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# VERITAS.

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## REVELATION OF MYSTERIES,

*Biblical, Historical, and Social,*

BY MEANS OF

THE MEDIAN AND PERSIAN LAWS



*"OMNIA VINCIT VERITAS."*

HENRY MELVILLE.

EDITED BY

F. TENNYSON AND A. TUDER.

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## INTRODUCTION.

IT is forty years since this work was in embryo—the mysterious “*yugs*” of the East, revered as they are by far the greater portion of mankind, led me to believe there must be mysteries hidden by them, and that the 4, 3, 2, meant more than the mere *esoteric* symbols of the apprentice V, the fellow craft Δ, and the master mason □. When known, what is more simple than the common alphabet? yet when unknown it is incomprehensible,—forty years ago I knew not there was a classical universal alphabet to a universal celestial language.

Time passed on, and I discovered that the religions of the Budhists, of the Hindoos, of the Chinese, and the Mahomedans, were all more or less astronomical, and assuredly all were astro-masonical. Believing as I do that there can be but one God, one grand Architect of the universe, I was induced to examine the orthodox Bible dedicated to James. I waded *seriatim* through the list of substantives as indexed by Cruden: and, after a fashion, I construed celestially upwards of 2,400 biblical passages. When arriving at the word “wall” a sudden gleam of light dawned upon me, and I reasoned that “wall” might indicate a celestial partition or celestial *colure*, but whether equinoxial or solstitial I then had no means of deciding: all was chaos, for my adopted “wall” did not correspond with the equinox or solstice of any known celestial spheres. Unwittingly I had partly opened a mystic lock, and yet I

knew nothing of keys that had long been in my possession, and which keys were constructed to open wide the celestial *Sesame!*

Year after year passed away and I became more and more convinced that the foundation of all intellectual religions, ancient as well as modern, had but one and the same origin, and that origin was heavenly or celestial. The Revelation of St. John strongly confirmed my opinion, for I soon found that the strange personations of the Apocalypse were to be traced to Eastern creeds, and that their similars or rather their original types were to be found in all ordinary celestial atlases. The text of the Revelation specifies the symbols, but I afterwards discovered that keys and laws were required in order to comprehend the language and the meaning of the writer. Day by day, as I advanced in my researches, I learnt that the knowledge I was acquiring constituted the “*lost mysteries*” of Masonry, and being one of the fraternity, and believing that the fearful obligations really meant *sacred* pledges, in the year 1848 I voyaged some 15,000 miles expressly to lay my discoveries before the Earl of Zetland, the then Grand Master of England. I brought with me to London influential masonic introductory letters setting forth my discoveries, but the Grand Master of England and his Grand Secretary (White) treated my introductions, my discoveries, and myself with silent contumely, for as good Dr. Geo. Oliver then observed—“Secretary Bro. White considered Freemasonry as a commercial speculation, and estimated its value by the amount of money it put into his purse.” \* Verily, with Bro. White, Masonry was a shell without a kernel, a skull without the brains.

Dispirited I returned to my adopted country, yet perseverance urged me on, and as it were a secret silent monitor, “*VERITAS,*” ruled me “*to write and make plain that he may run that readeth,*”—*Hab. ii. 2,* and I have since endeavoured to do so. As I advanced in my researches I became master of certain combinations in the heavens which rendered portions of the sacred writings celestially intelligible. Without being aware I had stumbled on results

\* *Vide* Letter to H. M., dated Scopwick Vicarage, 4 Oct., 1849.

depending on Median and Persian Laws. Imperceptibly those Median and Persian Laws perfected themselves, but the rules for their construction long remained unknown to me. Multitudes have attempted to prove that the Bible cannot be true, and at one time I doubted its veracity, but now I not only became convinced of the truth of the sacred volume, but am in a position to prove every word to be true according to heavenly laws, which never alter.

In the year 1864 an esteemed friend, Bro. W. N. Crawford, to whom I had entrusted a few MS. pages of my work on Cosmogony, read the papers before the Archæological Society in Paris.\* His doing so was to me most fortunate, for it led to an introduction to Mrs. General Lane, of Franc Fief, Jersey,† whose powerful mind at once induced her to believe that a new and extensive field of investigation might be opened by interpreting the sacred celestial mysteries of the Eastern nations. Although residing in the antipodes to each other, I soon found I had gained a sincere supporter in Mrs. Lane, and happy am I now to record that I also found her endowed with a master mind. I found that my new friend would not condemn discoveries *because* antagonistical to fashionable creeds; nor would Mrs. Lane disparage reasonable theories merely because they were not in accordance with modern European parrot-taught scholastic philosophy. From our introduction I have received from her continual assistance in preparing this work for publication.

At the suggestion of my friends I again came to England in 1866, for the purpose of bringing my discoveries in an improved state before the Grand Lodge, it being considered that the sacred truths should be retained by the Order to whom they properly belonged. This time I applied to a gentleman and a scholar, although a Mason. I applied to the then Deputy Grand Master of England, but without success, as Earl de Grey and Ripon decided,

\* See *Galignani's Messenger*, 9th March, 1864, headed "Speculative Astronomy."

† The General and Lady had long resided in India, and Mrs. Lane is well versed in Oriental literature.

that however interesting my discoveries, they were beyond the scope of ordinary Masonry.

"15th January, 1867.

"SIR AND BROTHER,

"I beg to acknowledge the receipt of your letter of the 11th instant.

"In reply to it I would recommend you to apply to the Grand Registrar, Bro. Æ. J. McIntyre, 3, Middle Temple Lane, whom I have requested to hear what you have to communicate, and to report to me on the subject.

"I remain,

"Yours fraternally,

"DE GREY & RIPON."

As recommended, I waited on Bro. McIntyre, and explained to him that, with fixed Laws, the ordinary Celestial Atlas could be made to elucidate all the symbolic proceedings of an entered Apprentice Mason, when he gave this certificate:—

"I have examined this paper, and find that the symbolic representations on the plane projection of the heavens are accurately pointed out by a system of laws which I at present cannot understand.

"Æ. J. MCINTYRE."

"6th June, 1868.

"SIR AND BROTHER,

"I have received your two letters of the 20th May and 3rd June, and have conferred with Brother McIntyre upon the subject to which they relate.

"It appears to me that the questions on which you have been in communication with Brother McIntyre, however interesting in themselves, lie beyond the scope of ordinary Masonry, to which alone I have leisure to devote my attention, and I regret, therefore, to say that it will not be in my power to enter further into the subject with you.

"I remain,

"Yours fraternally,

"DE GREY."

I concluded that, as a rule, in this enlightened age a bishop must know what are sacred mysteries better than can an ordinary curate, and that a Deputy Grand Master must know more of the lost mysteries of Masonry than an ordinary *ÆR* or *RA* Companion. Subsequently, in 1869, I endeavoured, in the *Freemasons' Magazine*, to excite the curiosity of the brethren by indirect reference to the mysteries, in the hope of awakening

or regenerating the dormant science, but I only aroused a set of masonic scorpions.\*

Suffering in health, I again left England, but Mrs. Lane, with unabated interest in my discoveries, was kind enough ultimately to procure for Bro. F. Tennyson and myself an interview with the Duke of Leinster, the Grand Master of Ireland—it was the last

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\* On a late occasion, at an encampment of Knights Templars, His Royal Highness the Prince of Wales stated that "he had to make an agreeable announcement. They were all aware that the Queen was the patroness of Craft Masonry, and he had Her Majesty's permission to state now that she would be the patroness of their order (Templars)."

expiring hope, and if that failed no other course remained than the publication of the mysteries. We came to London and met the Grand Master, and in justice to his Grace it must be said that he expressed himself most anxious that the discoveries should be properly inquired into, and, as will be seen by the correspondence hereafter set forth, a "Special Irish Committee" was appointed, consisting of the Deputy Grand Master, the Hon. Judge Townsend, and George Chatterton, Esq.; and by this Committee, as will be seen, we have been treated with silent contempt, proving clearly, to my mind, that men may become very exalted Masons without necessarily becoming fraternal. And now,

AS AN ACT OF GRATITUDE,

I RESPECTFULLY

*Dedicate this Work*

TO

MRS. MARIA LANE,

OF

*FRANC FIEF, JERSEY.*

HENRY MELVILLE.

## CORRESPONDENCE.

ARMFIELD HOTEL, FINSBURY,  
16 July, 1872.

RIGHT WORSHIPFUL SIR AND BROTHER,

In consequence of what transpired at our interview with you, Most Worshipful Sir, on Friday last, we beg leave to forward the Petition then decided upon.

You were pleased to intimate to us that we might publish any discoveries relating to Masonry, provided the Obligations were not divulged. In the event of the prayer of our Petition being granted, we pledge ourselves most sincerely not to refer, directly or indirectly, to any obligation of modern Masonry.

An early reply to our Petition will greatly oblige us, having left our homes in Jersey expressly for the purpose of obtaining an interview, and presenting the enclosed to you,

Most Worshipful Sir,

Respectfully and fraternally,

F. TENNYSON.

H. MELVILLE.

To HIS GRACE THE DUKE OF LEINSTER,  
Grand Master of Ireland.

*To the Most Worshipful the Grand Master of Ireland,*  
HIS GRACE THE DUKE OF LEINSTER.

The Petition of the undersigned,

Humbly Sheweth—

That we, Master Masons, are in possession of the knowledge of the "Lost Mysteries of Masonry." We can prove that the Mysteries were Masonic, inasmuch as by the usage of the Symbols now unwittingly worn by Companions and Masters, Celestial Laws are framed in accordance with the Sacred Writings, and by these laws are obtained the true interpretation of the Lost Mysteries.

That in former ages the learned rulers retained the Masonic Mysteries for the use and benefit of the Craft, and these Mysteries were not to be divulged under a lesser penalty than death. Such mystic secrecy might have been advisable and requisite in ages past, but such retention of knowledge your Petitioners verily believe to be no longer necessary, as the advancement of truth is now the policy of the civilized world, more especially so of the British Nation.

Your Petitioners therefore humbly pray, Most Worshipful Sir, that you will be pleased to order a Commission of learned and intelligent Brethren to be appointed to enquire and decide—

1stly. Whether the knowledge we possess was in former times considered Masonic.

2ndly. Whether the Lost Mysteries were, and consequently still are, celestial truths.

3rdly. Whether truth should be published to mankind under the sanction of the Grand Lodge of Ireland, provided always that these lost truths interfere not with the Mysteries and Ritual of Modern Masonry.

And lastly. Whether, under all considerations, the Grand Lodge of Ireland will assist fraternally the dissemination of the recovered truths, which will enlighten the most "enlightened chiefs" of this present generation.

HENRY MELVILLE.

FREDERICK TENNYSON.

*Armfield Hotel, Finsbury.*

6, CARLTON HOUSE TERRACE,  
18 July, 1872.

DEAR SIRs AND BROTHERS,

Last night I received your letter of the 16th July and Petition, which I have this day forwarded to the Deputy Grand Master of Freemasons in Ireland, to present to the Grand Lodge at their next meeting, on Thursday, 1st August.

I am,

Yours fraternally,

LEINSTER.

FRED. TENNYSON,  
*and*  
HENRY MELVILLE, ESQs.

ARMFIELD HOTEL, FINSBURY,  
22 Aug. 1872.

