

Historic magazine.

THE BIZARRE.

# NOTES QUERIES

A MONTHLY MAGAZINE OF

*HISTORY, FOLK-LORE, MATHEMATICS,  
MYSTICISM, ART, SCIENCE, Etc.*

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“Learn to know all, but keep thyself unknown.” — *Ireneus.*

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VOLUME VII.

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TO THE  
ACADEMY  
OF ARTS

## P R E F A C E .

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With the close of volume VII NOTES AND QUERIES completes the seventh revolution in its orbit around the great central sun of Truth. It will remain the constant purpose of its publishers to shorten the radius of its motion as the years advance, thereby lessening the distance from the central luminary.

It is true of periodicals as of men ; they cannot pose for any length of time for more than they are really worth ; and while NOTES AND QUERIES may at present claim the milder honors of the satellite, we hope under the general laws of evolution, to merit, in course of time, the grander dignity of planetary existence, encouraged by the fact that "Tall oaks from little acorns grow."

In the present volumes, among the modern discoveries in pure mathematics, the exact number of "digital squares" has been solved and the deductions of Dr. Artemas Martin and Hon. J. H. Drummond have been given.

In astronomy, the latest discoveries of asteroids have been stated, which completes a total of 301 planetoids discovered in the space of ninety years—an average over three and one-third per year, since the discovery of Ceres by Piazzi on Jan. 1, 1801.

Shakespeare inquired "What's in a name?" The articles of antonomasias will illustrate how much there is of an allegorical and figurative character in the literature of nomenclature.

Delving in the mines of Truth might seem discouraging to even the most devoted workers, when considering the inexhaustible veins of ore and the rarity of the profound thinkers employed, were it not for the patience and the enthusiasm of the few who realize that ultimate victory of Truth over Error will ere long become an absolute certainty, in place of a vague hope, and were it not that the champions in the highest cause in which human intellect can be engaged, will inherit the most imperishable fame possible to the dreams of human imagination.

But in the great laboratory of thought, pure truth like pure carbon of the hills, is found only in the form of grains like diamonds. Pearls of thought do not run in coal measures, or wide-stretched beds of ore.

If at times our materials seem fragmentary, let the facts be noted with interest, and gathered with diligence, that the aggregated particles may take their proper form in the masonry of the vast temple of the Universal Truth.

As human life has been said to be "A cry between the silences" ; may the voice of our columns be heard by our friends with even a part of the deference that we ever feel for the grander charms from the pages of our more pretentious contemporaries.

In the next volume it will be our aim to solve some of the unanswered queries which have accumulated from the beginning. Some of these are not only interesting, but difficult, especially where accuracy is necessary. It has been well said that a fool can ask more questions than a wise man can answer, but a wise man cannot ask more questions than a fool is willing to answer.

Only those who attempt to answer general queries can fully realize what the phrase "On reliable authority" really involves. As the opinions of very many people must be taken with grains of allowance, so we find that among the sources of information, very many works of reference are wholly unreliable. And although infallibility is far from being a human characteristic, it will remain the constant purpose of this journal to "eliminate the sources of error" persistently and faithfully.

Several articles and also bibliographies which have appeared in our pages have been extensively quoted and referred to ; among the latter is the "Bibliography on Cyclometry and Quadratures," which has been quoted by Florian Cajori, M. S., of the University of Wisconsin, in his admirable compilation on the "Teaching and History of Mathematics in the United States," published by the Bureau of Education as Circular of Information No. 3, 1890 ; the "Bibliography of Mathematical Journals in the United States" has also been called for by many mathematicians. We have several other bibliographies in preparation, on special subjects, which will be published in due time.

The article on "Biblical Information" in this volume is the most extensive, as well as complete, chapter of research that ever appeared in any journal in this country, without exception.

*S. C. & L. M. GOULD, Publishers.*

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### *Questions.*

Number of questions, Volumes I to VII,	1766
Number answered,	1056
Number unanswered,	710

### *New Asteroids.*

No.	Date of Discovery.	Discoverer.
299	October 8, 1890.	Palisa <sub>74</sub> .
300	September 9, 1890.	Charlois <sub>14</sub> .
301	November 16, 1890.	Palisa <sub>75</sub> .

See N. AND Q., Vol. V, No. 1, p. 8. Vol. VII, No. 11, p. 184.

"THE PLEIADES, HYADES, AND NORTHERN CAR."

—VIRGIL.

*The Pleiades.*

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- |            |            |            |
|------------|------------|------------|
| * Celeno,  |            | * Electra, |
| * Maia,    | * ALCYONE, | * Merope,  |
| * Sterope, |            | * Taygeta. |

*The Hyades.*

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- |             |           |            |
|-------------|-----------|------------|
| * Ambrosia, |           | * Coronis, |
| * Phaola,   | * Polyxo, | * Prodicé, |
| * Eudoxa,   |           | * Thione.  |

*The Northern Car.*

---

- |           |           |               |
|-----------|-----------|---------------|
| * Alioth, |           | * Benetnasch, |
| * Mizar,  | * Megrez, | * Merak,      |
| * Dubhe,  |           | * Phad.       |



MISCELLANEOUS  
 NOTES AND QUERIES,  
 WITH ANSWERS.

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" *Still does the old instinct call back the old names.*" — SCHILLER.

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VOL. VII.

JANUARY, 1890.

No. 1.

---

THE GYROSCOPE. What is a gyroscope and in what work can an account of its properties be found? WILLARD H. POND.

A gyroscope is an apparatus, consisting of a rotary wheel mounted in a ring or rings, in different ways, for illustrating the dynamics of rotating bodies, the composition of rotation, etc. It was first devised by Walter R. Johnson, in 1832, by whom it was called the *rotascope*. Its scientific operations are too complex for a clear understanding of it in these pages without cuts for illustration. The interested reader will find good descriptive illustrated articles on this singular rotascope in the following:

"Massachusetts Teacher," Vol. IX, 1856, p. 450, by W. P. A.

"Barnard's American Journal of Education," No. 7, 1856, p. 701, by E. S. Snell. Also, No. 9, June, 1857, pp. 537-550; No. 11, December, 1857, pp. 529-536; No. 13, June, 1858, pp. 299-304, by Maj. J. G. Barnard.

"Smithsonian Report," 1855, p. 175, by E. S. Snell.

"Journal of Science and Art," 1832, p. 265, by W. R. Johnson.

"Transactions of Literary and Historical Society of Quebec, 1864, p. 94, by E. D. Ashe.



SPELLING OF "TO." How many ways to represent by letters, or otherwise, the sound of "tu?" JOHN.

We are not sure we understand JOHN, but will venture this reply.

1. Tew, a town in Scotland.
2. Too, an adverb.
3. Two, the figure 2.
4. 2, the figure spelled two.
5. To, the preposition.
6. Tu, Latin pronoun for "thou."
7. Teuton, a native of Teutonia.
8. |\_, the phonographic sound.

THE CABIRI. Who were the "Cabiri" mentioned so often by classical authors? (N. AND Q., Vol. VI, p. 396.) J. E. B.

The *Kabeiri* were the divinities most worshipped by the Phœnicians and other people cognate or in communication with them. Authorities differ as to the etymology of the designation. Henry O'Brien, in his "Round Towers," derives it from *Guebre* or *Gheber*, the fire-worshippers of Persia. Mr. E. Pococke ("India in Greece") forms it from *Cuvera*, the Hindu god of wealth, "in simple language, the *Khyber*." He declares that "the *Cuvera* of the Hindûs, the *Pataikoi* of the Phœnicians, the *Cabeiri* of the Greeks, are simply distorted records and distorted comments upon the plain facts of Bud'hist worship, Bud'hist industry, and Bud'hist wealth, abounding in the regions of the Khaiber." Hence, he changes their Roman appellative, *Dii Potes*, into *Dii Bodhes* or Budha-gods. Mr. Pococke also identifies the name with *Khebrewi* or Hebrews, and *Hyperboreans*. This sounds conjectural; yet it is by no means so absurd as some may think. Aristotle traced the Hebrews to a Hindu tribe, and the Spartans professed to be their kindred. Josephus himself identifies them with the Hyk-sos, or shepherds of Egypt. Parkhurst's "Lexicon" derives the name of the *Kabeiri* from the Hebrew word *Khabir*, abounding; but suggests a further etymology from *Khi*, like, and *abiri*, the Mighty Ones. It may very plausibly be formed from *chabir*, an ally or associate, one having magic power. Doubtless Hebron in Palestine thus derived its name, as the city of the *Kabeiri*. Its other designation, *Kiriath Arba*, the city of the Four (Great Gods) would seem to confirm this conjecture. It was evidently built by the Hyk-sos (Numbers xiii, 22); it belonged to the "sons of Heth" or Khitaians (Genesis xxiii), and was occupied by the *Anokim*, or *anaktes*, which was an appellation of the *Kabeirian* gods at Athens.

Herodotus calls the Philistines of Ascalon Phœnicians. It is not improbable that they were not ethnically diverse from the Pelasgians of ancient Greece and Italy. The structures in those regions denominated Cyclopean, and sometimes considered Pelasgic were fabricated by Phœnicians. We are warranted therefore in regarding the *Kabeirian* gods as both Phœnician and Pelasgic — that the Samothracian *Kabeiri*, the *Potes* of Rome, and the *Pataiki* of the Phœnicians and Egyptians were the same divinities. Herodotus tells of the

Kabeiri at Memphis, who were eight in number, and also states that the Pelasgians established their worship among the Samothrakians (*Euterpe*, 51). Movers declares that they were originally Assyrian divinities, and Lenormant states that the seven planetary gods were called *Cabirim*. As the seven divinities, Sin, Samas, Nebu, Istar, Nergal, Marduk, and Ninip, like the corresponding deities in other countries, had each a planet, this is sufficient explanation. Damaskios, however, names an eighth, Esmun or Asklepios, who, under various epithets, denotes the invisible spirit, or fire of life.

The goddess Astarte, Ashtoreth, or the heavenly Venus, was also named *Kabeira*. This was in her character of Mother as bringing forth the phenomenal universe. Akusilaos says that Hephaistos (the Creator) and Kabeira had three sons and three daughters, the Kabeiri and the Kabeirids; and that each had a distinct worship. Herodotus quotes the tradition that Heppaistos or Ptah was father of the Kabeiri-an gods. They appear to have been represented by ithyphallic images.

Different legends, however, seem to vary the number of thees "Great Gods." Three or four seem to have been worshipped at Lemnos, Imbros, Samothraké, and in Asia Minor. Strabo does not always distinguish closely between the gods and the Korybantic priests; which is not to be wondered at, as the priests everywhere represented the deities and uttered oracles in their name. Mnaseas names three by the arcane titles of Axi-Eros, Axio-Kersos, and Axio-Kersa — the good Eros, the good horned god, the good horned goddess. By these distinctions we may perceive the cosmogonic character of the cultus; Eros or love denoting the Supreme Principle, and the horned or Rayed Divinities, the Creators of the phenomenal world. Mnaseas considers them as Demeter, Proserpina, and her abductor Hades, the same as the divinities celebrated in the Eleusinia.

A fourth, however, was introduced,—Kadmos, Kadmilos (Καδμί-El), Kasmilos,—by whom we are to understand the intellectual thought which ministers to all, unites all, and leads to the higher life.

It may be deduced, therefore, that there was an arcane worship of a common nature existing over all the East. It was called *Kabeirian*, as being the cultus of Power, like the Sakti-worship of India. We may identify the various national religions by their partaking of these characteristics. Whether personified as the goddess Mylitta, Istar,

Astarte, Asa (Isis), Kybèlè, or Demeter, it was everywhere the worship of Motherhood, and the Power that brings the universe into existence. Of course a paternal deity was associated, but generally as a secondary character. The one was the Productive Power, the other the Energy which makes the process of the phenomenal universe active. The Kabeiri, therefore, were the superior divinities that personified the All-Potent Forces, and the Kabeiric Rites constituted the archaic religion which the old classics recognized, but for "religious reasons" never ventured to explain clearly. In them we have the exemplar of the Secret Societies of modern centuries.

A. WILDER, M. D., Newark, N. J.

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"I, TOO, AM OF ARCADIA." Who was the author of, and where found, this quotation. (N. AND Q., Vol. II, p. 496; VI, p. 364.)  
L. H. AYMÉ.

A quotation very similar to this reads, "I, too, was born in Arcadia." This is the motto which Goethe adopted for his "Travels in Italy." It is said to be a saying of Schidoni (or Schedone), 1560-1616.

MRS. L. T. GEORGE, Chicago, Ill.

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WITCH-HAZEL AND WITCH-GRASS. Why is the witch-hazel and witch-grass so called? (N. AND Q., Vol. VI, p. 316.) X.

Witch-hazel is so called because it was supposed to be efficacious in discovering witches. A forked twig of the hazel was made into a divining rod for the purpose. The botanical name is *Hamamelis* commonly known as "Pond's Extract."

MRS. L. T. GEORGE, Chicago, Ill.

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"GOT THE MITTEN." How did this saying originate? (N. AND Q., Vol. VI, p. 348.) F. J. P.

This is an American phrase used when a young man is discarded by a lady to whom he has been paying his addresses. Sam Slick, in "Human Nature," p. 90, says, "there is a young lady I have set my heart on; though whether she is a-goin' to give hern, or *give the mitten*, I ain't satisfied." This seems to be the only remaining use of the old English word *mittent* (Latin *mittins*, to send) which Johnson defines "sending forth, emitting." *Mittent* itself is obsolete, but it survives in the word "intermittent."

MRS. L. T. GEORGE.

THE ASTERISM "TISHYA." "When the sun and moon and lunar asterism Tyshya and the planet Jupiter are in one mansion the 'Age of Purity' shall come." What asterism is here meant by *Tyshya*? (N. AND Q., Vol. VI, p. 374.) JUNIOR.

The ancient Hindûs, Arabians, and Chinese, each had a lunar Zodiac consisting of 27 or 28 asterisms, one for each day of the moon's monthly circuit in the heavens. By the Hindûs they were called *nakshatras*, "asterisms." The Arabians called them *manazil al-kamar*, "mansions of the moon." Their Chinese name was *sieu*, "mansions." In the more ancient system of Hindû *nakshatras*, the sixth one was Tishya, but in the present order Tishya is the eighth. The asterism Tishya is more commonly called *Pushya*, "flower," and it is also sometimes called *Sidhya*, "auspicious." As an adjective, Tishya in Sanskrit means, "fortunate," "auspicious." As a substantive or noun, it is the name of a mythical being, a sort of heavenly archer; and the asterism Tishya is shaped like an arrow. Tishya is also the name of the month Pausha (December-January), and it is the name of the Kali-Yuga, or present (black) age of the world.

Tishya consists of a faintish group of three stars in the body or belly of the constellation Cancer, or the Crab, — *Gamma*, *Delta*, and *Theta Cancrî*; the principal star in it is *Delta Cancrî*. The corresponding Arabian *manzil*, called *Nathra's*, "nose-gap" (that is, of the Lion), includes the two stars, *Gamma* and *Delta Cancrî*, and the nebula in Cancer, Præsepe. The Chinese *sieu*, called *Kwei*, "spectre," in addition to the stars composing the Hindû Tishya, includes *Eta Cancrî*. According to the *Ratnamala* of Shripati, and other Hindû works, the figure of the asterism Tishya is that of an arrow; according to the text of Vasishtha, as cited by Munishwara, it is that of a crescent.

The quotation referred to, "When the sun and moon and the asterism Tyshya, and the planet Jupiter, are in one mansion, the 'Age of Purity' (or the Krita Age) shall come," is found in the *Vishnu Purana*, book IV, chapter 24. It is mentioned in describing the incarnation of Vishnu as *Kalkî*, at the end of the present Kali-Yuga, or black age. The same quotation is in the *Bhagavata Purana*. XII, ii, 24; and the *Vayu Purana* and *Brahmanda Purana* also contain it.

WM. EMMETTE COLEMAN, San Francisco, Cal.

"SYMMES' THEORY OF CONCENTRIC SPHERES." What is said to be Symmes' Hole in the earth, and what book did he publish on his theory? (N. AND Q., Vol. VI, p. 316.) PHILOMATH.

Capt. John Cleve Symmes was born in Sussex county, N. J., Nov. 5, 1780, received a good English education, excelled in mathematics and the natural sciences, entered the army in 1802, captainized in 1816; married Mrs. Mary (Pelletier) Lockwood, and was the father of five daughters and one son by her; retired from army in 1816; moved to Newport, Ky., 1816, to Hamilton, O., 1824, and died May 29, 1829.

His first circular No. I, with the caption, *Light develops light,— "ad infinitum,"* was formulated and written April 10, 1818; his second memoir No. II, June 17, 1818; his third memoir No. III, with the caption, "*The light of ages past, develops light in those succeeding,*" June 24, 1818. These memoirs and circular, developing his theory, were published as a supplement to the *Western Spy*, Cincinnati, O., Nov. 19, 1819, all of which were illustrated. He first lectured before an audience demonstrating his theory, in Cincinnati, Feb. 4, 1824. Thomas Matthews (father of Judge Stanley Matthews, now of Ohio) replied to Symmes in a lecture, and pamphlet, to which Symmes replied, and the following year lectured in Lebanon, Xenia, Springfield, Newark, Chillicothe, Columbus, and Zanesville, and made numerous converts.

In 1826, was published the famous, and now scarce book :

"Symmes' Theory of Concentric Spheres, demonstrating that the earth is hollow and habitable within, and widely open about the poles. By a citizen of the United States [James McBride].

' *There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.*'—SHAKESPEARE.

' If this man be erroneous, who appears to be so sanguine and persevering in his opinions, what withholds us but our sloth, our self-will, and distrust in the right cause, that we do not give him gentle meetings and a gentle dismission; that we debate not and examine the matter thoroughly, with liberal and frequent audience; if not for his sake, yet for our own? seeing that no man who has tasted learning, but will confess the many ways of profiting by those, who, not content with stale receipts, are able to manage and set forth new positions to the world; and were they but as dust and cinders to our feet, so long as in that notion, they may serve to polish and brighten the armoury of truth; even for the respect they are not utterly to be cast away.'

—MILTON.

Printed and published by Morgan, Lodge and Fisher, Cincinnati, 1826"

The book is a duodecimo of 168 pages, bound in boards ; preface written in August, 1824, and the reason of its delay in publication for two years, was the author's absence from the country. The theory of Symmes was replied to in a book entitled "Symzonia ; A Voyage of Discovery. By Captain Adam Seaborn. New York, 1820." This is a duodecimo of 248 pages bound in boards, and now scarce. Articles and reviews on "Symmes' Theory " have appeared in many of the periodicals of the day, some of which are *Atlantic Monthly*, April, 1873 ; *Harpers' Magazine*, October, 1882 ; *Southern Bivouac*, February, March, and April, 1887. A pamphlet by Americus Symmes, son of Capt. Symmes, was published in Louisville, Ky., 1879, on his father's theory, compiled from McBride's book.

In later years several other persons have advocated and published works upon the theory of a hollow globe, some of whom are :

John Merrill of Boscawen, N. H., published his "System of the Earth's Being Hollow," 8vo, in 1858 ; revised and enlarged, entitled, "Cosmogony ; or, Thoughts on Philosophy," in 1860 ; second edition, in 1871.

Prof. William F. Lyon published a work entitled, "The Hollow Globe ; or, the World's Agitator and Reconciler ; a treatise on the physical conformation of the earth." Claimed to have been presented through the organism of M. L. Sherman, M. D. 8vo. pp. 455. 1875.

The most recent work on the hollow globe theory is "Koreshan Astronomy, the Earth a Hollow Globe," by Prof. Royal O. Spear, of the College of Life, Chicago, 1889. (See third page cover, N. AND Q., Vol. VI, No. 12, 1889.)

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BIBLICAL QUESTIONS. We have had so many biblical questions propounded that we have decided to publish, en masse, a quite large collection of paragraphical information on the Bible, which will answer hundreds of questions not yet thought of. We have not space to repeat much of this matter and to those interested in it we will say that every statement made in the collection is on authority, while the larger part is self explanatory to all who will examine the references.

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A CATALOGUE OF THE WORKS OF THOMAS LAKE HARRIS is appended to the December No., 1889, in answer to inquiry of AN ADMIRER (N. AND Q., Vol. VI, p. 316).

QUESTIONS.

1. Who was the "Queen of Love and Mother of Mischief" ?
2. To what custom does Ben Jonson allude in the lines, "Searching for the lost with seive and shears" ?
3. What Roman family was awarded the name of "left-handed," and why ?
4. Who composed the epitaph, "O rare Ben Jonson" ?
5. What is the "widow's cap" ?
6. To whom was the term "Trimmer" first applied ?
7. Has it always been customary to "dot the i" in English ?
8. Who were the "nine worthy women of the world" ?
8. What were the "two eyes of Greece" ?

DAVID M. DRURY, Brooklyn, N. Y.

18. Who was it that so truthfully defined the practice of medicine as "the business of putting into a body of which they know little, drugs of which they know less" ?

DJAFAR.

11. A friend of mine has a bean called a "sensitive bean," its characteristics being a power to move about on the palm of the hand, or when placed on a table. Its movements are not regular, but intermittent. It seems to be most active when first placed on the hand, or when transferred from it to a table, etc. It is said to have come from Mexico, and the piece he has is one-half a bean of the form of one-fourth of a sphere. An explanation of this is much desired.

A. A. IRVINE, New York City.

11. What is the difference between *proportion* and *dimension* ?
13. What is the difference between the two dimensions, *height* and *depth*, geometrically speaking ?

CHAS. DE MEDICI, New York City.

14. Who is the author of, and where found, the following quotation ;

"*Whatsoe'er thou lovest that become thou must ;  
God, if thou lovest God, dust, if thou lovest dust.*" M.

15. Please explain the phrases, "of the inner temple," "of the middle temple," etc., which are appended to professional names over the waters.

LLEWELLYN.

16. It is well known that lying on the back induces dreaming ; is it detrimental to thus lie for the purpose of dreaming ?

JOSEPH.

17. Can any reader of these pages tell me anything about the origin of the old German fairy tale of "Cinderella and the glass slipper" ? I am told that the name was originally *Cinder Ella*, from the fact that poor Ella was kept with the ashes and cinders, but that in time, the two words were made one, as now written. The name is now generally pronounced "Cin'drella," but should be Cinderella.

H. W. H., Manchester, N. H.



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*Problems and Answers.*

PROBLEM ON CERTITUDE. The following problem or statement is on page XLVI of Vol. I, of "The Secret Doctrine," by H. P. Blavatsky, she saying it is found in the archives of the French Academy. Are the statements correct? (N. AND Q., Vol. VI, p. 235.)

PHILOMATH.

"If two persons give their evidence to a fact, and thus impart to it each of them  $\frac{2}{3}$  of certitude, that fact will then have  $\frac{4}{9}$  of certitude; that is, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become  $\frac{21}{125}$ . The agreement of ten persons giving each  $\frac{1}{2}$  of certitude, will produce  $\frac{10}{1023}$ , etc."

In response to the question of PHILOMATH I answer that Mrs. Blavatsky's statements as quoted are *not* correct.

If any two witnesses whose veracities are  $\frac{b}{a}$  and  $\frac{b'}{a'}$  concur in their testimony, then, it may easily be shown\* that the probability that their testimony is true is  $\frac{b b'}{b b' + (a-b)(a'-b')}$

This probability may be regarded as the veracity of a single witness and therefore may be represented by  $\frac{B}{A}$ . If now a third wit-

\* For, to get the value of their concurrent testimony, we suppose each to testify  $a \times a'$  times, and because  $b$  represents the number of times that the first witness tells the truth in  $a$  statements, and  $(a-b)$  the number of times he falsifies; and  $b'$  represents the number of times that the second witness tells the truth in  $a'$  statements and  $(a'-b')$  the number of times he falsifies, therefore, if we write  $t$ . for truths and  $f$ . for falsehoods, their combinations of truths and falsehoods in  $a \times a'$  statements, will be represented by the product

$$\{ bt. + (a-b)f. \} \times \{ b't. + (a'-b')f. \} = bt. \times b't. + b't. \times (a-b)f. + bt. \times (a'-b')f. + (a-b)f. \times (a'-b')f.$$

That is, they *concur* in telling the truth  $b \times b'$  times and they *concur* in telling a lie  $(a-b)(a'-b')$  times. Hence the value of their con-

current testimony is  $\frac{b \times b'}{b \times b' + (a-b)(a'-b')}$ \*

ness, whose veracity is  $\frac{b''}{a'}$ , also concur with the other two, the probability arising from the testimony of the three is  $p = \frac{B b''}{B b'' + (A - B)(a'' - b)}$ ; and because  $A = b b' + (a - b)(a' - b')$ , and  $B = b b'$ ,  $A - B = (a - b)(a' - b')$ , therefore,  $p = \frac{b b' b''}{b b' b'' + (a - b)(a' - b')(a'' - b)}$ , and so on for any number of witnesses.

It follows that, "If two witnesses give their evidence to a fact and thus impart to it each of them  $\frac{5}{6}$  of certitude, that fact will have then,"  $\frac{5 \times 5}{5 \times 5 + (6 - 5)(6 - 5)} = \frac{25}{26}$  "of certitude," and *not*  $\frac{3}{4}$ , as stated by Mrs. Blavatsky. "If three such evidences are joined together the certitude will become  $\frac{5 \times 5 \times 5}{5 \times 5 \times 5 + (6 - 5)(6 - 5)(6 - 5)} = \frac{125}{126}$ , and *not* " $\frac{215}{216}$ ."

In like manner it may be shown that, "The agreement of ten persons giving each  $\frac{1}{2}$  of certitude will produce" a certitude of  $\frac{1}{2}$ , instead of  $\frac{10 \times 2 \times 2}{10 \times 2 \times 2 + (6 - 5)(6 - 5)(6 - 5)}$  as asserted by Mrs. Blavatsky. The correctness of this conclusion is evident, because a witness whose veracity is  $\frac{1}{2}$  tells as many lies as truths, hence the testimony of such a witness is worth nothing.

*Problem 3.* (N. AND Q., Vol. VI, p. 235.) If a body descend toward the earth, in consequence of the earth's attraction, during nine days of 24 hours each, it must start from a point, in round numbers, 360,000 miles distant from the earth. (See "Hutton's Mathematics," Vol. II, p. 408.)

*Problem 4.* (N. AND Q., Vol. VI, p. 235.) The sum of the geometric series,  $20 + 19 + 18\frac{1}{2}$ , etc., to infinity, is  $S = \frac{a}{1 + r} = \frac{20}{1 - \frac{1}{2}} = 400$ .

J. E. HENDRICKS, Des Moines, Ia.

PROBLEM OF THE "LOST SPIRITS." "How far did the *Lost Spirits* fall," as stated by Milton in "Paradise Lost," Bk. I, l. 50; Bk. VI, l. 861; Bk. IX, ls. 62-69? (N. AND Q., Vol. VI, p. 235.)

I wish some of your readers would give a solution of this curious problem. The data seems sufficient, but I cannot approach the answer as given in an old mathematical work from which I cut it. The answer given is 1,832,308,363 miles, 1120 yards. JONAS.

PROBLEM OF FIFTEEN GIRLS. "How many times can fifteen girls take a walk, in triple groups, no two walking together the second time?" (N. AND Q., (Vol. VI 367.)

This problem was given me some 18 years ago, and at that time I found a solution to it, which is substantially the one here given. The arrangement of the groups is different from that of Prof. Wood, and I think preferable as following a certain order of combinations, and therefore clearer. In his solution, at the top of page 368, I notice the omission of any group beginning with the figure 4. Should there not be such a group ?

## SOLUTION.

1, 2, 3.	2, 4, 6.	3, 4, 7.	4, 8, 12.
1, 4, 5.	2, 5, 7.	3, 5, 6.	4, 9, 13.
1, 6, 7.	2, 8, 10.	3, 8, 11.	4, 10, 14.
1, 8, 9.	2, 9, 11.	3, 9, 10.	4, 11, 15.
1, 10, 11.	2, 12, 14.	3, 12, 15.	
1, 12, 13.	2, 13, 15.	3, 13, 14.	
1, 14, 15.			

5, 8, 13.	6, 8, 14.	7, 8, 15.
5, 9, 12.	6, 9, 15.	7, 9, 14.
5, 10, 15.	6, 10, 12.	7, 10, 13.
5, 11, 14.	6, 11, 13.	7, 11, 12.

I.	II.	III.	IV.
1, 2, 3.	1, 4, 5.	1, 6, 7.	1, 8, 9.
4, 8, 12.	2, 8, 10.	2, 13, 15.	2, 4, 6.
5, 11, 14.	3, 12, 15.	3, 8, 11.	3, 13, 14.
6, 9, 15.	6, 11, 13.	4, 10, 14.	5, 10, 15.
7, 10, 13.	7, 9, 14.	5, 9, 12.	7, 11, 12.

V.	VI.	VII.
1, 10, 11.	1, 12, 13.	1, 14, 15.
2, 12, 14.	2, 5, 7.	2, 9, 11.
3, 5, 6.	3, 9, 10.	3, 4, 7.
4, 9, 13.	4, 11, 15.	5, 8, 13.
7, 8, 15.	6, 8, 14.	6, 10, 12.

The upper set is the preliminary arrangement, and the lower set the ultimate combinations derived from the upper set.

B. A. MITCHELL, JR., Philadelphia, Pa.

"Three-fourth of a line, and a circle complete,  
A perpendicular line where two semicircles meet,  
An isosceles triangle standing on its two feet,  
Two semicircles, and a circle complets."—TOBACCO.

“GONE OVER TO THE MAJORITY.” Can any reader cipher out an approximation in regard to this saying. (N. AND Q., Vol. VI, p. 374.)  
G. R. H., Albany, N. Y.

The origin of the difficulty mentioned by G. R. H. probably sprung from the impression that the rate of increase in the population has always been as great as it is at present. For it is easily seen that if people double themselves every generation, and always have done so, *then* it would be, as suggested, the living would always exceed the number of the dead. Thus, if that had always been the rate of increase, we should have the geometrical series, 1, 2, 4, 8, 16, 32, 64, 128, etc., each term of which would represent the living at any point whilst the *sum of all previous terms* would represent the dead. For example, if 128 represent th living, then  $1+2+4+8+16+32+64=127$  would be the dead, and this really *less*. T. S. BARRETT, London.

NASIK MAGIC SQUARES. What gave the name *Nasik* to certain properties of magic squares? (N. AND Q., Vol. VI, p. 312, 348.)  
ALONZO.

This query is answered in Vol. VI, p. 362, 385; but the last paragraph of the latter article has been proved incorrect by subsequent investigations. Nasik magic squares may be now made with any root excepting 3, if suitable numbers are chosen. But when it is required that the square shall be filled with consecutive numbers without a break (*e. g.* 1, 2, 3, 4, . . . .  $R^2$ ), then the root must be either a prime number (*e. g.* 5, 7, 11, 13, 17), or the power of a prime number (*e. g.* 4, 8, 16, 32, 64; 9, 27; 25; 49). However, excepting the oddly-even, *diagonally* nasik squares may be made with all the remaining roots (*e. g.* 12, 20, 24, 28, 36; 15, 21, 33, 35).

I take this opportunity to correct a few slips of the pen in the same article. Page 383, second line under diagram, should read “numbers *not* greater than 7.” Page 584, fifth line from bottom, should read “8 different *paths*.” T. S. BARRETT, London, Eng.

Page 386, third line under diagram, should read “figures *reversed*.” Page 385, first line from top read second for “first”; fourth line from top read third row for “fourth row. page 387, third line from top, should read 37 for “57;” these are printer’s errors.

ERRATUM. Vol. VII, page 5, third line from bottom, the word “seventh” should be second.

*Biblical Information—Wise and Otherwise.*

Stephen Langton, archbishop of Canterbury, at the close of the 12th, or beginning of the 13th century, is credited with dividing the Old and New Testaments into chapters and verses; but Cardinal Hugo, about 1240, arranged the chapters as they now stand. Athias, a Jew of Amsterdam, in 1661, divided Hugo's chapters into verses. Robert Stephens, a French printer, in 1561, divided the chapters of the New Testament into verses

King James' version of the Bible was translated and printed by authority in 1611. Forty-seven persons were appointed by the king to accomplish the work. The *italic words* were supplied by the translators of King James' version, 1611. The particulars are tabulated as follows:

## ALPHABETICS.

The number of capitals used in the Bible is tabulated as follows:

Capitals.	N. T.	O. T.	Totals.	Capitals.	N. T.	O. T.	Total.
A,	3,792	14,020	17,812	O,	352	2,043	2,395
B,	1,168	3,354	4,522	P,	663	1,395	2,058
C,	874	953	1,827	Q,	3	2	5
D,	283	2,006	2,289	R,	261	1,001	1,262
E,	504	3,188	3,692	S,	1,204	4,463	5,667
F,	1,171	1,168	2,339	T,	1,705	5,852	7,557
G,	1,820	4,260	6,080	U,	86	446	532
H,	792	2,886	3,678	V,	275	559	1,034
I,	3,276	12,416	15,692	W,	914	1,554	2,468
J,	1,742	4,558	6,300	X,	266	1,626	1,892
K,	107	551	658	Y,	159	414	573
L,	1,014	8,708	9,722	Z,	38	907	945
M,	480	3,009	3,489	Æ,	1	....	1
N,	607	1,894	2,501	—	—	—	—
Totals,			27	23,557		83,433	106,990
				N. T.		O. T.	Total.
IHVH,		{ translated "Jehovah,"				7 }	6,855
		{ translated "LORD,"				6,848 }	
"LORD" not translated from IHVH,							42
Small capitals, O, R, D, each,				9		6,888	6,897
Word "and" occurs,				10,684		35,543	46,227

Number of capital letters, . . . . .	106,990
Number of small capitals, in "ORD," . . . . .	6,897
Number of lower case letters, . . . . .	<u>3,452,593</u>
Total, . . . . .	3,566,480.

The word "its" is not found in the first edition of King James' version of 1611. "Its" was substituted for "his" in the edition of 1653.

## HEBREW BIBLE.

The Hebrew alphabet is contained in the Old Testament as follows :

Aleph, . . . . .	42,377	Lamed, . . . . .	41,517
Beth, . . . . .	38,218	Mem, . . . . .	77,778
Gimel, . . . . .	29,537	Nun, . . . . .	41,696
Daleth, . . . . .	32,530	Samech, . . . . .	13,680
He, . . . . .	47,554	Ain, . . . . .	20,175
Vau, . . . . .	76,922	Pe, . . . . .	22,725
Zain, . . . . .	22,867	Tzaddi, . . . . .	21,882
Cheth, . . . . .	23,447	Koph, . . . . .	22,972
Teth, . . . . .	11,052	Resh, . . . . .	22,147
Jod, . . . . .	66,420	Shin, . . . . .	32,148
Caph, . . . . .	48,253	Tau, . . . . .	<u>59,345</u>
		Total, . . . . .	815,240

Number of English letters in the Old Testament,	2,728,100
Number of Hebrew letters in the Old Testament,	815,240
Excess of English letters over Hebrew,	1,912,860

## STATISTICAL.

Divisions.	Books.	Chapters.	Verses.	Words.	Letters.
New Testament,	27	260	7,959	181,253	838,380
Old Testament,	39	939	23,214	592,439	2,728,100
Old and New Testaments,	66	1,189	31,173	773,692	3,566,480
Apocrypha,	14	183	15,081	158,185	.....
Genesis,	1	50	1,534	27,713	78,064
Exodus,	1	40	1,209	.....	63,529
Leviticus,	1	27	859	.....	44,790
Numbers,	1	36	1,288	.....	63,530
Deuteronomy,	1	34	955	.....	54,802
Pentateuch,	5	187	5,845	.....	304,715
Psalms,	1	150	5,896	.....	.....
Chronicles,	2	65	5,880	.....	.....
Gospel of Luke,	1	21	.....	19,941	.....

Psalm cxix contains the letters of the Hebrew alphabet, at intervals of each eight verses. Lamentations i, ii, and iv, are acrostics in the Septuagint, each verse of each chapter beginning with the Hebrew alphabet; while chapter iii, is a triple acrostic. Psalm cxlv is an acrostic, excepting the Hebrew *Nun* is omitted. Psalms xxv, xxxvi, cxi, and cxii, are more or less acrostical.

In the Hebrew Bible, before Num. x, 35, and after verse 36, the letter *Nun* is inverted (N) "to show," says the Talmud, "the section beginning verse 35 was made by God above and below, to indicate that it is not in its proper place."

The only instance of a final or closed *Mem* being used in the midst of a word is in *Imbre* found in Isaiah ix, 6, which means 600, or the Naros.

The letter *Nun* is suspended above a word in Judges xviii, 30, to show that Gershom did the deeds of Manasseh but was the son of Moses.

The letter *Ain* is suspended in a word in Job xxxviii, 15, "to teach that if a man is poor in this world, he will be poor in the world to come; poor below, poor above."

The points over Aaron's name, in Num. iii, 19, indicate that he was not one of that number.

The letter *Tau* is translated "mark" in Ezekiel ix, 4, 6; *Yod* is rendered by "jot" in Matt. v, 18; *Aleph* and *Tau* in Rev. i, 8, 11, xxi, 6, xxii, 13, by "Alpha and Omega," the Greek. Godfrey Higgins says, in Deut. xxxvi, 9, it should be rendered "Moses *Samached* him" that is, marked him with a final *Mem* (600).

The Hebrew word translated "weep" (Gen. xxiii, 2) is written with a small *Caph*, to indicate, says the Talmud, that Abraham did not weep but little on the death of Sarah.

#### THE PENTATEUCH.

The "Pentateuch" is once mentioned in the Old Testament, Psalm xl, 7, and translated "the volume of the book"; this is quoted in the New Testament (Heb. x, 7).

The middle letter of the Hebrew Pentateuch is *Vau* in Lev. xii, 42.

The middle word is *drsh* in Lev. x, 16.

The middle verse is Lev. xiii, 33, and to indicate that it is the middle verse, the *Gimel* is written large (majuscular) in a word. In our common version it is Lev. viii, 5.

The middle chapter is Lev. iv.

The middle verses of Genesis are 40 and 41 of chapter xxvii.

The oldest book is generally conceded to be Job; but Dr. Kenealy has endeavored to prove that it is the Apocalypse, (Revelation).

## THE BIBLE. (KING JAMES' VERSION.)

Other particulars have been found in the Bible to be as follows :

	New Testament.	Old Testament.	Bible.
Middle } book, }	{ II Thessa- lonians. }	{ Pro- verbs. }	{ Micah & Nahum. }
Middle chapter,	Rom. xiii and xiv.	Job xxix.	Psalms cxvii.
Middle verse,	Acts xi, 2.	{ II Chron,xx, 17 and 18. }	Ps. cxviii, 8.
Longest book,	Matt. and Acts.	Psalms.	Psalms.
Shortest book,	II John.	Obadiah.	II John.
Longest chapter,	Luke i.	Psalms cxix.	Psalms cxix.
Shortest chapter,	II John.	Psalms cxvii.	Psalms cxvii.
Longest verse,	Rev. xx, 4.	Esther viii, 9.	Esther viii, 9.
Shortest verse,	John xi, 35.	I Chron. i, 25.	John xi, 35.
Longest word,	Mark vii, 26.	Is. viii, 1, 3.	Is. viii, 1, 3.

The middle line in the Old Testament is II Chron. iv, in verse 16.

Some commonly-used words occur but a single time; examples :

Ash,	Isaiah xliv, 14.	Millions,	Gen. xxiv, 60.
Atonement,	Romans v, 11.	JAH,	Psalms lxviii, 4.
Immortal,	I Timothy i, 17.	Reverend,	Psalms cxi, 9.

## THE PSALMS.

Each verse of Psalm cxxxvi, end alike.

Verses alike are Psalm, cvii, 8, 15, 21, 31.

Of the 176 verses of Psalm cxix, all contain either the name of LORD, or his pronoun, except verse 121.

If the *italic words* in Psalm ii, 8, be omitted, the declaration in the verse is reversed.

Rabbi Levi says Adam composed Psalm xcii, and his children forgot it; that Moses renewed it in the name of Adam. S. Baring-Gould thinks Psalm cxvi was composed by Adam. Others attribute Psalm xxxix to Adam, as may be inferred by some of the verses (14, 15, 16).

Psalm xix is said to have been written by Moses.

The middle verse of the Psalms is lxxvii, 38.

The middle letter of the Psalms is *Ain* in "mior" in Ps. lxxx, 14, and is suspended above, slightly, as the middle letter.

The first songs in the Bible are said to be that of Moses (Ex. xv, 1-19), and of Miriam (21); some say Lamech's speech to his wives (Gen. iv, 23) is a quotation from a song. The oldest *poem* is thought to be the book of Job.



## OLD TESTAMENT.

Chapters alike are II Kings xix, and Isaiah xxxvii; verse 15 of the former comprising 15 and 16 of the latter.

I Kings x, and II Chron. ix, are nearly alike; Ezra ii, and Neh. vii, are nearly alike; Psalm lx, and cviii, are nearly alike.

The last two verses of II Chronicles (xxxvi, 22, 23) are repeated in beginning the next book of Ezra (i, 1, 2, and part of 3).

Proverbs xxi and Proverbs xxxi have each 31 verses. These chapters are used by many persons as a sort of prophecy as to their destiny, each person applying their birth-day of the month to its respective verse, the former chapter for males, the latter for females.

The quotations, in Matthew ii, 23, and iii, 3, are not found in the Old Testament.

One of the oftenest misquoted passages is the last clause of Hab. ii, 2, "He may run that readeth it."

The verse, Judges v, 27, is said to be the most magnificent in the Bible, composed entirely of monosyllables, namely 25.

Coleridge says the most sublime verse in the Bible is found in Ezekiel xxxvii, 3, containing 17 monosyllables, 1 dissyllable, and 2 trisyllables.

The shortest names are Ai, Ar, Ed, Og, No, On, So, Ur, and Uz. (*Jer. xlii, 3; Num. xxi, 28; Josh. xxi, 34; Ps. cxxxvi, 20; Jer. xlvi, 25; Gen. xli, 45; II Kings xvii, 4; Gen. xi, 28; Job i, 1.*)

On (Gen. xli, 45) was Heliopolis, "the city of the Sun."

No (Nah. iii, 8) was Diospolis, "the city of Jupiter."

Neither the word "God" nor "Lord" is found in the book of Esther.

The word "story," in II Chron. xiii, 22, and xxvi, 27, is translated from the word *Midrash*.

Only one thrice-repeated word in the Bible, Is. vi, 3, Rev. iv, 8.

A majority of persons, when reading Judges xv, 16, will say "jawbone" twice, when it is in the verse but once.

The Ephraimites could not pronounce the word *Shibboleth*, but said *Sibboleth* (Jud. xii, 6).

The "Urim and Thummim" (Lev. viii, 8) has been translated four different ways: Light and Perfection, Justice and Truth, Love and Wisdom, and Light and Truth.

The name of Rebekah's brother was Laban (Gen. xxiv, 29); the same name is reversed (Nabal), for the husband of Abigail, "for as his name is, so is he" (I Sam. xxv, 25).

Ezra vii, 21 contains the Roman alphabet, excepting the letter J. The five verses of Genesis xlix, 8-12, comprising Jacob's last words to Judah, the B'chai says, contains all the Hebrew alphabet, excepting *Zain*; they contain the Roman alphabet excepting Q, X, and Z.

The Talmud says that Solomon proposed to root the letter *Yod* out of a word in Deut. xvii, 17, so that it would not read, "Neither shall he multiply wives"; and to this Jesus refers (Matt. v, 18), "Not one jot or one tittle shall in no wise pass from the law."

There are three verses in Exodus (xiv, 19, 20, 21) each containing seventy-two letters in the Hebrew. Arrange the 19th and 21st from left to right, and the 22d from right to left between the former, and when each three-lettered column is read downward, they give the names of seventy-two angels, which is said to be the *Shém-hammephórásh* (Ex. xxiii, 21).

The two words, *Behemoth* (Job xl, 15), and *Leviathan* (Job xli, 1), have caused commentators much discussion.

The final letters of the first three Hebrew words are *a m t* and they mean Truth; and some believe David had this fact in mind when he wrote the first clause of Psalm cxix, 160.

The pious Jew never utters nor pronounces the name Jehovah, but says instead, Adonai.

Ahmed (Mohammed), the Arabian prophet, claimed that he was foretold in Haggai ii, 7, by the word "Desire" (*Ahmd*).

Barchocab (*son of the star*), a Jewish Messiah, claimed that he was foretold in Num. xxiv, 17, "the star out of Jacob." Drummond says the star of Jacob was the planet Saturn.

The Jews believe that Antichrist is to be the wicked *Armillus*, and that Isaiah xi, 4, is a prophecy of him.

The Zodiac is thought to be meant by Mazzaroth (Job xxxviii, 32); Arcturus, in Boötës, is also mentioned (32), Orion (31), and the Pleiades, or "seven stars" (Job ix, 9, Amos v, 8); the Chaldean name of the Pleiades was *Succoth Benoth* (II Kings xvii, 30). The word *Shaveh* (Gen. xiv, 5) is Chaldaic for "the equator."

The word *planets* appears once anglicized (II Kings xxiii, 5), and once translated "wandering stars," the true meaning of the word (Jude 13).

There are three different *arks* mentioned: Noah's ark, Gen. vi, 14; ark of bulrushes for Moses, Ex. ii, 3; ark of the Covenant, Num. x, 33.

From the Creation to the Flood was 1656 years. The years reversed will be 6561, which is the eighth power of 3 (the Trinity).

The words, "And he cried, A Lion" (Is. xxi, 8), are said to refer to Habakkuk (Hab. ii, 1).

The Talmud says Moses died on the 7th day of Adar, the same day of the same month on which he was born; his age being exactly 120 years (Deut. xxxvi, 7,) the same length of time that Noah preached to the antediluvians (Gen. vi. 3).

The name of Abram's servant was "Eliezer" (Gen. xv, 2), which name in Hebrew numerals is 318, and he was captain of "three hundred and eighteen" (Gen. xvi, 14).

Enoch was born A. M. 622; Mohammed's hegira occurred A. D. 622. Enoch's age was 365 years, the same as days in a year.

The Rabbis say that the "seven pillars of wisdom," spoken of in Proverbs ix, i, mean the Heptateuch.

Twins are mentioned twice, Jacob and Esau (Gen. xxv, 24), sons of Isaac and Rebekah; and Pharez and Zarah (Gen. xxxviii, 27), sons of Judah and Tamar. Apocryphal books say Simeon and Dinah children, of Jacob and Leah, were twins and that Simeon married Dinah.

Cain and Abel each had twin sisters, Azrun and Owain respectively, according to Eutychius, and that each man married his brother's twin.

The wife of Isaac was Rebekah (Gen. xxiv, 15-20), the wife of Jacob was Rachel (Gen. xxix, 9-10), the wife of Moses was Zipporah (Ex. ii, 16-20), and these wives were each first found at the fountain watering cattle, camels, and sheep.

The "Lost Ten Tribes" are Asher, Dan, Ephraim, Gad, Issachar, Manassah, Naphtali, Reuben, Simeon, and Zebulon; (Ephraim and Manasseh take the place of Joseph and Levi); these were the kingdom of Israel under Jeroboam. Judah and Benjamin were the kingdom of Judah under Rehoboam.

There are three orders of angels mentioned: Teraphim, Gen. xxxi, 28, translated "images"; Cherubim, Ezek. x, 2, Seraphim, Is. vi, 2-6,

The names of only two angels are mentioned, Gabriel (Dan. viii, 16), and Michael (Dan. x, 13). (Raphael is mentioned in Tobias xii, 15.)

The name of the "scapegoat" (Lev. xvi, 10) was Azazel.

The "three men" who stood by Abram (Gen. xviii, 2) were Michael, Gabriel, and Raphael (Heb. xiii, 2).

The name of the angel that went before Israel (Ex. xiv, 19) was Metatron (Enoch).

Adam's first wife is said to have been *Lilith*, by whom he had no children. She was expelled from Eden and married *Eblis*, and from them descended the Jins.

The "three friends" of Job were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite (Job ii, 11).

I H V H is called the Tetragrammaton, or four-lettered name, and translated Jehovah, or LORD.

The "incommunicable name" is only once mentioned as such, and this in the Apocrypha, Wisdom, xvi, 21.

The initials of the four Hebrew words (Ps. xcvi, 11) translated "Let the heavens rejoice and let the earth be glad," are IHVH.

The initials and finals of the words (Deut. xxx, 12) "Who shall go up for us to heaven?" are IHVH.

The Rabbis say the first word uttered by Adam, on beholding Eve, was *Gomer* (Beauty).

The Sefiraic triad, "Wisdom, Strength, and Beauty," in Hebrew, is *Dabor, Oz, Gomer*, and the initials read by the Hebrew method is GOD. Another Sefiraic triad, found in the Lord's Prayer (Matt. vi, 13), is "Kingdom, Power, and Glory."

I H S are the initials of *Jesus Homium Salvator*, "Jesus the Saviour of Men" (Acts xiii, 23), used by priests and others.

Some persons see in the initials of Noah's sons (Shem, Ham, Japhet) a prophecy of *Jesus Homium Salvator*, "Jesus the Saviour of Men"; while others see the same in the Labarum of Constantine's *In hoc signo*, "In this sign" (conquer), the initials reading in the Hebrew manner, I. H. S.

A G L A are the initials of *Atah Gihor Lolam Adonai*, "Thou art mighty forever, O Lord," (Ps. xxiv 8), and were engraved on the Shield of David.

M C B I are the initials of *Mi Camocha Baalm Jehovah*, "Who is like unto Thee, among the Gods, O Jehovah" (Ex. xv, 11), and was placed upon the banner of Judas Maccabeus. This gave the name to the *Maccabees*.

M M T U are the initials of *Mene Mene Tekel Upharsin*, "Numbered, weighed, and divided" (Dan. v, 25), and is used as a crypt in some societies.

I N R I are the initials of *Jesus Nazarenus Rex Judæorum*, "Jesus of Nazareth the King of the Jews" (John xix, 19), and is used in some churches and societies.

A S K are the initials of "Ask, Seek, and Knock" (Matt. vii, 7), and is used in some societies for admission.

ICHTHUS, a word formed from the initials of the name and titles of Jesus in Greek: *Iesus CHrestos, THEos Uios, Soter*, "Jesus Christ, the Son of God, the Saviour." The word *ichthus* means "a fish" and is found on many seals, rings, tombstones, etc., belonging to early Christian times. The word is applied to Jesus the Christ who said he would make Simon and Andrew "fishers of men" (Mark i, 17).

There are eleven different persons in the Bible called *Pharaoh*: (*Gen. xii, 15*; *xli, 1*; *Ex. viii, 1*; *ii, 15*; *xiv, 28*; *I Chron. iv, 18*; *I Kings xi, 19*; *iii, 1*; *II Kings xviii, 21*; *xxiii, 29*; *Jer. xlv, 30.*)

The "three righteous men" were Noah, Daniel, and Job (*Ez. xiv, 14.*)

The "Ancient and Honourable" is found in *Is. ix, 15.*

The "Twelve Curses" are found in *Deut. xxvii, 15-26.*

The "Twenty-Six Mercies" are found in *Psalm cxxxvi, 1-26.*

John Kitto says that Nathaneel (*I Chron. ii, 14*) is the same person as Elnathan (*Jer. xxxvi, 12*).

"The secrets of wisdom are double to that which is" (*Job xi, 6*).

"All things are double, one against another," (*Apocrypha*) *Ecclesiasticus xlii, 42.*

Tubal-cain (*Gen. iv, 22*, is thought to be same person as Vulcan of the Greeks and Romans; Samson (*Jud. xiii, 24*) the same as Hercules; Japhet (*Gen. v, 32*) the same as Iaphetus.

Noah is called "the eighth person" by Peter (*II Pet. ii, 5*), but he was the "tenth" according to the genealogies (*I Chron. i, 1-4*; and *Luke iii, 36-38*). Enoch was "the seventh" (*Jude 14*). Jesus the Christ is the *seventy-seventh* from God by the genealogy (*Luke iii, 23-38*).

The "gods" are first mentioned in *Genesis iii, 5*; yet the Hebrew word *Elohim* is plural, rendered "God" in *Genesis i, 1*.

The words "Sons of God," (*Gen. vi, 2*; *Job i, 6*), *Beni-ha-Elohim*, by numerals = 153, and this, Rev. Milo Mahan says, is mysteriously connected with the 153 fishes in Peter's net (*John xxi, 11*).

In the Septuagint version, *Psalms* contains 151 chapters, the 151st being a psalm of David on the decapitation of Goliath (*I Sam. xvii, 51.*)

The *os sacra*, or "sacred bone" of the Jews, venerated after sacrifice, was next one to the last of the vertebra, or next to the coccyx.

*Psalm c* has been paraphrased into a metre, and the world-wide famous tune, known as "Old Hundred," takes its name from it.

The Shema is the Jewish Prayer, beginning (*Deut. vi, 4*), "Hear, O Israel: the LORD our God is one LORD."

Samson and Solomon were especially fond of riddles, *Jud. xiv, 12*, and *Ant. of Jews*, bk. viii, ch. v, sec. 3.

Adam's Riddle—"My Father (God) begat me, and I begat the mother of my children, and my children begat the mother (Mary) of my Father (Jesus)." Only reconciled in the trinitarian view.

Samson's Riddle—"Out of the eater came forth meat, and out of the strong came forth sweetness" (*Jud. xvi, 14*; answered, 18).

There are many interesting accounts of the Biblical worthies in the Talmud, a few of which are here given :

According to the Rabbis 13 persons came into the world *circumcised*, as follows : Adam, Seth, Enoch, Noah, Shem, Terah, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah.

Eight prophets, who were priests, descended from Rahab the harlot : Neraiah, Baruch, Serariah, Maaseiah, Jeremiah, Hilkiyah, Hanameel, and Shallum.

Nine entered paradise alive : Enoch son of Jared, Elijah the Tishbite, Eliezer servant of Abraham, Hiram king of Tyre, Ebed Melech the Ethiopian eunuch of Zedekiah, Jabez son of Rabbi Yehudah, Sarah daughter of Asher, Bathia daughter of Pharaoh, and the Messiah.

Nine pious female proselytes : Hagar, Asenath, Zipporah, Shiphrah, Puah, Bathia, Rahab, Ruth, and Jael.

The seven prophetesses were : Sarah, Miriam, Deborah, Hannah, Abigail, Huldah, and Esther.

The seven shepherds spoken of in Micah v, 5, were Adam, Seth, Methusaleh, Abraham, Jacob, Moses, and David.

The eight principal men spoken of in Micah v, 5, were Samuel, Jesse, Saul, Amos, Zephaniah, Zedekiah, Elijah, and the Messiah.

Four persons have been taken up to heaven alive, Enoch, Gen. v, 24, Elijah, 11 Kings ii, 11 ; Jesus, Acts i, 9 ; and Paul, 11 Cor. xii, 4 ; though Paul returned again.

Jethro (Ex. i ii, 1) is said to have had seven names : Jethro, Cheber, Chobeb, Reuel, Petuel, Jether, Iother.

Moses (Ex. ii, 10) is said to have had eight names : Moses, Jared, Jekuthiel, Abi-Zanuch, Chabar, Abigdor, Socho, Shemaiah.

The Queen of Sheba (1 Kings x, 1) is said to have had several names : Balkis, Candace, Marqueda, and Nicaule.

The name of Pharaoh's daughter who brought up Moses (Ex. ii, 9), according to Josephus (*Ant. of Jews*, bk. 11, ch. 7, sec. 5), was Thermuthis, while some call her Bathia. Pharaoh's wife's name was Asia.

The name of Potiphar's wife who tempted Joseph (Gen. xxxix, 7) was Zuleika.

The seven spirits of God (Rev. i, 4), according to Hebrew tradition, are : 1. Uriel. 2. Gabriel. 3. Abdiel. 4. Michael. 5. Amariel. 6. Arakiel. 7. Ramiel.

The seven days of the week are kept sacred as follows : Sunday by Christians ; Monday, Grecians ; Tuesday, Persians ; Wednesday, Assyrians ; Thursday, Egyptians ; Friday, Turks ; Saturday, Jews.

The Pentateuch comprises Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; the Heptateuch includes Joshua and Judges ; the Octateuch includes Ruth.

The Megillôth comprises Ruth, Esther, Ecclesiastes, Canticles, and Lamentations.

The Hagiogrâpha comprises the Megilliôth, Job, Psalms, Proverbs, two Chronicles ; some add Ezra, Nehemiah, and Daniel.

The Major Prophets are Ezekiel, Isaiah, and Jeremiah.

The Twelve Minor Prophets are the last twelve books of the Old Testament.

Deuteronomy (*Second Law*) is called by some the Apocrypha of Moses.

The Songs of Solomon are called the Canticles.

Ecclesiastes is called Koheleth (the Preacher).

The Books of Chronicles are called the Books of Paralipomenon, that is, " things left out, or omitted," a supplement to the Books of Kings. In the Septuagint and Douay versions the Books of Samuel and Kings are called 1st, 2d, 3d, and 4th Kings.

The Book of Lamentations is sometimes called the Threnorum.

The Decalogue is the *Ten Commandments*.

The Dodekapylon is the *Twelve Brothers* (sons of Jacob).

Ecclesiastes of the Old Testament is confounded by some with the book of Ecclesiasticus of the Apocrypha.

The Apocrypha (" hidden or secret " books) are the fourteen books at the end of the Old Testament, and the word occurs in this sense in the Mark iv, 22. There are also 3d and 4th Books of Esdras, and 3d, 4th, and 5th Books of Maccabees.

The Old Testament commences " in the beginning," and ends with " a curse."

The Apocrypha commences with " and," but closes with " here shall be and end."

Breeches Bible, 1560, has breeches for aprons, Gen. iii, 7.

Bug Bible, 1551, bugs for terror, Psalm xci, 5.

Murderers' Bible, 1801, murderers for murmurers, Jude 16.

Placemakers' Bible, 1562, placemakers for peacemakers, Matt. v, 9.

Printers' Bible, printers for princes, Psalm cxix, 161.

Rosin Bible, 1609, rosin for balm, Jer. viii, 22.

Treacle Bible, 1568, treacle for balm, Jer. viii, 22.

Vinegar Bible, 1717, vinegar for vineyard, in head line, Luke xx.

Wicked Bible, 1631, " not " omitted, Ex. xx, 14.

He-and-She Bible, 1611, one edition has " He went into the city," and one edition " She went," Ruth iii, 15.

Vitringa says "the number of the beast," 666, in Rev. xiii, 18, probably has some mystical or hidden meaning connected with "The children of Adonikam, six hundred sixty and six" (Ezra ii, 13); and Dr. Lightfoot says the name "Sethur" (Num. xiii, 13) is 666 in Hebrew numerals, and means "MYSTERY" (Rev. xvii, 5). Dr. Kenealy says that 666 in Greek letters is Chi-Xi-bau, and was the ancient name of the Americas before Atlantis went down. Potter finds that the name Japlet in Greek numerals (*Japetos*)=666, Noah's third son.

King Lemuel (Prov. xxxi, 1), is supposed to be King Solomon.

Paul quotes from five apocryphal books : Ascension of Isaiah, 1 Cor. ii, 9, Heb xi, 37 ; Testament of Twelve Patriarchs, 1 Thess. ii, 16, Eph. v, 14 ; Prophecy of Elias, Rom. xi, 3 ; Assumption of Moses, Gal iv, 12 ; Book of Jannes and Membres, 1 Tim. iii, 8.

