Altruism and Idealism.

NOTES AND QUERIES

A MONTHLY OF

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

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

VOL. XVIII.

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PREFACE.

The nineteenth century closes with December 31, 1900, and that point of time also closes the eighteenth volume of this serial magazine. Each annual volume suggests how rapidly we pass along in the course of time, and we at the same time ask ourselves, what progress has been made? When we make up the index to the volume, it is then that we realize the amount of information that has been gleaned for this annual volume. We certainly need a general index to the volumes and have promised one before now, but do not find the time to make one. Hence, we will now make an offer of the last ten volumes to the person who will make and send us a full and complete index to these eighteen volumes, 1882–1900, and we will loan a set for the purpose to the one who will accomplish it.

Several requests have been made to reprint some articles and poems, and in a few instances we have done so, namely, the Theosophical inaugural address, the Poe poems, the Cleopatra poems, and some other short poems.

Some of the subscribers to the more recent volumes have furnished various questions and items that have already been published, and the questions answered in the earlier volumes. We have generally replied to such contributors by letter giving the references to the volumes.

We have ample material in stock for the new century volume, but this need not debar any patron from sending in more copy, as we shall have a larger variety of material to select from.

> "Seize upon truth where'er 'tis found,
> On Christian or on Heathen ground;
> Among your friends, among your foes,
> The flower's divine where'er it grows."

S. C. & L. M. GOULD, PUBLISHERS.

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GOD.

(TRANSLATED FROM DERZHAVIN BY JOHN BOWRING.

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all, — supporting, — ruling o'er, —
Being whom we call God, — and know no more!

In its sublime search, philosophy
May measure out the ocean-deep, — may count
The sands or the sun's rays; — but, God! for Thee
There is no weight nor measure: — none can mount
Up to Thy mysteries. Reason's bright spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence: — Lord! on Thee
Eternity had its foundation; — all
Sprang forth from Thee: — of light, joy, harmony,
Sole origin: — all life, all beauty Thine:
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shall be! Glorious! Great
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds sprang forth from Thee.
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander, unwearied, through the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life all eloquent with bliss.
What shall we call them? Piles of crystal light, —
A glorious company of golden streams, —
Lamps of celestial ether burning bright, —
Suns lighting systems with Thy joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost: —
What are ten thousand worlds compared to Thee?
What am *I* then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatest, is a cipher brought
Against Infinity! Oh! what am I then? Nought!

Nought! yet the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.

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Nought! yet I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell: aspiring high
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land.

The chain of being is complete in me:
In me is matter's last gradation lost;
And the next step is spirit, — Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here? and how so marvellously
Constructed and conceived? Unknown! — This clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source, — to Thee, — its Author there.

Oh! thoughts ineffable! Oh! visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lonely thoughts can soar;
Thus seek Thy presence, Being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

AN EPIGRAM.

Homer, some say that Colophon thee bare,
Some Chios and some Smyrna's city fair;
Some claim the blissful Salamis for thee,
Some Thessaly beyond the sounding sea;
Some Ios' isle; but what Apollo told
To me, to all I do declare am bold;
Heaven is thy home, and in bright halls above,
The MUSE thy Mother and thy Father JOVE.

— ANTIPATER OF SIDON.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE,

MANCHESTER, N. H.

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Poor Richard's Almanack.

An old friend and schoolmate of ours in the fifties, called on us and personally asked the question (N. AND Q, Vol. XVII, Dec., 1899) as to "Poor Richard's Almanack." We showed what numbers we had in our collection, and have thought best to make a record of some of them, also a chapter of the Richardian philosophy.

"Poor Richard's Almanack" takes its name from "Richard Saunders," the pseudonym that Benjamin Franklin adopted for a series of almanacs which he published for twenty five years, from 1733 to 1758 inclusive, prefacing each with a letter to the patrons, and filling in its pages with his quaint adages and wise admonitions. The first issue was a 16mo in size and is headed "Poor Richard, 1733. An Almanack For the Year of Christ 1733." Jared Sparks says:

"Such was the eagerness with which this almanac was sought that three editions were printed before the end of January, and although he enlarged his first editions, for the subsequent years, yet two editions were frequently required to supply the demand."

Of the proverbs, Franklin says, in his autobiography:

"These proverbs, which contain the wisdom of many ages and nations, I assembled and formed into a connected dis-

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course, prefixed to the almanac of 1758, as the harangue of a wise old man to the people attending an auction."

Few compositions in any language have been so widely read as this summary prefixed to the almanac of 1758. It was three times translated into the French before 1800; and in 1853, an edition in modern Greek came from the press of Didot, Paris.

This address of Franklin was reproduced by Rand, Avery & Co, and published in the "Poor Richard's Almanac," for 1881, and presented by the Metropole Insurance Company of Paris, from their branch office in Boston, January 1, 1881.

The address was again republished with other papers from Franklin, and appeared as No. 21 of the "Riverside Literature Series," Boston, Mass.

In 1850, John Doggett, Jr., commenced a publication called "Poor Richard's Almanac," for 1850, as written by Benjamin Franklin, to which is added the "Memoirs or biography of the Great Philosopher, written by himself." This 1850 almanac contained the editorial matter of Franklin in his 1733, 1734, 1735 almanacs, and the 1851 that for 1736, 1737, 1738, and announced that this annual would be continued till the original "Poor Richard's" of 25 years should be republished.

The execution of the work was fine, containing a portrait of Franklin and an elegantly designed cover, on which is this:

"He that by the plough would thrive.
Himself must either hold or drive."

In 1803, a series of "Poor Richard's New England Almanacs" was began, and printed by A. Newell, Boston, continuing four or more years. Its motto: "Nature is the Book of God."

In 1834, Moses G. Atwood, began the publication of "Poor Richard's New Farmer's Almanac," at Concord, N. H., and continued it six or more years.

In 1860, Haslett & Winch, began the publication of the "Old Franklin Almanac," in Philadelphia, and it was continued till 1872, thirteen numbers being published, octavos, containing portrait of Franklin on cover. They are filled with useful information for all.

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In 1892, the Ben Franklin Publishing Company, Chicago, Ill., issued the "Farmers' New Poor Richard Almanac," with some observations on the prosperity of the country. Every page contains philosophic wisdom, sayings, adages, and quotations from Franklin, Hamilton, Lincoln, Grant, Garfield, McKinley, etc.

"WHO WAS JESUS CHRIST? 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 Festival 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 architectual work is caried 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 to their positions in the building under construction. It required 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 as 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 architectual magnificance, 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 positions in the edifice.

"He is still on Venus, and at times appears to his beloved.

ROBERT J. BURNS,
The Man from Venus.

Box 189, Pueblo, Colo.

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Franklin's Basis of Religion.

A correspondent (N. AND Q., Vol. XVII, Dec., 1899), who heard the liberal lectures on Thomas Paine, Thomas Jefferson, Benjamin Franklin, and George Washington, "The Founders of Our Republic," by J. E. Remsberg, inquires for the basic principles of Franklin's belief. We can do no better than to give it in the philosopher's own words as published in a paper, dated Philadelphia, November 20, 1728. This is extracted from a lecture on the "Life of Franklin," by Rev. Hugh M'Neile, A. M., spoken Nov. 17, 1841 :

"I never was without some religious principles; I never doubted, for instance the existence of deity; that he made the world, and governed it by his providence.

"I believe there is one supreme most perfect Being, author and father of the gods themselves.

"For I believe that man is not the most perfect being but one, but rather that there are many degrees of beings superior to him.

"Also when I stretch my imagination through and beyond our system of planets, beyond the visible fixed stars themselves, into that space that is every way infinite, and conceive it filled with suns like ours, each with a chorus of worlds forever moving around him; then this little ball on which we move, seems, even in my narrow imagination, to be almost nothing, and myself less than nothing, and of no sort of consequence.

"When I think thus, I imagine it great vanity in me to suppose that the supremely perfect does in the least regard such an inconsiderable nothing as man; more especially, since it is impossible for me to have any clear idea of that which is infinite and incomprehensible. I cannot conceive otherwise than that he, THE INFINITE FATHER, expects or requires no worship or praise from us, but that he is even INFINITELY ABOVE IT.

"But since there is in all men something like a natural principle which inclines them to DEVOTION, or the worship of some unseen power; and since men are endowed with reason, superior to all other animals that we are acquainted with in our world; therefore, I think it is required of me, and my duty, as a man, to pay divine regard to SOMETHING.

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"I conceive then that the INFINITE has created many beings or gods, vastly superior to men, who can better conceive of his perfections than we, and return him a more rational and glorious praise.

"As, among men, the praise of the ignorant or of children, is not regarded by the ingenious painter or architect, who is rather honored than pleased with the approbation of wise men and artists.

"It may be these created gods are immortal; or it may be that after many ages, they are changed, and others supply their places.

"Howbeit, I conceive that each of these is exceeding wise and good, and very powerful; and that each has made for himself one glorious sun, attended with a beautiful and admirable system of planets.

"It is that particular wise and good God, who is the author and owner of our system, that I propose for the object of my praise and adoration."

Franklin tried the following systematic method, which we will give in his own words:

"In the various enumerations of the *moral virtues* I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. For example, *Temperance* was confined by some to eating and drinking; while by others it was extended to moderating every other pleasure, appetite, inclination or passion, bodily or mental, even to our avarice and ambition. I proposed for myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under thirteen names of virtues, all that at that time occurred to me as necessary or desirable; and annexed to each a short precept, which fully expressed the extent I gave to its meaning:

"These names of virtues, with their precepts, were:

1. *Temperance.* Eat not to dullness; drink not to elevation.
2. *Silence.* Speak not but what may benefit others or yourself; avoid trifling conversation.
3. *Order.* Let all your things have their places; let each part of your business have its time.
4. *Resolution.* Resolve to perform what you ought; perform without fail what you resolve.

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5. *Frugality.* Make no expense but to do good to others or to yourself ; for example, waste nothing.
6. *Industry.* Lose no time ; be always employed in something useful ; cut off all unnecessary actions.
7. *Sincerity.* Use no hurtful deceit ; think innocently and justly ; and if you speak, speak accordingly.
8. *Justice.* Wrong none by doing injuries, or omitting the benefits that are your duty.
9. *Moderation.* Avoid extremes ; forbear resenting injuries so much as you think they deserve.
10. *Cleanliness.* Tolerate no uncleanliness in body, clothes, or habitation.
11. *Tranquillity.* Be not disturbed at trifles, or at accidents common or unavoidable.
12. *Chastity.* Avoid injury to your own, or another's place or happiness.
13. *Humility.* Imitate *Jesus* and *Socrates.*

The combination in the last reminds us of the quotation from Rousseau, (N. AND Q., Vol. XIII, p. 97, 1895) :

" *Socrates died like a philosopher, but Jesus Christ like a God.*"

Lord Chatham, speaking of Franklin, and in his presence, in the House of Lords, when Franklin was delegated to England :

" A gentleman, whom all Europe held in estimation for his knowledge and his wisdom, and ranked with our Boyles and Newtons ; who was an honor, not to the English nation only, but to human nature."

COMPLICATED RELATIONSHIP. Justice Thomas McCann, of Lorain, Ohio recently joined in holy bands of wedlock Joseph Hartman and his son Adam Hartman to the two Bordee sisters, Katie and Gertie. An interesting complication of relationships thus arises. Of course Gertie, who married the father, Joseph Hartman, will be both step-mother and sister-in-law to the son, Adam Hartman Hence if Adam and his wife have any children Gertie will be grandmother to her nephews and neices, but Katie, the son's wife, will be aunt to her father-in-law's children, and Adam will have to be an uncle to his own half brothers and sisters. The children of the father will be aunts and uncles and cousins to the children of the son. The wife of the father becomes her own sister's mother-in-law, and father and son become brothers in law.—*Cincinnati Enquirer.*

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IMAGINARY AND VISIONARY COUNTRIES. (Vol. XVII, Dec., 1899.) We shall have to answer "IOSEPH" by giving some titles of books that separately treat on several of the ideals he inquires for. Most of these works can be procured at the city bookstore or found by advertising.

"Hygeia," by Benjamin Ward Richardson, is the "City of Health," a new plan and foundation for a *Neapolis* for about 100,000 inhabitants, 20,000 houses, to occupy 4,000 acres of 25 persons to the acre. A model for modern prospective cities, A presidential address, Social Science Association, in October, 1875. London, 1876.

"Miragea," by D. Willard (a psneudonym), or a city seen in the mirage, and described in a dream. Published in the *Crimson and White*, Vol. II, No. 1, Manchester, N. H., High School.

"Nauvoo," a city founded in the '30's, by the Mormons at the delta of the DesMoines and Mississippi rivers, in Illinois, and known as the "City of Beauty." It was abandoned in 1846. The corner-stone of their Mormon Temple was laid in April 6, 1841, and two and a half years after its dedication it was destroyed by fire. In September, 1846, the last Mormons left the City of Beauty.

"Olombia," a name derived from Columbia. The plan is designed to make Utopia practical. The Olombia Commonwealth, New Order of Builders, was developed and elaborated by Dr. William H. Von Swartwout of New York City. He is the author of the "The New Political Economy," which gives a clear and comprehensive view of anew state of society. He can be addressed box 248, New York, and his work supplied,

"Platonopolis," a city proposed by Plotinus, the Neoplatonic philosopher, in Campania, where he intended to build and carry out his socialistic ideas and platonic system, but it was never built. The works of Plotinus describe it.

"Sirenia," (anonymous), re-collections of a past existence, the word re-calling the Odyssean Scylla and Charybdis allurements. The re-collections are portrayed in a work of 388 pages and of

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intense interest to the re-incarnationist. Second edition was published in London, 1863.

"Symzonia," by Capt. Adam Seaborn, a voyage of discovery for the land described in "Theory of Concentric Spheres," by John Cleves Symmes. The land lies within the earth and entrance is at the poles. The book is scarce. New York, 1820. See "Letters of Symzonian," in the *Paraclete and Tickler*, Nov. 7, 1822, and onward, Portsmouth, N. H. N. AND Q., Vol. VII, p. 6, 1890. *Southern Bivouac*, Vol. II, pp. 555, 621, 682, 1887.

"Utopia," by Sir Thomas More, is a well known work. The word means "not a place," and was invented and applied to an imaginary island which he represents to have been discovered by a companion of Amerigo Vespucci, and as enjoying the utmost perfection in laws, politics, manners, etc., in contradistinction to the defects of those which then existed elsewhere. The edition is that translated by Gilbert Burnet, bishop of Sarum, Oxford; 1751. It has been republished many times.

Space forbids the details of other "ideals," visionary, proposed, and real and tried ones.

There are Amana, Atlanta, Aurora, Bethel, Buelah, Ephrata, Economy, Icaria, Lilliputia, Nashoba, Norembega, Oneida, Shalam, Sylvania, and many others, names that are historic, and suggestive of perfection, peace, fellowship, and brotherhood.

COMTE'S FULL NAME. (Vol. XVII, Dec., 1889.) The full name of Comte the founder of the Positive Philosophy was Isidore Auguste Marie François Xavier Comte, born at Montpellier, (Hérault), France, January 19, 1798; died, September 5, 1858, at the age of 60 years. His motto was *Vivre pour artrui*, which is the French for "Live for others." One of his great disciple was M. Littré, who wrote an excellent work, "Auguste Comte, et la Philosophie Positive," Paris, 1863, which gives a grand resumé of his philosophical, religious, and sociological speculations. Although Comte was sharply criticized by John Stuart Mill in his work on the "Later Speculations of Auguste Comte," Boston, 1867, second edition, yet he has founded a

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positive school that will always remain a monument to his intellect. The "Speculations" by Mill first appeared in the *Westminster Review* for April, 1865.

"The Classification of the Sciences, and Reasons for Dissenting from the Philosophy of Auguste Comte," by Herbert Spencer, New York, 1894, will give an insight to the Comtean philosophy from another standpoint.

"The Positive Philosophy of Auguste Comte," translated and condensed by Harriet Martineau, New York, 1855, octavo, pp. 838, is perhaps the best volume to gain a quite comprehensive knowledge of the system.

THE COMTEAN SCHOOL OF MODERN TIMES, L. I., IN 1856. In the Postivist Calendar adopted by the School of Positivism founded at Modern Times (Thompson), Long Island, in 1856, of which Henry Edger was the leading light, the year is divided into 13 months of 28 days each. Eminent names were assigned to the months. The year adopted for its era was 1788 and the year 1856 (Christian) was the "68th year of the Great Crisis," as denominated in that school. The year began with January 1 and the months were as follows:

1 Moses, the Initial Theocracy.
2 Homer, Ancient Poesy.
3 Aristotle, Ancient Philosophy.
4 Archimedes, Ancient Science.
5 Cæsar, Military Civiliza ion.
6 St. Paul, Catholicism.
7 Charlemagne, Feudal Civilization.
8 Dante, the Modern Epic.
9 Guttenberg, Modern Industry
10 Shakespeare, Modern Drama.
11 Descartes, Modern Philosophy.
12 Frederick, Modern Polity.
13 Bichat, Modern Science.

January 1, 1900, in the Positivist Calendar would be Moses 1, 112; February 22, 1900, will be Homer 25, 112.

The Positivist Calendar is a concrete view of the preparatory period of man's history, especially intended for the final period transition through which the Western Republic has to pass; the Republic which, since Charlemagne, has been formed by the free cohesion of the five leading populations, the French, Italian, Spanish, British, and German.

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INVENTION OF LOGARITHMS. (Vol. XVII, Dec., 1899.) It is stated in Hutton's "History of Logarithms," p. 24, that "Kepler says Juste Byrge invented or projected logarithms long before Napier, but that they had never come abroad on account of the great reservedness of the author with regard to his own compositions."

Hutton says it is certain that the world is indebted to John Napier for the first publication of logarithms, in 1614, in his book "Mirifici Logarithmorum Canonis Descriptio." The Latin work was translated by Edward Wright and after his death published by his son Samuel Wright. These logarithms, says Prof. Florian Cajori, of University of Wisconsin, were not calculated to any base at all. The logarithm of $10^7 = 0$. The reciprocal of ϵ would not lead accurately to Napier's logarithmic figures. The modulus of Napier's system was nearly equal to -1. *Napier's* logarithm of $1 = 161,180,956.509$.

The natural system of logarithms was invented by John Speidell, and published in his "New Logarithms," in 1819. His base was 2.71828182 8+ They are known as hyperbolic logarithms. Hence, the logarithm of $1 = 0$; the logarithm of $2 = .6931471 8+$

The common system of logarithms was invented by Henry Briggs, and first published in 1817. The base is 10 and the logarithm of $2 = .301030+$ The logarithm of $10 = 1$.

The dual system of logarithm was invented and developed by Oliver Byrne, and published in 1863. The dual system is thus called because the system has two branches, the ascending and descending. The bases of the former are 1001, 101, 11, 1.1, 1.01, 1.001, etc.; and the latter .9, .99, .999, etc. The dual logarithms are whole numbers; the dual logarithm of 2 in the ascending branch is 69314718, and in the descending branch it is '69314718.

Gauss's logarithms are arranged so as to obtain results in a shorter way than the usual tables.

Antilogarithms are a system used in some mathematical

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investigations. In the common system the formula gives:

$$a=\log(.00002)=(1.000023026116)^2,$$
$$a=\log(.00003)=(1.000023026116)^3,$$
$$a=\log(.00004)=(1.000023026116)^4,$$
&c., &c.

Logistic logarithms are tabulated and employed in astronomical computations. This logarithm of a number of seconds is the excess of the logarithm of 3600 over the logarithm of the given number; for example, the logistic logarithm of 3′ 20″, or 200″, is 2.301030; the logarithm of 3600 is 3.556302; the difference is 1.255372 which is the logistic logarithm of 3′ 20″.

A cologarithm is the arithmetical complement of a logarithm taken from 10. The cologarithm of 100 is 8; of 20, is 8.69897.

We refer this questioner to the algebras for their construction, theory, practical use, &c. Hutton's, Barlow's, Davies and Peck's, and Stone's Mathematical Dictionaries each contains quite full details. J. Radford Young's "Essay on Logarithms" is a full treatise. Oliver Byrne, 1849, J. M. Peirce, 1873, and H. N. Wheeler, 1882, have each given small excellent treatises.

TERMINAL OS AND OES IN SPELLING. Here are a few words to enlighten "JONATHAN:"

Armadillo,	armadillos.	Bravo,	bravoes.
Canto,	cantos.	Cargo,	cargoes.
Duodecimo,	duodecimos.	Echo,	echoes.
Lasso,	lassos.	Embargo,	embargos.
Memento,	mementos.	Motto,	mottoes.
Octavo,	octavos.	Potato,	potatoes.
Piano,	pianos.	Tomato,	tomatoes.
Quarto,	quartos.	Tornado,	tornadoes.
Rotundo,	rotundos.	Torpedo,	torpedoes.
Solo,	solos.	Veto,	vetoes.
Torso,	torsos.	Virago,	viragoes.
Tyro,	tyros.	Volcano,	volcanoes.

"NOW TWILIGHT LETS HER CURTAIN DOWN." It was McDonald Clarke, commonly called "the mad poet," who died in a lunatic asylum on Blackwell's Island, who wrote the words:

"Now twilight lets her curtain down, and pins it with a star."

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ABRAM AND THE FIERY FURNACE. "Abram, being brought before Nimrod, was required by the tyrant to worship the fire. 'Great king,' said the father of the faithful, 'would it not be better to worship water? It is mightier than fire, having the power to quench it.' 'Worship the water then,' said Nimrod.

Abram. 'Methinks it would be more reasonable to worship the clouds, since they carry the waters, and pour them down on the earth.'

Nimrod. 'Well then, worship the clouds, which by thy own confession, have so great power.'

Abram. 'Nay, if power is to be the object of worship, the preference should be given to the wind, which by its greater force drives the clouds before it.'

Nimrod. 'I see we shall never have done with this babbler. Worship the wind, then, and we will forgive thy former profaneness.'

Abram. 'Be not angry, great king; I cannot worship the fire, nor the water, nor the clouds, nor the wind, nor any of the things thou callest gods. The power they possess is derived from a Being who has all power and mercy and love: the Creator of heaven and earth, Him only will I worship.'

Nimrod. 'Then, since thou hast refused to adore the fire, thou shalt know for thyself its mighty force.'

So Abram was thrown into a fiery furnace, but God delivered him from its flame."—*Bereshith Rabba.*

PUNNING SERMON. The following is said by Dr. C. C. Bombaugh to be taken from a volume of sermons published during the reign of James I:

The dial shows that we must die all; yet notwithstanding, all houses are turned into ale houses; our cares into cates; our paradise into pair 'o dice; matrimony into a matter of money, and marriage into a merry age; our divines have become dry vines. It was not so in the days of Noah, — ah! no.

CROOKED COINCIDENCES, A pamphlet, published in 1703, has the following strange title:

"The Deformity of Sin cured. A sermon preached St. Michael's, Crooked-lane, before the Prince of Orange, by the J. Crookshanks. Sold by Matthew Denton, at the Crooked Billet near Cripple gate, and by all other booksellers. The words of the text are: "Every crooked path shall be made straight." Probably from Isaiah xl, 4. The prince before whom it was preached was a deformed person.

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LETTER OF WASHINGTON'S SECRETARY. Mr. Albert Lord; of Eliot, (Me.), has a hundred-year-old newspaper which contains the letter announcing to President John Adams, the death of WASHINGTON. It was written by Tobias Lear, the General's Private Secretary; and as Mr. Tobias Lear was allied by relationships and marriages to our Eliot, Kittery and Portsmouth families, and as we are in the century year of the lamented departure, the letter has a plaintive interest:

Mount Vernon, *Dec. 16, 1799.*

Sir: It is with inexpressible grief that I announce to you the death of the great and good General WASHINGTON. He died last evening, between 10 and 11 o'clock, after a short illness of about 24 hours. His disorder was an inflammatory sore throat, which proceeded from a cold, of which he made but little complaint on Friday. On Saturday morning about three o'clock he became ill. Dr. Dick attended him in the morning, and Dr. Craik of Alexandria, and Dr. Brown of Port Tobacco, were soon after called in. Every medical assistance was offered, but without the desired effect. His last scene corresponded with the whole tenor of his life. Not a groan nor a complaint escaped him, though in extreme distress. With perfect resignation and in full possession of his reason, he closed his well spent life. I have the honor to be, &c.,

TOBIAS LEAR.

The President of the United States.

— *Old Eliot, (Me.)*, April, 1899.

The above letter is of interest at this time as announcing the death of WASHINGTON, but the date of the letter is wrong, and it may be an error by Mr. Lear in dating his letter, or an error of the compositor on *The Oracle of the Day*, December 28, 1799, from which *Old Eliot* copied the letter. Washington died December *14, 1799*, the letter above says "last evening" which would be December 15, 1899. *The Museum*, January 6, 1799, published at Walpole, N. H., contains the same letter dated December 15, 1799.

SEARCH. A bible student writes this advice. Search "Seriously, Earnestly, Anxiously, Regularly, Carefully, Humbly."

INSCRIPTION FOR A HOSPITAL. A palindromic paraphrase from the Psalms:

"Acide me malo, sed non desola me, medica."

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ARITHMETICS. A correspondent, "AUGUSTUS," inquires for a "Duodenal Arithmetic," if any such work has been published, and we answer that such a work was published, and also several other systems :

The duodenal system is based on *twelve* as the scale, and was proposed first by Charles XII of Sweden. It is explained in ample form in an appendix to a treatise on the "Elements of Mechanics," by the same auther, and is as follow :

"Duodenal System of Arithmetic, Measures, Weights, and Coins." By John W. Nystrom, C. E Philadelphia, 1875.
See also Edinburgh *Review*, Vol. IX January, 1807.

The tonal system is a project for *sixteen* for the base, and it was developed and elaborated by the same author as above in a work by itself entitled :

"The Tonal System, a Project for a New System for Weight, Measure, and Coins, with Sixteen to the Base." By John W. Nystrom, C. E. Philadelphia, 1862.

The dual system is a new art in decimal arithmetic invented and developed by Oliver Byrne, and is based on the method of exponents in an ascending and descending branch, for instance, 1001, 101, 11, 1.1, 1.01, 1,001, &c. ; .9, .99, 999, 9999, &c., for it bases, and the powers are readily found by the aid of the binomial co-efficients. Logarithms in any system are easily calculated, and intricate problems solved. Elaborated in several works, with tables of dual logarithms :

"Dual Arithmetic, a New Art ; the Ascending Branch" By Oliver Byrne. London, 1863. The same, on the Descending Branch. London, 1867. "The Young Dual Arithmetician." first edition, London, 1866 ; second, 1871. "The Art of Dual Arithmetic." Philadelphia, 1878.

The octonal system is based on *eight* and was an essay, read in Boston, September 15, 1859, by Alfred B. Taylor, and published at that time. On October 21, 1887, he read a paper before the American Philosophical Society, on the same subject, and it was published as a monograph :

"The Octonary Numeration and it Application to a System of Weights and Measures." Philadelphia, 1887.

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The Man With The Hoe.

WRITTEN AFTER SEEING MILLET'S WORLD-FAMOUS PAINTING.

BY EDWIN MARKHAM.

God made man in His own image,
In the image of God created He him.—GENESIS.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passions of Eternity?
Is this the dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf
There is no shape more terrible than this —
More tongued with censure of the world's blind greed —
More filled with signs and portents for the soul —
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited.
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-quenched?
How will you straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords, and rulers of the lands,
How will the future reckon with this men?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings —
With those who shaped him to the thing he is —
When this dumb terror shall reply to God,
After the silence of the centuries?

— *From "The Man With the Hoe, and Other Poems."*
By Edwin Markham. New York; Doubleday & McClure.
$1.00. Pp. 134; 69 poems and 15 sonnets.

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QUESTIONS.

"Bring me a book about this, or any footstep of knowledge, if it be true."

1. What was the doctrine taught by Anaxagoras, and called by him *Homoiomeria*? R. K. D.

2. What is the English of the line found on the title-page of J. H. Bridges' reply to J. S. Mill's strictures on Comte's later writings? "*Induire pour déduire afin de construire.*" Bridges' "Unity of Comte's Life and Doctrine." London, 1866. R. K. D.

3. The writer has an old arithmetic entitled "Logarithmick Arithmetick," by Elijah Hinsdale Burritt. Williamsburgh, 1818. Is this author the same person as Elijah H. Burritt, author of "Geography of the Heavens"? HERNANDO.

4. I want a copy of Hood's poem, or information where to find it, one line of which I partly recall: "No sun, no moon, no stars, November." C. F. L.

5. Some poet has said, "All things work round like worlds." Who? Is this the ultimate or "circle of necessity?"

6. I would like to see published together the several problems known as Problem of the Three Round Bodies, Problem of the Lights, Problem of the Couriers, etc. L. H. T.

7. Can you tell me where I can find the poem, only one line of which I know, and that the last one, which I think was this: "God, God, God is the only muse." A. P. Adams.

8. "Methought I wandered through the low-browed caves where repose the relics of mine ancestors. * * * * Evalina, such as when she sank at my feet expiring."
Who is the author of, and where found, this quotation?
J. FRANCIS RUGGLES.

9. Who was Daniel Dove that Southey often speaks of in a work called "The Doctor"? THOM.

10. I have read somewhere a statement something like this: Cherubim, such as Moses saw near the throne of God." But I do not find it in the Bible. Is it in Josephus? If so, where? HORATIO.

11. Which are the ten leading Scriptures of the world considered as sacred books? ALLEN.

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A RABBINICAL TRADITION. Once on a time the chiefs of the synagogues, being mighty in prayer, obtained of the Lord that the evil spirit that had seduced the Jews to commit idolatry, and had brought other nations against them to overthrow their city, and destroy the temple, should be delivered into their hands for punishment; when, by advice of Zechariah the prophet, they put him in a leaden vessel, and secured him there with a weight of lead upon his face. By this sort of confinement they laid him so effectually that he has never appeared since. Pursuing then their supplications while the ear of Heaven was open, they entreated that another evil spirit, by whom the people had continually been led astray, might in like manner be put into their power. This prayer also was granted and the demon with whom poets, lovers, and ladies are familiar with his classic name of Cupid, was delivered up to them. The prophet Zechariah warned them not to be too hasty in putting him to death for fear of the consequences. The prophet's counsel was in vain. They disregarded his advice; because they were determined upon destroying the enemy now that they had him in their power; so they bound their prisoner fast in chains, while they deliberated by what death he should die. These deliberations lasted three days; and on the third day it happened that a new laid egg was wanted for a sick person, and behold, no such thing was to be found throughout the kingdom of Israel; for since this evil spirit was in durance not an egg had been laid; and it appeared upon inquiry, that the whole course of kind had been suspended. The chiefs of the synagogue perceived then that not without reason Zechariah had warned them; and then they saw that if they put their prisoner to death, the world must come to an end; and therefore they contented themselves with putting out his eyes, that he might not see to do so much mischief, and let him go. Thus it was that Cupid became blind, a tradition which seems to have been unknown to the Greek and Roman poets, and to all the poetizers that have succeeded them.

THE PERICOSMIC PLANETARY TABLES. In answer to "JACOB" we reply that the tables developed by the Pericosmic Theory of the Planets were compiled by the editor of this magazine from George Stearns's work on that system. They were first published in N. AND Q., Vol. XVI, 1898, pp. 125-128; and again in Vol. XVII, 1898, pp. 29-32. The tables are an extension of Kepler's laws, and furnish their proof by different methods.

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THE MONITOR OF CATWG THE WISE. Catwg the Wise gave the following admonition to Taliesin, his pupil, Chief of Bards, and called it a blessing:

"Think before thou speakest:

1. What thou shalt speak;
2. Why thou shouldst speak;
3. To whom thou mayest have to speak;
4. About whom, or what, thou art to speak;
5. What will come from what thou must speak;
6. What may be the benefit from what thou shalt speak;
7. Who may be listening to what thou art about to speak.

Put thy work upon thy finger's end before thou speakest it, and turn it these seven ways before thou speakest it; and then there shall never come any harm from what thou shalt say."

STITCHES. John Taylor the Water Poet enumerates in his praise of the needle, what in his day (1580-1654 it seems was not thoroughly understood any more than now:

Tent-work, raised-work, laid-work, prest-work, net-work,
Most curious pearl, or rare Italian cut-work,
Fine fern-stitch, finny-stitch, new-stitch, and chain-stitch,
Brave bred-stitch, fisher-stitch, Irish-stitch, and queen-stitch,
The Spanish-stitch, rosemary-stitch, and maw-stitch,
The smarting whip-stitch, back-stitch, and the cross-stitch.
All these are good, and these we must allow;
And these are everywhere in practice now.

ORIGIN OF BOWING. The probability is that the origin of the custom can only be found by going far back into the ages of antiquity, when prostration was the attitude of the slave before his master. In short, what we now call politeness began in servility. It can hardly be doubted that the practice of bowing he head originated in exposing the neck to the stroke of the sword. From its earliest literal meaning it took a figured one, meaning first submission, then deference, then mere politeness. As Herbert Spencer says, "the nod or bow of modern politeness is the last relic of the prostration or ancient servility." In the same way we shake hands with the right instead of the left because the right was the sword hand, and the giving of it into the hand of the enemy was a sign of peace and good faith. Taking off the hat, too, is a relic of doffing the helmet, and so leaving the most vulnerable portion of the body undefended as a mark of confidence on entering the dwelling of a friend.

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NOTES ON CHRISTMAS. In 1868, President Johnson made Christmas Day memorable by issuing a proclamation granting full pardon to every one who had taken part in the rebellion.

The Pilgrims, who condemned all church festivals, spent their first Christmas in America, working hard all day long, amid cold and stormy weather, and commenced the building of the first house in Plymouth, in 1620.

Giles de Retz of France, the original "Blue Beard," was executed on Christmas Day, in 1440, in atonement for a multitude of sins, which included the killing of six wives, from which the popularly nursery story is derived.

The peacock was the favorite Christmas bird with our English ancestors. The preparation of his peacockship was elaborate and expensive, and could be done only by an expert cook, who usually sent the bird to the table with his comb gilt and his tail spread.

Christmas was first celebrated in the year 98, A. D., but it was forty years later before it was officially adopted as a Christmas festival; nor was it until about the fifth century that the day of its celebration became permanently fixed on the 25th day of December. Up to that time it had been irregularly observed at various times of the year, in December, April, and May, but most frequently in January.

It is a significant fact that no great battles were ever fought on Christmas Day. They have occurred on the 24th and the 26th of December, but the anniversary of the advent of "Peace on Earth" has ever been observed by a cessation of hostilities. A notable exception, however, is that of the battle of Okeechobee, Florida, in which Zachary Taylor defeated the Indians, in the year 1837.

According to the early church history the first churchman to make any mention of Christmas was Theophilus, Bishop of Antioch, who refers to it in a paschal letter written about 170, A. D., but the day was not regularly observed among the Christians until the fourth century. Once recognized by the Church, however, as one of its leading festivals, its celebration spread rapidly. Among the Eastern Christian it was first called Epiphany, or "Manifestation of Light." Easter is first mentioned in Acts xii, 4.

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METEORIC ASTRONOMY. We have an inquiry for a treatise on Meteors. This inquirer is informed that such a work was pub· 32 years ago, the year following the display of 1866. There has been published also many articles on the subject in the series of the Smithsonian publications, and the magazine literature during the above-menti ned period. Our library contains several works on these phenomena :

Mete·ric Astronomy; a Trea·ise on Shooting-Stars, Fire-Balls, and Aerolites By Daniel Kirkwood, LL.D. Cloth; pp. 130. Philadelphia, 1867.

Comets and Meteors; their Phenomena in All Ages; their Mutual Relations, and the Theory of their Origin By Daniel Kirkwood. Cloth; pp. 89. Philadelphia, 1873.

The Asteroids, or Minor Planets, between Mars and Jupiter. By Daniel Kirkwood. Cloth; pp. 60. Philadelphia, 1883.

Prof. Kirkwood has read and published other papers :

The Meteors of January 2, 1873. Am. Philosophical Society, November 21, 1873.

Meteorite Fireballs seen in the Uuited States during the year ending March 31, 1879. Am Philosophical Society, May 2, 1879.

Various smaller monographs have been published on meteors aud their pheuomena: Also, various on atmospheric phenomena.

The Origin of Aerolites. By Mrs. G. S. Silliman. Prin'ed for private circulation. Octavo; pp. 32. New York, 1859.

Cyclical Deluges: an Explication of the Chief Geological Phenomena of the Globe, by Proof of the Earth's Axis. By William B. Walker. Cloth; pp. 42. London, 1871.

Whirlwinds, Cyclones, and Tornadoes. By William Morris Davis. Cloth; pp 90. Boston, 1884.

The Causes which Produce the Great Prevailing Winds and Ocean Currents, and their Effects on Climate. By G. A. M. Taber. Boston, 1881.

Sunspottery; or What We Owe to the Sun. Account of the Spots on the Sun, their Phenomena, Nature and Cause. By J. A Westwood Oliver. London, 1883.

The Last Change in the Earth's Axis. By Fred. G. Plummer. Tacoma, Wash., 1894.

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Monitorial Philosophy.

A broken friendship may be soldered, but will never be sound.
A bridle for the tongue is a necessary piece of furniture.
A blind man will not thank you for a looking glass.
A blunt edge will sometimes do what a sharp axe will not.
A colt you may break, but an old horse you never can.
A cough will stick longer by a horse than a peck of oats.
A countryman may be warm in kersey as a king in velvet.
A day to come shows longer than a year that is gone.
A father is a treasure, a brother a comfort, but a friend is both.
A fool may make money, but it requires a wise man to spend it.
A fair wife without a fortune, is a fine house without furniture.
A fool's tongue is long enough to cut his own throat.
A gentleman should have more in his pocket than on his back.
A good word for a bad one is worth much and costs little.
A handful of common sense is worth a bushel of learning.
A joke never gains an enemy, but often loses a friend.
A man in passion rides a horse that often runs away with him.
A man may live upon little, but he cannot live upon nothing.
A man loseth his time that comes early to a bad bargain.
A man of words and not of deeds, is like a garden full of weeds.
A Saturday's moon, if it comes once in 7 years, comes too soon.
A sparrow in hand is worth a phaesant that flieth by.
A friend at court is better than a penny in the purse.
A shoemaker's wife and a smith's mare are always the worst shod.
A man may love his house and yet not ride on the ridge.
A man that breaks his word bids others be false to him.
A pennyweight of love is worth a pound of ease.
A handsaw is a good thing but not a good thing to shave with.
A surgeon must have an eagle's eye, a lion's heart, a lady's hand.
A man can never thrive who has a wasteful wife.
A joyful evening may follow a sorrowful morning.
A good cause makes a stout heart and a strong arm.
A good archer is not known by his arrows, but by his aim.
A field wants three things, fair weather, good seed, good farmer.
A covetous man does nothing that he should till he dies.
A courageous foe is much better than a cowardly friend.
A cherry year, a merry year ; a plum year, a dumb year.
A bean in liberty is better than a comfort in prison.
A bird is known by its note, and a man by his talk.
A puff of wind and the popular praise weigh about alike.
A thief passes for a gentleman when stealing has made him rich.

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Poor Richard's Philosophy.

A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost.

A life of leisure and a life of laziness are two things.

A word to the wise is enough; many words will not fill a bushel.

At the workman's house hunger looks in, but dares not enter.

But dost thou love life? then do not squander time, for that is the stuff life is made of.

By diligence and patience the mouse ate in two the cable.

Diligence is the mother of good luck, and God gives all things to industry.

Drive thy business and let not that drive thee.

Employ thy time well, if thou meanest to gain leisure.

Early to bed, and early to rise, makes a man healthy, wealthy, and wise.

God helps them that helps themselves.

He that lives on hope will die fasting.

He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honor.

Handle your tools without mittens; the cat in gloves catches no mice.

Have you somewhat to do tomorrow, do it today.

Industry pays debts while despair increases them.

If you would have a faithful servant, and one that you like, serve yourself.

If you would have your busines done, go; if not, send.

Learning to the studious, Power to the bold, Heaven to the virtuous.

Let not the Sun look down and say, "Inglorious here he lies."

Many a little makes a mickle; beware of little expenses.

Not to oversee workmen is to leave them your purse open.

Since thou art not sure of a minute, throw not away an hour.

Sloth, like rust, consumes faster than labor wears.

Sloth makes all things difficult, but industry all things easy.

Silks and satins, scarlets and velvets put out the kitchen fire.

The sleeping fox catches no poultry; there will be sleeping enough in the grave.

There is no gains without pains; then help, hands! I have no lands.

The eye of the master will do more work then both his hands.

Want of care does more damage than want of knowledge.

What maintains one vice would bring up two children.

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HOROSCOPE OF JESUS CHRIST. (Vol. XVII, Dec., 1899.) The horoscope of the nativity of Jesus was drawn and calculated in 1668 by the Rev. Dr. John Butler, Rector of Litchborough, and Chaplain to His Grace the Duke of Ormond. He published it in an octavo volume, with a very elaborate introduction, supported by a set of chronological tables, calculated to place the day and hour of the birth of Jesus as a certainty beyond dispute, and as that book has been many years out of print, the editor of the *Astrologers' Magazine*, London, has reproduced the figure and abstracted the most interesting part, in the author's own words, published the same in chapters, commencing in Vol. I, No. 1, August, 1890. The figure says, "The Nativity of Our Lord Jesus Christ, December 25th, at midnight, Julian year 45. ♄ die. Lati. 31 50." Upon the Nativity the editor of the magazine does not venture to give any opinion of his own, but only remarks that had the talented author of the book known of the existence of Uranus (discovered March 13, 1781), he would have, doubtless, done away with the Dragon's Head and Tail. Probably "A. T. W." can obtain the magazines of the publishers, Foulsham & Co., 4, Pilgrim Street, London, E. C., England.

THE NINETEENTH CENTURY. January 1, 1801. (Vol. XVII, Dec., 1899.) "EPHRAIM" asks if there was a difference of opinion and discussion 100 years ago as to when the nineteenth century was to commence. According to Robert Southey, who was then in his prime (1774–1843), in his anonymous work, "The Doctor," the controversy was great." "Initial Chapter."

"They who remember the year 1800 will remember also the great controversy whether it was the beginning of a century or the end of one; a controversy in which all magazines, all newspapers, and all persons took part. Now, as it has been deemed expedient to divide this work, or to speak more emphatically still, this ergon, into chapters ante initial, and post initial, a dispute of the same nature might arise among the commentators in after ages, if especial care were not now taken to mark distinctly the beginning. This, therefore, is the initial chapter, neither ante nor post, but standing between both; the point of initiation — the goal of the *antes*, the starting place of the *posts*; the mark at which the former end their career, and from whence the latter take their departure."

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ASTROLOGICAL ALMANACS. A reader desires to know who are the persons that publish the leading astrological almanacs. (N. AND Q., Vol. XVII, Dec., 1899.)

Zadkiel's Almanac, and Voice or the Stars, with Forecasts of the Weather. Commenced 1831, and No. 70 is for 1900. Zadkiel styles himself Tao-Sze. The first 45 years it was edited by Zadkiel (I) Tao-Sze; the last 25 years by Zadkiel (II) Tao Sze. The yearly sales are announced to be over 140,000 copies.

Zadkiel (I) Tao Sze who edited it (1831–1875) was Richard James Morrison, a Lientenant in the Royal Navy. He was the author of several astronomical works, aside from his astrological ones. The following work called forth no end of criticism:

The Solar System As It Is, and Not As It Is Represented; wherein is shewn, for the first time, the True Proper Motion of the Sun Through Space at the rate of 100,000 miles per hour. Also, that the Earth and Planets, and their satellites move with the Sun, in cycloidal curves; and that the doctrine of elliptical orbits is false, being an optical illusion that has arisen from ignorance of the Sun's Motion through Space. By R. J. Morrison. London; 1857. Cloth; pp. 214. Maps, diagrams.

He was author also of "Astronomy in a Nutshell," and "The New Principia, or True System of Astronomy," London, 1872.

Zadkiel (I) also was the author of various works on astrology. He wrote and published a work, "Zadkiel's Legacy":

A Full and Particular Judgment on the Great Conjunction of Saturn and Jupiter on the 26th of January, 1842, Foreshadowing the History of the World for Two Hundred Years to Come. Also Essays on Hindu Astronomy. London, 1842. Cloth; 12mo.

Zadkiel (II) is Mr. Alfred J. Pearce, author of a work, "The Science of the Stars," London, 1881; "Text-book of Astrology," 1879. He is also editor of "Star Lore and Future Events," commenced January, 1897. Two shillings a year Published by Glen & Co, 328, Strand, London, Eng. He was editor of "Urania," January-September, 1880.

Mercurius's Predicting Almanac commenced in 1876. How to view the Heavens and tell the Stars. Only five years were published (1876–1880). Price, sixpence in England. Mercurius was the editor of "The Astrologers' Magazine," commenced August, 1890; five volumes were published, 1890-1895, when it was incorporated with "Modern Astrology."

Mercurius was Mr. E. V. Williams, author of many works on astrology.

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Raphael's Almanac ; or the Prophetic Messenger and Weather Guide. This annual commenced 1821, and No. 80 is for 1900. Raphael calls himself the astrologer of the Nineteenth Century. It is published on September 15, 1899, and the annual address says that for the past five years the yearly sales are 138,000 to 162,000 copies. Raphael's contains also an ephemeris of the planet's places of 40 pages as an appendix. Price, one shilling. in England, or 35 cents in the United States.

Raphael (I) is Mr. R. C. Smith. Raphael (II) is Mr. R. T. Cross. The almanac for 1900 contains a Complete Aspectarian.

Orion's Prophetic Almanac, Weather Guide and Ephemeris. Commenced 1842, and No. 59 is for 1900. Published on October 1, 1899. He says that 1900 will be a year of Strife, Progress, and Politics. Price, sixpence in England, or 25 cents in the United States. We do not know who Orion is.

Modern Astrology is edited by Alan Leo, P. A. S. Office, 9, Lyncroft Gardens, West Hampstead, N. W. This large monthly is now in its VIIIth volume. Price, twelve shillings per annum. W. Foulsham & Co., 4, Pilgrim Street, London, E. C., England.

Coming Events. The Astrological Monthly. Commenced October, 1897 ; two volumes a year. Five shillings per annum. Edited by "Sepharial" (author of "The Great Eclipse and the World's Warning), Astrologer and Seer. Published by W. Foulsham & Co., 4, Pilgrim St., Ludgate Circus, London, Eng.

THE LIQUOR PROBLEM. Several times the "liquor problem" has put in its appearance, and as it has never appeared in this magazine we will insert it.

A liquor agent sent the following report of his office to the selectmen. In the settlement, should the town pay him or he pay the town, and how much?

Received of the town, liquors amounting to	$188 51
Agent paid cash for liquors, . . .	1385 85
Agent paid expense on liquors, . . .	18 04
Agent sold liquors amounting to . .	1670 03
Agent sold casks	25 90
Agent paid town treasurer, on account, .	206 89
Agent had on hand, liquors amounting to .	306 34
Agent's salary, ...	112 50

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Perfect Magic Square for 1900.

206	253	254	237	207	252	255	236
262	229	214	245	263	228	215	244
221	238	269	222	220	239	268	223
261	230	213	246	260	231	212	247
208	251	256	235	209	250	257	234
264	227	216	243	265	226	217	242
219	240	267	224	218	241	266	225
259	232	211	248	258	233	210	249

T. H. McL—N, in Maine Farmers' Almanac for 1900.

MAGIC SQUARE FOR 1899 This square is composed of sixteen different numbers, which are so arranged that, added vertically, horizontally, or diagonally, the sum in each case is 1899:

461	487	485	466
481	470	473	475
474	477	479	469
483	465	462	489

It has been claimed that a magic square composed of an even number of numbers, as sixteen, like the above. could not be formed that would add odd, as 1899. but four different numbers may be taken from the above square, forming fifty two different combinations, and the sum in each case be 1899.

H. A. WOOD, PH. D.

Hoboken, N. J., Dec. 13, 1899.—*N. Y. Times.*

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Universal Idealist Union.

ALTRUISM AND IDEALISM,

The Universal Idealist Union has published in the United States during the past few years the following monographs for the use of the members. These have been quite generally distributed to those interested along the lines of altruism and idealism, and we will add that there are some left for those interested, if applied for to Dr. Edouard Blitz, Secretary, Nevada, Mo.; or to the publishers of this magazine.

1. Official Announcement. By Dr. Edouard Blitz, Secretary.
2. Cæsar Virgin and Virgin's Son. By "Nathanael."
3. The Riddle of Man's Life. By "Nathanael."
4. Hermes Trismegistus. By Carl Michelsen.
5. The Lusignans. Historical Sketches. By Edouard Blitz.
6. Dreams. Vivid Recollections. By Carl Michelsen.
7. Social Science as Taught by Free-Masonry. By Dr. Edouard Blitz.

The above have been published at this office in pamphlets.

Mr. A. Sabro, editor of *Frie Ord*, Christiania, Norway, has published several in his own language, and also an essay in English, which we have received, as follows: "The Secrets of Christianism."

PROBLEM. 1. If ten cards numbered consecutively from left to right be placed face down, and be moved, one at a time, from the lefthand end to the righthand end of the row, the expert mathematician will be able, without seeing the move, to pick up the card that will tell by its face the number of cards that have been moved, and will be able to do so indefinitely. What is the mathematical principle by which he does it?

PROB.. 2. Take 21 cards from a pack and shuffle them; let any one select a card and again shuffle them. Then the first may lay them out in three piles passing them off singly around, face up; let the person selecting the card designate which pile the secret card fell in. Place that pile between the others and pass them off the same way three times. Then the secret card will always be the middle card of the 21. Why is this so?

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Union Idealiste Universelle.

OFFICIAL ORGANS.

L'Initiation; Revue Philosophique des Hautes Etudes, 10 Avenue des Peupliers, Paris, France.

Nouva Lux, 82, via Castra Pretorio, à Rome, Italie.

Die Religion des Geistes, Fertung, Herrengesse, 68, Budapest, Hungary.

Lux Astral, 6, Passage Sarmiento, è Buenos-Ayres, République Argentina.

Det nye Rige, A. Sabro, à Christiania, Norway.

Nordisk Fremurer-Tilenda, A. Lange, à Christiania, Norway

El-Hadirah, 19, Rue de la Kasbah, Tunis.

Journal du Magnètisme et de la Physcologie, Directeur, Durville; Alban Dubet, 22, Rue St. Merri, Paris, France.

Notes and Queries, and Historic Magazine. S. C. Gould, Manchester, New Hampshire, United States.

THE PSYCHO HARMONIC SCIENTIST, a journal of Pure Uniism, devoted to the exposition of the psychic harmonic system of mental science and the laws of vibration. Edited by Robert J. Burns, the Man from Venus. Began August, 1899. No. 7, for January, 1900. Monthly, $1.00 a year, 4to. Pueblo, Colo. Box 189. Single copies, ten cents, "I AM THAT I AM," in a circle ensquared. "Life, Liberty, and the pursuit of Happiness."

COVER QUOTATIONS.

"There's nothing good or bad, but thinking makes it so."
—*Shakespeare*

"Vibration is the key of life, and Love the Master Vibrator."
—*The Man from Venus.*

COLUMBIA CENTURY CALENDAR, 1900. Pope Manufacturing Co., Hartford, Conn. Sent to any address for five two cent stamps. 365 daily leaves for memoranda, with quotations, maxims, sayings, advice and admonitions. This is the fifteenth year, and like its predecessors designed for practical office use, advice to bicyclists, and a daily monitor of how to live and live well and right. February 22, 1899, has these lines from Byron,

"Washington's a watchword such as ne'er
Shall sink while there's an echo left in air."

"*One is the road that leads to Wealth, another the road that eads to Nirvana.*"—BUDDHA.

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Educational Papers. Books Wanted.

STUDENT'S JOURNAL. Devoted to Graham's Standard Phonography. Andrew J. Graham & Co., 744 Broadway, New York. In its XXIXth volume. 20 quarto pages. Oldest phonographic journal in America. $1.00 a year. 8 pp. in shorthand.

PENMAN'S ART JOURNAL. Ames & Rollinson, 202 Broadway, New York. XXIVth volume. $1 00 a year. For teachers, students, and professional practitioners. For writing drawing, designing. etc. Quarto ; monthly ; illustrated.

OHIO TEACHER. Thoroughly qualified teachers the hope of the schools. XXth volume for 1900. quarto ; monthly. 75 cents per year. Department of methematics. A progressive, educational journal. Andrews & Williams, Marietta, Ohio.

Books Wanted

BY S. C. GOULD, MANCHESTER, N. H.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

The Testament of the XII Patriarchs. An attempt to estimate their historic and dogmatic worth. Cambridge, 1869. Appendix containing a collation of Roman and Patmos MSS., and bibliographic notes. Cambridge, 1879. By Matthew Paris.

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

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

Notes and Queries - - Wanted.

The following copies of *Notes and Queries* are wanted at this office to complete volumes, for which we will credit on subscription twice the amount ; or we will exchange books for the same or pay cash. Correspond with us, and address this office.

Vol. I, February-March (Nos. 8 and 9), 1883.
Vol. II, July and August (Nos 25 and 26), 1884; April, May, June, July, Sept., and Nov. (Nos. 34, 35, 36, 37, 39, 41), 1885.
Vol. III, Jan., April, May June, Sept (Nos. 1, 4, 5 6, 9), 1886.
Vol. IV. Jan.-Feb., Mar., April, July, Aug. (1-2, 3, 4, 7, 8), 1887.
Vol. V. January (No. 1), 1892.
Vol. IX. June (No. 6), 1897.
Vol. XII, March, April (Nos. 3, 4), 1894.
Vol. XIII, March, May (Nos. 3, 5), 1895.

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Altruistic, Masonic, Scientific, Hermetic.

ALTRUIST. Monthly paper, partly in phonetic spelling, and devoted to exual rights, mutual assistance, united labor and common property. Altruist Community of St. Louis, publishers. They live and work together in permanent homes for mutual enjoyment, support, assistance, and all have equal rights, men and women, all voting on its affairs. 4,000 acres of land, offering a home and employment for life. Acceptable persons may join it. Sample copy, free. 25 cents a year. Alcander Longley, 2819 Olive St., St. Louis, Mo.

PACIFIC MASON. J. M. Taylor, editor. For Freemasons and their families, and the interests of the fraternity. $1.00 a year. Room 428 New York Building, Seattle, Wash. This a grand representative of the craft of the north west state, and edited by a grand man. The name of this clean journal can be understood in another sense characteristic of our brethen.

MASONIC TOKEN. Quarterly ; Twelve cents a year. Quarto. Stephen Berry, publisher, 37 Plum St., Portland, Me.

JOURNAL OF COMMUNICATION. Devoted primarily to linguistic, metric, and numeric progress ; edited quarterly or at less intervls by Robert M. Pierce, Chicago, 578 East 60th St. Single No., 25 cents. The bibliography of spelling reform, metric reform, arithmetic reform, and linguistic scientific reforms for saving time, and labor, and money and brains, all these, and many more, is worth many times the price.

THE ANNULAR WORLD. The Thinker's Magazine. $1.00 a year. Isaac N. Vail, editor and publisher. Speech, art, man, earth, astronomy, geology, history, mythology. Tho earth once had Saturn like rings. The source of all ancient mythologies and legendary thought. Vth volume for 1900. " Your annular theory is very satisfactory to me."—*Richard Owen.*

THE HERMITEST. Vol. VII commenced with July, 1899. Its watchwords are, " Get Understanding," well chosen words and to the point. Published by the Hermetic Brotherhood, at 4006 at Grand Boulevard, Chicago, Ill. $1.00 a year. Dr. W. P. Phelon and Nancy M. Gordon, editors. Hermetic books published and sold ; send for sample copy with lists. The Temple Talks of Sunday evenings are published in this monthly.

OCCULT REVIEW. A bi monthly journal devoted to theosophy, psychology, astrology, palmistry, occultism, and literature of the occult associations. Fifty cents a year. Quarto in form. Box, 2646, Boston, Mass. All occult works, astrological almanacs, theosophical magazines, and foreign publications supplied.

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Metaphysical and Astrological Periodicals.

THE 20TH CENTURY ASTROLOGER. Devoted entirely to the Teachings of Astrology. Commenced August, 1879. Now in its VIth volume. $1.50 a year ; 20 cents single No. "Astor" is the astrologer's pseudonym and it is claimed that he is an expert in his delineations. 220 Broadway, St. Paul Building ; box 381. Monthly. Nativities written. New York City.

PLANETS AND PEOPLE FOR 1900. This predicting magazine will be published in one complete volume for 1900. Watch for the predictions in this annual. Vol VI is for 1900. $1.00 for the volume, and with it a personal horoscope free. Mysteries of our Solar System. Edited and published by F. E. Ormsby at 358 Dearborn Street, Chicago. "The universe is governed by fixed laws."—*Humbolt.*

THE TREFOIL SERIES. Published quarterly at $1.00 a year, by J. B. Sullivan, Yonkers, N. Y. No 1 has a portrait of the editor and astrologer. The No. is devoted to easy lessons in the subject, discussed so any one can comprehend them. Single No. 25 cents.

THE RADIX. The Book of Life. Edited by Edith Lloyde. $1.00 a year. 71 Washington St., Salem, Mass. Box 19. Devoted to the Great House of Sol. Scientific and Philosophic Tenets Prof. Henry (nee C. H. Webber), astrologer. In its IVth volume. Philosophy and fundamental principles of the subject of astrology are leading features of this journal.

THE TRUE LIFE. As Lived and Taught by Mary Hayes-Chynoweth. In its VIIth volume. Fifty cents a year. Published at Eden Vale, Calif. Monthly, and quarto in form. For a better, higher, and more spiritual life. The light of God is necessary to all unfoldment. Harmony essential to progress.

FREEDOM. A journal of Realistic Idealism. Helen Wilmans. editor. $1 00 a year. Seabreeze, Florida. "He who dares assert the I may calmly wait while hurrying fate meets his demands with sure supply," says the editor. Published weekly in quarto form, 16 pages. Author of "Conquest of Poverty."

HARMONY. Devoted to divine science. $1.00 a year. C. L. & M. E. Cramer, editors. "Come unto me all ye that labor and are heavy laden and I will give you rest." 3360 17th St., San Francisco, Cal. Harmony is Wisdom's Way of preserving herself. Statements of truth and general freedom.

ELEANOR KIRK'S IDEA. Progress, not precedent ; principle, not prejudice. $1.00 a year. 696 Greene Avenue, Brooklyn, N. Y. Author of the "Influence of the Zodiac on Human Life." Price, $1.00. "Libra, a companion volume to the Zodiac." Price, $1.00.

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Book Receieed.

TWO AMERICAN BOYS IN HAWAII. The gift of imparting knowledge of essential matters in the guise of easy and interesting reading does not belong to many, but Geo. Waldo Browne, in his highly entertaining story of "Two American Boys in Hawaii," proves that he possesses the faculty in a happy degree. The subject of the book is timely and the treatment interesting in its description of the "Paradise of the Pacific," the legends and history of the sunny isles, and the many races of people who livethere. As the title suggests the heroes are two American boys, one of them, Ned Meriweather, has lived on Oahu for several years, and his companion, Lew Hiland, reaches the home of his friend at the opening of the story. Lew is astonished at the Meriweather family in the midst of troub e arising from the revolution then breaking out in the islands, and which was to depose the reigning sovereign, Queen Lilioukalani, and establish President Dole's republic. Ned's parents and sister Grace were missing, and finding they had kidnapped by a band of natives in the employ of one of the queen's officers, the boys begin a search which takes them over the three most important islands. The chase ends only when they have braved the perils and storms of the mighty volcano Manuna Boa, and the helpless ones are rescued amid the rain of the firey elements and the falling of lava and stones. If the adventures they encounter are thrilling and the scenes sometimes sensational, the tone throughout is healthy, and the amount of information imparted is surprising. The author shows himself a th rough master of the subject, and the interest continues to increase until the c osing scene. The book is gotten out in a most attractive shape, in clear type and tasty binding. The interest in the work is enhanced by eight spirited drawings by Louis Maynelle. Large 12mo. pp. 260. Sent prepaid for $1 00. Dana Estes & Co., publishers. For sale in this city by W. P. Goodman, bookseller.

THE PROPHET. Issued for the Brotherhood of the Eternal Covenant. By Kenneth Sylvan Guthrie, editor, box 9, Medford, Mass.; published at 1608 Montgomery Ave., Philadelphia, Pa. 75 cents a year. "Regeneration the Gate of Heaven," $1.50.

THE NEW PHILOSOPHY. Devoted to the exposition of the philosophy in the scientific, philosophic, and theologic works of Emanuel Swedenborg. Commenced F bruary, 1898. $1.00 a year. John Whitehead, editor. Urbana, Oh o.

OCCULT TRUTHS. A magazine hinting at divine Alchemy or that wisdom and those mysteries which alone can be understood by initiates. Edited by Anagaraka Caskadananda. $1.00 a year. Began Aquarius, Jan. 20, 1899, Washington, D. C.

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Mystic and Occult Books.

OCCULT PHILOSOPHY OR MAGIC. Three books by the famous mystic Henry Cornelius Agrippa von Nettisheim, counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Book I, Natural Magic, which includes the early life of Agrippa, his 74 chapters on natural magic, new notes, illustrations, index, and also other original and selected matter. Edited by Willis F. Whitehead. By direction of the Brotherhood of Magic: the Magic Mirror. A Message to Mystics containing full instructions on its make and use. "A quaint and curious volume of forgotten lore." — POE. Chicago, 1898. Frontispiece—Agrippa. Royal octavo, pp. 288. Cloth, and untrimmed; thick paper. Regular price, $5.00. Sent to any address on receipt of $5.00 by the editor, Willis F. Whitehead, 743 Madison Street, Chicago. Mystic horoscope sent to all purchasers of the book.

THE MYSTIC THESAURUS; initiation in the theoretical and practical secrets of Astral Truth and Occult Art. The symbol of the cross. This book should be studied by person who are searching for more light on recondite and mystic matters Here he will find the key that will assist in opening some of the intricate combinations of the occult powers of numbers that are contained in the square and cube He quotes Jesus: "Even the very hairs of your head areall numbered." Luke xii, 7. "He analyzies the repeating decimal of 7 He discuses the evolution of numbers and makes an application to the word that many a Jew dare not utter, also to Cheops, the master, zodiac, and sun. The Tarot, the Clavicle of Solomon, and magic are considered. The magic mirror: message to mystics by direction of the brotherhood. How to make and use it. Price, $1.00. Address the author, Willis F. Whitehead, 743 Madison St., Chicago, Ill.

TREATISE ON THE GREAT ART. Principles of Physics according to Hermetic Philosophy and Theory and Practice of the Magisterium. By Dom Antoine-Joseph Pernety, Benedictine Monk of the Congregation of Saint-Haur, Abbot of Burgel in Thuringe, Librarian of the King of Prussia. Edited by Edouard Blitz, M. D, Doctor in Kabbalah, Doctor in Hermetic Sciences; Member of the Association Alchimique de France; President of the Grand Council of the Martinist Order in the United States of America. Octavo; cloth, pp. 256. Occult Publishing Co., Room 502, Tremont Building, Boston, Mass. Price, $3.50. 55 chapters, 21 devoted to natural philosophy, and 14 to the operations of the Hermetic Art. Pernety's influence in Masonry has been long recognized. The 28th degree of the A. A S. Rite was introduced by him. It is known as Knight of the Sun or Prince Adept. Much of his Hermetic philosophy is still preserved in other Masonic degrees, as we can vouch, as we have been invested with both the degrees of the A. A. S. Rite and the Martinist Order

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Standard Periodicals.

THE METAPHYSICAL MAGAZINE. For a short time "Intelligence." This leading journal of metaphysical science has moved into its new quarters at 465 Fifth Avenue, New York, and again takes its original name, so appropriate to its devotions — the advanced thought of the age, scientific, philosophic, psychic, and occult. The subscription is $2.00 a year, published monthly, and is edited by Leander Edmund Whipple. All the leading metaphysical books for sale at their new locations, and also in all departments of literature represented by this journal. Each number contains 96 pages of food for thought.

POPULAR ASTRONOMY. Published monthly (except July and Aug.) octavo, at $2.50 a year. W. W. Payne and H. C. Wilson, editors, Goodsill Observatory, Carleton College, Northfield, Minn; Now in its VIIth volume; formerly "The Sidereal Messenger" (ten volumes), next "Astronomy and Astro-Physics" (three volumes), thus making nineteen volumes thus far published. These volumes are plain, and largely untechnical in language, and amply illustrated. Fully indexed. Contains papers on all subjects pertaining to astronomy, and all within the comprehension of the average intellect. Prof. J. Morrison's papers are remarkably interesting, and entertaining especially.

MODERN ASTROLOGY. Edited by Alan Leo. Object — To thoroughly purify and reëstablish the ancient science of astrology. It seeks to explain through planetary symbology the One Universal Spirit in it varied manifestations. One shilling each. W. Foulsham & Co., 4 Pilgrim Street, London, E. C., Eng. Commencing with this number (April, 1898), the Journal of the Astrological Society of London. Annual subscription, one shillings. Journal free to members.

FREE to advanced thought people — sample copy of the most original and practical occult journal of the age. The exponent of the West Gate Philosophy. A NEW OCCULT SYSTEM. An unlimited field open to teachers, lecturers and healers. Address THE ORACLE, Station A, Boston, Mass.

THE GRANITE MONTHLY. We know of no publication which has steadily grown better and better with each volume as has this magazine, the brightest and best of our state monthlies. None of the Nos. are dull, but all are filled with valuable contributions of matter pertaining not only to New Hampshire, but to her sons and daughters wherever they may be situated. The typographical appearance of this monthly is the best. Our advice is to subscribe for 1900. $1.50 in advance; it is worth it. Granite Monthly Co., Concord, N. H.

HISTORICAL NEW ENGLAND. This is a large quarto new venture, published at Concord, N. H., at $1.00 a year. Vol. I, No. 1, for November, 1899. Illustrated. A biographical sketch and a half-tone of Parker Pillsbury leads in the first No. L. L. Whitlock, editor.

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Books and Pamphlets Received.

"BESIDE STILL WATERS." Poems by Lisa A. Fletcher (Manchester, N. H.). Published by A. D. F. Randolph Company, New York; 1899. Duodecimo in size; cloth, adorned with an exquisite bunch of violets designed by the author, stamped and gilded. The volume is brought out in dainty style on linen paper untrimmed, and contains 120 of her choice poems, and more than two-thirds of these have never before been published. The volume contains 162 pages and is a handsome piece of typography. The volume will be welcomed and read by all who have read her many fugitive poems which have been published in the press of this city, and in various publications in Boston, New York, New Orleans; also in *The Chautauquan* and several publications in the West. It contains sixteen sonnets which delight many admirers of poetry, the peculiar character of that measure and rhythm which so happily expresses one's sentiments. We trust the volume will meet a ready sale as it is a pretty presentation offering for all ages. The volume is sold at $1 00 a copy and can be had by addressing the author at 467 Amherst Street, Manchester, N. H.

"I am to pass through this world but once. If, therefore, there is any good that I can do, let me do it now." This quotation stands at the beginning of a neat little poem on "Fill the Moments," which is inspired with altruism. A poem on "Michael Angelo" is eloquent, and the feathered race has lent inspiration, and given the author the subjects for several poems of especial delight.

THE ILLUMINATI OR THE ORDER OF LIGHT. In the year 1883, there came to this country a Master of the Inner Temple of the Brotherhood of India. He came personally to instruct an American pupil previously selected by the Order. That student, now a member of the Order, was the instructor, for almost twelve years, of Florence Huntley, the author of the recently published work, "Harmonics of Evolution." During that time she was especially instructed and trained to fill a certain department in the plan and scope of the work, which is represented in the book, which book is sent out as one inspired, authorized and approved by the entire Order of the Brotherhood of India. The work is the initial volume of an entire system of philosophy to be given to the world through the same channels as soon a conditions permit. The sub title of the work is "The Philosophy of Individual Life, based upon Natural Science as Taught by Modern Masters of the Law." The work covers 21 chapters and the topics contain vital question of life here and hereafter, and closes with the "Individual Solution and the True Altruist." Price, $2 00. Address the author, Lock box 987, Chicago, Ill. "The Dream Child," same author, 75 cts.

NEWS-LEAFLET, No. CIII. "Our Race Series." Contents: The Basis of Anglo-Americanism, and the relation of a regular army to our safety. Pp. 64. Price, 25 cents. The series is published at $1.00 for XIII numbers. Prof. C. A. L. Totten, New Haven, Conn.

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Magazine Exchanges.

THE MONIST. Devoted to the Philosophy of Science. Edited by Dr. Paul Carus. Quarterly, $2.00 yearly. October No. 1, 1899, has The Polychrome Bible, by Prof. C. H. Cornill; also the same by Dr. W. Henry Green; the Bible, by the editor, Paul Carus; Psychology of the Egg, by C. Lloyd Morgan; the Man of Genius, by Prof. G. Sergi. 324 Dearborn St., Chicago. Tenth volume. A standard of the philosophical quarterlies.

THE OPEN COURT. Devoted to the Science of Religion. Edited by Dr. Paul Carus. December No. 1899, contains: The Nativity with illustrations, by the editor; The Psychology of Love, by Hiram M. Stanley; The Cross in Japanese Heraldy, Ernest W. Clement; The Temple of Confucius, illustrated; and six other articles. Vol. XIV begins with 1900. $1.00 yearly. Open Court Pub. Co., Chicago.

THE BIBLICAL WORLD. William R. Harper, editor, with seven associates. Handsome illustrations. Artistic typography. Vol. XV begins with 1900. The bibliographical department is invaluable to the student of biblical literature and the progress of religious evolution. $2.00 a year. The book reviews are analyses of the publication. University of Chicago, Chicago, Ill.

FREE THOUGHT MAGAZINE. H. L. Green, editor. Chicago, 213 East Indiana St. $1.00 a year. Editorial contributors, Thaddeus B. Wakeman, Judge C. B. Waite, B. F. Underwood, George J. Holyoake, Helen H. Gardener, Elizabeth Cady Stanton. Clubs of five at 75 cents each. Vol. XVII for 1900. Monthly.

NEW-CHURCH REVIEW. Quarterly. Swedenberg's Thought and Life set forth from his writings and the Scriptures. History in the Light of the New Church; Modern Spiritism; The Significant Document of 1729; Hypothesis of Evolution in the New-Church Light; these are among the essays of the last No. $2.00 a year. 16 Arlington St., Boston, Mass.

AMERICAN FOLK-LORE JOURNAL. Edited by W. W. Newell, Cambridge, Mass. Quarterly. $3.00 a year; $1.00, single No. Published by Am. Folk Lore Society, Boston, Mass. Vol XIII for 1900. Designed for the collection and publication of the mythology and the folk-lore of the American continent. Tales, legends, and traditions.

THE MENORAH MONTHLY. Devoted to Jewish interests, literature, science and art. $3.00 a year. B. F. Peixotto, editor. Vol. XXVIII begins with 1900. This publication is a mine of literature on the Hebrew race, the history, religion, societies, culture, ceremonies, etc. Menorah Publishing Co., Temple Court, New York.

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Standard Literature, Magazines, Etc.

THE WOODRANGER. It was a happy thought for Mr. George Waldo Browne when he planned a series of five volumes to be called "The Woodranger Tales," if he makes those that are to come as good as this, the first one. The ground he has chosen is comparatively fresh; for although some of the poets, Whittier, Mrs. Proctor, and others, have availed themselves of the legendery lore of New Hampshire, no such use as that purposed by Mr. Browne has been made of the abundant material awaiting the author's hands. The story concerns some of the Scotch-Irish settlers around Londonderry at the time when there was trouble with Massachusetts about a certain tract known as the "Debatable Ground." Young John Stark and the youth afterwards famous as "Rogers the Ranger," are among the bright, capable, whole souled boys who figure advantageously in the story. The incidents pertaining to pioneer life are well told, and the adventures are natural, as well as interesting. The Woodrangers furnish the element of mystery. Boys will like the book, and it will not harm them. It is illustrated by L. A. Brigham. L. C. Page & Co, publishers, Boston, Mass. Price, $1.00. For sale by the publishers of NOTES AND QUERIES.

WHERE SWEET WINDS BLOW. We are in receipt of a beautiful booklet of nearly 50 pages by Gilbert Patten, of Camden, Maine, entitled "Where Sweet Winds Blow." In the dozen or more of these poem by this author he shows that he possesses the true gift of poetry, and while that most of the subjects of the poems are of local interest, yet these will find admirers by all who read them. The book is printed on supercalendered paper, and richly illustrated. It is a gem in every way. The author is not only a poet but a well known writer of prose works, the short and long story. Some will doubtless remember him as a resident of this city a few years since.

SATURDAY EVENING POST, PHILADELPHIA, With the Fall fiction number of the *Saturday Evening Post*, out in September, that journal was enlarged from a 16 to a 24 page weekly magazine, with a double number every fourth week. The new form and size ofthea Post gives space for a great number of short stories each week, also a page of humor and a department of amateur sports. In its recent improvements the Post easily takes rank as among the very best of the weekly, literary magazines. $2.00 a year Curtis Publishing Co.

THE ACADEMIAN. Published at Pembroke Academy, Pembroke, N. H. Vol. XXXVII; quarterly; 35 cents a year. The November No. contains a sketch of Hon. Henry M. Baker, President of the Alumni, and Representative in Congress two terms (1883-1896). He has been a permament subscriber and contributor to N. AND Q. from its commencement in 1882, eighteen volumes.

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Books, Monographs, and Pamphlets.

BOOK OF SACRED MAGIC OF ARBA-MELIN THE MAGE. Delivered by the Jew to his Son Lamech, A. D., 1458. Translated from the original Hebrew into the French, and now rendered from the latter into English. From a unique and valuable MS. in the Bibliotheque de l'Arsenal, Paris. By S. L. McGregor Mathers, author and translator of various kabbalistical and magical works. London, 1898. Published by J. M. Watkins, 53, St. Martin's Lane London, W. C. Quarto, pp. 268 ; price, 21 shillins, net. $5.25. 62 chapters ; book, neatly bound ; cover adorned with the mediæval square derived from the second pentacle of Solomon, and which the author says is known only to a few : Sator, arepo, tenet, opera. rotas.

John M. Watkins has in stock and on sale a large quantity of old and new books along the lines of Archæology. ethnology, Egyptology, magic, occultism, palmistry, and kindred subjects. He publishes lists and catalogues and will send them to applicants to any part of the world. Correspond with him for books wanted. Address as above.

THIRTEEN CLUB. Seventeenth annual, 1899, containing the annual address of the Chief Ruler, reports of the officers, annual dinner, the officers and members, honorary, life, and active, for seventeen years. "Morituri te salutamus." Organized January 13, 1882. The Club spread a dinner the 13th of each month, the diners sit down at 8.13 o'clock, with 13 to a table, and partake of 13 courses; dues are 13 cents a month ; 13 annual reports comprise a volume, etc. Our thanks are due to Marvin R. Clark, for the seventeenth report, New York. He was one of the original 13 to organize the club January 13, 1882.

THE ESOTERIC. A magazine of advanced and practical esoteric thought. Devoted to methods for obtaining holiness or a perfect life and a consciousness of the mind and will of God concerning the sons of men. God is the Creator of all things. and therefore all laws are but the potency of the Divine Mind. B. B Zerub is the editor. $1.00 a year. In its XIIIth volume. Esoteric Publishing Co, Applegate, Placer Co., Calif. Published on the 21st of each month.

POPULAR ODD FELLOW. A summary of contemporary thought on all topics of interest to the Order of Odd Fellows. John W. Bourlet, Past Grand Master, editor, publisher, and proprietor, Concord, N. H. Fifty cents a year. Vol VIII begins with 1900. An eight-page large quarto paper. Every Odd Fellow in New Hampshire should be a permanent subscriber. Each No. is illustrated with half-tones of prominent Odd Fellows) with biographical sketches.

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Theosophical and Masonic.

THE LAMP. Conducted by Albert E. S. Smythe, with associate editor D. N. Donlop. Published at Toronto, Canada. $1.00 a year. No. 34 for Dec. 15, 1899. This welcome visitor is again in the field. "Those who love each other shall become invincible" are the watch words to gather around for in union is strength. This is a theosophical monthly and purposes to remain such. The two symposiums that have appeared developes the situation of the movement. We hope for the desideratum that will be an ultimatum. We believe and will vote for "The Theosophical Society," as it *was*, as it *is*, and is *to be*; the Universal Brotherhood is a necessary result. Brother Smythe, we greet you, and ere long hope to meet you.

THE THEOSOPHIC MESSENGER. A monthly magazine for an interchange of theosophical opinions and news. Edited by W. J. Walters, formerly editor of "Mercury," now merged with The Theosophioal Review. The Messenger will be a vehicle to American Theosophists as The Vahan is to the English. We need this messenger for just the field it occupies — discussion of theosophic questions. It commenced with October, 1899. "It will "point out the way, hovever dimly, and lost among the host, as does the evening star to those who tread their path in darkness." We are with you, Brother Walters. Room 7, Odd Fellows Building, San Francisco, Calif. Also published at the same office and edited Mr. Walters, "The Golden Chain," a theosophic paper for the children at 50 cents a year.

THE AMERICAN TYLER. Published by the Tyler Company, Detroit, Mich. Large quarto monthly. $2.00 a year. The largest Masonic magazine in the United States. Vol. XV, begins with 1900. It is illustrated with half-tones of prominent Masons, and contains many historical addresses, essays, masonic sketches, reminiscences, and the lodge news. Attractive covers. John S. Boyd, traveling agent.

CANADIAN CRAFTSMAN, and Masonic Record. Octavo, monthly at $1.50 in advance. Daniel Rose, editor. In its XXXVIth volume. "The Queen and the Craft." Masonic news and literature in all departments of Masonry. 120 Bay Street, Toronto, Canada.

MASONIC CHRONICLE. C. A. Poland, editor. $1.00 a year, In its XIXth volume Illustrated; quarto; published by the Secret Society Publishing Co., Columbus, Ohio. Masonic book, paraphernalia, and costumes supplied at this house.

The Odd Fellows Companion is also edited by C. A. Poland and published by the same Company at $1.00 a year, monthly, quarto; illustrated, and up to date with the news of the Order. 379 Oak St.

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Literature, and Exchanges.

THE YOUTH'S COMPANION. The publishers of The Youth's Companion are striving to make the volume for 1900 more valuable, more delightful, more inspiring than any former year. The writers are among the foremost of the day. The past record is a monument to the paper. There are delightful contributions for all readers and hundreds more of stories to be printed in The Companion during the year. All new subscribers will receive The Companion for fifty two weeks, a full year from the time of subscription, and the exquisite Companion Calendar for 1900, being the finest one ever given to Companion readers, and one of the finest ever produced. A handsome illustrated announcement and sample copies of the paper will be sent free to any one addressing THE YOUTH'S COMPANION, 211 Columbus Avenue, Boston, Mass.

THE FLAMING SWORD. Dr. Cyrus R. Teed (Koresh), Founder of Koreshanity, the Scientific, Religious, and Social Revolutionist, publishes The Flaming Sword, the only unique journal in the world; the only paper devoted to Universology. The Greatest Scientific Discoveries and Achievements of Modern Times. Astronomical Science the basis of Koreshan Theology, Astro-Biology and Social Theocracy. Sixteen page weekly. $1.00 a year. Sample free. Guiding Star Publishing House, 6308 Wentworth Avenue, Chicago, Ill.

THE HARBINGER OF DAWN. A monthly review of occult, psychical, spiritual, and metaphysical reviews. Ernest S. Green, editor and publisher. Commenced August, 1899. 1804 Market St., San Francisco, Calif. Quarto, double columns. 24 pages a number $1.00 a year. Filled to overflowing with information for the student of the occult and the mystic. We welcome it to our sanctum.

STAR OF THE MAGI. Vol. I. No. 1, for November, 1899. Published at Chicago, Ill. The first and second numbers are entertaining from beginning to end. It is designed to make it a firstclass occult journal. The management announces that it has come to stay as it is on a solid financial foundation. News E. Wood, editor. 617 La Salle Avenue, Chicago, Ill. We welcome it to our sanctum.

THE INLAND EDUCATOR. A Journal of the Progressive Teacher. Walter W. Storms, editor. $1.00 a year. Primary, edited by Flora J. Cook. Mathematics, edited by Prof. Robert J. Aley. Music, edited by J. B Crabbe. Monthly; royal octavo. In its IXth volume. Inland Publishing Co., Terre Haute, Ind.

GOSPEL OF HEALTH, telling how all may be healed without drugs, sent to any address on receipt of ten cents, by J. Butler, Morton Park, Ill.

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Books, Monographs, Pamphlets, Received.

MATHEMATICAL PUBLICATIONS. By Robert J. Aley, Fellow in Mathematics in the University of Pennsylvania. Philadelphia, 1897.

Contributions to the Geometry of the Triangle. No. 1. (No. 34 of the Whole Series,) Diagrams. Pp. 32. Royal octavo.

A New Triangle and Some of its Properties. Note on Angel's Method of Inscribing Regular Polygons. Concurrent Set of Three Lines Connected with the Triangle. Robert J. Aley is now a professor of mathematics in the Indiana University, Bloomington, Ind.

THE EMPIRE OF THE SOUTH. Its Resources, Industries, Resorts. An elegantly illustrated quarto volume, presented to the patrons and friends of the Southern Railway Conpany, by the company, with their main offices at Washington, D. C. This company nearly covers the South with their lines and the book describes and illustrates the full system and its lines, accomplishments, developments, prospects, etc.

CHARACTER-BUILDING THOUGHT POWER, being a newly added part to the 15th and succeeding thousands of "What's All the World a Seeking?" by Ralph Waldo Trine. T. Y. Crowell & Co., N. Y.

EVERY LIVING CREATURE, or Heart Training Through the Animal World. By Ralph Waldo Trine. T. Y. Crowell & Co, New York.

ANTI-RITUALISM: the Church Association and the Jesuits; or is the Church ridden by Jesuits? Illustrated diagrams. Secretary of O. A., 3 Evelyn Terrace, Brighton, England.

A CONQUEST OF POVERTY. By Helen Wilmans. Occvlt Series No. 1. Sea Breeze, Florida. Price, 50 cents. Pp. 172. Agents are wanted. Write to the author for very faxorable terms. The book is having rapid sales. International Scientific Association.

CHRISTIAN GOVERNMENT. By W. H. Perley. Knoxville, Tenn. Price, ten cents. The author believes there will be extensive changes in the near future in the United States, or there is danger ahead.

A VISIT OF JESUS CHRIST TO POPE PIUS IX. By Thos. C. Dorion, publisher. One of Victor Hugo's poems. Translated by Mrs. E. Sloan. 10 cents. Manchester, N. H.

THE BEAST WITH SEVEN HEADS AND TEN HORNS. Illustrated. By Thos. A. Dorion. Manchester, N. H. Mr. Dorion's booklets are in and French and English.

CRYPTIC MASONRY. Observations on Cryptic Masonry. Address before to Royal and Select Masters in the Obedience to the Grand Council of Illinois. By George W. Warville. Chicago, Ill.

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Books Wanted.

The Metamorphosis of Ajax; a Cloacinean Satire with the Anatomy and Apology. By Sir John Harrington. To whichis added Ulysses upon Ajax. Cheswick Pres, 1814.

Minor Poems of Homer. Translated by Hall.

Morritt, J. B. S. Additional Remarks on the Topography of Troy, in answer to Jacob Bryant's last publication. London, 1800.

The Narrative of Odysseus. By Mayor.

New Readings of the Iliad. By Joseph Blackwood. London, 1860.

Observations on the Poems of Homer and Virgil. Translated from the French. By John Davies. London, 1872.

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

The Phæacians of Homer. with introduction and appendix, by Augustus C. Merriam. New York Harpers.

Penelope's Progress. By Kate Douglas Wiggin.

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

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

Review of J. B. S. Morritt's Vindication of Homer, published in the British Critick, Jan. 1 and March 1, 1799. Printed separately.

The Story of the Iliad. The Story of the Odyssey. The Story of the Æneid. Three volumes. By Edward Brooks. Philadelphia.

The Homeric Centones. By J. Rendel Harris. Oxford, 1896.

The Iliad of Homer with Prolegomena, Notes. W. Christ. 1884.

The Shield of Achilles. By George Chapman. London, 1558.

The Travel of Ulysses. By Thomas Hobbes. London, 1673.

Travesty on the Iliad. By Thomas Burnet. London, 1777.

Ulysses–Homer; or a Discovery of the True Author of the Iliad and Odyssey. By Constantine Koliades. London, 1829.

Wakefield, Gilbert. Letter to Jacob Bryant on his Dissertation on the war of Troy. London, 1797.

A Key to the Chronology of the Hindus; an attempt to facilitate the progress of Christianity in Hindostan, by proving that the Protracted Numbers of all Oriental Nations, agree with the dates given in the Hebrew Text of the Bible. Two vols., 8vo. Cambridge, 1820. Address S. C. Gould, Manchester, N. H., U. S. A.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek and Arabic, with their derivations and meanings. London, 1882. (Address S. C. Gould, Manchester, N. H.)

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Books on Homer and Troy. — Wanted.

(ADDRESS S. C. GOULD, MANCHESTER, N. H.)

Alliterative Romance of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part I. London, 1869.
The Gest Hystoriale of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part II. London, 1874.

A Troy Book, edited from the unique Laud MSS. 595, by Dr. E. Wëlfing. London. (Early English Text Society).

The Bow of Ulysses. By Froude.

Bryant, Jacob. Some Observations J. B. S. Morritt's Vindication of Homer, and the Siege of Troy. Eton, 1790.

Bryant, Jacob. Dissertation concerning the war of Troy, described by Homer, disproving the events. London, about 1795.

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

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

The Choice of Paris. A romance of the Troad. By Samuel G. W. Benjamin. New York, 1870.

Critical Dissertation upon Homer's Iliad. Terraçon. London, 1822.

Deeds and Death of Patroclus. By H. Dunbar. London, 1876.

English translation of First Eight Books of the Iliad of Homer. By James Gilchrist. Belfast, 1869.

English Hexameter Translations. By Dr. Hawtrey. London, 1847.

Echoes of Hellas. The Tale of Troy and the Story of Orestes. from Homer and Æschylus. Walter Crane. With Essay by Prof Warr. London

Francklin, William. Remarks and Observations on the Plain of Troy, made in June, 1799. London, 1800.

The History, Siege, and Destruction of Troy. Poem by John Lydgate, about 1425.

Homer and the Study of Greek. Essays in Little. By Andrew Lang. New York, 1891.

Homer's Iliad. Translated by John Benson Rose. London, 1874. William Clowes & Sons. Cloth.

Hymns of Homer, translated into verse from the original Greek, with notes and comments. By Columbus C. Conwell. Phila., 1830.

The Iliad and Odyssey not composed by Homer, but by a young woman, 1000 years B. C. By Samuel Butler. London, 1895.

Kypros. The Bible and Homer. By Max. Ohnefalsch–Richter. London, 1869. Ashler & Co.

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Solar Biology. A Scientific Method.

DELINEATING CHARACTER, DIAGNOSING DISEASE, DETERMINING MENTAL, PHYSICAL, AND BUSINESS QUALIFICATIONS, CONJUGAL ADAPTABILITY, FROM DATE OF BIRTH, ETC., ETC.

Illustrated with Seven Plate Diagrams and Tables of the Moon and Planets from 1820 to 1900.

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For sale by Esoteric Publishing Company, Applegate, California.

SONGS OF THE SEA. By Adelbert Clark. One of the daintiest souvenir volumes of poetry which has reached us is this neat duodecimo brochure, tied, and containing four poems: Songs of the Sea, the Wreck of the Albatross, Seaweed on the Beach, and After the Storm. These are adorned by photos placed in each copy one being placed before each poem. Thick artistic paper, and only forty or fifty copies. The volume was printed at the office of the Belknap *Republican*, Lakeport, N. H., from new type, L. M. Gould and L. B. Martin, printers, publishers, and proprietors. The office has recently located in a new and enlarged building, with power presses, new type, and modern improvements. The Belknap *Republican*, $1.00 a year.

LEAVITT'S FARMER'S ALMANAC, FOR 1900, No. 104. This yearly visitor is always welcomed to the New England Home where it has hung in the kitchen corner for over a century. No doubt George Washington perused the early ones. Notwithstanding Dudley Leavitt's decease, he still lives, with several of his contemporaries. The calculations are by William B. Leavitt, nephew of Dudley. Price, 10 cents. Edson C. Eastman, publisher, Concord, N. H. The publisher wants copies of 1798, 1799, 1801, 1802, 1807, and 1811 to complete his file. Dudley Leavitt was born May 23, 1771; died Sept. 20, 1851, according to the Almanac of 1853; but the Almanac for 1896 says h died Sept. 15, 1851. (104 almanacs, 1797–1900.)

MAINE FARMERS' ALMANAC FOR 1900, No. 82. By Daniel Robinson. Published by Charles E. Nash, Augusta, Maine. Price, 10 cents. Robinson's has been the Farmers' annual friend and adviser for over eighty years in Maine, and in New England more or less. Its mathematical department has also given it a circulation among the lovers of that science throughout the United States. Daniel Robinson was born April 8, 1777; died, May 18, 1866. (82 almanacs, 1819–1900.)

L'ECHO DE LAAU-DELA & D'ICI-BAS. A bi-monthly organ of the Spiritualistic Union. Commenced September, 1899. A. Varney, the manager. Edited and published at 3, rue de Savoire, Paris, France. Annual subscriptions in the Postal Union Union, 8 francs.

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Banner of Light. 1900.

An Exponent of the Spiritual Philosophy of the Nineteenth Century. Now in its 86th volume. $2.00 a year. Eight pages folio. 50 cents for three months on trial. Higher Life, spiritual development in psychical life, and for the physical life, the now. Latest phases of thought and philosophy. Lectures on progressive subjects, news and notes, poem. Stock Company. All progressive literature. Bookstore connected. Orders solicited for books published. Banner of Light Publishing Company. 9 Bosworth Street, Boston, Mass.

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

I. Internal Respiration, or the Plenary Gift of the Holy Spirit.
II. The Impending World-Crisis, or the Predicted Fire-Deluge.
III. The Divine Incarnation, or Supreme Divinity of Lord Jesus.
IV. The Second Advent, or the Personal Return of Lord Jesus.
V. The Man, the Seer, the Messenger, the Avatar—T. L. Harris, the Inspired Messenger of the Cycle. Part I, pp. 28. Part II, pp. 204. Parts III and IV in press.

(In preparation.) VI. The Kingdom of God on Earth, or the science of insociated life.

VII. The Evolution of the Cosmos, or the manifestation of the finite from the infinite.

VIII. The Word, or the revelations of God to Man.

IX. Reincarnation, or the evolution of the Monad from Nature to Arch-nature.

X. The Secret of Satan, or the origin of evil, and the fall of Adam-Eve.

Price, one shilling each, (except Part two of V, price, two shillings. To be had of the publisher, London, Eng., or at this office.

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Publications, Weekly.

THE BELKNAP REPUBLICAN. The oldest republican newspaper in Belknap County, having been established in 1868. Vol. XXXIII begins with 1900. $1.00 a year. Louis B. Martin, manager; Leroy M. Gould and Louis B. Martin, editors, proprietors, and publishers. The office is equiped with new type, new presses, and first class printers. Job printing, book printing, in all styles, and first-class work is executed at this office. Address Lakeport, N. H.

GOLDEN DAYS. Among the few first-class juvenile weeklies that we know of, not one fills the place of the *Golden Days* of Philadelphia. We have followed this old standard for over a dozen years, and during that time have seen nothing in its pages which was not calculated to make the boy or girl better for its reading. Certainly no youth's paper is more carefully edited, nor does another have a wider variety of matter. What we always liked about this paper, was the fact that its contributions were judged, not by the high flown title of its author, but from a strictly literary merit and an adaptability to the interests of its many readers. It is never dull, never unhealthy, and has been, it seems to us, one of the very best literary friends our youth have had. Try it for three months, if not longer, and you will thank us for our advice. It will cost only 75 cents. James Elverson, publisher, Philadelphia, Pa.

RELIGIO-PHILOSOPHICAL JOURNAL. Thos. G. Newman, editor, and published at 1429 Market St., San Francisco, Calif. $1.00 a year. Vol. XXXVII begins with 1900. Weekly, large quarto. Its flag is: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing." Spiritualism, liberalism, and progression. It has been in the field many years, and still lives.

BOSTON INVESTIGATOR. L. K. Washburn, editor, and R. W. Chainey, associate editor. In its LXIXth volume. Established in 1831. $3.00 a year. Published at 9 Appleton St., Boston, Mass. Devoted to the development and promotion of universal mental liberty.

JOURNAL of EDUCATION. New England and National. $2.00 per annum. In its Lth volume. Large quarto of 16 and 24 pages. Edited by A. E. Winship. 3 Somerset St., Boston, Mass. Education in all its departments has a place in this school journal. Western office, 203 Michigan Avenue, Chicago. Ohio agency, Luke Brothers, managers, New Bedford, Ohio. W. H. Sheldon, advertising agent.

PROGRESSIVE THINKER. Progress the universal law of nature, and thought the solvent of her problems. Spiritualism. In its XXIInd volume. J. R. Francis, editor and proprietor. $1.00 a year. Large eight-page folio paper. Lectures, essays, serials, occult, etc.

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Foreign Publications.

THE BRAHMAVADIN. A monthly ovtavo, devoted to the Vedanta Philosophy, as expounded by Swami Vivekananda. Published at Triplicane, Madras, India. Terms in America, $1.75. Vol. V commences with 1900. Walter Goodyear, agent, 3, 5, 7, West 29th St., New York. Exchange list in charge of M. B. Coulston, 146 E. 55th Street, office and library of Vedanta Society.

L'INITIATION. A Review of Philosophy of the High Grades. Published under the direction of Dr. Papus. Monthly, duodecimo, 100 pp. each. Vol. 46, for 1900. Terms, six francs, annually. Initiative, Philosophic, and Literary Departments. Editorial and exchange office at 87, boulevard Montmorencey ; manager at 3, Rue Savoie, Paris, France. Single No., one franc.

THE BUDDHIST. Published monthly at Colombo, Ceylon. Edited by D. B. Jayatilaka. Now in it its XIth volume. Organ of the Southern Buddhist Church. Terms, in America, six shillings. Contains original articles on the Dhama. Devoted to propagating the noble doctrine of Buddha. The Buddhist inscribes at the beginning:

" Namo Tassa Bhagavato Arahato Sanima Sambuddhassa." .

THE THEOSOPHIC GLEANER. Published at the Blavatsky Lodge Theosophical Society, Bombay, India. Terms, 75 cents a year. Devoted to Theosophy aud Oriental literatare and the unfoldment of the good in humanity. Address the Editor, Hornby Row, Fort, Bombay.

THE COVENANT PEOPLE. The journal of the British Israel Society. An expositor of the prophecies concerning the two houses of Israel and Jacob. Edited by Rev. W. H. H. Milner. Subscription seven shillings a pear. R. Folkhard & Son, 22 Devonshire Street, Bloomsbury, W. C., London, Englahd

JOURNAL OF THE MAHA-BODHI SOCIETY. Edited by Anagarika H. Dharmapala. Buddha year 2444. Vol. XI, for 1900. Quarto, Calcutta, India. Four shillings a year in Europe and America. Devoted to the moral, spirituai, and intellectual development of the world. Address 2, Creek Row, Calcutta, India.

HIRAM - ABI. Published monthly at $1.00 a year, at Mendoza, Buenos Aires. Organ in the interests of the liberals. La Perseverancia, Calla Suipacha, 1300. Published in Spanish.

L'IDÉE THEOSOPHIQUE. Bulletin of the esoteric philosophy. One franc a year ; 25 centimes a No. Octavo ; quarterly. Rue Saint-Jean, Bruxelles. Edited by Octave Berger, Avocat.

(See cover for The Theosophic Review, and The Theosophist.)

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Books Wanted.

TRANSLATIONS OF THE ILIAD.

Bryce, ——— London, 1846. Simpkins.

Cary, H. F. London, 1872.

Hall, Arthur, of Grantham. Books I–X. London, 1581.

Knight, Richard Payne. London, 1820.

Landon, ——— London. (Mentioned by W. L. Collins, p. 31.)

Mackenzie, R. Shelton. London.

Macpherson, James. London, 1773.

Morehead, ——— Book I, lines 1–181. Edinburgh, 1831.

Selwyn, ——— London, 1865. Bell & Daldy.

Simcox, E. M. Poetical Translation of the Adventures of Telemachus by Fenélon. London.

Smith, William R. New York, 1869.

Tickell, Thomas. Book I. London, 1715.

Way, A. S. Two volumes. London, 1886–1888.

Wright, Ichabod C. London, 1864. Macmillan.

TRANSLATIONS OF ODYSSEY.

Alvord, H. Books I–XII. London, 1861. Longmans.

Barnard, M. London, 1876. Williams.

Cary, H. F. London, 1872.

Chapman, George. London, 1846, or 1857.

Merivale, Charles. London, 1886.

Sotheby, William. London, 1834.

The New Principia, or the Astronomy of the Future. Essay explanatory of a rational system of the universe. By Newton Crosland. London. Trübner & Co.

The Doomed Comet and the World's End. A scientific solution of the problem. London. Wyman & Sons, Great Queen Street.

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

Planetary Distances. By Lawrence McCurrick. 1884. U. S.

Intimate Connection between Gravitation and the Solar Parallax By Thomas Bassnett. About 1882. U. S.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD AND G. W. BROWNE, - - - Editors.
S. C. AND L. M. GOULD, - - - - - Publishers.

VOL. XVIII. FEBRUARY, 1900. No. 2.

"The Wall Must Wear the Weather Stain Before It Grows the Ivy."

The last golden rays of the setting sun fall full upon the crumbling walls of a ruined castle; the glow of sunset illumines the dark corners and dim corridors of the decaying edifice, and little sunbeams creep in through the crevices, and float over the marble floor.

A luxuriant vine climbs over the fallen stones, twines around the still standing pillars, and lovingly embraces the cold, gray stone; it clothes the bare ruin with beauty, the glossy green of its dark leaves enlivening the sombre gray of the stone, and its abundant foliage concealing the ravages of time. Centuries have passed since the first green shoot of this matted vine lifted its head and looked longingly up the sides of that grand old castle, as if ambitious to scale those lofty walls and from the highest columns proudly look down upon the lowly spot from whence it sprang. They were then unscarred by time, unmarked by tempests; but as the little vine grew, not only did the gentle showers fall and refresh its dusty leaves, but terrific storms left their traces on the castle walls. Angry clouds have frowned on that

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fair scene, fierce winds have swept around those towers and parapets, and the roar of the thunder and the flash of the lightening have betokened the fury of the tempest ; and through it all the solid stone has stood immovable, like some old and tried soldier in the fierce heat of battle ; and when the force of the storm was spent and the sun appeared once more, it has come forth like that same soldier, scarred with the fearful strife, but proudly wearing the traces of the conflict through which it has passed. And so after years of mingled storm and sunshine, the vine has attained a wonderful luxuriance, twining itself around every pillar and creeping through every loophole in the ancient wall.

Thus it is in life. The reward never comes until long and earnest toil has prepared the way. The storms of adversity precede the sunlight of prosperity, and he alone secures life's golden harvests, who goes forth to patient effort in its open fields.

It is true that the lives of all may not glow with equal brilliancy, yet each may be graced with a gentle lustre, Life, transient though it may be, furnishes some scope for the exercise of the beautiful and good. The students gather and store away the sparkling gems of thought, but patient, earnest labor alone enables us to secure these priceless treasures.

The way may be dreary ; clonds may darken the sky ; dangers may meet us on every side, and we may be weary and faint beneath our heavy load, but far on, the reward is awaiting us, the glittering prize which shall crown the end of our toilsome journey. Let us press bravely on, shrinking not from life's toils and hardships, thinking only of the good which we can do, and looking forward to the "Well done" which shall greet us at the end.

There is much that we can do. The world is wide and full of work ; opportunities of usefulness open on every side ; let us improve each. Let us cheer and encourage those who are dispirited, and though we may not now see the fulfillment of all our dreams, though many of our brightest hopes may be crushed, and we may think our labor in vain, we shall some day

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receive the assurance that not one kind word is lost, and not one noble deed is buried in oblivion.

That life is truly noble which seeks to lift up those who have fallen into sin and degradation ; and since the world moves on slowly to the golden age of the poet's dream, it needs the help of all in its progress. Let us not think that we can be idle, Each of us has a place, small, indeed, perhaps, we think, too small for our abilities. For each of us there is some work ; let us find it and do it, remembering that though in the world's scale, applause, gold, pleasure, and ease have their weight, in the balance of God, in that great day to which we look forward, our least service to humanity will outweigh them all.

We are not aware what we can accomplish until we make the attempt, and we often need difficulties and disappointments to bring to light hidden powers.

" There is strength
Deep bedded in our hearts, of which we reck
But little, till the shafts of heaven have pierced
Its fragile dwelling.
Must not earth be rent
Before her gems are found ! "

We must not be discouraged if in youth we do not reach the high position which is the ultimate object of our endeavors. " Rome was not built in a day." It takes years for a city to become large and flourishing. Buildings must be erected, libraries founded, places of business opened, and almost ceaseless labor performed before its advantages will ever begin to be realized.

The noble majestic tree which waves its branches far above our heads was old even before the birth of our fathers. It was once a little twig, bending beneath the slightest weight, and swaying in the most gentle breeze. Year after year it slowly increased in size and strength, every storm which it encountered leaving it better prepared to meet another, until at last it stands clothed in beauty, only the gnarled and weather-beaten trunk bearing witness of the conflicts through which it has passed.

The lives of the most celebrated men, those whose wonderful success and enduring fame we most admire, teach us that no

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degree of eminence can be attained without struggling bravely through difficulties and in the very face of dangers with the firm resolve to accomplish something in life, to leave behind us a name, which if not immortal will at least receive the approbation of future generations.

As we read the pages of history we find that it was in mature life that our greatest writers attained the distinction for which they had toiled so long. We see the prince of English epic poets seating himself in the total blindness of his declining years to write his greatest work, the world-renowned "Paradise Lost." Bacon toiling for thirty years upon his last work, of which it has been said that even to have grasped such a giant idea, was enough to prove a mighty genius. And Socrates, the moralist of paganism, whose philosophy, even at this distant day elicits deep interest and admiration; we see him unappreciated, persecuted by his countrymen, yet constant unto death to the principles of truth which he had cherished and defended through a lifetime of seventy years.

We may turn from past ages to our own day. The men who are the chief pride and ornaments of our country are no longer young.

They are those who wear the weather stains of life, who have battled with untiring energy, persevered in the midst of discouragements, and having at last overcome all obstacles, triumphed over all enemies, are already beginning to grow the ivy which shall forever keep their memories green.

It is for us to follow in their footsteps, and when diffiulties obstruct our way, and troubles assail us, we will still strive valiantly, for these will only make us stronger and prepare us for greater usefulness.

Let us falter not in our search for knowledge. Let us turn not from the trials of life, but nobly do our part in the great work before us, remembering that —

"The wall must wear the weather stain before it grows the ivy."

[A paper read by Celia M. Chase before the High School, Manchester, N. H., December, 1870.—Editors.]

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PROPHECIES OF 1881–1885. (Vol. XVII, Dec. 1899.) The prophecies of the years referred are probably those of John Trithemius, Abbot of Spanheim, "Concerning the Seven Secondary Gods, or Intelligences Governing the World," published in 1522. His prophecies point to 1879–1880. They relate to the foundation of a new universal kingdom. There have been several claims as to its fulfillment. Some of the Theosophists claim it is the foundation of the Theosophical Society, in 1875, in New York, and the departure of Madame H. B. Blavatsky and Col. H. S. Olcott for India on December 18, 1878. Some others claim that Trethemius referred to the restoration of the Jews to Palestine. Again, that elaborate, well-planned state of of society, "Olombia, or Utopia Made Practical," founded on September 29, 1879, by Dr. William H. Von Swartwout, of New York, has been considered as the desideratum.

There is considerable literature on this subject explaining this prophet's calculations. Then there are some books that take a different view of the years 1881–1885, of which we name a few:

How the World Came to an End in 1881. London, Anno Domini 1884. Anno Dominæ 3.

Great Changes of the Near Future, 1881-1882. By H. S. Oswald. San Francisco, 1878.

Superstition, and the Dread Prophecies of 1881–1885. By J. S. Daggett. Albany, 1881.

Astronomical Etiology; Star Prophecies. Coming Disasters on the Earth, 1881–1885. By Dr. M. L. Knapp. Chicago, 1878.

The Voice of the Stars or the Effect of the Coming Perihelia. 1880–1887. By Prof. C. A. Grimmer. San Jose, 1879.

The Coming Catastrophe. Startling Predictions. The Malific Conjunctions Now Ruling the Heavens; 1880. By Prof. C. A. Grimmer. Cambridge, Mass., 1881.

"Can there be bliss when all that lives must suffer?
Shalt thou be saved and hear the whole world cry?"

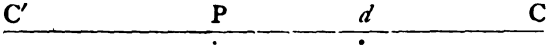
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THE PROBLEMS OF THE THREE BODIES, AND THE LIGHTS AND COURIERS. (Vol. XVIII, p. 16, 1900.) The problem of the three round bodies may be stated thus:

When a large central body has two smaller bodies revolving around it, the investigations of the purtabations of the system thus formed is called the "problem of three bodies." Its exact solution is beyond the present powers of mathematical analysis. But when the central body is very large in comparison with the others, as in the case of the sun and planets, a sufficiently close approximation can be made.

The problem of the couriers involves distance, motion, and time. The problem is taken from Robinson's "New University Algebra," New York, 1868, page 137, where this correspondent will find a three-page discussion:

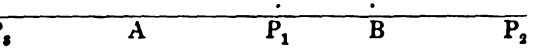
Two couriers, A and B, were travelling along the same road and in the same direction, namely, from C′ toward C; the former going at the rate of a miles per hour, and the latter at the rate of b miles per hour. At 12 o'clock, A was at a certain point P, and B was d miles in advance of A, in the direction of C. It is required to find when and where the couriers were together.



This problem was originally proposed by Clairaut. A full discussion of it will also be found in Lilley's "Higher Algebra," Boston, 1894, pp. 408-412.

The problem of the lights involve similar algebraical operations and results as to conditions as the courier problem. The discussion of this will be found in Hackley's "Treatise on Algebra," New York, 1850, pp. 232-234.

To find in a line A B, which joins two lights of different intensities, a point which is illuminated equally by each.



"The thoughts of God are expressed in nature's language."

"Often times the best part of a sermon is the original *text*."

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QUATERNIONS. A correspondent asks "What are quaternions," and what work to obtain to get an idea of them. We will give an idea of them by quoting from the "Introduction to Quaternions" of Kelland and Tait's work on them.

"The notion of separating addition from multiplication, attributing to the one, motion from a point, to the other motion about a point, had been floating in the minds of mathematicians for half of century, without producing many results worth recording, when the subject fell into the hands of a giant, Sir William Rowan Hamilton, who early found that his road was obstructed, he knew not by what obstacle, so that many points which seemed within his reach were really inaccessible. He done a considerable amount of good work, obstructed as he was, when, about the year 1843, he perceived clearly the obstruction to his progress in tbe shape of an old law which, prior to that time had appeared like a law of common sense. The law in question is known as the 'communitative' law of multiplication. Presented in its simplest form, it is nothing more than this: 'five times three is the same as three times five'; more generally it appears under the form '$ab=ba$, whatever a and b may represent.' When it came distinctly into the mind of Hamilton that this law is not a necessity, with the extended signification of multiplication, he saw his way clear, and gave up the law. The barrier being removed, he entered on the new science as a warrior enters a besieged city through a practical breach."

We advise our inquirer to obtain "Elements of Quaternions," by A. S. Hardy. Boston, Mass., 1881, a good work of pp. 230.

ARITHMETICAL SYSTEMS. (Vol. XVIII, p. 14.) We will add another arithmetical scheme to those mentioned in the January No., 1900. "The Linn-Base Decimal System," designed for adoption of all civilized nations, by W. Wilberforce Mann. Published in New York, 1871. The one hundred millionth part ($100,000,000^{th}$) of the quadrant of the earth's meridian, or the one hundred millionth part of the distance of the equator to the pole, is assumed as its unit of linear measure. The "Metrical System" established for its standard the ten millionth part of the quadrant. ALANSON.

"Doing good is divine; wishing good, lukewarm charity."

"Behind near-sighted eyes there is often a far-sighted mind."

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BISHOP WILDERFORCE'S PUZZLE. The following ingenious puzzle by Bishop Wilberforce on the different parts of the human body is given not so much for its difficulty as for its curious play upon words and names:

All pronounce me a wonderful piece of mechanism, and yet few people have numbered the strange medley of which I am composed. I have a large box and two lids, two caps, two musical instruments, a number of weathercocks, three established measures and a great many little things carpenters cannot do without; then I have about me a couple of esteemed fishers, and a great many of smaller kind; two lofty trees and the fruit of an indigenous plant; a handsome stage and a great number of a smaller kind of game; two halls or places of worship, two students or rather scholars, the stairs of a hotel and a half score of Spanish gentleman to attend on me. I have what is the terror of the slave, also two domestic animals and a number of negatives."

THE MEMORY OF PAST BIRTHS. By Charles Johnston, M. R. A. S., Bengal Civil Service, Retired. Price, 25 cents. New York. Metaphysical Publishing Company. 1899. 8vo. Pp. 50.

"By reading the title, you have already taken the first step towards remembering, for you have sown in your mind the seed of an idea which will germinate and grow till at last it blossoms into full knowledge. Of those who receive this thought of endless life through many births, most accept it at once through a conviction which runs ahead of evidence; many hold it tentatively with gradually growing credence; none altogether reject or forget it. The thought remains, the seed stirs and grows, and as rebirth is a true law of life, every turn and incident in life gives it a new force, until at last belief ripens into certainty. That certainty of the larger life wherein the lives and deaths of this our world are but as days and nights, lightens the burden of death, dull the age of sorrow, takes away the terror of separation. Immortality, the dearest hope in every human heart, becomes once more credible and intelligible; nay, more, demands and compels our belief. We begin to catch the light of our immortal selves, the gleam from beyond the heavens which shall illumine our hidden past, and, still greater boon, bring the clear vision of the path before us, winding through the mists and shadows of the valley, till it rises at last into the everlasting sunshine."—*Preface.*

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HOMER.

BY WALTER MALONE.

What earthly King who envies not my name ?
  What century shall behold my honor dim ?
As virile and as vigorous is my fame
  As when mankind first heard my morning hymn.

Cæsar has come, has conquered, passed away;
  Young Alexander's empire is a dream;
Napoleon shared my sceptre for a day,
  Then saw the snapping of his cobweb scheme.

But I, who living begged my daily bread,
  Found death the gateway to a golden throne;
I rule the living, though they call me dead,
  And time to me is but a term unknown.

I see new poets come to take my place;
  They cannot lift my lance or bend my bow;
If in their lines be loveliness or grace,
  I said the same three thousand years ago.

So Babylon and Nineveh have gone,
  While I rejoice in everlasting day;
Paris, Manhattan, London, had their dawn.
  And I shall see their splendor fade away.

The dear old gods I knew in ancient days,
  Of Egypt and Assyria, Greece and Rome,
Have lost their crowns, and strange new idols gaze
  Across the desert and the ocean foam.

The golden-haired Apollo is no more,
  But songs I sang him still have power to thrill;
Though Pallas pass, I keep my strength of yore;
  Great Pan is dead, but I am living still.

Lo, by the everlasting throne of God
  Sits Gabriel with his trumpet in his hand,
Waiting that far, far day, when sea and sod
  Give up their dead, before that Judge to stand.

Not till that trumpet bids the sun grow black,
  Shall breath of God blow out my lambent flame;
Not till the earth shall wander from her track,
  And there is no more sea shall die my name.

From The Bookman, December, 1899. Dodd, Mead & Co., New York.

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ALLITERATIVE NAMES. There is family of alliterative names in Hartford, Maine. Isaac Fuller was the father of nine children, eight boys and one girl. Here are the names but we do not vouch for their order: Ezekiel, Edward, Essac, Eland, Elbridge, Emery, Ellery, Elonzo, and Eliza. There are now two brothers living, and possibly the sister. They were all living in 1883. The youngest over, 60 years, was the first to decease. O. H. L.

The editor of this magazine knew a family in Dunbarton, N. H., the names of the children all beginning with A; and another family in Royalton, Vt., the names of the children all beginning with W.

The editor also knows a man who was given the name Oliver for his Christian name in remembrance of his uncle, but when he arrived at the age of about a dozen years, on account an unfulfilled promise made by the uncle, the young man declared he would bear the name Oliver no longer; he therefore reversed it and has ever since borne the name *Revilo*.

CELSUS AND PARACELSUS. Celsus was an Epicurean philosopher of the second century. He wrote a book against the Christian religion. It is not extant, but if we may judge from Origen's reply to it, Celsus was a keen disputant, even at the disadvantage of assailing and defending error as he believed.

Aureolus Philippus Theophrastus, Bombast de Hohenheim, was a celebrated Swiss empiric and alchemist, born 1413; for a year or more he filled the medical chair at the University of Basle. He afterwards perigrinated Europe. He taught cosmology, anthropology, pneumatology, magic and astrology, theosophy, philosophy, alchemy, medicine, and the occult sciences. He was conversant with Celsus, and considered himself so far above him intellectually and philosophically that he adopted for himself the name Paracelsus; from *para*, above, beyond, and Celsus: Paracelsus.

ANAGRAMS. One hug is "enough." New door is "one word."

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REACHED FOR A NAIL. A Pittsfield man, as proof that plants reason, offers the following account of a vine on his premises. The vine grows in a box on the window ledge. While watering it recently his daughter noticed a delicate tendril reaching out toward a nail in the side casing. She marked the position of the tendril on the wood, and then shifted the nail about an inch lower; Next day the little feeler had deflected itself very noticeably, and was again heading for the nail. The marking and shifting were repeated four or five times, always with the same result, and finally one night the tendril, which had grown considerably, managed to reach the coveted support, and was found coiled tightly about it. Meanwhile another bunch of tendrils had been making for a hook that was formerly used for a thermometer. Just before it reached its destination the young lady strung a cord across the window sash above. It was a choice then between the old love and the new, and as some vines seem to prefer a cord to anything else, it was not long in making up its mind. In a very few hours the pale, crisp, little tendrils, which, by the way, convey a surprising suggestion of human fingers, had commenced to lift toward the twine, and the next day they reached it aud took a firm grip.

A NEWSPAPER 800 YEARS OLD. Besides the paper called the *Universal Intelligence*, started at Pekin last January, by some enterprising young Chinamen, the empire of China has only six papers printed in the Chinese language. The oldest is the *Pekin Gazette* which has been running for 800 years. It is printed on engraved blocks of wood, as it always has been, is a pamphlet about three inches wide and eight inches long, and is a quaint example of typography.—*Live Matter.*

MY SYMPHONY. " To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy not respectable, and wealthy not rich; to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages, with open hearts; to bear all cheerfully, do all bravely, await occasions, hurry never; — in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This to be my symphony." — *William Ellery Channing.*

" My words are Law, my example is Doctrine, my state is Truth."
—*Hadis.*

"The beginning of wisdom is the beginning of supernatual power."
—*Paracelsus.*

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PRELUDE TO LECTURES ON OLOMBIA. "Call to mind the mythological story of the famous Knot tied by King Gorgius, which was so intricate that there was positively no finding out where the tangle began, or where it ended. An oracle had declared that he who should untie the knot should be master over all Asia. Alexander, fearing his failure to untie it would have a discouraging effect upon his soldiers, took his sword and cut the Knot in two. As the ancients of mythological times had a knotty tangle which defied the skill and ingenuity of all Asia to untie, so has the modern world, at the ending of the nineteenth century a Social, Political, and Religious Gordian Knot, which, rather than waste time in the useless attempt to untie, we now *cut* with the sword of Truth." — *Wm. H. Von Swartwout, in Olumbia, or The New Political Economy.*

The Olombia Commonwealth *Hercules*, by Dr. William H. Von Swartwout, editor, gives an epitome of the New Political Economy for the New Millennial Era of Justice, Liberty, Peace and Plenty, with Free Land, Free Habitation, Free Material, Free Production, Free Transit, and a free use of all the Products of the Earth. The New Age demands New Methods and True Men and Women. The World has had its Golden Age, its Iron Age, and its Dark Ages; then its Age of Reason; and now comes the Glorious Era the Ages have waited for — the long anticipated Millennial Age of OLOMBIA:

"The last great age foretold by sacred rhymes
Renews its finished course; Saturnian times
Roll round again, and mighty years begun
From their first orb; in radiant circles run;
The base, degenerate iron offspring ends:—
A golden progeny from heaven descends."—*Virgil.*

"Were half the power that fills the world with terror,
Were the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenal and forts."—LONGFELLOW

Sines, tangents, secants, radius, cosines,
Subtangents, segments, and all those signs,
Enough to prove that he who read them
Was just as bad as he who made them.