RIGHT WORSHIPFUL SIR AND BROTHER,

We received your communication dated the 18th July, informing us that you had forwarded our Petition to the Deputy Grand Master of Freemasons in Ireland, to present to the Grand Lodge at their next meeting, on Thursday the 1st August.

We have waited patiently expecting to hear the result, but we have not been favoured with the least notice from the Grand Lodge. Our stay in London—our absence from home—are serious inconveniences to us, and if the Irish brethren intend to treat us with discourteous silence, we shall adopt our own course of proceeding. With the utmost possible respect,

Worshipful Sir,

Yours fraternally,

F. TENNYSON.  
H. MELVILLE.

To HIS GRACE THE DUKE OF LEINSTER,  
Grand Master.

6, CARLTON HOUSE TERRACE, S.W.  
22 Aug. 1872.

DEAR SIRs AND BROTHERS,

I have received your letter of the 22nd Aug., and am surprised you have not heard from the Grand Lodge of Ireland in answer to your Petition, which I believe was referred to the Board of General Purposes to report thereon, and cannot be submitted to the Grand Lodge until their next Meeting, the 5th Sept.

I have, however, written to enquire.

I am,

Yours fraternally,

LEINSTER.

F. TENNYSON,  
and  
H. MELVILLE, ESQs.

GRAND SECRETARY'S OFFICE,  
FREEMASON HALL, DUBLIN,  
23d day of August, 1872.

SIR AND BROTHER,

His Grace the Grand Master has sent forward a letter from you, and Bro. Tennyson, dated 22 Aug.

I was under the impression that Bro. Walmisley (who is now absent on leave) had communicated to you what had been done in the matter referred to.

Your letters and that from the Grand Master were laid before the Board of Genl. Purposes, and by the Board referred to Grand Lodge—Grand Lodge, desirous of affording every facility in their power to you, appointed a Special Committee, consisting of the Dep. Grd. Master, the Hon. Judge Townsend and George Chatterton, Esq., with a request that they would report to Grand Lodge whether they considered the matter one that should be entertained by Grd. Lodge. The continued absence from Dublin of two of this Committee has prevented any action being taken: but I am in great hopes that there will be a report from the Committee at Grand on the 5th September next. If there be any statement or documents you would wish to lay before this Committee, you can forward them to me or to the Deputy Grand Master, under cover to me at this office.

It may perhaps be as well to mention that all the Members of the Committee are Members of the 33d and all minor degrees.

I have the Honor to be,

Your Obt. Servant,

SAM. B. OLDHAM,  
*Asst. Secy.*

H. MELVILLE, Esq.  
*Armfield Hotel, London.*

ARMFIELD HOTEL, FINSBURY,  
24 Aug. 1872.

SIR,

I have just received a letter from the Grand Secretary's office, dated yesterday, stating that His Grace the Grand Master has sent forward a letter from me and Bro. Tennyson, dated 22 Aug.

Bro. Tennyson is absent from London. In his absence, and as the letter is directed to me alone, I hasten to reply. I am informed

that a Committee has been appointed to report whether our discoveries should be entertained by the Grand Lodge. What report can be made, without enquiry as to the nature of the discoveries, I am at a loss to imagine. From the Fraternal silence since the 1st Aug., both Bro. Tennyson and myself were led to believe that no notice would be taken of our Petition; we therefore prepared to publish. Indeed the Median and Persian Laws are in the hands of the printers, and I have before me a proof page taken haphazard from the body of the work in order to obtain an estimate of the probable expense.

I will consult Brother Tennyson when I see him on Wednesday as to the course to be pursued. In the meantime I send you a copy of the printers' proof.

Sir,

Yours fraternally,

HENRY MELVILLE.

*To the*  
GRAND SECRETARY, FREEMASONS', DUBLIN.

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GRAND SECRETARY'S OFFICE,  
FREEMASONS' HALL, DUBLIN,  
27th day of August, 1872.

SIR AND BROTHER,

Yours of the 24 inst. shall be submitted to the Committee along with the previous papers.

It may, perhaps, save some trouble to mention that the Committee have no power to expend any money in the printing of any documents.

I am, SIR AND BROTHER,

Yours fraternally,

C. T. WALMISLEY.

pro SAM. B. OLDHAM.

H. MELVILLE, Esq.  
*London.*

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ARMFIELD HOTEL, FINSBURY,  
31st August.

SIR AND BROTHER,

As you have not called upon us for information respecting our discoveries, of course you cannot be acquainted with the nature of those Masonic truths respecting which we petitioned the Grand Master to order a Commission of Enquiry.

We are anxious to proceed without delay, and in order to furnish you with some idea as to the truths we have rescued from darkness, we forward to each of you, for your perusal, printer's proof slips of the portion already set up, as far as page 23.

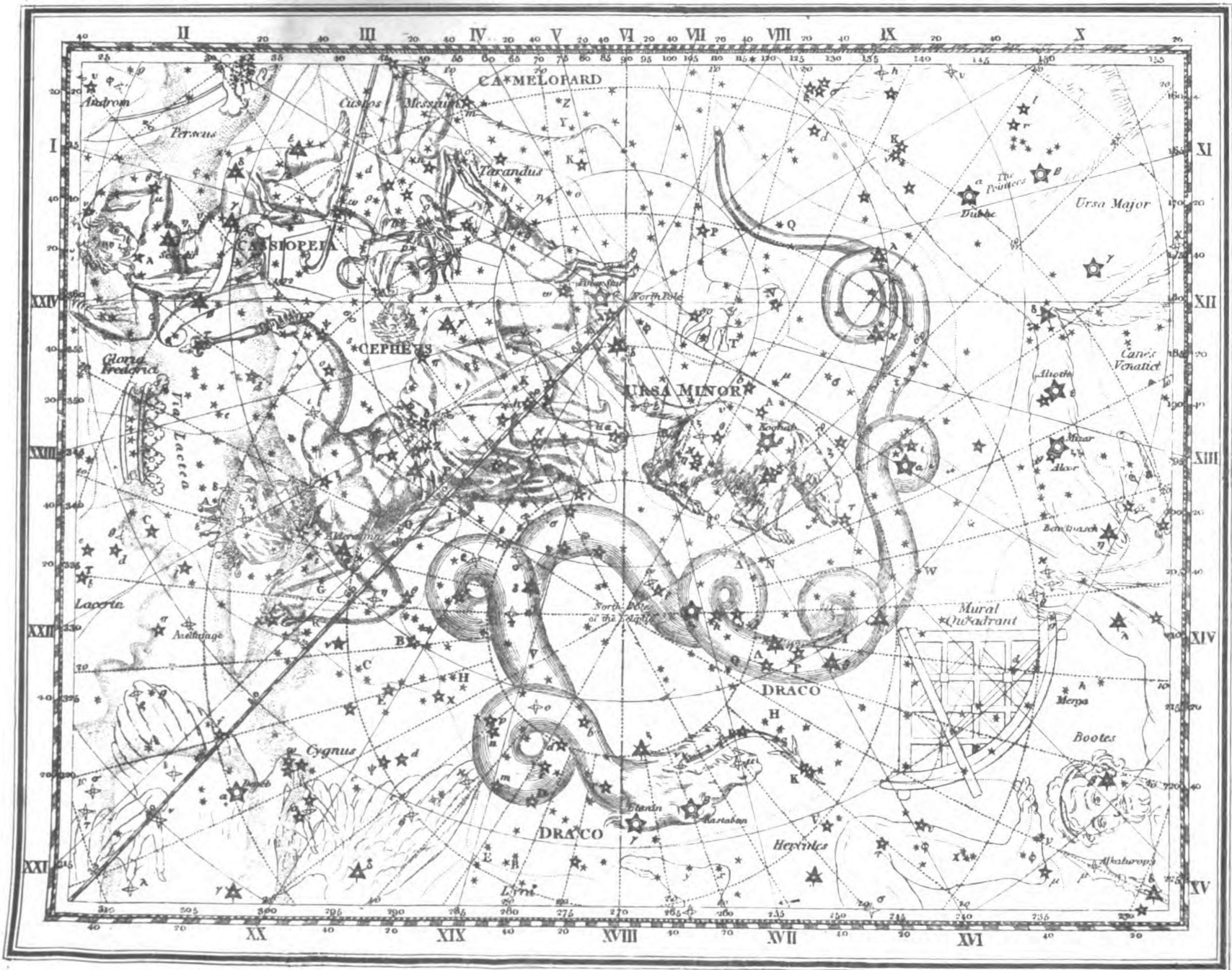
Respectfully and fraternally,

For F. TENNYSON and Self,

HENRY MELVILLE.

*To the* Deputy Grand Secretary,  
the HON. BPO. TOWNSEND,  
and BRO. GEO. CHATTERTON.

[*Not having been favoured with any reply, thus terminated the correspondence.*]



Magnitudes of the Stars *On rays of Stars* *Nebulae* *Nebulous Stars* *New Stars*

To face Page I.



ASTRONOMY AND MASONRY.

1 Cor. xv. 41.—*One glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory.\**

Eccles. xii. 12.—*Of making many books no end: and much reading a weariness of the flesh.†*

THERE are two distinct sciences of Masonry—the speculative or theoretical, and the operative or practical; the former being a mental knowledge, the latter merely parrot-taught formula. There are likewise two distinct sciences of Astronomy—the theoretical and the practical; the theoretical being a mental study interpreting the celestially written mysteries of the ancients of the earth, the latter a mechanical operation, looking through a long tube, and dotting arithmetical truths on paper.

Operative Masons are led to believe that their order in ancient ages consisted of workmen with aprons, mallets, compasses and squares; and their intellectual occupation was in chipping stones and spreading mortar. These operative labourers nevertheless fondly cherish the belief that somehow or other by *divine* right they are descendants of those Biblical men that were employed in building the Temple of Solomon, but, as will be speedily shown, Masons of this age and their predecessors had nothing whatever to do with any Solomon or any temple. It was the intellectual theoretical Masons that from time immemorial erected the splendid edifice yearly dedicated

\* In these researches the introductions in the sacred volume that are printed in *italics* will be omitted in the quotations, such introductions not applying to the celestial interpretations; but they will, however, occasionally be used in the text as explanatory.

