would be sufficient to account for the loss of angular projections as well as for the wearing, since they would be more or less rounded by coming in contact with other stones. But these conditions would hardly explain the separation of heavy boulders into two or more fragments. Our solution is that dur-

ing the dissolution of the ice-cap these masses were released and fell headlong, sometimes for great distances, striking the earth with a force sufficient in many instances to shatter them in pieces. This theory would not only answer the question raised but would also account for the varying intervals between the parts of the parent mass. In our field studies we have frequently met with such a rifted fragment and queried as to the whereabouts of its companions. We need hardly add that the evidences of rock-weathering and the accumulation of moss or lichen, even upon the riven surfaces of the boulders alluded to, show the fractures to be of great age, and that they must necessarily be referred to the time of impact at the point of deposition. It is quite easy to make allowance for the character of the surface upon which the rock chanced to strike; the problem of the distance through which it fell we gladly leave to the physicist.

Garnet-bearing gneiss is quite common hereabout, some of the ledges near Rock Rimmon containing good specimens, but probably of no commercial importance. No valuable minerals have ever been found here, so far as we are aware, although beautiful crystals of quartz, felspar, hornblende and tourmaline are encountered, and small quantities of graphite are found in local ledges. Small but finely-polished porphyritic pebbles are found near by in the bed of the Merrimack, brought down from the neighborhood of Moosilauke mountain by way of Baker river and the Pemigewasset, others reaching us by way of the Winnepesauke. Larger fragments of porphyritic rock are found at various levels, even upon the water-shed ridges, which points to the wide dispersion of this peculiar rock, as we understand it is not found in place nearer than the region of Winnepesauke lake. The text-books will sufficiently describe the character and trace to their habitat other transported minerals, some of which came to us from the Laurentian hills or even the remote wilds of Labrador,

THE SAND AREA.

Roundly speaking, Derryfield was built upon the sand. Every chink, crack or crevice, every depression is filled with it; plenum is the word. The depth of this vast deposit varies from twelve to twenty or more feet, and the great sloping sand-plains lie on either flank of the river valley. Before the Massabesic water-supply was introduced the people had mainly to rely upon wells, although there were a considerable number of fine springs, some of which are in use at the present day. A copious spring on Hanover square has been walled in and the water conducted in pipes to various points in the heart of the city, so that our citizens have the luxury of cool spring-water throughout the warmer months. An iron fountain in front of the city hall is fed from this supply, where thousands of our thirsty operatives daily slack their thirst. Most of the old wells are now disused or filled up, but in nearly every instance the digging of each well told the same story: First, an excavation though clear sand, both wind-blown and stratified, then smooth and rounded cobble-stones, beneath them coarse, water-bearing gravel, usually over-lying clay or hard-pan. The water-worn stones rest upon the gravel beneath the overlying deposits, precisely as they rested upon the beds of open and flowing streams, in that far-off epoch before the sand-burdened floods buried them.

THE GREAT CLAY BEDS.

As we have before hinted, there are along the course of the Merrimack, to the northward and mainly upon the east bank, a series of beds of very superior brick-clay, so extensive as to be practically inexhaustible. As elsewhere, these deposits are overlaid with a mantle of recent till, gravel, sand and loam. No one familiar with the structure of clay can conceive of its being deposited in rapid water. These clays were laid down in the still waters of ancient lakes, having been ground between the upper and nether mill-stones of the glaciers and transported to the

basins they afterwards occupied. It is true that they no longer occupy anything that resembles a basin, but lie high above the present water-level. But before the bed of the Merrimack became continuous and finally sank to the level of our time, the rock-barriers at Garvin's, Hooksett, Amoskeag and Goffe's falls must have given way, at least sufficiently to drain the lake. The first business of the released water would be to carve a channel through materials of the least resistance, and prodigious quantities of clay went out, possibly to form new deposits elsewhere, leaving the remainder of the beds where they are found to-day.

It is not easy to conceive of the origin of such vast accumulations. We know that the chief ingredient of the finer clays is decomposed felspar—pure kaolin—and we are at no loss to locate this mineral in the almost universal presence of feldspathic rocks in this region, notably granite and gneiss. These rocks, then, supplied the materials, and the very fact that it was yielded in such enormous quantities is an independent witness to the magnitude of those sub-glacial phenomena to which so many of the common facts of to-day are to be referred. The former presence of felspar in excessive quantities in this locality is evidenced by the composition of the rocks in certain abandoned quarries, notably along the Hooksett road, where may now be found remarkably fine crystals of felspar of unusual size.