Great fleas have little fleas upon their backs to bite 'em,
And little fleas have lesser fleas, and so AD INFINITUM;
And the great fleas themselves, in turn, have greater fleas to go on,
While these again have greater still, and greater still and so on.

—*From De Morgan's Budget of Paradoxes.*

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THE SUFIS. The Traveller in the path of mystic philosophy is the Perceptive Sense, which as it becomes further developed results in Intelligence, not however the intelligence of life, but such as is described in the words of Mahommed : " Intelligence is light in the heart, distinguishing between truth and vanity, not the intelligence of life." After a time our Traveller merges into Divine Light, but of the thousands who start upon the road, scarcely one attains thereunto.

The Goal is the Knowledge of God, and the acquisition of this knowledge is the work of Divine Light alone, Perception or worldly intelligence having no lot or portion therein. The latter is represented as the sovereign of this world, and the perceptive faculties are the executive officers of his rule, to whom both the cultivation and devastation of the face of the earth is due. The idea is suggested by the following passage in the Koran ; " When God said to the angels, I am about to place a vice-gerent in the earth, they said, wilt thou place therein one who will commit abominations and shed blood? Nay ; we celebrate Thy praise and holiness. God answered them, Verily, I know what ye wot not of." (Koran, Sura ii, 28.) Which answer implies that God knew that although that such might even be the conduct of the bulk of mankind, there would still be some who would receive the Divine Light and attain to a knowledge of Him ; so that it is clear that the knowledge of the creation of existent beings was that God should be known. Existance was made for man, and man for the knowledge of God. To the same purport is the answer given to David : " David inquired and said, Oh Lord ! why hast thou created mankind ? God said, I am a hidden treasure, and I would fain become known," (*Preliminary Discourse, Sale's Koran*, p. 67.)

The business of the Traveller then is to exert himself and strive to attain to the Divine Light, and so to the knowledge of God ; and this is to be achieved by associating with the wise. The Sufis say there is no road from man to god, because the nature of God is illimitable and infinite, without beginning or end, or even direction. There is not a single atom of existent

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things with which God is not and which god does not comprise " Are they not in doubt concerning their union with their Lord? doth he not comprise everything?" (Koran Sura xlii, 54.) Nor is there aught that he does not comprehend with his knowledge : " Verily, God comprehendeth all things with his knowledge." (Koran, Sura xlii, 54.) The Traveller who has not attained to this Divine Light can have no lot or portion with God, but those who have reached it gaze always upon His face ; they go not forth by day and retire not to rest at night without an abashed consciousness that God is present everywhere, for with Him they live, and with Him they act.

The whole universe compared with the majesty of God is as a drop in the ocean ; nay, infinitely less than this. But Perception or Intelligence can never lead to this conviction, or reveal this glorious mystery ; that is the province of the Divine Light alone. Such is the Suffiistic explanation of the proposition, " There is no road from man to God."

The Law is the word of the Prophet, the Doctrine is the example of the Prophet, and the Truth is the vision of the Prophet. This follows from Hadìs : " My words are Law, my example is Doctrine, my State is Truth." The Traveller must first learn the theory of the Law, and act up to the practice of the Doctrine, by which means the Truth will become manifest in him. Those who possess all these things are the Perfect, and those are the leaders of the people. The final object of Law, Doctrine, and Truth is that mankind shall speak aright, act aright, and think aright, or, in other words become wise and good.

There are three grades of proximity to God which are out of the reach of human Intelligence ; the proximity of Time, Place, and Attributes. We say, for instance, that Mohammed was nearer our own time than Jesus ; that the moon is nearer to the earth than the planet Jupiter. " God is with you wherever you are," and alludes to this mysterious proximity." (Koran Sura lvii, 4.) " God is in the East and in the West, and wherever you turn your faces God is there." (Koran, Sura lxvii, 109.)

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THE PATER NOSTER OF THE MAHOMMEDANS. "Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom those art incensed, nor of those who go astray." — *The Koran*, *Sura* I.

This chapter is a prayer, and held in great veneration by the Mahommedans, who give it several other honorable titles, as the chapter of prayer, of praise, of thanksgiving, of treasure, and so on. They esteem it as the quintessence of the whole Koran, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer.

A "DIDO" PUN. Porson, saying that he could pun on any subject, a person present defied him to do so on the Latin gerunds, which however, he immediately did in the following admirable couplet:

When Dido found Æneas would not come,
She mourned in silence, and was DI-DO-DUM.

DREAMS. What do you know about dreams or dream-books, asks a lady, who says she is making it a study. Well, we think that dreams, and the phenomena of dreams are a study, When one dreams that he is dreaming, and realizes that by making a fatal jump, plunge, or some similar escapade, and that it will wake him up, and does so, as the writer has practised, then we can begin to experiment. What may be one person's experience may not be another's. Again, where to draw the line between dreams and visions should be considered. We will not discuss Biblical dreams and visions, Koranic dreams and visions, or the interpreters of them, such as Jacob, Joseph, Ezekiel, Daniel, Peter, and Patmosian John.

Here is some literature on this subject, and that published during the last twenty or more years can generally be procured.

We can supply the first-named one on receipt of twenty-five cents, having a dozen copies in stock:

Dreams. Vivid Recollections of the Realms of Morpheus.

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By Carl Michelsen, Superintendent of Public Instruction, Skanderborg, Denmark. Manchester, N. H., 1899. This is the sixth American monograph published in the interests of the Universal Idealist Union.

The Dream Investigator and Oneirocritica. Manifestations through dreams. A monthly magazine edited and published by James Monroe. Commenced January, 1884, and continued to October, 1885. Vols I-II. 22 Nos. Peoria, Ill. Replete with dream lore and personal experiences.

The Dreamer's Teacher and Oneirocritica. Consisting of definitions of dreams, and vision symbols, demonstrations, applications, experiences in all ages; interpretations, ancient and modern. By James Monroe. 12mo. pp. 340. Peoria, Ill.

The Dreamer. Account of the Onocentarus; Pallantis, the Citis of Pallas; Temple of Health; Temple of Mercury, etc., and the Interpretation of Dreams. Octavo; pp. 314. Sheep. London, 1752. "Effiges sacræ Divum."

The Rational Dream Book. The Science of Dreams. By P. A. Emery. Illustrated. 12mo.; pp. 216. Chicago, 1876. 1,000 dreams and their interpretations. Two parts, one volume. "Dreamland, mystic, weird, profound."

Dreams. An account of experiences, printed in order. By Olive Schreiner. Matjesfontein, Cape Colony, South Africa, November, 1890. 12mo.; pp. 110.

Somnium Scipionis, translated into English, with an essay by L. O., "The Vision of Scipio Considered as a Fragment of the Mysteries." 12mo.; pp. 72. London, 1894.

Footfalls on the Boundary of Another World, with Narrative Illustrations. By Robert Dale Owen. 8vo.; pp. 528. Philadelphia, 1861.

The Debatable Land Between This World and the Next, with Illustrative Narrations. By Robert Dale Owen. 8vo.; pp. 542. New York, 1872.

The New Revelations or Dreams Relating to the Mysteries of the Soul. By Nehemiah Kenison. Boston, Mass., 1880.

Book of Dreams; their Romance and Mystery, with Interpretation Dictionary. Anonymous. New York, 1860.

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POEMS ON CLEOPATRA AND ANTONY. To the question and suggestion of our contributor " J. H. C. " we will say that several of the poems on Cleopatra and Antony have already been printed in the former volumes of this magazines, which can be supplied. There are many poems on the two personages and we cannot give the room to them now; yet we may do so and devote an octavo form of sixteen pages to them, similar to those on Edgar A. Poe and " The Raven," that appeared in Vol. XVI, pp. 175-190, December, 1898. We will, however, publish a list of such poems as we have in our portfolio (including the poem received from " J. H. C.") for the benefit of all our readers. Those printed in our volumes are noted at the bottom.

*Antony and Cleopatra, ... W. H. Lyttle.
Cleopatra, (" Beneath a glorious light." etc.), Anonymous.
Cleopatra, (" Daughter of Egypt," etc.), Bayard Taylor.
Cleopatra, (" On crimson cushions," etc.), Fanny Driscoll.
Cleopatra, (" Today you see me here," etc), R. Morris.
Cleopatra, (" Upon a couch of crimson," etc.), Anonymous.
Cleopatra to Antony, (" Spread a feast,"), Sarah M. Clarke.
Cleopatra to Antony, (" Last night as I lay,"), Olive Harper.
Cleopatra's Dream, ... W. W. Story.
Cleopatra Dying, ... T. S. Collier.
†Cleopatra's Soliloquy, . . . Mary Bayard Clarke.
‡Death of Cleopatra, . . . Julia Clinton Jones.
Egypt's Dying Queen, ... Anonymous.
§Meeting of Antony and Cleopatra, . . Anonymous.
Marcus Antonius, ... W. W. Story.

*(N. AND Q., Vol. XIV, p. 4, January, 1896. † P. 81, April, 1896. ‡ P. 35, February, 1896. § P. 57, March, 1896.)

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

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

— HORACE SMITH.

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Te Demus Laudamus.

In a reading lesson entitled "The Last Night of the Voyage," by a Mr. Shaw ("Salem Town's Fourth Reader," Lesson II), it states that the "'Te Deum' swells where waves had roared and wild winds wailed." Several persons have asked to have the "Te Deum" printed. We have received from our correspondent Mr. Isaac P. Noyes, Washington, D. C., "a new version in harmony with old Truths," which is here given :

We praise thee, O God ;
We acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud ; the Heavens and all the Powers therein.
To thee Cherubim and Seraphim continually do cry.
Holy, holy, holy, Lord God of Sabaoth ;
Heaven and earth are full of the Majesty of thy Glory.
The glorious company of the Righteous praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all of the world doth acknowledge thee.
The Father of an infinite Majesty ;
The Adorable, True and ONLY ONE ;
The mighty Lord and Comforter.
Thou art the King of Glory,
O thou Great Jehovah ;
Thou art the Everlasting One,
And before thee there is no other God.
When thou madest man thou didst bless him,
And give him dominion over all thy works ;
Thou madest him lower than the Angels,
To crown him with glory and worship.
When thy Saints have overcome the sharpness of Death ;
And thou hast opened the Kingdom of Heaven to all believers ;
Then shall the glorious majesty of thy Kingdom be revealed unto them.
We believe that thou shalt administer true judgment unto all thy people ;
We therefore pray thee help them ever to do thy will ;
That they may be numbered with thy Saints in glory everlasting.

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O Lord, save thy people and bless thine heritage ;
Govern them and lift them up forever ;
Day by day we magnify thee,
And we worship thy name ever world without end.
Vouchsafe, O Lord, to keep us ever in the knowledge of thy law ;
And grant that thy Power, thy Glory, and the Mightiness of thy Kingdom
May be known unto men.
O Lord, let thy mercy be upon us, as our trust is in thee ,
O Lord, in thee have I trusted, let me never be confounded.
Blessed be the Lord God of Israel, world without end.—Amen.

A SPELLING LESSON. A few words that sometimes makes a person hesitate for a moment when they approach the point of the pen.

Gouverneur (Morris),		Grandeur,	Irreligious,
Manœuvrer,		Guerdon,	Sacrilegious.
Ceiling,	Confidant,	Council,	Courier,
Sealing,	Confident,	Counsel,	Currier.
Complement,	Descendant,	Principal,	Slight,
Compliment,	Descendent,	Principle,	Sleight.
Bole,	Cere,	Cite,	Deviser,
Boll,	Sear,	Sight,	Devisor,
Bowl,	Seer,	Site,	Divisor.
Fain,	Rain,	Raise,	Seine,
Fane,	Reign,	Rays,	Scene,
Feign,	Rein,	Raze,	Seen.
Shelllac,	Houghnhnms,	Llewellyn,	Rite, Wright,
Skillless,	Phthirougp,	Nebuchadnezzar,	Write, Right.

Say to another person this: If h o u s e spells *house*, and h-o r-s-e spslls *horse*, what does h-o-u-r-s spell? Nearly every one will reply that it don't spell anything. Then asks such persons to write the letters down ; they will then change their minds.

King Solomon and King David,
Led rather naughty lives,
They enjoyed themselves exceedingly
With their concubines and wives.
But when old age came creeping on
They experienced serious qualms;
So King Solomon wrote the Proverbs.
And King David wrote the Psalms.—EXCHANGE.

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LAO-TSZE AND CONFUCIUS. Only a very few details of the life of Lao-Tsze appear to be known. There is an account of an inteview between him and Confucius, which took place 517 B. C. There was little in common between the meditative recluse Lao-Tsze and the practical sociologist Confucius. The inteview might be compared to a talk between Comte and Carlyle. Confucius had been expatiating on the wisdom of the ancients. Lao-Tsze, after listening attentively replied:

"Those whom you talk about are dead, and their bones are mouldered to dust; only their words remain. When the superior man gets his opportunity he mounts aloft; but when the time is against him he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures, appears as if he were poor, and that the superior man, whose virtue is complete, is yet to outward appearance, seemingly stupid. Put away your proud air and many desires, and your insinuating habit and wild will. These are no advantage to you. This is what I have to tell you."

Confucius, when he left him, said to his disciples:

"I know how birds can fly, how fishes can swim, and how beasts can run. And the runner may be snared the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds and rises to heaven. Today I have seen Lao-Tsze, and can only compare him to the dragon."

The Dragon being the Chinese symbol of power, this was intended as a compliment. Lao-Tsze was a mystic in that his thought went deeper than his language. He says:

"There is nothing like keeping the inner man. He who knows others is wise. He who knows himself is enlightened. He who conquers himself is mighty. He who knows when he has enough is rich." — *Chalmers' Translation.*

His favorite emblem was water, and he thus illustrates this:

"The highest style of goodness is like water. Water is good to benefit all things; while it does not strive, it runs to the place which all men disdain.

"The good I would meet with goodness. The not good I would meet with goodness. The faithful I would meet with faith. The not-faithful I would meet with faith."

"The Tao of heaven is compared to the extending of a bow. It brings down the high and exalts the low."

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BENJAMIN FRANKLIN AND ASTROLOGY. Was B. Franklin an astrologer? asks our old time correspondent "HERMES" We will copy from the preface of Franklin's first Almanac, 1733, known as "Poor Richard's Almanac." He says he should have published his almanac many years before that time had it not been for the regard he had for his good friend and fellow-student Titan Leeds who was then publishing an almanac annually whose interest he was unwilling to hurt. He proceeds:

"But this obstacle (I am far from speaking it with pleasure) is soon to be removed, since inexorable death, who was never known to respect merit, has always prepared the mortal dart, the fatal sifter has already extended her destroying shears, and the ingenious man must be taken from us. He dies, by my calculations made at his request, on Oct. 17, 1733, 3 ho. 29 m. *P. M.* at the very instant of the ☌ of ☉ and ☿. By his own calculation he will survive till the 26th, of the same month This small difference be ween us we have disputed whenever we have met these nine years past; but at length he is inclinable to agree with my judgment. Which of us is most exact, a little time will now determine. As therefore these provinces may not longer expect to see any of his performances after this year, I think myself free to take up the task, and request a share of the public encouragement, which I am the more apt to hope for on this account, that the buyer of my almanac may consider himself, not only as purchasing an useful utensil, but as performing an act of charity to his poor friend and servant, . R. SAUNDERS."

In the preface to "Poor Richard's Almanac" for 1834, R. Saunders says:

"At which of these times he died, or whether he be really yet dead, I cannot at this present writing (Oct. 30, 1733) positively assure my readers. There is, however, (and I cannot speak it without sorrow), the strongest probability that my dear friend is no more; for there appears in his name, as I am assured, an almanack for the year 1734, in which I am treated in a gross and unhandsome manner. Mr. Leeds was too well bred to use any man so indecently and scurrilously, and moreover his esteem and affection for me was extraordinary. So that it is to be feared the pamphlet may be only a contrivance of somebody or other, who hopes, perhaps, to sell two or three years' Almanac still, by the sole force and virtue of Mr. Leeds' name."

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IMMORTALITY OF THE SOUL. Isaac P. Noyes, Washington, D. C., (409, 4th St., S. E.), has sent us his "Philosophical Statements in Support of the Immortality of the Soul," neatly printed for circulation :

1. There either is a hereafter or there is not.
2. If not, there ought to be.
3. This life without a more complete one to follow it would be a miserable failure.
4. The Power which has made what we see here ought to be, and we believe is, able to make something more complete.
5. If there be a future existence for the beings of this life, it would seem that the higher the existence here the higher the existence hereafter, and that what was wanting and incomplete here should be made good in the life which follows.
6. That the life to come is a life of progression and advancement beyond this.
7. That not only man will advance, but all created things must and will advance to higher and higher grades.

Mr. Noyes has published several other monographs in pamphlets on interesting subjects, the following of which we have received from him from time to time :

Color. From an Artistic Point of View, 1896
A Grand Setting Sun, Albert Pike, died April 2, 1891, 1891
How To Be Weather Wise. New View of Weather System, 1882
Mysteries of Hierarchy, 1873
Instinct. . . . . (No Date.)
Meteorology. Evidence from Weather Maps of Sig. Service, 1880
Our Weather System. At R. I. Historical Society, Oct. 2, 1888
Phenomenal heat of April, 1896, Midsummer Weather, 1896
Elf-Sapoes, or Saply Elfs of Ye Glorious Woods and Fields, 1898
Spirit of Discovery and Arctic Exploration, 1895
The Evolution of Style and Order in Architecture, 1898
The Messiah. 1891
The Mystery of the Tornado Explained by Weather Map, 1896
The Name "Shylock"; Critique on Merchant of Venice, 1885
The Practical and Scientific Value of the Weather Map, 1897
The Refining Lines of Civilization, 1892
The Peruvian Mummy, 1898
Tornadoes. Prophecy of the Weather, 1880

Also many articles on scientific subjects in the serial literature of the last thirty years.

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Last Days of Keats.

BY GEORGE WALDO BROWNE.

"Shanklin (Isle of Wight)," wrote the poet Keats, "is a most beautiful place, sloping wood and meadow ground reach round the drive, which is a cleft between the cliffs to the depth of nearly 300 feet at least. This cleft is filled with trees and bushes in the narrow part and as it widens becomes bare if it were not for the primroses on one side which spread to the very verge of the sea, and some fishermen's huts on the other, perched midway in the balustrade of beautiful green hedges along the steps down to the sand."

Finding repose neath the leafy solitudes of Shanklin, Isle of Wight, Keats with his gaze wandering idly over the restless sea so typical of his own life saw the three spirits of "Samoia" —the gentle maid whose name was Love, the pale youth christened Ambition, and the "maiden most unmeek," Poesy, "They faded, and forsooth," etc.

But Keats' rest was like that of a bird upon the flowing reed, soon to be broken with flight. "The wild brier of revolution and liberty which shot up in Wilkes' time had in the following generation borne wild roses; its blossoms were Shelley, Coleridge, Leigh Hunt, and Keats." Those who would ape them but could not follow when they soured, hated them — they were in progress ahead of conservatism. Coleridge compromised; the others would not and in return were driven from their native land. "We will go at once to Rome," said Keats. "I know my end approaches and the continued visible tyranny of this government prevents me from having any peace of mind. I could not lie quietly here. I will not even leave my bones in the midst of this despotism." He rests as he desired by the side of his dear friend on whose tomb is inscribed *Cor Cordium*. How his faithful companions tried to save him. "Let me have him here at Pisa," Shelley implored. No brother could have

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watched over him with more kindness than Swain. " Tell him," wrote Leigh Hunt, " he is only before us on the road, as he was in everything else; or whether you tell him the latter or no, tell him the former, and add that we shall never forget that he was so, and that we are coming after him. The tears are again in my eyes, and I must not afford to shed them." This message so beautiful and touching did not reach Keats this side of the grave. He was already asleep beneath the daisies.

" There is death in that hand touch," said Coleridge, as he took Keats hand for the first time. (From *Harpers' Magazine*, March, 1870.)

First New England Newspapers. The Boston *Cultivator* says the first attempt at a newspaper in North America was a small journal issued in Boston, and was meant to be issued once a month, but the second number was never printed. The only copy of this paper known to be in existence is in the office of the public records in London, and bears the title of " Public Occurrences, Both Foreign and Domestic."

The next newspaper was the " Boston News Letter," and appeared April 24, 1704. It was printed on a half sheet or single leaf small folio, and it was published by authority of the Colonial Government. The only advertisement in the first number was this : " All persons in town and country may have the News Letter weekly upon reasonable term, agreeing with John Campbell for the same." The News Letter existed for 72 years, and it was not until 15 years after its first issue that it was enlarged. Judge Sewell relates in his diary that he went over to Cambridge and gave to Mr. Willard, the president of the college, the first News Letter that was ever carried over the river Charles.

The next newspaper issued in New England was the " Boston Gazette," December 21, 1719, likewise printed on a half sheet of printing paper by James Franklin, brother of Benjaman Franklin. A second paper by James Franklin appeared August 21, 1721, and the authorities stopped the pu lication and imprisoned the editor for a month for publishing offensive essays.

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The Homeric Club.

The Homeric Club, Manchester, N. H., was organized April 24, 1891, by several classical, literary gentlemen who were more or less imbued with the love of the classics of Greece and Rome. The date of organization corresponds with Thargalion 24th, the 1184th year B. C. The meetings are quite informal but very congenial. Primarily, the object is to read the Homeric literature, yet occasionally the Club proposes a subject out of the usual course as a sort of a symposium.

The interest never lags in reading the Iliad or Odyssey from the fact that another translation always inspires renewed interest and thought. If one becomes familiar with Pope's just hand that member Blackie's, or Bryant's, or Worsley's, and such will hesitate a little at first. Then again many scenes expressed in different language also lend a new charm, and so on.

The Club and its officers undoubtedly have more translations of the Iliad and the Odyssey than all the libraries of the United States, and in the general literature on Homer, Virgil, Troy, these collections are unexcelled. The works of Gladstone, Schliemann, and in fact all the leading writers adorn their libraries. The works of John Ogilby, Thomas Hobbes, George Chapman, and such like old translations are among their treasures. A bibliography of their Homeric collections is to be published, probably the present year.

There is no admission fee or dues, and but little expense and that is paid by the officers. The present officers are John Dowst, President; Chas. B. Sturtevant, M. D., Vice-President; S. C. Gould, Secretary; O. H. Leavitt, Treasurer. The past presidents are S. C. Gould, and Chas. B. Sturtevant; and the officers usually serve for three years. Election of officers will be April 24, 1900, followed with a banquet.

The first meeting of this season opened on skulls and skeletons by a preliminary arrangement. The following poems were

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assigned to different members to read, after which the comments and discussions took place :

"Lines on a Skeleton," author unknown, although a search for the author's name for nearly a hundred years has failed to reveal it. (See N. & Q., Vol. III, 1886, February-March, p. 58)

"Lines on a Human Skull," by Frederick Lockyer. (N. & Q., Vol. XI, p. 336, December, 1894.)

"Address to an Egyptian Mummy," by Horace Smith.

"Answer of the Egyptian Mummy," by "MUMMIS."

"Lines on an Alabaster Sarcophagus," by N. P. S.
(N. & Q., Vol. XII, pp. 96 100, April, 1893.)

"Hymn to the Flowers," by Horace Smith. was read to close the meeting. (N. & Q., Vol. VIII, p. 368, Avgust, 1891.)

The second meeting of the Club was entirely taken up in the reading and discussion of Edwin Markham's poem, "The Man with the Hoe," and several members were enthused with new light by hearing it read by different ones and the interpretations put upon it. (See poem in N. & Q., January, 1900, p. 15.)

The third meeting was a symposium on Mahommed and his Religion, and we will publish the report of it as it appeared in our cotemporary daily paper the following day;

MAHOMMED AND HIS RELIGION. At the third meeting of the Homeric Club the subject of "Mahommed and his Religion," which had been assigned for discussion, was discussed by the members. An ou line, or syllabus, of the prophet of Mecca and a Koranic sketch were first read by S. C. Gould, Secretary of the Club who had prepared it as a systematic line to guide the trend of thought, was read. This basis of thought was then enlarged upon by each one present by further readings from the literature on the prophet, both pro and can, as the members thought from their standpoint. Ample literature was spread upon the table before the Club, some of which we will mention. There were six lives of Mahommed, namely, by Washington Irving, Godfrey Higgins, Humphrey Prideaux, George Bush, William Muir, and Count Boulainvillers. There were six translations of the Koran, namely, by Sale, De Ryer, Muir, Rodwell, Lane, and Weil; also thirteen other works on the teachings and doctrines of the Prophet. Mahommed claimed that he was the prophet to come, mentioned by name in Haggai, ii, 7: "And the desire of all natious shall come." The word in the Hebrew text for "desire" being *Ahmed*, the root of Mahommed

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"the illustrious." This construction is confirmed by Godfrey Higgins, and some other writers.

Mahommed also said that the word in John xiv, 16, 26; xv, 26; xvi, 7, translated "comforter," applied to himself, and that the original Greek word was not "paraclete," but "periclyte," "the illustrious."

James Freeman Clarke, in his "Ten Great Religions," puts Mahommedanism before Christianity, in his treatment of these religions.

The official statistics of the religions of the globe as given by M. Fournier du Flaix, in the Quarterly of the American Statistical Association, for March, 1892, give to the Mahommedans 33,000,000 more adherents than to Protestants.

Dr. Edward Vaughan Kenealy, of London, places Mahommed as the tenth Messiah who has appeared in the world and established a religion that has been a potent factor to redeem from degradation the inhabitants of the earth. These Messiahs according to Dr. Kenealy are as follows: Adam, Enoch, Fo-hi, Brigoo, Zoroaster, Hermes, Moses, Elijah, Jesus, Ahmed, Chengiz-Khan, and another one now on earth called M'ahhiyda, who in due time will make himself known; that these Messiahs have each appeared in succession, and about 600 years apart, a cycle which is denominated the Naros by chronologists.

One of the members who had read the work bearing the title "Elijah," by Rev. J. Bunyan Lemon, said the book gave some light on the eighth and ninth Messiahs, Elijah and Jesus. The sub-title of the book is "A Dream of the Christ."

A new translation of the Koran has been recently made by Dr. Chas. H. S. Davis, the editor of *Biblia*, which is soon to be published, and it is said by scholars that it will be a production superior to any of it predecessors in its translationand its commentary. A most interesting series of articles on the Prophet Mahommed, the Koran, its doctrines, and teachings, appeared in the *Biblical World* during 1895, which gives much light on the prophet's ideals as found in this heretofore somewhat proscribed book. Such is a synopsis of the interesting meeting that was held by this Club. — *Manchester Daily Mirror*.

"Sorceress of the Nile." Who was called the "sorceress of the Nile," asks a new inquirer, "E. S." We answer that the words are found in that spirited poem "Antony and Cleopatra," by Gen. W. H. Lyttle, and refer to Cleopatra. (See the poem, N. & Q., Vol. XIV. p. 4, January, 1896.)

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QUESTIONS.

" Bring me a book about this, or any footstep of knowledge, if it be true."

1. (a) Were logarithms invented or discovered? Some authors say invented, and some discovered.

(b) Nearly all works on logarithms say that the Natural System (base, 2.718281828+) is much used in the higher mathematics. Will some mathematician give us an example to show how it has any advantage over the Common System (base, 10).

G. C. S.

2. What is the difference between dreams, visions, trances, and the like, and how are they classified?

" And Joseph dreamed a dream, and he told *it* to his brethren; and they hated him yet the more."—Gen. xxxvii, 5.

" Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven."—Dan. ii, 19.

" He (Peter) fell into a trance, and saw heaven opened, and a certain vessel descending unto him."—Acts x, 10-11.

ARCTURUS.

3. " There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." Who was Horatio?

XLV.

4. I have a copy of the " New England Odd Fellow's Almanac for the year 1846." By Chadbourn & Lamson. Published by C. C. Dearborn, Exeter, N. H. Can any one inform me if there were any before or after that date? Is there at the present time any Odd Fellows' or Masonic Almanacs published in the United States?

SHEM.

5. Can any reader give the name of the author of the following work on astrology:

" A Popular Treatise on the Science of Astrology, embracing all that is requisite for Erecting a Horoscope and Resolving a Horary Question. by an Adept in the Science. New York, 1845."

CAPELLA.

6. Somewhere I have seen it stated that King Solomon was a chess player, and often enjoyed a game with his subjects. Is there any account of him as such?

J. J. J.

7. Where do we find an account of the problem of " Achilles and the Tortoise "?

CHRISTOPHER.

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THE FORMAL CONCEPT. We have in stock a half dozen copies of that logical chart and the text, "The Logical Concept for students only," by J. J. Van Nostrand, Chicago, Ill. The contents of the formula is that signs are organic, and that by the use of a logically constructed Thought unit, this fact becomes demonstrable. The formula is the demonstration of the fact, and is useful in organically localizing, or norm-alizing the meaning of philosophical and psychological writers who have confused certain phenomena (sematical), with that of their medium (psychical). See the philosophical works of T. H. Green, the great critic, showing the inadaquacy of the two-world theory. Being mathematical it is not quarrelsome

The work is a quarto pamphlet, accompanied by two large charts. We will send a copy free to the interested student on receipt of a few stamps to pay the postage. Address S. C. Gould, Manchester, N. H. The author's address is J. J. Van Nostrand, 4737 Champlain Avenue, Chicago, Ill.

SOME CRITICAL QUESTIONS. One of our patrons asks us to insert the following selections, for the consideration of readers; says he would like to hear the opinions of any. We insert them.

1. "And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way and show thyself to the priests. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city." — *Mark* i, 43-45. Did this healed man obey Jesus?

2. "And Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief."—*Mark* ix, 23-24. Why did the father ask Jesus to help his *unbelief*?

3. "One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true."—*Titus* i, 12-13. Now if this prophet was a native, he was a Cretian, and if the Cretians were all liars then he also was untruthful when he said they were liars, and the logical conclusion would be that the Cretians were worthy of credence. Is the reasoning logical?

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ASTROLOGICAL SERIAL PUBLICATIONS IN THE UNITED STATES.

Planets and People. Ormsby's Annual Prognostigator and Year Book of the Heavens. Forecast of the Future. Business, health, marriage, births, social, political, religious, and scientific questions, for 1900. Mysteries of Our Solar System. The 6th year of publication. Price, $1.00. Pp. 100. F. E. Ormsby, 358 Dearborn Street, Chicago, Ill. The annual for 1901 will be published October 1, 1900. Ormsby's Simple System of Planets and the Zodiac, with Chart, for $2.00. Position of the Planets for one hundred years. Magic mirrors, black $15, white, $20.

The Oracle. Exponent of the West Gate Philosophy. Dedicated to the People of High Ideals. Herald of a new system of occult training. The Temple of the Holy Ghost, namely, the human body. Commenced July, 1895. Monthly. 50 cts. a year. Charles H. Mackay, Station A, Bostyn, Mass. Vols. I–VI, 8vo.; Vol. V, quarto.

The Radix. Book of Life. A Presentation of Astrologic Truths as they relate to the world about us, and to our individual selves, as members of the Great House of Sol. Mystery of the Seven Stars. Angels of the Seven Churches. By Swamva Higaprata, Prof. Henry, and other astronomic and astrologic adepts. Edith Lloyde, editor. 71 Washington, St., Salem, Mass.

The 20th Century Astrologer. The Teachings of Astrology. Vol. III commenced with August, 1899. $1.50 a year. 220 Broadway, St. Paul Building, New York.

The Prophetic Warning. Fates of the Nations. Some of the events that will occur during the year 1888. By C. I. Mager, Astrologer of the Nations. 763 Washington St., Boston, Mass.

The World of Mystery and Science of Life. Organ of the Magic Circle. Nov., 1893, to April, 1894, Nos. 1 to 4. Jan. to April, 1897, Nos. 1 to 4. By W. H. Chaney. Chicago, Ill.

The Occult Review. Theosophy, psychology, and astrology. April, 1888, to July, 1895, quarterly. Sept., 1895 to the present time, bi-monthly. Vols. I to XIII. 50 cents a year. Quarto. Occult Publishing Co., Box 2646, Boston, Mass.

The Prognostic Star Gazer. A monthly quarto. Influence of the Planets over Humanity and the mundane affairs of life. $1.00 a year. Commenced March, 1895, and we think it is now published. Boston, Mass. Star-Gazer Publishing Co.

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Signs of the Times. Monthly Almanac and Miscellany. The Celestial Science of Astrology. Commenced September, 1884, and continued to May, 1892. Vols I to VII. By "Regulus." Octavo. Grant and Company, publishers. Boston, Mass.

United States Horoscope, and Scientific Messenger. Nos, 1 and 2, published by Thomas Hague, Astro-Meteorologist and Tao Sze. Philadelphia, Pa., 1844.

Broughton's Monthly Planet Reader and Astrological Journal. By L. D. Broughton. Commenced April, 1860, and continued to December, 1860. Vols. I IX. Octavo. Philadelphia, Pa.

Chaney's Annual, with Astrological Almanac, 1889, 1890, and 1891. With scientific predictions. Magic Circle Publishing Co. St. Louis and Boston. 1889-1891.

Astrological Almanac for 1853. By C. W. Roback. Boston and New York. Mangnus Roback was grandfather to this astrologer C. W. Roback who also was author of a work, "The Mysteries of Astrology, or the wonders of Magic." Boston, Mass., 1854. 8vo.; pp. 238.

The Sphinx. An astrological magazine, edited by Catharine H. Thompson. $3.00 a year. 480 Massachusetts Avenue, Boston, Mass. The announcement says there is at this time a large and increasing demand for all good astrological works and the interest is growing rapidly.

Star of the Magi. Commenced November, 1899. $1.00 a year. Occult science, philosophy, art, astronomy, astrology. Monthly, quarto. News E. Wood and Thos. J. Betiero, editors. 16 pp. 617 LaSalle Avenue, Chicago, Ill.

The Adept. Monthly. 50 cents a year. Instructions in geocentric and heliocentric astrology, hypnotism, psychic development, mental science. Frederick White, editor, 417, 5th St., south, Minneapolis, Minn.

The Esoteric. B. B. Zerub, editor. Vol. XIII for 1900. $1.00 a year. Applegate, Calif. Advanced and practical esoteric thought. H. E. Butler is author of "Solar Biology," for delineating character, etc., from the date of birth. Illustrated, also Tables of the Moon and Planets from 1820-1900. Price, $5.00.

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WEATHER ALMANACS AND PREDICTIONS. Several requests, received since our January No. was sent out, have been for a record of some of the more prominent weather almanacs in this country. Here are some of them, several have, however, been discontinued, on account of the decease of the prognostigators:

Vennor's Almanac and Weather Record. Began 1877 by Henry G. Vennor and continued to 1885 as Vennor's Almanac, etc. He died June 8, 1884, age, 43 years. The almanac was continued by his friend and scientific associate, Walter H. Smith, as Smith's Planetary Almanac and Weather Guide till 1896. Mr. Smith died May 3, 1895. 1877–1896. 19 years in 18 almanacs, 1879 80 covering two years. Montreal. James H. Oxley proposed to continue it, but we think it succumbed.

Professor Tice's Weather Forecasts and American Almanac. Commenced by John H. Tice, St. Louis, Mo., 1877 and continued to 1884. Prof. Tice died November 30, 1883, at Cheltenham, Mo., where he was known as the " Sage of Cheltenham." 1877–1884, octavos.

Lillingston's Weather Forecasts for 1885, 18mo. calculated by Charles H. Lillingston, son-in-law and partner of Prof Tice.

The Scientific Weather Guide for 1886, and 1887, continued two years by Prof. D. Higbie, of Burton, Mich., and C. H. Lillinston. Octavos. 1877–1887. St. Louis, Mo.

Wiggin's Storm Herald with Almanac for 1883. By E. Stone Wiggin. Toronto, Can. 8vo. Only one No. so far as we know.

The Old Hundred Years Almanac, upon the Planetary System, for the Present Century, after the Birth of Christ, from 1841 to 1941. Wadensville, W. Va., 1870. Translated from the German by Herman Von Suhlenberger. Weather casts for each year, planetary influences on plants, animals, minerals: unlucky days, the human system, etc. First American edition.

Astronomy and Meteorology. By Walter H. Smith. Quarto. April to October, 1887. Montreal.

Mansill's Almanac of Planetary Meteorology, and New System of Science. By Richard Mansill. Rock Island. Ill. Commenced 1877, and published annually since. 1877 to 1880, quarto, 1881 to 1900, octavo. 1887–1900. 24 Nos.

The Rev. Irl R. Hicks Almanac. Word and Works. Commenced 1895, and published annually since. Vol. VI for 1900. Octavo, pp. 192. St. Louis, Mo.

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Current Standard Magazines.

THE NEW CYCLE. The new form of The Metaphysica Magazine. Vol XI of this philosophical monthly comes to us handsome crimson covers and in a new name, filled with science, psychology, art, literature, metaphysics. Original articles, the home circle, department of philosophy, the world of thought. Leander E. Whipple, editor Its leading article is by C. H. A. Bjerregaard on "Spinoza, Leibnitz, and Fichte." The other articles are "Life vs. Death," "Ezekiel's Vision," "The Double Matters of Fact and Fiction," by Alex. Wilder; "Conditions in Life," and two poems "The Human Harp," "Buddha Bell." $2.50 a year. 465 Fifth Avenue, New York.

THE THEOSPHICAL REVIEW. This monthly review is always a welcome visitor and we are always glad to call the attention of our readers to it. The contents are inviting to those who love the ancient literature, the hidden wisdom, the occult sciences, and the study of theosophy. It is edited by Annie Besant and G. R. S. Mead. Mr. Mead's serial articles on "Simon Magus," "Sibylline Oracles," "Hermes Trismegistus," and other such like are each worth the price of a year's subscription. (See its prospectus and other details published on the covers of this No. of N. AND Q.).

THE THEOSOPHIST comes to our sanctum as months revolve and is always read. Col. Henry S. Olcott conducts the same along the lines of theosophical brotherhood. The serial "Old Diary Leaves," now in its Fourth Series, is as entertaing as ever and in time will make a companion volume to the one that has already been issued in book form by the Putnams, New York. The resumé of Theosophy in All Lands is a standing desideratum and always filled. Published at Adyar, Madras, India. Single copy, Re. 1; annual spbscription, Rs. 8. (See its prospectus and other details published on the cover of this No of N. AND Q.).

THE MONIST is a quarterly magazine of the philosophy of science, edited by Dr. Paul Carus, assisted by T. J. McCormack, and associates E. C. Hegeler and Mary Carus. This publication in a measure takes the field formerly occupied by "The Journal of Speculative Philosophy," edited by William T. Harris, and published at St. Louis, formerly. We read that journal during its time of publication. We have read "The Monist" from it first No. (October, 1890), more or less, and always with profit and delight. The student of Hegel, Spinoza, Hartmann, Schopenhaur, Lagrange Leibnitz, Legendre, Comte, and such like philosophers, should read "The Monist." Chicago, Ill.

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Almanacs, Calendars, Periodicals.

YOUTH'S COMPANION CALENDAR FOR 1900. The calendar of the Youth's Companion for 1900 is a beauty, and a souvenir to be kept as an ornament for the parlor. It is artistic and sent with the complments of the publishers to all their subscribers.

PHRENOLOGICAL POCKET ALMANAC FOR 1900. Size $1\frac{1}{2}$ x $2\frac{1}{2}$; Received from the Fowler & Wells Co., Phrenologists and Publishers of works on Phrenology, and kindred subjects. 27 East 21st Street, New York. "Know Thyself" descended from heaven says Juvenal. Those words adorn the cover.

ORMSBY'S GEO-HELIO EPHEMERIS. ALMANAC, BUSINESS AND WEATHER GUIDE, illustrating the future one year in advance. Copyrighted. 1897. Simple, neat, compact. Lessons for young and old relating to life, health, business and education. Paper, 50 cents, cloth, $1.00. Illustrated with a design of the Pyramid and Cube University Temple, Chicago. Write for their catalogue of books. Study their lessons in Planetary. science. F. E. Ormsby, 169 Jackson Street, Chicago, Ill.

THE SATURDAY EVENING POST. An Illustrated Weekly Magazine founded A° D^1 1728 by Benjamin Franklin. George Horace Lorimer, editor. $2 50 a year by subscription; 5 cents a copy by news dealers. Large quarto weekly, 54 pages, finely illustrated. Essays, Poems, Letters to the Editor, and in fact the cream of the literature of the day. In its 172d volume. Address The Evening Post, 425 Arch Street, Philadelphia, Pa.

SUGGESTIVE THERAPEUTICS. Edited by Sidney Flower, LL.D. Vol. VIII, No. 1, January, 1900. $3.00 a year. Psychic Research Co., Chicago. Contents: Vital Vibrations; Studies in Spirit Return; Medical Hypnotism; Cultivation of a Quality; Rock Bottom Facts; Flesh Eating vs. Vegetarianism; Treatment of Diphtheria; Wonders of Hypnotism; Psychometry; Potency of Faith Cure; Magnetic Healing vs. Suggestion; A Queer Fact; Suggestive Therapeutics.

PSYCHIC DIGEST AND REVIEW OF REVIEWS. 24 Pages A monthly compendium of the contemporaneous writings of the world on mental science and occultism. "Multum in Parvo." Robert Sheerin, M. D., Editor. Quarto in form, commenced June, 1899, and announced to give a careful and impartial review of the most important psychic and occult science papers, magazines, etc., of the world. $1.00 a year. Cleveland, Ohio.

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General Literature Received.

U. S. REPORT ON EDUCATION FOR 1897-1898, VOL. I. We are in receipt of the volumes of this Department of the Interior from their commencement in 1867 to this last volume published, an educat onal library that should be in the possession of all who are in any position interested in the schools, academies, colleges, universities, and education at large. This department is under superintendence of William T. Harris, LL.D., one of the very foremost educators of this nation. For twenty or more years he edited and published that standard periodical, "Journal of Speculative Philosophy," a world wide philosophical journal. The educational reports of the United States are filled with reliable information and the full set of volumes are quite often examined for desired facts by others who call at our office. We welcome each volume and return our thanks.

THE NEW ASTRONOMY. This book is one of the very best for beginners in this branch of sience. We know of no better one. It is written and the science elaborated by David P. Todd, Professor of Astronomy and Director of the Observatory, Amherst College, Mass. Every detail of astronomy is stated so explicitly and in language that can be comprehended by all. It is illustrated, diagrams, plates, cuts, and explanations, tables, and notes. A book of ot 480 pages, bound in cloth. Published by the American Book Company, Boston, Cincinnati, and Chicago. We reviewed this work in Jan., 1898, with a half page notice, but having used it since in our work, are again glad to recommend it to those studying astronomy. The price is $1.50.

BENNER'S PROPHECIES. This books was reviewed in Jan., 1898, with a half-page notice. But as quite a number of our patrons are calling for works along the lines of prognestigations, prophecies, weather forecasts, which have been noted in this magazine, this month and last month, it seems appropriate again to call attention to "Benner's Prophecies, or Future Ups and Downs in Prices" It first appeared about 1876, and at least eleven editions have been published, thus showing the demand for this work on predictive business. The author parodizes Shakespeare, saying: "There is a time in the price of current products and commodities which, if taken by men at the advance, leads an to fortune; and, if taken at the decline, leads to bankruptcy and ruin." These predictions are illustrated with charts of the up and down years of businesses, stocks, panics and must be seen and compared to be appreciated. The price of the book in cloth is $1.00 by mail. 224 pages. It is of interest to any one who studies the theory of wave lines. Address the author, Samuel Benner, Dundas, Ohio.

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Books and Booksellers,

U. S. NATIONAL MUSEUM, REPORT FOR 1897. This report is at hand, a valuable volume of 1050 pages, in two parts. Part I contains the report of the Acting Assist. Sec., Charles D. Wolcott, of the Smith. Inst. in charge of the National Museum, and Part II the papers describing and illustrating collections in the Museum. These annual volumes are an invaluable library in themselves and indispensable to a person who desires to keep pace with scientific progress. We have read them from boyhood, and the Smithsonian Annual Report from 1846 to the last published now adorn our library shelves together with those of the National Museum since the 1884 volume which are now published as Parts II of annual volumes of the Smithsonian.

COSMICAL EVOLUTION. A New Theory of the Mechanism of Nature. By Evan McLennan, Brooklyn, Iowa. 8vo. pp. 400. Chicago, Ill. Cloth bound. $1.50. Address the author.

"You may well feel a degree of pride in the work because it tells the public how much it has been deluded by many of the star-gazers of the past. You certainly have performed well a part of the great task which rests upon the students of the sky."

GRANITE MONTHLY. WANTED. We want a copy of the following *Granite Monthlies*, with the portraits in them: February, March and April, 1885 October and November, 1886. Address this office, stating price. We will exchange subscriptions or other books for them, if desirable.

J. FRANCIS RUGGLES, for over thirty years has been a most persistent unearther of old and scarce books, with great success. He issues annualy his addresses to patrons. These are annual broadsides, because he is a broad-minded man. Send to him for his "Biblionewsletter"; it is "Circularissingularis" No. 29. It contains his portrait, a picture of his bookroom, which is known as "Biblioraraollapodrida"; also his large building, the "Bibliocurioidealoriu n" The books he wants to purchase are "Biblioetceteradesiderata." These words tell the whole story, and save the compositor much time in spacing and justification. He has assisted us in obtaining many books, and we in turn have supp ied him books he has wanted in his "'desiderata." Address Bronson, Michigan. "Wisdom is the principal topic."

ST. GEORGE BEST, Dealer in New and Second-hand Imported Books in all departments of literature. Old and searce works, a specialty. Address 378 Hermitage Ave., Chicago, Ill.

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Books Received

MANSILL'S ALMANAC OF PLANETARY METEROLOGY FOR 1900. The Almanac Makers' and Weather Forecasters' Guide, and New System of Science. By Richard Mansill. Price, 25 cents. Rock Island, Ill. For sale by booksellers and newsdealers, or mailed postpaid on receipt of price by the author. Mr. Mansill is the author of various essays on scientific subjects. We have preserved in our scientific department the following:

Cohesive Attraction and the Formation of Worlds,	1866
Earthquakes and Volcanic Eruptions, Causes, Occurrences,	1870
New Law of Gravitation. New System of Natural Science,	1873
Six Titles in Natural Law; Natural History, and Geology,	1871
The Perihelia Crisis of the Four Great Planets, 1879–1885,	1879
The Passion Tragedies of the Nineteenth Century,	1882
Universal Changes in the Natural Elements, with Data,	1871

"PLEASANT PLACES IN NATURE AND LIFE." No handsomer volume has come to our desk during the year than that of "Pleasant Places in Nature and Life," an elegantly printed and illustrated octavo volume of nearly 400 pages: Poems by George Bancroft Griffith. The title is an inspiration in itself, and as beautiful as we find the setting, the jewel within is deserving of it all. Mr. Griffith's poetry is not an unknown quantity to us, and we are free to confess that we have looked forward to the time when he should conclude to collect his scattered children of the brain into one home-nest. We can see now that the poet was wiser than we in our impatience, and that the ripened grain garnered in the autumn is richer, fuller, and better for having been allowed the winnowing and crystalling that the best of writing needs. When a poet finds such a variety of themes that attune themselves to his pure inspiration, and sings each one so well, it is difficult to select those poems which may strike the majority most favorably. As for ourselves, the choice is easily made, and the three leading poems, "The Date Garden in the Desert," "The Swiss 'Good Night,'" and "The Chimes in the Andes," are enough to make a volume which shall live long in literature. Like Browning's introduction to "Fifty Men and Women," "The Swiss 'Good Night'" is sufficient to place Mr. Griffith among the really great poets. On the whole the poet has shown good judgment in the selection of poems from his great array of poetic work, and "Pleasant Places in Nature and Life" must find a dignified place in our state literature. Printed by the Rumford Press, Concord, N. H., and for sale by the author, East Lempster, N. H., postpaid, $2.

G. W. B.

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Current Standard Literature.

UNIVERSAL BROTHERHOOD PATH. for January, 1900, has been increased from 64 to 144 pages, and from an octavo to a royal octavo. The addition of the word "PATH," the original name of this theosophical monthly, now makes it "Universal Brotherhood Path." An engraved cover makes it attractive to the eye and possibly its founder would hardly recognize it at first sight when spread upon the periodical counters. The grand sentiment stands at the top of the cover, "There is no Religion higher than Truth." It is Vol. 14, No. 10, of this theosophical journal, and is now to be published on the 25th of each month.

The article on "The Pith and Marrow of the Closing and Coming Century and the Related Position of Freemasony and Jesuitry," will attract attention.

"A Vision in Purple" explains the lithographed symbolical cover as having been designed from a vision and interprets it to mean a New Order of the Ages to be ushered in during the New Century.

"Egypt and the Egyptian Dynasties," the XIth of the series, by Alexander Wilder, M. D., like all his writings, is of great interest to the student of Egyptology.

The magazine now has the proportions of the metropolitan monthlies, the Arena, Scribner's, The Century, Harper's, etc.

THE OPEN COURT. Chicago, Ill. $1.00 a year. January, 1900, contains The Principles of The Open Court, by Prof. C. C. Bonney, the Inaugurator of the World's Parliament of Religions; The Idol and the Ideal of the French Republic, by M. D. Conway; The Year Zero, a brief study in chronology; The New Year in China, by Ay Arthur H. Smith; Names and Numbers, by Ernst Mach; The Ox and the Ass in the Nativity, by Dr. Paul Carus; The Breadth of Buddhism, by Teitaro Suzuki. The New Year, a poem, by C. C. Bonney. Monthly; illustrated.

NEW-CHURCH REVIEW. Quarterly for January, 1900, Vol. VII, No. 1. Swedenborgian. The Massachusetts New Church Union, 16 Arlington Street, Boston, Mass. $2.00 a year. 50 cents a piece. Pp. 160. Among the contents are: Worship of Paryer, by John Worcester; Worship of Life, by H. Clinton Hay; Hypothesis of Evolotion in the Light of the New Church, II, by Gilbert Hawkes; Behold the Man! by H. Gordon Drummond; Distinction between Material and Substance, by Hiram Vrooman; How to Think of God, by Lawrence Allbutt; Courage, by Warren Goddard;; The Sabbath, its Past, Present and Future, by Theo. F. Wright; and editorial articles.

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Periodicals, Exchanges, Calendar.

THE SPHINX. Edited by Catharine Thompson, and published by the Sphinx Publishing Company, 480 Massachusetts Ave., Boston, Mass. Commenced July, 1899. $3,00 a year. A thoroughly first class publication that cannot fail to interest cultured people, and supported by the best writers on astrology in England and America; the only magazine in the U. S. that is entirely devoted to teaching, demonstrating and vindicating the truth of the science of astrology as taught by the ancient Egyptians. There is at this time a large and increasing demand for cuch a journal, and indeed for all good astrological works, and the interest is growing rapidly in the science. The Sphinx will be a useful and attractive monthly, an up to date magazine, and the very best of its kind. 80 pages to each No., and attractively covered. Wheat and Sugar Forecasts. She quotes this: "Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces," from Emerson.

UNIVERSAL BROTHERHOOD PATH It was founded in 1886 by William Q. Judge. A magazine devoted to the promulgation of the principles of the Brotherhood of Humanity in the widest sense. An organ the aim of which is to show that the Unity or Brotherhood of Mankind is an actual fact in nature. It endeavors to show the great similarity between the religions of the world in their fundamental beliefs and doctrines, and also the value of studying all systems. These are studied from the ethical. scientific, and practical points of views. The laws that govern the mental, moral, spiritual, and physical man should be studied and investigated. $2.00 per year; 20 cents a copy. The Theosophical Publishing Company, 144 Madison Avenue, NewYork City. In its fifteenth volume. Enlarged to 128 pp.

THE HERALD OF NEW SPELLING. A critical review, register, new record, exponent and reporter of progress in alfabetic science. Publisht Jan., April, July, Oct., at 57 Harbord St., Toronto, Canada. Subscribe and distribute in leters, in scools, in a hundred ways. 8 copies, 25 cents a year in advance; 20 copies, 50 cents. Foren stamps taken says the prospectus. 63 Nos. hav been publisht. Devoted to pronunciation, speling, etc.

CALENDAR FOR 1900. The Cabble Wire Manufacturing Co., 43 Fulton St., New York, have sent us their large counting-room Calendar for 1900 which is in large clear figures. Size, 16 x 20. It is one of the neccessary equipments for the office, and one at a glance that will tell all that it is the last year of the nineteenth century. We thank them for the calender.

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Current Periodical Exchanges.

YOUTH'S COMPANION IN 1900. Classified, the list of eminent and prominent men and women who will write for the Youth's Companion for 1900 is found to embrace heads of the national government; statesmen prominent in Congress, Parliament and the Diplomatic service; leading educators; popular composers and singers; heroes of the army and navy; celebrated naturalists and other men of science; travellers and explorers, and a chosen group of the most famous story writers. In travel the reader will be taken through most picturesque scenes and also thrilling adventures from Palestine to the Philippines, from Russia to Cuba, from Mexico to Madrid, and from the Highlands of Scotland to the Heart of Africa; the latest wonders of science are to be described for him by the highest authorities; pictures are to be given of the ceremonies and pomp of some of the European courts, and of the characteristics of their rulers, as well as pictures of home life in various countries, from New England to the Holy Land; biography flows from fresh sources and in illuminative anecdotes of illustrious characters, and the problems that attend the pursuits of ambitious youth are to be discussed on the moral side by eminent divines and on the practical side by eminent financiers. Illustrated announcement number, containing a full prospectus of the volume for 1900, sent free to any address. The Youth's Companion, 203 Columbus Avenue, Boston, Mass.

AMERICAN JOURNAL OF FOLK-LORE. Quarterly, Oct.-Nov., 1899. Contents: Early Am. Ballads. Water-Monsters of American Aborigines. Superstitions and Beliefs from Central Georgia. Christmas Carols from Georgia. Items of Maryland Belief and Custom. The Legend of the Holy Grail, VI. And many other shorter articles. $3.00 a year. W. W. Newell, editor. Cambridge, Mass.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

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All Watches Are Compasses.

"A few days ago I was standing by an American gentlemen, when I expressed a wish to know which point was the north. Taking out his watch, and looking at it carefully for a moment, he told me. I asked him whether he had a compass attached to his watch. 'All watches,' he replied, 'are compasses. Point the hour hand to the sun, and the south is exactly half way between the hour and figure twelve on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four to the sun, and two on the watch will be south.' Thinking that very possibly I was ignorant of a thing that everyone else knew, and happening to meet Mr. Stanley, I asked that eminent traveller if he was aware of this simple mode of discovering the points of the compass. He said that he had never heard of it. I presume, therefore, that the greater part of the world is in the same state of ignorance." J. P.

W. F. G. sends the same answer and adds: The rule is based upon the principle that if the sun is on the meridian the hour hand, being upon 12, would indicate south. Now the hour hand moves only one twelfth of the circle or thirty degrees every hour. The sun moves one half as fast, i. e., one twenty-fourth of a circle or fifteen degrees per hour. The rule is not strictly accurate because solar time is not mean time and because, also, we use standard time, which is not usually the local mean time, but making allowance for the latter, the rule will be sufficiently accurate for ordinary purposes."—*London Truth.*

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KING SOLOMON AND THE GAME OF CHESS. (Vol. XVIII, p. 56, 1900.) The following legend is found in a collection of Hebrew manuscripts, published at Vienna by Dr. Jelineck, under the title of "Liber Responsium." This contains a number of ancient and mediæval Hebrew tales, the originals of which are housed at the Vienna Beth Hamedrash. I cannot exactly verify the date of the MS., says a correspondent of the *Jewish World*, but it is remarkable that a similar narrative occurs in Kalpan's Sagenbuckle (No. 230,) where the gist of the story is made to serve as a moral to be honest, even in our leisure games. But whatever the authenticity of the legend may be, it affords an excellent illustration of the dim antiquity of the game of chess. As is well known, the origin of this highly intellectual diversion is shrouded in much mystery. The Chinese, the Hindus, the Persians, the Arabs, have each and all of them clamored for the honor of its invention. But according to the MS. before us, all these candidates will henceforth have to take a back seat, so to say—to use a somewhat modern Yankeeism—and give place to the renowned King Solomon himself, as the deviser and originator of this brain-racking amusement.

If there was one pastime more than another to which this greatest of the Jewish kings was partial, it was a game of chess. When all the cares and worries of state were over, he would retire to his cabinet, and there in the company of his trusty minister Benaiah would sit, sometimes far into the night, engaged in those movements and counter-movements which formed the delight of the astute monarch's heart. Indeed, so great was the king's skill that nobody had so far yet been able to defeat him.

One day King Solomon was deeply engrossed in a game with Benaiah. The latter had exhausted all his ingenuity to circumvent his royal master, but his sublest, and most cunning manœuvres, his craftiest and most far-reaching schemes, and his most insidious expedients for the demolition of his antagonist's forces were all easily turned aside, and with the usual result. They were both in the middle of a stragetic onslaught and defense when a great noise was heard from the street below. King Solomon hastened to the window and threw open the

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casement to see the cause of the unexpected tumult, but it was only a street brawl. Benaiah noticed his opponent's momentary inattention, and determined to profit by it. He, therefore, quickly abstracted a "knight" from the chess board and placed it in his pocket. The king, suspecting nothing, presently returned and resumed the game, but somehow his power now seemed to have vanished; his previous strong position became slowly but surely undermined by an apparently invincible attacking force, and, for the first time in his life King Solomon found himself check mated—vanquished. He, however, said nothing, but in his heart he felt the unexpected reverse of fortune very keenly. It rankled in his breast for many a day; in his mind he analyzed the various moves, to find, if possible, the cause of his unwonted defeat, but without success. This only made him more determined. So he took the chess-board, placed the "men" in battle array, and carefully went over every move and counter-move, and at last he discovered that towards the end there was one man missing. Musingly he said: "Benaiah must have taken it whilst I was looking out of the window, and that, no doubt, must have been the cause of my defeat; but although I am very anxious to know the truth, I will not disgrace an old servant publicly. I must use a little tact in the matter and make him confess the trick he has played upon me by which he was enabled to wrest my victory from me."

King Solomon said nothing of this to anybody, and things went on in the palace as usual. One afternoon as he was sitting at the window enjoying a little relaxation after the labors of the day, he noticed two men below carrying sacks over their shoulders. These were looking hither and thither, and gliding about in an altogether very suspicious manner. He watched their stealthy movements for some time, and then he understood what their object was. "Evidently," he thought, "they are thieves intent on some robbery this night, and the sacks are assuredly to put the stolen property in."

The king was right in his surmises, and hastily removing his kingly raiment, and donning the garments of one of his servants, he quickly ran down to the two bad characters. "May the Lord bless you, dear friends," he said; "I know what you want, and if you will allow me I can help you. Do you see those keys in my hands? They are from the king's secret vaults where all his treasures are hidden. For a long time I have been scheming and plotting how to carry out a design that I have formed, but I find that I must have a confederate or two to join me. We shall all share the spoil, and the three of us

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will become rich." The thieves thnking this to be genuine, assented thereto. At midnight operations were commenced. The first room they entered they wished to ransack, but the king hindered them by saying: "The treasures contained here are nothing in comparison with those that you will find further on." When they came to the next chamber, where a vast amount of wealth was stored, he again urged them to refrain from taking anything till they had reached the costliest and most valuable stores of all, otherwise their burden would be too great. At last he conducted them to the innermost secret vault where the rarest precious stones and most magnificent pearls and jewels were hidden away. "Now, comrades," said he, "help yourselves to what you can, and whilst you are filling your sacks I will go out and keep watch."

The fools believed, for they were beguiled by his smooth tongue. They set to, and in a very short time their large sacks were filled to repletion with all the portable valuable they could lay their hands on.

Meanwhile King Solomon had gone out and turned the key on the midnight marauders. He ascended to his chamber, and resuming his royal habiliments, he called to his servants and said to them: "There are robbers in the palace, keep a careful guard, you shall be answerable with your lives if you will let one of them escape."

Accordingly, men were set to watch every door of the palace during the night. Next morning the King assembled the Synehedrium, among whom were Benaiah, the chief of his counsellors. "O, Synehedrium," ye who understand the law and judgments, discern now what shall be done to a thief who has been discovered in his theft—aye, and who has stolen from the king."

A great trembling came over Benaiah. When he heard the king's words, which were pronounced with great deliberation, it instantly flashed across his mind that his mean action in abstracting the "knight" whilst at play with his royal master had been discovered, and that judgment was about to be passed on him! He would be disgraced by his own colleagues. "Shall I confess my delinquency," he thought, "and therefore be spared the agonizing humiliation of being adjudged a son of wickedness by my fellows? Yes, I will humble myself and sue for pardon. The king is gracious and may perhaps forgive me." And falling on his knees twice before the king he exclaimed: "O my lord, the king, I am the thief of whom you spoke. When my gracious lord and I were playing our last game, I was guilty of the despicable act of surreptitiously removing a piece from

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the board whilst my master was looking out of the window, and through my dishonesty I was enabled to gain an undeserved victory. O Sire, it is with my own mouth that I confess this before thee and the Synehedrium. Deign to spare me from a harsh sentence."

King Solomon was greatly gratified at the turn events had taken.

"Peace, my son Benaiah, he said. "It is not for thee for whom I have assembled this council to-day. I have long since forgiven and forgotten the little episode you have just mentioned. There are those before whom I have caught in the act of stealing, and who would have emptied my treasuries. Pronounce judgment, O Synehedrium." After some deliberation the nocturnal perpe rators were sentenced to be hanged on the gallows.

As for King Solomon, nothing could have pleased him more than the success of his ruse, for, if Benaiah had not of his own accord confessed to his dereliction, the Synhedrium would have suspected nothing. What, however, afforded him the most pleasurable thought of all was, that he still remained the unconquered and undisputed master of the intellectual game, the mastery of which, the base and underhand conduct of his chief adviser had momentarily shaken.

ROTATION OF THE MOON. The Moon represents not integral but partial rotation: it turns, not on its own, but on a foreign, axis. It is a law of planetary rotation as exemplified by all primary planets, that its period shortens proportionally to the condensation of its volume. The Moon's extant equator is less than one-eighth of its primal dimension, and therefore if its nominal rotation were axial in the same sense as is predicable of primary planets, the period thereof should have been shortened from 27.321 to less than 7 days; just as that of the Earth; because of the condensation of its volume, has been shortened from 30.9 days to a single day. The fact that the Moon simulates rotation as tardily now as at the epoch of its birth, when its diameter was 8 times as large, refutes the notion of its rotating at all in the proper acceptation of the term It does not turn on *its* axis, but on the antiquated axis of its terrestrial antecedent—that of the Earth when about to let go an eloping rim of its equator, as germ of the Moon.—*Pericosmic Theory, by George Stearns, p* 210.

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SUMMATION OF THE KORAN. The following is a metrical account of the verses, etc., of the Koran, taken from a very beautiful copy, once the property of the unfortunate Tippoo Sultan, preserved in the public library at Cambridge:

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

In the 6,666 we may surely see the idea of the cyclic system. The first cycle was 6, the second 60, the third 600, the next 6000; and thus we see Mohammed so generally considered to be the tenth Avatar, the Om-Ahmed or renewed incarnation; the tenth incarnation of Buddha, or *Divine Wisdom*, the cyclar *desire of all nations;* coming as he did 600 years after Jesus, as Jesus came 600 years after Buddha, and was himself succeeded by Genghis Khan. The ten incarnations were the ten revolutions of the Naros or the sacred Om. At the birth of Christ *eight* had passed as allowed by the Brahmins, and testified of by Virgil, Zoroaster, and the Sybils. That the world was to come to an end in 6,000 years, that is to say, in ten Avatars, Calpas, or ages of 600 years each, was the generally received opinion of the early Christians, although they were uncertain whether these ages were to begin from the Creation or the Flood.

In the time of Richard the First, A. D. 1190, a general belief prevailed that the end of the world drew near, a belief which in great measure caused the Crusades to Palestine, where the devotees expected the Saviour to appear. The persons who were initiated into the Esoteric religion of the Vatican, after being disappointed in the year of Christ 600, imagined that the famous 6,000 years would end about the year 1200 of Christ, when the Millennium would commence, and it was this which caused the crusade against the Mohammedan anti-Christ, who had risen against the new, the tenth, and the last Avatar or Messenger. If the ninth age began with Christ, then, they argued, the tenth would begin with the year 600 and finish with the year 1200; and then would be the manifestation of the Lord at Jerusalem, which the devotees wished to prepare for

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His reception. This is attested by St. Bernard of Clairvaux, and was foretold by Joachim, Abbot of Curacio in Calabria, a most renowned interpreter of astronomy in those days. Anti-Christ was to appear at Antioch, and the fanatical crusade was the *gathering together of the kings of the earth* to the battle of *the great day of God Almighty*. It seems from the accounts that the possession of Antioch, was made a great point, almost as much so, indeed, as that of Jerusalem. It was among the first cities taken by the Crusaders.

WHERE TOMORROW BEGINS. It is not generally known that out in the Pacific ocean, somewhere about midway between San Francisco and Yokohama, is a place where tomorrow is born. and the traveler skips from yesterday to tomorrow, without finding t day. One day is absolutely stolen out of his life, for if it be Tuesday on one side of the line, it is either Thursday or Tuesday repeated on the other. No matter which direction the ship may be sailing, the passenger loses a day when he gets to that point. The weekly calendar operates from different sides of the sea, and the result is this conflict.

In crossing the Atlantic from London to New York, the passenger gains slightly over half an hour a day. From New York to Chicago he adds another hour to the three or four crossing the ocean, another in reaching Denver, and still another on reaching San Francisco.

The latter city reckons time eight hours later than London, and the better portion of a day later than Shanghai or Yokohama.

In crossing the Pacific the traveler comes to the time when he catches up with the procession, and drops a whole day out of his life as easily as he glides through the water driven by the ship's screws. This line of demarcation is not a perpendicular one from north to south. The islands in the Pacific take reckonings from the continent with which they do the bulk of their trading. This causes the line to zigzag down the ocean in a very ragged manner. It might happen that the boat would strike an island which clings to San Francisco time, the vessel having already skipped a day. In such a case it would be Monday on shore and Tuesday on board of ship.—*Household.*

"The opinions upon the universe and upon God are numerous and different, and I know not the truth. Enlighten me, O Master, for I can but believe thy revelation."—*Her. Trismegistus.*

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Te Deum Laudamus.

(A New Version in harmony with old Truths.)

We praise thee, O God;
We acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens and all the Powers therein.
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Saba th;
Heaven and earth are full of the Majesty of thy Glory.
The glorious company of the Righteous praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee;
The Father of an infinite Majesty:
The Adorable, true and ONLY ONE;
The mighty Lord and Comforter.
Thou art the King of Glory,
O thou Great Jehovah;
Thou art the Everlasting One,
And before thee there is no other God.
When thou madest man thou didst bless him,
And gave him dominion over all thy works—
Thou madest him lower than the angels,
To crown him with glory and worship.
When thy Saints have overcome the sharpness of Death;
And thou hast opened the Kingdom of Heaven to all believers;
Then shall the glorious majesty of thy Kingdom be revealed unto them.
We believe that thou shalt administer true judgment unto all thy people;
We therefore pray thee help thm ever to do thy will;
That they may be numbered with thy Saints in glory everlasting.
O Lord, save thy people and bless thine heritage;
Govern them and lift them up forever;
Day by day we magnify thee,
And we worship thy name ever world without end.
Vouchsafe, O, Lord, to keep us ever in knowledge of thy law;
And grant that thy Power, thy Glory and the Mightiness of thy Kingdom may be known unto men.

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O, Lord, let thy mercy be upon us, as our trust is in thee—
O, Lord, in thee have I trusted, let me never be confounded.
Blessed be the Lord God of Israel, world without end —Amen

Washington, D. C. ISAAC P. NOYES.

REINCARNATION. Thus in St. John, ix. Jesus is cited as healing a man—blind from his birth. "And his disciples asked him saying, Master, who did sin, this man or his parents, that he was *born* blind? Jesus answered, neither hath this man sinner nor his parents': etc., etc. Observe the italicised word. Had the question been, "Master, who did sin, this man or his parents, that he *became* blind?" we should have no remark to make, but the use of the word "born" distinctly implies a belief by the disciples of a possible sin *before* birth. And if we remember that the apostles were taught mysteries not revealed to the vulgar herd, and that Jesus himself—an Essene—must also have been a reincarnationist, then the claim that this was a reference to such teachings has more than merely a supposed foundation.—*Modern Theosophy.*

THE RIGHTS OF H. "For several centuries, the rights of *h* were far from being rigidly defined; and old authors often have *hable, habundance, hangle, happle, hearl, helder, hoak, howlet, husance, etc.*, with *abit emisphere, emorrhoids, ierarch, oly, ymn, ypocrite, yssop*, etc. In the thirteenth, fourteenth, and fifteenth centuries, as I could show from Roberd of Gloucester, William of Palerne, Capgrave, and a host of other authorities, *his*, the pronoun, was corrupted into *is*. I could make use, a little further on, of the fact here shown, namely, that the initial *h* was once prefixed, or omitted, with great carelessness."—*Modern English*, 1873. F. H.

FANCY AND REASON. I cannot but think sometimes that if ever Astræa should come back to the earth, Fancy might justly bring in a suit against her sober partner, Reason. In matters of science, especially, the importance of Fancy is sadly underrated. Without her help there would be few discoveries in this world, few inventions. It so happens, however, that while it is really Fancy that makes all the useful and noble discoveries, Reason takes care to get out the patent for them, and so secures to herself the honor and profits.

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MASONIC DECALOGUE. Masonry has its decalogue, which is a law to its initiates. These are its Ten Commandments:

I. God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence and Exhaustless Love!
Thou shalt adore, revere, and love Him.
Thou shalt honor Him by practicing the virtues!

II. Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.
That thou mayest become the friend of the wise man, thou shalt obey his precepts!
Thy soul is immortal! Thou shalt do nothing to degrade it!

III. Thou shalt unceasingly war against vice!
Thou shalt not do unto others that which thou wouldst not wish them do unto thee!
Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!

IV. Thou shalt honor thy parents!
Thou shalt pay respect and homage to the aged!
Thou shalt instruct the young!
Thou shalt protect and defend infancy and innocence!

V. Thou shalt cherish thy wife and thy children!
Thou shalt love thy country and obey its laws!

VI. Thy friend shall be to thee a second self!
Misfortune shall not estrange thee from him!
Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. Thou shalt avoid and flee from insincere friendships!
Thou shalt in everything refrain from excess!
Thou shalt fear to be the cause of a stain on thy memory!

VIII. Thou shalt allow no passion to become thy master!
Thou shalt make the passions of others profitable lessons to thyself.
Thou shalt be indulgent to error!

IX. Thou shalt hear much! Thou shalt speak little! Thou shalt act well!
Thou shalt forget injuries!
Thou shalt render good for evil!
Thou shalt not misuse either thy strength or thy superiority!

X. Thou shalt study to know men, that thereby thou mayest learn to know thyself.

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Thou shalt ever seek after virtue. Thou shalt be just! Thou shalt avoid idleness!

But the great commandment of Masonry is this: "A new commandment give I unto you, that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness." ("Morals and Dogma," Entered Apprentice Degree.) F. W.

DREAMS. (Vol. XVIII, p. 56.) Dreams are a succession of fantastic ideas or images presenting themselves to the mind during natural sleep. Visions are creations of fancy; anything unreal or imaginary seen by the mind's eye; specifically a supernatural or prophetic appearance. An apparition; a phantom; something seen in a dream, ecstacy, trance or the like. A trance is a passing away or apart, a state in which the soul seems to have passed out of the body into another state of being; a state of insensibility to mundane things. A person may dream and not be in a trance, but a vision may appear in both states, and even to one wide awake if the imagination be aroused to a high degree. JULIA B. RANSOM, Chicago, Ill.

FRANKLIN'S EPITAPH. The following is Benjamin Franklin's famous epitaph, written by himself about himself, and preserved as a literary curiosity:

The Body
of
Benjamin Franklin,
Printer,
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding)
Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed,
Appear once more,
in a new
And more beautiful edition,
Corrected and amended
By
The Author.

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"LINE UPON LINE" "Every now and then," says William H. Crane, "you hear of some actor who has a character to play that has more lines than Shakspeare gave 'Hamlet.' But it is not to be taken from this that 'Hamlet' is the longest part known on the stage. Cyrano de Bergerac is vastly more loquacious. A study of Shakspeare's plays and the compilation of the number of lines allotted different characters furnish a basis for many interesting comparisons, however. Not the least among them is the fact that the bard didn't apparently believe in allowing the women of his plays to do any more talking than was absolutely necessary. As might be guessed, the leading male characters have much more to say than their female counterparts. Hamlet is by far the most loquacious—using the word in its arithmetical sense—of the men. His share in the dialogues of the play that bears his name in 1569 lines. Next to the royal Dane comes Richard III, with 1161 lines, and Iago follows hard with 1117. Henry V. in the 'magnificent monologue' of the play named for him speaks 1063 lines.

"These four characters are the only ones that have more than a thousand lines apiece. At some distance behind them comes Othello, 888; Coriolanus, with 886; the duke in 'Measure for Measure,' with 880, and Timon, with 863. Antony, in 'Antony and Cleopatra,' is the only man with more than 800, his reckoning being 820. Then comes Lear, with 770; Richard II., 755; Brutus, in 'Julius Cæsar,' 727; Falstaff, in II. Henry IV., 719; Titus Adronicus, 718, and Macbeth, 705, and between 700 and 600 fat Jack again, in I. Henry IV., 688; Leontes, 681, and Prospero, 665; Berix, 627; Romeo, 618, and Prince Henry, in I Henry IV, 616 The others above 500 are Menenius, 598; Petruchio, 585; Hotspur, 566; the King in 'Hamlet,' 551; Troilus, 541; Philip Faulconbridge, 522 and Cassius, in 'Julius Cæsar,' 507.

"Among the women there are but five who exceeded the limit of 500 lines. Most people would think that Portia would be first, but her 589 lines are surpassed by Rosalind's 749. Cleopatra has 670; Imogen has 596 and Julet has 541 lines to speak. Other female parts having between 400 and 500 lines are: Helena, in 'All's Well,' 479, and Isabella, 426. Those above 300 are Desdemona, 389; Katherine of Aragon, 374; Mistress Page, 361; Vida, 353; Pauline, 381; Julia, in 'Two Gentlemen of Verona,' 323; Olivia, 321; the queen, in 'II Henry VI,' 317; Volumnia, 315; Cressida, 312; Beatrice, 308; the countess, in 'All's Well,' 306, and Celia, 304.

"Only twenty of Shakspeare's women have more than 300

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lines each, while twenty-one of their lords exceed 600, and Rosalind, who leads her sex by 79 lines, does not talk half as much as Hamlet. Some of the famous female characters have surprisingly little to say. For instance, Miranda has only 142 lines, Perdita 128 and Cordelia 115. Kate, the shrew, though very sharp of tongue, used the unruly member only to the extent of 229 lines, inclusive of her long lecture to her untamed sisters. Lady Macbeth has but 261 lines and Hermione but 211."—*Transcript.*

TWENTIETH CENTURY'S DAWN. "The first people to live in the twentieth century will be the Friendly Islanders, for the date line, as it may be called, lies in the Pacific ocean just to the east of their group," writes John Ritchie, Jr., in the January *Ladies's Home Journal*, of "Where the Next Century will Really Begin." "At that time, although it will be already Tuesday to them, all the rest of the world will be enjoying some phase of Monday, the last day of the nineteenth century (December 31, 1900) At Melbourne the people will be going to bed, for it will be nearly ten o'clock; at Manilla it will be two hours earlier in the evening; at Calcutta the English residents will be sitting at their Monday afternoon dinner, for it will be about six o'clock; and in London, 'Big Ben,' in the tower of the House of Commons, will be striking the hour of noon. In Boston, New York and Washington half the people will be eating breakfast on Monday morning, while Chicago will be barely conscious of the dawn. At the same moment San Francisco will be in the deepest sleep of what is popularly called Sunday night, though really the early, dark hours of Monday morning, and half the Pacific will be wrapped in the darkness of the same morning hours, which become earlier to the west, until at Midway or Brooks island it will be but a few minutes past midnight of Sunday night."

The door by which the human soul goes out of itself, is the same by which it enters the understanding.

The door by which the human understanding goes out of itself, is the same by which it enters the spirit of the universe.

The door by which the spirit of the universe goes out of itself is that by which it enters into the elements and matter.

This is the reason why the learned, who do not take these routes, never enter Nature.—*Louis Claude de Saint Martin.*

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UNIFORMITY OF MATHEMATICAL SYMBOLS. Professor A. E. Haynes, of the University of Minnesota, has prepared a brief but thoughtful paper recently on the desirability of uniformity in the use of mathematical terms and symbols. Although some of the symbols having two meanings have been long in use, and most are well understood by mathematicians generally; for those who begin the study of this ambiguity, Professor Haynes thinks, is a source of needless confusion that might be remedied.

After indicating how this may be done he gives some examples of this ambiguity in the following illustrations:

"The word 'cancel' is used, frequently in the same work, in the sense of the striking out of equal factors, and the striking out of numerically equal terms with opposite signs.

The symbol o (zero) is used to signify an entire absence of number and an infinitesimally small number.

In many works Napierian logarithms are said to be characterized by the modulus unity, while in others such logarithms are called natural logarithms.

Ratio is defined both as the quotient of the antecedent divided by the consequent, and the consequent divided by the antecedent.

The symbol of multiplication ($\times$) is said to mean 'times,' 'multiplied by' and 'into,' some of which meanings are incorrect, if the multiplier must be an abstract number.

The term parameter is used to signify the double ordinate through the focus of a conic section, and, again, as 'an arbitrary constant entering into an equation of a locus, but which is made variable by hypothesis.'

The base of a system of logarithms is symbolized by e, as is also the eccentricity of a conic section.

The word 'decimal' is used with two meanings.

Even the word 'sum' is used with a double meaning. While in most cases it is used to signify the aggregate, yet it is also employed to indicate the limit of the sum, as is the case in dealing with an infinite, decreasing geometrical progression.

The word 'limit' as defined, generally excludes the number

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toward which it constantly approaches, but sometimes it does not.

The word 'pole' as used in analytical geometry, and as used in the theory of functions of a comp ex variable, has entirely different meanings.

The word 'equal,' as used in different works on geometry, is applied to figures having the same magnitude and form, or to those having the same magni ude and unlike form.

Quadratic equations, involving both the second and first powers of the unknown quantity, and those involving only the second power of the unknown quantity, each have at least two names.

While the Greek symbol (π) is used to express the ratio between the circumference of a circle and its diameter, and also to signify the product of an infinite series of factors.

Spherical degree as used in geometry is an objectionable term, for it signifies area rather than difference of direction.

With these illustrations as a basis Professor Haynes makes a strong appeal for needed revision in mathematical language.—*Popular Astronomy.*

"The Secret of Hegel." The Hegelian System in Origin, Principle, Form, and Matter. By James Hutchinson Stirling. "The Hidden Secret of the Universe is powerless to resist the might of thought ; it must unclose itself before it, revealing to sight and bringing to enjoyment its riches and its depths." (This is a quotation from Hegel on the title-page.) Published in two octavo volumes, pp. cxxiv + 466 + viii + 624 = 1222. London, 1865. These volumes are now very scarce.

"The Secret of Swedenborg." An Elucidation of His Doctrine of the Divine Natural Humanity. By Henry James, (author of "Substance and Shadow, or Morality and Religion in their Relation to Life.") One octavo volume ; pp. 244. Boston, 1869. We learn that all of Mr. James's works are to be reprinted, commencing with "Society the Redeemed Form of Man."

The book of Lamentations has five chapters ; the first two and the last two have each 22 verses, and the middle or third chapter has 66, a multiple of 22.

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[PROPHECIES OF 1881–1888. (N. AND Q., Vol. XVIII, p. 33.) There has more l terature come to light on the "prophecies of 1881–1885," and later, inquired for in the December No., 1899, by "LOUIS." Here are some pamphlets bearing on that subject:

John Trithemius and 1879. Concerning the Seven Secondary Gods or Intelligences Governing the World. By John Trithemius, Abbot of Spanheim. Published in 1522. In which are prophecies for the years 1879 and 1880, the former year relating to the foundation of a new universal kingdom, and the latter to the Jews, probably their restoration to the Holy Land. His cycle consisted of $7 \times 354\frac{1}{3}$ years, or a period of $2480\frac{1}{3}$ years, ending in November, 1879. Elephaz Levi says that France, according to his interpretation of the prophecy, was destined to be the "Keys of the East." The book of John Trithemius is prospectused to be reprinted in the near future by Robert H. Fryar, publisher, Bath England. Price, five shillings and six pence.

Mother Shipton's Prophecies and 1881. These predictions were first published in 1448; and again in 1641. Our copy is without date. 18mo; pp 258. The verses close with these lines:

"The world to an end shall come
In eighty hundred and eighty-one."
— N. & Q., Vol XIII, p. 84, 1895.

1881–1882 (Reprinted from *Medium and Daybreak*, Dec. 31, 1881, and Jan. 6, 1882.) By Countess (Marie) of Caithness. London, 1882.

1876; or the Fall of the Great Republic Through the Third Term Conspiracy. By A Republican. New York, 1874.

1877–1890. The Commune in 1880. Downfall of the Republic. By A Spectator. New York, 1877.

Dictator Grant. The Overthrow of the Republic in 1880. By Samuel Leavitt. New York, 1880.

The Prophet's Warning, or the Fates of the Nations. Some of the Events that will Occur during the Year 1888. By C. I. Mager. Boston, 1879.

The End of the Age in 1882. Reasons for Fixing the Date there Examined. Anglo-Israelism and the Great Pyramid. By Rev. Bourchier Wrey Savile. London, 1890.

Gleanings from the Great Pyramid. Its Chronology. 1881–1882. By J. E. Norman. Exeter, England, 1879.

1881; or the End of the Æons. By Henry Bowman. St. Louis, Mo., 1884.

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SACRED BOOKS. (Vol. XVIII, p. 16.) The following information may be of interest to "ALLEN" who inquires about sacred books: The following sacred books are used by different people in the world as scriptures: The Septuagint, or Bible of the Greek Catholic church; Vulgate, scriptures of the Latin Catholic church; Holy Bible, Protestant church; Book of Mormon or Golden Bible, sacred book of the Mormons; Talmud or Jewish scriptures, used by the Hebrews; Koran, the moral and religious book of the Mohammedans; Zend Avesta, the sacred book of the Persians of Zoroastrian religion; Book of Precepts, the sacred book of the Babists, a religion of Persia, from a mixture of Christian, Jewish, Mohammedan and Parsee elements; Tripataka, the scriptures of Buddhism; Tao-te king, the religious book of Taoism, one of the three religions of China; the teachings of Confucius, supposed to be contained in the "Sze-shoo" or Four Books, are the scriptures of part of the Chinese people; The Puranas, sacred poetical writings in the Sanskrit tongue; Veda, the scripture of the Brahmanic religion and two great epic poems of ancient India, "Mahabharata" and "Ramayana," are the sacred books of the Hindus. The ancient Egyptians had the Book of the Dead, also called the Funeral Ritual, and the two or four books of Kings as sacred books; the ancient Scandinavians, the Eddas. The ancient Greek and Romans considered the works of the poets Homer and Hesiod sacred books.

INVENTION OF LOGARITHMS. (Vol. XVIII, p. 16.) An invention is a contrivance or production of something that did not before exist. for the utilization of powers of nature long known or lately discovered by investigation. Finding out contrivances by original study, creating by a new use or combination of means, the form, construction, composition, method, or principle of anything; hence logarithms seems to have been invented. Discovery brings to light what existed before, but was not known. Hitherto unknown parts of the world are brought to light through discovery. Unknown races, animals, vegetation, minerals, etc., are made known through discovery.

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The Study of Mathematics.

The above headline is the title of a new edition of that characteristic production of one of the most eminent and luminous of English mathematical writers of this nineteenth century — Professor Augustus De Morgan (born 1806). He was the peer and lineal precursor of Huxley and Tyndall, and took a higher rank as an original inquirer. The original treatise of "The Study of Mathematics" was published by the Society for the Diffusion of Useful Knowledge, in 1831, in three parts, pp. 96, now out of print. In our original edition 26 errata are appended.

This new edition, edited by Thomas J. McCormack, and published by the Open Court Publishing Co., Chicago, Ill., is published in a handsome octavo volume of 288 pages, red cloth, portrait, and sent postpaid on receipt of $1.25. In this new edition the errors have been corrected, and some solecisms eradicated, now making it as perfect as possible as the author would have had it. Every mathematician knows that Prof. De Morgan was an acute logician and delighted to state in language and symbols just what he meant, and almost every page of his works opens up a new field of thought and investigation. How intensely interesting it is to one to step from the ordinary school books of thirty or forty years ago into De Morgan's "Arithmetic," "Algebra," "Trigonometry," and other works. And so it is with his "Study of Mathematics," a pleasure to read it, to follow his logic and reflect upon his conclusions. We advise the mathematically inclined to buy the work; it will bear more than one reading.

In this connection we will add that De Morgan's "Budget of Paradoxes" is a delightsome book to read in a mathematical and bibliographical line; pp. 512; 1872. His "Differential and Integral Calculus (pp. 786; 1832); and his "Formal Logic" are monuments of learning, and all his works have been and are standards A bibliography ot his writings (15 pages) is appended to "Memoirs of Augustus De Morgan," by his wife, Sophia Elizabeth De Morgan. London, 1882.

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Lectures -- Elementary Mathematics.

"Lectures on Elementary Mathematies" is an octavo volumn of 172 pages, by Joseph Louis Lagrange. It contains a fine portrait of the great mathematician, notes, biographical sketch, and marginal analyses. It is published by the Open Court Publishing Co., Chicago, Ill. Sent postpaid on receipt of $1.00. Translated from the French by Thomas J. McCormack, and bound in red cloth, uniform with De Morgan's "Study of Mathematics." Lagrange's lectures were delivered at the Ecole Normale, Paris, in 1795, and the work is a masterpiece of mathematical exposition. This book is the first separate edition in English or French.

It is stated that Lagrange's work was the first mathematical book that was read by Joseph Henry, so many years secretary of the Smithsonian Institution. The lucidity, thoroughness, and simplicity of the processes of reasoning inspired Henry and no doubt was the incentive to his scientific life.

The third lecture on equations cannot be equaled in its perfectness; the fourth and fifth lectures are elegant developements of the geometrical method of solving equations — a method rarely discussed in manuals.

Various problems are elucidated in the final lecture: the problem of the lights, the curve of errors, problem of the circle and inscribed pologons, the observer of three objects, Newton's problem, and others.

A note in the appendix informs us that the Egyptian book of Ahmes contains examples of the equations of the first degree, and the early Greeks performed the partial resolution of equations of the second and third degrees. Diophantus enriched and extended what was handed down to him with originality and genius and perfected much among the Greeks.

The ordinary scholar can take these lectures and read them with pleasure as one would read Davies' "Logic of Mathmatics," Comte's or Bledsoe's treatises on the "Philosophy of Mathematics," and similar works.

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Answers to Some Questioners.

L. B. T. The quotation at the head of questions on page 16, January N. AND Q., 1900, is from the "Corân," Sura, xlvi, 4., Sir William Muir's translation, London, 1878.

Andrew. "The Original Predictions of Robert Nixon" were printed in Vol. VII, pp. 177-178, 1890; and the "Wonderful Predictions of Cleombrotus a Heathen Jew" were printed in Vol. VIII, pp. 248-253, 1891. Mother Shipton's Prophecies were printed in Vol. XIII, pp. 84-85, March, 1895.

Inquirer. The first four Presidents (Washington, John Adams, Jefferson, Madison) retired from the Presidency *in their 66th year*, but not 66 years of age. Monroe the fifth was 66 years of age. Three Presidents died on Independence Day, Jefferson and John Adams, July 4, 1826; and Monroe, July 4, 1831.

F. W. L. We answer that the 20th century commences at 12 o'clock P. M., December 31, 1900, Eastern standard time with us, and were Jesus living then he would be 1900 years of age if the era commenced at his birth.

T. E. R. We can supply any one with a copy of "The Pericosmic Theory," by the late George Stearns, by mail postpaid on receipt of eighty-five cents.

F. T. S. You will find in this No. of NOTES AND QUERIES a bibliography of American theosophical serial literature which we are familiar with, and the four pages of titles more than answers your inquiry. We use the word "American" in its more limited sense, the United States. We presume there are some other seriels that we have not seen.

G. W. H. We had noticed the anachronisms on page 10, in the January No. of this magazine, and regret the errors much. The date in the third paragraph should be 1619, for John Speidell; and in the fourth paragraph the date should be 1617, for Henry Briggs.

A rather bad error also occurred in the heading on page 46 of the February No. The headline should be "Te Deum Laudamus." How the Demus got there we know not. We have reprinted the Hymn to have it right. We shall be careful in the headline of "Stabat Mater Dolorosa," a translation by our eighteen years' subscriber, John M. Richardson, which will be published ere long.

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American Theosophical Serials.

The Occult Word. Edited and published by Mrs. Josephine W. Cables. Rochester, N. Y. This was the pioneer Theosophical publication in the United States. Devoted to the interests of The Theosophical Society and for the dissimination of Oriental Knowledge. Commenced April, 1884. Ceased with April, 1889. Quarto. Vols. I–IV (Nos. 1 & 2). Vols. I and II, quotation:

New light from India — No Religion higher than Truth.

Vols. III and IV bear the following words:

With Malice toward None, with Charity for All.

The New Californian Commenced June, 1891. Ceased with June, 1894. Vol. I edited by Jerome A. Anderson, M. D. Vols. II and III edited by Louisa A. Off. Octavo. San Francisco, Calif. The volumes initially bear the following words:

"If thou has tried and failed, O dauntless fighter, yet lose not courage; fight on and to the charge return again, and yet again."—Vol. I.

"The whole world was created that the whole world should study it." — Vol. II.

"The way to find freedom is within Thyself." — Vol. III.

Mercury. Commenced August, 1894. Enlarged with Vol. II, No. 1, with William J. Walters as editor. San Francisco, Calif. Merged with the American edition of The Theosophical Review September, 1899. Vols. I–V, 1894–1899, octavo. Quotation:

"Point out the 'way' — however dimly, and lost among the host —as does the evening star to those who tread their path in darkness."

The Theosophic Messenger. The Interchange of Theosophical Opinions and News. William J. Walters, editor. Commenced October, 1899, and now published Large octavo. Vol. I, Nos. 1 4, January, 1899. Quotation same as Mercury's.

The Golden Chain. A Children's Paper published from the office of "The Theosophic Messenger," commencing December, 1899. San Francisco, Cal.

The Lamp. Commenced August, 1894, and published to the present time (except February, 1897, to August, 1899). Albert E. S. Smythe, editor. Octavo. Vols. I to III (No. 10), January, 1900. Toronto, Canada.

The Occult Review. Theosophy, psychology, astrology. Commenced April, 1888, and published to the present time. Vols. I to XIII. Quarto. Monthly and bi-mouthly. Boston, Mass.

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Atma's Messenger. Published December, 1895. Vol. I, No. I. Arthur Welles, editor. Octavo. Only one No. was published. New Haven, Conn., 1896.

"Look rather to thyself than to others. When thou hast become perfect then is the whole world perfect also." — A WESTERN SAGE.

The Buddhist Ray. Commenced January, 1888. Ceased with December, 1894. Devoted to the Lord Buddha's Doctrine of Enlightenment. Philangi Dasa, editor. Vols. I to VII. Octavo. Santa Cruz, Calif. This quotation adorns it :

"Hail to the Pearl, Hidden in the Lotus."

The Rose Garden. Commenced May, 1891. Mrs. Ida Arnold Budd, editor. Vol. I, Nos. 1 to 4 published at El Paso. Texas. Octavo. Removed to San Luis Potosi, Mexico.

Like a beautiful flower, full of color, but without scent, are fine but fruitless words from him who does not act accordingly.—DM. v. 51.

El Silencio. Peridico dedicado a la Fraternidad de toda la Humanidad, la Teosofia en la America Latina, el estudio de la Ciencia Occulta, y la Filosofia y Literatura del Mundo Oriental. Harry Steele Budd, director. Commenced May, 1891. Tomo I, Num. 1, Mayo; Num. 2, Junio, Num. 3, Julio, 1891. Octavo. Then removed to San Luis Potosi, Mexico.

The Theosophic Ray. Commenced October, 1892. Ceased with July, 1893. Vol. 1, Nos. 1-10. Dnodecimo. Boston, Mass. Designed to give simple statements concerning the Divine Truths of Theosophy. Theosophical Publishing Company.

New England Notes. A Record of Theosophical Activities. Commenced January, 1895, and published to February, 1896, Vols. I–II (Nos. 1-2) two Nos. in April, 1895 ; 15 Nos. Succeed by The Theosophical News. Boston, Mass.

The Theosophical News. A Weekly Report of Activities. Commenced June 22, 1896, and ceased as such with September 20, 1897. Vols. I–II (Nos. 1-14). Folio. Boston, Mass.

The New Century. (Successor to The Theosophical News, Boston, Mass.) Commenced September 30, 1897, with Katherine A. Tingley, as editor, and published in New York since to the present time. Large quarto weekly. Vols. I–III (No. 9), January 13, 1900.

"Truth, Light, and Liberation for Discouraged Humanity."

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The Pacific Theosophist. Commenced November, 1891. Ceased with May, 1898, Vol. VIII, No. 1. Vols. I-III, quarto, published at Seattle, Wash. Vols. IV VIII, octavo, Jerome A. Anderson, M. D, editor, published at San Francisco, Calif.

"Seek out him who knows still less than thou; who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and — let him hear the Law." — Vols, IV-VIII. Vol. VIII closes with "— let him know the truth."

The Path. The Brotherhood of Humanity, Theosophy in America, the Study of Occult Science, Philosophy, and Aryan Literature. Commenced April, 1886. Vols. I to X called The Path, William Q. Judge, editor. Vols. XI–XII (Nos. 1 7) called Theosophy, E. T. Hargrove, editor. Vols. XII (Nos. 8 12) to Vol. Vol. XIV (Nos. 1-9) called Universal Brotherhood, Mrs. Katherine A. Tingley and Mr. E. A. Neresheimer, editors. Vol XIV, No. 10, January, 1900, enlarged to royal octavo, and called Universal Brotherhood Path. 1886–1900. New York.

Theosophical Society. American Section. Reports of the Proceedings of the Annual Conventions. Second to Thirteenth inclusive. (Appexdix to Sixth, the Papers and Addresses.) (Theosophical Congress, World's Fair, Chicago, Sept. 15-17, 1893.) Octavos, 14 pamphlets, 1888–1899.

Abridgement of Discussions. Theosophical subjects at the meetings of the Aryan Theosophical Society, New York, and in the United States. No. 1, April, 1886; No. 2, May, 1886; No. 3, June-September, 1886; No. 4, November, 1887; No. 5, March, 1888. William Q. Judge, editor. Octavo. Nos. 1–5.

The Theosophical Forum. Questions and Answers on Theosophical Subjects. First Series commenced April, 1889, and continued to April, 1895, inclusive, Nos. 1 to 70. Alexander Fullerton, editor. Duodecimo. 345 Questions and Answers.

The Theosophical Forum. New Series, Vol. I, No. 1, May, 1895, to Vol. III, No 4, 1897, inclusive. Octavo. William Q. Judge, President, Vols. I, Nos. 1-11; E. T. Hargrove, President, Vol. I, No. 12; Vols. II, Nos. 1–12; Vol III, Nos. 1–7; Vol. IV, Nos. 1-12; Vol. V, Nos. 1-12. April, 1889, to April, 1900. Questions and Answers, 134. Translations, etc.

Oriental Department Papers. American Section, Theosophical Society. Commenced January, 1891, and were published to April, 1897, inclusive. Nos. 1 to 32. Octavo, Wm. Q. Judge. New York, 1891–1897.

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The Biogen Series. Nos. 1 to 5. By Elliott Coues. Boston, Mass., 1885–1886.

1. Biogen: Specnlation on the Origin and Nature of Life.
2. The Dæmon of Darwin.
3. A Buddhist Catechism. (H. S Olcott.)
4. Can Matter Think? Prob'em in Psychics. ("F. T. S.")
5. Kuthumi. Economy of Human Life. Theosophic Ethics.

Studies in Ocultism. A series of reprints from the writings of H. P. Blavatsky. Nos. 1 to 6. Small duodecimos in c oth. Published by N. E. Theosophical Corporation, Boston, 1895.

The Mercury Series. Work of The Theosophical Society. Nos. 1 to 8 (or more). Duodecimo. San Francisco, 1898–99.

The Theosophical Series. Published at the office of "The Path," New York.
No. 5. The Bhagavad-Gita; The Book of Devotion. 1890.

The Triangle Series. By Lydia Bell. Published at Hartford, Conn., 1888. No. 1. The Symbolism of the Equilateral Triangle. No. 2. The Symbol in Action.

New Century Series. To be issued in ten duodecimo pamphlets. Pith and Marrow of Some Sacred Writings. Scripts. New York, 1900.

"Slowly the Bible of the race is writ;
Each age, each kindred, add a verse to it."

Christ Series. "What think ye of Christ?" Discourses by E. Maud Tozier, in New York, 1892. Nos. I–VIII.

Sunday Theosophical Series. Lectures by Alenander Fullerton, September 20, 27, October 4, 11, 1891. Nos. I–IV.

Epitome of Theosophy. 1. Theosophy the Wisdom-Religion. 2. Theosophy as a Guide of Life 3. Karma as a Guide for Trouble. 4. The Necessity for Reincarnation. 5. Spirituality. Nos. 1–5. New York, 1891.

Branch Papers. Published for the benefit of, and sent to, the Aranches only. Nos. 1–13.

Eastern School of Theosophy. A series of papers issued for the study and enlighTenment of the members, which it is not necessary to enlarge upon.

Announcements of Annual Conventions. American Section. 1888–1899. New York.

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The Indianapolis Letters on Theosophy By Alexander Fullerton. A Series of Letters contributed to the "Sentinel," Indianapolis, Ind. Aryan Press, New York.

The Wilkesbarre Letters on Theosophy. By Alexander Fullerton A Series of Letters contributed to "The Sunday Morning Leader," Wilkesbarre, Penn. Aryan Press, New York.

Simple Theosophy. By M. J. Barnett. A Series of four Articles written for "Boston Transcript," April, 1891. Reprint.

Theosophy Simply Put. By a New York Press Reporter. A Series of Articles written for the "Daily News Democrat," Belleville, Ill., and "Gazette and Free Press," Elmira, N. Y. Aryan Press, New York.

Elementary Theosophy. By F. T. S. A Series of five Articles reprinted from the "Toledo Commercial," Toledo, Ohio. First ed., Toledo, O.; second ed., Aryan Press, New York, 1896.

Echoes from the Orient. A Broad Outline of Theosophical Doctrine. By Willian Q. Judge. A Series of twenty one Articles reprinted from "Kate Field's Washington," Aryan Press, New York, 1890.

Theosophy the Religion of Jesus. Part I, August, 1890. Part II, September, 1890. By Alexander Fullerton. Reprinted from "The Path." Aryan Press. New York.

Evolution According to Theosophy. By Katharine Hillard. Part I. The Evolution of the Earth. Part II. The Evolution of the Races. New York, 1839.

Theosophical Tracts. 1. Theosophy. 2. Reïncarnation and Retribution. 3. The Septenary Constitution of Man. By Alexander Fullerton. Published by The Theosophical Society, 26 Van Buren Street, Chicago, Ill.

Outlines of Study. Series of Questions for Students. 1879.
New Syllabus of the Ancient Wisdom. 328 serial questions. New edition of "Outlines of Study." Theosophical Book Concern, 26 Van Buren Street, Chicago, Ill. 1899.

Vedanta Society Lectures. By Swami Vivekananda. Spoken in New York. 1. The Ideal of a Universal Religion. 2. The Cosmos and Microcosm. 3. Bhaki Yoga. 4. The Atman. 5. The Real and the Apparent Man. Sunday, January, 12, to February 16, 1899. Five octavo pamphlets. New York, 1896.

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Lotus Group Literature. Manual No. 1. Nature Series, 12 leaflets. Manuel No. 2. Evolution Series, 12 leaflets. New York.

Theosophy Explained. No. 1, the first of a series published in New York.

Brotherhood. By Burcham Harding. An elaboration and extension of Manual No. 1, Lotus Leaflets. New York, 1897.

Two Lectures. I. New Wine in Old Bottles. II. Power of an Endless Life. By Alexander Fullerton. Reprinted from "The Theosophical Review." Theosophical Book Concern, Chicago, Ill., 1899.

The Search Light. Vol. I, Nos. 1-3. New York, 1899. For members of U. B. only. 52 Serials.

THE EARTH'S ANNULAR SYSTEM. This work by Isacc N. Vail was published in Cleveland, O., several years ago. The author has revised this work and enlarged it from 400 to 500 pages, and he also has the manuscript ready for the second volume. He is desirous to secure a publisher for these volumes and can be addressed at Pasadena, Calif. He is the author of several other scientific monographs of which he has on hand the remainders of the editions, and for the purpose of securing means to cancel an obligation he will mail the following on receipt of the prices:

The Coal Problem, 40 pp.	.25
Eden's Flaming Sword, 48 pp.	25
Alaska, the Land of the Nugget. Why? 68 pp. .	50
Ophir's Golden Wedge, 36 pp. (Eden's Cross), .	25
The Deluge and Its Cause, 20 pp. . . .	25

These amount to $1 50; the entire list to his paid subscribers to "The Annular World, or Thinker's Magazine," for $1.00. The monographs have been read by us and they are somewhat startling on first reading but on mature thought they have more or less foundation for the conclusions arrived at. Some of our discoveries were developed from hypotheses. "The Golden Wedge of Ophir" work is unique. Various have been the theories to explain it. This is mentioned three times in the ancient Scriptures: Joshua vii, 21, 24, and Isaiah xiii, 12. The latter:

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

(See an article on this subject in N. AND Q., Vol. IV, 1. 404)

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Books, Pamphlets, Publications, Received.

THE PHRENOLOGICAL ANNUAL, 1900. No. 13 of the Series, having commenced 1888. This Annual is always welcome to those desire to keep pace with phrenology and its allied sciences. It contains a register of phrenological practitioners in America and Europe. The table of contents shows that the leading phrenological writers are its contributors and they cover a wide range of topics of much interest to phrenological students and others. The annual is edited by Miss Jessie A. Fowler and Thomas A. Crow, and is published both in London and New York. Price, 25 cents, and it will be sent by Fowler and Wells Co., 27 East 21st Street, New York.

The Phrenological Journal is published by the same company and is now in its 109th volume and is the leading publication of phrenology of the present time. The Phrenological Magazine of London, and Science of Health of New York were merged into the Journal a few years ago, and the large monthly is now sent tor only $1.00 a year by the Fowler and Wells Company.

THE SPHINX. Edited by Catharine Thompson, and published by the Sphinx Publishing Company, 480 Massachusetts Ave., Boston, Mass. Commenced July, 1899. $3,00 a year. A thoroughly first-class publication that cannot fail to interest cultured people, and supported by the best writers on astrology in England and America; the only magazine in the U. S that is entirely devoted to teaching, demonstrating and vindicating the truth of the science of astrology as taught by the Egyptians.

THE PROPHET. Issued by the Brotherhood of the New Covenant. Edited by Kenneth Sylvan Guthrie, 1608 Montgomery Avenue, Philadelphia, Pa. Publishing House, Medford, Mass. Box 9 75 cents a year in advance. The following is the Gate-Covenant of the Brotherhood:

"I hereby devote, consecrate, and sacrifice everything I am, have, and hope to be and have, to thee, O Divine Father, to be used for Thy purposes, both here and beyond, now and forever. I reserve nothing. I will obey immediately, if the Still Small Voice will guide me, that I may be conformed to the eternal purpose. Use me as a hand to do thy Will; I only ask to remain thine forever."

SANATARY BULLETEN. Dr. I. A. Watson, Sec. of State Board of Health, editor, Concord, N. H. Sent free to all Boards of Health, to town and city clerks, and to all applicants for it. Vol. I, No. 1, January, 1900.

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THE MONIST for January, 1900, contains: Note on the Religious Significance of Science, by Jos. Le Conte; On the Theory of Nerve Activity, by Ewald Hering; De Morgan to Sylvester, by Geo. Brnce Halsted: On Psychology and Metaphysics, being the philosophical fragments of Bernhard Riemann, translated by C J. Keyser; Açvagosha, the First Avocate of the Mahâyâna Buddhism, by Teitaro Suzuki; The Food of Life and the Sacrament. The biblical account and pagan para lels. With illustrations. By Dr. Paul Carus, editor. Criticisms and Discussions, editorially, and by I. W. Howerth, and A. Llana. Quarterly, $2.00 a year. 324 Dearborn St., Chicago, Ill.

THE OPEN COURT for February, 1900, contains: Eros and Psyche (with frontispiece); Expansion, but not Imperialism; The Constitution and the "Open Door." China and the Philippines, American War songs, Gospel Parallels from Pâli Texts, Comment on Eros and Psyche, The International Congresses of the World's Exposition at Paris in 1900, Popular Music, Life After Death, The Cross in Japanese Heraldry, and other topics. Month y, $1.00 a year. Open Court Pub. Co., Chicago, Ill.

THE BIBLICAL WORLD for March, 1900, contains; Jesus as a Healer, Suggestions from the Day School for Sunday School Workers, Agricultural Life in Palestine, Constructive S udies in the Life of Jesus, Previous "Biblical World" articales on the Life of Jesus, Work and Workers, Editorial Letter, Frontispiece. Monthly, $2.00 a year, University of Chicago, Press, Chicago.

UNIVERSAL TRUTH for March, 1900, contains: Realization; Signboards on the Road to Health; The Esoteric Va ue of Truth; Healing Paragraphs; In the Thought Rea m (poem); Healing and Help for All; "Nothing Never Happens"; The Truth Students of Chicago. Topics of the Day, etc. Books, $1.00 a year. 87 Washington St., Chicago. Universal Truth Co.

LIFE, SEX, IMMORTARITY, Is the title of an unpretentious Book et by Dr. W. P. Phe on. The Doctor's natural gifts and attainments along the line of Mysticism are already widely and favorably known. He takes up the subjects indicated in a different light from that usually suggested or accepted. There are neither mawkish sentiment nor prudish diffidence in his strong assertions and logical proofs. This mighty triad is clearly shown to be one. A continuous delineation plainly marks the path fr m the Eternal Past, through the mazes of expre sion, t the Eternal Future. The volume must be read to be appreciated.

It has 52 pages, paper cover, and sells for 25c. Address Knot 5, H. B., 509 Van Ness avenue, San Francisco, Cal.

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SCHOOL AND HOME EDUCATION. A journal for the advancement of education. Topics of discussion are Physical Expression and Aesthetic Education, Questions Regarding the Study of Fiction in High School, Education in the Light of Evolution, and departments for the Home and School, etc. In its XIXth volume. $1.00 a year. Bloomington, Ill. G. P. Brown, editor.

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VOL. XVIII. APRIL, 1900. No. 4.

The King of the Mirage.

A FANTASY.

SCENE I.

A heavy rain was falling, and the gloom of a sunless twilight was already settling down, when Alphonso opened the door of his mother's cottage and looked out stupidly. Rain, nothing but mist and rain, for three whole days, without even the doubtful pleasure of working in the fields. Alphonso was tired of the dullness and sick of the inactivity for he was a youth who loved adventure and it had been long since the quiet of his country life had been disturbed.

He stood there some time staring, now over the wet fields, now down the deserted highway, whistling a doleful tune. A brisk wind began to blow, which, though it gave promise of fair weather, caused the rain to dash furiously against the house and in at the open door, and Alphonso was about to retreat quickly before the onset, when he saw the dark figure of a traveler making his way laboriously along the muddy road. His listlessness vanished, and he became alert like a pointer who scents the game, for even in the darkness he recognized that short, stocky form.

"Pierre! Ah, Pierre, you come with the storm as usual!" he cried joyously as he rushed out into the rain. "Where do you hail from, comrade?"

"Phew!" ejaculated Pierre, as he staggered before a violent

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gust, " let me get into shelter first, and I will talk afterwards."

Alphonso stirred up the smouldering fire and threw on more wood, till the flames roared up the throat of the huge chimney bidding defiance to the storm, and sending out a fierce heat which was very grateful to Pierre as he threw off his dripping cloak.

"You have been on the road a long time, I see," said Alphonso. " Do you come from home?" " No," replied Pierre " but I come from the land of my birth and I am sent by my master, the king of France."

Now they are seated at the clean table which Alphonso's mother has spread. Pierre is hungry, very hungry, and it is between great mouthfuls of bread that he speaks. "I am on a strange quest, for I am searching for a country called Miragea and I have a message to its king."

" Miragea!" exclaimed Alphonso and his mother at the same time, " where is it?"

"There the difficulty lies," replied Pierre. " It isn't anywhere in particular, and yet one may run across it, if he has good fortune. You see, it happened that a minstrel, coming from countries far away, and beyond the seas, stopped at the court of the king, and he sang of many lands, but more than all of Miragea which he described as full of delights and a land of eternal spring, and the king of that land, he said, had great power for good or evil, because he could cause it to be wherever he willed, and he would make its presence a blessing or a curse. So the king was determined to make a treaty with that ruler and he inquired where he might find him, but all that the minstrel would answer was, 'On land or sea.' And now here I am, searching for the kingdom of the Mirage, and I cannot return till I have found it, for so the king has commanded, yet I do not know where to look."

" I think," said Alphonso, " that it lies on the further side of the land of dreams and phantoms and you will be much better after a night's rest."

" No, I speak truly what I have heard, and it may indeed be

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a phantom country; still I must search for it. And I had hoped that you would go with me but I see that you only laugh," answered Pierre a little resentfully. But Alphonso as quickly replied, "although it is a dream, I will go with you, for I like to revel in dreams better than to pull weeds, with my back crooked like a camel's."

And thus it happened that just as the sun's warm rays began to shoot forth behind the hills and scatter the loose clouds from the sky, the two youths stole quietly out of the cottage door and started on their journey in search of the King of Mirage.

Scene 2.

It was an old sailor, stormed-tossed and weather-beaten, who spoke. He talked louder than the case seemed to demand and with frequent meaningless oaths which cannot be repeated. "Yes, many's the time I have seen it, and sometimes it was on the sea and sometimes up over it, and sometimes it was upside down, and I've seen ships sailing masts down in the sky, and castles with giant people in them. That's the Mirage. Some say it's a good sign, and same say it's bad, but I have never heard of any one who has ever been there. You see it is a ghost country. The best way for you to reach it is to take ship and sale after it,—and go to the bottom," he muttered in an undertone, for he thought the youths were daft.

"Well, said Alphonso, "it is our last chance. We have traveled far and wide, and once we saw it up in the North-land, but it is always ahead, and we can never seem to reach it. It is, indeed, a fool's errand."

"Remember," replied Pierre, "I am sent by the king of France who"—is also a fool," put in Alphonso. Pierre controlled his anger in a measure, but he advised his companion to go home and tend to his farming again. "What, and leave you alone to this mad chase!" exclaimed Alphonso. "Come, let us take ship. We will find it yet!"

In three days they were far away from land, out in the midst

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of the "Great Sea," the Mediterranean, bound for the mystic East. Once Miragea had appeared to their eager gaze and qnickly vanished again. The sailors were restless and uneasy for they scented a storm, and they had reasons to fear those terrib e winds which swept down from the north-west, suddenly and with irresistible fury, leaving death and destruction in their wake.

Now the storm is upon them, and the ship is driven helpless ly before the wind, day after day, and night after night. Far out of their course they go, and at last, just before the storm clears, in its final fury, they are dashed against the coast of Tripoli.

The crew run back and forth upon the wave washed decks, some with their wits gone and without purpose, others looking for something to support themselves with when they leap into the waves. Alphonso and Pierre stand side by side in silence. Is it the last hour, and is their journey done? A crash,—a huge wave washes over the wreck, and the men are struggling in the wild sea.

Scene 3.

A black girl, a slave, stood with a pitcher balanced gracefully on her head, talking to two youths who, unless you were to examine them closely, looked not a whit different from the other individuals of the dark Moorish throng which filled the narrow streets. Her eyes were wide open and luminous and she seemed as one who speaks of, or listens to, a mystery. "Yes, I have seen it many times," she was saying in a suppressed voice. "It is a land of flowers and the palm, far, far out on the desert, and it seems always to go on before. We were dying of thirst, when we saw the beautiful country, and water, and my father went forward quickly for he was stronger than we, but he never returned, and whether he reached that land or whether he died I cannot say, but some of us were saved by a passing caravan."

"To the desert! To the desert!" cried Pierre. "We have

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escaped the waves. Is it for nothing? Come, let us find the Mirage!"

In a week's time they were crossing the burning sands of the Great Desert, and in their madness they went alone. Day followed day, and wearily they traveled on, for one cannot see Miragea at night when it is most comfortable to travel. One day they looked at each other and at their empty water-skins and they said nothing, but hastened their pace. Water! Oh that thirst! Oh, for one drop of cooling water! They dragged themselves along in hopeless anguish, looking in vain for the green of an oasis. Suddenly Alphonso pointed to the southern horizon. There lay a broad sheet of pure water, and on its banks were trees nodding as if shaken by the wind, while beyond were green hills and beautiful villages of clustered white dwellings. They had forgotten the Mirage. They remembered only that intolerable thirst, and they staggered on and on, and still they drew no nearer, till they fell.

Scene 4.

Alphonso awoke slowly, as from an unpleasant dream, and gradually discovered that he was surrounded by broad green fields and was lying beneath an apple tree. A man clothed in garments ragged, but brilliant in the colors of the Orient, was giving a cool draught to Pierre who seemed to be sleeping, and around them both was a throng of men and women all more or less ragged but with eager, joyous faces, looking with a sort of wondering pity at the two forlorn travelers. Alphonso sat up weakly, and at the same time Pierre opened his eyes and the fever which had consumed him seemed to leave his veins. Then the man turned and spoke to Alphonso asking him how he felt.

"A moment ago," replied Alphonso, "I was dying of thirst in the desert. Am I, then, in heaven?"

"No," replied the stranger, "we are people of a country called Miragea, and ——"

"The King — where is the King?" exclaimed Pierre as he

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arose upon his knees. "We have reached it, at last, at last! Can you tell me aught of your king, sir? I am seeking him."

"And what might you desire of the King?" asked the man looking fixedly at Pierre with his deep set black eyes, and he stood up majestically, though he was clothed in rags. Then Pierre told him the message of the king of France.

"The King," replied the stranger, "can make no league with men, nor does he desire even to do evil to any man. Long ago in the distant past, he was the ruler of Egypt and he built great monuments to his pride, upon the groans and curses of his people, and now he seeks to atone by doing good to all men, and when they are almost lost on the desert he spurs them on by the sight of his country, and if they fall, he receives them into his kingdom, as we have rescued you. If your master loves justice and right, I am sure the King will aid his country in peace, but of war he will have nothing."

Over the fields from the woodlands there came a throng of people, some on foot, and some on horses, and richly dressed, but when they saw the ragged man who was helping the stranger, they began to surround him with joyous cries.

"The King! The King! All Hail!"—"Vive le Roi!" What is this? Where are the green fields? What are these paving stones and high buildings? And there is Pierre making his way through a surging crowd toward a man on horse back, snrrounded by rich retainers. Alphonso stared in amazement now at the crowd and Pierre, now at the heavens, as if he were looking there for the vanished fields. For that man on horse back was none other than the king of France, and the Mirage was far away.

* * * * * * *

Alphonso shut the cottage door with a shiven and stumbled into the dusk room, where the logs smouldering in the fireplace gave out but a feeble glow. He hastily lighted a candle to dispel that gloom, and roused his motber, who was nodding in her arm chair by the fire.—D. WILLARD in *The Crimson and White.*

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The Power of Eloquence.

AN ODE.

1 Heard ye those loud contending waves,
That shook Cecropia's pillar'd state?
Saw ye the mighty from their graves
Look up, and tremble at her fate?
Who shall calm the angry storm?
Who the mighty task perform,
And bid the raging tumult cease?
See the son of Hermes rise;
With siren tongue, and speaking eyes,
Hush the noise and sooth to peace!

2 Lo! from the regions of the North,
The reddening storm of battle pours;
Rolls along the trembling earth,
Fastens on the Olynthian towers.

3 "Where rests the sword? — where sleep the brave?
Awake! Cecropia's ally save
From the fury of the blast:
Burst the storm on Phocis' wall;
Rise! or Greece forever falls.
Up! or Freedom breaths her last!"

4 The jarring States, obsequious now,
View the Patriot's hand on high;
Thunder gathering on his brow,
Lightning flashing from his eye.

5 Borne by the tide of words along,
One voice, one mind, inspire the throng:
"To arms! to arms! to arms!" they cry,
"Grasp the shield and draw the sword,
Lead us to Philippi's lord,
Let us *conquer him* — or *die!*"

6 Ah, *Eloquence!* thou wast undone;
Wast from thy native country driven,
When Tyranny eclipsed the sun,
And blotted out the stars of heaven.