Jude quotes from two apocryphal books : Prophecy of Enoch, Jude 14-15, Assumption of Moses, Jude 9.

Rome is called the "Eternal City"; also the "Nameless City," its secret name being *Valentia*.

Jerusalem is called the "Holy City," and Zion is called the "Heavenly City."

Palestine is called the "Holy Land"; and China is called the "Celestial Empire."

The Ten Avatars, or incarnation of the Deity, according to the Hindoo system of religion are : 1. Matsya (the Fish). 2. Kurma (the Tortoise). 3. Varaha (the Boar). 4. Narasinha (the Leontaur). 5. Vamana (the Dwarf). 6. Parasurama (the human form, Vishnu). 7. Rama. 8. Krishna. 9. Buddha. 10. Kalki.

The Nine Incarnations, according to Godfrey Higgins's *Anacalypsis*, were : 1. Adam. 2. Enoch. 3. Noah. 4. Isaac (?). 5. Joshua. 6. Samson (?). 7. Elijah. 8. Cyrus. 9. Jesus. 10. (Not stated).

The Twelve Messiahs, according to Dr. Edward V. Kenealy, were : 1. Adam-Oannes. 2. Enoch-Anush. 3. Fohi-Menu. 4. Brigoo the Bright. 5. Zaratusht-Zoroaster. 6. Thoth-Hermes. 7. Amosis or Moses. 8. Lao-Tseu (Elijah). 9. Jesus-Christ. 10. Ahmed or Mohammed. 11. Chengiz-Khan. 12. Rarasu-Rama.

The Twelve Imams, according to Rev. Samuel Lynde, are these : 1. Mohammed, the chosen. 2. Hossun, the elected. 3. Hosein, the martyr. 4. Ali, the ornament. 5. Mohammed, the investigator. 6. Djafar, the just. 7. Moses, the patient. 8. Ali, the accepted. 9. Mohammed, the generous. 10. Ali, the director. 11. Hassan, the Askeree. 12. Mohammed (son of Hassan), the lord of the age and time.



## NEW TESTAMENT.

There are *five* evangelists, Matthew, Mark, Luke, John, and Philip (Acts xxi, 8); some say *six*, and add Timothy, II Tim. iv, 5.

Matthew was a publican or *tax-collector*, Matt. x, 3; Mark was a minister, Acts xii, 12; Luke a physician, Col. iv, 14; and John a fisherman, Matt. iv, 21.

The Cherub was given to Matthew, the Lion to Mark, the Ox to Luke (Ezekiel i, 10) and these symbols formerly adorned the Gospels.

The word "at" Matt. xxiii, 24, is a mistranslation for "out."

Two verses in Luke (xiii, 3, 5) are alike; three in Mark (ix, 44, 46, 48) are alike.

The following verses are entirely omitted from the Revised version, Matt. xxiii, 14; Mark ix, 44, 46; I John v, 7.

The last book written is said to be the Gospel of John.

The most eloquent chapter is thought to be Acts xxvi, containing Paul's address before Agrippa.

The word *baptism* has been the cause of much controversy as to the ceremony to be performed.

"Hell" appears 23 times: 12 times it is translated from *gehenna*, "a burning"; 10 times from *hades*, "grave"; and once from *tartarus*, "the under-world" (II Pet. ii, 4).

The "Lord's Prayer" is found Matt. vi, 9-13, and Luke xi, 2-4. The word *Lord's Prayer* is a misnomer.

The names of the twelve apostles are given twice, Matt. x, 2-4, and Luke vi, 14-16; the eleven once, Acts i, 13. Some reckon Matthias Acts i, 26, and Paul, I Cor. xv, 9, as apostles and make fourteen.

Jesus said to Simon "Feed my lambs" once, John xxi 15, and "feed my sheep" twice, 16, 17.

The question in Mark xiv, 19, "Is it I?" is answered in the same words in John vi, 20, "It is I."

The "Golden Rule" is found in Matthew vii, 12.

The "Golden Theorem" is "Love one another" John xv, 12.

An edition of the New Testament circulated in England with the headline of Luke xxii, "Christ Condemneth the Poor Widow," instead of "Commendeth."

The British and Foreign Bible Society's edition has "Rachel weeping for her children," while the American Bible Society's edition has it "Rachel weeping," etc. Jer. xxxi, 15.

Christians are mentioned but three times, Acts xi, 26, xxvi, 28, and I Peter iv, 16.

Mark, Luke, and John never say "kingdom of heaven."

The ordinal-names of the New Testament are Secundus (" the second "), Acts xx, 4 ; Tertius (" the third "), Rom. xvi, 22 ; and Quartus (" the fourth "), Rom. xvi, 23.

Some persons believe that Moses (Matt. xvii, 3) and John (John xxi, 23) are now alive.

Three kinds of Christs are mentioned, Jesus, the Christ, Mark viii, 29 ; Anti-Christ, (11 John 7 ; false Christs, Matt. xxiv, 24.

Ernest de Bunsen and Dr. Edward V. Kenealy claim in their works that Jesus lived to be 49 years of age, John viii, 57.

Jesus spoke seven different times while on the cross : Luke xxiii, 34, 43 ; John xix, 26, 28, 30 ; Matt. xxvii, 46 ; Luke xxiii, 46.

Jesus wept four times, Lazarus, John xi ; 35, Gethsemane, Mark xiv, 34 ; Jerusalem, Luke xiii, 34 ; the Cross, Mark xiv, 34.

Jesus quotes from the ancient philosophers : Confucius, Matt. vii, 12, Luke, vi, 31 ; Pythagoras, vii, 13-14 ; Zoroaster, John, xii, 32.

The quotation attributed to Jesus in Acts xx, 35, is not found in the Gospels.

Pilate asked Jesus, *Quid est veritas?* " What is truth ? " (John xviii, 38). Nicodemus (iii, 12) says Jesus replied, " Truth is from heaven." If Pilate's question be anagramatized it will be, *Est vir qui adest*, and this is, " It is the man before you."

" The stone which the builders rejected," is referred to five times : Ps. cxviii, 22, Matt. xxi, 42, Mark xii, 10, Acts iv, 11, 1 Peter ii, 7.

The tallest man was Goliath (1 Sam. xvii, 4), and the shortest Zaccheus (Luke xix, 3).

Thomas called Didymus (*the twin*) is said to have been a twin (John xi, 16), as his name means.

The names of the two thieves (Matt. xxvii, 38) were Demas and Gestas.

The two disciples who journeyed to Emmaus (Luke, xxiv, 13) according to De Bunsen, were Peter and James the Less.

The names of the " wise men from the east " (Matt. ii, 1) were Belthazar, Caspar, and Melchior.

The parable of the talents (Matt. xxv, 15), according to Ernest De Bunsen, refers to Peter, John, and James the Less.

The word *Fesous* in Greek numerals = 888, hence this is called " the resurrection number."

Jupiter is mentioned three times, Acts, xiv, 12, 13 ; xix, 35. Mars once, Acts xvii, 22. Mercury once, Acts xiv, 12. Castor and Pollux once, xxviii, 11.

There are *six* Judases mentioned : Jacob's son, Judas Iscariot, a brother of James, one called Barsabas, one of Damascus, and one of Galilee. (*Matt. i, 2 ; x, 4 ; Luke vi, 16 ; Acts xv, 22 ; ix, 11 ; v, 37.*)

There are *six* Marys mentioned : Mary mother of Jesus, *Matt. i, 20 ; Mary Magdalene, Matt. xxvii, 56 ; Mary sister of Lazarus, John xi, 2 ; Mary wife of Cleophas, John xix, 25 ; Mary mother of Mark, Acts xii, 12 ; Mary a resident of Rome, Rom. xvi, 6.*

There are *nine* Simons mentioned, the apostle, the Canaanite, the Cyrenian, the sorcerer, the tanner, carpenter's son, Iscariot's father, the leper, and a Pharisee. (*Matt. x, 2 ; x, 4 ; Mark xv, 21 ; Acts viii, 9 ; x, 6 ; Matt. xiii, 55 ; John vi, 71 ; Matt. xxvi, 6 ; Luke, vii, 40.*)

The real name of Queen Candace (*Acts viii, 27*) was Lacasa, and the eunuch's name was Judich.

Veronica was the lady who was healed by the touch of the hem of Jesus' garment, *Matt. ix, 20*. Longinus pierced the side of Jesus, *John xxi, 34*. The name of Paul's true yokefellow (*Phil. iv, 3*) was in the original, Syzygus.

Four religions are mentioned, our religion, *Acts xxvi, 5 ; Jews', Gal. i, 13, 14 ; vain, James i, 26 ; and pure, James i, 27.*

Martin Luther calls the Epistle of James "an epistle of straw."

One person renders *1 Tim. iii, 16*, thus : "Apocalypsed in the flesh, justified in the pneuma, seen by evangels, preached unto the nations, believed on in the cosmos, received up into doxa."

Of the 35 persons mentioned in *Romans xvi*, Paul commends one who is Phebe ; and asks greetings for 5 ; and salutations for 29.

Paul's "whole armor" was the girdle, the breastplate, the shield, the helmet, and the sword (*Ephesians vi, 11-17*).

Paul gives the estimate of the saints' knowledge by the *breadth, length, depth, and height* (*Eph. iii, 18*).

Paul quotes from five ancient philosophers : Aratus, *Acts xvii, 28 ; Menander, 1 Cor. xv, 23 ; Pythagoras, Eph. iv, 26 ; Aristotle, Gal. v, 23 ; Epimenides, Titus i, 12.*

The tribe of Dan is omitted in *Rev. vii, 5-7*, and Manasseh inserted instead.

Jesus calls Herod a *fox*, Simon a *stone*, John and James *sons of thunder* (*Boanerges*) : (*Luke xiii, 32 ; John i, 42 ; Mark iii, 17.*)

The following are not found in the Bible : Adam's *apple*, Jonah's *whale*, Job's *turkey*, Solomon's *seal*, immortal *soul*.

There are *five* persons by the name of Jesus mentioned, Jesus the Christ, son of Mary, *Luke i, 31 ; Jesus Barabbas, son of Abba, Matt. xxvii, 17, (Armenian version, Kitto) ; Elymas Bar-Jesus, Acts xiii, 6-8 ; Jesus Justus, Col. iv, 11 ; and Jesus, son of Nun, Acts vii, 45 (Joshua).*

No two of the superscriptions on the cross read alike (Matt. xxvi, 37; Mark xv, 26; Luke xxiii, 38; John xix).

Much controversy has arisen as to whether the comma ( , ), in Luke xxiii, 43, should be after the word "thee," or after the word "to-day," as touching the doctrine of "the sleep of the dead."

The full names of the twelve apostle were: Simon Peter (Cephas), "a stone," Mark iii, 16, John i, 42; Andrew, John i, 40; John and James Boanerges, "sons of thunder," Mark iii, 17; Philip; John i, 43; Nathanael Bartholomew, John i, 45; Matthew Levi, Luke v, 27; Thomas Didymus, "the twin," John xi, 16; James the Less, Mark xv, 40; Simon Zelotes, "the Zealot," Luke vi, 15; Judas Lebbeus Thaddeus, Luke vi, 15, Matt. x, 3; Judas Iscariot, x, 4.

Clement of Alexandria says Philip was the disciple who desired "first to go and bury his father," Matt. viii, 21.

Mohammed in the Korân, chapter 61, claims that "the Comforter," John xvi, 7, refers to him; the Greek word is *Paraclete*. Mohammed says that the word should be *Periclyte*, "the Illustrious," which he says his own named Ahmed means; he also says *Ahmd* is the Hebrew word rendered "Desire" in Haggai ii, 7; also, that the word "BRANCH," Zech. iii, 8, vi, 12, refers to him, which the Douay version renders by "THE ORIENT."

According to Matthew (xxvi, 5) Judas Iscariot "hanged himself"; according to Luke (Acts i, 18) he fell "headlong" and "burst asunder" in the potter's field.

Rev. Milo Mahan says one reading of 11 John i, 1, is "The Elder unto the Lady Electa."

Jesus the Christ and John the Baptist were second-cousins, Luke i, 31, 36. Barnabas was an uncle to Mark, Col. iv, 10; six commentators say he was Peter's natural son, 1 Peter v, 13. James the Less, Judas his brother, Simon Zelotes, and Joses, are supposed to have been half-brothers to Jesus, Matt. xv, 55. Matthew and Thomas are thought to be twins. Nathanael of John i, 45, is thought to be the same person as Bartholomew, Matt. x, 3.

The "certain young man," Mark xiv, 51-52, is supposed to be Mark himself, and that he suppressed his own name.

The last clause of Romans xii, 20, has caused some persons trouble as to its application.

The *Pater Noster* ("Our Father") is in Matt. vi, 9-13.

The Beatitudes are in Matt. iii, 3-11.

The Synoptics are Matthew, Mark, and Luke.

The Apocalypse is the Book of Revelation, called by some of the Christian Fathers, *Theologia*, as having been written by John, called "the theologian."

How many women stood by the cross at the crucifixion (John xix, 25) is a disputed question, similar to the question of the number of John Rogers' children.

It is generally conceded by chronologists that Jesus was four years old at the beginning of the *Christian era*, hence the current year (1889) is really 1893.

The best reading of Matthew ii, 2, is now thought to be "we in the east have seen his star."

The translators of the New Version have affixed the italicized word "*one*" to the Lord's Prayer (Matthew vi, 13), thus personalizing the devil as "the evil *one*."

Many persons, including clergymen, misquote 1 Cor. ii, 9, by inserting into the text, "neither hath it been conceived by man."

No Babylon existed in the days of Peter (1 Peter v, 13), and the question arises, where the "church at Babylon" was situated?

The verse in Titus i, 12, illustrates strict logical reasoning: "One of themselves, *even* a prophet of their own, said 'The Cretians *are* always liars, evil beasts, slow bellies.' " Now this native prophet was a Cretian, and therefore a liar; hence, the Cretians were truthful, because the prophet lied about them.

The words of Jesus (Matt. v, 34), "Swear not at all," have been quoted by some as an apology for profanity, on the principle of logic that they could "swear at some."

The question has arisen, is the first clause of Ephesians iv 16, a command or a question. If a command, it is claimed as an apology for anger; if a question, it requires the interrogation point after "not." The quotation from Pathagoras following it indicates a question.

The rounds of Jacob's ladder (Gen. xxviii, 12) are said to be faith, hope, and charity (1 Cor. viii, 14).

Some people believe angels first inhabited this earth, because Jacob said the angels *first* ascended and then descended (Gen. xxviii, 12). It will be observed that Paul says Jesus first descended (Eph. iv, 10).

The word "strive," in Luke xiii, 24, seems to be a mistranslation, as the original word gives our word agony, hence, "Agonize to enter in at the strait gate."

The "Six-Principle Baptists" take their entire six principles from Hebrews vi, 1-3.

The doctrine of "future probation" is inferred from the words of Jesus in Matthew xii, 32.

*Dives* is a quasi-name given to the rich man (Luke xvi, 20), but not found in the Bible. It is found in Chaucer's Tales. The rich man is also called Nimeusis (Trench's *Parables*, c).

There is a passage in Revelation i, 4, which has a peculiar rendering; the Greek being *On, kai ho en kai ho erchomenos*. King James' version renders this, "Him which is, and which was, and which is to come." The word *On* (the sun) is rendered "Him." Plato says, "Tell us of the God *On*, which *is*, and never knew beginning."

Enoch is the first *prophet* mentioned as such (Jude 14).

Acts is sometimes called "Second Luke" because Luke wrote and dedicated it to *Theophilus*, "lover of God" (Luke i, 1, Acts i, 1).

Prof. C. H. Toy ("Quotations in N. T."), says that the words in Jude 9, "The Lord rebuke thee," cannot be taken from Zech. iii, 2, but may come from some traditions of the mysterious character of the burial of Moses (Deut. xxxiv, 6). Origen says it is found in the "The Ascension of Moses."

The *trance* state is mentioned five times: Num. xxiv, 4, supplied words; Acts x, 10; xi, 5; xxii, 17.

The passage, "The truth shall make you free" (John viii, 32), is one often quoted as a motto.

It is stated that Jesus may have had Lamech's "seventy and seven-fold" in mind (Gen. iv, 24) when he told Peter to forgive his brother "seventy times seven" times (Matt. xviii, 22).

The order of sitting of the apostles and Jesus at the last supper (Matt. xxvi, 20) according to Leonardo de Vinci, was, commencing at the left, James, Philip, Andrew, Judas Iscariot, Simon, John, (Jesus), Bartholomew, Peter, James the Less, Matthew Thomas, Jude.

One of the best examples of the figures of rhetoric called *hyperbole* is found in John xxii, 25, "that even the world itself could not contain the books that should be written."

The crime of buying ecclesiastical preferment called *Simony* is so-called from Simon the sorcerer (Acts viii, 9, 18, 19.) *Sodomy* from the Sodomites (Gen. xix, 4-8).

There is diversity of opinions as to what is "the unpardonable sin" (Matt. xii, 31-32; 1 John v, 16).

The name *Jesus* is sometimes called "the pentagrammaton," and its numerical value = 888, which is called "the resurrection number."

Some persons think that the words of Jesus, "Other sheep I have which are not of this fold" (John x, 16), refer to the Lost Ten Tribes.

The Anglo-Israel Associations call England *Ephraim*, and the United States *Manasseh* (Gen. xlviii, 20).

"Know nothing" appears once in each Testament, Job viii, 9; and John xi, 49.

The words "the revelation of the mystery" (Rom. xvi, 25), have also been rendered "the apocalypse of the apocrypha."

The first line of Browning's "Soliloquy of the Spanish Cloister" is "There's a great text in Galatians," and Prof. Hiram Corson says Galatians v, 19-21 is meant.

Paul sums up the "works of the flesh" under seventeen heads, and all others as "and such like"; but the "fruits of the spirit" he puts under nine heads, and then quotes from Aristotle's *Poemics*, iii, 8, "against such there is no law."

The inscription "TO THE UNKNOWN GOD" (Acts xvii, 23), which Paul saw at Athens, is rendered in the revised version by the words "TO AN UNKNOWN GOD."

Paul seems to have written 11 Thessalonians with his own hand, but his other epistles by amanuenses (11 Thess. iii, 17).

The only two places where "worlds" (in the plural) are found are Hebrews i, 2, and xi, 3.

The word "amen" appears but once in the gospels (Matt. vi, 13), six times elsewhere in the New, and thirteen times in the Old Testament. It means "be it so," or "let it so be."

Luke is the only evangelist that prefaces his gospel with an introduction (i, 1-5). John prefaces Revelation similarly (James i, 1-4).

The author of the epistle of James is not John's brother, but that he was James the Less, the Lord's brother, and an apostle, is maintained by ten ecclesiastical writers; while that the author was not one the apostle is maintained by ten other writers. Cyril Lucar says that Christ's name is coldly mentioned twice in it (i, 1, and ii, 1).

A clergyman disapproving of the prevailing fashion of the ladies wearing their hair high on their heads, preached a sermon from the text, "Top knot, come down," saying it was found in Matt. xxvii, 17.

The word *Therázan* has been used as a cryptic word, but it seems to be only "Nazareth" reversed (John i, 46).

A new rendering of Psalm cviii, 22, and Matt. xxii, 42, was given in 1874, by W. A. Myers, as follows: "The stone which the builders rejected was composed of three triangles."

A work on the use of words give some peculiar samples, and says they are proper: Thus, "The earth was *pelegged*" (Gen. x, 25). John Kitto says that this is correct (Cyclopædia, Vol. II, p. 392). "Stephen was *petered*" (Acts vii, 58). "Jesus was *crossed*" (xxviii, 5). "John the Baptist was *decapitated*" (Matt. xiv, 10).

In the writings of Hippolytus of Thebes, Elisabeth, the mother of John the Baptist, is called *Sube* (Luke i, 24).

We are told that one edition of the New Testament was printed with the word "jeopardy" capitalized (Luke viii, 23), the printer supposing it was in a country called *Jeopardy*.

There were twelve disciples at Ephesus (Acts xix. 7), who were known as "John's Disciples," who had "not so much as heard whether there be any Holy Ghost." Their more modern name is Mandæans, or Mandai Jahia. They reject Jesus, but believe in Hebel Ziva, an incarnation of John the Baptist. They have five books: Book of Adam, Book of John, The Chōlasteh, The Divan, Book of the Signs of the Zodiac, and Preface to Book of John, a fragment (Gesenius).

An ecclesiastical writer says "The time of Jesus the Christ was the center of infinities and the conflux of eternities"

There is a wide difference of explanation why the word, in Matthew iii, and other parallel passages, is "straight"; while in Matthew vii, 13, 14, Luke xiii, 24, a similar use of the word, it is "strait," said to mean *a water course*.

The celebrated hymn, "Stabat mater dolorosa," found its key-note in "Stabat juxta crucem mater ejus" (John xix, 25); while the celebrated hymn, "Stabat mater speciosa," is founded on Matthew ii, 11; the celebrated hymn, "Dies iræ, dies illa," has its basis on Zephaniah i, 15; also, Ps. cii, 26; xcvi, 13; xcvi, 3; 11 Pet. iii, 7-11.

The best poem ever composed on any one subject in the Bible, is said to be on the miracle of turning water in to wine (John ii, 1-11), *Lympha pudica Deum viset et erubuit*, by Richard Crashaw. Milton wrote, "The conscious water saw its God and blushed."

Some of the names of the Bible are noticeable for consonance: Eldad and Medad, Num. xi, 26. Gog and Magog, Rev. xx, 8. Jannes and Jambres, 11 Tim. iii, 8. Jabal and Jubal, Gen. iv, 20, 21. Shuppim and Huppim, 1 Chron. vii, 12. Tryphena and Tryphosa, Rom. xvi, 12. Hermas and Hermes, Rom. xvi, 14.

Paul's name was changed from Saul to Paul (Acts xiii, 9), and he studied under Gamaliel (Acts xxii, 3), who was also called *Hasoken*.

#### OLD TESTAMENT.

Rev. John Thomas of Richmond, Va., preached on, and published his first book, *Elpis Israel* (Ezra x, 2; Jer. 14, 8), in London, 1849; and his second book, *Anatolia* (Zech. iii, 8; vi, 12), in New York, 1854. The first book he calls "The Hope of Israel"; the second "The East." King James' version reads "THE BRANCH."

The false christ, Jekuthiel, in 1872, took for his inspiration the text in Zechariah iv, 6.

The Tetragrammaton is stated to be "incommunicable" (Apocrypha, Wisdom, xiv, 21); also, ineffable, omnific, unpronounceable, and unutterable.

The name "Zaphnath-Paaneah," given to Joseph (Gen. xli, 45), has five renderings: Saviour of the world, The revealer of secrets, The preserver of the age, The food of the living, and He who gives joy to the living.



The word "Shiloh" (Gen. xlix, 10) has been the source of much discussion, "Until Shiloh come." The Douay version reads, "Till he come that is to be sent." Julia A. Smith's version, "Till that Shiloh shall come."

The three most recent important additions to *the biblical books* are "The Moabite Stone," "The Shapira Manuscripts," and "The Teaching of the Twelve Apostles."

The text from which Rev. John Jasper, of Richmond, Va, preached his celebrated sermon entitled "The Sun do Move," is found in Exodus xv, 3. The sermon is on "the theory of the sun's rotation around the earth."

Reghellini says, "The name Jehovah is the basis of our dogma and of our mystery."

The Hebrews derive their name from Eber, progenitor of Abraham (Gen. xi, 14; xvi, 13; Jer. xxxiv, 9). The Jews derive their name from Judah, son of Jacob, and were of the two tribes Judah and Benjamin, or kingdom of Judah (11 Kings xviii, 26, Ezra iv, 12). The Israelites derive their name from Israel, who were the seceding ten tribes, or kingdom of Israel (1 Sam. xi, 8); Israel was Jacob (Gen. xxxii, 18.) In later history these names are used indiscriminately.

The following punning epitaph was several years ago made on the successor of Moses (Josh. xxiv, 29):

"Joshua was the son of *Nun*; a father *Nun* he had before him;  
Brothers and sisters he had *Nun*; his epitaph *Nun* is o'er him."

There are generally reckoned three hierarchies, in nine choirs, thus:  
1. Cherubim, seraphim, thrones. 2. Dominions, principalities, powers.  
3. Virtues, angels, archangels (partly named in Rom. viii, 38).

That every person has a "guardian angel" is inferred from Psalm xxxiv, 7, and Matthew xviii, 10.

The shape of the sword placed at the entrance of Eden is supposed to have been spiral (Gen. iii, 24).

John Bowring says the first recorded attempt to express the value of the mathematical symbol  $\pi$ , used for the ratio of circumference to diameter, is that of Solomon's (1 Kings vii, 23),  $\pi = 3$ . Another mathematical writer thinks Abraham concealed the ratio ( $\pi$ ) in the name *Elieser*, which in Hebrew numerals is 318, that is 100 to 318, or  $\pi = 3.18$ . Josephus (*Antiquities* 1, vii, 2) says he taught the Egyptians arithmetic and astronomy. Some of the mystics transpose the first letter of his name to the end and associate him with *Brahma*.

The "Bay Psalm Books," so called, entitled *The Whole Booke of Psalmes*, Cambridge, 1640, Stephen Daye, printer, are valued above \$1,000 each.

The ten divine names of God, with its accompanying angel, are :  
 1. *Jehovah*, angel Metatron. 2. *Jah*, angel Masleh. 3. *Ehjech*, angel Sabbathi. 4. *El*, angel Zadkiel. 5. *Elohi*, angel Gamaliel. 6. *Tseboath*, angel Raphael. 7. *Elion*, angel Michael. 8. *Adonai*, angel Haniel. 9. *Shaddai*, angel Gabriel. 10. *Elohim*, angel Jesodoth.

The three Grand Masters of Masonry were Solomon, King of Israel (1 Kings v, 13); Hiram, King of Tyre (1 Kings v, 1); Hiram my father, or Hiram *Abif* (11 Chron. ii, 13; iv, 16).

A peculiar word occurs in Gen. xxv, 10, meaning " to be entombed."

The word " *Selah* " is affixed to 74 different verses in the Psalms, and a diversity of opinions exist as to its real meaning.

*Sortes Biblia*, or divination by the Bible, was practiced by the early Christians. Nicephorus Gregoras recommended the Psalter (the Psalms) as the fittest book for the purpose, but Cedrenus says the New Testament was more commonly used. [A sample tried by the compositor, in the Psalms, while setting this paragraph, gives the middle clause of Psalm xlii, 5, " Hope thou in God." ] The Mohammedans say that casting of lots, etc., was invented by Edris (Enoch), and before practicing they advise the repeating of chapter i, of the Koran, thrice, and the reading of chapter vi, verse 58.

The names of the wives, of the first bigamist (Lamech) mentioned (Gen. iv, 19), were Adah and Zillah, beginning with the first and seventh letters of the Hebrew alphabet, first and sixth of the Greek, first and last of the Roman (Rev. i, 11).

The myth that the man-in-the-moon with a bundle of fagots on his back was sent there as a punishment for gathering them on Sunday, originated with Numbers xv, 32-36.

The first message sent over a telegraphic wire was the words found in Numbers xxiii, 23, " What hath God wrought," May 27, 1844.

It is stated that three persons (Jacques Benigne Bossuet, Thomas Cranwell, Blaise Pascal) could each repeat the entire Bible by heart.

Eleven of the twelve names of the wives of the sons of Jacob had the letter *h* in them because, it is said, that *Abraham* and *Sarah* had an *h* added to their names (Gen. xvii, 5, 15). Reuben married *Eliuram* Judah, Alyath; Simeon, Dinah and Bunah; Levi, Adinah; Issachar, Aridah; Dan, Aphlaleph; Naphtali, Merimah; Asher, Adonah and Hadurah; Zebulon, Merushah; Benjamin, Mechalia and Aribath; Gad, Uzith; Joseph, Asenath (Gen. xli, 45).

Noah, Shem, Ham, and Japhet, married Noemah, Salith, Nahlath, and Arisivah, respectively. Abraham, Isaac, and Jacob, married Sarah (servant Hagar), Rebekah (Deborah), Rachel and Leah (Bilhah and Zilpah), respectively.

Dinah, daughter of Jacob, is said to have been the wife of her twin-brother Simeon ; the wife of Poti-pherah, and mother of Asenath wife of Joseph ; also the wife of Job (*Levy's Dictionary*).

The names of Job's three daughters are given in King James' version as Jemima, Kezia, and Keren-happuch. The Douay gives their names as Dies, Cassia, and Cornustibij.

The word "cherubims" in the Bible should be without the letter s, as the word *cherubim* is plural itself.

The words "I am God" (Isaiah xlvi, 9) spelled backward will read "dogma I," expressing man as compared with God.

The four messengers which reported to Job, each said, "I only am escaped alone to tell thee" (Job i, 15, 16, 17, 19).

In some work the names of the three certain Jews (Daniel iii, 12) Shadrach, Meshach, Abed-nego, who were in the fiery furnace, are reversed in spelling thus, Chardash, Chashem, and Ogen-deba.

It is said that Dr. Isaac Watts' versified prayer for children, "Now I lay me down to sleep," was suggested by Psalm iv, 8.

The four banners of Judah, Ephraim, Reuben, and Dan represented the solstitial and equinoctial points : the Lion, the Ox, the Man, the Eagle ; Leo, Taurus, Aquarius, Aquila ; Regulus, Aldebaran, Formalhaut, and Altair (some put Scorpio (Antares) in the latter place).

The Jews say God descended to earth nine times : 1. In the garden of Eden. 2. At the confusion of tongues. 3. At the destruction of Sodom. 4. On Mount Horeb. 5. On Mount Sinai. 6 and 7. To Moses in the hollow of the rock. 8 and 9. In the tabernacle. The 10th time, in the coming Messiah (Allix's "Judgment of the Jewish Church," p. 282).

The "seven-fold gifts of man" are taken from Isaiah xi, 1-6. (See the hymn, *Veni, Creator spiritus*.)

The names of the Hebrew months appear in the Bible, excepting one, that of *Ab*, answering to July 18, to August 18 : Abib, Ex. xiii, 4 ; Zif, 1 Kings vi, 1 ; Sivan, Esther viii, 9 ; Tammuz, Ezek. viii, 14 ; *Ab* ; Elul, Neh. vi, 15 ; Ethanim, 1 Kings viii, 8 ; Bul, 1 Kings vi, 38 ; Chisleu, Zech. vii, 1 ; Tebeth, Esther ii, 16 ; Sebat, Zech. i, 7 ; Adar, Esth. iii, 7 ; Nisan, Esth. iii, 7. Abib begins March 20, Zif, April, 20.

Some names are prolific for anagrammatizing : Levi (Gen. xxiv, 34), "Levi, veil, live, evil, (and) vile." Terah (Gen. xi, 25), Terah Herat, earth, heart. Noe (Luke iii, 36) Eno, neo, eon, one. Amen (Matt. vi, 13) name, mean, maue.

A good example of *irony* is found in the words of Elijah, 1 Kings xviii, 27, "Cry aloud, for he is a God," etc.

Job speaks of "the skin of my teeth" (xix, 20).

Adam's self-introduction to Eve has been formulated into a palindrome, "Madam I'm Adam."

Andrew was bound to an X cross and died preaching to the people.

Barnabas was stoned to death by the Jews, at Salamia.

Bartholomew was flayed alive by command of a barbarous king.

James brother, of John, was beheaded at Jerusalem.

James the Less was thrown from a wing of the temple and beaten.

John was put into boiling oil at Rome, escaped alive, died at Ephesus.

Judas Iscariot hung himself or fell down headlong (Matt xxvii, 5).

Lebbeus was shot to death with arrows.

Luke was hanged on an olive tree in Greece.

Mark was dragged through the streets of Alexandria, expiring.

Matthew is said to have been martyred by a sword in Ethiopia.

Matthias was stoned and afterwards beheaded.

Paul was beheaded at Rome by the emperor Nero.

Peter was crucified, head downward, at Rome (John xix, 18).

Philip was hanged against a pillar at Heliopolis, in Phrygia.

Simon Zelotes was crucified in Persia.

Stephen, called the first martyr, was stoned (Acts vii, 59-60).

Thomas was pierced through with a lance at Caromandel, in India.

#### REVISED VERSION.

The work of the revised version of the Bible began in 1870. The revised New Testament was published in May, 1881; the revised Old Testament in May, 1885. The committee in England began work in June, 1870. The committee in America began work in October, 1872. The English New Testament revisers held 407 meetings, and the English Old Testament revisers, 792 meetings, of six hours each. The whole number of revisers were 101; the English committee consisted of 67, 37 working on the Old and 30 on the New Testament; the American committee consisted of 34, 19 working on the Old and 15 on the New Testament.

The revised version contains, as follows :

Number of books and chapters are the same as in King James'.

Number of words, Old Testament, . . . . . 612,530

“ “ New Testament, . . . . . 179,914

Total number of words, . . . . . 792,444

Number of words retained from King James' version, 721,672

“ “ excluded from the revised version, 65,508

“ “ introduced into revised version, 70,772

Number of verses, . . . . . 31,058

“ “ in excess of King James' version, 115

Old Testament percentage of the entire revised version, 77 $\frac{1}{10}$

New Testament “ “ “ “ “ “ 22 $\frac{3}{10}$

Number of words in Genesis, 38,307; Psalms, 43,823; Isaiah, 37,083; Jeremiah, 42,960; Ezekiel, 39,603.

Number of words in Matthew, 23,407; Mark, 14,854; Luke, 25,654; John, 19,007; Acts, 24,211.

## KING JAMES' VERSION.

As Paul nowhere refers to the four Gospels, in his epistles, it is general conceded that the Gospel were written subsequent to the epistles.

The authorship of the epistle to the Hebrews is unknown. It has been attributed to Silas, Luke, Barnabas, Apollos, Paul, Clement of Rome, or some Alexandrian Christian.

Jesus is called the son of Joseph (John i, 45), son of David (Mark xii, 35), son of God (Matt. 43), son of Man (Matt. xvi, 13), the carpenter's son (Matt. xiii, 55), son of the Blesséd (Mark xvi, 61), son of the Highest (Luke i, 32), and "the Sun of Righteousness" (Mal. iv, 2). Adam is called the son of God (Luke iii, 38).

Barabbas means son of Abba, John, xviii, 40; Bar-jesus, son of Jesus, Acts xiii, 6; Bar-jona, son of Jonas, Matt. xvi, 17; Barnabas, son of Prophecy, Acts iv, 36; Barsabas, son of Swearing, Acts i, 23; Bartholomew, son of Tolmai, Matt. x, 3; Bartimeus, son of Timeus, Mark x, 46. Benjamin, son of Jamin (right-hand, Gen. 35, 18, and 1 Chron. ii, 27).

The prophet who was "sawn asunder" (Heb. xi, 37) was Isaiah (Ascension of Isaiah i, 9; v, 11; xi, 4), "with a wooden saw."

The "seventh-son" virtues are supposed to be referred to in Acts xix, 14.

More or less persons believe that Judas Iscariot will be redeemed and with the other eleven have his throne "judging the twelve tribes of Israel" (Matt. xix, 28; Luke xxii, 30), as Judas only performed his predestined part in the great drama (John xiii, 27).

Paul begins all of his epistles with his own name.

The seven epistles, James to Jude inclusive, are called the Catholic Epistles, but why so called is not so clear.

The pillars of the church were James, Cephas (Peter), and John (Gal. ii, 9).

The "three bad kappas" were Cappadocia, Cilicia, and Crete, each of which was visited by Paul (Acts ii, 9; Gal. i, 21; Acts xxviii, 21).

The Greek word *abyssous* translated "bottomless pit" (Rev. ix, 1), is the same word translated "the deep," Luke viii, 31, and Romans x, 7; and "void," in Gen. i, 2.

Dr. Milo Mahan insisted on having the title-page of his book contain exactly 153 letters so to correspond with the number of fishes in Peter's net (John xxi, 11): "Mystic Numbers: a Key to Chronology, a Law of the Divine Economy, a Test of Inspiration: a Thorough Inquiry, by M. Mahan, D. D., Author of 'Palmoni; or, the Numerals of Scripture, a Proof of Inspiration,' = 153. Dr. Mahan finds the word *Palmoni* in Daniel viii, 13, rendered "that certain *saint*," in Hebrew *Palmoni*, rendered in the margin, "the numberer of secrets," or "the wonderful numberer."

The words of Paul's advice to Timothy (1 Tim. vi, 20) to avoid "science falsely so called," is in the Greek, *pseudonymos gnosis*.

Jesus and Christ give the words Jesuits, and Christians (Acts xi, 26), but we have no words Jesuans or Christists.

The entire revised version of the New Testament was telegraphed to the Chicago *Tribune* and published as a news item in the issue for May 22, 1882.

The Eucharist is the "Lord's Supper" and various are the interpretations as to its commands (Luke xxii, 19).

The ceremony of "feet-washing" practiced by some denominations is based on John xiii, 14.

Milton, in the appendix to *Paradise Lost*, says Paul's quotation in 1 Cor. xv, 33, is from Euripides, instead of Menander.

The name of *God* is spelled with *four letters* in more than *one hundred* different languages.

Lord Charlemagne, Christopher Columbus, Lady Jane Grey, Mary Queen of Scots, each quoted the last words of Jesus when dying, Luke xxiii, 46; Sir Edward Coke quoted "Thy will be done," Matt. vi, 10; Archbishop Cranmer, George Herbert, quoted from Stephen, "Lord, receive my spirit," Acts vii, 59; John Locke quoted Rom. xi, 33; Algernon Sidney quoted "I know that my redeemer liveth," Job xix, 19; Sir Walter Scott desired John xiv to be read to him and then said, "That is a great comfort."

The New Testament of the American Bible Union renders the word Baptist by "Immerser"; "John the Immerser" (Matt. iii, 1).

"And they laughed him to scorn" (Matt. ix, 24, Mark v, 40, Luke viii, 53) are words on which there is a difference of opinion. Did Jesus scorn, or those who laughed? There is no record that Jesus ever laughed.

"John (the Baptist) did no miracle" (John x, 41); Jesus did not baptize (John iv, 2); John the apostle is believed by some to be still living (John xix, 20-23, Mark xvi, 28). This, they say, is why he was not scorched in the "chaldron of boiling oil." Some make him one of the "seven sleepers of Ephesus."

A writer in *The Christian* says, "Jesus gave his purse to Judas, his clothes to the soldiers, his body to Joseph, his mother to John, his peace to his apostles, and his soul to God."

Peter denied his Master, Matt. xxvi, 70; Thomas doubted his Master, John xxi, 24-29; Judas betrayed his Master, Matt. x, 4; John was loved by his Master, John xiii, 23; John and James desired the nearest seats to their Master, Matt. xx, 21.

The words, "son of God," occur but once in the Old Testament (Dan. iii, 25).

The only instance of Jesus as having written himself is John viii, 6, 8. This has been put by some writer into the couplet:

"Some write their deeds in marble; He the Just,  
Stooped down divine and wrote theirs in the dust."

It is said by some of the early writers that he wrote Ex. xx, 14. There is extant an "Epistle of Abgarus to Christ," and also a reply, an "Epistle of Christ to Abgarus."

Ancient Babylon is described in "Signs and Ceremonies," page 2, as a city of "Mighty walls, towering ramparts, hanging gardens, majestic palaces, superb temples, public edifices, vast extent" (Revelation xviii, 21, Gen. x, 10).

Charles T. Beke, author of the work "The Idol in Horeb," says it was a Golden Cone, and not a calf, that Aaron made, and said, "This is thy God, O Israel" (Ex. xxxii, 4).

Daniel Smith, author of "Ancient Ones of the Earth," says "the golden wedge of Ophir" was a poem, or book (Is. xiii, 12, Josh. vii, 21).

Lithomancy is attributed to Lev. xxxvi, 1. Onimancy is founded on repeating 72 selected verses from the Psalms, each verse containing the four-lettered name, being the Tetragrammaton and the Shem-hammephorash combined, which was hidden in the folds of the lining of the tippet of the high priest. The two middle verses (36-37) are repeated in practicing Alelectromancy. It is stated that a magician once practiced this and the result turned on the word *Theo*, when four persons, named Theodosia, Theodotus, Theodorus, and Thodectes, were put to death by Valens Cæsar. Psalm 1 is used for practising Clidomancy. Rhabdomancy was practiced by the Jews (Hosea iv, 12; Ezek. xxi, 22). Myomancy is referred to in 1 Sam. v, 6-7.

It is said of only two men, Enoch and Noah, that they "walked with God" (Gen. v, 24; vi, 9).

The largest library of the Hebrews is thought to have been in the city of Debir (Josh. xv, 15) which is Kirjath-sepher, "city of books."

Dr. Kenealy says Samuel, Cyrus, and Jeremiah each claimed to be a Messiah, (Jer. xv, 1, Isaiah xlv, 1, Jer. i, 3; also Constantine A. D. 325, who saw the cross in the heavens inscribed *In hoc signo*).

"Thou has ordered all thing in measure, and number, and weight." (Wisdom xi, 20), *metros, arithmos, strathmos*.

John Calvin desired Michael Servetus to say, "Jesus Christ thou eternal son of God"; he refused, but said, "Jesus Christ thou son of the eternal God" (Deut. xxxiii, 27), and was martyred.

Lamech is said to have been the first person who plead "guilty" to manslaughter (Gen. iv, 23); he is said to have slain Cain, mistaking him for a beast. Moses admitted that "he slew an Egyptian" (Ex. ii, 11-12), and Jacob says Simeon and Levi "slew a man" (Gen. xlix, 6), who was Shechem, son of Hamor, who seduced their sister Dinah. It being a cruel slaughter Jacob makes it a speciality.

The name Malachi means "my messenger" (Mal. i, 1; ii, 1), in the latter place the name is translated.

Dr. Adam Clark says the prophecy in Isaiah vii, 14, "Behold, a virgin shall conceive," etc., does not refer to Christ.

The Septuagint, in Deut. xxxii, 8, reads "according to the number of the angels of God," instead "of the tribes of Israel," as in King James' version.

Mohammed claimed the word *Mad-el-Mad*, translated "covenant" (Gen. xvii, 2), referred to him.

The original of "I am that I am" is *Nuk-pe-Nuk* (Ex. iii, 14).

The name of the brass serpent on a pole, made by Moses, was *Nehushtan* (Num. xxi, 9; II Kings xviii, 4).

Cyrus is called Christ by Isaiah (xlv, 1), "his anointed, Cyrus," the Greek (Septuagint) being *Christos* (John i, 41).

Jephthah is supposed by some mythologists to be the same person as Agamemnon, as both made rash vows to sacrifice the first person coming to meet them on their return home (Jud. xi, 31); Jephthah sacrificed his daughter, and Agamemnon his daughter (Iphigenia); the former is said to have been "a mighty man of valor" (Jud. xi, 1), and the latter was called "king of men" by Hesiod.

There is said to be a Bible in the library of the University of Göttingen written on 5,476 palm leaves.

In Gen. iii, 24, the definite article *the* is omitted in King James' version, though it is in the original. It is said to be there as though *the cherubim* were perfectly familiar to Adam. Hence *Adam*, the man; *Arieh*, the lion; *Nesir*, the eagle; *Shur*, the ox (Gen. ii, 20).

The names Oshea and Jehoshua are the same (Num. xiii, 16), also the same as Joshua (I King, xvi, 34), which is the Hebrew for the Greek *Iesous* (Acts vii, 45, Heb. iv, 8), and in Hebrew is *Messias* and in Greek *Christos*; hence Jehoshua *Messias*, *Iesous Christos*, *Jesus Christ*, are the same and mean the Anointed Saviour (John i, 41, Matt. i, 21). Joshua and Jesus are both claimed to have performed miracles.

Many learned men believe that Gen. i to iv was written by Enoch; Gen. v to ix, 27, by Noah; Gen. ix, 28, to xxiv by Abraham; Gen. xxv to xxxvii, by Jacob; Gen. xxxviii to l by Joseph or Levi; Exodus to Deuteronomy xxxiv, 4, by Moses, and that he copied and arranged all those previously mentioned; Deut. xxxiv, 7-12 by Joshua, and that the latter should have been the first of the Book of Joshua.

The last words of some of the bible characters are as follows: Abimelech, Jud. ix, 54; Goliath, I Sam. xvii, 46; Jacob, Gen. xlix, 30; Joseph, Gen. l, 25; Samson, Jud. xvi, 30; Stephen, Acts vii, 60; Jesus, Luke xxiii, 46, John xix, 30; the two latter references give different words.

The revised version begins, Isaiah iv, in the midst of a verse as it stands in King James' version.



The two words in 1 Cor. xvi, 22 (*Anathema Maranatha*) are called "Paul's Curse," the first being Greek and the other Syriac. *Let him be accursed at the Lord's coming.*

An equivocal clause is found in verse 1 Kings xiii, 13. "And he said unto his sons, Saddle me the ass. So they saddled him the ass."

Psalms xxiv, 3, 4, 5, 6, 7, are quoted as one of the best illustrations of the simple to the beautiful, the beautiful to the sublime.

The quotation, "Blesséd is he that has a seed in Sion, and household friends in Jerusalem," is found in the Septuagint, in Isaiah xxxi, 9, but not in King James's version.

The Hebrews called the books of the Pentateuch from the *first word*, or *words* of each: Genesis, *Bereschith*, "In the beginning," Exodus, *Veelle Schemoth*, "These are the names." Leviticus, *Vaiikera*, "And he called." Numbers, *Bammiabar*, "In the wilderness." Deuteronomy, *Veelle haddebarim*, "These are the words."

In the original of Job, Satan is always mentioned as *the Satan*, or "the adversary," Job i, 1-12, ii, 1-7. But in 1 Chron, xx, 1, and Psalm cix, 6, it is *Satan*.

The first five words of the "Song of Moses" (Deut. xxxiii, 1) have a peculiar sound to the ear of some (Dan. xii, 10, l. c).

The Temura of the Cabala, by the change of letters called *at-bash*, make the city Sheshach to be *Babel* (Jer. xxiv, 26).

The word "Lucifer" (Isaiah xvi, 12) means *Light-bringer*, and here is applied to Satan. The word "Day-star" (11 Peter i, 19) is *Lucifer*, and here is applied to Jesus.

The two words *Ithiel* and *Ucal*, in Proverbs xxx, 1, have been the source of much comment as to whether they are the names of two persons, or places, or personifications.

Tsirúph is the Hebrew for the word "anagram." By this rule the Cabalists change the Hebrew words for "In the beginning" (Gen. i, 1) into the Hebrew words for "a covenant of fire" (Deut. xxxiii, 2), rendered "a fiery law."

The Rabbins say God began "the law" with *Aleph* (the Hebrew A) the initial of *Amt*, "truth"; they call the law the *Torah*. He began the books of the law with *Beth* (the Hebrew B) the initial of *Bereschith*, "in the beginning." The law is also called *Theriog* because this word is made up the Hebrew letters amounting to 613 the number of precepts in the law; also there are 613 letters in the Decalogue, in Hebrew (Ex. xx, 3-17).

A play on the symbolic-shaped letter *S* led a person to remark to a teacher's question, "How were our first parents driven from Paradise?" the reply being, "they were *Snaked* out, and after the serpent left, they found themselves *naked* (Gen. iii, 1, 7).

According to Sir Wm. Drummond, "Œdipus Judaicus," the tribes of Israel, Jacobs 12 sons (Gen. xlix), were represented in the Zodiac, as follows: Reuben, *Aquarius*; Simeon and Levi, *Pisces*; Judah, *Leo*; Zebulon, *Sagittarius*; Issachar, *Cancer*; Dan, *Scorpio*; Gad, *Aries*; Asher, *Libra*; Naphtali, *Virgo*; Joseph (Ephraim), *Taurus*; Benjamin, *Gemini*; Manasseh, *Capricornus*.

The breast-plate of the high-priest contained the names of the 12 tribes together with the precious stones as follows: Judah, *Sardonyx*; Issachar, *Topaz*; Zebulon, *Emerald*; Reuben, *Carbuncle*; Simeon, *Sapphire*; Gad, *Fasper*; Ephraim, *Liguré*; Manasseh, *Agate*; Benjamin, *Amethyst*; Dan, *Chrysolite*; Asher, *Onyx*; Naphtali, *Beryl*. This varies from Ex. xxviii, 17-20, and Rev. xxi, 19-20. The sons of Joseph take the places of Joseph and Levi. (See "Cyclopædia" of McClintock & Strong.)

The author of the "Book of Life" says the number 40 is "the number of *covenanted probation*," and that it occurs *twelve times* in the history of the children of Israel—the 12 tribes.

It is recorded in the Talmud that Moses surnamed Joseph "the Ox," and engraved on a silver plate "Come up, Ox! Come up, Ox;" and the coffin of Joseph floated to the shore from the middle of the Nile, where it was buried, and it was carried to Shechem, Ex. xii, 19, Joshua xxvi, 32, Deut. xxxiii, 17.

The proper meaning of the word *Goel* translated "Redeemer" in Job xix, 25, according to biblical scholars, is "Avenger"; see Deut. xxxv, 12, 24, 25. (See "Mazzaroth," p. 72.)

The right pillar in front of King Solomon's Temple was called *Jachin*, meaning "He will establish." The left pillar was called *Boaz*, meaning "in strength." Read these interpretations together, "He will establish in strength" (his house); (1 Kings vii, 21, and 11 Chron. iii, 17.)

In some ancient works the name *Marik* occurs in connection with architecture. The observing eye will readily see that it is only *Hiram* reversed, the chief architect of King Solomon's temple, Hiram Abiff, or Hiram my father (11 Chron. ii, 13, iv, 16).

The word "its" is *not* in King James' version of 1611, but "its" was substituted *once* for "his" in the edition of 1653, in Lev. xxv, 5.

The only instance in the New Testament of a *reference* in the Old Testament to a *division* is in Acts xiii, 33, where we are referred to "the second psalm."

Nicephorus tells us that Simeon practiced what is known as *sortes* when he first saw Jesus, Luke ii, 26; he is said to have stumbled upon Isaiah vii, 14, and xlii, 6.

We are told by the marginal reference to Matthew xxvii, 46 that the words repeated by Jesus while on the cross are in Psalm xxii, 1. The words of Jesus in Greek are *Heli Heli lamà sabachthani*; in Hebrew, the words are nearly the same, *Ali, Ali, lamah shbht-ni*. These words are given in Matthew, "My God, my God, why hast thou forsaken me." The true interpretation is now claimed to be directly opposite to this, namely, "My God, my God, how thou dost glorify me." The Hebrew words, in Psalm xxii, 1, are *Eli, Eli, lamah azabotha-ni*, the latter word being a different word than that used by Jesus. The 22d Psalm is called "the suffering psalm." (See "Sources of Measure," p. 300, by J. R. Skinner.)

The word *Python* (Acts xvi, 16, in the margin), "divination," has been a subject of much controversy, as to its real meaning.

Cedrenus says the seal of Jesus was seven Hebrew letters which mean in Greek *Theotè Theathèn Thàuma Thèlon*, ("The sacred, or holy, wonder of God from God." This was said to be on the seal of the Epistle of Jesus which he sent to Abgarus King of Edessa.

Dionysius, a disciple of Origen, Dr. Alexander Smyth, John Howard Carey, D. Edward V. Kenealy, and some other writers have published works to prove that the author of *Revelation* was not John the Apostle, but another person by the same name.

Cranmer's New Testament omits the word *God* in 1 John iii, 17.

According to Matthew xxi, 1-7, Jesus rode on both the ass and the colt as the plural "them" is each time spoken of.

The reference to "Top not come, come down," (on page 27) should be Matthew xxiv, 17.

The following occupations are specially mentioned: Joseph and Jesus were carpenters (Joseph Matt. xiii, 55, Jesus Mark vi, 3); John the evangelist, and James his brother, and Simon Peter were fishermen, Luke v, 5, 10; Luke, a physician, Col. iv, 14; Matthew, a tax-collector, Matt. ix, 9; Paul and Aquilla, tent-makers, Acts xviii, 1-3; Zenas, a lawyer, Titus iii, 18; one Simon, a tanner, Acts ix, 43.

The early writers called Simeon (Luke ii, 25) *Theodoxos* ("Glory of God"); John the evangelist was called *Theologia* ("Word of God"); Luke addressed his writings to *Theophilus* ("Friend of God"), Luke i, 3, Acts i, 1.

In one American edition of the New Testament the last word of Galatians iv, 17, is printed "hundred," instead of "husband."

The real name of the "false prophet" Bar-jesus (Acts xiii, 6) in the Isle of Paphos, according to early writers, was *Varisuus* which is said to be a corruption of Bar-jesus—Varisuus.

The apostolic classification of our nature (1 Thess. v, 23) is called "Trichotomy," that is, *spirit*, and *soul*, and *body*.

In Dr. Harwood's translation of the New Testament, Matt. xx, 1, reads, "Soon as the morning dawned, a gentleman rose to hire day laborers to work in his vineyard."

In Wicklif's version, 1377, we read in Mark i, 42, "And Jhesus threynde him, and anoon Jhesus putte hym out." John iii, 3, reads, "And whanne wijn failide."

In Power's translation, we read in John xviii, 12, "So the Regiment, the Colonel, and Officers took Jesus, and bound him."

A translation of 1220, in Matthew xi, 5, we read, "Blynde men seen, crookid men wandren, mesels been maad clene, deaf men heeren, deaf men rysen agein, pore men ben taken to prechyng of the Gospel."

The Geneva Bible has the following translation in Acts xxi, 15, "And after those days we trussed up our fardles, and went up to Jerusalem."

Antithetic parallels are found in Proverbs x, 1-7; and synthetic parallels are found in Proverbs vi, 16-19.

The "scriptural sum" is said to designate the verses II Pet. i, 5-8.

There is a wide difference of opinion as to whether Judas Iscariot was present at the last supper when it was instituted as a Christian observance. Some maintain that after the Passover (John xiii, 2) Judas went out (John xiii, 30), and then the Eucharist was instituted.

W. W. Story, De Quincey, Bishop Whately, and John Henry Newman have each in their works endeavored to mitigate and exonerate Judas in performing his part in the divine drama. (Matt. xix, 28, Luke xxii, 30, John xiii, 27.)

The name "Jeremy" in Matt. xxvii, 9, seems to be an error for Zechariah (xi, 12).

It is stated that Jesus manifested himself after the crucifixion *eleven* times, which is the same number as the remaining *eleven* apostles. (See "Robinson's Harmony of the Gospels.")

Some cryptic person has found the name of the Virgin in the word *Pyramid*, and associate her with the Pyramid, "Out of Egypt have I called my son" (Matt. ii, 15, and Hosea xi, 1).

Herbert anagramatized the name of the Virgin (*Mary*) into *Army* (Luke i, 27), as in these lines:

"How well her name an *Army* doth present,  
In whom the *Lord of hosts* did pitch his tent."

The following hexameter refers to the sacrifice of Abel (Gen. iv, 4.) Reverse the words and it refers to the sacrifice of Cain (Gen. iv, 3).

"Sacrum pingue dabo non macrum sacrificabo."  
"Sacrificabo macrum non dabo pingue sacrum."

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

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“ *What is, what has been, and what is to be.*”—VIRGIL.

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**BARBARIANS.** Did the inhabitants of Barbary in the north of Africa originally give the name “barbarians” to the northern hordés? (N. AND Q., Vol. VI, p. 316.) Logos.

*Barbarians* is certainly not derived from the Latin *barba* (a beard), as many suppose, because it is a Greek word, and has many analogous ones (the Chaldee *barbar*, from *bara*, means abroad; Irish, *barba*; Russian, *varvar*). Gibbon says that *barbar* was the imitative sound applied by the Greeks to the *language* of tribes whose speech was harsh and unintelligible. It was adopted by the Romans in the same sense. Ovid says of himself when banished to Pontus, ‘*Barbarus hic ego sum quia non intelligor ulli.*’ ‘Here, I am a barbarian, because I am understood by no one.’ The Greeks and Romans called all foreigners *barbarians* (outsiders); the Jews called them *Gentiles* (other nations); the Russians called them *Ostiaks* (foreigners). In reality, the term *barbarians* seems, for many ages, to have indicated nothing hostile or disrespectful, and by this word originally, it is probable no sort of reproach was intended, but simply the fact that the people so called, spoke a language not intelligible to the Greeks. At this day, it is very probable that the Chinese mean nothing more by the seemingly offensive term “outside barbarians.” The reproachful meaning crept in from the natural egotism of man. It is not very long ago that an Englishman looked with disdainful pity on a foreigner, and the French still retain much of the same national exclusiveness.

MRS. L. T. GEORGE, Chicago, Ill.

BOUSTROPHEDONALLY. What is the meaning of this word.

HERBERT SMITH.

The word means "like ploughing oxen," alluding to the furrows.

"Among the superstitions of the Seneca Indians was one remarkable denosirpmi yeht ,deid nediam a rehW .ytuaeab ralugnis sti rof elba young bird until it first began to try its powers of song, and then load-reh revo sdnob sti desool yeht ,sesserrac dna segassem htiw ti gni grave, in the belief that it would not fold its wings or close its eyes nedrub suoicerp sti dereviled dna dnal tirips eht ot nwofl dah ti litnu to the loved and lost."

"Never blemish this book, nor the leaves double down,

;nwot eht ni dneirf eldi hcae ot ti dnel roN

Return it when read; or, if lost, please supply

.eye eht dna dnim eht ot doog sa rehtonA

With right and with reason you need but be friends,

".sdnetta erusaelp ruoy yduts ym ni koob hcae dnA

TRI-MONNTAIN. What were the names of the three mountains or peaks, from which Boston was formerly called "Tri-mountain" ? (N. AND Q., Vol. VI, p. 396.)

BEACON.

There were originally three hills in Boston which came to be named Beacon Hill, Copp's Hill, and Fort Hill; but early pictures of the town show three peaks or summits or Beacon Hill, and it is possible the name Tri-mountain may have come from these.

F. J. P., Boston, Mass.

THE SHORTEST BIOGRAPHY. The shortest biography of a man's life is said to be that of the good and benevolent Dr. Andrew Reed who died Feb. 25, 1862. One of his sons perceiving that his venerable father was failing fast, asked him if he had ever arranged any memoir. Dr. Reed replied by writing the following note :

"To my saucy boy who said he would write my life, and asked for materials :

I WAS BORN YESTERDAY :

I SHALL DIE TO-MORROW :

AND I MUST NOT SPEND TO-DAY

IN TELLING WHAT I HAVE DONE,

BUT IN DOING WHAT I MAY FOR

HIM

WHO HAS DONE ALL FOR ME.

I SPRANG FROM THE PEOPLE ; I HAVE LIVED FOR THE PEOPLE—

THE MOST FOR THE MOST UNHAPPY :

AND THE PEOPLE, WHEN THEY KNOW IT,

WILL NOT ALLOW ME TO DIE OUT OF LOVING REMEMBRANCE."

*A Poem Without the Letter E.*

It may not be generally known to the reading public how much each individual letter of the alphabet is used. D, h, n, o, c, and u, are in third place as regards ordinary use: t, s, a, i, and r, are in second place, being used a very little oftener: l, and m are in fourth place, with f, g, y, v, p, and b close afterward: j and k are not common, as compared to the rest; while z, p, and x are used least of all. The letter e is in the first place, being used far oftener than any other. The following poem therefore strikes the average printer as a decided curiosity, as e is not used at all. It can rank as a literary curiosity, with those peculiar stories we sometimes see, in which every word begins with the same letter: though in style and merit it is far superior to them. The author is unknown.