As to the precise method by which the clays as we know them were in the first instance formed there is scant evidence, and the subject asks for further treatment at the hands of geological experts. Authorities assert, however, that the stones in the ever moving and shifting ice were ground together and that the fine dust thus liberated was transported by water to suitable points of deposit, resulting in beds of clay or earth.

It may further be borne in mind that during and immediately following the final melting of the ice-cap much of the accumulated earth, clay, gravel and stones were left in unstratified deposits, in immense quantities and often of great height, and that

these were attacked, re-transported and the materials re-arranged through the agency of water, still flowing in great volume from the receding ice to the northward. So that when we contemplate the fact that the boulder clay and in fact the great bulk of all unstratified drift was used over and over again, the problem of the origin of the great modern clay beds does not seem obscure.

Prof. Dana says the melting of the great ice-sheet was the cause of mighty floods in the valleys, so vast as not to be compared with those resulting from the breaking up of the ordinary winter. He adds that with the melting of the lower one thousand feet of ice came the principal deposition of the coarser gravel and stones, the material being "heaped pell-mell over the land." This happy phrase accurately describes the condition which we find prevailing to-day in the fields, pastures and plains about us. A map of our farm-lands, drawn upon a scale to give the stone wall division lines, would show an almost inconceivable bulk of this material in single and double walls, while thousands of fields dotted with the familiar rock-heaps, and numberless ravines, by-places and road-side ways serving as unloading places for nameless millions of tons of this "pell-mell" material, yet represent but a very small fraction of the original deposit. These modest monuments of New England thrift and industry give us but a faint conception of the operation of the beneficent forces of nature, which, while they seemed destructive, were making Earth a fit abiding-place for man. We should add that most of the material was at first left unstratified, while that which found its way to lake basins or to shoals and bars in flowing streams would have become stratified, and that is precisely what is found in the region under consideration.

Dana also remarks the coarsely stony character of the upper part of the terrace formation, and concludes that the glacial flood was greatly and suddenly augmented in depth and violence toward the close of the melting period.

In Wright's "Ice Age in North America" the author says: "In the deltas of rivers the sifting power of water may be observed. Where a mountain stream first debouches upon a plain the force of its current is such as to move large pebbles, or boulders even two or three feet in diameter. As the current is checked the particles moved by it become smaller and smaller until only the finest sediment is transported * * * and this is deposited as a thin film over the previous coarse deposit. Upon the repetition of the flood another layer of coarser material is spread over the surface, and so, in successive stages, is built up a series of stratified deposits. Water moving with various degrees of velocity is the most perfect sieve imaginable."

The author reaches many conclusions, specially applicable to the restricted field of our inquiry, which we have only space to epitomize: When a glacier dissolves, the torrents of water arising tear down and distribute as sediment to distant valleys the material accumulated by the slow movement of centuries; that the transportation by water from the front of glaciers is certainly of immense extent; that the glacial *débris* still remaining is but an insignificant remnant of the total amount transported, and that sub-glacial streams must have sent their turbid currents down through every New England outlet.

Prof. Shaler estimates the total amount of drift in New England and its neighboring terminal moraines at 750 cubic miles, or more than the mass of the White Mountains. If evenly distributed this would make a layer of about sixty-five feet.

Prof. Wright says that New England is gridironed by a system of gravel-ridges deposited by glacial streams, and that in these and in the terminal moraines we may study the skeleton of the continental ice-sheet as intelligently as the anatomist can study the skeleton of a dissected animal.

The same authority says: "The scenes to have been witnessed during the advance of the ice-sheet are as nothing compared with those which must have occurred during its retreat." "During the last stages of the great ice-age, through the months

of July, August and September, warm southerly winds and a glowing sun were combining to dissolve, with utmost rapidity, the vast masses of ice which still lingered in the country. The channels were then compelled to carry off not only the annual precipitation, but the stored-up precipitation which had been accumulating as glacial ice for thousands of years." "These floods along the lines of glacial drainage have left their marks, and their direction and extent can be traced almost as readily as in the case of the present streams."