† “If at some future period some one unites Astronomical Science to the erudition of Antiquity, too much separated from it, that man will instruct his age in many things which the vanity of ours has no notion of.”—VOLNEY, *New Res.*, chap. xvii. p. 100.

to Solomon. These intellectual Masons built the dwelling of the Sun, using wrought stones made ready for the building, and when occupied in their work there was not heard any sound of hammer or axe, or any tool of iron. The gems of heaven were the precious stones wherewith the Temple was erected.<sup>1</sup> These gems or stones of heaven were known by speculative Masons as rocks, the polar star being the rock of ages. “Trust ye in the Lord for ever: for the Lord Jehovah is the rock of ages.”<sup>2</sup> This polar star is the rock or Mount Olympus of the Latins, and was so high that no bird could fly to the top, nor were clouds ever seen upon its summit; this polar star is the Mount Meru of the Budhists, and the Mount Zion of the Hebrews. “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but standeth fast for ever.”<sup>3</sup> David says, “Lead me to the rock that is higher than I.”<sup>4</sup> From our world nothing can be higher than the polar star; it is the pivot or point or axis on which the earth performs its diurnal and annular motion. All the other visible brilliants of heaven appear to us as moving in circles of greater or lesser magnitude, but the polar rock standeth fast for ever. David exclaims, “Hear me, my brethren, I had in my heart to build an house of rest, . . . and for the footstool of our God.”<sup>5</sup> And “thus saith the Lord, The heaven my throne, and the earth my footstool: where the house ye build unto me? and where the place of my rest?”<sup>6</sup> Solomon, at the dedication of the Temple, says, “Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”<sup>7</sup> Cephas or Cepheus means rock. Cepheus is seated in the highest heaven, and he has Mount Olympus or the polar star for his footstool.<sup>8</sup>

Nothing can be more perplexing or mysterious to the uninitiated than the figurations on the celestial globes and atlases. The various divisions and subdivisions of unnatural objects constituting pictured heaven, plainly indicate that mystery or mysteries of some kind were intended, and the concealments of some important truths the object desired. If the hidden or lost mysteries of intellectual masonry do not relate to the heavens, to what can they relate? The pictured heaven, with its various constellations, is, with trifling variations, the same as that

<sup>1</sup> See *Rev.* xxi. 10 to 25

<sup>2</sup> *Isaiah* xxvi. 4

<sup>3</sup> *Psalms* cxxv. 1

<sup>4</sup> *Psalms* lxi. 2

<sup>5</sup> *1 Chron.* xxviii. 2

<sup>6</sup> *Isaiah* lxvi. 1

<sup>7</sup> *1 Kings* viii. 27

<sup>8</sup> See *Isaiah* xl 21 22

depicted before the period set down for the birth of the Saviour. What mean these pictured heavenly figures? Why, from generation to generation, have they been so religiously preserved? On looking at a celestial chart, we see the picture of a perfect ram called *Aries*, but when pointed out among the stars it resembles a kangaroo as much as a ram; in fact, the stars do not portray any figures or semblance of terrestrial objects. The next in order to the ram is the picture of a half bull, but why the whole ram and the half bull? Then look at the sign Capricornus, half a goat, the other half a fabulous fish. Then there is Cetus with a tail like Capricornus', and this Cetus or whale has a trunk or proboscis, and has two feet dabbling in the rivers Eridanus and Gihon.<sup>1</sup> All the celestial signs and figures must have meanings, and to the initiated their interpretation is as simple as any other pictured primer.

<sup>1</sup> See *Exek.* xxxii. 2

In all probability the primitive attempt at our celestial astronomy was in the personation of the heavens in accordance with the human life and the seasons, commencing with the birth or infancy of the sun and terminating at the death of the year at the winter solstice. The strong God was the sun king ruler, and at his death was symbolized as the dead lion. The Egyptians personated among the stars a strong man, and clothed him with a lion's skin, and thus came forth Hercules, otherwise Samson, which literally means "his sun." The whole figure denoted the personified sun, but in process of time the chief brilliant of the constellation became the indicator, and now "*Ras Algothi*" in the man's forehead, and tooth of the lion's skin, is, by astronomers of this age, known as Hercules. Bayer's Atlas of 1746 gives hemispherical charts, with Ptolemy's nomenclature of stars for Anno Domini 138, but this is mere modern celestial fiction, and shows that the compiler of Bayer's Atlas for that year was perfectly ignorant of astral masonry.\* Celestial statuary is evidently more ancient than the pictured astronomical figures on our globes and charts, and it is certain that the knowledge of the positions of the brilliants in the firmament was formerly only entrusted

\* The first genuine work under the name of Ptolemy is the *Almageste*, bearing date 1532, and it will soon be proved even that that date must be considered as a celestial reckoning, and not as a terrestrial epoch.

to the masters of the dead languages. That Bayer and such astronomers, and the whole host of astrologers of his age, were of the intellectual order of Masons is more than probable. Celestial astronomy is a lost science—Astrology is likewise a lost science, and it is admitted by the Craft that the mysteries of masonry have been "long, long lost." The heavenly pictures by which these sciences were legible are now but unmeaning chaos even to the learned; it cannot be matter of surprise, therefore, that the truths these heavenly figures interpreted are hidden and unknown.\*

In the Temple at Tentyris and elsewhere, there are planispheres of hieroglyphic figures, which no doubt pictured language, to the learned of the age, when constructed—there is no key by which the time of their application can be determined as to Anno Mundi or Anno Domini—indeed no evidence is there whether these celestial Egyptian figures apply to past centuries or thousands of years now past. Wonderful as it may appear, every Egyptian, every Grecian monument, indeed every ancient statue, denotes one and the same epoch in the firmament, and that is sun-rising at the vernal equinox. The learned must admit their ignorance of this fact, but with unalterable laws the heavens themselves certify the truth. As already stated, celestial science is among the lost mysteries; succeeding astronomers have not understood their predecessors: for instance, the Astronomer Royal, Flamsteed, admits himself puzzled by the charts of

\* Flamsteed, in his introduction to his Atlas, says, that finding it necessary to depart from the figures as given in Bayer, 1603, he was led into a strict inquiry to find out who first constructed maps of the constellations, and especially by whom the stars were reduced into those forms into which they are disposed in Ptolemy's catalogue (of which there is no account that can be relied upon), for from what Ptolemy relates in his fourth chapter of the seventh book of his *Almageste*, it is evident that these images or figures were older than Hipparchus's time, where he says that "we employ not the same figures of constellations that those before us did, as neither did they of those before them, but frequently made use of others that more truly represent the form for which they were drawn: for instance, those stars which Hipparchus places on the Virgin's shoulder we place on her side, because their distances from the head appear too great for the distance from the head to the shoulder in his sign Virgo: and thereby making those stars to be on the sides the figure will be agreeable and proper, which it would not, if those stars were placed on the shoulder."

Bayer, whose work bears date a century preceding. Flamsteed says that "although the figures in Bayer are tolerably correct, and the stars laid rightly down, that he (Bayer) read Ptolemy's catalogue wrong, having drawn all his figures except Bootes, Andromeda, and Virgo, with their backs towards us, thus those stars which all before him place in the right shoulders, sides, hands and legs, or feet, fall on the left. To remedy this fault, when he mentions any eminent fixed star to be in *dextro humero*, or *dextra tibia*, he adds *alias in sinistra*."\* Intellectual astronomy would be sadly at fault were the fronts and backs of celestial figures not forthcoming when required.

It is not very many years since the mysteries must have been taught by the use of the globes as well as by celestial charts. The surface of the globes are looked down upon, and the figures facing the centre must expose their backs to view. On charts it is the reverse, they figuring concave heaven. If both fronts and backs were not obtainable, it would be impossible to understand the intent and meaning of such passages as Isaiah xx. 4; Ezek. iv. 12; 1 Sam. xxv. 22.

Masons used transparencies: so the picture giving a hand on one side, if reversed, would give the same hand on the other side. Thus the left would become the right, and the right become the left.† Astronomers of this age *ignore* altogether heavenly speech, and believe the celestial constellations perfectly unmeaning; this is evident from a letter of Professor Airy, Astronomer Royal, dated Observatory, Greenwich, 23rd April, 1851, wherein he says, "I do not believe that any astronomer of this age

\* Flamsteed's Introduction.

† Flamsteed clearly informs us that astronomical figures were universally the same. He says from Ptolemy's time—according to our version a very indefinite period—from Ptolemy's time to our own, the names of the constellations he made use of have been continued by the ingenious and learned of all nations: the Arabians always use the forms and names of the constellations; the old Latin catalogues of the fixed stars use the same; Copernicus's catalogue (the first we have in good Latin) and Tycho Brahe's use the same; so do the catalogues published by the Germans, Italians, Spanish, Portuguese, French, and English languages. All the observations of the ancients and moderns make use of Ptolemy's forms of the constellations and names of the stars, so that there is a necessity of our adhering to them that we may not render the old observations unintelligible by altering or departing from them."—(FLAMSTEED, *Introduction*.)

considers that there is any occult meaning in the formation of the constellations, or that Ptolemy's placing the stars had any reference to mythology, &c. (excepting for the mere convenience of suggesting names), or that ancient astronomers hint that the mysteries of the Bible or Koran &c. are to be interpreted by them."

There seems to be some incomprehensible mystery regarding the constellations now known to astronomers. It would appear that nearly one-half of the whole number are set down as of modern introduction on our globes and in our atlases, and are believed to be inventions of those by whom they have been introduced. Such, however, is certainly not the case; for almost all the so-called modern constellations are, in fact, old or ancient figures or images reintroduced, bearing new names. The minute astronomical precision given these revived heavenly figures, proves beyond doubt that the learned men producing them must have been masters of the Median and Persian laws, and the celestial masonic knowledge. So admitting, it becomes deserving consideration how, or in what manner, the sacred lost mysteries escaped publication. One conjecture, alone, presents itself, and that is, that the celestial knowledge was imparted to the initiated under pledge of secrecy; and that the divulging the truths to the uninitiated was held a criminal offence deserving death. If, therefore, the actual reintroduction of ancient images can only be problematically surmised, their loss can be more easily accounted for. Flamsteed, for instance, says, "It is necessary to adhere to the ancient figures and tables of Ptolemy;" and yet Flamsteed, in his plate of Aquila, leaves out Antinous altogether.\*

\* Flamsteed's Northern Spherical plate gives Aquila and mentions Antinous, but does not give the figure. In his Southern Hemispherical there is the proper portion of the figure. In his Zodiacal plate of Sagittarius, Antinous is properly delineated as a female; but in the chart of Aquila, Sagitta, Velpecula, Anser, and Delphinus Antinous is left out altogether.—*Editors*.

Antinous.—"The Romans placed that infamous varlet Antinous, the favourite of Adrian, among the gods; they persuaded Adrian that Antinous was changed into a star which appeared about that time."—*Jesuite Galtruchius*, p. 271. The star is probably the wandering Antinoi. Antinous is Hebe, Ganymede, &c. &c. Jove raised Ganymede, and it will be found that Jove, under another appellation, exalts Antinous as a fellow craft-mason.

Those who follow Flamsteed would consider any Astronomer Royal sufficient authority for discarding Antinous from the heavens. It is but fair to Flamsteed



Ptolemy's figure.

to say that in *Aratus of Soli*, probably the oldest celestial chart on record, Antinous does not appear; and, in subsequent times, Antinous has been rendered

Psalm ciii. 5.—Who satisfieth thy mouth with good; thy youth is renewed like the eagle's.

Prisca signifies *ancient*, and Priscilla is from thence derived. Indeed the most *ancient* image or figure in the heavens is

Romans xvi. 3.—Greet Priscilla and Aquila my helpers in Christ.

the youth Antinous.

Suffice here, that without the constellation known now as Antinous there could be no celestial masonry—no Egyptian mysteries—indeed no celestial mysteries whatever. When proceeding with the mysteries, the reintroduction of the old figures under new names will become apparently manifested; nevertheless, it may be well to notify especially one or two remarkable reintroductions. Taurus Poniatowski is attributed to the Abbé Poczobut in the year 1778. Who could ever dream that the Poniatowski bull was the original Apis of Egypt—but so it is, and every action of the Egyptian Apis of old must be effected

by the Poniatowski animal in the atlas of the present day.