John Knox was a man of wondrous might,  
And his words ran high and shrill,  
For bold and stout was his spirit bright,  
And strong was his stalwart will.

Kings sought in vain his mind to chain,  
And that giant brain to control,  
But naught on plain or stormy main  
Could daunt that mighty soul.

John would sit and sigh till morning cold  
Its shining lamps put out,  
For thoughts untold on his mind laid hold,  
And brought but pain and doubt.

But light at last on his soul was cast,  
Away sank pain and sorrow,  
His soul is gay, in a fair to-day,  
And looks for a bright to-morrow.

KITTY "STEPHENS," — London vocalist, now Countess of Essex.

She sings so soft, so sweet, so soothing still,  
That to the tone ten thousand thoughts there thrill;  
*Elysian* extacies enchant each ear—  
*Pleasure's* pure pinions poise—prince, peasant, peer,  
*Hushing* high hymns, heaven hears her harmony,  
*Earth's* envy ends; enthralled each ear, each eye;  
*Numbers* need nine-fold nerve, now nearly name,  
*Soul-stirring* STEPHENS' skill, sure seraphs sing the same.

**BRIDAL VEIL AND FLOWERS.** The bridal veil is of eastern origin, and among the Anglo-Saxons it was held over the heads of both bride and groom. The orange blossom is the emblem of purity and truth, although in some portions of France the bride is crowned with a myrtle wreath; also some other head. The one so crowned, it is said, will herself be a bride within the following year. An old superstition prevails to the effect that all pins used in fastening the bridal veil and flowers must be thrown away or ill fortune will come to the bride. How many must have neglected to do this.

**INDIA RUBBER.** Caoutchouc was at first known by the name of "gum elastic," and received that of India-Rubber from the discovery of its use for rubbing out black-lead pencil marks, for which purpose it was imported into Great Britain in small quantities about the end of the last century, being esteemed of much value by artists, and selling at a high price,

**KETCHUP.** The word "ketchup" is said to be of eastern origin. one authority derives it from the Hindoostanee *Koocha*, pickles; while another says it is the Chinese *Kitjap*, meaning the same thing. The word is spelled in three different ways: ketchup, catchup, and catsup.

**ROTTEN ROW.** The derivation of "Rotten" Row is disputed. In Timbs' "Curiosities of London" the word "Rotten" is said to have come from "rotteran," to muster. Other authorities say that it came Route du Roi, the king's road.

**PRACTICAL WIT.** Talleyrand not only said, but *did* many witty things. On the death of Charles X, he drove through Paris for a couple of days wearing a white hat. He carried a crape in his pocket. When he passed though the Fanbourg of the carlists, the crape was instantly twisted round his hat; when he came into the quarter of the Tuilleries, the crape was instantly slipped off and put into his pocket again.

**RIVAL PATENTS.** In the reign of James the Second, a watchmaker of the name of Barlow, obtained a patent, in conjunction with the Lord Chief Justice Allebone, for repeaters; but one Quare, making one at the same time, upon principles which he had conceived before the patent was granted to Barlow, the king tried them both, and giving the preference to Quare's, caused the circumstance to be notified in the Gazette.

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**QUOTATIONS AND SAYINGS ON THE DEVIL.** The following collection of quotations, proverbs, sayings, etc., are published for the purpose of ascertaining their authorship, origin, etc. To the person sending the largest number of authors, with references, origins, etc., before May 1, 1890, we will present Vols. I, V, and VI, NOTES AND QUERIES.



*Quotations and Sayings on the Devil and Hell.*

All Devils are angels, but all angels are not Devils.  
 All evil thoughts, words, and works lead to hell.  
 And Satan came also among them.  
 And seem a saint when most I play the Devil.  
 Angels are bright still, though the brightest fell.  
 An idle brain is the Devil's workshop.  
 Back to the Devil the loud echoes roll.  
 But you'll have the Devil to pay.  
 Coöperate Diabolo (with the assistance of the Devil).  
 Culture has also licked the Devil into shape.  
 De Duivel zit achter het kruis.  
 Delighting in our wickedness, the Devil is the happiest of beings.  
 Devil take the hindmost.  
 Dieu et le Diable ; c'est la toute religion.  
 Down, down to hell, and tell the Devil I sent thee there.  
 Ein mensch in des andern Teufel.  
 Fear made the Devils, and weak hope the Gods.  
 Get thee behind me, Satan.  
 Give the Devil his due.  
 Go, poor Devil, get thee gone.  
 Heaven's exile straying from the orb of light.  
 Heaven sends meat, but the Devil sends cooks.  
 Hell and chancery are always open.  
 Hell hath no limits, nor is circumscribed.  
 Hell is paved with good intentions.  
 Hell is paved with infants a span long.  
 Hell is useless to sages, but necessary to the blind populace.  
 Hell is whatever heaven is not.  
 Hell's Prince, sly parent of revolt and lies.  
 He must have a long spoon that eats with the Devil.  
 He must nedes go that the Dyvell dryveth.  
 He that takes the Devil into the boat, must carry him over the sound.  
 Hell yawns for its victims.  
 Idle men are the Devil's play-fellows.  
 I heheld Satan, as lightning, fall from heaven.  
 It's an ill battle where the Devil carries the colors.  
 La crainte du Diable et les superstitions ne sont point eteintes.  
 Let the Devil wear black.  
 Mightie Prince of darknesse, King of helle.  
 My kingdom's large, the world is wholly mine.  
 Oh, shame to men, Devil with Devil damned.  
 Omne bonum et perfectum a Deo, imperfectum Diabolo.  
 Omnes Dæmonis divitias cum abjecissent.

Qui non dat quod habat, Dæmon infro ridet.  
 Resist the Devil and he will flee from you.  
 Satan finds some mischief still for idle hands to do.  
 Satan is all christianity.  
 Satan, so called him now, his former name is heard no more.  
 Satan trembles when he sees, the weakest saint upon his knees.  
 Seldom lies the Devil dead in a ditch.  
 Stole the livery of the court of heaven to serve the Devil in.  
 Some hope to merit heaven by making earth a hell.  
 Sometimes the Devil doth preach.  
 Sorcerers and witches are the servants of the Devil.  
 Talk of the Devil, and he'll either come or send.  
 Tell the truth and shame the Devil.  
 Teufel musz man mit Teufeln austreiben.  
 That one hunting, which the Devil designed for one fair female.  
 The bane of all that dread the Devil.  
 The Devil tempts all, but the idle tempts the Devil.  
 The Devil can cite scripture for his purpose.  
 The Devil hath not, in all his quiver's choice.  
 The Devil hath power to assume a pleasing shape.  
 The Devil is always buying our souls of us.  
 The Devil is ever God's ape.  
 The Devil is good when he is pleased.  
 The Devil is never nearer than when we are talking of him.  
 The Devil is never so black as he is painted.  
 The Devil is not always at one door.  
 The Devil is the extreme of corruption.  
 The Devil is the perfectest courtier.  
 When { The Devil was sick, the Devil a monk would be ;  
       { The Devil was well, the Devil a monk was he.  
 The Devils also believe and tremble.  
 The Devil's meal is half bran.  
 The gospel gives power over Demons.  
 There is a Devil in every berry of the grape.  
 There was a laughing Devil in his sneer.  
 'Tis a sin to belie the Devil.  
 Too black for heaven, and yet too white for hell.  
 The weakest Christian more powerful than the strongest Demon.  
 What is gotten over the Devil's back is spent under his belly.  
 We paint the Devil black, yet he hath some good in him.  
 Where God erects a house of prayer, the Devil builds a chapel.  
 Witchcraft is high treason against God.  
 Witchcraft is the Devil's own work.  
 Your adversary, the Devil, as a roaring lion, walketh about.

*GOLDEN SENTENCES OF DEMOCRATES.*

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1. If one will give his mind to these sentences, he will obtain many things worthy of a man, and be free from many things that are base.
2. The perfection of the soul will correct the depravity of the body, but the strength of the soul without reasoning, does not render the soul better.
3. He who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.
4. It is beautiful to impede an unjust man ; but, if this be not possible, it is beautiful not to act in conjunction with him.
5. It is necessary to be good, rather than to appear good.
6. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.
7. Sin should be abstained from, not through fear, but for the sake of the becoming.
8. It is a great thing to be wise where we ought in calamitous circumstances.
9. Repentance after base actions is the salvation of life.
10. It is necessary to be a speaker of the truth, and not to be loquacious.
11. He who does an injury is more unhappy than he who receives one.
12. It is the province of a magnanimous man to bear with mildness the errors of others.
13. It is comely not to oppose the law, nor a prince, nor one wiser than yourself.
14. A good man pays no attention to the reproofs of the depraved.
15. It is hard to be governed by those who are worse than ourselves.
16. He who is perfectly vanquished by riches, can never be just.
17. Reason is frequently more persuasive than gold itself.
18. He who admonishes a man that fancies he has intellect, labors in vain.
19. Many who have not learned to argue rationally, will live according to reason.
20. Many who commit the basest actions, often exercise the best discourse.
21. Fools frequently become wise under the pressure of misfortune.
22. It is necessary to emulate the works and actions, and not the words of virtue.

23. Those who are naturally well disposed know things beautiful, and are themselves emulous of others.

24. Vigor and strength of body are the nobility of cattle ; but rectitude of manners is the nobility of man.

25. Neither art nor wisdom can be acquired without preparatory learning.

26. It is better to reprove your own errors, than those of others.

27. Those whose manners are well ordered, will also be orderly in their lives.

28. It is good not only to refrain from doing an injury, but even from the very wish.

29. It is proper to speak well of good works ; for to do so of such as are base is the property of a fraudulent man and an impostor.

30. Many who have great learning have no intellect.

31. It is necessary to endeavor to obtain an abundance of intellect, and not to pursue an abundance of erudition.

32. It is better that counsel should precede action, than that repentance should follow them.

33. Put not confidence in all men, but in those that are worthy ; for to do the former is the province of a stupid man, but the latter of a wise man.

34. A worthy and an unworthy man are to be judged not from their actions only, but also from their will.

35. To desire immoderately is the province of a boy, and not of a man.

36. Unreasonable pleasures bring forth pain.

37. Vehement desires about any one thing render the soul blind with respect to other things.

38. That love is just which, unattended with injury, aspires after things becoming.

39. Admit nothing as pleasant which is not advantageous.

40. It is better to be governed by, than to govern, the stupid.

41. Not argument but calamity is the preceptor of children.

42. Glory and wealth without wisdom are not secure possessions.

43. It is not indeed useless to procure wealth, but to procure it through injustice is the most pernicious of all things.

44. It is a dreadful thing to imitate the bad, and to be unwilling to imitate the good.

45. It is a shameful thing for a man to be employed about the affairs of others, and to be ignorant of his own.

46. To be always intending to act renders action imperfect.
47. Fraudulent men, and such as are only seemingly good, do all things in words and nothing in deeds.
48. He is a blessed man who has both property and intellect, for he will use them well in such things as are proper.
49. The ignorance of what is excellent is the cause of error.
50. Prior to the performance of base things, a man should reverence himself.
51. A man given to contradiction, and very attentive to trifles, is naturally unadapted to learn what is proper.
52. Continually to speak without being willing to hear; is arrogance.
53. It is necessary to guard against a depraved man, lest he should take advantage of opportunity.
54. An envious man is the cause of molestation to himself, as to an enemy.
55. Not only is he an enemy who acts unjustly, but even he who deliberates about so acting.
56. The enmity of relations is far more bitter than that of strangers.
57. Conduct yourself to all men without suspicion; and be accommodating and cautious in your behavior.
58. It is proper to receive favors, at the same time determining that the retribution shall surpass the gift.
59. When about to bestow a favor, previously consider him who is to receive it, lest being a fraudulent character, he should return evil for good.
60. Small favors seasonably bestowed, become things of the greatest consequence to those who receive them.
61. Honors, with wise men, are capable of effecting the greatest things, if at the same time they understand that they are honored.
62. The beneficent man is he who does not look to retribution, but who deliberately intends to do well.
63. Many who appear to be friends are not, and others, who do not appear to be friends, are so.
64. The friendship of one wise man is better than that of every fool.
65. He is unworthy to live, who has not one worthy friend.
66. Many turn from their friends if, from affluence, they fall into adversity.
67. The equal is beautiful in everything; but excess and defect to me do not appear to be so.
68. He who loves no one does not appear to me to be loved by any one.

69. He is an agreeable old man who is facetious, and abounds in interesting anecdotes.

70. The beauty of the body is merely animal, unless supported by intellect.

71. To find a friend in prosperity, is very easy ; but in adversity, it is the most difficult of all things.

72. Not all relations are friends, but those who accord with what is mutually advantageous.

73. Since we are men, it is becoming not to deride, but bewail, the calamities of men.

74. Good scarcely presents itself, even to those who investigate it ; but evil is obvious without investigation.

75. Men who delight to blame others are not naturally adapted to friendship.

76. A woman should not be given to loquacity ; for it is a dreadful thing.

77. To be governed by a woman is the extremity of insolence and unmanliness.

78. It is the property of a divine intellect to be always intently thinking about the beautiful.

79. He who believes that Deity beholds all things, will not sin either secretly or openly.

80. Those who praise the unwise do them a great injury.

81. It is better to be praised by another than by yourself.

82. If you cannot reconcile to yourself the praises you receive, think that you are flattered.

83. The world is a scene ; life a transition ; you came, you saw, you departed.

84. The world is a mutation ; life a vain opinion.

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### *Golden Rule of Confucius.*

“ Do unto another what you would he should do unto you ; and do not unto another what you would not should be done unto you. Thou needest only this law alone ; it is the foundation and principle of all the rest.”

### *Golden Rule of Zaleucus.*

“ Let every mortal man avoid what may lead him into disgrace, before the Heavenly Ruler, more anxiously than the minor evil of poverty ; for honor is bestowed by all the wise on him who prefers justice to mere wealth.”

*Questions and Answers.*

■ PROPERTIES OF THE NUMBER "9." Who has the credit of discovering the properties of the number 9. (N. AND Q., Vol. II, p. 659.)  
WILLIAMS JOHNS

S. Baring-Gould, in the appendix to his work, "Curious Myths of the Middle Ages," p. 647, says he believes the properties were discovered by W. Green, who died in 1794. Mr. Gould also gives several pages illustrating its properties, together with other matters on the superstition and apparent fatality of certain numbers.

MEPHISTOPHILUS. What is the correct spelling of that character in *Faust* classically given as "Mephistophilus"? I have seen it Mephistopheles, Mephistophiles, Mephistocles, and Mefistofeles. (N. AND Q., Vol. VI, p. 348.)  
ALONZO.

In regard to the varying orthographies of the name of Goethe's sprite, we should bear in mind that our ancestors were not over-nice about spelling. Chaucer multiplied his modes. Goethe names his evil genius, "Mephistopheles"; Christopher Marlowe has it "Mephistophilis"; and Shakespeare, "Mephostophilus." The latter is most accurate, as is evident. The word is compounded of the Greek terms, *me*, not, *phosto*, light, *philos*, loving; "he who loves not light." This accords with Mephisto's description of himself to Faust:

*"Part of that power not understood,  
Which always fills the lad."*

A. WILDER, M. D., Newark, N. J.

"I AM A CHRISTIAN" What martyr said this to all the questions asked him while at the stake? (N. AND Q., Vol. VI, p. 264.)

SEARCHER.

This person was the martyr Lucian who was drowned A. D. 312 under Maximin. Chrysostom relates of his deportment that to every question he had but one answer, *Christianus sum*:

Q. Of what country are you? A. I am a Christian.

Q. What is your occupation? A. I am a Christian.

Q. Who are your parents? A. I am a Christian.

The Lucianists, his disciples, make the following distinctions:

The perfect God, *Ho Agathos*, "the good one."

The Demiurgos or Creator, *Ho Diakios*, "the just one."

They also had a third, *Ho Poneros*, "the evil one."

*Counties of New Hampshire.*

*Cheshire*, one of the five original counties, was probably named for one of the western counties of England, and incorporated March 19, 1771 ; 23 towns ; Keene, shire town.

*Grafton*, one of the five original counties, including Coös, was named for Augustus Henry Fitzroy, Duke of Grafton, in the time of George III, and incorporated March 19, 1771 ; 39 towns ; Haverhill and Plymouth, shire towns.

*Hillsborough*, one of the five original counties, was named for Willis Hills, Earl of Hillsborough, County of Down, Ireland, one of the privy council of George III, and incorporated March 19, 1771 ; 31 towns ; Manchester and Nashua, shire towns.

*Rockingham*, one of the five original counties, including part of Merrimack, was named by Gov. John Wentworth for his kinsman, Charles Watson Wentworth, Marquis of Rockingham, and incorporated March 19, 1771 ; 37 towns ; Portsmouth and Exeter, shire towns.

*Strafford*, one of the five original counties, including Belknap and Carroll, was named by Gov. John Wentworth for his kinsman, William Wentworth, Earl of Strafford, and incorporated March 19, 1771 ; 13 towns ; Dover, shire town.

*Belknap*, set off from Strafford county, named for Rev. Dr. Jeremy Belknap, the revered historian of New Hampshire, and incorporated December 22, 1840 ; 11 towns ; Laconia, shire town.

*Carroll*, formed from towns of Strafford and Coös counties, was named for Charles Carroll of Carrollton, Md., the last signer of the Declaration of Independence to die, and incorporated December 22, 1840 ; 19 towns ; Ossipee, shire town.

*Coös*, the northern part of Grafton county, was named for a tribe of Indians inhabiting the upper valley of the Connecticut river, known as Cohoes ; Haverhill was known as Lower Cohoes, and Lancaster as Upper Cohoes. Farmer says Cohoes was a name applied by the Indians to the Connecticut river in the vicinity of Lancaster, and means "crooked" ; the Indians pronounced it as one syllable. Coös was incorporated December 24, 1803 ; 43 towns, grants, and locations ; Lancaster, shire town.

*Merrimack*, formed from towns of Rockingham, Hillsborough, and Grafton counties, was named for the river passing through it, which is of Indian origin, and incorporated July 3, 1823 ; 27 towns ; Concord, shire town.

*Sullivan*, the northern part of Cheshire county, was named for Gen. John Sullivan, of revolutionary memory, a native of Ireland, and President of New Hampshire under the constitution of 1724, and was incorporated July 5, 1827 ; 15 towns ; Newport, shire town.



THE FOURTH DIMENSION. What are some of the demonstrations and illustrations which prove "the fourth dimension in space?" (N. AND Q., Vol. IV, p. 325.) X. Y. Z.

Why not carry out the series? (See Vol. VI, p. 362.)

L. H. AYMÉ, Chicago, Ill.

I have examined the articles above on "the fourth dimension," but I make the the series thus :

	Point.	Line.	Square.	Cube.	4th.	5th.	6th.	7th.	8th.	9th.	10th.	Nth.
Point,	1	2	4	8	16	32	64	128	256	512	1024	2nth
Line,	0	1	4	12	32	80	192	448	1024	2304	5120	x
Square,	0	0	1	6	24	80	240	672	1492	4608	11520	y
Cube,	0	0	0	1	8	40	160	560	1792	5376	15360	z
4th,	0	0	0	0	1	10	60	280	1120	4032	13440	m
5th,	0	0	0	0	0	1	12	84	448	2016	8064	p
6th,	0	0	0	0	0	0	1	14	112	672	3360	q
7th,	0	0	0	0	0	0	0	1	16	144	960	r
8th,	0	0	0	0	0	0	0	0	1	18	180	s
9th,	0	0	0	0	0	0	0	0	0	1	20	t
10th,	0	0	0	0	0	0	0	0	0	0	1	v
Nth,	0	0	0	0	0	0	0	0	0	0	0	w

You will notice this table is somewhat different from that given by L. H. AYMÉ, and I think this table is correct as it stands all the tests I have applied to it, while his does not.

B. A. MITCHELL, JR., Philadelphia, Pa.

INSCRIPTION ON SOLDIERS' MONUMENT. Can you inform me where the inscription came from which encircles the Soldiers' Monument at Manchester, N. H.? It is in Latin, and as follows :

*Dulce et decorum est pro patria mori.*

ISRAEL.

The inscription quoted by ISRAEL was proposed by H. W. Herrick, a designer and engraver of this city. It is translated :

"It is sweet and glorious to die for one's country."

Homer gives us a similar line in the *Iliad*, Book xv, line 583, Pope's translation :

"And for our country, 'tis a bliss to die."

QUOTATION ON SOLDIERS' MONUMENT, MANCHESTER, N. H. (Vol. VII, p. 50). The quotation on the monument was not suggested nor selected by Mr. H. W. Herrick. He prepared the *inscription*, which has already been published in N. AND Q. (Vol. III, p. 211). The quotation,

*Dulce et decorum est pro patria mori,*

"It is sweet and glorious to die for one's country,"

is from Horace's ode *To his Friends*, Book III, Ode II, first line of the fourth stanza. The line from Homer's *Iliad*, Bk. xv, l. 583, is a close resemblance, in sentiment, certainly,

"And for our country, 'tis a bliss to die."

ALANSON.

THOMAS L. HARRIS'S PUBLISHED WORKS. (Vol. VI, Supplement.) The following have been received since the publication of the catalogue in December, 1889:

The Millennium Age. Twelve discourses on the spiritual and social aspects of the times; extemporaneously spoken in the Marylebone Institute, London, February and March, 1860: 1. The Expectation of the Creature; 2. The Response of the Creator; 3. Millennial Religion; 4. Millennial Society; 5. Revolutions that Precede the Millennium; 6. The Second Visibility of Jesus; 7. The Redeemed Body; 8. Apostolic Gifts Compared with Millennial Blessings; 9. Universal Peace; 10. Christ Omnipresent and Omnipotent in Mind and Matter; 11. Deaths and Resurrections; 12. Signs that Precede the Coming. Phonographically reported by T. A. Reed. 12mo. pp. 264. New York.

The Personal Form of the Holy Spirit Considered. A Lecture; 12mo. pp. 24. London.

The Transition Age; from an unpublished poem. 8vo. pp. 4. 1851

"PLUS-ONE SAYINGS." Thirteen is called a "Baker's Dozen."  
The Second Adam (man) was "the Lord from heaven" (1 Cor. xv, 47.)  
The Fifth Monarchy Men are those who look for a universal empire.  
The Fifth Wheel of a Coach is that which is entirely useless.  
The Eighth Wise Man of Greece was "Socrates," the philosopher.  
The Eighth Wonder of the World, discovery and uses of electricity.  
The "Ninth Bridgewater Treatise" was by Charles Babbage.  
The Tenth Muse was "Sappho," poetess, cotemporary with Solon.  
The Eleventh Commandment is "Attend to your own affairs."  
The Thirteenth Labor of Hercules was the sinking of Atlantis.

ELLEN D. T.

# The Path of Rectitude,

OR

# Ye SAMIAN Y.

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A PAPER READ BEFORE THE MASSACHUSETTS COLLEGE, SOCIETAS ROSIORUCIANA.

By S. C. GOULD, VIII<sup>o</sup>

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Pythagoras is said to have been born in the island of Samos and flourished 600 B. C. Jamblichus says he traveled into Egypt, and on his way thither visited Phœnicia, conversed with the priests of that country and was initiated into their mysteries. He spent twenty-two years in Egypt, and is said to have attended upon the instructions of the followers of Zoroaster. On his return to Samos he instituted his esoteric and exoteric schools of instruction, and taught many of his doctrines by symbols, the celebrated *Golden Verses* being attributed to him; but the *Pythagoric Symbols* contain most of his philosophy, and have attracted the attention of the poet and the mystic. Jamblichus has given us, on two authorities, more than fifty; the 13th symbol being, "Speak not about Pythagoric concerns without *Light*." Several explanations have been put upon some of these symbols by some of his more modern followers, while of other symbols there can be no doubt as to the lessons he designed to teach. The one of all others, which has attracted the attention of the divine, the philosopher, the poet, and the mystic, is that one which is so characteristic of human life:

*Remember that the paths of Virtue and Vice resemble the letter Y.*

The letter  $\Upsilon$  (or Greek *Upsilon*) was taken by Pythagoras as an apt illustration of human life. The perpendicular or stem symbolizes the early part of life, when the character is unformed, and the path of vice or of virtue is yet undeveloped. The right-hand branch, which is the narrower one, represents "the steep and thorny path of virtue." The left-hand branch being broad, symbolizes the "easy road to vice."

The path of virtue was called by Pythagoras the "Golden Bough," and is referred to by Virgil (*Æneid* vi, 137). The bough when broken

from the myrtle and carried in the hand is a passport to the infernal regions, because it triumphs over death and hell. It is called golden on account of its excellency, and was broken off so that the bough will represent the letter  $\Upsilon$ , the figure in which a tree shoots up its branches. Hesiod refers to the Samian  $\Upsilon$ , in *Works and Days* (288) and gives the same explanation, as also several other poets.

Let us glance at some of the literature since the time of Pythagoras and quote a few allusions to this remarkable symbol and its explanations by those who have noted its symbolic application. Jesus seems to have made use of it with much emphasis in his "Sermon on the Mount." He says :

"Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat ; because strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it."—*King James, Matt, vii, 13-14.* \*

The pious poet Dr. Isaac Watts paraphrased these texts into a stanza of one of his hymns, which are familiar to all (b. II, h. 158) :

"Broad is the road that leads to death,  
And thousands walk together there ;  
But wisdom shows a narrow path,  
With here and there a traveler."

The Bhagavad Gîtâ (The Lord's Day) an ancient Sanskrit poem, p. 76, says :

"Light and darkness are esteemed the world's eternal ways ; he who walketh in the former path, returneth not—he goeth immediately to bliss ; whilst he who walketh in the latter, cometh back again upon the earth, or is subjected to further transmigrations."

Homer also notes the manner in which Jove allots to human life, from two golden urns, the vicissitudes through which we pass :

"Two urns by Jove's high throne have ever stood,  
The source of evil one, and one of good ;  
From thence the cup of mortal man he fills,  
Blessings to these, to those distributes illa—  
To most he mingles both."—*Iliad xxiv, 664-668.*

\* Other translations differ slightly in construction, as one will observe from the following :

"Enter ye in by the strait gate ; for wide is the gate and broad the way which leadeth to destruction ; and many are they that walk in it. How small the gate and scartened the way that leadeth to life, and few they who find it."—*Murdock's Syriac Translation.*

"Enter in through the narrow gate, for wide is the gate of destruction, and broad that way leading thither ; and many are they who enter through it. How narrow is the gate of life ! how difficult that way leading thither ! and how few are they who find it."—*Emphatic Diaglott.*

"Enter ye in through the strait gate, for broad the gate and spacious the way leading to destruction, and many are they coming in through it. For strait the gate and afflicted the way leading into life, and few are they finding it."—*Julia E. Smith's Translation.*

Aulus Flaccus Persius, a famous Stoic philosopher, and a contemporary with Lucan and Seneca, wrote six animated, and often beautiful *Satires*, in two of which he says :

" To thee, besides, the letter that divides the Samian branches, has pointed out the path that rises steeply on the right-hand track."—*Satire* iii, 56.

" At the time when the path is doubtful, and error, ignorant of the purposes of life, makes anxious minds hesitate between the branching cross-ways."—*Satire*, v, 35.

" And where the Samian Y directs thy steps to run  
To Virtue's narrow steep, and broad-way Vice to shun."  
—*Dryden's Trans.*

" And, sure, the letter where, divergent wide,  
The Samian branches shoot on either side,  
Has to your view, with no obscure display,  
Marked, on the right, the strait but better way."—*Gifford's Trans.*

Rowe paraphrases the allusion of Persius in a memorial stanza to the rising youthful generations :

" There has the Samian Y's instructive make  
Pointed the road thy doubtful foot should take ;  
There warned thy raw and yet unpractised youth  
To tread the rising right-hand path of truth."

Decius Magnus Ausonius, a poet of the fourth century, thus speaks of the Samian Y :

" The boughs represent the doubtful Y, or two paths of Pythagoras."—*Idyll*, xii, 9.

Pope refers to the Pythagorean letter in that characteristic poem the *Dunciad* (ls. 151-152) :

" When reason, doubtful, like the Samian letter,  
Points him two ways, the narrower is the better."

Shakespeare makes Ophelia say in *Hamlet* (Act i, Sc. iii, l. 51) :

" Show me the steep and thorny way to heaven."

Publius Virgilius Maro puts words in the Cumæan Sibyl's mouth, when she addresses Æneas, that partake of the same symbol :

" The gates of hell are open night and day ;  
Smooth the descent, and easy is the way." †

Again the Cumæan Sibyl points out the way to Æneas and says :

" 'Tis here the different paths, the way divides ;  
The right to Pluto's golden palace guides ;  
The left, to that unhappy region tends,  
Which to the depth of Tartarus descends."—*Æneid*, vi, 726-729.

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† \* \* Facilis decensus Averni.—*Æneid* vi, 126.

The oracles of Apollo, as quoted by Eusebius from Porphyry, gives us some of the most ancient records of the rites of the ancient mysteries, which lay at the foundation of our ancient and honorable fraternity. Porphyry gives two remarkable oracles, as follows :


1. "The way to the knowledge of the *divine nature is extremely rugged, and of difficult ascent.* The entrance is secured by *brazen gates*, opening to the adventurer ; and the roads to be passed through, *impossible to be described.* These, to the *vast benefit of mankind*, were *first marked out* by the Egyptians."

2. True wisdom was the lot only of the Chaldeans and Hebrews, who worshipped the governor of the world, the *Self-existent Deity*, with pure and holy rites."

Thomas Taylor, the great Platonist, who translated the works of Jamblichus on the mysteries of the Egyptians, Assyrians, and Chaldeans, has paraphrased the foregoing oracles, agreeable to the original, as follows :

"The path by which to Deity we climb,  
Is arduous, rough, ineffable, sublime ;  
And the strong, massy gates through which we pass,  
In our first course, are bound with chains of brass.  
Those men the first, who, of Egyptian birth,  
Drank the fair waters of Nilotic earth,  
Disclosed by actions infinite the road,  
And many paths to God, Phœnicians showed ;  
This road the Assyrians pointed out to view,  
And this, the Hebrews and the Chaldeans knew."

Lucian, a Greek priest, says that the Egyptian are said to be the first among men that had a conception of the gods, and a knowledge of *sacred names*. The first oracle treats of the *knowledge* of the true God, and the second treats of his *public worship*. The frights and terrors to which the neophytes were exposed in the ancient mysteriss, gave birth to all those metaphorical terms of *danger* and *difficulty* so constantly employed by the Greek writers, whenever they speak of the communication of the true God.

There is an *asterism* of the letter Y exactly in the urn of Aquarius, the *Waterman*, one of the signs of the Zodiac. The equinoctial colure passes through the letter. It is perfectly formed with four stars of the third magnitude, and according to Burritt is on the meridian the middle of October. The ancient Egyptians supposed the setting or disappearance of Aquarius caused the Nile to rise by the sinking of his urn in the water, therefore Father Kircher allotted the sign of Aquarius to Reuben, because his father Jacob told him he was "unstable as water" (Gen. xlix, 4), . Nimrod says Aquarius is Enoch.

C. L. Reinhold, in his work on "The Hebrew Mysteries," claims that the whole Mosaic religion was an initiation into the mysteries, and that he, who was "learned in all the wisdom of the Egyptians" (Acts vii, 22), instructed the tribes in much of his knowledge. Origen tells us the "Book of Jannes and Mambres" was a secret book that the world has lost. It was in the possession of Jethro, who was Pharaoh's private secretary, and subsequently the father-in-law of the great adept. Godfrey Higgins says that when the priest placed his hand on the candidate for orders or initiation, he *Samached* him; that is he marked him with the Hebrew final M (standing for 600) which has a recondite meaning. Thus, it is said of Joshua that "Moses samached him, laying his hands upon him" (Deut. xxxiv, 9).

The M final (Muin) is used but once in the Hebrew Scriptures, except at the end of a word (Isaiah iv, 6), *Imrbe*, and Higgins, Kenealy, Cassini, Faber, and others believe that it was the prophecy of "the Golden Age as sung by Virgil, \* and Pope †.

We must bear in mind also that the "father of the faithful" came up from "Ur of the Chaldees," and is the first Hebrew, or *passenger*, that we have record of. His traditional work, "Sepher Yetzirah," gives the "thirty-two paths of wisdom." Aleph, Mem, and Shin are the three mothers (air, water, and fire), which symbolize the triple path (*trivía*), of the ancients.

The Royal Arch owes its name to the semicircle made in the heavens by the sun (Osiris), from the vernal to the autumnal equinox. The crown of Infula gives us the arch, or "circle," that was once "drawn over the face of the deep." Lucian cites the proverb, *Arché hemisu pantos*, "Archa is half of the All." John Howard Carey, in the "Restoration of the Earth's Lost History," says that in the ancient mysteries, the *Autopsia* was displayed at the end of the sixth day when the neophytes had arrived at Elysium.

Parkhurst, the highest authority on Hebrew, says the correct rendering of the word *Yaschar*\* is that given in the Septuagint (*tou biblou tou enthous*), "The Book of the Right Road." Dr. F. V. Kenealy, in that remarkable work of *cryptic* lore entitled "The Apocalypse of Oannes," p. 280, says the genuine book was a *secret book*, and cites Josephus to show it was a crypt of the Hebrews. Kenealy says *En arche ho Logos* ("in ancient times was the *Word*") was the

\* *Ecologue*, iv, 6. † *Messiah*.

introduction to a *revelation* of Enoch, and believes that Swedenborg refers to the book when he speaks of the Ancient Word : " Seek for it in China, and perhaps you will find it there among the Tartars."

It has been an open question whether the wisdom-religion passed from *Thebes* to *Thibet*, or vice versa, two words of very similar origin. The " Royal Arch" has its root-words the same as *the ancient kings*.

The name Enoch is explained by Hebrew scholars to mean *the initiator* or *instructor*, while his Arabain name was Edris (Korân ix) and means *the learned*. The Royal Arch of Enoch, according to K. R. H. Mackenzie, is identical with that of Solomon and the " Ninth Arch." Egyptian masonry is said by Cagliostro, to have been instituted by Enoch. By some he is identified with Thoth, or Hermes Trismegistus, " the thrice greatest." The author of " Manifest Destiny " says he was the Thoth-Hermes, or *Thothmes*, and known as such on the royal or *kingly* records.

Jacob Bryant in his work, " Philo Judeus and the Logos" (p. 285), says that the Chinese of old had an emblem representing the Samian Y, from which they taught the great lessons of life, and that its mysteries were explained in a book called the " Y-King—the Book of Y which is extraordinary."

The authorship of " The Book of Y " is ascribed to Fo-hi. It contains his Lineations arranged in " sixty-four hexagrams," or symbols of all philosophy. It is said Pythagoras was familiar with their construction, and based his Pythagoric Symbols on them. According to William Enfield, in " History of Philosophy," p. 230, Jamblichus places this symbol of " the Samian Y " last, as the sum of all the others—

#### THE GOLDEN BOUGH OF PYTHAGORAS.

" Remember that the paths of Virtue and Vice resemble the letter Y."

#### THE GOLDEN RULE OF CONFUCIUS.

" Do unto another what you would he should do unto you ; and do not unto another what you would not should be done unto you. Thou needest only this law alone ; it is the foundation and principle of all the rest."

#### THE GOLDEN RULE OF ZALEUCUS.

" Let every mortal man avoid what may lead him into disgrace, before the Heavenly Ruler, more anxiously than the minor evil of poverty ; for honor is bestowed by all the wise on him who prefers justice to mere wealth."



"The Book of Fo," another Chinese work written by an ancient Buddha, which Dr. Kenealy thinks was about A. M. 1800, has the following account of a patriarch who flourished 1,000 years prior to that date :

YE ORDINANCES OF Y.

"A thousand years were gone, and men had increased greatly, and new colonies again went forth into new lands, and sought productive gardens for themselves. They appointed chiefs and patriarchs, and founded and gave a name to tribes. They passed through new and different climates, and journeyed farther and father on. They learned the first arts of civilized life : to muzzle cattle to sow corn ; to clear the sylvan wilderness, and cross the river and lakes. And this law did Y proclaim who was the most *ancient father* of the emigrants : 'The veil of a woman is a sacred thing ; let no man touch it with a profane hand.' Y also instituted marriage, and proclaimed it to be a holy thing, and ordained that every parent of a child should protect and love it all his days. That there might be no dissension among families, he ordered that the father should be head and ruler, and after him the mother of the household, and after her the eldest son, and after him the next in years among the sons ; and over the daughter the eldest born daughter, governing in subjection to her mother, until all the family were distributed in their places. These were the ordinances of Y."

This patriarch or *ancient father*, named Y, was no other than the antediluvian Enoch who instructed the people to walk in the path of Virtué rather than Vice. "Enoch walked with Yahveh," and we are told that "He died not." Dr. Kenealy believes that he was re-born in spirit, if not in body, in each succeeding Naros. Possibly this may have been the theory of the person who has another rendering of Solomon's advice in Proverbs xxii, 6.

We are told by S. L. MacGregor Mathers, in his work "The Kabalah Unveiled" (p. 105), that the admonition, "Train up a child in the way he should go," is also rendered in another form :

"Enoch hath been made into a boy again, according to his path."

The editor of the works of William Law, the theosopher, begins that work by saying :

"The time is born for Enoch to speak, and Elias to work again."

In the alphabet of Hermes the letter Y was represented by two perpendicular parallel lines (||),\* and was the symbol for "the path of rectitude," called by Enoch "*the Paths of Uprightness*" (lxxxii, 4). Samothrace (Thracian Samos), according to a scholiast in Apollo-

\* Hammer's "Translation of Ancient Alphabets."

nus Rhodius, was settled by a colony from Ionian *Samos*, and the Samothracians were famous for the worship of the ancient Cabiri, a wisdom-religion full of mystery with which no doubt Pythagoras was familiar. The Cabiri are usually reckoned as four, and whose names are thought to be of Egyptian origin, namely, *Axieros*, "the all-powerful one"; *Axiokersos*, "the great fecundator"; *Axiokersa*, "the great fecundatrix"; *Casmillus*, "the all-wise." Münter and Schelling trace the etymology of the last to *Cadmiel*, "he who stands before the Deity." Josephus says that he entered within the veil once a year (Wars b. v, ch. § 7) and pronounced the omnific word. The year, 365 days, has occult numeral connection with *Belenos*, *Meithras*, *Abrazas*, and the *Age of Enoch*, who built the nine-arch temple under ground.

Dr. Kenealy says the "Golden Bowl" (Eccl. xii, 6) was a book of arcane secrets, and the "Golden Apples of the Hesperides" a cryptic volume containing a drama of archaic symbols, taught by Enoch before the continent of Atlantis disappeared. The "Golden Ass" of Apuleius is a famous mystical romance which was written *sub-rosa* to symbolize the the final *restoration* of the race. The ninth labor of Hercules was to secure the "Golden Girdle" from the Amazons, which according to several mystics was a pre-Atlantean cryptic volume. One of the Hermetic volumes, "*Aureas*, or the Golden Secret," was a subject allied with the Rosy Cross, and several others.

Charles T. Beke, in his work, "The Idol of Horeb," says it was a "Golden Cone," and not *calf* as translated; and that it was a symbol of Elohim, to represent the flame in the bush, and its secret meaning is not known to the profane. (Ex. xxxii, 4.)

The ceremonies, and lessons taught by the Royal Arch, are of very archaic date, and much "more ancient than the Golden Fleece or Roman Eagle." Daniel Smith, author of the "Ancient Ones of the Earth" (p. 58,), says the "Golden Wedge of Ophir" (Isaiah xiii, 12) is a book, symbolizing "the Word," and the true form of the wedge was like the Hebrew letter *Jod* (Y). He says Joshua (vii, 21,) wrote "*tongue of gold*," which is obvious to all who have *searched the word*.

#### THE OATH OF PYTHAGORAS.

"By that pure Holy, Four-Lettered Name on high,  
Nature's sternal fountain and supply,  
The parent of all souls that living be,  
By Him, with faithful oath, I swear to Thee."

*Lux tua, via mea.*

*From the "Clavicle" of King Solomon.*

"I, Solomon, King of Israel and Palmyra, have sought and obtained in part the Holy Chokmah, which is the wisdom of Adonai. I have become king of the spirits of heaven and of earth; Master of the inhabitants of the air, and the souls of the sea, because I procured the ray of the golden gate of light. I have accomplished great things by the virtue of the *Schem-Hammephorasch*, and the *thirty-two paths* of the 'Sepher-Yetzirah.' *Number, weight, and measure* determine the form of things. Substance is one and God created it eternally. Happy is he who knows the letters and numbers; numbers are the ideas, and ideas are the forces, and forces are *Elohim*. The synthesis of *Elohim* is *Schem*; *Schem* is one, and its pillars are two; its power is three; its form four. Its reflection gives eight, and eight multiplied by three gives the twenty-four thrones of Wisdom. On each throne rests a crown of three jewels; each jewel bears a name; each name is an absolute idea. There are seventy-two names on the twenty-four crowns of *Schem*. Thou shalt write these names on the thirty-six talismans; two on each talisman; one on each side. Thou shalt divide these talismans into four series, of nine each, according to the number of the letters of *Schem*. On the first series engrave the letter *Yod*, the figure of the blooming rod of Aaron. On the second series engrave the letter *He*, the figure of the cup of Joseph. On the third series engrave the letter *Vau*, the figure of the sword of David (my father). On the fourth series engrave the letter *He*, the figure of the Jewish Shekel. The thirty-six talismans will be a book which will contain all the secrets of wisdom, and by their diver combinations, thou wilt be able to move the genii and make angels speak."

*A Legend of Enoch.*

In the "Cosmodromium" (pp. 104-105), of Dr. Gobelin Persona, the following narrative occurs, in his account of Alexander the Great when in India :

"And now Alexander marched into other quarters, equally dangerous; at one time over tops of mountains, at another through dark valleys, in which his army was attacked by serpents and wild beasts, until after three hundred days he came into a most pleasant mountain, on whose sides hung chains or ropes of gold. This mountain had two thousand and fifty steps, all of purest sapphire, by which one could ascend to the summit, and near this Alexander encamped. And on a day, Alexander with his Twelve Princes ascended by the afore-named steps to the top of the mountain, and found there a Palace marvellously beautiful, having Twelve Gates, and seventy windows of he purest gold, and it was called the Palace of the Sun, and there

was in it a Temple all of gold, before whose gates were vine trees bearing bunches of carbuncles and pearls; and Alexander and his Princes having entered the Palace, found there a man lying on a *Golden Couch*; he was very stately and beautiful in appearance and his head and beard were white as snow. Then Alexander and his Princes bent the knees to the Sage who spake thus: 'Alexander, thou shalt now see what no earthly man hath ever before seen or heard.' To whom Alexander made answer: 'O Sage, most happy, how dost thou know me?' He replied: 'Before the wave of the deluge covered the face of the earth, I knew thy works'; He added:

Wouldst thou behold the most hallowed Trees of the sun and moon which announce all future things?' Alexander made answer: 'It is well, my lord; greatly do we long to see them.' To which the Sage replied: 'If ye be pure from all contamination with women, then, indeed, it is lawful for ye to see these Trees.' Alexander answered: 'We be pure.' The Sage said: 'Put away your rings and ornaments; *take off your shoes*, and follow me.' Alexander did so, and choosing out *three* from the Princes, and leaving the rest to await his return, he followed the Sage, and came to the Trees of the Sun and Moon. The Tree of the Sun has leaves of red gold, the Tree of the Moon has leaves of silver, and they are very great; and Alexander, at the suggestion of the Sage, questioned the Trees, asking, 'if he should return in triumph to Macedon?' To which the Trees gave answer: 'No,' but that he should live a year and eight months, after which he should die by a poisoned cup.' And when he inquired: 'Who was he who should give him that poison?' He received no reply, and the Tree of the Moon said to him that his mother, after a shameful and unhappy death, should lie long unburied, but happiness was in store for his sisters. Alexander was much grieved at this; but the Sage commanding him, he went back with his Princes, and returned by the way he had come; whereupon the Sage lying down again upon the couch, said to Alexander: 'Get thee back, for unto no one is it permitted to advance farther.'

And from these things, I am of the opinion, that this Sage must have been *Enoch*, who, before the deluge, was translated by God and is reported to be yet alive upon earth.

Of that Sage, a letter from Alexander to Aristotle says that he would not allow him to offer incense to these Trees, or to sacrifice any animal, but only to kiss the trunk of each Tree, and to think while he kissed, what question he would have answered."

Dr. E. V. Kenealy says the "Palace of the Sun," mentioned here, was a Temple of God, in which was a *Secret Book* and the "Book of Enoch," called the Trees of the Sun and Moon, and were consulted in olden times as Oracles, by those who sought to obtain knowledge of the future.

*Epitaph on Adam.*

This epitaph is found in the "Historia Ecclesiæ Antediluvianæ,"  
by Gabriel Alvarez. Paris, 1713.

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,  
was formed to govern the earth,

ADAM,

The son of None, father of All, the step-father of All  
and of himself.

Having never wailed as a child, he spent his life in weeping,  
the result of penitence.

Powerful, Wise, Just, Immortal.

He sold for the price of disobedience,

Power, Wisdom, Justice, Immortality

Having abused the privilege of Free-Will,

which weapon he had received for the preservation of

KNOWLEDGE AND GRACE,

by one stroke he struck with death himself and all the human race.

The Omnipotent Judge,

Who in His Justice took him from Righteousness, by His Mercy  
restored him whole again; by whose goodness it has fallen out  
that we may call that crime happy, which obtained so great

A REDEEMER.

Thenceforth Free-Will, which he in happiness used to bring forth  
Misery, is used in Misery to bring forth

HAPPINESS.

For if we, partakers of his pernicious inheritance,  
partake also of his penitential example,  
and lend our ears to salutary counsels,

then we

(who by our Free-Will could loose ourselves)

can be saved by the

Grace of the Redeemer, and Coöperation of our Free-Will.

THE FIRST ADAM LIVED TO DIE.

THE SECOND ADAM DIED TO LIVE.

Go, and imitate the penitence of the First Adam.

Go, and celebrate the Goodness of the

SECOND ADAM."

*A Legend of Sethe.*

This legend is found Dr. J. M. Neale's "Collections," London, 1847

"The Cristene Men, that dwellen bezond the See, in Grece, seyn that the Tree of the Cros, that we callen cypresse, was of that Tree, that Adam ete the Appulle of; and that synde thei writen. And thei seyn also, that here Scripture seythe, that Adam was seek, and seyde to his Sone Sethe, that he scholde go to the Aungelle, that kepte Paradyss, that he wolde senden hym *Oyle of Mercy*, for to anoynte with his Membres, that he myghte have hele. And Sethe wente. But the Aungelle wolde not late hym come in, but seyde to hym, that he myghte not have of the *Oyle of Mercy*. But he toke hym htree Greynes of the same Tree, that his Fadre ete the Appulle offe; and bad hym, as sone as his Fadre was ded, that he scholde putte these three Greynes undre his Tonge, and gave hym so and he dide. And of these three Greynes sprong a Tree as the Aungelle seyde that it scholde, and bere a Fruyt, thorghe the whiche Fruyt Adam scholde be saved. And whan Sethe cam azen, he fonde his Fadre nere ded. And whan he was ded, he did with the Greynes, as the Aungelle bad hym; of the whiche sprongen three Trees, of the whiche the Cros was made, that bere gode Fruyt, and blessed our Lord Jesu Crist; thorghe whom, Adam and alle that comen of hym, scholde be saved and delyvered from drede of Dethe withouten ende, but if they dye it be thei own defaute."

*Legends of Adam.*

Jacobus Vitriacus, in his "Jewish History" (ch. lxxxv), has the following legend:

"There are in that land (Palestine) wonderful trees, which for their par-excellence are called Apples of Paradise, bearing oblong fruit, very sweet and unctuous, having a most delicious savor, bearing in one cluster more than a hundred compressed berries. The leaves of this tree are a cubit long and half a cubit wide. There are three other trees, producing beautiful apples or citrons, in which the bite of a man's teeth is naturally manifest, wherefore they are called 'Adam's Apples.'"

Eisenmenger, in his works (i, pp. 376-377), has the following:

"The angel Raphael had instructed Adam in all kinds of knowledge out of a book containing mighty mysteries. In that book were seventy-two parts, and six hundred and seventy writings which were known; but from the middle to the end were one thousand five hundred hidden secrets of Wisdom. This book Adam preserved and read in daily; and he left it to his son Seth; Seth to Enoch; Enoch to Noah; and from Noah it descended to Abraham."

ROBINSON CRUSOE—ALEXANDER SELKIRK—DANIEL DE FOE. Were these characters one and the same person ? (N. AND Q., Vol., VI, p. 348.) ALONZO.

Alexander Selkirk, a native of Scotland, left on shore at Juan Fernandez (an island in the south Pacific ocean), by Captain Stradding, in November, 1704, lived alone until he was discovered by Captain Woodes Rogers in 1709. He died lieutenant of H. M. S. *Weymouth*, 1723. A monument to his memory was erected on the island in 1868, then colonized by Germans. From his narrative Daniel De Foe is said to have derived his "Adventures of Robinson Crusoe," first published in 1719. De Foe, speaking in the person of his hero, informs the reader that "the Story, though allegorical, is also Historical, and that it is the beautiful Representation of a life of unexampled Misfortunes, and of a Variety not to be met with in the World. There is a man alive, and well known too, the actions of whose life are the just subject of these Volumes, and to whom all or most Part of the story directly alludes."

De Foe, in 1710, resided at Stoke-Newington, and appears to have been comfortable in his circumstances. The last volume of the "Review" was closed in 1712. In a long preface to this volume De Foe has a most eloquent defence of this work, and of the mode in which he had conducted it. Nothing could be finer, more manly, or more conclusive. In allusion to his sufferings, during the progress of the work, he says : I have gone through a life of wonders, and am the subject of a vast variety of providences ; I have been fed more by miracles than Elijah when the ravens were his purveyors. I have some time ago summed up my life in this distich :

*No man has tasted suffering fortunes more,  
And thirteen times I have been rich and poor."*

There can be no doubt that the idea of the work was suggested to De Foe by the story of Alexander Selkirk, which had been given to the public seven years before. The enemies of De Foe charged him having obtained this man's journal, and from its contents producing "Robinson Crusoe." The truth is, De Foe was as much indebted to Selkirk for the materials used in his immortal work, as was Vandyke for his portrait to the colorman who furnished him with pigments.

MRS. L. T. GEORGE, Chicago, Ill.

*Remarks on the Probable Origin of the  
Decimal Notation.*

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Probably no discovery of science, or in art, is a brighter product of the human mind than our decimal system of notation. It is but natural that a system possessing such transcendent advantages over any other should have various claimants for its origin. The honor of its invention, has been claimed for the Greeks, Chaldeans, Egyptians, and Arabs, but the profoundest researches of mathematicians and philologists have at length awarded the honor to the Hindoos. As the Arabs early introduced into Europe the characters of our system of notation; the nine digits and the cypher, it came to be known as the Arabic method of notation. The Arabs themselves lay no claim as the inventors of the system, but all their writers state that their knowledge was derived from the East.

The Hindoos claim these symbol of their notation to be of divine origin, which indicates that their earliest use antedates all existing records. The sacred books of the Hindoos, which have been in the hands of the priests for centuries, contain the numeral characters quite similar in form to those now in use. The origin of these symbols, like that of the system, is veiled in obscurity. As regards the origin of these numerals, the only three theories now regarded as worthy of notice are :

1. That they are formed by the combination of straight lines, as the primary representation of numbers.
2. That that they are formed by the combination of angles.
3. That they are the initial letters of the Hindoo numerals.

The last of these theories is the most recent, and we think the most probable. Dr. Edward Brooks, the author of that most admirable work, the "Philosophy of Arithmetic," supports this view by such authority as Princeps, a profound Sanscrit scholar, and also Max Müller. This follows the general law of representing numbers by letters, after the analogy of the Roman, Greek, and Hebrew systems.

This theory does not account for the origin of the zero, the most important character of them all. Max Müller says :

"It would be highly important to find out at what time the naught first occurs in Indian inscriptions. That inscription would deserve



to be preserved among the most valuable monuments of antiquity, for from it would date in reality the beginning of true mathematical science, impossible without the naught, nay, the beginning of all the exact sciences, to which we owe the invention of telescopes, steam-engines, and electric telegraphs."

A sort of mystery hung over the practice of using the *cipher*, which has been imprinted on the language ; and we still speak of *cipher* or *deciphering*, as if in allusion to some dark or concealed art. The Hindoos had no knowledge of the decimal scale descending, and their management of fractions was cumbrous and tedious.

Another claim to the origin of our denary system is worthy of notice. Of all the systems of numerical words that of Thibet must be admitted to be the most simple in its structure, and most nearly approaches to our arithmetical notation of *local* value. It is not to be wondered at that some have suggested the probable origin of our decimal system from that country. We give here the first 29 numerals as given incidentally by Turner in his observations of the Thibetan months and callendar :

1, Cheic.	10, Chutumbha.	20, Gnea chutumbha.
2, Gnea.	11, Chucheic.	21, Gnea cheic.
3, Soom.	12, Chugnea.	22, Gnea gnea.
4, Zea.	13, Chusum.	23, Gnea soom.
5, Gna.	14, Chuzea.	24, Gnea zea.
6, Tru.	15, Chugna.	25, Gnea gna.
7, Toon.	16, Chutru.	26, Gnea tru.
8, Ghe.	17, Chutoon.	27, Gnea toon.
9, Goo.	18, Chughe.	28, Gnea ghe.
	19, Chugoo.	29, Gnea goo.

From 21 to 29 the name for 2 acquires a value from position in a manner which bears the closest analogy to our notation. Dr. Peacock, who has written the ablest article on arithmetic to be found in our language, claims its superiority to all other methods of word-notation, but its want of resemblance to the words applied to numerals of the western nations cannot be said of the Sanscrit names. The following are the names of the first ten Sanscrit numerals :

1, Eca.	3, Traya.	5, Ponga.	7, Sapta.	6, Nova.
2, Dwan.	4, Chatur.	6, Shata.	8, Ashta.	10, Dasa.

It is said that the Arabians and Persians had no word to express the period above a thousand. These people expressed 1,000,000 by

saying a thousand thousand, and the next higher period by repeating the thousand three times. An old author of arithmetic, says Dr. cock, to express  $10^{63}$ , made use of by Archimedes in his "Arenarius," said, ein tausend tau tau tau tau tau tau tau tau tau tau tau tau tau tau tausand mahl tausend.

The following shows the great extent to which the Sanscrit numeral language can be carried :

1, Eca.	$10^3$ , Sahasra.	$10^6$ , Proyuta.	$10^9$ , Abjaorpadma.
10, Dasá.	$10^4$ , Ayusta.	$10^7$ , Coti.	$10^{10}$ , Chorva.
$10^2$ , SÁta.	$10^5$ , Lacsha.	$10^8$ , Arbuda.	$10^{15}$ , Antya.
			$10^{17}$ , Parard'ha.

This luxury of names for numbers, much greater than required for the most extended astronomical calculations, is without parallel in any other language.

The writings of Max Müller, who has given special attention to the Sanscrit, have thrown a flood of light upon the writings and intelligence of the Hindoos. Their invention of the decimal notation is certainly not to be regarded as the product of a feeble mind, but as one of the highest triumphs of inventive genius known in the history of scientific investigation.

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DAY OF THE CAMEL. When was the so-called day of the camel? (N. AND Q., Vol. V, p. 180.)

DAVID M. DRURY.

The "day of the camel" was November 4, 656 A. D. (but according to some others it was 658 or 659), when Talha and Zobeir, rebel Arab chiefs, were defeated and slain by the caliph Ali. Ayesha, Mahomet's widow, friend of the chiefs, was present in a litter on a camel, hence the name.

MRS. L. T. GEORGE.

"ETERNAL FITNESS OF THINGS." Where and by whom was this phrase first used? (N. AND Q., Vol. VI, p. 348.) J. G. T. CRUSE.

The author of this phrase was Dr. Samuel Clarke, a celebrated English philosopher, metaphysician, and divine, born at Norwich, Oct. 21, 1675, died in May, 1729. He says, in his "Evidences of Natural and Revealed Religion:" "The foundation of morality consists in the immutable differences, relations, and eternal fitness of things."

MRS. L. T. GEORGE, Ghicago, Ill.

WHO WAS GEORGE FIELD ? Was Rev. George Field who died a few years ago in Detroit, Mich., the author of "Outlines of Analogical Philosophy," mentioned by Stephen Pearl Andrew, in "Universology," page 629 ?  
ALTRUIST.

Rev. George Field was not the author of the work noted by Andrews, He was a Swedenborgian clergyman and the author of several works remarkable for the development of the phenomena of life and all its ramifications ; his leading book is entitled :

"The Two Great Books of Nature and Revelation ; or, the Cosmos and the Logos ; being a history of the origin and progression of the universe, from cause to effect ; more particularly of the earth and the solar system ; the modus operandi of the creation of vegetables, animals, and man, and how they are the types and symbols by which the Creator wrote the Logos, illustrated by the first chapters of Genesis." 12mo. pp. 502. New York, 1870.

The George Field whose work is noted by Andrews was an English philosopher, and author of various works, several of which appeared in *The Pamphleteer*, published in London, 1811-1820, Nos. I to XXX, in 15 volumes. The following are the titles :

"Tritogenea ; or, a brief outline of the universal system," pp. 101-124. 1816. No. XVII.

"TPITOGENEIA," in a light triangle pointing upward placed over a dark triangle pointed downward, making a six-pointed star, and the whole enclosed in an illuminated cobra.

"Dianoia. The Third Organon Attempted ; or, elements of logic and subjective philosophy," pp. 572-492. 1818. No. XXIV.

"ΔΙΑΝΟΙΑ," in a light right-angle triangle, with right-angle upward, placed over a right-angle triangle with right-angle downward, and the whole enclosed in an elliptical cobra with the wings of an eagle.

"The Analogy of the Physical Sciences Indicated," pp. 117-138. 1810. No. XXIX.

"Outline of Analogical Philosophy ; being a primary view of the principles, relations, and purposes of nature, science, and art." Vol. I, pp. 388 ; Vol. II, pp. 478. 8vo. London. 1839.

Also, "Chromatography," "Chromatics," "*O Logos*," etc.

SIVARTHA OR SIDARTHA. Who is the person who writes and publishes under the name *Sivarttha* or *Sidarttha* ? (N. AND Q., Vol., VI, p. 374.)  
HIERO.

The real name of the person referred to is *Arthur Merton*, of Chicago. He has published various works, *Sepherva*, or "Book of

Israel," June 24, 3468 (1882). *Vonisa*, or "Book of Life," March 31, 6240 A. M. (1885). *Pakad* "Jesus and the Prophets," by "AL-SHAH, June 7-9, 1883. *Sepher Hakeyim*, or "Book of Wisdom," 3468 (1882). *Visona*, or the "Universal Language," 1888.

He believe in the restoration of Palestine to *Israel*, and is now, we think, in Jerusalem, in connection with his mission. Arthur Merton, or *Alshha Sidartha*, was incarnated May 16, 1834.

ULYSSES ; CALYPSO ; CIRCE. What is the explanation of the detention of Ulysses in the Island of Ogygia by Calypso, the "concealer"? Also, how Ulysses was charmed in the Island of *Ææa* by Circe, "the ring"? (N. AND Q., Vol. VI, p. 332.) G. S. C.