7 When Liberty from Greece withdrew,
And o'er the Adriatic fled,
To where the Tiber pours his urn,
She struck the rude Tarpeian rock;
Sparks were kindled by the shock —
Again thy fires begun to burn!

8 Now, shining forth, thou mad'st compliant
The Conscript Fathers to thy charms;
Rous'd the world-bestriding giant,
Sinking fast in Slavery's arms!

9 I see thee stand by Freedom's fane,
Pouring the persuasive strain,
Giving vast conceptions birth;
Hark! I here thy thunder's sound,
Shake the Forum round and round—
Shake the pillars of the earth!

10 First-born of Liberty divine!
Put on *Religion's* bright array;
Speak! and the starless *grave* shall shine
The portal of eternal day!

11 *Rise*, kindling with the orient beam;
Let *Calvery's hill* inspire the theme!
Unfold the garments roll'd in blood!
O touch the soul, touch all her chords,
With all the omnipotence of words,
And point the way to heaven — to God. — *Cary.*

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The Muse of Brotherhood.

BY EDWIN MARKHAM.

I am in the Expectancy that runs:
My feet are in the Future
On wings of light. If I have any sons,
Let them arise and follow to my star.

Some momentary touches of my fire
Have warmed the barren aged with a beam:
There is no peak beyond my swift desire,
There is no beauty deeper than my dream.

I make an end of life's stupendous jest—
The merry wastes of fortunes by the Few,
While the thin faces of the poor are pressed
Against the panes—a hungry whirlwind crew.

I come to lift the soul-destroying weight,
To heal the hurt, to end the foolish loss,
To take the toiler from his brutal fate—
The toiler hanging on the Labor-Cross.

I bring to Earth the feel of home again,
That men may nestle on her warm, still breast;
I bring to wronged, humiliated men
The sacred right to labor and to rest.

I bring to men the fine ideal stuff
The young gods took to build the spheres of old;
The fire I send on men is great enough
To burn the iron kingdoms into gold.

I hold the way until the bright heavens bend—
Until the New Republic shall arise,
And quick young deities again descend,
Bringing the gifts of God with jealous cries.

I lead the Graces and the Winged Powers;
The world the Anarchs build I will destroy,
For I will storm upon its demon towers,
With wind of laughter and with rain of joy.

And at the first break of my Social Song
A hush will fall upon the foolish strife,
As though a joyous god, serene and strong,
Shined suddenly before the steps of life.

Cold hearts that falter are my only bar;
Heroes that seek my ever-fading goal
Must take their reckoning from the central star.
And follow the equator: I am Soul.

My love is higher than the heavens where Taurus wheels,
My love is deeper than the pillared skies;
High as the peak in Heaven where Milton kneels,
Deep as that grave in Hell where Ceasar lies.

Still hope for man; my star is on the way!
Great Hugo saw it from his prison isle;
It lit the mighty dream of Lamennais;
It shook the ocean thunders of Carlyle.

Wise Greeley touched the star of my desire,
Great Lincoln knelt before my hidden flame:
It was from me they drew their sacred fire—
I am Religion by her deeper name. — *Saturday Evening Post.* Phila.

"There is nothing more difficult to find than one's own self."

"He who thoroughly knows his own self, knows everytning."

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Polonius to His Son Laertes.

"There — my blessing with you:
And these few precepts in my memory,
Look thou character, give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friend thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new hatch'd unfledg'd comrade. Beware
Of entrance to a quarrel: but being in
Bear it that the opposer may be aware of thee.
Give every man thy ear but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims a man;
And they in France of the best rank and station
Are most select and generous, chief in that.
Neither a borrower nor a lender be,
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all — To thy ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

THE REVELATION OF S. IOHN THE DIVINE—Translated out of the original Greek: and with the former translations diligently compared and now newly revised by the guidance of the Spirit for the coming age, by a minister of the new dispensation. "Blessed are they who read, and they that hear the words of this Prophesy." Issued by the Order of At one-ment. Revelation of S. Iohn, revised by the same spirit who inspires all seers and scriptures of God. This little book of forty pages is beautifully printed and the notes are full of occult matter. The title-page in color contains a symbol of profound meaning and the tone of the revision is strongly humanitarian, so much so that the voice of Anna Kingsford has been recognized in it. (The book of Genesis on the same line is shortly to appear by the same editor.) Sent, post free, 15 cents, by I. G. Ouseley, Secretary of the O. A., 3 Evelyn Terrace, Brighton, England.

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A Prophetic Poem Verified.

It is an interesting study to look through the volumes of the ancient masters of rhyme and note the number of prophecies that have since been verified. In looking through an old volume of poems some ten years ago, we found one by Timothy Dwight, which must have been written about the close of the period of the revolutionary war, the author having been born in 1752, and died in 1817. The poem is entitled "Mission of America." Its prophetic nature so impressed us that we copied it in our scrap hook. Great must have been Timothy Dwight's prophetic vision to have foreseen that those thirteen little colonies would extend with the "Main and dissolve with the skies." Not only this, but all the prophecies in the poem are today being rapidly fulfilled, even though the pictured be marred at times by political corruption. We give a portion of the poem :

To conquest and slaughter let Europe aspire;
Whelm nations in blood and wrap cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them and glory attain.
A world is thy realm, for a world be thy laws,
Enlarged as thine empire and just as thy cause.
On Freedom's broad basis that empire shall rise,
Extend with the main and dissolve with the skies.

Fair Science her gates to thy sons shall unbar,
And the east see thy morn hide the beams of her star.
New bards and new sages unrivalled shall soar
To fame unextinguished when time is no more.
To thee, the last refuge of virtue designed,
Shall fly from all nations the best of mankind;
Here, grateful to heaven, with transport shall bring
Their incense more fragrant than the odors of spring.

Thy fleets to all nations thy power shall display,
The nations admire and the ocean obey;
Each shore to thy glory its tribute unfold,
And the East and the South yield their spices and gold.
As the day-spring unbounded thy splendor shall flow,
And the earth's little kingdoms before thee shall bow,
While the ensigns of union, in triumph unfurled,
Hush the tumult of war and give peace to the world.

Thus, as down a long valley, with cedars o'erspread,
From war's dread confusion I pensively strayed—
The gloom from the face of fair heaven retired;
The winds ceased to murmur, the thunders expired;
Perfumes, as of Eden, flow sweetly along,
And a voice, as of angels, enchantingly sung:—
"Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies."

The last verse describes the celestial vision in which the prophecies were revealed, and the war referred to as then in progress was either that of 1776 or 1812.—*Harbinger of Dawn.*

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An 18th Century's Poet's Vision.

About the close of the Spanish-American war the following was clipped from the *Progressive Thinker* as an interesting fragment of history and published in the *Harbinger of Dawn* from which latter we reprint it.

Joel Barlow, America's first great poet, author of the "Vision of Columbus," published in 1787, subsequently merged into the "Columbiad," in book IX, of the first and subscription edition, now the property of this writer, a very scarce publication, in concluding the vision, and grasping universal humanity, he seemed to contemplate the present, and glorious future now dawning on the earth. We copy from p. 241 :

"High in the North, and toward the Southern skies,
New isles and nations greet the roving eyes;
Till each remotest realm, by friendship joined,
Links in the chain that binds all human kind.
The Unioned banners rise at last unfurled,
And waves triumphant round the accordant world."

And on p. 245, we find the following :

"Where Asia's isles and utmost shores extend,
Like rising suns the sheeted masts ascend,
And join with peaceful toil the friendly train,
No more to combat on the liquid plain,
In distant glory, where the watery way
Spreads the blue borders of descending day.
The flowing flags unfold, in lengthened sweep,
Pride of the world and daughters of the deep."

Columbia asked his celestial guides "To lift those scenes that ages told in night," and received for answer :

"Nor Heaven permits, nor Angels can display
The unborn glories of that blissful day."

And yet he was told the time will come when the unseen powers will

"Bid the last breath of dire contention cease,
And bind all legions to the leagues of peace,
Bid on great empire, with extensive sway,
Spread with the sun and bound the walks of day,
One centered system, one all-ruling soul,
Live through the parts and regulate the whole."

The complete harmony now existing between the two great Anglo-Saxon nations, whose language, literature, laws, customs, and governmental policy are almost identical, seem destined to dominate the globe, and realize the Vision of Columbus.

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Magic Figures for Discovering One's Age.

There is a great deal of amusement in the following magic table of figures. Pass to a young lady and request her to tell you in which column or columns her age is contained, and then add together the figures at the top of the columns in which her age is found, and you have the great secret. Thus, suppose her age to be 25, which is found in the 1st, 4th, and 5th columns; 1, 8, and 16 added equal 25.

1st.	2d.	3d.	4th.	5th.	6th.
1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	31	31	47
33	34	36	40	48	48
35	35	37	41	49	49
37	38	38	42	50	50
39	39	39	43	51	51
41	42	44	44	52	52
43	43	45	45	53	53
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	57	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

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HOMŒOMERIA. (Vol. XVIII, p. 16.) The doctrine that elements or first principles are bodies whose parts are similar to the whole; these primitive substances were called by Anaxagoras seeds of things. Later writers named the doctrine *homœomeria.* JULIA B. Ransom, Chicago, Ill.

"RAISING HIS EBENEZER." A quite long time ago a correspondent ("C. K. J.") asked for the origin of "He got his Ebenezer up," referring to a ruffled temper. We could not answer then, nor do not pretend to now; yet quite recently the following was sung with great vigor, the first line of the second stanza suggested the query. It may be a coincidence of words, but we give it for a suggestion until a better one is offered.

1 Come, Thou Fount of every blessing,
  Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
  Call for songs of loudest praise.
Teach me some melodious sonnet,
  Sung by flaming tongues above;
Praise the mount! I'm fixed upon it,
  Mount of God's unchanging love!

2 Here I raise my Ebenezer;
  Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
  Safely to arrive at home.
Jesus sought me when a stranger,
  Wandering from the fold of God;
He, to rescue me from danger,
  Interposed with precious blood.

3 O to grace how great a debtor
  Daily I'm constrained to be!
Let that grace now, like a fetter,
  Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it;
  Prone to leave the God I love;
Here's my heart; O take and seal it,
  Seal it from Thy courts above. AMEN.

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"NEARER, MY GOD, TO THEE." Two questioners ("THEON," and "H. F.") ask for the author's name of this well-known hymn. Miss Sarah F. Adams was the author. She died in 1849. It is said to be the one of the best Unitarian hymns in all collections. We reprint it here.

1 Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

2 Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

3 There let the way appear,
Steps unto heaven:
All that Thou send'st to me
In mercy given:
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

4 Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee! AMEN.

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UNION IDEALISTE UNIVERSELLE.

DECLARATION OF PRINCIPLES.

" ALTRUISM AND IDEALITY. "

Our appeal for the Universal Alliance of Idealists (July, 1896) has been heard, and the eagerness with which it has been responded to on all sides demonstrates that the time has come for the revival of the ancient Fraternity of Initiates.

Our aim, as we have explained in our personal letters to the Members of the International Board of Directors, is simple and precise.

In addressing ourselves to that élite of intelligences who believes in the *Beautiful*, the *True*, and the *Good Ideal*, we have striven toward concentrating, into one universal force, all the isolated efforts of those who long for the reconstitution of that union among men which is the basis of society, and on which depends their collective happiness; a union, unfortunately almost completely destroyed under repeated blows of three great forms of Egoism: Sensualism, Atheism, and Anarchy.

Resuming the principle with which the ancient sages, philosophers, prophets, and messiahs were inspired, we establish the UNIVERSAL IDEADIST UNION on the communion of ideas rather than on the mutuality of material interests. The profession of faith then imposes itself here. It is that of all Idealists, to whatever school they may belong; it is that of all men of intelligence and of all people of heart.

We believe in all which tends to elevate human aspirations toward the Ideal; we combat all doctrines, the tendencies of which are to lower man, directly or indirectly, toward the material instincts. As all men, we seek for happiness; but we do not hope to find it in the satisfaction of our physical desires, nor in the gratification of our selfish inclinations; we seek it only where it may be found; in spiritual regions, of which the visible universe is the pale reflection.

We believe in *Religion*, for its mission of peace and love, and its pacifying influence here below; but especially for having preserved through the ages the sentiment of Faith, which is to things ideal, what Reasoning is to things tangible. But if we reverence Religion and Faith, we condemn Sectarianism — a fomenter of division, schism, heresy, and apostacy — and Superstition, which is to Faith, what mental aberration is to Reason.

We believe in *Patriotism*, in its eminently progressive influence on the citizens of a nation. We believe in this sentiment, which places in the heart of the people this noble emulation, which is to a high degree a civilizing element. But we do not recognize that patriotism made of prejudices of races, of Chauvinism, which is to patriotism, what intolerance is to religious sentiment. In point of country, Idealism does not stop at the question of color, but it puts national frontiers to the confines of the world.

We believe in the *Family*, that state in miniature; and in the family governed by laws and a discipline of love only. We condemn paternal despotism and the insubordination of children, the license of the husband and the slavery of the wife.

Idealism is in harmony with all institutions, religious and social, which have for their object the animic development of the individual and collective being. It recognizes all cults, all political systems, all forms of association, because institutions, in spite of apparent differences, are established upon the same eternal basis, highly moral and eminently humanitarian.

We believe in *Idealistic* and *Mystic Sciences* and the *Arts*, attributing all things to the *Ideal*, the only reality, of which the objective world is but the crystallization.

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Idealism considers all things from the point of view of a single superior principle; its scientific aim is the reconstruction of the universal synthesis, as formulated by Dr. Paul Sédir:

"It establishes in all its plans the law of the Tri-Unity.

"It makes apparent the identity of principles on which all religions rest, and demonstrates that their differences come from the people, epochs, and climates to which they were adapted.

"It calls the attention of political governments to the Synarchy of which our ancestor, Rama, was the divine protagonist.

"It re-establishes the general knowledge of the three-fold Man, a body-soul spirit, and the means of his evolution as the seed of all."

Its synthetic philosophy embraces, at the same time, the knowledge of the Universe — Man — God. The fundamental laws of this sublime metaphysics are found in the works of the Unknown Philosopher, by Swedenborg, the Swedish Revelator; and by Martinez de Pasqually, the last of the Rose+Croix Kabbalists.

Finally, we believe that the instrument of spiritual progress of the individual is his *Free Will*. Admitting the doctrine of Evolution for the material origin of Man, and that of involution for the higher faculties manifested by his reason, Idealism avers that human existence is only a continual struggle between the animal instincts, attributable to the material nature of the body, and the lofty aspirations inherent to the divine character of the spirit. The soul *decides* between the opposed attractions and thus becomes the seat of the Free Will. If it allies itself with the divine emanation, in rising toward ideal regions, the soul creates a personal entity of that which was, in the beginning, only a spark escaped from the Central Universe Fire. If, on the contrary, it lowers itself toward animalism, it condemns itself to the disintegration common to physical bodies, and it is doomed to begin over again the entire cycle of the revolution of matter.

The Free Will is, therefore, the faculty of the soul which should, before all, be cultivated in the highest possible measure, and to this object all educational efforts should tend.

The UNIVERSAL IDEALIST UNION is then especially engaged in establishing the principles of rational pedagogy; one which will most contribute to give full play to the mechanism of the human Will; one which will develope most completely the personality of individuals, contrary to those contemporary methods which endeavor (and with success) to lessen the characteristics of the subject and substitute a factitious, feigned personality, according to the fashions of everybody, uniform, common, trivial, and pretentious, education to which we owe all the stupid sins against the State, Religion, Science and Art.

The UNIVERSAL IDEALIST UNION has, then, a scientific aim, as well as a humanitarian one. It prepares the coming of a permanent Congress of Idealistic and Mystic Sciences; while, at the same time, it leads to the advent of Universal Fraternity. But it is in the name of *Love* that the UNION makes an appeal to all the intellectual and spiritual lights for the reconstitution of the flambeau of *Truth*.

We demand the coöperation 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 net work of our 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 welcome each other as brothers, as fellow citizens, as co religionists, whatever may be their races, their countries, and their beliefs.

In finishing, we make an ardent appeal to all the *Mothers*, to those educators par excellence, to those sublime workers to whom we owe the humanity of tomorrow. It is from them especially that we must expect those examples of devotion, those acts of real piety to strengthen us in the practice of many virtues; it is for them to guide us in the way which they know so well, that of "ALTRUISM AND IDEALITY."

DR. EDOUARD BLITZ, *Secretary*.

Nevada, Missouri, U. S. A.

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The Raven.

BY EDGAR ALLAN POE.

Once upon a midnight dreary, while I pondered weak and weary,
Over many a quaint and curious volume of forgotten lore,
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping, rapping at my chamber door.
"'Tis some visitor," I muttered, "tapping at my chamber door —
Only this, and nothing more."

Ah, distinctly I remember it was in the bleak December,
And each separate dying ember wrought its ghost upon the floor.
Eagerly I wished the morrow; — vainly I had tried to borrow
From my books surcease of sorrow, — sorrow for the lost Lenore —
For the rare and radiant maiden whom the angels name Lenore —
Nameless here for evermore.

And the silken sad uncertain rustling of each purple curtain
Thrilled me — filled me with fantastic terrors never felt before;
So that now to still the beating of my heart, I stood repeating
"'Tis some visitor entreating entrance at my chamber door —
Some late visitor entreating entrance at my chamber door; —
That it is, and nothing more."

Presently my soul grew stronger; hesitating then no longer,
"Sir," said I, "or Madam, truly your forgivness I implore;
But the fact is I was napping, and so gently you came rapping,
And so faintly you came tapping, tapping at my chamber door,
That I scarce was sure I heard you" — here I opened wide the door;
Darkness there, and nothing more.

Deep into that darkness peering, long I stood there, wondering, fearing,
Doubting, dreaming dreams no mortal ever dared to dream before;
But the silence was unbroken, and the darkness gave no token,
And the only word there spoken was the whispered word "Lenore!"
This *I* whispered, and an echo murmured back the word "Lenore!"
Merely this and nothing more.

Then into the chamber turning, all my soul within me burning,
Soon I heard again a tapping, somewhat louder than before.
"Surely," said I, "surely that is something at my window lattice;
Let me see, then, what thereat is, and this mystery explore —
Let my heart be still a moment and this mystery explore; —
'Tis the wind and nothing more."

Open here I flung the shutter, when, with many a flirt and flutter,
In there stepped a stately raven of the saintly days of yore;
Not the least obeisance made he, not an instant stopped or stayed he;
But, with mien of lord or lady, perched above my chamber door —
Perched upon a bust of Pallas just above my chamber door —
Perched, and sat, and nothing more.

Then this ebony bird beguiling my sad fancy into smiling,
By the grave and stern decorum of the countenance it wore,
"Though thy crest be shorn and shaven, thou," I said, "art sure no craven
Ghastly grim and ancient raven wandering from the nightly shore —
Tell me what thy lordly name is on the Night's Plutonian shore!"
Quoth the raven "Nevermore."

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Much I marveled this ungainly fowl to hear discourse so plainly,
Though its answer little meaning little relevancy bore;
For we cannot help agreeing that no living human being
Ever yet was blessed with seeing bird above his chamber door —
Bird or beast upon the sculptured bust above his chamber door
With such a name as "Nevermore."

But the raven, sitting lonely on the placid bust, spoke only
That one word, as if his soul in that one word he did outpour.
Nothing farther then he uttered — not a feather then he fluttered —
Till I scarcely more than muttered "Other friends have flown before —
On the morrow *he* will leave me, as my hopes have flown before."
Then the bird said "Nevermore."

Startled at the stillness broken by reply so apply spoken,
"Doubtless," said I, "what it utters is its only stock and store
Caught from some unhappy master whom unmerciful Disaster
Followed fast and followed faster, till his song one burden bore —
Till the dirges of his Hope the melancholy burden bore
Of "Nevermore" — of "Nevermore."

But the raven still beguiling all my sad soul into smiling,
Straight I wheeled a cushioned seat in front of bird, and bust, and door;
Then upon the velvet sinking, I betook myself to linking
Fancy into fancy, thinking what this ominous bird of yore —
What this grim, ungainly, ghastly, gaunt, and ominous bird of yore
Meant in croaking "Nevermore."

This I sat engaged in guessing, but no syllable expressing
To the fowl whose fiery eyes now burned into my bosom's core;
This and more I sat divining, with my head at ease reclining
On the cushion's velvet lining that the lamplight gloated o'er,
But whose velvet violet lining with the lamplight gloating o'er,
She shall press, ah, nevermore!

Then, methought, the air grew denser, perfumed from an unseen censer,
Swung by angels whose faint foot-falls tinkled on the tufted floor.
"Wretch," I cried, "thy God hath lent thee — by these angels he hath sent thee
Respite — respite and nepenthe from thy memories of Lenore!
Quaff, oh, quaff this kind nepenthe and forget this lost Lenore"!
Quoth the raven "Nevermore."

"Prophet," said I, "thing of evil! prophet still, if bird or devil! —
Whether Tempter sent, or whether tempest tossed thee here ashore,
Desolate yet all undaunted, on this desert land enchanted —
On this home by Horror haunted — tell me truly I implore —
Is there — *is* there balm in Gilead — tell me — tell me, I implore"!
Quoth the raven "Nevermore."

"Prophet!" said I, "thing of evil — prophet still, if bird or devil!
By that heaven that bends above us — by that God we both adore —
Tell this soul with sorrow laden, if within the distant Aidenn,
It shall clasp a sainted maiden whom the angels name Lenore —
Clasp a rare and radiant maiden whom the angels name Lenore."
Quoth the raven "Nevermore."

"Be that word our sign of parting, bird or fiend," I shrieked, upstarting —
"Get thee back into the tempest and the Night's Plutonian shore!
Leave no black plume as a token of that lie thy soul hath spoken!
Leave my loneliness unbroken! — quit the bust above my door!
Take thy beak from out my heart, and take thy form from off my door!"
Quoth the raven "Nevermore."

And the raven, never flitting, still is sitting, still is sitting
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon that is dreaming,
And the lamplight o'er him streaming throws his shadow on the floor;
And my soul from out that shadow that lies floating on the floor
Shall be lifted — nevrmore.

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A Visit to the Room of "The Raven" Poem.

BY ADELAIDE TROWBRIDGE.

I crossed the threshold of the quaint old room,
And stood within the narrow limits, *where*
The unhappy Poe, once spun his web of gloom,
And breathed the secrets to the wandering air.

I gazed about me with swift-beating heart
When lo! a glamour o'er my vision fell;
Uprose the spectres conjured by *his* art,
And thralled my spirit by their magic spell.

The air seemed thick with softly, gliding shapes,
That filled each interstice of haunted space;
The charm that genius everywhere creates,
Lent subtle glory to the dim old place.

Before me, with his wondrous, burning eyes,
Suffused with raidance never seen before;
Placed the pale poet 'reft of all disguise,
Calling with frantic grief on "lost Lenore."

I turned instinctively, and there enthroned
In ebon spite, above the chamber door;
The "Raven" sat, with grim, and moveless front,
Croaking his hoarse response of "*Nevermore.*"

With each weird utterance of the Bird of Doom,
The Poet writhed in torture unexpressed;
Waking the echoes of his humble room,
With wild lamentings of a soul unblest.

And as the bird, with fierce, satanic croak,
Quenched every spark of hope's benignant ray,
The frenzied bard was left dismayed to grope
Through the black shadows of life's devious way.

Lenore! Lenore! Ah! was she but a vision?
Or did some earth-born child her semblance wear?
What form of light; what lineaments Elysian,
Enrobed the spirit of this maiden rare?

'Twere vain, amid the heart's wild contradictions,
The clue to seek of that mysterious force
Which comes to *curse*—or brings sweet benedictions;
Taking, despite our will, its lawless course.

Surrounded thus, by scenes of this location,
What erst imbued the Poet's deathless mind;
I muse upon his soul's deep desolation,
His tragic fate—and destiny unkind.

And query *why*, amid the world's distractions,
This mad enthusiast, with his seething brain,
Found naught so potent as his vague abstractions,
To sooth a soul transfixed by mortal pain.

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The Fire Fiend. — A Nightmare.

(ATTRIBUTED TO EDGAR A. POE.)

In the deepest death of midnight, while the sad and solemn swell
Still was floating, faintly echoed from the forest chapel bell —
Faintly, falteringly floating o'er the sable waves of air
That were through the midnight rolling, chafed and billowy with the tolling —
In my chamber I lay dreaming by the fire-light's fitful gleaming
And my dreams were dreams foreshadowed on a heart foredoomed to care.

As the last long lingering echo of the midnight's mystic chime,
Lisping through the sable billow at the thither shore of time,
Leaving on the starless silence not a shadow nor a trace;
In a quivering sigh departed from my couch, in fear, I started,
Started to my feet in terror, for my dream's phantasmal error
Painted in the fitful fire a frightful, fiendish flaming face.

On the red heart's reddest center, from a blazing knot of oak,
Seemed to gibe and grin this phantom, when in terror I awoke;
And my slumberous eyelids straining, as I staggered to the floor,
Still in that dread vision seeming, turned my gaze toward the gleaming
Hearth, and there! Oh God! I saw! I saw it! and from out its flaming jaw it
Spat a ceaseless, seething, hissing, bubbling, gurgling stream of gore.

Speechless struck with stony silence, frozen to the floor I stood,
Till my very brain seemed hissing with that hissing, bubbling blood;
Till I felt my life-stream oozing, oozing from those ambient lips,
Till the demon seemed to name me, then a wondrous calm o'ercame me,
And I fell face on my pillow in apparent soul eclipse.

Then as in death's seeming shadow, in the icy pall of Fear,
I lay, stricken, came a hoarse and hideous murmur to my ear —
Came a murmur like the murmur of assassins in their sleep,
Muttering, "Higher! higher! higher! I am Demon of the Fire;
I am Arch-Fiend of the Fire, and each blazing roof's my pyre,
And my sweetest incense is the blood and tears my victims weep.

"How I revel on the prairie! how I roar among the pines!
How I laugh when from the village o'er the snow the red flame shines,
And I hear the shrieks of terror, with a life in every breath!
How I scream with lambent laughter, as I hurl each crackling rafter
Down the fell abyss of fire, until higher, higher, higher
Leap the high priests of my altar in their merry dance of death."

"I am monarch of the fire, I am royal king of death,
World encircling with the shadow of its doom upon my breath,
When the symbol of hereafter gleaming from my fatal face
I command the eternal fire; higher, higher, higher
Leap my ministering demons, like phantasmagoric lemans,
Hugging universal nature in their hideous embrace."

Then a sombre silence shut me in her solemn shrouded sleep,
And I slumbered like an infant in the cradle of the deep,
Till the belfry from the forest trembled with the matin stroke;
The martins from the edges of its lichen-lidded ledges,
Skimmed through the russet arches where the light in torn files marches,
Like a routed army, straggling through the serried ranks of oaks.

Through my ivy-fretted casements filtered in a tremulous note,
From the tall and stately linden, where a robin swelled his throat —
Querulous, Quaker-breasted robin, calling quaintly for his mate!
Then I started up, unbidden from my slumber, nightmare ridden,
With the memory of that fire-demon in my central fire,
On my eyes' interior mirror like the shadow of a fate.

Ah! the fiendish fire had smouldered to a white and formless heap,
And no knot of oak was flaming as it flamed upon my sleep;
But around its very center, where the demon face had shone
Forked shadows seem to linger, pointing as with spectral finger
To a Bible, massive, golden, on a table carved and olden,
And I bowed and said, "All power is of God, and God alone."

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The Vulture. An Ornithological Study.

AFTER THE LATE EDGAR ALLAN POE.

BY ROBERT B. BROUGH.

(The vulture is the most cruel, deadly and voracious of birds of prey. He is remarkable for his keen scent, and for the tenacity with which he invariably clings to the victim on whom he has fixed his grip. He is not to be shaken off whilst the humblest pickings remain. He is usually to be found in an indifferent state of feather. — *Cuvier.*)

Once upon a midnight chilling, as I held my feet unwilling
O'er a tub of scalding water, at a heat of ninety-four;
Nervously a toe in dipping, slipping, then outskipping,
Suddenly there came a flipping, sounding like one, two, three, four;
"'Tis the second floor," I muttered, "flipping at my chamber door —
Wants a light — and nothing more."

Ah! distinctly I remember, it was in the chill November,
And each cuticle and member was with influenza sore;
Falt'ring I stirred the gruel, steaming, creaming o'er the fuel,
And anon removed the jewel that each frosted nostril bore,
Wiped away the trembling jewel that each reddened nostril bore —
Nameless here for evermore.

And I recollect a certain draught that fanned the window curtain
Chilled me, filled me with a horror of two steps across the floor;
And, besides, I'd got my feet in, and a most refreshing heat in,
To myself I sat repeating — "If I answer to the door —
Rise to let the ruffian in who seems to want to burst the door,
I'll be ——" that and something more.

Presently the blow grew stronger; hesitating then no longer,
"Really, Mister Johnson, blow it! — your forgiveness I implore,
Such an observation letting slip, but when a man's just getting
Into bed, you come upsetting nerves, and posts of chamber door,
Making such a row, forgetting" — Spoke a voice beyond the door;
"'Tisn't Johnson" — nothing more.

Quick a perspiration clammy bathed me, and I uttered "Dammy!"
(Observation wrested from me, like the one I made before);
Back upon the cushions sinking, hopelessly my eyes, like winking,
On some stout for private drinking, ranged in rows upon the floor,
Fixed — and on an oyster barrel (full) beside them on the floor,
Looked, and groaned, and nothing more.

Open then was flung the portal, and in stepped a hated mortal,
By the moderns called a VULTURE (known as *Sponge* in days of yore);
Well I know his reputation! cause of all my agitation —
Scarce a nod or salutation changed, he pounced upon the floor;
Coolly lifted up the oysters and some stout from off the floor,
Helped himself, and took some more.

Then this hungry beast untiring fixed his gaze with fond admiring
On a piece of cold boiled beef I meant to last a week or more;
Quick he set to work devouring — plates, in quick succession, scouring —
Stout with every mouthful showering — made me ask, to see it pour,
If he quite enjoyed his supper, as I watched the liquid pour;
Said the Vulture, "Nevermore."

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Much disgusted at the spacious *vacuum* by this brute voracious
Excavated in the beef — (he'd eaten quite enough for four) —
Still, I felt relief surprising when at length I saw him rising,
That he meant to go, surmising, said I, glancing at the door —
"Going? well, I won't detain you — mind the stairs and shut the door ——,"
"Leave you, Tompkins, nevermore."

Startled by an answer dropping hints that he intended stopping
All his life — I knew him equal to it if he liked, or more —
Half in dismal earnest, half in joke, with an attempt at laughing,
I remarked that he was chaffing, and demanded of the bore,
Asked what this disgusting, ugly, greedy, vile, intrusive bore
Meant in croaking "Nevermore."

But the Vulture not replying, took my bunch of keys and trying
Several, found one at length to fit my private cupboard door;
Took the gin out, filled the kettle; and, with a *sang froid* to nettle
Any saint, began to settle calmly down the grate before,
Really as he meant departing at the date I named before,
Of never, nevermore.

Then I sat engaged in guessing what this circumstance distressing
Would be likely to result in, for I knew that long before
Once (it served me right for drinking) I had told him that if sinking
In the world, my fortune's linking to his own, he'd find my door
Always open to receive him, and it struck me now that door
He would pass, p'raps nevermore.

Suddenly the air was clouded, all the furniture enshrouded
With the smoke of vile tobacco — this was worse than all before;
"Smith," I cried (in not offensive tones, it might have been expensive,
For he knew the art defensive, and could costermongers floor);
"Recollect it's after midnight, *are* you going? — mind the door."
Quoth the Vulture, "Nevermore."

"Smith," I cried (the gin was going down his throat in rivers flowing,
"If you want a bed, you know there's quite a nice hotel next door,
Very cheap — I'm ill — and, joking set apart, your horrid smoking
Irritates my cough to chooking; having mentioned it before,
Really, you should not compel one — *Will* you mizzle as before?"
Quoth the Vulture, "Nevermore."

"Smith," I cried, "that joke repeating merits little better treating
For you than a condemnation as a nuisance and a bore;
Drop it, pray, it isn't funny; I've to mix some rum and honey,
If you want a little money, take some and be off next door;
Run a bill up for me if you like, but *do* be off next door,"
Quoth the Vulture, "Nevermore."

"Smith," I shrieked — the accent humbler dropping, as another tumbler
I beheld him mix, "be off! you drive me mad — it's striking four;
Leave the house and something in it; if you go on at the gin, it
Won't hold out another minute. Leave the house and shut the door —
Take your beak from out my gin, and take your body through the door!"
Quoth the Vulture, "Nevermore."

And the Vulture never flitting — still is sitting, still is sitting,
Gulping down my stout by gallons, and my oysters by the score;
And the beast, with no more breeding than a heathen savage feeding
The new carpet's tints unheeding, throws his shells upon the floor,
And his smoke from out my curtains, and his stains from out my floor
Shall be shifted NEVERMORE.

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Tribute to Edgar Allan Poe.

BY E. NORMAN GUNNISON.

"On the palid bust of Pallas," just above thy door,
Shall "The Raven," O, dead poet, sit, no nevermore.
Here, today, as to thy mem'ry, we shall do our part,
Shall the gloomy Raven take his "beak from out thy heart?"

Though on earth no more thy music, weirdly sinks and swells,
"To the rhyming, and the chiming, of the Bells, Bells, Bells."
Down the years its echo ringing, singing evermore,
Speaks in tones of deathless "sorrow for the lost Lenore."

"Perfume from an unseen censer," swept a ghostly throng,
Peopled thus the air grew denser for this child of song.
Now thy heart is stilled forever, clouded nevermore
Is the soul that longed, life's deepest "mysteries to explore."

Where the night of sorrow gathered, shadowing before,
Fame, thy name is fondly pealing, here in Baltimore.
Thus, today, beside the portal which enfolds thy clay
Shall the mortal to the immortal, humble tribute pay.

Laurel wreath, and pile of marble crowns at last thy rest,
Here at length has come nepenthe to thy dreamless breast.
Seraphim, and angel footfalls, from the brighter clime,
Haste to bear thy deathless singing down the stream of time.

And there comes no ghostly Raven, tapping at the door,
Thou hast found "surcease of sorrow, for the lost Lenore."
Child of genius, and misfortune, hapless child of song,
"Respite, respite," hath been sent thee, from life's troubles long.

Through thy 'wildered mind strange fancies sung a wild refrain,
Cast the shade of weird romances o'er thy troubled brain.
Now, "no black plume as a token," floats along thy past,
Life's long dream of ill is broken; thou art safe at last.

"By the heavens that bend above us!" angels circling round!
By the God who stoops to love us! this is hallowed ground!
Here, no longer sadly yearning, shielded from life's fears,
Love for love finds sweet returning, through the endless years.

Shrouded in the haunted chamber, hidden by the past,
Where the "velvet, violet lining," weird-like fancies cast.
And within the longed-for Aidenn, on the farther shore,
Thou hast clasped the radiant maiden, "angels named Lenore."

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"Have You Lost Lenore?"

BY WILLIAM H. C. HOSMER.

When I lost the radiant maiden, heavily with sorrow laden,
Homeless through the crouded city walked the hope-forsaken bard;
Darkness held supreme dominion, and my spirit trailed its pinion,
While the proud looked coldly on me, hunger pale, and evil-starred.

Rolled mine eyes in sockets hollow, and a grizzly ghost would follow,
Mocking me with fiendish laughter and the groaning of dispair;
Men, with ignorance benighted, smiled to see my laurels blighted,
Robed in rich attire, and dining daily on their sumptuous fare.

I was lonely — oh, how lonely! and the poet's comfort only
Was the blissful thought that heaven would regard his prayer at last;
Fled away each phantom horrid, when the death dew on my forehead
Stood in heavy drops, proclaiming, — "Mercy's arms are round thee cast."

Keen were pangs I felt in dying, but my lost Lenore came flying
From the bowers of bliss to welcome my release, rejoicing soul;
And, like doves in summer weather, through the void we flew together,
Where the rivers of redemption and the streams of glory roll.

"Welcome, brother! welcome, brother! to our mansions comes another,
For a diadem of beauty to exchange his crown of thorns!"
Shouted bards on earth neglected, prophets by the world rejected,
Catching an undying splendor from the light of endless morns.

Burns was there, no longer weeping, for his Highland Mary sleeping
In the kirkyard, with a cover of cold earth upon her breast;
Round his brow, with grief once shaded, wreaths of asphodel were braided,
And with garments like the rainbow was the form of Shelley dressed.

Byron's face of kingly splendor wore an aspect changed and tender,
Oh! unlike the gloom that gathered on his brow when chained to earth;
And he swept a lyre that thrilled me, and with nameless rapture filled me,
While the tones to answering echoes from heaven's walls gave birth.

Never seen by mortal vision, in the wildest dream Elysian,
Were the glories that encompassed the crowned kings of Thought and Song,
On their thrones of glory sitting, with winged cherubs round them flitting,
Rich reward for mortal anguish, and Opression's fraud and wrong.

I have reached a blissful haven, and the croaking of Night's Raven,
While the vampire quits the charnel, will disturb me nevermore;
On a couch of deathless roses, by her lover watched, reposes,
In a robe of sunbeams woven, my angelic bride, Lenore.

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To The Author of "The Raven."

BY MISS HARRIET B. WINSLOW.

Leave us not so dark uncertain ! lift again the fallen curtain !
Let us once again the mysteries of that haunted room explore !
Hear once more that friend infernal — that grim visiter nocturnal —
Earnestly we long to learn all that befalls that bird of yore.
Oh then tell us something more.

Doth his shade thy floor still darken ? — dost thou still dispairing harken,
To that deep sepulchral utterance like the oracles of yore ?
In the same place is he sitting ? Does he give no sign of quitting ?
Is he conscious or unwitting, when he answers "Nevermore" ?
Tell me truly I implore !

Knows he not the littlenesses that poor human nature presses ?
Knows he never need of slumber fainting forces to restore ?
Stoops he not to eating, drinking ? Is he never caught in winking
When his demon eyes are sinking, deep into thy bosom's core ;
Tell me this if nothing more.

Is he, after all, so evil ? Is it fair to call him "devil" ?
Did he not give friendly answer when thy speech friend's meaning bore ?
When thy sad tones were revealing, all the loneness o'er thee stealing,
Did he not with fellow-feeling vow to leave thee nevermore ?
Keeps he not that oath he swore ?

He too may be inly praying — vainly, earnestly essaying
To forget some matchless mate beloved yet lost for evermore.
He hath donned a suit of mourning, and all earthly comforts scorning,
Broods alone from night till morning. By the memories of Lenore,
Oh renounce him nevermore.

Though he be a sable brother, treat him kindly as another !
Ah perhaps the world has scorned him for that luckle-s hue he wore.
No such narrow prejudices, can he know whom love possesses,
Whom one spark of freedom blesses. Do not spurn him from thy door,
Lest Love enter nevermore.

Not a bird of evil passage, happily he brings some message
From that much-mourned matchless maiden — from that loved and lost Lenore.
In a pilgrim's garb disguiséd, angels are but seldom prizéd.
Of this fact at length adviséd, were it strange if he foreswore
The false world for evermore ?

Oh thou ill-starred midnight ranger ? dark, forlorn, mysterious stranger,
'Wildered wanderer from the eternal lightning on Time's stormy shore,
Tell us of that world of wonder — of that famed unfading yonder.
Rend — oh rend the veil asunder ! Let our doubts and fears be o'er !
Doth he answer "Nevermore" ?

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The Spirit of Edgar A. Poe.

FROM THE "SPIRITUAL TELEGRAPH."

First a heart of thrilling numbers roused me gently from my slumbers,
And its tone,
O'er my waking spirit stealing, kindled up a spirit feeling —
In its music sweet revealing
Heaven's own.

Then a being, pure and holy, through a door retiring slowly
Half disclosed,
To my soul's enraptured vision those eternal fields elysian,
Wheere the blest in full frution,
There reposed.

Then a spirit fairer, brighter, something smaller, something lighter,
And with raiment purer, whiter,
Came in view.

Though her face was half averted, gazing back from whence she started —
'Twas my lost, my loving-hearted,
Well I knew.

For a moment there she lingers, and the beautiful white fingers
Of Lenore,
Swept across the harp so shining, which the angel left reclining
'Gainst the door.

Then, as if some word receiving, half in doubt, yet half believing,
Gazed around,
And at once she saw and knew me, and with joy she came unto me,
With a bound.

Oh ! the rapture of that meeting, of that blessed spirit greeting,
Is unknown
To mortals;they can never, till they pass the dark, deep river
Which divides the world forever
From our own,

Comprehend how hearts once blighted in a world by sin benighted,
Are forever re-united
On the shore,
Of that river, brightly glowing from eternal fountain flowing,
Evermore.

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On the Death of Edgar A. Poe.

BY SARAH T. BOLTON,

They have laid thee down to slumber, where the sorrows that encumber,
Such a wild and wayward heart as thine can never reach thee more:
For the radiant light of gladness, never alternates with sadness,
Stinging gifted souls to madness on that bright and blessed shore;
Safely moored from sorrow's tempest, on the "distant Aidenn" shore,
Rest thee, lost one, evermore.

Thou wert like a meteor glancing, through a starry sky entrancing —
Thrilling, awing, wrapt beholders with the wondrous light it wore;
But the meteor has descended, and the "Nightly" shadows blended,
For the fever-dream is ended, and the fearful crisis o'er,
Yes, the wild unresting fever-dream of human life is o'er.
Thou art sleeping evermore.

Ocean, earth, and air could utter, words that made thy spirit flutter —
Words that stirred the hidden fountain welling in thy bosom's core,
Stirred it till its wavelets sighing, wakened to a wild replying,
And in numbers never dying, sung the heart's unwritten lore,
Sung, in wild bewitching numbers, the sad heart's unwritten lore,
Now, unwritten, nevermore.

There was something sad and lonely, in thy mystic songs that only
Could have trembled from a spirit weary of the life it bore —
Something like the plaintive toning of a hidden streamlet moaning
In its prison darkness moaning for the light it knew before —
For the fragrance and the sunlight that had gladdened it before,
Singing, sighing evermore.

To my soul forever dreaming came a strange effulgence beaming,
Beaming, flashing from a region mortals never may explore;
Spirits led thee in thy trances through a realm of gloomy fancies,
Giving spectres to thy glances man had never seen before —
Wondrous spectres, such as human eye had never seen before,
Were around thee evermore.

Thou didst see the starlight quiver over many a fabled river —
Thou didst wander with the shadows of the mighty dead of yore —
And thy songs to us came ringing like the old unearthly singing,
Of the viewless spirits wringing o'er the "Night's Plutonian shore,"
Of the weary spirits wandering by the gloomy Stygian shore
Singing dirges evermore.

Thou didst seem like one benighted, one whose hopes were crushed and blighted —
Moaning for the lost and lovely that the world could not restore —
But an endless rest is given to thy heart so wrecked and riven,
Thou hast met again in heaven with the "lost" and loved "Lenore,"
With the "rare and radiant maiden whom the angels call Lenore,"
She will leave thee nevermore.

From the earth a star has faded, and the shrine of song has shaded,
And the muses veil their faces, weeping sorrowful and sore —
But the harp, all rent and broken, left us many a thrilling token;
We shall hear its numbers spoken, and repeated o'er and o'er,
Till our heart shall cease to tremble we shall hear them sounding o'er,
Sounding ever, evermore.

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We shall hear them like a fountain, tinkling down a rugged mountain,
Like the wailing of the tempest mingling with the ocean's roar;
Like the winds of autumn sighing, when the summer flowers are dying;
Like a spirit voice replying, from a dim and distant shore;
Like a wild, mysterious echo, from a distant shadowy shore,
We shall hear them evermore.

Nevermore wilt thou undaunted, wander through the "palace haunted,"
Or the "cypress vales Titanic" which thy spirit did explore —
Never hear the "Ghoul" king dwelling in the ancient steeple telling,
With a slow and solemn kneeling, losses human hearts deplore —
Telling "in a sort of Runic rhyme," the losses we deplore,
Toiling, toiling evermore.

If a "living human being," ever had the gift of "seeing
The grim and ghastly" countenance his evil genius wore —
It was thee, "unhappy master, whom unmerciful Disaster
Followed fast and followed faster, till" thy "songs one burden bore —
Till the dirges of" thy "hopes one melancholy burden bore,
Of never — nevermore."

Two Riddles.

BY EDGAR ALLAN POE.

I

*F*or her this rhyme is penned whose luminous eyes,
Brightly expressive as the twins of Leda,
Sh*a*ll find her own sweet name, that nestling lies
Upo*n* the page enwrapped from every reader;
Search narrowly the lines; they hold a treasure
Divin*e* — a talisman — an amulet
That must be worn at heart; search well the measure —
The word*s* — the syllables — do not forget
The trivialest point, or you may lose your labor!
And yet there is in this no Gordian knot
Which one mi*g*ht not undo without a sabre,
If one can m*e*rely comprehend the plot,
Enwritten upo*n* the leaf where now are peering
Eyes' scintillating soul, there lies *purdus*
Three eloquent words, oft uttered in the hearing
Of poets, by poets—as the name is a poet's, too,
Its letters, although naturally lying,
Like the knight Pinto-Mendez Fernando,
Still form a synonym for truth. Cease trying!
You will not read the r*i*ddle, though you do the best you can do.

II

"*S*eldom we find," says Solomon Don Dunce,
"Half an idea in the profoundest sonnet,
Through all the flimsy things we see at once,
As *e*asily as through a Naples bonnet;
Trash of all trash; how can a lady don it?
Yet he*a*vier far than your Patrarchan stuff,
Owl-down*y* nonsense that the faintest puff,
Twirls into truck-paper the while you con it."
And veritably Sol is right enough.
The general Tuckermanites are arrant;
Bubbles ephemeral, and so transparent;
But this is, no*w* — you may depend upon it,
Stable, opaque, *i*mmortal; all by dint,
Of the dear names that lie concealed within it.

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The Dove.

(The following poem was written by a Miss Townsend, of Philadelphia, after hearing Poe's "Raven" read. The spirt of the two poems is quite manifest.)

'Twas midnight! solemn, dark and deep!
And vainly I had courted sleep,
When worn with pain, with anguish tossed,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft, and murmuring sound,
Making the stillness more profound.

I hushed my breath! again it came!
My heart beat faster — still the same
Low, gentle murmuring met my ear,
Approaching near and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light,
Then burst upon my raptured sight,
Filling my little chamber quite;
And in that light a bird was seen —
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful,
A lovely bird with plumage white,
In that calm, still and clear moonlight.

Floating a moment around my head,
It rested opposite my bed,
Beside a picture lovlier
Then heathen god, and holier;
Two beauteous babes with sinless eyes,
Bespeak them still in Paradise;
Whose loving, soft, and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant white-linged bird,
I listened but no sound I heard —
And then I spoke — "Sweet bird," I said,
"From what far country hast thou fled? [here,
Whence com'st thou, and why com'st thou
Canst thou bring aught my soul to cheer?
Hast thou strange news? speak, gentle dove,"
And the bird answered, "God is Love."

"They tell me so," I faintly said;
"But joy hath flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary,
Think not thy words my spirit move!"
Still the bird answered "God is Love."

"Some dearly loved are far away,
And some who fondly near me stay
Are sick, and sad, and suffering,
While I am weak and murmuring;
Each for the other grieves and tries
To stay the tears that fill the eyes —
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered, "God is Love."

I started up — "The World," I said,
"Though beautiful, it once was made,
Is full of crime and misery now;
Want sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word —
Vice honored — virtue scorned — we see,
Why are these ills allowed to be?"
He raised his head, the soft-eyed dove,
As though my boldness he'd approved,
Then bowed and answered, "God is Love."

"Forgive," I said, in accents mild,
"I would I were again a child;
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar,
I strive to mount, but o'er and o'er,
My feeble wings I raise in vain,
I flutter, sink, and fall again!"
In low, but earnest tone, the dove
Still softly murmured, "God is Love.!"

"Thou mov'st me strangely, wondrous bird,
My soul is strongly, deeply stirred —
My heart grown lighter — may I still
My mission on the earth fulfill,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerily answered, "God is Love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Then blessed type of love and peace,
My hope and faith thou'lt still increase —
Be ever near me, gentle dove,
I know, I feel, that "GOD IS LOVE."

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The Portrait of Poe.

BY SARAH HELEN WHITMAN.

Slowly I raised the purple folds concealing
That face, magnetic as the morning's beam;
While slumbering memory thrilled at its revealing,
Like Memnon waking from his marble dream.

Again I saw the brow's translucent pallor,
The dark hair floating o'er it like a plume;
The sweet imperious mouth, whose haughty valor
Defied all portents of impending doom.

Eyes planet calm, with something in their vision
That seemed not of earth's mortal mixture born;
Strange mythic faiths and fantasies Elysian,
And far, sweet dreams of "fairy lands forlorn."

Unfathomable eyes that held the sorrow
Of vanished ages in their shadowy deeps,
Lit by that prescience of a heavenly morrow
Which in high hearts the immortal spirit keeps.

Oft has that pale poetic presence haunted
My lonely musings at the twilight hour,
Transforming the dull earth-life it enchanted,
With marvel, with mystery, and with power.

Oft have I heard the sullen sea-wind mourning
Its dirge-like requiems on the lonely shore,
Or listened to the autumn woods intoning
The wild sweet legend of the lost Lenore.

Oft in some ashen evening in October,
Have stood entranced beside a mouldering tomb
Hard by that visionary lake of Auber,
Where sleeps the shrouded form of Ulalume.

Oft in still, starlit nights have heard the chiming
Of far-off mellow bells on the keen air,
And felt their molten-golden music timing
To the heart's pulses answering unaware.

Sweet, mournful eyes, long closed upon earth's sorrow,
Sleep restfully after life's fevered dream!
Sleep, wayward heart! till on some cool, bright morrow,
Thy soul, refreshed, shall bathe in morning's beam.

Though cloud and sorrow rest upon thy story,
And rude hands lift the drapery of thy pall,
Time, as a birthright, shall restore thy glory,
And Heaven rekindle all the stars that fall.

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RESURREXI.

BY LIZZIE DOTEN (Inspirational).

From the throne of Life Eternal, from the home of love supernal,
Where the angel feet make music over all the starry floor —
Mortals, I have come to meet you, come with words of peace to greet you,
And to tell you of the glory that is mine forevermore.

Once before I found a mortal waiting at the heavenly portal —
Waiting but to catch some echo from that ever opening door;
Then I seized his quickened being, and through all his inward seeing,
Caused my burning inspiration in a fiery flood to pour !

Now I come more meekly human, and the weak lips of a woman
Touch with fire from off the altar, not with burnings as of yore;
But in holy love descending, with her chastened being blending,
I would fill your soul with music from the bright celestial shore,

As one heart yearns for another, and a child turns to its mother,
From the golden gates of glory turn I to the earth once more,
Where I drained the cup of sadness, where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens — human vampires, sordid cravens, —
Preyed upon my soul and substance till I writhed in anguish sore;
Life and I then then seemed mismated, for I felt accursed and fated,
Like a restless, wrathful spirit, wandering on the Stygian shore.

Tortured by a nameless yearning, like a frost-fire, freezing, burning,
Did the purple, pulsied life-tide through its fevered channels pour,
Till the golden bowl — Life's token — into shining shards was broken,
And my chained and chafing spirit leaped from out its prison door.

But while living, striving, dying, never did my soul cease crying,
" Ye who guide the Fates and Furies, give, O give me, I implore,
From the myriad hosts of nations, from the countless constellations,
One pure spirit that can love me — one that I, too, can adore ! "

Through this fervent aspiration, found my fainting soul salvation,
Far from out its blackened fire-crypts did my quickened spirit soar;
And my beautiful ideal — not too saintly to be real —
Burst more brightly on my vision than the loved and lost Lenore.

'Mid the surging seas she found me, with the billows breaking round me,
And my saddened, sinking spirit in her arms of love upbore;
Like a lone one, weak and weary, wandering in the midnight dreary,
On her sinless, saintly bosom, brought me to the heavenly shore.

Like the breath of blossoms blending, like the prayers of saints ascending,
Like the rainbow's seven-hued glory, blend *our* souls forevermore;
Earthly love and lust enslaved me, but divinest love has saved me,
And I know now, first and only, how to love and to adore.

O, my mortal friends and brothers, we are each and all another's,
And the soul that gives most freely from its treasures hath the more;
Would you lose your life, you find it, and in giving love, you bind it
Like an amulet of safety, to your heart forevermore.

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Streets of Baltimore.

BY LIZZIE DOTEN (Inspirational).

Woman weak and woman mortal, through thy spirits's open portal,
I would read the Runic record of mine earthly being o'er —
I would feel that fire returning, which within my soul was burning,
When my star was quenched in darkness, set, to rise on earth no more,
When I sank beneath life's burden in the streets of Baltimore !

O, those memories, sore and saddening ! O, that night of anguish maddening !
When my lone heart suffered shipwreck on a demon-haunted shore —
When the fiends grew wild with laughter, and the silence following after,
Was more awful and appalling than the cannon's deadly roar —
Than the tramp of mighty armies through the streets of Baltimore !

Like a fiery serpent coiling, like a Maelstrom madly boiling,
Did this Phlegethon of fury sweep my shuddering spirit o'er !
Rushing onward, blindly reeling, tortured by intensest feeling —
Like Prometheus, when the vultures through his quivering vitals tore —
Swift I fled from death and darkness, through the streets of Baltimore !

No one near to save or love me ! no kind face to watch above me !
Though I heard the sound of footsteps, like the waves upon the shore,
Beating, beating, beating, beating ! now advancing, now retreating —
With a dull and dreamy rhythm — with a long continuous roar —
Heard the sound of human footsteps in the streets of Baltimore !

There at length they found me lying, weak and 'wildered, sick and dying,
And my shattered wreck of being to a kindly refuge bore !
But my woe was past enduring, and my soul cast off its mooring,
Crying, as I floated onward, " I am of the earth no more !
I have forfeited life's blessings in the streets of Baltimore ! "

Where wast thou, O Power Eternal ! when the fiery fiend, infernal,
Beat me with his fiery fasces, till I sank to rise no more ?
O, was all my life-long error crowded in that night of terror ?
Did my sin find expiation, which to judgment went before,
Summoned to a dread tribunal, in the streets of Baltimore !

Nay, with deep, delirious pleasure, I had drained my life's full measure,
Till the fatal, fiery serpent, fed upon my being's core ?
Then with force and fire volcanic, summoning a strength Titanic,
Did I burst the bonds that bound me — battered down my being's door;
Fled, and left my shattered dwelling in the streets of Baltimore.

Gazing back without lamenting, with no sorrowful repenting,
I can read my life's sad story in a light unknown before !
For there is no woe so dismal, not an evil so abysmal,
But a rainbow arch of glory spans the yawning chasm o'er !
And across that bridge of beauty did I pass from Baltimore !

In that grand, Eternal City, where the angel-hearts take pity
On the sin which men forgive not, or inactively deplore,
Earth has lost the power to harm me ! death can nevermore alarm me,
And I drink fresh inspiration from the Source which I adore —
Though my spirit's apothéosis — that new birth in Baltimore !

Now no longer sadly yearning — love for love finds sweet returning —
And there comes no ghostly raven, tapping at my chamber door !
Calmy, in the golden glory, I can sit and read life's story,
For my soul from out that that shadow hath been lifted evermore —
From that deep and dismal shadow, in the streets of Baltimore !

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THEOSOPHY IN A FEW WORDS.

THEOSOPHY IS the solution of the mystery of life. You are on earth for a purpose. Stop one hundred men in the street and ask them what the object of life is, and perhaps not a single one can make an intelligent reply. This is because modern religious systems have an unsatisfactory explanation to offer, and materialistic science has none.

There is no light on this most important of all problems. Yet you know that you are alive and must be here for a purpose.

Religious systems must have been founded on truth; otherwise they could not so universally exist. Nor will it be denied that science possesses great truths. Two truths should fit together. But science and religion are not reconciled to each other. Therefore a third system is necessary.

In the Theosophical Philosophy science and religion are brought together.

Modern science deals with the evolution of the physical body. Religion deals only with the spiritual. Theosophy says they are one and dependent upon each other.

The object of life is for man to become a god.

Evolution is the law, and it is an endless one. In order to evolve the perfect man, or god, it is necessary to gain every experience. This earth is the school.

You live unnumbered lives on earth.

Since you cannot gain every experience in one life, you must be reborn countless times. Your present character and intellect are the net result of your past lives.

The Darwinian theory Theosophy agrees with in substance so far as it accounts for the evolution of the physical body. But Theosophy teaches that it is the *ego* (soul, roughly speaking) of one individuality which evolves through every form from the mineral kingdom to the human.

Evolution cannot cease with man. It must also be the law in the unseen world. Man becomes a god. Thus evolution is shown to have an object instead of being aimless, and nature credited with being just instead of unjust.

Karma is a law in nature which evolution obeys. It is a law of cause and effect as applied to individual life—"as ye sow, so shall ye reap". Therefore it is also the dispenser of punishment and reward.

Every cause must have its effect. Drop a pebble in a mill-pond and it will disturb every atom in the water; throw a rubber ball against a wall and it will rebound. Thought acts in the same way. It is a force in nature as well as is electricity.

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Actions are only its physical expression. What manner of man you are depends upon your plane of thought. Your present condition is the effect of causes set in motion in past lives. The rubber balls of Unhappiness will rebound against you only so long as you throw them against nature's inflexible wall of Harmony. Unhappiness is discord, and is the result of selfishness. Evolution on the physical plane is only the manifestion of evolution on the spiritual. Through unselfishness alone can the higher plane be reached.

Death is not to be dreaded.

It is only a more pronounced manifestion of an endless succession of deaths constantly going on during life in the human organism. Old cells in the body waste away and new ones form continually. Physiology teaches that man has a new body every seven years. Your opinions change, you change in size, taste and manner. Nothing physical is permanent. Yet memory and consciousness assure you that you are the same person. In the same way the so-called "death" does not affect the *ego*, or true Individuality, which now has thrown off completely the vehicle which linked it to earth.

Death is a rest for the soul after a life of activity, just as sleep is a rest for the body after a day of toil. Everything in nature works in these cycles of rest and activity. Light follows darkness; high tide after low tide; there is summer after winter; the heart throbs, then there is a lull; the lungs expand, then contract. It is contrary to natural law to believe that eternal rest can follow a few years of earth-life, as the churches teach. It is equally improbable there should be no rest.

Hell is on earth.

Effects can rebound only on the plane on which the causes are set in motion. It is through the physical body that actions are performed. The soul is only the spectator. Earth-life and its limitations are Hell. "Knowledge saves from many a bitter experience".

There is a Heaven—every man makes his own.

But it is not a place. It is a state of consciousness. *Devachan* it is called by the Sages of the East. When the soul leaves the body it evolves the highest ideals of earth-life and absorbs them. This Heaven lasts as long as there are exalting aspirations to build up. When the realization has been exhausted the soul is attracted back to earth and is reborn, bringing with it the knowledge acquired in its previous lives.

Theosophy has no dogmas to present. Knowledge can come through reason only. Belief in the various Theosophical tenets is optional with members of the Society.

The Theosophical Society in America has for its principal object the formation of a nucleus of Universal Brotherhood without any distinctions whatever; its subsidiary objects being: *(a)* the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study;

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and *(b)* the investigation of the unexplained laws of nature and the psychical powers latent in man.

Karma and Reïncarnation are the central teachings of Theosophy, furnishing the explanation of human life and the motive to human effort.

The purpose of this paper is merely to present a rough outline of the Theosophical theories to those unacquainted with them. Space does not permit of argument or explanation or comparison with religious or materialistic systems. There seems to be an impression among many who have never examined the Wisdom-Religion that Theosophy is closely allied to Spiritualism. This is incorrect. Theosophy is unrelentingly opposed to passive mediumship. Most members, however, as individuals believe that in spite of much fraud practised in *séance*-rooms the phenomena of Spiritualism prove the existence of a supersensual world, as does Hypnotism.

HOW TO JOIN THE THEOSOPHICAL SOCIETY.

Membership is either in a Local Branch or "at large", and by joining either way one becomes a member of the whole Society. When a Branch exists in an applicant's town, it is usually better to join it, as he then more effectually aids the Cause, and has the advantages of larger intercourse with members, of attending the meetings, and of using the Library if there is one. When distant from any Branch, or for good reason indisposed to join one, he should become a member-at-large.

MEMBERSHIP IN A BRANCH.

The applicant should write to the President or Secretary, stating his desire for membership and enclosing a stamp for reply. He will receive a blank form of Application, to be filled in and signed by himself, and a statement of the entrance-fee and dues established by the Branch. The Form is to be countersigned by two members of the Society. The Form thus completed, the applicant should deposit with it the entrance-fee and such portion of the annual dues as the Branch rules require. All Branches fix their own entrance-fees, or have none, as they see fit, except that they have to collect from members $1.00 dues for each to Headquarters. He then, upon election, is a full member of the Theosophical Society and of the particular Branch.

A member can leave a Branch to join another one, or to become a member-at-large.

MEMBERSHIP-AT-LARGE.

The applicant can communicate with any Branch President, but for convenience of records, etc., it is better to address directly the President, [redacted] 144 Madison Ave., New York City, enclosing stamp. The blank Form of Application will be forwarded, and should be then filled up and signed. With it should be enclosed $2.00 for entrance-fee, and $2.00 for annual dues for the first year. If the applicant knows no members whose counter-signatures may be obtained, he should refer the Headquarters to two citizens of his (the applicant's) neighborhood, by whom his character may be vouched for. Their testimony will justify the office in securing the signatures of two members of the Society. These being affixed, the President will admit and enroll the applicant as member-at-large. Should he remove to a town containing a Branch, he is eligible to election to membership therein should the Branch also desire it.

Applicants may also be admitted as members-at-large by Presidents of

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Branches upon above conditions, in which case such President sends the completed application to the Headquarters.

The annual dues of $2.00 are payable each January 1st, and a notice-card is sent to members-at-large by the Headquarters.

This Tract will be supplied at the rate of 50 cents per 100. Also: An Epitome of Theosophy, Theosophy as a Guide in Life, The Necessity for Reincarnation, Karma as a Cure for Trouble, Spirituality.

WORKS RECOMMENDED.

The Wilkesbarre Letters on Theosophy..... $
A concise exposition, the doctrines of Karma and Reincarnation being especially set forth and objections thereto answered.
The Indianapolis Letters on Theosophy.....
Topics in Reincarnation.....
Topics in Karma.....
Death as viewed by Theosophy.....per 100, $1.50; single copies
Theosophy the Religion of Jesus.....per 100, $1.50; single copies
Theosophy and its Message.....per 100, $1.50; single copies
The Crown of Life.....per 100, $1.50; single copies
The Theosophical Mahâtmâs.....per 100, $1.50; single copies
The Seven Principles of Man.....cloth
Rough Outline of Theosophy.....
Theosophy and its Evidences.....
In Defence of Theosophy.....
The Sphinx of Theosophy.....
Why I became a Theosophist.....
Esoteric Basis of Christianity (W. Kingsland).....parts 1 and 2, each
Purpose of Theosophy (Mrs. A. P. Sinnett).....
Evolution According to Theosophy (Hillard).....
The Light of Asia (Sir Edwin Arnold).....paper
Esoteric Buddhism (A. P. Sinnett).....cloth $1.25; paper
The Occult World (A. P. Sinnett).....cloth $1.25; paper
Reincarnation.....cloth
Death—and After?.....cloth
Echoes from the Orient (W. Q. Judge).....cloth
Wonder Light and other Tales for Children (Mrs. J. C. Ver Planck) cloth
The Key to Theosophy (H. P. Blavatsky).....cloth
Bhagavad Gitâ.....red leather, 75c; morocco, gilt
Voice of the Silence (H. P. Blavatsky)..red leather, 75c; morocco, gilt
The Ocean of Theosophy (W. Q. Judge).....cloth $1.00; paper
Modern Theosophy (Claude Falls Wright).....cloth, $1.00; paper

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Orders for the above, book-lists, etc., to be addressed to

Theosophical Publishing Co.,

144 Madison Ave, New York.

Applications for information to be addressed to

The President T.S. in America,

144 Madison Ave, New York.

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Books and Pamphlets Received.

LOGARITHMIC TABLES, BY GEORGE W. JONES. This work is a royal octavo book, printed on good paper and substantially bound, as all logarithmic tabular works should be where such are in constant use. Prof. Jones is one of the faculty of Cornell University, Ithaca, N. Y., and has produced a much desired work. There are eighteen departments in the book, and among them four-, six-, and ten place logarithms, constants in mathematics and nature, weights and measures, trigonometric functions, natural logarithms, prime and composite numbers, squares and cubes, square and cube roots, reciprocals, quarter-squares, Bessel's co-efficients, binomial co efficients, errors of observations, etc. These tables are in constant use by nearly all mathematicians, astronomers, and actuaries, and it is important to have correct tables, and clear typographical execution of a work of this character. Indeed, the author, on the title-page, makes the following announcement: "To promote the detection of errors in the tables, one dollar will be paid for the first notice of any such error." Address Prof. G. W. Jones, Ithaca, N. Y. The book contains 160 pages, and is now in its eighth edition. Single copies by mail, $1.00. Cloth bound. Address the author, Ithaca, N. Y. Foreign buyers can address Macmillan and Co., London, England.

Prof. Jones also publishes other mathematical books: Drill Book in Trigonometry, $1.00. Drill Book in Algebra, $1.00. He also has in preparation: Problems in Algebra for Beginners, and a Higher Algebra.

Neue Metaphysische Rundschau. Band III, 1, 1900. Januar. Monatsschrift für philosophische, psychologische und okkulte Forschungen in Wissenschaft, Kunst und Religion. Herausgegeben von Paul Zillmann. Halbjährlich: 6.—Mk. Einzelne Hefte· 1.—Mk. Verlag: Gross-Lichterfelde bei Berlin, Carlstrausse, 3. Portrait of Von Zillmann in his bibliotheca for frontispiece. Quotation from H. P. Blavatsky for forewords. Portrait of J. B. Kerning, and sketch by Von Zillmann.

Notion Première et Fondamentale pour l'étude de la Connaissance Antique and Occulte de la Mathématique, Alchimique, Harmonique et Divine en Sanscrit, la Langue des dieux et autres langues, arts architecturaux, tables numériques, propositions, géomètriques, glyphes, ou symboles variés. Par A.-J· Guelle, Paris, Librairie de l'Art Indépendant, 10, rue Saint-Lazare, France. Opuscule 1 — 1 franc.

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THE THEOSOPHICAL FORUM commenced April 1889. The first series continued to April, 1895, Nos. 1 to 70. The second or new series in octavo size commenced with May, 1895 and has been continued to the present time, though with interims. Vol. V, No. 11, is issued for March, 1900. It contains: The Wisdom of the Celesitals, being quotations from Mencius, Confucius, and Lao-Tze. A Talk with My Brain. The Oriental Department: Songs of the Master III. Notes and Reviews. The subscription price is $1.00 per annum. Address Post Office Box 1584, New York City.

THE SPHINX. This a thoroughly first-class publication and cannot fail to interest cultured and thoughtful people. It is edited by Mrs. Catharine H. Thompson and supported by the best writers on astrology in England and America, and is the only magazine in the United States that is entiraly devoted to teaching, demonstrating and vindicating the truth of the science of astrology as taught by the Egyptians. There is at this time a large and increasing demand for such a magazine, and indeed for all good astrological works, and the interest is growing so rapidly that the call cannot adequately be met. No pains will be spared to make The Sphinx a useful as well as an attractive, up-to-date periodical, and the very best of its kind. $3.00 a year, monthly; singly, 30 cents. 480 Massachusetts Avenue, Boston, Mass.

MODERN ASTROLOGY. Established in 1890. The oldest and has the largest circulation and is best supported of any astrological magazine. Edited by Alan Leo, P. A. S.. Its adopted motto is: "The wise man rules his stars, the fool obeys them." The object of this magazine is thoroughly to purify and reestablish the science of astrology. Through planetary symbology it seoks to explain the ONE universal Spirit in its varied manifestations. Annual subscription 12 shillings post free. Half yearly subscription, 6 shillings 6 pence, post free. Single copies, 1 shillings 2 pence, post free. Editorial office, 9 Lyncroft Gardens, West Hampstead, N. W., London, England. All correspondence should be addressed to the editorial office. Royal octavo in size, engraved and attractive cover in yellow. Vol VIII commenced with February, 1899. Mr. Alan Leo took full charge and control of Modern Astrology in 1895. It had been published from 1890 to that time under the name of Astrologer's Magazine, the first number bearing the remark of Tycho Brahe, "To deny the influence of the Stars is to deny the influence and providence of God." Modern Astrology is published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C., London, England. In America, The Occult Publishing Co., 73 Tremont St., Boston, Mass.

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Publications, Exchanges, Etc.

Altruist, co-operative society, 2711 Franklin Ave., St.Louis.	.50
American Folk-Lore Journal, Cambridge, Mass.	3.00
Astronomical Journal, Cambridge, Mass, tri-monthly.	5.00
Freethought Ideal, liberty, progress, Ottawa, Kan.	.50
Golden Days, Stories, children. Philadelphia, Pa.	1.00
Inland Educator, R. J. Aley, Math. Ed., Bloomington, Ind.	1.00
Journal of Communication, Numeric, R. M. Pierce, N. Y.	1.00
Light of the East, Hindu, 20 Grey St., Calcutt, India.	1.75
Light of Truth, Philosophy of Life, Columbus, O.	1.50
Literary News, Eclectic Review, 59 Duane St., New York.	1.00
Modern Astrology, Alan Leo, 9 Lyncroft Gardens, London.	1.60
New-Church Review, Swedenborg, quart., Boston, Mass.	2.00
North American Checker-Board, West Derry, N. H.	2.00
Ohio Teacher, education, teaching, Marietta, Ohio.	1.00
Phrenological Journal, 27 E. 21st St., New York.	1.00
Popular Astronomy, W. W. Payne, Northfield, Minn.	2.50
Printers' Ink, Advertising, 10 Spruce St., New York.	5.00
Saturday Evening Post, Philadelphia, Pa.	6.00
Scientific American, Patents, 361 Broadway, New York.	3.00
The Biblical World, W. H. Harper, Chicago, Ill.	2.00
The Covenant People, British-Israel, London, Eng.	1.00
The Flaming Sword, Korashanity, Chicago, Ill.	1.00
The Keystone, 237 Dock Street, Philadelphia, Pa.	2 00
The Mathematical Monthly, Springfield, Mo.	2.00
The Monist, Phil sophy, Paul Carus, ed, quart, Chicago.	2.00
The Nazarene Magazine, 201 E. Coal St., Shenandoah, Pa.	.50
The New Earth, Social Problems, 540 Pearl St., New York.	.50
The Open Court, Religion of Science, Chicago, Ill.	1.00
The Radiant Centre, Philosophy, etc., Washington, D. C.	1.00
The Student's Journal, Phonography, 744 Broadway, N. Y.	1.00
The Syracuse Clinic, Good Health, Syracuse, N. Y.	.50
The Theosophist, Adyar, Madras, India. H. S. Olcott, ed.	5.00
Universal Truth, 87 Washington St., Chicago, Ill.	1.00
Youth's Companion, Columbus Avenue, Boston, Mass.	1.75

Myths and Bible. By Olof A. Toffteen, Rector of St. Ansgarius Church, Minneapolis, Minn. Some hints to the value of Scandinavian mythology upon biblical Research. Pp. 58. 1899.

Beauty on Ice. By John Erb. A thrilling tale of a Ruined Realm. Pp. New York, 1899. Two books from O. H. Leavitt.

Speech of J. Alonzo Greene, of Moultonborough, N. H., in reply to Col. Wm. J. Bryan. At Concord, N. H., Feb. 2, 1900. 8vo. Manchester, N. H., 1900.

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CHRISTOLOGY. In 1847, there was published in London, England, a work, written by E. W. Hengstenberg, entitled the "Christology of the Old Testament, on the Messianic Predictions of the Prophets"; pp. 670 (Thos. S. Arnold's edition). Hence "Christology" is a proper word to use as a caption for a list of monographic literature on one of our book shelves:

Am I Jew or Gentile? Genealogy of Jesus Christ. T. A. Davies.
Book of the Generation of Jesus D. M. Bennett, N. Y.
Character of Works of Christ. Wm. B. Hayden. Boston, 1849
Chrestos a Religious Epithet. J. B. Mitchell. London, 1880
Christos. The Perfect Man the Anthropomorphic God.
Christ and Buddha Contrasted. By an Oriental. London, 1882
Christ or Buddha; Review of "Light of Asia." Salem, 1881
Christ and Christianity. James Freeman Clarke. Boston.
Christ or Moses: Which? Olga Novikoff. London, 1895
Christ and the Resurrection. Henry Kiddle. Ottumwa, 1886
Christ Healing the Sick. Criticisms on the Picture. 1831
Christ in the Tomb; Disquisition on the Time. 1875
Christ Rejected by the Jews. Synopsis of the Picture. 1830
Christ the Corner-Stone of Spiritualism. J. M. Peebles. 1878
Crucifixion of Jesus Christ Anatomically Considered. 1853
Death in Adam: Life in Christ. David Bartley. 1873
Did Jesus Christ Rise from the Dead? W. S. Ross. London.
Did Jesus Die on the Cross or Rise from the Dead? E. W. Wallis.
Did Jesus Really Die on the Cross? Charles Vóysey. 1877
Do You Love Jesus? L. K. Washburn. Boston, 1878
History of the Ivory Statue of Christ at Genoa, Italy. 1846
History of the Robe of Jesus Christ at Tréves. Phila., 1845
History of the Man Called Christ. Thomas Jones. 1873
Hypothesis of the Sufferings of Christ. Noah Worcester. 1832
Immanuel; Two Natures of Christ. P. W. Ellsworth. 1860
Immortality Only in Christ. Edmund Micklewood. Chicago.
Jesus and the Prophets Against Paul. Alshah. Chicago, 1883
Jesus, Buddha, Chrishna, Zoroaster: Mediators. Boston, 1871
Jesus in a Trance When Taken from the Cross. Chicago, 1873
Jesus in His Offices. Seven Discourses. A. G. Comings. 1858
Jesus on the Throne of His Father David. J. L. Lord. N. Y.
Jesus the Christ; Was He Divine? E. P. Woodward. Boston.
Jesus the Great Philosopher. Charles J. Nall. New York, 1880
Jesus the Pharisee. Rabbi Isaac M. Wise. Cincinnati.
Key to Christ's Original Doctrine. D. B. Strong. 1892
Legends of Christ. Infancy, boyhood. Jas. Redpath. Boston.
Logia of the Lord Ascribed to Jesus the Christ. G. Massey.

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Martyrdom of Jesus of Nazareth. Rabbi. Isaac M. Wise. 1874
Moral Character of Christ. Humanity. Philip Schaff. 1861
Mythical Theory Applied to the Life of Christ. G. E. E. 1846
Narrative of Our Saviour Jesus Christ. Pontius Pilate. 1849
No Priest, No Sacrifice, No Altar, But Christ. C. M. McIlvaine.
Our Reign with Jesus on Earth. Jos. L Lord. New York, 1873
Panegyric on Christ, John S. Mill. Exposure. G. W. Foote. 1885
Plan of Salvation by Jesus Christ. T. M. Preble. Boston, 1863
Plea for Jesus of Nazareth. Bishop of Melbourne. 1885
Reign of Christ over Israel and the Nations. W. Jones. 1873
Remarks on Renan's Life of Jesus. W. H. Furness. 1865
Renan's Life of Jesus. Dr. E. De Pressensé. 1863
Renan's Life of Jesus. Freewill Baptist Quarterly, Jan., 1865
Second Advent of Christ and Recent Materialism. L. E. Lewis.
Second Advent of Jesus Christ. Hugh M'Neile. 1840
Second Coming of Jesus Christ in the end of 1866. Edinburgh.
Socrates and Jesus Compared. Joseph Priestly. Phila., 1803
Strauss's Life of Christ; the Mythic Theory. S. G. B. 1846
Strauss's Life of Jesus. Christian Examiner. July, 1840
Story of Jesus; Facts of Christ's Life. C. H A. Dall. 1856
The Authority of Jesus. W. H. Furness. Philadelphia, 1867
The Blood of Jesus. Dean Stanley. Manchester, Eng.
The Commonwealth of Jesus. Arthur W. Dowe. San Francisco.
The Creeds or Christ: Which? Rev. J. L. Douthit. 1889
The Followers of Jesus. L. K. Warhburn. Boston, 1887.
The Mythical Jesus and Historical Christ. Gerald Massey.
The Resurrection of Christ. Robert Stout. Dunedin, 1880
The Second Advent of Christ will be Pre-Millennial. Boston.
The Secret of Jesus. O. B. Frothingham New York, 1872
The True Temptation of Jesus. F. W. Newman Ramsgate.
The Truth as It Is in Jesus. A. H. Vinton. Boston, 1873
The Yoga of Christ, written down by A. K. G. London, 1894
Trial of Jesus; 23 figures. Executed by Mrs. Pelby.
True Gospel of the Allegorical Jesus Christ. R. Carlile. 1872
True History of Jesus the Christ, Dictated by Himself. 1860
Vindication of Jesus and His Gospel. Gibson Smith. 1860
Visit of Jesus Christ to Pope Pius IX. (Poem.) Victor Hugo.
Was Jesus Christ a Democrat? Brittan and Jamieson. 1875
Was Jesus Christ Identical with the Creator? A. P. Peabody.
Was Jesus Divine? Criticism. M. B. Craven. Philadelphia
Was Jesus Insane? L. K. Washburn. New York.
What Think Ye of Christ? Increase S. Lincoln. Boston, 1882
Who was Jesus Christ? Mrs. A. H. Colby. Boston, 1886
Will Christ Come Again to Reign on Earth? Boston.
Will There Be a Millennium Before Jesus Comes? J. A. Seiss.

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Arcane Literature.

Transactions of the Supreme Council, 33°.·. for the Southern Jurisdiction of the United States of America. Ancientand Accepted Scottish Rite of Free-Masonry. October. 1899. Grand Orient of Charleston. " In Deo Fiducia Nostra." Pp. 580.

Statutes of the Supreme Council of the 33° for the Southern Jurisdiction of the United States. " Nemo est supra leges." " No cne is above or beyond the control of the law." Orient of Charleston. Adopted October, 1899. Appendix, pp. 110. Received from Frederick Webber, Secretary General, House of the Temple, Washington, D. C.

Proceedings of the Supreme Council of the Sovereign Grand Inspectors General of the 33d and Last Degree, Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America. Grand East, Boston, Mass. 86th and 87th annual sessions. " Deum Meumque Jus." " God and My Right." Pp. 308. Received from Josiah H. Drummond, Portland, Maine.

Records and Minutes of the Provincial Grand Lodge, R. S. Y. C. S., and the Provincial Grand Chapter, H. R. M., for the United of America, of the Royal Order of Scotland. " Gloria in Excelsis Deo." " Virtute et Silentia." Vol. I, I–XII. Vol, II, I–VII. Recieved from Josiah H. Drummond, Portland, Me.

Trausactions of the Metropolitan College, Societas Rosicruciana, London, England. 1885–1899. Received from Dr. W. Wynn Westcott, M. B., Supreme Magus IX°. London, Eng.

Arabic Nobles of Ye Mystic Shrine. I istorical shetch .From the author Isaac P. Noyes, Washington, D. C.

The Pith and Marrow of the Closing and Coming Century and Related Position of Freemasonry and Jesuitry. Royal octavo, pp. 18. New York. From A. F. Wheat, M. D., Manchester.

Order of the Eastern Star. Proceedings of the Ninth Annual Convocation of the Grand Chapter of N. H., Sept. 12, 1890. From James H. Connor, Goffstown, N. H.

Observations on Cryptic Federation, addressed to the Royal and Select Masters in the Obedience of the Grand Council of Illinois. By Geo. W. Warville, P. G. M. 8vo. Chicago, 1899.

Notes on the Chivalric Orders, with especial reference to the Imperial, Ecclesiastical and Military Order of the Red Cross of Constantine. By Geo. W. Warville, K. G. C., Past Grand Sovereign of Illinois. 8vo. Chicago, 1899. From the author.

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Recent Catalogues Received.

Anderson, Jr., John, 34 West 30th St, New York. Auctioneer.
Barker, M. I. 155 LaSalle St., Chicago, Ill.
Caspar Compnny, C. N. 437 E. Water St., Milwaukee, Wis.
Clark, A. S. 174 Fulton St., New York. Second hand.
Coburn, F. W. Lexington, Mass. Address 47 Cornhill, Boston.
Crawford, A. J. 1002 Pine St., St. Louis, Mo. Old Books.
Deutschberger, A. 117 Fourth Avenue, New York.
Dodd, Mead & Co., New York. Old and New.
Doonan, J. T. 124 Peachtree St., Atlanta, Ga. Clearance.
Eckler, Peter. 35 Fulton St., New York. Liberal Classics.
Foley, P. K. 26 Bromfield St., Boston, Mass. First Eds. Lit.
Houghton & Miffln, 4 Park St., Boston, Mass. Riverside.
Humphrey, Geo. P. Rochester, N. P. Old and Rare.
Libbie & Co., C. F. 646 Washington St., Boston. Auctioneers.
Littlefield, Geo. E. 67 Cornhill, Boston, Mass. Old and Rare.
McDonough, Jos. 55 State St., Albany, N. Y. Ye Olde Bookes.
McLean & Co., S. F. 44 46 E. 22d St., New York. Miscel.
Morris, F. M. 171 Madison Street, Chicago, Ill. Old and New.
Ochs & Co., A. J. 367 Washington St., Boston, Mass. Ana.
Occult Publishing Co. 73 Tremont St., Boston, Mass.
Skinner, John. 44 North Pearl St., Albany, N. Y.
Spon & Chamberlain, 12 Cortlandt St., New York. Scientific.
State Library, Concord, N. H. Duplicates, sale and exchange.
Taylor, Thomas J. Taunton, Mass. Am. Revolution.
Theosophical Book Concern, 26 Van Buren St., Chicago, Ill.

Blackwell, B. H. 50 Broad Street, Oxford, Eng. Classical.
Bright's Stores, 22-23 Town Hall Ave., Bournewouth, Eng.
Bodin, Lucien. 43 Quai des Grands-Augustins, Paris, France.
Britnell, Albert 254 Yonge St., Toronto, Can. Old and New.
Britnell, John. 248 Yonge St., Toronto, Can. Old and New.
Drayton & Sons, S. 201 High St., Exeter, Eng. Second hand.
Dulau & Co., 17 Soho Square, W., London. Mathematics.
George & Son, E. 151 Whitechapel Road, London, E.
Gregory, George. 5 Argyle St, Bath, Eng. Scientific.
Herbert, C. 333 Goswell Road, E. C. London. All kinds.
Murray, Frank, "The Clique." 4 London Road, Derby, Eng.
O'Donoghue & Co. 19 Lincoln Place, Dublin, Ireland.
Smith, A. Russell. 24 Great Windmill St., W., London, Eng.
Theosophical Publishing Co. 3 Langham Place, W., London.
Thomson, John. Mollinsburn, Airdrie, Scotland. Sec.-Hand.
Watkins, J. M. 53 St Martin's Lane, London, E. C., London.
Wesley & Son, Wm. 28 Essex St., Strand, London. Scientific.

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Books and Pamphlets Received.

Railroad Commissioners' Report for 1899. The 55th annual report of New Hampshire, compiled by Henry M. Putney, chairman of the Board of Commissioners. Cloth, pp. 300. Manchester, N. H., 1900.

What the Weather Map Reveals to Me. By Isaac P. Noyes, and published by the author, Washington, D. C.

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THOUGHT LINKS. The Principles and Teachings of Odd-Fellowship briefly reviewed in three addresses. By Past Grand Francis A. Le Huntte, Polar Star Lodge No. 119, New York City. 1. The Healing of the Nations. 2. The Breath of Life. 3. Truth in Symbols Endorsed by the Sovereign Grand Lodge of the United States as an exponent of Odd-Followship. Price 10 cents a copy, or can be had in quantities of J. Frank Grant, Grand Secretary, Baltimore, Md.

1. ATTAINMENT OF HAPPINESS. 2. THE UNIVERSAL HEART. By Kate Atkinson Boehme. Seven essays. Four now printed. 3. The Universal Mind. 4. The Conquest of Death. 25 cents single, $1.00 for a set. C. M. Cheney, 1528 Corcoran St., Washington, D. C.

WISDOM AND FOLLY. A Treatise on the Problem of Life and the Laws of Compensation. By John T. Dow, Duluth, Minn. Price 20 cents. A rational religion in harmony with the Bible, Nature, Science and Reason, the supreme desire of every soul. The Laws of God under which Man Exists.

EVOLUTION OF A SENTIMENT. Kindness to animals in the Christian world. By Newton M. Mann. Price 5 cents, 25 cents a dozen.

GLIMPSES OF ETERNITY. Taught in the light of creation processes. By Newton M. Mann. "Thou art the same, and thy years have no end." Price 5 cents, 25 cents a dozen. Address H. S. Mann, box 703, Omaha, Neb.

VIBRATION THE LAW OF LIFE. By W. H. Williams. A System of Vital Gymnastics with Practical Exercises in Harmonic Breathing and Movement. Cloth; portrait of author; pp. 176. Large octavo vol. Price $1.25 by mail prepaid. Temple Publishing Co., Denver, Colo. "Thou, Nature, art my goodness: to thy law my services are bound." —SHAKESPEARE.

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THE CELLULAR COSMOGONY. The first edition of this startling book was exhaustod in thirty days, and a second, revised and enlarged edition is now ready for delivery. One volume in two parts. I. The Universology of Koreshanity, by Koresh (Cyrus R. Teed) the Founder. II. The New Geodesy, by Prof. Ulysses G. Morrow. Illustrated. Price 25 cents, single copy; $1.00 for five copies. Guiding Star Publishing Co., 6308 Wentworth Avenue, Chicago, Ill.

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L'INITIATION. Revue philosophique des Haute Etudes. Publiee mensuellement sous la direction de Papus. Twelfth year; Vol. XL. 96 pages each. One franc each. Ten francs yearly. Initiatory, philosophic, and litary departments. Address letters and exchanges for the editor to Villa Montmorencey, 10 Peupliers Avenue, Paris; letters on business to 5 Savoie Street, Paris, France. Chamuel, éditor.

CHIVALRIC ORDERS. Notes on the Chivalric Orders, with special reference to the Imperial Ecclesiastical and Military Order of the Red Cross of Constantine. By Geo. W. Warville. K. G. C., Past Grand Sovereign of Illinois. Published by the Grand Imperial Council, Chicago, 1899.

HISTORICAL ADDRESS AT THE CENTENNIAL CELEBRATION of Hiram Lodge No. 9, A. F. and A M., Claremont, N. H., June 24, 1898, by Charles B. Spofford, Secretary. Quarto form, heavy paper, symbolic color, untrimmed, ten pages, typography excellent. 100 copies only. Price 50 cents.

THE METHOD OF LEAST SQUARES. Quarto volume, thick paper, 90 pages of text, on one side of paper only, 8 pages supplement, 6 pages tables, illustrated with figures and diagrams, limp covers. From P. K. Foley, publisher and dealer in new and second hand books. Rare books, first editions, serials, poetry, and out-of-print books are specialties. Send for his catalogues. 26 Bromfield St., Boston, Mass.

TREFOIL SERIES. Vol. I, No. 1. VII Easy Lessons in Astrology. Published quarterly; price $1.00 a year; 25 cents each copy. Published by Junto Book Co., Yonkers, N. Y. "A mind apt in knowledge will discover truth more readily than one practiced in the highest branches of science."—PTOLEMY.

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Books and Exchanges Received.

MODERN ASTROLOGY. Edited by Alan Leo. Object — To thoroughly purify and reëstablish the ancient science of astrology. It seeks to explain through planetary symbology the One Universal Spirit in it varied manifestations. One shilling each. W. Foulsham & Co., 4 Pilgrim Street, London, E. C., Eng. Commencing with this number (April, 1898), the Journal of the Astrological Society of London. Annual subscription, one shillings. Journal free to members.

NEW-CHURCH REVIEW. Vol. V, No. 2, April, 1898. Four numbers a year. $2.00. Boston, Mass. Contents—Philosophy of Fire. Series and Degrees from the Scientific Point of View. Bibie Sacrifices. A New-Churchman. Valedictory of 1798. Possible Traces of the Ancient Church and Ancient Word in Great Tartary. Biblical and Doctrinal Studies. Swedenborg' Apocalypse Explained.

ANNALS OF THE NEW-CHURCH. Compiled by Rew. C. Th. Odhner. Published bi-monthly, 32 pages each. Price, 20 cents each, or $1.00 a year. Commenced January, 1898. Portrait of Swedenborg taken from his work "Principia"; also a likeness of his father Jesper Swedenborg, in January number; Swedenborg's home in Stockholm, in March number. The Chronicles of The New-Church, and Records. Academy Book Room, 1821 Wallace St., Philadelphia, Pa.

JOURNAL OF AMERICAN FOLK-LORE, W. W. Newell. Cambridge, Mass. Four numbers a year. $3.00. $1.00, single number. Forty numbers now published, in eleven volumes. Folk-Lore, legends, and old songs, melodies, and such like, from all lands.

TWO GREAT COMMANDMENTS IN ECONOMICS. By James E. Mills. Christian Economics, No. 2. Pp. 40. 8vo. THE NEW EARTH Publishing Co., 540 Pearl St.. New York.

THE HIGH SCHOOL, MANCHESTER, N. H. History of the High School, 1846-1896. List of Instructors in its several departments: catalogue of the graduates (1865–1896). Illustrated with half-tones: Mayor of the city, First and Second High School Buildings, New High School Building, Superintendent of Public Instruction, Architect of the New Building, etc. A souvenir for every graduate. Sent to any address on receipt of ten cents by the publisher, Edward E. Stockbridge, Manchester, N. H.

Book Wanted.

A Key to the Chronology of the Hindus; an attempt to facilitate the progress of Christianity in Hindostan, by proving that the Protracted Numbers of all Oriental Nations, agree with the dates given in the Hebrew Text of the Bible. Two vols., 8vo. Cambridge, 1820. Address S. C. Gould, Manchester, N. H., U. S. A.

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ALMANACS, CALENDARS, REGISTERS. N. H. Register and Business Directory for 1899. Price 25 cents. Walton Register Co., Burlington, Vt. Sold bp all N. H. Booksellers.

Dudley Leavitt's Farmers Almanac for 1899. No. 104. Price 10 cents. E. C. Eastman, publisher and bookseller, Concord, N. H.

Daniel Robinson's Maine Farmers' Almanac for 1899. Price 10 cents. Chas. E. Nash, publisher, Augusta, Maine.

Columbia Desk Calendar for 1899. 14th year ; a leaf for each day, with quotations, sentiments, poems, admonitions, mottoes, instruction. Price 10 cents. Pope Manufecturing Co., Hartford, Ct.

Carroll S. Page's Office Calendar for 1899. 2 x 3 feet. Large, clear figures. Price 10 cents. Commercial Merchant, Hyde Park, Vt.

William Cabble Excelsior Wire Co's 22d Annual Calendar for 1899 for the office. Large figures and clear. Office 43 Fulton St., New York City. Received from David M. Drury, representative of the house.

"OUR RACE" DUPLEX CALENDAR. For determining Maturities of all sorts. By C. A. L. Totten. A private scale and other instructions accompany the calendar. Address the author New Haven, Ct.

NEW HAMPSHIRE STATE SENATORS, 1784–1900. NEW HAMPSHIRE MEN AT BUNKER HILL, June 17, 1775. Compiled by Hon. George C. Gilmore, Manchester, N. H. Octavo, pp. 88. Supplement giving the election sermons in New Hampseire, 1784–1831, 1861.

ADVERTISING IN SOME OF ITS PHASES. Address before the Sphinx Club at the Waldorf-Astoria, New York, Oct. 12, 1898. By Frank A. Munsey. Pp. 46. New York.

LES FETES DE CHAMPLAIN. Portrait, biography, exploits, sketch, poems, etc., of Champlain. Royal octavo, illustration, in French, pp. 96. Raoul Renault, Quebec, 1898.

CATALOG. I. Livres rares et curieux du XV^{e}, XVI^{e}, XVI^{e} siecle. Breslauer & Meyer, Berlin W., Leipziger Str., 134. 148 pages; Preis M. 2. 407 titles. 20 pages bibliographical. Tables Alphabetiques der Matieres ; Noms ne Lieux. Tables des Noms de Personnes.

THE BROKEN PLEDGE AND THE FOOL'S REVENGE. By Elizabeth G. Pyrum-Perry, M. D. A story found on facts occurring on the coast of Maine, told in a way that holds the reader's attention from beginning to end — 517 pages. Sold at the bookstores at 50 cent a copy, or sent by mail by the author from Fryeburg Center, Maine.

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THE METAPHYSICAL MAGAZINE. This advanced publicationis devoted to the advanced thought of the age : scientific, philosophic, psychic, and occult. Leander Edmund Whipple, editor. Annual subscription, $2 00 ; single number, 25 cents. No. 503 Fifth Avenue, New York. The Metaphysical Publishing Company.

THE ASTRAL OCCUPANT. A new pamphlet dealing with a wonderfully deep subject. Should be in the hands of all advanced thinkers. Sent to any address for a one cent stamp. *The Oracle*, Station A, Boston, Mass.

JOURNAL OF AMERICAN FOLK LORE. W. W. Newell, editor. Jan-March No. (44) contains eight articles, besides many short folk lore items, notes and queries, proceedings of societies, local and other notices. Folk lore, American, Eskimo, German-Canadian ; Tradition, legend, history, etc., all receive attention. Cambridge, Mass. $3.00 a year, or $1.00 single. American Folk-Lore Society.

OMEGA. A Radical Health Monthly. " Wash and be clean." The Omega is a consolidation of Dr. Holbrook's Journal of Hygiene and Herald of Health, New York, The Health Magazine, Washington, and The Million Medical Magazine, New York. It is now volumed XLIX, 1899. Cover adorned with the Greek final letter (Ω) over the goddess of health. It is filled with excellent " food " for us all. $1.00 a year. Omega Pub. Co., 1362 Broadway, New York.

THE OPEN COURT. Dr. Paul Carus, editor. Monthly ; $1.00 annually, Open Court Pub. Co., Chicago, Ill. Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea. The March No. contains : The Encyclopædists, L. Lévi Bruhl ; The Cross and Its Significance, Paul Carus, editor ; Moral Education of Children, Editor ; Human Documents from the Early Centuries, Clifton Harry Levy ; Infants and Deaf Mutes, Th. Ribot.

FREE to advanced thought people — sample copy of the most original and practical occult journa of the age. The exponent of the West Gate Philosophy. A NEW OCCULT SYSTEM. An unlimited field open to teachers, lecturers and healers. Address THE ORACLE, Station A, Boston, Mass.

OCCULT TRUTH. Monthly. $1.00 a year. Washington, D. C. Published by Charles W. Smiley, 943 Massachusetts Avenue. Commenced month of Aquarius, Jan, 20–Feb. 19, 1899. This magazini is one " hinting at Divine Alchemy or that wisdom or those mysteries which alone can be understood by initiates." The first article is prefaced by the words of Jesus, " Think not that I am come to destroy the law and the prophets. I am not come to destroy but te fulfill."

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Mathematical and Astronomical Journals.

THE AMERICAN MATHEMATICAL MONTHLY. Commenced and edited by B. F. Finkel, (Springfield, Mo.), and J. M. Colaw, (Monterey, Va.), and is in its VIth volume (1899); Publication office, Drury College, Springfield, Mo.; $2.00 a year; royal octavo; 25 cents single copy. Papers in all departments of mathematics; problems and solutions in arithmetic, algebra, geometry, calculus, mechanics, Diophantine analy is, editorials, mathematical book notices. All interested in the bewitching science can find in this monthly publica ion a world of instructive examples for intellectual development and entertainment. B. F. Finkel is the author of the "Mathematical Solution Book," containing systematic solutions to many of the most difficult problems in the leading authors on the science of mathematics. It is ent by mail on receipt of $2.00.

ANNALS OF MATHEMATICS. (Founded by Ormond Stone.) Editor-in-chief, Wm. H. Echols. Now in its XIIIth volume. Bi monthly; Published under the auspices of the University of Virginia. Terms, $2 00 a volume in advance Address University Station, Charlottesville, Va., U. S. A. Quarto, two volumes a year. Associate editors, Ormond Stone, W. M. Thornton, R. S. Woodward, James McMahon, E. W. Hyde, Maxime Bôcher, J. M. Page.

THE MATHEMATICAL MAGAZINE. A journal of Elementary and Higher Mathematics. Edited and published by Artemas Martin, at $1 00 for four numbers. Single numbers, 25 cents each. Quarto in form; in its IIId volume. The number for December, 1899, is an extra large one containing 64 pages. The composition is done by Mr. Martin himself and the typography is exce lent. Many of the papers are by Prof. Martin and contain investigations of immence calculations and developments in the higher branches and theory of numbers. Problems and solu ions in all branches of mathematics, by the leading mathematicians of this country. Mr. Martin receives subscriptions for the "Mathematica Questi ns and Solutions," being papers and solutions from the *Educational Times*, Lond n, reprinted in half yearly volumes, at $3.00 a year; LXIX volumes have already appeared, and they are a mine of intellectual pleasure to a lover of mathematics. The v lume are sent direct to the subscribers.

ASTRONOMICAL JOURNAL. (Founded by B. A. Gould.) Now in its XXth Volume (1899). Tri monthtly, quarto; $5.00 a year Published by S. C. Chand er; associate editors, Asaph Hall and Lewis Boss. Address Cambridge, Mass This standard American journal gives the Astsrnomical investigations, observations, results, discoveries, pr gress, and news of the wh le domain of the astronomical universe, and is the oldest publication now in the America.

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THE GRAND MAN. NOTES AND QUERIES.

A monthly magazine of history, folk-lore, legends, science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XVI (1882–1898), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1.00 a year, in advance. Back volumes and numbers supplied. Vol. XVI for 1898. Address S. C. & L. M. Gould, Manchester, N. H.

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

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(In preparation.) VI. The Kingdom of God on Earth, or the science of insociated life.

VII. The Evolution of the Cosmos, or the manifestation of the finite from the infinite.

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

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

Address this office, Manchester, N. H.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD AND G. W. BROWNE, - - - Editors.
S. C. AND L. M. GOULD, - - - - - Publishers.

VOL. XVIII. MAY, 1900. No. 5.

CHRIST — THE NAME. We are somewhat amazed at the smallness of the horizonal circle that circumscribes some person's lives and thoughts, and their limited knowledge of names and peoples, denominations, societies, etc. Here is one who is surprised that a humble human man should bear the surname *Christ*. Another one is almost shocked to be told by a person that his own front or christian name is Jesus. And still another is astonished at the title of a pamphlet or book when the name Christ is used in a perhaps secular sense. Even the Reverend Charles M. Sheldon, of Topeka, Kansas, must receive a share of adverse criticism for endeavoring to edit the Topeka *Capital* for a week (March 13–19, (1899) as he conceives it would be edited by Jesus were he on earth. We are amazed at the tone of some of the press of these United States. We claim he had as good a right to undertake the experiment as any clergyman has to stand in a pulpit and preach in the name of Jesus, or exhort in a humble prayer meeting. We have read the Sheldon edition of the Topeka *Capital*. He has had over 300,000 readers, and trust he has done some good. Contrast this with a two or three-stickfull editorial of adverse criticism in a New England 50,000 city daily of perhaps 2,000 circulation. Mr. Sheldon has had his say. We wait for the next force to move the world.

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Now as to the name Christ. In 1886 we were in the city of Rochester, N. Y., and saw on the front of a business place the name of the proprietor "Joseph Christ," and we transacted some business with him. Referring to his own name he said there were some fourteen by his surname in the city; that it was more common in Pennsylvania.

The *National Educator*, of Kutztown, Penn., was published several years by Isaac F. Christ, he having sold it to Urick & Gehring, April 1, 1874. Rev. A. R. Horne was the editor. We were a subscriber and contributor to the paper, have the files, and hold a receipt signed "Isaac F. Christ."

We have a publication the author of which is Potter Christ his name, published just thirty years ago, with portrait, an elderly countenance of wisdom.

So with the name Jesus. There are three different persons mentioned in the Apocrypha to the Old Testament, by this name, Jesus the son of Nun, II Esdras vii, 37; Jesus son of Josedec, I Esdras v, 5; Jesus the Levite, I Esdras v, 58. There is also Jesus son of Sirach or Ecclesiasticus, the author of that Book. Then the New Testament mentions Joshua son of Nun twice by his Greek name Jesus, Acts vii, 45; Hebrews iv, 8.

Josephus mentions nine different persons by the name Jesus. See McClintock & Strong's Cyclopædia for a list and references.

In the Old Testament, Samuel is called the Christ in Greek (the Septuaginta) II Samuel xxiii, 1; *Christos* is translated "the anointed" in the common version: "David the son of Jesse, ... the Christ of the God of Jacob." The same may be said of Cyrus in Isaiah xlv, 1, "Thus saith the Lord to his Christ, to Cyrus."

There is a man in this city, in the employ of the city, by the name of Edward Stratton; he is known here and hailed as "Jehovah," and "Old Jehovah." The clergy here have never made any objection to it to our knowledge.

While on this subject relative to Charles M. Sheldon, and the name, Jesus, and Christ the anointed, we will make two corrections which partly answer two inquirers (T. S., and, "Sum").

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To the first inquirer we will say the title of Mr. Sheldon's book which has been read and commented on so extensively of late is "In His Steps," and not "In His Name." The book you mention, "In His Name," was written by Edward Everett Hale and it was published as a serial in a monthly magazine, the *Old and New*, over twenty-five years ago. Later the chapters appeared separately as No. 2, in the Old and New Series, viz.: "In His Name; A Story of the Waldenses, Seven Hundred Years Ago." It had a great sale and several editions appeared. The third edition is dated, Boston, 1874, octavo, adorned with a symmetrical Maltese cross.

To the second inquirer we say the name of Mr. Stead's book is not interogatory, "Did Christ Come to Chicago?" The title is "If Christ Came to Chicago. A Plea for the Union of All Who Love in the Service of All who Suffer."

> "Said Christ our Lord, I will go and see,
> How the Men, My Brethren, Believe in Me."—LOWELL.

By William T. Stead. Chicago, Ill., 1894. Pp. 472.

The book said to have been written by a member of Congress, and having the title "If Christ Came to Congress," we have never seen. An inquiry addressed to the Librarian of Congress, Washington, D. C., we presume would give "SUM" the information.

Two episodes occurred in this city quite recently and were reported in our local daily papers which we will give here. A clergyman and evangelist visited this city and was announced to speak at the Hanover-Street Congregational Church, and his services were very acceptable, and a large audience given him. At the Sunday School, after the usual lesson was finished, he was invited to address the audience, and in closing he offered a reward then and there to the first person who would arise and repeat the books of the Bible in their order from Genesis to Revelation. Strange to say, and to his astonishment, silence reigned profound, and not a single response came from them. We know of one person who, had he been present, could have arose and easily repeated the two rhymical mnemonics, com-

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mitted when he was a Sunday School youngster; and we know of no reason why the reward should not have been rewarded as no qualifications guarded the proposition. These mnemonics have been published in this magazine. (Vol. II, 487, 531.)

Deacon Henry W. Herrick of the same church informed the editor that had he been present at the time they would have heard from him with the same mnemonics.

The second episode referred to above was reported in the press at the time. The Ministerial Association of this city is composed of the evangelical clergymen who meet fortnightly to discuss religious questions pertaining to the welfare of the city; also to read essays and papers on biblical topics, after which questions are asked and discussions follow. On this occasion they met in the Young Men's Christian Association parlors, and the question turned on a quotation purporting to be from the Bible. The interrogator appealed to the text and the essayist consented to suspend further discussion till the chapter and verse should be examined. A thorough search of the Y. M. C. A. library and adjoining rooms failed to unearth a copy of the Bible to settle the question. Hence a committee of one was self-appointed to retire to a neighboring bookstore to purchase a Bible to settle the issue that the discussion might go on.

Thus much for criticism on the use of the name of Jesus or Christ. It is now used for a front name by several nations.

In fact, the following personages were Christs, or Messiahs, as the Hebrew word is (translated Christos), to the several peoples to whom they were "a bright and shining light," as Jesus was: Enoch, Hermes, Zoroaster, Moses, Elijah, Buddha, Confucius, Apollonius (the Tyanan), Ahmed, and others. They revealed truth. Their disciples will be saved the same as Jesus'.

Now as to the pamphlet mentioned in the April, 1899, number, "Was Jesus Christ a Democrat?" The sub title is "The Reviewer Reviewed." Prof. S. B. Brittan's "Christianity of Jesus." Reply by W. F. Jamieson. Boston, 1874. Any one would do well to read Webster's definition of "Democracy,' and then read the discussion, and criticise afterwards.

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THE DIAL OF AHAZ. The question on the "Dial of Ahaz" which our correspondent "EBENEZER" desires discussed is one of many sides, if we may judge from the very interesting discussion which has taken place in *Popular Astronomy* for 1898 and 1899 by the correspondents of that popular monthly. The best we can do now is to give an index to the articles, writers, page, etc, and advise "EBENEZER" to procure the ten numbers of that year and read and digest the whole subject. The articles are just enough for a good Sunday's lesson and all are comprehensive to the average mind.

Here is all there is in the Bible relative to the Dial of Ahaz:

"And Isaiah said: This sign shalt thou have of the Lord, and the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

"And Hezekiah answered: It is a light thing for the shadow to go down ten degrees; nay, but let the shadow turn backward ten degrees.

"And Isaiah the prophet cried unto the Lord; and he brought the shadow to go down ten degrees backward by which it had gone down on the dial of Ahaz." — *II Kings* xx, 9-11.

"Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." — *Isaiah* xxxvii, 8.

"The Sun Dial of Ahaz," by J. Morrison, M. D., Vol. VI, pp. 537 549 (13 pages), Dec., 1898. Illustrated.

Criticisms, pro and con, and non commital, followed rapidly in the same periodical as follows:

Vol. VII, Jan., p. 51, Mar., p. 167, 1899, Lewis Swift; Feb. p. 102, Herman S. Davis; p. 108, R. R. McLeod; March, p. 166; R. M. McCreary; p. 167, Lewis Swift; p. 167, Jeseph H. Earp April, p. 206, S. S. Saunder; May, pp. 242, 277, Burton Scott, Easton. Replies by J. Morrison: Feb, 1899, pp. 102, 103; July and August, p. 368.

Mr. Morrison, after giving his quite elaborate explanation and mathematical demonstration, concludes:

"There was, therefore, no miracle but simply an ordinary astronomical phenomenon, which at certain times snd under

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certain circumstances can happen anywhere. This is not the only astronomical phenomenon alluded to in the Bible, capable of a scientific explanation, but we cannot discuss them now."

Mr. Swift, after expressing his interest in Mr. Morrison's ingenious interpretation of these mysterious and obscure passages of scriptures, says:

"Taken as a whole, it is an instructive paper, but his conclusions that no miracle was performed, but simply the shadow of the gnomon going backword, a phenonemon of daily occurrence, is in my opinion both unscriptural and untenable."

Mr. McCreary, after complimenting Mr. Morrison as an accomplished mathematician, says:

"When he is told that the theory he promulgates to explain the alleged miracle is a very lame attempt to explain the unexplainable by an improbable hypothesis based upon an unwarrantable assumption."

Mr. McLeod, after sharply criticizing Mr. Swift's "event of tremendous import," as he called the miracle, says:

"The fact is that such evidence as we have for this occurrence would not warrant any jury in convicting for petty larceny. Neither the composer of the Books of Kings or of Chronicles is known, and their work was written long years after Hezekiah reigned even in the Babylonish captivity. The brief mention in the Book of Isaiah proves nothing for we know beyond question that there were at least two authors, and we do not know how many more trifled with it as they copied it."

Mr. Earp, who has made special study of Old Testament criticism, and also of astronomy, protests against the introduction of critical dogmatics into the realm of astronomy. He says:

"Astronomy, like Archæology, has been a beautiful handmaiden to true religion, and is in itself one of the surest means of ascertaining the truth or error of traditional statements. Let it not be fettered by the voice of that unscientific spirit which goes far beyond the good Pope in its air of infalibility."

Mr. Easton considers only the mathematical question as to a function θ. He says:

"When the shadow moves forward θ increases for the sun to the west of the meridian in general, and if the shadow retrogresses θ must decrease for the sun to the west. Or what is

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the same thing: If the shadow retrogresses θ must have a maximum value."

Mr. Morrison says this function does not admit of the treatment for determing a maximum. Mr. Easton says that it does not, and that that is just the difficulty.

Mr. Sander criticizes Mr. Morrison's meaning of the words, "the shadow of the style," in his demonstration. He called Mr. Morrison's attention to the requirements of a maximum value of θ in order to substantiate his demonstration in a private letter soon after the publication of Mr. Morrison's article.

Mr. Davis calls attention to the fact that Nonius the Portuguese astronomer (1492–1577) had demonstrated a "method how the shadow of the style on a sun dial may go backwards without a miracle." (See Hutton's edition of Montucla's Ozanam's "Recreations in Mathematics and Natural Philosophy;" London, 1803.)

To all these critics Mr. Morrison gracefully replies in a quite lucid manner.

"EBENEZER UP." (Vol. XVIII, p. 97.) A correspondent asks for the origin of "He got his Ebenezer up." If you will refer to I Samuel vii, 12, you will get the origin, but not as to a "ruffled temper," but to an act of praise. Ebenezer means a "stone of help." Hence the allusion in the hymn given, setting up a help-stone of praise, and worship, in the heart.

CALCHAS, Bryant's Pond, Me.

"Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us."

THE WANDERING JEW. LITERATURE. (Vol. VI, 357; XVI, 156; XVII, 23.) Here are two more titles:

The Wandering Jew. Lecture by Isaac M. Wise, Cincinnati.

The Wandering Jew. By Rev. B. Felsenthal. A statement to a Christian audience, by a Jewish view of Judaism.

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"THE MAN OF TWO LIVES." A narrative written by himself. Boston; Wells and Lilley, Court Street, 1829; pp. 324. The real name, and other clews as to the authorship of this book is wanted by A. E. Giles, Hyde Park, Mass. "Edward Syndenham," occasionally used in the narrative, and subscribed on its last page, was probably assumed to conceal the author's identity. The quality of the paper and print was the best then in Boston.

BENJAMIN FAY MILLS, formerly of Boston, and erstwhile an evangelistic revivalistic throughout New England, was inaugrated minister of the First Unitarian Church of Oakland, Calif., on March 18, 1900. His address on that occasion closses with the words of Theodore Parker, which words are very opportune as being a summary of the whole discourse:

"The coming Church — the Church universal —
Whose temple shall be all space,
Whose shrine shall be the heart —
Whose creed shall be all truth —
Whose ritual shall be works of love and usefulness;
Whose profession of faith shall be divine life;
Whose constant aspiration shall be to be perfect as God."

WHO WROTE "THE COW CHACE"? This question comes from a new correspondent "HILLSIDE." We answer this from "Allibone's Dictionary of Authors."

Major John Andre, a talented and amiable young British officer, well known for his unfortunate end, having been executed as a spy, October 2, 1780, during the Revolutionary war of the United States of North America. He was the author of "The Cow Chace," an heroic poem in three cantos, published in London, in 1780.

"It was originally published in *Rivington's Royal Gazette*, New York, in the morning of the day on which Andre was taken prisoner. The last stanza, intended to ridicule Gen. Wayne, in his failure in an attempt to collect cattle for the army, is this:

'And now I closed my epic strain;
I tremble as I show it,
Lest this same warrior-drover WAYNE
Should ever catch the Poet.'"

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CONCEALED SHAKESPEAREAN CHARACTERS. There are twenty names of men and women from Shakespearean plays concealed in the composition published in Vol. XVII, p. 160, 1899, for which we offered a prize to find. The following indications in italic gives the names :

Come in ! Don't pretend that you are *shy* ! *Lock* the door, please, for the catch is weak. So you are back from Fair*port* ? *I* am well. What news; you ask? *O, the Lloyds* have returned from South America. Mrs. Lloyd, you know, wrote " A Legend of the An*des* " ; *demon* and *angel lost* traveler and phantom guide all figure in it and make it a weird tale. I knew her when she was Le*lia Gordon* and lived in *Rome*, *O*h, Rome, New York, not Italy. She is *Julie Todd's* cousin. You know Mr. Lloyd perhaps. His given name is unusual ; it is Casi*mir*, *and a* more restless, progressive man you will rarely meet. I asked Mrs. Lloyd if they intended to settle here, and she replied, " Oh, we pre*fer din and* dirt and distracting activity to this sylvan quiet, so we are to live in New York or Chicago." You would like her, she is so frank and pleasant, and so detests all show and s*ham*. *Let* me see, can't you dine with us next Thursday and meet the Lloyds and Mrs. Ya*le*. *Ar*thur Egan perhaps will be here too. I hoped to see your sister again before she went back to the city, but the first thing I knew she had *gone* ! *Ril*la does not always treat me well, but I bear no ran*cor*. *Delia* has just purchased a bicycle of *Ben Edict*. He says " it can't be *beat*." *Rice* and Co., Chicago, are them akers, and it is called t*he* " *Ro*amer." *Claud I* owe you still for that cyclometer you ordered of McCor*mac* ; *Beth* reminded me of the fact to-day. Here is the money, and I am greatly obliged to you. There comes Arthur and Carlo, as usual. Beth told him the other day the dog was under *ban ; quo*th he, " Love me love my dog." Will you please let them in.

CHARACTERS. Shylock, Portia, Othello, Desdemona, Angelo, Iago, Romeo, Jutiet, Miranda, Ferdinand, Hamlet, Lear, Goneril, Cordelia, Benedict, Beatrice, Hero, Claudio, Macbeth, Banquo.

Mrs. Thomas Walker, of 295 Merrimack Street, Manchester, N. H., won the reward offered.

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How Far is Heaven? The following extract is from Milton's "Paradise Lost," Book vi, 831 875 (lines selected):

"He on his impious foes onward drove,
Drove them before him to the bounds
And crystal walls of Heaven; which opening wide
Rolled inward and a spacious gap disclosed
Into the wasteful deep; headlong themselves they thew
Down from the verge of Heaven.
Nine days they fell; Hell at last
Yawning received them whole and on them closed."

These lines were contributed to *The Mathematical Monthly*, Springfield, Mo., March, 1900, with the following proposition:

"Assuming Hell to be the center of the earth, and the only force acting on the lost spirits to be that of gravity due to the earth's attraction, — How far is Heaven?" — *H. C. Whittaker*, Philadelphia, Pa.

The solution published is that by P. H. Philbrick, Lake Charles, La. We will not reprint the solution, which would take about two pages, and undoubtedly most of our mathematical patrons are subscribers to the above magazine. We will only gives the final statements and results:

"We may find from the equations, by trial, the time required for the spirits to pass from the surface to the center of the earth.

About $\frac{5}{6}$ of the radius of the earth is traversed by virtue of the velocity at the surface, and the remaining $\frac{1}{6}$ by virtue of the interior attractive force.

Nine days $= 24 \times 60 \times 60 = 777600$ seconds
Deduct, . . . 475 seconds

$\therefore$ Time of falling to surface of earth $= 777125$

The corresponding distance is $\frac{1}{2}gt^2 = 16\frac{1}{2}(777125)^2$
$= 9,713,099,188,802$ feet $= 1,839,602,119$ miles."

This problem was also solve by H. C. Whittaker, G. B. M. Zerr, B. F. Sine, J. Scheffer, W. H. Deane, and J. H. Gregg. Mr. Gregg furnished a very elaborate solution, indicating the various steps in the solution, his result being 360,733 miles. Mr. Whittaker gets the same result. The results of the various

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contributors differ widely, due to variously assumed values of constants, and, in some cases, considering the earth as a mere point. Among these solutionists we note two readers of our publication.

We published this same problem in this magazine, Vol. VI, p. 235, January, 1889, but received no answer to it. Again, in May, same volume, p. 209, and gave the answer as found in an old mathematical book, which was 1,832,308,363 miles and 1120 yards. No soulution was given in the book. It appears, however that the author, whoever he was, adopted similar data with Mr. Philbrick, as his result was only 7,293,755 miles and 280 rods less.

"THE POWER OF ELOQUENCE." (Vol. XVIII, p. 91.) This poem which has been asked for several time, was found by the person who first inquired for it. It can be found in Ebenezer Porter's "Rhetorical Reader," New and Enlarged Edition, New York, 1852, p. 116. Also, it is in Salem Town's "Fourth Reader," Buffalo, 1858. p. 64. This poem was reprinted in our April No., p. 91, and have been credited as above.

FOLK-LORE OF MARYLAND. Never walk in the middle of the road; the dead walk there.

If a cat crosses your path, start over again.

A snake's tail never dies until the sun goes down.

If a horse's tail gets tangled at night, it is because witches have tangled it.

A horse chestnut or potato carried in the pocket will cure rheumatism.

A leather shoestring knotted three or five times and worn around the neck will cure the whooping-cough.

In days of yore nothing was holy but the Beautiful. — *Schiller.*

A moment's insight is sometimes worth a life's experience.
O. W. Holmes.