Job xxi. 20.—Their bull gendereth, and filleth not; their cow calveth, and casteth not her calf.

and others tell us that Apis is Taurus of the zodiac;

Jeremiah xlvi. 20.—Egypt a very fair heifer, destruction cometh; it cometh out of the north.

Apis in its youth was both male and female, and Kircher granted, for when Apis died in Egypt, he was exalted and arose to heaven as a god. Apis and Bis Apis! Look at the sedate and solemn sun-man Apis or minor Taurus or Minotaur in the British Museum with the wings of Aquila. We are told these minotaurs were placed at the entrance to some sacred temples. In their statuary form they symbolized the opening of the year in Egypt, and now in their pictured form in modern atlases they denote the opening of the year on the 1st of January, and at the vernal equinox in Aries.\* In like manner as Apis became

\* In order to explain in what manner the constellations have been perfected, in comparatively modern times, let us refer to Custos Messium, introduced, as it is said to be, by La Lande. This astronomer was born in 1732, and Montfaucon's *Antiquities* were published in 1719, consequently thirteen years previously. Montfaucon gives a figure with a shepherd's crook in the left hand, and an unmeaning



Montfaucon, plate 3, vol. i.

instrument in the right; alongside is a cedar-tree and a ram. He calls the figure "*Osiris ou Atyr sous le Belier.*" M. La Lande places Custos Messium in the sign of the ram Aries, gives him a shepherd's crook in the left hand, and a sickle in his right—and this figure he places alongside Cassiopeia, which constellation is called *El Sater*, the Cedar-tree, by Ulug Beig. The Egyptian figure is that of Folly, and its chief star corresponds with the 1st of April—the fool's day. "And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd" (*Zech. xi. 15*). La Lande read

exalted, so also ascended Isis of Egypt, who became translated to the Virgo of the zodiac. Jamieson tells us that Psaltarium was introduced by a German in honour of George the Third of England. The harp is pictured precisely the same in the celestial atlases as it is impressed upon the current coin. The same Psaltarium is one of the symbols of the royal arms, and the historian Stow gives the harp on the seal of Elizabeth. If Psaltarium be a modern invention, is it by mere chance that its celestial position tallies with the harp of Memnon, a string of which breaks at sunrise and sunset? Scutum Sobieski is said to have been placed in the heavens by Hevelius in honour of John Sobieski, the king of Poland, who died in 1696. How comes it that upon the cross on the shield there invariably are the superscribed letters INRI or IHS? What have these letters to do with John Sobieski, or what has John Sobieski to do with the cross of Christ? The Catholic priests wear the same cross and shield on their stoles on certain occasions: do the priests patronize these symbols in honour of John Sobieski, or in honour of the Sun of righteousness?

Circinus, the compasses, triangulum, the level, and norma Euclides, the square, are tools or implements belonging to ritual masonry, and yet they are considered of modern introduction in the heavens; if so, the present masonry must be of modern invention, because without the compasses, triangle, and square, the ritual, as it is, becomes vague and totally incomprehensible; but these implements, with one exception (that of Euclid's square), are required in intellectual masonry. One of the most ancient figures in the heavens is Ara, the cube or square altar, and this the exoteric ritualists have made into their pedestal, and finding a square still required, they have introduced Euclid's,

Exodus xxvii. 1.—And thou shalt make an altar shittim wood, five cubits long, and five cubits broad: the altar shall be foursquare: and the height thereof three cubits.

which is in fact unmeaning, as it does not serve as

an altar as well as a square.

it differently, thus, "And another angel came out of the temple which is in heaven, he also having a sharp sickle" (Rev. xiv. 17). This astronomer was a Freemason, and probably from some ancient masonic records was enabled to place the figure in its proper position. *Biblia*: Sydney, N.S.W. 1842.

Modern astronomers, as shown, have determined that the ancient constellations have no occult meaning; and astronomers, astrologers, and the clergy, or clerical Masons, have allowed their ancient landmarks to be tampered with: indeed some atlases and globes actually give the names of the constellations, but not the figures. Fortunately, there is one atlas, a mere school-book, by one Alexander Jamieson, in which are preserved the celestial images, or figures, in their purity, and the tables of stars in authentic astro-masonic order. The work is extremely valuable as an authority. From whence Jamieson obtained his pictures and tables cannot now be determined. Jamieson was not initiated in astral-masonry, that is most evident from the text of his work. Even had he been an operative Mason, he has left no traces showing the slightest connection between masonry and the heavens; and yet the plates he published are the locks of the hidden mysteries. These locks are of that extraordinary description, that they cannot be opened otherwise than by celestial keys, which are preserved by ritual Masons, who dream not of their inestimable value.\* *In accordance with the Celestial figures of Jamieson*

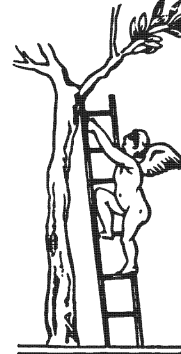
\* Some eighteen months previous to the appearance of Jamieson's work, a French mason, of the highest order, came to London for the purpose of holding some kind of conclave or chapter with the Grand Master of England, the then Duke of Sussex, and the Grand Master of Denmark. The three, being *tria juncta in uno*, were to have met in London; but the Danish prince, owing to severe illness, could not attend; and, after a protracted delay, the French Grand Master was compelled to return to his own country. The Duke was to have been initiated into certain wondrous mysteries. The Duke of Sussex frequently expressed his regret that the revelation of the mysteries had not been made known to him. The Duke always stated that he considered that masonry veiled such secrets that, if publicly made known, would shake every throne in Europe. The French Grand Master brought with him a set of celestial charts, with figures beautifully drawn and highly emblazoned. These were examined by Dr. Crucifix and other high brethren of the craft, but to all of them were they hermetically sealed. Isaiah xxix. 11, 12: "And the vision of all is become unto you as the words of a book that is sealed, which deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Some thirty years afterwards, that is in 1850, application was made to Neele, the engraver of Jamieson's Atlas, in the hope of discovering from whence were the originals. Neele was then a very old man. He remarked that

shall these researches be governed, and the positions of the stars shall be determined by the same authority. Jamieson's tables of stars are computed for the year A.D. 1820. The Celestial plates are from those of Jamieson.

The old charts of the heavens have not names attached to the images or figures: by their attributes alone were they known and distinguished from each other. Some had numerous appellations; indeed the sun, or Saviour, according to Cruden, had upwards of 200 names attached to him, which is somewhat bewildering, especially so as he claims the names of other personages. Thus in the Bible the Sun of righteousness is called "Moses," "David," and "Jacob," &c. &c.; he is also "a ladder," "a brazen serpent," &c. What is termed mythology is much more consistent and stringent with the attributes, and will not allow such vagaries as are common in the

it would be no use applying to Jamieson for information, for he was a mere "scissor man." Neele said the originals from which he copied were very large, and that he and his son had to reduce them according to a scale given by Jamieson. They were splendidly drawn, and highly emblazoned; and, to use Neele's own words, "seemed to be foreign monkish charts." The picturing of the originals was copied very carefully; and one of the artists who coloured the maps being questioned why he patched the buskin of Bootes, replied that he merely followed copy. Joshua ix. 5: "And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry mouldy." There is certainly no direct proof that Jamieson copied these plates of the Grand Master of France; but from the facts related, it seems more than probable that such was the case.

Bible. If, for instance, Jacob were pictured with a ladder, the figure would not be Jacob, and would be bereft of all clerical application, and yet Jacob dreamed about a ladder. So if mythological Neptune (or Aquarius)



Montfaucon, plate 117,  
vol. i.

were represented with a bow and arrow, the old gentleman would appear very ridiculous, but as love assumes all disguises it would be perfectly consistent to picture Cupid with either a ladder or a bow and arrow, or even with old Neptune's trident, or pitcher of water. Although Cruden may say Christ is "a ladder," and "a brazen serpent," still it would not agree with our ideas of consistency to see the Saviour mounted on a ladder, or to see him with a brazen serpent or a trident, and yet one of his names is Moses. Even were the bright luminary the moon to be placed behind the head of the Saviour it would not merit classical approbation, and it certainly would be heterodox to place the sun behind the virgin's head. Consistency requires the halo or sun's rays for the male, and the crescent new moon, or the disc or full moon, for the virgin queen of heaven.

Numbers xxi. 9.—And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

be placed behind the head of the Saviour it would not merit classical approbation, and it certainly would be heterodox to place the sun behind the virgin's head. Consistency requires the halo or sun's rays for the male, and the crescent new moon, or the disc or full moon, for the virgin queen of heaven.

## CONSTRUCTION OF THE MEDIAN AND PERSIAN LAWS.

*Job xxxviii. 31, 32.—Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?*

THE zodiac may be termed the matrix of theoretical astronomy and speculative masonry. As these sciences became lost, the true value and meaning of the mystic belt became unknown, and the zodiac was, and still is, claimed by jugglers, necromancers, and conjurers. In the East and in Egypt are many cities now in ruins that are believed to have flourished thousands of years past. Among these ancient ruins are celestial records, so proved to be celestial in consequence of their furnishing zodiacs. Mexico claims antiquity long prior to the imaginary or clerical discovery of America; the ruins of Mexico furnish zodiacs. The Budhists fancy themselves the progenitors of the human race, and they produce the zodiac; so indeed do all civilized ancient nations. With very trifling variation the figures of the twelve signs are found to be the same among all people, and during all generations; does this not argue that formerly there must have been a prevailing universal astronomical knowledge? which knowledge is unknown to this generation?

The word zodiac is of Greek derivation, and is so called "on account of the living creatures that are imagined to be in it."<sup>1</sup> The living things are the Hebers, or the ever-wandering planets, personated as living Gods.

The Book of Job, the modern learned consider to have been written at about the same period as Genesis.

<sup>1</sup> All dictionary authority will be from Bailey, as he appears to have been versed in various mystic knowledge, respecting which modern lexicographers appear to be altogether ignorant. (1731 Ed.)

(See the polyglott and other Bibles.) Moses and Job were cotemporaries, and Greek and Latin must have been known in their times. The Greek word zodiac does not appear in the Bible, but Job mentions Mazzaroth, which is the Chaldee name of the twelve signs. The position of Job in the heavens will be discovered to be at that point on the circle where Attica or ancient Athens was founded 1556 before Christ. As the Book of Genesis was written 1491 before Christ, it consequently follows that the language of ancient Athens, or Greek, must have been known sixty-five years before Genesis. Job not only mentions the Chaldee word Mazzaroth, but he likewise mentions the Pleiades, Orion, and Arcturus. Pleiades, Orion, and Arcturus are of Greek derivation, and these names are well known to modern astronomers.

The following zodiacs are, the Budhist (taken from Upham's "History of Budhism"), the Egyptian (from "Edipi Ægyptiici," Kircher)—the Hebrew, Latin, and English (from the ordinary almanacks).