To explain intelligently the story of *Odysseia* and its hero is a formidable task. The mystics have one interpretation; the philosophers, another; the natural-phenomenalists, another. The story is a mythos; the characters, personifications. My friend, Robert Brown, Jr., gives a very interesting exposition, quite plausible. Ogygia is a term akin to Okeanos and Agenor, the Archaic, the Primeval. Kalypso, the coverer or concealer, is the daughter of Atlas, the night-sky. She abode in the west, Amenti, Erebus, the world of the beyond. Her "hollow caves" indicate the ancient cave-worship and initiatory rites; whence, their completion was called an *apo-kalypsis*, or coming from the concealment, and *epopteia*, or viewing from above. When Troy fell, and the old life was ended, the warrior went into retirement till summoned forth to the new.

Kirkê, we are told, belongs to the category with Medeia. She and Kalypso were really "goddesses of life, light, and love." She was the Euphratean Istar transferred to European soil. The name means a circle, the round moon; and Aiaia, the moon-country, the motherland, the first receptacle of life.

The party of Ulysses, or Odysseus, it is observed, dwelt with Kirkê, "the full circle of a year," a lunar cycle. The mystic veil of each goddess was the veil of Zeus, shutting in the night. The magic potion was compounded like that of Hekamedè for Nestor, and Metanaira for Démétér at Eleasis, with "baleful drugs" added. Odysseus, leaving Kirkê, repairs immediately to the world of the dead; suggesting that the whole story has direct connection with such matters. In short, we may set down the *Odysseia* as a mythos, allied very closely

to the oriental legends, Pelasgic fables, and old folk-lore of unknown antiquity. They all bear upon the problem of the universe, the experiences of the soul, and the life eternal. A. WILDER, M. D.

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ARAB LEGEND OF A BURIED MONASTERY. Sounds pronounced by natural causes have given birth to many legends. In Scotland the noises of sea-caves are attributed to pipers blowing their bagpipes, and reasons are assigned for the detainment under ground of these musicians. Akin to this is the legend of the Bedouins concerning the "Mountain of the Bell" (Jebel Nagous), in the Desert of Mount Sinai. My guide gave me the following version, which is less elaborate than that reported by other travellers :

"A Bedouin fisherman, going to work one day, met an old man who saluted him and conducted him into the bowels of the mountain. There, to his surprise, he found a monastery, gardens of date palms bearing fruit, and good water. The monks received him kindly, gave him food, and when they dismissed him, made him swear not to disclose the secrets of the monastery. The Bedouin went to his village, Tor, on the Gulf of Suez, near by, and related his discovery. The village people went with him to the spot, but found only a sand-bank ; and they wanted to kill the man who had deceived them. But the sound of the nagous, or wooden gong used by the priests to call the monks to prayer, is still heard issuing from beneath the bank of the sand."

Another Arab declares that the nagous is heard three times a day, morning, noon, and evening, at the hours of prayer ; he crossed himself when the sound was unusually loud.

The fact is that fine blown sand resting against the mountain at a high inclination, now and then slides spontaneously down the slope, and in so doing causes vibrations which yield deep notes. By moving a large quantity of sand down the slope the note can be obtained at will. I found another hill where the same phenomena obtain, and this seriously disturbed the faith of my camel-drivers.

The wooden gong is in daily use by the monks of St. Catharine, on Mount Sinai. In fact, they use three of different sizes, one being struck to call to their daily meal the numerous *cats* who live in the rambling old structures.

The principal nagous is a straight plank about fourteen feet long, and nearly two inches thick, hung horizontally by ropes at points four feet from each end. When struck by a wooden mallet a loud resonance is produced. The cat-nagous is a lighter common board about five feet long used in the same way. These do not displace iron bars and bells, of which a number are in daily use. H. C. BOLTON.

QUESTIONS.

1. Please give translation of the following found written on the fly-leaf of a book entitled the "Ascension of Isaiah the Prophet," printed at Oxford, England, 1819 :

LLEWELLYN.

*Infra nomen meum pono  
Quia librum puden nolo  
Si puden voluissem  
Nomen hic non postuissem.*

2. In Homer's *Iliad*, Book XVIII, lines 47-65, occur the names of the Nereids. Among the names are these :

<i>Amphithoë</i> and <i>Amphinomè</i> ,	<i>Dexamemè</i> and <i>Dynamenè</i> ,
<i>Callianira</i> and <i>Callianassa</i> ,	<i>Clymenè</i> and <i>Glaucè</i> ,
<i>Cymothoë</i> and <i>Cymodocè</i> ,	<i>Fanira</i> and <i>Fanassa</i> .

Eight of these are given in pairs. What is the meaning of these names ?

LOGOS.

3. Why is a "clipper" so called ?

DAVID M. DRURY.

4. Is a native of Canada, Central and South America, when in Europe, Asia, Africa, or Australasia, considered an *American* ? or, only are only natives of the United States considered *American* ?

ALANSON.

5. Give an explanations of these names and *why* so called ; Mohammedans, Mahometans, Koreishites, Musselmans, Moslems, Ishmealites, Islams.

ALANSON.

6. How is the table on the "fourth dimension" (N. AND Q., Vol. VII, p. 51) formed ? Will B. A. MITCHELL, JR., or, L. H. AYMÉ, explain its composition ?

AGNOSTIC.

7. Who is the first person in history, sacred or profane, that was called in English "John" ? "His name shall be called John." Who was the first person called John in any language, whether John, Johannes, Jonah, Ionias, Arjuna, Oannes, etc. ?

JOHN.

8. What flower is associated with the fraternity of *Odd Fellows* ? The Freemasons have their sprig of *Acacia*, the Eleusinians have the *Myrtle*, the Druids have the *Mistletoe*, the Buddhists have the *Lotus*, the Irish societies have the *Shamrock*, etc.

NEOPHYTE.

9. What is meant by the "stone of scone" ?

BURTON.

10. Why do sheep nod their heads when feeding ?

BURTON.

11. Why does every egg have a cell filled with air and for what purpose ?

BURTON.

12. What was the "remarkable planetary configuration" at the birth of Swedenborg, mentioned in the New Church serials ?

R. K. D.

12. Has the time of the appearance of a second satellite to our earth ever been calculated ?

R. K. D.

**MÆLSTRÖMS.** Does there exist at the present time any traces of a *mælström* off the coast of Norway? (N. AND Q., Vol. VI, p. 300.)

HANNAH.

Mælström is Norwegian for "whirling stream." There are above fifty mælströms off the coast of Norway, but the one the Englishmen delight to tremble at is at the foot of the Lofoten Islands, between the islands of Moskenes and Mosken, where the water is pushed and jostled a good deal; and when the wind and tide are contrary, it is not safe for small boats to venture near.

It was thought anciently that the mælström was a subterranean abyss, penetrating the globe, and communicating with the gulf of Bothnia.

MRS. L. T. GEORGE, Chicago, Ill.

**A RAILROAD TRIP FIFTY YEARS AGO.** The following account is descriptive of an early railroad trip.

It is some fifty-three years ago since the first trip was taken on the Albany & Schenectady railroad. The cars were coach bodies from an Albany livery stable, mounted on trucks. The trucks were coupled with chains, leaving two or three feet slack, so that when the train started the passengers were "jerked from under their hats," and in stopping, they were sent flying to their seats. The locomotive fuel was pitch-pine, and a dense volume of the blackest smoke floated toward the train. Those on top of the coaches had to raise their umbrellas; but, in less than a mile the cloth was burned off, and the frames thrown away. The passengers spent the rest of the time in whipping each other's clothes to put out the fire, the sparks from which were as big as one's thumb-nail. Everybody had heard of the trip and came thronging to the track as though a presidential candidate was on exhibition. They drove as close as they could get to the railroad, in order to secure a place to look at this new curiosity. The horses everywhere took fright, and the roads in the vicinity were strewn with the wrecks of vehicles. At first the old stage custom of "booking" passengers—entering their names—prevailed; but it fell into disuse. One list reads, "Boy, Lady, Stranger, Friend, Whiskers." A Boston paper said that a railroad to that city would be as useless as one to the moon. A member of the Massachusetts legislature opposed it on the ground that nobody ever heard of such a thing and it would be improper to take people's land for a project that no one knew about.

**THE FOURTH DIMENSION TABLE.** (Vol. VII, p. 51.) This table is republished that a score or more may procure it who were unable to obtain the February number.

SENTENCE OF JESUS. The remarks of those present when the sentence of Jesus was procured, are preserved by Fabricius (*Cod. Apoc. N. T.* iii, p. 487. (N. AND Q., VI, pp. 226, 303.) R. K. D.

1. *Simon Lepros.* : With what right is an innocent man condemned ?
2. *Rabam* : I know not why laws are made when they are not kept.
3. *Achias* : It is necessary to have a full report and the cause of accusation, before one is condemned.
4. *Sabath* : No one should be condemned without cause, according to divine and human law. What has this man done ?
5. *Ronosphn* : Why are laws given when they are not kept ?
6. *Phutiphares* : An impostor, who may cause an uproar among the common people, is of no good to the country.
7. *Ryphar* : The laws only punish the guilty ; if he is a transgressor, let him confess it first ; without this do not condemn him.
8. *Joseph* (of Arimathea) : O how mean and ridiculous it is that there should not be found in a city one who protects the innocent.
9. *Joram* : Why do we allow this righteous man to die for his righteousness ?
10. *Ehiberis* : Though he be just, he shall die, because the common people became rebellious by his words.
11. *Nicodemus* : Does our law judge a man before he has been heard, and before he has been tried ?
12. *Diarabias* : He is worthy of death, because he has been accused before a council.
13. *Sereas* : A rebellious man is dangerous for the country ; he must therefore be removed from the people.
14. *Rabinth* : Whether just or unjust, because he is against the ancient laws, we can neither suffer nor tolerate him.
15. *Josaphat* : Put him in chains and imprison him for life.
16. *Ptolemy* : If he be neither just nor unjust, why do we tarry so long with our sentence of death, or banishment from the country.
17. *Jeras* : It is better and more expedient to banish him from the country, or to send him to the emperor.
18. *Mesa* : If he be just, we will follow him ; but if he be unjust, we will thrust him from us.
19. *Samech* : Let us make peace that he may obey us ; but if he refuses we will punish him.
20. *Caiphas* : None of you know what you are talking about ; it is expedient for us that one man should die, and that the whole nation perish not.



THE BIGHT,—THE LEVANT. Is there more than one place on the globe called "the Bight," that is, on the west of Africa? Also, is there more than one Levant, that is, on the west of Palestine? (N. AND Q., Vol. V, p. 212.) OBSERVER.

Bight is a bend in the sea-coast forming an open bay as the Bight of Benin. Levant means simply east, though it is generally confined in its use to the eastern parts of the Mediterranean, as the coasts of Turkey, Syria, Asia Minor, Greece, Egypt, etc. The word is Italian, and signifies *rising*, alluding to the sun rising in the east. Levant companies, in London, were established in 1581, 1593, and 1605.

Judging of the real meaning of "Bight," I should think there may be other places where the word might be used synonymously with bay. The Bight of Benin is nothing more than a large bay on the south-western coast of Africa. MRS. L. T. GEORGE, Chicago, II.

NESHOBIE ISLAND. Where is Neshobie Island, and what are the books known as "the colored books of Neshobie"? ELWIN.

Neshobie Island is in Lake Bomoseen, which lake is situated in the towns of Hubbardton and Castleton, Vt., nine miles in length and from one-fourth to three miles in width. Bomoseen means "beautiful waters." The island was named *Neshobie* at a celebration at Mason's Point, Lake Bomoseen, July 4, 1881. The island had been known by several names it seems, such as "The Island," "Chowder Island," and "The Island on Lake Bomoseen." Several names were proposed, among them *Taghkannuc*, *Kellowanda*, and *Neshobie*, the latter of which was adopted. The proceedings, account of celebration, poems, addresses, etc., were published under the auspices of the Rutland County Historical Society, by its secretary, John M. Currier, M. D., August 25, 1881. There seems to have been a misunderstanding as to the proper name that should have been given to the Island, for in 1882 appeared a pamphlet, "Lake Bomoseen, its early history, conveyances, fishing, hunting, resorts, islands—their names," compiled by G. D. Spencer, a counter to the previous pamphlet of the proceedings, claiming that *Taghkannuc* should have been the name of the island. *Taghkannuc* (pronounced *Taukannuc*) was proposed by Henry Hall of Rutland, and *Neshobie* was proposed by Dr. John M. Currier of Castleton (now of Newport), Vt. In the two years following Mr. Spencer's pamphlet, appeared "the colored books of Neshobie," which are here described. They are neatly gotten up, each printed in

the color of ink named, and published anonymously at intervals of a few months, and we understand are now entirely "out of print."

"The Red Book of Neshobe: or the Naming of Neshobe Island in Lake Bomoseen."

*"But Neshobe dieth never;  
His name still lives in the island green,  
That rests in the bosom of Bomoseen,  
And thus it shall live forever."—PHELPS.*

"Only 347 copies printed for private distribution among the Owls and Eagles of the N. I. O. C. M. E. A. L. E. B. V. 1883."

Printed in red ink, containing preface, dedication, history of the naming of Neshobe (a poem of 44 stanzas), Indian summer of 1882 on Neshobe Island, Neshobe (a poem), with illustrations. Octavo. The above initials stand for "The Neshobe-Island-Owl and Cedar-Mountain-Eagle Association for Literary and Ethical-Culture in the Bomoseen-Valley." Octavo.

"The Orange Book of Neshobe: or the History of the Rutland County Merino Shoe-Thread and Slate-Dust Club; which was organized under the name of Rutland County Merino Sheep Breeders' Union."

*"Lover of Right and Hater of Meanness."—SECRETARY'S OFFICE.*

*"On many a jutting crag and crest the Royal Eagle built her nest,  
Or soared aloft from towering tree o'er Bomoseen and Neshobe."*

—MARANVILLE.

"Only 333 copies printed by the Owls of Neshobe Island for the Moral and Religious Instruction of the Eaglets of Cedar Mountain. 1883."

Printed in orange ink, containing introduction, history of merino sheep in Rutland county, and otherwise, in 18 taluscripts, testimonial, etc., with illustrations. Octavo.

"The Violet Book of Neshobe: being a complete collection of the songs of Jimmy Carney; as composed and sung by that gentleman in the hotels, groceries, meat-markets, stores, shoemakers' shops, private residences, church sociables, and other places of entertainment."

*"Then the old Historians did all agree  
That the name of this island should be Neshobe."—CARNEY.*

"Only 500 copies published for the author, by the assistance of the Owls of Neshobe Island and Eagles of Cedar Mountains. 1883."

Printed in violet ink, containing 11 songs on Neshobe Island, Lake Bomoseen, Castleton, etc., and a biographical sketch of the Jimmy Carney, with illustrations. Octavo.

"The Blue Book of Neshobe : or Strips from the Owl's Nest on Neshobe Island."

"*That long as time should last, or land, or sea,  
The name of the fair isle is Neshobe.*"—BARBOUR.

"Only 329 copies issued for the amusement of the Baptist church, at Fairhaven, by the Owls of Neshobe Island and Eagles of Cedar Mountain. 1884."

Printed in blue ink, containing preface, dedication, and strips from the owls' nest on Neshobe Island entitled "Birck-Bark Strips," Nos. I to IX, (poems, extracts from the press), with illustrations. Octavo.

"THE WORLD MOVES." The following question illustrates our age—Do we realize how fast things move in our day, or as Dr. T. A. Pierson puts it, "While Methuselah was turning round we have gone around the world?" Scarce forty years ago Daniel Webster said in the American Senate, it would be of no use to organize Oregon as a territory, as the delegate from that far-off region could not reach Washington for a year after his term had expired! In a month or so two senators and a representative will pass from Oregon to the capitol in a week's time. Are we at the rushing of the nations?

THOUGHTS FOR THINKERS. The following questions on metaphysics have been formulated by "M. G."

- (1) Can there be thought without a thinker?
  - (2) Can there be a thinker without life?
  - (3) Can there be consciousness without life?
  - (4) Can there be consciousness without senses?
  - (5) Can there be senses or life without an organism?
  - (6) Is it a fact that there can be life, consciousness, thought or sensibilities, without an organism?
  - (7) Has man a *double* organism, each having life, thought, consciousness, and sensibilities?
  - (8) Does the living, thinking, conscious, Christian man, having senses and character, continue alive when his body is dead and buried?
  - (9) Does the Bible or science teach that there are any *disembodied* persons?
  - (10) Can there be any body without a body?
- Will anyone say yes to these questions?

M. G.

*Philosophic Facts.*

Most iron bars, such as form the vertical bars of windows, or of picket fences, &c.,—or any iron bar in a vertical position, that has stood perpendicularly for some time, will be found to have become magnetic.

Any bar of soft iron, suspended sufficiently long in the air, will become magnetic, and, no matter in what position it has been balanced, it will eventually assume a north and south direction.

If a bar, devoid of magnetism, is placed with one end on the ground, slightly inclined toward the north, and then struck one sharp blow with a hammer upon its upper end, it will immediately acquire polarity, and exhibit the attractive and repellant properties of a magnet.

Arsenic can readily and infallibly be detected by heating the suspected powder, or substance. If arsenic is present it vaporizes with a strong garlic odor, a property not possessed by any other metal.

If we place a piece of silver on the tongue, and a piece of zinc under the tongue, there will be no effect noticed. But as soon as the metals meet with their margins, a thrill is felt through the tongue, a metallic taste experienced, and, if the eyes are shut, a sensation of light is also the result.

If a living human body is stretched on a board and then perfectly pivoted, it will assume a north and south position. This faculty becomes lost after death, and will gradually lessen as the body grows cold and rigid. This would be a good test of death actually having set in. This experiment was repeatedly tried at Paris, some years back. We should sleep with our heads to the north, and it is not impossible that death could be made easier in that position.

J. O. H.

ONE HUNDRED PROOFS THAT THE EARTH IS NOT A GLOBE, by William Carpenter, 1223 Chew St., Baltimore, Md. Tenth edition, 60 pages, with new map of the world, with the "earth stretched out above the waters," and dedicated to Richard Anthony Proctor, Esq. "Upright, downright, straightforward." Includes 34 pages of appendix, with prefaces, notices of the press, correspondence with opponents, etc. Price, 25c. Mr. Carpenter is author of several other works on the flat earth, also a popular lecturer on the subject, an expert phonographer, editor of "Carpenter's Folly," a monthly devoted to the earth a plane, published by Maginn & Co., 4958 Main Street, Germantown, Pa., at 50c a year. First series, 30c.

*The Anachronisms of Literature.*

The anachronisms of authors loom forth very conspicuously in their writings; and although this variety of blunder is employed by them at times with design, it is for more frequently the result of carelessness or ignorance. That the poet is allowed more license than the historian, no one can deny; but chronology should not be utterly sacrificed, especially when the poem is descriptive of an historical truth. The anachronism is one of the characteristics of epic poetry; for here we find Helen ever fair, while the warriors of ancient times never grow aged, and their physical strength never relaxes. But in more recent literature (e. g., in Corneille, Racine, the early French tragedy in general, and the poets of the Renaissance and the Elizabethan era, which abounds in it) this error in the computation of time is carried to an excess which clothes many of the finest passages with gross absurdity.

Sophocles, in his *Electra*, tells us of the death of Orestes, who, he supposes, was thrown from his chariot and killed during the Pythian games. Now, these games were not instituted until over six hundred years after the death of young Orestes. Euripides in his *Phoenissæ*, the subject of which, it will be remembered, is the invasion of Thebes by Polynices and the Argives, produces Teresias talking of his giving the victory to Athens against Eumolpus. As a matter of fact, the Eumolpus war took place four generations before the Theban war.

The comic poets of Rome and Athens, as may be imagined, showed very little respect for chronology; in fact, they showed no respect at all, as witness Alexis, in his comedy of *Hesione*, introducing Hercules drinking from a "Thericlean cup," a species of goblet invented by one Thericles, a Corinthian potter, who flourished some eight hundred years after the supposed period of Hercules. Diphilus, in his *Sappho*, has Archilochus and Hipponax both addressing the "burning" lady, though Hipponax was dead a century before she was born; and she was dead almost as long ere Archilochus was born. Then we have the great Plautus, in his *Amphytrion*, causing Blepharo to talk about golden Phillipeans, a money not coined until nine hundred years after the days of Amphytrion.

Dryden alludes to Virgil's famous anachronism in making Æneas and Dido contemporaries, "for it is certain that the hero lived almost two hundred years before the building of Carthage." But a still greater discrepancy of time is found in this author's works, where Æneas is placed in the port Velinus, which was made by the Roman Consul Curius Dentatus! Nor have the commentators of Virgil fared any better. In the celebrated stanzas of the poet, beginning—

"Exudent alli," etc.,

Lord Bolingbroke imagined that Virgil attributed to the Romans the honor of having surpassed the Greeks in historical composition. "According to his idea," says D'Israeli, "those Roman historians whom Virgil preferred to the Grecians were Sallust, Livy, and Tacitus. But Virgil died before Livy had written his history, or Tacitus was born!" But Morglay (1852) did still better, for he makes Dido tell Æneas that she should have been contented with a son, even "if he had been a cockney dandiprrt."

St. Austin once made a curious anachronism. The holy Father undertook to prove that the ten plagues were punishments adapted to the breach of the commandments. But he forgot that the latter were given to the Israelites, and the plagues were inflicted on the Egyptians, and also that the Commandments were not issued to the Jews until nearly three months after the plagues had been sent.

Chaucer's poem, *Troilus and Cresseide*, "abounds," says Campbell, "in all those glorious anachronisms which were then, and so long after, permitted to romantic poetry; such as making the son of Priam read the *Thebais* of Statius, and the gentleman of Troy converse about the devil, jousts, and tournaments, bishops, parliaments, and scholastic divinity." In Book V. he makes Pandarus, at the siege of Troy, refer to Robin Hood; thus:—

"And to himselfe ful soberly he salde,  
From hasellwood there jolly Robin plaid."

Palavicini, in his *History of the Council of Trent*, to confer an honor on Lansac, the ambassador of Charles IX. to that Council, bestows on him a collar of the Order of St. Esprit; but this order was only founded several years later, by Henry III.

Lodge, in "*The True Tragedies of Marius and Sylla* (1594,) introduces Frenchmen, who, "for forty crowns," agree to poison the Consul of Rome; and Schiller, in *Die Piccolomini*, anticipates the lightning rod by more than a hundred years, when he makes Butler say (act i., sc. 2:)—

"Doch alle furht en gleich gervalt gem Zugel.  
Ein einziger, durch gleiche Lieb' und Furcht  
Zu einem Volke sie zusam menhindendben  
Und wie des Blitzes Funke Sicher, schned,  
Gele,tet an der Wetterstange, lauft,  
Herrscht sein Befehl," etc.

In the *Orlando Furioso* Ariosto has made a very strange anachronism, which seems to have been entirely due to the author's ignorance of the times in which his characters flourished. Thus, in the Sixth Book, Charlemagne and the Paladins are joined by Edward, King of England, the Earl of Warwick, and the Dukes of York, Clarence and Gloster. In Book IV., Cymosco, the King of Friza, employs cannon in battle, and the same military implements are used in the siege of

Paris (Book VI.) The poet also establishes the Moors in Spain; but the Saracens did not invite them over until nearly three centuries after the death of Charlemagne; and Constantine the Great figures in the last three books, and this personage died A. D. 337! When Delavigne, in his *Les Enfants d'Edward*, supplemented the murder of the Princes in the Tower by the music of "God Save the King," he made an unpardonable blunder; but, on the whole, I think that Ariosto did even better.

The works of Shakespeare abound in anachronisms, the majority of which are evidently the result of carelessness. In the play of *Coriolanus*, Titus Lartius, addressing Caius Martius (i. e. Coriolanus,) says—

"Thou wast a soldier even to Cato's wish."

which is certainly a little curious, for Coriolanus died more than two hundred years before Cato was born! In the same play, Menenius Agrippa says of Marcius:—

"He sits in his state as a thing made for Alexander;"

but the great conqueror did not see the light of day until almost one hundred and fifty years after Coriolanus was banished from Rome. The poet makes another unpardonable anachronism when he makes Menenius say (act ii., sc. 1,) that—

"The most sovereign prescription in Galen is, but; empiricatic,"

for the great "father of medicine" did not flourish until six centuries after the time of Coriolanus. Cominius (act ii., sc. 2,) is made by Shakespeare to allude to Roman plays, but no such things were known for two centuries after the death of the General. In *Troilus and Cressida*, Hector refers to young men whom Aristotle thought unfit to hear moral philosophy, and one of the characters compares the nerves of Ajax to the bull-bearing mole of Crotona, who did not flourish until centuries after the son of Telamon. In *The Comedy of Errors*, the scene of which is laid in the ancient City of Ephesus, modern coins, clocks, and a nunnery are introduced. In *Julius Caesar*, the conspirators must have had a very remarkable foresight of discovery—to wit:—

Bantus. Peace; count the clock.

Cassius. The clock has stricken three.

In the play of *King Lear*, the events of which happened in the early Anglo-Saxon period of English history, Edgar talks about the curfew, and Gloster commands his son to show him a letter which he holds in his hands, saying,—

"Come, let's see; if it be nothing, I shall not want spectacles."

But this remarkable blunder is even eclipsed by the carrier in the First Part of *Henry IV.* (act ii., sc. 5,) who complains that "the turkeys in his panniers are quite starved." Turkeys were originally brought from America, and the New World was not even discovered for a century later!

Shakespeare also antedates the use of cannon by more than two hundred years. King John says :—

“ Be thou as lightning in the eyes of France,  
For ere thou canst report, I will be there;  
The thunder of my caunon shall be heard.”

And Macbeth speaks of cannon “overcharged with double cracks.” Hamlet was thirty years of age when his mother talks of his going back to school, the said school being the University of Wittenberg, which was not founded until 1502.

The contemporaries and successors of the great Bard committed such blunders continually. Giles Fletcher, in his *Christes Victorie* (Pt. ii.) makes the tempter seem to be “a good old hermit or palmer, traveling to see some saint and *telling his beads*.” Beaumont and Fletcher in *The Humorous Lieutenant* make Demetrius, an immediate successor of Alexander the Great, enter from his chamber with a pistol in his hand; and Dryden also speaks of the machines in the theatre at Athens, though he must have been aware that no such things were known until probably five centuries later.

But it must not be supposed that literature stands alone in this respect, for the blunders that have been perpetrated on canvas are still more remarkable. In an altar-piece at Capua, representing the Annunciation, the Virgin Mary is seated in a rich arm-chair, with a cup and a silver coffee-pot standing on the table beside her. Tintoretto, in his picture of the manna-gathering in the desert, has armed the Israelites with guns; and another artist, in a picture of the Crucifixion, represents a priest holding up before the eyes of the good thief a crucifix. Burgoanne, in his “Travels in Spain” notices a painting where Abraham is preparing to shoot Isaac with a pistol; and in the church of St. Zachariah, at Venice, is a picture by Belin, of an angel entertaining the Virgin Mary and the infant Jesus with an air on the violin. In the library belonging to the University of Aberdeen there are some beautiful paintings on the margin of a Dutch missal, representing the angels appearing to the shepherds, one of the later of whom is playing a bagpipe. Lewis Cigoli, in his picture of the Circumcision, has put spectacles on the nose of Simeon, the high priest; and Nicholas Poussin introduced Grecian architecture in the background of his “Rebecca at the Well.” Then there is Albert Dürer’s “Angel Driving Adam and Eve from Paradise,” the angel wearing a flounced petticoat; and “St. Peter Denying the Saviour,” in which a Roman soldier is smoking a pipe of tobacco. Nor must we forget Verrio’s periwigged spectators of “Christ Healing the Sick,” St. Jerome with the clock by his side, and the painting of “Lobsters in the Sea, Listening to the Preaching of St. Anthony of Padua,” in which the lobsters are *red*—yet, it is to be presumed, *un-boiled*.

CAXTON.



MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

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"Every being is his own center to the universe."—MRS. E. B. BROWNING.

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*The Graves of English Poets.*

BY FRED MYRON COLBY.

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It must ever be a subject of interest to know where they rest at last—the great poets of England. As in life they were a blessing to countless multitudes, so in death their works still survive, keeping fragrant their memory and ministering to the intellectual enjoyment of mankind the world over.

The "Poet's corner," in Westminster Abbey, contains the dust of many of these sweet singers. Geoffrey Chaucer leads the sleeping host. He was the father of English poetry, and the music of his Canterbury Tales is as sweet as that of the nightingales with which he sung. He was first buried, October, 1400, in the cloisters outside the Abbey, but in 1555 his body was removed to the tomb it now occupies in the south transept. He remained alone in his glory for nearly a half century.

Edmund Spenser, author of the "Faerie Queèn," was the next poet buried in the Abbey. He died in 1599. Beaumont, Fletcher, Jonson, and probably Shakespeare, were among his mourners in the funeral procession, and the expenses of the burial were paid by the Earl of Essex. Beaumont was next buried in the same place, and he was followed by Ben Jonson. Before his death, the later asked King Charles I. for "eighteen inches of square ground in Westminster Abbey." He is thought to have been buried in a standing posture, and

this request is adduced to prove his purpose. The inscription—

“ O rare Ben Jonson,”

is said to have been cut for eighteen pence, at the charge of a friend of the poet named Jack Young.

Dryden's tomb is there too, a costly monument, reared by his friend Sheffield, Duke of Buckingham. Many inscriptions were prepared, but a very simple one was adopted. Pope suggested this :

“ This Sheffield raised; the sacred dust below  
Was Drydens's once—the rest who does not know?”

In the same corner sleep Drayton, Cowley, Congreve, Gay, Prior and others famous once but half forgotten now. Here, too, one may read the epitaphs over the graves of Robert Herrick, James Brinsley Sheridan and of Thomas Campbell, the author of the “ Pleasures of Hope.”

But England's immortal bards do not all rest in that sacred and venerated spot. It was intended to lay the remains of Shakespeare near his friends Spenser and Jonson ; but the plan was frustrated, possibly by the anathema contained in his epitaph, written by himself, against any one who should “ move his bones, or dig his dust.” His dust, as is well known, remains in his tomb in the chancel of the quaint little church of his native town of Stratford upon Avon.

John Fletcher who is always associated with Francis Beaumont, sleeps away from his friend in St. Savior's Church, London. The noble author of the “ Arcadia,” Sir Philip Sidney, whom Queen Elizabeth called “ the jewel” of her kingdom, and whose funeral expenses were defrayed by his sovereign because of her great regard for him, lies buried in the great cathedral of St. Paul's.

Milton has a bust in Westminster Abbey, but the poet's modest tomb is in St. Giles' burial ground, at Cripplegate, to which place multitudes of pilgrims journey every season to stand at the sepulcher of the author of “ Paradise Lost.”

Samuel Butler, of “ Hudibras” fame, died in Rose Street, London, and was buried in St. Paul's churchyard, Covent garden. The churchyard at Stoke Pogis is remembered not only as being the scene of the “ Elegy in a country churchyard,” but also as the place where its famous author lies buried. His tomb has also become a Mecca around which the admirers of his genius gather, from time to time, to pay lov-

ing tribute to his memory. He was interred by the side of his mother to whom he was tenderly devoted, and on whose monument he caused to be inscribed this singular but affectionate epitaph: "Dorothy Gray, widow, the careful and tender mother of many children, one of whom alone had the misfortune to survive her."

Pope chose to be interred in the pleasant little church at Twickenham, where he had always worshipped. He resembled nobody else in body, mind or estate. He was always unique in all that he said or wrote or did. Of the proposal to lay his body in Westminster Abbey, he wrote:

"Heroes and kings, your distance keep,  
In peace, let one poor poet sleep,  
Who never flattered folks like you:  
Let Horace blush and Virgil too."

He took more pleasure in this repulse of the proffered honor than others enjoyed in the anticipation of it.

Dean Swift died in Dublin, where he had been born, and his remains were laid away beneath the chancel of his beloved St. Patrick's Cathedral. Edward Young, the author of "Night Thoughts," lies interred at Welwyn, in Hertfordshire, and the author of "The Seasons," James Thomson, at Richmond, in Surrey.

William Collins, who wrote the famous "Ode to Passion," is buried in the churchyard at Chicester, and Charles Churchill in that of St. Martin's at Dover. Henry Kirke White whose young life promised such a glorious future, but who died of consumption at the age of twenty-one, is buried at All Saints' church, Cambridge. A tablet to his memory, with a medallion by Chantry, has been placed over his tomb by Francis Boott, an American.

James Montgomery lies at rest in the graveyard at Sheffield. Samuel Taylor Coleridge was buried in the church at Highgate, and his life long friend, Southey, in the church at Crossthwaite, Kenwick. Charles Lamb is interred in the cemetery at Edmonton. Waller in the graveyard at Beaconsfield, and Wordsworth in the neglected churchyard at Grasmere, in Westmoreland.

The dust of Lord Byron, all but his heart which was buried at Missoghlie, is in the family vault at Hucknall church near his favorite Newstead Abbey. The mortal part of Sir Walter Scott rests in Dryburgh Abbey, and that of Burns in St. Michael's churchyard, at Dumfries. The church at Dereham holds the remains of the melancholy

Cowper, and the gifted suicide, Thomas Chatterton, is buried in the cemetery of Shoe-law Work house, in the Parish of St. Andrew's, Holborn-

Oliver Goldsmith's epitaph can be seen above his resting place in the churchyard of Temple church, in London. Thomas Moore is buried at Browham, Ireland, in the churchyard where he had laid his children many years before. The brilliant Tom Hood who died broken hearted and poor, is interred at lovely Kensall Green. George Crabbe is taking his last sleep at Trowbridge.

Keats and Shelley lie together in the beautiful Protestant cemetery in Rome. Gentle Mrs. Browning is buried in the English cemetery at Florence, and so is Walter Savage Landor, who died an exile from his country. At Florence, too, lies Arthur Hugh Clough, under the skies that inspired his tenderest poetry.

Rosette is buried at Birchington-on-sea, England. Mortimer Collins is interred in Petersham churchyard. George Eliot rests forever in the little English church at Highgate, and Dinah Mulock Craik lies in the burial ground of Keston Parish church in Kent, not far from her old home at Shortlands. And so they rest, the quarter part of them, on English soil, and quiet is their slumber.

### *The Lord's Prayer.*

Many people are puzzled to hear read or repeated in public worship at protestant churches, different versions of this prayer. If one attends the Episcopal service he reads from the prayer book, "forgive us, our trespasses," etc., but if he joins with other audiences in the service, he repeats, "forgive us our debts, as we forgive our debtors." Which is right? It is explained in this wise: When the English prayer book was first compiled, our King James' version (1611) which is our common bible, was not issued. Therefore, the Lord's prayer, adopted for the liturgy, was taken from the Geneva bible, a translation of 1568, and this rendered the sentence, "forgive us our trespasses," rather than that adopted by our bible, "forgive us our debts." The prayer book of the English was copied largely by our Episcopalians, and this old form remains in our churches of that name. The new version of the testament changes the form slightly and omits the closing paragraph. Compare Matt. vi, 9. and Luke ii, 2.

*Antonomasias of Cites.*

BY DEXTER.

Athens of America,	Boston, Mass.
“ of the North,	Edinburgh, Scotland.
Auld Reekie,	“ “
Birmingham of the Continent,	Liege, France.
“ of the West,	Pittsburgh, Pa.
Bluff city,	Hannibal, Mo.
Bride of Saladin,	Cairo, Egypt.
“ of the sea,	Venice, Italy.
Brighton of Scotland,	Portobello, Scotland.
Cities of the plain,	Sodom and Gomorrah.
City of a thousand lights,	Moscow, Russia.
“ of alders,	Shrewsbury, England.
“ of Baltic trade,	Hull, England.
“ of bankers,	Florence, Italy.
“ of brotherly love,	Philada. Pa.
“ of cells,	Lismore, Ireland.
“ of churches,	Brooklyn, N. Y.
“ of colleges,	Bokhara, Tartary.
“ of cutlery,	Sheffield, England.
“ of David,	Jerusalem, Palestine.
“ of earthquakes,	Caracas, Venezuela.
“ of elms,	New Haven, Conn.
“ of Jupiter,	Thebes, Egypt.
“ of Kings,	Callao, Peru.
“ of lilies,	Susa, Persia.
“ of magnificent distances,	Washington, D. C.
“ of masts,	London, England.
“ of minarets,	Constantinople, Turkey.
“ of mosques,	Delhi, India.
“ of notions,	Boston, Mass.
“ of nuts,	Barcelona, Spain.
“ of oaks,	Raleigh, N. C.
“ of palaces,	Calcutta, Bengal.
“ of rocks,	Nashville, Tenn.
“ of spindles,	Lowell, Mass.
“ of temples,	Benares, India.
“ of the blind,	Chalcedon, Bithynia.
“ of the great king,	Jerusalem, Palestine.
“ of the lagoon,	Chester, England.
“ of the little monk,	Munich, Bavaria.
“ of the prophet,	Medina, Arabia.

City of the red staff,	Baton Rouge, La.
“ of the saints,	Rome, Italy.
“ of the sea,	Venice, Italy.
“ of the straits,	Detroit, Mich.
“ of the sun,	Baalbec, Syria.
“ of the sun,	Cuzco, Peru.
“ of the tribes,	Galway, Ireland.
“ of the violated treaty,	Limerick, Ireland.
“ of the violet crown,	Athens, Greece.
“ of the West,	Glasgow, Scotland.
“ of the winds,	Siena, Tuscany.
“ of Ulysses,	Lisbon, Portugal.
“ of victory,	Cairo, Egypt.
“ of virgins,	Madgeburg, Germany.
“ of watches,	Geneva, Switzerland.
Cockade city,	Petersburg, Va.
Crescent city,	New Orleans, La.
Crown of Ionia,	Smyrna, Asia Minor.
Daughter of Tyre,	Sidon, Syria.
Diospolis,	Thebes, Egypt.
Drisheen city,	Cork, Ireland.
Edinburgh of America,	Boston, Mass.
Empire city,	New York city.
Emporium of the West,	Chicago, Ill.
Eternal city,	Rome, Italy.
Eye of Greece,	Corinth, Greece.
Eye of the East,	Damascus, Syria.
Fair city,	Perth, Scotland.
Fairy city,	Venice, Italy.
Fall city,	Louisville, Ky.
Flour city,	Rochester, N. Y.
Flower city,	Springfield, Ill.
Forest city,	Portland, Me.
Forest city of the North,	Cleveland, Ohio.
Forest city of the South,	Savannah, Ga.
Garden city,	Chicago, Ill.
Garden of Spain,	Valentia, Spain.
Gate city,	Atlanta, Ga.
Gate city,	Keokuk, Iowa.
Gibraltar of America,	Quebec, Canada.
Gibraltar of Greece,	Nauplia, Greece.
Gibraltar of the East,	Aden, Arabia.
Gibraltar of the North,	Cronstadt, Russia.
Gift of God,	Dundee, Scotland.
Golden gate,	San Francisco, Cal.
Gotham,	New York city.

Grave of Europeans,	Portobello, S. A.
Half of the universe,	Ispahan, Persia.
Harbor of safety,	Cromarty, Scotland.
Holy city, Allah-a-bad, India ; Benares India ; Cuzco, Peru ; Jerusalem, Palestine ; Mecca, and Medina, Arabia.	
Home of plenty,	Singapore, India.
Hub of the universe,	Boston, Mass.
Huge barrack,	Potsdam, Germany.
Iron city,	Pittsburgh, Penn.
Island city,	Montreal, Canada.
Key of Christendom,	Buda, Hungary.
Key of Hindostan,	Agra, India.
Key of Northrn Hindostan,	Lahore, India.
Key of Russia,	Smolensk, Russia.
Key of Scinde,	Kurrachee, Afghanistan.
Key of Adriatic,	Corfu, Greece.
Lion of Circassia,	Guzbeg, Italy.
Little Paris,	Milan, Italy.
Lord of the world,	Juggernaut, India.
Lucifer of cities,	Paris, France.
Luxurious goddess,	Paris, France.
Maiden town,	Edinburgh, Scotland.
Manchester of France,	Rouen, France.
Mariepolis,	Montreal, Canada.
Mart of the world,	London, England.
Mistress of the sea,	Carthage, Africa.
Mistress of the world,	Rome, Italy.
Modern Athens,	Edinburgh, Scotland.
Modern Babylon,	London, England.
Mohammedan Athens,	Bagdad, Turkey.
Monumental city,	Baltimore, Md.
Morning star of nations,	Paris, France.
Mother of cities,	Balkh, Persia ; Mecca, Arabia.
Mother of German cities,	Treves, Germany.
Mother of harlots,	Babylon, Chaldæa.
Mother Moscow,	Moscow, Russia.
Mother of Russian cities,	Kiev., Russia.
Mound city,	St. Louis, Mo.
Nameless city,	Rome, Italy.
Northern court, The,	Pekin, China.
Ornament of Asia,	Smyrna, Asia Minor.
Ottoman Porte,	Constantinople, Turkey.
Paradise of India,	Singapore, India.
Parthenopolis,	Madgeburg, Germany.
Petrified city,	Ishmonie, Upper Egypt.
Porkopolis,	Cincinnati, Ohio.

Protestant Rome,	Genève, Switzerland.
Puritan city,	Boston, Mass.
Quaker city,	Philadelphia, Pa.
Queen city of the Lakes,	Buffalo, N. Y.
Queen city of the Merrimack,	Manchester, N. H.
Queen of cities,	Rome, Italy.
Queen of the Adriatic,	Venice, Italy.
Queen of the East,	Antioch, Syria ; Batavia, Java.
Queen of the Highlands,	Inverness, Scotland.
Queen of the North,	Edinburgh, Scotland.
Queen of the sea,	Athens, Greece.
Queen of the West,	Cincinnati, Ohio.
Railroad city,	Indianapolis, Ind.
Regal city,	Calcutta, Bengal.
Regno,	Naples, Italy.
Rocky city,	Quebec, Canada.
Seven-hilled city,	Rome, Italy.
Sister of Sidon,	Tyre, Phœnicia.
Smoky city,	Pittsburgh, Penn.
Southern court, The,	Nankin, China.
Sublime Porte,	Constantinople, Turkey.
Swan of the Adriatic,	Venice, Italy.
Tadmor of the desert,	Palmyra, Syria.
Tower of saints,	Bagdad, Turkey.
Two eyes of Greece,	Athens and Sparta.
Venice of the North,	Stockholm, Sweden.
Venice of the West,	Glasgow, Scotland.
White city,	Belgrade, Turkey.
Woolwich of France,	Metz, France.

### *Omens.*

WHEN GEORGE III. was crowned, a large *emerald* fell from his crown: America was lost in his reign. When Charles X. was crowned at Rheims, he accidentally dropped his *hat*: the Duc d'Orleans (Louis Phillippe) picked it up and presented it to him. On the Saturday preceeding the promulgation of the celebrated *ordonnances* by Charles X.'s ministers, the white *flag* which floated on the column in the Place Vendome, and was always hoisted when the Royal family were in Paris, was observed to be torn in three places: the tricolor waved in its stead the following week. The morning of its rejection by the House of Lords, of the first Reform Bill, will be remembered by the ominous appearance of the heavens; it might be truly said—

"The dawn was overcast,"



*A Remarkable Dream.*

On the night of the twenty-seventh day of September, or ninth month in the year of our Lord (according to the vulgar era,) 1806, and about the solemn hour of midnight, I, John Hargrove, of the city of Baltimore, Minister of the New Jerusalem Church, had the following dream or vision :—

1st. It appeared as if I was conveyed to a place on the declivity of a long range of mountains, over against which there was a similar range of mountains, with somewhat of a valley, or rather chasm, between. I could perceive that the place I stood on was elevated about two-thirds from the lowest ground, commanding a full prospect of both ranges of mountains from end to end, and from bottom to top, the chief part of which was covered with forest-trees, though many of them seemed to be in a dying state.

2d. On the range opposite to where I stood, I perceived a negro man, and also a white person, which was given me to know was his overseer or taskmaster, who also seemed armed with an axe, the handle or halve of which appeared thrice as long as the common ones, and in the act of lifting up this axe to strike the negro man for neglect of work and for disobedience.

3d. I also could perceive that the taskmaster seemed to suspend his blow in consequence of the negro man having put himself in an attitude of defence and offence, having also an axe in his hand, which also appeared lifted up, prepared to strike the white man, should he approach nearer, or within reach of the short axe.

4th. Immediately on looking around me, both to the north and to the south, I perceived a great commotion: thousands and tens of thousands, seemed to be approaching towards where the negro and his taskmaster stood; and it was given me to know that the multitude flocking together was composed of two different and hostile parties,— negro slaves and their masters, all running to arrange themselves under their different leaders for battle.

5th. The greater part of the slaves seemed to approach me from the southward, and what seemed, or may seem, strange, their color was rather fairer than the color of their masters, and yet it was given me to perceive that they were the negro slaves of America. The color of neither the slaves nor their masters, however, was fair, but inclining to the color of the North American Indians. The slave party also seemed bold and insolent, and determined to resist and punish their masters for attempting to chastise the negro slave first alluded to.

6th. On this I felt a great concern of mind at the consequences likely to ensue, and also found myself suddenly removed to the side

of a wharf in a marine city, which city appeared like Baltimore ; and it also appeared as if I was filled with a prophetic conviction that the negroes would finally prevail, and become masters of the whole country where I then was, yet that very little blood would be shed.

7th. The conclusion of my dream was, that I felt compelled, as it were, to announce, that now, and not before, a certain passage in the writings of Baron E. Swedenborg was fully explained to my mind, where he observes that, whenever the Lord affords a new dispensation of Divine Truth to mankind, and thereby establishes a New Church in the world, it seldom or never takes place, or is established where the former Church or Dispensation prevailed ; and that, therefore, the New-Jerusalem Church Dispensation would be principally established among the Africans, after they should become a great, free, and sovereign people in the land where they are now slaves. It was also given me to announce, that symptoms of this would take place shortly after my death, but that its full accomplishment would not take place before two hundred years had rolled round.

When I awoke from the above dream, I looked at my watch, and found it was half an hour past midnight. The dream made such an impression on my mind, I may say with Daniel, " My spirit was grieved in my body, and the visions of my head troubled me ;" insomuch that my sleep went from me.

JOHN HARGROVE.

[It may not be known to all of our readers that John Hargrove, the writer of the above account, was for some years the only minister of the New Church in America ; that he was in early life a Methodist preacher, but received the doctrines of the New Church, and was ordained at Baltimore in 1798 ; that all subsequent ordinations proceeded from him, and that he was the first president of the General Convention, and was many times re-elected. He died in his ninetieth year, in 1839. This account of his dream has not before been made known, and was received by us through the hands of his grandson, Rev. W. H. Hinkley.—EDITOR OF N. J. MAGAZINE.

COMBINATION OF CARDS IN WHIST.—The total number of different ways in which the fifty-two cards may be distributed among four players amounts to the number,

53,644,737,765,488,792,839,237,440,000.

This number does not, however, represent quite accurately all the varieties of hands that might occur in whist. It would be increased by considering the trump card, as in the same distribution of the hands, a different card being turned up and a different person being dealer, would give rise to a different variety again.—*William Pole, in 'The Philosophy of Whist.'*

*The Decimal Notation.*

Pages 66—68 of the last issue—March and April, of *Notes and Queries*, present some interesting "Remarks on the probable Origin of the Decimal Notation." The writer says: "a sort of mystery hung over the practice of using the *cipher*, which has been imprinted on the language; and we still speak of *cipher* or *deciphering*, as in allusion to some dark or concealed art."

To me the occult aspect of this decimal scale is deeply interesting. By the mystic light there glowing, I see that this scale is full of human significance, and derives every particular of the various digital forms from the geometric primal elements which give the clue to such human purport. As the symbols of Creative Law, the *point* here represents static involution, or potential energy unexpressed; the *direct line*, as point movement by otherness that obscures the point, as such, represents creaturely self-consciousness pure; the curve or deflected line represents a higher human sense that inclines or bends extreme self-disposal into composite order as the human and divine tending to fullness of order. This fullness is symbolized by the cipher or circle, as a form realized from curval movement in the true arc. So, the point in the line, the line in the curve and the curve in the circle, become graphic symbols of the order of Creative Evolution. And as the *decimal factors* 1-10 are as essentially expressive of a fulfilling scale of power by movement, the static or "naught" term to this scale properly becomes the plus term in geometric movement. This "naught," too, is not known as an active, fulfilling power until the whole scale is complete, and static cipher, associated with unit decimal, becomes known as a power *equivalent to the full developing scale* 1-9.

When visible forms are seen to be masks or symbols of realities not discernable by our rational powers, a field becomes opened to our higher vision of the most commanding interest. This numeric series, thus seen, is found to be a cover or veil of a magnificent system, full, to the very brim of creative order.

My object, in these brief remarks, is to give a hint of the philosophical significance of the *cipher* as basic *naught* to the numeric scale of power, and also a further hint of its employment finally as a symbol as actual fullness in power.

The developing symbol of numeric power—1-9—must have been

found by Hindoo or other Seers, from a clear understanding of the creative purport of the geometric elements, as to both the essential Humanity and essential Divinity involved. Specific elaboration of this theme accordingly, would employ more space than were reasonable to ask of *Notes and Queries*. W. H. K.

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### *Legend of Adam's Bones.*

Can any reader of *Notes and Queries* inform me where I can find the original account of the following tradition, attributed to an "ancient Doctor in the Eastern Country and a Bishop of the Church a little after Christ." Also who was the Bishop? I copy the extract from "The Second Part of the Mumical Treatise of Tentzelius being a Natural Account of the Tree of Life, and of the Tree of Knowledge of Good and Evil." Published (with other minor treatises chiefly alchemical) at London and "Printed for Rich: Moon at the Seven Stars, and Hen: Fletcher at the three gilt cups in Paul's church-yard 1657." The legend is as follows:

"Noah was commanded by God to carry Adam's bones and the Tree on his Sepulcher into his Ark, and preserve the original of mankinde: which Noah did wth all observance: and when Noah sent his three sons forth into three parts of the world, he divided Adam's bones amongst them, giving his legs and feet to his youngest Son, his breast and arms to his middle Son and his head and skull to his eldest, as such sacred relicks of the Father of mankinde, as deserved to be kept,

Now his first born betook himself into the parts near Jerusalem where he buried Adam's skull in a little mountain which was therefore called Mount Calvary, because Adam's *Calvaria* or skull was there interred; which the Evangelist therefore calls Golgotha, or the place of a skull, in the singular number. Moreover the Tree of the transplation of Adam was by remarkable and admirable Providence preserved, and made into a cross for Christ's crucifixion, and erected directly in that place where Adam's skull was buried."

**BIGHT, AND LEVANT.** (Vol. V, p. 212; Vol. VII, p. 75.) There is a Bight of Biafra on the African coast, as well a Bight of Benin; there a Great Australian Bight on the south of Australia. There is a Levant in Maine and one in New York. C. W. G.

*Mnemonics.*

I enclose a shorter formula for remembering the names of the twelve apostles than that which appeared at one time in *The Sunday School Times*. It is used in the Mizpah Sunday-school, Jamaica :

“Tell the twelve disciples’ names :  
Peter, Andrew, John, and James ;  
James the Less, Jude, Bartholomew ;  
Philip, Matthew, Simon, too ;  
Thomas, doubter of the word ;  
And Judas, who betrayed the Lord.”

[Mnemonic keys : The J’s (except Judas) all come together. Philip is always joined with Bartholomew.]

Another bit of mnemonic rhyming, as a help to the Sunday-school scholar, is received from the Rev. Dr. W. Burnet Wright of New Britain, Connecticut, who says :

Even Macaulay confessed that in ecclesiastical history he got lost among the “Innocents.” Much more do our Sunday-school pupils grow confused among the Herods. I send you this jingle to help them remember so much as the New Testament requires us to know of that interminable and most objectionable family :

## THE HERODS.

“Under Herod the Great<sup>1</sup> the world’s Saviour came,  
Four sons of this Herod continued the name :  
The first, Archelaus,<sup>2</sup> who reigned in his stead ;  
The second, called Antipas,<sup>3</sup> cut off John’s head ;  
Philip first<sup>4</sup> of Herodias, husband by right is ;  
The fourth, Philip second,<sup>5</sup> ruled o’er Trachonitis.  
Then Herod’s grandchildren, chips of the old block!  
Herodias<sup>6</sup> (and daughter), the worst of the flock ;  
And (nephew of him<sup>7</sup> who feared John had risen),  
Agrippa the first,<sup>8</sup> who put Peter in prison,  
His daughter, Bernica,<sup>9</sup> revealed his bad taint,  
And her sister, Drusilla,<sup>10</sup> was far from a saint.  
And their brother, Agrippa the second,<sup>11</sup> was he  
Who heard, ‘Save these bonds, would that thou wert like me.,’”

<sup>1</sup>Matthew 2 : 2. <sup>2</sup>Matthew 2 : 22. <sup>3</sup>Luke 9 : 9. <sup>4</sup>Matthew 14 : 3.

<sup>5</sup>Luke 3 : 1. <sup>6</sup>Matthew 14 : 8. <sup>7</sup>Matthew 14 : 2. <sup>8</sup>Acts 12 : 4.

<sup>9</sup>Acts 23 : 23. <sup>10</sup>Acts 24 : 24. <sup>11</sup>Acts 26 : 29.

*Odd American Bibles.*

Mistakes and peculiarities in the different editions of the English Bible have served as the theme of many an amusing chapter; but a rich gleaning awaits the man who will search with patience the field of American issues. Many contains the blunder in 2 Corinthians, xii, 2, of "about fourteen years ago," for "above fourteen years ago;" more than once has the unmeaning "four quarternions," for "four quaternions," in Acts xii, 4. The American Bible Society's forty-cent Bible went through perhaps a hundred editions with "betwitched," for "bewitched," in Acts viii, 11, before the error was discovered at the Bible Pavilion at the Centennial exposition, in Philadelphia, in 1876. Perhaps the worst specimen of an English Bible that ever was printed is "The English version of the Polyglot Bible," as stereotyped by Christman & Co., of Philadelphia, and sold throughout the country with the imprint of various firms. The plates were corrected somewhere about 1850, and purged of many errors, but many still remain. But they are to be picked by the thousand in the earlier editions, and many of them mixed up amusement and profanity in a terrible way. We might endure a superfluous letter in "phrophesy," in Luke xxii, 64, or in "Cypruss," Acts xv, 29, or "espistle," in Colossians iv, 16; but when, in John iv, 23, we read that "the whorshippers shall worship the Father in spirit and in truth," it becomes unbearable. We may not become troubled at the bad grammar caused by the dropping of a letter in "thou l as killed the fatted calf," Luke xv, 23, but it becomes troublesome when we read, "And the very God of peace sanctify you holy," (for "wholly"), 1 Thessalonians v, 23. The change of one letter for another is only amusing in "why are thou wroth," Genesis iv, 6, but vexatious in "and the nations wery (for were) angry," Revelations xi, 18. Like blunders only confuse a little in "I will make the (for thee) ruler o<sup>v</sup>er many things," Matthew xxv, 21; "he run and worshipped him," Mark v, 6"; "hailing (for haling) men and women," Acts viii, 3; "snow bread" (for shew bread), Luke vi, 4. Even the change of a capital to a lower-case letter is not without its unfortunate crazy result; the Moabite city Madmen become the plural of simple lunatics in Jeremiah xlvi, 2: "Also thou shalt be cut down, O madmen!"

Certain mistakes are so characteristic of the issues of certain houses or societies that often the imprint of a given Bible can be told when its title is gone. It would be invidious to go into particulars; but it would be well for at least one religious society that has its headquarters in Philadelphia to scrutinize the Bibles it has published for several scores of years. The English speaking world hardly knows its debt to the authorized English publishers and to the American Bible societies for the extreme accuracy of the Bibles which they furnish.

Mistakes, however, is not all. Many of our sacred volumes bear a fraud on their title-page. The first American Greek Testament purported to be an accurate reprint of Mill, while it was more nearly the Elzevir or Beza text; Wilson's professed to be an accurate reprint of Stephens', while it was far otherwise; the Greek-Latin New Testament first printed in New York in 1824, and re-issued as late as 1883, and perhaps the most popular Greek Testament printed in America, professes to be a print of John Lensden, while it is a very different affair, and it makes sundry other false pretences on the title-page which it is amazing should not be detected at the first glance.

Happily, it is too hard to spoil or very seriously to mar the Bible by printers' blunders or publishers' tricks, but when one buys a Bible it is best to keep his eyes open.

A Hebrew Bible at the Vatican in Rome is said to be the most valuable book in the world. In 1512 Pope Julius then in great financial straits, refused to sell it to a syndicate of rich Venetian Jews for its weight in gold. The book weighs more than 325 pounds and is usually carried by three men. The price refused by Pope Julius was therefore about \$125,000, which sum would be equal to \$375,000 now as purchasing power of gold was then. Thrice what it is at present.

### *Variations in Orthography.*

Ivan Sergievitch Turgeneff, Russian novelist, b 1818. d. 1883.  
Variations in orthography with authorities.

Toorgenef,	Worcester's dictionary.
Tourgéniëff,	Poole's Index, 1882.
Tourguenef,	Brooklyn lib. cat.
Tourgueniëf,	Boston pub. lib. cat.
Tourgueniëff,	Enc. Brit., ninth ed.
Turgenef,	Fitchburg lib. cat.
"	Lawrence lib. cat.
"	Providence lib. cat. (Supp.)
"	Salem lib. cat.
Turgeneff,	Chicago lib. fiction list 1889.
"	Manchester, N. H. lib. cat.
"	Webster's dict. (Campbell)
"	Appleton's cyc. 2d ed.
"	Johnson's cyc. 1888.
"	International cyc.
Turgeniëff,	American cat.
"	Cincinnati lib. cat.
"	Cleveland lib. cat.
"	Fall River lib. cat.
"	Atlantic monthly Index,

DEXTER.

## QUESTIONS.

1. I have a little old-fashioned book called "The North American Indian Doctor," full up with odd recipes, which has the title-page gone. Can any tell me when it was published? J. W. W.
2. Who is the author of the mnemonic on the Sovereigns of England, "First William the Norman, then William his son," etc., found on page 522 of Vol., N. AND Q. ? W. B.
3. In modern cities what is the customary order of "right of way" between fire-engines, mail-wagons, and ambulances. DEXTER.
4. What were the "Cinque ports," and their significance ? R. K. D.
5. Will some one give the names of of the several winds ? D.
6. What were the treasures of Islam ? DAVID M. DRURY.
7. Why was St. George the patron saint of Scotland ? D. M. D.
8. What was the Holy League ? D. M. D.
9. What were the largest legal and medical fees ever received in the United States ? B.
10. Is there an record of a healthy head measuring 26 inches in circumference ? B.
11. What was the name of the person born in Noah's Ark, and whose son was he ? NEOPHYTE.
12. The so-called "Bode's Law" of planetary distances has been ascribed to some earlier astronomer by some investigator of its priority. Who was the discoverer of the empirical law ? G. C. S.
13. In what work do we find a quite full etymology of Greek words or derivatives which have silent initial letters, such as *mnemonics*, *pneumatics*, *Ptolemy*, *Mnemosyne*, etc. ? LOGOS.
14. Will some one translate the following mnemonic couplet :  
*Gram. loquit r, Dia. verba docet, Rhe. verba ministrat,*  
*Mus. can it, Ar. numerat, Ge. ponderat, Ast. colit astra.*  
 JULIAN.
15. Where was *Troy* in Egypt situated which was built by Semiramis. (See *Nimrod* Vol. II, p. 443.) SEARCHER.
16. What is the literal translation of the following Latin ?  
*Prædam acceleravit spoliâ festinado.* R. K. D.
17. When did the Cali Yuga begin. PHILOMATH.