The careful observer upon our own ground, within thirty minutes walk of the mayor's office, will find sand and gravel terraces one or two hundred feet above the present flood-plain; and these terraces approximate if they do not accurately mark the highest stage of the closing floods of the ice-age.

VEGETABLE SURVIVALS.

Scattered at not rare intervals throughout this section a few sassafras trees may be found, but they are more frequently met with upon the shore and islands of Massabesic lake. Two specimens of the slippery elm are growing in the fine grove known as Arcadia, northwest of Rock Rimmon and upon the east terrace of the Piscataquog. These are the only specimens of this tree, growing wild, with which we are acquainted in this vicinity. Cedars are not uncommon, and are frequently seen, being more plentiful toward the sea-coast.

These with other curious survivals of a former tropical climate in this latitude, probably closely following the age of ice, are of great significance, and we offer them in cumulative support of the existence of such a period; and the recorded and published facts concerning the discovery of the remains of tropical animals and plants as far north as southern Greenland, removes our modest assumptions from the charge of improbability. On the other hand we have purposely refrained from giving here a catalogue of survivals of an arctic flora and fauna, which undoubtedly accompanied the age of arctic ice-fields.

RHODODENDRON SWAMP.

About two miles northwest of Amoskeag falls, lying to the east of and near the valley of Black brook, is a great thicket, covering from sixty to eighty acres, and known as Rhododendron or Cedar swamp. A portion of this territory is covered with a thick growth of cedars, and large areas are overgrown with rhododendron. So dense is the cover that its depths are penetrated with difficulty, but it is visited by scores of people whose time and toil are rewarded in securing specimens of this rare and fragrant flower.

POT-HOLES AND ROCK WEAR.

The vicinity of Amoskeag falls, below the present dam, presents fine examples of the well-known but little understood pot-holes, found there in great number. These are of all sizes and depths, from those of a few inches in diameter or groove to those of several feet in width, and of varying depth. The largest example is located high upon the sloping shoulder of a great boss of granite, lying south of the highway bridge, between the two main streams leading from the dam, and overhanging the current. Here may be seen a large excavation running down entirely through the east shoulder of the rock, the rapid water having worn away the ledge beneath, allowing the stone tool or tools which performed the work to drop through into the stream below. This curious hole is nearly circular in form, more than six feet in diameter, and not less than fourteen feet in depth. Since this remarkable excavation was made a large angular fragment of rock has fallen into it and lodged about half-way down, where it is now securely wedged in place. This pot-hole—if, indeed, it be such—offers a notable exception to the remaining members of the group and is a geological puzzle. The top of the rock in which it occurs is high above ordinary flood-mark and has not been completely covered by the waters of any freshet of modern times, with possibly two or three exceptions, and

then for only a few hours at a time. So that this particular excavation must be singled out with confidence as having been formed by a pre-historic stream, flowing at a level very much above the known water-lines of to-day, and in a time so remote as to be conjectural, if not at once referred to a glacial epoch antedating that under discussion.

There are some remarkably significant facts connected with the group of pot-holes we are considering. In the first place the larger part of them occur in the bottom or bed-rock; again, they were found just as they now appear when the first dam was built upon the stream above them. They remain precisely in the form of their first discovery by the early salmon-fishers, not less than two centuries and a half ago. Old residents at the falls unite in the statement that so far as their observation or knowledge extends there has been no change in their number and character. It is altogether probable that under the required conditions pot-holes are somewhere even now being made, but there is not the slightest evidence here of the formation of new ones within the historic period.

Beautiful and symmetrical examples of pot-holes are likewise found at Hooksett and Goffe's falls on the Merrimack, at Kelly's falls on the Piscataquog, and at a point on the latter stream near Arcadia, where there was formerly a dam.

We have examined a pamphlet by Bouvé, entitled "Indian Pot-Holes," in which the writer sets up an ingenious theory as to the manner of their formation. He conceives that some may have been formed by plunging falls, descending from a sufficient height, proceeding from ice-fissures, and continued long enough to produce the effects. He concedes the difficulty of requiring the ice-sheet to remain stationary, but offers nevertheless no other explanation. It is certain that continued plunging falls will excavate remarkable basins in rock-floors upon which they impinge; these are frequently very symmetrical, and the rock-wear has undoubtedly been in part produced by stones carried

round in the cavity, thus reinforcing the labor of the water. But true pot-holes are so unlike any other rock excavations that they can never be confounded. Their cylindrical form and vertical direction, as well as their peculiar situation, preclude any but a modified acceptance of the theory of Bouvé.