I will look upon the whole world as my country, and upon all men as my brothers. — *Roman and Jewish Sayings.*

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Arcane Societies.

UNIVERSAL ORDER OF AGNOSTICS. This Order was promulgated in 1896. It has members embracing strong minds, and educated to a point that each may realize he can think for himself. The Circle of Agnostics embraces XII degrees. The College of Agnostics embraces only the XIIIth and XIVth degrees. The XVth degree is conferred in a Supreme Council of Agnostics. Each of these bodies is governed by its members and a Senate of Three Deputies from higher bodies. All questions are decided by the vote of the Circle and Senate sitting together. It is the same with the higher bodies. It is designed to have some fifty degrees more than those indicated to cover the difierent phases of religious beliefs on the face of the earth. To the body composed of members possessing the XVth degree it will be somewhat difficult to attain to, and the person who is simply a degree-hunter will find himself handicapped if he is even fortunate enough to receive it. For further information address John M. Currier, M. D., Newport, Vt.

ORDER OF THE WHITE ROSE. The objects of this Order are to establish and perpetuate 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 Psychical Sciences or member of the Order can organize a Chapter where such reside. Application for a membership to the Main Order must be presented through an official channel, or addressed to J. C. F. Grumbine, 1718 West Genesee Street, Syracuse, N. Y., U. S. A. Chapters are already formed in Chicago, St. Louis, Boston, Lowell, Syracuse, Indianapolis, Washington, Greater New York, and other large cities. The Order is rapidly expanding.

MODERN ORDER OF THE WHITE MAHATMAS. Fred R. White, the leading astrologer of America; R. Hollingsworth, the leader in market predictions; Leona White, the astral reader. *The Adept*, the most original of occult magazines; *The Prophetic Messenger*, what its name implies, all have a common address, No. 417 Fifth Avenue, Minneapolis, Minn. It is a strong combination, and must be one of the psychic centers of the United States. This is also the headquarters of the Modern Order of the White Mahatmas. — *Faith and Hope Messenger*, Atlantic City, N. J.

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BROTHERHOOD OF THE ETERNAL COVENANT. Library and place of meeting at 1608 Montgomery Avenue, Philadelphia, Pa Rev. Kenneth Sylvan Guthrie, A. M., Ph. D "The Prophet" published monthly by the brotherhood, gives an exposition of its tenets practicd. Twenty-one books have been published and called "The Prophet" Library ; The monthly is 75 cents a year.

THE HERMETIC BROTHERHOOD. Headquarters at 1317 Masonic Temple, Chicago, Ill. It is designed to give the Hermetic Philosophy to inquirers after Truth, outside of the Hermetic Brotherhood. Terms of membership are $3.00 for five lessons, or (1). One bound volume, first or second ; (2). "Lessons on Mysticism," manuscript typewritten ; (3). "Lessons on the Will." These are sent by mail.

W. P. Phelon, M. D., First Elder Brother ; Nancy McKay Gordon, Second Elder Brother ; Miss M. E. Applegate, Scribe.

ANCIENT ORDER OF ORIENTAL MAGI. Supreme Temple (having exclusive jurisdiction in the Western Hemisphere), No. 617 LaSalle Avenue, Chicago, Ill. News E. Wood, Supreme Grand Magus; Tomas J. Betiero, Supreme Grand Preceptor; Willis F. Whitehead, Supreme Grand Vivier. The Order claims a lineal descendant of the ancient Pharaohs, and the original parchment of the ancient Magi. Every Magus represents the burning "Star of the Magi." For further information address Dr. News E. Wood, the Supreme Magus as above.

THE PALLADISTS. During the last few years more or les has come to light in reference to this hitherto little known organization, if such it can be called. A personage known as by the name of "Diana Vaughan" has figured in the rôle. The developments so far as then known have been published in a volume 325 pages by George Redway, London, 1896. Title: "Devil Worship in France, or the Question of Lucifer. A Record of things seen and heard in the secret societies according to the evidence of initiates." By Arthur Edward Waite. "The first in this plot was Lucifer"—*Thomas Vaughan.*

Later on it developed that "Miss Diana Vaughan" was a pseudonymous name for Leo Taxil. In the *Popular Science Monthly* for March and April, 1900, is an article giving account of the Palladists, the characters, revelations, etc.: "A Survival of Mediæval Credulity," by Prof. E. P. Evans. Pp. 22.

See aslo "Memoirs of an Ex-Palladist," by An Initiate, Nos. 1 to 12, octavo, Paris, 1895-1896. Also "The Free and Regenerated Paladium," only three numbers of which were published

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Rosicrucian Essays and Lectures.

READ AT THE METROPOLITAN COLLEGE, LONDON, 1885–1899.

The Occult Origin of the Zodiacal Signs, by W. W. Westcott, January 8, 1885.

The Analogy between Magianism, Alchemy, and Old Rosicrucianism, by John Collinson, July 9, 1885.

The Ever-Burning Lamp of the Ancients, by W. W. Westcott, October 8, 1885.

The Temple Rebuilt, by Frederick Holland, January 14 1886.

Rosicrucianism, Deity, and the Hebrew Letters, by S. L. MacGregor Mathers, July 8, 1886.

Explanation of the Rosicrucian Certificate and the Seal of the Supreme Magus, with Kabbalistic Notes, by William Robert Woodman, October 14, 1886.

The Reconcilation between the Chemistry of the Future and the Alchemy of the Past, by W. Wynn Westcott, October 14, 1886.

Revelation of the Shechinah, or the Tree of Life in the Holy Royal Arch, by Frederick Holland, January 13, 1887.

The Isiac Tablet of Cardinal Bembo. Its History and Occult Significance, by Wynn W. Westcott, July 22, 1887.

The Zelator Ritual of the Societas Rosicruciana of the United States of America, by W. W. Westcott, October 13, 1887.

Rosicrucianism: A Trance Discourse by J. B. Tetlow. Report on this article, by W. Wynn Westcott, January 12, 1888.

A Criticism on "The Real History of the Rosicrucians, by A. E. Waite"; and his translation of the "Magical Works of Eliphaz Levi," by Edward Macbean, July 12, 1888.

Note on the Geheime Figuren der Rosenkreuzer, aus dem 16ten und 17ten Jahrhunder, by W. W. Westcott, October, 11, 1888.

The Rosicrucian's Prayer, read by Wynn. W. Westcott, October 11, 1888.

Lecture on the "Fama Fraternitatis Rosæ Crucis," by W. Wynn Westcott, January 10, 1889.

The Basilisk and Cockatrice, a Lecture by W. Wynn Westcott, April 11, 1889.

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The Ten Hebrew Sephiroth or Emanations of the Deity, by William Robert Woodman, July 11, 1889.

Hermetic Axioms on Numbers, by W. Wynn Westcott, October 9, 1890.

The Rosicrucians, by T. W. Lemon, July 10, 1890.

The Mankrake, by W. Wynn Westcott, January 9, 1890.

Beraisheeth. Mystic Letters. By William Robert Woodman, by William Robert Woodman, January 8, 1891.

Some Special Aspects of the Present Revival of Mystic Study, by Nelson Prower, July 8, 1891.

The Chemical Wedding. Rosicrucian Secrets. By W. Wynn Westcott, July 9, 1891.

Rosicrucianism, by T. W. Lemon, April 9, 1891.

Two Curious Talismans Once Carried by a Sailor, by W. Wynn Westcott, April 21, 1982.

"Carte Philosophique et Mathematique." Notes by W. Wynn Westcott, July 14, 1892.

Diviation, by Nelson Prower, October 13, 1892.

Hiram, Chiram, and Hermes, by W. Wynn Westcott, April 13, 1893.

The Science of Alchemy, Spiritual and Material, by W. Wynn Westcott, July 13, 1893.

Mesmerism, by George Frederick Rogers, January 11, 1894.

The Influence of Temperament on the Reception of Evidences of Things Unseens, by Nelson Prower, October 11, 1894.

Ancient Magic. Notes. By W. W. Westcott, July 12, 1894.

Mystical Animals of Antiquity, by W. Wynn Westcott, January 10, 1895.

Dreams and Visions, by Geo. Fred. Rogers, April 18, 1895. (Not printed.)

The Sphynx of Egypt, by W Wynn Westcott, April 18, 1895. (Printed in Report of West Scotia College of Rosicrucians).

The Doctrine of the Gnostics or Gnosis, by W. W. Westcott. January 20, 1896.

The Relative and the Absolote, by Nelson Prower, January 9, 1896.

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The Song of Solomon, by Eugene E. Street, October 8, 1896.

The "Ænigma de Nonime Virginis," from the Chemical Marriage of Christian Rosencreutz, with Solution, by Francis William Wright, April 13, 1897.

Georgii Ragusii, de Divinatione, libri duo. George of Ragusa on Divination. By Eugene E. Street, October 14, 1897.

The Influence of Mind over the Body, J. Brindley James, July 14, 1897.

The Rose and Its Symbolism, by W. J. Sunderland Hunter, October 13, 1898.

The Philosophy of Judaism and the Rabbinic Teachings, by W. Wynn Westcott, January 12, 1899.

My Prayer. Dear Lord, don't you mind my weakness; you know *your* strength is made perfect in *my* weakness; don't mind my failures; do not spare me for my shrinking; make me like thyself — like *thyself*, dear Lord, in *any* way, at *any* cost, no matter whether I like it or not. You know best, dear Lord, and I want you to have your own way in me. Not my will, but thine, always; probably I shall not like the process; it will hurt; I may even feel discouraged and almost ready to draw back; doubts will assail me; fears will torment me; I may be weary of the conflict and sigh for rest, and cry for deliverance before the work is done. Never mind, dear Lord, *finish the work you have begun*, for thy name's sake, and for thine own glory, and stay not thy hand until thou seest, clear and true, and perfect, thine own image and likeness in me; and to thee alone, shall be all the praise forever. Amen.

The Spirit of the Word. Beverly, Mass. A. P. Adams.

My Prayer. The twilight has been soft and sweet, dear Lord, but now, at once, the beauteous, shiftings dye to shuddering black. Lost, lost and shattered every hope. Desire to ashes rendered to the hurt of fiercest flame, and I a little spot between the breasts of heavy, suffering sense. When, Lord, sweet Lord, may I arise in Phœnix color to the skies? Thy soft, sweet hand, I feel it now upon my brow. But power to tear this pain, exotic, forever from my soul, strong, overcoming, Lord, give me. C. R. in *The Hermitest*, September, 1897.

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SOCIAL SCIENCE

As Taught by Freemasonry.

BY EDOUARD BLITZ, K.·. T.·., S.·.·. I.·.·.

Antiquity believed that all the Laws of the Universe, comprising God, Man, and Nature, were identical and could be embodied into *One* great and general *Law* or Principle called The Absolute, which was symbolized by the point of a sharp instrument.

Ancient philosophers based their investigations upon the method of analogy, which consisted in establishing points of resemblance, of identity, between two apparently opposed objects, and then drawing conclusions from a series of very ingenious deductions between the known and the unknown terms; the known term serving to draw the analogy.

It was thus that the custom of using symbols was established in all the Schools of Philosophy, symbols being the known terms through which the unknown could be defined and proved

Freemasonry has strictly preserved this old system of imparting knowledge. It represents today ancient universities with their methods of analogy, or science of symbols; and, to illustrate the universality of that method, too generally ignored by Masons, and its innumerable applications, we will make use of it to expose in a very clear manner the system of government advocated by Freemasonry.

All the known forms of government are but modifications of three great political systems :

THEOCRACY, AUTOCRACY, DEMOCRACY.

These form, what we would symbolically call, the political triangle :



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Theocracy is that government which is bases upon the supremacy of God, the sole Ruler; the Book of Revelation is the unique Law; the state officers are the Priests; and the people, the Believers. All unbelievers are outlaws and have no rights nor benefits in the theocratic society to which they are refused admittance.

Masonry offers these points of resemblance with Theocracy, the Supreme Ruler of the Institution is the G.·. A.·. O.·. T.·. U.·.; and that no atheist can be received in its ▭·. Theocracy was the government of the Israelites under Moses and the prophets. Theocracy is the main form of government in Asia. Theocracy is administered by the Priests; it is the State *within* the Church.

Autocracy is that form of government which is based upon the Law of the strongest; it is a military form of goverment. Autocracy is the political system of Julius Cæsar, of Charlemagne, of Peter the Great, of Napoleon. In Theocracy, the Supreme Ruler, being eternal, remains forever upon the celestial throne; but in Autocracy, the supreme ruler being mortal his power is transmitted through inheritance, by right, called the Divine Right.

Autocratic nations are governed by officers classified into a certain order and subordination called Hierarchy.

Freemasony is highly hierarchical; even in its simplest form, it comprises no less than three degrees, and no regular ⊔.·. is permitted to work, unless there are three officers present.

Autocracy was the government of the Israelites under their kings. Autocracy is the main form of government in Europe. Autocracy is administered by the soldiers and the Priests; it is the State *with* the Church.

Democracy is that form of government which is based upon the Law of the majority; it is a civil form of government. In Democracy the supreme ruler is named by the people and regularly overthrown at the end of a period varying between four and seven years.

Freemasonry accepts the system of voting by the craft for the election of officers of a ⊔.·., and the democratic principle of chnging these officers after a certain term of service; but Free-

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masonry resembles Democracy especially in establishing the most perfect *Equality* and *Fraternity* among its members who all enjoy a full and entire *Liberty ;* and in allowing every Mason to enter the glorious contest for honors and dignities.

Democracy is the main form of government in America. Democracy is administered by the lawyers ; it is the State *without* the Church.

Freemasonry *embodies* these three great systems of government in one synthetic political form, touching, but in one essential and fundamental principal,

Theocracy (God as the Supreme Ruler),

Autocracy (Military Discipline),

Democracy (Liberty, Equality, Fraternity for all).

This is well expressed by the pentacle, or figure, representing a triangle within a circle ; and the letter G placed in the center, initial of the Sacred Name of Deity, to whom, from the youngest E.·. A.·. to the W.·. M.·., we should with reverence most humbly bow ; it is also the initial of the sacred power of Government to which we all should, with equal reverence, submit.

As a further proof of the fact that the Masonic Sociology is based upon these three great forms of government, let us refer to the titles of three principle officers of a higher Masonic body governed by a

High Priest, representative of the religious system of Theocracy,

King, representative of the military system of Autocracy,

Scribe, representative of the civil system of Democracy.

The synthesis of Masonic government, as applied to a social organization, may justly be named Hierocracy.

It is indeed sufficient to refer you to the government of our Blue ▣.·., throughout the world, by a Master, a Senior Warden, and a Junior Warden ; to the dependence of a Blue ⌴.·. to the Grand Lodge ; and of the Grand Lodge to that Celestial Lodge above, where the Supreme Architect of the Universe presides, to remark this great subdivision of power (or authority) in three

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elements. The symbolism of the Order is quite prodigal in representations of this hierarchical form : from Jacob's Ladder of the Apprentice, to the Philosophical Ladder of the Kadosh.

Is it necessary to recall the hierarchical nomenclatures of the thirty-three degrees of the Scottish Rite, of the ninety six degrees of the Egyptian Rite, etc., to show the hierarchial graduation of Masonic initiation ?

In the hierocratic system of Masonic sociology the power of authority is graduated, as well as the instructions in the mysteries of the Order ; but it effects for the number 3 that marked preference shown by the Pythagoreans, the Kabbalists, and indeed by all the initiates of ancient Oriental and Occidental traditions.

Let us now glance at the general constitution, or rather the anatomy of that Universal System of Social Organization which the spirit of Freemasonry seeks to establish in the world for the government of all nations in Asia, Europe, and America and to which form we have given the name of Hierocracy, that is, *Sacred Government.*

The fact that our Temples are erected T.·. T.·. G.·. A.·. O.·. T.·. U.·. ; the fact that a Mason is taught never to enter upon any great and important undertaking without first invoking the blessing of Deity ; the fact that the first question asked a candidate in a ⊐.·. calls for the profession of his belief in God, prove that the whole social system of Masonry is based upon the fundamental principle of Theocracy — Religion.

But if we remember how carfully Masonry avoids any tendency towards sectarianism, we will soon discover that by the word *Religion* is not meant any particular form of religious worship, but rather, as Webster says, in one of his definitions of the word Religion : "Godliness or real piety in practice, consisting in the performance of all known duties to God and our fellowmen, in obedience to *divine command*, or from love to God and his *Law*."

This is the Masonic Religion, and Webster's definition is acceptable to Jews, Hindoos, and Mahommedans, as well as to Christians.

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The intermediate factor between God and Man, containing that *divine command*, that *Law*, is Conscience.

We now possess three elements constituting the first hierarchical ternary of the Masonic Social Science — Religion.

$$\left.\begin{matrix}\text{God,}\\ \text{Concience,}\\ \text{Man,}\end{matrix}\right\} \text{Religion,}$$

identical to the fundamental principle of that Asiatic form of government, *Theocracy*.

The second and third pillars that support the Social Temple of Masonry, or Hierocracy, are clearly symbolized by being the first objects that the neophyte will *see* in a regular ▭.·.. The first pillar, the G.·. A.·., the candidate was caused to contemplate solely with the spiritual eye of the soul. But the second and third pillars, on the contrary, being directly related to our worldly welfare, must be looked upon with the material eye of the body.

Which are they?

The H.·. B.·., Sq.·. and C.·.

What do they represent, in sociology?

The H.·. B.·., the rule and guide of our conduct, is the beautiful symbol of the Law, of the civil constitution, of the general Order, of military organization. It represents the ensemble of the three great political divisions of a nation.

$$\text{Law,}\left\{\begin{matrix}\text{The Executive,}\\ \text{The Legislative,}\\ \text{The People,}\end{matrix}\right.$$

which constitute the second great ternary of Masonic Hierocracy, identical with the European autocratic principle of discipline.

The neophytes *supports* the H.·. B.·. which is to teach him in social science the necessity for each citizen indiscriminately to stand by the Law, to *support* legal authority; and in order to impress this necessity more deeply in his mind, the candidate is made to promise most solemnly Secrecy and Obedience, or in plainer words: *to obey in silence, at the risk of his life, the proper legal authority* and thus preserve order as well as the existence

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of all our institutions. In fine, the Sq.·. and C.·. are nothing else but instruments of work ; they represent general activity as does the symbol of the beehive. The right-hand of a citizen of the Masonic Republic must always rest on the instruments of redeeming labor.

This precept is often presented in Masonry under different symbols, but none are more impressive than the d.·. f.·. of an E.·. A.·., at the altar of Masonry, supporting the Law with one hand and working with the other.

The Sq.·. and C.·. represent, then, labor, in its dual form: *Operative* and *Speculative*, or material and intellectual, and we readily find the hierarchical elements of the third great ternary of Masonic Hierocracy, identical with the fundamental principle of true American Democracy : "Every citizen is a workman."

LABOR.

F.·. C.·.	Sq.·.
Intellectual	Material
(The School),	(The Shop).
Teacher,	Master,
Disciples,	Fellow Craft,
Scholars,	Entered Apprentice.

To use the language of one of the charges : "Only the man who has his right limbs as a man ought to have " is accepted in the citizenship of Hierocracy.

The woman, the child, the old man in his dotage, the fool or idiot, the illiterate, are excluded from F.·. M.·. with the maimed or dismembered ; not by a cruel lack of humanity, but as a striking symbol that the Masonic Republic cannot dispense with work, even through mental or physical disqualifications. Every and must partake of the Masonic duties as well as of Masonic rights and benefits. It is for that very reason that the Mason is urged to *aid* and *assist* the poor and distressed at the very moment when he is, himself, so completely destitute as to be unable to deposit even a pin's head in the archives of the Order. It seems that *then* and *there* would be, for the brethren present, an excellent opportunity to strengthen, by example, the Law of

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charity so eloquently recommended to the candidate, and have some disinterested friend step forward and help, aid, and assist the destitute brother. But no! no one present seems in the least, willing to lend him a penny that he may be able to conform to the ancient custom preserved in every regular and well governed ⊏.·..

This is to demonstrate that a citizen of Universal Masonic Hierocracy, who is capable, to work and receive wages throughout the world, and thus enjoy the rights and benefits inherent to a free man, is made to aid and assist *the others*, but not to receive alms himself for which he has absolutely no need.

The Law regulating labor, intellectual and material, is wisely set forth by the symbolism of the twenty-four hours of the day, divided into three equal parts, whereby we find eight hours for the service of God and the relief of distressed worthy brothers; eight *for our usual vocations*, and eight for refreshment and sleep; thus avoiding among laborers of all classes, physical and mental over exertions, undue competition, etc.

This program of the *eight-hour work-day* is exactly that which every modern socialist system does not cease to demand from the legislatures in every country; and this wise Masonic Law, regulating labor, will surely be promulgated the day when our brethren in Congress will allow the Masonic Law to be the rule and guide of their public, as well as their private conduct.

We have seen that the Masonic Hierocracy is formed by an association of active citizens, only comparable to an immense beehive, and that its constitution rests upon three solid pillars, Religion, Law, Labor, fundamental principles of the Theocracy of contemplative Asia, the Autocracy of heroic Europe, and the Democracy of industrious America.

It remains to be shown the internal mechanism of that synthetic form of government which is identically the same as the ⊏.·. itself by the Worshipful Master, the Senior Warden, and the Junior Warden.

In social science what do these officers represent? The ritual

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will clearly inform us as to their functions, and, consequently, as to their qualities :

"The W.·. M.·. rises in the East to open and *govern* his Lodge, set the craft to work, and give them proper *instruction.*"

The Master then represents government, the executive power; as he sets the craft to work, it is established that all Orders emanate from him ; the W.·. M.·. rules according to strict Autocracy, namely, uniting in himself the legislative and executive powers. He rises in the East because nearly all eastern governments are of this form.

But the W.·. M.·. also gives the craft proper instruction, which presents the high officer under the aspect of a Teacher. Teaching evokes the idea of *Science*, as government that of *Wisdom.*

Indeed Solomon, impersonated by the W.·. M.·. in the great tragedy of the sublime degree, was an autocrat, widely known and celebrated for his deep wisdom and his extraordinary scientific knowledge. The W.·. M.·. is then unmistakably designated as the living symbol of *Government* and *Science.*

The Senior Warden's duties are "to pay the craft their wages, if any be due, that none may go away dissatisfied, and that beautiful harmony, which is the support of all institutions, may never be disturbed.

The functions of this officer, like those of the W.·. M.·., are dual : by paying the craft their wages, he is caused to impersonate CAPITAL ; " to each one his due " evokes the idea of a *just* and *equal* distribution, an idea reïnforced by the following sentence: " Harmony being the strength and support of all institutions but more especially this of ours."

It shows plainly the rôle of Capital and Hierocratic Government; that of a peace preserver, a mediator, possessing the divine privilege of arbitration.

In the mysteries of the third degree the Senior Warden impersonating the beautiful character of Hiram, King of Tyre,

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who well establishes his representation of capital, by furnishing the material and the workmen for the building of the Temple. If it was permitted for me to reveal secrets that are not mine, I would refer you to other masonic degrees where that illustrious potentate proves his conciliating power between opposite parties and reëstablishes peace and harmony for an instant disturbed.

The Senior Warden, then, represents capital and disposes of the power of Justice.

The Junior Warden who calls the craft from labor to refreshment and superintends them during the hours there, or so that the time given to recreation is not desecrated by intemperance or excess, represents labor itself and its organization. In the same mysteries of the Master's degree, the Junior Warden who represents the third personage of the drama, as the jewel worn by H.A.B., the metal-worker, clearly indicates. None better than H.A.B. understood the management of the multitudes. By one sign of his hand the immense army of workmen employed at the construction of the Temple at Jerusalem, placed themselves in the most magnificent order : at the right-hand, the carpenters ; at the left-hand, the miners, the smelters, and the metal-workers ; in the center, the stone masons ; H.A.B. has but to extend his arm and this immense crowd of men, coming from all parts of the world, living different lives, speaking different tongues, remain immovable awaiting orders !

The Junior Warden is the appropriate symbol of *Labor* and of *Organization of Labor*.

Consequently, we have, in the three officers of a Master's Lodge the representatives of the three great motors of a social organization : Science, that conceives ; Capital, that furnishes the means ; and Labor, that executes. In Hierocracy,

SCIENCE disposes of the *Government*,
CAPITAL holds the power of *Justice*, and
LABOR, that of *Organization*.

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Science is the active principle in Masonry, and to it is given the government of the entire system ; and very wisely too, if we remember it is the result of long years of patient observation, meditation and reflection ; that it takes an effort of Nature, forty years of study to make a wise man ; and that, like that of any other person, a scientist cares more for intellectual than for worldly wealth, and seeks conquests rather within the kingdom of Nature than in the empires of the neighboring nations. The country of a philosopher is the Universe and has no need for colonies. His palaces are schools and universities.

Thus a true Masonic social organization should be governed by philosophers, like in the times of Hermes, Solon, Lycurgus, Zoroaster, Confucius, Pythagoras, Moses, and others.

The Government of Wisdom presents guaranties of exterior and interior peace for the people, seeking meanwhile to augment continually the sum of their comforts, materially and intellectually. Thus the popular vote by which the virtuous philosopher has no more voice than the illiterate drunkard is antimasonic.

Labor plays the passive rôle : it executes the idea conceived by science ; its mission is to obey, not Capital, but Science, as the hand of the painter follows with docility the impulse of the artist's brain.

Labor is given the duty to organize itself for the best realization of the designs which the inventor has traced upon the trestle-board. The classification of workmen into corporations, their hierarchy based solely on the individual skill, are the fundamental principles of a most excellent organization of labor; and when these rules shall be strictly observed, there will be nought to fear of social intemperance or excess.

Capital is the neutral element, the intermediate term, the equilibrating principle between Science and Labor. Law is intrusted to capital, because in order to render impartial decisions,

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a judge must be placed in an independent situation. It is well known, though the number of honest und upright magistrates is considerable, that a poor man, when called upon to settle a dispute, is more liable to bribery than a wealthty man.

Capital must sit upon the seat of Justice and its palace must be a Capitol where just and upright laws are promulgated, not laws that are made to feed the prolixity of the lawyers, but only for the good of the nation and for the protection of the people.

We will how enter into the secret spring of the works of that colossal clock which we have called *Hierocracy*, and which represents the Masonic Social Government. We will expose its vital principle, its soul. Therefore, it will be necessary to penetrate into the middle-chamber and raise the veil that hides its mysteries. The ritual has given us the *frame* of the Social Temple ; the mysteries themselves will allow us to discover the occult *motor-power* of the entire organization — and give us the true Word.

In the middle-chamber, the real throne of Hierocracy, sits Solomon, the Wise ; Hiram, the Rich ; and H.A.B., the Industrious. We know who they are.

Science, Capital, Labor.

In which work are these three different and apparently opposite forces engaged ?

In the building of *one* Temple.

How do they work ?

In the most perfect earmony.

Harmony was their True Word. It was the True Word of Pythagoras and of his School. It was the True Word of the Egyptian Initiates. It is the True Word of modern Masonic Sociology.

Yes, Science, Capital, Labor, must work in unison for they are dependent upon each other for their very existence.

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If the sublime association is broken, the equilibrium of the social system is destroyed, the harmony is impaired, the True Word is lost and the beautiful Temple of ideal society remains unfinished.

And Masonry symbolized that social truth by the admirable scene at the Master's grave, where, although it may be presumed that Solomon and his Royal Friend both knew the Word, the great omnipotent secret is forever lost for it can be pronounced *only* when the missing associate is present ; in other words, because Harmony can be established only when three notes (thirds) enter into the formation of the chord which is then named a *concord* or a *perfect* chord.

Harmony is the Word of the Freemasons, as *Central fire of Nature* are the Words of the Rosicrucians, and *Equilibrium* the Word of the Martinists ; they all represent the same idea, a truth, symbolized by a word which renders the possessor omnipotent.

When Solomon, Hiram of Tyre, and H.A.B., namely, Science, Capital, and Labor (the Wisdom, Strength, and Beauty of a nation) work in unison, we see the Temple advance rapidly towards its completion ; but as soon as one of these principles secedes, all work suddenly ceases and the workmen walk in confusion about the Temple. And more still ; as this seceding principle is dependent upon the others for its own existence, we see its life violently brought to its end. This is the moral of the tragic death of our G.·. M.·., considered under the point of view of sociology.

Who, in fact, were these three assassins of the Sublime Workmen ?

Three other workmen, and besides, the own countrymen of the victim.

Labor, symbolized by H.A.B., *was stained* by men of his own party, that is *by Labor itself.*

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The founders of our divine institution succeeded in admirably illustrating, and eloquently proving that :

When one social power alone (to the exclusion of its natural supports, the two others) wants to seize the *Rule* of Law, the *Square* of equality, and the *Mallet* of authority, those valuable working tools are soon prostituted for the accomplishment of egotistical designs and become instruments of SOCIAL MURDER !

The *Rule* of Law is then applied solely to the satisfaction of human passions ; it is the lever to unreasonable and dangerous *Ambition.*

The *Square* of Equality becomes an instrument of tyranny against the supremacy of Wisdom and Virtue ; it becomes *ignorance* to triumph, for a moment, over real knowledge.

The *Setting Maul*, or *Mallet* of Authority, is a most dreadful arm in the hand of an isolated party, for it is then used to crush the intelligence under the blows of the brutal and violent instincts of the muititude. It was the *Mallet* of ecclesiastical Authority, *Fanaticism*, that caused the religious massacres that dishonors the history of the Church. It is *Fanaticism* that arms today the occult forces of anarchy, as it did in the terrible times of the civil rebellions, social, revolutions and partisan wars which dishoner the history of nations.

Now these three assassins are called —— —— —— in symbolic Masonry, but in Masonic Sociology their true names are

Ambition, Ignorance, Fanaticism,

and they are the vices that prevent us, Freemasons, from realizing today that sublime harmony of powers symbolized by the strong union of our three ancient Grand Masters.

It is to impress upon man's mind the necessity of being humble and modest that Freemasonry deprives her candidate of all his worldly possessions and presents him in a miserable condition led as a slave to the market. It is to teach him to be humble, that in spite of his *high moral qualifications*, no stock is

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taken in his simple affirmation, and no obligation is considered binding other than a solemn oath taken in presence of A.·. G.·. and his fellow men.

If these trials do not destroy forever the sentiment of unreasonable *Ambition* in an intelligent man, we may well ask, what other lesson would be more eloquent? And when later on that same man will be urged to educate his mind by the acquirement of the Seven Liberal Arts, namely, the entire range of human knowledge ; and of the Five Orders of Architecture. representing the esthetic education or the Art of the Beautiful, what school of philosophy will illustrate in a more poetical manner, the necessity of destroying *Ignorance*, and the making of every workman of the Social Temple, a man of broad scientific and artistic achievements ?

In fine how could *Fanaticism* and *Intolerance* of blind Sectarianism be more eloquently condemned than by the beautiful symbol of the strong union of three men of different beliefs :

Solomon, an initiate in Egyptian mysteries; Hiram, of Tyre, an adorer of Moloch; and H.A.B., a follower of the religion of Mithra ; working together in perfect unison, to erect a beautiful Temple to the Glory of the God of Israel !

Let us resume. Masonic society is based upon Religion, or Morality; Law, or Order; Labor, or Activity.

Each of the fundamental principles is governed according to the strictest rules of Hierarchy, as the classification of Masonic degrees and that of the officers of the Lodge clearly indicate that Labor is divided into two branches : Material and Intellectual, according to the divisions of Masonry itself, in Operative and Speculative branches.

Material Labor, as Operative Masonry presents three degrees corresponding to the Initiatory degrees : The Master, The Fellow Craft, The Entered Apprentice.

Intellectual Labor, as Speculative Masonry, is also governed

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by three degrees, corresponding to the organization of the Lodge The Teacher, or W.·· M.·.; the Disciples, or W.·. W.·.; and the Scholars, or M.·. M.·.

In *Law*, we find the same organizations : Executive, Legislative, People.

In *Religion*, also the three terms : God, Conscience, Man.

This constitutes the primary elements of Social Masonry derived from the Theocracy of Asia, Autocracy of Europe, and Democracy of America.

The life of this society takes its origin the perfect union of three great powers Science, Capital, and Labor, intimately combined by the strong association of their mutual interests and by the *Unity* of their aim, which is the erection of a beautiful Temple, the symbol of an ideal and faultless social organization.

The system of government advocated by Masonry is admirable for its extreme simplicity. It consists in preserving the greatest natural equality among the craft, so that each member is taken and accepted as a brother, as a man, free-born, and participating by his own freewill and accord in the common work.

In giving to each workman a certain amount of labor, physical or intellectual, thus procuring him the means to support himself and family, and even to contribute to the relief of worthy and distressed brothers, their widows and orphans.

In paying the craft their just dues that none may go away dissatisfied, it thus establishes on earth the messianic reign of justice. In allowing every duly and truly prepared citizen to enter into the great contest for advancement and honors, prompted solely by a noble emulation.

In granting these honors to those only who have proven themselves worthy and well qualified by due examination and strict trial, and not to them who would illegally extort them by the influence of friends, the protection of superiors, the privilege of birth, by intrigue, or by violence. Master's wages cannot be obtained save by personal merit.

That are our modern governments in comparison with the

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liberal, just, and grand system set forth by Freemasonry and veiled in her sublime symbolism ?

In our present empires, kingdoms, and republics, we see that *Wisdom* is sneered at, that Capital is corrupting the legislatures and courts of so-called justice, and remains obstinately deaf to the demands of the poor and destitute working man. We see that *Labor* itself is in a chronic state of rebellion against government and capital, and boldly assumes the foolish presumption of dictating Laws to the world and submitting every one to its own blind and passionate despotism.

It is not *Harmony* which is the true word describing the social situation of contemporary times, but its ugly substitute, *Discordance* which expresses well our present state of social *putrefaction.*

Certainly this disorganization is due to the greatest vices which infect all classes of actual society : the *ambition* of the Intellectual party, the *ignorance* of the Financial party, and the *Fanaticism* of the Laboring party.

It is why Wisdom of today ought to order the immediate execution of the three assassins of civilization, as King Solomon ordered the immediate execution of the three slayers of our G.·. M.·. ; *before* raising the body of Perfect Organization ; for, even chained and in bondage, these villians, when still breathing, will prevent every attempt for the restoration of the sublime *Unity* of the Masonic Social *Ternary* : Wisdom, Capital, Labor.

And so, my brèthren; let us unite all our efforts to reëstablish the perfect union of the three great principles of social happiness ; but, to succeed, let us first subdue our passions and begin with the most dangerous ones ; *Ambition* and *Fanaticism.* Let us acquire every day more instruction that may remove more and more the the hoodwink of *Ignorance*, and the cable-tow of *Prejduce*, and thus be well qualified to work at the building of the Great Temple : *The Ideal Social Republic*, where no sound of an iron tool will be heard, that is, where Peace and Harmony will never be disturbed by a discordant note.

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Esoteric Publishing Company Publications.

SOLAR BIOLOGY. A scientific method of delineating character; diagnosing disease; determining mental, physical, and business qualifications, conjugial adaptability, etc., from date of birth By Hiram Erastus Butler. Eighth edition, with illustrations. Portrait of author in front. Handsome blue cloth; text, 288 pages; Positions of the Moon and Planets from 1820 to 1999, 168 pages, with appendix; extra heavy paper, octavo. We have advertised this work for over two years, and we are told by a reliable professional man, an astrologer, of this city, that the work is reliable in its aspectarian tables and one of the very few that have these tables so compact and convenient for constant use. The price is $5.00 by mail.

PRACTICAL METHODS TO INSURE SUCCESS. A booklet in very tasty cover, embellished with the Tetragrammaton in a rayed halo of golden light. It is designed as a special guide to young men and women who wish to reach the highest ultimates in life. It contains 104 pages and is sent on receipt of 10 cents; also; an edition bound in cloth for 25 cents. A valuable monitor.

WOMAN'S CIRCULAR. Special instructions. The Regenerate Life. By Hiram E. Butler. Sent on receipt of 25 cents.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielied her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse." — Revelation xxii, 2, 3.

This booklet has been carefully compiled for those women who are striving to gain true soul powers.

SWEETS. Extracted from Flowers of Prominent Authors. Three dozen sweet intellectual poems and extracts handsomely on fine paper, one side only, and tied at the conner with ribbon of the symbolic color. An elegant souvenir of poetic gems for food for the soul. These are keys to open the inner sanctuary of light. Price not stated but probably 10 cents.

All the publications are published by, and will be sent by mail, on receipt of price, Esoteric Publishing Company, Applegate, Calif. This Publishing Company also publish THE ESOTERIC, a monthly in its XIIIth volume, $1.00 a year, devoted to methods for obtaining holiness or a perfect life, and believe that God is the originator of all things; therefore all laws, no matter whether physical, mental, or spiritual, are but the real potency of the Divine Mind. Amen. Plato says emphatically that "God perpetually geometrizes."

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Books and Pamphlets Received.

THE SEVEN CREATIVE PRINCIPLES. Being a series of Seven Lectures delivered before the Society of Esoteric Culture, of Boston, with introductory lecture on the Idea of God, and concluding lecture on the Esoteric Significance of Color. By Hiram E. Butler. Fourth edition, with colored illustrations, and portrait of the author. Red cloth, pp. 170; 8vo. Price, $1.50. Esoteric Publishing Company, Applegate, Placer County, Calif.

THE BOOK OF GENESIS, or The Beginnings. Translated out of the original tongues, and with former translations diligently compared. Now further amended, revised, and restored to its former purity for the use of this age, by the guaidance of the same Spirit which inspired all Scripture of God. By a Minister of the New Dispensation. Appointed of the Spirit to be read in all churches. "Blessed are they who read and they who hear the words of this Book." Issued by the Order of AT-ONE-MENT. Paris, Jerusalem, Madras.

This is indeed an interesting translation of "The Beginnings" and we read it ere we slept on receiving the work from the translator who sent us a complimentary copy and we here record our thanks. "To the Reader," he says: "This book of the beginnings is taken from an original script as presented to the eyes of the Seer, and it may be regarded as a revision and restoration of this portion of Jewish Scriptures." We shall reprint lections (chapters) from this translation in the near future for our readers.

"In the Name of the All Holy, The Book of the Outgoings of the Eternal."

"AMUM. From the Ages of ages I have been: I am now: and to the Ages of ages I shall be: without beginning, without End. AMUM."

The book may be had (6 pence, or 7 pence post free) from Sec. of Order of At-one ment, 3 Evelyn Terrace, Brighton, Eng.

NINETEENTH OR TWENTIETH? The Battle of the Centuries. By Lord Hobhouse. Price, 5 cents. The Balzac Library, No. Reprint from "Comtemporary Review, March, 1900. Sixty letters to the London *Times* reviewed. The revewer closes thus:

"I suppose that this dispute will die away for the present, but perhaps in the year 2000 our great-grand children will revive it, and will consult the files of the *Times* or those of the *Contemporary Review*, for arguments to show that 1999 years make up 20 centuries."

This monograph is received from Albert R. Frey, New York.

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Books and Pamphlets Received.

SOME PROBLEMS OF LIFE. By Annie Besant. London, 1900. Cloth, pp. 140. 3, Langham Place, W, The Theosophical Publishing Society. Problems of Ethics, Sociology, and Religion. Some Difficulties of the Inner Life. These are some of the problems dealt with in this duodecimo volume, and she has discussed them in a lucid manner, in language untechnical so the ordinary inquirer after the foundation of these society problems can easily reason them for one's self. How true these forewords are: "

"Theosophy, from its very nature, cannot form a new religion, a new church, or even a sect separate and apart; it is a unifier, not a divider; an explainer, not an antagonist. Whenever a Theosophist is aggressive, combative, denunciatory, he is failing in his high mission, for the 'wisdom that cometh from above is first pure, then peaceable.' He is bound to be tolerant even with the intolerant, knowing that no evil can be destroyed save by its opposite good. Hence, in seeking solutions for life's problems he does not vehemently assail the solutions already suggested, but seeks to distil from each any trace of truth it may contain."

This is a comprehensive standard of Theosophy. and if followed the light will shine and carry illumination to his inmost soul. The price is 1/6, or about 40 cents by post. It can be had in America, of T. E. Comba, Agent of the Theo. Pub. Society, 65 Fifth Avenue, New York.

THE PROOFS OF THEOSOPHY. A lecture by Alexander Fullerton, Gen. Sec., American Section of Theo. Society, 46 Fifth Ave., New York. Price, 5 cents. Reprint from "The Theosophical Review." Theo. Book Concern, Chicago.

THE ASTRAL OACUPANT. A new pamphlet dealing with a wonderfully deep subject. It should be in the hands of all advanced thinkers. Sent to any address on receipt of a one-cent stamp. "THE ORACLE," Station A, Boston, Mass.

RED CROSS OF CONSTANTINE. Grand Imperial Council for the Western Masonic Jurisdiction, U. S. A. Proceedings of the 27th annual assembly, Oct, 13, 1899, held at Jacksonville, Ill. Imperial, Ecclesiastical, and Military. Received from George W. Warville, Psat Grand Sovereign, K. G. C., Chicago, Ill.

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Current Exchanges.

MODERN ASTROLOGY. Established in 1890. The oldest and has the largest circulation and is best supported of any astrological magazine. Edited by Alan Leo, P. A. S.. Its adopted motto is : " The wise man rules his stars, the fool obeys them." The object of this magazine is thoroughly to purify and re-establish the science of astrology. Through planetary symbology it seoks to explain the ONE universal Spirit in its varied manifestations. Annual subscription 12 shillings post free. Half yearly subscription, 6 shillings 6 pence, post free. Single copies, 1 shillings 2 pence, post free. Editorial office, 9 Lyncroft Gardens, West Hampstead, N. W., London, England. All correspondence should be addressed to the editorial office. Royal octavo in size, engraved and attractive cover in yellow. Vol VIII commenced with February, 1899. Mr. Alan Leo took full charge and control of Modern Astrology in 1895. It had been published from 1890 to that time under the name of Astrologer's Magazine, the first number bearing the remark of Tycho Brahe, " To deny the influence of the Stars is to deny the influence and providence of God." Modern Astrology is published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C., London, England. In America, The Occult Publishing Co., 73 Tremont St., Boston, Mass.

THE SPHINX. This a thoroughly first-class publication and cannot fail to interest cultured and thoughtful people. It is edited by Mrs. Catharine H. Thompson and supported by the best writers on astrology in England and America, and is the only magazine in the United States that is entiraly devoted to teaching, demonstrating and vindicating the truth of the science of astrology as taught by the Egyptians. There is at this time a large and increasing demand for such a magazine, and indeed for all good astrological works, and the interest is growing so rapidly that the call cannot adequately be met. No pains will be spared to make The Sphinx a useful as well as an attractive, up-to-date periodical, and the very best of its kind. $3.00 a year, monthly; singly, 30 cents. 480 Massachusetts Avenue, Boston, Mass. Last number contains: Sphinx Religion; Britannia's Star ; Children : Their Sex and Longevity ; Nature's Analogies ; A Challenge and its Results ; " Prove All Things "; The Mystery of Rectification ; An Illustrated Horoscope ; The Astrologer's Vade Mecum (chapter 11) ; The Character and Fortune of Libra , The Art of Raising Poultry ; The Engine of Fate ; The American Grammar of Astrology ; Fatality ; Etc.

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Contents of Current Literature.

AMERICAN FOLK-LORE, JOURNAL OF. Jan-Mar., 1900, No. 48. Editor, W. W. Newell, Cambridge, Mass. $3.00 a year. Contents — The Cherokee River Cult ; Athabascan Myths; Folk Tales from Georgia ; Animal Myths and their Origin; Record of American Folk-Lore. Eleventh Annual Meeting of the Society. In Memoriam of Walter J. Hoffman. Readings.

THE IDEAL REVIEW. (Formerly The Metaphysical Review, and The New Cycle.) $2.50 a year. New York. Leander E. Whipple, editor. Departments : Original Essays on important subjects. On Philosophy : Art, Literature, and Metaphysics. The Home Circle : Thoughts for everybody. The World of Thought : Editorial comments. Philosophy, Psychology, Art.

THE MONIST. Editor, Dr. Paul Carus. $2.00 a year ; quarterly. Philosophy of Science. 324 Dearborn St., Chicago, Ill. Vol. X, No. 3, April, 1900. Contents : The Two Accounts of Hagar ; Specimen of an Historico-Theological Interpretation of Genesis. The Food of Life and the Sacrament (concluded). Dualism Modernized. Evolution and Immortality. The Condition of Human Progress. The New Bible and the Old. Literary correspondence. Criticisms and Discussions. Reviews.

BIBLIA. Oriental Research. $1.00. Dr. C. H. A. Davis, editor. Meriden, Conn. Archæology, Ethnology, Epigraphy. April No., 1900, in a handsome engraved cover. Contents : The Serpent in Scripture and Myth. "His Posterity is Not." Egypt Exploration Fund. Lauguage of the New Testament and Contemporary Thought. The American School for Oriental Study and Research. Portrait of Dr. Heinrich Schliemann.

SUGGESTION. $1.00 a year. Herbert a Parkyn, editor. The Study of Therapeutics ; Also Occult Phenomena, Hypnotism, Chicago. Handsome cover printed in red ink. April contents : Nevousness, Manners for Home, Manual Suggestion, Suggestive Anaesthesia, Scientific vs. Occult Suggestion, Case of Misplaced Confidence, Paracelsus, the Power of the Soul, Hypnotic Sleep.

THE BIBLICAL WORLD. $2.00 a year. Wm. R. Harper, editor. Chicago, Ill. Aprii, 1900. Contents : Editorial Letter. Purpose and Plan of the Gospels. Social Customs in Palestine. Constructive Studies in the Life of Christ. Main Purpose of Sunday School, a Symposium. Editorial articles—the Methods of the Prophets in Teaching. Current literature. Reviews.

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Current Exchanges.

THE NEW HAMPSHIRE, a new candidate for the historic taste of the natives of the Old Granite State, its rrsidents and non-residents, and all who desire to be well informed in historical New Hampshire, over which the Old Man of the Mountain presides — both the State and this new Magazine. It started with April, 1900. Royal octavo form, articles amply illustrated with half tones. $1.00 a year. It is edited and published by Herbert N. Davison, Box 67, Manchester, N. H. The May number (second) will contain with others, the following articles: "First Cavalry of the Civil War," by Col. John G. Crawford, Manchester. "A Nearby View of Roosevelt," by Mr. E. Irving Farrington, editor of *Sentiuel*, Rome, N. Y. "The N. H. Musical Festival; Its Scope, Officers, and Talent." "The Woman's Club Moment in New Hampshire, with Portraits of Prominent Woman's Club Presidents." Poetry by Moses Gage Shirley, of Goffstown, and Gertrude P. Vaughan, of Lebanon. Short stories, and general miscellany.

IMMORTALITY. March 15, 1900, contains: The Voice of the Silence, Ella Wheeler Wilcox; Consciousness and Super-Consciousness, Loraine Follett, Sec. Order of the White Rose; Atma Yoga or Self Realization, editor of "The Brahmavadin"; Realization, J. C. F. Grumbine; God — the Reality, Swami Abhayananda; The Dialogue, the Editor's Tripod, and other articles by the editor. $1.00 a year. Devoted exclusively to Realization. J. C. F. Grumbine, editor, Syracuse, N. Y.

THE OPEN COURT for April, 1900, contains: Front. Psyche at Nature's Mirror; Money; Criticism of Tolstoi's "Money"; The Seal of Christ (illustrations); Gospel Parallels from Pali's Texts; Hindu Prayer for Professor Max Müller; The Psychology of Religion; Immortality (poem); Notes and reviews. $1.00 a year. Chicago.

UNIVERSAL TRUTH for April, 1900, Contains: The Globe Endures Forever; The House on the Hill; Don't Worry; Two Phases of Life (poem); Creation and Evolution; My Philosophy; "Nothing Never Happens"; Recipes for Soul Growth. $1.00 a year. Chicago.

PROPHETIC MESSENGER. Editor, R. Hollingsworth. $1.00 a year, with a horoscope. 417 Fifth St., S, Minneapolis, Minn. Weather Bulletin, Markets, Prices, Grafting, Timber for Building, Best Time for Planting, Forecasts, Readings, Horoscopes. "Coming event cast their shadows befors," quoted on cover.

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Books For Sale.

THEORY AND PRACTICE OF WATER COLOR ART. Applied to Landscape, Figure, and Marine Subjects, comprising chapters on Form, Composition, Light, Shade, and Color; with Suggestions on Ormentation and Industrial Design, Description of Colors, with diagrams and colored illustrations. By Henry W. Herrick, author of "Water Color Painting," and formerly Principal of the New York School of Design for Women, Cooper Institute. New York. (This work is soon to be published and will be announced.) Address the author, Manchester, N. H.

FOR SALE. THE ILLUSTRATED LONDON NEWS. One Hundred and Sixteen Volumes, dating from the first issue in 1842. Complete set of this celebrated pictorial weekly, bound in uniform style, stout tar board, marbled edges, goat backs and corners; subscribers' thick paper copies, except three or four of the earlier volumes, which are fine reprints. Excellent condition, very little used. Fine illustrations, by celebrated artists, notable events in all parts of the world for past 58 years. Each volume indexed, both literary and pictorial. A valuable encyclopædia of reference. Price, $9.00 a volume, including boxing, four volumes to a box, freight to be paid by the purchaser. Address H. W. Herrick, Manchester, N. H.

Also, for sale, by the same person, a large Oxford Bible, date 1727, with Apocrypha and index at the end, in perfect condition. Bound in strong leather, 18 inches long, 12 inches wide, four or five inches thick. Price, $50.00. Address H. W. Herrick, Manchester, N. H.

FAMILY RECORDS LAMB—SAVORY—HARRIMAN. Collected and compiled by Fred W. Lamb (a descendant), Manchester, N. H. Printed by Augustine Caldwell, 1900. Octavo, pp. 24. This pamphlet gives the genealogy of the Lamb family—First, Isaac Lamb, who bought land near the Mystic River, in what was New London, Conn., about 1695 or 1696. Second, the Savory genealogy: "Origin of the Name"; the Essex County branch—Robert Savory of Newbury, who it is presumed is the one that removed to Bradford about 1670. Third, Harriman genealogy, "Origin of the Name"; John and Leonard Harriman. For further information address the compiler as above.

SPECIAL PROPHECY FOR THE YEAR 1900. A Great Prophecy covering a period of 18 years, including 1900, the Presidential Election and what becomes of it. Written by Lyman E. Stowe. Price, 25 cents. Astrological Publishing Co., Detroit, Mich.

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Books, Pamphlets, Etc.

MY MESSAGE AND HOW I GOT TO IT, AND OTHER ESSAYS. By Rev. Kenneth Sylvan Guthrie. Several works bound in one volume. Duodecimo, pp. 312. Boston and Medford, Mass. The larger essay is "The Message of the Master." This is one discussing the prologue of John's Gospel, the only evangelist that mentions The Logos. Mr. Guthrie goes to the foundation and gives the subject thorough analysis. The Philonic work is familiar to him and he puts intelligence into the discussion. It is surprising how little the clergy know about The Logos. Scarcely any of the clergy here know of work of Jocob Bryant on "Sentiments of Philo Judeus concering the ΛΟΔΟΣ," published in Cambridge, 1797, 8vo, pp. 290. We may publish an extract from Mr. Guthrie's "Message from the Master" later.

His work on "Regeneration, the Gate of Heaven" will be published when 60 subscribers are received; price, $1.25, before issue, $1.50 after. 1608 Montgomery Ave., Philadelphia.

THE HERMETIC BROTHERHOOD PUBLICATIONS. Chicago, Ill.
Three Sevens, A Story of Ancient Initiations. By The Phelons.
Physics and Metaphysics; Relations to Each Other. Mrs. Phelon.
A Witch of the Nineteenth Century. W. P. Phelon.
Hermetic Manuscripts. 1. The Future Rulers of America.
4. Mysteries of Sphinx and Pyramid.
(Vol. I), No. 6. Temple Talks by One of The Magi.
(Vol. II), No. 7. Temple Talks by One of The Magi.

Union Idealiste Universelle.

ALTRUISM AND IDEALITY.

The following monographs have been published at the office of the HISTORIC MAGAZINE AND NOTES AND QUERIES, Manchester, New Hampshire, U. S. A. These can be supplied by Dr. Edouard Blitz, Secretary of the U. I. U., Nevada, Vernon Co., Missouri; or by the publisher, S. C. Gould, Manchester, New Hampshire, U. S. A.

1. Official Announcement. By Dr. Edouard Blitz, Secretary.
2. Cæsar Virgin and Virgin's Son. By "Nathanael."
3. The Riddle of Man's Life. By "Nathanael."
4. Hermes Trismegistus. By Carl Michelsen.
5. The Lusignans. Historical Sketches. By Dr. Edouard Blitz.
6. Dreams. Vivid Recollections. By Carl Michelsen.
7. Social Science as Taught by Freemasonry. By Dr. Ed. Blitz.
8. The Secret of Jesus. By Octavius B. Frothingham. (Reprint.)

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD AND G. W. BROWNE, - - - Editors.
S. C. AND L. M. GOULD, - - - - - Publishers.

VOL. XVIII. JUNE, 1900. No. 6.

"THE INCOMMUNICABLE NAME." "Is the omnific name mentioned in the Bible?" asks "A NEOPHYTE." The question is a little indefinite as to words. The above quotation, "the incommunicable name," is found in the book of the Apocryhpa called the Wisdom of Solomon xiv, 21, but not in the Old Testament. If the Tetragrammaton is meant by the "omnific name," then we answer, yes, by count it is said to be in the Old Testament 6,855 times, and translated "LORD" 6,848 times; the remaining seven times being by the seven sounded letters.

This questioner will find a brief bibliography of some a dozen titles in this serial, Vol. XI, p. 296, December, 1893, and many articles scattered through the seventeen volumes. We will add here also the title of a work on the sacred word which came into our possession about a year ago which will prove interesting to those who desire the sacred word to search:

The Vedic Philosophy, or an Exposition of the Sacred and Mysterious Monosylable (AUM). The Mândukya Upanishad (Text) with English translation and commentary; and an introduction by Har Nârâyana. Boards, pp. xliv + 128 = 172. Bombay, 1895.

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Magic Squares.

S. C. GOULD, Editor: *Dear Sir and Brother:* Please accept my thanks for the NOTES AND QUERIES I have received. I am still very much interested in "Magic Squares," and, therefore, make free to point out that the square in Vol. XVIII, No. 1, p. 26, in my opinion cannot be called a perfect magic square. I am aware that a square can very easily be made to add magically; but a *perfect magic square* must be made of numbers succeeding in some arithmetical progression of the first order, and that every couple of numbers standing in corresponding cells must add alike.

The maker of the square in the January number of NOTES AND QUERIES remarks that "it has been claimed that a magic square composed of an even number of numbers, of sixteen, like the above, could not be formed that will add odd, as 1899." I will only point out that the square on 6, consisting of the 36 first numbers, will add 111; the square on 10, similarly, will add 505; the square on 14, similarly, will add 1379, and so on. But these squares and all other squares on oddly even numbers I cannot make perfect, and I never have seen any such on oddly even numbers that were perfect. Is it possible to construct such a square? For the present year two such perfect squares may be made, as follows:

378	391	374	387	370
371	379	392	375	383
384	372	380	388	376
377	385	368	381	389
390	373	386	369	382

All the corresponding cells in the 5-square above, taken two

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and two add 760; taken four and four they add 2 × 760, etc.

206	268	208	266	265	211	263	213
261	215	259	217	218	256	220	254
222	252	224	250	249	227	247	229
245	231	243	233	234	240	236	238
237	239	235	241	242	232	244	230
246	228	248	226	225	251	223	253
221	255	219	257	258	216	260	214
262	212	264	210	209	267	207	269

As to magic squares I am interested only in what I call perfect ones. Those of *odd* numbers are very easily made. Constant for *all* such *squares* art the two diagonals which may be written down first, and then the rest can be put down after the simple method as now in this paper. If we call the number on which the square is made R, we shall then have given :

	FOR ODD NUMBERS.	FOR EVEN NUMBERS
Number for the square,	R^2	R^2
Sum of the line,	$\frac{R^3+R}{2}$	$\frac{R^3+R}{2}$
Center of square,	$\frac{R^2+1}{2}$	
Upper left conner,	$\frac{R^2-R}{2}+1$	1
Upper right corner,	$\frac{R^2+1}{2}$	R
Lower left corner,	$R^2 \div \frac{R-1}{2}$	$R^2 \div R+2$
Lower right corner,	$\frac{R^2+R}{2}$	R^2

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Difference in diagonal from left upmost hill both	1	$R+1$
Difference in diagonal from right upmost hill both	R	$R-2$

Passing down diagonals we shall have for odd numbers X,

and for even numbers 

Now constructing the square of odd number, we will, for instance, take $R = 9$, and shall have, according to the formula, for the left upper corner $\frac{R^2-R}{2} + 1 = \frac{81+9}{2} + = 37$.

Difference in diagonal left–right 1; and right upper corner $\frac{R+1}{2} = \frac{9+1}{2} = 5$. Difference in diagonal right–left $R = 1$.

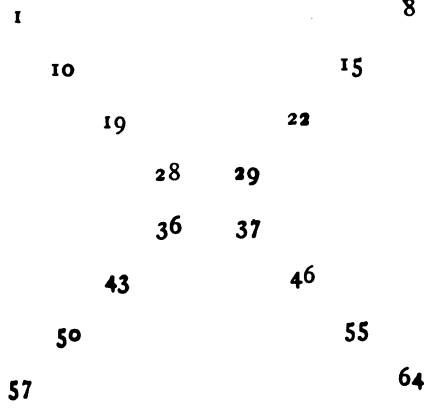
	A	B	C	D	E	F	G	H	I
1	37								5
2		38						14	
3			39				23		
4				40		32			
5					41				
6				50		42			
7			59				43		
8		68						44	
9	77								45

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Calling the columns A, B, C, etc., and the rows 1, 2, 3, etc., we can now put in the numbers, commencing with 1, and going onward in the following manner: 4 E, 1; 3 F, 2; 2 G, 3; 1 H, 4; 9 I, 5; 8 A, 6; . . 5 D, 9; here we are stopped by the diagonal and drop down to 3 D, 10; 2 E, 11; 1 F, 12; 9 G, 13; 8 H, 14; 7 I, 15; 6 A, 16; . . 4 C, 18; 2 C, 19; 1 D, 20; 9 E, 21; . . . 5 I, 25; 4 A, 26; 3 B, 27; 1 B, 28; 9 C, 29; . . . 3 I, 35; 2 A, 36; now we go to 9 A, 37; . . . . . 1 I, 45; then we go to 8 I, 46; 7 A, 47; . . . . 1 G, 53; 9 H; 54; now drop to 7 H, 55; 6 I, 56; 5 A, 57; . . 1 E, 61; 9 F, 62; 8 G, 63; 6 G, 64; . . . 4 I, 66; 3 A, 67; . . . 1 C, 69; 9 D, 70; . . . 7 F, 72; 5 F, 73; . . . 2 I, 76; 1 A, 77; 9 B, 78; . . . 6 E, 81.

In this way you can write all odd number squares, always following diagonal, and when stopped by diagonal then by dropping down in same column. Every square made in this manner of numbers succeeding in an arithmetical progression, of the first order, will be what I call a perfect magic square.

As for squares on even numbers, I make them in very nearly the same manner as mentioned in your monthly, only thht I always put in the diagonal first, as being constant for all even number squares. For example, $R = 8$. Then we have for left upper corner, 1; for right upper corner, $R = 1$; for left lower corner, $R^2 - R + 1 = 64 - 8 + 1 = 57$; for right lower corner, $R^2 = 64$. Difference of diagonal from left upper ill right bottom $R + 1 = 9$. Difference from right upper till left bottcm $R - 1 = 7$. Thus we put in



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Changing the numbers in the manner given by your correspondent we have the perfect square on evenly even nnmber, *but odd even numbers never will be perfect.*

As to the construction of magic squares on any given numbers, it is verv easily done knowing, what the simplest magic squares (those starting with 1 and taking all succeding numbers) are, adding you reduce the given number with these numbers and try if the rest can be divided with any number, and if so a square can be made.

Now the sum of a line in a 3 square is 15

" " in a 4 square is 34

" " in a 5 square is 65

" " in a 6 square is 111

" " in a 7 square is 175

" " in a 8 square is 260

So on in an arithmetic progression of the 3d order. So we can easily find out which numbers can be constructed for the next 50 years. On 1950, for instance, can be made

3 by adding 645 $= \frac{1950-15}{3}$

4 by adding 479 $= \frac{1950-34}{4}$

5 by adding 377 $= \frac{1950-65}{5}$

12 by adding 90 $= \frac{1950-870}{12}$

13 by adding 65 $= \frac{1950-1105}{13}$

15 by adding 7 $= \frac{1950-1695}{15}$

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Much more might be said relating to the construction of magic squares, but this paper is already long enough. I enclose a list showing on what years squares can be made.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1900					5			8							
02			3	4							11	12			
04							7								
05			3		5	6				10					15
06				4											
08			3					8	9						
1910				4	5										
11			3			6	7						13	14	
13											11				
14			3	4								12			
15					5					10					
16								8							
17			3			6			9						
18				4			7								
1920			3		5										15
22				4											
23			3			6									
24								8			11		13		
25					5		7			10				14	
26			3	4					9			12			
29			3			6									
1930				4											
32			3				7	8							
34				4											
35			3		5	6			9	10	11				15
37													13		
38			3	4								12			
39							7							14	
1940					5			8							
41			3			6									
42				4											
44			3						9						
45					5					10					
46				4			7				11				
47			3			6									
48								8							
1950			3	4	5							12	13		15

V. LEHMANN, Christiania, Norway.

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THE LITERARY CURIOSITY. (Vol. XVII, pp. 214–215.) This prize enigma seemed easy when it was first attacked but as we advanced it required a little thought and research to complete it. Yet, the undersigned is not sure that he is right now. There may be other words that fill the conditions. We submit this:

ORLANDO.

The captain strode from fore to aft,
As lordly on his simple raft,
As though it were some noble craft.

He shouted, shoved, and ordered and
The floating warehouse brought to land;
Then changing tone, from blunt to bland.

He cried his cargo, tons of ice,
Coals, linens, jewels, apples, rice,
Who'll buy my wares at any price;

And buyers came, with eye and ear,
Bought large and little, pearl or pear,
From book to barrel, spoon to spear.

He sold by inch, and sold by ams.
Sold plow and screw, sold type and hams,
Sold muslin for a lady's shams.

Sold pipes of wine, and casks of ale,
Sold drums and fife, the camp to hale,
Sold game, from rabbit up to whale.

Sold fish, from salmon down to eels;
Lumber for pencils and for reels; (or keels;)
Dishes from silver cup to creels. (or skeels).

He sold to scribes and printers, inks,
To florists, lily buds and pinks,
Sold sparrows, cages filled with spinks.

He sold to sketchers, India ink,
Sold chains of gold, and many a link
That blacksmiths forge and teamsters clink.

He sold to seedmen hemp and rape,
To milliners sold silk and crape,
To dentists, tools that pull or scrape.

He sold to wear, to drink, to eat,
He vended cold and trafficked heat;
The buyers voted him a cheat.

The sale was out, the tide was in,
The float, renewed by plank and pin,
Again adown the stream did spin.

The above is "ORLANDO'S" solution. We do not finds "am" in Webster's Dictionary as a measure. Will this correspondent or some reader give tde information, before we award. EDITOR.

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QUESTIONS.

"Bring me a book about this, or any footstep of knowledge, if it be true."

2. I have a book with the following quotation in it credited to Jesus. Where is it to be found? JONATHAN.

"If thou knowest what thou doest, blessed art thou; but if thou knowest not what thou doest, cursed art thou."

2. It is said that Gladestone once in some book, speech, or on some occasion, said he hoped to live long enough to see two things accomplished, namely: First, the Home Rule of Ireland. Second, the identification of Homer's Iliad and Odyssey with the historical events of the Old Testament, in some form, by similarity, resemblance, or tpyical comparisons. For instance, the siege of Troy as a struggle with the powers of darkness of this world. The return of Ulysses as a type of the redemption of the race. Who can give the account of Gladstone's words? PHILOHOMEROS.

THE WORDS AND DEEDS OF JOSHUA DAVISON. Two Letters from a Lady in London to her Friend in Paris. London. Price, sixpence. Our reader, will recall the work described in this magazine (Vol. XVII, p. 260), "Joshua Davison" (Jesus the son of David), by E Lynne Linton. In this little work before us, Joshua goes out on a divine mission, is supported by a person named Johnson his own cousin, son of a clergyman; Joshua is son of Maria Wright living with a carpenter; he was fond of Marian Gray and Miriam Lovell. The work is entertaining. Price, threepence. I. G. Ousley, 3 Evelyn Terrace, Brignton.

FREEMAN OR FREEDMAN. To become a freeman, each person was legally required to be a respectable member of some Congregational church. Persons were made freemen by the General Court of the Colonies. This regulation was so far modified by Royal order in 1664, as to allow individuals to be made freemen, who could obtain certificates of their being correct in doctrine and conduct, from clergymen acquainted with them. — "History of Ipswich, Essex, and Hamilton," by Joseph B. Felt, Hamilton. Cambridge, 1834.

CHRIST'S SEAMLESS GARMENT. The Spirit of the Word. John xix, 24. Free. A. P. Adams, Beverly Mass.

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ALTRURIAN ORDER OF MYSTICS. A grand system of education, practical and psychic, by which it is intended to harmonize students with the inevitable laws of life and happiness. An education at home or in one of our Colleges which are located in any jurisdiction that has fifteen local colleges. Protection to members. Address for particulars, L. A. Fealy, President, F. N., Cullman, Ala.

"There are one-story men, two-story men, and three-story men. One story men are fact collectors; two-story men reason about facts; three story men are those who are described as inspired men." — *Oliver Wendell Holmes.*

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. The Easter Number, 1900, is filled with the marrow of prime papers on the prophetic science, namely: A Famous Prediction by Merlin; An Italian Oration, A. G. Trent; People Who Make Money, Sepharial; A Sign of the Times, Kymry; I saw a Star Fall from Heaven; Horoscope by One of the Raphaels, Raphael; Character and Fortunes of Scorpio, Ely Star; The Astrologer's Vade Mecum, W. H. Chaney; An Astrological Courtship, Effie W. Merriman; The Planetary Types, Desbarrolles; Birthday Information, Astor; Go thou and do likewile, Jeremy Taylor; American of Astrology, C. H. Thomson.

THE FORUM, No. 12, closes the Vth volume of this theosophical serial. The first paper is on Helena Petrovna Blavatsky. This is followed by Give Unto Me Thy Peace. The Oriental department contains Songs of the Masters, chapter IV. The New Cycle; "Reincarnation in the New Testament," by J. M. Pryse, is criticized. $1.00 a year. Box 1584, New York City.

NEW CHURH LIFE. Devoted to teachings revealed through Emanuel Swedenborg. Now published in 8vo form, 52 pages; monthly; Vol. XX. $1.00 a year. Huntingdon Valley, Pa. April, 1900, contains: The Writings as the Word; "In Remembrance of Me;" The Lord Transfigured; New Translation of "Divine Providence"; Swedenborg's Scientific Works and Writings; Biography of John James Garth Wilkinson; Swedenborg's earliest publications, and New Church news.

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EDWARD POSTLETHWAYT PAGE. This man announced himself as "The High Priest of Nature." He was a Protestant Irishman of culture, and a complete gentleman; white-headed (about 1845), rather stout, and always the perfection of neatness in dress. He published various pamphlets with eccentric titles, generally without covers, and resided at Marietta, Ohio. The editions were small and hence very few are preserved. He died on the Virginia side of the Ohio river about 1853. He published a monthly, at one dollar for twelve numbers, namely:

"The Reminiscence of Nature, and Clew to Bible Astrology, by the Recess of the Equinoxes according to Fluxions."

This periodical was published at Marietta, Ohio, 1831–1832. The 6th number for January, 1832, contains a biographical note of the editor, as follows:

"High Priest of Nature's emblem speech; whilom, in the East Indies, a Lieutenant in H. B. M., 12th Reg't Inf'y at 12 a Midshipman in H. B. M. ship Leviathan 74, in the West Indies. Three months accepted by the London Episcopal Society for Africa and the East; but his constitution destroyed by continued sickness, he came to America in A. D. 1807; bound to India a Missionary at his own cost, waving Latin, Greek and Hebrew, unequal to the fatigue of study for ordination. Here he has remained ever since, long too ill to seek India; 11 years a farmer in Ohio." "Ere missionaries you send, your own idolatry end; O what poetry is Nature, in her every feature."

One of his previous octavo pamplets contains this title page:

"Magic Harmonies; exemplifying the Second Advent Dispensation; or Grand Universal Political New Birth, and Third Resurrection. By solar calculation, July, A. D. 1821: by Lunar (the only true scriptural rule of time) much more. By Edward Postlethwayt Page, Late of Marietta, Ohio. New York, 1821."

"The work of Christ was the republication and revival of the law of nature.

"This world, like the tabernacle of old, was so framed and constituted, as to be the pattern of heavenly things. All things here on earth are emblems of realities in heaven.

"The whole of the Bible is a *mirror* — read it on its smooth of water level and assimilation, purturbed by no averice, no strife, no vain glory." (42 pages.)

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THOMAS FREDERICK PAGE. This man is living at the present time in Laconia, N. H. We are informed he is a quiet, intelligent, peaceable citizen. He writes much of the time and sends his manuscript volumes to Masonic libraries, editors of serials, the press, and his friendy. This office has received twenty five manuscripts, octavo size, neatly sewed, and legibly written, the titles of which are given on page VIII of supplement of our No. for April, 1900. He has also sent one cloth bound volume of manuscripts entitled "The Calculation of Nine as to an Occult Science." We cannot fathom it. He has also published one octavo volume, in cloth, of 156 pages. It is "The Golden Fleece; a Book of Jewish Cabalism." Laconia, N. H., 1888. We do not comprehend it. The following is from the preface:

"When language is analyzed, a deeper meaning is seen, which leads to a higher knowledge of the law of God, and with his dealings with man in the law. Beneath the face of language lays the Hebraic law, always and forever the same."

AN EARLY COPY OF HOMER'S WORKS. There is a very early copy of Homer's works in the Nebraska State Historical Society's Library at Lincoln, Neb. The title page is as follows:

HOMERI OPERA GRÆCO. Latina, quae quiden nunc extant, omnia. HOC EST: ILIAS, ODYSSEA, BATRACHOIVIYOMACHIA, ET HYMNI: PRAETEREH HO meri uita ex Plutarcho, cum Latina item interpretatione, locis commumibus ubige in margine natals. Omnibus in utriuſqe linguæ tyronum uſum Græce Latine ſimul eregiorè expreſis. In haec operamfuam contulit SEBA...AINUS CASTALIO ficuti in Praefatione uerſo max folio videre licet. BASILEÆ PER NICOLAUM Brylingerum, 1561.

The pages measure 8¼×13 inches. Three columns per page, with index following covering 16 pages. The "Homeri Ilias" occupies 293 pages; the Odyssey follows occupying 225 pages. The Batrachomyomachia, Hymni, and Plutarch's Life of Homer occupy the remainder of the volume, a total of 627 pages. The book was found in Columbus, Neb, but the history is as yet unknown. Any further details of the book as to description will be gladly given by the librarian, Jay Amos Barrett.

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Letter of Col. John Goffe, 1754.

Following is a letter of John Goffe, of Bedford, Sept 1, 1754, giving an account of the attacks of the Indians in this State at that time, and other information of the condition of affairs in this vicinity. He was greatly interested in the development of New Hampshire, its resources, water power, products, and the then future of its prospects. His proposed survey and plan of Winnepiseogee pond showed his foresight at that time. Such propositions of that time inspired Samuel Blodget forty years later to examine the "Winnipissioke pond" as he called it, and whose journal of his trip to that sheet of water we have already published, with some account of his famous canal in this city, in Vol. XVII, pp. 49–56. The extract from Parkman, at the close of this article, lucidly testifies to the realities of the "Indian summers" which have traditionally descended to us.

A treaty between New York, Massachusetts, Connecticut and South Carolina was concluded with the six nations of Indians, as the Iroquois of the Mohawk valley were called. A conference of colonial delegates met at Albany and to them was submitted by Benjamin Franklin a plan of union of all the colonies, but it was rejected.

The purpose of their meeting was to plan for mutual defence against the Indians but they accomplished little if anything. At last in 1755 the petty attacks from Indian scalping parties had become so frequent and so unendurable that war was formally declared between the two countries. It is not desirable here to enter into any extended account of the French and Indian war as the ensuing conflict is called in history. This is merely a hasty summary of the important occurrences in the life of a New Hampshire borderer whose place in the great drama to be enacted on Lake George and Ticonderoga was but small. Since the close of the former war he had been busy mainly at home although we find that in 1753 he was making a survey and plan of Winnepiseogee pond and vicinity as he

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calls it. But the mutterings of coming war grew louder and in May of the next year the Indians were on the war path again and Goffe was mustered in once more. At first as a lieutenant in one of the companies of Col. Joseph Blanchard's regiment posted on Merrimack river. The next year he was ranked as major of the same regiment. There is extant a letter of Captain Goffe showing the harassing and wearisome nature of the Indians' attack to which the settlers were subjected. The alacrity and frequency with which the colonial legislature responded to the demands for men and money made on them by the crown can be traced to the deep determination of the colonists to end these Indian attacks at any cost.

Contoocook, Sept. 1, 1754.

Sir: I arrived at Pennicook at 12 o'clock on Thursday, where I met the troops who came down to guard 10 or 12 horses to mill and I took their places and they went home and I got safe to the fort at Contoocook with all those that went to mill and have given the people I believe good satisfaction since I have been here considering the few men I have. Those that went to Hillsborough not being yet come, but expect them tomorrow. We have done considerable in guarding the people whose hay was cut before the mischief was done has lain ever since till we came and a great deal more hay and grain we must guard them to get or they will lose it and shall do what we can for them as soldiers, for they are here more concerned than ever I knew them any time last war, and durst not go anywhere without a guard. I have not been to Stevens town (Salisbury, N. H.) yet and it's tho't dangerous to attempt without any more men. There is nobody there but I am informed that there is a good deal of good corn there which is a pity that should be lost, but four or five or the inhabitants will go back to stay and then not without 20 men at least as soldiers with them. The Indians are certain y about, they are traced and guns heard every day almost in the woods. I went with my scout to a number of the inhabitants.

I heard up to the westward when I was four miles out of town 2 guns very plain. Upon Saturday last we made a considerable scout and went near to Hopkinton, marched down Contoocook river and so to the fort. We saw fair moguson tracks in several places, some new and some older. I pray you would send me express what I should do about going to Stev-

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enstown if I have no more men. If I go I must take them all with me and I don't see but Contoocook must lose or sell or kill most of their cattle for they have got but very little hay since the mischief was gone and have a great deal to get. All their pease almost in the field unhooked and loosing every day, and abundance of them there is. Mr. Lovejoy's garrison are all moved off but three familys and he told me that he would not stay any longer without he had some souldiers—and if he had several familys would come to them which if that fort weaks up they can grind none to Contoocook, and must be forced to go to Eastman's mill on Turkey river (12 or 14 miles, a dangerous road), and it will be much more dangerous to go to Pennicook. Please to take their things into consideration and send me what I shall do. I am ready to obey if you will command.

The scout must go up to Stevenstown to take care of their effects and stay a night or two and I believe if I was ordered to go once in a week or ten ten days up there it might possibly have this effect to daunt the enemy or find 'em or fight 'em. If you think it best to go and live at Stevenstown, I am ready to do it and heartily willing but they have no provision but salt. I must buy an ox and drive up and kill there which will be costly, and to carry meal so far will be bad luggage. Pray your advice by the bearer, but if I go there pray your interest for Contoocook and Lovejoy's mill and Eastman's mill that there may be an addition of soldiers, etc. J. GOFFE.

P. S. The most of Contoocook people desire me to acquaint you that they are destitute of any military officers and by that means nobody will watch or ward but such as see cause and by that means some are oblidged to do duty and some none at all and they think it is owing to their living at so great a distance from Colo. Smith to whose regiment they belong that they have none and desired me to acquaint you that it is their desire to be annexed to your regiment as they joyn upon it and think they shall be taken better care of if they were and pray your interest to get it done and pray also that if they can't be in your Regiment you would recommend Mr. Steven Gerrish for their chief officer, and I assure you that there is necessity that some thing be done in that respect soon. I am, etc. J. G.

I have my full comp'nt of men and I think one more, pray your advice in that ——— as I was sealing up this, Rec'd yrs relating to No. 4. Shall follow your directions. J. G.

I came down with a guard with two teams to Lovejoy's mill and to relieve my soldiers from Hillsborough who, it seems, did not care to come alone. J. G

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(Eastman's mill was on Turkey river, near where St. Paul's school is located.)

The British government determined to render effective aid to the colonists and in 1755 General Braddock was sent over with two regiments of regulars to operate against the French. He was utterly defeated at Fort Du Quesne and was killed. We will not extend the details here. And the expedition was sent under General Shirley to Lake Ontario, but it accomplished nothing. A third under General Sir William Johnson was more successful. In June his forces met at Albany to the number of 6000 men. General Lyman of Massachusetts commanded the New England contingent and under him was Colonel Blanchard of Dunstable (Nashua) with 500 men, Of these, three companies were raised in Derryfield, one commanded by John Goffe, one by John Moore, his son in law, and the third by the afterwards celebrated Robert Rogers. Their duty was mainly that of scouting or ranging as it was called and here we may quote from Parkman's description of them. "These rangers wore a sort of woodland uniform which varied in the different companies, and were armed with smooth bore guns loaded with buckshot, bullets or sometimes both. The best of them were commonly employed on Lake George and nothing can surpass the adventurous hardihood of their lives. Summer and winter, day and night, were alike to them. Embarked in whaleboats or birch canoes they glided under the silent moon or in the languid glare of a breathless autumn day when islands floated in dreamy haze and the hot air was thick with odors of the pine, or in the bright October, when the jay screamed from the woods, squirrels gathered their winter hoard and co gregated blackbirds chattered farewell to their summer haunts; when gay mountains basked in light, maples dropped leaves of rustling gold, sumach glowed like rubies under the dark green of the unchanging spruce, and mossed rocks, with all their painted plumage lay double in the watery mirror; that festal evening of the year when jocund nature disrobes herself, to wake again refreshed in the joy of her undying spring Or, in the tomb-like silence of the winter forest with breath frozen on his beard the Ranger strode on snow shoes over the spotless drifts; and like Duver's Knight, a ghastly death stalked ever at his side."

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THE SECRET OF JESUS.

BY OCTAVIUS B. FROTHINGHAM.

(Spoken in Lyric Hall, New York, December 22, 1872.)

Once more the season comes round when the thoughts of men turn towards the cradle of Jesus and speculate on the significance of his birth. The subject does not lose its interest with time. They to whom the event has a momentous importance as the incarnation either of God or Archangel, never weary of telling the wondrous story of the miraculous conception: they who see it in merely the appearance on earth of the infant who was destined to be a wonder among men cease not to ask wherein the wonder consisted. That the personality of Jesus has been an immense power on mankind is conceded by men who have rejected Christianity as a religion and whose only interest in him is of a historical nature. They speak of him as a man of colossal proportions, a determining force in the moral and social, if not in the intellectual world; they are concerned to get at the precise nature of his mission, the precise clue to his character.

Every great teacher or leader lays stress on some single word that is his word of might, the key, as it were, to his position. Buddha's great word was "renunciation," Zoroaster's was "purity," Menu's was "justice." The key to the secret of Confucius is "moderation." Moses emphasized "law," Plato "harmony," Socrates "reason." The strong word of Epictetus was "self-reliance," of Antoninus "self-possession." Jesus gives us the key to the inner chamber of his heart in a single mighty, sweet word—Love. It is the word of the New Testament, the soul of many other words there. Love: love to God, love to man, love to the neighbor, love to the stranger, love to the enemy, love to the frail, love to the sinful, love to the great and small, love to good and evil, love to the infinitely great and

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to the infinitely little, to the Father in heaven, and to the least of the least on earth.

Let us try to apprehend the significance of this holy word, and let us come to the study of it reverently. That it had with Jesus a mighty significance may well be believed. Great souls do not trifle with their speech. Their watch words are profound. That Jesus put his whole soul into that word Love we may be very sure. He did not speak it as we speak it, mincingly. It did not with him as with us, convey the pleasing sentiment of his softer moods, the feeling that the heart indulges in when reason and conscience are laid aside and the mind melts in an oblivion of pitifulness. Jesus put thought and conscience into his word as well as emotion; it was the word, not of the philanthropist merely, but of the prophet and the saint.

To fathom its deeper meaning, we must penetrate the world of ideas in which Jesus lived and moved and had his being. Among the institutions that were overshadowed in the Hebrew mind, long before he appeared, was the "Year of Jubilee," as it was called. It was ordained, we read in the Book of Leviticus, that at the expiration of seven times seven years or seven weeks of years, there should come a year of peace and restoration, a year of rejoicing to be ushered in by the blowing of trumpets. On this sacred year society was to return to its primitive conditions of fraternity. Houses and lands were to revert to their original possessors. Male and female slaves of Hebrew origin were to be set free. The cattle had rest; the fields were to be undisturbed by the ploughshare; there was to be neither sewing nor reaping; the people were to live on the spontaneous fruits of the earth. Josephus declares that the jubilee brought with it a general remission of debts.

The origin of this strange provision is not discovered. Its antiquity is unhidden. The one thing certain is that it was never put in practice. From the nature of things it could not be. The complicated interests of social life forbade. But the hope that it might be hovered before the minds of the people to whom it would have been a boon, the poor, the exiled, the dis-

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possessed, the disfranchised. This was the vision of the "kingdom of heaven" which pleased and tormented, inspired and deluded the enthusiastic children of Israel. When Jesus stood up in the synagogue of Nazareth to read, he opened the book of Isaiah at this passage: "The spirit of the Lord is upon me; he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." This prophecy he said is about to be fulfilled; the Year of Jubilee is at hand. I am commissioned to announce it. This was the message that opened the ministry; this was the message that continued it; this was the message that closed it. It was the message of the kingdom.

Jesus delivered it in faith, without after thought or qualification. Evidently he believed that the Year of Jubilee, of universal peace and joy was coming immediately in his day, and through his agency. How it was coming was another question, not for him to answer. That was the Lord's affair; he would effect the social regeneration in his own way. That Jesus ever, for a moment, meditated an inauguration of it by force of arms, must be dismissed as a baseless conjecture. That he hoped the mere announcement of it would ensure its fulfillment is quite probable. That his confidence in truth and goodness led him easily to the persuasion that true thoughts would secure their own ends, is more than probable. That he was disappointed in the reception he met with and, at last, despairing of the establishment of the kingdom by any visible means, hoped that a legion of angels would be detached to prepare the way for it, I am inclined to believe. That is a secondary consideration. The material point is that he looked for a complete transformation of society, hoped for it, prayed for it, revelled in the beautiful anticipation of it, committed his whole being to it, made it life of his life. All his thoughts centered in this, radiated from it, returned to it, clustered round it: to this all his thoughts were relative: this was primary.

It was a dream, an illusion. Of course it was. It was a very

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wild dream, a very fond illusion. The kingdom did not come; it never will come in the way that he anticipated. The very idea of it is abandoned, and by none so completely as by Christians who, despairing of any kingdom of heaven on earth, transfers the whole apparatus to another state of existence when it cannot be inspected. Bnt neither is this a fatal consideration. Jesus may have been mistakened in regard to the time of the kingdom's coming; he may have been mistaken in regard to the mode of its coming, and yet he may have been profoundly right in making it the subject of his intensest thought, the centre of his absorbing interest. The cardinal fact is this: that he fixed his whole mind on the constitution of society, on the relation of class with class, of man with man. How men should live together was the uppermost question with him, on what principle, according to what law; how the diversified should be as one; how the divided should be gathered together; how the hostile should make a family; how antagonisms should be diminished, barriers removed, enmities healed. The question of salvation in a future life, I believe never occurred to him; the destiny of single souls did not concern him. He thought simply of souls as related to one another here, and the law of relation, as he saw it, was the law of love. Love was the only principle capable of effecting the desired reconciliation. Love was the fulfillment of the law. Love was the solvent to which even adamant must yield.

How cordially Jesus lived in this idea appears in the generosity of his own conduct, wholly free from every vestige of inhumanity. He seized men directly by the heart; went straight to the manhood. To him it actually seemed to have made no difference whatever whether people were Jews, Samaritans, Pagans, believers in one god or in many, worshippers of the spiritual Jehovah, or adorers of an idol. From sectarian bigotry he was absolutely free. He walked large over the intellectual world; barriers that to most are Alps and Appennines he brushed away with his feet like cobwebs in the grass. He was equally at home in Capernaum, Nazareth, Cana, and in Tyre

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and Sidon; he felt equally safe and among friends, with the Galileans on the eastern side of the lake, and the Gadarenes on the western side "They shall come from the East and the West and shall sit down in the Kingdom of God." The people of Sodom shall have their chance. The Phenician and Egyptian were welcome as the Israelite.

From social conventionalities he was entirely free. He chose his disciples from those who were separated from their kind by the feeblest obstacles, through whom the principle of love could play most easily, people who had the fewest prejudices of caste, class, party, sect or condition, people who were pliable and fluent. Of course they were the simple, the unsophisticated, the poor, the unfashionable. No matter what their business was, their social position, their standing with the world. His companions were fishermen and mechanics, whose relations with their fellows were humble, honest, simple; country folks who took nature and life at first hand; people of complex existence he avoided as having too much to overcome before they could sympathize with men and women out of their own sphere. All he wanted, but this he insisted on, was the unfettered disposition. He would take any who had that, he would reject any who had it not.

There were no more despised people among the Jews than the Publicans, collectors of taxes for the odious Roman Government. They were ranked with assassins, high way robbers; people of infamous life. Jews who accepted the office were placed under a social ban; their oath was not taken; their money was refused. But these execrated men, humbled by sorrow, worn by tribulation, the essential human nature in them laid bare by the winds and floods of adversity were as welcome to Jesus as any—more welcome than their maligners and persecutors—though these might be in all respects more respectable. Penned up goodness he did not want. If the drops would not run together, he did not care how pure they were. They might be pearls, diamonds, they would be worthless in his eyes because they would not coalesce. Fellowship was the quality

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he desired; sympathy, compassion, the common partnership in feeling.

His relations with men and women outside of his own immediate circle of followers, proved his fidelity to the idea that possessed him. He acted on no conventional rules, nor was he nice in choosing his associates He had no prejudices against men of wealth and position; he accepted the rich man's invitation to dinner; he counted individual masters in Israel as his friends; but he did not shrink from association with people, even women, of tarnished reputation; and he repeatedly brought scandal on himself by his disregard of distinctions that were deemed inviolable in the best society; his motive, so far as he had one, being, certainly not the encouragement of loose morals, or the countenancing of vice, but the bringing forth into honor of the human instinct which made all men to be as one, and the suppression of the causes of alienation.

So genuine was his faith in this, that he claimed nothing for himself beyond the possession of his human quality in greater measure than the rest. He domineered over none, dictated to none, held himself aloof from none. He was greatest, because he was able to make himself least; highest because he could stoop lowest. True, he demanded faith in himself, but only as every leader demands faith from his followers, only as every teacher demands faith from his pupils. Faith in him was faith in his principle. What he claimed, he claimed by virtue of his incarnating that principle more completely than his friends did. Love was the master of them all; of him as of the rest.

Here we have the basis for the doctrine of love which has been so much misapprehended. It was the bond of union between men. By their fidelity to this principle, Jesus judged mankind. It was not belief or disbelief in himself that caused men to be accepted or rejected; it was not what the religious world call impiety; it was not what the conventional world called "immorality" that excluded from the kingdom; it was simply infidelity to the law which made men members of one another.

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For this reason and for no other, he pursued the Pharisees with such unrelenting bitterness. Judged by any ordinary standard, the Pharisees were not bad people, they were the Puritans of their time, exact and punctilious in all religious observances, strict observers of the Sabbath, constant readers of the Law, nice keepers of the commandments; their zeal was unquestionable; their morality unimpeachable; they were diligent seekers after the will of God. Patriots they were too, lovers of their country after the most approved pattern. Their only fault was thinking a great deal too much of these fine qualities. They were so religious that they would have nothing to do with any people whatsoever who were not as religious as they were and precisely after the same pattern; they prized the Sabbath so highly that they would not allow anybody to make a good use of it; they studied the Bible so hard that unless their neighbor found in it exactly what they did, their neighbor was no better than one of the uncircumcised; they kept the commandments so very nicely that to them nobody else seemed to keep them at all; their zeal made others' enthusiasm feel like ice; their morality was too neat for contact with ordinary human nature. Patriots they were, such furious ones that they could not speak with men who were not of their own political party. They were thus cut off from everybody; surrounded by wall; they could not go out of doors without encountering some hateful person. They were hedged about with briars and thorns. They were pious porcupines. They presented no accessible side to their fellow men. Love was a principle they could not in the least degree comprehend. The man who inculcated the law and duty of love was, in their view, the most abominable person in the world.

Jesus much preferred to these the publicans and sinners. It was a terrible thing to say, but he said it sincerely: "The publicans and harlots shall go into the kingdom of heaven before you." Not that the publicans and harlots were in themselves commendable persons, but at all events they were less absolute and conceited; they did not claim to possess all the

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virtue there was, they did not walk with their heads high in the air, and with their skirts carefully gathered up about their limbs. The poor adultress was wretched enough and blameworthy enough, but she made no plea for herself, accused nobody of corrupting her, charged no cruelty on her husband, did not fly out in the face of her malignant accusers who were only setting her sin against their own righteousness that Jesus might see how white it was, did not try to secure the Christ's sympathy on the ground that his enemies and hers were the same, that the Pharisees who dragged her there were only thinking of stabbing him through her, did not thrust into her accusers' face the damning fact that they were crushing a woman in order that they might overwhelm a saint; she did not, as some modern women might, make a virtue of her vice by boasting of her superiority to the vulgar prejudices of what was called good society.

The woman of the city, "who was a sinner," the same that crept up to Jesus as he reclined at Simon's dinner table and shocked all the company by washing his feet with her tears and drying them with the hairs of her head, was not virtuous certainly, nor did he say she was; but she was humble and penitent; she was accessible to gracious feeling; she did not hate even the scowling guests at the board and was willing to face all the dignity of her position, considering herself as the least of the least. Jesus did not say that individually she was all she should be, he merely said that the spirit she manifested, the spirit of meekness and contrition, saved her from the violence the head of the house would have visited on her. Judged by the standard of personal ethics, Simon was the better, much, of the two. Judged by the standard of social fellowship she had qualities which Simon had not. She had love and faith, he had neither. Bearing in mind this idea of society as a fellowship of human beings who feel and confess their humanity beneath their clothes, who hold as primary the fact of their mutual dependence, their common kinship, we are able to see the dimensions of this principle of love as Jesus held it. We

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are able to understand that it was a very strong thing, a bond, a pledge, to which all alike stand committed; not merely a debt which the great owe to the little, the rich to the poor, the wise to the simple, the powerful to the weak, but a debt which these in turn owe to those, a debt which everybody owes to everybody else, an obligation not to hurt one another because they belong to one another, an obligation not to injure or pollute the tides of blood that circulate in all beings alike.

It would be interesting to know how, on his own principle, Jesus would have dealt with the unsocial features of our time. The unsocial features of every age are substantially the same. There are Pharisees now as there were then; there are Scribes, Bible expounders, austere and fine moralists; there are publicans and sinners too in plenty. But society then was far simpler than it is now, and sins against society prevail with us which Jesus was never acquainted with. Society is more thoroughly organized now than it was in his generation, and it is far less easy to trace the influence and measure the harmfulness of offences against the social body. There is no evidence that Jesus ever had presented to him the case of a murderer, a burglar, a defaulting bank president, a swindling director in a railroad company, a free booter on a gigantic scale, as we have them in New York, an emigrant runner, a gambler, a procuress, an abortionist. The case of social transgressions is quite different. And yet if there is anything in the principle it should meet the modern test; for love thus considered is but a finer justice, justice with a sentiment in it. It is not weak, nor gushing, nor one-sided; it is rational but warm.

What Jesus would have said in the case of a brutal man killer who knocked down his victim with an unpremeditated blow, or to the dainty murderer, who, stung to exasperation by a long course of real or fancied wrongs, shoots his enemy in cold blood, or to the chivalrous murderer who kills man or woman on a point of honor, or to the calculating, deadly murderer who assassinates for gain, it is impossible to tell. What he would have said in the case of the Erie directorship, or of the munici-

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pal thefts, or of other outrages in the stock market, it were idle to surmise. That he would smooth over the iniquity with plausible pleas of ignorance, good intentions, absence of ill-will; that he would pour a flood of rose-water over crimes or criminals I do not believe. In all likelihood he would judge many offences more severely than we do. It is indeed probable that he would just reverse the whole order of estimates that are common with us. One thing is clear, that he would discard out artificial standards, and bring all derelictions to the test of one standard, the bearing of them on brotherhood. His one question would be, how does this effect the social weal? How dangerous is this person to the community he lives in? And this new consideration brings a new set of calculations into the field That may be most deadly to society which we hardly think worthy of rebuke—nay which we laud and honor; and they may scarcely touch society which we pursue with outcries.

Love is a law of judgment. The so-called disciples of Jesus think they carry out the spirit of the master when they make it an arrest of judgment, deluging society with forgiveness and forgetfulness, flinging over turpitude great mantles of sentimental charity, spreading their garments in the mire for beggars to walk on. But is love all on one side? Do none owe it but they who have money, comfort, luxury? Do not the perishing and dangerous classes owe it too? And is it harder for them to love others, than it is for others to love them? Love is a mutual principle. It takes two; and it is precisely this mutual bond that is overlooked. Society is the creature, not of a few persons, but of all persons. Jesus commended the wretched woman because she had loved much that which was above her.

Nothing shows the fatal misconception of the Christ's idea more than an adhesion to the mechanical rules of judgment which he made the aim of his life to overthrow. Owing to the early perversion of his thought by St. Paul and the later church, his great light has hardly dawned on Christendom. The disciples of Jesus as they call themselves, have actually allowed the great task of illustrating and applying his love principle to pass

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out of their hands into the hands of their declared enemies. On the one hand the Socialists claim that they have the secret of Jesus, in that they would redistribute lands, compel the rich to sell all they have and give to the poor, effect a new division of property in the interest of the lower classes, and thus virtually sacrifice the prosperous to the perishing orders, repeating in another form the old experiment of the middle ages, the experiment of organized poverty tried by Francis d'Assisi and his numerous followers of many sects. On the other hand Social Science with cautious steps feels its way toward social harmony, weighing human motives and feelings in the scales of law, submitting them to mathematical calculations, and with cold prudence working the living machine of moral purpose and emotion. Socialism has its other attractive side, and social science has its very noble one; but neither do perfect justice to the principle of Love which was the distinguishing feature in the system of Jesus. The first leaves out of view the fact that love is not a one-sided but a two-sided thing, the other leaves out of view the fact that Feeling is a powerful element of social union —that knowledge must glow and melt before it will assume the human form.

The principle of love thus comprehensively stated is opposed at once to our mechanical standards of transgression. It substitutes a principle for a rule. Can anything be more deplorable than the present absence of any fixed and steady estimate of offences against society? Can anything be more discouraging than the utter want of discrimination that prevails? The religious people judge iniquity by the effect it has on religious institutions. Unbelief is a crime: neglect of the Sabbath is a crime; indifference to ordinances is a crime. Killing and stealing are crimes because they break the commandment of the decalogue; some of the most grievous offences against society are venial in the sight of piety. For piety has little regard for society. Pride of faith, pride of virtue, pride of devoutness, pride of association with the redeemer, pride of membership with the elect, are more mischievous to society, do

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greater wrong to human fellowship, are more fatal to fraternity than any ordinary looseness of morals; they are more deadly than vices of the blood or outbreaks of passion.

It is strictly true that *as a class* publicans and harlots are nearer the kingdom than Pharisees, for the reason that *as a class* they are truer to the principle of kindness. They are the conspicuously religious people who clamor that every murderer shall be hanged, the thief imprisoned at hard labor, the magdalen laid under the ban of execration, the frail woman pitilessly excluded from the sympathies of her sex. No social reforms come from that quarter because in that quarter is no sympathy. Religious people love religious people, and religious people do not constitute the world. The uureligious and the irreligious are as human as they, are organic portions of the community as much as they, aad must be taken into the ranks of kindred as cordially.

The propertied people again estimate offences by their effects on the interest of property. It is not so long since the thief was reckoned a more heinous criminal than the murderer. There was a time in England when the killing of a man was punished by a fine of a few shillings, while the slaying of a wild boar was punished with death. The rich constituted society. The other day, in Delaware, a man was publicly whipped and sent to the penitentiary for stealing a common rug. If he had shot a negro he might not have been punished at all. The prevailing class make laws to protect itself. The laws that shall protect society are not in the statute book.

Our codes are mechanical. We have grades of criminality and grades of punishment; but no rational test by which crime and punishment may be tried. There is murder and there is manslaughter in several degrees. We punish murder with death and manslaughter with graduated lengths of imprisonment. But the man who is guilty of the lowest form of manslaughter may be a more deadly foe to his kind than the murderer. The man who kills a reputation in private malice inflicts a more ghastly wound on kindred than the man who kills a body; he that steals away a good name does a more irrepara-

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ble wrong to human brotherhood than he that steals a pile of bank bills. The one offence is palpable, the other impalpable, and the law only recognizes palpable offences. But the moral standard of judgment is the main thing; the cast of public feeling is the creative centre of all law and usage. It is precisely this that needs to be informed by the principle of love. The work to be done is first of all in the private heart; and it is done by the erection of a new moral standard, the rule of kindness, the human principle as distinguished from the conventional.

With what withering scorn would Jesus, were he living now, look at our legislative and social regulations! With what force the old invectives would break forth again from his quivering lips! How the dead pages of the New Testament would flame with light! The sky would be ablaze with his lightning glances. The "woe unto you! woe unto you" would ring out as from the throat of an angel's trumpet. One portion of society protecting itself against the other, and calling it law; men guilty or believed guilty of high-handed crimes against society carrying their heads loftily, while others for some slight offence against class privilege are sent to jail; imprisonment appointed without the least regard to social exigencies or moral needs; the sentence of absolute excommunication by death executed on some poor, untaught, uncared for wretch who did a bloody deed in a moment of fury but who perhaps never bore genuine malice towards a human creature and who might easily have made an industrious and useful member of the community, while parlors are opening their doors, public hall their platforms, and churches their chancels to men whose cool, calculating selfishness practised day by day is disorganizing the social world; heavy penalties of abuse, imprisonment, fine for a passionate indiscretion, an eccentricity, a folly the very extravagance of which would render it harmless, and a feeble reprimand for a bold transaction that unsettles a thousand homes! He would not assail the illogical in consequence, promiscuous proceedings of juries or courts, perhaps, but he would bitterly assail the public opinion that is educated by cliques and par-

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ties, by ecclesiastical moralists and sectarian preachers, but takes no lessons in the constitution of human nature and the primary needs of human fellowship; that calls itself "Christian" but makes no studies in the profounder truths of the New Testament.

Two things, I think I hear him say,—two things my law of love requires, two things equal in moment;—an lalegiance on the part of every individual to the social order as embodying the highest attainable good, and an allegiance on the part of the social order to every individual as one of the factors by means of which the highest attainable good may be secured. Both are primary; the person must, as a member of the family, admit its authority and obey its law; the family must keep the person informed of his membership and must draw him close to its bosom. Love demands both processes; in one it shows its austerity, in the other its tenderness; in one it appears as constraining law, in the other as educating and refreshing grace.

Among the great prophets of the race Jesus was the prophet of the heart. Moses was the prophet of the conscience. Buddha was the prophet of the soul. Jesus was the prophet of the heart. He represents the perfect human feeling, unalloyed by prejudice of religion or policy, of sect, class or condition. He was not philosophical, he was not scientific: he was sympathetic. With pure, searching instinct, the fore-reaching perceptions of a mighty nature clear as crystal and transparent as the all embracing ether, he pierced onward in advance of philosophy and science, leaving them to verify what he discovered. Feeling is swifter than thought. It travels leagues while thought travels miles. It unites, while thought divides. It works outward from the centre, while thought works inward from the circumference. The power of condensed vapor was felt all through the material universe before science invented an engine that would drag a train or drive a steamer. Electricity was performing marvels hourly in every part of the globe before the telegraphic instrument made it useful in carrying messages. The principle of love held groups of people together before social science laid its first proposition. Feeling sup-

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plies the force, science invents the method of applying it. Would we learn how Jesus has wrought on the world we must not look at the mechanism of society; that is clumsy and stiff, formed on bad models and needing greatly repair at the hands of practical men; we must look for it in the warmer sentiment of man towards man, in augmented considerateness and compassion, in sweeter instincts and softer emotions, in increased generosity and pitifulness, in impressions of humanity, in desires vague and wild, but earnest and deep towards better fellowship. Even the leniency towards offenders, which in some aspects we condemn as dangerous from its laxity, is due to the gracious influence of this feeling which steals from heart to heart, disarms vindictiveness, assuages passion, suggests indulgence, calls up the palliating circumstances of ignorance and temptation, reduces the conscious guilt to the lowest point, makes the most of every trait of goodness and prepares the way while it nurses the hope of penitence and return.

In celebrating the birth of Jesus we celebrate the birth of the greatest teacher and exemplar of this divine principle, its prophet and priest. It is a birth which, not Christendom only, but all mankind should commemmorate with songs and symbols and holy rites, yes, but rather with demonstrations of gladness and beneficence, bearing witness though but for a season to the beauty of the law that is to reorganize society. It should be a festival of charity, of universal peace and good will, a festival of reconciliation and forgiveness, of exuberant fraternity; a festival of congratulations, bounties, free dissemination of gladness among young and old, poor and rich, joyous and grieving. On this anniversary good will should run over, mind and heart should have an unbounded hospitality. Until this law can rule society, let it make here and there a green spot in it. Until it blesses the whole year let it gladden one wintry week of it. Until we can celebrate the full story of the redeeming principle, let us celebrate the humble birth of it in the little child above, whom as he lay in his manger cradle, so the poets say, the angels sang, around whom stood the peasants and the cattle, at whose feet knelt the kings.

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Sparks From A Philosopher's Stone.

Asking no credit is one of the best evidences of an honest man.
Events derive their significance from the time of their occurrence.
Food that passes between smiling lips is easily digested.
Gold is next to God as a maker; next to Satan as a destroyer.
Hate is a fire that consumes the altar on which it burns.
He who has money in his nature will have it in his pocket.
He who makes good use of his time is never discontented.
He who robs you of your time steals your greatest treasure.
Hope for nothing that you can not reasonably expect to get.
Human nature reflects herself in the mirror of the mind.
In anticipation most people find either their heaven or hell.
Inharmonious instincts and propensities make a man ferocious.
Many future events are controlled by present circumstances.
Many of the ideals of today will be the realities of tomorrow.
Many persons are like babbling brooks that carry no mill.
Man is the connecting link between dust and Deity.
Music came from heaven with the first soul that came to earth.
No monarch is so well obeyed as that whose name is Habit.
One of the "lost arts" is that of minding one's own business.
Only the truly good feel the highest influences of goodness.
Poverty is less frequently a burden than riches are a curse.
Poverty is often a providential limitation to crime.
Public opinion is the court that decides the most important cases.
Sleep should generally be governed by the "eight hour law."
The art of pleasing leads the way through most difficulties.
The coffin and the shroud are symbols of the great curse
The deeds of good men are their best and enduring monuments.
The dumb beasts make far less blunders than mankind.
The fruit of wisdom ripens amidst the foliage of gray hairs.
The greatest trees have been found growing in uncultivated soil.
The planets are way stations on the road to heaven.
The rich in the world's gymnasium make dumb bells of the poor.
The stars are the eyes of heaven and each twinkle is a wink.
The words of charity should be few; her bounties, many.
There is more hope of a sick man than a lazy man.
There is no danger discovered until the calamity is begun.
To every corner there is generally more than one way out.
We all are apt to know others far better than we know ourselves.
Wealth is the poor man's ideal and the rich man's god.
When a row has begun, the devil has won.
Wicked men assume more importance than good men.
Windows of many men's souls are too dirty for heavenly light.

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Historic Magazine and Notes and Queries.

For the information of our patrons and friends we will say that the editorial and publication office of this magazine is now located at No. 3 Dean Avenue, up one flight, in James's Block. The office is centrally located, near Elm Street, the main thoroughfare of this city. James's building is a three-story, brick block; the ground floor and basement are entirely occupied by J. Arthur Williams, the leasee of the block, as book and job printing house, equipped with modern material, presses, and electric power. The second floor is occupied by two publishing plants, each owning their own offices and doing their own mechanical typography.

S. C. and L. M. Gould, printers and publishers, occupy the south-western half of the second floor, and execute mechanically the following serials:

Historic Magazine and Notes and Queries. Monthly; octavo; $1.00 year. S. C. Gould, editor. Address S. C. and L. M. Gould, publishers, Manchester, N. H.

Nature Study. Monthly; octavo. 50 cents a year. Manchester Institute of Arts and Sciences, publishers. Address Edward J. Burnham, editor, Manchester, N. H.

Manchester Historic Association's Collections. The papers read before the meetings are issued in parts annually at 50 cents each, and three parts constitute a volume bound in cloth at $1.50 each. Address Geo. W. Browne, Cor. Sec., 329 Massabesic Street, Manchester, N. H.

The Universal Idealist Union Serials. These papers are published usually semi-annually. Nos. 1 to 8 have been issued. Address Dr. Edouard Blitz, Secretary, Pentwater, Mich.; or this office for information.

The Belknap Republican. Weekly; $1.00 a year. L. M. Gould, editor, publisher, and preprietor, for seventeen years, Lakeport, N. H. Now Gould & Martin, editors, publishers, and proprietors. Address Lakeport, N. H.

The editor of Notes and Queries has in stock at the office

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some four or five thousand volumes of old and new books, nearly half of which are rare, and hundreds of them are out of print. These books are for sale and may be inspected any time Book are bought, sold, exchanged, and given away. Correspondence solicited.

Herbert N. Davison, occupies the north-western half of the second floor with his office which executes mechanically the following serials :

The New Hampshire. Monthly ; quarto ; illustrated ; $1.00 a year. Herbert N. Davison, editor. N. H. Magazine Company, publishers, Manchester, N. H.

Manchester Weekly Budget. Weekly ; $1.00 a year. Herbert N. Davison, editor and publisher, Manchester, N. H.

The Deerfield Leader. Weekly ; $1.00 a year. Herbert N. Davison, publisher. Address A. S. Newman, Deerfield, N. H.

The Suncook Journal. Weekly ; $1.00 a year. Herbert N. Davison, publisher. Address Geo. E. Gordon, Suncook, N. H.

J. Arthur Williams, printer, who occupies the first floor does the press work for all the above publications, except The Belknap Republican. Mr. Williams also executes mechanically the following publications for their several publishers :

The Crimson and White. Monthly ; quarto ; 50 cents a year. Manchester High School Lyceum, publishers. Address D. W. Stockbridge, editor, Manchester, N. H.

North American Checker-Board. Monthly ; octavo. $2.00 a year. Address Lyman M.Stearns, editor and publisher, West Derry, N. H.

Financier's Monthly Reminder. 30 cents a year. John C. Bickford, editor and proprietor. A. O. U. W. Manchester, N. H.

Mr. Williams executes book and job printing in all departments. His plant contains the latest modern improvements in machinery, type, stock, and skilled workmen. Work promptly executed.

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Books and Pamphlets Received.

THE "NARROW WAY" OF ATTAINMENT. A series of special instructions delivered to the Esoteric Society, by H. E. Butler. The thoughts in this book recommend themselves. It teaches the old Egyptian method of gaining soul power, and leads the student by plain and simple methods to where he can understand and utilize the teachings of Jesus, whose life and works demonstrated that he brought to the world the highest cult ever known. The book is bound in cloth, 140 pages, price, $1.00. Address the author, Applegate, Placer Co., Calif.

ASTROLOGICAL ALMANAC, FOR 1900. By Albert and Albert, Atlantic City, N. J. Price, by mail, 25 cents. A geocentric and heliocentric ephemeris; also heliocentric and geocentric longitude and latitude of the planets and moon; instructions in astrology, observations on the weather, planting, etc. Albert and Albert also edit and publish the "Faith and Hope Messenger," monthly, fifty cents a year, devoted to astrology, otc.

OUR RACE NEWS-LEAFLET. Nos. 115-118. March-April, 1900, closing ninth set. Prof. C. A. L. Totten. Price 25 cts. for the three. New Haven, Conn. Contains: Ireland and Home Rule; The True Solution; New Evidence upon the Origin of Our Race. Resume of the Argument, 1885-1900, by "Philo-Israel." Proofs by "Joseph Ben Jacob."

FAITH AND SUGGESTION. Universal Harmony Library, Vol. I., No. 1. The Truth About Healing. by S. Lincoln Bishop. Price, 25 cents. He says: "I hope to succeed in helping a few bewildered souls to a higher understanding of the spiritual law that lies behind all healing." Address the author, Seabreeze, Fla.

THE CHURCH OF THE FUTURE. One, Holy, Divine-Human, and Apostolic Church. Fundamentals of Religion, for the union of all churches. Order of At-one-ment. Jerusalem, Madras, and Paris. Price, sixpence. Rev. I. G. Ousley, 3 Evelyn Terrace, Brighton, Eng.

WHAT IS DIVINE SCIENCE? By M. E. Cramer and Dona L. Brooks. Price 20 cents. "And these signs shall follow them that believe." Read before the 5th I. D. S. A. Congress, by M. E. Cramer. Address the authors, at 3360, 17th St., San Francisco, Calif.

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Exchanges and Pamphlets.

NATURE STUDY. This monthly is a new candidate in the field and it will be the official organ of the Manchester Institute of Arts and Sciences, of this city. It will contain the more important papers read before the several sections of the Institute. The first number appeared for June, 1900, and contains some interesting scientific articles: The Pboebe and the Pewee, by Miss Theodora Richardson; Incidents of Spider Life, by Miss Susy C. Fogg; The Turret Spider – Lycosa Fatifera, by George E. Burnham; The Study of Rocks, by George I. Hopkins; and other shorter articles; with illustrations. Edward J. Burnham, editor. 50 cents a year. Sample copy sent on receipt of stamp. Address NATURE STUDY, Manchester, N. H.

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. Contains birthday information and daily advice. It is finely gotten up in style, typography, execution, and will lead in the domain of astrology. Its selected sentiment is from Emerson: "Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."

THE FORUM. Vol. VI, No. 1, for May, 1900. Contains: Helen Petrovna Blavaksy, II. The Unfolding of Life. The Heart of the Mystery. A Parable. Theosophy and the World. Our Theosophical Convention, proceedings. The Forum is one dollar a year. Single, ten cents. Address Box 1584, New York.

THE ABIDING TRUTH. "Love is the fulfilling of the Law." "A little child shall lead you." Devoted to the understanding of the higher, immortal self. 50 cents a year. C. Elizabeth Russell, editor, 6 Park Street, Peabody, Mass.

THOUGHT. "Thoughts are Things." Devoted to the scientific demonstration of the power of thought. 50 cents a year Marion Eddy, editor, 1709 Encinal Ave, Alameda, Calif.

PSYCHO-PEUTICS. Instructions in Hypnotism, Suggestion, Auto-Suggeston, Concentration, Will Force. Price, 35 cents; 62 pp. Aetna Publishing Co., Minneapolis, Minn.

LOVE THAT NEVER FAILETH. Published by Droweht Pub. Co., Beverly, Mass. Price, 6 cents. By Mrs. C. A. Krise.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD AND G. W. BROWNE, - - - Editors.
S. C. AND L. M. GOULD, - - - - - Publishers.

VOL. XVIII. JULY, 1900. No. 7.

Theosophical Inaugural Address

Delivered before the Theosophical Society by the President-Founder, Henry S. Olcott, in Mott Memorial Hall in the City of New York, at the first regular meeting of The Theosophical Society, on November 17, 1875.

"*In a matter so solemn as that of Religion, all men, whose temporal interests are not involved in existing institutions, earnestly desire to find the truth.*"

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and in-

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dicates neither the strength nor purpose of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism." The spiritualists began a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitively committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very outset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this society of ours must be considered as a factor in a problem which the historian will be required to solve.

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and forty odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty millions devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this

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society will have upon religious thought—I will go further, and say the science and philosophy—of the age: great events sometimes come from far more modest beginning. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endownment funds and income any more than one of numerous members; the propagandist disciples sent out by Jesus went barefoot, ill clothed, and without purse or scrip.

What is it, then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth piece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble new-born organization, there gathers a Mighty power that nothing can understand—the power of truth! Because I feel that we are only the advance guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature."

As a believer in theosophy, theoretical and practical, I personally am confident that this society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated

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atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may *not* a few earnest, determined, unselfish people do. Why, in 1859, I myself went, at the risk of my life, to report, for the New York *Tribune*, the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporizing, jesuitical, we shall fail as a society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this society were to dissolve within one year, we should not have lived in vain. Today is our own; tomorrow may be; but yesterday is gone forever. In the economy of nature, an impulse, however slight, once given to matter is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman may change the destiny of nations; the speaking of a word in the mountains brings a crushing avalanche upon the

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hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism—without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world." The clergy hold them back and hiss warnings and anathemas in their ear. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink backf rom the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing; secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist meetings, and taking the spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and

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avowed spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The protestant sects began with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from Protestantism, and that would be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of the ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for their own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to rebathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the disgraceful Orange Riot of 1872; the recent conviction of poor Leymarie, in Paris; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement and under the escort of thirteen hundred armed police, infantry and artillery, to protect it from the rage of the Catholics, because Guibord belonged to a society which admitted liberal books into its library! We may also see the secret machinations of the church in the perversions of its communion; the establishment of schools, colleges, convents, monasteries, the schemes to romanize a portion of our common schools; the building of costly cathedrals; and the erection of parishes

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into bishoprics, and also bishoprics into archiepiscopal sees.

Upon what does this church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence; the obscurity of our view of the other world by reason of intervening matter; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from our youth to old age?

If the founders of this society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non committal society of investigation: as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered;—if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or without hard feelings. For, if I understand the spirit of this society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger—I can only say that, come well, come ill, my heart, my soul, my

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mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our society is, I may say, without precedent. From the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of theosophy has not been attempted. There have been secret political, commercial, and industrial societies, and societies of freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the pagan orgin of many of their most sacred idols, and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found.

If we should compare our organization with its archetype,

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where can it be found? It can not be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of his attributes as they exist in the ASTRAL LIGHT, or, as the old cabalists called it, the Matrix of the World. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret. The exoteric comprised the working of wonderful effects at public ceremonies,—among others the causing of statues to walk, talk and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirits which lurk in the astral light. As the practice of even exoteric theurgy is dangerous, it was left to the High Priests and the "Initiates of the Outer Temple." But the real esoteric mysteries were chiefly confined to the hierophants. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society can not be compared to an ancient school of theurgy, for scarcely one of its members as yet suspects the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The neoplatonists formed a school of philosophy which arose in Alexandria coincidently with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas,—of Egypt and India respectively. The Jewish Kabbalah colored neoplatonism no little, and the few remaining adepts having sought solitude with the Essenes and in India, the neoplatonists had no longer access to the real treatises upon the Divine Science (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Cœsar,) and so they had to fall back upon the Kabbalah of Moses and the Seventy. Neoplatonism was tinctured with both Orientalism and Occidentalism; and its expounders tried to present the elements of theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the

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positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were: The Oriental doctrine of Emanation; the Pythagorean Number of Harmony; Plato's idea of the creation and the separation from the world of sense.* They believed in elementary spirits, whom they evoked and controlled —a point of especial interest to us.

We can not, of course, include ourselves among the number of American spiritualists who implicity accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results but also recognized in most of the physical phenomena called spiritual the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them

" . . . . . as clear
As pebbles within brooks appear,"

and echo and respond to every fanciful vagary which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A. D. 371) some Greek wsishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows: "We constructed this table of laurel wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles." Over the table hung suspended from the ceiling a large bronze

*See Ennemoser's "History of Magic."

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ring, which swung hither and thither, and, striking the letters cut in the periphery of the table top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt out the letters Th e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death: but the murder proved a useless precaution, for *Theodosius* succeeded to the purple, and the prognostication of the table turned out correct.

There is this difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter can not be untruthful, since the adepts will not permit unprogressed spirits to approach or speak.

The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the stoics, for "they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it."* Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed; and we found this society in token of our discontent with things as they are and to endeavor to bring about something better.

Finally, we do not resemble the atomical atheists, who considered everything a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being; while the very title of our society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes.

No, we are neither of these, but simple investigators, of earnest purpose and unbiassed mind, who study all things, prove all

*See Howitt's "History of the Supernatural."