*Rosicrucianism.*

In times long gone by, there existed—up to the age of martyrdom of science—men of various races, religions, and climes, who, consolidated by a humane feeling for the preservation of those means by which human life is maintained, and next to those by which human prosperity in the true sense of knowledge is assured, formed a bond understood never to be broken, unless any brother of this strange fraternity should be really worthy of expulsion, disgrace, and death. This mysterious body was bound by solemn obligations of mutual succour, of impenetrable secrecy, and of humility, while the recipient of its secrets was enjoined to labour for the preservation of human life by the exercise of the healing art. At various periods of history, this body has emerged into a sort of temporary light; but its true name has never transpired, and is only known to the innermost adepts and rulers of society. By other names, having a sort of general relation, members of this body have occasionally announced themselves, and among these perhaps that of Rosicrucian is the best known. Men of the most opposite worldly creeds, of diverse habits, and even of apparently remote ideas, have ever joined together, consciously or unconsciously, to glorify the good, and despise, although with pity, the evil that might be reconciled to the good. But in the centuries of unrest which accompanied the evolution of any kind of civilization, either ancient or modern, how was this laudable principle to be maintained? This was done by a body of the learned, existing in all ages under peculiar restrictions, and at one time known under the name of the Rosicrucian Fraternity. Although this body existed, its corporate character was by no means marked. Unlike the institutions with which antiquity and the middle ages abounded, and of which the Masonic and other bodies are the modern equivalents, the Fraternity of the Rosy Cross seldom had gatherings together. The brethren were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books, after the introduction of printing. They courted solitude and obscurity, and sought in the contemplation of the divine qualities of the Creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators of important physical secrets, which by slow degrees they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the pleasures or discouraged the pursuits of their active contemporaries; but, as we ever find some innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or

character. Mildness and beneficence marked such courteous intercourse as their studious habits permitted them to have with their fellow men ; and, in time of danger, in centuries of great physical suffering, they emerged from their retreats, with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. They were regarded as sanctified personages of whom men spoke with bated breath, and with a species of awe such as individuals regarded as being in communion with intelligences of an ultramontane nature could alone inspire. The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of "the divinity that doth hedge a king." Nor did these pursuits uniformly withdraw them from the more active duties of their respective times. Some of them, such as the Abbott John of Tritenheim, ruled over communities of monks, and preserved by copying, the ancient historical and poetical works of Hellas and Italy ; others applied themselves to the arts of legislation, and were councillors at various courts ; others, again, like Cornelius Agrippa von Nettsheim, sought their fortunes as town orators and jurists, while some followed the arts like Albertus Magnus, and a large proportion devoted themselves, as in the case of John Baptista Porta, Theophrastus Aureolus Bombastus Paracelsus, and Johann Faust, to the study and practice of medicine. Thus the mystical fraternities did not neglect the practical and useful, while they pursued the more recondite studies of mental and theosophic lore. It may, however, be truly said, that these philosophers were divided into two great schools—the one occult, silent, and jealous of intrusion ; and the other militant and even blatant in their pretensions. All sections of men bear this two-fold character ; and while we may very properly regret the waste of energy which consumed itself in the fruitless search after the philosopher's stone, and the art of producing gold and precious stone, we ought not to lose sight of the undoubted fact that these enthusiasts, in a marked degree, contributed to an increase in our knowledge of psychology and mental science in other ways. Even of the alchemists that were two orders—those who laboured at the physical forge and crucible, and those who, by a theosophic process, sought to elevate the mind into a knowledge of its constitution ; thus perfecting a much higher series of investigations, and arriving at a mystical gold beyond all price. In a certain sense, these philosophers contributed very greatly to the common stock of human wisdom. They insensibly prepared the way for larger and grander views of the divine purpose in humanity—to them we owe the first promulgation of more exact ideas on the mutual inter-relations of duty and right ; and our

modern political economists are far more indebted to their speculations than they are willing to confess. It is easy at the present day to see that which is held up before every one in the broad day light of a tolerant century, but it was not so in the days of the Rosicrucian and other fraternities. There was a dread among the great masses of society in bygone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of nature and mind are forced into an obscurity not altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science. The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. Even the apparently aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer carried from camp to camp conveyed, to the initiated, secret messages and intelligence dangerous to be communicated in other way. The sphere of human intelligence was thus enlarged, and the freedom of mankind from the control of a pitiless priesthood, or perhaps rather a system of tyranny under which that priesthood equally suffered, was ensured. It is a fact not yet even disputed by Roman Catholic writers of the most Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldliness of each successive Pontiff. Hence we may see why the origin of Rosicrucianism was veiled by symbols,—and even its founder Andreä was not the only philosophical romancer—Plato, Apuleus, Heliiodorus, Lucian, and others had preceded him in this path; nor may we omit the *Garyantua and Pantagruel* of Rabelais—probably the profoundest Masonic problem yet to be unriddled. It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organized pseudo-Rosicrucian and Masonic Societies in return, as the pages of this book have already sufficiently shown; and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest, or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith known, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being submitted to the knowledge of such miserable aporrheta

as the Romish faith considers itself entitled to withhold. The modern Society of Rosicrucian, however, is constituted upon a widely different basis to that of the parent society. While the adepts of former times were contented with the knowledge of their mutual obligations, and observed them as a matter of course and custom, the eighteenth century Rosicrucians forced the world to think for a time that they were not only the precursors of Masonry, but *in essentiâ* that body itself. This has led to numerous misconceptions. With Freemasonry the occult fraternity has only this much to do, *i. e.*, that some of the Rosicrucians were also Freemasons; and this idea was strengthened by the fact that a portion of the *curriculum* of a Rosicrucian consisted in theosophy—these bodies had, however, no other substantial connective ties. In fact, Freemasons have never actually laid claim to the possession of alchemical secrets. Starting from a definite legend—that of the building of Solomon's temple—they have merely moralised on life, death, and the resurrection, correspondentially with the increase, decrease, and the palingenesia of nature; and rightly so. For as the science of mathematics contains within itself the protoplasmatic forms of things, and the science of morals comprehends the application of these forms to intellectual purification, so the Rosicrucian doctrine specifically pointed out the uses and interrelations between the qualities of the substances in nature, although their enlarged ideas admitted of a moral survey. The Freemasons, while they have deserved the esteem of mankind for chastity and works of love, have never accomplished, and by their inherent sphere of operation never can accomplish, what those isolated students effected. Modern times have eagerly accepted in the full light of science the precious inheritance of knowledge bequeathed by Rosicrucians, and that body has disappeared from the visible knowledge of mankind, and re-entered that invisible fraternity of which mention was made in the opening of this article. Presupposing in the minds of occult students some knowledge of these principles, it will readily be seen that a system existed amongst what may be emphatically, although only symbolically, termed "our ancient brethren." It is not desirable in a work of this kind to make disclosures of an indiscreet nature. The Brethren of the Rosy Cross will never, and should not, at peril and under alarm, give up their secrets. Their silent influence terminated the Crusades with an honorable peace; at their behests the Old Man of the Mountain stopped his assassinations, and in all cases we find Rosicrucians exercise a salient influence. The "dew" question cannot be discussed in public. This ancient body has nothing to do with any kind of Masonic rite. It has apparently disappeared from the field of human activity, but its labours are being carried on with alacrity, and with a sure delight in an ultimate success. The degrees of the modern Rosicrucian system of nine—1. Zelator, or Illuminatus, or Junior; 2. The-

oricus or Theoricus; 3. Practicus; 4. Philosophus; 5. Adeptus Junior or Minor; 6. Adeptus, Senior or Major; 7. Adeptus Exemptus; 8. Magistri Templi; and 9. Magus. The last degree is triple—thus, Supreme Major, and Senior and Junior Substitute. The officers are a Master General, Deputy Master General, Treasurer General, Secretary General; and seven Ancient Assistant Officers are Precenator, Conductor of Novices, Organist, Torch-bearer, Herald, Guardian of the Temple, and Medallist. The Rosicrucian Society of England, which has been reformed upon the basis of the original body, meets in various parts of England, and possesses a Metropolitan College, together with several Provincial Colleges—the rite is also known in Scotland and Canada. To belong to it the degree of Master Mason must be attained; but no oath of obligation is administered, it being contrary to the genius of a philosophical society, having for its object the discussion of occult science, to exact vows of fidelity already enforced by the solemn acts of the three degrees of Craft Masonry.

K. R. H. M.

### *Books of the Bible.*

In Genesis the world was made;  
 In Exodus the march is told;  
 Leviticus contains the law;  
 In Numbers are the tribes enrolled.  
 In Deuteronomy again  
 We're urged to keep God's law alone;  
 And these five works of Moses make  
 The oldest writings that are known.

Brave Joshua to Canaan leads;  
 In Judges oft the Jews rebel;  
 We read of David's name in Ruth  
 And First and Second Samuel.  
 In First and Second Kings we read  
 How bad the Hebrew state became;  
 I First and Second Chronicles  
 Another history of the same.  
 In Ezra captive Jews return,  
 And Nehemiah builds the wall;  
 Queen Esther saves her race from death,  
 These books "historical" we call.

In Job we read of patient faith;  
 The Psalms are David's songs of praise;  
 The Proverbs are to make us wise,  
 Ecclesiastes next portrays  
 How fleeting earthly pleasures are;  
 The Song of Solomon is all  
 About the love of Christ; and these  
 Five books "devotional" we call.

Isaiah tells of Christ to come,  
 While Jeremiah tells of woe,  
 And in his Lamentations mourns  
 The Holy City's overthrow.  
 Ezekiel speaks of mysteries,  
 And Daniel foretells kings of old;  
 Hosea calls man to repent;  
 In Joel blessing are foretold.

Amos tells of wrath; and Edom  
 Obadiah's sent to warn;  
 While Jonah shows that Christ should die,  
 And Micah where he should be born.  
 In Nahum Nineveh is seen;  
 In Habakkuk Chaldaea's guilt;  
 In Zephaniah Judah's sins;  
 In Haggai the Temple built.  
 Zechariah speaks of Christ,  
 And Malachi, or John, his sign.  
 The prophets number seventeen,  
 And all the books are thirty-nine.

Matthew, Mark, and Luke, and John,  
 Tell what Christ did in every place;  
 Acts shows what the Apostles did.  
 And Romans how we're saved by grace.  
 Corinthians instructs the Church,  
 Galatians shows us faith alone,  
 Ephesians true love: and in  
 Philippians God's grace is shown.  
 Colossians tells us more of Christ;  
 And Thessalonians of the end;  
 In Timothy and Titus both  
 Are rules for pastors to attend.  
 Philemon Christian friendship shows,  
 Then Hebrews clearly tells how all  
 The Jewish law prefigured Christ;  
 And these epistles are by Paul.  
 James shows that faith by works must live,  
 And Peter urges steadfastness.  
 While John exhorts to Christian love,  
 For those who have it God will bless.  
 Jude shows the end of evil men,  
 And Revelation tells of heaven.  
 This ends the whole New Testament,  
 And all the books are twenty-seven.

—Sunday School Times.

*Digital Squares and Square Roots.*

	Digital Squares.	Roots.	One-ninth Squares.	Roots.
1	139854276	= 11826 <sup>2</sup>	15539364	= 3942 <sup>2</sup>
2	152843769	= 12363 <sup>2</sup>	16982641	= 4121 <sup>2</sup>
3	157326849	= 12543 <sup>2</sup>	17480761	= 4181 <sup>2</sup>
4	215384976	= 14676 <sup>2</sup>	23931664	= 4892 <sup>2</sup>
5	245893761	= 15681 <sup>2</sup>	27321529	= 5227 <sup>2</sup>
6	254817369	= 15963 <sup>2</sup>	28313041	= 5321 <sup>2</sup>
7	326597184	= 18072 <sup>2</sup>	36288576	= 6024 <sup>2</sup>
8	361874529	= 19023 <sup>2</sup>	40208281	= 6341 <sup>2</sup>
9	375468129	= 19377 <sup>2</sup>	41718681	= 6459 <sup>2</sup>
10	382945761	= 19569 <sup>2</sup>	42549529	= 6523 <sup>2</sup>
11	385297641	= 19629 <sup>2</sup>	42810849	= 6543 <sup>2</sup>
12	412739856	= 20316 <sup>2</sup>	45859984	= 6772 <sup>2</sup>
13	523814769	= 22887 <sup>2</sup>	58201641	= 7629 <sup>2</sup>
14	529874361	= 23019 <sup>2</sup>	58874929	= 7673 <sup>2</sup>
15	537219684	= 23178 <sup>2</sup>	59691076	= 7726 <sup>2</sup>
16	549386721	= 23439 <sup>2</sup>	61042969	= 7813 <sup>2</sup>
17	587432169	= 24237 <sup>2</sup>	65270241	= 8079 <sup>2</sup>
18	589324176	= 24276 <sup>2</sup>	65480464	= 8092 <sup>2</sup>
19	597362481	= 24441 <sup>2</sup>	66373609	= 8147 <sup>2</sup>
20	615387249	= 24807 <sup>2</sup>	68376361	= 8269 <sup>2</sup>
21	627953481	= 25059 <sup>2</sup>	69772609	= 8353 <sup>2</sup>
22	653927184	= 25572 <sup>2</sup>	72658576	= 8524 <sup>2</sup>
23	672935481	= 25941 <sup>2</sup>	74770609	= 8647 <sup>2</sup>
24	697435281	= 26409 <sup>2</sup>	77492809	= 8803 <sup>2</sup>
25	714653289	= 26733 <sup>2</sup>	79405921	= 8911 <sup>2</sup>
26	735982641	= 27129 <sup>2</sup>	81775849	= 9043 <sup>2</sup>
27	743816529	= 27273 <sup>2</sup>	82646281	= 9091 <sup>2</sup>
28	842973156	= 29034 <sup>2</sup>	93663684	= 9678 <sup>2</sup>
29	847159236	= 29106 <sup>2</sup>	94128804	= 9702 <sup>2</sup>
30	923187456	= 30384 <sup>2</sup>	102576384	= 10128 <sup>2</sup>
<hr/>			<hr/>	
	15400869444	661962	1711207762	220654

It has been stated that only 28 digital squares existed on the statement of the late Abijah McLean, of New Lisbon, Ohio, and those 28 were printed by Artemas Martin in *The Mathematical Magazine* Vol. I, No. 5, pp. 69-70, for January, 1883; and also, again in NOTES AND QUERIES, Vol. III, No. 9, pp. 154-156, for September, 1886, with additional information as to such being the hypotenuses of Pythagorean triangles. The problem to find all the digital squares was proposed by Artemas Martin in the *Educational Times*, London, and a Mr. D. Biddle has added two more "digital squares" to the 28 then known, the additional two being the 26th and 30th in the above table. The smallest digital square (No. 1) was by a correspondent (E. W. R.) of the Connecticut *Common School Journal* and published in February, 1858. The correspondent says he began with the first square ( $1^2$ ) and found every succeeding square by addition until he observed the nine digits,  $139854276 = 11826$ . This square, however, was overlooked by Abijah McLean, when he stated he was satisfied that no more than 27 digital squares existed.

Mr. Biddle does not divulge how he obtained the 26th and 30th squares.

Artemas Martin gives the following formulæ as sufficient with rigorous solution to find all possible digital squares :

A digital square will be of the form,

$$10^8a + 10^7b + 10^6c + 10^5d + 10^4e + 10^3f + 10^2g + 10h + i,$$

where  $a, b, c, \dots, i$  must all be different, and no one greater than 9.

The root of such a square will be of the form,

$$10^4p + 10^3q + 10^2r + 10s + t,$$

where  $p, q, r, s, t$  are not necessarily all different, but none of them can exceed 9.

The condition to be satisfied is

$$10^8a + 10^7b + 10^6c + 10^5d + 10^4e + 10^3f + 10^2g + 10h + i = \\ (10^4p + 10^3q + 10^2r + 10s + t)^2.$$

The solution of this equation for all values of the letters within the prescribed limits will give all the digital squares.

*Seventy - Five Pythagorean Symbols.*

The Pythagorean Symbols, collected out of the choicest MSS. and translated into French, by M. Dacier. Taken from Lilius Geraldus, an old Latin writer. The English translation was printed in London by Jacob Tonson, in 1707.

1. Go not beyond the balance.
2. Sit not down on the bushel.
3. Tear not the crown to pieces.
4. Eat not the heart.
5. Stir not up the fire with a sword.
6. When you are arrived on the frontiers, desire not to return back.
7. Go not by the public way.
8. Suffer no swallows about your house.
9. Wear not the image of God upon your ring.
10. Help men to burthen, but not to unburthen themselves.
11. Shake not hands easily with any men.
12. Leave not the least mark of the pot upon the ashes.
13. Sow mallows, but never eat them.
14. Wipe not out the place of the torch.
15. Wear not a straight ring.
16. Feed not the animals that have crooked claws.
17. Abstain from beans.
18. Eat not fish whose tails are black.
19. Never eat the gurnet.
20. Eat not the matrix of animals.
21. Abstain from the flesh of beasts that die of themselves.
22. Abstain from animals.
23. Always put salt on the table.
24. Never break the bread.
25. Spill not oil upon the seat.
26. Put not meat into a foul vessel.
27. Feed the cock, but do not sacrifice him.
28. Break not the teeth.
29. Keep the vinegar cruet from you.
30. Spit upon the parings of your nails and the clippings of your hair.



31. Stir up the bed as soon as you have risen, and leave in it no print of your body.
32. Speak not in the face of the sun.
33. We ought not to sleep at noon.
34. Make not water against the sun.
35. Never sing, but to the harp.
36. Always keep your things ready packed up.
37. Quit not your post without orders of your general.
38. Cut not wood in the way.
39. Roast not that which is boiled.
40. Avoid the two-edged sword.
41. Pick not up what has fallen from the table.
42. Abstain from a cypress chest.
43. Sacrifice an odd number to the celestial gods, and to the infernal, an even.
44. Offer not to the gods the wine of an unpruned vine.
45. Never sacrifice without meal.
46. Adore the goods and sacrifice barefoot.
47. Turn round when you worship.
48. Sit down when you worship.
49. Pare not your nails during the sacrifice.
50. When it thunders, touch the ground.
51. Regard not yourself in the looking-glass by the light of a torch.
52. One, two.
53. Honor marks the dignity, the throne and the ternary.
64. When the wind blows, adore echo.
55. Eat not in the chariot.
56. Put on your right shoe first ; and wash your left foot first.
57. Eat not the brain.
58. Plant not the palm tree.
59. Make the libations to the gods by the ear.
60. Never eat the cuttle-fish.
61. Stop not at the threshold.
62. Give way to a flock that goes by.
63. Avoid the weezel.
64. Refuse the weapons a woman offers you.
65. Kill not the serpent that chances to fall within your walls.

66. It is a crime to throw stones into the fountains.
67. Feed not yourself with your left hand.
68. 'T'ws a horrible crime to wipe off the sweat with iron.
69. Stick not iron into the footsteps of a man.
70. Sleep not upon a grave.
71. Lay not the whole faggot on the fire.
72. Leap not from the chariot with your feet close together.
73. Threaten not the stars.
74. Place not the candle against the wall.
75. Write not in the snow.

You will see that these are arranged in such an order that those symbols which apply to a similar subject come together. And yet there seems to be considerable confusion, here and there. As I understand it, the correct science requires that they should follow each other in accord with *Dialectics*—such as *Parmerides*, for instance then, they are easier of solution.

Proclus declares somewhere that the other works of Plato are made to gravitate around his *Parmerides*, which bears to them about the same relationship that *stability* does to *movement*. Therefore the main employment of all the other lessons is to illustrate and explain the *Dialectics*. This is the key, as I have it, by which we are to understand all genuine occult compositions that are devoted to reasoning analysis.

I will recall to your mind another which we can judge of the value of such demonstrations. They should invariably leave off at the point they start from, taking care to observe that this point is *illuminated* by the operation of thus reasoning in a circle. As all life runs in cycles, so does *ratiociation*, or all reasoning.

J. S. McDONALD.

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THE THREE GLOBES. (Vol. VI. pp, 404.) Ancient Lodges of England and Europe, most frequently held their meetings at inns, and taverns, and were designated by corresponding names. Of the three Grand Lodges of Prussia, that of the "Three Globes" was originally founded as a Lodge of Three Globes" in the city of Berlin, on the 23d of September, 1740, and four years later was created a Grand Lodge, titled "Royal Grand Mother Lodge." (See Rebold's "History of Freemasonry.")

H. G. GOODALE, Jamaica, N. Y.

*Cosmic Evolution.*

*In Seven Stanzas translated from the Book of Dzayan.*

STANZA I.

1. The eternal parent wrapped in her ever invisible robes had slumbered once again for seven centuries.
2. Time was not, for it lay asleep in the infinite bosom of duration.
3. Universal mind was not, for their were no Ahi-hi to contain it.
4. The seven ways to bless were not. The great causes of misery were not, for there was no one to produce and get enslaved by them.
5. Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon.
6. The seven sublime lords and the seven truths had ceased to be, and the Universe, the son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is and is not. Naught was.
7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being—the one being.
8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.
9. But where was Dangma when the Alaya of the universe was in Paramartha and the great wheel was Anupadaka?

STANZA II.

1. \* \* \* Where were the builders, the luminous sons of Manvantaric dawn? \* \* \* In the unknown darkness in their Ah-hi Paranishpanna. The producers of from no-form—the root of the world—the Deyamatri and Svābhāvat, rested in the bliss of non-being.
2. \* \* \* Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows i: self not.
3. The hour had not yet struck; the ray had not yet flashed into the Germ; the Matripadma had not yet swollen.
4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of Maya.
5. The seven sons were not yet born from the web of light. Darkness alone was father, mother, Svābhāvat; and Svābhāvat was in darkness.

6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom.

STANZA III.

1. \* \* \* The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. \* \*

3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg, the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depth of the ocean of life.

5. The root remains, the light remains, the curds remain, and still Oeaoohoo is one.

6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of the fire and water, or father and mother.

7. Behold, oh Lanoo! The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great waters. It is Oeaoohoo the younger, the \* \* \* He shines forth as the sun; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three,† and the Union produces the Spata, in whom are the seven in which become the Tridasa (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from the east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.

8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in the lamp, oh Lanoo? The germ is that, and that is light, the white brilliant son of the dark hidden father.

9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.

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† In the English translation from the *Sanskrit* the numbers are given in that language, *Eka*, *Chatur*, etc. It was thought best to give them in English.

10. Father-Mother spin a web whose end is fastened to spirit—the light of the one darkness—and the lower one to its shadowy end, matter ; and this web is the universe spun out of the two substances made in one, which is Svābhāvat.

11. It expands when the breath of the fire is upon it ; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom at the end of the great day, and re-become one with her ; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts ; they embrace infinitude.

12. Then Svābhāvat sends Fohat to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world.

STANZA IV.

1. \* \* \* Listen, ye sons of the earth, to your instructions—ye Sons of the Fire. Learn, there is neither first nor last, for all is one : number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Frame, have learnt from our fathers. \*

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies ; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa and the force of Divine Man—the sum total. And from the Divine, Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These "sparks" are called spheres, triangles, cubes, lines, and modellers ; for thus stands the Eternal Nidana—the Oeaoohoo, which is :

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svābhāvat :—

I. The Adi-Sanat, the number, for he is one.

II. The voice of the Lord Svābhāvat, the numbers, for he is one and nine.

III. The "formless square."

And these three enclosed within the (ring) are the sacred four : and the ten are the arupa universe. Then come the "sons," the seven

fighters, the one, the eight left out, and his breath which is the light-maker.

6. Then the second seven, who are the Lipika, produced by the three. The rejected son is one. The "Son-suns" are countless.

STANZA V.

1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the messenger of their will. The Dzyu becomes Fohat, the swift son of the Divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.

3. He is their guiding spirit and leader. When he commences work he separates the sparks of the Lower Kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.

4. Fohat traces spiral lines to unite the sixth to the seventh—the crown; an army of the Sons of Light stands at each angle, and the Lipika in the middle wheel. They say: This is good, the first Divine world is ready, the first is now the second. Then the "Divine Arupa" reflects itself in Chhaya Loka, the first garment of the Anupadaka.

5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the holy ones and their armies.

6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. It is the ring called "Pass Not" for those who descend and ascend. Also for those who during the Kalpa are progressing towards the great day "Be with us." Thus were formed the Rupa and the Arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. \* \* \*

STANZA VI.

1. By the power of the Mother of Mercy and Knowledge—Kwan-Yin—the "triple" of Kwan-shai-Yin, residing in Kwan-yin-Tien, Fohat, the breath of their Progeny, the Son of the Sons, having called forth from the lower abyss, the illusive form of Sien-Tchang and the seven Elements.\*

\* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

2. The Swift and Radiant One produces the Seven Laya Centres, against which no one will prevail to the great day "Be-with-Us," and seats the Universe on these Eternal Foundations surrounding Tsien-Tchan with the Elementary Germs.

3. Of the Seven—first one manifested, six concealed, two manifested, five concealed; three manifested, four concealed; four produce three hidden; four and one tsan revealed, two and one half concealed; six to be manifested, one laid aside. Lastly, seven small wheels revolving; one giving birth to the other.

4. He builds them in the likeness of older wheels, placing them on the Imperishable Centres.

How does Fohat build them? he collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life therein-to, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during Seven Eternities.

5. At the fourth, the sons are told to create their images. One third refuses—two obey.

The curse is pronounced; they will be born on the fourth, suffer and cause suffering; this is the first war.

6. The older wheels rotated downwards and upwards. \* \* \* The mothers spawn filled the whole. There were battles fought between the Creators and the Destroyers, and battles fought for space; the seed appearing and re-appearing continuously.

7. Make thy calculations, Lanoo, if thou wouldst learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth "fruit" or the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see \* \* \*

STANZA VII.

1. Behold the beginning of sentient formless life.

First the Divine, the one from the Mother-Spirit; then the Spiritual; the three from one, the four from the one, and the five from which the three, the five, and the seven. These are the three fold, the four-fold downward; the "mind-born" sons of the first Lord; the shining seven.

It is they who are thou, me, him, oh Lanoo. They who watch over thee, and thy mother earth.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays precedes the life-ray, the one, like a thread through many jewels.

3. When the one becomes two, the threefold appears, and the three

are one ; and it is our thread, oh Lanoo, the heart of the man-plant called Saptasarma.

4. It is the root that never dies ; the three-tongued flame of the four wicks. The wicks are the sparks, that draw from the three-tongued flame shot out by the seven—their flame—the beams and sparks of one moon reflected in the running waves of all the rivers of earth.

5. The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya. It stops in the first, and is a metal and a stone ; it passes into the second and behold—a plant ; the plant whirls through seven changes and becomes a sacred animal. From the combining attributes of these, Manu, the thinker is formed. Who forms him ? the seven lives, and the one life. Who completes him ? The five-fold Lha. And who perfects the last body ? Fish, sin, and soma. \* \* \*

6. From the first-born, the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change. The morning sun-light has changed into noon-day glory. \* \* \*

7. This is thy present wheel, said the Flame to the Spark. Thou art myself, my image, and my shadow. I have clothed myself in thee, and thou art my Vahan to the day. "Be with us," when thou shalt re-become myself and others, thyself and me. Then the builders, having donned their first clothing, descend on radiant earth and reign over men—who are themselves. \* \* \*

Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible.—*The Secret Doctrine.*

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MANUSCRIPT VOLUMES. Thos F. Page, author and publisher of a volume entitled "The Golden Fleece," 8vo. pp. 155, and "Jewish Mythology as applied to the Coming of the Messiah," 12mo. pp. 25, has also written 23 other works which are in manuscript ; two of the manuscripts have been deposited with the editor of NOTES AND QUERIES, namely, "Book of Mythics," quarto, pp. 116, and "Book of the Sun," quarto, pp. 74. The following 21 in manuscript have been deposited with Mount Lebanon Lodge No. 32, A. F. & A. M., Laconia : Books of Chron, Elements of Nature in Language, Fire, Heraldry, Hiram, Man, Okall, Pi, the Earth, the Gable, the Plumb Thom, Vi, Visions ; Dialect in Nature, Geometry of Language, Mystery in Dialect, Reality of Fables, Symbolism, Temple of Nature, Tower of Babel. These works are illustrated with diagrams explanatory of the plumb and level as applied to the Temple.



MISCELLANEOUS  
NOTES AND QUERIES,  
WITH ANSWERS.

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*"Every hidden science is but a letter detached from the name of Jehovah."*  
—ALPHONZE CONSTANT.

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*Theory of Will - Power.*

*Axiom 1.* Nothing can resist the will of man when he knows what is true and wills what is good.

2. To will evil is to will death. A perverse will is the beginning of suicide.

3. To will what is good with violence is to will evil, for violence produces disorder and disorder produces evil.

4. We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means; when it submits to them it corrects them, and condemns them while it makes use of them.

5. To earn the right to possess permanently, we must will long and patiently.

6. To pass one's life in willing what it is impossible to retain forever is to abdicate life and accept the eternity of death.

7. The more numerous the obstacles which are surrounded by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

8. When the will is devoted to what is absurd, it is reprimanded by eternal reason.

9. The will of the just man is the will of God Himself, and it is the law of Nature.

10. The understanding perceives through the medium of the will. If the will be healthy, the sight is accurate. God said—"Let there be light!" and the light was. The will says—"Let the world be such as I wish to behold it!" and the intelligence perceives it as the will has determined. This is the meaning of the word *Amen* which confirms the acts of faith.

11. When we produce phantoms we give birth to vampires, and must nourish these children of nightmare with our own blood and life, with our own intelligence and reason, and still we shall never satiate them.

12. To affirm and will what ought to be is to create; to affirm and will what should not to be is to destroy.

13. Light is an electric fire, which is placed by man at the disposition of the will; it illuminates those who know how to make use of it, and burns those who abuse it.

14. The empire of the world is the empire of light.

15. Great minds with wills badly equilibrated are like comets, which are abortive suns.

16. To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins.

17. To suffer is to labour. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

18. The voluntary death of self-devotion is not a suicide—it is the apotheosis of free-will.

19. Fear is only indolence of will; and for this reason public opinion brands the coward.

20. An iron chain is less difficult to burst than a chain of flowers.

21. Succeed in not fearing the lion, and the lion will be afraid of you. Say to suffering—"I will that thou shalt become a pleasure," and it will prove such, and more even than a pleasure, for it will be a blessing.

22. Before deciding that a man is happy or otherwise, seek to ascertain the bent of his will. Tiberius died daily at Capræ, while Jesus proved His immortality, and even His divinity, upon Calvary and the Cross.

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Zoroastrianism, the religion of Cyrus, Darius and Xerxes, which but for the battles of Marathon and Salamis, might have become the religion of the civilized world, is now professed by only 100,000 souls.

*A Glimpse of the "Fourth Dimension."*

"Going to and fro in the earth."—JOB.

The Rev. J. B. Bartlett has the following in *The Boys' Own Paper*.

"Make a strip of paper of any convenient length and breadth, bend it into a ring, giving it a half twist on the way, and uniting the ends with gum. Now if you divide this ring through the center line, what result will follow? At first sight it certainly looks as if you would produce *two* similar rings. Take a pair of scissors, and try! You will find, when you have cut through the length of the ring, that instead of having two you still possess *one* ring or band, but twice the length of the original one, and with a double twist or "kink" in it difficult to describe. On repeating the cut, you will, however, obtain *two* bands, curiously linked together, and inseparable. The experiment may be varied, with equally unforeseen consequences, either by commencing the first cut at a distance from the edge of the ring equal to one-third of its breadth, and continuing twice round until the band is divided, or by giving the paper an *entire* twist before gumming.

"A little consideration will perhaps enable you to account for these singular results, the strangeness of which, I may add, has been thought to afford some sort of illustration of what is called the fourth dimension—a condition of existence other than ours, with regard to which men of abstract science have recently indulged in some remarkable speculations bearing on the nature of the spiritual world.

"For the information of those to whom such speculations are new I will briefly explain that what we know as space is contained in *three* dimensions—viz., length, breadth, and height; and by these three dimensions all our movements are circumscribed. But it is conceivable that another race of beings may exist who can move and see in a *fourth* direction (which we may describe as *inwardness*, but which is only known to us in theory.) Such a condition of existence, although supernatural to us, yet may be normal and natural to spiritual beings. At any rate, the possibility of this fourth dimension has become a matter of speculation to certain able mathematicians, and the subject has even a religious value, as affording an answer to those who deny the existence of anything which is outside the sphere of sense and experience, by showing that the supernatural is not necessarily opposed to the convictions of the highest scientific minds."

But why should Mr. Bartlett speak of the *supernatural*? Actions on planes other than our own are as natural as ours on our plane. A bee might as well regard a man as supernatural.

*Antonomasias of Countries and other places.*

BY DEXTER.

Acadia,	Nova Scotia.
Arctic Mediterranean,	Baffin's Bay, Hudson's Bay.
Babel of nations,	Gibraltar, Spain.
Broad Stone of Honor,	Ehrenbreitstein.
Celestial Empire,	China.
Colombian Mediterranean,	Caribbean Sea.
Dark Continent,	Africa.
Empress of the World,	Italy.
Enchanted Isles,	Fonseca Isles.
Fatherland of Thought,	Germany.
Floodgate of Tears,	Babel-Mandeb Straits.
Flowery Kingdom,	China.
Garden of England,	Worcestershire.
Garden of Europe,	Italy.
Garden of Mexico,	Oaxaca valley, Mexico.
Garden of Scotland,	Perthshire.
Garden of the World,	Mississippi Valley.
Gate of Tears,	Babel-Mandeb Straits.
Gem of the Mountains,	Idaho.
Granary of Rome,	Egypt.
Granary of South America,	Chili.
Head of Africa,	Cape of Good Hope.
Hermit Nation,	Corea.
Key of the Mediterranean	Gibraltar.
Land of Bondage,	Egypt.
Land of Heroes,	Greece.
Land of Mahomet,	Arabia.
Land of Midnight Sun,	Scandinavia.
Land of Wisdom,	Normandy, France.
Lion of the Sea,	Cape of Good Hope
Mistress of the Sea,	Italy.
Northern Bear,	Russia.
Northern Giant,	Russia.
Oil Press,	Garden of Gethsemane.
Paradise of India,	Cashmere Valley.
Pillars of Hercules,	Gibraltar and Jabel Zalout.
Promised land.	Canaan.
Secessia,	Confederate States.
Switzerland of Asia,	Thibet.
White Man's Grave,	Sierra Leone.

*Antonomasias of Islands.*

BY DEXTER.

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Bishopric of quails,	Capri.
Cinnamon Isle,	Ceylon.
Emerald Isle; Erin,	Ireland,
Ever Faithful Isle,	Cuba.
Fast Anchored Isle,	England.
Garden of Canada,	Isle of Montreal.
Garden of Italy,	Sicily.
Gibraltar of Fuca Straits,	Vancouver's Island.
Granary of Europe,	Sicily.
Granary of Fuhkeen, China,	Formosa.
Holy Island,	Guernsey; Ireland; Rügen Island, Baltic Sea.
Holy Isle,	Heligoland.
Isle of Saints,	Ireland.
Key of the Baltic,	Heligoland.
Key of the Gulf,	Cuba.
Land of Cakes,	Scotland.
Land of the Shamrock,	Ireland.
Land of the Thistle,	Scotland.
Little England,	Barbadoes, W. I.
Mistress of the Seas,	Great Britain.
Pearl of the Antilles,	Cuba.
Pearl of the East,	Java.
Queen of the Antilles,	Cuba.
Queen of Eastern Archipelago,	Java.
Rocky Isle.	Chios.

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*A Perpetual Calendar.*

We take pleasure in acknowledging the receipt of a very unique perpetual calendar, devised by Prof. H. A. Wood, of the Stevens School. About 400 perpetual calendars have been copyrighted at Washington, but most of them are too complicated or not sufficiently practical to meet the general favor. Prof. Wood has worked out a new and simple plan, and his calendar is unquestionably an improvement upon any that has yet appeared. Its uniqueness and simplicity will commend it for general use. It answers for a monthly calendar to hang up, as it can readily be adjusted to any month, and at the same time can be referred to for finding the day of the week for any given date for a thousand years. A. S. Barnes & Co., the publishers, have executed and published the calendar in tasteful style.

Price, single copies, 15 cents; five copies, 50 cents; to be had of Prof. H. A. Wood, Stevens High School, Hoboken, N. J.

*Flakes of Fact.*

BY DEXTER.

Darwin says that a large percentage of all sweet scented flowers are white.

The smallest particle of naphthaline disseminated in a room, will produce the characteristic odor of jonquil and narcissus.

Assafœtida is used as a favorite perfume by the Esthonians.

Rattlesnakes are said to have a natural antipathy to white ash leaves, and when placed within a circle of half leaves and half hot coals, they will cross the coals rather than encounter the ash leaves.

A cubic foot of newly fallen snow weighs five and a half pounds, and has twelve times the bulk of water.

A wild goose caught in California had a grain of wheat in its stomach, which, when planted, produced a variety hitherto unknown.

The discovery of silk is attributed to Si-ling-chi, wife of Emperor Hoang-ti B. C. 4,000; the invention of spinning to Yao, wife of the fourth Chinese Emperor.

A shot on the equator of the planet Jupiter, travels in a rotary motion at a speed over forty-six hundred times faster than a cannon ball, which latter does not exceed a mile in three seconds.

The velocity of light according to Michelson is calculated to be 186,360 miles per second.

An eruption of Cotopaxi has projected a mass of rock one hundred cubic yards in volume to a distance of nine miles.

Waves 20 feet high will exert a force of about one ton per square foot. At Cassis, France, blocks of fifteen cubic meters were insufficient to resist waves.

In 1635, in Holland, a Semper Augustus tulip bulb, weighing only 200 grains was held to be cheap at \$2,200.

In the Mediterranean, clear sunlight in March penetrates to a depth of 1200 feet; in winter to only 600 feet.

Major Tower, U. S. A. assigns the speed of ice-boats as twice that of wind, and the angle of sail to attain greatest speed to be less than 90 degrees.

The total number of words, or rather, ideas expressed in Chinese is said to be 43,596. Müller.

A temperature of 220 degrees below zero has been produced by a bath of carbon bisulphide, and liquid nitrous acid.

It is said to be a sign of fair weather if the cluster of small air bubbles, which usually arise after the sugar has been put in, collect themselves in the center of the cup.

Virginia Dare, born on Roanoke island, August 10, 1587 was the first child of English parents born on United States soil.

Hope was depicted by the ancients as a little child standing on tip-toe and holding a clover in its hand.

According to Michelet there are no vegetable poisons in marine flora.

All solid bodies become luminous at 800 degrees of heat.

Aqua Tofana, a liquid containing arsenic was used by an Italian woman, who is said to have killed 500 persons by its use.

Curious relations have been found between the numerical constants of analogous elements; e. g. the atomic weights of alkali metals, lithium, sodium, potassium, rubidium and caesium differ from one another by multiples of sixteen. Mr. J. H. Gladstone, F. R. S. in N. Y. Herald, of Feb. 20, 1879.

The full name of the owner of Jay-Eye-See, the trotting horse, is Jerome Increase Case. He began business as a blacksmith forty years ago, and is now the owner of a large threshing machine manufactory in Illinois and is worth \$5,000,000.

QUERY. Has any scientific writer proposed to divide the year into thirteen months, and name them after distinguished men? JOHN.

Yes. Auguste Comte, a French mathematician, author of the "Positive Philosophy" leading to the "Religion of Humanity," proposed in his great work, such a division of the year into 13 months, to be named: 1, Moses; 2, Homer; 3, Aristotle; 4, Archimedes; 5, Cæsar; 6, Paul; 7, Charlemagne; 9, Dante; 9, Gutenberg; 10, Shakespeare; 11, Descartes; 12, Frederick; 13, Bichat. We suppose that Comte considered these the picked thirteen of mortals, immortalized by their deeds and influence. They include two Bible characters, two philosophers, one inventor, two naturalists, three poets, and three statesmen who were warriors. The 4th of July would come in the month of Dante.

*Names of the Apostles.*

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First, Simon Peter and Andrew, his brother ;  
Zebedee's sons, James and John, make another ;  
Philip, the fifth, with Bartolomew ranges ;  
Matthew or Levi with Thomas exchanges.  
James, son of Alpheus, and Simon Zelotes ;  
Judas, James's brother, and Judas Iscariot.

These are the great Apostles' names ;  
Peter, Andrew, John, and James,  
Philip and Bartholomew,  
Matthew, Thomas, Thaddeus, too,  
Simon, Judas, James the less,  
And Paul, whose words the Gentiles bless.

Matthew, Mark, and Luke and John,  
Of Jesus' life give facts,  
Of his Apostles' lives and work  
Account is found in Acts  
Romans, 2 Corinthians, Galatians, Ephesians,  
For our gospel faith give reasons,  
And with Philippians, Colossians, 2 Thessalonians all,  
Are inspired Epistles written by Paul,  
That with 2 Timothy's, Titus, Philemon, Hebrews,  
Were sent to Gentile churches: one to Jews,  
But James, 2 Peters, 3 Johns, Jude, Revelation,  
Were written, for all times, to saints of every nation.

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THE PROPHETS BY TIME.

PRE-CAPTIVITY.

Jon., Jo., Am., Hos., Isa., Mi., Na.

CAPTIVITY.

Zeph., Jer., Hab., Dan., Ob., Ezek.

POST-CAPTIVITY.

Hag., Zech., Mal.

THE HARROW RHYME FOR THE NEW TESTAMENT.

Rom., Cor., Cor., Gal., Ephe. ;  
Phil., Col., Thess., Thessali. ;  
Tim., Tim., Tit., Philemon ;  
Hebrews, Jacobus, Pet., Pet., John ;  
John, John, Jude, Revelation.



*Indian Names in Massachusetts.*

- Andover—Cochickwick.  
 Abington—Manamauskeagin.  
 Ashland—Magunced.  
 Athol—Payguage.  
 Stoughton—Punkapoag.  
 Barnstable—Chequoket. Contuit.  
 Billerica, Shawsheen.  
 Boston—Shawmut.  
 Watertown—Pequissett.  
 Hopkinton—Magunco Hill—a pile  
 of great trees.  
 Tewksbury—Wamesit.  
 Natick—Natick—place of hills (?)  
 Littleton—Nashobah.  
 Braintree—Wampatuck.  
 Brewster—Sawkattuckett.  
 Bridgewater—Nunketett.  
 Brookfield—Quobange.  
 Arlington—Menotomy.  
 Cambridge—Anmoughcawgen.  
 Newton—Nonantum.  
 Gloucester—Wyngaersheek.  
 Grafton—Hassanamisitt. Place  
 of small stones.  
 Groton—Petapawag.  
 Hampden—Minnechaug, Berry-  
 land.  
 Hadley—Norwottock.  
 Freetown—Assonet.  
 Saugus—Abonsett.  
 Marion—Sippican.  
 Marlborough—Ockoocangansett,  
 Marshfield—Missaucaticket.  
 Mendon—Qunshapauge.  
 Middleborough—Namasskett.  
 Hardwich—Wombemesiscook.  
 Harwich—Satucket.  
 Haverhill—Pentuket.  
 Ashland—Moguncoy.  
 Ipswich—Agawam.  
 Charles River—Quinobequin.  
 Chatham—Monomoy.  
 Chelmsford—Pawtucket.
- Chelsea—Winnissimet.  
 Chilmark—Nashuakemnack.  
 Concord—Musquetequid.  
 Deerfield—Pocomtuck.  
 Dennis—Nobscusset.  
 Duxbury—Mattakerset.  
 Eastham—Nanset.  
 Easthampton—Passcomuck.  
 Edgartown—Chappaquiddick.  
 Essex—Chebacco.  
 Falmouth—Succannisset.  
 Salem—Nehumkek.  
 Sandwich—Shawme.  
 Sharon—Massapoag—his song.  
 Sheffield—Housatonic.  
 Sherborn—Boggstow.  
 Somerset—Shewamnet.  
 Sterling—Chockeset.  
 Milton—Uncataguisset.  
 Milford—Wopowage.  
 New Braintree—Winimesset.  
 New Bedford—Acushnet.  
 Newbury—Wessacuccon.  
 Northampton—Paskhommuck.  
 Northfield—Squakeag—a spearing  
 place for salmon.  
 Uxbridge—Wacuntug.  
 Norton—Winniconnet.  
 Orleans—Namaskakeet.  
 Oxford—Mauchaug.  
 Pembroke—Mattakeeset.  
 Petersham—Nitchawog.  
 Pittsfield—Pontoosuc—a run for a  
 deer.  
 Plympton—Wenatuxet.  
 Provincetown—Chiquocket.  
 Quincy—Wampatuck.  
 Rayham—Hockamock.  
 Rehoboth—Seconet.  
 Richmond—Yokum.  
 Rochester—Menchoisett.  
 Rutland—Naquag.  
 Sturbridge—Tanquesque.

Stow—Pompositticut. Wellfleet—Punonakanit.  
 Swansea—Wannamoiset. Westfield—Woronck.  
 Taunton—Tetiquet. Weston—Acoaxet.  
 Tewksbury—Wamesit. Weymouth—Wessagusset.  
 Tisbury—Chappaquonsett. Wilbraham—Minechaug.  
 Topsfield—Shenewemedy. Windsor—Duschaupamaug.  
 Wareham—Agawam. Worcester—Quinsigamond.  
 Warwick—Shaemet. Wretham—Wolmapauge.  
 Watertown—Pigsgusset. Yarmouth—Mattacheese.  
 Northbridge—for the bridge over the Blackstone river, over which the  
 through travel went.  
 Southbridge—the south bridge across the Blackstone river.

*N. E. Journal of Education.*

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### *Novel Advice.*

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A "Man who Laughs"<sup>1</sup> "Hitherto"<sup>2</sup> "Betrothed"<sup>3</sup> to "A Woman in White,"<sup>4</sup> with "Great Expectations,"<sup>5</sup> "Safely Married"<sup>6</sup> "At Last"<sup>7</sup> with Barriers Burned Away,<sup>8</sup> should lead "A Noble Life"<sup>9</sup> as "Man and Wife,"<sup>10</sup> "On the Heights,"<sup>11</sup> "Far from the Madding Crowd"<sup>12</sup> "Behind Closed Doors,"<sup>13</sup> "Near to Nature's Heart"<sup>14</sup> in in "A New Atmosphere"<sup>15</sup> through "Tempest and Sunshine,"<sup>16</sup> with "Gates Agar,"<sup>17</sup> and never "At Odds,"<sup>18</sup> "Living and Loving"<sup>19</sup> "Silk Attire"<sup>20</sup> like "The Parisians"<sup>21</sup> "On Both Sides of the Sea"<sup>22</sup> with "Hard Cash"<sup>23</sup> say "Ten Thousand a Year,"<sup>24</sup> "For Ever and Ever"<sup>25</sup> to "The End of the World."<sup>26</sup>

1. Dumas,	10. Collins,	19. Townsend,
2. Whitney,	11. Auerbach,	20. Black,
3. Scott,	12. Hardy,	21. Bulwer,
4. Collins,	13. Green.	22. Charles,
5. Dickens,	14. Roe,	23. Reade,
6. Jolly,	15. Dodge,	24. Warren,
7. Terhune,	16. Holmes,	25. Church,
8. Roe,	17. Phelps,	26. Eggleston.
9. Craik,	18. Tautphœus.	DEXTER.

RELATIVE HARDNESS OF MINERALS. These are classed as follows :

Talc, 1 ; Gypsum, 2 ; Mica, 2.5 ; Carbonate of lime, 3 ; Barytes, 3.5 ; Fluor-spar, 4 ; Feld spar, 6 ; Lapis lazuli, 6 ; Opal, 6 ; Quartz, 7 ; Tourmaline, 7 ; Garnet, 7.5 ; Emerald, 8 ; Topaz, 8 ; Ruby, 9 ; Diamond, 10.

"GOD IS A CIRCLE WHOSE CIRCUMFERENCE IS EVERYWHERE, AND WHOSE CENTER IS NOWHERE TO BE FOUND." — *Hermes*. (Vol. III, p. 61; IV, p. 412.)

Dr. Alexander Wilder says that Emerson says: "St. Augustine describes the nature of God as a circle whose center was everywhere, and its circumference nowhere." Where does Emerson make this remark? Dr. Wilder himself says he supposed this quotation was from Horapollo, but gives no reference.

H. B. Blavatsky, it is claimed, credits the quotation to Hermes but no reference given as to where it is found in the works of Hermes, and moreover no reference is given as to where her statement is found in "Isis Unveiled."

Arthur E. Waite, in his work "Mysteries of Magic," p. 288, says: "The text, which would not be intelligible in a literal version, we here translate by interpretation. Moreover, the author of the work takes care to intimate that the human form, which he attributes to God, is merely an image of his concept, and that God cannot be expressed by any thought, nor by any form. Pascal has said that 'the Deity is a circle whose center is everywhere and whose circumference is nowhere.' But how can a circle be conceived without a circumference? The Sohar inverts this paradoxical figure, and would say freely of Pascal's circle that the circumference is everywhere and the center nowhere. It is, not, however, to a circle, but to a balance, that he compares the universal equilibrium of things. "Equilibrium is everywhere," he says, "and the central point where the balance is suspended may, therefore, be found everywhere." We here find the author of the Sohar stronger and more profound than Pascal.

It is not to Pascal but to the mystical theology of the Seraphic Doctor, S. Bonaventura, that we owe this idea. In the sixth chapter of the *Itinerarium Mentis ad Deum* (a work which should be in the hands of every student of mysticism), he says:—

"Russus revententes dicamus, quia igitur esse purissimum et absolutum, quod est simpliciter esse, est primarium et novissimum, ideo est omnium origo et finis consummans. Quia æternum et præsentissimum, ideo omnes durationes ambit et intrat, quasi simul existens earum centrum et circumferentia. Quia simplicissimum et maximum, ideo totum intra omnia, et totum extra omnia, ac per hoc est *sphæra intel. ligibilis, cujus centrum est ubique et circumferentia nusquam.*"

"God is a circle whose circumference is everywhere, and whose center is nowhere."—*The Sohar* and *Hermes Trismegistus*.

"God is a circle whose center is everywhere, and whose circumference is no where."—*St. Augustine, Pascal, Dr. S. Bonaventura, and H. P. Blavatsky.* Logos.

*Origin of the word Texas.*

In a recent published in the *North American Review*, Governor Ireland, of Texas, asserts that the word Texas means "welcome;" and that on the landing of the first white men on the coast of Texas, the Indians greeted them with the exclamation of "Texas!" or "welcome."

This theory, according to a correspondent in the Texas *Vorwaerts* is not correct. In the ancient Spanish archives, stored away in the land office at Austin, it appears that certain lands were situated "en el pais de los Tejas," or in the country of the Texas, or Tejas Indians, x and j being pronounced alike.

It is well known that the Texas or Tejas Indians were a tribe of Indians living in the valley of the Rio Grande, who were exterminated or driven off by a more savage tribe. The word Texas or Tejas is the root of the names of all the Indian tribes in Texas and Mexico. The prefix indicated the locality of the tribe.

The As-Tejas, or Aztecs, dwelt on high lands of Anahuac. The Tol-Tejas or Toltecs, lived as far south as Yucatan. The Huas-Tejas lived on the Gulf coast, between Matamoras and Vera Cruz, and the Tol-Tejas were located in the state of Coahuela.—*Texas Siftings.*

*Queer Facts about Fairies.*

I have been to some pains to gather from various sources the names by which the fairies have been known in various countries and at various times. The extent of the list may surprise you. I will repeat it to you: Fairies, elves, elle-folks, fays, urchins, ouphes, ell-maids, ell-women, dwarfs, trolls, horns, nisses, kobolds, duende, brownies, necks, stromkarls, fates, little wights, undines, nixies, salamanders, goblious, hobgoblins, poukes, banshees, kelpies, pixies, moss people, good neighbors, men of peace, wild women, white ladies, peris, djinns, genii and gnomes. You notice, of course, that I use the word fairy in its broadest sense, placing in this category all presumably dispossessed spirits which once inhabited human bodies, but are not yet considered meet to dwell with the "Saints in light." In nurses' tales the fairy is almost invariably a personification of Providence, but in the wilder domain of romantic literature the term is applicable to a large class of my theological spirits known by the various names I have mentioned.

Dwarfs and elves were little people who figure much in Scandinavian literature, the former being often violent and malignant and the latter sportive, mischievous, but useful and visible only to children born on Sundays. The kobolds were the domestic fairies of Germany, similar to the kelpies of Scotland and the nisses of Norway. They were all skilled in music and dancing, and were fond of frolicking by

moonlight. Necks and stromkarls inhabited the rivers and lakes of northern Europe, and were similar to the mermen and mermaids of a less remote superstition. The nixies are also of this class and figure largely in German folk lore. Previous to the death of a person by drowning they can be seen—so the legends say—dancing on the water. The female bears the semblance of a beautiful maiden, and she conveys mortals to a beautiful subaqueous abode, where they meet the male, who has green teeth and always wears a green hat. Fates are Italian fairies. The duende, or trasgo, is the most frequent mentioned Spanish fairy. The "white ladies" were Norman fairies.

Here is an ancient description of the dress of the fairies: "They wear a red conical cap; a mantle of green cloth inlaid with wild flowers; green pantaloons buttoned with bobs of silk, and silver shoon. They carry quivers of arrow slough, and bows made of the ribs of a man buried where 'three lairds' lands meet;" their arrows are made of bog reed, tipped with white flints and dipped in the dew of hemlock; they ride on steeds whose hoofs would not dash the dew from the cup of a harebell."—*Philadelphia News*.

### *The Legend of St. Anthony.*

Saint Anthony was born in Egypt in 251, and inherited a large fortune, which he distributed among his neighbors and the poor, retired into solitude, founded a religious order, built many monasteries, and died anno 356. Many ridiculous stories are told of his conflict with the devil, and of his miracles. There are seven epistles extant attributed to him. He is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called after his name; but always accompanied by a hog, on account of his having been a swineherd, and curing all disorders in that animal. To do him the greater honor, the Romanists in several places, keep, at common charge, a hog denominated *St. Anthony's hog*, for which they have great veneration. Some will have St. Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague; and the Italians, who do not know the true signification of the fire painted by the side of the saint, concluding that he preserves houses from being burnt, invoke him on such occasions. Both painters and poets have made very free with this saint and his followers; the former by the many ludicrous pictures of his temptation; and the latter, by divers epigrams on his disciples or friars; one of which is the following, printed in Stephen's *World of Wonders*.

"Once fed'st thou Anthony, an herd of swine,  
And now an herd of monks thou feedest still,  
For wit and gut alike both charges him;  
Both loven filth alike; both like to fill  
Their greedy paunch alike; nor was that kind  
More beastly, sottish, swinish than this last;  
All else agrees, one fault I only find,  
Thou feedest not thy monks with oaken mast."

*St. John and St. Paul.*

St. John's Commandery, of Providence, R. I., took a pilgrimage to Dover, N. H., June 28, 1888, and made a knightly visit to St. Paul's Commandery of the latter place. The following poem was delivered on the occasion by Sir Knight Rev. James Thurston of Dover, N. H.

**St. John and St. Paul.**

St. John has come to greet St. Paul,  
St. Paul salutes his brother!  
'Tis well for saints to heed the call  
To entertain each other.

St. Paul, once, in a roaming mind  
And pilgrim inclination,  
Went forth and met St. John so kind  
In Providence plantation.

Four years have passed, and mem'ry still  
Holds fast the recollection,  
Of St. John's brotherly good will  
And knightly benediction.

The well earned fame of old St. John,  
And grand historic story,  
St. Paul with pleasure dwells upon  
As if we shared the glory.

Pilgrims from Narragansett's shores  
We give you knightly greeting; —  
With glowing hearts and open doors,  
We hail this happy meeting.

Accomplished in all knightly arts,  
With brave and courteous bearing,  
We match you with our loyal hearts,  
With you this grace we're sharing.

The symbols of our ancient guild,  
With all their rich traditions,  
Are tools with which our house we build,  
On truth's divine foundations.

For truth is mightier than wine,  
Or power of woman's pleading,  
For all her forces are divine,  
All might of kings exceeding.

So taught Zerubbabel of old,  
The temple's walls rebuilding,  
With granite base, and dome of gold,  
For scattered Israel's shielding.

Since Baldwin, Godfrey, Hugh de Payen,  
Home fled the century's seven,  
Yet truth and virtue still remain  
Man's cynosure of heaven.

Sir knights, companions, one and all,  
Our crusades are not over,  
There are battles for Saints John and Paul  
In Providence and in Dover.

Compatriots in the noble strife  
For human elevation,  
Our patron saints, through all their life  
Command our emulation.

With the red cross of Mary's son,  
To Malta's lonely island,  
O'er sea and land we're moving on  
To rescue Zion's highland.

Sir knights from freedom's earlier home,  
Where brave old Roger Williams  
Fore-shed the light on years to come,  
For all our country's millions;

We pledge you by our granite hills  
And "smile of the great spirit,"  
A knightly zeal our bosom thrills,  
We boast no higher merit.

St. Paul salutes St. John to-day  
With glad though humble greeting.  
God guide us each our pilgrim way,  
To heaven's eternal meeting.

*St. Paul and St. John.*

St. Paul's Commandery, of Dover, N. H., took a pilgrimage to Providence, R. I., June 18, 1890, and made a knightly visit to St. John's Commandery of the latter place. The following poem was delivered on the occasion by Sir Knight Rev. James Thurston of Dover.

*St. Paul and St. John.*

St. John to-day receives St. Paul  
With greetings to his brother;  
So Saints and Knights should heed the call  
To entertain each other.

St. Paul now in a roaming mind  
And pilgrim inclination,  
Is glad to meet St. John, so kind,  
In Providence Plantation.

The years have fled, but memory still  
Holds fast the recollection  
Of mutual greetings, and good will,  
And knightly benedictions.

St. Paul on pilgrimage once came,  
For friendly visitation.  
You met us in Johanian frame  
Of knightly inspiration.

Then, from far Narragansett's shores,  
You came with knightly greeting;  
With glowing hearts and open doors  
We hailed the happy meeting.

You gave our Knights the royal cheer  
Of generous Little Rhody.  
We salled you o'er the waters clear  
Of Winnepisseogee!

We could not match, with equal grace,  
Your courteous attentions,  
But trust you saw on every face  
Hospitable intentions.

The well-earned fame of old St. John,—  
Her grand historic story,—  
St. Paul with pleasure dwells upon  
As if we shared the glory.

Accomplished in all knightly arts,  
With brave and courteous bearing,  
We match you with our loyal hearts,  
This only grace we're sharing.

The symbols of our ancient guild,  
With all their rich traditions,

Are tools with which our homes we build  
On Truth's divine foundations.

For Truth is mightier than wine,  
Or power of woman's pleading;  
For all her forces are divine,  
All power of kings exceeding!

So taught Zerubbabel of old—  
The Temple's walls re-building,  
With granite base and dome of gold,  
For scattered Israel's shielding.