One pot-hole or "giants' kettle," described by Bouvé as in the "form of a cylinder," is sixteen feet deep by five broad. Another has a depth of about forty feet and a diameter of eight to twelve. Much more remarkable than either is his account of two others, found near Archbald, Pennsylvania, which we quote: "The Archbald pot-holes are one thousand feet apart and were both discovered in coal-mining, their bottoms being in the coal bed. When the drift filling them was cleared out, one was found to be thirty-eight feet deep, with a diameter of about fifteen feet at the bottom, increasing to a maximum of forty-two feet and a minimum of twenty-four feet across its top; and the second, the diameter of which is not definitely noted, was about fifty feet deep in rock, with a covering of about fifteen feet of drift."

In his remarkable work previously quoted, Prof. Wright gives this: "On the water-parting between the Merrimack and the Connecticut, there is to be found the dry bed of a river which for a time flowed through a pass from the Connecticut valley into the Merrimack, which is now five hundred feet above the valleys. Here, upon this mountain axis in central New Hampshire, nine hundred feet above the sea, are numerous and large water-worn circular cavities in the rock, technically known as pot-holes, such as are formed in shallow rapids, wherever gravel and pebbles become lodged, first, in some natural slight depression, and then, through the whirling motion given them by the running water, these continue to wear a symmetrical depression so long as the supply of water continues, or until a channel has been cut through. Pot-holes may be seen in the rapids of almost any rocky stream, with the gravel and pebbles, which do the immediate work when set in motion, still partially filling them.

Such pot-holes exist in the anomalous position mentioned in New Hampshire, where no present stream could by any possibility be made to flow. One of them, measured many years ago by Jackson, was eleven feet deep, four and a half feet in diameter at the top, and two feet at the bottom, and when discovered was filled with earth and rounded stones."

The instance referred to above is in Grafton county, between Grafton Centre and East Canaan.

The whole account is no less wonderful than admirable, conforming wholly with what we have independently observed, with the single exception of the reference to "shallow rapids." We have become convinced that pot-holes are rarely if ever formed except at the bottom of deep eddies and whirlpools, where there is set up a continuous and nearly equable circular movement of the water. Their formation in rapid and at once shallow currents could not occur, for the reason that the force of the stream would continually wash down and away the stone tools which might elsewhere undertake the work. Besides, were Professor Wright's assumption true, we should see the making of the characteristic pot-hole going on under our very eyes. But this is precisely what we do not see, and we are unable to assign such examples as have come to our knowledge to any but a remote era and to operations taking place at a very considerable if not great depth of water. It is true that they may be still found in shallow rapids, and even partially filled with pebbles, but the perhaps unintentional inference that they were now in process of making does not appear to be warranted by observed facts.

We venture to set down four important factors in the formation of the true pot-hole, to wit: 1. Sufficient depth of water. 2. A whirling and nearly equable movement of the current. 3. Sufficient length of time. 4. Varying hardness of the rock attacked, and hardness of the excavating tool. Under these varying conditions the differing features of pot-holes, wherever found and whether single or in groups, may be accounted for.

With reference to more common examples of rock-wear, these may be found at the various falls in this section to which allusion has been made, and no finer instances of the action of running water are afforded this side of the upper Ammonusuc. At Amoskeag this is exhibited upon a grand scale, and in a spring freshet the rapids below the falls are not matched in grandeur elsewhere in New Hampshire. Here the evidence is overwhelming as to the former existence of a rocky barrier, holding back the water in a great lake basin, extending as far north as Hooksett. Beyond that point there is equally conclusive evidence of the existence of two or more great lakes stretching northward, with rock-dams at Garvin's and Sewall's falls, and another and final barrier at Franklin, where the Pemigewasset and Winnepesaukee unite. Further reference to examples of rock-wear performed by pre-historic streams, and the part played by glacial dams in the stupendous terrestrial drama, may be found in the succeeding chapter.

CHAPTER V.

THE DEVIL'S PULPIT—GLACIAL DAMS, ETC.