BUDHIST.	EGYPTIAN.	HEBREW.	LATIN.	ENGLISH.
Meesa	Aman	Nisan	Aries	Ram
Wrasaba	Apis	Iyar	Taurus	Bull
Mituna	Her and Apol	Sivan	Gemini	Twins
Kataka	Hermanubis	Thamuz	Cancer	Crab
Sinha	Momphto	Abh	Leo	Lion
Cannai	Isis	Elul	Virgo	Virgin
Tulaw	Omphta	Tishree	Libra	Balance
Wroshika	Typhon	Heshvan	Scorpio	Scorpion
Danu	Nephte	Kislew	Sagittarius	Bowman
Merkere	Anubis	Tebet	Capricornus	Deer
Cumbo	Canobus	Sebat	Aquarius	Waterpot
Meene	Ichton	Adar	Pisces	Fishes

The zodiac or twelve signs claims the celestial belt, known as the ecliptic or the circle, through which the sun appears to perform its course during the year. The circle is of 360 degrees, and the twelve signs according to astronomers have each 30 degrees. The year is of 365 days, and modern astronomers have strangely jammed these 365 days on to the ecliptic circle of 360 degrees. The ancients managed differently. At the termination of the solar year, when *sol statio* rendered that glorious object

\* *Bailey's Dict.*\*



all but motionless, they struck out five days from the calendrical year, and so made the yearly circle 360 days, that is a day to a degree; the five days struck out were given to folly and festivity, and were *dies non*, or the Saturnalia. The solstice ought to be, and masonically it is, on the 31st December; then after five irregular steps or degrees is the 6th of January, the Epiphany and the birth of the Sun of righteousness.

The Egyptians, the Budhists, and the Jews, and other nations of ancient date, had years of six months. The Jews to this day call their years the sacred and the civil. The sacred commences in Nisan, which is Aries or vernal equinox; the civil year begins in Tishree or Libra, at the autumnal equinox. It may be as well to observe that this is in accordance with modern theory. But when the sun is in Aries at the vernal equinox, the earth is in Libra or Tishree. Then one-half the earth is shone upon by the sun of Aries, the other half illumined by the celestial host of Libra—day and night co-existing—the Christian and Hebraic divisions. (See Creation.) The six first months from Aries is daylight at the north pole, and then comes darkness for six months—summer and winter. On the equator there are two summers and two winters. When Europeans reckon the sun to be crossing the line at the equinox, then of course the sun must be vertical at the equator, and there it must be mid-summer. Then the sun advancing to the extreme of the northern tropic Cancer, it is mid-winter at the equator. The second winter at the equator must be when the sun is at the solstice in the southern tropic sign Capricornus. The sun crosses the line at the vernal equinox in the 1st degree of *moveable* or astronomical Aries, and consequently the sun crosses the line in the 1st degree of *moveable* Libra at the autumnal equinox. Astro-masons were not governed by astronomical signs, but pictured signs ruled their laws, which, consequently, never altered, inasmuch as the stars, with which they were formed or identified and pictured, always remained at their relative distances from each other. Astro-masons began their year at the point on the circle which should be solstitial, or at the termination of the year; they also began their year at a point which should be vernal equinox. By mystically closing 90 degrees on the circle, the equinox of the

northern nations becomes, what in fact it really is, the mid-summer of the equator. In other words, closing 90 degrees or three astronomical signs, the solstitial and equinoxial points become united, and are one and the same. Accordingly, as there are 90 days or degrees in January, February, and March, the 1st April and the 1st January will be the same point on the circle.\* This union of equinox and solstice is, however, not a general rule, but very frequently used by the mystic writers. By laws hereafter to be described, the 1st degree of pictured Aries becomes the 1st of January, and the Easter-day or Sun-day opening of the year by closing the 90 days becomes the Epiphany, or the birthday of the "Sun of righteousness." (See the Gospel of the Epiphany.†) In this manner Easter-day would be fixed like the Epiphany; but Easter-day is a variable festival, denoting the sun rising at the equinox; and the Eastern equinox for many ages has been a *Sunday* festival. If it were fixed at 90 degrees or days from Epiphany, the Easter *Sunday* might take place on *Moonday* or any other day in the week. The Easter festival was intended to celebrate both the sun and moon at their Easter rising, and now Easter-day is the first Sunday after the full moon at the vernal equinox. It will be hereafter explained that at the Convocation of Nice, when the astronomical laws were arranged, not only the sun and moon, but all the planets, were in conjunction in the first degree of Aries.

There are twelve zodiacal signs, twelve tribes, and twelve apostles; and deducting those festivals that are dedicated to the Saviour and His mother, there are twenty-two fixed feast days of the Established Church. The tribes, generally, are mystically arranged, and mystically are they brought forth in the Sacred Writings. It was not intended that they should be understood excepting by the initiated. In the 13th of Numbers, the twelve tribes are introduced in their successional order, commencing with Reuben and ending with Gad. Looking at the zodiac given by Upham in his "History of Budhism," it will be seen that the centre picture is

\* April is from *aperio*, "I open," and the sun then opened the equinoxial year.

† The *dies non* at the Solstice gave the Saturnalia. The *dies non* at the Equinox gave the Carnival.



\* The colures are represented by lines on the Celestial charts purporting to divide the heavens into four portions.

the Sun, around which are the twelve zodiacal signs, pictured much the same as in our ordinary celestial charts in Europe. A perpendicular line drawn through the centre of the sun's face would indicate a solstitial colure;† that colure in the north would be between Aries and Taurus, and in the south, between Libra and Scorpio. The equinoxial divisions or colures would be between Capricornus and Aquarius in the East, and between Cancer and Leo in the west. Those who have voyaged from northern to southern climates know well where Neptune is to be met with; he has charge of the line, or equinoxial colure. Aquarius is also Neptune, and his dwelling is where the sun rises at the equinox, or is saved from, or drawn out of the water; in other words, Aquarius is the Hebrew Moses. All the tribes carried banners, on

Numb. i. 52.—And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

ii. 2.—Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

† p. 40

‡ Gen. xlix. 3, 4

§ Jamieson, p. 50

¶ Numb. ii. 31

‡ Gen. xlix. 16

which were pictured the signs of the zodiac. Place the tribes on a circle with the twelve zodiacal signs, giving Reuben to Aquarius. (See *Frontispiece*.) Jamieson, in his celestial Atlas, says,‡ “Aquarius has been allotted to the tribe of Reuben, on whose standard are painted waving lines indicative of water.” Waving lines ☉ are the type of astronomical Aquarius. In Numbers xiii. Reuben is the first-named tribe. “Reuben, thou art my first-born, my might, and the beginning of my strength.” “Unstable as water,”‡ &c. The beginning of strength is when at the line, or equinox, the sun rises from the water; and there is Aquarius or Reuben. The next tribe to Reuben in Numbers is Simeon, and Pisces is the next sign to Aquarius; and “Pisces are allotted to Simeon by those gentlemen who have distributed the signs of the zodiac among the Hebrew chiefs.”‡ Following the order of succession according to Numbers, Dan claims Libra, the last sign before the solstitial colure. “The tribe of Dan shall go hindmost with their standard,”‡ and “Dan shall judge his people, as one of the tribes of Israel.”‡ Dan means “judgment,” and the Libra are symbols of justice. Following Dan is Asher, claiming Scorpio; then comes Naphtali, or the sign Sagittarius; and lastly Gad, or Capricornus. Aries is solstitial, as pictured in

the zodiac, but deducting the 90 degrees it becomes equinoxial. The pictured Aries was, and the type of Aries (♈) still is, “*Princeps signorum et ductor exercitus zodiaci.*” “And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies.”‡ “In the first place went the standard of the camp of the children of Judah according to their armies.”‡ Aries is the Hebrew Nisan, which means “standard.” Judah by closing 90 degrees covers Capricornus, or Gad; so, among the Hebrew leaders, Aries was the standard of Gad.‡ When Aries falls on Capricornus or Gad, then Reuben or Aquarius proceeds to the south in Scorpio. “And on the south side shall be the standard of Reuben.”‡ In Scorpio is Jacob, the father of the twelve tribes, and by law Virgo is with Jacob, her husband; hence the meaning of Reuben defiling his father's bed. Ephraim the Astrolabe places on the Gemini, and the twins by the laws become the west; and “on the west side shall be the standard of the camp of Ephraim.”‡

The sun being the most glorious object in visible creation, it has been placed behind the head of the Saviour; indeed the sun is the saviour of our world's nature, for did he not visit us at his appointed seasons, all nature would terminate as far as man is concerned; it is therefore not surprising that the apparent movements of the sun should correspond with the performances of the Saviour of men. The tribes having become possessed of the zodiac, the twelve apostles were obliged to be denoted by other heavenly attributes, to show their celestial application, each apostle, however, claiming position in accordance with the zodiacal signs. According to the zodiac, Asher is the first tribe, and Scorpio the first sign from the solstitial colure, and Peter the first apostle. According to the succession set forth in the Common Prayer Book, place the apostles on a circle outside the tribes, beginning with Simon, who is called Peter,‡ and (following them

‡ Numb. ii. 2, 3

‡ Numb. x. 14

‡ Jamieson, 35

‡ Numb. ii. 10

‡ Numb. ii. 18

‡ Matt. x. 2

Rev. xxi. 14.—And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

of 1751) the last will be Judas Iscariot with the hindermost tribe of Dan.

c

The immoveable feasts of the Established Church, deducting, as mentioned, those relating to the Saviour and his mother, are twenty-two in number. Place them on the Astrolabe on a circle outside the apostles, two feasts for each of the eleven signs. As there were twelve apostles, so ought there to be twenty-four corresponding feasts or hours; but as one tribe was lacking, and one apostle destroyed, only eleven remained. The Libra (Judas) would point to the sign that should be vacant according to the Christian Church, but the Jews did not count the priesthood tribe of Levi or Aquarius, therefore let Aquarius be vacated; the reason for so doing will be presently demonstrated. The circumcision, the first festival of the year, is fixed for the first of January. Cruden says the word is derived from *circumcidere*, to cut all round, and the circle of the year is cut all round at a point between the 31st December and the 1st of January. The circumcision relates indirectly to the Saviour, and should not be reckoned, and its place on the astrolabe is filled by "Holy Innocents," and there commences Antinous, the Holy Innocent, personified and symbolized and circumcised. The next festival is the Epiphany, already described.

The ritual services of the Established Church for *Sun* days have been mystically arranged; the Gospel, for instance, of Christmas-day, the 25th December, has no reference to the birth of the Saviour, whereas on the Epiphany, or old Christmas-day, the Gospel relates the birth of Christ, as recorded by Matthew. From the Epiphany to Easter is, as described, 90 degrees, or one quarter of the year. From the eastern or equinoxial resurrection of the sun to the solstice is another quarter. From the second ascension or solstice to the autumnal equinox is the third quarter, Trinity. The sun setting at the equinox, there follow twenty-five blank *Sun* days, during which time the sun remains under the equinoxial colure—the 25 sun days, with Trinity sun day giving 26, half the yearly circle.