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things, and hold fast to that which is good. We read also that Plotinus, Porphyry, Iamblichus, and the neoplatonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiments. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The hermetists of the Middle Ages were all neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by laws we have not; and, further, they were all believers in theosophy, while we are, with two or three exceptions, simple investigators, undertaking a risk far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof; we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of explorations. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we will print and circulate our documents, and translate, reprint, and publish works by the great masters of theosophy of all times.

But until now our somewhat incongruous elements are harmonized, and a common interest results from increased famil-

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iarty with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the p pulace knew how to check the subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses, of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her mediumisic power. If she be in fact a medium and not an imposter, I do not doubt the possibility of this being the case. Every one who has studied mesmerism is aware that no satisfactory results can be obtained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can he expect that *as a society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her

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territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of their being any entity which can not be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

THE POWER OF LOGARITHMS—The following example will illustrate the great advantage of logarithms in abridging arithmetical labor. In the higher parts of analysis, the use of logarithms is indispensable. It would not be difficult to propose questions, which by logarithms might be wrought in a few moments, but if wrought by arithmetrical rules, would require years.

How many figures will be required to express 9^{9^9}? The exponent of the above expression is

$$9^9 = 387420489 \qquad \therefore 9^{9^9} = 9^{387420489}.$$

Putting it into logarithms, we have

$$\log. 9^{387420489} = 387420480 \times \log. 9 = 387420489 \times$$

$$0.954242509439 = 369693099.63 \text{ \&c.}$$

Hence, the number answering to this logarithm must consist of 369093100 figures. The number, if printed, would fill upwards of 256 volumes of 400 pages each, allowing 60 lines to a page, and 60 figures to a line.

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"A Thousand Eyes Are Given Night".

The following gem of poetry was originally written by Geo. Waldo Browne in September, 1890, and first published in the monthly journal *Spirit* in New York, April, 1891. From this some person has published a volume of poetry which contains that given below, which is taken from an exchange. We leave our readers to draw their own conclusions. Mr. Browne is a resident of this city, a poet and widely known as a historian, and story writer.

The Light of Love.

BY GEO. WALDO BROWNE.

A thousand eyes are given night,
While the day has only one;
Yet swiftly dies the world's fair light
At the setting of the sun.

The mind is given a thousand eyes,
While the heart has only one;
Yet all the light of lifetime dies
When the day of love is done.

"This exquisite little volume of verse will appeal to every lover of genuine poetry. Its contents are like a string of perfect pearls. The opening poem, from which the collection takes its name, cannot be quoted too often. It is one of the examples in modern English poetry of how much can perfectly be said in a few words:"

The night has a thousand eyes,
And the day but one,
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

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The Springfield Arsenal.

BY HENRY WADSWORTH LONGFELLOW.

This is the Arsenal. From floor to ceiling
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villagers with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the Death-Angel touches those swift keys!
With loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear, even now, the infinite fierce chorus,
The cries of agony, the endless groan,—
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's song
And loud amid the universal clamor
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his bottle-bell with dreadful din,
And Aztec priests, upon their teocallis,
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout, that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage,
And wail of famine in beleaguered towns!

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against its brother, on its forehead
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortal,
The holy melodies of Love arise.

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Philopena.

There was a beautiful princess who was so fond of almonds that she ate them constantly, but nothing would induce her to get married; and in order to rid herself of suitors, of whom she had a great many, she invented the following plan:

To every suitor who sought her hand she presented the half of a double almond, while she ate the other half, and said: "If your lordship can succeed in getting me to take anything from your hand before I say the words 'I remember,' then I am ready to wed you. But if, on the contrary, you receive anything from me without thinking to speak these words, then you must consent to have your hair shaven entirely off your head and leave the kingdom."

However, this was an artful strategem, for it was a court custom that no one should hand anything direct to the princess, but to the court lady, who then offered it to her. But if, on the other hand, the princess desired to give anything direct, who could refuse to accept? So it was useless for suitors to make the trial, for when they seemed on the point of succeeding, and had diverted the princess so that she was about to take something from them, the court lady always stepped between and thus spoiled the best laid plan.

When the princess wished to dispose of one of them she would appear so charming and encouraging to him that he would be entirely fascinated and overcome, then she, in an outburst of apparent love, would seize upon any trinket near at hand and present it to him, saying, "Take this in remembrance of me," and when he had taken it and before he could speak the necessary words, there was sure to spring out from it a bat or hornet, or frog, and so startle him that he forgot to say the words. Then he was shaven and sent away. This went on for some years, and in all the palaces of the neighboring kingdoms the princes wore wigs. Thus it came to be a custom.

Finally it happened that a prince came to the palace from a foreign land and met the princess. He thought her very beautiful and at once perceived her stratagem. A friendly little old man had given an apple that once a year he was permitted to smell, and then there came into his mind a very wise idea, and he had become much renowned for his deep wisdom. He smelled his apple and with the scent from it came this warning:

"If thou wouldst win in the game of giving and taking, un-

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der no circumstances must thou either give or take anything."

So he had his hands bound in his belt and went with his marshal to the palace and asked to be allowed to eat his almond. The princess was secretly pleased with him and immediately handed him an almond, which his marshal took and placed in his mouth. The princess inquired what this meant and also why he constantly carried his hands in his girdle.

He replied that at his court the custom was even more strongly enforced than at her court, and he dare not give or take anything with his hands — at the most with only his head or feet.

Then she laughed and said, "In this case we will never be able to have our little game together."

He sighed and answered, "Not unless you will be pleased to take something from my boots."

"That can never be!" exclaimed the whole court."

"Why have you come hither," asked the princess angrily, "when you have such stupid customs?"

"Because you are so beautiful," replied the prince," "and if I cannot win you, I may at least have the pleasure of seeing you and trying."

"On the other hand I have no similar gratification," said she.

So the prince remained at the palace, and he pleased her more each day. She tried in every manner to persuade him to take something from her; she offered him flowers and trinkets, and finally her bracelets, but not once did he stretch out his hand to take any one thing from her, for the pressure of the girdle would remind him. So he would nod to his marshal, and he received them, saying, "We remember."

Thus a year passed, and the princess said to herself:

"This cannot continue; it must be settled one way or the other."

So the princess thought over many plans to entrap her suitor, but none of them were successful. One day she said to the prince:

"I have one of the finest gardens in the world. I will show your lordship over it today."

The prince smelled of his apple, and when they had entered the garden he said:

"It is very beautiful here, and in order that we may walk near each other and not be disturbed by a desire to try our game, I beg you, my good lady, that for this once you will take

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up the custom of my court and permit your hands to be fastened. Then we will be safe from each other's art and there will be nothing to annoy us."

She consented and they went on alone together, with their hands fastened. Birds sang, the sun shone and from the trees the red cherries hung so low that they brushed their cheeks as they passed.

"What a pity," exclaimed the princess as she saw them.

"Necessity knows no law," said the prince as he broke one of the cherries from a limb with his teeth and offered it to the princess from his mouth.

She could not do otherwise than receive it from him thus, and in doing so her face came close to his; so when she had taken the fruit between her lips and was not able to say at that instant "I remember," he withdrew his hands from his girdle, embraced and kissed her, exclaiming at the same time, "My own Philopean."

Of course they were soon married, lived happily together for many years, etc., but it is not generally known that this odd courtship originated a social game that survives to this day.

THE MARY STEVENS BIBLE. Mary Stevens lived for many years in Canterbury, Conn., and died in East Thompson, Dec. 7, 1804. A short time before her death she stated that she was Mary Townley, of Lancashire, and that when she left her home in England she fook her mother's family Bible with her. The last known of this Bible is that it was carried away by Robert Stevens (husband to Mary Stevens) when he deserted her about the year 1780. Robert Stevens had a cousin, Lemuel Williams, who married Sarah Lawrence of Plainfield, Conn., and settled in Plainfield, N. H.; and it is thought that when Robert left Connecticut he went to New Hampshire to visit him, taking the Bible with him. This is particularly probable, as members of the William family remember having the Bible in their family for years. The Williams family referred to are settled throughout New Hampshire, Vermont, and the West. Many of them live in Chelsea and Northfield, Vt, and Plainfield, N. H. Robert Stevens died at Abington Four Corners, in Pomfret, Conn., Dec, 6, 1891. The Bible was printed sometime between 1600 and 1700, and could be easily identified by the family record of the Townley famley inscribed in it. Who has possession of the Mary Stevens Bible?

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Anecdotes of General Stark.

BY FRED W. LAMB.

When John Stark received the news of the Battle of Lexington he was working in his sawmill. He did not stop to go home, but jumped upon his horse in his shirt sleeves and rode furiously down the valley of the Merrimack, calling upon his old friends and neighbors to follow him. He sent to his wife for his uniform. She at once packed up his clothes, mounted a horse and followed him, but did not overtake him until she reached Medford, Mass. Here she gave him the clothes, stopped over night and then returned over the lonely way through the unbroken forest to her home and family at Amoskeag Falls.

One morning while dressing, Molly Stark heard the dogs owned by the family making an unusual noise in the woods not far away. She hurried down stairs, secured a gun and ascended a hill where she found that the dogs had treed an immense bear which lay upon the limb of a tree. She shot and killed the bear, returned home and sent the boys with a horse and they hauled him home. The family had bear steak for dinner that day.

Once when John Stark was encamped near Ticonderoga the weather being cold, the soldiers badly clad and poorly fed Stark grew disheartened. To make matters worse smallpox broke out among them. Mrs. Stark immediately sent word to him to send the sick home to her. She made a hospital of her house and performed the varied duties of nurse and physician and did not lose one of the twenty odd patients.

At the Battle of Bunker Hill, when his volunteers were facing the best soldiers in the English army, some one ran up and told General Stark that his young son, who was in the battle, had been shot and killed. General Stark's answer was, "This is no time to talk of private affairs, get back to your post." Fortunately the report was erroneous.

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At one battle during the Revolution an officer who had never been under fire ran up to General Stark and said, "General, the enemy are upon us, what shall we do?" The General answered him quietly as follows, "Take a pinch of snuff and go back to your duty."

Just before the Battle of Trenton, General Stark, not liking Washington's methods, told him that "your men have long been accustomed to place dependence upon spades and pick-axes for safety. If you ever mean to secure the independence of the United States you must teach them to rely upon their firearms and their courage. Washington's reply was, "This is what we have agreed upon; we are to march tomorrow upon Trenton. You are to command the right wing of the advance guard and General Greene the left." Stark said in reply, "I could not have been assigned to a more acceptable position." History tells the result.

Stark was prevented from making an immediate attack on Baum at the battle of Bennington by a furious rainstorm, during which Stark was joined by the militia from Berkshire, Mass They were anxious to engage the enemy at once and their leader, Rev. Mr. Allen, approaching Stark, said, "General, the people of Berkshire have often been called out to no purpose; if you don't give them a chance to fight now they will never turn out again." Stark answered smilingly, "You would not turn out now, while it is dark and raining, would you?" "Not just now," was the answer. "Well," said Stark, "if the Lord should once more give us sunshine, and I don't give you fighting enough. I'll never ask you to turn out again."

SOTEROLOGY. Man was originally perfect, but he fell when tempted by the lust of the flesh. The end of man is to become divine. This he can do by stilling his sensual consciousness, his reason, and his self-consciousness. Then he can unite himself with the divine. Yet, it is only the good pleasure of God that rests the power of granting the beatific vision; and he grants it only after prayer, and through the Logos, who thus becomes the distributor of Wisdom, the Mother of the soul the food of the soul, and the heavenly manna. ("The Message of the Master.")

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Book of the Beginnings.

(Translated by a Minister of the New Dispensation.)

LECTION I.

In the Name of the All Holy.

The Book of the Outgoings of the Eternal.

1 Amun. From the Ages of ages I have been: I am now: and to the Ages of ages I shall be: without beginning, without End. Amun.

2 I am the Eternal and beside me there is nothing; all else s a dream that passeth away.

3 A Night of the Eternal is as a thousand years; and as a thousand years is the day of the Eternal.

4 And the evening and the morning are one Day, yea, one is the evening and the morning of the Eternal.

5 There is an Age of Darkness and there is an Age of Light; a time of concealment and a time of manifestation.

6 The Eternal Cause of all to none is known, none can know: no finite can comprehend the Infinite, nor a part the Whole.

7 Nameless is the Eternal, and to none is the Eternal manifest save to those to whom it is given by the Spirit.

8 Yea, by the Spirit of the Son and Daughter of God: even the Eternal Love and the Eternal Wisdom who with the Eternal Power are One.

9 And the Son becometh the Spouse, and the Spouse becometh the Father, and these three are One in the Eternal.

10 And the Daughter becometh the Bride and the Bride becometh the Mother; and these three are One in the Eternal.

11 For Humanity made perfect in the Image of God is the Son and the Daughter of God, the Spouse and the Bride of God, the Father and the Mother of God. As it is above so it is below, and so it is below because it is so above.

12 And in the beginning the Eternal breathed, and there

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were Spirit and Substance. And these Twain are One.

13 And the Eternal thought and the Thought became the Word and the Word became the Act. And lo, the Son and the Daughter of God, Twain in One.

14 And the Twain with the Unity are One, yet Three in Manifestation; of Whom Each in Manifestation is Twain for the creation of all things.

15 And the Alohim breathed, and by the will of the Eternal came forth the Universe: even from the Life and Substanse of God.

16 Yea, by number, by weight, and by measure hath the Alohim created all things, and all things are made double, the one answering unto the other.

MARYLAND FOLK LORE. If your fence is not erected in the right time of the moon it will fall down.

Things that grow above the ground, like peas, must be planted in the light of the moon.

If the first butterfly you see in the year is white, then you'll have white head (meaning prosperity) that year; if the butterfly is brown, you will have brown head.

Bees will not stand habitual profane swearing among members of a family.

Bees must always be told if there is a death in the family.

It brings very bad luck to count your lambs in the spring.

If your horse is hurt by a nail, if you find the nail and keep it well greased, the horse will recover.

Eggs laid on Good Friday never get stale; butter made on Good Friday has medicinal quality.

When cows become restive and cannot be quieted it is a sign that bad luck will come to their master.

If it thunders on All Fool's Day, good crops will be gathered that year.

In certain sections of the country, Dr. Minor said that the signs of the zodiac count for a good deal during the planting season. Among the sayings in this connection are:

Corn must be planted under the Twins.

Melons under the Crab.

Plant no seed under the Scorpion.

Surgical operations on animals must be performed under the Archer.—*Baltimore Sun.*

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Remarks on Tabular Sines.

BY S. CHEW.

(FIRST PAPER.)

Let a five-sided n-gon, having four equal sides and one shorter side, be made. Next, let the four longer sides tangent the greatest inscribed circle and be 6 inches, and the shorter side made = 1 inch. When so made, the square of the tabulated sine of its angle will $= \frac{72}{153}$, and the square of the tabular tangent of same will $= \frac{72}{81}$. From these values we deduce in regular order a sine ratio$^2 = 8\frac{26}{153}$, and a tangent ratio$^2 = 15\frac{35}{81}$ which latter values enable us to determine the circumscribed and inscribed circle diameters of the n-gon that we are considering. As the perimeter of this is made $= 4 \times 6 + 1 = 25 = \sqrt{625}$ the employment of sine ratio^2 $(8\frac{26}{153})$ as a divisor of perimeter^2 (625) supplies dividend 76.5 for the square of diameter of its circumscribed circle. And in a similar manner $625 \div 15\frac{35}{81}$ (tang.r^2) supplies 40.5 for the square of diameter of its inscribed circle. To agree with the equation $a^2 + b^2 = c^2$, therefore, the two divisors of perimeter^2 here employed seem to be right. Since $4\frac{1}{6}$ expresses the number of sides of this n-gon, therefore, $4\frac{1}{6} \times 4\frac{1}{6} = 17\frac{36}{36}$ = the square of its number of sides.

An n-gon whose perimeter is a geometric mean proportional between the square of its side and the square of its number of sides, and between siner^2 and circumscribed circle diameter^2, and also between the tangent ratio^2 and inscribed circle diameter^2, as it is in this case, it is not apt to be wrong in other respects. Our present purpose is, therefore, to speak of this n gon in connection with the tabulated sine of its angle. Now it seems that the $\sqrt{\frac{72}{153}} = .685992$ = sine of its angle is printed in our tables at the angle 43° 18′ 48″. Now if this angle 43° 18′ 48″ is four times taken its sum will = 173° 15′ 12″. Subtracting 173° 15′ 12″ from 180°, it leaves 6° 44′ 48″. The remaining short side of our n-gon = $\frac{1}{6}$ of its longer side, and

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therefore the sine of angle for this short side $= \frac{1}{6}\sqrt{\frac{7\,2}{1\,5\,8}} =$ .685992 ÷ 6 = .114332. Hence, it seems plain, if there is no error in printing .685992 for a measure of the angle 43° 18′ 48″, then there could be no error in printing .114332 to express sine of angle of 6° 44′ 48″. However, by looking, it will be found in the table of printed sines that .114332 would fall before arriving at 6° 34′, thus making it appear that the arc of circle of this *n*-gon contained only 359° 38′+. This seems short for an arc which should cover 360°.

Any one can map the above described *n*-gon in a circle whose diameter $= \sqrt{76.5}$, and since $76.5 \times \frac{7\,2}{1\,5\,3} \times \frac{1}{3\,6} = \frac{5\,5\,0\,8}{5\,5\,0\,8} = \frac{1}{1} =$ short side² of *n*-gon, we may prudently discredit the validity of our tabled sines, respecting its angles.

Again, let a second *n* gon be made, having five equal sides made tangent to greatest inscribed circle, and one shorter side equal $\frac{5}{8}$ of the length of a full side. Let the perimeter of this *n*-gon $= 14\frac{1}{16}$ inches, so that $5 \times 2\frac{1}{2} + 1\frac{9}{16}$ will express the length of each side in connection with its whole perimeter. When it is made, this $5\frac{5}{8}$-sided *n*-gon will have for the square of tabular sine of its angle $\frac{3\,2}{1\,1\,3}$, and $\frac{3\,2}{8\,1}$ for square of tabutabular tangent of the same. From its sine² $\frac{3\,2}{1\,1\,3}$ we derive a sine ratio² $= 8\frac{2}{2}\frac{1}{2}\frac{7}{6}$, and from its tang² $\frac{3\,2}{8\,1}$ we obtain tangent ratio² $= 12\frac{1}{2}$. Having chosen $14\frac{1}{16}$ for our perimeter, we next say: $14\frac{1}{16} \times 14\frac{1}{16} \div 8\frac{2}{2}\frac{1}{2}\frac{7}{6} = 22.07\,03125 =$ circumscribed circle diameter² of *n* gon, and $14\frac{1}{16} \times 14\frac{1}{16} \div 12.5 = 15.8203125$ = inscribed circle diameter² of *n*-gon; and as the difference between the two diameter squares here given = 6.25 = square of its 2.5 side no error will be found in the *n*-gon respecting the equation $a^2 + b^2 = c^2$. Then, again, perimeter $14\frac{1}{16}$ is also a geometric mean between 6.25 and 31.640625, or between a square of its side and the square of its number of sides.

Our next duty is to look at the sine of its angle and compare it with existing tables. The sine of its angle $= \sqrt{\frac{3\,2}{1\,1\,3}} = .532152$ which is found in tables at the angle 32° 09′ 02″. This angle

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32° 09′ 02″ taken five times would = 160° 45′ 10″ of angle, which being subtracted from 180° will leave 19° 15′ 50″ of angle reserved for the short $1\frac{9}{16}$ side of the n-gon. The sine of this 19° 15′ 50″ angle, however, seems to = $\frac{5}{8}\sqrt{\frac{32}{118}} = \frac{5}{8}$ of .532152 .332595 which is to be found in the books placed at the angle 19° 25′ 34″. To think the sines .532152 and .332595 are true measures of the angles represented in our sine and cosine tables would require the circumscribed circle of a $5\frac{5}{8}$ sides n-gon to have 360° 19′+ of arc. This seems like to much arc; however, it is nearer 360 than the arc which appeared from the quoted angles of the $4\frac{1}{4}$ sides n-gon. Perhaps the writer is not as familiar with sines and cosines as to be able to use them in a scientific manner; but at the same time any one may draw a circle whose diameter = $\sqrt{22.0703125}$, and draw within five equal connecting chords which each square would equal $\frac{32}{118} \times 22.0703125 = 6.25$, and still have arc enough left to connect their extremities with a $\frac{5}{8} \times 2\frac{1}{2} = 1\frac{9}{16}$ chord. What is there, however, to make this clear to the mind? It is the diameter of our circumscribed circle. Therefore, $\frac{45}{8} \times 2.5 \div \frac{45}{8}\sqrt{\frac{32}{118}} = \sqrt{22.0703125}$ = diameter of the circle that is called for.

THE CURVE OF IMMORTALITY. A Mathematical Analogy to Death and the Resurrection. By a Septuagenarian. This is an appendix of 20 pages to "The Open Court" for May, 1900. The paper is a mathematical curiosity and one that will be read by a mathematician with delight. The author was for several years a University professor of astronomy, and afterwards editor of the scientific department of a Chicago daily for a third of a century. "It would be very easy," says the editor of the above monthly, "to construct or find an analogy in algebraical geometry for the Buddhist doctrine of the transmigration of the soul, or of the dogma of cycles of existence."

The author has aimed at a mathematical treatment of the subject which would not be above the comprehension of an average graduate of a High School.

We cannot go into details of the mathematical reasoning of this paper, but will say that it harmonizes with the theosophic doctrine which declares that the vital principle, the essential "Atman," which is held to be loaded with the "Kama," exists

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before the body is formed as well as persists after its dissolution. Starting with the stated conception that the state of the ether is essentially positive, and mult plying by the imaginay unit four times in succession, we shall reach the positive again, and may conceive the several results to correspond to conditions in the grand scheme of Nature, thus :

$+ 1$	corresponds to Ether
$+ \sqrt{-1}$	correrponds to Inorganic matter.
$- 1$	corresponds to Organic matter.
$- \sqrt{-1}$	corresponds to the Unknown. (?)
$+ 1$	corresponds to spirit entity.

The last four expressions in the first column represent the "four roots of unity," being the analytical values of radius unity at angular distances of 90°, 180°, 270°, and 360° from the origin.

A Universal Personal Unity. The personal relation of Jesus to the human race. By George N Abbott. This is also another mathematical paper based on the " roots of unity " to demonstrate a theological theory premised in this proposition :

Jesus' sonship to humanity is a normal and integral relation.

1. Every normal personality virtually contains the radical principle of every other such personality.

2. All the individual pure functions of the grand personal unit or idea are implicitly mutual functions of each other.

3. Every organically individualized rationality possesses as an essential constitutive element an *incipient germ* of every other such rationality whose existence is possible in the normal organic development of the rational.

These are the formulæ and the reasoning from them results, so far as the analogy will apply, a suggestion of an infinite number of secondary persons essentially cognate with one of the primary. While divinity involves humanity in its highest potency, humanity involves, or implies, divinity in a minimum degree.

The five fifth roots of unity are used to show the analogy and the imaginary character of the roots, excepting the first, is also significant, their real value lying not in themselves but in the parent unit. The link in the argument goes to show that there belongs in the normal constitution of every human being the *Equivalent of a Ovum Divinum.* (Compare Gen. iii, 15 ; xxii, 18 ; Gal. iii, 16.)

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THE NEW-CHURCH LIFE for April, 1900, contains several remarkable articles on philosophical subjects : The Sun and its Power, by H. Clinton Hay; The writer gives the definitions of " matter " as proposed by Huxley, Lewes, and Swedenborg:

Huxley says : " All that we know about matter is that it is the hypothetical substance of physical phenomena."

G. H. Lewes says : " According to the definitions I have proposed, matter and the changes of matter mean the felt and the changes of the felt, and all our knowledge of matter is in feeling and the changes of feeling."

" Swedenborg says : " All things which exist in the natural world are effects, and all things which exist in the spiritual world are causes of those effects ; there does not exist a natural thing which does not derive its cause from a spiritual one." (Divine Love and Wisdom, p. 134.)

" Effects may indeed be seen, but unless the causes of the effects are seen st the same time, the effect can only appear as it were in night." (Divine Love and Wisdom, 107.)

" The Sun is the grand phenomenon of the material universe. Upon its power all other phenomena depend. What lies within it, or above it, as its cause ; what mighty spiritual powers make their appearance by means of it to the earthly senses of men, natural science, unaided by divine revelation, cannot possibly discover and unfold. What is the sun ? What is fire, energy, or force ? What are the atmospheres ? What are heat, light, and electricity ? What is matter ? These questions can only be answered by a knowledge of the causes which exist in the spiritual world." (H. Clinton Hay.)

The above article alone, from which the extracts are taken, is worth the price of the quarterly. Also, a book reviewed we will call the attention of our readers to : " Suns and worlds of the Universe." Outlines of Astronomy according to the philosophy of Emanuel Swedenborg. By Rev. J. E. Bowers. London, $1.75. Published by James Spiers.

With what delight did we in our younger days read Swedenborg's work, " Earths in the Universe." The author of " Suns and Worlds " has freely drawn from this work as well as " The Principia." The latter is a fountain of philosophy. Another article of much interest to us and should be to all students of the Swedish Seer, is " How shall ' temperatura ' be translated ? " $2.00 a year. 16 Arlington Street, Boston, Mass.

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EARTHS IN THE UNIVERSE. Swedenborg's work referred to on page 204 of this magazine is entitled as follows :

Concerning the Earths in Our Solar System, which are called Planets, and concerning the Starry Heaven ; together with an Account of Their Inhabitants, and also of the Spirits and Angels there, from what has been seen and heard. Translated from the Latin of Emanuel Swedenborg, published at London by the author, in 1758. Boston, 1828. Adonis Howard. Pp. 198.

MESMER AND SWEDNBORG. The Relation of the Developments of Mesmerism to the Doctrines of and Disclosures of Swedenborg. "It certainly is agreeable to reason, that there are some light effluxions from spirit to spirit, when men are in presence one with another, as well as from body to body." —*Bacon.* By George Bush. Second edition. New York, 1847.

WESLEY AND SWEDENBORG. A Fraternal Appeal to Methodist Ministers, inviting the to consider them Relations of Methodism to the New Church. By E. R. Keys. Philadelphia, 1872.

WESLEY AND SWEDENBORG. A Review of Rev. John Wesley's "Thoughts on the writings of Baron Swedenborg." By Rev. John Bruce. London, 1877.

SWEDENBORG AND CHANNING. Showing the Many and Remarkable Agreements in the Beliefs and Teachings of these Writers. By B. F. Barrett. Philadelphia, 1899.

THE SECRET OF Jesus ; or The Open Door. Being a Key to Spiritual Emancipation, Illumination, and Mastery. By John Hamilton Dewey, author of the "The Christian Theosophy Series." "I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pleasure." New York, 1892. (See Secret of Hegel, Swedenborg, and Jesus, in this volume, pp. 75, 165.)

"Paul was probably the greatest man in the history of the world since Jesus Christ."—Rev. Thos. Chalmers, Pastor of the Hanover-Street Congregational Church, as quoted in the Manchester daily press, in a sermon before 700 Odd-Fellows, Sunday evening, May 12, 1900.

Where do Swedenborg, Hegel, Spinoza, Darwin, Spencer, and a host of others come in ?

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Two Sonnets.

SHAKSPEARE'S BIRTHDAY, APRIL 23.

(A sonnet contrived line by line from his sonnets.)

We will award Vols. XVI and XVII, for 1898 and 1899, of NOTES AND QUERIES, to the first two persons from whom we receive a reference statement to Shakespeare's sonnets from which the lines composing this sonnet are taken. Should more than two be received in the same mail, then the same award to each one.

I

Oh, how I faint when I of you do write!
So, all my best is dressing old words new;
The perfect ceremony of love's rite
Is poorly imitated after you.
And my sick muse doth give another place
For Beauty's pattern to succeeding men;
My verse alone hath all thy gentle grace
It robs thee of and pays thee back again.
Thus can my love excuse the slow offence—
For what is best is take the worst to be—
And you shall shine more bright in these contents,
Whose influence is thine and born of thee.
Let me but copy what in thee is writ,
To witness duty, not to show my wit.

ABBIE FARWELL BROWN.

II

This sonnet is so beautiful and in sentiment and diction that we republish it with the above, both of which are from the Boston *Transcript*.

ALICE CARY.

Poet of the people, of the home, the heart,
Who that has ever read thy verse can see
The April grass without sweet thoughts of thee
Who loved the springtime so? This was thine art
To lend each flower fresh beauty and to give
A new song to the bird, to make us share
The love thou hadst for all things bright and fair,
The poor enjoyment that it was to live.
This was not most, not even to paint the morn
In hues devoid of triteness, nor the wood;
But all men listened till they understood,
Each in the language wherein he was born,
As the sweet singer sang life's varied song,
Sometimes so sad, but always clear and strong.

FRANK BIGELOW—*Transcript*.

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Biblical Mnemonics.

It has been suggested that we again print the mnemonics on the biblical books referred to in the May No. (p. 120), which were published in Vol. II, pp. 487 and 531, and we here do so:

OLD TESTAMENT.

The great Jevovah speaks to us in Genesis and Exodus;
Leviticus and Numbers see followed by Deuteronomy,
Joshua and Judges sway the land, Ruth gleans a sheaf with trembling hand;
Samuel, and numerous Kings appear, whose Chronicles we wondering hear;
Ezra and Nehemiah now Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms, the Proverbs teach to scatter alms.
Ecclesiastes then comes on, and the sweet Song of Solomon,
Isaiah, Jeremiah then with Lamentations takes his pen.
Ezekiel, Daniel, Hosea's lyres swells Joel, Amos, Obadiah's,
Next Jonah, Micah, Nahum, come, and lofty Habakkuk finds room.
While Zephaniah, Haggi calls, Rapt Zachariah builds her walls;
And Malachi, with garments rent, concludes the ancient Testament.

NEW TESTAMENT.

Mathew, Mark, Luke and John, tell what by Christ was said and done;
Acts both of the Apostles tell, and how the Holy Spirit fell,
Romans, Corinthians and Galatians, hard by Ephesians take their stations.
Then the Philippians hand in hand, with the Colossians take their stand
By Thessalonions; each and all, claim for their author great St. Paul,
Who, next writes twice to Timothy, Then Titus and Philemon see,
While Hebrews the last letter claims. Next comes the Epistle of St. James,
While Peter, John and good St. Jude with Revelation both conclude.

QUESTIONS.

"Bring me a book about this, or any footstep of knowledge, if it be true."

1 In what geographical or mathematical work can a table be found giving the miles in each degree from the equator to the poles at each degree of latitude? K. S. G.

2. In som book I have read an account of a theory that Homer's Iliad was a dawn or sun-myth, the names being taken from the Hindu. Can any reader inform us where such a theory is given? K. S. G.

"A man is never perfectly born till after his death."—*Franklin.*

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Stabat Mater.

ENGLISHED BY JOHN M. RICHARDSON.

Heart-all-broken, bosom heaving,
Stood the Mother, weeping, grieving,
Near the cross which bore her son.
Through her soul, remorseless driving,
Piercing, tearing, cutting, riving,
Lo, the sword its work hath done!

Oh, how sad beyond all others,
Was that grieved yet blessed Mother
Who had borne the Son of God!
Oh, what woe was her infolding,
Tender Mother, whilst beholding
God's sole Son beneath the rod!

Who could see — and keep from weeping —
Christ's own Mother watch-word keeping
In such agony of soul!
Who, beholding, would not hasten
His own soul with grief to chasten,
Sharing in the Mother's dole!

For the sins mankind committed,
He to mankind's rage submitted
Them to save to uttermost!
For the sins of mankind dying —
All the prophets testifying —
Him she see give up the ghost!

God of mercy unpolluted
Grant that I, by love transmuted,
In that load of grief may share!
Grant that I, from self now turning
And with love of Jesus burning,
May to Thee become most dear!

Holy Father, this be given —
That my heart with His be riven,
That I feel His weight of woe!
That I from His wounds may borrow
Stripe and thorn and pain and sorrow,
That I all His way may go!

Grant that I with her be moaning,
With the Crucified be groaning,
Whilst I live this earthly life!
Near the cross with her stand praying
Ever by his side be staying,
Never with the world cease strife!

Maid of maidens, all excelling,
Never scornful or repelling,
Who would not lament with thee!
By my life I'd teach Christ's dying,
To its merits testifying!
Father show his life in me!

With His stripes, O Father, heal me!
With His cross, O bless and seal me!
Be His flesh my living bread!
So enkindled and transported,
May I be by Him supported,
When to judgment rise the dead!

By His cross, O Father, save me!
By His death enthuse, embrave me
He my ransom sacrifice!
When my frame to dust is passing
Grant my soul the joys surpassing
Of Thy holy paradise!

Paingerfield, Texas.

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Mystic Masonry.

MYSTIC MASONRY ; or the Symbols of Freemasonry, and the Greater Mysteries of Antiquity. By J. D. Buck, M. D., F. T. S., A. & A. S. Rite., 32° 14 full-page illustrations of Mystic and Masonic Symbols. Duodecimo, 265 pages, cloth, $1.50. The Robert Clarke Company, publishers, Cincinnati, Ohio.

The book is designed to aid in restoring to Masonry the meaning of its secret symbols, and the profound philosophy of the Ancient Mysteries from which Masonry is derived. It unfolds the real process and meaning of true initiation which is made synonymous with the higher evolution of man. It goes further perhaps than any other work given to the public, in unfolding the real meaning of Masonry. This work will, it seems to us, incite any average intelligent Mason, who reads it, to a deeper investigation of the the arcane portion of masonic ritualism. It will quicken his perception, make him stop and ponder on the several steps of initiation, and his progress through the various degrees upward and onward. A Mason who has thoroughly read Dr. Buck's work makes some true observetions:

"There is much in the work of this well-known apostle of Theosophy to commend it to the members of the most ancient fraternity as well as to the reading public. Dr. Buck does not attempt to explain all the symbols of Masony, and he would not dare to completely unfold the philosophy of the secret doctrine if he could. He says as much. . . In the ancient mysteries lies a mine of wisdom far beyond all modern achievements."

During our masonic life of thirty-six years we can see exemplified those true words of Dom. Benoit which are as follows:

"Many Masons ascend the ladder of the grades without receiving the revelation of the mysteries."

The frontispiece of Dr. Buck's book is a study and contains many more designs than on the the masonic trestle board. It reflects the Kabbalistic Grand Man : the Old Wisdom-Religion is the Ensoph, and the Mysteries are Chochmah and Binah, and so on to Malcuth — The Foundation — Man the Synthesis.

The late Albert Pike, in his work "Morals and Dogma," said:

"A few rudimentary lessons; a few universally admitted maxims of morality; a few unimportant traditions, whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth."

It has been said there are three brotherhoods, now existing

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on this planet, who are in possession of the Ancient Mysteries and the secrets of their symbolism; these are Freemasonry, the Theosophical Society, and — the third we forbear to mention here. We are inclined to believe the statement. We have been an explorer in the first, three dozen years, and in the second nearly half as long, and have often wondered why the masonic fraternity has been and now is so dilatory in realizing their opportunities aud possibilities.

It is said by E. V. Kenealy that Godfrey Higgins once said, that the Duke of Sussex and himself were the only persons in England who knew the secrets of Masonry. But those secrets were not lost at the decease of those two shining lights for they have in England now John Yarker, W. Wynn Westcott, and yet another we will not name now.

So in America there are a few at least that know the secrets of Masonry, and Dr. Buck is one of them. Albert Pike has left in his works some knowledge of the secrets of Masonry to those that can divine it.

We advise Masons and Theosophist to buy Dr. Buck's book and read it slowly, and they will begin to receive the revelation of the mysteries. The editor of "Occult Truths," Washington, D. C, says of Dr. Buck's "Mystic Masonry," that if he had to part with two of three books, namely, the Bible, Shakeaspeare, or Mystic Masonry, he would keep the last, as he remembers the most of the other two, and Dr. Buck's book is new to him and contains the keys to all knowledge. We intend to recur to this book again.

Odd Titles of Books. There are some odd titles of books that attract one's attention from time to time. For instance, in the past year several have inquired about the work and the pronunciation of its name, "Etidorhpa." We will therefore give the entire title of this books and some information of the word:

Etidorhpa; or, the End of Earth. The Strange History of a Mysterious Being, and the Account of a Remarkable Journey, as communicated in manuscript to Llewellyn Drury, who promised to print the same, but finally evaded the responsibility, which was assumed by John Uri Lloyd, with many illustrations by J. Augustus Knapp. The Masterpiece of the Day. Now in its eighth edition. Royal octavo; 362 pages; cloth, extra,

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net $2.00. Sent prepaid on receipt of price. Robert Clarke Company, publishers, Cincinnati, Ohio.

"We are disposed to think "Etidorhpa" the most unique, original, and suggestive new book that we have seen in this the last decade of a not unfruitful century."–JOHN CLARK RIDPATH, LL. D., (Historian).

"This work is not alone a literary masterpiece; it is a prophecy, a foreshadowing of the development to which the race may yet attain."—THE ARENA, Boston.

"Etiporhpa" has reach its Tenth Thousand, and is selling rapidly. John Uri Lord is a nom de plume, the author's name being to the reader Llewellyn Drury. Appended to this tenth edition is a sketch of Daniel Vaughn, who died in Cincinnati.

There you have the title of the book as furnished by the publishers' announcement. This is illastrated with an angelic likeness of "Etidorhpa," which is a charming countenance of grace, sweetness, and purity.

Thus much for the book which we confess we have never seen. But we think we can divine more or less of the contents. For the information of our inquirers we will add that the name ETIDORHPA is the word "Aphrodite" reversed. This word Aphrodite is the Greek name of the goddess of Love and corresponds to the goddess Venus of the Romans. The Greek name is arcanely rooted in several names and covered words; for instance, Epaphroditus, a messenger of the church at Philippi to Paul (Philipians ii, 25; iv, 18). The name means belonging to Aphrodite or Venus (Love).

As for the pronunciation of the word Etidorhpa, we should judge it might be arbitrary; perhaps E ti dor′hpa.

While on the subject of titles of some books we will add few more novel titles for the information of our inquirers. There is, according to the imprint on the work, a firm in Chicago, called the "Sulih-Po-Eht Publi hing Company." The work is called:

The Second Coming of Christ, or The Coöperative Commonwealth of Humanity. A Prophetic Mystery. Portrai: of the

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author on back of title-page. Octavo, illustrated. Subscribed, Yours for Humanity, SULIH-PO-EHT.

The work is copyrighted by Theophilus Williams, 1897. any one will readily observe that the scribe's name reversed is "Theophilus," who, under his portrait says he is private secretary to SULIH-PO-EHT (Lucas i, 3; Acts i, 1).

The History of Magnus Maharba and the Black Dragon. By Kristofur Kadmus. From the original manuscripts. New York, 1867. Copyrighted by Nathan Brown. Printed also in rectified Saxon orthography. Imprint: ORHOGRAFIKALI, as in original manuscript, for ŒE FILOLOJIKAL GEMANA, MDCCCLXVI.

Our readers will quickly observe that it is "The History of Great Abraham and Negro Slavery."

Prophecy Written in 1868.

THE GREAT REPUBLIC OF THE WORLD.

Be silent now, ye bells of alarm! Ye holy, golden-stringed harps of peace, murmur softly in sweet strains of blissful harmony and rest! With your heart comforting and soul elevating notes impart strength to the week, comfort the desponding, animate the warriors for the victory which is nigh! Praise the Lord! For after having destroyed the City of New York by earthquakes, and raised from the mysterious deep, by the same commotions, "The New California," a land of gold for the natural use of his faithful — He will build up through his grace, on the golden land, a new city for His faithful of America. This new city will be called "The Natural New Jerusalem" And thousands of ye true-hearted, noble Americans will flock to it, to behold THE CHURCH, THE HOLY CITY, and the temple therein, and there to pray in spirit and in truth, which means to act. And peace and harmony will reign in the New City of the Lord. The worst murderers and evil doers will be converted and become good men, the moment they are allowed to tread this soil. And there will be such an abundance of natural riches, that from its plenty there will be allotted enough to each one; then there will be no poverty and no sickness, and never more will there be seen a dimmed and tearful eye!!!

Thus speaks the Lord to the best of you Amaricans, through his faithful son and servant, who exultingly exclaims: Praise the Lord with the sound of trumpets, for truly he loves you all! Give glory! glory! glory! in the dawn of the morning to the NEW GREAT REPUBLIC OF THE WORLD!! And glory! glory! glory! to THE HOLY NEW JERUSALEM! (By Dr Paulus in THE MAGICON. New York, 1869.)

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Turtles of New Hampshire.

BY WILLIAM H. HUSE.

Turtles are not the least interesting of reptiles. They show their relationship to the rest of the class reptilia by their oviparous origin, cold blood and structure, but differ from all other reptiles by the peculiar development of the ribs and sternum into two shields which are covered by an ossification of the skin, thus making an armor which more or less completely protects them from their enemies. The upper shield is called the carapace; the lower one, the plastron. These are the most prominent features of a turtle's anatomy and are the means of most readlly identifying a species.

New Hampshire contains six species of land and fresh water turtles. The largest is Chelydra serpentina or snapping turtle. This is also locally called black turtle and mud turtle, which latter name is also given by the unthinking to all fresh water turtles. It attains a length of two feet or more, some specimens being reputed of a size and strength sufficient to carry a man upon the back. The carapace is of a dull brownish black color, frequently covered with moss, showing less activity than the proverbial stone. Sometimes a row of projections on the back shows the inability of the carapace to wholly conceal the spine, the presence of which is also indicated by a row of protuberances along the tail. The plastron is small compared with the carapace and is of a yellowish color. The skin of the neck is rough and warty. The English name is given it because of its habit of snapping at every living thing large and small that interferes with it. It is rarely seen on land except when the female comes out to deposit her eggs in the sand. These are spherical and have hard shells. The flesh is eaten and is much esteemed.

The smallest of our turtles is Aromochelys odoratus or musk turtle, so called because of the odor of musk which it emits at times. The maximum length is about six inches; the color of the upper shield is dark brown; the head is black with two yellow stripes on each side; the tail is small. The nose is pointed and snaps at an intruder with all the viciousness of the snapping turtle. The plastron is small and is hinged just in front of its junction with the carapace allowing the forward portion to be moved. The eggs are elliptical, nearly twice as long as thick and have very thick shells.

Chrysemis picta or painted turtle is one of our most common

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tortoises. The length of a full grown specimen is about eight inches; the back is brownish black with sometimes a greenish cast, each plate being lighter around the edge. The margin of the carapace is ornamented with red and yellow lines. The plastron is large and yellow. The head is black with yellow lines on the sides.

Chelopus guttatus or spotted turtle is a little smaller than the preceding with which it is commonly found. The general color is black with yellow spots scattered irregularly over the back The plastron is mottled with black and yellow.

The tortoises described are aquatic and carnivorous in their habits. The other two that are found in the state are terrestrial and herbivorous, largely, if not entirely.

Chelopus insculptus or wood turtle is next to our largest species, attaining a length of nearly a foot. The general color of the carapace is brown, sometimes shading into yellow. Each plate is embossed in such a way as to resemble a shell. The plastron is yellow with a black blotch on each plate. A specimen that I kept in confinement a part of two seasons fasted for several weeks after being caught, but was finally brought to his appetite by ripe strawberries. After that he would eat almost any soft vegetable food. A tub of water, sunk in the ground, furnished him with drink, but he had no other use for it until cold weather, when he went to the bottom of the tub and staid there. Tub, turtle and all were removed to the cellar where he slept quietly until thawing weather occurred when he was found crawling about the cellar floor. The second season he was placed in a small yard with some rabbits whose board he shared if not their bed. At last he repeated the old fable in revised form by climbing up the poultry netting that served as a fence and escaping while his long legged companions stayed behind.

Cistudo carolina or box turtle inhabits only the southern portion of the state, I think. I have never known of its being found north of Pelham. This tortoise is nearly hemispherical in shape. The carapace is brown with irregular yellow markings scattered about. Its greatest peculiarity is in the hingeing of the two shells. They are connected by a tough skin which allows some movement. The plastron is hinged just in front of its union with the carapace so that it can be closed at both ends, shutting up like a double clam shell. Upon the approach of danger the head and legs as well as the tail, which is very small, are drawn in and the plastron shuts up like a minia.

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ture portcullis when the timid little baron is safe within his castle from any enemy that cannot batter in the walls. The food of the box turtle is said to be vegetable. A specimen that I once had for two months refused to eat anything. I finally deprived him of what appetite he may have possessed and his head and placed the shell in the museum of the Manchester Institute.—*Nature Study.*

A New Mineral.

The chances for the discovery of a new species in any branch of natural science by the average student are not numerous, and fewer, probably in the domain of mineralogy than in any one of the other lines.

So it is of especial interest to the members of Section F of the Manchester Institute of Arts and Sciences to learn that a new mineral has recently been discovered in the town of Grafton, N. H., and has been named graftonite. This mineral was first found on the south side of Melvin Mountain about five miles west of the village of Grafton. It occurred irregularly through a coarse crystalline mass of quartz and feldspar, a pegmatite vein, the masses of the latter mineral being in some instances fully four feet long. With the graftonite were found also beryl, tourmaline, garnet, muscovite, and biotite, all in rather large crystalline masses. More intimately associated with this new mineral, however, was the mineral triphylite, the two occurring in the same mass in alternate layers in the ratio of two to three or of three to four, the graftonite predominating. Its color si a delicate salmon and it crystalizes in the monoclinic system. In chemical composition it is a complex phosphate containingiron, manganese, magnesium, calcium, lithium, sodium, andipotassium.

We hope some member of Section F will be fortunate enough to secure a specimen of graftonite for the Institute. — *Nature Study.*

"The One remains, the many pass and change." — *Shelley.*

"Earth, ocean, air, beloved brotherhood." — *Shelley.*

"For man to assist man is to be a god." — *Pliny the Elder.*

"Every revolution was once a thought in one man's mind." — *Emerson.*

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Tombstone Curiosities.

Of quaint and curious epitaphs there seems to be no end. A visitor at English churchyards has made an interesting collection, showing, for one thing, that in other days there were wits whom death could neither terrify nor repress. This quaint epitaph is inscribed on the tombstone of one Ann Freeland, in Adwalton churchyards, Notts:

She drank good ale, strong punch, and wine,
And lived to the age of ninety-nine.

The next comes from St. Selina's churchyard, Berkshire:

Beneath this stone, and not above it,
Lies the remains of Anna Lovett;
Be pleased, good reader, not to shove it,
Lest she should come again above it
For, 'twixt you and I, no one does covet
Again to see this Anna Lovett.

On a tombstone in the churchyard of Great Walford, Warwickshire, are these lines:

Here old John Randall lies,
Who, counting from his tale,
Lived three score years and ten,
Such virtue was in ale;
Ale was his meat, ale was his drink,
Ale did his heart revive;
And if he could have drunk his ale,
He still had been alive.

Lord Byron is credited with the following epitaph on an old neighbor of his, buried in Southwell churchyard:

John Adams lies here, of the parish of Southwell,
A carrier, who carried his can to his mouth well;
He carried so much, and he carried so fast,
He could carry no more, so was carried at last;
For the liquor he drank, being too much for one,
He could not carry off, so he's now carri-on.

Sometimes a pun or play on the deceased's name is introduced, such as in the epilaph on John White:

Here lies John, a shining light,
Whose name, life, actions, all are White.

Another punning epitaph, from a Salisbury churchyard, runs thus:

Here lies William Button.
O, sun, moon, stars, and ye celestial poles!
Are graves, then, dwindled into Button-holes!

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The June-Bug.

BY WILLIAM J. LONG IN "THE OUTLOOK."

Thou stupid blockhead, blundering in my face!
Is not the great world wide enough, but thou
Must quit the dusky night where thou'rt home
To dazzle at my lamp, and burn thy wings;
To blind thy goggle eyes with too much light,
And bang thy doltish head 'gainst every thing?
Thou meddling fool! thou'rt ever out of place.
No meeting's free from thy disturbing buzz;
No child too timid for thy scaring hum;
Nor lady's nerves too strung, nor hair too fine
For thee to tangle it with scratchy claws—
There in my ink again!

And now, with pondering look and drabbled feet,
Thou scrawl'st rude line across an unstained page.
And yet, poor thing! thou dost not mean it so;
The light attracts thee! and thou would'st know.

How like we are! This dazzling light to thee—
Why, that's the sunlit world; and we poor men
Do bang our heads 'gainst every wall of it,
And wonder why they ache. Our blundering feet
Tramp rough-shod over nerves that twinge in pain;
We meddle daily with the mysteries,
To frighten timid souls with buzzing talk.
Of laws of unknown things, and life, and death;
We burn our souls in many a garish lamp;
And many a page lies stained with thought more rude
Than beetle's legs could draw, and less intelligent.

And yet, from out the gloom of our first flight,
The primal twilight of our ignorance,
'Twas shining of a light that called us in.

Pardon, fellow-blunderer! Mine's the fault,
Impatient of the things I do myself,
The fashion only altered. Blunderers both!
The one with open book and bruised heart,
The other with his broken wings and feet.
There, I'll blow out the light; it troubles thee;
And here's a bit of wool to dry thee on,
Rest thee a moment till thy dazed head clears;
Then, (there's the window open) go in peace—
And may the gentle God, who made us both,
When next I blunder in His mighty face,
Do so with me.

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The New Cosmogony.

(FROM THE COMMERCIAL ADVERTISER, NEW YORK.)

"Four or five hundred years before the beginning of our era was promulgated the Ptolemaic cosmogony, according to which the earth is the centre of the universe, and around it revolve all other bodies, fixed in concentric spheres. In the present state of our knowledge and theory it seems astonishing to us that this theory was the accepted one for two thousand years, and that it is only about four hundred years — one fifth as long — since Copernicus struck out the heliocentric theory of our planetary system, and still later that Galileo was ecclesiastically bulldozed into a scientific lie. It is well nigh inconceivable now, but it is true, that Copernicus stood so much in awe of the church that he feared to promulgate his theory during his life, preferring to put the barrier of his own grave between himself and the priests before doing so. The men who revolutionized the theory in that day were execrated then, but are glorified now.

"The heliocentric theory may be regarded as protento a finality, and until lately the law of gravity has been regarded as equally final, and the nebular theory as little less so. Of course, it is understood that none of this touches the question of origin at all. Lately students of astronomy have begun to find that many undeniable phenomena are not explicable by means of the theory of gravitation or the modified nebular hypothesis of Laplace, and this has led to more or less speculation as to some other explanation of things.

"The latest excursion in this direction is found in a volume called 'Cosmical Evolution,' presenting a new theory of the mechanism of nature, by Evan McLennan, recently published. The foundation of the new theory is the agreements of scientists that a 'number of bonds or lines of affinity pertaining to the ultimate elements thereof, bind together every chemical compound.' By a brief course of reasoning the author reaches the conclusion that there is no difference — other than magnitude and complexity — between a molecule and a world, and that there is no reason why worlds should not have bonds 'connecting them together in a cosmical molecule, just the same as the ultimate chemical elements have in a chemical molecule.'

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The essential principle of the new theory is that it is not some inconceivable thing like force, as separate from matter — such as gravitation presupposes — that holds the universe in order, but that 'every known heavenly body is connected with its neighboring heavenly bodies by means of real, maternal bonds, and that every phenomenon in the universe, without exception, is due solely to the action of bodies upon one another through and by means of these bonds which join them together.' These bonds the author describes as 'connective atmosphere,' acting something after the fashion of an elastric string between each body and the primary around which it revolves — through which are transmitted the forms of energy known to us as light, heat, etc. And this, one may note, disposes at a stroke of the colossal waste involved in the old idea that the sun radiates heat equally in all directions, in which case this earth would receive only about one-twenay nine hundred millionth part of the whole amount radiated.

"The new theory begins with assuming the existence of a vast nebular spheroid — for our system — axially rotating within nearly the present orbit of Neptune. The problem of the origin of the matter is frankly accepted as insoluble, and probably also the origin of its rotarion. The action of moleculat affinities on the outer layers of the spheroid, with loss of hear by radiation, and possibly other causes, developed, it is argued, a crust formation, which, owing to the centrifugal lendency developed by rotation, concentrated the incrustations along the line of greatest motion, the equator, continuing to expand the crust while the core continued to shrink, still maintaining the elastic connective atmosphere between the two, at last the crust or ring parted at its weakest point, and with a tremendous cataclysm collapsed and rolled up into a planet, swinging around the diminished primary at a somewhat greater distance than when a ring. And so the process goes on, the primary throwing off planet after planet, the planets, satellites, each with connective bonds, disintegrating and redisintegrating, until the whole solar system is once more in the nebular state where the theory begins, ready to take up another vast cycle of cosmical evolution. This process is still going on, of course. The hitherto inexplicable sun spots are the beginning of enincrustation for the benefit of a new planet. The equatorial radius of the earth, already thirteen miles greater than the polar, is increasing and must result in a future catastrophe which will be the birth throes of another moon. The ages of incrustation of the sun, when the planet Mercury was yet a ring and

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hid the sun's face, were the ice age on this earth, aud by consequence on each of the other planets, etc.

"This outlines, or hints, the theory. The author's plan is peculiar. He points out that by the current nebular hypothesis neither rotation, translation, contraction, subdivision, nor development into solar or sidereal form is explained; that some of the moon's motion, the distribution of the sun's heat on the earth's surface, and at varying distances, the tides of the ocean surface, are not only inexplicable by, but are absolutely incompatible with, the current theory; that the zodiacal light, the solar corona, the sun spots, and the connection of these with our atmospheric pressure, precipitation and electrical phenomena are also absolutely inexplicable by the current theory, and then he proceeds to show how they are all simply and completely soluble by his theory, in support of which he brings them all successively, the ring of Saturn, the comets, the meteorites, every one of the movemeets of the magnetic needle, heretofore so mysterious, the rocks, the coal measures, the glacial age, and, passing to the sidereal heavens, the new, the variable, the periodical stars, the various nebular forms — all are marshalled by the author in support of his theory, the result being, as he sums it up, that 'while the force theory seems to be squarely confuted by several very important phenomena, and is incompatible with, or at least unrecognized by, many of the rest, every phenomenon of nature, without exception, appears to be consonant, and of a piece with the new connective system here advanced.' And yet he urges that the theory is only one in a long succession of steps toward the whole truth, nearer to truth than those that have preceded it, but as likely to be superceded by further advance, though, like all the earlier steps, absolutely necessary, in its place, to an advance.

'But the work must be referred to the reader. Enough has been said to show that, unless scientists dissenting from it can refute its arguments or disprove its statements of fact, it must have a very profound effect on beliefs as to the mode of evolution, the more so because the author promises, if the reception of this book justifies it, to follow it with another carrying the theory into higher forms, including life, etc. It must be the task of scientists to study it and decide if it has any scientific basis, but a layman may be permitted to say that on its face it comes nearer to satisfying a lay view of what is necessary in any theory than any of the earlier hypothesis."

(Cosmical Evolution; A New Theory of the Mechanism of Nature. By Evan McLennan, Brooklyn, Iowa. Cloth; pp. 400.

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THE AMERICAN INSTITUTE OF PHRENOLOGY. President, Mrs. C. F. Wells. The Annual Assembly of the American Institute of Phrenology will take place on Wednesday, September 5th, with an evening reception of students and friends. The course will consist of about 125 lectures, which will extend over six weeks. These lectures are given each day, excepting Saturday, when a review of the week's work is given. The object of the course is to explain the fundamental principles of phrenology, physiognomy, psychology, physiology, antaomy, hygeine, races, heredity, foods, temperaments, brain dissections, mental therapeutics, marriage, animal magnetism, hypnotism, elocution and voice culture, and jurispudence.

Last year the students had the advantage of the lectures of William Hicks, M. D., a physician and medical professor, who had had practical experience among students, on physiology and anatomy, insanity, brain dissection and clinical work in the treating of the insane, all of which proved of great interest to all members of the class. The Institute will have the same assistance this year. The Institute course is recommended to business men and women who daily come in contact with their employées and customers. It proivdes help to all professional men and women who have to educate the mass. It supplies a guide to parents aed teachers, as well as private individuals.

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Books and Exchanges

BRIEF HISTORY OF MATHEMATICS. An authorized translation of Dr. Karl Fink's Geschichte der Elementar-Mathematik, by Prof. Wooster Woodruff Beman, of the University of Michigan; and Principal David Eugene Smith of the State Normal School at Brockport, N. Y. With biographical notes and a full index.

Of all the recent compendia of the history of mathematics, this work by Prof. Fink is the most systematic. It is not a book of anecdotes, nor one of biography; it is a clear and brief statement of the FACTS of mathematical history.

The author systematically traces the development of the science of mathematics from the earliest period to the present; he considers the development of algebra from the HAU-reckoning of the Egyptians to the theory of functions of the nineteenth century; he reviews geometry from the primitive ideas of the Babylonians to the projective and differential geometry and the science of the n-dimensional space; and finally he traces the history of trigonometry from the rude ideas of Ahmes to the projective formulæ of recent times. It is an invaluable work for teachers of mathematics.

Price, cloth, $1.50 (net); pp. 333. The Open Court Publishing Co., 324 Dearborn St., Chicago, Ill. London, Keagan Paul, Trench, Trübner & Co., Ltd., Paternoster Row, Charing Cross, Strand, London, England. Price, 5 shil ings 6 pence.

THE OPEN COURT. Science of Religion and Religion of Science. Monthly, $1.00 a year. 324 Dearborn St, Chicago, Ill.

June number contains: Portrait of August Comte for front. The Tomb of Vibia, by Ernset Maas; The Old and New Magic (illustrated), by the editor Dr. Daul Carus; The Concept, by Dr. Ernst Mach; Ryhme and Rhythm in the Koran, by D. J. Rankin; Gospel Parallel Texts, third series, translated by Albert J. Edmunds; A New Work on Comte; Zarathushtra (illustrated). The Home of God (poem). In Ghostly Japan; An Ancient Sarcophagus (poem); Scientia; Correspondence on China by a Chinaman; and several other articles.

THE BIBLICAL WORLD. $2.00 a year. Chicago, Ill. June, 1900, contains: Late Prof. Wm. Henry Green, front. Editorial Letter. Jesus's Conception of Nature. The Practical Use of the Bible. Constructives studies in the Life of Christ. In Memoriam of Wm. Henry Green. And several other shorter articles. The University of Chicago.

JAMES LYMAN WHITNEY. A poem by Rev. Theron Brown read at a Complimentary Dinner at Newton, Mass., Jan 16, 1900. The dinner was given by Dr. Wolcott Calkins, at Newton, Mass.

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Books and Pamphlets Received.

MANCHESTER INSTITUE OF ARTS AND SCIENCES. Preceedings. Vol. I, No. 1. 1900. Published by the Institute. 8vo; pp. 158.

Contains the usual documents of incorporation, organization, constitution, membership, opening address by Rev. Burton W. Lockhart. Then follows the more technical papers, namely:

Sections: A, Physical Science; B, Entomology; C, Botany; D, Ornithology; E, Fine Arts; F, Mineralogy and Geology.

Preliminary Catalogue of the Anisoptera in the vicinity of Manchester, N. H. By Edward J. Burnham, Cor. Secretary.

Preliminary Notes on the Orthorptera in the vicinity of Manchester, N. H. By Susy C. Fogg.

Preliminary List of Plants growing without cultivation in the vicinity of Manchester, N. H. By Frederick W. Batchelder.

Preliminary List of Birds resident, visitant, migrant or accidental, observed in the vicinity of Manchester, N. H. Compiled by Frederick W. Batchelder, assisted by Edward N. Fogg.

Several other paper, relating to the subjects of these several sections are also contained in the volume, with the discussions. Catalogue of the museum, library, etc.

NEW HAMPSHIRE. Lake Region Inscriptions. Whiteface Intervale, Sandwich; Perkins Ground, New Durham; Further Memorials of Meredith. Worcester, Mass. Published by Franklin P. Rice. Fifty copies printed. Foss and McCrillis families. Towle burying ground. Genealogy of various other families. Typography perfect; thick paper: untrimmed. Received from the publisher.

THE "NARROW WAY" OF ATTAINMENT. A series of special instructions delivered to the Esoteric Society, by H. E. Butler. The thoughts in this book recommend themselves. It teaches the old Egyptian method of gaining soul power, and leads the student by plain and simple methods to where he can understand and utilize the teachings of Jesus, whose life and works demonstrated that he brought to the world the highest cult ever known. The book is bound in cloth, 140 pages, price, $1.00. Address the author, Applegate, Placer Co., Calif.

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. Contains birthday information and daily advice. It is finely gotten up in style, typography, execution, and will lead in the domain of astrology. Its selected sentiment is from Emerson:

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."

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Foreign Publications.

BIBLIOTHEQUE ROSICRUCIENNE. The Significant Secrets of Martines de Pasqually. Preceded with an an account of Martinism and the Martinists. Paris, 2900. Octavo, pp. 192+32.

This is a new historical account of Martinism and the Martinists. It is No. 5 of the second series of the Masonic Order of Misraim. Price, 5 francs. No. 11, Quai Saint Michel, Paris.

MODERN ASTROLOGY. This astrological monthly, established in 1890, closes its seventh volume with the July number, 1900. It is the largest of our foreign astrological serials, and its mechanical work is finely executed. It is edited by Alan Leo, 9 Lyncroft Gardens, West Hampstead, London, N. W., London, to whom subscriptions can be forwarded; or subscriptions may be sent to his publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., or the Occult Publishing Co., 73 Tremont Street, Boston, Mass., U. S. A.

The June number, 1900, has many interesting articles, the following being among them: Eclipse of the Sun, and the Moon: The Symbol of Pars Fortuna; A Saturnian; The Nativity of "Heinrich Daath"; Numbers; Astrology in the Hands; and various other short articles. Annual subscription twelve shillings, or $2.00, post free.

THE CRESCENT. A Weekly Record of Islam in England. Edited by W. H. Abdullah Qulliam. In its XVth volume, price one penny each. 6 Manchester Street, Liverpool, England.

A biographical sketch of Djemal-un ud-deen Bokhai Jeffery appears in "The Crescent" for May 23, 1900, accompanied by a portrait. He was a staunch member up to and into 1889 of the Church of England, when he attended the first meetings of Abdullah Quilliam who was first preaching Islamism in Eng. At one of these meeting a mob of Christians attended and tried to break up the meeting with brickbats and so forth. Mr. Jeffery caught the ringleader just as he was about to fling a brick to Sheikh Abdullah Qulliam, the disturbers were squelched and put out. After the affray was over the Sheikh thanked Christian Jeffery for his assistence in quelling the disturbance. Mr. Jeffery arose and plainly and distinctly said to all present:

"Such conduct as that exhibited by those scoundrels I have just helped to eject proves to me that the religion they hold cannot be correct; and from this day forth I am a Muslim."

He then repeated the "Kaleema" after the Sheikh, signed the proper Book of Membership, and during the eleven years since has been an active member of the Society for propagating Islamism.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

S. C. GOULD AND G. W. BROWNE, - - - Editors.
S. C. AND L. M. GOULD, - - - - - Publishers.

VOL. XVIII. AUGUST, 1900. No. 8.

Where did the Indians get this strange and curious legend? Is it the offspring of their wild untutored fancy? Or is this the form which the story of the fall of man has assumed as it has passed from lip to lip for a hundred generations? V. G. R.

Mr. Winterfield says: "On a hillside above an ancient village of his people, I lay stretched upon the grass, by the side of an old Wako warrior. The moss hung branches of the live oak were above our heads. The moon was out, gliding with silver alchymy the shrub crowned crests of prairie undulations — piled as we may conceive the waves of ocean would be, if stilled by a word from heaven, while on a leap before a tempest. Out from the dark gorges on every side ascended the night song of the mocking bird. The old man had listened to the rapid gushing symphonies for some time in silence — then drawing a long breath he remarked, 'That is an evil bird.'

"I begged him to explain; and the following is the substance of his story:"

Yahshan, the Son, in his great wigwam beyond the big waters, made the first Wako. Before this his great fire canoe

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sailed over a world of chaos; but he would make it a world of beauty and life. He would frame a creature from the subtlest elements in his chaos, so exquisite that confusion should be harmonized in it, and the order of its being go forth as the law of beauty and of form to all. This was an impious scheme he planned. He might create form and give life, but the good Ah-i-wee o, the spirit of sweet sounds, she is the queen of the spirit-land, and without her, life if it exists, is but motion. She alone can awake the senses, and give the power to know and to enjoy. But Yahshan was ambitious; he would do this work alone, that he might have all the glory. So he labored on in the deep chambers of the night lodge for many cycles At last the work was finished and lay in state in his golden wigwam at the East, that Yahshu, the moon, and all her glittering train might look upon it and wonder. Then he laid it in its fine canoe, and rowed up through the thick mists which hung everywhere, and laid it on a bank where in the morning he could pour over it his life-giving power. The form was very beautiful, but it lay still and cold as the stem of an oak. When Yahshan went into his night lodge in the west, Yahsnu came out and rowed his silver canoe through the ugly shadows which gathered about it, and they fled away. So when they were all gone, and she saw nothing that betokened mischief, she too went in. Then the evil spirits which hated Yahshan, and hated his work, because it was beautiful, flocked out from their hiding places in the deep caverns of the mountains, and gathered, with hot fingers and red eyes, about the quiet form. Quick they pried open his clenched teeth, and poured a green, smoking fluid down his throat. Then, as they saw the prow of the fire canoe parting the mists in the east, they fled away.

Yahshan came forth, riding on golden billows and smiled proudly on his work, for he knew not the evil which had been wrought. He rolled over it a yellow flood, into which he had thrown the life-giving power. The figure shivered — again and again the glowing waves passed over it — the eyes opened, but it saw not — the ears, but it heard not — it stood upright, but it was senseless and dumb. As life entered into it, the green liquid which the evil ones had poured into its lips began to course in burning currents through its veins. This was a terrible, fiery poison, which burns up the blood and makes life slay itself. They say the white man has dealt with them, and learned the bad magic by which they make it, and he now makes his fire water by the same spells. Then it began to

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move. Blind and senseless it rushed on — strong and impetuous as a torrent, it regarded no obstacles — but on and on, over rocks and mountains. The beautiful form was pierced by the sharp crags and bruised by a thousand falls, and Yahshan grew pale with terror, as he saw the work of so many ages being destroyed; but the bad spirits followed, clapping their scally wings, and mocking him with derisive laughter.

Then from a terrible precipice the blind form pitched headlong down into the empty gloom. But a shining being shot like an arrow after it, and before it struck the ground, received it on soft, white wings, which, subsiding gently, laid it on a flowery couch. This was the good Ah-i-wee-o, the soul of harmonies, and the great queen of spirit-land. She was a thing of beams, silvery and clear. She floated on the air, her figure waving like the shadow of a breeze swayed tree. Her eyes were blue, and full of unutterable pity and love.

She bent over the silent form, for the life which had been so tumultuous now scarcely stirred its pulse. It was a marvellous work the daring Yahshan had accomplished. And must that exceeding beauty, that glorious mechanism, be lost? She would complete it, and the purpose of its creation should be accomplished. She moved her tiny, pearl-like hands about it, and all the wounds and bruises disappeared. She sang a low song. At the first note the rocks and trees about them quivered as with delight, and the before insensate figure smiled, for feeling thrilled along the nerves. The song rose — the dumb things around them shook and stirred the more. She touched his nostrils and his lips; and a cool wind swept a stream of odors on his face. He drew long breaths and moved his lips to inarticulate joy. Again that wondrous song rung out such peals as shook the earth and sky. She pressed his eyes with her fingers, and they flew open. A curtain of mist rose slowly from before him. First he saw the green grass and flowers, golden, cerulean and scarlet, bending towards him in salutations. Then, as the mist rose higher, his vision widened. He saw the mighty trees, ladened with dewey leaves which half concealed the gorgeous clusters of golden or purple fruits. He saw bright forms with wings of amethyst or flame flitting among the boughs, and a multitude of moving creatures ascending in size, from the mole which crept at his feet to the mighty mammoth which crushed the trees in his path. Still higher the mist rose, till it broke and scattered in the sky, and all the splendor of the thronged earth and all the glory of the heavens were re-

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vealed to his sight. He saw and felt the harmony in all sweet odors and grand and graceful forms; but they were voiceless and his dumb lips strove in vain to articulate the ecstasy which thrilled his heart.

One more gift, the crowning gift of all, and his being would be perfect. Music, which steals in slowly through every sense, must reach the soul directly, and his lips must wake a response to its language. She touched his ears, and pressed upon his lips one entrancing kiss; and then, spreading her bright wings flew up into the heavens. The rush of her pinions cleaving the air, was the first sound which stole upon the new sense and stirred the dead silence which had rested on his being. And now myriad soft wavelets from the infinite ocean of sound followed, breaking gently over him. He heard the whispers of quivering leaves and caressing zephyrs — the low music of forest chords, and the deep booming of great waves afar — the ring and dash of cascades, and the rippling of quiet streams — and hum of wings and the ravishing songs of birds. This was the consummation of the bridal of the body and the soul. Lulled by these sweet sounds, the first Wako sank into a delicious sleep.

He was roused in the morning by a warm flood from the fire canoe, for Yahshan came forth right royally to look upon his work. He rose, and low! around him, as far as the eye could reach, a mighty multitude of animals were rising too. They waited for their king, and he knew he was their sovereign. They came flocking around to do him homage. All the huge and mighty beasts came — the panther, the great bear, the wide-horned stag, and the mammoth came and bowed their necks meekly, and looked up to him with tender, loving eyes. The small and feeble creatures gamboled around him with loving confidence, and begged to be caressed. Above him the air was thick with wings. The beating of their soft plumes made pleasant music, and the play of their brilliant hues was like a thousand rainbows waving over him. All were there, from the great eagle to the tiny humming bird, and they fluttered about his head and sought to give utterance in their songs to the love and joy which entranced them.

Then he went forth to look upon the land and they followed him — the first shepherd with that countless flock thronging his steps. It was a lovely land. The meadows were carpeted with flowers of heavenly hues — the trees were heavy with most delicious fruits — the rocks were covered with climbing vines,

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rich with purple clusters and fragrant bloom — clear silvery streams glided over shining pebbled and glassy lakes reflected the sky and the trees on their tranquil bosoms. But wander which way he would, he found this beautiful world fenced about with tall gray cliffs, from whose cloudy summits bright streams dashed down with musical murmur, covering the rocks with mist, in which the sunbeams painted a thousand raiubows.

Happy and contented he lay down at noon in the shade of a sycamore grove and slept; and all his subjects rested around him. But his sleep was broken by strange new melodies. He opened his eyes — near him were two maidens and all the birds and beasts were gathered around them, and they were singing gay, delicious airs, and teaching the birds to warble them. One of them was fair as the milk-white fawn, but her hair was dark and a strong light gleamed in her black eyes. This was Ki-ke-wee. She laughed and sung, and when the bird which perched upon her finger tried to follow her wild carol, she mocked his blunders, and warbled a yet wilder symphony to puzzle him the more.

The other was a darker maid, with large gentle eyes. This was Mnemonie — her voice was soft andl ow — her song sweet and full of patience and love. The Wako half rose in wander and joy, and they came towards him, dancing to the measure of a rapturous roundelay, and threw their beautiful arms about him. He was very happy and Ki-ke wee was his best beloved. She was very lovely but full of strange and wicked passions.

As yet there had been in this little world nothing but the sounds of love. The great beasts and the poisonous reptiles knew not of the fierce nature which slept within them. But Ki-kee-we would stand before the grizzly bear, and pull his jaws and strike his eyeballs, till he growled with pain; and then she would mock him till he raved with rage and leaped upon the panther — and the panther tasted blood and sprang to the battle fiercely. And then, as other animals joined in the bloody contest, she would clap her hands and laugh. But Mnemonie would break the strife by the enchantment of her song; and when it was quelled would go aside to weep.

Every day and every hour, this mocking elf stirred up new passions and new strife, till at last, even the song of Mnemonie lost its charm, and the bear sulked in deep thickets and shook them with his growls, and the panther moved from out the forest and wolves snapped their white teeth and howled, all the timid things fled away, and battle and blood and death were

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rife, where peace and love had been. But Ki-kee we gloried in the mischief she wrought, and even mocked the death-moan of the milk-white fawn which the Wako slew at her tempting. This was too much! Ah-i wee-o cursed her and she fell. The Wako knelt beside her, and covering his face with his hands, wailed aloud. A voice above him wailed too! He looked up surprised — a strange bird, with graceful form and sharp black eyes, was mocking him. He looked down. Ki-ke-wee was gone. The strange bird hissed at him; and when, in an ecstasy of passion she spread her wings and fled away, he knew, by the white bars across them, that it was Ki kee we.

He sought the neglected Mnemonie, whom he found weeping in the forest. Together they scaled the cliffs and fled from the valley; but Ki kee-we, the evil bird, followed them; and she follows their children yet, mocking alike at their joys nnd sorrows. They fear to slay her, for the wise men say, she is the child of the evil ones who poured the green fluid down the Wako's throat. They sent her to destroy the work of the good Ah i-wee-o, who had filled the earth with joy and love. At times, when the Indian hears her voice, he feels that fiery poison still burning in his blood, and then the war-whoop sounds sweeter in his ear than the song of Ah-i-wee-o.

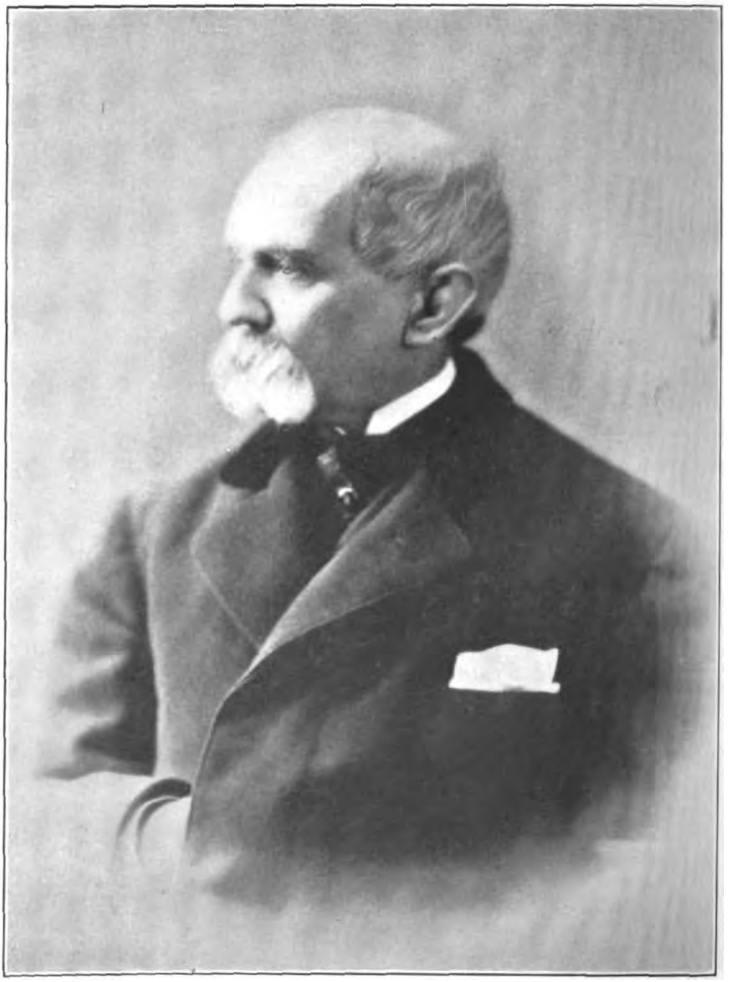
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PHRENOLOGY. By Isaac P. Noyes. A paper published in a pamphlet, of ten pages, by the author because of his inability to otherwise reach the public. He is a firm believer in this demonstrated science, and the interested can address him at 409 Fourth St., S. E., Washington, D C., or address this office for a copy. This author has published many essays in various branches of knowledge and distributed them to libraries, the press, and his friends.

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THE LATE J. HENRY STICKNEY.

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Joseph Henry Stickney.

BY HENRY W. HERRICK.

Joseph Henry Stickney was born in West Brookfield, Mass., August 6, 1811, and died at his residence in Baltimore, May 3, 1893. He began his mercantile career in Baltimore, where he afterwards continuou ly resided, in 1834, more than sixty years ago. He was seventh in descent from William Stickney, one of the earliest settlers who came from Lincolnshire, in England, to the Plymouth colony. He was educated at Hopkins academy, Hadley, Mass., and when a youth served an apprenticeship to the hardware business in Boston. Owing to the preponderance of English manufacturers at that time there was much hesitancy on the part of hardware dealers about establishing the sale of American hardware as a distinct branch of business. Mr. Stickney formed a partnership in November, 1834, with N. E. Noyes to conduct an American hardware business in Baltimore. The manufacturers were scattered throughout the northern states and were difficult of access, as private conveyances were in general use. Baltimore being farther from the factories than many other cities, many agencies were required. Mr. Stickney's firm represented more than one hundred and thirty manufacturers, and made sales in two-thirds of the United States, largely developing the hardware trade.

About 1840, at the age of 29, Mr. Stickney turned his attention to the production aud sale of iron and Cumberland coal. He was agent for several companies, in which he was part owner. His firm held agencies for two thirds of the blast furnaces in Maryland and for many bar, plate and sheet iron mills in Maryland, Virginia and Pennsylvania. The firm also engaged in the importing of iron, and represented different steel and iron manufacturers in England and Scotland. In 1852 and 1853 Mr. Stickney went to Europe in the interest of his business. He was president of the Avalon Nail company from its organization until he sold his interest, a short time before the

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works were swept away by the flood of 1868. He was president for many years and principal owner and founder of the Stickney Iron company, whose works are on the north side of the Patapsco river, in Lower Canton. He was also a director in the Merchants' bank, the Merchants' Mutual Insurance company and other institutions. In 1876 he withdrew from business and lived a retired but not inactive life.

Mr. Stickney was much impressed with the advantages of the township system in the eastern, middle and western states, and distributed a pamphlet in Maryland explaining the system. Many publications were aiso distributed at his expense on colonial and Congregational church history. Pilgrim hall, at Plymouth, Mass., which contains the relics of the Mayflower, was remodeled and made fireproof at his expense, at a cost of about $25,000. He was vice president of the New England Pilgrim's society, having declined the honor of an election as president to succeed ex-Gov. Long, now secretary of the navy. When John Hopkins university was temporarily embarassed in 1889 Mr. Stickney contributed to the emergency fund, subscribing $5000. He also contributed largely for church work and helped to build several churches. To this city he gave a monment to his ancestor, Judge Blodget. He also built a monument to the memory of William and Elizabeth Stickney, his emigrant ancestors, at Rowley, Mass.

The gifts from his estate, which was estimated at over a million, were munificent. Seventy-six bequests appear in his will, including one of $150,000 to the Congregational Home Mission society, and one of about $200,000 to the Church Building society, which by the methods of loans will thus be able to help in the erection of several hundred new churches in the West every year.

Mr. Stickney was descended from the best of New England Pilgrim stock and on the paternal side was related to Major-General John Stark, whose daughter Mary married B. F. Stickney, a near ancestor. The Stark farm adjoins the estate of

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Samuel Blodget at Amoskeag Falls; and in adjusting the material and financial interests of Judge Blodget, his grandfather, who died in 1807, Thomas Stickney, the father of our subject, moved to Manchester and settled with his young family in the old Blodget homestead. His mother, Mary Ward, of West Brookfield, Mass., married Thomas Stickney in 1778, and though that town was the native place of Joseph H. Stickney, the home of the family was for many years in Manchester, and here the canals and farming interests of Judge Blodget occupied Thomas Stickney for a time.

To be numbered among the millionaires of the country at the age of eighty, with no help from inherited wealth, is proof of great business capacity and persistency of purpose. Fifty years of mercantile life did not spoil the fresh, youthful attachments of his younger days, or his ability for enjoying social life. His tastes and habits of expenditure were kept reasonable and simple, that he might form a Christian standpoint, and uplift and cheer humanity wherever his influence could be felt. The legacies left in his will — seventy six in number — do not comprise all his liberal gifts; these extended through all his life, in the building of churches and helps to deserving and needy educational institutions. Many of these benefactions are so well known by the public that it is needless to enumerate them here. He had great love for historical and genealogical research. Monuments have been reared and historical collections accumulated by his liberality. Of such men the world has too small a number; but, verily, when they are taken from us, "they do rest from their labors, and their works do follow them."

(A paper by Henry W. Herrick read before the Manchester Historic Association, June 22, 1798.).

THE PATER-NOSTER IN THE HUNGARIAN LANGUAGE. My atyanc ki vagy az menniekben, szenteltessac mega te neved jojon el az te osragod; legvon megate akaratod, mint az meyhen, ugy ite ez seldonois; Az mimindennapi kenyiraukec ad meg nekunc ma; Es boozasd meg mine cunc az mi vet kinket, mikeppem miis megboczatunc azocknac, az kic mi ellenunc vet keztenec: Es ne vigi minket az kisertethe, De szabaditzmeg minket az gonosztol. Amen.

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Stark's First Fight with the British.

After Stark had been stationed at Medford there were several expeditions set on foot by the patriots to seize the supplies of live stock and hay which had been gathered on the islands in Boston harbor. One of these, and the most memorable, occurred on the 27th of May, 1775, at which time considerable of an engagement took place. Col. Stark was sent with a detachment of three hundred men to drive the cattle and sheep from Hogg and Noddle's Island, (now East Boston), across Chelsea Creek, which could be forded at low water. While engaged in this task they were discovered by the British guard of marines. The British admiral hoisted a British flag at the main mast head and an armed schooner and sloop were sent up Chelsea Creek to cut off the return of the patriots. A force of grenadiers was sent to aid the marine guard on Noddle's Island and Stark was obliged to withdraw to Hogg Island, (now Breed's), and then to the mainland. He succeeded in carrying off a large part of the live stock. The schooner continued to fire at the Americans after they had reached Chelsea Neck, but Gen. Putnam, who fortunately came up with reinforcements, opened a brisk fire in return. The British were unable to get the schooner out of range, and the crew being forced to abandon her, she fell into the possession of the Americans with all her stores and equipments, four six pounders, twelve swivels, and a few small arms. The Americans had three or four wounded. The British loss was greatly exaggerated at the time. Gage stated in his official report that "two men were killed and a few wounded." The New Hampshire *Gazette*, of June 2, 1775, said that "'Tis said between 2 and 300 marines and regulars were killed and wounded, and that a place was dug in Boston twenty-five feet square to bury their dead." One man stated that he saw sixty-four dead men landed at Long wharf from one boat. This occurred before the Battle of Bunker Hill and should, I think, be accorded a place as the second fight of the Revolution, Lexington and Concord being the first actual clash of arms between the English and American troops.

FRED W. LAMB.

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PSEUDONYMOUS LITERATURE. A correspondent asks for the real names of two* of the following list of pseudonymous books, and while on this subject we will add a hundred or more to those of "J. K. L." which are designated by an asterisk, and we will subsequently publish any or all if our readers can enlighten us. Those who have access to large libraries might explain some of them. Then there are Cushing's two volumes on pseudonyms, Haynes's 'Pseudonyms of Authors," W. A. Wheeler's "Dictionary of Noted Names of Fiction," C. G. Wheeler's "Who Wrote it?" and A. R. Frey's "Sobriquets and Nicknames"; these may be of assistance. Also, E. Cobham Brewer's works might be consulted. These we suggest as helps. We will give a volume of NOTES AND QUERIES of 1898, 1899, or a subscription for 1900, to the one from whom we shall receive the largest number, and the same to be at least one fourth of the entire list. In case of a tie, then a volume to each. This offer to stand during the 19th century which ends with Dec. 31, 1900.

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Ideal Homes.

BY CARL MICHELSEN, SKANDERBORG, DENMARK.

(Founder of "Pax" (1), Vinemont, Alabama, author of "The Secret of Christianism," The Riddle of Man's Life," "Dreams," Occult Stories," etc.)

The Patriarch saw, in a dream, a ladder standing upon the earth, and reaching into heaven; and upon that ladder "the Angels of God ascended and descended." This ladder — that all true Israels, i. e., "Men of God" will dream — is the Ladder of Evolution on that Divine Sparks, clothed in various forms of existence, ascend from the darkness of unconsciousness below, until the perfect light above. This ladder is a Producer of Angels, to be sure; but when a spark has attained unto the Angels' state, he will "descend" — to help those who still work and struggle upon the ladder, our only way of being.

As to the Cause of Existence man cannot give any better explanation than the old one: GOD. God is the "Creator" of the Universe, that will say: all existence is manifestation of God, all life is God — *God is all*, and all development is *God developing.*

Every "Creature" is a *Spark of God* (a Logos) manifesting itself in a form, and struggling for development, i. e. for freedom and consciousness. For as God is the creator, so every Spark of God is a creator: it will create itself a form of existence as perfect as it *can* create it. But the unconscious and sleeping spark, as it was when emanating from the Great Fire, cannot create a more perfect form than that of the mineral; as it advances as to consciousness and freedom it will be able to create a plant form, an animal form, a human form. *And when the Logos in man has developed so far that he is fully awake, and free* (i. e. has overcome the Animal) *and conscious, then he can create himself the angelic form of existence.* Then he will become an Angel — and not till then!

I tell you, reader, you lived many lives before you became what you are now, and you will — I say: *will*! —continue to live earth lives until the hidden God in you *can* create to himself the form which belongs to the angelic existence. Such is

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the Law of Necessity, and there is no power — on earth, or in heaven — that can give you an existence beyond the degree of perfection unto that your creating power has reached. This is the true explanation of " Karma " and " the just judgment."

From the foregoing you will understand why *in the lower nature a beginning of the higher nature is to be perceived.* The crystal forms of the mineral world are plant forms (compare the ice flowers upon the window panes) the plant nature has begun to develop in the mineral. The blind plant loves the light, and it traces the water it cannot sense ; this is manifestation of the beginnning animal nature. The instinctive actions of animals (compare the mathematics of spiders and bees, the sociology of the ants, the geography of storks and lemmings, etc.) manifest their beginning human nature. *And all now — sensual and nom — egoistic actions and desires of man do manifest his beginning angelic nature.*

Of course : upon the Ladder of Evolution man stands between " Animal " and " Angel," and has in him the natures of both. It is the sensual — egoistic Animal in him which induces him to run for sensual lust, and money, and power, and influence; nay, to make himself horns, and hoofs, and claws of steel ; it is the same nature which taught him to believe in, and wish for. an eternity without pain and work — exactly what an animal would call "eternal bliss." And it is the Angel in man that makes him an Idealist, an Altruist a self forgetting and self sacrificing " Child of Peace," as described in that wonderful sermon on the mountain.

He who comprehends the nature of man cannot doubt as to how he is to work his way upwards upon the ladder : *to overcome the Animal* is the way — the purified Soul is *the* Virgin * (Hebr. *ha* halmah, Jes.) that will bring forth anointed Saviour, the Immanuel, in the inner world.

In our time the Angelic Men have begun to be many upon the earth : many are those who are not ruled by the Animal, but whose real Ego is the Angel, although the Animal has not yet been fully overcome. Especially in the United States of Ameri-

* See " Cæsar, Virgin, and the Virgin's Son." — Goulds, Manchester, New Hampshire.

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ca these men are to be found (the literature of U. S. A. gives sufficient proof of this fact!) which country surely will become the cradle of NEW HUMANITY that will rule by way of spiritual powers, as the animal men ruled the animals of the outer world by way of their soulish faculties.†

But those who belong to New Humanity want to create, first for themselves, *new social forms*. For they wish ardently to FINISH the development of the Angel nature, and they see clearly that the feverish life of the busy world of sensuality and egotism, with its poisonous aura, and its dangerous vibrations will not permit this finishing, which is to be realized amidst environments of peace, harmony, stillness. A man who lives in a country whose air is poison to his constitution, will leave that country, unless he be a fool, and go to a better place. So many of New Humanity will do — as did many of the first Christians —: *return to the bosom of Mother Nature*, and there, living a calm, moderate, natural life, strive to finish *the Grand Work* that is the final end of human life upon this globe, and the only gate unto the School of the Angels of Heaven.

Because the realisation of man's angelic nature is the aim of perfect Idealism I may express my meaning as follows: New Humanity wants "IDEAL HOMES.', where those who are *ripe for the ideal life* may go and live, *short or long*, with their equals. These homes are to be established in quiet, beautiful places, where the climate is salubrious, and the soil fertile. As to particulars I shall be at the service of those who want advise.

Sisters and Brothers! You see the full development of your Angel nature to be the real aim of your life here; and you wish to realize this development. *Do establish Ideal Homes without delay.* Do that, also for the sake of those who not yet belong to New Humanity. For you will, then, create *Spiritual Centres*, from that vibrations of Perfect Truth will go out far away, and from which Angels may be sent out to teach the world the Perfect Way.

† See "Dreams" ("The Impossible") — Goulds, Manchester, New Hampshire.

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My Humble Prayer to My Creator, God.

FOR ASSISTING ME IN FINISHING MY EARTH HISTORY.

Holy, almighty, infinite as Thou art; humble as I am, I am but of Thee a part. Held by Thy almighty hand, humbly I bow to Thy command. Here I am but a speck in Thine immensity, made to feel that I can bless Thy children by giving them truth, bereft of fiction, that has been held among the holy records of the past, free from spot or blemish. Although earth's dark, benighted childred have sought to destroy all traces of the Hebrew family, yet Thou hast held them in Thine own bosom, until changes could be made for them to come back to earth, and declare God's mercies still, and I could not rob humanity of her inheritance, that is, God's wonders wrought through his children. Ages ago, Mount Sinai did belch forth her thunder, not because of Thy anger, but through the wondrous workings of Thy elements, held by Thy almighty hand, the law that changes not, even from the beginning, and endureth forever. O, give us light from Thy inner light, that I may understand how best to live out the measure of time, in order that Thy glory may fill all minds, that thy children may exclaim the glory of our father God fills us full to overflowing, and we can say, Thou art ever present, and we behold Thy wonders through Thy mighty works. Assist Thy angel children to lead and guide all of Thy children still in earthy forms to flee the cruel devices of man that has sought to chain and bind them to creeds and dogmas that fill the land, which are but devices of heathen bigots and none other. And may they all understand that it is because I am in their churches, as an Idol, Thy command has been put upon me to go back to the poor, benighted souls that are in darkness, and give them freedom by declaring myself, as I am, a friend and a brother. Assist, O assist then, Thou source of Life Divine, to read and be blessed. If they could but know what I have suffered in order to give them facts in relation to Thee, my God, they would all answer, "let us search the law; let us be guided by the law, and then we shall not need another human sacrifice; that we may inquire of the law how it is we are held accountable for every act of our lives." When all learn *Life is God; Light is God; Love is God; knowledge is God;* and all of the angels bright are but a part of Thee. Thou almighty Creator and Creative, are but component parts of Immensity, held by the law and nothing

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else; and let Thy children ask of Thee, Thou Father God, the inner life of all things. Then an answer sure will come, "as they live, so they will receive from Thy own bounteous gifts, free from hypocrisy and deceit, fresh from eternal distance." They will receive it, then the glory will be *Thine, Creator God,* all *Thine own, Light, Eternal light Divine.*

Lead and guide thy children on to a higher, holier clime, and let nothing come between Thee and Thine highest created that has come forth from the inner life of all things, and may they learn they are of Thee, and they will surely go back again into the bosom of immensity, from whence they came; and may they learn, through the knowledge of the law, that they have existed co equal with the almighty whole, and are not one jot or title of mind or matter can be lost or created anew. All things are held by the law of attraction, and the attraction is *Thee,* my *God,* that begets all things, but through blending of essences, extracted from other formations. Through thus blending, all things become new, yet nothing is taken from; nolhng is added to, the great Almighty whole: Then held as all things are, sustained as all things are, let us breathe but one word, let that be GOD.

Then let all understand that nothing can be created but by the law, then you will answer: "He is my friend and brother; he is but a man."

Then I should be free; then Holy God, Thy Kingdom will be established on earth, as it is in the brighter worlds beyond.

Then annointed priests will loss their power to chain Human souls, and men will not know that his blood has been held, as the bonds-people were, in the wicked chains of heathen bigots devices. O, my God, let thy light enter every human mind, and darkness will fade away. Then Thou wilt be acknowledged as the one God, and the *one God only,* and Thine own inner life blending with all created things that have been begotten by Thee, *the first great cause,* ETERNAL LIGHT.

Holy Creator, God, bless her that has laid down all she has earthy that I may declare myself as I am, but a humble beggar, still begging of Thee humanity to make conditions to receive the bread of life, which is *Thy knowledge.* Then they will be robed in their wedding garments, crowned all o'er with the dewdrops bright, fresh from Thy fountain of love, which has ever flowed since creations were. Plant flowers earthy, my God, that they may bloom in a holier condition than earth ever knew. May I bow low before Thee, my Creator, and ask hu-

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manity if they are willing to receive my blessing and relieve me from earth, that I may go back to that bright land of light, and say to my angel loved ones there, that "my earth labor is finished, and I have come back home, and we will give God the glory for all his mercies, forever and forever."

Here, reader, I must bid you farewell, hoping to meet you beyond God's ether blue. There, dear brother and dear sister, I will await your coming. There my home has been for ages on ages, and I long to go back again. O, humanity, my demands must be appeased. O, do not call me; I cannot come again, but to die; but if humanity demand another human sacrifice I will die for them, if it be God's will. And how, reader, I must bid you a long farewell! I am your friend and brother, Jesus of Nazarus, and none other; the first born of Joseph and Mary. Farewell.

SIMEON THEODOCHOS. (Luke ii, 25.) Tradition tell us that in reading the Scriptures, Simeon had stumbled upon the verse, "Behold, a virgin shall conceive, and bear a son" (Isa. vii, 14), and then received the intimation that he should not die till he had seen it fullfilled. According to Nicephorus (bk I, ch. 12), Simeon is said to have died soon after this event. In the early chriatian writers he is surnamed Θεοδσχος.

THIRTY-TWO BREATHINGS. That is, in the first chapter of Genesis, we find thirty-two times God speaking (breathing) when He created the particular parts of the creation. (Rabbi Abad's commentary on the book Yetzira, p. 1, Mantua edition.)

Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the cause;
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve it little day
Upon this earth.—*Ella Wheeler Wilcox.*

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answered, "I myself am Heaven and Hell.
— *Omar Khayyám.*

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The Study of Rocks.

BY GEORGE I. HOPKINS.

"We wound
About the cliffs, the copses, out and in,
Hammering and clinking, chattering stony names
Of shale and hornblende, rag, and trap, and tuff,
Amygdaloid and trachyte."—*Tennyson.*

To most people a rock is simply a rock, unsightly, uninteresting, and ordinarily in the way. To the traveller along the highway rocks are only so many vexatious obstructions to easy and comfortable progress. To the farmer they are, for the most part, hindrances to rapid and economical tilling of his land. Few, indeed, think of their presence otherwise than as a nuisance, or, on occasion, as a convenient missile, excepting, of course, the gems, the ores, and quarried rock for building; and fewer still realize that the mud and sand and soil was once a part of solid rock, just like the ugly, heavy, cumbersome things they see every day.

It is not difficult, however, to arouse a deep interest in many of the common rocks, if the right method be adopted. The statement that a certain boulder did not originate in the vicinity where it lies, but once formed part of a ledge many miles to the northward, rarely fails to elicit inquiries respecting its history, characteristics, resemblances to other rocks, etc., and usually results in a permanent interest being aroused. The breaking open of a pebble or boulder, and its examination with a magnifying glass will usually reveal its crystalline texture sufficiently to lead to inquiries and a further examination of it. An interest thus aroused is likely to become contagious and develop into a real enthusiasm.

The writer once succeeded in getting to the railroad station a cross section of a wide and deep glacial groove. While waiting for the early morning train that was to convey him and the rock to his home, a farmer came up and looked the rock over, noticed the groove, and felt its polished surface. For some minutes nothing was said by either of us. I watched him closely as he seemed to be meditating. Suddenly he looked up, stroked his beard, and declared, with the air and in a tone of thorough conviction, that "Something or other must have done that." After such a manifestation of interest I could not forbear to give the old gentleman some elementary information in

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regard to glaciers and the work they have done as geological agents. I never had a more attentive or interesting audience in my life. As I boarded the train my audience thanked me for the lesson and declared that he should look upon rocks with a different feeling thereafter.

There is no question but that there are many who need only a few suggestions or directions in order to get started in a proper manner for a satisfactory study of the rocks. The number of common minerals does not exceed fifty, and some of these have such prominent characteristics that a few simple tests disclose their identity. There is still a larger number, not so easy of identification, but concerning which it is comparatively easy to obtian a clew. Then, following up the clew by use of properly prepared tables and apparatus discloses the family name and, in most cases, the species. For example, the lack of cleavage, its vitreous lustre, and hardness will in most cases distinguish the common varieties of quartz, the most widely distributed mineral with a single exception. The peculiarities of coloration of the less common varieties of quartz, in addition to the other properties, will generally suffice to distinguish these also.

Take also mica, a very widely distributed mineral in New England, and specially prominent in New Hampshire. After an examination of its tructure, even a brief one, the thin leaves, or foliae, are so prominent, that no one wonders that it is cited as the type of perfect cleavage; and its structure in thin sheets is so pronounced that when another mineral is found that resembles it in this particular it gives the name to the structure, i. e., micaceous.

There is another mineral, or rather, family of minerals, the most widely distributed and most abundant of all, viz., the feldspar family. The most common species of this family is orthoclase, and it, too, is easily recognized by a few prominent characteristics. Break open almost any common boulder in New England, and we shall probably find all three of the above mentioned minerals mixed in varying proportions, and the individual particles ranging from minute to coarse. Those little shiny scales varying from black to almost colorless is the mica, sometimes erroneously called isinglass. The black variety is called biotite and the light colored is muscovite, the same material that is found in the modern stove door to give a cheery appearance to the otherwise monotonous black. Those small grains, that are glassy in appearance, more or less transparent, and sometimes of a dark smoky hue, are quartz. If we select one of the largest of the other pieces and examine it closely,

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we shall notice that one or more of its surfaces are section.
not so smooth and polished as the mica, but so much s
make it quite unlike the quartz in that particular. If we ta
piece of the quartz and try to scratch it with a corner or edge o
this mineral, and vice versa, we shall find that the quartz is the
harder. If we persist and break up several pieces we shall probably soon find a piece where there are two flat surfaces perpendicular to each other or very nearly so. We shall see also that these two surfaces glisten and reflect the light more completely than do the quartz surfaces, which are quite irregular. The geologist explains this difference by saying that the mineral we are comparing with quartz has distinct cleavage, i. e. it splits evenly and smoothly in certain directions, while the quartz does not, and the surfaces thus exposed are called cleavage planes. Those two cleavage planes at right angles to each other are characteristic of feldspar, and so we find the third substance to be of that family. In color the feldspars vary here in New England from a white through gray to a flesh red, or salmon color. These three minerals are the principal constituents of the rocks granite and gneiss.

Sometimes, instead of the shining mica surfaces, we find a black or deep green brittle mineral mixed in with the quartz and feldspar. This is called hornblende and serves to distinguish one variety of granite. Frequently other minerals are found with these but in smaller quantities and often in the form of crystals. These are classed as accessory minerals, and consideration of them must be left for a future article.

THE *New Church Messenger* says: "Swedenborg says the Lord is in the inmost of every human being. We have recognized the God of Heaven and the God without us, but it seems that we have failed to recognize the God within us and the God within everybody else."

THE *Sunday School Times* says: "Our manner of doing a thing often counts for more than the thing itself. Do the right thing but do it rightly, courteously, sympathetically. 'God cares more for adverbs than for verbs,' says an old writer."

What old writer says this?

CHYLENA. The Standard United States Guide. Given from the true E Pluribus Unum point. Philadelphia, 1879.

Who is "Chylena," the author this book?

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The Northern Constellations.

The following rhymical lines will be found in a quarto work, entitled "Astronomical Recreations," by J. Green, published in Philadelphia, in 1831. The lines form ready mnemonics for placing the most of the northern constellations:

When chilling winter spreads his azure skies,
Behold Orion's giant form arise;
His "golden girdle" glitters on the sight,
And the "broad falchion" beams in splendor bright.

A "lion's brindled hide" his bosom shields,
And his right hand a "ponderous weapon" wields.
The River's shining streams beneath him pour,
And angry Taurus rages close before;

Behind him Procyon barks, and Sirius growls,
While full in front, the monster Cetus howls.
See bright Capella, and Medusa there,
With horrid "serpents" hissing through the hair;

See Cancer too, and near the Hydra dire,
With roaring Leo filled with furious fire.
The timid Hare, the Dove with olive green,
And Aries, fly in terror from the scene;

The warrior Perseus gazes from above,
And the Twins offspring from the thundering Jove.
Lo! in the distance Cassiopeia fair,
In state reposes on her "golden chair";

Her "beauteous daughter," bound, before her stands,
And vainly strives to free her "fettered hands."
For aid she calls on royal Cepheus near,
But shrieks from her reach not her "father's" ear.

See last of all, around the glowing pole,
With shinng scales, the spiry Dragon roll;
A grizzly Bear on either side appears,
Creeping with lazy motion 'mid the stars.

"The Viel of Isis." In answer to "J. B." we reply there are two books entitled "The Veil of Isis." Which work do you refer to? The titles are as follows:

"The Veil of Isis; or the Mysteries of the Druids." By W. Winwood Reade. London, 1861.

"The Veil of Isis; or Idealism." By Thomas E. Webb. Edinburgh, 1883.

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Theosophical Society, American Section.

In response to several inquiries as to the status of the Theosophical Society organized in the United States we will here give a brief account of the organizations as they now are as we understand the situation.

The Theosophical Society was organized in New York City, taking definite form as such with a board of officers November 17, 1875, though four preliminary meetings had been held, viz: September 8, 13, October 16, 30, at the latter of which the officers were elected: Henry Steele Olcott, President Founder, who remains the same at the present time. Colonel Olcott delivered his Inaugural Address on Nov. 17, 1875, which was published in a duodecimo pamphlet, now out of print, which address we have reprinted in our July number for the benefit of our readers.

Three years later Col. Henry S. Olcott and Madame Helena Petrovna Blavatsky, December 18, 1878, sailed for England, and India. The European Section was formed June 27, 1878. The President-Founder and Madame Blavatsky proceeded on to India and formed the Indian Section, and afterward the Australian Section, the New Zealand Section, and others. These Sections are all now in existence and have a large following the details of which we cannot go into here.

The headquarters of the American Section is at 46 Fifth Aveue, New York City, Alexander Fullerton, General Secratary. This Section has 74 active working Branches and new ones are constantly being formed. The official organ is *The Theosophic Messenger*, William John Walters, editor, Odd Fellows Building, San Francisco, Calif.

The first Branch organized in America was "The Rochester Theosophical Society." N. Y., July 27, 1882. William B. Shelly, President, and Josephine W. Cables, Secretary. The first exponent of Theosophy in America was *The Occult Word* edited andpublished by Josephine W. Cables, a monthly, commencing April, 1884, and continued to April, 1889, four volumes being

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published. It was then the official organ of The Theosophical Society, American Section.

The editor of this monthly (S. C. G) made application to the Rochester Branch for initiation and membership and was accepted May 5. 1885, his sponsors being Parker Pillsbury, Concord, N. H., and J. S. McDonald, Lockport, Ill. Later on he went to Rochester, N. Y., and was formally initiated as was the custom then, receiving the instructions and passwords, on December 11, 1885, and those words are fresh in memory today. Subsequently the membership was transferred to headquarters American Section, as members at large and the Rochester Branch we think became extinct. Our diplomas were mounted on heavy cloth then and signed by H. S. Olcott, President, and H. P. Blavatsky, Secretary.

The Section has held Conventions Annually, the Fourteenth regular consecutive one being May 20-21, 1900. The Proceedings of these annual meetings are neatly printed in pamphlets and distributed to the members.

European Section, Otway Cuffe, General Secretary, 28 Albemarle Street, London, W., England.

Indian Section, Upendranath Basu, General Secretary, Benares, N. P. D., India.

Australian and New Zealand Sections, Dr. A. Marques, General Secretary, 42 Margaret Street, Sydney, Australia.

THE THEOSOPHICAL SOCIETY IN AMERICA.

In 1895, at the annual convention in Boston, Mass., April 28, a portion of the delegates, under the leadership of William Quan Judge voted themselves out of the American Section, and on April 29, organized themselves as The Theosophical Society in America, electing William Q. Judge President *ad vitam*. Wm. Q. Judge died March 21, 1896. He had nominated as his successor, E. T. Hargrove. This Society held a Convention, its second, April 26–27, 1896 ; its third, April 25–26, 1897, and published its Proceedings in pamphlets for distribution. The Fourth Convention was held February 18–19, 1898, E. A. Neresheimer, President in place of E. T. Hargrove resigned. The

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Proceedings of this convention were printed in the *Universal Brotherhood*, Vol. XII, No. 12, March, 1898, and in *The New Centnry*, Vol. II, March 5, 1898. At this Fourth Convention The Theosophical Society in America became an integral part of Universal Brotherhood, an organization formed January 13, 1898, by Katherine A. Tingley.

The second Universal Brotherhood Congress was held April 13-19, 1899. The Procedings are printed in the *Universal Brotherhood*, Vol. XIV, No. 2, May, 1899, and *The New Century*, Vol. II, April 29, 1899, the reports being from the San Diego (Cal.) *Union*, April 15, 1899. *The Lamp*, May 15, 1900, says the Universal Brotherhood did not hold a regular Convention for 1900, and that a mystery play was performed at Point Loma, Cal., on April 14, 1900, entitled "The Travail of the Soul." The office and publishing house is at 144 Madison Avenue, New York City.

On April 29, 1900, a Theosophical Convention was 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 in February, 1898. These members effected an organization, resumed their former name, and elected officers as follows: Dr. J. D. Buck, President; Dr. Thos. D. Stewart, Secretary; A. H. Spencer, V. P. and Treasurer. Proceedings printed in *The Forum*, Vol. VI, No. 1, May, 1900. This monthly was adopted as its official organ, with Mrs. Vera Johnston, editor. Box 1584, New York City.

THE ECLECTIC THEOSOPHICAL SOCIETY.

On April 30, 1899, a Convention of Theosophists, who were formerly member of "The Theosophical Society in Amemica," assembled in New York City, and formed an independent society and called themselves The Eclectic Theosophical Society. A canvassed vote of their following for a board of officers last January resulted in the following selection, which was officially announced March 25, 1900, as follows: John M. Pryse, President; Miss E. A. Berry, Treasurer. 17 West 98th Street, New York City.

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Our Local Flora.

BY FREDERICK W. BATCHELDER.

The formation of an Institute, like ours, will give, has already given, a perceptible impetus to the study of the local flora.

But what is a local flora? Do not about the same plants grow commonly every? Shall we not find violets and oaks and grasses and so on everywhere we go?

The flora of any given district does, to be sure, contain many plants which are common everywhere; but the difference between the sum totals of plants in even adjoining districts are greater than one who had not studied the subject could suspect. There is a large number of plants common through extensive districts, a smaller number common only in restricted areas, a still smaller number which may be called strictly local.

The causes of the irregular distribution of plants are not yet well known. The new branch of botanical study now called "ecology," that is, the relation of a plant or species to its environment, is an attempt to follow up this subject in a systematic way.

To take an example right at home. At Manchester we have eight species of oaks, a remarkable number, particularly when growing as we find them on the west side of the river, all within the compass of a square mile. A few miles further north or south we find only two or three species. Why is this? Then as to the violets. Why have we not the Canada violet, and the long-spurred and the striate violets when they grow abundantly in adjoining districts? The grasses, while from their nature were subject to general distribution, are also governed by laws which we cannot yet formulate. We are continually meeting surprises, a northern grass here, a southern grass there, apparently out of place. Bear in mind I am speaking only of grasses which grow spontaneously, and not of such as are introduced accidentally, or by the direct agency of man.

So in the study of the local flora many elements of surpassing

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interest arise. By and by we shall know more about the causes of the distribution of plants than we do now; and it should be the ambition of every member of the Institute to add something to the sum of *local* human knowledge, thus emulating in a small way the noble aim of the Smithsonian Institution.

To sum up in outline what I am driving at, we should acquire the habit of looking at all plants in their relations to other plants; and not only that, but in their as yet ill understood relations to the mineral and animal worlds. We want to find out why certain plants will grow on certain soils, what plants to expect on a given soil and how change of soil will effect given plants. We also want to investigate the relations of plants to insects, the agency of insects in their multiplication and their distribution.

All this is to be done right at home in a district very remarkable for the variety both of its flora and its fauna. The botanical section of the Institute has thus a great opportunity. — *Nature Study.*

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SECRETS OF LONGEVITY. Sir James Sawyer, a well known physician of Birmingham, has been confiding to an audience in that town, the secrets of longevity. Sir James says keep the following Nineteen Commandments, and he sees no reason why any one shall not live 100 years :

1. Eight hours sleep. 2. Sleep on your right side. 3. Keep your bedroom window open all night. 4. Have a mat at your bedroom door. 5. Do not have your bedstead against the wall. 6. No cold tub in the morning, but a bath at the temperature of the body. 7. Exercise before breakfast. 8. Eat little meet and see that it is well cooked. 9. (For adults) Drink no milk. 10. Eat plenty of fat, to feed the cells which destroy disease germs. 11. Avoid intoxicants, which destroy those cells. 12. Daily exercise in the open air. 13. Allow no pet animals in your living rooms; they are apt to carry about disease germs. 14. Live in the country if you can. 15. Watch the three D's—drinking water, damp, and drains. 16. Have change of occupation. 17. Take frequent and short holidays. 18. Limit your ambition. 19. Keep your temper. — *Phrenological Jounral.*

TETOTAL'S PHILOLOGY. The earliest date I have seen for the word "tetotal" is 1828, the story being that the Rev. J. Jewell of Troy, Pa., at a public temperance meeting at Hector, N. Y., in that year introduced into the pledge the letters O. P., for "Old Pledge," which pledged against distilled liquors, and T for "total," included both distilled and fermented liquors. Then when names were being taken, a young man in the gallery said, "Add my name and a "T." for I am a "T totaller." Mr. Jewell adopted the word in speeches and writings. Some years later an Englishman named Turner employed the word and its origin has also been ascribed to him. Dr. Brewer, in "Phrase and Fable," says the story about Turner is not to be relied on. Yet he says that an inscription on Turner's tombstone credits him with the authorship of the word "teetotal," and says that Turner died Oct. 27, 1846, ta the age of 56.

There is a chapter on the "Origin of the Word Teetatal" in W. E. A. Axon's book on "Lancashire Gleanings," 1833.

The above is condensed from a letter to the London *News* by James Hooper of Norwich, England, who it seems is endeavoring to authenticate the origin of the word with Dicky Turner.

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HOMERIC CLUB NINTH ANNIVERSARY. June 11, 1900, marked the event of 3083 years since the close of the ten years' seige of the Trojan war according to some chronologists, although the chronologists difier, some fixing the date on April 24, while a few others fix it on May 23. The Homeric Club of this city was nine years of age on April 24. but they held their annual banquet on the evening of June 11. The treasurer, O. H. Leavitt, had been delegated to provide a dinner characteristic of Homeric life to properly recognize the event, such arrangements having been made at the Old City Hotel, in this city. The members met at the editorial rooms of the Secretary, S. C. Gould, 3, Dean Avenue, and repaired to the Hotel dining-rooms at nine o'clock, expecting to partake of milk of kine, crackers of Homeric time, Greek wine, etc., but to their great surprise a bountiful spread in American style was set before the Club. None of the member, however, went away hungry, for several basketsfull were left untouched.

The President, John Dowst, being absent, the Vice-President, Dr. C. B. Sturtevant, presided, and at the close of the repast, proceeded with the literary post-prandial programme :

A brief history of the Homeric poems and Homeric literature, the formation of the club and its work during the nine previous years, was given by S. C. Gould ; after which he read the poem, "Homer," written by Walter Malone. (Printed in N. AND Q., February, 1900, p. 37.)

The poem entitled "When Lovely Helen Reigned in Troy," written by Fred Myron Colby, of Warner, N. H., was read by O. H. Leavitt, and an original poem being an answer to this, on "Trojan Love," was read by Mr. Leavitt, its author. The former appeared in the *Daily Union*, this city, July 27, 1897, and the latter a day or two later.

A brief account of epic poetry was given by G. W. Browne, after which he read a poem entitled "Thou, O Troy," translated by J. M. Merrick from the "Hecuba" of Euripides.

An interesting account of legends and ancient poetry as a comparative study with the Homeric poems was given by Dr. A. F. Wheat. Here the Indian epics, the Mahabharata, the Bhagavad Gita ; the Eddas, the Kalewela, the Nibelungen Lied, and other great epics ; the Vedas, the Koran, the Bible, etc., were considered by the members.

A paper on the various dates asigned for the Fall of Troy by chronologists, and the time and place of Homer, was read by Dr. C. B. Sturtevant, followed by an original poem "Variety and Impressions in the Homeric Poems."

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REMARKS ON THE CONSTRUCTION OF THE Icosahedron and the Dodecahedron.

BY S. CHEW.

(SECOND PAPER.)

Respecting these two solids and in connection with equal diameters of inscribed sphere it can be said: that the squares of their respective edge-line perimeters are related as 7 to 9; and that 7 times the square of edge-line perimeter of the dodecahedron = 9 times the square of edge-line perimeter of the icosahedron. To show this we shall say: Let $n = \sqrt{141.75}$ = perimeter of the icosahedron face plane. Next proceed with this value to construct the solid by using the following equations:

1. $n^2 \times \frac{4}{27}$ = circumscribed diameter^2 circle of face plane.
2. $n^2 \div 27$ = inscribed diameter^2 circle of face plane.
3. $n^2 \times \frac{16}{63}$ = diameter^2 of its inscribed sphere.
4. $n^2 \times \frac{55}{189}$ = diameter^2 of circle at the center of its edge line
5. $n^2 \times \frac{76}{189}$ = diameter^2 of its circumscribed sphere.
6. $n^2 \times \frac{24}{25}$ = area of its 20-face planes.
7. diam$^3 \times \frac{63}{100}$ = the volume (or solid) of the icosehedron.

While these several equations may not look familiar, yet it is thought that they are in harmony with $a^2 + b^2 = c^2$ in every respect.

Before constructing a dodecahedron, we must learn how to form a pentagon perimeter. It seems that $\frac{216}{625}$ = sine^2, and that $\frac{216}{409}$ = tang^2, which are connected with the inherent angle of a pentagon. Therefore, we obtain from these values a sine ratio^2 (8.64) and a tang. ratio^2 ($13\frac{83}{409}$) with which we may deflect a perimeter having five equal sides. Thus having suitable values to work with. we may then say: Let $n = \sqrt{182.25}$ = perimeter of a dodecahedron face plane. Proceed as before with n value to form a solid having 12 pentagon faces, by the aid of equations as follows:

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1. $n^2 \div 8.64 =$ circumscribed diameter^2 circle of face plane.
2. $n^2 \times \frac{409}{540} =$ inscribed diameter^2 circle of faces.
3. $n^2 \times \frac{16}{81} =$ diameter^2 of its inscribed sphere.
4. $n^2 \times \frac{4427}{16200} =$ diam^2 of circle at center of its edge lines.
5. $n^2 \times \frac{203}{648} =$ diameter^2 of circumscribed sphere.
6. $n^2 \times \frac{1600}{1927} =$ surface of the 12 face planes.
7. diameter$^3 \times \frac{1350}{1927} =$ volume (or solid) of dodecahedron.

The first five equations for each, the icosehedron and the dodecadedron, are given to aid construction ; while the equations 6 and 7 of each set show conclusions respecting final finish of the solids. Since the square of perimeters here chosen for their respective face planes are related as 7 to 9, if equation 3 in both cases supplies the same diameter^2 for their inscribed sphere, then no error will appear in our first remark.

It seems that the perimeter of an *n*-gon whose sides are made tangent to a circle is subjected to four conditions ; or, in other words, perimeter is doomed to represent a geomeric mean proportional between four pairs of factors which are inseparable from the *n*-gon. The time was not when forms did not possess a number individuality, and therefore contained area $\times$ the number of a form = perimeter^2. Second : a square of its side $\times$ number of sides^2 = perimeter^2 of *n*-gon. Third : sine ratio^2 $\times$ circumscribed diameter^2 = perimeter^2. Fourth : tang. ratio^2 $\times$ inscribed diameter^2 = perimeter^2.

The face plane area of each solid as here given respects the four pairs of factors above mentioned, and if error is found in connection with their surfaces it will *not* be corrected by assuming that one-half of perimeter $\times$ radius = area of *n*-gon. The writer is like others familiar with this pernicious equation, and he thinks its benumbing influence should be arrested. Why should one without a mathematical means of constructing a pentagon, assume to teach how much area its perimeter would contain if it only had one? It seems, however, that a rightly made dodecahedron calls for radius of inscribed sphere that is $= \frac{19}{9}$ of its pentagon edge line. But this relation of its two fundamental lines cannot be made to appear by an acceptance of the tabulated sine of 36° as we find it.

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CHRIST'S PROLEGOMENA TO THE ILIAD. A view of the *Iliad* which is in some measure conservative, and which aims at reconciling divergent theories, has been fully expounded by W. Christ, in the "Prolegomena" to his edition of the text printed at Munich, 1884. The following synopsis of it is taken from R. C. Jebb's "Introduction to the Iliad and Odyssey of Homer," New edition (126-128.) Boston, 1890.