After what has been brought before us in preceding pages our readers will not be surprised at the introduction of another witness to the series of events occurring in past ages, of which no written evidence is obtainable and concerning which tradition is and must be forever silent. With the admission of the claim for the presence of quaternary or even tertiary man, we acquire no new source of information, and may look for no addition aid from any assumed living contemporaries. The science of anthropology has kept pace with other kindred lines of investigation, and a consensus of conclusions in this department of inquiry leads us to hope for no enlightenment from a race of savage men, scarcely less brutal in their instincts than the wild beasts with which they contended. As heretofore, our reliance must be wholly upon evidence put upon record by the operations of natural forces—records which have fortunately been so enduring as to survive the ravages of time in the vast lapse which has succeeded.

We turn, then, with undisguised satisfaction, to the testimony given by a most remarkable and almost unique example of rock-wear performed by a pre-historic stream, located in our own immediate neighborhood, in the adjoining town of Bedford, and commonly known as the "Devil's Pulpit." With the exception of a brief and inaccurate allusion in Savage's "History of Bedford," we are not aware that any account has ever been published or any accurate description attempted. How little importance was attached to this phenomena, and how absolutely void of significance it was regarded no longer ago than 1851, is shown by Savage's reference, which we append.

The historian says: "There are some objects of curiosity worthy of note. On the west line of Bedford, near Chestnut

bills, is a vast fissure or opening in a mighty mass of rock, apparently made by some convulsion of nature ; over the precipice thus formed is a fall of water some 200 feet into the gulf below. Here are found several excavations in the solid rock, sufficiently large to contain several persons, and one of them, bearing some resemblance to a pulpit, has given name to the place ; at the bottom there is always a small pool of water, where, in the hottest day, the warmth of the sun scarcely penetrates. As one stands on the verge of this tremendous precipice, emotions of sublimity will be awakened ; and any lover of nature, who should find leisure on a pleasant day, would find himself well paid by a visit to this wild and romantic spot."

About nine miles from Manchester, as the bird flies, or nearly twelve by the highway, the "convulsion of nature" referred to is found upon the farm of Mr. Clinton French. Our first visit to this locality was more than twenty years ago, when it may be said to have been in a state of nature. Since that time an increasing number of visitors suggested to the owner the idea of making it more accessible to the general public, and with this in view he caused to be constructed a good carriage road leading from the highway to the Pulpit. Convenient paths were made, plank walks laid where necessary, and a substantial stairway built, so that the leading points of interest can be easily reached. A turnpike gate guards the entrance and a small toll-fee is exacted, sufficient to reimburse the owner for his care and outlay.

The road descends to the level of a wet run, which it crosses, and the Pulpit is located in an old pasture a short half-mile from the highway. The swampy run is the source of a small brook, entering upon the extreme left, and a still smaller stream, which is frequently dry during the summer months, enters upon the extreme right of the Pulpit. The direction of this curiosity is west by south from the city hall, lying to the south and some distance west of the Uncanoonucks and east and south-east of

Joe English. Between these mountains and their contiguous highlands is a deep, well-defined valley or basin, generally trending north and south, and for much of its course more than two miles broad. Standing upon the height of land near the French homestead this great valley extends in either direction as far as the eye can reach, the stretch to the southward forming such a remarkable depression as to at once suggest the idea of an old lake basin, and the contour of the country is such as to entirely favor that assumption. From the near highlands is an uninterrupted view of the valley for certainly not less than twelve miles, and the scene from the point of view looking towards the sharp southern escarpment of Joe English is one of surpassing loveliness, aside from a consideration of its more striking and suggestive features. Another fine view of the extension of this valley northward may be had at Dunbarton village, looking west.