The twelve signs of the tribes are variously and mystically recorded in the Sacred Writings. A learned abbé says, "The twelve sceptres of Jacob signify the twelve tribes of the Israelites; and to denote the tribe of Levi or the tribe of Judah, they could say no otherwise than

the sceptre of Levi—the staff of Juda."\* When Elisha, which means "God that saves," or the sun, is represented as ploughing with twelve yoke of oxen before him, all that is intended is to point out personated Elisha, and at that point must be a plough, and the full zodiac, or twelve yoke of oxen, one yoke for each sign. In like manner twelve cakes on an altar; that is, one altar and twelve signs. The following are a few of the texts where the full zodiac is mystically symbolized:—

Oxen . . . 1 Kings xix. 19.	Rods . . . Numb. xvii. 2.
Oxen . . . Numb. vii. 3.	Pillars . . . Exod. xxiv. 4.
Oxen . . . Numb. vii. 87.	Gates . . . Rev. xxi. 12, 21.
Oxen . . . 1 Kings vii. 25.	Signs . . . Job xxxviii. 32.
Oxen . . . Jer. lii. 20.	Men . . . Deut. i. 23.
Lions . . . 1 Kings x. 20.	Men . . . Josh. iii. 12.
Wells . . . Exod. xv. 27.	Men . . . Josh. iv. 4.
Altars . . . 1 Kings xviii. 31, 32.	Princes . . . Gen. xvii. 20.
Cakes . . . Lev. xxiv. 5, 6.	Sons . . . Gen. xxxv. 22.
Spoons . . . Numb. vii. 84.	Tribes . . . Ezek. xlvi. 13.
Bowls . . . Numb. vii. 84.	Apostles . . . Rev. xxi. 14.
Stones . . . Exod. xxviii. 21.	Officers . . . 1 Kings iv. 7.

It is generally considered that there is only one zodiac, namely, the full one of twelve signs; but if that were the case there would be no astral masonry, no celestial mysteries, because, as observed, the stars forming constellations being always equidistant, there could be no combinations; but if one tribe is lacking, or one apostle is got rid of, then the mystic belt must consist of eleven pictured signs. And here it will be necessary to explain in what manner a tribe or sign is expunged from the annual circle. Pictured Sagittarius claims  $\mathcal{R}$  270, the winter solstitial colure, but at the point  $\mathcal{R}$  270 on the ecliptic, is in all celestial maps, ancient and modern, the astronomical type of Capricornus  $\text{♑}$ , the goat. At  $\mathcal{R}$  300 begins the pictured goat, and at that point on the ecliptic is the astronomical type of Aquarius  $\text{♒}$ . Pictured Aquarius commences at  $\mathcal{R}$  311, so that actually there are only eleven degrees allotted to pictured Capricornus—or astronomical Aquarius—not even half an astronomical sign. At  $\mathcal{R}$  330 in pictured Aquarius is the astronomical type of Pisces, and 30 degrees more gives 360, the termination of the solar year, and the first degree of Aries. In rising from the winter colure at 270

\* Abbé Pluche, History of the Heavens, vol. 1, p. 188.

to the equinox at 360 are 90 degrees, or three astronomical signs, each of 30 degrees, ♈ ☊ and ♋. At the same time there are four pictured signs or tribes from the winter colure, 270, to the termination of the year, or to the astronomical starting point of Aries, namely, ♄ ♃ ♂ ♋. One sign or pictured tribe must therefore be got rid of, or destroyed, or lacking, to allow the pictured signs to correspond with the astronomical signs. The sign Aquarius, or Neptune, or Moshua, or Budha, allotted to the priesthood of old as described, was not counted; Matthew, as seen, claims the tribe of Levi!

Tribe lacking Judges xxi. 2, 3.	Year . . . 1 Kings vi. 38.
Sons . . . Gen. xxxii. 22.	Pieces silver. Judges xvi. 5.
Stars . . . Gen. xxxvii. 9.	Apostles. . . Matt. xxviii. 16.
Curtains . . . Exod. xxvi. 7, 8.	Apostles. . . Mark xvi. 14.
Curtains . . . Exod. xxxvi. 14, 16.	Apostles. . . Luke xxiv. 33.
Days . . . Deut. i. 2.	Apostles. . . Acts i. 26.

As the full zodiac of twelve signs gives 360 degrees, so a zodiac of eleven solar signs must give 330 degrees. An implement called the triple tau, belonging to the Royal Arch Companions, is required to cancel, or curtain, or cover one sign from the twelve.

The following passages authorize a zodiac of ten signs:—

Brethren . . . Gen. xlii. 3.	Acres . . . Isaiah v. 10.
Curtains . . . Exod. xxvi. 1, 3.	Israel . . . Amos v. 3.
Women . . . Lev. xxvi. 26.	Jews . . . Zech. viii. 23.
Manasseh . . . Josh. xxi. 5.	Virgins . . . Matt. xxv. 1.
Men . . . Judges vi. 27.	Tribes . . . 1 Kings xi. 31.
Men . . . Ruth iv. 1, 2.	Tribes . . . 1 Kings xi. 35.
Cheeses . . . 1 Sam. xvii. 17, 18.	Loaves . . . 1 Kings xiv. 3.
Concubines . . . 2 Sam. xx. 3.	One in ten. . . Neh. xi. 1.
Parts . . . 2 Sam. xix. 43.	Month . . . Esther ii. 16.
Candlesticks 2 Chron. iv. 7.	Kings . . . Rev. xvii. 12.
Ten & twelve Ezra viii. 24.	Pounds . . . Luke xix. 16.
Sons . . . Esther ix. 10.	Cities . . . Luke xix. 17.

The double triangles of the Royal Arch Masons close two signs or 60 degrees, thus reducing the zodiac to ten signs or months—the Roman year of 300 degrees. The year was, and mystically now is, of ten months. January the first, September the seventh, October the eighth, November the ninth, and December the tenth. On the Astrolabe will presently be placed the Roman letters. Rome means “strength,” or “power,” and denotes the sun in his ascendancy.

The following texts authorize a zodiac of nine signs, by the reduction of three from the twelve:—

Moses hidden. Exod. ii. 2.	Months . . . 2 Sam. vi. 11.
Moses hidden. Heb. xi. 23.	Years . . . Deut. xiv. 28.
Months . . . Gen. xxxviii. 24.	Years . . . 1 Kings xv. 2.
Cities . . . Deut. iv. 41.	Months . . . 2 Sam. xxiv. 13.
Men . . . 1 Sam. x. 3.	

The masonic square will close three signs, or one-fourth the circle, leaving a zodiac of nine signs or 270 degrees. This, in other words, is the junction of the equinox and solstice already described.

The following authorities will constitute a zodiac of eight signs:—

Seed . . . Gen. xlvii. 24.	Months . . . John iv. 35.
Barrels . . . 1 Kings xviii. 33.	Days . . . Gen. xvii. 12.
Leprous . . . 2 Kings vii. 3.	Years . . . 2 Kings xxii. 1.
Altars . . . Ezek. xlili. 15.	Bread . . . Eccles. xi. 1, 2.
Chariots . . . Zech. vi. 1.	Days . . . Luke ix. 28.
Days . . . Judges xi. 40.	Days . . . John xx. 26.

The masonic triangle will close four signs, one-third of the circle.

Here are authorities for the nine and a half, the two and a half, and the half sign:—

Tribes . . . Numb. xxxiv. 13.	Cubits . . . Gen. vii. 20.
Tribes . . . Numb. xxxiv. 15.	Pieces silver Hosea iii. 2.
Tribes . . . Josh. iv. 12.	Day . . . 1 Kings xii. 32, 33.
Tribes . . . Josh. xii. 6.	Days . . . Gal. i. 18.
Tribes . . . Josh. xiii. 7, 8.	Acre . . . 1 Sam. xiv. 14.
Tribes . . . Josh. xiv. 2, 3.	Curtain . . . Exod. xxvi. 12.
Tribes . . . Josh. xviii. 7.	Furlongs . . . John xi. 18.
Tribes . . . Josh. xxii. 10.	

“Some Hebrew critics assign Sagittarius to the half tribe of Manasseh.”† Next to Sagittarius is Gad, or Capricornus; then Reuben. Jordan and Jericho will be determined at  $\mathcal{R}$  286—two and a half tribes are 75 degrees,

† Jamieson, p. 46

which added to  $\mathcal{R}$  286 gives  $\mathcal{R}$  361 sun-rise in the first degree of Aries. The half-tribe can be added to any full tribe, accordingly

here are the following zodiacs with their complements:—

Zodiacs.	Complements.
12 Signs . . . 360 degrees	
11½ " . . . 345 " . . . half sign . . . 15 degrees.	
11 " . . . 330 " . . . one sign . . . 30 "	
10½ " . . . 315 " . . . one and half . . . 45 "	
10 " . . . 300 " . . . two signs . . . 60 "	
9½ " . . . 285 " . . . two and half . . . 75 "	
9 " . . . 270 " . . . three signs . . . 90 "	
8½ " . . . 255 " . . . three and half . . . 105 "	
8 " . . . 240 " . . . four signs . . . 120 "	
7½ " . . . 225 " . . . four and half . . . 135 "	

In accordance with these complements are framed the laws of the Medes and Persians.

Prov. xxii. 28.—*Remove not the ancient landmark, which thy fathers have set.*

In all celestial maps, ancient and modern, the type of the astronomical sign Aries ♈ is placed on the preceding pictured sign Pisces; and the type of Pisces ♋, on the preceding pictured sign Aquarius, and so on throughout the whole circle of the ecliptic. Thus the zodiac with one sign covered is mystically of eleven signs, and yet at the same time twelve.

The pictured Sagittarius is the month January, and  $\mathcal{R}$  281 is a point on the ecliptic between the 31st December and the 1st of January.  $\mathcal{R}$  286 is a point denoting the 6th January old Christmas-day, as also the Epiphany, and  $\mathcal{R}$  291 is a point denoting the 11th of January, old New Year's day. There are three entrances to the Temple of Janus, and mythology tells of four, the fourth always closed. There are four gates in Sagittarius or January, and by progression 296 would be the fourth, and from 281 to

Exod. xxvi. 12.—And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the backside of the tabernacle.

296 are 15 degrees, or half a sign, and this is the half tribe

of Manasseh, which is closed, or not counted. Ophiuchus vel  $\mathcal{A}$ Esculapius is at all times wrestling with a serpent, the symbol of Eternity. Ophiuchus personates

old Israel, and the name Israel means "one that wrestles with God." The Astrolabe gives James or Jacob to Sagittarius. Ophiuchus is in Scorpio. Astronomers place Sagittarius on Scorpio, consequently, Jacob must be with

the wrestler, and the signs Sagittarius and Scorpio, become one and the same.

Gen. xxxii. 24, 25.—And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

The denoting star personating Israel is "Alhague" at

$\mathcal{R}$  261 which, with the sign of Sagittarius overlapping, would be  $\mathcal{R}$  291 of Sagittarius, and there to this day is Jacob's thigh out of joint, in the pictured sign, the 1st January (Old Style).

The gate of the outward sanctuary that looketh toward the east; and it was shut.