Since Baldwin, Godfrey, Hugh de Payen,  
Have fled the centuries seven,  
Yet truth and virtue still remain,  
Man's cynosure of heaven!

Sir Knights, companions, one and all,  
Our crusades are not over:  
There're battles for Saints John and Paul  
In Providence and Dover.

Compatriots in the noble strife  
For human elevation,  
Our patron Saints, in all their life,  
Command our emulation.

With the red cross of Mary's son,  
From Malta's lonely island,  
O'er sea and land, we're gressing on  
To rescue Zion's highlands.

Sir Knights of freedom's earliest home,  
Where brave old Roger Williams  
Fore-shed the light on years to come  
For all our nation's millions,—

We pledge you by our granite hills  
And "Smile of the Great Spirit."  
A knightly zeal our bosom thrills;  
We boast no higher merit.

St. Paul salutes St. John to-day,  
With glad and grateful greeting,  
God guide us each our pilgrim way  
To heaven's eternal meeting!

*Runaway Pond.*

BY CAPT. O. V. PERCIVAL.

In 1810 an event occurred in Glover, Vt., which will long be remembered and perhaps be visible in all coming time. There was a pond about five miles south of where Glover Village now stands, one mile long and half a mile wide, which discharged its waters south, forming one of the head branches of the Lamoille river. Its northern shore consisted of a narrow belt of sand and a bank of light, sandy earth. Here had been formed a deposit resembling frozen gravel, two or three inches in thickness, and extending into the pond five or six rods from the shore. This deposit formed the only barrier to the waters, preventing them from descending into Mud Pond, which was about a mile below in a northerly direction. From this pond flowed a small stream on which was built a grist mill by Aaron Willson nearly opposite where Hon. C. P. Owens now lives; this stream was insufficient in a dry time to carry the mill to the satisfaction of Willson and others interested therein; it was therefore proposed to cut a channel from the larger to the smaller pond, and thus increase the stream. On the 6th day of June, 1810, it being election day in New Hampshire, and as nearly all the early settlers in that part of the town came the State, they concluded to celebrate the day by accomplishing their object. Accordingly, between thirty and forty men and boys, armed with all the necessary tools, repaired to the spot and commenced operations. I here append the names of those who were present and were actors in this event, viz.: Spencer Chamberlin, Richard Goodwin, Silas Wheeler, John Crane, Silas Clarke, Joseph Owens, Daniel Frost, Eber Frost, Loring Frost, Asa Brown, Hezekiah Bickford, Joseph Gray, Nathaniel French, Barrilla French, Lindol French, Elijah Stowe, Iona French, Zenas French, Aaron Willson, Silas French, Geo. French, Levi Partridge, Samuel Twombly, Ark Miles, Samuel Bean, Jacob Twombly, Benjamin Hawkins, Robert Brown, Solon Bragg and others. Some from Barton and Sheffield were among the number. They soon opened a channel and the water began to run off in a northerly direction. They all stepped out of the channel on to the bank to take a drink of whisky (of which they had a liberal supply) and were quite jubilant at their success, when all at once the water ceased to run. Soon an unearthly noise was heard. Spencer Chamberlin stepped into the channel to ascertain the cause, when suddenly the earth began to settle where they stood and give way. Richard Goodwin caught Chamberlin by the hair of the head and pulled him out, and they all fled up the hill to save their lives, as they were in danger of being swallowed up by the raging torrent. In a short time most of the pond had disappeared from its bed. Rushing down to Mud pond, tearing



away its barrier and gaining additional strength from its tributary waters, prostrating the mill of Aaron Willson, the torrent swept down the valley of Barton river, destroying a saw mill near where the high railroad bridge now crosses the river below Barton village, and made a rapid descent on the meadow lands in Barton; thence to Lake Memphremagog. Through all this distance it tore up the forest trees and bore them onward; huge stones were removed from their places and carried long distances; even after a course of seventeen miles, a large rock estimated at 100 tons weight was removed several rods from its bed; it was a grand and majestic sight on its way, sometimes sixty feet high, boiling, surging as it moved along. People who could hear the noise made by the torrent but could not see the cause, imagined the day of Judgment had come; the awful roar made by this rush of waters was heard for many miles east and west of the valley through which it passed and caused great consternation among the people who saw and heard it at that time. This company, when they saw what was done, cast around among their number to see who could run the fastest and get ahead of the torrent and warn the inhabitants of the coming danger. Spencer Chamberlin offered to go. He was a tall, wiry man and could run like a deer, and it was said that the first jump he made was over a fallen tree which lay up from the ground seven or eight feet; he cleared it at a bound and hastened on, keeping on the high land east of the torrent; when opposite where Odlin L. Gray now lives, over three miles, he passed it and hurried on to the mill of Willson. He ran into the mill and shouted to his wife, who was grinding a grist, to flee for life; he seized her with one hand and with a grist in the other hastened out, but the waters were upon them, he dropped his grist and they had barely time to escape up the bank when the torrent rushed by, sweeping the mill and everything before it. There was a horse hitched at the mill belonging to Nathan Cutter who then lived in the west part of the town; no trace of it was ever seen. This was the only building destroyed in town. No lives were lost as the early settlers had located themselves on the highlands east and west of the valley through which the flood passed. Edmund Miles was boiling salts on the shores of Lake Magog near where Georgeville now stands, on the day of the event, and used the water out of the lake to wet down his leaches. He was surprised the next morning to see the waters had risen nearly a foot in the lake, and as no rain had fallen to his knowledge he was at his wits' end to know the cause, but during the day the news came of the running away of Lond Pond in Glover. By this it will be seen that a large volume of water was discharged into the lake. In both Long Pond and Mud Pond were large quantities of peat and muck which became mingled with the soil and sand which was deposited along the course of the flood, in many places greatly benefitting the land, though at first it was supposed the

meadows were ruined ; now no better meadows are found than these have proved to be under cultivation. June 6, 1860, half a century after the event, the Orleans Historical Society appointed a special meeting at Glover to celebrate the event and several of the men were present who were engaged draining Long Pond fifty years ago. A large audience assembled to hear an account of the event prepared by Rev. Pliny H. White of Coventry, Vt. The meeting was one of great interest, and will long be remembered by those present. Lindol French was the last survivor of that company who was present. He was then eight years old, and remembered distinctly of his eldest brother catching him in his arms and fleeing up the bank to save their lives. Daniel Owens, now living in Barton at an advanced age, is the only living man who saw it (1839), standing on the hill west of the chair factory in Barton, and seeing the torrent sweep down the valley of Barton river. The main road from Barton to Greensboro' runs through the entire length of the bed of this pond, nearly in the center. The west side of the road where the water was deepest is under cultivation, cutting large crops of grass. The water here, it was said, was 100 feet deep in many places. The east side, where the water was more shallow, is covered with a thick growth of pine and other timber. The bed of the pond for many years was soft and shaly, but it gradually hardened so as to be available. It is a historic spot, and has been visited by thousands of people. The marks of the pond are still visible on the high banks surrounding it. Near the top of the east bank is a large level plat of ground carpeted with moss of different colors, and covered with an open growth of white birch and other timber, making a splendid picnic ground for parties from Glover and other surrounding towns.

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HARI-KIRI, THE "HAPPY DISPATCH." *Hari-Kiri* does not consist, as many in England suppose, in opening the abdomen, but in thrusting a sword through the neck behind the windpipe with the edge outwards, and then in grasping the sword with both hands, pushing it forward till the throat is entirely severed, and falling upon it. The misunderstanding has arisen from the Japanese custom of making certain scratches over the region of the bowels before committing the fatal act, in order to symbolize the season for death. A large volume has been written on the etiquette of the "happy dispatch."—*Dresser's Japan*.

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A "BRIGHT" MASON is one who is thoroughly apt in the ceremonies of the ritual, and the general duties of the lodge. It does not however, mean that a bright mason is always well informed upon the history of freemasonry, and its esoteric mysteries.

*Questions and Answers.*

GREEK POETS (Vol. V, p. 180.) "Be not deceived; evil communications corrupt good manners."—*I Corinthians* xv, 33. Burritt's "Geography of the Heavens," p. 98, says Paul quotes this from the *Thais* of Meander. In D. Appleton & Co.'s edition of the "Poetical Works of John Milton," 1868, p. 359, it is stated that Paul quotes this from Euripides. Which is correct? Give the reference.

LOIS PHILLIPS.

Authorities: Prose works of Milton, with notes and commentaries (Areopagitical) by J. A. St. John, vol. 2, p. 63. (Bohn's library, 1883). Milton Samson *Agonistes* preface, p. 353, (Clarendon series.) Hale notes on the *Areopagitica*, p. 89. Lange's commentaries, Philip Schaff. (Scribner's, 1887). Titus in vol. "Thessalonian" Acts p. 321. *Corinthians*, p. 331. Bloomfield's Greek testament (Scribner, 1870), vol. 2, p. 168. Renan *Life of St. Paul*, note 100, p. 372. Conybeare & Howson. *Life of St. Paul*, vol. 2, 63, p. 463, n. 9. Ramage *Familiar Quotations from the Greek writers*, Menander, p. 321. Clarke's commentaries, vol. 6. Meyer's commentaries, *Corinthians*, vol. 2, p. 82. Meyer's *handbuch über den ersten brief an die Korinther*. Dean Stanley *Corinthians* (Murray, 1858), p. 322. *Socrates Ecclesiastical History*, vol. 3, p. 16.

"For in him we live, and move and have our being." As certain also of our own poets have said: "For, we are also his offspring," Acts, xvii., 28. "Be not deceived." "Evil communications corrupt good manners; *I Corinthians*, xv., 23. "One of themselves, even a prophet of their own, said: 'The Cretians are always liars, evil beasts, and slow bellies,' Titus 1, 12."

The following is found in a foot note to the *Areopagitica*, vol. 2, p. 63: "These passages are Acts, xvii., 28, taken from Aratus; *I Corinthians*, xv., 33, taken from Menander, though some say from Euripides, and Titus 1, 12, taken from Epimenides." Acts xvii., 28. Renan; note 100, 372, gives Aratus *Phenomena* 5 and says same is in Cleanthes's hymn to Jupiter 5. Conybeare & Howson. Aratus, a Greek poet, a native of Soli in Cilicia, also in the Hymns of Cleanthes—that this hymn is given entire in Dr. Bloomfield's "Recensio Synoptica." Lange's commentaries at the beginning of astronomical poem of Aratus. Aratus refers to Zeus, but Paul to God. *I Corinthians* xv., 33. Milton's preface to *Samson Agonistes*—"The apostle Paul himself thought it not unworthy to insert a verse of Euripides into the text of the holy scripture," *I Corinthians* xv., 22. Hale: "That there should be any confusion is intelligible enough if it is remembered how Menander was in fact the dramatic offspring of Euripides and closely resembled him in style." The words were probably in Menander

Thais, now lost. It is strange that so learned and exact a man as Milton should have made any error of allusion, but in a reasonably careful examination of all of the plays of Euripides now extant I could not find anything akin to this sentiment. I was moved to make the examination as Milton and various writers have referred to Euripides, yet have given no citation, where in every other instance the similar passage of the Greek poet has been cited. The passage from Æschylus is quite similar to that of Menander; also that from Sophocles. It would have given greater force to Milton's argument to have said: "And one of these a writer of comedy." Conybeare, vol. 2, p. 63, says the passage is from Menander's Thais 3; likewise Lange's Corinthians, p. 331. Ramage's "Beautiful Thoughts from the Greek," p. 321, gives it under Menander, citing the verse in Corinthians. Clarke's Commentaries, vol. 6, says the passage is taken from Menander, but the same sentiment is in Æschylus, 7; Thebans, 605. "In every matter there is nothing more deleterious than evil communications." Meyer's Commentary Corinthians, vol. 2, p. 82. Bloomfield in his Greek testament says the passage is taken from Menander, also from Euripides, Titus i., 12. Conybeare-Epimenides of Crete, a poet in the sixth century before Christ called the prophet, Plato called him a divine man, and Plutarch the same. Lange, \* \* \* not from Callimachus, as some suppose, in whom two first words are found, but from Epimenides, a philosopher and poet who lived at Glossus, in Crete, about 600 B. C., and gave this description probably in a work.

HARBINGER.

CRYPTONYMOUS. Vol. VI, p. 287.) What is the meaning of this pseudonym?

ANDREW.

Cryptonymus, one whose name is hidden. The favorite *nomdeplume* of the author (Kenneth R.H. Mackenzie) of "The Royal Masonic Cyclopædia. He may be without much vanity be allowed to state the reason of its assumption. Names go for very little in these days, unless backed by great rank, position, or wealth; but in the mysterious science of Masonry the author had in view a gook object, being well aware that such observations as he might make would not be calculated to endanger any portions of the structure of Masonry; and being gifted with rare opportunities, and the taste for unraveling intricate problems, and at the same time anxious to impart his knowledge without offence, he assumed the name of Cryptonymus, to mark alike his sense of the necessity of secrecy and modesty, and his personal feeling that, after all, what he had to communicate was not to be found on the surface of things.

G. C. S.

*The Great.*

This title has been borne by the following historical characters:—

- Abbas I., Shah of Persia (1567-1628).  
 Albertus "Magnus," mediæval Schoolman (1193-1280).  
 Alexander of Macedon (356-323 B. C.).  
 Alfonso III., King of Asturias and Leon (848-912).  
 Alfred, King of England (849-901).  
 Basil, Saint, Bishop of Cæsarea (329-379).  
 Canute, King of Denmark (995-1036).  
 Casimir III. of Poland (1309-1370).  
 Charles I. Emperor of Germany (724-814); "Charlemagne," or "Carolus Magnus."  
 Charles III., Duke of Lorraine (1543-1608).  
 Charles Emanuel I., Duke of Savoy (1562-1630).  
 Lewis I. of Hungary (1326-1381).  
 Louis II., Prince of Condè, Duc d'Enghien (1621-1686).  
 Ferdinand I. of Castile (d. 1065).  
 Frederick William, Elector of Brandenburg, (1620-1688); "the Great Elector."  
 Frederick II, of Prussia (1712-1786).  
 Gregory I., Pope (544-604).  
 Henri IV. of France (1553-1610).  
 Herod Agrippa I., Tetrarch (d. 74 A. D.)  
 Hiao-wen-tee, Emperor of China (206-157 B. C.)  
 John II. of Portugal (1455-1495).  
 Justinian I. (483-565).  
 Mahomet II., Sultan of the Turks (1430-1481).  
 Maximilian, Duke of Bavaria (1573-1651).  
 Cosmo de' Medici, Grand Duke of Tuscany (1519-1574).  
 Gonzales Pedro de Mendoza, of Spain (1503-1575); "the Great Cardinal."  
 Nicholas I., Pope (d. 867).  
 Otho I., Emperor of Germany (913-973).  
 Pierre III. of Aragon (1239-1285).  
 Sapor, Ninth Sassanide King (240-379).  
 James Sforza, Italian general (1369-1424).  
 Sigismund, King of Poland (1466-1548).  
 Theodoric, King of the Ostrogoths (454-596).  
 Theodosius I., Emperor (346-305).

"Of *Law* there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."—*Richard Hooker.*

*The use of the Dictionary.*

THE reader may discover by the following extract, that it would be possible to write a technically grammatical sentence, which would be almost unintelligible. The words below can all be found in the dictionary, and all are grammatically used: and yet the thing is as hopelessly dark as if written in Cherokee. It is an amusing illustration of the fact that one may write English, or speak it, and still use an unknown tongue. The following purports to be from an Author to a Critic.

Sir:— You have behaved like an impetiginous-Croyle! like those inquisite, Crass-sciolists who envious of my moral celsitude, carry their nugacity to the height of creating symposically the facund words which my polymathic geneius uses with uberty to abligate the tongues of the weetless! Sir—you have crassly parodied my own pet words, as though they were tangrams, I will not coacervate reproaches—I would abduce a veil over the atramental ingratitude which has chamferred even my undicerptible heart. I am silent on the foscillation, which my coadjivancy must have given you when I offered to become your fautor and admincle. I will not speak of the lippitude theablepsy, you have shown in exacerbating me—one whose genius you should have approached with mental disalceation. So I tell you sir syncophically, and without supervaceneous words, nothing will render ignoscible your conduct to me. I warn you that I would vellicate your nose, if I thought that any moraldiathrosis could be thereby performed—if I thought that I should not impignorate my reputation by such a digtadiation.

Go tachygraphic scroyle! band with your crassinquate fautors—draw oblectations from the thought if you can of having synachronically lost the estimation of the greatest poet since Milton, and drawn upon your head this letter which will drive you to Walker, and send you to sleep over it. Knowledge is power and power is mercy; so I wish you no worse than it may prove an eternal hypnotic.

For an entire solution of the above highly interesting missive, the reader is invited to amuse himself an hour or two with Walker's or Webster's Unabridged.

D.

“*Now I lay me down to sleep.*”

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The very earliest publication that I have knowledge of that the familiar little prayer—

“Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take.”

had in print, was in the old “New England Primer,” about the year 1691, nearly two hundred years ago. Have you, or any of your multitude of readers, Mr. Editor, knowledge of the little prayer having been in print any earlier? If so, where and in what, please? Was it first in print in this country or in some other English-Speaking part of world? A most learned Roman Catholic priest, a native of Scotland and educated in Rome, who came to America a few years ago, tells me that his mother taught him the same little prayer in his childhood, in Scotland. “So,” he added, “the prayer is not a Puritan production, and probably did not have its origin or authorship in America.” I very much desire to know who was the author of the little prayer, and when and where it *first* appeared in print, or when and where any one living has knowledge of its *first* appearance in print prior to its publication in the “New England Primer,” in 1691 or earlier? Cannot you, Mr. Editor, or some of your numerous readers, kindly inform me, or suggest to me where and of whom I may possibly learn?

CHARLES MARSEILLES, Exeter, N. H.

WHAT WAS THE HOLY LEAGUE? (Vol. VII. p. 98.) I. A coalition of the Pope, Venice etc. against Louis XII, of France, 1510.

II. A politico-religious association in France to prevent the accession of Henry, of Navarre (who was then of the reformed religion), was begun at Peronne in 1576, and lasted till 1593 when Henry embraced Romanism. It was called “The League” by way of pre-eminence.

DEXTER.

Poe’s Raven has been translated into Latin in a measure described as a five line stanza of trochaic tetrameter, with a trochaic dimeter—hypercatalectic.

Let a youth who stands with a glass of liquor in his hand, consider which he had better throw away, the liquor or himself.

The greatest abuse of the faculties God has given us is their disuse.

“*Maryland. My Maryland.*”

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From Mrs. Burton Harrison's recollections of a Virginia Girl in the First Year of the War, we quote the following as to the origin of some of the Confederate war songs: "It was at this time, after a supper at the headquarters of the 'Maryland line' at Fairfax, that the afterwards universal war-song, 'My Maryland,' was set afloat upon the tide of army favor. We were sitting outside a tent in the warm starlight of an early autumn night, when music was proposed. At once we struck up Randall's verses to the tune of the old college song, 'Lauriger Horatius,'—a young lady of the party from Maryland, a cousin of ours, having recently set them to this music before leaving home to share the fortunes of the Confederacy. All joined in the ringing chorus, and when we finished a burst of applause came from some soldiers listening in the darkness behind a belt of trees. Next day the melody was hummed far and near through the camps, and in due time it had gained and held the place of favorite song in the army. No doubt the hand-organs would have gotten hold of it; but, from first to last during the continuance of the Confederacy, those cheerful instruments of torture were missing. (I hesitate to mention this fact, lest it prove an incentive to other nations to go to war.) Other songs sung that evening, which afterwards had a great vogue, were one beginning 'By blue Patapsco's billowy dash,' arranged by us to an air from 'Puritani,' and shouted lustily, and 'The years glide slowly by Lorena,' a ditty having a queer little quivering triplet in the heroine's name that served as a pitfall to the unwary singer. 'Stonewall Jackson's Way' came on the scene afterwards, later in the war."

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THE DOLLAR MARK (§). There are several theories for the origin of the sign of the American dollar:

1. That it is a combination of U. S., the initials of the United States.
2. That it is a modification of the figure 8, the dollar being formerly called a "*piece of eight*," and designated by the symbol  $\frac{8}{d}$ .
3. That it is derived from a representation of the "Pillars of Hercules," consisting of two pillars connected with a scroll. The old Spanish coins containing this were called "*pillar dollars*."
4. That it is a combination of H. S., the mark of the Roman money unit.
5. That it is a combination of P. and S. from the Spanish *peso duro*, signifying *hard dollar*. In Spanish accounts *peso* is contracted by writing the S over the P, and placing it after the sum.



*Quotations and Sayings on the Devil.*

Abashed the Devil stood and felt how awful goodness is.

Paradise Lost iv, 846

Angels are bright still, though the brightest fell.—Macbeth iv, 3.

Devil take the hindmost.—Butler's Hudibras.

Every man with him was God or Devil.

—Dryden's Absalom and Achitophel Pt. i, l. l. 557.

Get thee behind me, Satan.—Matthew xvi, 23.

Give the Devil his due.—King Henry, Act i, Sc. ii.

God sends meats, and the Devil sends cooks.

—Garrick's Epigram on Goldsmith's Retaliation.

Go, poor Devil, get the gone.—Tristram Shandy, Vol. II, ch. xii.

Go to the Devil.—Boswell's Life of Johnson.

Hell is paved with good intentions.—Boswell's Life of Johnson.

He must needs go that the Dyvell dryveth.—All's Well, i, 3.

He must have a long spoon that eats with the Devil.

Chaucer's Squire's Tale, ii, l. 256.

How the Devil they got there.

—Pope's Epistle to Dr. Arbuthnot, l. 169.

I heheld Satan, as lightning, fall from heaven.—Luke x, 18.

If thou hast no name to be known by let us call the Devil.

Othello ii, 2

Let the Devil wear black, for I'll have a suit of sables.

—Hamlet iii, 2.

No man means evil but the Devil, and we shall him by his horns.

—Shakespeare: Act v.

Oh, shame to men, Devil with Devil damned.

—Paradise Lost, ii, l. 496.

Renounce the Devil and all his works.—Baptism of Infants.

Resist the Devil and he will flee from you.—James iv, 7

Satan came also among them.—Job i, 6.

Satan is to be punished eternally in the end, but for a while he triumphs.—B. R. Hayden.

Satan trembles when he sees, the weakest saint upon his knees.

—Cowper's Exhortation to Prayer.

Seem a saint when most I play the Devil.—Richard III, i, 3.

—Paradise Lost ii, 496.

Stole the livery of the court of heaven to serve the Devil in.

Pollok's Course of Time, viii, 616.

Tell the truth and shame the Devil.—King Henry IV, iii, 1.

That one hunting which the Devil designed.

—Dryden's Theodore and Lenora.

The bane of all that dread the Devil.—Wordsworth's Idiot Boy.

- The Devil can cite scripture for his purpose.  
—Merchant of Venice 1, 1.
- The Devil did grin for his darling sin.  
—Coleridge's Devil's Thoughts.
- The Devil has his elect.—Thomas Carlyle.
- The Devil hath not an arrow for the heart like a sweet voice.  
Byron's Don Juan xv, 13.
- The Devil hath power to assume a pleasing shape.—Hamlet 11, 2.
- The Devil is not, indeed, perfectly humorous, but that is only because he is the extreme of humor.—Coleridge: Miscellanies.
- The Devil to pay.—Moore's Cast of Sheridan's Hand.
- The eternal Devil to keep his state in Rome.—Julius Cæsar 1, 2.
- There was a laughing Devil in his sneer.—Byron's Corsair.
- The meanest thing in the world is—the Devil.  
—Henry Ward Beecher.
- Though an angel should write, still 'tis Devils must print.  
—Moore's Fudges in England
- What, man! defy the Devil? Consider, he is an enemy to mankind.  
—Shakespeare: Act iii.
- When { The Devil was sick, the Devil a monk would be ;  
      { The Devil was well, the Devil a monk was he.  
—Rabelais iv, 24.
- Where God erects a house of prayer, the Devil builds a chapel.  
—Defoe's True Born Englishman.
- Your adversary, the Devil, as a roaring lion walketh about.  
1 Peter v, 8.

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### *The Evil Eye.*

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The belief in the power of the envious eye to inflict mischief was universal amongst the ancients. It is needless to adduce passages from the classics to support this statement, for even St. Paul reckons this action of the mind working through the eye amongst other crimes of the greatest heinousness. But the actual manner of its operation upon the sufferer I have found nowhere explained, except in the following passage of Heliodorus (iii. 8): " 'Tell me, my good Calasiris what is the complaint that has attacked your daughter?' 'You ought, not to be surprised,' I replied, 'if, when she was leading the procession in the presence of so vast an assemblage, she has drawn upon herself some *envious eye*.' Whereupon, smiling ironically, 'Do you then,' asked he, 'like the vulgar in general, believe in the existence of such a fascination?' 'As much as I do in any other fact,' I replied; 'and the thing is thus: this air that surrounds us, passing, as it were through a strainer, through the eyes, the nostrils, the breath, and the

other passages into the inward parts, and the external properties, rushing in together with it, whatever be its quality as it flows in, of the same nature is the effect that it disseminates in the recipients; so that when any one looks upon Beauty with envy, he fills the circumambient air with a malignant property, and diffuses upon his neighbor the breath coming from himself replete with bitterness, and this, being, as it is, of a most subtle nature, penetrates through into the very bones and marrow. Hence envy has often turned itself into a true disease, and has received the distinctive name of Fascination (*Baskania*). Consider, too, Charicles, how many have been infected with ophthalmia, how many with other pestilential diseases, not from any contact with those affected, or from sharing the same bed or the same table, but merely from breathing the same air. Let, too, and above everything else, the origin of love be support to my argument, which owes its first beginning to the sight, which shoots, like arrows, the passion into the soul; and this with very good reason, for of all the passages and senses of the body, the sight is the most easily excited, and the most fervent, and therefore the most susceptible as regards external emanations, by means of its natural fiery spirit attracting to itself the spirit of Love. And if you wish for a proof drawn from natural history and recorded in the sacred books: the bird yellow-hammer cures the jaundice; and if the person so affected should look at the bird, the latter at once endeavors to escape and shuts its eyes, not, as some think, because it begrudges the benefit to the sick man, but because if looked upon it is forced by its nature to attract the disease like an exhalation into its own body; and therefore shuns the glance as much as a blow. And of serpents: the basilisk, does not he, as you may have heard, kill and blast whatever comes in his way by his way by his eye and breath alone? And if some give the stroke of the eye even to those they love and are well disposed towards, one must not be surprised, for people of an envious disposition do not what they wish, but what their nature compels them to."

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### *Translation of Enoch.*

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The history of the prophet to whom the book of Enoch is attributed, or rather whose visions it relates, is recounted as follows in Gen. v. 18—24: "Jared, at the age of 162, begat Enoch; who, at the age 65, begat Methuselah, and afterwards walked with God 300 years, and begat sons and daughters. All the days of Enoch were 365 years. He walked with God, and was not, for God took him." (Compare *Ecclesiasticus* xlv. 16; *Heb.* xii. 5.) The translation of Enoch has been compared with the ancient mysterious burial at sunrise of noble

and comely youth who prematurely died. They are said to have been not really dead, but carried up alive to the region of light, in consequence of their being loved by the Supreme Being. The story of Ganymede is an instance. (See the learned disquisition on the subject in Montfaucon's *Religion des Gaulois*, tom. ii. p. 305, &c. ; and in his *Explication des Textes difficiles*, tom. i. p. 132.) Hence the well-known axiom, "He whom the gods love dies young." Plutarch, *De Consolatione Philosoph.*

The *Translation of Enoch* has been commemorated by Thomas Peyton, a learned and pious poet, in his *Glasse of Time* ; published in 1620 :

God re-ascends, and lets the world alone,  
 Takes Enoch vp, that liu'd therein to mone,  
 Waile, grieve, lament, the abuses which he saw  
 Committed were against the conscience, law  
 Of noble stature, in that sinful age ;  
 Small hope to mend, when hope could not assuage  
 The furious current of this stream and tide  
 To good (sweete saint) with these foule men to bide.  
 The angels bright, and all the powers diuine,  
 Before thy face in glittering robes do shine,  
 Their number more than are the stars and sands,  
 With golden censers in their pure white hands,  
 Winged with fame to mount the highest heavens,  
 Ranck't all in order, mustering iust by seauens,  
 Descending sweetely on the louely brest,  
 To bring both soule and body to their rest.  
 By safe conueyance, in a chariot fram'd  
 Of burnisht gold, the horse with loue inflam'd  
 Mount vp the aire with stately stomach fierce.  
 And at the last the brazen wall doth pierce ;  
 Where like a Prince that Paradise had gain'd  
 Of Eue and Adam thou art entertain'd,  
 With farre more love within so braue a field,  
 Then all the world and all therein can yeeld ;  
 There thou dost liue when they are wrapt in dust  
 The seuenth from them, tipe of our Sabaoth iust.

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EMBLEMS OF THE TWELVE APOSTLES. Andrew, blue sapphire ; Bartholomew, red carnelian ; James, white chalcedony ; James the less, the topaz ; John, the emerald ; Matthew, the amethyst ; Mat-thias, the chrysolite ; Peter, the jasper ; Philip, the sardonyx ; Simon, of Cana, the hyaciuth ; Thaddeus, the chrysopraxe ; Thomas, the byrl.

**VELOCITY OF A CANNON BALL.** Will the initial velocity of a cannon ball when it leaves the mouth of a cannon in a perpendicular direction be the same as when the ball returns to the cannon? M.

A projectile thrown vertically upward in the air will return with a velocity *less* than the initial velocity. In vacuo, the weight of the projectile being the only force acting, this force would generate, in each foot of the fall, exactly the same velocity that it had destroyed during the passage over the same portion of the path in ascending, and as the final velocity of the projectile would be equal to its initial velocity. In the air however, the accelerating force which acts during the descent is not equal to the retarding force during the ascent. The retarding force is the same of the weight of the projectile and the atmospheric resistance, since both act in the same direction. In the descent, the accelerating force is the difference of these two since they act in opposite directions. The effective force during the descent is therefore less than during the ascent, and, as it acts over the same path a less velocity will be generated.

It follows also, from the part that the atmospheric resistance increases very rapidly with the velocity, that this resistance will, if the fall continue long enough, become equal to the weight of the projectile, after which, as the forces acting on it will be in equilibria, the motion will be uniform.

ALFRED G. COMPTON.

**PURITAN SURNAMES.** The following names are given in Lower's English surnames, as specimens of the names of the old Puritans in England about the year 1658. They are taken from a jury list in Sussex county :

Faint-not Hewett.	Acepted Trevor.
Redeemed Compton.	Stand-fast-on-high Stringer.
God-reward Smart.	Called Lower.
Earth Adams.	Be-courteous Cole.
Meek Brewer.	Search-the-Scriptures Morton.
Repentance Avis.	Return Spelman.
Kill-sin Pimple.	Fly-debate Roberts.
Be-faithful Joiner.	Hope-for Pending.
More-fruit Flower.	Weep-not Billing.
Grace-ful Harding.	Elected Mitchell.
Seek-wisdom Wood.	The-peace-of-God Knight.
Fight-the-good-fight of Faith.	Make-peace Heaton.

*Literature of the Lunar Man.*

1. *The Man in the Moone. Telling Strange Fortunes.* London, 1609.

2. "The Man in the Moone, discovering a world of Knavery under the Sunne; both in the Parliament, the Council of State the Army, the City, and the Country." Dated, "Die Lunæ, From Nov. 14 to Wednesday Novemb. 21 1649." Periodical Publications, London. British Museum. Another Edition, "Printed for Charles Tyns, at the Three Cups on London Bridge, 1657."

3. "SEDENARCHIA, or the Government of the World in the Moon. A comical history written by Cryano Bergerac, and done into English by Tho. St. Serf. London 1659."

The same, Englished by A. Lovell, A. M., London, 1687.

4. "The Man in the Moon, or Travels into the Lunar Regions, by W. Thomson, London, 1783."

In this lucubration the Man in the Moon shows the Man of the People (Charles Fox), many eminent contemporaries, by means of a magical glass.

5. "The Man in the Moon, consisting of Essays and Critiques." London, 1804. Of no value. After shining feebly like a rushlight for about two months it went out in smoke.

6. *The Man in the Moon.* London, 1820. A Political Squib.

7. *The Loyal Man in the Moon*, 1820. is a Political Satire, with thirteen cuts.

8. *The Man in the Moon*, London, 1827?). A Poem. N. B. The word poem has many meanings.

9. *The Man in the Moon.* Edinburgh, 1832. A small sheet, sold for political purposes, at the high price of a penny. The Lunar Man pledges himself to "do as I like, and not to care one straw for the opinion of any person on earth."

10. *The Man in the Moon.* London, 1847. This is a comical serial, edited by Albert Smith and Angus B. Reach; and is rich, racy, and now rare.

11. *The Moon's Histories.* By a Lady. London, 1848.

*Two Hundred Test Words.*

Psychologist, Bedellium, Tuscarawas, Teutonicism, Tyrannical, Bi-  
vouacked, Zeruah, Cancellation, Euphemism, Serpentine, Ciliform,  
Micawber, Diphthong, Pamphlet, Mahabarata, Pneumonia, Herbace-  
ous, Kanawha, Gyroscope, Cannonading, Ophicleide, Mnemosyne,  
Tachygraphy, Schuyler, Diapason, Prophet, Statuette, Polygyny, Olym-  
pian, Chalcedony, Oriflamme, Somnambulist, Chirurgeon, Grammari-  
an, Cesophagus, Euterpean, Imbroglio, Pickaninny, Pharynx, Exche-  
quer, Seigneur, Hemistich, Eau-de-cologne, Bacchanalian, Cephalic,  
Bureaucracy, Truculent, Stagirite, Alleghany, Jerquing, Bourgeois,  
Kivikivi, Chimere, Narragansett, Meretricious. Handiwork, Loqua-  
cious, Massillon, Scurrilous, Pronunciamento, Sacrilegious, Palmer-  
ston, Zoozoo, Brougham, Onomatopœia, Leibnitz, Geode, Rhetorician,  
Hippopotamus, Commandant, Nebuchadnezzar, Esquimau, Michili-  
mackinac, Ptarmigan, Ichthyology, Eleemosynary, Synthesis, Balder-  
dash, Youghiogheny, Dyspepsia, Chimneys, Squeamish, Quirites,  
Argillaceous, Avoirdupois, Feudal, Whewell, Sinistrorse, Tycho Brahe,  
Usquebaugh, Fuchsia, Kidnapping, Noachian, Schurz, Sacharine, Hy-  
drophobia, Apostrophe, Gymnasium, Euthanasia, Rhodomontade,  
Supererogation, Hymnography, Heterogeneous, Tic-douloureux, Man-  
œuvre, Homœopathy, Pyrotechnic, Aeronaut, Diarrhœa, Synchronism,  
Lachrymose, Ostracize, Chicanery, Sycophancy, Phantasmagoria, Pri-  
mogeniture, Genevieve, Whorler, Hylopathism, Houyhnhnms, Fahren-  
heit, Soulouque, Catoptrics, Ipecacuanha, Philoprogenitiveness, Caje-  
put, Pneumatics, Idiosyncrasy, Cilicious, Octateuch, Eleusinian, Phon-  
otypy, Polysyllable, Metempsychosis, Arraignment, Curvilinear, Mau-  
soleum, Olfactory, Synoptical, Radiuses, Erysipelas, Sphericity, Scle-  
rotic, Mesmerism, Canaanite, Nonpareil, Appalachian, Mississippi,  
Artichoke, Logarithmic, Statistician, Ornithorhynchus, Dissyllable,  
Archimedes, Circuitous, Archipelago, Circensian, Symphony, Ephe-  
meral, Concatenation, Quintessence, Ratiocination, Metonymy, Veloc-  
ipede, Sanctimonious, Desideratum, Swedenborgian, Guaiacum, Hic-  
cough, Quadrillion, Eightieth, Subsidiary, Reconnaissance. Paradisia-  
cal, Hieroglyphics, Ultramontane, Phlebotomy, Spheroidal, Assassinia-  
tion, Lithograph, Plenipotiary, Sapphic, Zendavesta, Seigneurial,  
Singhalese, Ooticoid, Opodeldoc, Porphyry, Zymotic, Soprona, Asafœ-  
tida, February, Verdigris, Thitnee, Saone, Soojee, Aude, Euroclydon,  
Norwegians, Abyssinians, Cinnatiants, Daguerreotype, Sulphureted,  
Quarrelous, Amphitheater, Gamboled, Disheveled.

THE SWALLOW. According to the Scanddinavian tradition, this  
hovered over the cross of Jesus, crying "Scala ! Svala !" ( consbird  
console ") whence it was call *Svalow*, the "bird of consolation."olo !

## QUESTIONS.

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1. What is the solid contents, in cubit miles, of night (darkness) calculated from the following data :  
 Diameter of the earth, 7,939 miles.  
 Diameter of the sun, 887,036 miles.  
 Distance of the earth from the sun, center to center, 95,745,737 miles.  
 These data are from Brocklesby's Astronomy, pp. 27 and 126.  
TYRO.
  
2. What is the codex known as the "Guelpherbytanus" ? H.
  
3. What is the secret science known as the Tarot ? Is there any work on the subject ? INQUIRER.
  
4. The anagram formed from the name *Caroline* is *Cornelia*. One of the anagrams formed from the word *Idolatry* is *Dilatory*. What other anagram can be formed from the latter ? HERBERT.
  
5. How many imitations of Homer's Iliad have been written, and what are some of them ? NESTOR.
  
6. Give us a list of some of the modern messiahs, and the times and places of their *debuts*. NESTOR.
  
7. If two persons stood on the equator, antipodes to each other, could they make a complete catalogue of all the stars of the heavens ? NESTOR.
  
8. "God setteth the solitary in families."—*Psalm* LXVI, 6. What is meant by "solitary" ? NESTOR.
  
9. What is the origin of the word *gin*, the liquor ? DEXTER.
  
10. Is the following reading, in John VIII, 58, allowable ? "Before Abraham was I-am." Or, "I-am was before Abraham." STUDENT.
  
11. Alexander Cruden compiled his "Concordance" after he was liberated from an asylum where he was confined for insanity, having been rejected by a lady to whom he proposed marriage. Who was the lady that rejected his suit ? READER.
  
12. What are the names of the five rivers of hell ? LEWIS.
  
13. Where do we find the advice, "Let not thy right hand know what thy left hand doeth" ? SEARCHER.
  
14. "Whither thou goest, I will go."—*Ruth* I, 16. How is this text used to catch thieves ? H. H. H.
  
15. Give us the formation and use of the "Abracadabra" S.



MISCELLANEOUS  
NOTES AND QUERIES,

WITH ANSWERS.

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“ *To those who LOVE there is a return from Hades to Light.*—PLUTARCH.

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*Passengers of “ The Mayflower.”*

The following is a true list of the passengers who landed at Plymouth Rock 263 years ago. They were as follows: Mr. John Alden, Isaac Allerton, John Allerton, Mr. William Bradford, William Mr. Brewster, John Billington, Peter Brown, Richard Britterage, Mr. John Carver, Francis Cook, James Chilton, John Brackston, Richard Clarke, Edward Dotey, Francis Eaton, Thomas English, Mr. Samuel Fuller, Moses Fletcher, John Goodman, Richard Gardiner, John Howland, Mr. Stephen Hopkins, Edward Leister, Christopher Martin, Mr. William Mullens, Edmund Margeson, Degony Priest, Thomas Rogers; John Rigdale, Captain Miles Standish, George Soule, Edward Tilly, John Tilly, Thomas Tinker, John Turner, Mr. Edward Winslow, Mr. William White, Mr. Richard, Warren, Thomas Williams, Gilbert Winslow.

And servants named Carter, Coper, Ely, Holbeck, Hooke, Lange-  
more, Latham, Minter, More, Prower, Samson, Story, Thompson  
Traverse, Wilder.—*Boston Transcript*, Dec. 26, 1883.

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EARLIEST TYPE OF ANIMAL LIFE. The earliest distinctly organized animal to be found in the rocks is a *trilobite*, which ranks as the first created living being having a distinct and intelligible organization.

*Materials of a Man.*

Dr. Lankester has demonstrated the elementary composition of the human body and exhibited in the lecture-rooms the absolute quantities of the elements, with the exception of four—oxygen, hydrogen, nitrogen and fluorine. The three first could not be exhibited on account of their bulk; the last on account of its rarity.

A human body weighing 154 lbs. was stated to contain 111 lbs. of oxygen gas, which would occupy 750 cubic feet; 14 lbs. of hydrogen gas, which would occupy nearly 3000 cubic feet; and nitrogen gas of about 20 cubic feet. Among the other elements were 21 lbs. of carbon, 13.4 lbs. of phosphorus, 2 lbs. of calcium, 1 ounce of sodium, 100 grains of iron, 150 grains of potassium, 10 grains of magnesium, and 1 grain of silicon.

These elements as they are in the human body, were represented by 111 lbs. or about 13 gallons of water, 15 lbs. of gelatine, 12 lbs. of fat, 8 lbs. of fibrine and albumen, 7 lbs. of phosphate of lime, and a variety of salts. It was shown that these substances were supplied through the agency of plants, and that it is in the tissues of plants that the great chemical changes go on which convert the inorganic elements into organic substances, fitted for the food of man and animals.

**INVISIBLE WRITING.** Writing with rice-water, to be rendered visible by the application of iodine, was successfully practiced in the correspondence with Jellalabad, during the last war between England and Afghanistan. The first letter of this kind was concealed in a quill, being a small paper, on which appeared the simple word "iodine." The liquid being applied, an important despatch to Sir Robert Sale was made legible.

**COLORING TARGETS.** It was found while firing at the running-man target at Wimbledon, which is scarlet on one side and grey on the other, that the scarlet dazzles the eyes, and is hence the more difficult to hit, from leaving a red streak behind it, as it moves. Owing to the aim being unsettled, the grey was struck 74 times, and the red only 42 times. It also appeared that those with grey eyes did better work than those with eyes of other colors.

*Roman Crowns of Triumph.*

The CIVIC CROWN, through made only of oaken leaves, was esteemed the most reputable badge of martial virtue, and never bestowed but for the saving the life of a citizen, and killing at the same time an enemy.

The LAUREL CROWN was the proper ornament of triumph, as myrtle was of the ovation. Tiberius wore a laurel crown, in the belief that it would protect him from lightning and thunder.

The OBSIDIONAL CROWN, though made only of the common grass that happened to be found upon the scene of action, was esteemed the noblest reward of military glory, and never bestowed but for the deliverance of an army when reduced to the last distress.

The MURAL CROWN, an embattled circlet, was given to him who first scaled the walls of a besieged city, and there planted a standard.

The NAVAL CROWN was given to him who first boarded an enemy's ship: it was a circle of gold, surmounted by nautical emblems, including the beaks of ships; hence it was called *rostra*.

LOTTERIES. The first lottery in England, of which we have any record, took place in 1569. It consisted of 10,000 lots of ten shillings each, there being no blanks, and the prizes consisted chiefly of plate. There were then only three lottery-offices in London. The lottery was drawn at the west door of St. Paul's cathedral, and the profits were intended for the repair of the havens and other public works of the kingdom. Greillier considers the number of lots to have been 400,000, on account of the drawing having continued both day and night from January 11, to May 6. The first lottery for sums of money took place in 1630.

CINQUE PORTS. (Vol. VII, p. 98) The original Cinque Ports of England, were Hastings, Sandwich, Dover, Romney and Hythe. After the Norman Conquest, Winchelsea and Rye were added and identified with the rest in every respect, being known as the "Two Ancient Towns." They were charged with the control of the food-supply and the defense of the coast. Hastings, Winchelsea, and Rye are located in Sussex; the rest of them are in Kent. The only approach to this confederation is found in that of the Hansa Towns.

*Curious Complication of Names,**Taken from the New York Directory.*

In presenting this article to the public, we admit that it contains more *Gall* than *Cheek*, there being 11 of the former and 1 of the latter. Very few persons are aware that every *Man* in the New York Directory is a lawyer except one, he being a clerk in the law office of another *Man*; which, by the way, must be a very lucrative profession, as there are 44 *Cases*, 14 *Fees* and only 2 *Lawyers*; also but 3 *Courts*, with 36 *Judges*, 17 *Squires* and 1 *Crime*. There is, however, considerable contention among the religious portions, from the fact that there are 3 *Scriptures*, 8 *Bibles* and 14 *Creeeds*, with 99 *Parsons*, 88 *Bishops*, 38 *Popes*, 15 *Priests*, 22 *Monks*, 13 *Deacons* and 47 *Seatons*, while there are but 54 *Churches*; the influence of which cannot be very strong, as we find only 18 *Christians*. Further search reveals the fact that there are 19 *Adams*, 1 *Eve*, and 3 *Edens*, 1 *Christmas*, 33 *Abels*, 33 *Cains*, 1 *Balam*, 1 *John Baptist*, 3 *Esaus* and 12 *Angels*. The name of *Christ* appears 21 times, that of *Christian Christ* once, the firm name of *Church & People* once. We find no mention of *Ark*, although *Noah* is recorded 4 times, and *Ham* 12; as only one is designated *Christian Ham*, the other 11 must have been taken in as family provision. *Shem* and *Japheth* must have left the old gentleman, for we find no traces of either; however, not much *Faith* is placed in the Directory, only one. While there are 19 *Hopes*, there is no *Charity*, which deficiency is covered by the 33 *Graces*. Another singular fact: There are 35 *Farmers*, 3 *Plowmen* and 1 *Azman*, with 1 *Rake*, 1 *Az*, 2 *Spades* and no plow. Would it be possible for a worse state of affairs to exist? There are 4 *Orchards* and 1 *Cropp*, which cannot be very remunerative, as we find only 6 *Peaches*, 4 *Apples*, 6 *Plums*, 1 *Citron*, 2 *Chestnuts*, 14 *Cherries* and 1 *Acorn*. There are 2 *Barns* and 4 *Hens*. It will, no doubt, puzzle the reader to understand how 51 *Hatch*. There are also 12 *Flocks*, which survive on 13 *Worms*. We have 27 *Lakes*, 6 *Rivers*, 3 *Streams* and 1 *Bay*, through which are scattered 25 *Salmon*, 19 *Pike*, 14 *Bass*, 4 *Suckers*, 1 *Trout*, 1 *Shad*, 1 *Whale* and 33 *Fish*, and on which float 2 *Ships* with 5 *Masts*, 3 *Decks*, 2 *Anchors*, and, strange to say, 20 *Helms*. There are also 6 *Fleets*, 3 *Crews*, 4 *Skiffs*, 7 *Ensigns*, 1 *Landeman* and 1 *Whaler*; also 26 *Majors*, 15 *Sargents*, with 12 *Swords*, 6 *Drums*, and 2 *Windrums*. A seeming impossibility is the fact that there are 58 *Birds* and only 20 *Wings*, with no record of a feather, although there are 31 *Crows*, 9 *Peacocks*, 4 *Nightingales* and 3 *Doves*. Being only 2 *Melodys*, one could not reasonably expect much *Music*, which we find mentioned but once. However, we have 34 *Singers*, accompanied by 53 *Harpers*, 2 *Fiddlers* and 1 *Bugler* with 2 *Bugles*, who were listened to by 3 *Parents*, 3 *Brothers*, 1 *Uncle*, 4 *Cousins*, and

25 *Friends*, some of whom, no doubt, were affected by malaria, as we find 1 *Warm*, 2 *Colder*, 1 *Shiver* and 4 *Shook*. The royal family were present in the shape of 341 *Kings*, the majority of them being either bachelors or widowers, for in vain have we searched and can find but 11 *Queens*. There are, however, 39 *Princes*, 26 *Earls*, 23 *Barons*, 24 *Dukes*, 5 *Peers* and 1 *Count*. Among this lot there are but 4 *Royal*. A close observer would notice among this assembly, 38 *Rings*, 20 *Gold* and 24 *Silver*, 2 *Garnets*, 2 *Rubys*, 19 *Diamonds* and 1 *Diamondstone*. A portion of the party are evidently of an intellectual turn of mind, as we find in their midst 2 *Books*, 20 *Stories*, 2 *Readers* and 5 *Reading*. But, odd as it may seem, it is nevertheless true, that divided among them are only 1 *Collar*, 18 *Cuffs* and 1 *Stocking*. It would be a difficult task to find a larger work than our New York Directory, if judged from the fact that it contains 57 *Miles*, 30 *Furlongs*, 1 *Acre*, 7 *Yards*, 3 *Ells* and 1 *Inch*. It is also a rather brilliant affair with its 7 *Lamps*, 5 *Lights*, 12 *Wicks*, 2 *Burners*. As a zoological garden, it is quite a success, having 7 *Lions*, 13 *Bears*, 18 *Beavers*, 4 *Deers*, 10 *Mink*, 10 *Bullocks* and 29 *Bulls*, rather a dangerous collection, however, as there are 31 *Wild*; but they are kept in check by 2 *Keepers*, 107 *Hunters* and 3 *Gunners*, who are in 3 *Gunhouses*, in which is 1 *Mouse*. There are 33 *Fellows*, 11 *Bosses* and 6 *Foreman*, 5 *Work* and 9 *Doolittle*. There are 11 *Merchants* with only one 1 *Clerk*, which fact would lead us to suppose that we had not yet recovered from the late panic. As regards nationality, we find 53 *English*, 82 *French*, 2 *Irish*, 4 *German*, 4 *Spain*, 1 *Scotlander*, 211 *Welsh* and only one *American*, which looks as though we were depopulating. Among this throng are 11 *Poor*, 71 *Rich*, which shows a good financial condition. Further on we find 28 *Gamble*, but how they do it is a mystery, as there are only 4 *Packs*, 7 *Cards* and 1 *Trump*. Also there are 7 *Drinkers*, 1 *Drinkwater*, 1 *Wine* 17 *Coffee*. The cash account of the Directory is not as solid as one might imagine, there being only 1 *Cashdollar*, 2 *Barndollars*, 3 *Shillings*, 1 *Dime*, 2 *Nickels*, 14 *Pennys*, 1 *Farthing* and 128 *Mills*. There is also 1 *Check*, the denomination of which is not known. All this is in charge of 1 *Pennypacker*, who is assisted by 1 *Broker*, who keeps all this in 4 *Tills* and 7 *Banks*. As an almanac it must be admitted that it would puzzle the proverbial Philadelphia lawyer to straighten it out. There are 129 *Days*, 8 *Doubledays*, 47 *Winters*, 27 *Springs*, 6 *Summers* and 6 *Falls*, which is all right until we come to the statement that there are 84 *Weeks* and only 3 *Sundays*, 4 *Mondays* and 4 *Fridays*, which does not look exactly right. Then we have *March* 12 times, which, no doubt, accounts for the 2 *Gales*, 2 *Rains* and 15 *Storms* recorded; *April* once, which makes it *Rainey* 6 times, than *May* 150 times, with *Fairweather* only twice and *Snow* 39 times; then *June* once, *August* 18 and *July* twice, which might have been patriotic enough to have been fourth. It would take a professor of undoubted skill to put

together the human frame if he gathered his material from the Directory, for we find 2 *Bodys*, 4 *Heads*, 1 *Arm*, 4 *Lungs*, 2 *Ankles*, 11 *Kidneys*, 45 *Hands*, 1 *Heart*, 9 *Fingers*, 1 *Mouth*, 1 *Chin* and 8 *Backs*, with 2 *Nurses* and 2 *Doctors* to look after this curious collection. The subject to be most sympathized with is the 1 *Foot* and 10 *Corns*. The real estate portion shows 28 *Houses*, 9 *Castles* and 1 *Inn*, which were all built from the same model, as there is but 1 *Size*. There are also 3 *Doors*, 1 *Bath* and 2 *Blinds*, which shows a 1 *Horse*y state of affairs, although there are 15 *Trotters*, 11 *Colts* and 1 *Span*, which can go very easy on 1 *Gallop*. The Directory will always find a purchaser as long as the 1 *Buyer* remains, for there will always be 1 *Sold*. It's a rather dry book from the fact that there is just twice as much *Land* as *Water*, there being 2 of the former and 1 of the latter. Not being certain as to the amount of weight this article will have with the reader, we present as a final, 21 *Rocks*, 1 *Pebble*, 6 *Bricks*, 105 *Stones* and 1 *Featherstone*, with the compliments of the author, who does not wish to be 2 *Lively*.

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THIRTEEN AT TABLE. The following instance is related by Rachel the tragedienne. Returning from Egypt in the Spring of 1857, she lived in a villa near Montpellier. There she received a visit from the poet Pontard, and Arsène Housaye, who was making a tour as inspector of museums. "Do you recollect the dinner we had at the house of Victor Hugo, at the close of the repetition of *L'Angelo*? she said to the former director: "You remember there were *thirteen* of us? There was Hugo and his wife, yourself and wife, Rebecca and I, Girardin and wife, Gerard de Nerval, Pradier, Alfred de Musset, Perrée, of the *Sfécle*, and the Count d'Orsay. Well! where to-day are the thirteen? Hugo and his wife are in Jersey, Mme. Girardin and Rebecca are dead. Nerval, Pradier, and Musset are dead. There remain but Girardin and yourself. Adieu! never laugh at thirteen at table."

*Note.* E. de Girardin died in Paris April 27, 1881. Rachel died in Cannet January 4, 1858, within a year after the above interview.

EARTH AND MAN COMPARED. If it were possible for man to construct a globe 800 feet in diameter, or twice the height of St. Paul's cathedral, and to place upon any one point of its surface an atom  $\frac{1}{4880}$ th of an inch in diameter, and  $\frac{1}{120}$ th of an inch in height, it would correctly denote the proportion man bears to the earth upon which he stands.—*Knowledge for the Time.*

*Antonomasais of Cities.*—(COMPLETED.)

Academic city,	Worcester, Mass.
Bell city,	Racine, Wisconsin.
Bomb city,	Chicago, Illinois.
Capital city of the empire state of the South,	Atlanta, Ga.
Champion city,	Springfield, Ohio.
City of the sea,	Newport, R. I.
“ of beer and bricks,	Milwaukee, Wisc.
“ of flour and sawdust,	Minneapolis, Minn.
“ of hills,	Yonkers, N. Y.
“ of homes,	Philadelphia, Pa.
“ of intelligence,	Berlin, Prussia.
“ of men and ideas,	Atlanta, Ga.
“ of mobs,	Baltimore, Md.
“ of palaces,	Edinburgh, Scotland ; Paris, France ; Rome, Italy.
“ of peace,	Jerusalem, Palestine.
“ of perspectives,	St. Petersburg, Russia.
“ of roses,	Lucknow, India ; Little Rock, Arkansas.
“ of smoke,	London, England.
“ of snow,	St. Petersburg, Russia.
“ of the holy faith,	Santa Fé, New Mexico.
“ of the kings,	Cashel, Ireland.
“ of the mines,	Iglesias, Sardinia.
“ of the plains,	Denver, Colorado.
“ of the reef,	Pernambuco, Brazil.
“ of the saints,	St. Paul, Minn. ; Salt Lake City, Utah.
“ of the simple,	Gheel, Belgium.
“ of the three kings,	Cologne, Germany.
Cloud city,	Leadville, Colorado.
Corn city,	Toledo, Ohio.
Cream city,	Milwaukee, Wisconsin.
Delta city,	Alexandria, Egypt.
Falls city,	Louisville, Kentucky.
Gate of Asia,	Kazan, Russia.
Gem city,	Dayton, Ohio ; Quincy, Illinois ; St. Paul, Minn.
Gem of the desert,	Graaf-Reynet, Cape Colony.
German Florence,	Dresden, Prussia.
German Jerusalem,	Brody, Austria.
Glory of the East,	Persepolis, Persia.
Granite city,	Aberdeen, Scotland.
Heart of Ireland,	Athlone, Ireland.
Heart of the Commonwealth,	Worcester, Mass.
Heart of the Empire,	Moscow, Russia.

Hill city,	Lynchburg, Va.
Imperial city,	Rome, Italy.
Joy city,	Washington, D. C.
Key of India,	Herat, Afghanistan.
Key of the Dutch seas,	Flushing, Holland.
Lake city,	Madison, Wisconsin.
Loretto of Switzerland,	Einsiedeln, Switzerland.
Magic city,	Birmingham, Ala. ; Paisley, N. J.
Manchester of America,	Lowell, Mass.
Manchester of Belgium,	Ghent, Belgium.
Manchester of Prussia,	Elberfeld, Prussia.
Modern Athens,	Boston, Mass.
Mountain city,	Greenville, S. C. ; Salt Lake city, Utah.
Oleander city,	Galveston, Texas.
Orthodox city,	Salonica, Macedonia.
Paper city,	Holyoke, Mass.
Paris of Eastern Europe,	Vienna, Austria.
Paris of Japan,	Kioto, Japan.
Phœnix city,	Atlanta, Ga.
Portsmouth of the Steppes,	Baku, Russia.
Princess of the Plains,	Wichita, Kansas.
Queen of the Black sea,	Odessa, Russia.
Queen city,	Seattle, Washington.
Queen city of the Golden Gate,	San Francisco, Cal.
Queen city of Hudson,	Yonkers, N. Y.
Rome of Buddhism,	Lassa, Thebet.
Rome of Hindustan,	Agra, India.
Rome of Protestantism,	Geneva, Switzerland.
Rome of the North,	St. Petersburg, Russia.
Saintly city,	Saint Paul, Minn.
Saratoga of the West,	Manitou, Colorado.
Shell city,	Mobile, Ala.
Shoe city,	Lynn, Mass.
Terrace city,	Yonkers, N. Y.
Thermopylæ of America,	Fort Alamo, Texas.
Throne of Jamsheed,	Persepolis, Persia.
Tobacco city,	Lynchburg, Va.
Tunnel city,	North Adams, Mass.
Vatican of Buddhism,	Mandalay, Burmah.
Venice of Japan,	Osaka, Japan.
Venice of the East,	Soo-Choo-Foo, China.
Whiskeytown,	Peoria, Illinois.
Windy city,	Chicago, Illinois.
Zenith city of the unsalted seas,	Duluth, Minn.

D.



*Antonomasias of States.*

Arkansas,	Bear state.
California,	Eldorado of the West; Golden state.
Connecticut	Charter oak state; Freestone state; Land of steady habits; Nutmeg state.
Delaware,	Blue hen; Diamond state.
Florida,	Peninsula state.
Georgia,	Empire state of the South.
Illinois,	Prairie state; Sucker state.
Indiana,	Hoosier state.
Iowa,	Hawkeye state.
Kansas,	Garden of the West.
Kentucky,	Dark and bloody ground.
Louisiana,	Creole state.
Maine,	Lumber state; Pine-tree state.
Massachusetts,	Bay-state.
Michigan,	Lake state; Wolverine state.
Mississippi,	Bayou state.
Nevada,	Sage-brush-state.
New-Hampshire.	Switzerland of America; Granite state.
New-York.	Empire state; Excelsior state.
North Carolina,	Old North state; Turpentine state.
Ohio,	Buckeye state.
Pennsylvania,	Keystone state.
Rhode Island,	Little Rhody.
South Carolina,	Palmetto state.
Tennessee,	Great-crooked-river state.
Texas,	Lone-star state.
Vermont,	Green Mountain state.
Virginia,	Mother of presidents; Mother of states; Old Dominion.
Wisconsin,	Badger state.

DEXTER.

NECK-VERSE. What is the Scriptural verse known as the "Neck-verse?"

LOGOS.