In following the half-mile carriage way to the bottom of a lateral valley, at nearly a right-angle with the larger basin, one comes suddenly and without any manner of warning upon the brink of an abrupt and forbidding chasm in the ledge. This is the opening to the famous Devil's Pulpit. It is neither more nor less than a water-worn gorge in solid granite, extending in a west by south course for about a half mile in nearly a straight line. In width the gorge varies but little and will average from one hundred and fifty to two hundred feet. At the head of the chasm is a fifty foot wall of rock, the cliffs upon either side maintaining this altitude for from forty to sixty rods, gradually lowering until the level of the valley plain is reached. The whole of this imposing rock-fissure has been eroded by the action of water, as the evidence conclusively shows the former existence here of a long-continued and powerful stream. The main fall plunged over the precipice, causing a whirlpool below sufficiently violent to excavate the bed-rock in a great circular cavity, worn apace with the depth eroded, so that instead of there being found the usual bowl-shaped pool or basin the floor was level with the bottom of the cliff. The height of successive stages of water is

distinctly marked by great semi-circular grooves worn into the face of the wall ; of these not less than five are shown, each from fifteen to twenty inches vertical diameter, and from three to five feet apart. The section directly above the base, to a height of more than twelve feet, is eaten in back of the vertical line for a considerable distance, and high upon the front of the cliffs the granite plainly shows the wear of the great churning movement of the whirlpool.

At the immediate left of the main plunge the action of the water is even more remarkable. Here has been sculptured out a huge stone chamber many feet in diameter ; hanging midway is an enormous hulk of rock detached from the cliff ; the cavity beneath this has been likewise eaten away, and an extending flange of rock between the lower chamber and the main fall is smoothly worn and polished, standing up edgewise like a stone knife-blade. The hanging rock above described is the "Devil's Pulpit," and its gloomy and mysterious origin must have seemed a sufficient excuse for the name bestowed by some superstitious godfather. The vertical height of the wall at the centre of the cataract is a little less than fifty feet, but the out-crop of the ledges above on either side is some feet higher ; the width immediately over the fall is thirty-six and at the base from thirty-one to thirty-seven feet, with a forward elongation of fifty-three. The whole mass of rock eroded and removed at this point will be seen to have been enormous. With the exception of the supply from melting snows or occasional heavy rainfalls no water now flows over the cliff and for the greater part of the year there is but an insignificant drizzle.

At the left of the Pulpit there is a high, protruding mass of rock, forming the south wall of the upper gorge, and at the foot of the projection lie heavy masses of rock, thrown down from the cliff above, the water having worn away the supporting ledge beneath. These fallen rocks now have trees of considerable size growing upon them. At various other points along the cañon there are other great heaps of fallen rock ; some of these lie,

curiously enough, midway of the glen, showing conclusively, if other evidence were needed, that the whole area between the enclosing walls was carved out of a solid rock-bed by the action of water. The upper gorge is sixty feet wide by ninety-four in length.

The foregoing, however, is but the beginning of a series of wonders. Seventy-eight feet from the upper fall is "No-Bottom Pool." Unlike some other so-called bottomless pits, this is well named. We made an attempt to probe it in the autumn of 1896, reaching a depth of seventeen feet without difficulty with an iron probing-rod of that length, but the bottom seemed as far off as ever. Mr. French informed us that, in company with others, he some years ago penetrated the pool, with birch poles spliced together, to a depth of forty feet, without finding bottom. This pool is fifteen feet in diameter, is nearly choked up with débris, among which are several logs firmly wedged horizontally, and is filled to the brim with water. If this excavation is a pot-hole it is certainly the most remarkable example in New England and fairly parallels the largest known anywhere. It is, however, possible that the bed-rock at this point has been worn through, affording an entrance into what geologists describe as a fault. The question can only be determined by a thorough examination by a properly equipped scientific expedition. So far as observed it appears to have all the characteristics of true pot-holes. It is circular, vertical, and at the top fifteen feet in diameter.

The same authority informed us of his discovery of another excavation near the foot of the stairway, in which no bottom was reached at a depth of twenty feet. Its existence would not now be suspected, as it is entirely filled up and covered with earth and stones; and it is altogether likely there are others which have similarly escaped observation. These instances are sufficiently wonderful to invite scientific exploration.

A few rods below, occupying a lower level, is a second gorge, with a twenty-six foot wall, and a basin below thirty feet in diam-

eter. The supporting side-walls are from fifteen to thirty-two feet vertical height. Still lower along the cañon, and at varying intervals, are other pools and basins, some of them many feet in depth, and in diameter much larger than those described. At all of these points, and high upon the front of the lateral walls upon either side, is exhibited the same evidence of water-erosion, as distinctly mapped upon the granite leaves as if drawn upon sheets of modern card-board.