Ezek. xliv. 1, 2.—Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

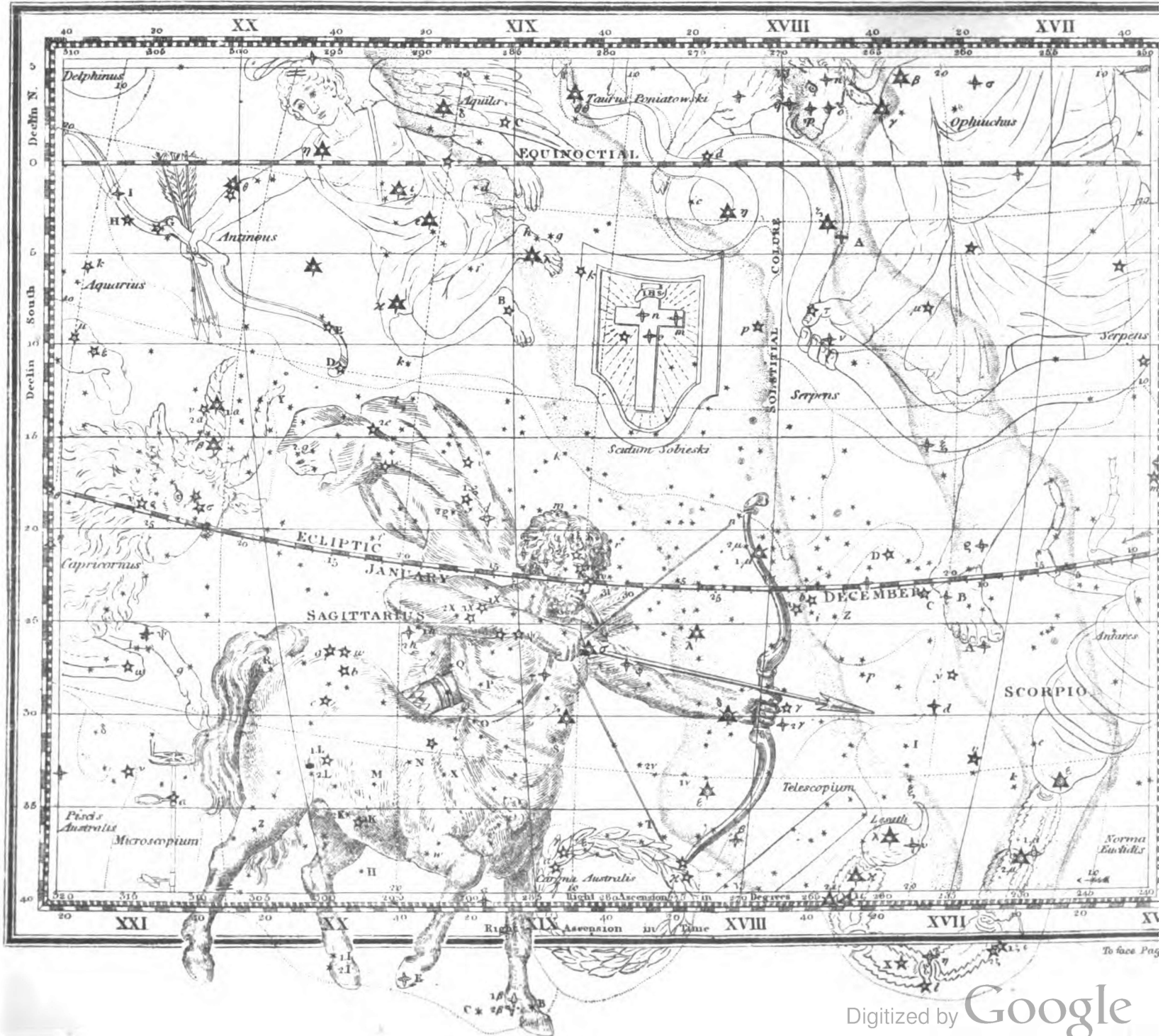
Jacob, or old New Year's day; this gate is to be shut, and not opened, and no man shall enter in by it. In other words, old New Year's day is to be closed, so that the gates at 281 and 286 alone remain open.

The shutting of this gate of Jacob is allegorically illustrated. Jacob, Israel (as just explained) is Alhague at  $\mathcal{R}$  261, and Algothi of Hercules is at  $\mathcal{R}$  256.

Hercules with the lion's skin "is all over like an hairy garment," and is Esau. Hercules or Hiram always dies on the 31st December,  $\mathcal{R}$  281. When about to die, what profit was the birthright to him? And Esau swore on the centre of the altar at  $\mathcal{R}$  256, and sold the point on the circle at  $\mathcal{R}$  256 to Jacob. So Jacob of  $\mathcal{R}$  261 claims  $\mathcal{R}$  256, and Esau of  $\mathcal{R}$  256 is reduced to  $\mathcal{R}$  251.

Gen. xxv. 31—33.—And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

Cyrus means "belly," and Algenib is the brilliant or prince star of Perseus, and is in the belly of the constellation. By the laws the constellation of Persis opens at the third gate,  $\mathcal{R}$  291, New Year's day (Old Style). The Prince Algenib opens the year at the Epiphany  $\mathcal{R}$  286, and the



adamantine sword of the Persian opens the year at  $\mathcal{R}$  281 the 1st of January.

*Isa. xlv. 1.*—Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.

*Prov. xxvi. 14.*—The door turneth upon his hinges, so the slothful upon his bed.

*Ezek. xli. 9.*—And the breadth of the door ten cubits; and the sides of the door five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

cubits, that is from  $\mathcal{R}$  281 to  $\mathcal{R}$  291, or 5 cubits on either side of the Persian lawgiver.\* The sign of Aries claims Perseus, and the sign Libra is the Hebrew  $\aleph$ , med meaning a measure. Libra is the tribe Dan, and med-dan means "measure of judgment;" and the scales, as described, are the symbols of judgment. Median has the same signification. Aries from sunrise rules the day; Libra from sunset rules the night. Aries as described is the Hebrew Nisan, and Libra is the Hebrew Tishree. The Persian lawgiver, Algenib of Aries, the Median lawgiver, Chemali of Libra, between them claim the kingdoms of the world, or solar

*Daniel v. 5, 28.*—In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

PERES; Thy kingdom is divided, and given to the Medes and Persians.

$\mathcal{R}$  286.) The sun-king from the ecliptic could see the part of the hand that wrote. The laws place a wall candlestick at  $\mathcal{R}$  286. Algenib claiming his three gates or entrances  $\mathcal{R}$  281,  $\mathcal{R}$  286, and  $\mathcal{R}$  291, Chemali, precisely opposite, must claim his three gates or entrances; and there is Genubi at  $\mathcal{R}$  101, Chemali at  $\mathcal{R}$  106, and Moloch or Kronos at  $\mathcal{R}$  111.†

The year opens solstitially and equinoxially at  $\mathcal{R}$  281, the point is therefore the Alpha and Omega. The point  $\mathcal{R}$  281 is applicable only to the natural year, because

\* Old charts give small squares or cubits of one degree each, on either side of the ecliptic; these squares extend to eight degrees from the ecliptic, so as to enclose the courses of the planets. Any wanderer could be readily discovered if the number of the cubit of the sign were stated where he then domiciled. There are other allegorical cubits, but those of the square degree is the ordinary measurement.

circle. (See the fingers of the man's hand in the plaister of the wall (*lactea*), under the circular wall, the equator, at

the lunar circle consists of 52 weeks or 364 days, consequently lunar time begins at  $\mathcal{R}$  282. It is therefore necessary in framing the laws to give the solar and lunar points for each law, thus  $\mathcal{R}$  281-2, and  $\mathcal{R}$  286-7, and so on throughout the circle. As stated, the laws are framed in accordance with the complements of the reduced zodiacal signs. The first reduction or "part" is the half curtain, or half tribe of Manasseh, or 15 degrees from  $\mathcal{R}$  281-2 to  $\mathcal{R}$  296-7. The intermediate space cancelled, or covered or lapped over so that  $\mathcal{R}$  296-7 becomes the same point as  $\mathcal{R}$  281-2, and consequently is either the solstitial or the equinoxial point, whichever may be required in interpreting the mysteries. The second gate,  $\mathcal{R}$  286, has for half tribe  $\mathcal{R}$  301-2. The third gate, as witnessed, is ordered to be shut, and it shuts upon  $\mathcal{R}$  286. Strange, however, that for more distant points the gate  $\mathcal{R}$  291-2 requires to be open in order to produce the laws. Thus one and half signs from  $\mathcal{R}$  291 give  $\mathcal{R}$  336, and two signs from  $\mathcal{R}$  291 give  $\mathcal{R}$  351, &c. Next to half signs come full signs of 30 degrees. Thus  $\mathcal{R}$  281-2 becomes  $\mathcal{R}$  311-2, and  $\mathcal{R}$  286-7 becomes  $\mathcal{R}$  316-7, and so forth. It is not every point that can be enumerated by complements of reduced zodiacs that constitute law points on the astrolabe. The omissions seem to be somewhat arbitrary: reference therefore had better be made to the Index to the laws,‡ the points there enumerated having had their correctness tested by very numerous applications. (See also Astrolabe, *frontispiece*.) Having all the points marked in consecutive order on the Astrolabe, outside the circle of the Church Feasts, give to each point a letter alphabetically commencing with Roman A for  $\mathcal{R}$  281, the 1st of January, Roman B for  $\mathcal{R}$  286, C for  $\mathcal{R}$  291, and so on. The alphabet becomes exhausted, and then comes the solstitial colure. The Roman Z is the Hebrew  $\aleph$ , tau. The Hebrew harpist is the Egyptian Apollo. The 119th Psalm of David is dedicated to the Hebrew Alphabet, and the following fifteen psalms are called "songs of degrees of David."\* Fifteen degrees from the summer colure is 105, and from the centre of the semi-ecliptic at  $\mathcal{R}$  106 is David the Egyptian Apollo,

\* The 120th to the 134th Psalms of David, inclusive, were called "Songs of the stars." See Liturgies of England of 1549. 4to. British Museum.

‡ Pages 3 and 4, Median and Persian Laws

† See Psalm xxiv. 7, 9, 10.



or the sun ; and consequently, in the laws, 106 (Apollo) has always the solar symbol ☉. The 15 *degrees* are denoted by 1°, 5°, 10°, the 15 degree points. The sun setting with Chemali of Libra at *ÆR* 106 evening follows. Arabia means evening, and the Arabic letters follow, and this alphabet becomes exhausted at the last point of the year, when again the Roman year is opened and regenerated *ad infinitum*. The two alphabets give 52 points on the circle—the number of weeks of the year, the 15 degree points, 1°, 5°, 10°, to ☉ of David,—in all 56 points available for mystic purposes, leaving 304 points on the circle valueless!

The Astrolabe is now perfect, with its tribes, apostles, and Church Festivals ; all in order, and governed by the mystic points which constitute the Median and Persian laws ; but without symbols by which the allegories can be interpreted, the Astrolabe is perfectly unmeaning. To obtain the necessary symbols, application must be made to the heavens, and hemispherical charts of the northern and southern heavens must be procured. From the centre of the equator, or south pole of these plates,<sup>1</sup> draw a thread to each point marked on the Astrolabe ; enumerate in a table each and every object through which the thread passes. As each point is perfected in the southern hemisphere, continue the measuring in the northern hemisphere, terminating at the north pole of the equator.