"A great poet, Homer, composed a number of epic lays, intended to be recited separately, and therefore to some extent independent, but also connected by an organic plan which was definite before his mind. The old, or original Iliad consisted of these lays, and formed a whole complete in itself. It contained the quarrel of Agamemnon and Achilles (bk. i, 1–305); the resolve of Zeus to avenge Achilles (bk. i, 306–end; the exploit of Agamemnon, his wounding, and the rout of the Greeks (bk. xi, 1–595); the sally of Patroclus to help the Greeks, and his slaying by Hector bks. (xvi and xvii); the return of Achilles to the war, his routing of the Trojans, and his slaying of Hector (bks. xviii–xx, excepting some large interpolations.)

"The old Iliad was, however, amplified in many ways; partly by its author, Homer; partly by poets to whom he had entrusted the keeping, reciting, and publishing of his poem. Christ called these poets 'Homeridæ,' and conceives Homer as the founder of their clan ('conditor gentis').

"To distinguish between the additions made to the old Iliad by Homer himself, and those made by the 'Homeridæ,' is, he thinks, as difficult as to distinguish between the genuine and the spurious elements in Mozart's 'Requiem.' However, he can discern at least four main groups of additions.

1. The earliest additions consisted, roughly, of bks. ii, iii, iv, and v, minus the 'Catalogue' in bk. ii. The object was to gratify the 'Aeolian and Ionian fellow-citizens of Homer' by praises of ancestral chiefs.

2. Then those parts of bks. v and vi which relate to Sarpedon and Glaucus were added from similar motive. Christ dwells on the fact that in the Iliad we have two sets of Lycians; the northern, neighbors to Troy, and led by Pandarus; and the southern, under Sarpedon and Glaucus. The latter, with their chiefs, were brought in to please Ionians claiming descent from Glaucus. The building of the wall at the Greek camp was now invented in order to give occasion for the splendid

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scenes of assault and repulse. Books xii, viii, xiv (part), and xv were added.

3. Another poet now sought to perfect the Iliad by connecting its parts more closely; by adding the embassy to Achilles; and by closing the poem with the ransoming of Hector's corpse. He added bks. vii, viii, ix, xi (the latter part from 596 to end), xix (1–356), xxiii (1–256), and xxiv. Such a book as xxiv had, indeed, been part of the original Homer's design.

The Iliad was now complete in its enlarged form. All this had been done some time before, about 800 B. C. Christ is dubious as to the number of poets, but thinks that, including the original Homer, there were not more than four.

4. The 'Homerid Rhapsodes' further added some passages, which were composed while the epic art still flourished. Such are the parts assigned to Phoenix (bk. ix); the Doloneia (bk. x); the making of the armor (bk. xviii); the fight of Achilles and Aeneas (bk. xx, 75–352). Lastly some tasteless rhapsodes made minor additions, and among other things, thrust the 'Catalogue' into bk. ii. The additions of this fourth group were made in the eight and seventh centuries B. C.

"Dr. Christ divides the Iliad into 40 lays, which follow each other in the order of our text, and were meant to be recited in that order, though composed, as we have seen, at various times. The Iliad had been committed to writing, he thinks, before the time of Peisistratus, but only in these separate lays, with separate titles. Peisistratus first caused the series to be committed to writing as a single ordered whole. It will be seen that Dr. Christ somewhat resembles Hermann (whose work on interpolation he admires) in his way of conceiving the relation between Homer and post-Homeric additions. His reasoning is strict, yet not rigid. Much of it deals with points on which it is hopeless to expect general agreement. But he has greatly strengthened the general conclusion that the Iliad is the enlargement of an epic by a great poet, who worked on a great but comparatively simple plan, leaving room for others to complete it, or to complicate it.

"A feature of peculiar value in Christ's edition is the analysis of his 40 lays in what he regards as the chronological order of their composition, showing in detail how each was related to the rest, whether as model or imitation." (Prolegomena to the Iliad, by W. Christ. Munich, 1884.)

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A Supposed New Flea.

BY EDWARD J. BURNHAM.

Ceratopsyllus talpalis : sp. nov. Eyes small, indistinct; comb-like row of spines beneath head and on apical margin of prothorax ; spines of latter depressed, equal, wider than spaces between, obtusely pointed at apex, four times longer than wide; abdominal stigmata distinct, sub-ventral, at apical fourth of each segment ; excavation of anal segment dorsal, shallow, elongate, arcuate ; claws cleft, finely serrate. Length 2 millimeters. Parasitic on Scalops aquaticus, the common mole of the Eastern States.

The comb-like rows of spines beneath the head and on the prothorax suggest affinity to Ceratopsyllus, as do the finely but distinctly serrate claws. The position of the stigmata is so distinctly different, however, that this flea may eventually be placed elsewhere, although it may tentatively, at least, rest in the genus already erected.



FIG. 1.

This flea, apparently undescribed heretofore, was obtained in large numbers from a mole secured by Mr. Edward H. Fogg in February last. Its life history has not been worked out, but from the known habits of allied species it may be assumed that the larval stage is passed in the nest of its host. Its structure affords a striking illustration of adaptation through selection. The mole, covered with hair so fine that it may be described as fur, passes its life for the most part beneath the surface of the ground, burrowing almost constantly for food, hurrying back and forth at surprising speed in its subterranean tunnels. It is evident that a flea, in order to remain upon its host under such conditions, must possess claws specially adapted to grasping; it must literally cling for life by tooth and nail, and we find the cleft, finely serrated claws even more distinctly developed than in the flea which infests the dog and cat, Ceratopsyllus serraticeps,

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shown in Figure 1. It is also smaller by rather more than one third, and its cape of strong spines on the prothorax lies more closely to the body. It is probably blind, as its small eyes, under high magnifying power, appear to be rudimentary, and are indistinctly defined as to contour. The under side of the feet are densely covered with pits which are undoubtedly sense organs. Thus equipped with organs of touch and with claws adapted to grasping the tiniest single hair, the mole flea continues to maintain itself with more or less success in what must be a precarious if not uncomfortable situation. Figure 2 is a good representation of the flea, and Figure 3 shows the thumb and finger like structure of the claw, all being highly magnified. Undoubtedly development is still going forward; the many fall and perish; the few cling successfully and survive. —*Nature Study.*



FIG. 2.



FIG. 3.

"A THONSAND EYES ARE GIVEN NIGHT." (Vol. XVIII, p. 191, July, 1900.) The poem entitled "The Light of Love," which was published in *Spirit*, April, 1891, New York, by Geo. Waldo Browne of this city, is claimed by some of our correspendents to have a priority of authorship though with a change of words. A Toronto correspondent writes us that he saw it print in 1884. The reputed author here is endeavoring to find the name of the claimant, and will be glad to reeeive any information about it.

A PALINDROME. The following is not found in Appleton Morgan's "Macaronic Poetry."

"Your sceptre, Alexander, is a fortress," said Hephastion.
Great A. said: "No, its a bar of gold; a bad log for a bastion."

"LEGEND OF THE MOCKING BIRD." A most singular error occurred in the make-up of this August number of N. AND Q., first form, page 217. The caption "Legend of the Mocking-Bird," in some unaccountable manner was omitted. The article was sent to us for reprinting by Miss Nancy Hammond, East Parsonsfield, Maine, to whom we here express our thanks.

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How to Find the Constellations. I.

BY GEORGE I. HOPKINS.

Astronomy is unquestionably the noblest of the physical sciences, and it is also the oldest. To most people the most attractive part of astronomy is the knowledge of the names and postions of the constellations in the sky throughout the course of the year. How and where the most of these constellations received their names history does not tell. The grouping and christening was probably done by nomadic people during prehistoric times. Whatever their origin, they are called by the same names today as were given them thousands of years ago. If the reader be interested to know and locate these ancient divisions of the heavens, the following directions will enable him to find them without other aid, if he already knows in a general way the four cardinal points of the compass. If he does not already know which direction is north, he can readily find some one who can tell him with sufficient accuracy for our purpose. For instance there is in all probability a road or street running very nearly in a north or south direction, or there is a house or or other building one dimension of which is in a north or south direction. This piece of information having been secured, let the observer take his station in a clear space where he can obtain an unobstructed view of the northern sky and horizon, some cloudless evening about nine o'clock, from the first to the tenth of July. Then, facing a little to the east of north he will see a group of stars near the horizon arranged so that the line joining them resembles the letter W rather widely spread out. This is the principal group in the constellation Cassiopeia and is one of the most prominent of the northern constellations. If, while gazing at this group, the observer will gradually raise his eyes toward the zenith, keeping his gaze fixed on the sky, he cannot fail to see a single bright star about half way from horizon to zenith. There is no mistaking this star, as there is no other bright one anywhere near it. This is Polaris, the north or pole star. If the observer will watch this star from night to night and from hour to hour throughout the same night, he will find that the other stars circle round Polaris while the latter remains stationary. He will also discover that Cassiopeia is not found in exactly the same place in the sky on successive evenings at any given time of observation. The cause of this will be discussed in a future article. If now, while

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the observer's gaze is fixed on Polaris, he will swing around to the northwest, keeping his gaze at the same altitude, he will see a large group of brilliant stars in the shape of a dipper with the handle extending upward. This is so prominent and striking a group that it seems impossible to mistake it. This group is called the "Great Dipper" and is the principal one in the constellation Ursa Major, or Great Bear. The two lower ones of this group, it will be observed, lie in a line with Polaris, and, if observed on different nights, or throughout the same night, those three stars will always be found in he same relative position, i. e., very nearly in the same straight line. For this reason those two stars of the dipper are called "the pointers" because they point toward the north star. The knowledge of this fact is often of great value to travelers, sportsmen, and surveyors, as it enables them to determine the cardinal points of the compass and so make their way with safety and certainty.

It will be necessary to have some elementary knowledge of circular measure in order to locate satisfactorily many of the other stars and star groups; and so we will just state here what every reader probably already knows, viz., that the arc of a circle in the sky from the horizon to the zenith is 90°, being just a quarter of a circle, which contains exactly 360°. As a convenient unit of measure for future comparisons we will state that the distance between "the pointers" mentioned above, is almost exactly five degrees.

The stars thus far mentioned, and in fact, nearly all the stars that meet the observer's gaze, are called "fixed stars" because they do not change their positions relative to each other, i. e., they are fixed, or permanent in their relative positions. For example, the Great Dipper, in whatever part of the sky it is seen, always presents the same appearance. It changes its position relative to the horizon, and points of compass, but whether it is right side up or bottom side up, its form of a dipper remains unchanged.

There are a few stars, however, that do change their positions relative to the other stars, and they were called by the ancients wanderers. Such are the planets, and mention is made of them here because two of them are now so prominent in the evening sky, and the observer should watch them closely during the next few months. Both can be seen in the early evening, say about half past eight, at nearly the same altitude, now about 30°, the one in the southeast and the other between west and northwest. The former is the giant planet Jupiter, and the latter the brilliant evening star Venus.—*Nature Study.*

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MANCHESTER HISTORIC ASSOCIATION COLLECTIONS. Vol. I. Cloth ; pp. 312 ; 8vo. Manchester, N. H., 1900. Price, $1.50.

This volume contains the historical papers read before the Association since it organization, December 26, 1895, and also other contributions relating to the history and development of Manchester, the Merrimack valley, the State, and other notable and memorable scenes, and events in which our ancestors and citizens have been engaged in and connected with. The volume contains three parts, originally published separately, consecutively paged, now bouud in one one book. It is illustrated by ealf-tone portraits of all deceased members, accompaniced by a biographical sketch, and other portraits, and scencs. Address Geo. W. Browne, Cor. Secretary, 329 Massabesic Street, Manchester. N. H.

THE "NARROW WAY" OF ATTAINMENT. A series of special instructions delivered to the Esoteric Society, by H. E. Butler. The thoughts in this book recommend themselves. It teaches the old Egyptian method of gaining soul power, and leads the student by plain and simple methods to where he can understand and utilize the teachings of Jesus, whose life and works demonstrated that he brought to the world the highest cult ever known. The book is bound in cloth, 140 pages, price, $1.00. Address the author, Applegate, Placer Co., Calif.

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Books and Pamphlets Received.

THE MYSTIC TEST-BOOK. By Olney H. Richmond, Grand Master of the Order of Magi. This work treats of the oldest and strangest book ever known, "The Sacred Test-Book of the Magi." It is the first work of the kind ever given to the public, containing the heretofore guarded secrets of the emblem meanings which for the first time were alowed to go into print. It contains the rules and processes of quadration perfectly understandable to ordinary minds. The meaning of the emblems under all planetary conditions, with many sample grand spreads, by means of which any intelligent person can give astral readings exactly under the law which obtains for self or others. It is not designed for the ignorant, or for the outside world and any one not having a mystic mind is not expected nor wanted to buy the book. It is not necessary that a buyer be a member of the Order of the Magi, but many who read and understand it will probably become such in due time. It is a handsome book. Illustrated with 4,000 engravings of the mystic emblems occupying the various emblematic positions; 33 illustrations of mystic diagrams and topics of interest. It contains 320 pages, large and nicely printed on finely printed, bound in black morocco, gilt edge and gold sides. Price, $5 00, prepaid by mail, if registration is desired then eight cents extra. Drafts on New York or Chicago, Express Money Ordes, or postal orders. Address Mrs. O. H. Richmond, Florence, Colorado.

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Books and Pamphlets Received.

BRIEF HISTORY OF MATHEMATICS. Authorized translation of Karl Fink's work. by Wooster W. Beman and David E. Smith. Open Court Publishing Co., Chicago, 1900. Red cloth, pp. 334. Price, $1.50. (See prospectus in July and August Nos., 1900).

We have had various histories of mathematics in one or more volumes, from Montucla's great work down to the present year: Bossut's, Ball's, Cajori's, and several others, in handy volumes, all good in their way, one taking one domaim and another one another domain, and each covering well the field chosen to persue. The author of this German work, now translated into the English, has performed his work well in bringing to light many item in his research as to the forms and earliest introduction, progress and use of some of the mathematical signs and symbols. The several branches of mathematics, arthmetic, algebra, geometry, trigonometry, and so on, are detailed by periods in the advancement of each branch. Arabian, Egyptian, Grecian, and Indian and Chinese history has been explored for the facts. The various schemes and form invented by the earliest algebraists for the soiution of equations are given showing the progress of the development of mathematics. The work includes the developments of the science in modern times, although brief, thistory is there: quaternions, non-Eclidean, pseudo-spheres, *n* dimensions, and many other domains that have been exploited during the last quarter of a century. The volume is supplemented with a chapter of biographical notices of mathematicians and writers from the earliest times down to the present time.

AURAS AND COLORS. An Esoteric System of Teaching Concerning Halos, Aureolas, and the Nimbus. By J. C. F. Grumbine. Published by the Order of the White Rose. Syracuse, N. Y. Price, 50 cents. An Esoteric Dictionary of Color-Meaning-Twelve lessons in twelve chapters.

PSYCHOMETRY. Its Science and Law of Unfoldment. Now in its second edition. By J. C. F. Grumbine. Published by the Order of the White Rose. Syracuse, N. Y. Price, 50 cents. This treatise is sent out with a purpose and a mission, and in no sense should it be regarded as exhaustive. It is a text-book and it will be of use to students of practical metaphysics.

IMMORTALITY. A quartaly philosophical and occult magazine, edited by J. C. F. Grumbine. Yearly, $1.00; single, 25 cents. Syracuse, N. Y. Its aim is to reflect "illumination."

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Books and Exchanges

THE MONIST. Devoted to the Philosophy of Science. We have received " The Monist " for July, 1900, it being the completing number of the tenth volume of this quarterly of philosophy. The volumes contain over 600 pages each, and cover a large field of science in all ranges. The papers are prepared by the foremost writers at home and abroad, the subjects discussed are in a systematic way and one must read slow, think much, and reason will enlighten the man. Ten bound volumes of about 640 pages each, is a philosophic library in itself.

Contents of Vol. X, No. 4, July, 1900 : On the Voluntary Trance of Indian Fakers, by Prof. Richard Garbe ; Saint Paul and Apostolic Succession, by Rev. Wm. Weber ; The Personifying Passion in Youth with Remarks upon the Sex and Gender Problem, by Prof. James H. Leuba ; On the Nature of Scientific Law and Scientific Explanation, by Thomas J. McCormack ; The Personality of Jesus and his Historical Relation to Christianity, by Dr. Paul Carus, the editor. Literary Correspondence, France, by Lucien Arreat. Criticisms and discussions : The International Congress of Philosophy at Paris, Aug. 1-5, 1900, by Xavier Leon ; More Strange Mathematics and Mechanics, by Antonio Llano ; The Chinese Tree of Life, by Tan Ket Soon.

Annual subscription, $2.00 ; single, 50 cents. Chicago, Ill.

HISTORY OF MEDICINE. A brief outline of Medical History and Sects of Physicians, from the earliest historic period ; with an extended account of the new schools of the healing art in the nineteenth century, and especially a History of the American Eclectic Practice of Medicine, never before published. By Alexander Wilder, M. D., Honorary Member of the Liverpool (Eng.) Anthropological Society ; Vice President of the American Akademe " ; Late Professor of Physiology and Psychological Science aud Secretary of the Nationel Eclectic Medical Association of the United States ; and Member of other Philosophic, Reformatory, and Scientific Socities. Address the author, No. 5 North Eleventh Street, Newark, N. J.

ETIDORHPA ; or, the End of Earth. The Strange History of a Mysterious Being, and the Account of a Remarkable Journey ; as communicated in manuscript to Llewellyn Drury, who promised to print the same, but finally evaded the responsibility, which was assumed by John Uri Lloyd, with many illustrations by J. Augustus Knapp. The Masterpiece of the Dey. Now in its eighth edition. Royal octavo ; 362 pages ; cloth, extra, $2.00, net, sent prepaid on receipt of price. Robert Clarke Company, publishers, Cincinnati, Ohio.

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Current Exchanges.

MIND. "Mind" is the name of one of our most substantial exchanges, devoted to science, philosophy, religion, psychology, metaphysics, and occultism; liberal and advanced thought. It is edited by Charles Brodie Palterson, and now in its VIth volume; $2.00 a year, monthly; 19 and 21 E. 31st St., New York.

Its motto: "He that will not reason is a bigot. He that cannot reason is a fool. And he that dares not reason is a slave." (Sir William Drummond).

July, 1900, contains many articles of great interest to this age of thought: What Should the Preacher Preach? The Mystery of Sleep; The New Thought of The Christ; Law, Will, Desire, and Aspiration; The Giver in the Gift (poem); Mental and Spiritual Healing; Invention of the Psychoscope; The Way to Freedom; Matrimony and the New Thought, three articles by different writers. The Gospel of Health, by the editor; and other articles, miscellany, etc. Foreign subscriptions, 10 shillings, single number, 1 shilling; In U. S., 20 cts.

NEW-CHURCH REVIEW. Christian Thought and Life set forth from the Scriptures by Emanuel Swedenborg. $2.00 a year, 16 Arlington St., Boston. Quarterly. Mass. New-Church Union.

July, 1900, contains: The Distinctive Work of the Visible New Church; New-Church Truth as an Aid to Right Living, and New-Church Truth as an Aid to Clear Thinking, two articles by two writers; Science in Religious Instruction; Our True Relation to Art; Perception; Kant and the Spirit-Seer; The Hypothesis of Evolution in the Light of the New-Church. The last article is the 3d of the series by Gilbert Hawkes, and one that is receiving much attention in this age of investigation by the assistance of the advancement of science. The Nebular Hypothesis seems to be a base to work on and reason from and the many essays and books on it have awakened much interest in the theory during the past quarter of a century.

POPULAR ASTRONOMY. "Canst thou bind the sweet influences of Pleiades, or loose the Bands of Orion?" June–July, 1900, contains: The Corona May 28, 1999. Plate XI. The Total Eclipse of the Sun, May 28, 1900. Plate XII. General Purturbations and the Perturbative Function, by J. Morrison. Representative Stellar Spectra by Sir Wm. Huggins snd Lady Huggins, by W. W. Payne. Measurement of Photographic Intensities, by E. C. Pickering. Non-Euclidean Geometry, by W. H. S. Monck. Planetary, Cometary and Asteroidal Notes, by H. C. Wilson. $2.50 a year (10 Nos.). Northfield, Minn.

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Current Exchanges.

NORTH AMERICAN NOTES AND QUERIES. A monthly journal of inter-communication, devoted to literature, history, biography, bibliography, archæology, ethnography, folk-lore, numismatics, philately, curiosa, and general information. Raoul Renault, director and proprietor; E. T. D. Chambers, editor. Vol. I, No. 1; yearly, in Canada and U. S., $3.00; foreign, $3.50. Qvis? qvid? vbi? qvibvs avxiliis? cvr? qvomodo? qvando? Monthly, royal octavo, illustrated. Frontispiece, Admiral Boscawen. Pp. 40. June, 1900. Quebec, Canada.

BIBLICAL WORLD. $2 00 a year. University of Chicago, Chicago, Ill. July, 1900, contains: The Jewish Synagogue and the Relation of Jesus to It. Religious Instruction by Sunday School Hymns. Exploration and Discovery. Consecutive Studies in the Life of Christ. Books Recommended for New Testament Study; and The Use of Books in Bible Study, by the editor, W. R. Harper. July commences the XVIth vloume.

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. Contains birthday information and daily advice. It is finely gotten up in style, typography, execution, and will lead in the domain of astrology. Its selected sentiment is from Emerson: "Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."

MODERN ASTROLOGY. This astrological monthly, established in 1890, closes its seventh volume with the July number, 1900. It is the largest of our foreign astrological serials, and its mechanical work is finely executed. It is edited by Alan Leo, 9 Lyncroft Gardens, West Hampstead, London, N. W., London, to whom subscriptions can be forwarded; or subscriptions may be sent to his publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., or the Occult Publishing Co., 73 Tremont Street, Boston, Mass., U. S. A.

COMING EVENTS. Edited by "Sepharial." Single number, 6d. Published by W. Foulsham and Co., 4 Pilgrim St., London. E. C., Eng. Yearly, 5s. An astrological monthly. Sepharial's private horoscopes, directions, current influences, etc.

MAISONS SOUVERAINES. Portraits Anciens et d'Estampes Historiques. (Premiere Partie, A–K.) En vente aux prix marques chez Godefroy–Mayer, Marchand d'Estampes, 15, Rue Pigalle, Paris, France. Catalogue No. 25. Pp. 142.

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Books and Pamphlets Received.

RAJA YOGA. VEDANTA PHILOSOPHY. Lectures by the Swami Vivekananda on Raja Yoga ; or Conquering the Internal Nature, and other subjects ; also, Patanjali's Yoga Aphorisms, with Commentaries and a Copious Glossary of Sanscrit Terms. Revised and enlarged edition ; 12mo. cloth, $1.50; pp. 381. The Baker and Taylor Company, 5 and 7, 16th St., New York.

Raja Yoga it an ancient system of Indian philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions in Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized ; that cordialty has since ripened into deep respect and enthusiasm. His teachings are universal in their application. The methods of practical realization of the Divine within the Human are applicable to all religions and all peoples, and only vary in their details to suit the idiosyncarsy of race and individual.

The orthodox systems of India have one goal in view, and that is the liberation of the soul through perfection. This method is by Yoga. The word Yoga covers an immense ground, and both the Sankhya and the Vedantist schools point to Yoga in some form or other. For thousands of years phenomena has been investigated, studied, and generalized, the whole of the ground of the religious faculties of man has been analysed, and the practical result is the science of Raja Yoga. The system of Pantanjali is based on the system of Sankhyas. There is only a slight difference. Pantanjali admits a Personal God in the form of a first teacher; the Sankhyas admit a nearly perfected being for a while in charge of a cycle. The Yogis hold the mind to be equally all-pervading with the soul, while the Sankhyas do not. All knowledge is based on experience.

A glossary of forty pages as an appendix to the volume explains all Indian or Sanscrit words.

CONFUCIUS. HIS LIFE AND MORAL AXIOMS. The Aphorisms and Terseological Teachings of Confucius the Sspient Chinese Philosopher who lived 551 years before the Christian era, and whose wise precepts have left a lasting impression upon all subsequent civilized nations ; to which is added a correct likeness of The Great Moralist and a comprehensive sketch of his life. By Marcenus R. K. Wright. The only copy in the English language. Price, 25 cents. Address all orders to M. Wright, 30 Rural Street, Grand Rapids, Mich. Discount to the trade.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

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

VOL. XVIII. SEPTEMBER, 1900. No. 9.

DAVID OR MOSES; ZACCHEUS OR ZECHARIAH? In a recent speech in the "Debate on the Civil Service," by a New Hampshire Representative in Congress, on January 10, 1898, is the following:

"David, with an inspired hand, wrote: 'Thou shalt not plow with the ox and ass yoked together.' No mugwumpism in that, but an absolute prohibition of their pet method of doing business. David, looking down through the ages to come, beheld the mugwump, as God beholds the proud afar off, and warned mankind against his teaching and practices." (Congressional Record, Fifty-Fifth Congress, Second Session.)

"Thou shalt not plow with an ox and an ass together." — Moses in *Deateronomy* xxii, 10.

In a speech delivered in Concord, this State, on October, 28, 1898, by one of the New Hampshire Senator to Congress, occurs the following in criticism of the conduct of one of New Hampshire's Ex-Governors:

"He (the Ex-Governor) may be a Biblical scholar, and I will refer him to one verse in the Bible. He will find it written in Zachariah 'If I have taken anything from any man by false accusation, I restore him four-fold.'" — Zaccheus, in *Luke* xix, 8. (See speech, *Daily Union*, November 3, 1898.)

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The Study of Rocks.

BY GEORGE I. HOPKINS.

A thorough acquaintance with individual minerals, in small particles as well as large ones, is the best equipment for the study of rocks composed of two or more of those minerals. In a former article a few simple and easily applied tests were given for the recognition of the three most common minerals in New England, viz., quartz, feldspar, and mica. Any one who has once seen specimens of the last named, whether in small scales or large sheets, whether black, white, pearly, or coppery in color, would rarely fail to recognize it afterward whereever met with, and in whatever combination. The quartz, too, is generally easy of recognition, as was said before, by its lack of cleavage and its hardness. The members of the feldspar family all resemble one another closely in their general appearance, luster, color, hardness, etc., but there are two groups of this family that the student must learn to distinguish from each other because it is essential in the classification of certain rocks. In one group there are two cleavage planes perpendicular to each other, and in the other the cleavage planes are all oblique to each other. These are named orthoclase and plagioclase respectively. There are several varieties of the latter, the most important of which are albite, oligoclase, labradorite, and anorthite; but as they differ chiefly in their chemical composition the ordinary student would be unable to distinguish them. After a few specimens have been carefully examined there will be little difficulty in detecting the feldspar. It will require a somewhat more careful examination to determine whether it be orthoclase or plagioclase, but as the former is much more common, the probabilities are in favor of any given specimen being orthoclase. It might also be stated that although all the feldspars are sometimes found to be white in color, yet albite is much more frequently of that color, and so if a feldspar be found of a pure white color, the chances are it is albite, the name being derived from the Latin *albus*, meaning white.

These three minerals occur in great abundance in New England, sometimes in single masses, sometimes a mixture of all three, and sometimes a combination of two out of the three. If all three are present in a rock it is either gneiss (pronounced *nice*) or granite, the only difference being that the former shows a more or less stratified structure, or lamination, while in the latter it is wholly lacking. It must be said, however, that there

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is no sharp line of division between these two kinds of rocks, for there occur all gradations of structure from the undoubted and prominent stratification to the absolute lack of it, so that there will often be doubt as to which of these two classes a certain specimen belongs. So we have among the doubtful cases rocks which may be designated gneissic granite or granitic gneiss. If mica be replaced by hornblende then the rock is called hornblendic gneiss or hornblendic granite. If the rock contains orthoclase and quartz only it is called binary gneiss or binary granite, depending, as in the above cases, upon the presence or lack of stratification. If a surface of this binary gneiss be polished the arrangement of the constituent minerals is such as to resemble in some degree characters in some oriental alphabets, and on account of this resemblance it is often called graphic granite. Most of the New Hampshire granite contains the light colored feldspar, while the Scotch granite contains the flesh-red variety. This is the reason for the very light color of the former and the reddish hue of the latter. The Quincy, Mass., granite contains hornblende instead of the mica, and in consequence appears of a darker color. Granite is very durable and consequently is much used as a building material. It is not indestructible, however, as some similes would seem to imply, for the feldspar decomposes when exposed to the action of the air and moisture, very slowly in most cases, but surely, and that means the eventual crumbling of the entire mass, to become a part of the soil.—*Nature Study*.

Devadatta's Shooting.

From Arnold's "Light of Asia."

But it befell
In the Royal garden on a day of spring,
A flock of wild swans passed, voyaging north
To their nest places on Himala's breast.
Calling in love notes down their snowy line
The bright birds flew, by fond love piloted;
And Devadatta, cousin of the Prince,
Pointed his bow, and loosed a willful shaft
Which found the wide wing of the foremost swan
Broad spread to glide upon the free blue road,
So that it fell, the bitter arrow fixed,
Bright scarlet blood gouts staining the pure plumes.

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PRAYERS — THE DAUGHTERS OF JOVE. "Achilles, tame thy high spirit; neither beseemth it thee to have a ruthless heart. Nay, even the gods can bend, and theirs withal is loftier majesty and honor and might. Their hearts by incense and reverent vows and drink-offering and burnt offering men turn with prayer, so oft as they transgresseth and doeth wrong. Moreover Prayers are daughters of the great Zeus, halting and wrinkled and of eyes askance, that have their task withal to go in the steps of Ate. For Ate is strong and fleet of foot, wherefore she far outrunneth all prayers, and goeth before them over all the earth, doing hurt to men; and Prayers follow behind to heal the harm." (R. C. Jebb's "Introduction to Homer," p. 50.)

TRANSLATION BY THEODORE A. BUCKLEY.

"O Achilles, subdue thy mighty rage; it is by no means necessary for thee lo have a merciless heart. Flexible are even the gods themselves, whose virtue, honor, and might are greater [than thine]. Even these, when any one transgresses and errs, do men divert [from their wrath] by sacrifices and appeasing vows, and frankincense and savor. For Prayers also are the daughters of supreme Jove, both halt, and wrinkled, and squint-eyed; which following on Ate from behind, are full of care. But Ate is robust and sound in limb, wherefore she far outstrips all, and arrives first at every land, doing injury to men; while these afterwards cure them. Whosoever will reverence the daughters of Jove approaching, him they are wont greatly to aid, and hear when praying. But whosoever will deny and obstinately refuse them, then indeed, drawing near, they entreat Saturnian Jove, that Ate may follow along with him, that being injured [in turn] he may pay the penalty." (Phoenix to Achilles. — *Iliad.* IX, 496-508).

THE WORD NAZARENE. This word has nothing whatever to do with Nazareth. It is not even an adjective from Nazareth, and the disciple, when he heard of Jesus, was right not to believe that he was that Messiah, by asking, "Can any any good thing come out of Nazareth?" For the prophecy did not say that the Messiah should come out of Nazareth. The disciple probably knew what the prophecy meant. The prophecy said he should be called a Nazarene (not a Nazarethan). The word Nazarene means a member of an ascetic order, peculiarly set apart as being holy to God — a Nazarene, or a Nazarite. (Ivan Panin, in "Sunday Herald, February 1, 1891.)

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DISCOVERY OF THE TRUE PI-VALUE. The city was wrapped in quiet. Prude citizens slumbered in the embrace of night. The finger of a clock pointed to VI; and the wintery morn of the 8th of January, 1881, longed to be unfolded from its twilight shroud so that it could pose in modest robe of dawn. Awake, alone and in silence, a worker, absorbed in depths of thought, transfixedly gazed on a few figures which among others stood cut in bold relief, breathing, as it were, secrets of the mystic shrine. More and more these figures appeared alive and more and more forcibly were the numbers 4 and 5 impressed. Then recollections of 2, 8, and 9 swept through the agitated brain, and the fraction sought for more than two thousand years by many more thousand savants was found at last. Like a luminous star the discovery lit up the clouded record of mathematical research and spread joy in the mind of the man who first was permitted to break the seal and use the key which God alone had used before. But, "Can it be true?" Perhaps it is but a wild phantasy, born of a too zealous desire to succeed. A dizzy reel! Then a chilling tremor swept through the frame of the man and flushed the cheeks with a crimson blush, the blush of departing hope. A sickly smile of growing doubt cast shadows where just before the mien was heavenly lit.

How could one mortal hope to have found in labyrinthine maze the way to link knowledge divine to human understanding, while countless authorities, high and low, proclaimed such a find impossible. Yet, the humble worker's mind was stirred by God like faith, and boldly he strove to convince himself that he was but an instrument made fit, by accident, or by design of Jehovah's will to act as mediator between sophistry and science.

Thus the night passed in hope and fear, and the early dawn found the discoverer of perfect π transported into dreams in which he saw the glory and felt the bliss of sublime victory.

CHARLES DEMEDICI, New York City.

"The Statistician and Economist for 1899–1900," pp. 497 to 508, contains a concise account of the discoveries, experiments, and propositions of Charles deMedici, accompanied with a full-

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page, full-length portrait of the man. The article is entitled " An Epitome of the New Geometry and the Commensurational Arithmetic." He has published treatises on these discoveries some of which we will mention, together with other works:

Rational Mathematics. Geometry. Sections A, B, C, D, in four volumes. Published by A Lovell & Co., 3 East 14th St., New York. Price, 25, 60, and $1.25. Bonnd in boards.

Commensuration. Groundwork of Classification; a Panorama of Evolution ; an Exposition of Darwinism and Theology Conciliated. Quarto, illustrated. New York, 1880.

A Trip Through the Universe. A Metaphysical Panosphy. Three books complete in one volume. Mind, Matter, Spirit. Relation of the World to the Universe. Boston, 1870.

The Pantagraph ; a Manual for Tutors and Students who teach or study Logic, Ethics, and Metaphysics. Phila., 1874.

The Normal System of Weights and Measures. One cube of pure water the basis. A Basiç Classificotion. New York, 1880.

Mathematical Commensuration; the Principles of its Theory and Practice.

The Solving Triangle and Protractor. An instrument which squares the circle, cubes the sphere, and rectifies the curve. Of use to the draughtsman, mechanic, architect, surveyor, navigator, astronomer, and metrologists. Price, 15 cents.

The Surd Law; its Principle and its Applaction. (In press).

A Manual of Monologic; devised to simplify discussion, prevent wrangling, and regulate debate. (In press.)

He has published mady other monographs on mathematic, philosophic, and analytic subjects in books, in pamphlets, and charts, which he has liberally distributed to those in search for knowledge. He is the promulgator of the Montheon School, and its demonstrator, at 15 Astor Place, Room 45, New York. Address, 21 West 24d Street, New York City.

SQUARING THE CIRCLE. Proving the squaring of the circle requires : 1. Geometric construction which produces a mean proportional square between the square on diameter and a square of equal perimeter to the circumference of the circle. 2d. A π-value or ratio between diameter and circumference of

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circles which will arithmetically prove an equation between the three given squares obtained by construction. 3. Mechanical contrivances which show that two planes represented by plates of similar metal and exactly equal thickness, one in the form of the circle, the other in the form of the square, which are exactly balanced when placed in analytical scales. 4. It is required to be shown that a cylinder constructed on the circle's plane and a parallelog constructed on the plane of equal square to circle, both of the same altitude, balance each other in bulk and weight, and no matter what the altitude may be. 5. It must be shown by geometric construction that the side of the square of equal perimeter to the circle's circumference equals the subtending chord of two-seventh of circumference. It must also be shown that the side of the equal square to circle equals the subtending chord of six-seventeenth of circumference. —Charles DeMedici, in "Statistician and Economist," p. 499. 1899-1900.

TREATISE OF THE SIBYLS. (Vol. VIII, p. 413.) The following title of an old work, "A Treatise of the Sibyls," should be recorded so it will be in a place of reference with those that have been previously given. The book is before us :

A Treatise of the Sibils, so highly celebrated, as well us by the Ancient Heathens, as by the Holy Fathers of the Church; giving an Accompt of the Names, and Number of the Sibyls, of their Qualities,, the Form and Matter of their Verses; as also of their Books now Extant under their Names, and the Errours crept in Christian Religion, from the Impostures contained therein, Particularly, concerning the State of the Just, and Unjust after Death. Written originally by DAVID BLONDEL; Englished by J. D. London ; printed by T· R. for the Authour, MDCLXI. Quarto ; pp. 310; leather bound ; chapters, LIII.

THE SCIENTIFC SKELETON. By Samuel Blodget, author and publisher, Grafton, No. Dakota. Portrait of the author. Pp. 106. 16mo. This book is worth reading, and should be read by persons who think. The author says :

"There is life within life, there is circulation within circulation. Each blood globule has a distinct circulation within itself. They have their periods of revolving around their common center the same as the planets. The period of a globule is very close to uniform, the same as a planet. The same law gives to each its reepective period, the law of life. They both have eccentricities in their movements, but the vital principle knows what it is about."

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The Pernicious Equation.

BY S. CHEW.

(THIRD PAPER.)

The equation, half perimeter × radius = area of the regular n-gons, seems to contain both wheat and chaff. If it is limited, and confined to its proper place it is then true. We should not utterly condemn an equation which rightly applies to the only n-gon whose quadrature is exactly known. And yet the probable reason why exact quadrature begins and ends with a solitary n-gon *is*, that mind has been cursed with that blight which reads ∴ half perimeter × radius = area of n-gon. In connection with the n-gon to which this equation belongs, there are other means of finding its area, and other matters of more importance than the equation. For instance: it seems to require a sine ratio^2 = 8, and a tangent ratio^2 = 16, (a 1 to 2 relation of these values), to enable us to form a figure whose area is equal to the square of diameter of its inscribed circle. Therefore, if a second and dissimilar n-gon has a sine ratio^2 which equals half tangent ratio^2 of a third dissimilar n-gon, then the area of these dissimilars is *also* equal to square of diameter of their respective inscribed circles. It seems we must pass from under (be freed from) the influence of this 1 to 2 relation of sine ratio^2 to tangent ratio^2 in order to escape from their effects. Thus it appears that a possibility is shown whereby we may construct a series of dissimilar n-gons, and class them diam^2 n-gons, among which will be found *one* whose area = half perimeter × radius. We will preserve *this* one, for it is the wheat, while the same equation if applied to other forms seems to represent chaff. Mere opinion, however, proves nothing, so it is the writer's duty to show if there is a just foundation for his remarks. To do this we shall say that with $\frac{61}{125}$ for its sine^2, and $\frac{61}{64}$ for its tang^2, let an n-gon be made. The numbers em-

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ployed to express sine^2 and tang^2 rigidly fix three terms of the n-gon proposed, namely, its sine ratio^2, its tang. ratio^2, and its number of sides^2. The sine ratio^2 ($8\frac{1}{10}$) and its number of sides^2 $16\frac{73}{122}$ ($\frac{2025}{122}$) are the only values required for present discussion. For after the n-gon is made if the square of its side $= \frac{61}{125}$ of circumscribed diam^2, it will also $= \frac{61}{64}$ of it inscribed diam^2. We next choose for its perimeter $\sqrt{262.44}$, and say, $262.44 \div 8\frac{1}{10} = 32.4 =$ diam^2 of its circumscribed circle. And again say, $262.44 \times 122 \div 2025 = 15.8112 =$ side^2 of an n-gon. And since $61 \times 32.4 = 125 \times 15.8112$, no error appears respecting the sine of its angle. Then again diam^2 — chord^2 = inscribed diam^2 of n-gon; therefore, $32.4 - 15.8112 = 16.5888 =$ inscribed diam^2 sought. While lastly, $61 \times 16.5888 = 64 \times 15.8112$; hence, no error appears in connection with its tangent of angle. This n-gon when made has four equal surd-root sides whose extremities are connected under the arc by a short side which $= 16.2 - 4 \times \sqrt{15.8112} = .29468014$. From the foregoing description, that n-gon whose sine ratio$^2 = 8\frac{1}{10}$ should be easily made. Here we leave this for the present and proceed to construct a second n-gon, still employing $\sqrt{262.44} = 16.2$ for its perimeter, and will hereafter consider perimeter in terms of inches.

To make the new n-gon we say: let its base line $= 4\frac{1}{2}$ inches, and its two slant sides $= 4.05$ inches each, and its upper and parallel side $= 3.6$ inches. This n-gon has four straight line sides, each of which perfectly tangents an inscribed circle. When the figure is thus made, survey it carefully and thereby observe that its inscribed diam$^2 = 16.2$; and since perimeter$^2 \div$ diam$^2 =$ tang. ratio^2, it thus appears that its inscribed diam^2 = tang. ratio^2 = perimeter = 16.2. Here it would seem that a third dissimilar n-gon is now described, whose tang ratio$^2 =$ twice sine ratio^2 of the second dissimilar n-gon previously mentioned. Having described two dissimilar n-gons which stand upon opposite sides of the form which is numuered 16 and whose perimeter $= \sqrt{262.44}$, there arises a question respecting how

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much more, and how much less than 4.05^2 16.4025 do these n gons contain of area.

The writer, like others, is familiar with triangulation, but it seems to count for nothing here, for by this means of determining their respective areas we meet an absurdity too glaring to smooth over with fine speech. For this supposed method of determining area, if strictly applied to both figures, will show, or make it appear that the perimeter of a square cannot be moved towards a circle (made obtusely angular) nor towards an equilateral triangle without bounding area greater than the square of inscribed diameter of an n gon in both cases. This perverted appearance respecting their areas perhaps comes from the chaff in the equation $\frac{1}{2}$ perimeter $\times$ radius $=$ area. When rightly trangulated the n-gon whose sine ratio$^2 = 8\frac{1}{10}$ is made to appear to have area $= 16.6141084$, whereas its inscribed diam$^2 = 16.5888$. If the above seeming excess of inscribed diam^2 area existed, we know it would disappear by a continuous movement of the n-gon's perimeter towards the five equal sides. Hence at the point of departure of all *excess* of diam^2, we shall expect to find a new diam^2 area n-gon. And this juncture would presumably occur with a tang. ratio^2 of about $15\frac{5}{8}$. The idea that an n-gon of wholly obtuse angularity may be greater than a square of its inscribed diameter is inadmissible, and to avoid the evils complained of, the writer simply bonfires the chaff, quotes the equation at par, and accepts the teachings of arithmetic to sustain him in the indictment of an unholy thing.

Returning to the form whose tang. ratio$^2 = 1.62$, we shall say, that it is a figure so simple it rather invites application of the pernicious equation; and yet it is so symmetrical in its position in the family of n-gons, that it is easily defended against unjust assignment of area.

GEORGE WITHER AND HIS PORTRAITS. Southey says that Mr. Wither wrote under the best of his portraits this:

"What I WAS, is passed by; what I AM, away doth fly;
What I SHALL BE, none do see; yet in THAT my beauties be."

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Kings of England.

ENGLAND'S KINGS BEFORE THE CONQUEST.

First Elbert, then Ethelwolf; Ethelbald then
Ethelbert, Ethelred, know by all men;
Great Alfred, then Edward "the Elder," his sor,
Now Athelstan, "Glorious" the title he won.
Next Edmund and Eldrey and Edroy I sing.
Then Edgar, we find, called "the Peaceful," was king.
Edward "Martyr," and Ethelred named "the Unready,"
Sweyn, Edmund "the Ironsides," gallant and steady;
King Canute, his son Harold, the first of the name;
Harthacanute and then Edward, "Confessor," the same
Who to Harold of Wessex, Earl Godwin's great son,
Left sceptre and realm when his life's work was done.

SOVEREIGNS OF ENGLAND SINCE THE CONQUEST.

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John;
Next Henry the Third, Edwards I, II, and III,
And again, after Richard, three Henrys we see;
Two Edwards, Third Richard, if rightly I guess,
Two Henrys, Sixth Edward, Queen Mary, Queen Bess,
Then Jamie the Scotchman, and Charles whom they slew,
Yet received, after Cromwell, another Charles too;
Next Jamie the Second ascended the throne,
Then good Mary and William together came on;
Queen Anne, Georges four and Fourth William, all past;
God sent us Victoria — may she long be the last.

NORMAN KINGS.

William the Conqueror long did reign,
William his son by an arrow was slain;
Henry the First was a scholar bright,
Stephen was king without any right.

PLANTAGENET.

Henry the Second, Plantagenet's scion,
Richard the First was as brave as a lion.
John, though a tyrant, the charter signed,
Henry the Third had a weakly mind;
Edward the First conquered Cambria dales,
Edward the Second was born Prince of Wales.
Edward the Third humbled France in its pride,
Richard the Second in prison died.

HOUSE OF LANCASTER.

Henry the Fourth for himself took the crown,
Henry the Fifth pulled the French king down.
Henry the Sixth lost his father's gains,
Edward of York took hold of the reins.
Edward the Fifth was killed with his brother,
Richard the Third soon made way for another.

HOUSE OF TUDOR.

Henry the Seventh was frugal of means,
Henry the Eighth had a great many queens.
Edward the Sixth reformation began;
Cruel Queen Mary prevented the plan.
Wise and profound were Elizabeth's alms.

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STUART LINE.

England and Scotland were joined by King James.
Charles found the people a cruel corrector,
Oliver Cromwell was called Lord Protector.
Charles the Second was hid in an oak,
James the Second took popery's yoke.
William and Mary were offered the throne,
Anne succeeded and reigned alone.

HANOVERIAN KINGS.

George the First from Hanover came,
George the Second kept up the name.
George the Third was loved in the land,
George the Fourth was polite and grand.
William the Fourth had no heir of his own,
So Queen Victoria ascended the throne.

(See "History of England in Verse," Philadelphia, 1852. "Songs for the Little Ones at Home," New York, 1852. The *St. Nicholas Magazine*, 1855. NOTES AND QUERIES, Vol. XV, p. 296, Aug-Sept., 1897.)

Some Epitaphs.

STEVENSON'S EPITAPH. Robert Louis Stevenson it is stated wrote his own epitaph. He delighted in "La Solitude," his villa. He says:

"This spot, our garden and our view are sub-celestial. I sing daily with my Bunyan, that great bard,

'I DWELL ALREADY THE NEXT DOOR TO HEAVEN.'

If you could see my roses, and my aloes, and my fig-marigolds, and my olives, and my view over a plain, and my view of certain mountains as graceful as Apollo, as severe as Zeus, you would not think the phrase exaggerated."

His delight in the place moved him on one occasion to this characteristic epitaph:

Here lies
The carcase
of
Robert Louis Stevenson,
An active, austere and not inelegant writer,
who
at the termination of a long career,
wealthy, wise, benevolent, and honoured by the attention of
TWO HEMISPHERES,
yet owned it to have been his crowning favour
TO INHABIT
LA SOLITUDE.

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EPITAPHS ON FAT PEOPLE FROM ENGLISH ECCENTRICITIES. "In the year 1755 died the great tallow-chandler whose life and death are recorded on his tombstone :

Here lies in earth an honest fellow,
Who died by fat, and lived by tallow.

A CORPULENT PERSON.

Here lies the body of Thomas Dollman,
A vastly fat, though not a very tall man;
Full twenty stone he weighed, yet I am told,
His captain thought him worth his weight in gold.
Grim Death, who ne'er to nobody shows favor,
Hurried him off for all his good behavior;
Regardless of his weight, he bundled him away,
'Fore any one "Jack Robinson" could say.

A MORAL LESSON.

But why he grew so fat i' th' waist,
Now mark ye the true reason,
When other people used to fast,
He feasted in that season,
So now alas! hath cruel Death
Laid him in his sepulchre.

* * * * * * *

Therefore good people, here 'tis seen,
You plainly may see here,
That fat men sooner die than lean,
Witness fat Johnny Holder.

HUXLEY'S EPITAPH. A correspondent hands in the following epitaph for preservation :

And if there be no meeting past the grave,
If all is silence, darkness, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep.
And if an endless sleep He wills — so best.

"MY LITTLE HYMN-BOOK." The two stanzas below are credited to "My Little Hymn-Book" in a work published in New York, 1852, entitled "Songs for the Little Ones at Home." Who is the author of "How pleasant is Saturday night?"

MONDAY MORNING.

How pleasant is Saturday night,
When I've tried all the week to be good,
Not spoken a word that was bad,
And obliged every one that I could.

Tomorrow the sweet Sabbath comes,
Which our merciful Father hath given,
That we may have rest from our work,
And prepare for the sabbath of heaven.

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THE BIRTH DATE OF MUHAMMED EL-AMIN. "The Prophet of Islam, Muhammed El-Amin (o. w. b. e. p. a e. b.), was born, according to Christian dates, on April 10, 569. Our Sheikh (W. H. Abdullah Quilliam) was born on the same day of the same month, in the year 1856. Two of the numbers, 5 and 6, are the same in both dates. The other two numbers, 1 and 8, in the Sheikh's year of birth, make up 9, the other number in the year of the Prophet's. Now add the numbers together:

$$5 + 6 + 9 = 20$$
$$1 + 8 + 5 + 6 = 20$$

There are other strange coincidences worthy of being noticed here. The Muslim month in the year 1856 corresponds exactly with the same month in 569, so that both, according to Muslim and Christian dates, our Sheikh was born on the same day of the month as our glorious Prophet." — *The Crescent*, June 6, 1900, Liverpool, England.

THE TRUE CORNER STONE. This "Stone which Adam brought with him out of Paradise," appeared prominently in the ancient degree of R. A. M, under the name of "Stone of Foundation." Inscribed with the sacred name, it passed from Adam to Seth and Enoch, which latter buried it in Mount Moriah. Noah unearthed it; it was again buried, and later discovered by Abraham. Jacob erected his altar upon it at Bethel. Moses sat upon it at the battle of Rephidim. Eventually Solomon used it as the foundation stone of the Temple. This symbolical legend evidently represents divine truth, and is given by Dr. Geo. Oliver on the authority of R. A. Masonry and "The Mishna."

MERCURIUS, ORION, RAPHAEL, SEPHARIAL, ZADKIEL. We must refer "LLEWELLYN" to our January No., 1900, p. 24, for the more particular account of the leading English astrological almanacs. The real names of these astrologers are as we understand them: Mercurius, E. V. Williams, Orion, T. P. Ecob; Raphael, first, R. C. Smith; Raphael, second, R. T. Cross; Sepharial, W. Gorn Old; Zadkiel, first, Richard J. Morrison; Zadkiel, second, Alfred J. Pearce.

EPIGRAM ON POPE'S HOMER. The author of the following epigram expected one from Pope in reply, but we are not told whether he received one:

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

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WALT WHITMAN'S WORKS. The following cbeck-list of Walt Whitman published works is furnished to the *Book Buyer* by Ernest Dressel North, an ardent admirer of his writings as well as an enthhusiastic collector. Each of these volumes contains some variations from the other. There is a good opening for a careful bibliographer of this author, and it must be made by the combined knowledge of the Whitmaniacs and the collectors. All the world knows Whitman was most erratic in his methods. It is quite recently that any considerable attention has been paid to collecting first editions of Walt Whitman, and if he is the only truly original poet, as has been claimed by some, it is time that he receive his corner in the shelves of American first editions.

1 Leaves of Grass, Author's edition, 4to., Brooklyn, 1853
2 " " " Fowler Wells Co., 12mo., New York, 1856
3 " " " Author's edition, 16mo., Brooklyn, 1856
4 " " " Thayer & Eldredge, 12mo., Boston, 1860
5 Drum Taps, 12mo., New York, 1865
6 Leaves of Grass, 12mo., New York, 1867
7 " " " 12mo., Washington, 1871
8 Passages to India, 12mo., Washington, 1871
9 Democratic Vistas, 12mo., Washington, 1871
10 After All Not to Create Only, Roberts Bros., Boston, 1871
11 "As a strong bird on pinions free," 12mo., Washington, 1872
12 Memoranda During the War, Au. ed., 12mo., Camden, 1875
13 Leaves of Grass, Portrait and Life, 12mo., Camden, 1876
14 Two Rivulets, Author's edition, 12mo., Camden, 1276
15 Leaves of Grass, (suppressed). J. R. Osgood Co., Bos., 1881
16 " " " Author's edition, 12mo., Camden, 1882
17 " " " Rees, Welch & Co., 12mo., Phila.. 1882-3
18 Specimen Days and Collect. D. McKay, 12mo., Phila., 1884
19 Leaves of Grass, David McKay, 12mo., Philadelphia, 1884
20 November Boughs, David McKay, 12mo., Philadelphia, 1888
21 Complete Poems and Prose, Author's ed., 8vo., Phila., 1888
22 Leaves of Grass, with Sands at Seventy, with a Backward Glance o'er Travelled Roads, Author's edition, 333 copies printed, 12mo., Pbiladelphia, 1889
23 Good Bye, My Fancy, D. McKay, 8vo., Philadelphia, 1891
24 Leaves of Grass, D. McKay, 8vo., Philadelphia, 1891-2
25 Complete Prose Works, D. McKay, 8vo., Philadelphia. 1892
26 Leaves of Grass, Small, Maynard & Co., 8vo., Boston, 1897
27 Complete Prose Works, Portraits, do., 8vo., Boston, 1898

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QUESTIONS.

"Bring me a book about this, or any footstep of knowledge, if it be true."

1. Were there any early writers on charioting-drivng, or is the subject dealt with at all (technically) by any classical writer? Who are the earliest known writers on the general subject of driving? C. S. D., N. Y. City.

2. Who was the wife of John Calvin, the *Protestant?* S.

3. The following quotation is credited to Israel as if found in the Bible. If there, give the reference : ARNOLD.

"They that seek the Eternal understand all thing."

4. Has Hegel's work on "Phrenomenology" been translated into English and published, and if so, by whom published? R. L. K.

5. It is stated that there are six typographical errors in the Oxford edition of the King James Bible notwithstanding that several different proof-readers read it so carefully. Can some one furnish the list with the references? B.

6. In J. Radford Young's "Mathematical Tables, comprehending the Logarithms of All Numbers from 1 to 36,600, new edition, London, 1833, p. VI, in a footnote, he refers to an "Essay on the Computation of Logarithms," by himself. Who has a copy of this essay, and where and when published. H. C. L.

7. Why does the Apostle Peter always insist and say that Jesus was hanged on a tree (*xulon*) instead of crucified on a cross? Note the following :

"The God of our fathers raised up Jesus whom ye slew and hanged on a tree." (Peter, Acts v, 30.)

"And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree." (Peter, Acts x, 39.)

"Who his own self bare our sins in his own body on the tree." (I Peter ii, 24.)

"And though they found no cause of death in him, when they had fulfill all that was written of him, they took him down from the tree and laid him in a sepulchre." (Paul, Acts xiii, 29.)

"His body shall not remain all night upon the tree (for he that is hanged is accursed of God). (Deut. xxi, 23.) "Cursed is every one that hangeth on a tree." (Paul, Gal. iii, 13.)

XULON.

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Cleopatra to Antony.

BY MRS. SARAH M. CLARKE.

Spread a feast with choice viands — friends, 'twill be my very last —
Bring the rarest flowers to grace it — haste, my sands of life flow fast;
Place an asp beneath the lotus that shall light me to the grave
With its starry petal's splendor — weep not, let your heart be brave.

Speed, Octavian, with thy minions — fire thy heart with deadly hate!
Thou wilt miss the royal victim — Cleopatra rules her fate!
She defies Rome's conquering legions; let them triumph in her fall!
What is earthly pomp, or greatness? — love, thy love outweighs it all!

Thrones and sceptres are but trifles to my spirit's yearning pain;
What were fortune's *gifts*, without *thee* I would lose the world to gain!
Let no base heart tell our story; ages, speak, when time unurns
These dull ashes, say to Ages — soul to soul their love still burns.

Fatal asp, thy sleep's not endless, that the morrow's dawn will prove —
I shall reign in lands elysian, Antony's proud Queen of Love!
Isis, and Osiris, hear me! Hear me, gods of boundless power!
Ye have tasted deathless passion — ye will guide me to his bower!

Pardon, mighty ones, the error if Octavia I have wronged,
Judged by higher laws supernal — ah! what earthly passions thronged
Overpowering heart and reason — Nature, answering Nature's call,
Rushed, as cloud responsive rushes on to cloud, to meet and — fall.

Antony, my love, I'm dying! Curdles fast life's crimson tide,
But no dark Plutonian shadows fall between us to divide.
Hark! the Stygian waters swelling, call me, love, with thee to rest —
Death I fear not since thou braved it, pillowed on my aching breast.

Strange emotions fill my bosom as I near the vast unknown;
Yet my heart still throbs in dying, Antony, for thee alone.
Oh! I feel immortal longings — I can brave stern Pluto's frown —
Robe me in my regal garments, deck with jewels, sceptre, crown.

Antony! I'm coming! coming! open, open wide thy arms!
Ah! the blissful home of union robs the grave of its alarms.
See! the glorious heroes beckon o'er the Stygian water's swell —
I shall have immortal crowning! Egypt — dear old Nile! — farewell!

Daughter of Egypt.

BY BAYARD TAYLOR.

"Daughter of Egypt, veil thine eyes! I cannot bear their fire;
Nor will I touch with sacrifice those altars of desire
For they are flames that shun the day, and their unholy light
Is fed from nature's gone astray in passion and in night.

The Stars of Beauty and of Sin, they burn amid the dark,
Like beacons that to ruin win the fascinated bark.
Then vail their glow, lest I forswear the hope thou canst not crown,
And in the black waves of thy hair my struggling manhood drown!"

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Cleopatra's Soliloquy.

BY MARY BAYARD CLARK.

What care I for the tempest? What care I for the rain?
If it beat upon my bosom, would it cool its burning pain—
This pain that ne'er has left me since on his heart I lay,
And sobbed my grief at parting as I'd sob my soul away?

Oh Antony! Antony! Antony! when in thy circling arms,
Shall I sacrifice to Eros my glorious woman's charms,
And burn life's sweetest incense before his sacred shrine
With the living fire that flashes from thine eyes into mine?

Oh, when shall I feel thy kisses rain down upon my face,
As a queen of love and beauty, I lie in thine embrace,
Melting — melting — melting, as a woman only can?
When she's a willing captive in the conquering arms of man;

As he towers a god above her — and to yield is not defeat,
For love can own no victor if love with love shall meet.
I still have regal splendor, I still have queenly power,
And — more than all — unfaded is woman's glorious dower.

But what care I for pleasure? What's beauty to me now,
Since Love no longer places his crown upon my brow?
I have tasted its elixir, its fire has through me flashed,
But when the wine glowed brightest from my eager lips 'twas dashed.

And I would give all Egypt but once to feel the bliss
Which thrills through all my being whene'er I meet his kiss.
The tempest wildly rages, my hair is wet with rain,
But it does not still my longing, nor cool my burning pain.

For Nature's storms are nothing to the raging of my soul,
When it burns with jealous frenzy beyond a queen's control.
I fear not pale Octavia — that haughty Roman dame —
My lion of the desert, my Antony, can tame.

I fear no Persian beauty, I fear no Grecian maid —
The world holds not the woman of whom I am afraid.
But I'm jealous of the rapture I tasted in his kiss,
And I would not that another should share with me that bliss.

No joy would I deny him, let him cull it where he will,
So mistress of his bosom is Cleopatra still;
So that he feels forever, when he Love's nectar sips,
'Twas sweeter — sweeter — sweeter when tasted on my lips;

So that all other kisses, since he has drawn in mine,
Shall be unto my passion as water after wine.
A while let Cæsar fancy Octavia's pallid charms
Can hold Rome's proudest consul a captive in her arms.

Her cold embrace but brightens the memory of mine,
And for my warm caresses he in her arms shall pine.
'Twas not for love he sought her, but for her princely dower;
She brought him Cæsar's friendship, she brought him kingly power.

I should have bid him take her, had he my counsel sought;
I've but to smile upon him, and all her charms are naught;
For I would scorn to hold him but by a single hair,
Save his own longing for me when I'm no longer there;

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And I will show you, Roman, that for one kiss from me,
Wife, fame, and even honor, to him shall nothing be!
Throw wide the window, Iris; fling perfumes o'er me now,
And bind t e lotus blossom again upon my brow.

The rain has ceased its weeping, the driving storm is past,
And calm are Nature's pulses that lately beat so fast.
Gone is my jealous frenzy, and Eros reigns serene,
The only God e'er worshiped by Egypt's haughty queen.

With Antony, my lover, I'll kneel before his shrine
Till the loves of Mars and Venus are naught to his and mine;
And down through coming ages, in every land and tongue,
With them shall Cleopatra and Antony be sung.

Burn sandal-wood and cassia; let the vapor round me wreathe,
And mingle with the incense the lotus-blossoms breathe;
Let India's spicy odors and Persia's perfumes rare
Be wafted on the pinions of Egypt's fragrant air;

With the sighing of the night breeze, the river's rippling flow,
Let me hear the notes of music in cadence soft and low;
Draw round my couch its curtains — I'd bathe my soul in sleep;
I feel its gentle languor upon me slowly creep.

Oh, let me cheat my senses with dreams of future bliss,
In fancy feel his presence, in fancy taste his kiss,
In fancy nestle closely against his throbbing heart,
And throw my arms around him, no more, no more to part.

Hush! hush! His spirit's pinions are rustling in my ears;
He comes upon the tempest to calm my jealous fears;
He comes upon the tempest in answer to my call —
Wife, fame, and even honor, for me he leave them all;
And royally I'll welcome my lover to my side.
I have won him — I have won him from Cæsar and his bride.

Cleopatra.

Upon a couch of crimson silk she lay,
And floated down the slumb'rous, murky Nile;
Her wondrous eyes rebuked the god of day,
While the bright sun grew dim before her smile.
The warm air, fragrant from a lotus land,
Swept like a sensuous breath across the day;
What wonder Antony, with nerveless hand,
Drunk with her kiss, "threw all the worth away"?
Why wonder that he found a keener zest
Beside this piece of perfect, faultless clay,
Than waiting on the shores of Rome's unrest,
As willing captive at her feet he lay?
Her voice like some soft, low-toned instrument,
With music sweet her royal love proclaims;
It stills the tempest of his discontent,
And for her sweet enchantment he gives fame.
"Love is her theme and Antony her god;"
He lays his manhood at her royal feet,
And smiles upon the ruins while the flood
Of love sweeps o'er him, fragrant, warm, and sweet.

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Meeting of Antony and Cleopatra.

The arms of the proud Roman had triumphed over all;
His eagle flew victorious o'er vanquished tower and wall;
The chiefs of the Athenians, the sovereigns of the East,
Honored his haughty progress, his stately train increased.

While tribute here he levied, a crown he there bestowed,
What wonder that this Consul with pride of conquest glowed?
What wonder, then, forgetting that I, whose proud blood came
From Cheops and Cephrenes, of Ptolemy's great name —

That I, upon whose bosom Love lay with pinions furled,
Had but to raise my eyelids to subjugate the world!
What wonder, then, forgetting that I, of Pharaoh's line,
Unconquered monarch, reigned by right yet more divine —

By right of woman's beauty, than crown for higher power!
Forgetting this, he summoned, and set apart an hour
When I to him should answer at Tarsus, on the plea
Of treason 'gainst the city — 'gainst Rome conspiracy,

O Isis and Osiris! I heaped your altars high;
I fed the black bull Apis, laughing at triumph nigh,
And swore, by sacred Nilus, by Typhon, and each god,
To measure with the Consul my smile against his sword;

To make him feel that Egypt was queen in more than name,
And Cleopatra's sceptre more potent than his fame.
For, as in arms of Venus the fiery Mars lies still,
So knew I that this Roman would bow him to my will.

In galley bravely glided, with sails of Tyrian dye,
And oars of silver sweeping to sound of melody,
Reclined I on rich cushions, spangled with stars of gold,
Whose gleam my eyes' dark splendor outshine a thousand fold.

While rose and sank my bosom, e'en as the swelling tide,
In languid, soft pulsation; loose tresses, ebon-dyed,
Fell heavy o'er the pillows, as drapery o'er me fell,
And veiled the curves voluptuous, which Cæsar loved so well;

Rare fragrance of burnt incense, with breath of cassia blent;
Perfumed the airs that fanned me, with passion eloquent.
More fair than Trojan Helen, I, Egypt's Empress, came
In all Astarte's glory, the Roman's pride to tame.

The head of the Triumvirs, he, proudest of the three,
Gazed on me but one moment — then bowed he down to me.
Like as the snows of Atlas down to the heated plain,
Beneath the rays of Phœbus, in torrents rush amain,

So, melted by my beauty — the radiance of my smile —
He poured his soul before me, Enchantress of the Nile!
And, as that Nile uprises and floods the thirsty field,
So did I, Ethiop's sovereign, love to the Roman yield.

The blood of all the Pharaohs leaped through my veins like fire
When to my conquered captor I granted his desire.
As does the amorous sunbeam the dewy flower-cup sip,
Within his arms he held me, and feasted on my lip;

Draining Love's sweet elixir, I sank in his embrace;
Then, with moist lips half parted, I gazed upon his face —
Lips breaking into laughter, blood-red with passion's fire,
Now curved with scornful triumph, now warm with strong desire —

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Laughing that Roma's proudest lay captive in my arms,
Reveling in the lover won by my woman's charms,
Exulting that though Cæsar above his queen loved fame,
This more impetuous soldier my kiss alone could tame;

So, lighting flames far brighter than e'er on altar shone,
Till he, the world's great Tribune, knew but my will alone.
No stern, ice-blooded Cæsar, no calculating lord
Weighing 'gainst Cleopatra his honor and his sword —

But Antony, a hero, for whom my crown and throne
Were doubly worth the losing so that *his* love were won!
Like very gods we feasted; the sparkling wine outpoured;
Still sacrificed to Bacchus, as Eros we adored.

Wrapped in his warm embraces, while Sirius lit the dome,
What cared I then for Egypt, or what cared he for Rome?
He held — Rome's haughtiest Consul — *this*, every boon above,
By my rich kiss made royal, immortal by my love.

My fragrant breath inhaling, which e'er inflamed anew,
The frenzied blood sent molten his throbbing pulses through.
Half maddened by the rapture, his touch's magic charm,
I clasped, and kissed, and held him, to fire, delight, and calm.

So lay we, steeped in pleasure, till dawn had veiled the stars,
I yielding love like Venus to him, by Roman Mars,
Until the war-note's summons died mid soft music rare.
While breath of lotus-blossom grew faint on odorous air;

Till he, who came to conquer, lay conquered by my side —
Gave up for Cleopatra, the world, his fame, his bride.
Of all my glorious triumphs, this shall their lustre dim;
He, Latium's conquering Consul — *I*, conqueror of him.

Cleopatra Dying.

T. S. COLLIER.

Sinks the sun below the desert; golden glows the sluggish Nile;
Purple flame crowns sphinx and temple, light up every ancient pile
Where the old gods now are sleeping. Isis and Osiris great,
Guard me, help, give me courage like a queen to meet my fate.

I am dying, Egypt, dying! Let the Cæsar's army come;
I will cheat him of his glory, though beyond the Styx I roam.
Shall he drag this beauty with him while the crowd his triumph sings?
No, no, never! I will show him what lies in the blood of kings.

Though he hold the golden sceptre, rules the Pharaoh's sunny land,
Where old Nilus rolls resistless through the sweeps of silvery sand —
He shall never say I met him fawning, abject, like a slave;
I will foil him, though to do it I must cross the Stygian wave.

Down below the desert, sinking, fades Apollo's brilliant car,
And from out the distant azure breaks the bright gleam of a star,
Venus, queen of Love and Beauty, welcomes me to death's embrace,
Dying, free, proud, and triumphant, the last sovereign of my race.

Dying! dying! I am coming, O my hero, to your arms;
You will welcome me, I know it — guard me from all rude alarms.
Hark! I hear the legions coming, hear their shout of triumph swell;
But proud Cæsar, dead I scorn you, Egypt — Antony — farewell!

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Cleopatra's Dream.

BY W. W. STORY.

Here, Charmian, take my bracelets; they bar with a purple stain
My arms. Turn over my pillows — they are hot where I have lain.
Open the lattice wider, a gauze o'er my bosom throw,
And let me inhale the odors that over that garden throw.

I dreamed I was with my Antony, and in his arms I lay;
Ah me! the vision has vanished — its music has died away.
The flame and the perfume have perished — as this spiced aromatic pastille
That wound the blue smoke of its odor is now but an ashy hill.

Scatter upon me rose-leaves, they cool me after my sleep,
And with sandal odors fan me till into my veins they creep.
Reach down the lute and play me a melancholy tune,
To rhyme with a dream that has vanished, and the slumbering afternoon.

There, drowsing in golden sunlight, loiters the slow, smooth Nile,
Through slender papyri, that cover the wary crocodile;
The lotus lolls on the water, and opens its heart of gold,
And over its broad leaf pavement never a ripple is rolled.

The twilight breeze is too lazy those feathery palms to wave,
And yon little cloud is as motionless as a stone above the grave.
Ah me! this lifeless nature oppresses my heart and brain.
Oh, for a storm and thunder — for lightning, and wild, fierce rain!

Fling down that lute — I hate it! Take rather his buckler and sword,
And crash them and clash them together, till this sleeping world is stirred.
Hark to my Indian beauty — my cockatoo, creamy white,
With roses under his feathers — that flashes across the light.

Look! listen! as backward and forward to his hoop of gold he clings;
How he trembles, with crest uplifted, and shrieks as he madly swings!
Oh cockatoo, shriek for Antony! cry, "Come, my love, come home!"
Shriek, "Antony! Antony! Antony!" till he hears you even in Rome.

There — leave me, and take from my chamber that stupid little gazelle,
With its bright black eyes so meaningless, and its silly tinkling bell.
Take him; my nerves he vexes — the thing without blood or brain —
Or, by the body of Isis, I'll snap his thin neck in twain!

Leave me to gaze at the landscape mistily stretching away,
When the afternoon's opaline tremors o'er the mountains quivering play;
Till the fiercer splendor of sunset pours from the west its fire,
And, melted as in a crucible, their earthly forms expire;

And the bald, blear skull of the desert with glowing mountains is crowned,
That, burning like molten jewels, circle its temple round.
I will lie and dream of the past time, æons of thought away,
And through the jungle of memory loosen my fancy to play

When, a smooth and velvety tiger, ribbed with yellow and black,
Supple and cushion-footed, I wandered, where never the track
Of a human creature had rustled the silence of mighty woods,
And fierce in a tyrannous freedom I knew but the law of my moods.

The elephant, trumpeting, started when he heard my footsteps near,
And the spotted giraffe fled wildly in a yellow cloud of fear.
I sucked in the moontide splendor quivering along the glade;
Or, yawning, panting, and dreaming, basked in the tamarisk shade;

Till I heard my wild mate roaring, as the shadows of night came on,
To brood in the trees' thick branches, and the shadow of sleep was gone.
Then I roused and roared in answer, and unsheathed from my cushioned feet
My curving claws, and stretched me, and wandered my mate to greet.

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We toyed in the amber moonlight upon the warm, flat sand,
And struck at each other our massive arms — how powerful he was, and grand!
His yellow eyes flashed fiercely as he crouched and gazed at me,
And his quivering tail, like a serpant, twitched, curving nervously.

Then, like a storm he seized me, with a wild, triumphant cry;
And we met, as two clouds in heaven, when the thunders before them fly,
We grappled and struggled together, for his love, like his rage, was rude;
And his teeth in the swelling folds of my neck at times, in our play, drew blood.

Often another suitor — for I was flexile and fair —
Fought for me in the moonlight, while I lay crouching there,
Till his blood was drained by the desert; and, ruffled with triumph and power,
He licked me and lay beside me to breathe him a vast half hour.

Then down to the fonntain we loitered, where the antelopes came to drink;
Like a bolt we sprang upon them, ere they had time to shrink;
We drank their blood and crushed them, and tore them limb from limb,
And the hungriest lion doubted ere he disputed with him.

That was a life to live for! Not this weak human life,
With its frivolous, bloodless passions, its poor and petty strife!
Come to my arms, my hero; the shadows of twilight grow;
And the tiger's ancient fierceness in my veins begins to flow.

Come not cringing to sue me! Take me with triumph and power,
As a warrior that storms a fortress! — I will not shrink or cower.
Come, as you came in the desert, ere we were women and men,
When the tiger passions were in us — and love as you loved me then.

Antony and Cleopatra.

BY GENERAL W. H. LYTTLE.

I am dying, Egypt, dying! Ebbs the crimson life-tide fast,
And the dark Plutonian shadows gather on the evening blast.
Let thine arm, O Queen, support me! Hush thy sobs and bow thy ear!
Hearken to the great heart-secrets thou, and thou alone, must hear.

Though my scarred and veteran legions rear their eagles high no more,
And my wrecked and scattered galleys strew dark Actium's fatal shore;
Though no glittering guards surround me, prompt to do their master's will,
I must perish like a Roman — die the great Triumvir still!

Let not Cæsar's servile minions mock the lion thus laid low;
'Twas no foeman's arm that felled him — 'twas his own that dealt the blow;
His who, pillowed on thy bosom, turned aside from glory's ray;
His who, drunk with thy caresses, madly threw a world away.

Should the base, phebeian rabble dare assail my fame at Rome,
Where my noble spouse, Octavia, weeps within her widowed home,
Seek her! Say the gods have told me — altars, augurs, circling wings —
That her blood, with mine commingled, yet shall mount the throne of kings!

As for thee, star-eyed Egyptian, glorious sorceress of the Nile,
Light the path to Stygian horrors with the splendor of thy smile.
Give to Cæsar crowns and arches; let his brow the laurel twine;
I can scorn the Senate's triumphs, triumphing in love like thine.

I am dying, Egypt, dying — Hark! the insulting foeman's cry!
They are coming, quick, my falchion! Let met front them ere I die.
Ah! no more amid the battle shall my heart exulting swell;
Isis and Osiris guard thee — Cleopatra — Rome — farewell!

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Cleopatra to Antony.

BY OLIVE HARPER.

Last night as I lay in the moonlight, I listened in vain for your speech;
I lay in the light, and I stretched me, but empty my aching arms reach.
I drew back my soft silken curtains, to let in the splendor of night,
And it shone on my hot, throbbing bosom that glowed and pulsed in its light.

I breathed the soft breath of the midnight; I bathed in the moon's silvery flood;
I panted with heat, and the fever of love in my riotious blood.
I lay on my hot couch of purple, and I wished that it were a grave
I went to the crystalline fountain, there my hot body lave.

I plunged in the sparkling waters, beneath the broad light of the moon,
And the air was oppressive with fragrance with flowers that hung golden at noon.
I listlessly gazed on the garden, where rich trees bowed to the wave,
For my heart lay under a burden of jealousy strong as the grave—

Aye, strong as the grave and more cruel for Antony tarries away,
Has a fair woman captured the hero once victor in every fray?
Has a woman fettered my tyrant with tresses of bright golden hair?
Does she feed on his eloquent kisses? And has he forgotten me there?

Ho! Charmian, call me a messenger; I will send once more to my brave,
My grand, gray-haired, old Roman. Safe carry this message, O slave.
Since ever the day when my soldier clasped on his armor and sword,
To march at the beck of the Cæsar, I have never forgotten my word.

Not made was my promi-e for breaking, though my Roman would say with a smile
"Expect nothing better of women. Is't not so, my old Serpent of Nile?"
Ah! what king is like to my hero, with his royal, godlike form?
With his arms like the steel of Damuscus, and his voice as grand as the storm.

With shoulders like broad, snowy mountains, with lips like the pomegranate's bud;
Dark eyes like the deep pools in forests, quick-angered with hot, jealous blood.
Never another was like him. No warrior so brave and so true;
Can any one blame me or wonder that into my life he grew?

Antony, come back to your Egypt! The hours are so weary. It seems
The old delight in life's promise appears to me in my dreams.
One night I lay in deep slumber, oppressed by the evening's still heat,
And I dreamed I saw you lying stretched at a woman's feet.

That up to her pale, high forehead, were raised your passionate eyes,
And you lifted the hem of her garment, while your breath was broken with sighs,
You raised the hem of her garment, and pressed it long to your lips;
As if her mouth were her raiment you kissed, as the honey-bee sips.

Then, filled with a jealouy fury, I sprang at her treach'rous neck,
But you stretched your hands and caught me, and held my fury in check,
And I struggled, and screamed, and panted, while her carmine cheeks turned pale,
And she trembled, and drooped, and shivered, like a lily before a gale.

And then your red lips parted, and your white teeth showed between,
As you said: "I will go to my Egypt, and I never will leave my queen."
And then I awoke and called you, but I called to an empty space;
I listened for your answer, and heard but the sullen pace

Of the slow and sluggish river that creeps by the palace door,
And I turned on my heated pillow, and wept, for my heart was sore.
I would give my kingdom to see you; if only a little while
You clasp me again, and call me your Serpent of the Nile.

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Glad if you came but to chide me, or should curse me in your mood,
For only love or jealousy would fan a flame in your blood.
What an empty life is this one that I'm living out alone!
From a whole world full of suitors, not one I'd call my own;

For my grim and grizzled hero, with his crisp and curling hair,
Widowed forever leaves me, if he forgets me there.
Bring me a tiger-lily, Iris, I will have my fortune told,
I will have a lover for every black spot on its petals of gold;

Each leaf shall be a sabre to hew all traitors down,
And then I will call my soldier, and I'll give him Egypt's crown.
Lily, what is my fortune? Will my Antony come home
To his burning sands of Egypt, or tarry there in Rome?

See! The spotted lily quivers; look! The heavy palm-tree waves,
And the lions now lie crouching that once were roaming brave;
And the listless, lagging river is hot now, and it burns
And all Egypt seems as waiting till Antony's return.

What! Here is a Roman soldier — good news bring you from Rome?
Quick! Tell me of my Antony, and say he's coming home —
Home to his queen who loves him; home to his longing mate,
Who long ere this has wearied of watching; but she waits —

Your news, grim Roman soldier? My Antony, will he come?
And was he friends with Cæsar when you left him at Rome?

* * * * * * * * *

Charmian, think you I'm dreaming? Was a soldier here from Rome?
Did he tell me of Antony, and say he was coming home?

Here, let me whisper softly, lest you shall think I rave,
Did he tell me my Antony had wedded the pale Octave?
What shall I do, oh, Charmian? Where hide my shame and grief?
Give me to drink mandragora; will oblivion give relief?

O Iris! The glory of Egypt to the earth is trolled and torn,
No more the head of kingdoms, her queen is held for scorn.
Charmian, robe me in sable, and drape the palace in gloom;
I care not now for its splendor; a palace may be a tomb.

When I think of the deep devotion I laid at his slightest breath,
My heart beats faint and heavy, and I wish it might mean death.
Think you, Iris, he is happy with his pale and bloodless Octave,
And forgets there is an Egypt? Gods! Let me reach this slave,

The black night-bird of Erebus, that brought the evil tale,
I'll scourge and lash and rack him till his evil heart shall quail.
'Tis another name for traitor — a Roman soldier? Shame!
Aye, shame it is, for Antony bear's a Roman soldier's name!

* * * * * * * * *

List, Charmian! Hear ye music! Methinks I hear the sound
Of war-like tramp, and the footstep of my Antony on the ground.

It is my soldier's footstep — now the gods be praised! He's come —
My love has proved a magnet to draw him away from Rome.
Aye, now I'll sound a pæan that shall echo far and near,
And the envious gods shall listen as it rings out sad and clear!

He loves me, Antony loves me; tear your tawny hair, Octave!
He left you for me and Egypt; wring your slighted hands and rave.
Let Cæsar behold your sorrow, and bewail your vaunted charms;
Tell him Antony's in Egypt, and asleep in Egypt's arms.

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Death of Cleopatra.

BY JULIA CLINTON JONES.

Why tarries thus my Tribune? The weighed hours drag on.
'Tis æons, slave! I tell you, since Antony is gone.
Now, by the hide of Apis! by Isis' sacred veil!
The walls of Rome shall totter before the Tribune fail!

I fear not haughty Cæsar, my heart his power distains;
The pale blood of Octavia creeps in her brother's veins,
While he who once was Egypt has piled Love's altar high,
Remembering her caresses, may Egypt's foes defy.

Fling wide the casement, Iris! and, Charmian, bring the steel
That once my Roman yielded; I would its sharpness feel.
Ye Gods! that Pharaoh's daughter in place of sun should stand,
To fight like fettered tigress, while others draw the brand!

With lips, twin flames of passion, with eyes that shame the stars,
With form of Grecian Helen, yet bear I heart of Mars!
I'd fling my crown to Nilus, and kneel to sacred night,
To know that haughty Cæsar acknowledged Egypt's might.

Hark to the crash of metal — the bray of trumpet loud —
How dare the fools this tumult? What means this surging crowd?
Why droops Rome's stately standard — staffless, and stained, and tore?
Why lags the slave that bears it? Not thus should it be borne,

But in the teeth of triumph, and floating on the wind,
With victory around it, and conquered field behind.
Off with the slave to torture, while ye who cower nigh —
Hist, hist! 'tis "Actium!" "Actium!" 'tis "Antony!" they cry.

'Tis news of triumph, surely! none other dare he send —
That banner was the Cæsar's, or Lepidus', his friend.
Perhaps e'en now the Tribune hastes hither to my feet;
Bind up my tresses, Nea, ere Antony I meet.

How stirs the blood within me, when they but call his name!
At thought of his embraces my pulses leap in flame!
I live but half my being until again I taste
The rapture of thy kisses — haste, Antony! oh, haste!

Bring out the regal purple — bring out my diadem!
I'll 'tire me for the victor with every flaming gem.
Though fair as Aphrodite at Tarsus, when we meet
In city of Serapis, my charms are potent yet.

When, flushed with pride of conquest, the consul summons sent
That Egypt should attend him, in conscious power I went.
Each went to slay the other, and each became the slain.
But, by the great Osiris! I'd die that death again!

Oh, that wild night on Cydmus, when Sirius shone above,
We poured our full libations, and owned no god but Love!
Then maddened by the rapture of passion's frenzied glow,
We burned with fiercer fires than Isis' altars know.

Scorning all other triumphs, he reveled in my charms,
While all the world I cared for I held within my arms.
That night e'er gods might envy! Come, Antony, once more,
I'll rouse my throbbing pulses, like wine my kisses pour!

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Now, by the throne of Pharaoh, let fame, ambition slip!
For Egypt longs to clasp you, an empire, on her lip.
The lotus-perfumed breezes blow soft o'er reedy Nile;
Our Alexandrian revels and Cleopatra's smile

Await to greet the victor. Hark, hark! that odious shout!
It has a sound like "ruin!" There, Charmian, list without.
Who dares to couple ruin with the Triumvir's name?
Or who dares cry "Disaster!" and blare forth Egypt's shame?

Ah! by our sire, Sesostris! by every Ptolemy!
I'll teach the slave a lesson when comes Marc Antony.
Perchance that cold Octavia hath chilled with cold embrace
The martial blood within him. Her frozen, marble face

Hath turned to ice his fires; thus some mischance hath come.
Then needed he his Egypt, to thraw that frost of Rome.
But he, the great Triumvir, and Cleopatha's lord,
Has won too many triumphs to fall 'neath Cæsar's sword.

Ho, guards! enforce a silence! When next the rabble cry
They'll cheer the mighty Tribune, and hail his victory.
Ha, Charmian, some word passed thee, and smote upon mine ear;
Speak out! Why dost thou falter? Shall I, an empress, fear.

The Circe of old Egypt, the Serpent of the Nile,
Though every god desert her, can Death himself beguile.
Speak quick! again —— Thou liest! What, dead! — the Tribune dead!
Forsaking Cleopatra — is *that* what thou hast said?

Out, out? thou brazen liar! Serapis' self might shrink
To tear my lover from me. I'd snatch him from the brink
Of that dark, awful region. I hear! 'tis true — again!
"Fallen the great Triumvir, on his own weapon slain!"

I *knew* no paltry Cæsar could lower this Roman's crest;
His *own* steel drew the torrent — none other pierced his breast.
He, o'er himself sole victor, hath gone with daunted tread,
For us a colder Cydmus in Stygian shades to spread.

What could the gods grant better, O Antony, than this —
To live in arms of Egypt, and die for Egypt's kiss?
Shall I survive my kingdom — a queen undone, discrowned?
Shall minion of an upstart, a Ptolemy be found?

What though Octavia seek me, it were in truth disgrace
Should puppet of an empire usurp the sovereign's place.
Old Egypt's proud Astarte hath held too high a sway —
For whom one conqueror lanquished, one held a world at bay.

Come hither, Charmian! Nea! Prepare my regal state;
I go to wake Serapis, and banquet with my mate.
Bare once again my bosom; these smooth, warm limbs unvail;
Perfume my dusky tresses; tinge where the rich hues pale;

For even now Serapis his shadow o'er me flings;
I'd go as fits the daughter of Egypt's mighty kings.
There, throw the gauze about me. Look Iris, that I be
Fair as myself at Tarsus, to meet Marc Antony.

Now for the last caresses! Ah, gods! with closer clasp,
And sweeter lip than lover's, clings to my breast the asp.
The lotus scents oppress me — I see Canopus shine!
So! Death alone is royal, and only Love divine!

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Egypt's Dying Queen.

Antony! my love and lover, conquered by my wondrous spell,
Glorious victim of my magic, have I dragged thee down to hell?
Fallen chieftain! Unthroned monarch! Lost through blindest love of me,
Fast, on shades of night eternal, wings my soul its flight to thee!

Cæsar shall not grace his triumph with proud Egypt's captive queen;
Soothed to sleep by aspic kisses, soon my breast on thine shall lean;
Soon my life, like lotus blossoms, swift shall glide on Charon's stream;
Clasped once more in thine embraces love shall prove an endless dream.

Iris! Charmian! Bind my tresses — place the crown above my brow;
Touch these hands, and take these kisses — Antony reprove not now.
Gods! My lips breathe poisoned vapors; they have struck my Charmian dead!
Foolish minion! Durst precede me where my spirit's lord has fled?

None shall meet his smile before me, none within his arms repose;
Be his heart's impassioned fires quenched upon my bosom's snows.
None shall share his burning kisses, ere I hasten to his side;
Octavia's tears may prove her widowed — Cleopatra's still his bride.

See! my courage claims the title; closer press the aspic fangs;
Memories of his quickening touches sweeten now these deadly pangs.
Honor, manhood, glory's teachings, *all* he bartered for my smile;
Twined his heart-strings round his fingers, vibrant to the touch the while.

Follow fast my silver rudder; fled from Cæsar scornful eye;
Heeded not his bleeding honor, glad upon my breast to lie.
Then I snared him in my meshes, bound him with my wily art,
From the hand of conquering legions snatched him captive to my heart.

Wild his soul at my caresses: weak his sword at my command;
Rome, with fury, saw her mightest bowed beneath a woman's hand.
Noblest of the noble Romans! Greatest of the emperors — thee!
Thou didst fling away a kingdom — Egypt gives herself to thee!

Sweet as balm, most soft and gentle, drains the asp my fainting breath;
Antony, my lord, my lover! stretch thine arms to me in death.
Guide me through the deepening shadows — faint my heart and weak my knee;
Glorious victim! Ruined hero! Cleopatha dies for thee!

Cleopatra.

Beneath a glorious light, that fondly lies
  On ruined temples and wide-spreading sand,
  The Nile, gold-fretted, lingers through the land.
Once, long ago, your eager, hundry eyes,
With youth's glad wonder sought the purple skies
  Across the fields where graceful palm-trees stand,
  And saw the pyramids, superbly grand,
Silent and massive, from the desert rise.
Then mighty fleets, alight with gleaming steel,
  And veteran legions, rich in wealth of scars,
    Were freely offered for your rapturous kiss.
Your luring smiles made earth's vast empires reel,
  And when your eyes shown out like cloud-set stars,
    Heaven had no light could make men turn from this.

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Cleopatra.

BY RAMSEY MORRIS.

Today you see me here in stone, a pulseless queen,
A sculptor's vain imagining of what I've been.
He gave to me a form of grace, a regal air,
He fashioned me with artist's skill beyond compare.

Yet hath he missed me for all that, his art is cold;
His chiseled likeness halts at life, does not unfold.
I dream in this one attitude through all my days,
While countless eyes pause, where I rest, with lingering gaze.

Could they but see me as I was in Egypt's land,
My queenly state, my ebon guards, my legions grand,
The robes which draped my perfect form with matchless grace,
The gems which flashed on all my limbs, and, ah, my face,

That face which conquered Antony with potent wile,
Which made me famed from end to end the golden Nile.
The eyes which poets sung were stars of glorious light,
Which wielded power greater far that warriors' might,

Oh, Sculptor, give me back my life, to reign once more,
To lead my retinue along Nile's tawny shore,
To find again my Antony. To feel his arms,
To rest secure within their fold from earth's alarms.

Oh, change me from this icy thing to living queen,
I want to show to all the world what I have been.
Breathe soul into this shapely form, return my voice,
The multitude will praise your skill, and loud rejoice.

Is it not sad that I who ruled by beauty's right,
Should vanquished be by death, and roam through Stygian night?
I wander desolate and lone, through midnight lands,
Oh, give me life, and Antony. and Egypt's sands!

Marcus Antonius.

W. W. STORY.

'Tis vain, Fonteus! — As the half-tamed steed,
Scenting the desert, lashes madly out,
And strains, and storms, and struggles to be freed,
Shaking his rattling harness all about—
So, fiercer for restraint, here in my breast,
Hot passion rages, firing every thought;
For what is honor, prudence, interest
To the wild strength of love? Oh, best of life,
My joy, hope, triumph, glory, my soul's wife,
My Cleopatra! I desire thee so
That all restraint to the wild winds I throw.
Let come what will, come life, come death, to me
'Tis equal, if again I look on thee.
Away, Fonteus! tell her that I rage
With madness for her. Nothing can assuage

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The strong desire, the torment, the fierce stress
That whirls my thoughts round, and inflames my brain,
But her great ardent eyes — dark eyes, that draw
My being to them with a subtile law,
And an almost divine imperiousness.
Tell her I do not live until I feel
The thrill of her wild touch, and through each vein
Electric shoots its lightning; and again
Hear those low tones of hers, although they steal,
As by some serpent charm, my will away,
And wreck my manhood. O Octavia,
This lying galls me — this poor, mean pretense
Of love — this putting every word to school —
When all, at best, is blank indifference.
Even hate for you is only cold and dull —
I hate you that I cannot hate you more.
Were you but savage, wicked to the core,
Less pious, prudish, prudent, made to rule,
I might have loved or hated more; but now
Nothing on earth seems half so deadly chill
As thy insipid smile and placid brow,
Your glacial goodness and proprieties.
Tell my dear serpent I must see her — fill
My eyes with the glad light of her great eyes,
Though death, dishonor, anything you will,
Stand in the way! Aye, by my soul! disgrace
Is better in the sun of Egypt's face
Than pomp or power in this detested place.
Oh for the wine my queen alone can pour
From her rich nature! Let me starve no more
On this weak, tepid drink, that never warms
My life-blood; but away with shams and forms!
Away with Rome! One hour in Egypt's eyes
Is worth a score of Roman centuries.
Away, Fonteus! Tell her, till I see
Those eyes I do not live — that Rome to me
Is hateful — tell her — oh! I know not what —
That every thought and feeling, space and spot
Is like an ugly dream, where she is not;
All persons plagues; all doing wearisome;
All talking empty; all these feasts and friends —
These slaves and courtiers, princes, palaces —
This Cæsar, with his selfish aims and ends,
His oily ways and sleek hypocrisies —
This Lepidus; and, worse than all by far,
This mawkish, pious, proud Octavia,
Are bonds and fetters, tedious as disease,
Not worth the parings of her finger-nails.
Oh, for the breath of Egypt! — the soft nights
Of the voluptuous East — the dear delights
We tasted there — the lotus-perfumed gales

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That dream along the low shores of the Nile,
And softly flutter in the lanquid sails!
Oh, for the queen of all — for the rich smile
That glows like autumn over her dark face —
For her large nature — her enchanting grace —
Her arms, that are away so many a mile!
Away, Fonteus! lose no hour — make sail —
Weigh anchor on the instant — woo a gale
To blow you to her. Tell her I shall be
Close on your very heels across the sea,
Praying that Neptune send me storms as strong
As passion is, to sweep me swift along,
Till the white spray sing whistling round my prow,
And the waves gurgle 'neath the keel's sharp plow.
Fly, fly, Fonteus! When I think of her
My soul within my body is astir!
My wild blood pulses, and my hot cheeks glow!
Love with its madness overwhelms me so
That I — oh! go, I say! Fonteus, go!

Cleopatra.

BY FANNY DRISCOLL.

On crimson cushions, floating down the Nile —
The old, old Nile of dreams and sleep — slow drifting,
With Antony a slave beneath her wile,
And over her the sunbeams brightly sifting,
O starry eyes that would a soul beguile
From glittering courts of heaven to nether hell!
Great midnight lamps — slumberous, and sweet, and fell,
With heavy lily-lids so slowly lifting —
Falling, trembling, drooping 'neath his smile,
The smile of Antony, who drinks her beauty in
In breathless rapture!
Why should it be sin
To be a craven, and let proud Rome go
To the invading dogs, when the sweet woe
Of Cleopatra's love is all his own?
Oh, what is honor to a kiss of her
Clinging, and long, and warm, and rich as myrrh?
Languid she lies beside him as they float
Down the old Mystic Nile in sunset splendor.
A serpent gleams about her dusky throat;
Her luscious mouth is curved in smiles, and tender;
Her tawny limbs, half-bare and half-concealed,
Are perfect as the lotus buds; her hair,
Perfumed and silken, trails in heavy cloud
Across her tawny bosom, where the blood
Throbs red and hot. The sunset's tinted shrouds
Fade into night. Her velvet lips are parted;
She winds her arms round Antony, faint-hearted,

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And all the world is lost, well-lost, for this,
For this one rapturous, shivering, maddening kiss.
And night comes down to take her star-gemmed throne.
And Antony is in the feverish flood
Of this great rushing madness. And the hours
Are long and dark; faint with the musk of flowers,
And drowsy music, as they drift and drift,
Wrapped in each other's arms, adown the Nile.

"Not Dead But Risen."

TRANSLATED FROM THE ARABIC BY EDWIN ARNOLD

"He who died at Azen sends this to comfort all his friends:

Faithful friends, it lies, I know, pale, and white, and cold as snow
And ye say "Abdalla's dead!" Weeping at the head and feet.
I can see your falling tears, I can hear your signs and prayers;
Yet I smile and whisper this, "I am not the thing you kiss."
Cease your tears and let it lie, it *was* mine, it is not I.
Sweet friends: what the women leave for the last sleep of the grave,
Is a hut which I am quitting, is a garment no more fitting;
Is a cage from which at last, like a bird my soul has passed,
Love the inmate not the room, the wearer not the garb, the plume
Of the eagle, not the bars that keep him from those splendid stars.
Loving friends, be wise, and dry straightway every weeping eye.
What ye lift upon the bier is not worth a single tear.
'Tis an empty shell — one out of which the pearl has gone,
The shell is broken, it lies there, the pearl, the all, the soul, is here.
'Tis an earthern jar, whose lid Allah sealed, the while it hid
That treasurer of his treasury, a mind that loved him; let it lie.
Let the share be earth's once more, since the gold is in his store.
Allah glorious, Allah good, now thy word is understood;
Now the long, long wonder ends, yet ye weep my erring friends,
While the man whom you call dead, is unspoken bliss, instead,
Lives and loves you — lost, 'tis true, for the light that shines for you;
But in the light ye cannot see, of undisturbed felicity —
In a perfect paradise, and a life, that never dies.
Farewell, friends! But not farewell: where I am ye too shall dwell.
I have gone before your face a moment's worth, a little space,
When ye come where I have stept — ye will wonder why ye wept.
Ye will know by true love taught, that here is all, and there is naught.
Weep awhile if ye are fain, sunshine still must follow rain.
Only not at death, for death now ye know is that first breath,
Which our souls draw, when we enter life which is of all life centre;
Be ye certain all seems love heard from Allah's throne above.
Be ye stout of heart, and come bravely onward to your home
La Allah illa Allah. O Love divine, O Love alway.
He who died at Azan gave this to those who made his grave."

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A Problem in Gravitation.

BY EVAN MCLENNAN.

(The philosopher should be a man willing to hear every suggestion, but determined to judge for himself. He should not be biased by appearances, have no favorite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities he adds industry, he may indeed hope to walk within the veil of the temple of Nature. — FARADAY.)

The problem here to be discussed may be introduced by endeavoring to answer the question, Does the Mississippi River flow uphill? The practical way of answering this question is that, since the elevation of the river-bed with respect to the ocean level continually decreases southward until it finally reaches the Gulf of Mexico, and since water naturally flows from a higher to a lower level, therefore the Mississippi River flows *downhill*, and *not uphill*.

But this is only a superficial way of looking at the problem; and to get at the very bottom of it, we must examine the causes which, in accordanee with the theory of gravitation — universally admitted as governing the case — have determined the present shape of the Earth's surface, and made it vary from the standard spherical form which it would have in the absence of those causes.

Let us proceed, then, carefully to examine the facts of the case in the light of this theory.

According to the theory, we are taught that the greater the distance from the Earth's center at which the Earth's attraction acts, the less will be the effect of that attraction: from which it follows that, in the absence of other intervening causes, it would be an impossibility for water to flow from any place relatively near to the Earth's center, where the attraction is relatively great, to a place more remote from the Earth's center, where the attraction would be relatively less. But this is precisely what the Mississippi River does, because, owing to the greater equatorial than polar diameter of the Earth, the mouth of the river is much farther from the Earth's center — more than two miles, in fact — than its source. Let us inquire, then, what other intervening causes have a bearing on the case.

In any recent work on astronomy we may find that the equatorial diameter of the Earth is about 7,926 miles, while the polar diameter is nearly 26½ miles less. This makes the Equator more than thirteen miles farther from the Earth's center than the Pole. And since the given diameters of the Earth in-

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volve a meridianal circumference of 23,900 miles, and the distance from the Pole to the Equator is one fourth of this, or 6,225 miles, then there is, with respect to the Earth's center, an average rising gradient from the Pole to the Equator of 13 miles to 6,225 miles, or 11 feet to the mile; while, for the last 200 miles of the river's course, the falling gradient, with respect to the ocean level, is only one-eighth foot to the mile (according to the standard authority of Captain Humphrey's Report to Congress in 1861; from which also all other data relative to the river used in this problem are borrowed.)

In other words, the height of the river above sea level 200 miles from its mouth, or seven miles above Donaldsonville, is only about 25 feet, while, on the supposition that the said point of the river is on a parallel of latitude 75 miles due north of its mouth, that point would be 75×11, or 825 feet, nearer the Earth's center than the river mouth; so that, with respect to the Earth's center, the river in the last 200 miles of its course actually flows uphill a distance of 800 feet, or $10\frac{2}{3}$ feet to the mile, if the course of the river were directly south from the said point.

Now, starting from rest and if not obstructed by any other cause, a body may fall toward the Earth's center a distance of 16.1 feet in one second of time by the Earth's attraction. But, if the path of the falling body becomes more and more inclined from the vertical, the distance which the body will traverse in one second of time beeomes less and less than 16.1 feet, until, when the degree of inclination arrives at the horizontal, it becomes nothing. In fact, the distance through which the body will move in one second at different inclinations varies from 16.1 feet as the cosine of the angle which the inclined path makes with the vertical, or as the sine of the angle which it makes with the horizontal. (Compare G. P. Tait's *Mechanics*, §130, *Ency. Brit.*, 9th Ed.) The uphill inclination of $10\frac{2}{3}$ feet to the meridianal mile, just found for the river, is equivalent to nearly seven minutes of arc from the horizontal; and the sine of this arc multiplied by 16.1 feet equals about .39 inch. So that, subject to the variation of level, with respect both to the ocean surface and the Earth's center, and excluding the effect of friction, the Mississippi River should flow northward in the last 200 miles of its course a distance of .39 inch in one second, starting from rest.

Now there is one, and apparently only one, factor that tends to prevent this result, namely, the centrifugal tendency generated by the Earth's axial rotation, which causes the water to flow toward the Equator much in the same manner that it is

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caused to flow toward the rim of a revolving grindstone. Let us determine, then, the amount of this centrifugal tendency and see if it is sufficient to overcome the tendency of the river to flow northward owing to the variation of level.

The equatorial radius of the Earth is about 3,963 miles, and this, in connection with the Earth's axial revolution in a period of 24 hours, involves a velocity at the Equator of about .288 mile per second. At latitude 30°, however, about where the portion in question of the river is situated, the radius of revolution is less than at the Equator — varies, in fact, as the cosine of the latitude, which makes the radius of revolution and the velocity per second at latitude 30°, 3,432 miles and .25 mile respectively. And to determine the centrifugal tendency generated by this radius and velocity, we have the following application of the old, familiar theorem —

$$((3432)^2 + (.25)^2)^{\frac{1}{2}} - 3432, \text{ or practically, } \frac{(.25)^2}{2(3432)},$$

or nearly .000009 mile, or .0472 foot, or .57 inch. But this centrifugal tendeney is in a direction vertical to the Earth's axis; which vertical forms an angle with the horizontal on the side next to the Equator, at latitude 30°, or 120 degrees; and, therefore, the horizontal component of this centrifugal tendency, which alone would be available to urge the water toward the Equator, would be, according to the theory of the resolution of forces, .57 inch multiplied by the cosine of 120 degrees, or .294 inch. And thus we find that the centrifugal tendency genenated by the Earth's rotation would urge the waters of the Mississippi River toward the Equator a distance of only .294 inch in the first second, starting from rest, and excluding friction, as before; while, as we have just seen, the variation of level, according to theory, would urge the water .39 inch in the opposite direction in the same time.

Therefore the answer which the theory of gravitation, in conjunction with the centrifugal force of rotation and variation of level, furnishes to the question with which we started is that the river should flow northward, and, consequently, that it does actually flow uphill.

The question does not seem at all difficult, and it is hard to see wherein the foregoing is not a fair solution of it. It is true that the centrifugal tendency generated by the Earth's rotation at latitude 30° is .57 inch and therefore in excess of the .39 inch which the deviation from the level, with respect to the Earth's center, would urge the water horizontally northward. But it is also very plain that this centrifugal tendency of .57

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inch is directed vertically from the Earth's axis of rotation and therefore that all of it could not be available to urge a body horizontally southward. In fact, Prof. P. G. Tait (Art. *Mechanics*, *Ency. Brit.*, 9th Ed., §108) tells us precisely the portion which would be thus available, namely, that represented by the cosine of the angle which the centrifugal force makes with the horizon in that direction ; that is, cosine $120 \times .57$ inch, or .294 inch, as before stated. The other portion of the centrifugal tendency would be vertical to the horizon and would therefore be directly counteracted and canceled by the Earth's direct attraction.

Moreover, according to the present theory, it is obviously undeniable that, if the Earth's rotation did not exist, the river could not possibly flow southward, for the reason that, by doing so, it would be moving away from the Earth's center, where the Earth's attraction is theoretically located ; for it would be simply a contradiction in terms to hold that, in obedience to the Earth's *attraction*, the water should move *away* from the source of that attraction. And yet it seems to require but a very simple calculation to demonstrate that the effect of the Earth's rotation is wholly insufficient to overcome the known southward gradient of the Earth's surface away from its center.

And even if, instead of the last 200 miles of its course, we take its entire course from source to mouth, the river should, according to theory and the known facts, still flow northward. For, the source of the river being 1,680 feet higher than its mouth with respect to the ocean level and also on a parallel some 1,300 miles directly north of its mouth, there would be an average ocean-level fall of 1.3 feet for each meridianal mile; and deducting this fall from the rise from the Earth's center of 11 feet per meridianal mile leaves 9.7 feet to the mile of a rising gradient of the river's course with respect to the Earth's center. This gradient involves an angle with the spherical horizon of some $6\frac{1}{4}$ minutes of arc, the sine of which multiplied by 16.1 feet gives a northward horizontal flow of .355 inch in one second. But, as will subsequently appear, the average horizontal southward component of the centrifugal tendency between latitudes 28° and 48°, where the river lies, is about .318 inch in one second ; thus leaving a comfortable margin for the northward direction of flow of the entire river.

Theoretically, therefore, it seems that all of the Mississippi Valley slopes rapidly to the north, and all the rivers of that valley should flow in the direction opposite to that in which they now flow. And not only this, but the Gulf of Mexico should also follow the rivers, and all of the United States of America

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except possibly the tops of the mountain range, should be buried, under the ocean. For if, instead of any single river, we consider the case of the ocean itself, we shall find that this conclusion, instead of being confined to a single locality, is of world-wide application.

As before stated, the average rising gradient from the Pole to the Equator, with respect to the Earth's center, is 11 feet to the mile, which would form with the spherical horizon an angle whose sidea is .00208; and this multiplied by 16.1 feet makes .4 inch, which is the distance that a body would be urged horizontally away from the Equator all over the Earth's surface in one sec nd from rest in consequence of this gradient, if the Earth had no axial rotation. Then calculating the effect of rotation, we find that, at the Equator, a centrifugal tendency is generated of

$$((3{,}963 \text{ miles})^2 + (.288 \text{ mile})^2)^{\frac{1}{2}} - 3{,}963 \text{ miles},$$

or .664 inch, in each second. But of this centrifugal tendency the whole of it being vertical to the horizon, no portion whatever resolves into a horizontal component, and all of it is, therefore, counteracted and canceled by the direct action of gravity. Denoting the equatorial radius by R, the radius of rotation by r, the centrifugal tendency by F, and the equatorward horizontal component of the centrifugal tendenry by H, then we have —

	R	r	F	H
At latitude 0		3,963 miles.	.664 in.	0
" " 10	Cos 10 R =	3,903 "	.654 "	.102 in
" " 20	Cos 20 R =	3,724 "	.624 "	.213 "
" " 30	Cos 30 R =	3,432 "	.575 "	.288 "
" " 40	Cos 40 R =	3,036 "	.509 "	.327 "
" " 45	Cos 45 R =	2,802 "	.470 "	.332 "
" " 50	Cos 50 R =	2,547 "	.427 "	.327 "
" " 60	Cos 60 R =	1,982 "	.332 "	.288 "
" " 70	Cos 70 R =	1,355 "	.227 "	.215 "
" " 80	Cos 80 R =	688 "	.115 "	.102 "
" " 90	Cos 90 R =	0	0	0

We see from this table that the maximum horizontal component of the centrifugal tendency caused by the Earth's rotation is .332 inch in one second from rest. This maximum is situated in latitude 45°, from which it uniformly decreases to 0 both at the Poles and at the Equator. The average over the

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Earth's whole surface is only about .202 inch. But even the maximum of .332 inch toward the Equator is inadequate to contend with the .4 inch away from the Equator, which arises from the variation of level, and is general over the Earth's entire surface. The remaining component of the centrifugal tendency in the foregoing table (that is, the complement of the horizontal component) is in every case vertical to the horizon, and therefore, as already stated, counteracted and accounted for by the directly opposed attraction of gravity; for that attraction is relatively less at all places where the vertical component of the centrifugal force is relatively great by fully the amount of the latter. In fact, in the words of Prof. R. S. Ball, the value of the Earth's attraction at any point of its surface "is really the excess of gravitation over the centrifugal force arising from the Earth's rotation." (*Ency. Brit.*, vol. XI, p. 68.)

So far as can be seen, there does not appear to be any other factor of considerable importance having a bearing on the case. And so it follows, that the present figure of the Earth is entirely different from the spheroid of revolution deducible from the present theory. For, according to the foregoing interpretation of that theory, the ocean, to the depth of some six or seven miles, should flow away from the Equator at once, and spread out over the higher latitudes until the horizontal components of rotation and those of the variation of level were at an equilibrium. And certainly, in the absence of any other considerable factor relevant to the problem — which, as already stated, is not apparent — the mobile waters of the ocean should conform exactly to the theoretic operation of the three factors here considered, if the theory according to which they are said to operate is true.

Let us turn now to the solution of this problem given by recognized scientific authorities and accepted without question for the past fifty years.

We find that many mathematicians have discussed the question (See both Pratt and Todhunter on "The Figure of the Earth"), and that about all the authoritative discussions of it are clothed in the highest and most intricate mathematical language, that of the differential and integral calculus.

Several other factors also, besides those mentioned in the preceding pages, are considered as effecting the result; among which are the variations of the vertical components of the centrifugal force, the variation of the Earth's density with depth, the variations of the Earth's shape from the spheroidal form, the local variations of the force of gravity, etc.

With regard to the Earth's variation of form, it is true that it very materially affects the results in particular places, al-

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though on the whole the average result remains unchanged by it. Thus, for example, about latitude 45°, the north and south curvature of the Earth's surface is much greater than at the Equator, or the Pole; so that the distance from the Earth's center of the mouth of the Mississippi River over that of its source from the same point is more than a mile greater than that given in the foregoing discussion of the problem — which, of course, it will easily be seen, does not by any means weaken the foregoing argument with respect to the river, but strengthens it still more. Since, however, a general eye was had more upon the surface of the hydrosphere as a whole than upon that of any particular locality, the average gradient of 11 feet to the mile was adhered to.

A great deal of elegant mathematics appears to be wholly wasted on the attempt to prove that the effect of the vertical components of the centrifugal force in diminishing the amount of gravity thereby increases the Earth's radius; a result which the simplest principles of mechanics show to be an impossibility. For if we denote the maximum strength of the vertical component by unity, then the strength of the Earth's gravity should be denoted by about 290. How, then, is it possible that a particle at the Earth's surface should be actually pulled away to a greater distance from the Earth's center by the one unit of power when 290 equal units of power are pulling it in the opposite direction? And if the particle is not thus pulled away, the Earth's radius very obviously is not increased.

The sole and sufficient effect of the one unit of power is simply to counteract one of the 290 unites of the Earth's gravity, so that there would remain only 209 units of the latter force when it is directly opposed by the maximum vertical component, an effect which is amply proved by actual observation.

With respect to the other alleged factors, it may be said that the local variations of gravity are comparatively so very rare and minute as to be entirely negligible; and that the law of the variation of the Earth's density with depth — even if that factor were properly applicable to the case, which is denied — is still wholly unknown.

Besides, what is the use of determining the effects of these factors on the amount of gravity by intricate mathematical processes when we *know from actual observation* the exact amount of that gravity at almost every portion of the Earth's surface? From any work on gravitation we may find that g, or the value of gravity, continually increases from the Equator to the Pole, the difference of g at the two places being one unit in about 194. The difference between gravity at the Pole and at the

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Equator being thus about $\frac{1}{194}$ of the average surface gravity of the Earth, it will be then that the centrifugal tendency of the Earth's rotation accounts for only about two-thirds of that difference, or $\frac{1}{200}$ of the Earth's surface gravity, the remainder being supposedly due to the comparative nearness of the polar surface to the Earth's center, as evidenced by the fact that at any particular place, aside from the small irregular variations alluded to, the value of g depends upon the cosine of the latitude and the elevation with respect to sea level. It seems worse than a waste of time, therefore, to puzzle our brains with the possible or imaginary effects of partially unknown, or even any factors, to modify the value of gravity when that value at any particular place is already known from actual observation.

In fact, the problem, reduced to its simplest terms, consists of only four elements: A rigid plane fixed parallel to the ocean level of any place (that is, at a poleward slope, or inclination, or 11 feet in the mile to the plane tangent to the concentric spherical surface at the place), a perfectly round ball placed upon the plane, the actual attraction of gravity at that place (as determined by accepted observation) pulling the ball toward the Earth's center (and therefore directly poleward), and the centrifugal tendency generated by the Earth's rotation at that place urging the ball indirectly equatorward; to find the direction in which, according to the theory of gravitation, the ball should roll upon the plane.

The fact that gravity does not everywhere pull the ball directly toward the Earth's center, which is mathematically magnified by many geodesists, is entirely irrevelant to the problem. To ask how the ball upon the given plane could be urged in any direciion by gravity when the action of gravity is everywhere vertical to the plane, is simply to beg the question. For the question is, How is it that, according to theory, the given plane came into its present inclination with respect to the Earth's center? The center of the Earth is also its center of gravity, and therefore should be its gravitative center. Indeed, it is so at those points of the Earth's surface where gravity is not laterally interferred with by the centrifugal tendency of rotation. It is this tendency which inclines the ocean level from the spherical surface. And it is generally admitted that, if this tendency were absent, the ocean level would everywhere be a spherical surface. This is clearly indicated, if not indeed proved, by the observed fact that, aside from occasional and comparatively insignificant variations of gravity (chiefly at oceanic islands), the values of gravity and of the centrifugal tendency both vary at the sea level as the cosine of the latitude

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alone — the first inversely and the other directly, because their actions are directly opposed to each other.

Therefore, the problem may be still more briefly and simply stated as follows: Find the effect of the present rotation of the earth upon the surface of its hydrosphere, which, if that rotation were absent, would have a spherical form.

But, as we have just seen, the rotation of the Earth accounts for little more than half of the present variation of the Earth's surface from the spherical form; the average effect of rotation being 202, while the actual oblateness of the Earth, considered as due to that effect, is such as requires it to be 400.

It would seem, therefore, that since the mobile waters of the ocean do not conform to the requirements of the theory of gravitation and the effects of rotation, something must be wrong with the theory. If, not only the Mississippi River, but also the whole hydrosphere of the Earth, runs counter to it, it is quite evident the theory will not hold water!

And it seems just as obvious also that it is not a sufficient answer to this, to say (as one or two eminent authorities have recently endeavored to impress upon the writer) that this problem has been settled for the past half century by the ablest mathematicians; one reason for its insufficiency being that these mathematicians, to obtain their results, have employed several factors the relevancy of which is questionable, and one at least even the value of which is still wholly unknown.

This problem is surely of sufficient importance to deserve the attention of both the teacher and the student of nature. It is also totally obvious that the rational solution of it is not so entirely in accordance with present views as most of the teachers of the subject suppose. This paper is written in the hope that the intelligent reader, whether teacher or student, in whose hands it may be placed, will take up the discussion of the problem, without prejudice from previous authority or prestige, and so keep it up until finally settled in the interest of truth and intellectual progress alone.

In the words of Faraday, with which we began, "The philosopher should be a man willing to hear every suggestion, but determined to judge for himself. He should not be biased by appearances, have no favorite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object." For varily it is only through the possession of these characteristics, together with a zealously active industry favoring them, that the human race may ever hope to walk within the veil of the temple of Nature. — *The Anglo-American Magazine.*

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How to Find the Constellations. II.

BY GEORGE I. HOPKINS.

If the observer has watched closely the movements of the two constellations already located, he must have noticed, not only that they make a complete circuit about Polaris every twenty-four hours, but also that they arrive at any particular position about four minutes earlier every evening ; so that he will find them in nearly the same positions on the first of August about eight o'clock. that he did a month before at nine o'clock. But as it is not yet quite dark enough at eight to make out the stars plainly we will continue to make our observations at nine.

Let the observer now direct his gaze at Polaris as the starting point, and then he can quite readily follow a line of stars curving upward and to the left until a quadrant has been described, when he will see a pair of stars of about the third magnitude. Following the curve back a little way, he will see two other stars, fainter than the rest, but so situated that, with the pair above mentioned they form an oblong parallelogram. This is the bowl of the Little Dipper, the handle being the curve of which Polaris is the end. This is the principal group of stars in the constellation Ursa Minor, or Little Bear, which contains in all twenty-four stars.

There is a beautiful mythological story relating to Ursa Major and Ursa Minor, which runs as follows: The majestic and beautiful queen of Mt. Olympus became jealous of Diana's beautiful attendant Callisto, and changed her into a bear. Some time afterwards her son Arcus, while out hunting, pursued her, unaware that she was his mother, and was about to transfix her with his spear, when Jupiter, out of deep pity, immediately transferred them both to the heavens and placed them among the constellations, as the Great Bear and Little Bear, where

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he continues to pursue her around Polaris without overtaking her.

If the observer will now face the southwest and direct his gaze upward rather more than half way from the horizon to the zenith he will see a bright star with a decided yellowish tint. This is the star Arcturus and is the only single yellow star visible to the naked eye. It is the brightest star in the constellation Bootes (three syllables) and serves to mark its position. About half way from Arcturus to the zenith may be seen a number of stars in the form of a spiral and diminishing in brightness as the spiral is traced. This is the celebrated Northern Crown the brightest star of which is Alphacca.

About fifteen degrees east of the zenith may now be seen a star of the first magnitude, perhaps the brightest of all now visible. This is the star Vega. Near it may be seen two others of about the third magnitude, the three forming an equilateral triangle. This the most prominent group in the constellation Lyra, the harp. It is an interesting fact that one of these lesser stars in a small telescope is seen to be a double star, while in a large telescope each component is itself seen to be also double, so that it is spoken of by astronomers as the double double star.