William Rufus, of England, established the "Benefit of the Clergy" by which a criminal could save his life by proving that he could read. The law was in force from 1087 to 1700. Psalm li.—1 was chosen as the text to be read.

What is the origin of the word *gin*, the liquor (vol. vii—146).

DEXTER.

The word *gin* is contracted and corrupted from Geneva, to which it bears the same relation as distilled spirit does to wine. R. K. D.

*A Novel Tragedy.*

## CHAPTER I.

"In a Winter City,"<sup>1</sup> "On the Frontier,"<sup>2</sup> "Two Years Ago,"<sup>3</sup> "Two Old Maids,"<sup>4</sup> of "Noble Blood,"<sup>5</sup> "One Summer,"<sup>6</sup> "On the Church Steps,"<sup>7</sup> "Married in Haste,"<sup>8</sup> "Two Brothers,"<sup>9</sup> "Sandford and Merton,"<sup>10</sup> "For Better or Worse,"<sup>11</sup> "For Richer, for Poorer."<sup>12</sup>

## CHAPTER II.

"One of them,"<sup>13</sup> "A Woman of Culture,"<sup>14</sup> "Without Blemish,"<sup>15</sup> "In the Olden Time,"<sup>16</sup> "The Flower of the Family,"<sup>17</sup> "Kidnapped,"<sup>18</sup> "At Daybreak,"<sup>19</sup> "Helen's Babies,"<sup>20</sup> "Without Kith or Kin."<sup>21</sup>

## CHAPTER III.

"In Durance Vile,"<sup>22</sup> "Under Sentence of Death,"<sup>23</sup> "She,"<sup>24</sup> "Expiated,"<sup>25</sup> "Her Crime,"<sup>26</sup> "Before the Dawn,"<sup>27</sup> "By Fire and Sword,"<sup>28</sup>

## CHAPTER IV.

*She lies* "Buried Alone,"<sup>29</sup> "Unknown to History,"<sup>30</sup> "Under the Lilacs,"<sup>31</sup> "In Far Lochaber,"<sup>32</sup>

- |                  |                  |                   |                   |
|------------------|------------------|-------------------|-------------------|
| 1. "Ouida,"      | 9. Balzac,       | 17. Prentiss,     | 25. Hamilton,     |
| 2. Harte,        | 10. Day,         | 18. Stevenson,    | 26. (anon.)       |
| 3. C. Kingsley,  | 11. Terhune,     | 19. "A Stirling," | 27. Dulac,        |
| 4. Lyster,       | 12. Parr,        | 20. Habberton,    | 28. Archer,       |
| 5. J. Hawthorne, | 13. Lever,       | 21. Mrs. Craik,   | 29. C. W. Wood,   |
| 6. Howard,       | 14. J. T. Smith, | 22. "Duchess,"    | 30. Yonge,        |
| 7. Hallowell,    | 15. Walworth,    | 23. Hugo,         | 31. L. M. Alcott. |
| 8. Stephens,     | 16. Roberts,     | 24. Haggard,      | 32. Black.        |

DEXTER.

IRON RAILS. Ritter has proved by experiment, that magnetism has the power of protecting iron from corrosion. Thus rails are protected from rust on railroads, as induced and permanent magnetism is thus produced in the rails, each rail being magnetic with polarity, and having from four to eight separate poles.

LOOT—ITS DERIVATION. This word occurred often in the accounts of the last Anglo-Indian war, and is simply the Hindustani for plunder. The noun is "loot," plunder, the verb "lootna," to plunder. Another example of an Hindustani word, is found in the slang expression: "that's the cheeze" for "that's the thing," *cheez* bring the Hindustani for "thing."

*The Pulteney Guinea.*

WILLIAM PULTENEY, afterward Earl of Bath, was remarkable alike for his oratorical talents and his long and consistent opposition to the measures of Sir Robert Walpole, the great Whig Minister. On the 11th of February, 1741, a time when party feeling was at its height, Walpole received an intimation in the House of Commons that it was the intention of the Opposition to impeach him. To this menace he replied with his usual composure and self-complacence, merely requesting a fair and candid hearing, and winding up his speech with the quotation—

*Nil conscire sibi, nulli pallescere culpæ.*

With his usual tact, Pulteney immediately rose, and observed, "that the right honorable gentleman's logic and Latin were alike inaccurate, and that Horace, whom he had just misquoted, had written *nulla pallescere culpæ*. Walpole maintained that his quotation was correct, and a bet was offered. The matter was thereupon referred to Nicholas Hardinge, Clerk of the House, an excellent classical scholar, who decided against Walpole. The Minister accordingly took a guinea from his pocket, and flung it across the house to Pulteney. The latter caught it, and holding it up, exclaimed, "It's the only money I have received from the Treasury for many years, and it shall be the last." This guinea having been carefully preserved, finally came into the hands of Sir John Murray, by whom it was presented, in 1828, to the British Museum. The following memorandum, in the handwriting of Pulteney, is attached to it:—"This guinea I desire may be kept as an heirloom. It was won of Sir Robert Walpole, in the House of Commons; he asserting the verse in Horace to be *nulli pallescere culpæ*, whereas I laid the wager of a guinea that it was *nulla pallescere culpæ*. He sent for the book, and, being convinced that he had lost, gave me this guinea. I told him I could take the money without any blush on my side, but believed it was the only money he ever gave in the House, where the giver and the receiver ought not equally to blush. This guinea, I hope, will prove to my posterity the use of knowing Latin, and encourage them in their learning."

*The Dandy and the Dude.*

The introduction of the modern slang word *dandy* as applied, half in admiration and half in derision, to a fop dates from 1816. John Bee ("Slang Dictionary," 1823) says that Lord Petersham was the founder of the sect, and gives the peculiarities as "French gait, lis-pings, wrinkled foreheads, killing King's English, wearing immense plaited pantaloons, coat cut away, small waistcoat, cravat and chitter-

ings immense, hat small, hair frizzled and protruding." There is a good picture of the "Fashionable Pop" in the *Busy Body* for March, 1816, but the word *dandy* is not used. Pierce Egan, in his edition of Grose, 1823, says the dandy in 1820 was a fashionable nondescript—men who wore stays to give them a fine shape and were more than ridiculous in their apparel:—

" Now a Dandy's a thing, describe him who can?  
That is very much made in the shape of a man ;  
But if but for once could the fashion prevail  
He'd be more like an Ape if he had but a tail."

The dandy of 1816–24 was, in fact, the old macaroni depicted in the *London Magazine* for April, 1772. The dandy of 1816 led to several other applications of the word, such as *dandisette* and *dandy-horse*, or velocipede. Of this latter, Bee says (1823): Hundreds of such might be seen in a day. The rage ceased in about three years, and the word is become obsolete." The word *dandy* has certainly not become obsolete, but after 1825 its meaning gradually changed. It ceased to mean a man ridiculous and contemptible by his effeminate eccentricities, and came to be applied to those who were trim, neat, and careful in dressing according to the fashion of the day. The dude of to-day has taken the place of the dandy aforesaid. The dude wears tight trousers and "toothpick" shoes, and a cane is indispensable.—*Notes and Queries*.

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JACK O'THE CLOCK. This was an automation that struck the hours  
While I stand fooling here, his Jack o'the clock.—Shakespeare,  
*Richard II.* (v. 5.)

Because that, like a Jack, thou keep'st the stroke  
Betwixt thy begging and my meditation.—*ibid.* *Richard III.* (iv. 2.)

Is this your jack i'th'clock-house?—Beaumont and Fletcher,  
*The Coxcomb*, (i. 5.)

The Jacke of a clock-house goes upon screws, and his office is to do nothing but strike.—Dekker, *Lanthorn and Candlelight*.

He scrapes you just such a leg, in answering you, as jack o'th' clock-house agoing about to strike.—Flecknoe, *Ænigmatical Characters*.

A fellow that turns upon his toe in a steeple, and strikes quarters.—Mayne, *The City Match*, (ii. 3.)

Strike like Jack o'the clock-house, never but in season.—Strode, *The Floating Island*.

Jack of the clock-house, where's master Post-hast?—*Histrion Mas*  
*tix*, 1610, (act. iv.) CAXTON

*I am a Woman.*

I am a woman—therefore I may not  
 Call to him cry to him,  
 Fly to him,  
 Pray him delay not!  
 And when he comes to me, must sit quit;  
 Still as a stone is,  
 Harder and colder;  
 If my heart riot,  
 Crush and defy it!  
 Should I grow bolder—  
 Say one dear thing to him,  
 C'ing to him—  
 What—to atone is  
 Enough for my winning?

This were the cost to me,  
 This were my winning—  
 That he were lost to me!  
 Not as a lover at last if he part from me—  
 Tearing my heart from me—  
 Hurt beyond cure—  
 Calm and demure,  
 Then, my behavior,  
 Showing no sign to him  
 By look of mine to him  
 What he has been to me.  
 Pity me—lean to me, |  
 Christ, O my Saviour!

*The Cosmic Egg.*  
*A'la Huxley and Darwin.*

Upon the rock yet uncreate,  
 Amid a Chaos inchoate,  
 An uncreated Being sate—  
 Beneath him Rock,  
 Above Him Cloud,  
 And the Cloud was Rock,  
 And the Rock was Cloud.

A form Chaotic, vast and vague,  
 Which issued in *The Cosmic Egg*.

Then the Being uncreates  
 Upon *the Egg* did incubate,  
 And thus became the Incubator;  
 And of *The Egg* did Alligate,  
 And thus became the Alligator;  
 And the Incubator was Potentate,  
 But the Alligator was Potentator.

The Rock soon growing moist and warm,  
 The Cloud began to take the Form,  
 As though a something would be Born—

VARIETIES OF KISSES. Eight variety of kisses are mentioned in the Bible, namely:—

Salutation in I Samuel xx. 41  
 Valediction in Ruth, i. 9.  
 Reconciliation in II Samuel xiv. 33.  
 Subjection in Psalms, li. 12.

Approbation in Proverbs, xxiv. 26.  
 Adoration in I. Kings, xix. 18.  
 Treachery in Matthew, xxvi. 49.  
 Affection in Genesis, xiv. 15.

ACROSTICS. The following conundrum was sent to a Boston man during the recent acrostic contest :

If you stick a stick across a stick  
 Or stick a cross across a stick  
 Or cross a stick across a stick  
 Or stick a cross across a cross  
 Or cross a cross across a stick  
 Or cross a cross across a cross  
 Or stick a crossed stick across a stick  
 Or stick a crossed stick across a crossed stick  
 Or cross a crossed stick across a cross  
 Or cross a crossed stick across a stick  
 Or cross a crossed stick across a crossed stick  
 Would that be an acrostic ?

*Early mention of Freemasons.*

Thomas Norton of Bristol, who was called the most learned alchemist of his time, composed a poem which is commonly called the "Ordinall of Alchemy," as he himself writes:—

\* \* \* \* \* "this Boke

Named of Alkimy the Ordinall  
The *Credo mihi*, the Standard perpetuall."

The date of the work is given in the last four lines:—

All that hath pleasure in this Boke to reade  
Pray for my Soule, and for all both Quick and dedde.

In this yeare of Christ, One thousand foure hundred seaventy  
seaven,

This Warke was begun, Honour to God in Heaven.

In this curious poem Norton undertakes

"To teech by Alkimy great ryches to winn."

Enumerating the great personages who have worked in the mysteries of Hermes, he names Popes, Cardinals, Bishops, Preests, Kings, Lords, Merchants, and then adds:

"As Goldsmithes whome we should lest reprove

For sights in their Craft moveth them to beleve:

Būt wonder it is that Wevers deale with such warks,

FREE MASONS and Tanners with poore Parish Clerks."

Will some readers of NOTES AND QUERIES, learned in the History of Masonry, inform me if the occurrence of the word Free Masons at the date of 1477 may be regarded as a rarity.

DSAFAR.

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CHITTY-FACED. *i. e.* effeminate, baby-faced.

The fairies have exchanged him; and look what a chitty-face they have left in's room! a thing of nothing!—Cox, *The Humor of John Swabber*, 1656.

CAXTON.

PERRY. What is the beverage called "perry" made from?

REMBRANDT ROBINSON.

Perry is a liquor made from pears very much as cider is made. It is an agreeable drink, and when well made sparkles like champagne.

DEXTER.

*The World's Oldest Rose Bush.*

The oldest rose bush in the world is at Hildersheim. It was planted more than 1,000 years ago by Charlemagne in commemoration of a visit made by him by the ambassador of the Caliph Haroun-al-Raschid, of "Arabian Nights" fame. A few years afterward when Louis the Pious, the son of Charlemagne, was hunting in the neighborhood, mass was said in the open air. On returning to his home, the officiating priest found that the holy image was missing. Returning to the spot where mass had been said, he discovered the missing image in the branches of a wild rose tree. As it miraculously evaded his grasp he went back to Louis and his suite and told them of the wonder. They all rushed to the spot and fell upon their knees before the miraculous bush. A cathedral was built above it, its roots being inclosed in a sort of coffin-shaped vault, under the middle altar of the crypt. This crypt was built in the year 818, and with the rose tree it survived a fire which destroyed all the rest of the cathedral in 1146. The roots are over 1,000 years old. The rose plant was, when described a few years ago, still living and blooming profusely, and was twenty-six feet high, covering thirty-two feet of wall, though the stem was only two inches in diameter.—Sophie B. Herrick in *The Cosmopolitan*.

*Discovery of Rubber.*

Most writers have credited the discovery of caoutchouc by Europeans to the year 1700. This is altogether a mistaken idea, for it is mentioned by Herrera, when speaking of the amusements of the inhabitants of Hayti, in his account of Columbus's second voyage in 1493, and he says: "Balls made of the gum of a tree, lighter and bouncing better than the wind balls of Castile, are used by the natives." The next mention of this remarkable product is in a book published in Madrid in 1615, wherein Juan de Torquemada mentions the tree which yields it in Mexico, describes the mode of collecting the gum, and states that it is made into shoes; also that the Spaniards use it for waxing their canvas cloaks to make them resist water. M. de la Candamine, who visited South America in 1735, procured more exact information in regard to India Rubber. It is curious to note that some of the purposes for which india rubber is most extensively used at the present time as those for which it is employed by the natives in the countries in which it is found centuries ago. Since the time that Candamine visited South America, in 1735, india rubber has come into extensive use, and it may be said that, although he was not the discoverer, yet he was the father of the school of Europeans who brought it into practical use.

*QUESTIONS.*

1. What are the names of the present forty "immortals" of the French Academy? R. R. D.

2. What is the origin of the phrase, "Rag, tag and bob-tail?" C. B. S.

3. What is the origin of the supposed coincidence between red-haired girls and white horses? C. B. S.

4. What is the "Order of the Golden Fleece?" D. M. DRURY.

5. When do we first find mention of the game of foot-ball? D. M. D.

6. In which of the states is New-Year's day a legal holiday? ORTHO.

In all but Arkansas, Delaware, Georgia, Kentucky, Maine, Massachusetts, New-Hampshire, North Carolina, Rhode Island and South Carolina.

7. Where is the use of wire first mentioned? WELLINGTON HOWARD.

In Exodus xxxix—3. "And they did beat the gold into thin plates, and cut it into wires to work it in the blue, and in the purple, and in scarlet, and in the fine linen, with cunning work.

DAVID M. DRURY.

8. In modern cities what is the customary order of right-of-way between ambulances, mail-wagons and fire-engines? D.

The mail-wagon has right-of-way by U. S. law. The fire-engine and the ambulance follow next in order by usual city ordinances.

DEXTER.

9. What were the twelve christian virtues of the Shakers? ORTHO.

They were faith, hope, honesty, continence, innocence, simplicity meekness, humility, prudence, patience, thankfulness, charity. D.

10. Which were "the four winds of heaven" mentioned in Scripture? LOGOS.

Auster, the South-wind; Boreas, the North-wind; Eurus, the East-wind; Zephyrus, the West-wind.

R. K. D.

11. Which are the five rivers of hell? ORTHO.

Lethe, Styx, Acheron, Cocytus, and Phlegethon.

WELLINGTON HOWARD.



*The Preservation of the Pentateuch.*

The question is asked how has the pentateuch been preserved and descended to the present time. We take the following from Vol. VI, page 487, of the Ante-Nicene Library, from a chapter on " Doubtful Fragments " :

And these following are the names of the teachers who handed down the law in continuous succession after Moses the prophet, until the advent of Messiah :

Know, then, my brother, whom may God bless, that God delivered the most excellent law into the hands of Moses the prophet, the son of Amram.

And Moses delivered it to Joshua the son of Nun.

And Joshua the son of Nun delivered it to Anathal.

And Anathal delivered it to Jehud.

And Jehud delivered it to Samgar.

And Samgar delivered it to Baruk.

And Baruk delivered it to Gideon.

And Gideon delivered it to Abimelech.

And Abimelech delivered it to Taleg.

And Taleg delivered it to Babin the Gileadite.

And Babin delivered it to Jiphtach.

And Jiphtach delivered it to Ephran.

And Ephran delivered it to Elul of the tribe of Zebulon.

And Elul delivered it to Abdan.

And Abdan delivered it to Shimshon the brave.

And Shimshon delivered it to Helkanah, the son of Jerachmu, the son of Jehud. Moreover, he was the father of Samuel the prophet. Of this Helkanah mention is made in the beginning of the first book of Kings (Samuel).

And Helkanah delivered it to Eli the priest.

And Eli delivered it to Samuel the prophet.

And Samuel delivered it to Nathan the prophet.

And Nathan delivered it to Gad the prophet.

And Gad the prophet delivered it to Shemaiah the teacher.

And Shemaiah delivered it to Iddo the teacher.

And Iddo delivered it to Achia.

And Achia delivered it to Abihu the prophet.

And Abihu delivered it to his disciple Elisaesus.

And Elisaesus delivered it to Malachia the prophet.

And Malachia delivered it to Abdiahu.

And Abdiahu delivered it to Jehuda.

And Jehuda delivered it to Zacharias the teacher.

In those days came Bachthansar king of Babel, and laid waste the house of the sanctuary, and carried the children of Israel into captivity to Babel.

And after the captivity of Babel, Zacharias the teacher delivered it to Esaia the prophet, the son of Amos.

And Esaia delivered it to Jeremia the prophet.

And Jeremia the prophet delivered it to Chizkiel.

And Chizkiel the prophet delivered it to Hosea the prophet, the son of Bazi.

And Hosea delivered it to Joiel the prophet.

And Joiel delivered it to Amos the prophet.

And Amos delivered it to Obadia.

And Obadia delivered it to Jonan the prophet, the son of Mathi, the son of Armelah, who was the brother of Elias the prophet.

And Jonan delivered it to Micha the Morasthite, who delivered it to Nachum the Alcusite.

And Nachum delivered it to Chabakuk the prophet.

And Chabakuk delivered it to Sophonia the prophet.

And Sophonia delivered it to Chaggaeus the prophet.

And Chaggaeus delivered it to Zecharia the prophet, the son of Bershia.

And Zecharia, when in captivity, delivered it to Malachia.

And Malachia delivered it to Ezra the teacher.

And Ezra delivered it to Shamai the chief priest, and Jadia to Samean, (and) Samean delivered it to Antigonus.

And Antigonus delivered it to Joseph the son of Johezer, (and) Joseph the son of Gjuchanan.

And Joseph delivered it to Jehosua, the son of Barachia.

And Jehosua delivered it to Nathan the Arbelite.

And Nathan delivered it to Shimeon, the elder son of Shebach. This is he who carried the Messiah in his arms.

Simeon delivered it to Jehuda.

Jehuda delivered it to Zecharia the priest.

And Zecharia the priest, the father of John the Baptist, delivered it to Joseph, a teacher of his own tribe.

And Joseph delivered it to Hanan and Caiaphas. Moreover, from them were taken away the priestly, and kingly, and prophetic offices.

These were teachers at the advent of Messiah: and they were both priests of the children of Israel. Therefore the whole number of venerable and honourable priests put in trust of this most excellent law was fifty-six, Hanan and Caiaphas being excepted.

And those are they who delivered it in the last days to the state of the children of Israel; nor did there arise any priests after them.

This is the account of what took place with regard to the most excellent law.

*Addition, Subtraction, Multiplication, Division.*

The fundamentals of arithmetic are thus defined by seven writers on the subject :

## ADDITION.

*Recorde.* Addition is the reduction and bringing of two summes or more into one.

*Wingate.* Addition is that by which divers Numbers are added together, to the end that their sum, aggregate, or total, may be discovered.

*Johnson.* Addition serveth to adde or collect divers summes of severall denominations, and to expresse their totall value in one summe.

*Moore.* Addition is that part of Numbering or Numeration, whereby two or more numbers are added together, and so the totall or summe of them are formed.

*Bridges.* Addition is the gathering together and bringing of two numbers or more into one summe.

*Hodder.* Addition teacheth you to add two or more sums together to make them one whole or total sum.

*Cocker.* Addition is the Reduction of two, or more numbers of like kind together into one Sum or Total. Or it is that by which divers numbers are added together, to the end that the Sum or Total value of them all may be discovered.

## SUBTRACTION.

*Recorde.* Subtraction diminisheth a grosse sum by withdrawing of other from it, so that Subtraction or Rebating is nothing els, but an arte to withdraw and abate one sum from another, that the Remainer may appeare.

*Wingate.* Subtraction is that by which one number is taken out of another, to the end that the remainder, or difference, between the two numbers given may be known.

*Johnson.* Subtraction serveth to deduct one summe from another ; the lesser from the greater, and so show the remaines.

*Moore.* Subtraction is that part of Numeration where one number is subtracted or taken out of another, and so the Remainder is gotten, which is also called the difference or excesse.

*Bridges.* Subtraction is the taking of one number from another, whereby the residue, remainder or difference is found.

*Hodder.* Subtraction teacheth to take any lesser number out of a greater, and to know what remains.

*Cocker.* Subtraction is the taking of a lesser number out of a greater of like kind, whereby to find out a third number, being or declaring the Inequality, excess, or difference between the numbers given, or Subtraction is that by which one number is taken out of another number given, to the end that the residue, or remainder may be known, which remainder is also called the rest, Remainder, or difference of the numbers given.

## MULTIPLICATION.

*Recorde.* Multiplication is such an operation, that by two summes producyth the thide: whiche thirde summe so manye tymes shall containe the fyrst, as there are unites in the second. And it serveth in the steede of many Additions.

*Wingate.* Multiplication teacheth how by two numbers given to find a third, which shall contain either of the numbers given, so many times as the other contains 1 or unite.

*Johnson.* Multiplication is a number of additions speedily performed.

*Moore.* Multiplication, is a part of conjunct Numeration, or numbring, whereby the Multiplicand (which is the number to be multiplied) is so often added to it selfe, as an unite is contained in the Multiplier (which is the number multiplying) and so the *Factus* (or Product) which is the result of the worke, is had.

*Bridges.* Multiplication (which serveth for many additions) is that by which we multiply two numbers the one by the other, to the end their product may be discovered.

*Hodder.* Multiplication serveth instead of many additions, and teacheth of two numbers given to increase the greater as often as there are Units in the lesser.

*Cocker.* Multiplication is performed by two numbers of like kind for the production of a third, which shall have such reason to the one as the other hath to unite, and in effect is a most brief and artific al compound Addition of many equal numbers of like kind into one sum. Or Multiplication is that by which we multiply two or more, numbers, the one into the other, to the end that their Product may come forth, or be discovered. Or, Multiplication is the increasing of any one number by another; so often as there are Units in that number, by which the other is increased, or by having two numbers given to find a third, which shall contain one of the numbers as many times as there are Units in the other.

## DIVISION.

*Recorde.* Division is a partition of a greater summe by a lesser.

*Wingate.* Division is that by which we discover how often one

number is contained in another, or (which is the same) it sheweth how to divide a number propounded into as many equal parts as you please.

*Johnson.* Apparently considers division not enough of a technical term to need definition: his first example is, "I would divide 65490 pounds among 5 men."

*Moore.* Division is that part of conjunct Numeration, whereby one Number is subtracted from another, as often as it is contained in it, and by that means it is found how many of the one is contained in the other.

*Bridges.* Division is that by which we discover how often one number is contained in another.

*Hodder.* Division is that by which we know how many times a lesser sum is contained in a greater.

*Cocker.* Division is the Separation, or Parting of any Number, or Quantity given, into any parts assigned; Or to find how often one Number is Contained in another; Or from any two Numbers given to find a third that shall consist of so many Units, as the one of those two given Numbers is Comprehended or contained in the other.

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### *Introducers of Foreign Trees into England.*

Among the foremost of these planters we find Henry VIII., whose taste seems to have lain chiefly towards *cherry* and other fruit trees; Bishop Grindal, of whom Queen Elizabeth complained, when she visited him at Fulham, that he had so surrounded his house with *trees* that she could not see the prospect from the windows; Gerard, with his choice garden behind his "house in Holborne, in the suburbs of London," as he dates the preface to his "Herbal;" Sir Walter Raleigh, with his park, at Sherborne, in Dorsetshire, "beautified with orchards, gardens, and groves of much variety and great delight;" James I. issuing a royal ordinance for the planting of *mulberry-trees*; and the Duchess of Beaufort, with her "famous garden at Badmington:" followed by a host of others of inferior note. A little later came Bishop Compton, who was the first to send out a collector to North America; John, Duke of Argyle, who planted Whitton; Lord Petre, who grew, at Thornden, the first *camellias* seen in England, and killed them by keeping them in a hot-house; the Earl of Essex, at Cashiobury, who "nursed up many a fine tree from seeds sown with his own hands," as his gardner, Cook, informs us; the Earl of Pembroke, at Wilton, which, from its fine *cedars*, was called the *English Mount Lebanon*; the Duke of Northumberland, at Syon, and the Earl of Coventry, at Croome. In this enumeration we must not forget honest Peter Collison, the

Quaker and linendraper, whose fondness for animated nature was so great, that in one of his letters, published in the "Linnæan Correspondence," he declared every living thing called forth his affections; and in another, that in the decline of life his plants at Millhill furnished his greatest earthly happiness. This worthy man not only exerted himself to introduce foreign trees and shrubs, but he patronized all who wrote about them; and it was entirely through his pecuniary assistance that p or Catesby was enabled to complete his laborious and magnificent work on the "Natural History of the Carolinas."

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*Omens.*

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Stow, in his *Chronicle*, relates that the silver cross which was wont to be carried before Wolsey, fell out of its socket, nearly knocking out the brains of one of his servants. Soon after the cardinal was arrested before he could leave the house.

The removal of a long-worn finger ring was deemed unlucky in the time of Elizabeth. Baker says that in the queen's last illness, she commanded the ring to be filed from her finger. It had not been removed since her coronation, and had grown into the flesh in course of years.

Cooksey, in his life of Lord Chancellor Somers, asserts that once, when a boy, Somers was walking with one of his aunts, when a beautiful roostercock flew upon his curly head, and while perched there, crowed three times. The incident was construed as an omen.

It is firmly believed by the natives of Nagpore, that when anything is about to happen to the family of the Rajah, the spirits come in the form of black-faced monkeys, who sit upon the palace and hold a consultation of two or three days, and that after which some calamity occurs.

A hare crossing a man's path on starting in the morning, has been held in all countries to prognosticate evil in the course of the day.

When George III was crowned a large emerald fell from his crown. America was lost in his reign.

*The "Original" Uncle Tom.*

(From the Indianapolis Times.)

It has long been rumored, and by many believed, that Mrs. Stowe, author of "Uncle Tom's Cabin," drew the character of Uncle Tom from an old negro who formerly lived here, and whom she met during her visit to her brother, Rev. H. W. Beecher, while he resided in this city. In order to verify the story, if true, the editor of the *Times* wrote to Mrs. Stowe, calling her attention to the matter, and asking for a statement of facts in regard to the origin of the character of Uncle Tom. Following is her reply:—

SACO, July 27, 1882.

DEAR SIR,—In reply to your inquiries, I will say that the character of Uncle Tom was not the biography of any one man. The first suggestion of it came to me while in Walnut Hills, Ohio. I wrote letters for my colored cook to her husband, a slave in Kentucky. She told me that he was so faithful his master trusted him to come alone and unwatched to Cincinnati to market his farm produce. Now this, according to the laws of Ohio, gave the man his freedom, since if any master brought or sent his slave into Ohio he became free, de facto. But she said her husband had given his word as a Christian to his master promising him his freedom. Whether he ever got it or not I know not. It was some four or five years, when the Fugitive Slave law made me desirous of showing what slavery was, that I conceived the plan of writing the history of a faithful Christian slave. After I had begun the story I got, at the Anti-slavery Rooms in Boston, the autobiography of Josiah Henson, and introduced some of its most striking incidents into my story. The good people of England gave my simple, good friend Josiah enthusiastic welcome as the Uncle Tom of the story, though he was alive and well, and likely long to live, and the Uncle Tom of the story was buried in a martyr's grave. So much in reply to your inquiries. I trust this plain statement may prevent my answering any more letters on this subject.

Truly yours,

H. B. STOWE.

*Notes and Queries.*

Sis. Sissy. The gentleman, who address young ladies as Sis. or Sissy imagine they are using as an abbreviation for *sister*. But *Sis.* as a generic name for a young girl, has come down to us from the dark ages. It is an abbreviation or nickname of *Cicely*, and appears in our early literature as *Cis* and *Cissy*. It was used, like *Joan* and *Moll*, to mean any young girl, as *Rob* or *Hob*, the nickname of *Robert*, were applied to any young man of the lower classes.—*Richard Grant White.*

*A Victim of Etiquette.*

The ridiculous rigidity of Spanish court etiquette was answerable for the death of Philip III. He was busily engaged with his dispatches and state papers, and, the day being cold, a great brazier of burning coals was brought into the room and set down so close to his majesty that soon his royal face was bathed in perspiration. It was not in his nature, however, to find fault or complain, and so he sat in patience, enduring the excessive heat, until the Marquis of Pobar, one of the gentlemen of his chamber, perceiving how seriously he was inconvenienced, told the Duke of Alba, another of the royal body guard, to remove the brazier. No said the duke, that was the duty of the king's chief steward, the Duke of Usseda, who was accordingly sent for. Unfortunately he was not at hand, and before he made his appearance the king was so heated that next day fever supervened, which, acting on a naturally fervid constitution, turned to erysipelas, and then the victim of etiquette died.—*Gentleman's Magazine*.

VERBAL SNARES. The popularity of Peter Piper's celebrated peck of pickled peppers will probably never wane as a snare to catch the tongue that would fain be agile; but that test has formidable rivals. The following short sentences, as their authors maintain, do wonders in baffling the powers of speech:

Gaze on the gay gray brigade.

The sea ceaseth, and it sufficeth us.

Say, should such a shapely sash shabby stitches show?

Strange strategic statistics.

Give Grimes Jim's gilt gig-whip.

Sarah in a shawl shoveled soft snow softly.

She sells sea shells.

A cup of coffee in a copper coffee-cup.

Smith's spirit-flask split Philip's sixth sister's fifth squirrel's skull.

The Leith police dismisseth us.

Mr. Fisk wished to whisk whisky.

Shoes and socks shock Susan.

"THE PARASANG was  $\frac{1}{8000}$  part of the terrestrial circumference; and the  $\frac{1}{10000}$  part of this, about  $26\frac{7}{100}$  inches, is now represented by the pic of the Turkish dependencies, and survives to this day in Persia.—*International Standard*, 1884.



*Forms of Salutation.*

The North American Indians do not have many conventional forms of salutation. Their etiquette generally is to meet in silence and smoke before speaking, the smoking being the real salutation. But a number of tribes—the Shoshoni, Caddo and Arikara—use a word or sound very similar to How! but in proper literation Hau or Hao. Most of the Sioux use the same sound in communication with the whites, from which the error has arisen that they have caught up and abbreviated the “How are you?” of the latter. But the word is ancient, used in councils, and means “good” or “satisfactory.” It is a response as well as an address or salutation. The Navajos say, both at meeting and parting. “Agalani,” an archaic word the etymology of which is not yet ascertained. Among the Cherokee the colloquy is as follows: No. 1 says: “Siyu” (good), No. 2 responds: “Siyu; tahigwatsu?” (good; are you in peace?) To this No. 1 says: “I am in peace, and how is it with you? No. 2 ends by: “I am in peace also.” Among the Zuni happiness is always asserted as well as implored. In the morning their greeting is, “How have you passed the night?” in the evening, “How have you come unto the sunset?” The reply always is: “Happily,” After a separation of even short duration, if more than one day, the question is asked: “How have you passed these many days? The reply is invariably, “Happily,” although the person addressed may be in severe suffering or dying. In quaint contrast with this Zuni custom is that of the Japanese, there the party visited asserts the prosperity of the visitor. The host and hostess politely ejaculate, “Ohayo, gozarimasu!”—“You have come quickly!”—which welcome is given even if the visitor has suffered delay and all kinds of mishaps. It is never contradicted. Perhaps our expression, “You have been long in coming,” as indicating longing and waiting, is no more artificial.

The wish of salute is often specific, connected with circumstances of environment. The people of Cairo anxiously ask: “How do you perspire?” a dry skin being the symptom of the dreaded fever. In hot Persia the friendly wish is expressed: “May God cool your age!”—that is, give you comfort in declining years. In the same land originates the quaint form: “May your shadow never be less!” which does not apply, as often now used in Europe, to the size and plumpness of the body as indicating robust health, but to deprecate exposure to the noon sun, when all shadows are least.

The Genose, in their time of prosperity, used the form “Health and gain.” In some of the Polynesian isles the prayer for coolness is carried into action, it being the highest politeness to fling a jar of water over a friend’s head. According to Humboldt the morning salute on the Orinoco is: “How have the mosquitoes used you?” The old re-

ligious views of the Persians are found in their wishes: "Live for ever!" and (still retained in Spain, probably a direct legacy from the Moors) "May you live a thousand years!" They believe only in this life, and that through divine favor it might be unlimited.

The Chinese sojourners in Utah fell into a curious blunder in using some of our phrases. On meeting a resident at any time of day or night they called out, "Good morning!" and on parting, "Good night!" even if it were before breakfast. A similar error in imitation was made by the Zuni. When the officers from Fort Wingate visited the Pueblo, they were naturally anxious to reach the trader's store, so they called out to the first person met: "How are you? Where's the store?" The Zuni caught up all the sounds as one greeting, and in the kindness of their hearts shouted them to all subsequent visitors. The salutation "How-are-you give-me-a-match" has a like explanation.

Moslems, while scrupulously saluting the meanest of their own communion, refuse all friendly greetings to the Jews. If inadvertently they have accosted one of that people with "Peace be unto you," or the like, they will hastily add "Death to you!" to which the Jew may respond, pretending to have heard only the beginning, by "The same to you!" in a spirit somewhat different from that in which the same words are used by us in answer to "Many happy returns!" on birthday and other anniversaries. It may be mentioned that where the Jews are in power they give no salute whatever to one of the Goim.

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### *Old Shoes.*

How much a man is like old shoes ;  
 For instance, both a sole may lose,  
 Both have been tanned. Both are made tight  
 By cobblers. Both get left and right.  
 Both need a mate to be complete,  
 And both were made to go on feet.  
 With shoes the last is first ; with man  
 The first shall be the last ; and when  
 The shoes wear out they're mended new,  
 When men wear out they're men dead too.  
 They both need heeling, oft are soled—  
 And both in time turn all to mould.  
 They both are trod upon, and both  
 Will tread on others, nothing loath.  
 Both have their ties, and both incline  
 When polished, in the world to shine.  
 They both peg out and would you choose  
 To be a man or be his shoes ?

*Legends and Myths.*

How are the legends and myths of antiquity intepreted ? that is, is there any established theory? ANGELO.

To enumerate these legends would require a volume. The fable of Titans making war on Jupiter was an instance of the allegorizing spirit of idolatry, for the rebellious Titans were in no other than the whole antedeluvian race of mankind, except eight persons, who were hence sometimes distinguished by the appellation of the *just* Titans; Hesiod terms them gods. (Theog., v. 838.) The former by their impiety set at defiance the divine power and justice, and were lost in the Flood. To the same effect was the tradition of the contest between Jupiter and the giants, in which the latter were destroyed. (Apollod. Bibl., l. t., c. 6.) The overthrow of Typhon was but a representation of the return of the diluvian waters into their subterranean recesses. (Ovid. Metam., l. v.) The wanderings of Io, Isis, Rhea, Ceres, &c., as we have already seen, were but figurative allegories of the erratic and desultory voyage of the ark: and the same event is referred to in the fable of the wanderings of Lysippe, Iphinoe, and Iphinassa, the three daughters of Petrus or Minyas, who were struck with madness for having despised the Bacchic mysteries. The murder of one of the Cabiri by one of his brothers, like the death of Osiris and Bacchus, related the symbolical death of Noah. The expedition of the Argonauts might have a referente to the Deluge, as Mr. Bryant and Mr. Faber are decidedly of opinion; the story of the birth of Bacchus amidst the thunder and lightning which destroyed his mother Semele; Ovid. Metam., l. iii.) and his being enclosed in the thigh of Jupiter, was only the fable of the Deluge, and the preservation of Noah in the ark, for *Arech*, an ark, and *Yarech*, a thigh, might easily, by the fanciful genius of polytheism, be substituted the one for the other. (Vid. Diod. Bibl., p. 123.) The descent of Hercules to hell, and the restoration of Hyppolitus to life, were derived from the regeneration of Noah in the ark, as was also the descent of Orpheus in search of his wife; and in like manner, as the animals spontaneously followed Noah into the ark, so Orpheus is said to have drawn after him the brute creation by the force of Harmony. (Apol. Argon., l. i.) The fable of the rape of Europa affords another view of the same transaction; for a bull was the symbol of Noah, or the god of the ark, (Fab. Mys. Cab., vol. i., p. 177,) as a cow was an emblem of the ark itself; the legend of Hercules sailing over the world in a golden cup bears a decided reference to the Deluge, for Hercules was the arkite god, and the cup was the ark; and the submersion of the island of Atlantis is a plain description of the same event. The account of the deluge of Deucalion, however, is less impregnated with mystery than any of the preceding. During the reign of this prince over the

kingdom of Thessaly, a general deluge inundated the earth, and destroyed the whole race of men except himself and Pyrrha his wife, who were preserved in a ship which finally rested on the summit of Parnassus. When the waters had subsided, this insulated pair were commanded by an oracle to restore the human race by casting behind them the bones of their mother, which referred to the loose stones which lay scattered on the surface of the earth. Losing no time to provide the renovated globe with inhabitants, they cast behind them a multitude of stones, and were astonished to behold the crowds of men and women by whom they were speedily surrounded. (Ovid. *Metam.*, l. i.) It requires little ingenuity to interpret this fable; and accordingly it was delivered without disguise to the Égypt, or perfectly initiated candidate.

**SUN'S DISTANCE.** Rev. H. G. Wood gives the several astronomical determinations which have been arrived at since 1862—thus :

Leverrier	91.357.000	m.	He then states that distance of the sun as worked out on the Pyramid theory, is 91.837.000 and concludes by remarking that the Pyramid distance, is, therefore, only about a million of miles too short . * * * The
Chambers	91 465.000	"	
Newcomb	92.200.000	to	
	92.700.000		
Young	92.885 000		
Michelson	92.876.000		

the first result of the last Transit of Venus [1882] has been published by the eminent director of the Brussels Royal Observatory, M. HOUSSEAU, and gives the sun's distance 91.756.800, or 80.200 less than the Pyramid distance.

### Puzzle.

A young man to court a maid did go ;  
 He asked her age, and she replied so,—  
 Five times seven and seven times three,  
 Added to my age and the sum will be,  
 As much above five nines and four  
 As twice my age exceeds a score  
 Kind sir, my age I pray explore,  
 Else never come to see me more.

**SOLUTION.**

Let  $x$  = the lady's age.

$$5 \times 7 + 7 \times 3 = 56$$

$$2x - 20 = x + 56 - 49$$

$$2x - x = 56 + 20 - 49$$

$$x = 76 - 49 \quad \text{Hence, } x = 27.$$

Sho!

Sam Stubbs strolled slowly surveying sunset's serene splendors. Sombre shades solemnly surrounded sylvan scenes. Sweet songsters softly sung silvery strains. Stillness seemed stepping stocking-shod skyward, stifling sound, soothing sense, suggesting sentiment, stilling strife, silencing sorrowing suffering. Sleep seemed stealthily stealing sluggish souls. Sam Stubbs seemed sad. Sam Stubbs sighed. So simoons sweeping savagely southward sometimes sigh. Sam Stubbs sighed sonorously.

Still Sam sauntered silently, seemingly subdued, softened, seraphized. Sam's soft susceptibility surrendered sometime since (so sundry sage spinsters say). Seraphina Stiggins saw something sufficiently sapient. So surely Sam Stubbs sought Seraphina Stiggins. Sam's steps squashed snow-drops, sage-brush, sorrel. Striped snakes stung Sam's stout soles, sparrows, snugly settled, shrunk suspiciously. Seeing Sam's stupendous strides. Sam still sauntered silently.

Suddenly somebody shrieked "Samuel Stubbs!" Sam staggered, said "Scissors!" stopped, surveyed surrounding space, spied Seraphina sitting solus, simpering sweetly. So Sam stammered "Servant, Saraphina." She seemed sentimentally satisfied. So Sam seeing Seraphina's suavity said "Splendid, sweet!" Somehow speech seemed scarce. Sam's syntax sloped. Seraphina's silvery syllables scampered shamefully. So sitting silently Sam stroked Sam's shins. Seraphina stroked Seraphina's seven-shilling silk. Stupid silence! Seraphina sighed. So Sam Stubbs sighed. Soon she said solemnly, "Surely sentimental souls seeks sympathy; surely Samuels sadness sometimes steeps sympathetic souls." Sam's speech surely stayed somewhere. Sam stuttered, sputtered, stammered. said "Sho!" Shakesperean shades! See Seraphina starting suddenly, standing scornfully, scanning Sam's sprawling symmetry. She sibillated: "Stupid simpleton! Shabby, sheep-stealing, sneaking sniveler, ! Subservient subaltern! Sooner shall Seraphina Stiggins seek scanty subsistence scrubbing sinks, sooner scour small-sized stoves, sooner skin snakes, steal steamboats, swallow shin-stamps; sooner sweep streets, sew shoes, split sails; sooner shingle shops, sell shaving straps; sooner, sooner, soo—" Seraphina stopped, sniveling scornfully.

Some single souls see some slight severity sprinkling Seraphina's speech. Should such scornfully survey Sam's sin? Sam said "Sho!" Since Sam's slip, seventeen summers saluted submissive sublunarians. Snow, sleet, sorrow, sin, severally saddened smiling souls. Sunshine, sunbeams, summer showers, strewed sustaining sweetness, soothing sorrow. Sh! speak softly! Sam Stubbs' sofa supports Seraphina Stubbs.

Substantial suppers sometimes sit severely. Sam's sat so. Seraphi-

na sought some soothing syrup, some strong stimulant. Soon Sam seemed sprightlier, so smiling said : " Sweet spouse, surely sentimental souls seek sympathy." Seraphina simply said " Sho !"

*Acrostic of Aphorism.*

R eligions like nations and individuals have always gone along the  
line of least resistance.  
O aks and elms are more poetic than steeples and chimneys.  
B razed falsehood and timid truth are the parents of compromise.  
E very sect is a certificate that God has not plainly revealed his will  
to man.  
R ich (the) are as generous as the poor would be if they should  
change places.  
T wo priests instinctively know each other.  
G ood deeds are never childless.  
R eal marriage is based on mutual affection—the ceremony is but  
the outward evidence of the the inward flame.  
E very man knowing that he is useful, admires himself.  
E very penitentiary should be a real reformatory.  
N othing can be more infamous than intellectual tyranny.  
I n the atmosphere of kindness the seeds of virtue burst into bud  
and flower.  
N othing needs inspiration except a falsehood or a mistake.  
G ood government is made up of good families.  
E very man is entitled to the product of his own labor.  
R evolutionists and outlaws are founders of nations.  
S cience and superstition cannot peaceably occupy the same brain.  
O nly the voiceless speak forever.  
L et us squeeze life so that when death comes we can say you are  
welcome to the withered shell.  
L et us preserve every great and splendid thought, every wise and  
prudent maxim. DEXTER.

The oldest note in the possession of the Bank of England, is one of 1698. A twenty-five pound note more than a century old was recently presented, when it was calculated that the compound interest on its amount, if recoverable, would be over £6000.—*London Scotsman.*

*The Original Predictions of Robert Nixon.*

- When a raven shall build in a stone lion's mouth,  
On a church top beside the grey forest,  
Then shall a king of England be drove from  
his crown,  
And return no more.
- When an eagle shall sit on the top of Vale-  
Royal house,  
Then shall an heir be born who shall live to  
see great troubles in England.
- There shall be a miller nam'd Peter,  
With two heels on one foot,  
Who shall distinguish himself bravely,  
And shall be knighted by the victor;  
For foreign nations shall invade England;  
But the invader shall be killed,  
And laid across a horse's back,  
And led in triumph.
- A boy shall be born with three thumbs on  
one hand,  
Who shall hold three King's horses,  
Whilst England three times is won and lost in  
one day.
- But after this shall be happy days,  
A new set of people of virtuous manners  
shall live in peace.
- But the wall of Vale-Royal near the pond shall  
be the token of its truth,  
For it shall fall:  
If it fall downwards,  
Then shall the church be sunk for ever;  
But if it fall upwards against a hill,  
Then shall the church and honest men live  
still.
- Under this wall shall be found the bones  
of a British King.
- Peckforton-mill shall be removed to Luding-  
ton hill,  
And three days blood shall turn Noinshire-  
mill.
- But beware of a chance to the lord of Oulton,  
Lest he should be hanged at his own door.
- A crow shall sit on the top of Headless cross,  
In the forest so grey,  
And drink of the nobles' gentle blood so free;  
Twenty hundred horses shall want masters,  
Till their girths shall rot under their bellies.
- Thro' our own money and our own men,  
Shall a dreadful war begin;  
Between the sickle and the sick,  
All England shall have a pluck;  
And be several times foresworn,  
And put to their wits' end,  
That it shall not be known, whether to reap  
their corn,  
Bury their dead, or go to the field to fight.
- A great scarcity of bread corn.
- Foreign nations shall invade England with  
snow on their helmets,  
And shall bring plague, famine, and murder in  
the skirts of their garments.  
A great tax will be granted but never gathered.
- Between a rick and two trees,  
A famous battle fought shall be.
- London street shall run with blood  
And at last shall sink.
- So that it shall be fulfilled,  
Lincoln was, London is, and York shall be  
The finest city of the three.
- There will be three gates to London of impris-  
oned men for cowsters.  
Then if you have three cows, at the first gate  
fell one, and keep thee at home,  
At the second gate fell the other two, and keep  
thee at home.  
At the last gate all shall be done.
- When summer in winter shall come,  
And peace is made at every man's home,  
Then shall the danger of war;  
For tho' with peace at night the nation ring,  
Men shall rise to war in the morning.
- There will be a winter Council, a careful  
Christmas, and a bloody Lent.
- In those days there shall be hatred and blood-  
shed,  
The father against the son, and the son against  
his father,  
That one may have a house for lifting the  
latch of the door.  
Landlords shall stand, with hats in their hands,  
To desire tenants to hold their lands.
- Great wars and pressing of soldiers,  
But at last clubs and clouted shoes shall carry  
the day.
- It will be good in those days for a man to sell  
his goods, and keep close at home.  
Then forty pounds in hand  
Will be better than forty pounds a year in  
land.  
The cock of the North shall be made to flee,  
And his feathers be plucked for his pride;  
That he shall almost curse the day that he was  
born.
- One asked Nixon, where he might be safe in  
those days? he answered,  
In God's croft, between the rivers Mersey and  
Dec.
- Scotland shall stand more or less,  
Till it has brought England to a piteous case.  
The Scots shall rule England one whole year.  
Three years of great wars,  
And in all countries great uproars.  
The first is terrible, the second worse,  
but the third unbearable.

Three great battles;  
 One at Northumberland-bridge,  
 One at Cumberland-bridge,  
 And the other the south side of Trent.  
 Crows shall drink the blood of many nobles.  
 East shall rise against West, and North  
 against South.

Then take this for good.  
 Noghshire-mill shall run with blood,  
 And many shall fly down Wanslow-lane.

A man shall come into England,  
 But the son of a king crown'd with thorns  
 Shall take from him the victory.

Many nobles shall fight,  
 But a bastard Duke shall win the day,  
 And so without delay,  
 Set England in a right way.  
 A wolf from the East shall right eagerly come,  
 On the South side of Sandford, on a grey  
 Monday morn,  
 Where groves shall grow upon a green,  
 Beside green grey they shall flee  
 into rocks, and many die.

They shall flee into Salt strand,  
 And twenty thousand, without sword, shall  
 die each man.

The dark dragon over Sndsbrown,  
 Shall bring with him a royal band:  
 But their lives shall be forlorn,  
 His head shall be in Stafford town,  
 His tail in Ireland.

He boldly shall bring his men, thinking to  
 win renown:  
 Beside a wall in forest fair he shall be beaten  
 down.

On Hine's heath they shall begin this bloody  
 fight,  
 And with train'd steel shall hew each others'  
 helmet bright:  
 But who shall win that day no one can tell.

A Duke out of Denmark shall him dight,  
 On a day in England, and make many a lord  
 full low to light,  
 And the ladies cry, 'Well away,  
 And the black fleet with main and might  
 Their enemies full boldly there assail.

In Britain's land shall be a knight,  
 On them shall make a cruel fight,  
 A bitter boar with main and might  
 Shall bring a royal rout that day.  
 There shall die many a worthy knight,  
 And be driven into the fields green and grey.  
 They shall lose both field and fight.

The weary eagle shall to an island in the sea  
 retire  
 Where leaves and herbs grow fresh and  
 green.  
 There shall he meet a lady fair,  
 Who shall say, 'Go help thy friend in battle  
 slain.'  
 Then by the counsel of that fair,  
 He eagerly will make to flee  
 Twenty-six standard of the enemy,  
 A rampant lion in silver set, in armour fair,  
 Shall help the eagle in that tide,  
 When many a knight shall die.

The bear that hath been long tied to a stake  
 shall shake his chains,  
 That every man shall hear, and shall cause  
 much debate.

The bull and red rose shall stand in strife,  
 That shall turn England to much woe,  
 And cause many a man to lose his life.

In a forest stand oaks three,  
 Beside a headless cross.  
 A well of blood shall run and ree,  
 Its cover shall be brass,  
 Which shall ne'er appear,  
 Till horses' feet have trod it bare;  
 Who wins it will declare,  
 The eagle shall so fight that day,  
 That ne'er a friend's from him away.  
 A hound without delay shall run the chase  
 far and near.

The dark dragon shall die in fight.

A lofty head the bear shall rear,  
 The wide wolf so shall light,  
 The bridled steed against his enemies will  
 fiercely fight.

A fleet shall come out of the North,  
 Riding on a horse of trees,  
 A white hind beareth he,  
 And there wreaths so free,  
 That day the eagle shall him slay,  
 And on a hill set his banner straightway.  
 That lion who's forsaken been and forced to  
 flee,  
 Shall hear a woman shrilly say,  
 ' Thy friends are killed on yonder hill,  
 Death to many a knight this day.

With that the lion bears his banner to a hill,  
 Within a forest that's so plain,  
 Beside a headless cross of stone,  
 There shall the eagle die that day,  
 And the red lion get renown.

A great battle shall be fought by crowned  
 Kings three;  
 One shall die and a bastard Duke will win  
 the day.  
 In Sandyford there lies a stone,  
 A crowned King shall lose his head on.

In those dreadful days, five wicked priests'  
 heads be sold for a penny.

Slaughter shall rage to such a degree,  
 And infants left by those that are slain,  
 That damasels shall with fear and glee,  
 Cry, ' Mother, mother, I've seen a man!  
 Between seven, eight, and nine,  
 In England wonders shall be seen.

Between nine and thirteen  
 All sorrow shall be done.

Then rise up Richard, son of Richard,  
 And bless the happy reign,  
 Thrice happy he who sees this time to come  
 When England shall know rest and peace  
 again.



MISCELLANEOUS  
 NOTES AND QUERIES,  
 WITH ANSWERS.

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"The hidden secret of the universe is powerless to resist the might of thought."—HEGEL.

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*Tunnels of the World.*

The Allegheny Portage tunnel was built in 1831.

The Black Rock tunnel, on the Reading railroad, was constructed in 1836.

A tunnel 6,606 feet long was driven under Lake Erie from Cleveland, O., for the purpose of obtaining pure water.

The Sand Patch tunnel, on the Pittsburg and Cornellville branch of the Reading, was completed in 1871.

Cæsar found Alexandria honeycombed with subterranean tunnels supplying water from the Nile to the houses of the city.

The St. Gothard tunnel through the Alps was begun in the Fall of 1872. Its length is nine and a quarter miles and its cost some \$10,000,000.

The Kingwood and Broadtree tunnels, and the Chesapeake and Ohio railroad and the Great Bend tunnels are specimen pieces of heavy tunneling in the United States.

The Hudson river tunnel is progressing satisfactorily. The daily progress is 3.4 feet. The distance already reached is 2,260 feet, the total distance to be covered being 5,060 feet.

The tunnel driven under Lake Michigan, to secure pure water for Chicago, begun in March, 1864, was constructed two miles in length to a crib in the lake, inside of which an iron cylinder was sunk.

The new aqueduct from the Croton dam to New York city a distance of 29.63 miles, or including the pipe lines to the Central park reservoir of thirty-three miles, is the largest piece of tunneling yet done.

Of subaqueous tunnels the most famous is that under the Thames at London, begun in 1807 and finally completed for foot passengers in 1843; total length, 1,200 feet; cost, \$6,000 a lineal yard, or a total of \$2,500,000.

The cast iron tunnel under the St. Clair river, connecting Canada with the United States, has recently been completed. The total length is 6,050 feet, of which 2,300 feet is under the river bed. The outside diameter is 21 feet.

The Mount Ceniz tunnel was a tremendous engineering work, in which air pumps were worked by hydraulic power, although the work was begun by hand labor in 1847. It was finished in 1871, the total cost having been \$15,000,000.

The Hoosac tunnel project was originally considered as far back as 1825. It was not until the Shanly Brothers, of Montreal, in 1858, took the contract that construction was rapidly pushed. They completed their work in December, 1864.

The Roman tunnels served as aqueducts, the one to tap Lake Alban-no, begun 389 B. C., being 6,000 feet long. On the aqueduct to connect Lake Fucinus with the River Liris 30,000 men were employed for ten years, the work being finished A. D. 52.

The Musconetcong tunnel, on the Lehigh Valley railroad, a specimen of heavy tunneling by means of machine drilling, was begun in 1872 and finished in 1875. Every modern appliance was used, including the Ingersoll drill, the Burleigh compressor, and dynamite.

**SWORD OF DAMOCLES.** Damocles, the courtier of Dionysius the Elder, tyrant of Syracuse, envied the condition of his master. He was invited to assume the position he so much envied, and was seated before a gorgeous banquet, but in mid-air above his seat a glittering sword was suspended by a hair. Afraid to move lest the slightest jar should cause it to fall, Damocles passed the allotted time in a torment of fear. The phrase is used to denote impending or dreaded disaster.

**CASE OF QUESTIONABLE RELATIONSHIP.** "Presumption is the daughter of ignorance"—*Rivarol*. "Ignorance is the mother of slavery"—*Ingersoll*. "Ignorance is the mother of fear"—*Kames*. "Ignorance is the mother of suspicion"—*Alger*. "Ignorance is the mother of all evil"—*Montaigne*. "Ignorance is the mother of devotion"—*Jeremy Taylor*. Hence, Devotion, as an evil, is a sister of Slavery, Fear, Presumption, and Suspicion. But *Disraeli* says, "Ignorance never settles a question.

DEXTER.

*Poe as a Puzzler.*

Aidy's ingenious verses will naturally suggest to many members of a club the still greater achievement of this kind of that erratic genius, Edgar Allan Poe. The poet once wrote a valentine for a lady friend in which the first, second, and third letters of the first, second, and third lines, and so on down, ingeniously spelt her name, Frances Sargent Osgood. This is how he did it:

For her this rhyme is penned whose luminous eyes,  
Brightly expressive as the twins of Lodaï  
Shall find her own sweet name, that nestling lies  
Upon the page enwrapped from every reader.  
Search narrowly the lines! they hold a treasure  
Divine—a talisman—an amulet  
That must be worn *at heart*. Search well the measure—  
The words—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 might not undo without a saber  
If one could merely comprehend the plot,  
Enwritten upon 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 poets, too,  
Its letters, although naturally lying,  
Like the knight Pinto-Mendez Ferdinando,  
Still form a synonym for truth. Cease trying!  
You will not read the riddle, though you do the

you can do.

*Acrostics*

From the snapping of your eyes  
And the echo of your sighs,  
No man's heart can feel secure,  
Nor a silence long endure.  
If I dare my heart express,  
Excuse it, and say, " Yes !"

Nelle I think of you,  
Ever so fond and true.  
Loving till life is past —  
Loving until the last,  
Innocent, pure and sweet,  
Ever I'm at your feet.

Nor pen nor words express my love for thee  
Ever the hours seem long, save at thy side  
Let this our bond of constant union be  
Love to the end — whate'er to each betide  
In sweet communion may our spirits blend  
Exceeding bounds of time—in heaven to have no end.

Kind hearts will answer to your call,  
Attracted by a winning face ;  
The lady so admird by all  
Entices homage by her grace.

A long thy path may sunbeams play ;  
No storms arise thy steps to stay ;  
Night's brightest stars as guides away —  
Earth's richest blessings thine !

DEXTER,

*Acrostic of Aphorism from Beecher.*

H ours are like sponges they wipe out good resolutions.  
 E xpédients are for the hours, but principles are for the ages.  
 N ever forget what a man says to you when he is angry.  
 R eligion is the whole soul marching heavenward.  
 Y ou never will head for the safe harbor till you take your stand at  
 the wheel.  
 W e are in this world to be fashioned by its grinding.  
 A s a flower is the finest stroke of creation, so the rose is the hap-  
 piest hit among flowers.  
 R iches are not an end of life, but an instrument.  
 D octrine is nothing but the skin of truth set up and stuffed.  
 B eware the narrow and intense moment of the pressure of temp-  
 tation.  
 E ach one is at liberty to fashion God so that his thought can clasp  
 Him.  
 E very one of us will know each other in heaven.  
 C are are very much like pimples; if you let them alone, they will  
 dry up and disappear.  
 H appiness in the world is universal; sorrow is exceptional.  
 E cclesiasticism has always been the Devil's cloak under which to  
 work evil.  
 R efinement that carries us away from our fellow-men is not God's  
 refinement.

DEXTER.

*Acrostic on Benedict Arnold.*

Born for a curse to virtue and mankind  
 Earth's broadest realm ne'er knew so black a mind,  
 Night's sable veil your crime can never hide  
 Each one so great t'would glut historic tide,  
 Defunct your cursed memory will live  
 In all the glare that infamy can give  
 Curses of all ages will attend your name  
 Traitors alone will glory in your shame.

Almighty vengeance sternly waits to roll  
 Rivers of sulphur on your treacherous soul  
 Nature looks shuddering back with conscious dread  
 On such a tarnished blot as she has made,  
 Let hell receive you, riveted in chains  
 Doomed to the hottest focus of its flames.

—OLIVER ARNOLD.