At the extreme left of the upper fall, separated from it by high, protruding masses of rock, and flowing at a little lower level, is the run-brook before referred to, which courses through the entire length of the gorge, entering the sunken valley below. This brook has at first a winding and steep descent, and goes trickling along the bed of the cañon, broken in its course by a series of beautiful cascades and miniature waterfalls, with many fine pools and basins, some of them quite large and symmetrical, with carved rock channels intervening. The brook itself, however, as we know it to-day, is utterly incompetent to produce even these minor but attractive features, the volume of water being insufficient to account for them. The stream ran down for a considerable distance independently, until it coalesced with the main current from the upper right hand fall.

But this brook affords another and striking feature to which we are impelled to direct attention. Just above the point of its entrance, upon a level ledge, ten or twelve feet higher than any conceivable stage of water within modern times, is a well-defined and undoubted pot-hole, whose age must certainly be referred to the same period as that of the gorge itself. As will appear hereafter, it is important to remember that after a course of several miles the water of this brook finds a way to the Souhegan, through the extension of the valley southward.

There is, almost of course, the inevitable Devil's Oven, the interior blackened with smoke, the most reasonable and obvious inference being that His Bedford Majesty united in his person the functions of preacher, sculptor and cook,

The foregoing description of the Devil's Pulpit, although extended, is inadequate when viewed from the stand-point of its importance as a factor in the measurement of geological time or the value of its testimony to the stupendous work performed by water in a distant age; and the preparation of this paper was undertaken partly with the hope that the attention of geological experts might be enlisted in explaining its further relations to the general subject of glacial phenomena.

We now find established, by evidence as ample as it is convincing, four prime facts: 1. A remarkable example of water erosion upon a grand scale. 2. The dry bed of a once powerful and long-continued stream. 3. That the stream was fed mainly by water from melting ice-fields. 4. That there is no evidence of the existence of any stream capable of performing the work within the historic period.

It must further be concluded that a stream of great volume flowed at the same time through the great north and south valley to which allusion has been made, and that extensive sections of this valley were occupied by one or more great lakes. It only remains to corroborate the conclusions reached by citations from admitted authorities. The following extract from Wright's "Ice Age in North America" will well support the views advanced, and at the same time afford an impressive example of the part played by glacial dams. Prof. Wright's account is based upon detailed surveys by Mr. Upham, the results of which are published in the New Hampshire Geological Reports:

"The Contoocook river now empties into the Merrimack a little above Concord and flows in a direction north-northeast. The present outlet was, towards the close of the glacial period, obstructed by ice some time after it had melted off from the southeastern portion of the valley. During that period a lake was held in the portion of the valley freed from ice, at a height sufficient to turn the drainage temporarily to the south and southeast. At first the drainage was over the water-shed in Rindge,

through Ashburnham and Winchendon, Mass., and thence into the Connecticut. The reality of this line of drainage is evidenced by the extensive kames and gravel deposits extending from the Contoocook valley through the towns of Rindge and and Winchendon."

This evidence is as interesting as the facts are remarkable, but that which follows is to us of more absorbing interest, since it reinforces our assumption of a great water-way, fed from the the same sources, and stretching southward immediately west of the Dunbarton ridge and the Uncanoonucks. Our authority continues :

" When the ice had withdrawn a little further north, an outlet was open to the southeast into the Souhegan river, and thence into the Merrimack. The evidence here is also conclusive that, for a period, a stream of water eighty feet deep poured through this pass, and the lake formed in front of the ice was in its greatest extent thirty miles long, and from two hundred to two hundred and fifty feet in depth. The evidence of this remains in delta terraces at that level formed at various points where streams came into the lake."

Here, then, we have high testimony to the existence of other ice-fed streams and lakes nearly at our own door, distinctly corroborative of the claims heretofore advanced. We are unable to determine whether any portion of the current of this great water-course contributed to swell the tremendous torrent which rushed down through the gorge of the Devil's Pulpit. It is certain, however, that the outlet of this lateral valley opened into the great Contoocook lake, finally finding its way into the Merrimack ; and it is altogether probable that the enormous water-supply required was derived wholly from the glacial sheet which still hung upon the summit and flanks of the Uncanoonucks.

We are able to add an additional link to the chain of evidence already presented, in the existence of extensive clay-beds at the site of the lake referred to. Before the day of railroads these deposits were extensively worked, as many as twenty million of

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