"And next Boötes comes whose ordered beams
Presents a figure driving of his teams,
Below his girdle, near his knees, he bears
The bright Arcturus, fairest of the stars.
Behind his back the radiant crown is view'd,
And shines with stars of different magnitude;
One placed in front above the rest displays
A vigorous light, and darts surprising rays.
This shone since Thesus first his faith betrayed,
The monument of the forsaken maid.
Nor far from these distended Lyra lies,
Well strung, the sounding glory of the skies.
This Orpheus struck when with his wondrous song
He charmed the woods, and drew the rocks along;
When Hell obeyed, when Death resigned her chain,
And loosed his dear Eurydice again.
This gained it Heaven, and still its force appears,
And then the rocks it now draws on the stars.
The planets dance, and to the tuneful sound
The Heaven consents, and moves the fatal round."—*Manilius.*

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Ben Lomond. Scotland's Finest Mount.

BY GEORGE BANCROFT GRIFFITH.

The black clouds parted, the rain was o'er,
Ben Lomond's summit was seen once more;
Lo! its glittering sheen was reflected bright
Where the miniature cascades flashed in sight.

On the mountain sides gushed myriad streams
With flaky masses and diamond beams,
And the waters coursing and leaping down
Swept the mists away and the morning's frown.

And the Grampian peaks from east to west
Shone out as if by the sun-god blessed;
All greet Ben Lomond, the long-crowned height,
And Argyleshire's hills, green domes of delight.

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SCHOOL AND HOME EDUCATION. The publishing house of this monthly journal was burned in the disastrous conflagration last July, losing its subscription list and other valuable records, in Bloomington, Ill. Any one reading this notice who is a subscriber to that journal are requested by the publishers to send their name and the to which they have paid. The journal will be published for September, 1900, and sent to its subscribers and exchanges as far as possible.

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Current Exchanges.

MIND. "Mind" is the name of one of our most substantial exchanges, devoted to science, philosophy, religion, psychology, metaphysics, and occultism; liberal and advanced thought. It is edited by Charles Brodie Palterson, and now in its VIth volume; $2.00 a year, monthly; 19 and 21 E. 31st St., New York.

Its motto: "He that will not reason is a bigot. He that cannot reason is a fool. And he that dares not reason is a slave." (Sir William Drummond).

August, 1900, contains: The New Thought of Immortality, by R. Heber Newton; Astronomical Myth-Makers, Batterman Lindsay; Physical Science and Physical Growth, Rev. R. W. Savage; Destiny (poem), Esther Harlan; Stumbling Blocks in Eastern Physics, T. E. Willson; Darkness in Light, Lydia A. Bell; A Prayer for ths Closing Century (poem), Fanny L. Fancher; The Law of Compensation, Mabel C. Thompson; Omnipresence and Realization, M. E. Carter; True Womanhood, Anna M. Pennock. God Save India, Charles Brodie Patterson.

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. Contains birthday information and daily advice. It is finely gotten up in style, typography, execution, and will lead in the domain of astrology Its selected sentiment is from Emerson: "Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."

July, 1900, contains: The Sphinx, translated from "La Terre du Sphinx." A Chapter in Chaldean History and Philosophy. The Advantages of Not Being "Superstitious." The True and Only Method of Delivering Judgment on Nativities by Positions. Points in Mundane Astrology. Astrae Victrix The New Zelander Visiting the Ruins of London. An Illustnated Horoscope. Signatures of the Planets. Birthday Information and Daily Advice. Spmbolical Figures from Nineveh. The American Grammar of Astrology Editorial. Notes & Queries.

NORTH AMERICAN NOTES AND QUERIES. A monthly journal of inter-communication, devoted to literature, history, biography, blbliography, archæology, ethnography, folk-lore, numismatics, philately, curiosa, and general information. Raoul Renault, director and proprietor; E. T. D. Chambers, editor. Vol. I, No. 1; yearly, in Canada and U. S., $3.00; foreign, $3.50. Qvis? qvid? vbi? qvibvs avxiliis? cvr? qvomodo? qvando? Monthly, royal octavo, illustrated. Quebec, Canada.

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Books and Pamphlets Received.

THE MYSTIC TEST-BOOK. By Olney H. Richmond, Grand Master of the Order of Magi. This work treats of the oldest and strangest book ever known, "The Sacred Test-Book of the Magi." It is the first work of the kind ever given to the public, containing the heretofore guarded secrets of the emblem meanings which for the first time were alowed to go into print. It contains the rules and processes of quadration perfectly understandable to ordinary minds. The meaning of the emblems under all planetary conditions, with many sample grand spreads, by means of which any intelligent person can give astral readings exactly under the law which obtains for self or others. It is not designed for the ignorant, or for the outside world and any one not having a mystic mind is not expected nor wanted to buy the book. It is not necessary that a buyer be a member of the Order of the Magi, but many who read and understand it will probably become such in due time. It is a handsome book.

Illustrated with 4,000 engravings of the mystic emblems occupying the various emblematic positions; 33 illustrations of mystic diagrams and topics of interest. It contains 320 pages, large and nicely printed on finely printed, bound in black morocco, gilt edge and gold sides. Price, $5 00, prepaid by mail, if registration is desired then eight cents extra. Drafts on New York or Chicago, Express Money Ordes, or postal orders.

Address Mrs. O. H. Richmond, Florence, Colorado.

BOOKS ON ISLAM. The Faith of Islam. By W. H. Quilliam. Paper, 7d; cloth, 1s, 2d.

The Religion of the Sword. Vol. I, paper, 2s, 8d.

Studies in Islam. By W. H. Abdullah Quilliam. 2s, 6d.

The Disintegration of Christianity. By W. O. Cunliffe. 1½d.

A Present to the Real Lovers of Jesus Christ. By a Syrian Moslem. 1½d.

Turkey and the Religion of Islam. By Madame Viele. 3d.

Fanatics and Fanaticism. By Abdullah Quilliam Effendi. Footnotes and appendix to this enlarged and revised edition. Price, to all parts of the world, 1s, 6d.

Antiquities of the Isle of Man. By Shiekh Abdullah Quilliam. Lecture before Liverpool Manx Society. 3d.

The Crescent. A weekly record of progress of Islam in England. Post free to all countries in postal uuino, one year 6s. 6d.

The Islamic World. A monthly devoted to the interests of Islam throughout the globe. Post free to all countries in the postal union, one year 7s; half yearly, 4s. Single copy, 6d.

Address "The Crescent Printing Company, Geneva Road, Liverpool, England.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

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

VOL. XVIII. OCTOBER, 1900. No. 10.

"TWINKLE, TWINKLE, LITTLE STAR." Inasmuch as you have given the complete stanzas of "How pleasant is Saturday night," in the September N. AND Q., p. 269, I wish you would refresh our memories with the complete version of the sweet little song, "Twinkle, twinkle, little star." JOSEPHINE.

After a little search we have found the little hymn in a small primer entitled "The Lily of the Valley," published by Truman and Spofford, Cincinnati, many years ago, as no date is given:

Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Twinkle, twinkle, in the sky.

When the blazing sun is set,
And the grass with dew is wet,
Then you show your little light;
Twinkle, twinkle, all the night!

Then if I were in the dark,
I would thank you for your spark:
I could not see which way to go,
If you did not twinkle so.

And when I am sound asleep,
Oft you through my window peep,
For you never shut your eye
Till the sun is in the sky.

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An cient Order of Zuzimites

AIMS, OBJECTS, AND USAGES.

BY W. H. ABDULLAH QUILLIAM, LIVERPOOL, ENGLAND.

The Ancient Order of Zuzimites is a secret society analogous but in nowise antagonistic to the Masonic Order, and the various rites in connection therewith.

The Order is supposed to have been founded in the early part of the second century (Anno Mundi). Authentic chronicles mention the Zuzimite in the year of the world 2097 (1918 years before the Christian era, or, accepting the ordinary chronology to be correct, about 3800 years ago) as being "a people great and many."

The derivation of the word in the original Hebrew signifies splendour and beauty.

Chaldee interpreters inform us they were "stout and valiant men."

The Order possesses 51 recognised degrees; and a few unimportant *side* rites which are now almost obsolete.

The 21 recognised degrees are sub divided into various series, with distinctive names, thus the first three degrees — Neophyte, Graduate and Fellow — constitute Zuzimitism proper, and, as in Masonry, when a brother has taken the third degree, he need progress no further should he not be so disposed; being then entitled to all the ordinary privileges of membership.

The next series is termed Mark Zuzimitism, and contains two degrees.

Members of the third series are known as Celestine Zuzimites. This series likewise consists of two degrees, for the first of which officers of a subordinate tent are only eligible, and the second degree thereof being only conferred on Worshipful Master.

The other series have each their own distinctive names, as Arch Zuzimites, Acetasite, Cabbalite and Armite Zuzimites, and finally Zam Zuzimites.

These superior degrees were not at first a part of the rite; but they have at divers times, at first through usage and finally by resolutions of the Grand Tabernacles, become recognised and acknowledged as part of the system of the Order. For instance the Celestine Degrees were the invention of one Peter

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Di Murone, who was M. W. G. M. of the Order in the thirteenth century, and who was afterwards raised to the dignity of Pope of Rome under the title of Celestine V. And it was not until the year 1295 A. D. that the Grand Tabernacle recognised the degrees as a part of the system. Similar instances might be given with reference to the other degrees, but this one will suffice.

Thus it will be seen that the history of the Order is one of which any organization might be deservedly proud, a chronicle that can be equalled by few, if by any other secret society in existence, and most certainly excelled by none.

The principal objects of the society are the creation and perpetuation of an international fraternity and universal brotherhood without distinction of race, colour, or creed; and the organisation, being of the most comprehensive character, appeals most powerfully to the admirers of the moral virtues and the lovers of the mysterious, and when we mention that the virtues of Friendship, Truth, Love, Purity, Fidelity, Charity, Humility, and Justice are inculcated as some of the cardinal principles of the Order, we are sure none can be but assured of the comprehensiveness and purity of its character.

The government of the Order is perhaps as perfect as (if not more so than) that of any other similar organisation in existence, and consists of (*a*) subordinate or foundation Tents, or local Societies; (*b*) encampments, chapters, and courts, which are really simply bodies for the purpose of conferring certain degrees; (c) Grand Tabernacles of Provincial governing bodies; (*d*) National Conclaves, and (*e*) an International Council known as the Most Right Worshipful Grand Sovereign Council of the World, and which is the supreme court and fountain head of the Order throughout the globe.

The teachings of the Order are highly symbolical, and the private work is extremely useful and comprehensive, while the liturgy abounds with beautiful and enlightened sentiments.

Tents of the Order may be founded on the petition of seven or more persons of the male sex over 21 years of age, and, on payment of the charter fee to the Grand Tabernacle, will be duly instituted by an authorised officer appointed for that purpose.

Tents usually meet monthly, but may do so weekly or fortnightly should the members so desire.

Distinctive insignia are worn by the members, and are conspicuous for elegance, neatness, and symbolism. — *The Kneph*, Vol. I, p. 47, June, 1881.

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MARTINEZ PASCHALIS. *Query.* — What is known of Martinez Paschalis, whom our Rite alleges to have been the founder of Oriental Freemasonry? — SCOTIA.

Answer. — He flourished, according to the best authorities, between 1710 and 1770; travelled over the East, and in his return established, A. D. 1753, the Rite of Elected Cohens or Priests of nine degrees. The Marquis de St. Martin afterwards changed the names and added one degree. Very little is known of his private life, and we cannot do better than append you the testimony of Lord Lytton in his favour; it forms a note to his novel *Zanoni*. We have not space in this number, or would have added another upon the excellent conduct of the Masonic Rite of St. Martin in Russia. Lord Lytton says: —

"Of Martinez Paschalis little is known; even the country to which he belonged is a matter of conjecture. Equally so the Rites, Ceremonies, and nature of the cabalistic Order he established. St. Martin was a disciple of the school, and that at least is in its favour; for in spite of his mysticism, no man more beneficent, generous, pure, and virtuous, than St. Martin adorned the last century. Above all no man more distinguished himself from the herd of sceptical philosophers by the gallantry and the fervour with which he combated materialism, and vindicated the necessity of faith amidst a chaos of unbelief. It may be observed that Cazotte, whatever else be learned of the brotherhood of Martinez, learned nothing that diminished the excellence of his life, and the sincerity of his religion. At once gentle and brave; he never ceased to oppose the excesses of the revolution. To the last, unlike the liberals of his time, he was a devout and sincere Christian. Before his execution he demanded a pen and paper to write these words: — "Ma femma, mes enfans, ne me pleurez pas, ne, m'oubliez pas, mais souvenez vous surtout de ne jamais offenser Dieu."

"(We may add to this, that as the teaching of our Rite today is identical with what it was in the time of Paschalis, it is no fault of our Order if it does not make good citizens.)

The Inmost Center.

I searched through strange pathways and winding
For truths that should lead me to God;
But further away seemed the finding
With every new by-road I trod.
I searched after wisdom and knowledge —
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking —
My spirit encompassed the whole. — *Ella Wheeler Wilcox.*

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GOD.

(TRANSLATED FROM DERZHAVIN BY JOHN BOWRING.)

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged through time's all devastating flight;
Thou only *God*! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all, — supporting, — ruling o'er, —
Being whom we call God, — and know no more!

In its sublime search, philosophy
May measure out the ocean-deep, — may count
The sands or the sun's rays; — *but*, God! for Thee
There is no weight nor measure: — none can mount
Up to Thy mysteries. Reason's bright spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere *thought* can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence: — Lord! on Thee
Eternity had its foundation; — all
Sprang forth from Thee: — of light, joy, harmony,
Sole origin: — all life, all beauty Thine:
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery *blaze*,
So suns are born, so worlds sprang forth from Thee.
And as *the spangles* in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander, unwearied, through *the blue* abyss:
They own Thy power, accomplish Thy command,
All gay with *life* all eloquent with bliss.
What shall we call them? Piles of crystal light, —
A glorious company of golden streams, —
Lamps of celestial ether burning bright, —
Suns lighting systems with Thy joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost: —
What are ten thousand worlds compared to Thee?
What am *I* then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against *Thy* greatest, is a cipher brought
Against Infinity! Oh! what am I then? Nought!

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Nought! yet the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! yet I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell: aspiring high
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land.

The chain of being is complete in me:
In me is matter's last gradation lost;
And the next step is spirit, — Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here? and how so marvellously
Constructed and conceived? Unknown! — This clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source, — to Thee, — its Author there.

Oh! thoughts ineffable! Oh! visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lonely thoughts can soar;
Thus seek Thy presence, Being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

Gabriel Romanovich Derzhavin, the author of this poem, entitled *God*, was a distinguished Russian statesman and poet. He was born July 3, 1743 (157 years ago this day, July 3, 1900, the day this type was set up — a coincidence). Many of his poems abound with beautiful moral sentiments and expressions, especially the one here introduced, which has not only been translated into several European languages, but also into the Chinese and Japanese tongues. It is stated that it has been hung up in the palace of the emperor of China, printed in gold letters on white satin; and according to Galowin's account, it was placed in the same manner in the temple of Jeddo. The author died July 6, 1816.

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Sir John Bowring, the translator of this poem from Russian into English, was born in Exeter, England, in 1792. He distinguished himself as a philologist, poet, writer, translator, reviewer, and other professions. He published seventeen works between 1821 and 1857, a catalogue of which appears in the "Dictionary of Authors," by S. Austin Allibone. The first is "Specimens of the Russian Poets," London, 1821–1823, 2 vols.

SERMON ON HUMAN LIFE —

Our *ingress* to this world was naked and bare ;
Our *progress* through the world is in trouble and care ;
Our *egress* from the world — noboby knows where ;
If we do well *here*, we'll fare well *there* ;
I could tell you no more, if I preached a whole year !

TO MULTIPLY A SHIRT —

One day as Rags, whose cup of poverty was dashed,
Lay snug in bed as his *one* shirt was washed,
The dame appeared, and holding it to view,
Said : "If 'tis washed again 'twill wash in *two !*"
"Indeed !" cried Rags, "then wash it, pray, good cousin,
And wash it, if you can, into a *dozen !*"

MISSION OF THE CABLE —

What is your mission to the world, I asked the telegraphic wire ;
What are the feelings that you seek, among the nations to inspire?
"Will you not peaceful thoughts instil ? aye, *amicable*, that I will."

HISTORY OF ABUSED CREDIT —

Monday, I started my bank operations ;
Tuesday, owned millions, by calculations ;
Wednesday, my brown stone palace began ;
Thursday, I drove out a spanking bay span ;
Friday, I gave a magnificent ball ;
Saturday, was smashed — and nothing at all.

DAILY DUTIES (HERBERT) —

Sum up at night what thou has done by day ;
And in the morning what thou has to do ;
Dress and undress thy soul. Watch the decay
And growth of it. And if thy watch, that too
Be down, then wind up both. Since we shall be
Most sorely judged, make thy accounts agree.

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A Fond Recollection.

From "Memories of Childhood" by the late Hon. Moody Currier.

In the bend of a nearby forest,
In a cool and shady nook,
There crept, in silence, the waters
Of a tiny, slender brook.

In the balmiest days of summer,
Alone in that nook have I strayed,
Or sat on the moss of the meadows,
Where the coolest of shadows are laid.

* * * * * * * *

I have talked with the catbirds and thrushes,
That mock each other in song,
Till weary with mocking and singing
The songsters have left me and gone.

I've followed the firefly in the darkness,
As it gleamed in the warm summer night,
And have found out the home of the glowworm,
By the rays of its own feeble light.

The Rain Frog.

WRITTEN FOR "NATURE STUDY" BY JOHN P. SJOLANDER.

All day long a little frog
Sat, and blinked with beaded eyes,
On an old, moss-grown log;

All day long within the deep,
Brazen and unruffled sea,
Lay the wind in death-like sleep;

All day long the birds sang not,
But sat stifling in the trees,
For their throats were dry and hot.

But at eve, with voice most shrill,
Cried the frog to God for rain;
And his voice would not be still.

To his cry the answer came:
God spake from the morning cloud
Thunder-voiced, with tongue of flame.

And the rain fell full and free,
And the flowers drank their fill,
And the birds sang in the tree;

And the sun sank out of sight,
And the wind came in from sea,
'Neath God's bow with glory bright

And that night, a little frog
Sat and mused the grace of God
On an old, moss-grown log.

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SOME EARLY CHAPTERS

IN

EPSOM'S HISTORY.

ADDRESS BY EDWARD J. BURNHAM ON OLD HOME DAY, AUGUST 15, 1900.

One who begins the study of local histories will soon perceive that there has been much in common among our New England towns. At or near a given date, certain hardy pioneers ventured farther into the wilderness, clearing spaces on the hilltops and making for themselves new homes. The grants by the royal governor, the acts of incorporation, the accounts of the meetings of the original proprietors, differ only in dates and names of places and persons. From these beginnings the story runs along similar lines, varied only a little by the differing habits of thought in those who write. The clearings increase on the hillsides; saw-mills and grist-mills are built on the streams in the valleys; highways are developed from the footpaths that connect the scattered homes of the settlers; a meeting house is erected; schools are established; officers are annually elected, and the men, in town-meeting assembled, make rules for the regulation of their own conduct and the management of their own affairs.

As time goes on, the inhabitants bear their part in the stress of savage warfare and in those mightier conflicts which involve the independence, the honor or the fate of a nation; some go forth to heroic deeds on the battlefield; some to take part in the councils of state or nation; some to make places for themselves in the varied lines of industry; until, as the story is brought down to some given date and drawn to a conclusion, the sons and daughters of any town may look back with just pride upon a long line of those who have done something worth doing in the world; upon those who went abroad and won a competency or a name, and upon those who remained at home to become veritable pillars in the communities in which they lived.

In all these things, as in the joys and sorrows, hopes, aspirations, disappointments and achievements of their inhabitants, our New England towns have much in common; and Epsom, as she modestly places her story beside that of her sisters, has

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no reason to be ashamed. Her settlers were industrious, God-fearing men and women; and from them sprang generations of those who bore their part stoutly and uprightly in the community in which they passed their lives. Always, somewhere, there has been a place of worship, reverently maintained and regularly attended, tidy and well appointed, with even the horse-sheds plumb and shingled, speaking to the sojourner or the traveler by the way of the character of the people. Education has not been neglected; the common schools have been generously supported from the beginning, and many an absent son and daughter recalls with loving gratitude the line of faithful teachers who guided the sometime reluctant steps in the paths of knowledge. The farms have been well tilled, and honest industry has been rightly looked upon as one aspect of religion. Amid such wholesome influences one generation has succeeded another, fitted to take up the burden of common things as the fathers and mothers laid it down; ready, also, to meet emergencies as they should arise. The story of that sturdy march to Nottingham, and thence to Cambridge by Epsom men has been told by our historians. Some of us remember those who, going from Epsom, took part in the war of 1812, and many who bravely faced the perils of the great rebellion are with us here today.

But while we, the sons and daughters of Epsom, contemplate with pride the history of our native town, we are conscious that the story, after all, has much in common with that of towns around us; changed with respect to dates and names, varied by a few minor incidents, and one history would fairly meet the requirements of them all; and we turn, with almost childish, perhaps with somewhat selfish yearning, toward that which shall be distinctly, inseparably, our own. Nor have we long or far to seek. The memory of the hills and valleys of Epsom, of its many changing landscapes, is ours alone. We may wander far away, and other scenes may recall but never can repeat them. The view from the door of the old homestead, the landscape from the field that rises behind it; the wider sweep of view from the hill where the roadway turns toward the valley; these are our possessions — to those who remain at home a constant joy; to those who roam, a pleasing memory.

The story of Epsom, as it is commonly told, covers a period of less than one hundred and seventy-five years, from the time when Charles McCoy, William Blazo, Andrew McClary, and Samuel Blake made their clearings within its limits, down to this closing year of the nineteenth century; but there is another

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story that covers ages upon ages of time, the story of the raising and shaping of these beautiful hills, the deepening and broadening of these peaceful valleys, the clothing of them with verdure, the peopling with teeming life these forests, fields and streams. The geologists and the tellers of fairy tales agree in this, if in nothing more, that they begin with the vague expression, "Once upon a time"; and it is well, for not the wisest of wise men can tell the tale of years that have gone to the making of our Epsom hills. The processes of God are slow, as He is himself eternal. With Him it is literally true, whether in building a world or in developing a race of creatures to live upon it, that a day may be as a thousand years and a thousand years as a single day. The story I bring you is broken and incomplete; dates are lacking in this history; but so much we do know with certainty — the time is long since these hills were raised from the mighty deep and bounds were set to the sounding sea.

Gathered here, on this day of home coming and of greeting; freshened and quickened by the scenes of our childhood; with the hills above us, and with the well-remembered valley at our feet, it may be worth our while to try to picture to ourselves the more rugged, although less beautiful, landscapes which were presented by our native town "once upon a time."

It is possible, as many geologists now maintain, that the elevation of the continent and the wearing down of the up lifted rocks have kept nearly equal pace. If this be true, our hills and mountains have never been much more lofty than at present, but it is obvious that their form must have been greatly changed, for a little reflection will show that the wearing down, or erosion, of the rocks of which our hills are composed has been on a stupendous scale. All the mineral matter in our soils, all the clays, sands and gravels, all the pebbles and boulders, were once a part of the solid rock bed of the earth. Broken off in larger or smaller fragments, through the action of water, frost and chemical decomposition, these rock masses have been ground, by ice and water and friction, to various degrees of fineness and deposited in vast beds of clay, of sand and of gravel, as the floods which bore them for a time moved with varying velocity. If we contemplate the depth of the earthy matter in our valleys and on our hillsides, we may faintly imagine what mountains our hills would be if the mass of rock material could be restored to the summits from which it originally came. Nor is this all. Even now the melting snows of springtime, the showers of summer, and the rains of autumn wash innumerable

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particles of earth from our fields to the rivulets, to be borne by them to the brooks, by the brooks to the river, and by the river to the ocean. How great this transportation is, in a single season even, may be vaguely comprehended by reflecting for how short a distance the waters of Suncook river would be discolored by a cartload of sand or clay; and yet for days together, every year, the Suncook is turbid throughout its course. We see this process illustrated after every shower by the tiny channels formed in the roadway and on every exposed bank of sand or clay; and when we consider that this transportation has been carried on for thousands of years, we stand amazed at the proportions which have been so silently attained. It has been well said that the mountains are ever moving toward the sea.

There is evidence in many parts of the world that this process of erosion and transportation, resulting in exchange of place by the continent and the ocean, has been repeated many times. The coal measures of Nova Scotia, for example, show that there were between sixty and seventy of these exchanges in that portion of the continent during the Age of Coal alone. Vegetation sprang up and fell until there was sufficient material for a layer of coal; then there was subsidence, and the drifting of sand or clay until a layer of shale was formed; then another upheaval, another layer of coal; another subsidence and a layer of shale, until the long process was completed and the coal measures remain to tell the strange story to us of this later day. Beyond doubt the mica schists of Fort Mountain and the granite or gneiss of Brush Hill were once laid down at the bottom of an ocean in particles as fine as those which are now carried away by the Suncook river at every flood time. There, under great pressure and its attendant heat, they were changed to their present form of matter, to be raised at last to the altitude at which we find them today.

We will not, however, waste the present hour in speculation as to times of which at most we can know but little. We will hasten, rather, to consideration of the age in which we live, at the beginning of which our hills and mountains were somewhat as we see them now, only more sublime in their rugged grandeur. They were destitute of verdure, and the only objects in the landscape were the naked mountains, the water at their base, and the clouds and the sky above them. Silent and grim the hills awaited the last act in the drama of world-making. Whatever the cause, the time came when the fierce King of the North prevailed for a period over the gentler King of the

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Southland. In triumph he spread his vast bed of ice over all this portion of the continent — an ice bed so thick that it covered the mountains, and ground them beneath its weight, grooving and polishing as it moved slowly and ponderously downward toward the sea. We may see the glacial markings on the ledges to this day; and here and there in our fields and pastures, and even on the hill tops, are large boulders which the ice laid down as it finally hastened away. For the time came, after thousands of years, perhaps, when Auster came to his own again, and Boreas withdrew to the frozen North. Then the ice melted and the floods came, filling the valleys, swirling and tumbling, sifting out the freshly ground rock and spreading it in beds of clay and sand and gravel as we find them now; playing strange antics, too, as when they left huge heaps of cobblestones and gravel in the middle of what was some day to be an otherwise fertile field, to the disgust of the husbandman and the encouragement of tales of the Evil One, who, as alleged, while flying over, dropped the stones through the breaking of his apron strings.

I remember that as a boy, when at school in District Number Four, I often thought how jolly it would be if some one would build a dam from somewhere about the old Mill house over to the point of land in Mr. Tripp's field, across the road from the grist mill. It would have been a fine high dam, which would have made a lake extending back to Long Falls, and so wide that it would almost have reached my father's door. I little thought then that sometime I should know that thousands of years before there was a dam in that very place, of almost the exact dimensions that I planned — a ledge of rock across the river, which the water has since cut through. As in streams with which we are familiar, we know that the outer curve is commonly defined by a steep bank, while at the inner curve the water is shallow, with a bank more gently sloping, so here we see an abrupt embankment, stretching along from near the Creamery well toward the Short Falls dam, while on the opposite side the slope is gradual toward the range of hills beyond; and as if no item of proof should be lacking, we find the immense pile of sand which used to be called Pine Hill exactly where sand would be deposited by the still water after having been brought down by the torrent over Long Falls. I know of no finer example anywhere of the workings of a once mighty stream, now reduced to small proportions.

An excellent example of the effect of the junction of two large streams may be seen at Gossville. Here the Suncook

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river was met by the Little Suncook, rushing along in haste to reach the ocean. In early times, when water was plentiful, the entire broad intervale was deeply flooded, and the meeting of the waters caused the sand to be deposited in the vast bed on which Gossville stands. Here, too, we find the steep bluff which was once the bank of the river, while opposite, the bank slopes gradually backward toward Brush Hill. With the help of the examples cited, you will perhaps understand why, in the course of such studies as I have been able to pursue, my thoughts have often turned for an illustration to the familiar scenes of boyhood in my native town.

When the Glacial Age had passed, and the floods from the melting ice had subsided, the rivers continued their slow cutting down of the rock barriers; the chain of lakes gradually disappeared; and the hills and valleys presented the general contour with which we are familiar. Then followed, also, the gentler processes of dressing all the landscape in living green. First came the lichens, clinging to the rocks, and slowly adding organic matter to the barren soil; then the mosses, and perhaps the ferns, almost certainly the Polypodium, the "Polypod" which cheapens the farmer's hay in the lowlands; in damp and sandy places, also, were the "horse tails," still with us, but rarely attaining a foot in height, so sadly fallen from their once proud estate; in the still waters were the flags and rushes, and along the soggy banks the sedges, three cornered, sharp of edge, malevolent, painful reminders even now, of barefooted boyhood and of haying on the "intervale." In due time came the grasses and the trees, the flowering herbs and shrubs and the clinging vine. With the trees also came the birds, and with the flowers came the butterfly, the beetle and the bee.

The fierce conflict, waged for so long between the cold of the North and the warmth of the South has ended in a sort of truce. The rival rulers have divided the year between them; Boreas working his will in winter, and the King of the Southland resuming his sway with each returning springtime. They have agreed, also, upon a tolerably well defined division of the continent; the Canadian Province of the fauna and flora of America being essentially distinct from the Alleghanian to the southward, with a band of disputed territory between them. This belt, of uncertain breadth, containing plants and animals from each of these two great Provinces, crosses New Hampshire irregularly, and Epsom lies within it.

It is obvious that even so slight a difference as a single de-

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gree in the average annual temperature, through a long series of years, must exert an influence upon plants and animals, especially in those stages of development when they are peculiarly sensitive to heat and cold, as in the case of young birds in the nest, of the seeds and tender seedlings of plants, and of the larval and chrysalid stages of insects. In the vicissitudes of bird life, the young must frequently be left exposed in their nests for longer or shorter periods. With some an excessive degree of cold, with others an excessive amount of heat must prove fatal, and by the simple process of elimination, the time must come when a given species will not nest in a locality whose average temperature is, on the one hand, too low, or on the other, too high. The same truth must hold with reference to the seedlings of plants and to the several stages of insect development. It is apparent, therefore, that there must be somewhere a line of division, north of which will be found the animals and plants peculiarly adapted to the greater cold of the Canadian Province of the fauna and flora; and south of which will be found those plants and animals requiring the greater warmth of the Alleghanian area. It is equally apparent that this line must be approximate, rather than definite, and that for some distance on either side there must be a common meeting ground for many of the species belonging to one or the other of these two great Provinces. The fact that our native town lies within the limits of this common meeting ground lends a special interest to the study of its fauna and its flora, and gives an additional charm to our landscape. Here we find the black and canoe birches, the beech, and more rarely the spruce and the balsam fir of the north country blending with the white pine, the chestnut and the hemlock which more properly belong to the Alleghanian flora. Here, too, is rare intermingling of the insect tribes, and a wondrous pageant in the procession of the flowers.

But I must pause. It has not been my purpose to weary you with technicalities, but rather to tell in simple language the story of the fashioning and adorning of our hills and valleys, the perfecting of these scenes of beauty which are cherished in the heart and pictured in the brain; and as we turn to go our several ways, we may well find ourselves repeating the lines which constituted a parsing lesson for some of us in days gone by:

> Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!

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SHAKESPEARE AND THE PSALMS. Some one has tried the scheme of Ignatius Donnelly's Baconian cryptogramic cipher on the Psalms, and brings out some curious results. For instance, take the 46th Psalm aud counting the words from beginning the 46th word is "shake," and counting the words back from the ending the 46th word is "spear"; hence he finds the name "Shakespear." This seems like playing with words. Take "three score years and ten," and make it as 41 to 29; and then appeal to Job 41 : 29, and then you have it again, "he laugheth at the *shak*ing of a *spear*." For other speculations of Donnelly see *American Tyler* for April 15, 1900.

DANIEL PRATT, JR., — THE GREAT AMERICAN TRAVELLER. Who was this eccentric character who some forty years or more ago visited various towns of New England, and delivered jolly harangues in the streets to such as gathered about him?

GODOLPHIN.

This singular man came to this city in the early '60's, as indicated above and always had an audience on the common. He published a quarto illustrated paper, which sold for six cents each, filled with eccentric matter, mostly relating to political issues. In a copy of his "Pictorial Gridiron," Vol. II, No. 1, he announced himself as candidate for President in 1864. He hailed from Chelsea, Mass. He says of his native State: "Massachusetts is destined to become to the Federal Government what the Sun is to the Globe's Equilibrium."

AUTHORSHIP WANTED. The following lines are quoted at the closing of an article on "Sullivan's Island" and its scenes in the Civil War. The article appeared in a Missouri journal some thirty years ago. Can any reader give authorship or tell where the entire poem may be found? E. J. B.

"Perhaps in after days
They'll learn to love their names,
When many a deed may wake in praise
That long hath slept in blame."

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The New Thought of God.

BY R. HEBER NEWMON.

[REPRINTD FROM " MIND " (N. Y.), JUNE, 1900.]

"In him we live, and move, and have our being.',

God! What a hush come over the spirit with the holy word! Merely to say it, thinking and feeling it, is an act of faith, an attitude of worship. Thus to say it, thinking it and feeling it, breathes out the soul with new and holier visions of life; dreams for us the infinite and eternal idea; quickens in us hope and faith and love; energizes us with the divine life; whispers within us the secret of Jesus. To say it as thinking it, feeling it, worthily —what would that be?

But thus to say it means to attain man's capacity of being, in which with full-orbed life he shall mirror the Most High. For the word, as the thought, holds within it the sweep of the whole octave of man's religious development. To the child it means one thing; to the philosopher in his study, and the saint upon his knees, what another thought! So has the race grown, and, growing, grown with it this thought of God—its most sacred heritage.

> "Each age must worship its own thought of God,
> More or less earthly, clarifying still,
> With subsidence continual of the dregs."

The story of the thought of God would be the story of the growth of the human soul. It carries with it all the changes of theological thought concerning the universe and man's relation to it. As the distinguished German theologian, Dr. Dorner, said, "Every religion is what it is by its thought of God." That is the basic thought on which all the theological superstructure rears itself—the radical thought out of which, as the root, all the theological development grows.

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New eras, then, bring with them newt houghts of God. Nay, they are new eras religiously as springing from new thoughts of God. Ever as an old order changeth, yielding place to new, is heard the cry of the great iconoclast of the last century, to the organization and the creed that enfetters and imprisons the thought—"Release or enlarge God!"

Our traditional thought of God in Christianity has a certain definite form, which has maintained itself throughout the history of Christendom. It has been the thought of Judea modified by the thought of Greece. It has been the child's thought of God, ennobled by poetry and philosophy; the Magnified Man above the skies, seated on the throne of the universe, far off from us; an absentee God, "throned in magnificent inactivity in a remote corner of the universe." It has been a thought of God as apart from the universe, outside of it; the universe having been made by him and wound up by him, and set, as a cunning mechanism going; to be, therefore, interfered with by Him from without, as need may be. His whole relationship to his creatures is a relationship of mediation.

A vast hierarchy of being connects the lowest with the highest. God never comes into direct contact with the human soul. He is a being exaggerating our evil characteristics, to be placated by altars and gifts and sacrifices. A chief Rabbi, the Jews represented him. A Pope, medieval Christendom picture him, in art. A being of an essentially different nature from man, between whom and him there is no kinship—no blood bond; so that we may not argue concerning Him from our visions of goodness and righteousness; so that we really may not know him by the study of nature; so that we are absolutely dependent, for any and all knowledge of him, upon a miraculous revelation.

The story of our age, religiously, is the story of the breaking up of this thought of God. Modern history has been in revolt against it. There has

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been a moral revolt, as conscience has discerned the oneness of man's soul with the soul of Nature; the identity of the moral law within man with the law that is throned upon the universe. The spiritual sense has revolted—imagination discerning the Infinite Presence. As Wordsworth interpreted it;

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts
And roll through all things."

And thus the protest of our age has been voiced by Lessing, when he declared: "I cannot be satisfied with the orthodox conception of a God out of the world." Intellectually, Goethe was a seer, though he lacked some of the spiritual qualities of a seer; and he, again, interprets this revolt:

"No! Such a God my worship may not win,
Who lets the world about his finger spin,
A thing extern; my God must rule within;
And whom I own for Father, God, Creator,
Holds Nature in himself, himself in Nature;
And, in his kindly arms embraced, the whole
Doth live and move by his pervading soul."

But this is the direct voice of the spiritual consciousness. And this, as all true knowledge of God, must found itself upon science; that is, the knowledge of the external world in which we live. Man has waited, therefore, for the age of physical science to lay the foundation for the new and true thought of God.

I need not remind you that the first work of physical science in our age has been a destructive work—the enlarging of the universe until God seemed pushed further and further away, out of sight and hearing of his world. Nature's laws have come in as intermediary agencies between the Most High and man, until the religious world said to Newton,

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in his day, "You have substituted gravitation for God."

Evolution prolongs the processes of the eons until we know not just where to see the beginning in which God created the heavens and the earth. And then, by one of the kaleidoscopic changes of which history is full, suddenly, comes Darwin, and lo! a wondrous change. Instantly we become aware of a new thought of God — the Universe, in which God reappears, in a form of overpowering grandeur.

We study the universe, man's natural field of knowledge. What do we find? First of all, a Cosmos, which we may well term Eternal. Geology reveals something to us of the age of our world. We look at the fossil-bearing rocks, for example. We find that in some of their forms they exceed twenty miles in thickness, filled with fossils throughout. If these are the deposits of successive generations of organic forms, our geologists are not wrong in estimating hundreds of millions of years for the formation of the fossil-bearing strata. Beneath them are the Azoic rocks, or the rocks without life, so named. But they also, on later knowledge, are found teeming with the fossil forms of microscopic life. What has been the time taken in the slow depositing of these successive forms of life? It is simply inconceivable. What is the time necessary for the evolution of our world? As our wise men tell us, roughly speaking, a thousand millions of years. But there are worlds of space that are worn out as we are beginning our career; and there are nebulæ, just forming, entering upon the new processes of the eons. Verily, we are amidst a universe that is practically eternal. And, when you come to think of it, you cannot conceive it as ever having begun.

We look again, and we are in the midst of a universe that is practically Infinite. Until a hundred years ago, our range of the starry sky was little better than that of the ancients — perhaps not so good; for the ancients' eyesight seemed to have

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been better than ours. We can see now by the eye two thousand stars. An opera-glass will multiply these a hundred times. But since the telescope was discovered, what have been its revelations? Further and further depths of space, studded with worlds of life. Two of our American astronomers, Dolbear and Newcomb, estimate that there are one hundred million worlds. One million would represent five hundred times as many in the starry skies as now we can see. The late Astronomer Royal af Ireland estimates that there are thirty million stars, or suns, averaging perhaps ten planets to each sun; or making 300,000,000 worlds, most of them vastly greater than our own. And have we exhausted the powers of the glass; or have we seen, looming up above the horizon of infinite space, the boundary of the universe?

Then think of the distances of this immense universe—how shall we estimate them? A cannon ball started from our world on the day of the Declaration of Independence, with a speed of 1,800 feet a second, would not yet be half way to the orbit of Neptune; and the solar system lies so far beyond Neptune that it is like a little colony in an ocean of space. A railway train, at a speed of forty miles an hour, would take 250 years to cross the orbit of our earth. Figure the orbit of our earth as the ring upon a woman's finger; then the nearest fixed star would be a mile and a half away, and the great body of the starry worlds scores of hundreds of miles. A telegraphic message would reach the sun in about eight minutes. But there are stars seen by us, that it would not reach in 1800 years. Light travels from the stars at a velocity, roughly estimated, of 186,000 miles a second. Then it would have left Sirius eight and one-half years ago, the Polar Star fifty years ago, and Arcturus one hundred and sixty years ago. We are seeing stars, today, the light from which started its vibrations before the great Pyramid was founded. Nay! there are more distant worlds,

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the light from which has been 10,000, 50,000, 100,000 years—so our wise men say—reaching the earth.

Take another thought. Our astronomers tell us that our whole solar system is on a journey toward the constellation Lyra; that it is moving, roughly speaking, at ten miles a second—that is, 300 millions of miles a year; that in, say, ten years it would be nearer its goal by thousands of millions of miles. What is the journey that it thus travels?

If this be the infinitely large, think of the infinitely small universe within us. In the microscopic drop of water, the atoms each retain identity through all sorts of processes, each being a reservoir of energy exchangeable in different forms. Ex-President Hill says we might perhaps rightly conceive of this microscopic drop as a second universe, the atoms of which are the stars and suns of a universe like unto that above—as those stars and suns are the atoms of a larger universe.

Again, try to think of the universe as bounded. It is impossible. The universe is practically, to our thought, Infinite.

This universe is, to our thought, practically Omnipotent. Go and see the gnarled rocks of your Catskill range thrust up in the travail throes of earth, and estimate the force at work. Watch the play of electricity in the storm-cloud, and remember that one drop will hold force enough to shatter the earth, and then estimate the force of electricity. Fancy the force of gravitation, concerning which I gladly borrow an illustration from my friend, Dr. Savage. If you take a bar of steel a mile square and lay it beside the Catskill range of mountains, it will dwarf them all, and their highest summits will be below its top. Think, then, what the power of gravity means, when you learn that it will take 87,000 bars of steel a mile square to represent the power by which the moon is held in its place around the earth. If you were to cover the earth with threads of steel a quarter of an inch in diameter,

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stretched from the earth to the moon, to hold the moon in its place, it would take enough of them to cover the side of the earth turned toward the moon, with these steel spires only six inches apart. And the moon is a little worn-out asteroid in the depths of space. That is the power of gravitation. That is one of the forms of force in the universe that we may well call Omnipotent.

Again, this universe is an Order. There is no chance anywhere. Everything is under law. The crystal forms invariably in the same geometric patten. The seed grows invariably in the same flower. The droop of the violet is not by accident, but regulated by law. As Professor Tyndall says, not even a drop of water can be formed except under rules that determine its weight, its volume, and its shape, with reference to the density of the fluid, to the structure of the surface, and to the pressure of the surrounding atmosphere. The stats roll in their orbits, through immensity and eternity, bound in the inescapable leash of law. Not the most erratic comet that flits across the sky but has its ordained orbit, and knows and follows it. There is a reign of law; that is, of an Omnipotent Power, ordering and regulating all things in heaven above, in the earth below, and in the waters under the earth.

We look at our universe again, and it is a univers of Life. Our new view of Nature finds no such thing as dead matter. You hold in your hand certain proportions of carbon, sulphur, and saltpeter. They are inert. You mix them, and you have gunpowder. But you have imparted nothing in the mixing. The energy is inherent. Now, the matter in which energy is inherent—can that be what we think of as dead matter? It is all in our modern thought, but points of force.

Certain German chemists lately claim to have proved that what we call inorganic matter can evolve into organic forms. They have taken certain proportions of oil and potash, and compound-

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ed a mixture that has shown the qualities of the ameba, one of the lowest forms of animal life. Its atoms move about. They change forms. They feel about them. They surround and absorb into themselves particles of some materials, rejecting others. There is circulation from within outward and back. There is apparently the same wicker structure as of the amebæ. One function alone, they tell us, they have not found—the function of reproduction. However this may be, one of our eminent American astronomers, Dolbear, declares that we always find life associated with matter. He says there appears to be good reason for holding that every atom is alive. Herbert Spencer declares the conception toward which the explorer of Nature tends is much less that of a universe of dead matter than that of a universe everywhere alive.

We look again at the universe surrounding us. Where life is, our modern wisdom is coming to recognize, there is always Mind. The cell is the protoplasmic unit of all organic structures, and the cell is an embodied bit of mind. A well-known physician of Washington, who has made a special study of it, declares:

"Only mind can feel and make such adaptive reactions. A cell remembers its experiences, and only mind can remember. The cells out of which an animal is built are mind organisms, and the duties of each cell are duties that require mind for their performance. A cell cannot perform its functions in the animal economy except so far as it is capable of adapting acts to ends. The life of a cell consists solely of its mental activities. What has hitherto been called the vital and physiological processes are, in reality, psychological processes; and the life of a cell is nothing more than its mind."

Take a step higher. The universe amid which we live is One. Our own Professor Langley says "the question of identity is perhaps, on the whole, the most momentous one which science has yet brought us." To the ancients, it was impossible to recognize the unity of the universe. But now, by your spectroscope, you know the constituent elements of the sun and of every world on high coming within your ken; and you know that the elements of

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earth—minerals, fluids, and gases—are there as here. In the language of a high authority, "the sun is composed of the same materials as the earth. The distant fixed stars are of a composition identical with that of the sun. Nothing really distinguishes our sun from the multitude of stars which shine in the heavens." Our forces—gravitation, heat, light, electricity—are there as here. Our laws, one and all—they rule in Mars and Saturn, as here. Water runs down hill there, as it does here. All the forces of Nature, in the starry worlds as in our earth, interchange. Colors turn to sound. The motions of your piano-keys, in striking the major chords, when a delicate pencil is attached to the wires and hung in contact with a prepared paper, will draw the most exquisite geometric and floral designs. As Tyndall says again, "The same law that forms a tear-drop moulds a planet."

Our universe is a unit—a whole. All parts of this unitary system are interrelated one with the other. For the droop of the violet in the field there must be a certain pull from Sirius. The great Humboldt, in his "Cosmos," declares: "The universe is a living whole."

If it be a living whole, we take another step in our rising vision. Then it is an Organism—an animated structure, pervaded with life and mind. It cannot, then be a machine, however cunningly woven or constructed. It can only be a body—a body pulsing with life; a body illumined with intelligence. As Oersted said, "we are members of an infinite organism." Do you remember, in that shockingly pessimistic story, "The Story of an African Farm," that when the poor boy on the Boer farm, studying the entrails and the framework of the dead gander, suddenly awakens to the fact that the system is one and the same with that which the water forms as it flows—with that which the trees make as they spread their leafless boughs against the wintry sky—he rises to the thought of

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the vast unit, of the whole world, and the great cry bursts from him: "It is a ONE—a living thing."

One other step. The universe is, then, intelligible; so, then, it is Intelligent. The life, as we have seen, in every atom and cell is one with intelligence, or mind. There is the action of mind in all its parts. Then, with all its parts endowed with intelligence, with mind, shall the whole of this marvelous organism not have one indwelling Intelligence, and be the action of one pervading Mind? You believe that the universe is intelligible; that you can make it out. Otherwise you would be foolish to study science. But if, as a whole, the system of the universe is intelligible, and can be made out, this can only be, as it is the body of an intelligence. Then the true substance of the universe is this indwelling Mind, infinite and eternal as the organism it inhabits. Then all things, stars and trees and men, are the thoughts of an Infinite and Eternal Mind.

"Out of Thought's interior sphere,
These wonders rose in open air."

Things are the thoughts of this Living Mind enternalizing themselves. They are the thoughts of a Mind capable of bringing its imaginings into perfection. The power manifest in the Cosmos is the power of Mind. As Plato said of it, it is a power "that geometrizes." Our own President Hill says, "The universe is a symphony—the sum of all symmetries and all geometries." Martineau declares, in our day, "The universe is the thinking aloud of an Eternal Reason reflected in us."

Take another step. This universe, then, has Design in it. Not the design which our fathers saw in it, the design of the mechanism of the watch, but such design as we, their children, see in it: the design of an organism—adaptive reactions which can only bespeak a designing Mind, working through the cells and the atoms. What then? Our universe has Purpose in it. Where there is design, there is purpose—thought with an aim before it—

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power working toward an ideal: a vision in the beginning and a realization at the end. One law, one element, and one far-off divine event toward which the whole creation moves!

What then? Our universe is the expression of a Will. The design which manifests purpose, in that purpose reveals the will of a Being who can form the design, purpose to achieve it, and energize toward its accomplishment. All the infinite energy of the universe is the expression of a Will moving toward the accomplishment of its purpose. The old Hebrew conception was profoundly right. God is the Eternal and Infinite Will.

Once more, in our ascending vision of the universe amid which we live, we dare to affirm, then, that our universe is Conscious. All that holds Mind holds more or less of consciousness. When the cell shows the power of adaptation, of thought working to an end, shaping means to a purpose, adjusting structure to a use, what does this imply? The power of storing up, in some way, memory, and thus of forming the cell habits. This is really, in its low rudimentary form, what we mean by consciousness. I think our wise men are, therefore, coming to see that every cell, in the measure of its cell life, has attained to a sleeping consciousness. Rising through the animal, consciousness comes out in the full in man. Our wise men tell us today that these bodies of ours are republics. They are formed of a host of living, mind-endowed cells; each living its own life and discharging its own purpose, but all coördinating in the association we call the living organism of the body. And yet, in all this multiplicity of living, intelligent consciousness, going to compose the republic of the human body, there is a unity, a self-consciousness of the ego, the I, in which each man says truly, "I am." So we must needs conceive of the cosmic body, the universe, as an organism pervaded with a common consciousness. Let me quote the words of one of our most philosophic writers of the subject: "That

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which is intelligible is an actual or possible object of knowledge; that which is intelligent is an actual subject of knowledge; and that which, in itself, is at once intelligible and intelligent is an actual subject-object"—the terms, you see, are philosophic—"that is, a being objectifying itself in this enternalizing, and able to contemplate it—a living self-consciousness."

Once more, in our ascending vision, this universe is Character. It is a law to itself. That is what we mean when we speak of Nature. It has a character, a way, a habit, of its own. Difficult to decipher and interpret is this Character of Nature, but surely there is an infinite organism. And as to what this character is, on the whole, we need have no misgivings. Whatever our fathers may have feared to think, we, their children, are daring to affirm, from the standpoint of physical science—that the character of this organism, this infinite universe, is infinitely good. Take up Alfred Russell Wallace's "Our Wonderful Century," or any other book covering the same ground, and read there what is the function of the dust of the air,—to make possible our visions of the beauty of the sunrise and sunset. Read there what is the function of the white corpuscles of the blood, so long an utter enigma to savants—to devour and absorb and make away with all effete matter and the poisonous substances in our blood. Read there what is the function of the dreaded and abhorred bacteria, which have seemed to deny the presence of an all-good Power—to break up, through putrefactive processes, dead and dying organisms, and then provide the raw material for new organizations. In other words, everywhere the deeper and the further vision in the realm of physical science is that the character of the infinite Power indwelling the universe is the character of a Being working beneficently, in the long run, and with purposes of goodness.

No wonder that we cannot always decipher this

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character in the lowest realms of development, where the power is less fully manifested. No wonder, therefore, that in the low savage stage there are strife and warfare. But the illustrous anarchist, Prince Krapotkin, will tell you how, in the animal world, there are helpfulnesses and coöperations that put to shame the competition of our human society. Through the fidelity, affection, unselfishness, love, and loyalty of the dog, we climb to man: believing, in his consciousness, to find the inner law shrined within the soul, and to know it as the Supreme Law of all the Infinite Energy of the Cosmos—one with the energy that well up in our own consciousness. If our consciousness is the consciousness of a moral law, as the supreme law of life, then that is the revelation of the law of the universe. We are right in standing on the plane of man's attained evolution and reflecting the light of conscience down through all the descending ranks and series of life, and in saying that the moral law is writ in terms of chemistry and biology and astronomy—writ in the flowers of the field and the stones of the valley and the stars of the sky. There is "a power, not ourselves, making for righteousness." The power within the organism that we call the Universe is none other than "the Eternal, who loveth righteousness."

Again, the universe in which we live is, therefore, a Personality. The term is unsatisfactory, but never mind the term. It is the expression of the noblest idea in our human thought. If there is in the universe a conscious intelligence, having will and character, we can only affirm of that conscious intelligence that it has the form of our own conscious intelligence, the only conscious intelligence known to us, and that it is Personal. And so we reach the crown of our argument.

We are compelled, by this slow ascending series of affirmations, to make one further affirmation, and declare of the universe that it is Our Father.

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It is the Power indwelling the universe; the source and spring of all our lives; of whom we are the offspring. It is the Being in whom we live, and move, and have our being. It is at once, as Augustine said and Theodore Parker echoed long after him, "our Father and our Mother." And, so, the one universal and most familiar name of this Power is that which is forever sacred, as given in our Lord's prayer—"Our Father which art in Heaven."

I have led you, by these ascending steps in the contemplation of the universe, to find the constrained necessity of affirming of it what I have thus declared. In other words, then, the universe is God, clothed. The universe is "the living garment of God," about which a more ancient and a greater poet than Goethe said "They all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed; but thou art the same and thy years shall not fail." So that, as our own great philosophic interpreter, James Martineau, declares: "The universe which includes and enfolds us round is the life-dwelling of an Eternal Mind The world of our abode is the scene of a moral government, incipient but not yet complete, and the upper zones of human effection, above the clouds of self and passion, take us up into the sphere of a divine communion." Thus, out of the universe that seemed to evanish God—"Emmanuel, God with us!"

You may say that this is the old heresy of Pantheism. Well, there was a truth in Pantheism—that of the indwelling Divine Presence in Nature. "Closer is he than breathing, and nearer than hands and feet." We are preserved from the danger of Pantheism by what I have affirmed of the Divine Personality inhabiting this living organism, the universe. The transcendence of the Divine Mind is seen in that it is the Inhabitor of the body, the Living Garment which it weaves about itself. Thus does the truth of the fathers come back to us

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again. If we are compelled to think of God as indwelling, immanent, in the universe, we will not limit our vision thereby, lest we have a half truth; but we will remember that, as my mind can separate itself from my body, though it inhabits it now, so can God fold up this living vesture, and, as a garment, it shall be changed. But He abideth, his years failing not.

And this, I take it, is the great unifying, generalizing truth which our doctrine of the Trinity holds, in a very rough and unattractive form, for us. Plato, long ago, musing upon the mystery of the universe, declared it was a living animal—that is, an organism; and he called it "the second God." And the great philosophic father of the Christian Church, always distinguished between the universe as an embodied being and God as the absolute Source of all being, spoke of one as THEOS and of the other as HO THEOS. The Trinity blends the two thoughts of the transcendent and the immanent God; and though we cannot reconcile them they may be reconciled in the future.

If some simple soul should say: "Oh, but I can feel my way to God without this elaborate argumentation;" then I can only repeat the words of the Master: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight."

This new thought of God will reconstruct our theology and our religion; and my purpose, in this course that follows, is to help you see this reconstructing work. Now I leave you with the thought itself. The power of it! The absolute certitude of God! Why argue about His being? He is as real as the universe itself, of which he is the life and substance. The comfort of it! How many souls are worshiping, and believing, who know it not: reverently studying the universe, recognizing the Infi-

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nite Power which they dare not name, but which is nevertheless folding them round in its all-embracing purpose of wisdom and love, so that they live and move and have their being in God, though they know it not! The glory of our life! The blood of God flows within our veins. We are of kin with God. We are heirs of God and joint heirs with Christ; endowed with his omnipotence; the divine Presence in us; the divine Life back of us; the universe streaming through us; God pulsating in our very breath. The aspiration of this thought of God! As Plotinus, one of the ancient opponents of the Church that stood between him and God, said, and so may we all say—"I am striving to bring the God within me into harmony with the God without." In this thought there is strength for all our needs—the resources of omnipotence! There is hope for all weary workers for humanity—the Lord God wills the perfection of the race! There is peace in our souls! Marcus Aurelius, with his half-open vision, could say, "All is well with me that is well with thee, O Universe!" But we take the more sacred term and say, "All is well with me that is well ith Thee, O God!"

Our own sweet Southern poet, Sidney Lanier, once wrote:

"I have a boy. Every day, when my work is done, I take him in my strong arms, and lift him up and pore into his face. The intense repose penetrates somehow with a thrilling mystery of potential activity which dwells in his large open eyes, teaches me new things. I say to myself: 'Where are the strong arms in which I too might lay me and repose, and yet be full of the fire of life?' And always through the twilight came answers from the other world: 'Master! Master! There is One in whose arms we rest—God!'"

NOTES AND QUERIES AND HISTORIC MAGAZINE. A monthly journal of history, folk-lore, legends; science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; games, mathematics, education; occult, arcane, and recondite matters; scraps, odds, and ends gathered from "Many a quaint and curious volume of forgotten lore." "Many people know many things, no one everything." Commenced in 1882. Vol. XVIII for 1900. Vols. I-XVIII, 1882-1900 each fully indexed. Circulates in all parts of the world. $1.00 a year, in advance. Back volumes, and back numbers supplied. Sample number, five cents. Address S. C. & L. M. GOULD, Manchester, N. H.

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OBSERVATIONS

Regarding The Logic of Prisms.

BY S. CHEW.

(FOURTH PAPER.)

It seems that a 1 to 2 relation of sine ratio^2 to tang ratio^2 as they apply to the n-gons may be likened to an eclipse of the moon. Their effect gradually moves on until it arrives at maximum, and then again as gradually moves off. Mathematically speaking however it also seems that the limits of contact and of departure of the ecilpsing force are of more importance than is the point of maximum darkness. In my third paper no reason was given why $8\frac{1}{10}$ and 16.2 were selected for the sine ratio^2 and the tang ratio^2 of dissimilar n-gons, aside from the fact that they were there employed to make n-gons for argument against an objectional equation. Hereafter we will use the same n-gons for a different purpose; use them to show the limits of contact and of departure. To locate these limits so they will not be disturbed, we here use some fiddle-string logic. It is well known that the law observed by the violin string is to vibrate inversely as its length. Some wise one of the past however discovered that the law of inverse number of vibrations as compared with its length, ceased at a point $= \frac{80}{81}$ of the vibrating length of the string. Therefore until a musical string forgets its own law, the gauge points for the limits of diam^2 area n-gons seem fixed. Starting at the maximum n-gon (equilateral triangle) and moving on the line of extension of diameter of their inscribed circles, we meet with the first inscribed diam^2 area n-gon, formed by the action of tang ratio^2 $= 16.2$, and all n-gons having tang ratio squares not greater than 16.2 nor less than 16 belong to the class of inscribed diam^2 areas. At the tang ratio$^2 = 16$, however we arrive at the point of maximum darkness, for the sine ratio^2 which belongs with this n-gon $= 8$, and it seems evident that a darkness

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which moved on by a ratio must again move off by its opposite ratio. Therefore all sine ratio squares not less than 8 nor greater than $8\frac{1}{10}$ also belong with the class of inscribed diam^2 areas. Hence by respecting the law of geometry which governs the vibrating musical string we may determine the points of contact and of departure of effect produced by the 1 to 2 relation of sine ratio^2 to tang ratio^2. However we are not quite there yet, because the fundamental factor for the exact quadrature of the n-gons will always be the term which is now known by the name, tang ratio^2. To the n gon however whose sine ratio$^2 = 8\frac{1}{10}$ belongs the tang ratio$^2 = 15\frac{105}{128}$. Therefore it seems that we may think as we will, but the fact will remain, that the quadrature numbers of all n-gons are equal to their respective tang ratio squares between (and including) the limits tang ratio$^2 = 15\frac{105}{128}$ and tang ratio^2 16.2, and that the areas of their respective n-gons are all of them equal to the square of diameter of their respective inscribed circles. And assuming the foregoing remarks are true, then, we already have a machine for squeezing the last drop of water from stock now held the world over in the equation —in the pernicious equation.

If we are able to find the quadrature numbers of a class (or series) of n gons by simply respecting the law which applies to the matters considered, perhaps we can go still further and find the quadrature numbers of other individual n-gons which have tang ratio squares far removed from either limit described. But why is it considered usfsul employment of time if it is devoted to finding the quadrature numbers of the individual n-gons? Because it saves time in the future, for if we wish to place $99\frac{1}{2}$ square inches of area, and in the shape of a form numbered 18, we would simply write: $\sqrt{99\frac{1}{2} \times 18} =$ perimeter, and thus find the first important essential value to work with, and afterwards apply this perimeter to a right parallelogram proportioned as 1 to 2. But then, why should we say that a figure of geometry that is proportioned thus and so, is endowed with a particular abstract number by means of which

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its exact quradrature may be shown. In the answer to this question we, the plebians, should feel the thankfulness that comes of independence, for here we are not even required to consult the oracles, because we are now nearing the border land of *practical* geometry. It seems that the quadrature numbers of *n*-gons may be learned by studying the logic of their respective prisms. At present however this remark applies only to prisms whose side surfaces represent right angled parallelograms. Respecting this class of prisms it can be said, that if their solids = perimeter^2 of their respective end planes, then the sum of their side surfaces is also = perimeter^2 = solid of prism. Apparently these *three* terms of a prism are never equals unless area of their end planes = quadrature number. The solid of a prism however equals product of end plane area × length, hence the length of this class of prisms = end plane area = perimeter = quadrature number for all forms having the same proportions and angularity as the end of the prism considered. To more clearly explain meaning we shall say: let the carpenter take a piece of timber that is nicely squared and planed to 3 inches by 6 inches. Next let him square an end nicely with its surfaces, and parallel with this end have him saw it off, so as to make us a prism 18 inches long. When the prism thus made is examined we can say: that its cubic solid = 324, and again that the square of its end plane perimeter = 324, and also say that the sum of its side surfaces = 324. Therefore the quadrature number (18) of the form (or shape) of this prism applies not only to the surface of its end plane, but also to its solid, and side surface as well. And what is true of one prism, seems equally true of others of its class. The position taken in these papers is to be: that each individual shape is numbered, by inexorable law. And that respect for the number upon which a forms rests, supplies a simple and exact means of squaring its similars. To again illustrate meaning by the formation of a prism, we shall say: let the carpenter make a second prism proportioned as follows: since it is to have five sides, let it have four contiguous sides of $3\frac{1}{4}$ inches

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each, and have its fifth side = 2 inches, and thus form a prism whose end plane perimeter = $4 \times 3\frac{1}{4} + 2 = 15$ inches. The conditions of its sides are such as to make its ends plane, subject to a circumscribed and an inscribed circle. And yet the conditions are such that an exact diameter for each of these circles is required. To space 15 inches in a 360° arc is one thing, but to space 15 inches broken into thus and so parts in a 360° arc is quite different.

Therefore proper instructions regarding these circles, would assist the carpenter in his efforts to supply a workman like $4\frac{8}{13}$ sides prism. To give such instruction we shall say: that perimeter$^2 \div 8\frac{1784}{3377}$ — circumscribed diam^2 and that perimeter$^2 \div 14\frac{2}{9}$ = inscribed diam^2 of an n-gon of $4\frac{8}{13}$ sides. Hence $15 \times 15 = 225 \div 9\frac{1784}{3377}$ (sine ratio^2) = 26.3828125 = circumscribed diam^2 circle of end plane of prism and again $15 \times 15 = 225 \div 14\frac{2}{9}$ (tang ratio^2) = 15.8203125 = inscribed diam^2 circle of end plane of prism required. And since 26.3828125 − 15.8203125 = 10.5625 = $3\frac{1}{4} \times 3\frac{1}{4}$ = side^2 of n gon, which is in harmony with $a^2 \times b^2 = c^2$, while the gauge point ($15\frac{105}{128}$) is also respected, we may combine the logic of the musical string with logic of prisms and say, that the quadrature number of the $4\frac{8}{13}$ sides n-gon = 15, hence it is the same as the perimeter employed in illustration. And also say, that a prism having $4\frac{8}{13}$ sides with an end plane perimeter = 15 inches and with length = 15 inches will have a solid of 225 cubic inches and a sum of side surfaces = 225 square inches. Therefore it seems that entire surface of this class of prisms = perimeter^2 + 2 q. n. Equal perimeters under the two conditions of prism end planes here spoken of, would contain areas related inversely as 18 to 15, or related inversely as their respective quadrature numbers.

If one shall bear thee word that such a one hath spoken evil of thee, then do not defend thyself against his accusations but make answer, " He little knew my other vices. or he had not mentioned only these." — *Epictetus.*

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ROSICRUCIAN SOCIETIES IN UNITED STATES. In answer to a correspondent who writes a private letter, and also to W. H. T., we will state there are three separate Orders of Rosicrucians now in the United States. One other ceased as an Order some 25 years ago. These are briefly as follows:

1. Sociatatis Rosicrucianæ of the United States. These receive their powers through the Sociatas Rosicruciana which is chartered from Anglia. The modern society was given its present definite form by Robert William Little, of Eagland, some thirty years ago, and it was founded on the remains of traditional ceremonies, customs, and extant literature of the early Order mostly through German resources. Mr. Little Anglicized these tenets and secrets gathered, and reconstructed the ritual, grades, and ceremonies, placing it in a graded system and in working connection. It was introduced into the United States in 1879. The main objects are to search out and bring to light the historical, archælogical, symbolical and arcane matters pertaining to its namesake Order, Freemasonry, the Zuzimites, Martinists, Essens, and allied Orders. None but Freemasons are admitted to its membership. There are nine grades, divided into three Orders, namely:

First Order. I, Zelator; II, Theoricus; III, Practicus; IV, Philosophus.

Second Order. V, Adeptus Junior; VI, Adeptus Senior; VII, Adeptus Exemptus.

Third Order. VIII, Magister Templi; IX, Chief Adept.

Every Frater is required to choose a Latin motto to be registered with the Secretary, and never to be changed. Colleges, as they are called, exist in several of the larger cities.

(For papers that have been read before the Massachusetts College, Boston, Mass., see N. AND Q., Vol XIV, p. 260, 1896.)

(For papers read before the Metropolitan College, London, Eng., see N. AND Q., Vol. XIX, pp. 130–132, 1900.)

2. Temple of the Rosy Cross. The "Door of the Temple" is at Buckley, Iroquois Co., Illinois. "Him of the Great Soul, Lofty Mind, and Loving Heart" is the "DOOR." "The Soul; Its Powers, Migrations, and Transmigrations" is the title of a book, written by F. B. Dowd, which is an exposition of many the tenets and aspirations of the "Temple of the Rosy Cross." First edition 1882, second edition 1888.

"For these things that appear delight us, but make the

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things that appear not hard to believe; or, the things that appear not *are* hard to believe." — *Hermes Trismegistus.*

3. Imperial Order of Rosicrucia. For information relative to this Rosicrucian Order, obtain their manifesto, "Evolution of Immortality," by "Rosicrucia," issued by the Eulian Publishing Company, Salem, Mass. $1.00.

4. Brotherhood of Rosicrucians. This fraternity existed in New England during the '60's and down into the '70's, and was presided over by Paschal Beverly Randolph. They published quite a number of works. An exposition of their general tenets is given by Flora S. Russell, who speaks for the Order. They claimed to "Stand in the Door of the Dawn," within the crpytic portals of the luminous worlds, and that the lamp that light all is LOVE supreme. Her exposition is prefaced to their first prominent book published, edited by Paschal B. Randolph:

Hermes Mercurius Trismegistus. His Divine Pymander. Also, the Asiatic Mystery, the Smaragdine Table, and the Song of Brahm. Boston, Mass., 1871. Rosicrucian Publishing Co.

The Dedication: "To THE BEST WOMAN — maiden, wife, or widow — on the earth, whatever be her race, age or clime; whoever she is, and whatever she be; rich or poor, in palace, cot, or hovel: this Master Work of the Ages is reverently, lovingly dedicated by the editor."

There are other works on the Rosicrucian that contain much information for the inquiring ones. We mention a few:

The Rosicrucians; Their Rites and Mysteries; with chapters on the Ancient Fire- and Serpent Worshipers, and explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers. By Hargrave Jennings. London, 1870. Three hundred engravings. Cloth. pp. 356. Later enlarged edition in two volumes. London.

The Real History of the Rosicrucians, founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. By Arthur Edward Waite. With illnstrations. London, 1887. Cloth, pp. 454.

The Symbols of the Rosicrucians. Cosmology, or Universal Science; Cabala; Alchemy. Containing the Mysteries of the Universe, regarding God, Nature, Man, the Macrocosm, the Microcosm, Eternity and Time, according to the Religion of Christ, by Means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries. Copied and trans-

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lated from an old German Manuscript, and provided with a Dictionary of Occult Terms. By Franz Hartmann, M. D Boston, 1888. Tall quarto ; colored plates ; cloth ; pp. 76 Parts I and II. 30 pages colored illustrations and diagrams Occult Publishing Company.

"THE LIGHT OF LOVE." (Vol. XVII, p. 191.) This poem, the first line of which is "The night has a thousand eyes," by one author and "A thousand eyes is given night," by another, has brought us some correspondence. The last communication brings us a sheet in which the words as first quoted above are set to music by Eunice Dean, the words are credited to Bourdillon, and published by Arthur P. Schmidt, New York, 1895, in his Octavo Series, Secular No. 56. *The Lamp*, Toronto, Can., for August 15, 1900, p. 181, says Francis W. Bourdillon is the author and that the poem is found in "Everybody's Book of Short Poems," published in 1890 ; that Mr. Browne's poem appeared in *Spirit*, April, 1891, and that it might be a case of thought-tranfserence.

THE ANABASIS. What is the Anabasis which is quite often referred to various books ? WILLIS.

Xenophon wrote a historical work and called it "Anabasis," It is divided into seven books. The word means "a march *up* (from the coast) into the interior, and properly applies only to the first part, as far as the battle at Cunaxa (a name not mentioned by Xenophon, but given by Plutarch) about 50 miles from Babylon, where Cyrus was killed (September, 401 B. C.), The remaining and larger part of the work should rather have been called *Catabasis*, the march *down* to the sea.

ITALICS. Who is the author of the book and what is the substance of the work ? TEACHER.

The book inquired about is "Italics ; Notes on Italy," by Francis Power Cobbe. It is a work of 526 pages, and the second edition appeared in 1864. The contents explains why the the word "Italics" was selected for the title. In a similar way the word "Indiana" is used to cover litereture relating to and about the India.

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XENEXTON. One of the greatest sympathetic remedies of Paracelsus, for the possession of which he was envied a great deal, and the preparation of which he kept very secret, was his Xenexton. His disciple Oswald Sroll, in his "Basilica Chemica," pp. 210–213, describes its preparation as follows:

"Make an instrument of good steel, by which you may cut some small tablets of the size of a penny, and whose composition will be given below. The instrument consists of two disks which can be connected together by a middle piece in the shape of a ring, forming a hollow space between the two disks, and fhe latter are provided with handles. Upon the inner side of one disk is engraved a snake, and the inner side of the other repesents a scorpion, so that the substance to be put into the hollow space between the two disks will receive the impression of the snake on one side and of the scorpion on the other. The instrument is to be made at a time when the sun and moon are together in the sign of the Scorpion. By this process the upper bodies will be joined to the lower one in an inseparably sympathetic union."

THE ISIAC TABLET. (Tabula Bembino sive Mensa Isiaca.) The Isiac Bembino of Cardinal Bembo. Its History and Occult Significance. By W. Wynn Westcott, M. D., Hon. Magus Soc. Ros. in Ang., Hon Member Hermetic Soc. Bath, 1887. (Year of Jubilee.) Robert H. Fryar. Oblong; blue cloth.

"Une belle action, est une joie eternelle."

This monograph of 100 copies was published thirteen years ago for occult students and friends; the edition was so limited (100) a new issue is now desired. Hence the same publisher has had the "Isiac or Bembino Tablet" redrawn from a new line block especially prepared for this edition, and for framing, to accompany the new issue of fifty copies. The new reproduction of the Tablet is a great improvement on the former print and is printed on excellent stock suitable for framing. Address R. H. Fryar, 2 Prospect Terrace, Claremont, Bath, England.

THE THEOSOPHICAL FORUM.. $1.00 a year. Vera Johnston, editor, Flushing, New. York. Subscriptions and business, box, 1584, New York City. Recent issue contains: Ancient Physics, Aum, Helen Petrovna Blavatsky, The Rod of Aaron, The Parable of the Dreaming Ram, The Heart of the Mystery.

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Historical Sketch of the Isiac Tablet.

Dr. W. Wynn Westcott in 1887 contributed a valuable and learned monograph to the world of letters on "The History and Occult Significance of the Isiac Tablet" to accompany and interpret the photogravure forming the frontispiece, but the present reissue of the plate will, it is believed, induce many to secure a copy, though fortunate possessors of the now scarce work to which we refer above, and from which we present some brief historical extracts:

"This curious relic from an age long past cannot fail to attract the attention of every earnest student of the mysteries; its beauty of design, its careful execution, its obvious antiquity, its certain connection with that most incomprehensible scheme of religion — the Egyptian — all combine to fascinate the mind and stimulate the intellect in a search for the explanation of the purpose and meaning of this very elaborate pictorial work of art, mysterious in its conception, of unknown origin, and of peculiar workmanship.

"From the time the learned Orientalist Kircher, and of the Classic Pignorius, many eminent archæologists and men of letters have devoted their energies to the elucidation of the hidden objects of the designer, who must have been as erudite in all the arts and wisdom of the Egyptians as he was skilled in execution. The well known names of Montfaucon, Shuckford, Warburton, Keysler, Caylus, the Abbe Banier, the Abbe Pluche, Jablonski, Kenneth Mackenzie, Kenealy, Wilkinson, Eliphaz Levi, and Bonwick, all of whom have ventured some opinions, are sufficient proof of the world-wide interest that this Mensa Isiaca has aroused.

"The photogravure, about 10 by 8 inches, is of course much smaller than the original, which is approximately 50 inches in length, and 30 inches in breadth.

"So far as can be ascertained the Tablet has not been engraved nor printed in its intirety since 1719, when it was published in France by Montfaucon, and it has never been printed in England.

"The Isiac Tablet is of bronze, the designs are inlaid upper surface, and are composed partly of silver and partly of a dark colored enamel, which has somewhat of the tint of steel (niello work). Some portions of the silver ornamentation are missing

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perhaps they have been removed by force for their intrinsic value, during the turbulent Middle Ages, although it is possible they may have become loosened and lost by accidental violence.

" The tittle, heading the photogravure, does not belong to the Tablet; it is the superscription given by Kircher to his drawing of the Tablet, and reads as follows:

" A true and genuine copy of the Isiac Tablet, or most ancient Brazen Tablet engraved with the sacred letters of the Egyptians, for the first time produced from the Museum of Torquatus Bembo, in the year 1559, hence it is called Bembine; Æneas Vicus of Pama, published it and dedicated it to Ferdinand Cæsar the First. Athanasius Kircher, the Jesuit, devotes this as a monument more enduring than brass, having reduced it to a more convenient size, he is the interpreter of the same, Rome, 1654."

" This most interesting mysterious Tablet appears to have been treasured in one of the palaces in Rome, at the time when the Constable of Bourbon, in command of an army of the Emperor Charles V of Germany, over-ran Italy and sacked the city, in the year 1527. The Tablet then fell into the hands of a blacksmith, or iron-worker, who sold it for a large sum of money to Cardinal Bembo. After his death it came into the possession of the Dukes of Mantua, in whose treasure house it figured as a rilic of the past until 1630, when Mantua was plundered and burnt by an army under one of the generals of the Emperor Ferdinand II. It was then once more lost sight of, and indeed many important authors state that it was never seen again, but was probably destroyed by some of the ignorant soldiery, in removing from its surface the silver plates for the purpose of sale.

" There is, however, at least one author who gives a correct account of the history of the Tablet after the siege of Mantua in 1630. All honor to Johann Georg Keysler, who published in 1740 his Travels through Germany, Italy, and other countries. In his account of the Palace in Turin, he says that when Mantua was plundered, the Tablet fell into the hands of Cardinal Pava, who presented it to the Duke of Savoy, by whom it was preserved. It was finally presented to the King of Sardinia, in whose Palace at Turin, in 1730, it was made a great favor to him to be allowed to see it, because it was very carefully guarded; he describes it as a quite large copper plate, with silvery imagery inlaid, amid a blue steel enamel. He states that Pignorius's large plate is the real size, and that Montfaucon has in

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his copy inverted it. (This is an error, but Herwart deh Home berg has done so.)

"The guide to Northern Italy by Murray states that the Tablet is now exhibited in Turin at the Museum of Egyptian Antiquities; he gives us the dimensions, 4 feet 2 inches by 2 feet 5½ inches. He states, without giving authorities, that it was first discovered on Mount Aventine in Rome at a spot where a temple to Isis once stood. Having again lost at the sacking of Rome it was again found in 1709 at Turin, carried away to Paris in 1797, and returned to Italy at the Peace; he suggests that it was made in the time of the Roman Emperor Hadrian.

"Bædeker, also without quoting any authority, states that the Tablet was first found in 1549 during the Papacy of Paul III, at the Villa Caffarelli at Rome.

"Æneas de Vico, who published his splendid identical sized drawing of the Tablet in 1559 at Venice, gives the following as the title:

"Vetustissimæ Tabulæ, Æneæ, Hieroglyphicis, Hoc est sacris Ægyptiorum literis cælatæ, Typus. Queen ex Torquati Bembi Musæo an. MDLIX Æneas Vicus Parmensis editit, ac Imp. Cæs. Ferdinando dodicavit, nunc denuo publicæ utilitalis ergo e tenebris in lucem prodit."

"So far as I have been able to ascertain, the oldest Treatise on the Bembine Tablet is that of Laurentius Pignorius of Padua, published at Venice in 1605, entitled:

"An accurate explanation of the very Ancient Brazen Tablet, engraved with the Sacred Figures of the Egyptians." Furnished with a reduced sized drawing of the Tablet. It is dedicated to Cæsar Baronius Cardinal under the Papacy of Pope Clement VIII.

Eliphaz Levi, the Abbe Constant, identifies the Bembine Tablet with that marvellous instrument of initiation, "The Tarot," or "Book of Thoth."

The Isiac Tablet has been re-drawn aud printed from a new line block, and privately published principally for friends.

This unique and perfect Gem of "Ancient Art" has always fascinated and attracted the attention of students of Occult Science. It has been deemed a Resume of Theosophy and Astronomy, and it has been called "The Key of Hieroglyphical Science," and "The Eighth Wonder of the World." In its present improved form it will be an acquisition to all students of Egyptology, and the chapters even of the Egyptian "Ritual of the Dead" presenting no scenes like those of the Tablet.

The Tablet is now ready. Address the publisher, Robert H. Fryar, Bath, England.

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How to Find the Constellations. III.

BY GEORGE I. HOPKINS.

Since the September moon reaches the first quarter on the second day it will probably interfere somewhat with our observations, particularly in making out the stars of lesser magnitude. Let the observer face the south, this time about eight o'clock, some evening during the first week of September, and he cannot fail to notice a brilliant white star in the southwest at an altitude of about thirty or thirty-five degrees. This is the planet Jupiter already referred to in a previous article, and which the observer has doubtless kept track of during the last two months. About ten degrees to the left of Jupiter and at a lower altitude is a first magnitude star which shows to most eyes a decided reddish tint. This is the the star Antares, which the observer will readily recall as the name of one of Ben Hur's horses in the famous chariot race. About two degrees to the eastward and downward is plainly visible another star of lesser magnitude. Near Jupiter, above and to the left, is another star second in brightness to Antares, and call Beta, the second letter of the Greek alphabet. If now we regard Antares as a center and the line joining it with Beta as a radius and describe the arc of a circle downward this curved line would pass very near three or four other stars of lesser magnitude than the two above mentioned, but so arranged that if lines be drawn from them to Antares the figure would have some resemblance to an instrument called a sextant, or a boy's kite, which is merely a sector of a circle. This is the principal group in the constellation Scorpio, which contains in all forty-four stars. Under favorable conditions, as at the top of a mountain, or on a moonless and cloudless night on the water, a line of stars can be distinctly traced downward and to the left about fifteen degrees, thence easterly about eight degrees, and then upward about eight degrees more, the whole forming a sort of staff and curve like a shepherd's crook. This crooked line of stars forms the

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tail of the Scorpion as represented on the picture charts.

"There is a place above, where Scorpio's bent,
In tail and arms surrounds a vast extent;
In a wide circuit of the heavens he shines,
And fills the place of two celestial signs."—*Ovid.*

About thirty degrees east of Scorpio and at about the same altitude may now readily be distinguished another group of stars of the third and fourth magnitude, arranged in such a way as to form a figure resembling a small short-handled dipper or basin turned nearly bottom upward, with the handle extending westward. This is the principal group in the constellation Sagittarius, the archer, which contains in all sixty-nine stars. This distinguishing group is called the Milk Dipper because it lies partly in the Milky Way. — *Nature Studay.*

DOES THE MISSISSIPPI RIVER FLOW UP HILL? This question has been received several times and published. It has been answered both in the affirmative and negative. We advise our readers to thoroughly read and digest the nine-page essay on pp. 289–297 of our September number, entitled "A Problem in Gravitation," by Evan McLennan, which purports to thoroughly answer the question in the affirmative.

"HOW PLEASANT IS SATURDAY NIGHT." (Vol. XVIII, p. 269.) In the Boston *Transcript*, August 11, 1900, a correspondent says the author of the little hymn quoted above was a Mrs. Sproat of Taunton, Mass., and that it may be found in a small collection of verses by her, published in 1795.

"THE MAN OF WISDOM IS THE MAN OF YEARS." A correspondent, "G. G. T.," asks if this quotation is from Homer. We answer, it is not. He will find it in Young's "Night Thoughts," Night v, line 775: "The man of wisdom is the man of years."

This questioner may have in mind Pope's opening line to the Odyssey: "The man for wisdom's various arts renowned," referring to Ulysses.

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THE EARTH STANDS FAST. A Lecture by Prof. C. Schoepffer. Translated for and edited by J. Watts de Peyster. With notes and a supplement by Frank Allaben. New York, 1900. 8vo. "He founded the Earth upon her bases that it should not be moved forever." — Psalm civ; authorized version and revised version, both margin. Lecture by Prof. Schoepffer, pp. 1-20; The Biblical–Tychonic *vs.* The Newtonian–Copernican System, by Frank Allaben, pp. 21-80; Concluding Remarks, second, third, and fourth pages of cover, by Anchor (J. W. de P.). = 84.

This pamphlet is a translation from the German of a lecture delivered in Berlin, by Dr. C. Schoepffer, Berlin, seven edition; A. Saco, publishers, Zimmerstrausse, No. 94, 1868. Compared with the original by J. W. de Peyster, whose portrait, taken in 1888, is the frontispiece. Introductory remarks by the editor.

Dr. Schoepffer's lecture was translated by Madame Blavatsky and printed in the "Scientific American Supplement," April 27, 1878, under the caption, "Definite Conclusions of Science — Our Earth Motionless," filling eight columns, solid matter.

Gen. de Peyster's pamphlet was reviewed by a nearly two-column editorial in the N. Y. *Sun*, Sunday, July 22, 1900, and which was replied to by the General by a column in the *Sun*, July 26, following. His address is Rose Hill, Tivoli, N. Y.

Current Exchanges.

MIND. "Mind" is the name of one of our most substantia, exchanges, devoted to science, philosophy, religion, psychologyl metaphysics, and occultism; liberal and advanced thought. It is edited by Charles Brodie Palterson, and now in its VIth volume; $2.00 a year, monthly; 19 and 21 E. 31st St., New York.

Its motto: "He that will not reason is a bigot. He that cannot reason is a fool. And he that dares not reason is a slave." (Sir William Drummond).

THE SPHINX is the largest and the leading astrological magazine in America. It is edited by Catharine H. Thompson, and published monthly by Sphinx Publishing Co., 480 Mass. Avenue, Boston, Mass., at $3 00 a year; 72 pages, monthly. Contains birthday information and daily advice. It is finely gotten up in style, typography, execution, and will lead in the domain of astrology. Its selected sentiment is from Emerson:

"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."

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THE IMAGE OF THE CROSS. An English evangelist, who was visiting this country a few years since, said that he had seen more pictorial and other crosses in the United States of America and Canada than in England.

"Now a gilt cross on Dora's prayer-book shines,
As toward the Church her solemn step inclines;
Now from her neck one dangles in the dance,
As if thereby she heavenward claimed advance."

ESSAYS BY R. HEBER NEWTON. The essay we reprint from *Mind*, June, 1900, "The New Thought of God" by R. Heber Newton, is followed in July, with "The New Thought of the Christ," and in August, with "The New Thought of Immortality," by the same author.

Thesaurochrysouicochrysides. The name given to the liar in "The Captives" of Plautus.

(The Captives; a Comedy of Plautus. Translated and arranged exclusively for the use of Phi Betas. By P. B Pericles, Jun., S. T. D. "I believe that those little books which one can carry in his pocket are the best, after all." — *Johnson.* Dartmouth College, 1856, p. 11.)

Heautontimorumenos. This is a Greek word meaning literally "Taking vengenace on one's self." The name given to the play composed by Menander. Terrence appropriated the same word to his play as more euphonious than its Latin synonym.

(The Self-Tormentor . with more English Songs from Foreign Tongues. By Richard W. Ricord. Newark, N. J., 1883, p. 5.)

BUSINESS SUCCESS THROUGH MENTAL HEALING. By Chas. W. Close, Ph. D., S. S. D. Paper; price, ten cents, silver, or 12 one cent stamps. Gives a brief statement of the principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to insure BUSINESS SUCCESS. Special offer to the sick free! C. W. CLOSE, 124 Birch Street, Bangor, Maine, U. S. A.

ETIDORHPA; or, the End of Earth. The Strange History of a Mysterious Being, and the Account of a Remarkable Journey. In its eighth edition. Royal octavo; 362 pages; cloth, extra-$2.00, net, sent prepaid on receipt of price. Robert Clarke Company, publishers, Cincinnati, Ohio.

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JOHNSON'S SERIES — SCHOOL ARITHMETICS. Primary Book, and Advanced Book. Published by B. F. Johnson Publishing Co., Richmond, Va, 1900. These volumes are Nos. 40 and 41 in the series of this house's text-book publications and retail at 35 and 60 cents respectively; exchange price 20 and 30 cents. Received from the publishers. 57 publications on their list.

These text-books were prepared by John M. Colaw, Monterey, Va., and J. K. Ellwood, Pittsburg, Pa., both experinced teachers and authors of other mathematical works. Mr. Colaw is associate editor of the "American Mathematical Monthly," now in its seventh volume, with B. F. Finkel, Springfield, Missouri, and he has had extended mathematical training.

Mr. Ellwood is author of the "Table Book of Test Problems in Mathematics." New York, 1892. This work is sufficicnt to guarantee his ability, fitness, and experience for the preparation of the work. He is Principal of the Colfax School, Pittsburg, Pa., and knows the requirements of text-books. The combined labor of these two authors assures us a modern and practical series of arithmetics.

NEW CHURCH LIFE. $1.00 a year. Teachings of Swedenborg. The Assembly Number, July–August, contains the Sermon, "Conjunction with the Lord," by Bishop Pendleton; Patience, a hymn, with music; Journal of the Fourth General Assembly of the General Church of the New Jerusalem.

The New Philosophy. This journal will now be published quarterly at $1.00 a year. It is the organ of the Swedenborg Scientific Association. Address both magazine at Huntingdon Valley, Pa.

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

NORTH AMERICAN NOTES AND QUERIES. A monthly journal of inter-communication, devoted to literature, history, biography, bibliography, archæology, ethnography, folk-lore, numismatics, philately, curiosa, and general information. Raoul Renault, director and proprietor; E. T. D. Chambers, editor. Vol. I. No. 4; yearly, in Canada and U. S., $3.00; foreign, $3.50? Qvis? qvid? vbi? qvibvs avxiliis? cvr? qvomodo? qvando Monthly, royal octavo, illustrated. Quebec, Canada.

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Old Home Day Poems. Weare, N. H.

AUGUST 29, 1900.

BY LORETTA ELIZA FRENCH.

Granite hills in the glow of the summer,
When earth in her greenness is dressed,
Embroidered with beautiful color,
Her brightest, and therefore her best.

With thee is the earliest remembrance
Earth gave us in time long agone,
When we opened our eyes to her beauties,
And she sang us a lullaby song.

Our cradles swung in thy breezes,
Our blood was distilled from thy soil,
And we love thee, though, in years after
We found other fields for our toil.

Our father lies under thy grasses,
And beside him the little boy sleeps,
And the wind, singing low as it passes,
Makes music in monotone deep.

So Weare mid the hills has a greeting
On this glad Home Day of the year;
May there be much joy in the meeting
Of the friends who hold the town dear.

"The strength of the hills is His also" —
We rejoice that that strength holds you round,
And we hope that on heavenly highlands
We all may united be found

In the last Home Day of the wanderer,
When the children are gathering in,
Away from the lowlands of sorrow,
Away from all parting — and sin.

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BY EDWIN J. TIRRELL.

From far and near we gather here,
The young, the old, the grave, the gay,
Drawn to this ancient town of Weare,
The homage of our love to pay.

'Twas here when life was fresh and young,
Some dreamed of wealth, mayhap, of fame,
And o'er that prospect Fancy flung
Fictitious brightness, making the tame,

The toilsome task of Trade appear,
In far-off haunts of scheming men,
A worthy, yes, a grand career
To be extolled with tongue and pen.

There is no sneer for riches gained
By honest toil of brain and hand;
Such earners ne'er will be defamed
By candid men in any land.

But, ah, the price to some show great
Of bank account, and stock and share
At cost of honor, bought with hate
And all that's upright, manly, fair.

A poverty there is more dire
Than indigence in worldy gear;
An Aim in life there is that's higher
Than lucre which the heart may sear.

This Aim, Beloved Weare, you set
Before each son and daughter here;
A lesson they shall not forget
But cherish as the gem most dear.

'Tis that, though Fortune have the Power
To change the mortal lot of man,
Her sway continues but an hour
Of life's eternal' deathless span.

"To thine own self be true," thus he
Whose name the ages shall preserve,
Admonished all, that great and free
Might ever be those who deserve.

In many homely, manly ways
This lesson in our youth you taught,
Beloved Weare, and all our days
Has with its grand import been fraught.

'Tis writ Ingratitude, the vice,
Is of the cringing, crouching slave,
To such O! dear one, beyond price
The breath of life you never gave.

Most fitting, therefore, 'tis that all
Your sons remote should hasten now,
Responsive to the loving call,
With fadeless wreath to crown your brow.

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BY JOHN ELWOOD PAIGE.

Their pictures the old time artists made of Father Time with his swinging blade,
As the rattling bone and ghoulish grin he gathered his ghostly harvest in.
And steadily on through rain and sun, has his certain and deadly work been done;
And his scythe through ages still shall keep its ceaseless swing and its rhythmic sweep.

And the feeling comes as we gather here that breaks in a smile and melts in a tear;
For a glance unbidden is backward cast, and the now is lost in the greater past.
But what if we look and look in vain for the faces we may not see again!
Some things there are that the finger of time must fall to touch with its frosty rime.

If the eye be dim and the locks be gray, what matters it so the heart be gay!
And the gift more goodly than pearl or gold, is the art of gracefully growing old.
Men may come and men may go as the shuttle of life flies to and fro,
But the sun climbs over Mount William still, and sets as of old o'er Chevey's hill.

And back to the northward, blue and large, rises the cone of Kearsarge,
Over woodland and hamlet looking down on the Crotched mountains of Francestown;
Monadnock and Back-Monadnock keep their solemn watch while the north winds sweep
Over Mount Hunger, keen and cold, from their home in the realm of the unfound pole.

Fair in the morning silver sheen are the quiet homes of Deering seen,
And flashing like gold in the sunset glow Dunbarton's burnished windows show.
And so among your hills and valleys fair, and breathing the breath of your mountain air,
We flee for a day from the mad world's strife and renew the lapsing lease of life.

But amid it all both ear and eye are closed while a shifting scene goes by,
And I watch the sights from the days afar through memory's faithful camera.

[boys,

March meeting is here with its crowd and noise, with its ginger-bread sheets and pop-corn.
With the doughty wrestlers, blustering and bold, entering the lists like the knights of old;
While wise men wrestle with problems great, each sure that *his* party must save the state
As with squandered wind and tireless jaw they clinch their points and lay down the law.

Here's a form erect and a shapely head, as with flashing eyes and a martial tread,
In his coon-skin cap and his mottled coat, John Gillet deposits a Freeman's vote.
Alas, poor man, was heaven unkind to cast a cloud o'er a brilliant mind?
Who knows what adjustments are made today with the mist and the darkness rolled away.

And here is a knot, attentive each, to Jerry Davis with his flaming speech,
Or to Tommy Breed with his merry wit, and Dudley Lull's response to it.
Here's the portly and wheezy Doctor Pete, and Colonel Evans with his twisted feet,
With his legs tied up in a double bow knot, yet gay as a bird in spite of his lot.

The Felches, titled and tall, are there, breathing the breath of the upper air,
From their coigne of vantage looking down over the heads of the gathered town.
And Abram Melvin's pin of gold with it flashing stone in his shirt-front told
Of the wealth that came in his home-bound ship in the shape of his famous merino's clip.

But the scene moves on and I feel again the measured tramp of marching men,
And I watch through the autumn's evening air the lengthened line of the torches glare,
While the band strikes up the martial strain and the hills fling back the loud refrain,
And a hundred voices swell the cry, "Freeman, Fremont and Victory."

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So nicely the party balance hung that to either side by a breath 'twere swung,
And no one could say what the end might me, for Timothy Tuttle held the key.
And again in the Purinton pasture lot I am watching the rival stallions trot,
Or Frank Gove's oxen, tried and true, pulling whatever they are fastened to.

And John D. Muzzey is riding ahead of the long procession, in sash of red,
Giving his orders in lofty tone from the back of Father Roby's roan.
Ah well, this life is a passing show, where the moving figures come and go;
Some like a meteor, flash and fade, some with alternate shine and shade;

But some, thank Heaven, with a steady glow, leave a light behind o'er the path they go,
And with voice of cheer and a helping hand, lead their fellows on to a better land.
Long may the good town be a home where her wandering children may love to come;
And adown the future, (*Can it be ?*) may she raise up others *as bright as we.*

The Evening Primrose.

BY GRORGE BANCROFT GRIFFITH.

Ah, is she touched by some wand'ring sprite,
When her luminous blooms flash out at night ?
As a happy boy, in the summer's prime
I have drank of her beauty many a time.

Those fragrant petals that breathed of hope,
Of consciousness, to my fancy's scope,
In that twilight haunt, — I see them still,
By the open door of the ruined mill.

The fluttering moth that hovered nigh
The bending tufts, and the zephyr's sigh,
When the vesper chimes seem to rise and fall.
In the twilight's gloom I oft recall.

And the Evening Primrose ever will be
A floral mystery unto me ;
With its luminous galaxy lit at night
To win the eye of some eager sprite. — *Nature Study.*

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

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

VOL. XVIII. Nov. ~~OCTOBER~~, 1900. No. ~~10~~ 11

THE JEWEL-BEARING TREE. In the "Gest Hystoriale" of the destruction of Troy, Englished in the fourteenth century, the writer does his utmost for the splendors of Troy town and its palace. During a truce Ulysses —

> "He was the fairest by ferre of all the felle Grekes,
> And falsest in his fare, and full of disseit" —

and Diomedes visit the palace called *Ylion*, "made all of marbyll with mason devyse." They are astonished at its splendor, especially the great hall, in the midst of which "was a tre that was tried all of tru gold." It was larger than a laurel, twelve cubits high; its boughs made the circuit of the whole hall, some of gold, some of silver; with leaves, buds and fair fruit "that shemert as shire as any shene stonys." The descriptions of such desirable properties are given in the following extract:

> "Of a tree that Amyddes stode;
> On which to loke they thought it did them good,
> Musing where it were Artifyciall,
> Erect or sette by magyke natirall,
> Or by engyne of workmen curyous,
> Through subtyll craftes supersticious
> Or other work of Nycromancye
> Or profounde castynge of Philosophye,
> By apparaunce or Yllusyion
> Outher by crafte of incantacion."
>
> — LYDGATE'S "WARRE OF TROY."

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Magic Squares.

BY S. D. HILLMAN.

I noticed the magic square in front of your Vol. XVI, for 1898, made by Mr. V. Lehmann, Christiania, Norway. It is of the common form of the odd number squares. There might be made short fractional forms, as follows:

1898.

1895 / 3	1910 / 3	1889 / 3
1892 / 3	1898 / 3	1904 / 3
1907 / 3	1886 / 3	1901 / 3

1898.

919 / 2	975 / 2	971 / 2	931 / 2
963 / 2	939 / 2	943 / 2	951 / 2
947 / 2	955 / 2	959 / 2	935 / 2
967 / 2	927 / 2	923 / 2	979 / 2

There may be a "technical law" against using fractional and negative quantities, so that in the mathematical puzzle-world, such form of magic squares may be inadmissible. Now as a plus 4 and a minus 4 are not of the same algebraic value, I have used them to give the magic square of 0, and the fractions to give the magic square of 1, as follows:

$= 0.$

-1	4	-3
-2	0	2
3	-4	1

$= 1.$

$-\frac{2}{3}$	$1\frac{3}{3}$	$-\frac{8}{3}$
$-\frac{5}{3}$	$\frac{1}{3}$	$\frac{7}{3}$
$1\frac{0}{3}$	$-\frac{1}{3}$	$\frac{4}{3}$

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There was published also a magic square for 1900 in a 64-cell square, which is easy to form, and so is that for 16. But have you had the magic square of 36 cells? This I found the most difficult of construction. I send one of 36 cells. I have never met with one, and am told that it is impossible. Such a magic square for 1900 will involve fractional numbers, but I will send one if you desire it.

= 111.

36	2	4	33	5	31
7	29	9	10	26	30
24	14	15	16	23	19
13	20	21	22	17	18
25	11	28	27	8	12
6	35	34	3	32	1

Newark, N. J. S. D. HILLMAN.

The square of 36 cells, adding 111, is of early date. We give two such squares; No. 1 is from "The Magus, or Celestial Intelligencer," by Francis Barrett. London, 1801, facing p. 174. No. 2 is from "Acta Columbiana," Columbia College, New York. Vol. II, March, 1875, p. 84.

No. 1.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

No. 2.

15	23	18	19	20	16
10	11	25	30	8	27
33	2	1	6	35	34
4	32	31	36	5	3
28	29	12	7	26	9
12	14	24	13	17	22

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Mr. I. G. Ouseley, of Brighton, England, sends us a composite magic square (square within squares), which opportunely may come into this article. The summations of the squares are 123, 205, 287, 369. The sum total of the series is 369, 1025, 1009, 3321. The sum total of the magic square of 81 cells is $(9 \times 369) = (81 \times 82 \div 2)$ 3321.

2	70	5	67	1	66	7	73	78
68	18	21	56	58	55	17	62	14
3	54	29	48	30	47	51	28	79
69	57	46	38	45	40	36	25	13
71	19	49	43	41	39	33	63	11
72	59	50	42	37	44	32	23	10
6	60	31	34	52	35	53	22	76
74	20	61	26	24	27	65	64	8
4	12	77	15	81	16	75	9	80

Magic squares are thoroughly discussed by Prof. F. A. P. Barnard in a 32-column article in Johnson's Cyclopedia, Vol. III, Art "Magic Squares." New York, 1875.

A bibliography on magic squares was published in N. AND Q., Vol. XII, p. 161, 1894, with some on the knight's tour, containing 45 titles. There also appeared articles and squares since, in this magazine, as follows: Vol. XIV, pp. 24, 34, 1896. Vol. XV, p. XII, 1897. Vol. XVI, back of title page and p. 17, 1898. Vol. XVIII, p. 11, 1899. Vol. XIX, pp. 26, 150 1900.

ERRATA. In the article on "Magic Squares," by our valued correspondent in Christiania, Norway, appear a few typographical errors which we regret; while the manuscript was generally plain, yet in a few places it was a little indistinct. Note these: June, 1500. Page 151, third line from bottom, read $R+1\div 2$. P. 152, ninth line from top, read right-left $R = 9$. P. 153, twenty-third line from top, read $R = 8$. P. 154, bottom line, read 15 by adding $17 = \frac{1950-1695}{15}$.

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More Heretical Remarks.

BY S. CHEW.

(FIFTH PAPER.)

The quadrature number of any wholly obtusely angular n-gon is either equal to, or it is greater than the tang ratio^2 which belongs with the n-gon, for quadrature number in the sense that we use it, is an expression of geometric mean proportion. The square n-gon has tang ratio^2 $=$ 16 and has quadrature number which is also $=$ 16, hence at this point quadrature number $=$ tang r^2 which supplies to this n-gon inscribed diameter^2 area. But when we reach beyond, to the geometer's circle, where we were learned to respect the idea that 12.5664 inches of circumfererence contains 12.5664 square inches area, it is there made to appear that quadrature number (12.5664) of this n-gon represents geometric mean proportion between the geometer's standpoint of reasoning and the tang ratio^2 of the circle. Because 16 : 12.5664 :: 12.5664 : 9.86965056, hence the fourth term of this proportion is an expression of his π^2, or tang ratio^2 which belongs with a circle. Here it will be observed that quadrature number 12.5664 is far greater than 9.869650, hence it seems reasonable that n-gons above mentioned, should have quadrature numbers which are equal to, or they are greater than their respective tang ratio squares.

We here digress for a few remarks which seem called for. Regarding the circle of science as it is now perfected with the modernly extended π-value, it is proper to say, that we propose henceforth to view this monument of mathematical *infidelity*, from the standpoint of the arithmetic n gons. To show that this position is tenable let us agree that $12\frac{9}{16} = \frac{201}{16}$; that $201 \times 201 = 40401$, and further agree that $40401 \div 4050 = 9\frac{3951}{4050}$. Then we can better agree respecting the matters which follow. Therefore, let an n-gon be made whose quadrature number equals 12.5625, and be made with values as follows: Let sine^2 $=$ $\frac{884416}{25690000}$, and tang^2 $=$ $\frac{884416}{25312500}$, express measures of the angle of an n-gon. Then with a common dividend $=$ 25250625, for

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values which appear in sine^2 and tang^2, it is easy to convey my idea that $25250625 \div 2569666 = 9\frac{1}{256}\frac{23}{96}\frac{63}{66} =$ sine ratio^2; that $25250625 \div 2531250 = 9\frac{89}{405}\frac{51}{0} =$ tang ratio^2; and that $25250625 \div 38416 = 657\frac{113}{884}\frac{18}{16} =$ number of sides^2 of the n-gon we now are considering, hence the n-gon will have $25\frac{125}{196}$ sides. Thus it seems that an arithmetic n-gon whose quadrature number is less than 12.5664 will have less that 26 equal sides. Which of the two will the geometers be best able to spare? Will it be their point of equal perimeter and area at 12.5664, or will it be the shape of their n-gon, for it now appears that an arithmetic n-gon whose perimeter = area at 12.5664 (quadrature number 12.5664) will have less than 25 equal sides, because 12.5664 represents geometric mean proportion between tang ratio^2 (9.981826+) of such n-gon and the *true* value of x for its position in the family of n-gons.

Respecting the familiar value, 3.141592, we have this to say: Let sine$^2 = \frac{15}{99}\frac{35}{53}\frac{52}{280}$, and tang$^2 = \frac{15}{99}\frac{38}{37}\frac{52}{928}$, express measures of angle of an n gon. Then having 98252800 for a common dividend, we derive the following conclusions respecting sine ratio^2, tang ratio^2, and number of sides^2 of the n-gon to which they belong. With fractions reduced to their lowest, it appears that $98252800 \div 9953280 = 9\frac{847}{972} =$ sine ratio^2, and $98252800 \div 9937928 = 9\frac{1101481}{1242241} =$ tang ratio^2, while $98252800 \div 15352 = 6400 =$ number of sides^2 of the n gon.

Given two divisors of 6400 which supply quotients whose difference = 1, such divisors are the right ones to employ, if we wish to construct an 80 equal unit-sided n-gon. Hence, the sine ratio, for the 80 sides $= \sqrt{9\frac{847}{972}} = 3.141878+$. But persons who were *purposely* learned to shun, consideration of the dividing line between sine and tangent, will talk by the hour, of the consolation of faith in believing that the length of its circumscribed arc is just equal to 3.141592 times diameter. Arithmetic teaches that sine$r^2 \times$ diam$^2 = 9\frac{847}{972} \times 648\frac{648}{1919} = 6400$, and that tang$r^2 \times$ diam$^2 = 9\frac{1101481}{1242241} \times 647\frac{648}{1919} = 6400 =$ perimeter^2, which belongs with an 80 equal unit-sided n-gon. Hence the combination of arithmetic with n-gons shows that quadrature has not yet begun. It may be observed that the

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80-sided described n-gon is no *kindred* of the perverted idea of inscribed and circumscribed n-gons, but on the contrary its sides represent 80 straightened arcs of a circumference whose home is between inscribed and circumscribed *diameters* of the n-gon.

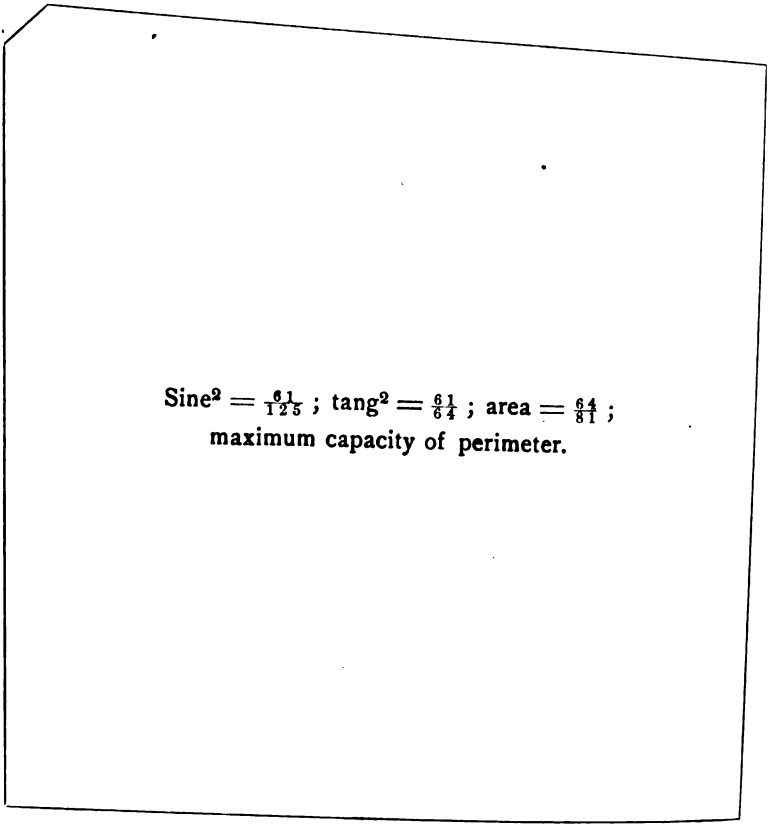
Returning to the consideration of quadrature numbers of n-gons whose homes are between a square and a circle, it is not a new claim to say of them, that they represent geometric mean proportion between respective tang ratio^2 and x. But the number value of x which is thrust upon the public, and in the name of education, is the number which is found at the point of maximum darkness, and it is the number 16. And it seems that our educators have taken the position that they will never change from the idea that $\sqrt{\text{tang ratio}^2 \times 16} =$ quadrature number of *all* regular n-gons. The n gon now before us is regular to the extent that it is not defective in anything. Therefore, we apply their idea to this n-gon whose tang ratio$^2 = 15\frac{10}{12}\frac{5}{8}$ whose inscribed diam$^2 = 16$, and whose perimeter $= \sqrt{15\frac{10}{12}\frac{5}{8} \times 16}$, (if their idea possessed merit), then the area of this n-gon would be equal to its perimeter, because its perimeter (15.90990) represents a geometric mean proportion between its respective tang ratio^2 and 16. Is the area (15.90990) thus assigned to this n-gon correct, or defective? If defective, what are our educators capable of doing that will correct it?

The idea of dissimilar commensurable n-gons has been so religiously excluded from their lives in the past, they would be unlikely to accept an idea which would show to themselves their appearance to others.

However, we who are the sufferers from false teaching, cannot afford to ignore the fact, that wholly obtuse angular n-gons have quadrature numbers which are equal to, or they are greater than their respective tangent ratio squares. But whether it is equal to, or it is greater, the quadrature number always represents a geometric mean when respective tangr^2 is made one term of the proportion. Therefore, the arithmetic n-gon now before us (whose sine ratio$^2 = 8\frac{1}{10}$, whose tang ratio$^2 = 15\frac{10}{12}\frac{5}{8}$, whose number of sides$^2 = \frac{20225}{122}$, whose four longer side, each $= \sqrt{15\frac{1}{4}}$,

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and whose short side $= \sqrt{253.125} - \sqrt{244} = 15.90990 - 15.62049 = .28941+$), has a quadrature number which is either $= 15.90990 =$ perimeter, or it is equal to its tang ratio^2 $= 15\frac{105}{128}$. However, it is proposed to establish this n-gon for a dividing line between their system of mixed mathematics for the colleges, and a system of plain arithmetic measures, or a practical geometry for the rest of the world.



Perimeter^2 $\div$ area $=$ quadrature number under all circumstances, hence perimeter^2 $\div$ quadrature number $=$ area that is contained under perimeter universally. Therefore, area or the the size of an n-gon is governed wholly by the quadrature number which belongs with the form that is being considered. But with respect to college sayings, which refer to the n-gon, we simply accept them at par.

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The Devil and Evil Spirits,

ACCORDING TO THE ANCIENT HEBREW RABBIS.

By Sapere Aude, Fra. R. C.

Communicated by W. Wynn Westcott, W. B., D. P. A.

In a previous essay on "Angels," I have the general opinions of the Ancient Jews upon the good Spirits whom they affirmed to exist, and take a part in the affairs of men. As a warning to the curious, in this essay, there will be an attempt to elucidate the ideas respecting the beings who are of an evil nature, and have an evil and malicious effect on human life and progress. The Christian religion has inherited from the Jewish faith its belief in Satan as the Arch Devil of our environment, and it is also assumed that Satan works by means of his inferior malefic assistants, to lead man astray from the path of virtue. Our modern Christianity does not, however, specify names for any other individual devils, nor even for classes of them, as did the old Jewish Rabbis.

Hebrew Rabbinic theology teems with names of evil spirits, classing them, and narrating episodes in great variety of their malice and success in leading men into sin and danger. It also enters into minute details of the many forms of Hell, in which are their dwellings, and whence they energize to persecute wicked men who stray from the paths of duty and beneficence.

A general idea, however, existed that the just man who never trangressed the dictates of the Mosaic Law, had but little to fear from their attacks, for over such the angel guards prompted by Jehovah kept a strict guard. The oldest ceremonial books of the Old Testament do not seem to realize any personal great Enemy of Mankind in active opposition to God, but in the later volumes that idea takes form.

The captivity of the Jews seems to have tainted their faith, and the influence of the Persian dualism became then apparent. In the Book of Job there is a definite attribution to an Evil Spirit of a power to contest with God for influence over man. The notion is further extended in the prophecies of Zechariah. From that time Satan became not only an Adversary of Divine Power but was acknowledged as the "Tempter." Ahrimanes was the name of the Persians for the Great Evil Spirit, and he seems to have been a type of physical evil becoming moral

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evil. Tne Jewish ideal, which was gradually developed from this, and perhaps other notions from different heathen nations, was rather that of a great morally evil being leading men to physical evil in acts.

At the time of Jesus, Satan was assumed to have gained immense physical powers of evil working among men; the books of the Apocrypha clearly show this.

In the book of Wisdom is found the word Diabolus — the Devil, and he is there taken to be the being who appeared as the serpent of Genesis. In this book Satan, or the Devil, is first shown as residing in Hell with legions of subordinate evil spirits. The Book of Enoch which appears to have been composed about the same period gives us the earliest narrative of the Fall of Satan and his evil associates. He is there shown not only as an enemy to Man, but as a rebel to God.

In the New Testament we find the concrete ideal of the Devil, as the author of all evil. Having been cast out from Heaven, can have no further control with God himself, but devotes his energies directly to man, raging with malice at his fall. His especial action was to fight against the establishment of the kingdom of Christ who was born to combat Satan, the Prince of the Demons, the Ruler of the Powers of the Air, the King of this world.

The common conception of the Devil of our time has been much influenced by the works of Milton, notably his " Paradise Lost " in which the Devil appears under a new name — Lucifer, and by Goethe in his " Faust," in which Mephistopheles appears in a German town as a fiend in human form, tempting Faust to sin for pleasure. The modern tendency however is to cast doubts on the ideal Satan as a being, and to consider him rather as a type or symbol of the evil tendencies which arise in the mind, and are displayed in the actions of men.

The occult students of the middle ages recognized devils in general, and also personal chieftians among them, and so do the more modern Rosicrucian students.

The Theosophists do not give very clear opinions as to the personality of great evil forces, but rather postulate the doctrine that men are led astray from the path of good by evil forces which emerge from the dead personalities of wicked men, who having lost the basis of material human form yet ever crave for a continuance in just and the enjoyments of sin, and hence tend to seek evil living human envelopes in which to perpetuate their love of evil. Such is the nature, they say, of the so-called

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Dweller of the Threshold, a living but bodyless vampire insinuating itself into the astral vehicle of the wicked man. The late Bulwer Lytton appears to have recognized this peculiar form of obsession, as is shown in the idealism of his novels "Zanoni," "The Strange Story," and "The Haunted and tho Haunters."

There are several modern works treating of the Devil and the history of the development of the ideal Satan, but these are chiefly concerned as he appears in modern literature and the really ancient Rabbinic works and are not fully discussed.

The Kabalistic tomes are very difficult of access to the general reader, being extant mostly only in manuscripts, or printed in Rabbinic Hebrew, which requires a long apprenticeship to master. Some tractates are available in the Latin language, but even these are difficult to study and comprehend. Beyond the writings of Ginsburg in English, Adolphe Franck in French, and Meyer, who has published a work in America, real Kabalists are few and far between.

I hope to give here a slight resumé of the information to be found in the old Talmudic and Kabalistic volumes.

The Talmuds, Mishnah and Gemara, of Babylon and Jerusalem with the tractates of the mediæval Rabbis are the storehouses of this recondite philosophy.

The ancient Hebrew theologists speak of classes of Devils: such are the Satanim, Destroyers; Serim, Aairy monsters; Mazikim, mischief makers; and the Klippeth, shells, extra-human evil beings.

Of individuals these are notable: Satan, or Sheitan of the Arabic; Samael, SMAL (the letters for the Hebrew). These two titles much confused, and are often used one in exchange for the other. Satan is specified when the Devil tempted Job; and Samael is the being who is named as tempting Eve in the Fall.

Asmodai is the Rabbinic name of Asmodeus. Belial is a name used synonymous with Satan. Wicked men were called Sons of Belial. Beelzebub is said to be a synonym of Satan (Matthew xii, 24). Abaddon is said to be a synonym of Satan. Asmodeus, an evil spirit, is named in Tobit iii, 8. Lucifer is named in Isaiah xiv, 12. Apollyn is the Greek for Abaddon.

Of female Devils the chief are Lilis, or Lilith, called the first wife of Adam. Mahemah, or Naamah, mother of Asmodai, the sister of Tubal-Cain. Agereth, daughter of Machalath. Machalath, wife of Samael.

The Kabalistic Theosophy teaches that from God emanated

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the four worlds: Atsilath, of Emanations; Briah, of Pure Spirits and Creation; Yetzrah, of Forms; aud finally Assiah, of Matter.

In this last plane is the visible World, and Man; and the Devils dwell in its lowest and most gross layers, seven of them, they are the abodes called Hells, and in them dwell also the shells of the wicked dead of mankind.

The Biblical Satan rules in them under his title of Samael. With him in power is his female companion Asheth Zenunim or the women of whoredom; as one Personality they are the Beast, China, or Chi — yah of Meyer. See Zohar II, 255-259, Amsterdam, 1805.

Like all other forms of being Samael proceeded from the One Infinite Source, and must in the end return to Light and Purity and to the One Fount; at which time Samael, SMAL, will lose his Poison in SM and remain AL, and angel of God; Hells will disappear, and with them all sin, and there will be one eternal Sabbath of Peace. Of the Satan it is said that he may tempt man 364 days in the year, but not on the Day of Atonement, which is symbolized by his name counting to 364; thus The Satan is Ha Satan = H definite article, STN in the Hebrew letters. H = 5; S = 300; T = 9; final N = 50; = 364. This is the computation called Gematria. See Talmud, treatise YOMA, fol. XX, col. 1.

The treatise Chagigah states that the Devils have wings and fly, and know something of future events; they take food and drink, beget like men and they die. See folio xvi, ool. 1.

In the Talmud, the great Solomon is said to have been able to coerce Asmodai, a king of demons, to procure for him the Shamir, a stone of intense hardness, diamond or energy possibly, with which the stones of the Temgle were cut and hewn without noise of hammer. In some references this Shamir is called symbollically an "insect."

This quaint conceit expanded into a narrative and formed at one time a lecture in the English Royal Arch Masonic Rite; of this I have an original manuscript dated about 1800. It has since been dropped out of the Ritual.

The opinions of the Rabbis as to the origin of the Devils has varied, some schools teaching that all are fallen angels, elementals and men, while others have asserted that they were a separate creation, having been formed as triers and tempters on the sixth day of Creation. It is suggested in this theory that they were intended to have had corporeal bodies, but that the Sab-

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bath of Rest came on while only their astral forms were perfected. Bereshith Rabba, Section vii, par. 9.

There is a tradition that the good Jews are summoned to die by the Angel Gabriel, but that wicked Jews and all other men are called by Samael as the Angel of Death, or by one of his agents. See Menachem of Recanti, fol. cxx, cap. 3.

Of Samael it is said that it is dangerous to mock him. See Zohar II, 237. B. Brady edition. Also that he is related to Semol, the left or evil side of man, and to blindness to good, that is, Somè ———; he is also Sam hammoveth a deadly poison. Samael is also called Yetzer-ha-Ra, a corupt nature; Melekh ha Mareth, angel of death; Nachash ha kadmon, the old serpent; also Ruach hattuma, the unclean spirit; Leviathan, the crooked serpent,; Azazel, the goat; Ha Shur, the ox; Hakkelef, a dog; a hog; Chamar, an ass; Seir Issim, a hairy goat; Oref, a raven; Edom, danger; Kez col Bazar, the end of all flesh, and Seraph meosef, the fiery flying serpent.