*Acrostic of Aphorism from Beaconsfeld.*

B eauty can inspire miracles.  
 E verything comes, if a man will only wait.  
 N ationality is the miracle of political independence.  
 J ustice is truth in action.  
 A bsence is often a great element of charm.  
 M ystery too often presupposes the idea of guilt.  
 I gnorance never settles a question.  
 N emesis favors genius.  
 D estiny for its fulfilment ordains action.  
 I f we cannot shape our destiny, there is no such thing as witchcraft.  
 S ense of existence is the greatest happiness.  
 R ace is the principle of physical analogy.  
 A ssassination has never changed the history of the world.  
 E verything in this world is calculation.  
 L ife is a tumble-about thing of ups and downs.  
 I make it a point never to complain.

DEXTER.

*Acrostic Valentine Song.*TUNE. "Scot's *wha hae*."

E ach passing cloud in summer skies  
 Lingers for sunshine from thine eyes  
 L ove draws his bow — the arrow flies  
 A way to seek thy heart.

M ay there be find a safe retreat  
 I n that bright realm — Love's merry-seat ;  
 N o other spot is half so sweet, —  
 E mbalming Cupid's dart.

DEXTER.

A QUEER LITERARY FAMILY. *Farquhar* says, "Necessity is the mother of invention." *Pliny* says, "Religion is the offspring of necessity." *Frazer* says, "Charity is the firstborn of religion." *Mme Swetchine* says, "Virtue is the daughter of religion. This would make Charity and Virtue, as not only children of Religion, but neices of Invention and grandchildren of Necessity.

DEXTER.

*Table of the 298 Asteroids—1801 to 1890.*

(Continued from NOTES AND QUERIES, Vol. V, page 13, 183.)

No.	Name.	Date of Discovery.	Discoverer.
269.	Justitia,	Sept. 21, 1887,	Palisa <sub>60</sub> .
270.	Anabita,	Oct. 8, "	Peters <sub>47</sub> .
271.	Penthesilea,	Oct. 16, "	Knorre <sub>4</sub> .
272.	Antobia,	Feb. 3, 1888,	Charlois <sub>2</sub> .
273.	Atropos,	March 8, "	Palisa <sub>61</sub> .
274.	Philagoria,	April 3, "	Palisa <sub>62</sub> .
275.	Sapientia,	April 15, "	Palisa <sub>68</sub> .
276.	Adelheid,	April 17, "	Palisa <sub>64</sub> .
277.	Elvira,	May 3, "	Charlois <sub>8</sub> .
278.	Paulina,	May 16, "	Palisa <sub>65</sub> .
279.	Thule,	Oct. 25, "	Palisa <sub>66</sub> .
280.	Philia,	Oct. 29, "	Palisa <sub>67</sub> .
281.	Lucretia,	Oct. 31, "	Palisa <sub>69</sub> .
282.	Clorinda,	Jan. 28, "	Charlois <sub>4</sub> .
283.		Feb. 8, 1889,	Charlois <sub>5</sub> .
284.		May 29, "	Charlois <sub>6</sub> .
285.		Aug. 3, "	Charlois.
286.	Iclea,	Aug. 3, "	Palisa <sub>69</sub> .
287.	Nephtis,	Aug. 25, "	Peters <sub>48</sub> .
288.	Glauke,	Feb. 20, 1890,	Luther <sub>24</sub> .
289.		Mar. 10, "	Charlois <sub>8</sub> .
290.		Mar. 20, "	Palisa <sub>70</sub> .
291.		Apr. 25, "	Palisa <sub>71</sub> .
292.		Apr. 25, "	Palisa <sub>72</sub> .
293.		May 22, "	Charlois <sub>9</sub> .
294.		July 15, "	Charlois <sub>10</sub> .
295.		Aug. 17, "	Palisa <sub>78</sub> .
296.		Aug. 21, "	Charlois <sub>11</sub> .
277.		Sept. 9, "	Charlois <sub>13</sub> .
298.		Sept. 9, "	Charlois <sub>18</sub> .

*The Salt Sea.*

If a box six feet deep were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic.—*Scientific American.*

*The Flaming Sword.*

The Flaming Sword, or a sign from Heaven, being a remarkable phenomenon, seen in the state of Vermont.

Feeling it a duty incumbent on me to communicate to my fellow men, what has been so remarkably revealed to me.—I shall attempt to communicate, as far as my memory and illiteral abilities will admit, a faithful narrative of a most remarkable phenomenon of which I was an eye witness.

On the 26th of March 1798, as I was on my journey with a team from Woodstock, in Connecticut, the place of my nativity, to Burlington in Vermont, on the evening of the 27th of said month.—I called for entertainment at the house of Capt. J. Bissell, Inholder in Chelsea —after some time spent in the evening in conversation with some gentlemen on the unhappy situation of our country, its relative situation, as it respects foreign powers, its internal divisions, &c. by reason of so many designing characters among us who are actuated more from sinister views than any real patriotic zeal for the general welfare; with a mind hardened with these reflections, I retired to my lodging, at an early hour. Whether the conversation of the evening had a tendency to influence the vision of the night, I will not pretend to determine, but as no one ever paid less attention to the rambles of mopus than myself, I conceived there must be something evidently supernatural in the singular phenomenon I am about to relate.

A few minutes before the clock struck one, as I conceived, I awoke, turning my eyes toward the window, beheld an uncommon gleam of light which induced me to leap from my bed, I looked out but nothing uncommon appeared, it being no other than an agreeable twilight night, I again got into bed with a view of getting a little more refreshment by sleep, but it was without effect. After musing some time on the conversation of the evening and the events which caused it; I was surprised at something resembling a field piece and the clashing of swords, as I conceived which I saw plainly through the window, at the same time a bright light appeared in the room, as though the moon in the height of its lustre had shone directly upon me, I raised myself in bed but immediately sunk back with terror and surprise, and lay some minutes motionless, at length me thought I heard an audible voice which I conceived not human, call to me by name, and said arise and give ear to the messenger of Heaven, for you shall be given of the perilous days which are coming upon the earth, by reason of the innumerable sins and dissensions so prevalent among mankind, especially in this favoured land, for saith the Lord—"I have delivered this people like the children of Israel from the tyranny of a powerful nation, and fain would have gathered them as a hen gathereth her chickens under her, but they would not hearken to the voice of wisdom—

they have become a rebellious and disobedient people, lusting as it were after the luxuries of Egypt, boasting in their strength, and pregnant with evils innumerable, but their peace is destroyed, wars and rumors of wars shall abound, both national and civil, the father shall rise against the father, for a great and powerful nation have I chosen to be a scourge unto all other nations of the earth, even the most hanghty shall bow to them, for the race is not to the swift nor the battle to the strong, but by an Almighty arm all the nations of the earth shall be made to know that the most high reigneth ; this nation shall lay waste your sea-ports and utterly destroy your navigation, she shall infect your sea coast with the fleets of all the conquered nations, and her armies shall swarm round you like the flies and gnats of Egypt, for a season ; until they shall know that the Lord giveth and taketh at his pleasure. And for a sign of these times shall you be witness of the Angel descending with a long Flaming Sword in his hand, wh ch shall turn to every point, to prepare the way for ushering the Glorious Day ; then shall the Sword be transformed into an Olive Branch, which shall arise and overspread the horizon, and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family, and all become of one heart and mind, to serve under the peaceable government of Him whose Scepter sways all worlds."

After such a discourse, which I conceived more than human, my readers may well think me a stranger to sleep the remainder of the night, for neither tongue nor pen can describe the agitation of mind, or the trembling situation of my frame—I can truly say with the Belshazer when he saw the finger writing on the wall, my knees smote one against the other ; tho' I found myself more composed on mature deliberation, when I could not but consider myself as highly favored in being a bearer of the divine message.

As the clock struck three, I arose from my bed and prepared my team, paid my fare and set out on my journey, without making known to the family the singular occurrence of the preceding night, though my mind was so truly fixed on what had past, that it was with much irregularity that I proceeded on my journey. I had not got on my way more than one mile and a half, before my team, which consisted of four oxen and a horse, in full speed, were instantly stopped as though hushed by a mighty hand ; I unthinkingly bid them go on, but without effect ; for at the same instant, a bright light appeared to overspread the horizon, and an Angel, or some supernatural Being, as I conceived, descended and stood erect in the air but a little distance before, dressed in a long unfoiled robe, with a Flaming Sword in his hand ; and I can say with Daniel, I was alone and without strength ; and he said unto me, "stand on thy feet and give ear to the words which I shall speak." And as I stood trembling, and recollecting the



vision I was under the influence of a few hours before : I lifted up my eyes and beheld his face, which had the appearance of lightning, and his eyes were as lamps of fire ; the Sword which he held in his hand, to appearance was about thirty feet long, the hilt of which was variously ornamented, it appeared of pure gold set with stones of various hues, the blade of which resembled fire ; and I cast up my eyes and beheld a bow in the cloud, beautifully variegated, much resembling a rainbow, incircling a constellation of sixteen stars, differently diversified, there being nine to the southerly part of the bow of a most beautiful azure, in the center of which appeared an Olive Branch richly decorated with golden buds, the seven to the north of a deep crimson, and all very transparent brilliant, which afterward separated, the nine of the azure fell to the south, and the seven of a crimson to the north, attended with a heavy rumbling in the air, like the rushing of many armies to battle ; at which I fell with my face to the ground, where I lay in a profound reverie for some time, at length I thought I heard an audible voice articulate and say, all these are signs by which you shall know what is to befall the nations in the latter days.

Woe unto the inhabitants of the land for their sins and ingratitude, in wars and rumors of wars shall they abound, their fields shall be crimsoned with blood of their own citizens, and nothing but lamentation and mourning shall be heard to echo through the lonely valley until all the tares and brambles of the earth shall be plucked up and demolished from the face thereof ; by the pestilence which walketh in darkness and by the sword which lays waste at noon day, for there shall be such a destruction as shall greatly thin the inhabitants of the earth, both by war, pestilence, and famine, until there shall arise a Branch from the root of Jesse, who shall perform such remarkable wonders through the power of the Almighty God as shall effectually convince the world of his divine authority, and shall cause eventually the remnant of all nations to be of one heart, one mind, and one Religion, when there shall be no more wars among mankind, who will ever after be in the strictest bonds of mutual friendship, professing unfading love to God and one another ; and the Jews and Gentiles shall coincide in sentiments, and become one and indivisible, declaring Jesus Christ to be their only king and sovereign, and as he ended, proclaimed, father thy will be done on Earth as in Heaven, and may all the people say AMEN.

And as he spake these words I looked and behold the Sword which he held in his hand was transformed into an Olive Branch, which grew and overspread the horizon, under which a reflection of light presented to my view a long and spacious landscape covered with innumerable hosts of beings like unto the stars of Heaven, worshiping and praising him who is King over all there : the lion lay down with the lamb and the beast of the earth ; and the fowls of the air were mingled together in concert, and nothing but love unutterable appeared among

them, and as it ascended a voice proclaimed, *Glory to God in the highest, peace on Earth and good will to men, etc.*

At the echo of which I fell on my face in amazement and terror. How long I continued so, I cannot tell, but when I came to myself the mighty appearance so lately before me had vanished from my sight, and I journeyed on, contemplating on the wonderful works which I had seen, and determining to lay them before the public, by whom I hope it will be read with candor,

From their humble Servant,

TIMOTHY P. WALKER.

**EATING OLIVES.** There is etiquette in eating olives. Cardinal Richelieu is said to have detected an adventurer, who was passing himself off as a nobieman, by helping himself to olives with a fork ; it being *comme il faut* to use the fingers for that purpose.

**THE SUPREME COURT BIBLE** is a small, black, velvet-covered octavo, It has been used in the administration of every oath since 1880. Every Chief Justice and every Associate Justice of the United States has held this little sacred tome taking oath of office. Many thousands of lawyers held it, and to write the names of the men who touched its covers would be to name the men who have made the Bench and Bar illustrious. It was printed in London in 1790, and is to-day but little the worse for wear.—*Pittsburgh Dispatch.*

**DRACO.** The severity of the laws of Draco is proverbial ; he punished almost all sorts of faults with death, and was hence said by Demades "to have written his laws, not with ink, but with blood." To steal an apple was with him a crime of as deep a dye, as to commit sacrilege, even "confirmed idleness" was punished with death. On Draco himself being once asked, 'Why he punished such petty crimes with death? he made this severe answer : "That the smallest of them did deserve that, and that there was not a greater punishment he could find out for greater crimes."

**ORIGIN OF THE WORD "BUMMER"** This is usually considered to be an Americanism. But like many other Americanisms, it is simply a legitimate descendant of an old English word, *bummaree*, which may be found in the "English Market By-Laws" of over 206 years ago. In the London *Publick Intelligencer* of the year 1860, it appears in several advertisements. *Bummaree* means a man who retails fish by peddling outside the regular market. These people were looked down upon and regarded as cheats by the established dealers, hence the name became one of contempt for dishonest persons of irregular habits. The word first appeared in the United States during the '50's, in California, and traveled eastward, until during the civil war it came into general use.

**TASTE FOR MUSIC.** The infamous Duke of Louderdale used to say that he had rather hear a cat mew than the best music in the world ; and the better the music the more sick it made him.

**THE FUCHSIA'S NAME** should be pronounced not as if spelled fūzhia, but fōöksia. The plant was named in honor of Leonhard Fuchs, who was born in Swabia in 1301, and died at Tübingen, where he was professor, in 1563.

**ORIGIN OF LONG MEASURE.** Our measures of length originated in the dawn of civilization, and to us through the Anglo-Saxons. The yard was originally the length of a king's arm ; the foot, the length of his pedal extremities. The word inch, is derived from the Latin unciā, a twelfth part, but why the foot was divided into twelfths, instead of tenths or elevenths, no one claims to be wise enough to tell. It has been suggested that probably the second joint of the forefinger, and that twelve of these about equal the length of the forearm, which averages about one foot in length.

The inch used to be divided into three "barleycorns," which were simply the length of the grain or "corn" of the barley. The "mile" was reckoned at 1,000 paces, as its name shows, for it is derived from the first word of the Latin phrase millia passuum, "a thousand paces."

The origin of the "rod" is doubtful.

**TWELFTH-DAY EVE.** In the southern villages of Devonshire, England, on the eve of the Epiphany, the farmer, accompanied by his laborers, and carrying a large pitcher of cider, proceeded to his ample orchards. The entire party surrounding one of the most fruitful trees, drink three several times the following toast :

" Here's to thee, old apple-tree !  
Whence thou mayest bud, and whence thou mayest blow  
And whence thou mayest bear apples enow !  
Hats full, caps full ;  
Bushel, bushel—sacks full,  
And our pockets full, too !  
Huzza ! "

This ceremony over, the men return to the house, the doors of which they are sure to find bolted by the womenfolks of the house-hold, who, be the weather what it may, are deaf to all entreaties for entrance, until some one of the noisy outsiders has guessed what is on the spit ; and usually this is, with intention, something puzzling to find out, and is given as reward to the successful guesser. The doors then fly open ; the lucky clodpoll receives the title as his recompense, the other hungry ones counterfeiting great disappointment. Those among them superstitiously inclined think that should this custom be neglected, there will be no apples that year.

*The Ichthic Acrostic,*

I have been interested much in the acrostic on page 137, Vol. III, but have been informed that it is not complete as there translated. Can you give the complete lines from the Sibylline Oracles. G.

We give the complete Latin lines as found in Joseph T. Goodsir's work on "Ethnic Inspiration," page 310 :

## JESUS CHRISTUS DEI FILIUS SALUS IN CRUCE.

J udicii signum, tellus sudore madescet,  
 E que polo rex adveniet per sæcla futurus,  
 S cilicet ut carnem præsens, ut judicet orbem,  
 U nde Deum cernent incredulus atque fidelis  
 S ublimem, sanctis medium, jam fine sub ipso,  
 C orporeorum animis hominum jura ultima dantem,  
 H orrebit quum terra situ et vepris aspera fiet.  
 R eijcient simulacra viri gazasque profanas.  
 I ncedet terras ignis pontumque polumque,  
 S ubtus iter rimatus, et Orci claustra recludet.  
 T um caro sanctorum se libera tollet ad auras :  
 U ltor in æternum sontes tunc arguet ignis,  
 S i quid in occulto culpæ latet, omne revelans  
 D elictum, et tenebras animorum luce resolvens.  
 E rgo omnes flebunt nequicquam, et dentibus omens  
 I nfrendent, Sol deficiet ; nec luna, nec allæ  
 F ulgebunt stellæ, atque ingens replicabitur æther.  
 I mas attollet valles ; juga deprimet alta :  
 L inquiet enim celsi nihil, æquabitque supremis  
 I nfima. Navigiis non pudent æquora mollem  
 U lla viam. Tellus uretur fulmine ; fontes  
 S iccati, crepitantque vadis arentibus amnes.  
 A fferet, insanis omen lugubre dolorum.  
 L urida tum ruptis patefient Tartara terris :  
 U na omnes magno stabunt sub iudice reges :  
 S ulfuris atque ignis ruet alto ex æthere torrens.  
 I nsigne et cunctis aderit mirabile visu  
 N ullo sat culto fidis venerabile lignum,  
 C ornu alium, quod vita piis, offensio mundo est,  
 R espergens sanctos duodeno fonte, regensque  
 U nius imperio populos, ceu ferrea virga.  
 C arminis hic nostri est quem prima notant elementa,  
 E t qui pro nobis cecidit rex atque redemptor.

*Translation of the Ichthic Acrostic.*

“IESONS CHREISTOS THEOU UIOS SOTER,—ICHTAUS.

Judgment impends. Lo! the earth reeks with sweat;  
 He, the destined king of future ages, comes;  
 Soon he descends—the Judge in human form.  
 On speeds the God—his friends and foes behind him.  
 Vengeance he wears, enthroned with his holy ones.  
 See how the dead assume their ancient forms.

Choked with thorny hedges lies waste, weary world;  
 Ruined are their idol gods; they scorn their heaps of gold.  
 Even land and sea and sky shall raging fire consume.  
 Its penetrating flames shall burst the gates of hell.  
 Shining in light behold the saints immortal.  
 Turn to the guilty, burning in endless flames.  
 O'er hidden deeds of darkness no veil shall be spread.  
 Sinners to their God will reveal their secret thoughts.

There will be a bitter wailing, there they gnash with their teeth.  
 Ebon clouds veil the sun; the stars their chorus cease;  
 O'er our heads the heavens roll not,—the lunar splendors fade.  
 Underneath the mountains lie; the vallies touch the sky.

Unknown the heights or depths of man,—since all shall prostrate lie.  
 In the ocean's dark gulf sink the mountains and the plains.  
 Order casts away her empire; creation ends in chaos.  
 Swollen rivers and leaping fountains are consumed in flames.

Shrill sounds the trumpet; its blast rends the sky.  
 O fearful are the groanings, the sorrows of the doomed.  
 Tartarean chaotic depths the gaping earth reveals.  
 Earth's vaunted monarch's shall stand before their Lord.  
 Rivers of sulphur roll along and flames descend the sky.

Will some of our readers please translate the last seven lines of the Latin version of the “Ichthic Acrostic” on page 190, for the benefit of our readers, and the completion of the acrostic, *IN URUCE*. In the Greek the acrostic word of the last seven lines is *STAUROS*, a stake of wood, or cross of a tree.

We have never an English translation of these last lines. The Latin is taken from *Oraula Sibyllina*, curante C. Alexandre, pp. 230-233.

*Devil - Lore.*

The publishers of NOTES AND QUERIES will send this magazine to the first person who sends to this office the authors' names and references, of two-thirds of the following quotations on the devil.

All Devils are angels, but all angels are not Devils.—Job 1, 6.  
 All evil thoughts, words, and works lead to hell.  
 An idle brain is the Devil's workshop.  
 Back to the Devil the loud echoes roll.  
 But you'll have the Devil to pay.  
 Coöperate Diabolo (with the assistance of the Devil).  
 Culture has also licked the Devil into shape.  
 De Duivel zit achter het kruis.  
 Delighting in our wickedness, the Devil is the happiest of beings.  
 Dieu et le Diable ; c'st la toute religion.  
 Down, down to hell, and tell the Devil I sent thee there.  
 Ein mensch in des andern Teufel.  
 Fear made the Devils, and weak hope the Gods.  
 Heaven's exile straying from the orb of light.  
 Heaven sends meat, but the Devil sends cooks.  
 Hell and chancery are always open.  
 Hell hath no limits, nor is circumscribed.  
 Hell is paved with infants a span long.  
 Hell is useless to sages, but necessary to the blind populace.  
 Hell is whatever heaven is not.  
 Hell's Prince, sly parent of revolt and lies.  
 He that takes the Devil into the boat, must carry him over the sound.  
 Hell yawns for its victims.  
 Idle men are the Devil's play-fellows.  
 It's an ill battle where the Devil carries the colors.  
 La crainte du Diable et les superstitions ne sont point eteintes.  
 Let the Devil wear black.  
 Mightie Prince of darknesse, King of helle.  
 My kingdom's large, the world is wholly mine.  
 Omne bonum et perfectum a Deo, imperfectum Diabolo.  
 Omnes Dæmonis divitias cum abjecissent.  
 Qui non dat quod habet, Dæmon infro ridet.  
 Satan finds some mischief still for idle hands to do.  
 Satan is all christianity.  
 Satan, so called him now, his former name is heard no more.  
 Seldom lies the Devil dead in a ditch.  
 Stole the livery of the court of heaven to serve the Devil in.

Some hope to merit heaven by making earth a hell.  
 Sometimes the Devil doth preach.  
 Sorcerers and witches are the servants of the Devil.  
 Talk of the Devil, and he'll either come or send.  
 Teufel musz man mit Teufeln austreiben.  
 That one hunting, which the Devil designed for one fair female.  
 The bane of all that dread the Devil.  
 The Devil tempts all, but the idle tempts the Devil.  
 The Devil hath not, in all his quiver's choice.  
 The Devil hath power to assume a pleasing shape.  
 The Devil is always buying our souls of us.  
 The Devil is ever God's ape.  
 The Devil is good when he is pleased.  
 The Devil is never nearer than when we are talking of him.  
 The Devil is never so black as he is painted.  
 The Devil is not always at one door.  
 The Devil is the extreme of corruption.  
 The Devil is the perfectest courtier.  
 The Devils also believe and tremble.  
 The Devil's meal is half bran.  
 The gospel gives power over Demons.  
 There is a Devil in every berry of the grape.  
 'Tis a sin to belie the Devil.—  
 Too black for heaven, and yet too white for hell.  
 The weakest Christian more powerful than the strongest Demon.  
 What is gotten over the Devil's back is spent under his belly.  
 We paint the Devil black, yet he hath some good in him.  
 Witchcraft is high treason against God.  
 Witchcraft is the Devil's own work.

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A TYPO'S ROMANCE. We lce saw a Uth gazing at the \*ry heavens,  
 wfta a † in 1 ☞ and a ~ of pistols in the other. We s0 2 ,nd his  
 at10tion by pointing 2 a † in a paper we held in our ☞, rel8ing 2 a  
 young :el in that § of the :ny, who had 4cibly, left home in a st8  
 of gr8 agit8ion. He dropped the † and ~ of pistols from his ☞ ☞  
 with the ! " It is I of whom U read, I left home be4 my rel8ions  
 could stop me. I s0 the ☞ of a buT in this :ny who refused 2 lis10  
 2 me, but smiled be9ly on a naval ,nder. I —ed madly away, uttering  
 a wild ' 2 the god of love, and without stopping to reply to the ??? of  
 my friends, came here with this † and ~ of pistols, 2 put a . 2 my ex-  
 istence. My case has no || in this §."

## QUESTIONS.

1. Where can be found the several arrangements of the stars on the United States flags from the original thirteen States down to the present time ?  
JULIUS.

2. What are the famous lines of Homer, and where in the *Iliad* found, the sound of which represents asses and donkeys running over hills and through dales ?  
SEARCHER.

3. What is the "Clovis Flag" of France mentioned in several historical works ?  
HERBERT.

4. What is the meaning of the word *Thebes* ?  
HERBERT.

5. How many monosyllables in Webster's Unabridged Dictionary that end in "tch," and name them.  
ARCHIBALD.

6. Where can an account of the "23 $\frac{1}{4}$  hours" in duration of which it is said that "it is dumb and will be dumb forever" A. Wilford Hall speaks of it in an article on "Did the sun and moon stand still at Joshua's command?" in *The Microcosm* for November, 1890, referring to Lieut C. A. L. Totten.  
A. A. O.

7. Which is the longest unbroken hereditary dynasty recorded in the annals of history ?  
DEXTER.

8. The word *news* is said by some persons to be formed from the initials of the words *north*, *east*, *west*, *south*. Who claimed that the name *Adam* was formed from the initials of the Greek words of the four cardinal points of the compass, *Anatolè* (east), *Dùsis* (west), *Arktòs* (north), *Mesemthria* (south). Is the following quotation from *Bibliotheca Patrum*, Tome VIII, any reference to this formation ?

"For that God formed the four-lettered name Adam, who was first formed, and comprehends in his name, the East, the West, the North, and freezing South."  
QUARTUS.

9. What authors does Herbert Spencer refer to where he says they use words of "sesquipedalian length" to express their arguments ?  
LOGOS.

10. What is *Tomite* the explosive ?  
REMBRANDT ROBINSON.

11. Henry James wrote a volume on "The Secret of Swedenberg;" James Hutchison Stirling wrote two volumes on "The Secret of Hegel;" Ernest De Bunsen wrote two volumes on "The Hidden Wisdom of Jesus, and History of the Apocrypha" (Secret). In these volumes does the secret of each person tend to a unison of ideas as to the origin and destiny of the soul and its possibilities ?

PHILANDER.



MISCELLANEOUS  
 NOTES AND QUERIES,  
 WITH ANSWERS.

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"God could not change the relation between the diameter and circumference of a circle."—INGERSOLL in *North American Review*.

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No. 12.

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*Digital Squares.*

By Hon. J. H. DRUMMOND, Portland, Maine.

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Your article on "Digital Squares" in your numbers for May and June, 1890, p. 104, has interested me greatly.

The equation of Dr. Martin, while correct, I have not been able to apply practically; but it seemed to me that it ought to be *known* how many squares there are, and that the matter should not be left to *opinion*. I have directed my efforts to that end, and am able to say *positively*, that the thirty squares which you give are all there are. There is no *law*, by which this fact can be determined; it can only be done by *trial*. This method is at best tedious, but my method is a simple one and has enabled me to do the work at odd moments.

The largest number that is formed by the nine digits, used once, is 987,654,321, and the smallest number is 123,456,789. The square root of the former is a little less than 31,427, and of the latter a little more than 11,111. Therefore all the possible roots must lie between these two numbers. Again, the sum of the nine digits is a multiple of *nine*; hence, however arranged, the number is divisible by nine, and also any square root is *divisible by three*. Hence, 31,425 is the *largest* possible root, and 11,112 the *smallest* possible root, and the *possible* roots are every fourth number between these two. Hence  $(31,425 - 11,112) \div 3 = 6,771$ , the number of *possible* roots, reasoning *a priori*.

The only *sure* method of ascertaining the number of *actual* squares is by trial of all these 6,771 numbers. This is not so *very* tedious as appears at first sight. The square of 11,112 is 123,476,544; the square of 11,115 (the next possible square) =  $(11,112)^2 + 6(11,112) + 9$ .

So we may write . . . . . 123,476,544  
and under it . . . . . 66,681

Adding, we should have the square of 11,115; but we see at a glance that the sum will not give all the nine digits, and therefore  $(11,115)^2$  will not answer the conditions, and we next want the square of 11,118.

But  $(a+3)^2 = a^2 + 6a + 9$ , and  $[(a+3)+3]^2 = (a+3)^2 + 6(a+3) + 9$ ; but  $6(a+3) + 9 =$  just 18 more than  $6a + 9$ , whatever be the value of  $a$ . Hence to obtain the number to be added to find the next square, we have *only* to add 18 to the number last added.

So we add next . . . . . 69,699

As there must be *no zero in the sum, nor digit used twice*, we can tell by inspection without actually adding, whether the sum answers the conditions, or not, up to several additions, especially after a little practice. If I were to go over the work a second time I could save from *ten to twenty* per cent of the length of my solution.

Again, when by continued additions two of the first three figures on the left are alike, or one of them is zero, enough may be added *at once* to increase the zero to unity or add unity to the right-hand figure of the two which are alike.

This enables us quite often in the work to add several terms at once—in more than one case, one hundred; this addition is not made by repeated additions but by using arithmetical progression. The knowledge of this in the earlier part of my work would have saved me considerable labor, and shortened my solution accordingly.

Thus, in a certain stage of my work I had the resulting square 150,038,001, and the number last added was 73,485; a glance shows that the next square to answer the conditions of the question cannot be less than 152,300,000, so that at least 2,260,000 must be added; we may, therefore, make thirty additions at once, viz.:  $30 \times 73,485 + 18(1+2+3+\dots+30) = 2,212,920$  making the square 152,250,921. When I arrived at this stage of my work I knew enough to partially avail myself of this method, but expended six times as much labor as necessary.

Taking up the work at odd moments, as I did, I was liable of course to make errors, but by "casting out the nines," I readily avoided them, although when I came to round numbers I tested my work by extracting the root.

I made a table of  $18(1+2+3+\dots+a)$  up to  $a=10$ , so that I could multiply by  $a$  and add in the necessary number in one operation.

After using  $a$ , of course the number to be added to the number last used is  $18(a+1)$ .

I presume Mr. Biddle employed this same method, but as he does not give it, I conclude to do so.

I send you the sheets containing my work, which, if you deem them worthy of so much honor, you may put among your curiosities.

I found quite an interesting problem in my investigations. The possible number of different arrangements of the nine digits is 362,880; but in order that the number may be a square, only *five* of the digits (1, 4, 5, 6, and 9) can be the terminal figure; only *seventeen* combinations of *two* figures can be terminal numbers and only *eighty-four* combinations of *three* figures can be terminal numbers; to what number do these limitations reduce the number of possible arrangements of the digits giving square numbers?

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### *Antonomasias of Rulers and Warriors.*

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Africanus of New Rome,	Belisarius,
Alexander of the North,	Charles XII, of Sweden,
Apostle of God,	Mohammed,
Attic Muse,	Xenophon,
Baron of the Holy Sepulchre,	Godfrey of Bouillon,
Black Douglass,	Archibald William, earl of Withsdale
Bolingbroke,	Henry IV of England
Bombalino,	Francis II, of Naples
Bluff King Hal,	Henry VIII of England
Bravest of the Brave,	Marshal Ney
Bruce of Bannockburn,	Robert II, of Scotland
Codrus of Switzerland,	Arnold of Winkelreid
Cœur de Lion,	Richard I, of England
Conqueror of Italy,	Hannibal
Conqueror of the World,	Alexander the Great
Colossus of the North,	Nicholas I, of Russia

Corporal John,	Duke of Marlborough.
Defender of the Faith,	Henry VIII of England,
Delight of Mankind,	Titus, Roman Emperor.
Dread Sovereign,	Henry VIII, of England.
Eldest Son of the Church,	Louis Napoleon.
Emperor of the West,	Charlemagne.
Empress of the East,	Zenobia.
English Justinian,	Edward I, of England.
Father Violet,	Napoleon Bonaparte.
Firebrand of the Universe,	Tamerlane.
First Gentleman of Europe,	George IV.
First Grenadier of France.	Latour d'Auvergne.
Flower of Chivalry,	Douglas, earl of Liddlesdale.
Gamecock of the Catawba,	Gen. Sumpter.
Good Queen Bess,	Elizabeth, of England.
Good Queen Maud,	Matilda, of England.
Grand Monarque,	Louis XIV, of France.
Gray General,	Gen. Blucher.
Great Silent One,	Gen. Von Moltke.
Hammer of the Whole Earth,	Nebuchadnezzar.
Handsome Englishman,	Duke of Marlborough.
Handsome Beard,	Baldwin IV, of Flanders.
Heir of the Republic,	Napoleon Bonaparte.
Hercules of Attica,	Theseus.
Hercules of Egypt,	Sesostris.
Hermes Trismegistus of Germany,	Rudolf II.
Hero of a Hundred Fights,	Horatio Nelson.
Hero of Austerlitz,	Napoleon Bonaparte.
Hero of Modern Italy,	Gen. Garibaldi.
Hero of the Nile,	Horatio Nelson.
Hero of Thebes,	Epaminondas.
Iron Duke,	Duke of Wellington.
King Bomba,	Ferdinand II, of Naples.
King-maker,	Richard Neville, earl of Warwick.
King of Kings,	Sesostris ; Charles VII, of France.
King of the Barricades,	Louis Philippe.
Last of the Goths,	Roderick.
Last of the Ptolemies,	Cleopatra.
Law-giver of Sparta,	Lycurgus.
Little Corporal,	Napoleon Bonaparte.
Little Magician,	Martin Van Buren.
Protector of Christianity,	Constantine the Great.
Protector, The,	Oliver Cromwell.
Protestant Pope,	Clement XIV.
Pucelle, La,	Jeanne d'Arc, maid of Orleans.

Queen of Hearts,	Elizabeth of Bohemia
Queen of Queens,	Cleopatra.
Queen of Tears,	Mary of Modena.
Queen of the East,	Zenobia.
Queen of Virgins,	Elizabeth of England.
Quixote of the North,	Charles XII, of Sweden.
Rail-splitter,	Abraham Lincoln.
Rantipole,	Louis Napoleon.
Red Beard,	Frederick I, of Germany.
Red Douglas,	Archibald Douglas, earl of Angus.
Republican Queen,	Sophie Charlotte of Prussia.
Rhody,	Gen. Ambrose E. Burnside.
Ringlets,	Gen. George H. Custer.
Rob Roy,	Robert Macgregor Campbell.
Rock of Chickamauga,	Gen. George H. Thomas.
Rogue of a Scot,	John Erskine, earl of Mar.
Romulus of Brandenburg,	Henry I, of Germany.
Royal Prophet,	David the Psalmist.
Rufus,	William II, of England.
Russian Murat,	Gen. Michael Miloradowitch.
Sailor King,	William IV, of England.
Saint, The,	Edward VI, of England.
Sapo's Footstool,	Emperor Valerian.
Sardanapalus of China,	Cheo-Tsin, (1154 B. C.)
Sardanapalus of Germany,	Wenceslaus, of Bohemia.
Savior of his Country,	Gen. Charles Pichegru.
Scottish Heliogabalus,	James VI.
Scourge of God,	Attila, the Hun.
Semiramis of the North,	Katharine II.
Solomon of England,	Henry VII.
Star of the East,	Zenobia.
Star of the North,	Christina II, of Sweden.
Strong Bow,	Earl of Pembroke.
Sword of Rome,	Marcellus.
Terror of the World,	Attila, the Hun.
Thunderer of Italy,	Gaston de Foix.
Tippecanoe,	Gen. Wm. H. Harrison
Virgin Queen,	Elizabeth of England.
Wallace of Switzerland,	Andreas Hope.
Wallace of Wales,	Owen Glendower.
Washington of the West,	Gen. Wm. H. Harrison.
Waterloo Hero,	Viscoun Rowland Hill.
White-plumed Knight,	Heny of Navarre.
White Rose of England,	Perkia Warbeck.
Wisest tool of Europe,	James I, of Enagland.

*Anagrams.*

- John Abernethy, (1764-1831)—Johnny the bear.  
 Sir Francis Bacon, the bird keeper—Is born and elect for a rich  
 spe(a)ker.  
 Earl of Beaconsfield—Self-fool'd, can he bear it?  
 Thomas Carlyle—A calm holy rest. Cry shame to all.  
 Princess Charlotte Augusta, of Wales—P. C. her august race is  
 lost; O fatal news!  
 Eleanor Davies—Reveal O Daniel!  
 Dame Eleanor Davies—Never so mad a ladie.  
 Augustus De Morgan—Great guns, do us a sum.  
 Sir Roger Charles Doughty Tichborne, baronet—You horrid  
 b(u)tcher Orton, biggest rascal here.  
 Ralph Waldo Emerson—Roll me dawn, O seraph!  
 Léon Gambetta—Able man to get.  
 Gladstone—G.leads not.  
 William Ewart Gladstone—A man to wield great wills.  
 Oliver Goldsmith—Dig over Tom's hill.  
 Hannibal Hamlin—Ban him in a hall.  
 Abraham Lincoln—Baron, call in Ham.  
 Thomas Babington Macaulay—Mouths big, a Cantab anomaly.  
 Marie Antoinette—Tear it men; I atone.  
 Horatio Nelson—Lo, nation's hero. Honor est a Nilo.  
 Florence Nightingale—Flit on cheering angel.  
 Napoleon Bonaparte—No, appear not on Élba.  
 Lord Palmerton—So droll, pert man.  
 Sir Robert Peel—Terrible poser.  
 Selina, countess of Huntingdon—See sound faith, clings to no nun.  
 William Shakespeare—We all make his praise.  
 James Stuart—A just master.  
 Charles James Stuart—Claims Arthur's seat. He asserts a true claim.  
 Alfred Tennyson, poet laureate—Neat sonnet, or deep tearful lay.  
 George Thompson—O go! the negro's U. P.  
 Victoria, England's queen—Governs a nice quiet land.  
 Victoria Regina in old England—I reign a victor in a golden land.  
 James Watt—Wait, steam.  
 Arthur Wellesley—Truly he'll see war.  
 Arthur Wellesley, duke of Wellington—Let well-foi'd Gaul  
 se(k)ure thy renown.  
 The United States of North America—The mad tea act. The  
 Union first rose. The constitution made earth safer.  
 La revolution Francaise—Veto, un corse la finira.  
 Quid est veritas. "What is trtuh?—Est vir quid ad est. "It is the  
 man before you."

*Word Anagrams.*

- Amendment—Ten mad men.  
 Ancestor—Once rats.  
 Apothecary—O try a peach !  
 Astronomers — Moonstarrers ; no  
 more stars.  
 Breakfast—Fat bakers.  
 Breath—The bar.  
 Caroline—Cornelia ; lion race.  
 Catalogues—Got as a clue.  
 Charades—Hard case.  
 Christianity—It's in charity.  
 Colorado—Cool road.  
 Congregationalist—Got a scant  
 religion.  
 Crocodile—Cool'd rice.  
 Democratical—Comical trade.  
 Desperation—Ned is a toper.  
 Dilatory—Idolatry.  
 Disappointment—Made in pint  
 pots.  
 Dissemination—I send into Siam.  
 Editors—So tired.  
 Elegant—Neat leg.  
 Embargo—O grab me !  
 Parliament—Partial men.  
 Patience—A nice pet.  
 Pedagogues—See a pug dog.  
 Penitentiary—Nay, I repent it.  
 Phaeton—A hot pen.  
 Potentates—Ten tea-pots  
 Presbyterians—Best in prayers.  
 Punishment—Nine thumps.  
 Python—Typhon.  
 Radical reform—Rare mad frolic.  
 Revolution—To love rnm.  
 Soldiers—Lo I dress.  
 Solemnity—Yes, Milton.  
 Sovereignty—"Tis ye govern.  
 Surgeon—Go, nurse.  
 Sweetheart—There we sat.  
 Telegraphs—Great helps.  
 The calceolaria—Eat coal, Charlie.  
 The nightingale—High gale in  
 tent.  
 The Opposition—O, poison Pitt !  
 The turtle dove—Eve, let truth'do.  
 Tokio—Kiota.  
 Wealth—The law.  
 Encyclopedia—A nice cold pye. }  
 Enigmatical—In magic tale.  
 Festival—Evil fast  
 Fulmination—I,m in no fault.  
 Funeral—Real fun.  
 Gallantries—All great sin,  
 Geranium—Ear in mug.  
 Heliotrope—Hit or elope.  
 Impatient—Tim in a pet.  
 Ingomar—Roaming  
 Lawyers—Sly ware.  
 Masquerade—Mad as queer.  
 Matrimony—Into my arm.  
 Melodrama—Made moral.  
 Midshipman—Mind his map.  
 Misanthrope—Spare him not.  
 Misrepresentation—Simon Peter  
 in tears.  
 Monarch—March on,  
 Monastically—I call many sot.  
 New door—One word.  
 Old England—Golden land.  
 Parishioner—Here in prison,  
 Parishioners—I hire parsons.

SEVEN HEROINES OF CHRISTENDOM. These are, according to Pro Charles Duke Yonge, as follows : Joan d'Arc, Margaret of Anjo, Isabella of Castile, Chalotte, Countess of Derby ; Maria Teres, Flora MacDonal'd, and Maria Antoinette, whose career he has briefly epitomized under that title.

*A Relic.*

As a curious reflection on the present desire to make away with condemned criminals as painlessly as possible, it is interesting to note the following official list of prices for executions and tortures of various kinds as charged to the city of Paris in "The good old days :"

	<i>Francs.</i>
For boiling a criminal in oil, . . . . .	48
For tearing a living man in four quarters with horses, . . . . .	30
Execution with the sword, . . . . .	20
Breaking on the wheel, . . . . .	10
Mounting the head on a pole, . . . . .	10
Quartering a man, . . . . .	36
Hanging a man, . . . . .	20
Burying a man, . . . . .	2
Impaling a man alive, . . . . .	14
Burning a man alive, . . . . .	28
Flying a man alive, . . . . .	28
Drowning an infanticide in a sack, . . . . .	24
Throwing a suicide's body among the offal, . . . . .	20
Putting to the torture, . . . . .	4
Applying the thumbscrew, . . . . .	2
Applying the boot, . . . . .	4
Torture by fire, . . . . .	10
Putting a man in the pillory, . . . . .	2
Whipping a man, . . . . .	4
Bradning with a red-hot iron, . . . . .	1
Cutting off the tongue, ear, and nose, . . . . .	1

WIRE—FIRST MENTION. David M. Drury, in the October number of *N. AND Q.*, 1890, p. 162, says that wire is first mentioned in Exodus XXXIX, 8, which he quotes. This quotation carries back the men- of wire to the date of the English translation—no farther. The Hebrew work is *patil*, and it means a *thread or string*. See Gesenius, and other lexicons. It was *gold thread* that was meant. I do not go into the question of the date of the writing of Exodus.

F. B. PERKINS.

VERBAL SNARES. On page 170, current volume, are given some verbal snares." A tougher one than any of them is this, which repeat *several times and rapidly* the three syllables: "Black bug's blood."

F. B. PERKINS.



*The Golden Verses of Pythagoras.*

*Verse 1.* In the first place, honour the immortal Gods, as they are established and ordained by the law.

2. Honour the oath with all manner of religion.

3. In the next place, honour the illustrious heroes.

4. Honour likewise the terrestrial demons, by rendering them the worship lawfully due to them.

5. Honour, likewise, your parents, and those who are your nearest relations.

6. Among the rest of mankind, be sure to make him your friend, who distinguishes himself most by his virtue.

7, 8. Give ear to his mild exhortations, and take example from his virtuous actions.—And avoid, as much as possible, to hate your friend for a slight fault; for power is a near neighbor to necessity.

9, 10. Know that all these things are as I have told you:—but accustom yourself to surmount and vanquish these passions.—First, gluttony, sloth, luxury, and anger.

11, 12. Never commit any shameful actions, neither with others,—Nor in private with yourself; but reverence yourself above all things.

13, 14, 15, 16. In the next place, observe justice in all your actions and words:—Neither use yourself in any matter, to act without reason.—But always make this reflection, that it is ordained by destiny for all men to die:—And that the goods of fortune are uncertain: and that, as they may be acquired, they may likewise be lost.

17, 18, 19, 20. Concerning all the calamities that men suffer by divine fortune,—Support with patience your lot, be it what it will, and never repine at it,—But endeavor what you can to remedy it.—And consider that fate does not send the greatest portion of these misfortunes to good men.

21, 22, 23. There are among men several sorts of reasonings, good and bad:—Admire them not too easily, nor yet altogether reject them.—But if any falsehoods are advanced, give way with mildness.

24, 25, 26. Observe well, in every occasion, what I am going to tell you.—Let no man, either by his words, or by his actions, ever seduce you;—Nor intice you to say or to do what is not profitable for you.

27, 28, 29. Consult and deliberate before you act, that you may not commit foolish actions. — For it is the part of a miserable man to speak and to act without reflection.—But do that which will not afflict you afterward.

30, 31. Never do anything which you do not understand;—But learn all that you ought to know, and by that means you will lead the most pleasant life.

32, 33, 34. In no wise neglect the health of your body; But give

it drink and meat in due measure, and also the exercise of which it has need.—Now, by measure I mean what will not incommode you.

35, 36, 37, 38. Accustom yourself to a way of living that is neat and decent, without luxury.—Avoid all things that will occasion envy.—And be not expensive out of season, like one who knows not what is decent and honourable.—Neither be covetous nor niggardly : mediocrity is best in all things.

89. Do only the things that cannot hurt you, and deliberate before you do them.

40, 41, 42, 43, 44. Never suffer sleep to close your eyelids, after going to bed, 'till you have examined, by your reason, all your actions of the day,—Wherein have I done amiss ? what have I done ? what have I omitted that I ought to have done ?—If in this examination, you find that you have done amiss, reprimand yourself severely for it : and if you have done any good, rejoice.

45, 46, 47, 48. Practice thoroughly all these things ; meditate on them well ; and love them with all your heart.—These will lead you into the way of divine virtue.—I swear it by him who has transmitted into our soul the sacred quaternion,—The source of nature, whose course is eternal.

48, 49. But never begin to set your hand to the work,—Until you have first prayed the Gods to accomplish what you are going to begin.

49, 50, 51. When you have made this habitude familiar to yourself,—You will then know the constitution of the immortal Gods and of men,—Even how far the different beings extend, and what contains and binds them together.

52, 53. You shall likewise know, according to justice, that the nature of this universe is in all things alike ; So that you shall not hope what you ought not to hope ; and nothing in this world shall be hid from you.

54, 55, 56, 57, 58, 59, 60. You will likewise know, that men draw upon themselves their own misfortunes voluntarily, and of their own free choice.—Wretches as they are ! they neither see nor understand, that their good is near them.—There are very few of them who know how to deliver themselves out of their misfortunes.—Such is the fate that blinds mankind, and takes away their senses. Like huge cylinders,—They roll to and fro, always oppressed with ills without number.—For fatal contention, that is innate in them, and that pursues them everywhere, tosses them up and down, nor do they perceive it.—Instead of provoking and stirring it up, they ought by yielding to avoid it.

61, 62, 63, 64, 65, 66. Great Jupiter ! father of men ! either deliver us from all the evils that oppress us,—Or discover to us all what demon we use.—But take courage ; the race of man is divine.—Sacred nature reveals to them the most hidden mysteries.—If she impart to you her secrets, you will easily perform all the things which I have

ordained ; And healing your soul, you will deliver it from all these evils.

67, 68, 69. Abstain from the meats which we have forbidden in the purifications,—And in the deliverance of the soul ; make a just distinction of them, and examine all things well.—Leaving yourself always to be guided and directed by the understanding that comes from above, and that ought to hold the reins.

70, 71. And when, after having divested yourself of your mortal body, you arrive in the pure ether,—Then shall you be a god, immortal, incorruptible ; and death shall have no more dominion over you.

INAPPROPRIATE WORDS may convey the meaning unmistakably, but are not in accordance with the English idiom.

A Frenchman, while looking at a number of vessels, exclaimed, "See what a flock of ships !" He was told that a flock of ships was called a fleet, but that a fleet of sheep was called a flock. To assist him in mastering the intricacies of the English language, he was told that a flock of girls was called a bevy, that a bevy of wolves is called a pack, but that a pack of cards is never called a bevy, though a pack of thieves is called a gang, and a gang of angels is called a host, while a host of porpoises is termed a shoal. He was told that a host of oxen is termed a herd, and a herd of children is called a troop, and a troop of partridges is termed a covey, and a covey of beauty is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of bullocks is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshipers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a crowd, and a crowd of gentlefolks is called the *élite*. The last word being French, the scholar understood it and asked no more.

MACARONICS. A curious example is given by M. Delapierre, "Macaroniana," p. 148 : "C'est une invective dans laquelle les faux chrétiens et les hypocrites sont désignés sous les dénominations que voici :"

Candidavestigeri, facieftimulantefeveri  
 Pulchroperotumidi missapecunisices,  
 Quotidie Chriftocrucifigi, idolicolentes  
 Connubisanftifugæ, clammeretricilegæ,  
 Versidolopelles, totorbiperambulotechnæ,  
 Alticaballequites, fraudipecunilegæ,  
 Fictuculosancti, méntexitiosiferentes,  
 Sanguinrudibibæ, pectorecelidoli,  
 Bombardagladiosunhastafflamiloquentes,  
 Bibliasacrifugæ, desipidiscioli,  
 Nigradeonati, crassætenebræstudiosi,  
 Mentebonaprivi, tartarerynnipetæ.

ONOMATOPŒIA, or a correspondence between the thing signified and the sound of the word employed, is often an element of fitness.

Homer and several other of the poets very apply give several good illustrations.

Up the high hill he heaves a huge round stone ;  
The huge round stone returning with a bound  
Thunders impetuous down, and smokes along the ground.  
—*Pope.*

But when loud surges lash the sounding shore  
The hoarse rough verse should like the torrent roar.—*Pope.*

Thus the lines in the *Iliad*, (Book XVIII, line 116) lines 140-144 *Pope's* translation, referred to on page 194 in the last number of N. AND Q.

First march the heavy mules, securely slow,  
O'er hills, o'er dales, o'er crags, o'er rocks they go ;  
Jumping high o'er the shrubs of the rough ground,  
Rattle the clattering cars, and the shock'd axles bound.

The Greek transliterated runs as follows ;

*Pollà d' anantaká tantapá rantáta te dókmiá t' celthon*

ABRACADABRA. The normal invocation, ABIANATHABLA, "Thou art our Father !" addressed to Iao, becomes by a slight corruption, due to the Latin pronunciation, the long-famous charm Abracadabra. This is conclusively proved by the following prescription of Serenus Sammonicus, physician to Gordian III., about the middle of the third century. He orders the word to be written out for an amulet against all diseases, in the form of an inverted cone, exactly as the Hebrew invocation sometimes occurs cut on these green jaspers.

" Thou must on paper write the spell divine,  
Abracadabra called, in many a line ;  
Each under each in even order place,  
But the last letter in each line efface ;  
As by degrees its elements grow few,  
Still take away, but fix the residue,  
Till at the last one letter stands alone,  
And the whole dwindles to a tapering core.  
Tie this about the neck with flaxen string,  
Mighty the good t'will to the patient bring ;  
Its wondrous potency shall guard his head,  
And drive disease and death far from his bed."

*Fantastical Words.*

In *The Doctor* Sonthey gives himself free scope, as a verbarian, much after the way of Rabelais, Thomas Nash, Taylor the water-poet, or Feltham. These are a few of his ventures there :

agathokakological.	nepotions.
alamodality.	obituarist.
anywhereness.	omni erudite.
bibliogony.	omnificance.
cacodemonize.	oxmanship.
caliomisticate.	parenthesize.
circumambagious.	paulopostfuturatively.
cornification.	pentametrize.
crab-grade (v. n.)	personificator.
crazyologist.	peilofelist.
critickin.	philotheist.
dendrantheopology.	quasically.
disrecommendation.	quintelement.
domesticize,	quizzify.
errabund.	quotationipotent.
etcæterarist.	resemblant.
everywhereness.	semiramize.
facsimileship.	showee.
felisophy.	shillishallier.
ferrivorous.	stelliscript.
gelastics.	stockinger.
gignitive.	theologo-jurist.
heartshhead.	threnodial.
herbarism.	trimestral.
hippogony.	typarchical.
heplarchy.	uglyographize.
humorology.	unegofy.
jatrachy.	unipsefy.
idolify.	unparallellable.
insomnolence.	unprosperity.
kittenship.	utopianizer.
magnisonant.	whiskerandoed.
minify.	zoöphilist.
mottocrat.	

THE BOOKS OF THE SADDUCEES. What were considered the books of the Sadducees in the Jewish writings? (See Matt. 22, 23. HAM.

We have no authentic remains of Sadducee literature ; but it has been suggested, with a certain plausibility, that the book ECCLESIASTI-

CUS approximates to the standpoint of the primitive Caduqin, as regards its theology, its sacerdotalism, and its want of sympathy with the *modern* Soferim. The name of EZRA is significantly omitted from its catalogue of worthies: "It remains singular," remarks Kuenen, "that the man whom a later generation compared, nay made almost equal to Moses, is passed over in silence. Is it not really most natural that a Jesus ben Sirach did not feel sympathy enough for the first of the Scribes, to give him a place of honour in the series of Israel's great men?" The modern SCRIBE was to Ben Sirach an unworthy descendant of the primitive WISE."

In the Sanhedrin the BOOKS OF SADDUCEES, and the BOOK OF BEN SIRA, are placed side by side on the *Index expurgatorius*."

THE FIVE AGES. We find the ages of the world mentioned by the earliest of the Greek poets. Hesiod speaks of five distinct ones. 1st. The *golden* or *Saturnian age*, when the people were free from laws, and had neither ships nor weapons, wars nor soldiers; the fertile earth needed no cultivation, and perpetual spring blessed it. 2d. The *silver age*, which was wicked and licentious, 3d. The *brazen age*,—violent, savage, and warlike. 4th. The *heroic age*, which seemed the dawn of a better state of things. 5th. The *iron age*, when justice and honor had left the earth.

Ovid also retained the division of Hesiod, with the exception of the heroic age, which he omitted. The first of these ages was under the dominion of Saturn; the second under Jupiter; the third under Neptune; and the fourth under Pluto, or, as some consider, Apollo. These ages constituted a great year of the heavens, in which was comprised many of our solar ones. Each also represented a season. Spring was the golden, summer the silver, autumn the brazen, and winter the iron.

This idea of the ages prevails among many different nations of the globe, and particularly among the Brahmins, who believe that from the first down to the last age, the one in which we live, there has been a gradual increase of vice; so that the life of man, which in the golden period was four hundred years in length, is now reduced to one-fourth of its original duration.

THOTH was an Egyptian deity of the second order, whose attributes are not well known. The Græco-Roman mythology identified him with Hermes, or Mercury. His sign is the Ibis, and he is the most important, according to Bunsen, of all the Cabiri. He was reputed to be the inventor of writing, the patron deity of learning, the scribe of the gods, in which capacity he is represented signing the sentences on the souls of the dead.

*Translation of the Ichthic Acrostic.*

“IESOUS CHREISTOS THEOU UIOS SOTER,—ICHTHUS.

Judgment impends. Lo! the earth reeks with sweat;  
 H e, the destined king of future ages, comes;  
 S oon he descends—the Judge in human form.  
 O n speeds the God—his frinds and foes behind him.  
 V engeance he wears, enthroned with his holy ones.  
 S ee how the dead assnme their ancient forms.

Ch oked with thorny hedges lies waste, weary world;  
 R uined are their idol gods; they scorn their heaps of gold.  
 E ven land and sea and sky shall raging fire consume.  
 I ts penetrating flames shall burst the gates of hell.  
 S hining in light behold the saints immortal.  
 T urn to the guilty, burning in endless flames.  
 O 'er hidden deeds of darkness no veil shall be spread.  
 S inners to their God will reveal their secret thoughts.

Th ere will be a bitter wailing, there they gnash with their teeth.  
 E bon clouds veil the sun; the stars their chorus cease;  
 O 'er our heads the heavens roll not,—the lunar splendors fade.  
 U nderneath the mountains lie; the vallies touch the sky.

U nknown the heights or depths of man,—since all shall prostrate lie.  
 I n the ocean's dark gulf sink the mountains and the plains.  
 O rder casts away her empire; areation ends in chaos.  
 S wollen rivers and leaping fountains are consumed in flames.

S hrill sounds the trumpet; its blast rends the sky.  
 O fearful are the groanings, the sorrows of the doomed.  
 T artarean chaotic depths the gaping earth reveals.  
 E arth's vaunted monarch's shall stand before their Lord.  
 R ivers of sulphur roll along and flames descend the sky.

Extraordinary and wonderful sight! The adorable cross shall be present to all; without care you may trust it entirely, bountiful in its strength; it is life to the pious, but a stumbling block to the worldly; besprinkling the twelve holy ones from the fountain head, and ruling the people by the power of One, as with an iron rod. He is our song, whom the primeval elements acknowledged, and who yielded His life for us—a King and a Redeemer.

The last paragraph is the translation of the last seven lines of the Latin version—IN CRUCE.

*Digital Squares and Square Roots.*

	Digital Squares.	Roots.	One-ninth Squares.	Roots.
1	139854276	= 11826 <sup>2</sup>	15539364	= 3942 <sup>2</sup>
2	152843769	= 12363 <sup>2</sup>	16982641	= 4121 <sup>2</sup>
3	157326849	= 12543 <sup>2</sup>	17480761	= 4181 <sup>2</sup>
4	215384976	= 14676 <sup>2</sup>	23931664	= 4892 <sup>2</sup>
5	245893761	= 15681 <sup>2</sup>	27321529	= 5227 <sup>2</sup>
6	254817369	= 15963 <sup>2</sup>	28313041	= 5321 <sup>2</sup>
7	326597184	= 18072 <sup>2</sup>	36288576	= 6024 <sup>2</sup>
8	361874529	= 19023 <sup>2</sup>	40208281	= 6341 <sup>2</sup>
9	375468129	= 19377 <sup>2</sup>	41718681	= 6459 <sup>2</sup>
10	382945761	= 19569 <sup>2</sup>	42549529	= 6523 <sup>2</sup>
11	385297641	= 19629 <sup>2</sup>	42810849	= 6543 <sup>2</sup>
12	412739856	= 20316 <sup>2</sup>	45859984	= 6772 <sup>2</sup>
13	523814769	= 22887 <sup>2</sup>	58201641	= 7629 <sup>2</sup>
14	529874361	= 23019 <sup>2</sup>	58874929	= 7673 <sup>2</sup>
15	537219684	= 23178 <sup>2</sup>	59691076	= 7726 <sup>2</sup>
16	549386721	= 23439 <sup>2</sup>	61042969	= 7813 <sup>2</sup>
17	587432169	= 24237 <sup>2</sup>	65270241	= 8079 <sup>2</sup>
18	589324176	= 24276 <sup>2</sup>	65480464	= 8092 <sup>2</sup>
19	597362481	= 24441 <sup>2</sup>	66373609	= 8147 <sup>2</sup>
20	615387249	= 24807 <sup>2</sup>	68376361	= 8269 <sup>2</sup>
21	627953481	= 25059 <sup>2</sup>	69772609	= 8353 <sup>2</sup>
22	653927184	= 25572 <sup>2</sup>	72658576	= 8524 <sup>2</sup>
23	672935481	= 25941 <sup>2</sup>	74770609	= 8647 <sup>2</sup>
24	697435281	= 26409 <sup>2</sup>	77492809	= 8803 <sup>2</sup>
25	714653289	= 26733 <sup>2</sup>	79405921	= 8911 <sup>2</sup>
26	735982641	= 27129 <sup>2</sup>	81775849	= 9043 <sup>2</sup>
27	743816529	= 27273 <sup>2</sup>	82646281	= 9091 <sup>2</sup>
28	842973156	= 29034 <sup>2</sup>	93663684	= 9678 <sup>2</sup>
29	847159236	= 29106 <sup>2</sup>	94128804	= 9702 <sup>2</sup>
30	923187456	= 30384 <sup>2</sup>	102576384	= 10128 <sup>2</sup>
<hr/>			<hr/>	
	15400869444	661962	1711207762	220654

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