He has also many names relating him to Esau, and to Edom; such are Sharo shel Esau, Prince of Esan; Memunneh de Esau, Conservator of Esau; Sharo shel Edom, Prince of Edom; Rabba de Edom, Master of Edom. The land of Edom was used as a type of an evil place and Esau for a symbol of an evil human ruler. The Jews true to their notion of their own admirable estate, indeed, have a long Talmudic account in which all other nations are cast aside from blessings and these are called the Seventy Nations, under Seventy Princes, and they are all alike unclean, and Samael is also one of these Princes. Edom, Amelek, and Rome are some of these Seventy Nations. In Emek Ha Melekh, it is said that these Seventy Inferior Spirits are but Klippoth or Shells; there are fourteen above the others, Princes of Seir; fourteen, toward the East, are over the Medes and Persians; fourteen over the South are the Ishmaelites and the Turks; fourteen of the North are Princes of Babylon; and fourteen of the West who rule over thirteen nations. These Seventy Nations have sprung from Japhet, fourteen; from Ham, thirty; and from Shem, twenty six. Each had its own language originating at the Confusion of Tongues. So that all beside the Jews have a taint of the Devil and his works.

Concerning Lilith or Lilis there is an immense collection of fables; in some she is a woman of pre-Adamic race whom Adam found and she was his first wife, and she begat demons; in others, she is a Queen Demon who seduces Adam and brings forth devils; again she is a general succubus at all times. Another idea is that she is constantly on the watch to do evil to

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the new born babe who is not protected by Jewish theological rites ; again that she is a vampire always seeking to kill infants, and again that she seeks to kill men also, and that no man is safe who sleeps in a house alone, for he may be thus captured as Adam was. She is also commonly called the wife of Samael and the mother of Shedim, and she ensnares, Maziguim.

Lilith meant a Dust Cloud, but was also translated an Owl, and as a Screeching Bird of Night.

Naamah, the female Demon, is the mother of many devils; her name means Pleasure. She is said to have led astray Uzza and Azael, two of the Beni Elohim angels.

Asinon, the Un-named One is another devil of some repute, and no sex is apparent in this case.

The devils are also said to have a special home in the Moon, for Evil spirits, night apparitions, and Devils abide there. While on the other Planets are the dead souls of the Seventy Natians, while the souls of the Jews go to Paradise. In another place the Seventy Princes before mentioned are said to be also the Rulers over Planets and great Stars of the Firmament, for every nation and city is related to the Prince of some Star in the Firmament.

A further assortment of the race of Devils is of animal type; the chief allusions are to the Goat, the Ox, and the Ass, with, of course, the Serpent of Dragon.

Rahab, the harlot Demon, was said to ride an Ass ; Samael, an Ox. Machalath was carried by a Scorpion, and Lilith by an un-named Dragon.

It is not meant that the Ox and Ass are demonic of their race, but that some demons resemble such animals.

The Kabalists wrote of different types of demons existing, as the opposites of the angelic being of each Sephira or Emanation from God, and they also described a series of Demons as allotted to each of the Zodiacal Signs and months of the years. The four Quarters of the Earth had also its demonic tribe of evil agents

The general tendency was to consider these animal forms of devils as of a hairy type, the Serim.

Some of the Rosicrucian schools give in their rituals long lists of names for all these varieties of the Devil world.

I think however that this study may well be avoided. Other teachers of magic have gone farther and illustrate the uses of demons for purposes of occult power ; they profess to coerce them into useful purposes, but we fear that a bitter retribution would be forthcoming upon any who could so use them, which

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we do not assert to be practicable. The late Madame Blavatsky warned one friend of my own against such pretensions, and she was one of the most learned occultists of our day, even if she was somewhat erratic.

Very many of fhe great occult teachers of the past have given chapters of teachings upon the Demons of an evil nature, and many speak of the power to use them, as for example, see the "Magia" of Dr. Faustus. It is certainly true, also, that many such have come to a very evil ending of their labors. Perhaps we have here a key to the reason for such bad fate.

Some alchemists too have taught that success may be most easily attained by chaining a demon to the work, while the true alchemist always taught the need of the Divine afflatus. At any rate it is certain that many alchemists have perished at their work, and many others have had their operations unexpectedly marred by some intervention of the spirit of Mischief.

The Rosicrucians of a pure school have always condemned the traffic with the evil forces of Nature; and let any one who reads this essay consider well whether the Good Spirits of our environment should not alone be propitiated, for by their aid we have been taught that every desirable and possible good can be obtained, if the effort be carried out with Will, Energy, and Good Intent, for *Sub umbrâ alarum Aarum*, I H V H, shonld the Frater Rose Crucis repose.

THE AZAN. (Vol. XVIII, p. 288.) I note a quotation from the Arabic prefixed to a translation of a poem from Edwin Arnold, as per above reference; the word "Azen" should be Azan. "He who died at Azan sends this to comfort all his friends."

Now the *Azan* is also the name of "the call" to prayer that is made by the Muezzim, or crier, from ever mosque, among the Mussulmans. Where there is no mosque and several Mussulmans are gathered for prayer in the field, woods. or highway, the call is made by one of their numbers selected by the others. In the Mosque the Muezzim, who is regularly appointed for the purpose, makes the call always. He ascends to the minaret, and placing the thumbs behind the lobes ol his ears with the palms of the hand turned forward, he calls out in a loud resonant voice

Allaho Akobar! Allaho Akobar! Allaho Akobar! Allaho Akobar!

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Ashado Allah illaha illala ; Ashado Allah illaha illala.
Ashado annar Mohammedur resoul Allah ; Ashado annar Mohammadur resoul Allah.
Hyar alas Allah ; Hyar alas Allah [turning head to the right].
Hyar allal fallah ; Hyar allal fallah [turning head to the left].
Assalahto Kyrum inam ome ; Assalahto inan ome.
Allaho Akobar ! Allaho Akokar !
La illaha illala ! Lo illaha illala !

This is the call for the Fajr, or first morning prayer, and differs from the call for the other prayers in having the line, "Assalahto Kyrum inan ome" (Prayer is better than sleep).

The above is the Arabic as near as it can be represented in the Roman letters. The following is a literal translation of the "Azan" into English :

God is great ! God is great ! God is great ! God is great !
I bear witness that there is no god but God.
I bear witness that there is no god but God.
I bear witness that Mohammed is the Apostle of God ;
I bear witness that Mohammed is the Apostle of God.
Come to prayers ! Come to prayers !
Come to salvation ! Come to salvation !
Prayer is better than sleep ; Prayer is better than sleep.
God is great ! God is great !
There is no god but God ! There is no god but God !

While the Azan is being made the faithful arrange themselves in a straight line, elbow touching elbow, facing toward the Kebla, or Mecca, the holy city of Arabia. In America the Kebla is directly east. In India they turn their faces to the west in prayer, Mecca being in that direction. Perfect system and regularity characterized all the teachings of the Prophet, and it was, probably, in pursuance of this idea that a Kebla was chosen, instead of allowing his followers to face in all directions in an irregular way. The fixing of the Kaaba secured unanimity and the highly beneficial results accruing therefrom. Five times a day the hearts of millions of devout human beings are turned toward Mecca, together with the devout prayers of millions of earnest souls. This may also be taken another expression of that close fraternity which is such a striking feature of the Islamic system. Q.

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The Lovely Rivers and Lakes of Maine.

BY GEORGE B. WALLIS.

Oh, the lovely rivers, and lakes of Maine !
I am charmed with their names, as my song will explain;
Aboriginal muses inspire my strain,
While I sing the bright rivers and lakes of Maine.
From Cupsuptac to Cheputmaticook,
From Sagadahoc to Pohennegamook —
'gamook, 'gamook,
Pohennegamook.
From Sagadahoc to Pohennegamook.

For light serenading the " Blue Moselle,"
" Bonnie Doon " and " Sweet Avon " may do very well;
But the rivers of Maine in their wild solitudes
Bring a thunderous sound from the depths of the woods —
The Aroostook and Chimmenticook,
The Chimpasaoc and Chinquassabamtook —
'bamtook, 'bamtook,
Chinquassabamtook,
Chimpasaoc and Chinquassabamtook.

Behold ! how they sparkle and flash in the sun !
The Mattawamkeag and Mussungun,
The kingly Penobscot and wild Woolastook,
Kennebec, Kennebago and Sebasticook;
The pretty Presumtscut and gay Tulanbic;
The Essquilsagook and little Schoodic —
Schoodic, Schoodic,
The little Schoodic,
The Essquilsagook and little Schoodic.

Yes, yes, I prefer the bright rivers of Maine
To the Rhine or the Rhone, or the Saone or the Seine;
These may do for the cockney, but give me some nook
On the Ammonoosuc or the Wytopadlook,
On the Umsaskis or the Ripogenis,
The Ripogenis or the Piscataquis —
'aquis, 'aquis,
The Piscataquis,
The Ripogenis or the Piscataquis.

" Away down South " the Cherokee
Has named his river the Tennessee,
The Chattahoochee and the Ocmulgee,
The Congaree and the Ohoopee;

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But what are they or the Frenchy Detroit
To the Passadumkeag or the Wassatoquoit—
'toquoit, 'toquoit,
The Wassatoquoit.
To the Passadumkeag or the Wassatoquoit?

Then turn to the beautiful lakes of Maine
(To the Sage of Auburn be given the strain,
The statesman whose genius and bright fancy makes
The earth's highest glories to shine in its lakes);
What lakes out of Maine can we place in the book
With the the Matagomon and the Pangokomook —
'omook, 'omook,
The Pangokomook?
With the Matagomon and the Pangokomook?

Lake Leman or Como, what care I for them?
When Maine has the Moosehead and Pongokwahem;
And sweet as the dews in the violet's kiss,
Wallagosquegamook and Telesimis;
And when I can share in the fisherman's bunk
On the Moosetocmaguntic or Mol'tunkamunk —
'amunk, 'amunk,
Or Mol'tunkamunk,
On the Moosetocmaguntic or Mol'tunkamunk!

And Maine has the Eagle Lakes and Cheappawgan,
And the little Sepic and the little Scapan,
The spreading Sebago, the Cangomgomoc,
The Millikonet and Motesinioc,
Caribou and the fair Apmonjenegamook,
Oquassac and rare Wetokenebacook —
'acook, 'acook,
Wetokenebacook,
Oquassac and rare Wetokenebacook.

And there are the Pokeshine and Pat'quongomis;
And there is the pretty Coscomogonosis,
Romantic Umbagog and Pemadumook,
The Pemadumook and the old Chesuncook,
Sepois and Moosetuck, and take care not to miss
The The Umbazookskus and the Sysladobsis —
'dobis, 'dobis,
The Sysladobis,
The Umbazookskus and the Sysladobsis.

Oh, give me the rivers and lakes of Maine,
In her mountains or forests or fields of grain;
In the depth of the shade or the blaze of the sun,
The lakes of Schoodic and Basconegun,
And the dear Waubasoos and the clear Aquessuc,
The Cosbosecotic and Millenkikuk,
'kikuk, 'kikuk,
The Millenkikuk,
The Cosbosecontic and Millenkikuk!

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How Far Away Is The Moon?

The following article was sent to us last May by our valued correspondent A. E. S. Smythe, editor of *The Lamp*, Toronto, Canada, it being a report of a meeting of the Astronomical Society published in the *Toronto World*, April 4, 1900. We intended to reprint the article in our June number but it got overlooked in our copy-drawer, and we therefore do so now as the problem is unique from several points of view :

"There was fun at the Astronomical Society's meeting in the Canadian Institute last night over solutions or attempted solutions of Andrew Elvins' problem: Given, *the diameter of the Moon only, find its distance from the earth.* Among others, John A. Paterson, M. A., who is a mathematical expert, furnished a solution by means of algebraical formulæ, giving the distance as 240,000 miles. The answer was rejected by Mr. Elvins as having been arrived at by the aid of other data than that furnished. 'That is all very well,' said Mr. Elvins, when Mr. Paterson had concluded his demonstration, 'only you have not solved my problem; you have solved another problem, but not the one I gave.'

Mr. Elvins then read a letter from Prof. De Lury of Toronto University, who is a specialist in such problems, stating that from the data given the problem could not be solved. 'That,' said Mr Elvins, 'is the proper answer to my problem, according to modern methods." He maintained, however, that the problem could be solved by an ancient Hindoo system." — *Toronto World.*

We were interested in this problem just a little when we read the above item. Now we do not know what system of the Hindoos Mr. Elvins refers to, but we venture to say that the problem can be solved by simply having given the diameter of the Moon only.

Samuel Elliott Coues developed and published in his work on "The Earth," 1860, the astronomical constant 109.62, which solves just such problems. For instance, if we multiply the diameter of the Moon (2160) by the constant 109.62, the result

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is the mean distance of the Moon from the Earth. (2160 × 109.62 = 236,779 ±)

If we multiply the diameter of the Sun (852,584) by the constant 109.2, the result is the mean distance of Sun from the Earth: (852,584 × 109.62 = 94,460,258 ±)

The formula is: The cube root of the square of the product of the earth's solar days of periodic time multiplied by the ratio of the diameter to the circumference of a circle, equals the Earth's distance expressed in Sun-diameters.

For instance: 365.24 (period) × 3.1416 (ratio) = 1.148; the square of 1.148 = 1,313,700; the cube root of 1,316,700 = 109.62, which is the number of Sun-diameters contained in the assumed distance; and in like manner, in case of each one of tha planets, its distance is calculable from its periodic time.

Again, if the diameter of planet be multiplied by the constant .1308, the result will be its angular velocity, or rotation speed. (The decimal .1308 is $\frac{1}{24}\pi$.) For instance: 7912 (the Earth's diameter) × .1308 = 1035, the hourly rotation speed. These values are from Chambers' Astronomy. London, 1867.

Living Statues.

BY GEORGE BANCROFT GRIFFITH.

Our flesh, more plastic than the clay,
Ah, we can mould it as we may!
Make cleaner, sharper, firmer, too,
Than whitest marble eye can view.

Shall it with spiritual beauty glow?
Have a soul-likeness pure as snow?
Or shall it sin-deformed remain,
The vision of God's angels pain?

A crippled, haunchbacked body may,
Touched by Heaven's glory, shine for aye;
While one with charms Apollo wore,
Grown foul within, please no one more.

"All is of God that is or is to be, and all is good."—*Whittier.*

"Would you know the new, you must search the old."

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How to Find the Constellations. IV.

BY GEORGE I. HOPKINS.

If the observer has succeeded in locating the constellations already mentioned, and has watched them from evening to evening, he must have noticed their change of position with reference to meridian and horizon at any given time. For example, at eight o'clock on October first, the time which we will take for our present observation, he will notice that Scorpio, which contains the red star Antares, is then so low down in the southwest that none of its stars are visible except under the most favorable conditions, and that the brilliant planet Jupiter alone, now marks its position. He will notice also that the bright star Vega which has been near the zenith so long in the early evening, is now just across the meridian and is a few degrees west of the zenith. Equally noticeable is the position of Corona Borealis, the Northen Crown, nearer the western horizon, being now at an altitude of about 45 degrees, as well as corresponding changes in other groups whether named or not. It is altogether probable that some of the constellations about to be located have already been noticed in previous observations. Let the observer this time select a favorable field or tower and clear evening as near the first of October as possible, and face the south. If he will now lift his gaze steadily upward for about fifty degrees he will see a star of the first magnitude with two stars of lesser brightness, one on either side two or three degrees distant, all three nearly in a straight line. This is the principal group in the constellation Aquila, the Eagle, and the brightest star is called Altair, another of Ben Hur's horses. Altair is one of the stars from which the moon's distance is taken for computing a vessel's longitude at sea; and when on the meridian it occupies almost exactly the same position in the sky that the sun does on the 12th day of April.

> "The towering Eagle next doth boldly soar,
> As if the thunder in his claws he bore;
> He's worthy Jove, since he, a bird, supplies
> The heaven with sacred bolts, and arms the skies."

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Let the observer now direct his gaze ten or fifteen degrees to his left, but at about the same altitude and he will see a small cluster of four stars of about the third magnitude ar ranged in the form of a rhombus, i. e., an equilateral parallelogram with two obtuse and two acute angles. This form is sometimes spoken of as diamond shape, or lozenge shape. This is the distinguishing group of the constellation Dolphin, the Latin of which is Delphinus. To some this group is known by the name of Job's Coffin, but from whom, or from what fancy, it first obtained this appellation, is not known. The Dolphin, according to some mythologists, was made a constellation by Neptune because one of these beautiful fishes had persuaded the goddess Amphitrite, who had made a vow of perpetual celibacy, to become the wife of that deity; but others maintain that it is the dolphin which preserved the famous lyric poet and musician Arion, who had set sail from Italy with great wealth, from being murdered by the ship's crew. He begged permission to play a tune upon his lute before being put to death. This being granted, attracted a number of dolphins around the ship. As soon as he saw them he jumped into the sea and one of them, it is asserted, carried him triumphantly on his back safe to Taenarus.

If the observer will now lower his gaze to a point about half way from the Dolphin to the horizon, he will be able to trace three lines of faint stars, all somewhat curved, but meeting so as to form a larged-sized triangle. This is the distinguishing group in the constellation Capricornus, another of the zodiacal constellations. Again, away in the southeast, at an altitude of about fifteen or twenty degrees, may be seen a star of the first magnitude which keeps up an almost incessant twinkling. This marks the position of the constellation Pisces Australis, the Southern Fish, and is about the only star out of the twenty-four composing this constellation that can be seen in this latitude, except on very favorable occasions. The name of this star is Formalhaut, and it is also one of the stars whose position has been determined with great accuracy to enable navigators to find their longitude at sea.

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Turning now to the west and resting the gaze about half way from horizon to zenith, the observer can readily detect a group of six stars just above Corona Borealis in the form of a fanciful letter H with curved sides, and resting on one side, the lower side being longer and the upper being the sharper curve This is the distinguishing group in the constellation Hercules. This is one of the largest constellations in the heavens and contains 113 stars, all but one being below the second magnitude. A special interest clings to this constellation from the fact that it contains a point called the Apex of the Sun's Way. This simply means that the sun, with its train of planets and their satellites, is moving through space with a velocity of eleven miles per second, and that the point in the heavens to which the movement is directed is a certain point in the constellation Hercules.

If the observer will now face completely about and look toward the east, he can make out plainly, a group of stars forming a large square at an altitude of about thirty degrees, the stars being of the second magnitude. These stars are about fifteen degrees apart and so disposed, when in this position, that one of the diagonals is perpendicular to the horizon. This is the distinguishing group of the constellation Pegasus, or the Winged Horse, and is known as the Square of Pegasus, although the star in the left hand corner belongs to the constellation Andromeda, and is known by the name of Alpheratz. The star in the corner of the square nearest to the horizon is called Algenib. Pegasus, according to the mythologists, is the celebrated horse which sprung from the head of Medusa after Perseus had cut it off. — *Nature Study.*

FAMOUS "RIDES." (Vol. XVI, p. 168.) There is published in your volume for 1898 a list 42 poems of "Famous Rides," and I will add two more titles to the list:

Dan Peyton's Ride to Death, by H. A. Johnson.
The Ride of Hamilton Brown, by Moses Gage Shirley.

G. W. B.

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QUESTIONS.

"Bring me a book about this, or any footstep of knowledge, if it be true."

1. In "Adversus Haereses," the work of Epiphanius, book I, 19, against the Essenes, is found the following:

"The water, they say, to be worthy of Good, but the fire unworthy, according to the prophet: Children, don't go to see the fire of the offering, for you are erring, yea, it is already a fault to think on it."

Can aay one tell me from where the quotation of the prophet is taken? L. M. N.

2. Will some one give the titles of the Seven Kingdoms of the Theosophical mystics? If the Spiritual and Rational are the two highest, and next to these are the Animal, Vegetable and Mineral, what are the two lower ones? S. D. T.

3. Has it ever been proved that Cagliostro's real name was Joseph Balsamo, who was born at Palmero? D. M. DRURY.

4. Where in Homer's poems is found the following line, which is quoted by Sam Walter Foss in Vol. XVII, p. 223, of N. AND Q., at the head of his poem, "A Friend to Man"?

"He was a friend to man, and lived in a house by the side of the road." — *Homer.*

G. C. S.

5. Somewhere I have read the statement that Frenzeny's "bookworm" that ornamented the cover of the unique "Bookmart" magazine was the portrait of an expert dealer "who could not read!" Can any reader throw any light on the why and wherefore of such a remarkable fact, if such it be?

J. F. R.

7. What is the definition of "Bibliokanston"? J. F. R.

8. Has Kepler three laws or any one of them ever been questioned as to being perfect for the solar system? ZENOS.

9. Shakespeare says: "Some men are born great, some achieve greatness, while some have greatness thrust upon them." Will some of the readers of N. AND Q. please give examples of each class. First, among those now living; second, among the deceased. ZENOS.

10. Please the following palindrome into readable English.

"In girum imus, nocte et consumimur igni." X.

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PROTEUS.

BY E. M. W.

"The Son of Man is Evolution." — CHRYSANTHEUS.

"Out of him, and through him, and in him, all things are." — PAUL.

"Shakespeare existed in potency in the Sun." — TYNDALL.

Some twenty-three centuries ago lived Plato, the great thinker of antiquity. His divine imagination gave him a glimpse of truths which science has groped after for two thousand years. In his "Hymn of the Universe," which is the highest utterance, perhaps, that comes to us from the pre christian ages, he designates man as the "Microcosm," or epitome of the Universe, thereby anticipating one of the sublimest generalizations of modern seience.

Agassiz, the leading naturalist of our day, but reéchoed the thought of Plato, when he said "Creation expressed the same thought from the earliest ages, onward, to the coming of man, whose advent is already foretold on the first appearance of the earliest fishes."

For creation, from the first, has been in continued effort to put forth the human form. Mineral, vegetable, and animal forms. nay, atmospheres, planets, and suns, are nothing else than so many means and tendencies to man, on differing stages of his transit. He stands on the pyramid of being, linked with all below, as the form to which they all aspire. Man is the head and heart of nature. Creation is the coming and becoming of man. The world is, because he is. The reason of everything it contains is written in the book of human nature. He finds that reason physiologically in his body, and spiritually in his soul.

Man is the Presence before whom all limits disappear, the reservoir out of which wholeness and vitality well from prennial springs. He is the organism that thinks. Upon molecular life which is the mineral, growth life which is the vegetable, and instinctive life which is the animal, is founded a life of life, which is mind. The face of man thus travels through the Universe, and love and intelligence looks out from things with an infinite variety, according to their capacities. He cannot travel beyond himself for the world is still within the compass of his being. The heights of Zion and the abyss of Hell are within

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him, and he is a pipe that runs with every wine. The living Cayatides is he — the I AM, who not was, but is, in all things. There is a oneness of principle pervading life, which resolves itself into the omniprevalence of man. The wise man recognizes his own species wherever life is seen; this is true to the very mire. Humanity enfolds everything and is all embracing. The advent of man is the Universe beckoning to the atom to come up among the stars.

> "His eyes dismount the highest star;
> He is, in little, all the spheres."

All lower things are mute predictions of man. The sap of the tree foretells his blood, and the hoof of the quadruped prefigures his hand. Prior to all worlds man is the oldest idea in the Creation. Nothing was ever moulded into form that was not a prophecy of something to be afterwards unfolded in him. In him unite zoöphyte and fish, monad and mammal, and he confesses this in bone and function. The mouse is his fellow creature. The worms are his poor relations. Nothing walks, or creeps, or grows which he has not been in turn. The rock is man stratified; the plant, man vegetating; the reptile, man wiggling and squirming; tomorrow it will fly, walk or swim; the day after it will wear a necktie or a bonnet.

Our Psyche fits on and wears each coat in nature's wardrobe, before it assumes the human incarnation. Nature is in the ascensive mood. In her studio, the crystal tend to become an inflorescence. The fine floral activities, when freed from their leafy sheaths, collect to take on animal images, and the animal tends to the human image. The unconscious effort and aspiration of all lower life, is to reach the human organism, that is implicated in the germ, and prefigured in the primal atom. Man is thus a Universal Form from the complex of Creation, and the Cosmos crosses him by its lines through every nerve.

The human body feeds from, and is feed by, the whole of matter. The plant assimilates the mineral, the animal digests the plant, and all pass into man. Above the lowest nature each thing is eater and meat. In the snake all the organs lie sheathed; no hand, feet, fins or wings. In fish, bird and beast they are partly loosed and find some play. In man they are all freed, and full of action. The meanest animal does not stand isolated and forlorn. The brutes are kith and kin of those who rule over them. They are the steps of our ascending pathway through nature, and every lower form proffers its torch to light up some obscure chamber in the faculties of man. And the climb of creation is a constant one. Scales are converted

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into feathers, gills into lungs, fins into hands, matter into force, atoms to thought, dust to brain, sap to soul. The universe runs manward from its source. Humanity, by its principles, extends through the realms of beasts and fishes, herbs and stones, and even through winds and the fluid worlds. There is no escape anywhere from man. If we fly to the uttermost parts of the earth on the wings of the morning, if we ascend into heaven or make our bed in Hades, still he is there.

Every Madrepore and Mollusk comes to its meridian through him, and to him their end, all things continually ascend. He is animated Oxygen, breathing granite, living clay. The planet itself has passed into man as bread into his body. There is nothing but is related to us, tree, sea shell, or crystal, the running river or the rustling corn; the roots of all things are in man. "He was prefigured in the crystal and predicted in the plant. Prediction grew into prophecy in the reptile and bird. Prophecy became assurance in the Ape. Assurance ripens into fulfilment in man." He is the high water mark of nature's tide. She speaks her latest organic word in him. God willed the whole immensity of his creation into a single point; that point is mankind.

> "Man doth usurp all space,
> Stares thee in rock, bush, river, in the face.
> 'Tis no sea thou seest in the sea,
> 'Tis but a disguised humanity."

Science watches the monad through all his masks, and detects, through all the troops of organized forms, the eternal unity. All feet fit into that footstep, and all things have passed that way.

As man embodies nature, so does he reveal God, as the wave is a revelation of the sea. There is but one MAN in cause, that One whom we term God; there is but one form of man, and that man the one mankind, grouped by families of races, throughout all spaces of the one immensity, and all linked in the chain of universal organic relations, without limit or end.

It was said, in the olden time, of the mythic Proteus that, to escape pursuit, he would assume all shapes. "First he became a lion with noble mane, then a dragon, and a leopard and a great bear and then, he became liquid water and a lofty leaved tree." By Proteus the ancients symbolized man; for he is not only man; he is all things, — every part of the Universe in turn, as we change our point of view. Through him the very trees are not inanimate, nor the beasts without progress, but they breathe and walk after man down the line of ages, as after Orpheus in the days of old.

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Plato had learned in Egypt that nature is all one piece. It is unity expressed in variety. All her wardrobe is cut from one cloth. Rock, plant, animal and man have the same life, differing only in degree. Life belongs to the mineral as truly, though not as distinctly as to the higher form.

The lily has its degree of intelligence, for intelligence is as common as air, only some forms of life have more of it than others. The ant reasons and plans, therefore he thinks. There are electricities that think and feel. Spirit precedes time and space, builds its own structure, and makes its own environment. The unity is so unbroken that the merest gnat carries on his back the key to the Universe. Life, traced to its lowest terms, always discloses unity; whether in the stone, the clod, the growing tree, a herd of animals or a host of men, it is the same gift. The Universe is a single, unbroken expression of that unity. The silvery sparkler Venus is but a ball of dirt like our own globe. The Sun has no fuel that the earth cannot duplicate; nor can Sirius or Jupiter impose upon us with any airs of superiority.

A drop of maple syrup and a drop of human blood have their origin in the same corpuscle. The fungus and the oak on which it grows, the Animalcule and the Scientist who studies it, are alike one. The slime pushes up into the lily; the dung heap is transformed into the grape vine; from the refuse of the sink and the sewer, come the tint of the pink and the odor of the rose. Filfth and fertility are the same word. So we climb the creative ladder from weed to man.

And more or less bulk signifies nothing. The Earth is but an astral atom. The atom may contain a globe. Infinitesimals are as huge as infinites. The world is wrapped up in the particle. The drop balances the sea. The sand grain is a master piece like the sun; the mite is mighty; and the mouse miraculous. The azure vault is but a floating islet of sun crystals and star-crystals, knit together by the same chemic law that binds the grains of the pebble. In every cobweb there is room for a planet. Through the egg and the orb stream the same laws, and the blood-globules in our veins dance to the same tune as asteroid and star.

> "'Tis from the world of little things
> The ever-greatening Cosmos wings.
> The heaving earth, its rounded sphere,
> Began between a smile and tear."

Smallest and greatest are wedded in nature; tied together by the thread of relation. For the Universe is one; there is noth-

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ing outside it, it has no outside, and in its unity all is taked up. Every leaf on the maple, every swallow in the air is cousin and kinsman to the whole structure of life. From one minute cell another proceeds ; from these others ; and the result is a blade of grass, a lily, an oak, a pole-cat or a poet. From the cell come the fields, the forests, the animals, and the structure of man. But the whole universe becomes a party to this simple act of cell growth. Before the rose can flower, or the daisy bloom, the sun and the earth are needed, with every golden ball in the sky. Cosmic unity runs on the broad roadway of law through all the worlds.

Humanity was strictly implicated in the primal atom, imaged on the protoplasm. and inter-twined with the whole chain of organic and inorganic being. In man is the first principle of the seed of all living things. He is rich with infinitesmal creations, and gay with every psychic bloom of mineral and metal, animal and plant. As, in the old world, all roads lead to Rome, so, from every object in nature go highways to man. He is the root and fibre whose bloom and fruitage is the world, and each thread in the web of universal being has its end in man's heart and brain. His faculties refer to natures out of him, and reveal the lower kingdoms through which he has arisen, even as the fins of the fish tell of water, or the wings of the eagle presuppose air. Step by step, through ages measureless by time, from particle and spicula, from cell and protoplasm, from plant, polyp and quadrumane, have we scaled Creation's altar stairs !

We come, we go, through many cycles of successive births. Note the clear witness that nature gives of this grand truth, in our pre-natal experience. The microcosm of the individual repeats to us, in little, the macrocosm of the race. In the gestative periods previous to birth, the forming human being runs rapidly through the whole gamut of changes that his ancestors underwent in their progress up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, serpent, fish including gills, quadruped including tail, till he reaches the full human development. Thus, as the embryo man, he re enacts the world-code, he epitomizes the history of the evolution of the race, and his growth in the womb is a condensed repetition of the process by which, through the long ages, the human family came into the life of the world. In each germinal dot of human being blooms afresh the life of the race ; the germ goes through the same round as the species,

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and the life of the babe has repeated the evolutionary experience of mankind.

Humanity is builded on the kingdoms below, as coral isles and continents rise into the red light of the Sun from their subterrene basis. "Could we," said a great seer, "see a globule of our blood with a fine enough eye for character, we should find it was a chip of the old block, and inherited from hydatids and zoophytes." The vitals of man run through the world by permission from all natures, and his body is reared from the marrows and backbones of all below. Plant and tree, dove and butterfly, rotifier and mammifier, are but so many stages and breathing places of the psychical essence on its lengthened way to man. The Psyche is present even in the lowest forms. It exists, but for want of fitting organs, it is too feeble to be perceived by our faculties, and increase in mind-force only takes place with increase of organizfition. The pebble climbs to a rose, and the rose to a soul. Nature spent upon his sacred form all the treasures which she had amassed during previous milleniums. After her strata went to compose him; all her prior races, from coral and infusoria, found their ripening in him. Fish, fossil and fungus have worked for him, and he enters into their labors. The universe itself is but a grand road for the progression of souls.

In nature, the stone can never become a plant, but at a certain period in the planet's evolution, the plant grew out of the stone. Life is an evolution of recipient forms one after another, while each such life is sustained by momentary outpourings from the creative urn. Nature contains the forms and seeds of all life in potency, and brings them forth in orderly time, evolving these forms from protoplasm to man. In this way the primal slime becomes life, becomes fish, bird, mammal, man, philosopher; but all this life flows from the divine Life, through every ancestral link, and is God's, not man's really, from end to end. Nature streams perpetually from God; every atom even of her chaos is penetrated by an adequate mind; every granule is imped and winged. Life which is molecular in the mineral, growth in the plant, motion in the animal and consciousness in the man, has grown from more to more. The potential soul has climbed from worm to seer, through planet-haze and lambent globe, through leaf and bud, from chaos to the dawning morrow, This world energy has moven through all things, this Universe-power, this God-force that in us wells up as consciousness, as will, as love, is the same force by which the worlds were made. We, and the divine on-working energy

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of the spheres, are one. The great call toward perfection which vibrates in man's soul is the same as the impetus with which the entirety of nature swings forward toward completed being. The Creation is uni-verse — turned into one, and forever thrilled through and through by the God!

Man is the true Joshua, who bridles the Sun, and curbs the Moon. He has the planet for his pedestal. His brain is a magnet running out threads of relation through every clod and stone, acid and atom. The gases gather to compose his form, and the winds hold him in solution. Said a great teacher, "He knows of ox, mastodon, and plant, because he has just come out of them, and part of the eggshell still adheres. The plowman, the plow and the furrow are all of one stuff."

"Shakspeare existed in potency in the Sun," said Tyndall. It is true; man has travelled on the protoplastic railroad, over all chasms and up all gradients, from Microbes to Savants. Nature is filled to the very feet with the in flowing purposes of man. It is a Universe of Man and of nothing but man; its arteries and veins from cell to soul run with humanity. He is the principle from which all derivations flow, and the world is the logic of which he is the Logos. He did not begin his existence with the organic birth. Innumerable were his successive births, and lives and deaths before; for he has previously existed in every type and form from Chaos to Mammal. Every step he takes is locked with the last and the next. The promise and potency of all life is in the small dust of the balance. The ends of the earth are brought together, to be built into the temple of his body. His fingers are finer than tact. He feeds on time which feeds on all other things. Space and matter, irrespective of him, are so flimsy that thought goes through them as if there was nothing there. Time is not heard unless ticking in ourselves. The earth itself is coördinate with man, and in its own remoteness, human. All thinge are in the effort and throe to be promoted into man. He passes through the fingers of every herb and growing thing, and is enriched by each. He drinks the atmosphere with the planet dissolved in it. In the stone or the plant is the Psyche first imprisoned that, later on, is to resound through history, and push the nations to their goal. In every form alike the Eternal God-seed comes and goes. It is germed in the earthly stone, and involved, bedecked, from all the shapes that in her kingdom dwell.

> "Cocks crow, hens cackle, round the psyche-shell:
> Lambs bleat, wolves howl, the fierce, wild instincts play."

Humanity is the sun and sum of creation. There is nothing

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in the world but continuous man. He is the summit and measure of nature. The planet is patterned on him. His body epitomizes every earthly form and structure: his mind is instinct and brute intelligence ennobled and winged. The globe, from its first twirl in space, is nothing but man. The human idea was the purport and destiny of all animate life. The spirit of man is the inmost of it all. That spirit began with slender pulsation in the first feeble formations making their faint gestures of life. When spirit thus expressing itself in all material forms, arrives at a structure in which it becomes self conscious, man enters the universe. With his advent, impulse ascends to reason, instinct blossoms into insight, longing expands into effort, providence is transmuted into perception, and blind vitality into moral choice.

Everything in nature points, like the old signs of the Zodiac, to some part of the human body; for man is the summing up of things. He is related to the furthest star. He is the builded and quickened aroma of the universe. He is the rhythm of the great Maker's plans. He is the central yolk of the World egg, receiving and transmitting the rush of destiny. The sun and moon stand in the sky for him. For him the nebula cohered to an orb, and the long slow strata piled and slept. For him the globe lay preparing millions of years without animal or plant. For him are the upward and downward sun, and the ceaseless tides of the air. The stars moved aside in their rings to make room for him. Through all the chaos of the beginning his tender Psyche passed, taking no harm from the firey gases. Vast vegetables clothed his germ; monstrous mammoths with care sheathed it in their hearts. All mundane forces conspired to complete him, till he stands at the appointed rendezvous — a soul ruling the world.

Nature is an outgrowth from him, and takes color and expression. Lands, seas, and atmospheres are his sheddings. Molusk, Sauroid, and Pachyderm are his heralds, going before the king to prepare his way and make his path straight. Not a breeze blows, not a wave beats, not an atom stirs on the most distant star, but the movement enters his body. Not a stone, or a plant, or a living creature, but carries his heart thread into his loom, there to be wound up into human nature, and thenceforth to follow his lead.

Emerson says: "The Divine forces were forming man in the gaseous chaos of the beginning, ere matter had rounded itself into light-giving orbs, or whirled off its rotating and bal-

(CONCLUDED NEXT MONTH.)

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Books Received.

SERMON ON THE MOUNT. A verbatim translation from the Greek, with notes on the mystical or arcane sense. By James M. Pryse. Elliott B. Page & Co. New York, 1896. Cloth, pp 80. Duodecimo. Paper covers, 25 cents; cloth, 50 cents.

The many translations of this wonderful synopsis of the whole duty of man have always left something to be desired. It is believed that this attempt to interpret the teachings of the Master is a better rendering of the spirit and letter of the Sermon on the Mount than any translation heretofore published. The notes and explanations given are the fruit of long and patient research added to profound scholarship and an intimate knowledge of the mystical philosophies of the Oriental nations as well ar Occidental. The volume contains also the Epistles of Iakôbos and Ioudas. The notes are valuable additions to occult knowledge and give a renewed interest to the text. Followers of Jesus should read this book with the notes especially.

CONFUCIUS. Life and Moral Axioms and the Terseological Teachings of this Sapient Chinese Philosopher. By Marcenus R. K. Wright. Grand Rapids, Michigan, 1900. Price, 25 cents. 30 Rural Street. It is now 30 years since Mr. Wright published his first edition at Battle Creek, Mich., (1870), a copy of which is before us and has been in constant use since. This new edition is a great improvement, in handsome covers, and on heavy fine paper. It contains a likeness of Confucius with a sketch of his life. His aphorisms have left a lasting impression on all subesquent people; even Jesus quoted the last and summatiom of them all (Luke vi, 31). His last words are worth a record: "I am done. Who will follow to support my cause?"

AN ENCHANTED GHOST. This is the name of a volume of five short stories the author of which is that enchanting writer Mr. Findlay Sackett. It is published from the Winthrop Press. An edition of nearly one thousand copies was sold before the book went to press. The publication price is 75 cents. The lover of weird stories should read this book. Address the author, 51 Exchange Place, New York.

BUSINESS SUCCESS THROUGH MENTAL HEALING. By Chas. W. Close, Ph. D., S. S. D. Paper; price, ten cents, silver, or 12 one cent stamps. Gives a brief statement of the principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to insure BUSINESS SUCCESS. Special offer to the sick free! C. W. CLOSE, 124 Birch Street, Bangor, Maine, U. S. A.

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Books and Pamphlets Received.

REINCARNATION IN THE NEW TESTAMENT. By James M. Pryse. Elliott B Page & Co. New York, 1900. Cloth, pp. 92. Duodecimo. Paper covers, 25 cents; cloth, 50 cents.

This is the only work in existence which presents the doctrine of Reïncarnation as undoubtedly held and taught by Jesus and his disciples. There are many "dark sayings" (Ps. lxviii, 2; Prov. i, 6) throughout the New Testament which have been stumbling blocks and sources of wordy contention among people of all beliefs but which, in the light of the doctrine as set forth in this book, become lucid and full of meaning. No person can understand the wonderful significance of many of these passages without a knowledge of Reïncarnation as here applied. This book is for the minister because it will help him to understand the real foundation of his religion and give him much light on many obscure passages. Reïncarnation is tacitly accepted or unequivocally asserted in the case of Elijah: "If ye will receive *it*, this is Elias, which was to come" (Matt. xi, 14).

A SERIES OF MEDITATIONS. The Ethical and Physical Relation of Spirit to the Human Organism, By Erastus C. Gaffield. Edited by J. C. F. Grumbine. Boston, 1900. Published by the Order of the White Rose.

The author here presents to the general reader of metaphysical and occult literature a most helpful and luminous exposition of the "morale" of the relations which the spirit sustains to its variety of forms and expressions. The matter is concisely and clearly presented, and in point of mechanical execution it is neatly finished and beautifully bound book. Published and for sale by the Order of the White Rose (J. C. F. Grumbine, President), 1718 West Genesee Street, Syracuse, N. Y., by mail on receipt of $1.50.

THEORY AND PRACTICE OF HUMAN MAGNETISM. Translated from the French of H. Durville (Journal de Magnetisme). Published by the Psychic Research Company, Times Herald Building, Chicago, Ill. Price, $1.00. Address the publishers.

"In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instruction upon the dublic at prices ranging from $5.00 to $100.00, course of instruction which are neither more nor less than rot from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches from the hand of one who is at least a scholar and a master of his profession. Here is the book." — (Preface by the publishers of the American edition.)

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New Books.

LAO-TZE'S TAO-TEH-KING. Chinese-English. With introduction, transliteration, and notes by Dr. Paul Carus. With a photogravure frontispiece of the traditional picture of Lao-tze, specially drawn for the work by an eminent Japanese artist.; 345 pages; price, $3 00; appropriately bound in yellow and blue, with gilt top. The following extract is from the "North China Daily News":

It goes without saying that the task of obtaining sufficient acquaintance with the Chinese languaee to translate, under the conditions named, a book like that of Lao-tze is a gigantic one. Dr. Carus's success is a little short of marvelous. He frequently cites the version of others, none of which happen to be at hand for comparison, but in the extracts given it seems clear that Dr. Carus has succeeded better than Dr. Legge or Dr. Chalmers in the passages where we are able to compare them — a very remarkable fact in deed.

This work, "Lao-tze's Tao-Teh-King," is published by the Open Court Publishing Co., 324 Dearborn Street, Chicago, Ill.

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL, from the Earliest Time to the Present Day. By Dr. Paul Carus. With illustrations from ancient and modern demonology, as re-recorded on monuments and literature. Offering a complete comparative history and analysis of the idea of evil, with philosophical, ethical, and religious comments. The author reviews the broad field of the conception of evil among the various nations of the earth. Beginning with the prehistoric Devil-worship and the adoration of demon gods and monster divinities, he surveys the beliefs of the Summero-Accadians, the Persians, the Jews, the Brahmans, the Buddhists, the early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and modern times, discussing the Inquisition, witchcraft, and the history of the Devil in verse and fable. The philosophical treatment of the subject is comparatively brief, but the salient points are clearly indicated in every connection. The pictures are numerous, and will greatly aid in comprehending the subject. No expense has been spared to make the book exemplary in every respect. It is printed in two colors from large type on fine paper. Cloth bound, illuminated with cover stamp from Doré. 500 octavo pages, with 311 illustrations in black and tint. Price, $6.00.

Published by the Open Court Publishing Co., 324 Dearborn Street, Chicago, Ill.

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New Books.

THE ROWELL GENEALOGY. Samuel Rowell, with Notices of over 300 of His Descendants, and a Genealogical Table of the Family of Seven Generations. 1745–1898. By Roland Rowell, Manchester, N. H. Unlike the ordinary genealogy where only those born to the family name are followed, this book deals with all the descendants of its subject. Besides there is an extended sketch of the old revolutionary soldier, his descendants have been traced to the present day, and sketches of those who have lived to the age of maturity. Soon after the battle of Bennington Samuel Rowell married a great granddaughter of the famous Hannah Duston, a well-known character in colonial history; 533 descendants have been found, while others are known to exist. The Rowell family is a typical New England one, and their history is a marked one in settling and developing New England, being early among the pioneers.

The book is a handsome volume of 216 pages, and has in addition, 60 full page half-tone engravings and many smaller ones scattered throughout the volume. The mechanical execution of the book is excellent both in typography and binding. All desceddant of Samuel Rowell as well as those who intermarried, shoulh own a copy of this genealogy and leave the good record to their children and to the yet unborn descendants. Price, $2.50 per copy, postage prepaid. Address Roland Rowell, Manchster, N. H.

OUR ONLY HOPE; Time Reveals All. By Marcenus R. K. Wright, author of "Confucius," and "The Masterion." Contents: Autobiographical Sketch; The Immortal Life; The Only Hope, a Message; Answers to Important Questions Price, 25 cents. There are many curions questions in the world to be considered, and this pamphlet of 90 pages is one of them. Send for it to the author, 30 Rural St., Grand Rapids, Mich.

AN INTRODUCTION TO THEOSOPHY. By H. Arthur Wilson. Dedicated to all those fellowmen who have ceased to believe in anything. This is a convincing booklet to those in search for light, more light, in a wider and deeper study of theosophy as set forth on the literature of the theosophical movement. The several chapters in "The Seven Principles of Man," and "Reincarnation," etc., are dealt with in this booklet techiallly and with more particularity. There are eight chapters and one will read them all. Address the author, 42 Margaret Street, Sydney, Australia.

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Current Exchanges.

NEW-CHURCH REVIEW. Quarterly. October, 1900. This exponent of the religious philosophy of Swedenborg is replete with essays on the thought of modern times from the standpoint of the New-Church. The leader is a biographical shetch of the late John Worcester, a prominent expounder of Swedenborg's teachings, from the pen of John Reed. The fifth and last part of that interesting series of papers on "The Hypothesis of Evolution in the Light of the New Church," by Gilbert Hawkes, is completed. Other articles are: What is the Spiritual? by Edward A. Whiston. Conscience, by James Hyde; Contrast between Heaven and Earth, by Hiram Vrooman; Influence of Swedenborg Upon Goethe, by Charles R. Nugent; Dreams and What They are Made of, by H. Gordon Drummond; Time and Eternity, by John A. Hayes. $2.00 a year. Boston, Mass.

MIND. "Mind" is the name of one of our most substantia, exchanges, devoted to science, philosophy, religion, psychologyl metaphysics, and occultism; liberal and advanced thought. It is edited by Charles Brodie Palterson, and now in its VIth volume; $2.00 a year, monthly; 19 and 21 E. 31st St., New York.

Its motto: "He that will not reason is a bigot. He that cannot reason is a fool; and he that dares not reason is a slave."

The October number contains: Will the Church ever Become Rational?; The Spirit of Science; The Prophet an Apostle of Progress; The Heart of Life; Nerves and Morals. The Dynamics of Thought; Physical Training in Character Building; The Thought Body; October Leaves; What Shall the Teacher Teach? Remission of Sin; History of Superstitious Fear.

THE IDEAL REVIEW for October, 1900, contains: Theoretical Learning; Gradual Development of Thought in Hindu Philosophy; Famine in India (poem); Light, Visible and Invisible; Pessimism and Affirmation; "John Burroughs" in the Light of Day; The True Philosopher (poem); The Value of Confidence; The Wise Man and the Sea Urchins (VII); The Passing Pilgrim (poem); Mr. Leadbeater's Lectures. New York.

STAR OF THE MAGI. Monthly. Occult Science, Philosophy and Art. News E. Wood, M. D., publisher, 617 La Salle Ave. Chicago U. S. A. Each No., 24 treble and double wide columns; handsome pages. Filled with cream of the occult world. Departments: Astrology, Astronomy, Theosophy, Freemasonry, Magic, Health and Hygiene. $1.00 a year; 3 months trial, 25 cents. Write for the current issue, enclosing 10 cents (in stamps or silver), or send for a free sample back number.

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Current Exchanges.

THE MONIST. Quarterly. Devoted to the Philosophy of Science. Dr. Paul Carus, editor. $2.00 a year; Single, 50 cts. Open Court Publishing Co., Chicago, Ill. Vol. XI, No. 1, for October, 1900, contains the following leading articles:

The Belief in the Resurrection of Jesus and its Permanent Significance, by Prof. Paul Schwartzkopff; Lamarck's Views on the Evolution of Man, on Morals, and on the Relation of Science to Religion, Prof. A. S. Packard; Mathematical Principles of Esthetic Forms, (illustrated), Dr Arnold Emch; The Ethics pf Child Study, Dr. Maximillian P. E. Groszmann; The Greek Mysteries, a Preparation for Christianity, (illustrated), Dr. Paul Carus, editor. Literary correspondence, France, Lucien Arréat. Communications: The Recent Psychological Congress at Paris. Book reviews.

The ten octavo volumes of THE MONIST, thus far published, bound, make a library in themselves, dealing with the questions of this age that interest all thinkers. In general the ordinary person can comprehend the most of the articles, yet there are some that may require two readings, and then a little reflection, after which the mind expands and the intellect is delighted.

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

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

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Exchanges and Pamphlets.

OLD MOORE'S ALMANAC, 1901. "Vox Stellarum." Issued for the year of human redemption, 1901. Predictions of coming events. Prophetic hieroglyphic. By a nineteenth century astrologer. Published by W. Foulsham & Co., London, England. Received from office "Star of the Magi," 617 La Salle Ave, Chicago, Ill., where is for sale full stock of astrological books and occult literature.

THE THEOSOPHICAL FORUM. The last number contains: The meaning of OM; Ancient and Modern Physics; Janaka, King of the Videhas; Self and Not Self; Ethics of Business; Karma. Works and Wisdom. $1.00 a year. Box 1584, New York City. Vera Johnston, editor, Flushing, L. I., New York.

VIBRAOLOGY. The Scientific Key to All Mysteries and Powers. By Ernest Loomis, the founder. All communications in reference to the work should be sent to Ernest Loomis & Co., Inwood on-the-Hudson, New York City. Vibraology is, primarily, a philosophy of life and of force, or a science which explains the cause of life and every essential law of force pertaining to life, growth, happiness, pain, disease, death, and existence beyond this life.

THE MASONIC JOURNAL. For the Provinces of West Lancashire, Cheshire, and North Wales, England. October, 1900. In its 36th volume. Large quarto, monthly, twopence each, or by post, threepence. 6 Button St., Liverpool. This number contains a historical paper on "The Origin of the Royal Arch," by Bro. John Yaaker, P. M., P. Z., P. M. Mk, P. E. C., etc. All Royal Arch Masons should read the paper and inform themselves of the origin of the capitular degrees.

JOURNAL OF AMERICAN FOLK-LORE. W. W. Newell, editor. $3.00 a year; quarterly. July-September, 1900. Vol. XIII. 1. Contains: Cheyenne Tales. Origin and Value of Weather Lore; Worship and Folk Lore of Meteorites; Southern Field of Folk-Lore; Record of American Folk-Lore Notes and Queries. Boston and New York. Editor, Cambridge, Mass.

THE THEOSOPHICAL FORUM. WANTED. The following six Nos. of The Forum are wanted at this office to complete our series, namely, Vol. IV, Nos. 1 and 9. Vol. V, Nos. 3, 4, 5, and 6. Will pay cash or exchange other Nos. in duplicate. A large lot of duplicates for sale at five cents a copy. Send list of your wants at once. Address this office, Manchester, N. H.

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Current Exchages.

OCCULT AND BIOLOGICAL JOURNAL. Solar Biology, Metaphysics and the Esoteric Sciences. Vol. I, No. 1, for September, 1900. This new and handsome monthly is a successor to "The Esoteric," and is published by the same company. It is edited by Hiram E. Butler, assisted by able assistants. $1.50 a year. Applegate Calif. It endeavors to unveil the higher truths for which the Western mind is now seeking in the mysticism of the past and in the Oriental religions. It studies the biology of the universe, the laws of life, the unfoldment of the mind, and human organism. This number contains: Reincarnation; The Nerves Never Grow Old; Invisible Stars; Solar Biology, and other papers of thought. Handsomely executed in red covers: 44 pages.

THE OPEN COURT. Vol. XIV, No. 10, October, 1900. Coutains: Greek Religion and Mythology (illustrated). By the editor, Dr. Paul Carus; Curbing of the Spirit of Inquiry, by Curus Sterne; Certain Aspects of the Eleusinian Problem, I, by Charles J. Wood. The Penitent Thief, by Albert J. Edmunds. Experimental Mathematics. Immortality (poem), by Solomon Solis-Cohen. Frontispiece, The Three Fates. This is an elegant number, finely illustrated. $1.00 a year. 324 Dearborn St., Chicago.

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

THE ORACLE. A New System of Occult Philosophy. FREE to advanced thought people, a sample copy of the most original and practical occult journal of the age. The exponent of the West Gate Philosophy. An unlimited field open to teachers, lecturers, and healers. Address "The Oracle," Station A, Boston, Mass.

THE ZODIAC. This the title of a new, large quarto monthly, published in Boston, Mass. $1.00 per year. The Zodiac, the Sunrise of Ancient and Modern Civilization. Vol. I, No. 1, is for September. Cover is adorned with a Zodiac of philosophers from Hermes down to Lytton, 24 illustrious names, two to each of the signs. Astrology, Phrenology, Forecasts, Occult Science.

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NOTES AND QUERIES

AND HISTORIC MAGAZINE.

MANCHESTER, N. H.

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

VOL. XVIII. DECEMBER, 1900. No. 12.

SKILLLESS (WITH THREE L'S). In your February number (p. 47) current year, in "A Spelling Lesson," you give two words with treble l (shelllac and skillless). Can you quote any lines and give references where the words are so spelled? LUX.

We call to mind an illustration of the use of the latter one. The extract is from Shakespeare's "Troilus and Cressida," Act I, Scene 1, near the beginning:

Troilus. The Greeks are strong, and skilful to their strength,
Fierce to their skill, and to their fierceness valiant;
But I am weaker than a woman's tear,
Tamer than sleep, fonder than ignorance;
Less valiant than the virgin in the night,
And *skillless* as unpracticed infamy.

ZETETIC ASTRONOMY. "Parallax," author of "Zetetic Astronomy," is said to have been the pseudonym for Dr. Samuel Rowbottom who died in England about a dozen years ago. Kirk's supplement to Allibone's, however, ascribes the work to John Hampden, editor of "The Truth Seeker's Oracle" and propagandist of the "Even Plane" theory of the Earth's surface. The late William Carpenter, of Baltimore, author of "One Hundred Reasons Why the Earth is Not a Globe," was one of the foremost champions in this country. J. FRANCIS RUGGLES.

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THE HOLY LAW, OR THE TWELVE PRECEPTS (OF THE NEW DISPENSATION). Issued by the Order of the Golden Age.

HEAR, O ISRAEL, THERE IS BUT ONE GOD:
MANY ARE MY PROPHETS; IOVA THY GOD IS ONE.

1 Ye shall worship One Eternal, the Father Mother in Heaven, of whom are all things, and reverence Their Holy Name.

2 Ye shall revere your fathers and your mothers on earth, whose care is for you, and all the Teachers of righteousness.

3 Ye shall cherish and protect the weak and those who are oppressed, and all creatures that suffer wrong.

4 Ye shall work with your hands the things that are good and seemly; so shalt ye eat the fruits of the earth and live long in the land.

5 Ye shall purify yourselves daily. and rest the Seventh Day from labor, keeping holy the Sabbaths and the Festivals of your God.

6 Ye shall do unto others, as ye would that others should do unto you.

7 Ye shall not bear false witness against any, nor wilfully deceive any by a lie, to hurt them.

8 Ye shall not take away the life of any creature for your pleasure, nor for your profit, nor yet torment it.

9 Ye shall not steal the goods of any, nor gather lands or riches to yourselves beyond your need or use.

10 Ye shall not eat the flesh nor drink the blood of any living creature, nor yet anything which bringeth disorder to your health or senses.

11 Ye shall not take to yourselves the wives or the husbands of others, nor corrupt yourselves, or any creature made pure by the Holy.

12 Ye shall not do unto others, as ye would not that others should do unto you.

A PARABLE. "No one putteth (seweth) a patch, rent out of new material, of cloth unfulled, upon old material, *for instance*, upon an old mantle; for then, if so, stretcheth it not, even rendeth it not thoroughly, his patch, the new piece away from the new material, and *doth not* a worse rent occur? Why even with the old stuff it harmonizeth it not, that patch *torn* out of the new piece." (From Prof. Totten's "Gospel of History.")

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A RYMING WILL. The following is the poetical effort of one John Hedges, who died at Finchley, near London, more than 150 years ago:

This fifth day of May, being airy and gay,
To nip not inclind, but of vigorous mind,
And my body in health, I'll dispose of my wealth,
And to all I am to leave on this side of the grave,
To some one or other, I think to my brother;
But because I foresaw that my brothers-in-law,
If I did not take care, would come in for a share,
Which I in no way intended till their manners were mended,
And of that God knows, there's no sign; I therefore enjoin
And strictly command, and witness my hand,
That not I have got be brought to hotch-pot;
But I give and devise, as much as in me lies,
To the son of my mother, my own dear brother,
To have and to hold, all my silver and gold,
As the affectionate pledge of his brother.

DREAMS. (Vol. XVIII, p. 43.) In answer to our theosophical brother "H. T. M." we remark that the brief list of books on dreams in last February number of N. AND Q., is far from being complete, but only such as was on a shelf in our sanctum. But for a more philosophical and ethical consideration of dreams as you intimate, we would refer you to these:

Dreams. By C. W. Leadbeater. An essay before the London Lodge of the Theosophical Society, being Transaction No 27, for December, 1895; pp. 40. Delivered Oct. 25, 1895.

The Scientific Importance of Dreams. By Katharine Hillard. Theosophical Siftings, Vol. III, No 18. London, 1890.

Dreams and the Inner Life. Teachings of a German Mystic. From "Paths to the Immortal," by J. Kernning. In *The Path*, Vol. II, p. 56. New York, 1887.

The Dreaming State Called Swapna. Chapter VII of "What is Theosophy?" By Walter R. Old. Glasgow, 1892.

Dreams and of What They Are Made. An essay in "The New-Church Review," by H Gordon Drummond, Vol. VII, No. 4, October, 1900. Boston, Mass.

Book of Dreams. By Emanuel Swedenborg. To be had of New-Church Publication Societies.

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HOMER'S MOLY. (Vol. IX, p. 22.) Homer's moly hath very thick leaves, broard toward the bottom, sharp at the point, and hollowed like a trough or gutter, in the bosom of which leaves near unto the bottom cometh forth a certain round bulb or ball of green color, which being ripe and set in the ground, groweth and becometh a fair plant, such as is the mother. Among the leaves riseth up a naked, smooth, thick stalk of two cubits high, as strong as is a small walking-staff. At the top standeth a bundle of fair whitish flowers, dashed over with a wash of purple color, smelling like the flowers of onions. When they be ripe there appeareth a black seed wrapt in a white skin of husk. The root is great and bulbous, covered with a blackish skin on the outside, and white within, and of the bigness of a great onion.

The above is the description of Homer's moly as given by John Gerard in his "Herbal." He calls it the "Sorcerer's garlic," and gives his authority for the description to Theophrastus's "History of Plants." According to Sprengel it is the Allium nigrum.

A SYSTEM OF UNIVERSAL SCIENCE. This is the title of the work by A. E. Woodward, of Michigan, a territorial judge, that was published in Philadelphia, in 1816, in a large octavo volume of 372 pages. Mr. Woodward was of the opinion that knowledge as a whole had better be called "The Encatholepistemia.' This is devided into three departments, collectively termed the Eparchia; the three into six, called the Syncœcia; the six into eighteen, called the Diorismia; and lastly these into sixty-four ultimate divisions, called the Epistemia. All the terms were Greek, and symmetrized by their Greek endings, which are -ica in the three higher, and -ia in the lowest division. Thus we have Calliogia, Poesia, Euphradia, and Diacrisia, for the four departments of Callilogica, which is one of the three departments of Anthropoglossica. As for war it is Polemitattica and is divided into eight things ending in -taxia: Pezotaxia, Hippotaxia, Barytotaxia, etc. The system fell flat like many others of similar construction.

NEW SPELLING. A coffee lover now spells "coffee" without using those letters — kauphy.

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Remarks On Maximum N-Gons.

BY S. CHEW.

(SIXTH PAPER.)

If the inscribed diam^2 of an equilateral triangle $= \frac{3}{5}$ tang ratio^2 of the same, then a particular n-gon which we will afterwards make use of, seems correctly defined respecting dimension. The squaring of an equilateral triangle seems of course like a matter quite simple, but if one speaks of squaring the circle except in derision, O my, what trouble, what trouble! And yet, an equilateral triangle area $\times \frac{5}{3}$ = maximum capacity of its perimeter. This equation is both sound and correct, for the equation $a^2 + b^2 = c^2$ sustains it, but the reader, however, may object to it, for it simply tells him in a rather a polite way that he knows as little about squaring an equilateral triangle as he does about squaring the circle. If we are of necessity in possession of two maximum n-gons (equilateral triangle and circle), and these two are not *equal*, why do we apply the word maximum to each of them? It seems to me something like this: an equilateral triangle contains area which is maximum in respect to the square of its inscribed diameter, but its perimeter is subject to change of shape, until it reaches its limit of capacity, and we would then say: its n-gon is maximum with respect to the capacity of perimeter. Hence it seems that we may speak of two maximum n gons without injury to sensitive feelings. However, we hope the reader won't think we are squaring the circle, for the circle, as most of us know it, is some kind of thing whose perimeter $= 3.141592$ times diameter. And the text-books all tell us that only the foolish or the ignorant attempt it, but the most of us know that the wise and intelligent, when they square a maximum n-gon are particular about making a three-cornered fight of it. However when we stop to consider. that the two maximum n-gons are equal, we are unable to see that harm would be done if the wise and the foolish ex-

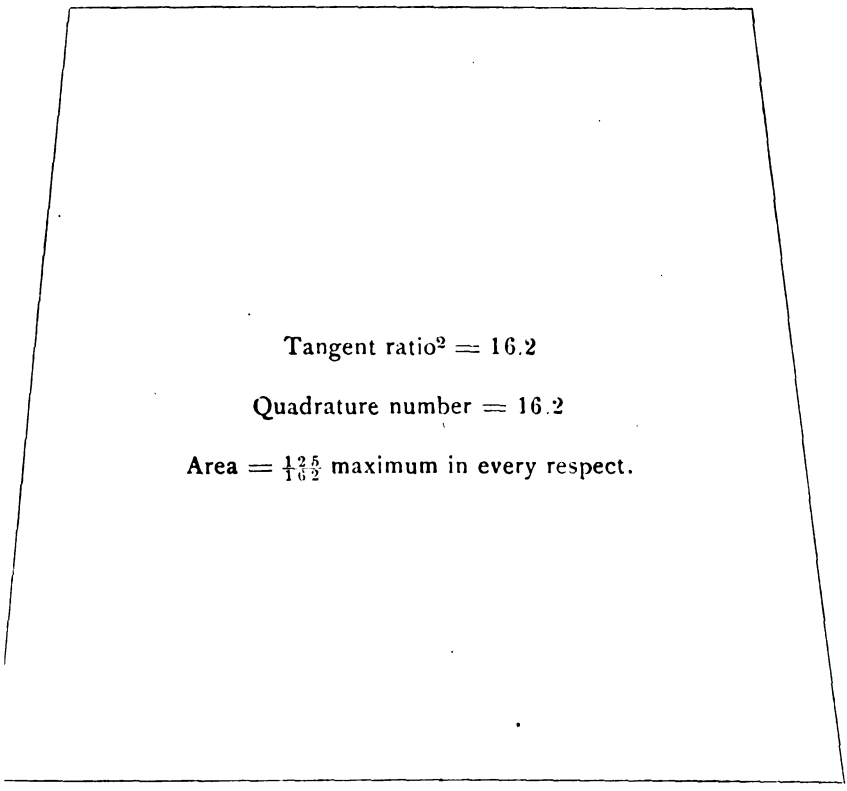
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changed places. Things which are equal remain so, regardless of place or position. If we should ever come to have mathematical common sense enough to square one maximum n-gon correctly, than the quadrature of the opposite maximum n-gon would fall to the ground like a plum that is ripe; and it would make no difference which one was first squared correctly, because things which are equal, are *equal*. It seems that the quadrature numbers of the two maximum n-gons are related as 5 is to 3, therefore, equilateral triangle area $\times \frac{5}{3}$ = maximum capacity of its perimeter. But what is equilateral triangle area? It is exactly what its quadrature number assigns to it. We may write: $\frac{6}{1\,2\,5}$ perimeter^2 = $\frac{1\,6\,2}{1\,2\,5}$ inscribed diam^2 of some n gon, and this is legitimate. But when we find that it requires tang ratio^2 27 to produce the equation, we therefore know the equation applies to the equilateral triangle. Hence the equation itself simply measures *justly*, both in terms of the square of its perimeter, and in terms of the square of its inscribed diameter, the area of an equilateral triangle. Therefore, the inscribed diam^2 $\times$ $\frac{1\,6\,2}{1\,2\,5}$ = area of one maximum n gon.

We will introduce a line drawing of a figure of geometry which is unique. For the reader will never look upon this, or its similar, without viewing the n-gon which is $\frac{1\,2\,5}{1\,6\,2}$ maximum with respect to its inscribed diameter^2, and also $\frac{1\,2\,5}{1\,6\,2}$ maximum with respect to the capacity of its perimeter. And therefore, we now have two maximum n-gons which are equal. For the perimeter of this quadralateral figure can be expanded by diameter until it arrives at its maximum capacity. And we may construct an equilateral triangle which tangents the inscribed circle of this quadralateral figure. And when we have performed these two operations, we will then have two opposite maximum n gons which are equal. Now the inscribed diam^2 of this quadralateral figure = 16.2 and its perimeter is also 16.2, which supplies it with tang ratio^2 = 16.2, which is saying: that at least three terms relating to this quadralateral are the same as inscribed diam^2 of the equilateral triangle first memtioned. Therefore, to determine the are of said equilateral triangle, we

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write : $16.2 \times \frac{162}{125} = 20.9952 =$ area. This equilateral triangle, however, has a perimeter which $= \sqrt{16.2 \times 27} = \sqrt{437.4}$, regarding which perimeter we must determine its maximum capacity. Therefore, equilateral triangle area $20.9952 \times \frac{5}{8} = 34.992 =$ maximum capacity of a perimeter which $= \sqrt{437.4}$.



And if an area that is known to be maximum is placed inside its legitimate perimeter, a means is at hand to determine the quadrature number of the circle. But it is useless to waste words upon a subject that is threadbare.

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However, if error is found in any term of either maximum n-gons a part of that error will creep into all formulas. And to show this we now speak of the tetrahedron, a solid which has four equilateral triangle faceplanes. First: its entire surface $= .192 \times$ perimeter^2 of one of its faceplanes. Second: its volume (or solid) $= \frac{5}{3}\frac{8}{3}\frac{2}{7}\frac{2}{5} \times$ cube of its inscribed diameter. In these two equations we see the effect of quadrature number ($20\frac{5}{6}$) of the equilateral triangle. And the effect is: that the tetrahedron seems perfectly commensurable. Whereas we were taught to believe that its volume $=$ diam$^3 \times \sqrt{3}$. Then again, if we speak of its inscribed sphere, whose volume $=$ diam$^3 \times \frac{1}{2}\frac{2}{4}\frac{8}{3}$, this, too, in many cases, is also perfectly commensurable. And when we compare the two solids just mentioned, which are both fundamental solids, it is found that if the tetrahedron is divided into 6561 equal parts, 2000 of those parts represents its inscribed sphere volume. But what use is there of teaching these matters under the plain, simple rules of arithmetic, while still conscious of being in the grip of a mathematical hierarchy which robs the poor student of reason, time, and money by forcing him to learn a mere catechism. This all comes about perhaps unintentionally but the effects will be the same until the pernicious equation is expunged.

The question involved in connection with quadrature in general, is perhaps quite different from the one imagined by the mathematical hierarchy. It seems to be a question regarding the prerogative of arithmetic. And if we are right in this surmise, the hierarchy might do well to take soundings. If the question is narrowed down to either the dethronement of arithmetic, or the dethronement of Euclid, policy might come to seriously consider which of the two is the more capable of sustaining itself. In the writer's opinion a contest between two such unequal forces would result in great injury to the catechism.

Zeus the first generated, Zeus the last, the ruler of thunder;
Zeus the head and the middle, from Zeus all are generated.
Zeus generates a man, and is also an immortal maid;
Zeus is the root of the Earth, and of the star-crowned Heavens.
— ORPHEUS.

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PROTEUS.

B. E. M. W.

(*Continued from page* 384.)

anced suns. Each particle ofoxygen, each atom of lime waited for him, ready to obey his thought. The earth, the water, and the air worked for him. The frost and the glaciers were his plows. The gases massed themselves into huge mountain chains to serve his turn, and when in the great day of creation, the hour for humanity struck at last, upon this crust of soil which the ages, and seasons, and forces had refined, Man, the Microcosm, is placed to govern matter as the vehicle of power higher than its own, and as the organ of the Reason that made the world."

In the primal medley, or in Chaos, so to speak, Creator and Creature, God and man are mingled and undistinguishable. All things are confusedly blent. It is a pot pourri. The entire scope of evolution is to reduce this Chaos to order ; to lift this mute, melancholy and prostrate Universe into human personality. Mineral life is the first step toward this end. It is the arrest of Chaos. It is the "Me" getting into position for its experience of growth in the vegetable forms, motion in the animal, and action in the human form. The mineral marks the initial movement of the "Me" getting its rudimentary body, and protesting against the community of Chaos. Did the "Me" not first wear this lowest form of resistance, it would never flower forth in the after and higher evolutions. Vegetable growth, animal motion, human individuality but record the successive steps of triumph of that initial protest.

It was said at the beginning of this paper, that the wiser Ancients knew and taught that Man was Nature's Microcosm. They also knew the law of evolution, which Darwin has but restated. They knew, for instance, that the idea, or psyche, or linear outline of man was latent in the horse, and was preparing for evolvement. From this comes the myth of the Centaurs. It is a parable of evolution. So the Mermaid, the Syren, the Sphynx, and other supposed fables of the old Pagan Mythos, are similar parables.

Man is the Midgard serpent in whom ends and beginnings meet, and who hoops the whole world round; and he is not only the rim and circumference of nature, but he is a Spiritua world also, and a set of miracles, if he so chooses, binding al

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animalities to his will. Suns and stars, churches and states, are his ordinances, and their solidity is of him. Ages and epochs are his nursing mothers. He is the only Melchisedic, without beginning or end of days. He always was — in God; but he had to be created ; that is, distanced from the Creator, in order that he may be a personal existence. So he was wire-drawn through all forms, beginning at the bottom. He must rise from the ranks He must individualize, by the long climb of evolution, to gain for that Personal being fixity and place. He must be separated from the Creator by the whole breadth of the creation, and be veiled in matter. These lower forms are the basements to the Father's house of many mansions, the granite concrete under the Temple of Man. In itself the Psyche is an unbounded force, seeking perpetual expansion, ready to break out into a Chaos of passion and will. It needs restraint to shape it into orderly development, and to endow it, at last, with self-control. The long series of moulds or bodies through wnich it ascends, furnish this curbing power, compressing the action of the soul into specific channels. Man's spiritual destiny is sublime ; his final blending with the Divine so intimate and complete, that he needs all this preliminary experience of mineral, vegetable, and animal existence, to give him the alphabet of self consciousness, and to render him at last *solidaire* with God.

Our humanity has been evolved out of the lower and coarser types of life, and faces still hang out the sign of this experience in the eagle or vulture beak, the bull-dog visage, the swinish or wolfish aspect. They gravitate to anamality. The brute peers forth through seeming manhood's face.

" As the Carnivora disappears from the forests they reäppear in our race. The ape and fox are in the drawing-rooms, the lynx and hyena count the courts of law, the wolf commands a regiment, the gorilla is the king." (" The Wedding Guest.")

Animals are sentient structures in which the psychic germs, or human seed, are moving on the rounds of their long pilgrimage toward the human incarnation. We have trodden in all these rounds before. The present man has but stepped a little beyond the frontier of impersonal life. He is, as yet, but imperfectly and partially human, carrying much of the time and slime of animalism on his soldiers. The Present is rooted in the soil of the Past, and worthier æons build from ages gone. But slowly does the body forget its heredity. We have worked the tiger out of our teeth and nails, but he lingers in our passions. The mind is still toothed and fanged; the human

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hand retains the wild beasts' claw; the human heart, the beasts heart, with its bleeding. From the Saurian to Shakespeare is but a step.

Civilization does not so much remove and erase, as hide and cover. The former barbarian now goes clad in broadcloth, and looks very demure and decorous at church, but underneath his snowy linen you can still trace the primitive tatooing of the cannibal. Beneath this, again, are found the earmarks of animal heredity, the snake, the eagle, or the swine, and especially the universal and irrepressible donkey. His tuneful voice is heard, and his ears gracefully wave in our selectest circles.

He is the man of shells and shards. He is crusted over with the bestial dross; erect in form, on all-fours by the thought. The animal is horsed on man. The old brute-hood lurks in each cerebellum, and the first savage that struggled with Nature is still inside the last soul made. A four-footed lust is he, and if he looks at the Universe at all, it is through a Jewish pin hole.

The lower creation is planted permanently in the man. He has distanced whatever is behind him, yet carries it all in him. He incorporates each fruit, root and grain, and is "stuccoed all over with quadrupeds and birds." The snake slides through him and nests in his mouth. The predatory hawk peers out of his eyes. The mastodon retreats within his bones; nor are the wolf and hog wanting. Every birth brought him new riches, and other birds will enrich him more.

True that we see all around us lamentable faces. The nobler faculties of man sleep in their shell. This face is a bear's muzzle; that one a snout. This is written over by a foulness that needs no label; that is gnawed by worms. Faces of apes through Prelates may emerge. Here is a rat, and there an abject thing cringing for leave to be! But all are deific. All can show their descent from the Lord. Beneath each haggard and mean disguise, the perfect Psyche patiently waits. It will wear better garments tomorrow. Yesterday ours were no better. What matter spots on the window, if we know the master of the house stands within, sufficient and undisturbed. Man neither lags nor hastens, he takes his time and takes no hurt from it at all. Through every change the Psyche remains safe, serene and beautiful.

We have been all things in turn. The snow, rain, atmosphere; the rock and the oak; the coarse smut of beast, fish and plant — all have we been. "We have prowled, fanged and four-footed in the woods." Through each product and in-

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fluence of the globe we have circled and circled, till we have arrived at the form of man. From the time that we were sacs merely, floating with open mouths in the creative sea, to the present, when we have begun to be men, we have exhausted trillions of winters and summers. There are trillions ahead of us, and trillions still ahead of them. The soggy clod one day becomes a lover. If you are seeking man, look for him in the drain, on the door mat, or under your boot soles. It is needful for the harmonius development of the soul, that all phases of material existence should be first passed through. In each stage of the long process, the outward form represents so much of the unfoldment of the inherent and indwelling God, as its grade of life permits it to express.

"The images called Cherubim, which the eminent adept Moses caused to be fashioned for the rites he framed for the Jews, and that Solomon afterwards had carved to stand in the most sacred room of the temple ; what were they but effigies of animals in various stages of ascension and transformation. ("The Wisdom of the Adepts.") To the student of our science their significance is plain.

Herodotus relates that the Egyptian priests held from the earliest ages, that the soul, before entering the human body, was clothed successively with the forms of all the animal genera, through which it slowly wrought its way to the human plan. Thus the science of today has but re-discovered a truth, which was known to ancient philosophy before the Indo-European had yet entered Europe.

"Go where we will, through the obscure and almost obliterated paths of the old mythologies of the old and still elder times, covered by the fallen leaves, heaped over by the sandstorms of the ages, we will discover images partially animal, partially man ; the fish man, the reptile man, the bird man, the brute-man ; the human form and feature struggling outward through the inferior disguise."

This was their way of stating the eternal climb of all lower life into human nature. What the moderns indicate in the terms of science, the ancients expressed by symbol and figure, each following the bent of its own genius.

The forms of life we see about us are results of an endless series of embodiments. The animal reäppears in a lengthened chain of births, each clothing the Psyche in an improved form. Immense and unwieldy beasts, reptiles longer than the mountain pine, and birds tall as the giraffe, lived in the Saurian ages. They live again in our present animal races. Obeying the in-

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nate tendency in nature to the higher rounds, the Psyche of the extinct Pleiosaur or Mammoth is now the spirit of the eagle, or horse, or dog, and will be the spirit of the man. When it was a clumsy, wallowing titanic Saurian, huge in size, and coarse in fibre, but a single remove from the vegetable, and moved only by a desire to eat and digest, it dimly felt its twenty tons of flesh and bone as a clog; it aspired toward diffrentiation; it floundered after a higher structure; it sprawled and wallowed toward symmetry along the ages; and through the long series of advancing forms that it has since shaped and worn in the cycle of the Millenaids, this ruling instinct was an active force slowly moulding the form. We find this longing still expressive today in the universal aspiration of our humanity for a better and finer incarnation, for matter is the precipitate of mind; nature the sediment of soul. Said the Hebrew teacher: "Who will deliver me from the body of this death?" — voicing thus our desire for a less crass and clogging investiture — a desire which, in the future as in the past, is the prophet of its own fulfillment.

This is the ideal dream of humanity, presaging the sure destiny of the race. In this divine passion for a higher human structure, man feels his infinity and eternity, and anticipates the hour of his full deliverance, when that which is in part shall be done away. We long for our redemption and enlargement in God.

In the larger forms unlikeness travels into likeness as they approach the human goal. The human structure is emancipation from the prison house of the inferior. In it we are an endless upward s air, and no fixed state lasts beyond its place and time. Manhood is a ladder of infinities. The animals are our youngest selves. They are rudimentary men. All creatures are incarnations, in different degrees of one and the same Universal Soul. Man is potential God. Humanity is the one Universal Form to which all living things are but the differing steps of ascent. The chief religious symbol of Egypt, the Sphinx, was an embodiment of this truth. The Sphinx in picturing the lowest as linked to the highest — the loins of the lion to the head and breast of the woman, reveals the method of ascension, under the differentiation, of the Seed of the Soul. Through every change, by a secret Providence, the Planet is fitting to upbear a grander style of manhood. The Infinite Spiritual Psyche within us, imprisoned through the ages, will be set free in our nature. For this, the primitive forests, and the people have been shedding their frames, in unreckoned generations.

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For this the little flowers have been working since the first were self-sown from the miraculous gardens of Spirit. For this, an aboriginal savage tenantry lease as hunters the future cornlands of civilization. The human body, also fallow and in great part tenantless, like the Planet, will become the microcosm of a new mind, burning with supernal fire to make us more and more from the dust of the earth into the image and likeness of the Divine Heart.

In his royal passage from Chaos to Cosmos, from clod to God, from the cell or the sponge, to the radiant globe of reason in the human head, or the well spring of love in the human heart, the unfolding Psyche leaps over no point; for man is born by many births. He takes the long ladder round by round. He slides, creeps, flies, rides on the spider and the beetle, sleeps with the sloth, swims with the fish, skims the air with the bird, tramps heavily on with the behemoth, grins and gossips with the monkey, hunts with the lion, and whatever form he is using becomes sanctified by his indwelling. He travels with a whole menagerie in his cerebellum, and in him the Creator brings all his dumb creatures under one roof.

He is the true ark of Noah, in which all the lower natures are housed. He groops all the lesser material forms in his body, while he presages the higher life of the Spiritual in his soul. He is the Jacob's ladder of many rounds, stretching from lowest earth to sky. He was the aim and dream of nature from the beginning. He was her target, but she did not hit the white till a million centuries had ripened her skill. Indeed she has not yet evolved the true and permanent type of humanity for which she has been striving. In her great work-shop of the planet she has slowly felt her way; built and broken many a clay model; re-sketched and re-written her secret thought; till after a thousand milleniums, man appears, note book in hand, and begins to ask of his origin.

We have all lives as animal, bird, snake, insect, plant. Our primal atom has been washed on the ocean's bottom, frozen in icebergs, and scorched in volcanoes. In one form and another we have gone on and up, gaining up each change in intelligence and force, until now we stand here — at the half-way house of animal manhood.

"Man," says Goethe, "is the first dialogue that Nature held with God." This is true. For in man the Creator hears the iclose-kept secret of his own Personality told into all ears. In the lower animal forms the Infinite, muffled and disguised, ncognito, roams through the streets of his Creation; but in

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man the mask falls, the cloak drops, and the glad universe exclaims "Eureka!"

For the Creation is God disappearing in material life, to come forth as man. God lost in the forest of forms, till found again in the human advent. Each of us is a bit of Deity framed in matter and wrapped in time. Each man is a hint of God, as the wave is a hint of the sea. Nature is the *involution* of Spirit in matter. History is the human evolution of the God head. Each little child, like the Holy Babe of Bethlehem, intercedes for every person born; for God without and God within are one, the Son of Man is evolution, and the babe in the manger is the Lord from the skies!

There is no God for the earth man now, but the God *in* man. The prayer for the far God falls spent upon the breast, for nigh at hand, in every brother, moves the Grand Sweet Presence. God meets us in the sanctuary of ourselves. He is incarnate. He makes residence in us.

Where man is, there is the present Master of life. His forces come up from the center, and come down from the sky. All gospels lie in him. From his two hands all tools are born, all arts proceed. The World becomes his shadow to chase his footsteps. The words of his mouth are echoed in empires and civilizations. His gestures rise into religion. His heart heaves with the hope of the Universe; for man is the autograph of God, and carries the Judgment Day in his forehead.

He is the acme of things done, the seed of things to be. Cycles floated his cradle. Aeons waited on his baby steps. His callow youth fills all the Spheres, and stretched from clod to God. Older he than solid soil or floating wave. He is the root of all that has grown, and out of His Soul come all the Bibles; the leaves are not more shed from the trees than they are shed from the deep heart of man. The hinge of his head, the lift of his eyelid, puts all machinery to scorn. His open palms cover continents. He outspeeds the wide sweep of Uranus, and plucks the swift Comet by the flowing beard. He passes all boundary lines; fetters fall, gashes heal, corpses rise on his way to the Supreme.

This earth of ours that looks so fresh and sweet, is in fact an old graveyard — a huge cemetery, one sepulchre, where we tread on skulls at every step. Our past burials strew the world. In every soil is a concrete of dead organisms. The primeval oceans left a first deposit of their minute forms of life. The rivers tore the hillsides and ran down with their silt.

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The glacier with its blue plowshare deeply furrowed the landscape, and on the surface thus gained, the skies shed their rains, the Ethers lent their thrill, and the mighty ferment of Animate Nature began.

Then came the slow, long, unceasing effort to evolve man; for he is a measureless Presence, whose roots run out and down to every sweet and bitter thing, from the metal to the gas; from the violet to the vine. His body rolls along with the orb, kneaded together out of her juices and her clay. He is as much harnessad to matter as fish or dog, only with a larger arc. He stands waist deep in matter as in a swamp. He is glued to nature. He is caught, like the bedraggled fly, in the viscid fluidity of things. Both his feet branch down into roots that share the universal life, with the grass and the tree. He finds a Bible in each daisy at the door. His heart beats in the slender pulsations of the jelly fish. He has worn in his evolution the whole vesture of life, a vesture woven without seam from top to bottom, stretching from pit to pinnacle, from angleworm to angel, from sponge to spirit, from protoplasm to prophet! All the animals came to Adam to be named. That is, the body of man is furnished with the instincts of all the herds and droves, and the human mind is built up out of all the animal aspirations. Each animal as he came brought to Adam tokens of himself — tokens that *he* had dropped as he passed that way long ages ago.

The tree is an *unconscious* person. It is an individual, and knows it not. Man is such and knows it. Consciousness is the root of personality. The ideal, which is the lower organism is silent, becomes vocal and says "I;" that I made religion and founded science; that I holds civilization in the one hand, and immortality in the other. The Animal is tied hard and fast to his instincts. He cannot turn round in his track and face himself. But man's self detaches itself to look itself in the face. The Animal while he knows, does not know that he knows. He does not think back over his own thoughts. He sees, but does not see that he sees. He acts, but does not react. His nature has no returning stroke; man alone has the faculty that looks before and after. He alone has spontaneity, and lower forms are but the stuttering prophecy of that unmatched perfection. God made man in his own image, and then he made the Universe in the image of man.

I said that nature speaks her latest organic word in the present human type. Her latest, by no means her last. The

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man-ape fulfilled his day, and made way for the ape-man, hair clad and speechless, arboreal and impersonal, with a muzzle for a face; who, in turn gave place to the present compound of animal and man. Is he a finality? No, there are no finailties. There is no halt in the movement of the Cosmos. Each end in nature is also a beginning. All phases and manifestations in life expire at the end of their use, and fulfillment of their terms. Nothing remains in the unchanged appearance. When a form has accomplished the end for which it was designed, it passes away to make room for higher structures. This is the Law of Life.

As each advance in the lengthened chain of being, was *not* a stationary summit, but merely a base from which the next step was taken, "so the present type of egoistic mankind, which has less aptitudes for orderly association than the insects in an ant-hill, which presumes to quarrel and butcher on this globe till it reeks like an Abattoir, and is an offence in the nostrils of the Universe; this creature whose history is made up of frauds, treacheries, disputes, and murders, from the beginning of recorded time, is by no means nature's true or ideal man, but only a coarse approximation." ("The Wedding Guest.")

Nature has only endured him at all because he *is* this approximation, and serves as a base for evolving a creature more truly human, a more filial offspring of the Most High, a race built on Altruism as we on Egoism, and so above the plane of sin, or disease, and of natural mortality.

The wide interval between the ape-man, and the true androgynous being, could not be taken at a stride, so nature fills the gap with the egoistic man. He serves her turn, and, though a makeshift, is not a failure when looked at only as an approach to ideal manhood — as a Pontoon thrown across the chaos for the moment. To form him, she epitomized and condensed the tremendous instincts of the passionality of the creation, and drew over it a human skin. Thus he is an apparition; a seeming man, made in the image and likeness of God, but not in the divine reality. He stands in the strict law and line of evolution; he is a massing together of all the possibilities of the lower types of life; to serve as a base, for the creation upon it and in it, of the human personality in the spiritual degree.

We are but fractional men, semi-human; a large remainder of deposit in our structures is animal or inhuman, and from this comes all our miseries, all our diseases, all our sins; for the law of the animal, whether in or out of the human skin, is

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Egoism. Here is the origin of evil, and here its cure. When the cause of evil is removed by evolution, the effects disappear. It is hard for a man to reconcile the existence of evil with the goodness of the Creator, but the mystery is of our own making. Evil is simply and solely the law of the lower creature, which is Egoism, ruling in man. Egoism is not evil in the animal, for it is his law; but when it rises into the higher structure, and usurps the place of the Divine Principle, Altruism, it becomes evil and that continually. Evil and sin are features of animal heredity which man is learning to outgrow. They are the propensities which have "held over" in him in his upward progress. They are the remnants of an inferior grade of being and a lower order of life. The God in us is climbing still. In the final victory of Altruism, in the coming round of Cosmical Evolution, lies the long predicted redemption and the deliverance of the race. In the present manhood, humanity is like the silver ore in a mineral vein, mixed with dross and scoria, rock and refuse. Nature in her next assay, will bring out from the crucible of Evolution the pure metal of MAN, like silver thrice refined.

Out of the lowliest forms man has come to be something, and will come to be much more. He is at the end of a long series of forms, through whose natural gradations he has passed, each stage of which has been towards a higher transformation. Providence was at every point of the long ascending way, and still pushes him on; for he is yet tethered to the soil whence his body came, and much earthly stratification loads the flesh of his heart. In the present stage of evolution we are but human animals who parade as men. Much of the human structure is a legacy from inferior organisms, which, in our next advent, we shall make superfluous.

The ape has not died out of man; he has only *gone in*; he is closeted and lurking in each. He reäppears in the fantastic tricks of boys, and ill bred or shoddy people; he survives morally, and the impish chatter of his resistance is heard at each step of the human advance

Every dog has his day, but the longest dog-day comes to an end, and the Autocrat of the planet is in his sunset hour. When the new departure begins, then — *Exeunt Omnes!* The present man will enrich with his bones the great fossil collection of species, and vanish. The frail human Ephemera, of which we are molecules, having cleared the way for the appearance of the higher form of the human family, for which the age is waiting; for the manifestation of the true, altruistic, spiritual,

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androgynous man, must take its place in the long line of human approximations, and make room for the electro vital people. Nature is hungry for a new mankind.

But we go only to return, as we have gone and returned a myriad times before. The souls of to morrow are the further evolved souls of today. The past we have been, the present we are, the future we will be. We were once the man animal, we are now the animal-man; we will be the arch natural or electro-vital Humanity. This will be nature's bloom and darling. This her paragon. This her Olympian group. This her wood-god Pan. They will levitate as easily as we tumble, sprawl, and gravitate. Instead of being stuck fast in the mud and mush of things, they will slip the tether at will, and visit Saturn or Sirius, as we London or New York. In them the mind is not confined to a cerebral dot, but is in every part of the body. The hidden space of the fourth dimension opens to them, as the third to us; for the outlines of their forms transpose at will from the third to the fourth proportion of space. The air belongs to their feet by the leading of Him who has ascended already, and trod the lightness of the crystal climes.

The coming era in the Divine Evolution of the race, is the ascension and transformation of the type, by the shedding of the animal and the assumption of the arch-natural. Then the bestial in the human will show no more. Then the sublimed atoms of our forms will be plastic to the word of our spirits, and be capable of dissipation and reconstruction at will. The first man was man-woman, and was married to himself. He was an Androgyne, bearing within himself the counterpartal spouse; but he could not keep his high poise, and thus came the fall, or rather, the sprawl of man. The second Adam was, according to the highest mystics, not simply Jesus, but Jesus-Jessa, thus the adequate type of the manifested Divine. So is the true human race Bi-sexual, the man with the woman, and neither alone. Male and female are in every soul, and when each becomes either, sex disappears and fruition stands in place of vague foretelling.

Mother Earth awaits her new and better humanity, as she once waited for her first born rose! They will neither sin, sicken, nor die, but at the term of their earthly days, rise by translation, as was written of the adept Elijah, and realized by the Son of Man.

Man in nature is the fellow of the worm, an insect of the night. There are men higher than the present man, for the

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human is a traveling form which reaches from man to God, and involves all beings as it goes, but the man on the highest plane is more man than he on the lower. Man is not limited by being a man, what cramps him is that he is not a man. He has passed through the kingdoms of the beast, the plant, the mineral, of the winds and the ethers; he is now passing through this human animal race, which marks the close of a long-growth cycle, and he will constitute the next step in Evolution's endless climb — the Divine Manhood of the better day. The coming race will be open men, who will not hinder God so much as we. Racial development begins to make plain the travesty of man that man has been; to show how inexpressibly unhuman mankind, in its divided halves, can be; and to be dimly aware of the difference between the bi humanness to which we tend, and the monstrosity of our past condition. Mankind will, in the era now opening, attain the full Androgynous constitution which belongs to beings truly human. They will assimilate the vast God-forces discharged upon the unconscious structures of the race nearly two thousand years ago. Love's martyr shed through earth to its quick heart, an essence rare that mingles now even with the meanest things. Already men and women are beginning to know themselves as biune, and to rule their lives by the high flowing seas of sentiment and power that arise in this biunity. They press toward an unknown condition of higher humanness. Our time begins the time which will fulfill all that was true in predictions and idealisms, when the separated beings that have peopled Earth, the man-halves and woman halves of Personality, shall possess their suspended humanity Nor is the Hero and Leader wanting to Humanity in this advancing change. The hour brings the man. He knows his own and is known of them. He sits "in the still commune of the Holy Ghost," waiting the moment of manifestation. The promise will not fail, nor the great vision, hid for many days.

"We are but the tools and scaffoldings of men,
"The lines, the sketch — He is the very thing."

The electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve fluid. If we should happen to meet such a one in our walks, we would say, His corruptible has put on the incorruptible, and his mortal the immortality; but we would also say, "Yet he is not a spirit, for spirit has not flesh and bones as he has." In them the protoplasm of the human frame will effloresce to a fineness of

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materiality, as far transcending the quality of the highest present man, as he is differenced from the lowest savage, and of them will it be said, "What manner of men are these, that the winds and the seas obey them?"

The elimination of the body and spirit of the Ego, the self-life, from the structures of the human constitution, will be the outcome of the next wave of evolution. Altruism then becomes the law of human nature, and evil vanishes as a scroll. This is the coming of the kingdom of God, or the kingdom of Heaven, which Jesus announced and was, and which seemed to Him about to dawn upon the earth at that time; for the Divine Vision takes no note of time, and a thousand years are to it as one day. This will also be the Woman's Hour, when the legends of Eve and Pandora, are replaced by a healthier scripture. It involves a new growth for the aged earth, a new nature teeming with lovelier and loftier races, and a new Genesis for Man. None dream how fair man's coming state will be.

On an ancient page, the words are written, "I saw a new heaven and a new earth, for the first heaven and first earth passed away." It was the opinion of an incipient adept, whose writings are held of high repute, that the new mankind who are to inhabit the new earth of our Planet, would possess forms of electro vital flesh. He termed these Celestial bodies. There are, says he, bodies celestial and bodies terrestrial, but the celestial has one glory and the terrestrial another, for this mortal must put on immortality, that mortality may be swallowed up of LIFE. In these thoughts, he touched the fringe of the higher evolution that impends, for upon the verge of the conclusion of a grand World-cycle, this partially human race stands balanced to-day. This orb, during the long period of periods for which its life has been in process, has rounded its cycle of labor, and is about to pass into Devachan.

We are hearing now the Musician's fitful preluding before the Divine strain begins. Then dawns the new era, when mankind will be equal to its destiny, and its collective life will be concord and song. Then Eden, Redemption, the Golden Age, and Kingdom of God, will all be fulfilled in man.

> "As wakes a star and finds itself a sun,
> As wakes a bud and finds itself s flower,
> As wakes a night and finds itself a day,
> As wakes a child and finds itself a man."
>
> — LYRIC OF THE GOLDEN AGE.

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From "The Epic of The Starry Heavens."

BY THOMAS LAKE HARRIS.

"When the Perfect Man is come
Earth and Heaven shall be his home;
In alternate periods, he
In them both shall seem and be.
Heaven by night and Earth by day,
Shall behold his wonder way.

With material senses fine
He shall dwell in space and time,
And shall be a separate part
Of Great Nature's Mother-heart.
In his veins the Sun shall glow,
In his pulse the Earth-life flow.

All that lives and all that feels
Utter to his heart appeals;
Speaking in a separate tongue,
Voicing wisdom ever young.

His great sympathy shall flow
Through all forms of life below;
Flowers and Birds shall talk for him,
And the stars that overswim
Through their heaven-revealing eyes
Utter speech of Paradise.

Largely gifted, largely blest,
Of the world and sky possessed,
He shall be great Nature's heir—
Lord of Earth, and Sea and Air.
Like a benediction dwell,
Doing all things wise and well.

There shall be no sickness then;
Health shall weave her anadem:
Music fall from heaven like rain,
Birth be free from Mother-pain.
Earth that now in wide extremes
Fever flushed or frozen seems,
Like the human soul shall be
Modulated harmony."

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From the Oneirode of Kapnisma.

BY COATES KINNEY.

All worlds of matter, all the world of spirit,
How these are one, eternal, increate —
Soul cannot clutch it, sense come never near it;
It is unthinkable, and it is fate!

This awful riddle, wherewith we have struggled
Since the dim dawn of human consciousness,
With whatsoever dread words we have juggled —
Ptah, Zeus, Jove, God — we fail, we fail to guess.

Whether this lives a self-existent Essence,
With its own passions, wills, imaginings,
Or is but everlasting evanescence,
But perfume of the bloom of living things?

How cosmic spirit can take hold of matter,
And give dead elements the living breath?
How gather into selfhoods, and how scatter,
To work the miracles of life and death?

Poets in grand imagination's trances
Conceive the gods and give them wondrous birth,
And martyrs bleed for faith's divine romances,
And priests go forth to proselyte the earth.

But what terrestrial religion reaches
Out into heavenly majesty so far
That it may guess what god strange nature teaches
To the strange dwellers on the nearest star?

Is Buddha known to denizens of Saturn!
Is Jesus preached upon the Jovian moons?
And what are gods of any earthly pattern
To far spheres drifting in the Force-monsoons?

And, howsoever gravitation labors,
It lets a million suns from vision slip;
While the ten million systems are not neighbors
Even by light's fine far swift fellowship.—N. Y. TIMES.

"The brain,
That forages all climes to hue its cells,
Will not distill the juices it has sucked
To the sweet substance of pellucid thought,
Except for him who hath the secret learned
To mix his blood with sunshine, and to take
The wind into his pulses." — *James Russell Lowell.*

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Sighs From The Deep.

A BUDDHIST POEM COMPILED BY MRS. H. A. DEMING.

(COMPOSITE.)

In this grand wheel, the world, we're spokes made all ;	Brome.
He who climbs high endangers many a fall.	Chaucer.
A passing gleam called Life is o'er us thrown,	Story.
It glimmers like a meteor and is gone.	Rogers.
Time's but a hollow echo, gold pure clay;	Wotton.
Year chases year, decay pursues decay.	S. Johnson.
Tomorrow's sun to you may never rise,	Congreve.
The flower that smiles today, tomorrow dies.	Shelley.
Who breathes must suffer, and who thinks must mourn,	Prior.
The human race are sons of sorrow born.	Mallet.
Born to be ploughed with years and sown with cares,	Byron.
Nurst with vain hope and fed with double fears.	Brandon.
And what do we by our bustle gain ?	Pomfret.
A drop of pleasure is a sea of pain !	Tupper.
Tired of beliefs, we dread to live without,	Holmes.
Yet who knows most, the more he knows to doubt.	Daniel.
Alas ! what stay is there in human state ?	Dryden.
Man yields to custom, as he bows to fate;	Crabbe.
Contrasted faults through all his manners reign,	Goldsmith.
Distinguished link in Being's endless chain.	Young.
Princes and lords are but the breath of kings,	Burns.
And trifles make the sum of human things.	More.
If troubles overtake thee do not wail ;	Herbert.
Our thoughts are boundless, though our frames are frail.	Percival.
Time well employed is Satan's deadliest foe,	Wilcox.
And specious joys are bought by real woe.	Tickell.
The fiercest agonies have shortest reign;	Bryant.
Great sorrows have no leisure to complain.	Goffe.
One touch of nature makes the whole world kin;	Shakespeare
For we the same are that our sires have been.	Knox.
Nor is a true soul ever born for naught	Lowell.
Yet millions never think a noble thought.	Bailey.
Good actions crown themselves with lasting days,	Health.
And God fulfills Himself in many ways.	Tennyson.
Life is but shadows, save a promise given	Clark.
Of change from woe to joy, from earth to Heaven.	Nicoll.

(See Vol, IV, page 304, May, 1887.)

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The Man With and Without The Hoe.

BY MARY EUPHA. CRAWFORD OF THE H. B. S. L.

Raised by time's progress to this stage,
His hardy, useful frame, an eloquent attest
To cycling ages faithful workmanship,
With strengthful pose he leans upon the hoe,
That all in human form must wield or shirk,
The mystic sign, since Adam's birth,
Of self-reliance, honest striving, noble aims.

He is the man by power supreme decreed
To have dominion o'er himself, and all things manifest.
If he be slave, a weak will only makes him such,
And that to his own passions and desires.
If not content with chance to hoe his way,
He turns from Nature's wholesome paths
To share the passion of the world's blind greed,
Insistent on the claim of cultivated needs.

But, if he solves the problems of a toilsome life,
As all may do who use the key, the trusty hoe,
With cheerful faith that all things work for good,
Proves he not of nobler spirit, better texture far,
Than he who scorns at menial, honest labor,
Keeps apace between, the workmen may not cross
Except to serve this fortune favored one,
Who scruples not at shams, deceit, or plies the arts
Of polished, genteel thieves, to keep in social swim,
With gossip, scandal, current coin of high society?

Can simple, honest toiler be so coarse,
As grasping greed for more, of trusts, monopoly, great wealth,
Though graced by polished manners, costly garb,
Fine equipage, veneer of cultivated speech?
Are these not men without a hoe,
And the real brothers to the ox?

How many think ye rocked in luxury's lap,
Of so refined a pride and selfishness
The edge cuts straight to attainment of desire,
Can pierce the heart of Plato's truths divine,
Or feel the influence of the Pleiades,
More, or as much as doth the man of nature's mould,
To whom all living things are kin,
Who deeply feels the colors and perfume of flowers,
The changing rifts of morn or evening light,
For standards raised by cultivated sense,
Blind, nor divert, the native instinct of his heart.

The masters, lords, and rulers of all lands,
Must give the judges of their stewardship,
Not souls of those they've wronged or crushed,
But their own fruits of honest, self-denying lives,
And if, at close of their brief day, none such appear,
They stand no higher, nor so high perchance,
In justice's scales as souls oppressed by them.

And he who shirks the hoe, and impiously declares
That watchful, providential care
Presides not o'er creation's mysteries,
That whirlwinds of rebellion, discord, strife,
Brewed by greed, and selfishness of man to man,
Serve not as good, and useful lessons

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From the course taught in experience's school,
Hath he made such worthy progress,
As this man with bending back,
Who, failing not in truth and honesty,
With patience treads a thorny, rugged way,
Learning hard or simple lessons with a hopeful trust?

No human greed or power however great,
Can wholly take from e'en the lowliest life,
The upward looking, nor the light that serves his need,
Nor *ever* immortality, unchanging and undying thing.

Karma.

BY JONH SPOLLON.

Karma hath no written law.
From Experience you must draw:
A blank-book open, in the reach
Of all who wish the truth to teach;
Or cast aside your man-made laws
And reason forward from the *cause*.
What benefit can you expect
From reasoning backward from effect?
Guard well each thought — the thought of crime
Is seed that will bear fruit in time.
Every thought and act and word
Throughout the world is felt and heard;
Contributing towards harmony
Or discord — as the case may be.
Love well, but never fear the Lord.
Do right, but not for heaven's reward.
For your own sins you must atone;
A deed conceived is as good as done.
You'll get your due, go where you will
All you deserve of good or ill.
Reward or punishment there is none.
You simply get what is your own.
You must suffer if you harm a
Living thing, by law of Karma.
Self-preservation bids us shoot
The robber crow, and weeds uproot.
But he is one of Nature's foes
Who kills a robin or plucks a rose.
Wrong no person. If you do
Someone else will injure you.
And he in turn find one to smite him;
And so it will go, *ad infinitum*.
Thus will you forge a link of pain
That helps to form an endless chain
Of misery no man can sever;
And thus the devil lives forever.
Beware, if you'd live in perfect bliss,
How you set in motion a law like this.
God may forgive, as preachers say,
But merciless Karma makes you pay.
You may weep and pray to the great All-Source,
But He lets this one law take its course.
Far from the earth you must withdraw
If you'd escape from Karmic Law. — *John Spollon.*

"Not to all do the gods manifest themselves openly."—*Homer*

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How to Find the Constellations. V.

BY GEORGE I. HOPKINS.

If the observer has made good use of his opportunities during the last months, he has been able to recognize the constellations previously pointed out, at different hours of the night, and note their change of time in crossing the meridian, as well as in the rising and setting. Little progress has been made in the recognition and locating of different constellations unless he can do this.

We will still begin our observations at eight o'clock for the sole purpose of enabling the observer to get the groups well fixed in mind, with the expectation that he will subsequently study their relations at different hours.

Let the observer squarely face the south and lift his eyes to a point a trifle over half way from horizon to the zenith, and he will see a group of four stars, all of the fourth magnitude only three or four degrees apart in the shape of an equilateral triangle with one star in the center. Many persons can recognize it more easily if told that these four stars form the letter Y. This is the distinguishing group of the zodiacal constellation Aquarius and is its most northern part, the greater portion of it extending several degrees to the southward. It contains in all 108 stars, only four of which are as large as the third magnitude. Aquarius means water bearer and, on pictorial maps, the four stars above-mentioned represent an urn slightly tipped from which the water is flowing. Some mythologists regard this constellation as representing the famous Ganymede, a beautiful youth of Phrygia, who was taken up to Heaven by Jupiter, as he was tending his father's flocks on Mount Ida, and became the cup-bearer of the gods in place of Hebe. The ancient Egyptians supposed the setting of Aquarius caused the Nile to rise by the sinking of his urn in the water; while in the Hebrew zodiac it represents the tribe of Reuben.

Let the observer now fix his attention on the Square of

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Pegasus, which is now nearly at the meridian, and notice the star which occupies the upper left hand corner. This, as was stated in the previous number, is Alpharatz, the brightest star in the constellation Andromeda. From this star looking toward the northeast about twelve or thirteen degrees another star is seen nearly as bright. Continue the line another twelve degrees and still another is seen of about the same brightness. These three stars are the most prominent group in the constellation Andromeda, which contains in all sixty six stars. Just below the group above-mentioned, perhaps twenty degrees, may be seen two other stars, about four degrees apart, of the second and third magnitude respectively, the line joining them being nearly parallel to that connecting the three of Andromeda. These comprise the distinguishing group of the zodiacal constellation Aries which contains the same number of stars as Andromeda, but the most of them are faint. The space between Aquarius and Aries, embracing a quite large assemblage of faint stars, comprises the zodiacal constellation Pisces, meaning the Fishes. Below the constellation Pisces, and reaching at this time nearly to the horizon, is the largest constellation in the heavens, as it extends from Aquarius to the eastward termination of Aries. There are only two stars of prominence in this large aggregation of ninety seven, these being of the second magnitude. The name of this constellation is Cetus, the Whale. The most prominent group is a cluster of five stars about four or five degrees apart so situated that lines drawn from one to another in succession form a nearly regular pentagon. This is about twenty degrees southeast of Aries and marks the position of the whale's head, the brightest star Menkar being in the very nose. Of course this group, or any other, might as well have been named the Alligator so far as any resemblance to the animal is concerned. But the observer must content himself to be, for the time being, a sort of Polonius to the astronomer's Hamlet, e. g.:

"*Ham.* Do you see yonder group of stars, that's almost in shape of a camel?

Pol. By the mass, and 'tis like a camel, indeed.

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Ham. Methinks, it is like a weasel.
Pol. It is backed like a weasel.
Ham. Or, like a whale.
Pol. Very like a whale."

Turning now toward the northeast one can discern a magnificent twinkler of the first magnitude about thirty degrees above the horizon. This is the star Capella, the Goat, and is the principal one in the constellation Auriga, the charioteer, or wagoner. On pictorial maps this constellation is represented by the figure of a man in a reclining posture, with a goat and two kids in his left hand and a bridle in his right. Near Capella, may be seen three stars of lesser magnitude only a few degrees apart forming a small, sharp-pointed isosceles triangle which marks the position of the kids.

"See next the goatherd with his kids; he shines
With seventy stars, deducting only four,
Of which Capella never sets to us;
And scarce a star with equal radiance beams
Upon the earth." — *Eudosia.*

— *Nature Study.*

Ebenezer.

BY WILLIAM H. HUSE.

It is a long name, but his scientific name is longer and the possessor was longer than both by several inches. To scientists he was known as Eutainia saurita; to his neighbors he was a striped snake or, more properly, riband snake, for there are two species that are called striped in this locality.

One day in June a boy brought him and a companion to me and they were placed together in a cage. Ebenezer, who never objected to his name, although he never answered to it, was the brighter of the two and the more voracious. He was usually hungry and got the lion's share of the supplies from the commissary department. It is interesting to watch a snake swallow its food. With no hands or feet to assist in the process it manages to hold and enclose a frog or fish of greater diameter than itself with apparent ease. The jaws are provided with small teeth that serve to hold the prey. The mouth is worked forward, a side at a time, one side holding on while the other is pushed

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ahead, and so on alternately until the whole animal is out of sight and then the muscles of the throat contract and force the food down to the stomach. I soon discovered that snakes want ed water regularly, drinking much like a horse with the nose or sometimes nearly the whole head immersed.

One day Ebenezer's companion escaped and he was left alone with a green snake. This proved to be a female and during July became somewhat corpulent, growing more and more so until eleven eggs showed their presence and size by distending the skin so that their shape could be plainly seen. Unfortunately an accident happened to her before the young were much developed and the eggs were preserved in formalin.

Ebenezer soon became perfectly tame. He was always gentle. His voracity never forsook him. He ate frogs with avidity. He was equally fond of toads, which I did not catch when I could get other food. Tadpoles and small fish he would eat when he could not get frogs. I could never induce him to eat nsects. One day he showed an apparent choice of food that was of interest. He had had nothing to eat for several days when a pickerel frog was introduced but was not eaten. It remained in the cage till it died and dried up for lack of water without being touched. Several days later another was placed in the cage. Ebenezer had now fasted for about ten days and was hungry. The frog was seized at once and as promptly released. Again, he was captured and rejected. The third time Ebenezer's hunger prevailed and the frog was seized and swallowed, but rather slowly. It looked a little as if snakes might have the sense of taste which is denied them by some

Another incident indicated more intelligence than I supposed Ebenezer or any other snake possessed. He had seized by the side a frog a little larger than any other he had ever attempted to swallow. The mouth was worked back to a hind foot and the process of swallowing began. When the body was reached the other hind leg doubled up beside it and made too large a mouthful. Ebenezer slowly disgorged the leg until he had hold of the foot only; held that while he seized the other and then

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proceeded to swallow both legs and the rest of the frog.

Ebenezer spent the month of August at the beach going over the road between Manchester and York four times. When taken out for exercise on the sand he showed his tameness by making no attempt to get away but crawling slowly towards me as often as in any other direction. About the 20th of August he shed his skin. His colors had gradually grown duller and finally the milky hue of his eyes showed that the change was near. One Sunday morning he began rubbing his nose against everything he could find in the box until the old skin began to peel off at the nose. When about two inches had been worked back and off I took pity on him and held him where the old skin was turned back while he crawled out and left it turned wrong side out and somewhat longer than before. He was a beauty in his new dress. The black was jet and velvety; the yellow was bright and glistening.

But alas, poor Ebenezer! All is mortal here below, with snakes as well as men. One day the glass cage which he called (or might have called) home was placed in too much sun with too little water inside and at night Ebenezer was dead. His loss caused real regret, for his pretty colors and gentle and interesting ways had dispelled in more then one person that unreasonable and foundationless horror of all kinds of snakes, that are mostly harmless, shy and beautiful.—*Nature Stud.*

Intuition.

BY HENRY CLEVELAND WOOD.

How does it know — this tiny hidden thing —
  Within its wilderness of tangled grass,
  The hour when Summer's languid footsteps pass,
And Southward-flying birds are on the wing,
While earth is dumb with August's silencing?
How does it know the time for purplish haze,
  Or guess the wondrous transformation scene,
Which sets the fields and forests all ablaze?
  Yet, in shrill notes, from drowsy ways of green,
Breaking the spell that passing Summer sways,
The cricket first proclaims the Autumn days. — *Ainslee's Magazine.*

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ŒDIPUS. Who was this classic character? YOUNG.

Œdipus was the son of Laïus and Jocasta, who were King and Queen of Thebes. His birth had been forbidden, and on being born his parents sent him to be exposed on Mount Cithaeron; but the messenger took pity on the child, and gave him to a servant of Polybus, the King of Corinth, who adopted him. Years afterward, Laïus went on a mission to Delphi, and was met by Œdipus, who had just received a dreadful oracle there, and was afraid to return to Corinth. The strangers quarrelled, and Œdipus slew his father. One of the attendants of Laïus escaped. It was the same man who had spared him when a child. Œdipus passed on and came to Thebes, where the news of the death of Laïus found the city already in distress. The Sphinx was killing all who were unable to solve her riddle. But Œdipus solved it, and delivered Thebes. He was rewarded with the vacant throne and with the hand of the Queen — his mother Jocasta.

After another interval of several years, a pestilence falls upon the city, and the oracle declares that it is for the blood of Laïus. Œdipus undertakes to find the murderer, and with the help of the old servant, who is brought from his retreat, unveils the horror of his birth.

PROTEUS. The metamorphoses of Proteus, as Bacon points out, may very well be supposed to set forth the transmutation by which matter is made to serve in building up an endless succession of dissimilar creatures. Oaken, Goethe, St. Hilaire, Owen, Carus, and others have had glimpses of the archetypal forms. In this word the metamorphoses may serve to teach much that must needs be learned by all who hope to find the key to the secret of nature. Nor is it a matter of wonder that Proteus should be a herdsman at one time, and a seer at another. "The invisible things of Him, from the evolution of the worlds are clearly seen, being understood by the things that are evolved." It surely follows that "the things that are evolved" — nature — may be prophetic in other matters.

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ROYCROFT BOOKS. The Roycrofters are a community of workers who make beautiful books and things — making them as good as they can. The paper on which Roycroft books are printed is the best procurable, and some of the initials are illumined. A hand-illumined book is the product of hand and brains in partnership. In things made by hand there are no duplicates ; and further, there is a strange quality of sentiment attached to articles thus produced that never clings to fabrics made in vast quantities by steam. The Roycrofters are located at East Aurora, N. Y. They send out on "suspicion," several books to select from, by postal requests. Their catalog has been presented to us by Edward J. Burnham, corresponding secretary of the Manchester Institute of Arts and Sciences. It is a square. uncut octavo, engraved title, in two colors, giving a quite full account of this modern enterprise of Roycrofters.

The second page of the cover contains a handsomely engraved tablet, in which are words of Jesus : "Lift the stone and thou shalt find me. Cleave the wood and there I am." Although this saying is not found in the received Gospels, yet it is found in an early Greek papyrus entitled ΛΟΓΙΑ ΙΗΣΟΥ ("Sayings of Our Lord"), discovered near the site of the ancient Egyptian city Oxyrhynchus. Translated by two Oxford fellows, and published for the Egypt Exploration Fund, by Henry Frowde, Amen Corner, London.

The last page of the cover of the catalog contains a similar tablet in which is "Blessed is that man who has found his work."

ROXBURGH BOOKS. The third duke of Roxburgh, Scotland, was a noted book collector, and his books were bound in a style peculiar to his tastes. The back was plain leather, the sides paper or cloth, the top gilt edged, but the front and bottom left uncut.

THE GOLDEN KEY. Sophocles, in his "Œdipus Coloneus," speaks of "The Golden Key which had come upon the tongue of the ministering hierophant in the mysteries of Eleusis." The key had once a very different meaning in Freemasonry than that appiled to it now.

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EVOLUTION OE IMMORTALITY. By Rosicruciæ. "Try." A book for the one who can think, see, and understand. Phillips Brooks uttered: "We are haunted by an ideal life, and it is because we have within us the beginning and the possibility." Eulian Publishing Co., Salem, Mass. Dedicated to the Queen of the Rosy Cross, "she who is nameless," whose symbol is O — The Mystic Guardian of the "Sacred Seven." The book is written primarily for the benefit of the free-thinking, fearless members of the Rosy Cross, who dispise the world's way of hiring their thinking done for them, and secondly for those who would think for themselves if the impetus to do so was once given. The soul as a seed enveloped in matter, the fruit of which is immortality, is commended for consideration. This fruit is not eaten of freely because the way to the tree of life has been, and still is, guarded by the "flaming sword" of fear, which sends forth forked-tongues of divine wrath from every conventicle, church, mosque, and cathedreal throughout the globe. Such are the sentiments in the prefacial note te this book. The work must be read to be appreciated. Price, $1.00. "Rosicrucæ" is the author of "The Rosy Cross," and "The Principles of Life," two books that will set a person a thikning.

HOW TO WAKE THE SOLAR PLEXUS. By Elizabeth Towne, editor of "The Nautilus," Holyoke, Mass. Price, 25 cents. The chapters in this suggestive pamphlet are "I am the SUN of God"; "The Lord our God is a consuming fire"; "Just Why and Just How." The booklet tells how the Solar Plexus, or sun center, is to the human body precisely what the visible sun is to the solar system. It is the source of all life and light. It is the manufacturer of life and light. The solar plexus inhales light and heat and exhales magnetism. All disorders of the human body and brain are due to shutting off the sun's rays before they can reach the solar plexus. All thought is motion and vise versa; breathing is thinking and vise versa. Buy this and you will begin to think "just how to wake the solar plexus."

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TICKELL, THOMAS. Book I. London, 1715.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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BOULTON. M. G. W. Translation of Book I, and passages from Virgil. 8vo. 1875.

BRANDRETH, ANDREW. London. (Mentioned by F. W. Newman in preface to his translation of the Iliad.)

BRYCE, —— London. Simpkins.

CARY, HENRY. Oxford, 1823.

CARY, H. F. London, 1872.

GILCHRIST, JAMES. Translation of First Eight Books of the Iliad into English. 12mo. Belfast, 1869.

HALL, ARTHUR, of Grantham. Books I–X. London, 1581.

KNIGHT, RICHARD PAYNE. London, 1820.

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

MACKENZIE, R. SHELTON. London.

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

MAGINN, DR. Translated into octosyllabics. London.

MONGAN, ROSCOE. Literal translation. London.

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

SELWYN, —— London, 1866. Bell & Daldy.

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

SMITH, William R. New York, 1869.

TICKELL, THOMAS. Book I. London, 1715.

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

WRIGHT, ICHABOD C. Translated into blank verse. London, 1865. Longmans.

TRANSLATIONS OF HOMER'S ODYSSEY.

ALVOID, H. Books I–XII. London, 1861.

BARNARD, M. London, 1876.

CARY, H. F. London, 1872.

CHAPMAN, GEORGE. London, 1846 or 1857.

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