Example :—Supposing the thread to be placed as directed to the point 281 in the southern plate, the first object from the centre is what is now called a quadrant, but some might consider it a fan : in the table of the laws insert both quadrant and fan, for no one can say whether both may not be required. Rising, the thread passes through the tail of a large bird. It is called a peacock, but it will serve for an ostrich ; being a male bird, it is a cock. Catalogue the three names, bearing in mind that the point 281 only governs the tail-feathers of the bird. Then rising, there is a figure astronomers now please to call a telescope—some may think it a vial—others might consider it to be a roll or scroll with a label attached ; and it is very like a swivel or cannon, and if so, the thread passes over the point at which would be the touch-hole. Then follows a wreathed crown—it may be of laurel, olive, or vine. A white horse is next, Sagittarius

the thread cuts a star under the heart or the left breast ; above is the right hand under the throat ; in the hand is a bow-string and arrow ; on the knuckle of the first finger is a star named *sigma*, a seal or signet. Above, on the ecliptic, is the man's head, the eyes blinded by the solar circle, and the mouth just under the ecliptic. Leaving Sagittarius, Scutum Sobieski comes next ; it is the red cross and shield, and there is the sole of the foot of Antinous. There is lactea on the equator—this is dust, smoke, &c. &c., and here terminates the meridian of 281 in the southern hemisphere : proceed, therefore, to the northern hemisphere. The first object represented at 281 in the north is the tip of the eagle's wing, then the tail of Serpens ; next, a bull's, cow's, or calf's foot and tail. Then comes the tail of the eagle Aquila. Ramus pomifer follows : the thread cuts the last apple on the branch ; and here it may as well be noticed that the word "apple" formerly signified "all sorts of round fruit, both of trees and shrubs."<sup>1</sup> Above Ramus is a lyre, or Welsh harp, the thread passing through the instrument, striking the string at "δ." The neck of Draco and the tail of the Little Bear terminate the whole of the symbols that can be obtained at the first gate or entrance on the 1st of January.

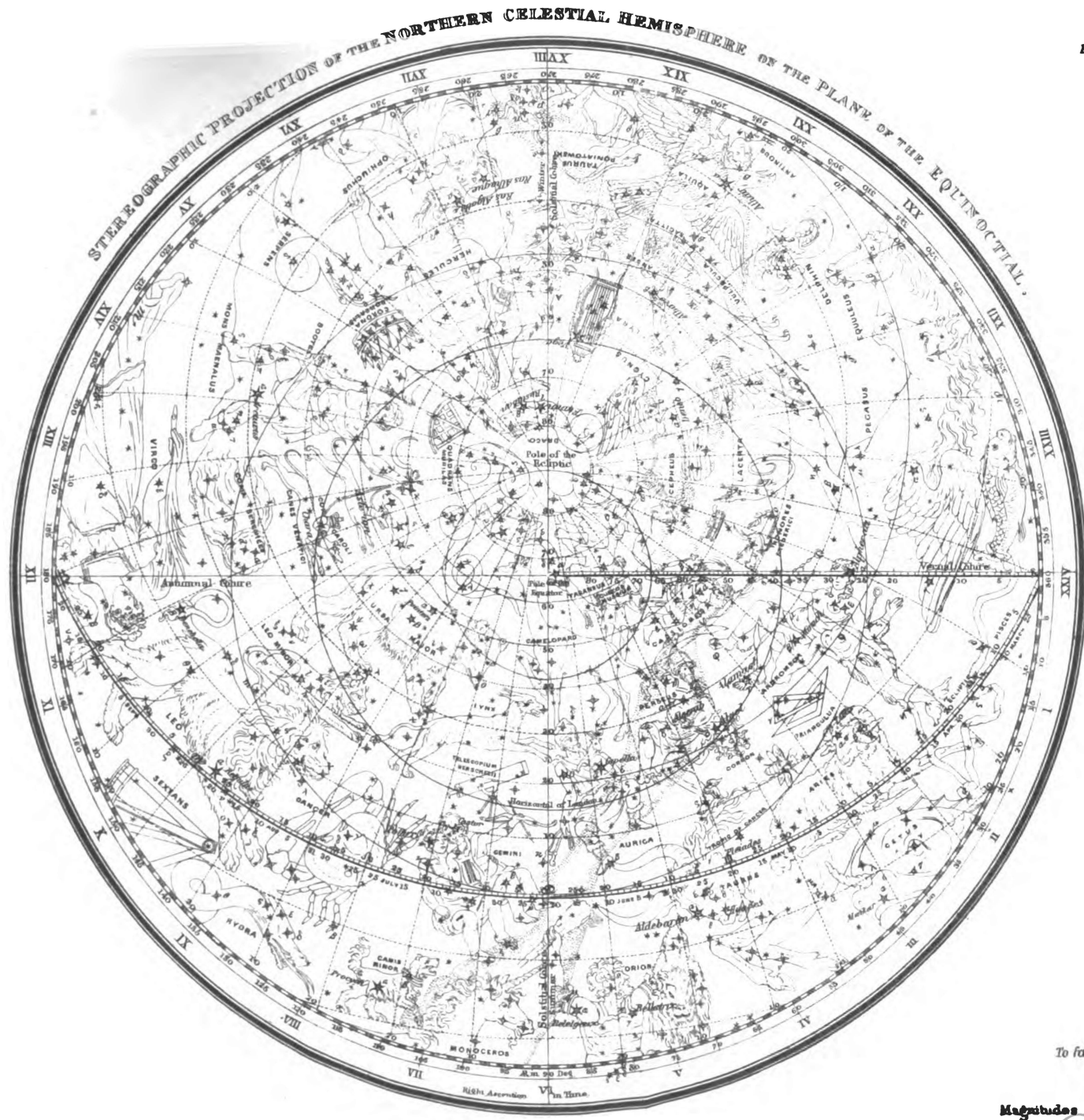
Another example, comprehending the symbols that are at the point F 311 :—Commencing as before, the first object is the quadrant, or fan. Next, the cock's neck, mystically placed where otherwise the phallus of Indus, or Pan, would be visible. This peacock denotes "*virilis magnitudinum*" of Pan, the Greek name of the sign Capricornus. Next above is an old-fashioned lamp, and then comes the shoulder of a mystic goat with a fish's tail, which is Capricornus, or the Greek Pan. Then comes the left hand of Aquarius, or the Greek Neptune or Hebrew Moses. In his hand is the celebrated rod : it is the 24-inch gauge of masons, and on it are marked or notched the twenty-four hours. The present name is Norma Nilotica. There are stars denoting a trident, but the trident has been stolen for Britannia. The fore-finger of this celebrated hand is void of flesh. In the northern hemisphere there is a dolphin, a fox's tail, then a swan's body—the thread passing the part of the bird from whence eggs would be

<sup>1</sup> Bailey's Dict.

<sup>1</sup> Jamieson's







To face Page 15.

forthcoming. Above all is the right arm of Jupiter exalted. As shown, the point F 311 becomes A 281: thus closing one sign, or 30 degrees, and rendering the zodiac to eleven signs, or 330 degrees. The semi-diameters are taken from the poles of the equator, without being otherwise denoted. Apollo and Hercules of the Gemini are exceptions: these symbolize the sun, and therefore claim the centres of the ecliptic as well as the centre of the equator.

Apollo	Alpha of Gemini	from centre of semi-ecliptic	is at	AR 106
Do.	do.	do.	pole of ecliptic	„ AR 107
Do.	do.	do.	do. equator	„ AR 110
Hercules	Beta of Gemini	from ecliptic pole	„	AR 111
Do.	do.	do.	pole of equator	„ AR 113

The Astrolabe, with the Median and Persian laws and the allegorical symbols, is perfected: yet all is unintelligible and useless. True, they record the “parts and points” Masons are still sworn to keep secret under the penalty of death; yet all these “parts and points” might be published to the whole world without anyone being able to discover any of the sacred mysteries. Keys are wanted. “*Nil nisi clavis deest.*” (Nothing but the key is wanted.) Masons yet possess the keys, although for very many generations they have lost their use and value; nor could their use ever have been discovered were it not for the Act of Parliament passed in 1751.

It will be necessary here to mention that several symbols pictured in the heavens have been subjected to variation, and the cause may hereafter be interesting research. Thus, Coma Berenices, in the sign Virgo, and

Gen. xxxvii. 7.—Behold we binding sheaves in the field, and, lo, my sheaf arose, and also stood upright: and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Acts xxv. 13.—And after certain days king Agrippa and Bernice came unto Casarea to salute Festus.

same constellation has been made to symbolize swaddling clothes. As already observed, the three-toothed flesh-hook,

1 Sam. ii. 13.—And the priest's custom with the people when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand.

The bag of Mercury has given place to Medusa's head, and the shield of Mars is gone altogether, &c. &c.

in the tribe Joseph, is in old plates pictured as a sheaf of corn, but Berenices, the head of hair, is also required. The

or trident, has disappeared, and in its stead is the Masonic

Fortunately, old celestial charts and statuary remain to certify the correctness of these all but lost symbols.

The celestial entrances, or gates, or doors, are those points on the circle described, namely, A 281, B 286, C 291; and opposite 10°101, ☉ 106, and a 111. From these the positions of all the celestial points are reckoned, and the objects at the points *must consequently proceed to the gates or entrances according to the laws which close the signs and half signs.* Any object removed by the laws to any gate, as a general rule, remains there for combination according to other movements. Thus, on the Astrolabe, Simon is in the sign Pisces, and Peter in Scorpio: if these two signs can be *legally* united at a gate or entrance, there will be Simon Peter.\*

The New Style of 1752, by means of intercalary days, has rendered the equinoxial pass-over of the sun on the equator permanently a fixed calendarial epoch of the 21st March, when the sun enters the astronomical Aries. But although the sun and the seasons are quite agreeable to this adjustment, the fixed stars do not participate in the arrangement, and as of old persist in performing the Divine ordinance of recession. If, therefore, any language could be legible from the fixed stars and the planets, including the sun and moon when in conjunction, the language could only be comprehensible when the fixed stars and planets were again placed as they were in the heavens at the time of the Convocation of Nice or Nisan Aries, when the Median and Persian Laws were constructed!

Considerable confusion arose during the progress of the eleven degrees or days of precession or recession, and the mystic truths were so veiled that they proved beyond comprehension. Fortunately, the British Government in 1751 temporarily re-established the chartered heavens as they were at the Convocation of Nice. Thus is it set forth in the preamble of the Act passed in 1751.

“Whereas the calendar commonly used, called the Julian, hath been discovered to be erroneous, by means whereof the vernal or spring equinox, which, at the time of the General Council of Nice, in

\* The *dies non*, be it understood, between AR 281 and AR 286 are not always closed; on the contrary, AR 281 is frequently considered the entrance of the *yearly* circle; but of course it cannot denote the solar circle.

the year of our Lord three hundred and twenty-five, happened on or about the twenty-first day of March, now happens on the ninth or tenth day of the same month: and the said error is still increasing, and if not remedied would in process of time occasion the several equinoxes and solstices to fall at very different times in the civil year from what they formerly did, which might tend to mislead persons ignorant of the said alteration. And whereas a method of correcting the calendar in such manner as that the equinoxes and solstices may for the future fall nearly on the same nominal days on which the same happened at the time of the said General Council hath been received and established, and is now generally practised by almost all other nations of Europe, &c.

This Act defines the solstitial and equinoxial time to calendral days, but the brilliants of heaven (with the constellations) the British Parliament deemed it prudent not to meddle with. One grand result has been consequent on the New Style, and that is, the constellations of good celestial charts have nearly the same relation to the sun as they had at the time of the Convocation of Nice, so that now with the masonic implements or keys can be framed the Median and Persian Laws, and the laws so framed can verify the truth of the ancient mysteries. Nice is from the Hebrew Nisan, and the Grand Council or Convocation of Nice was the conjunction of the planets.

## CONSTRUCTION OF THE TRIPLE TAU, &c.

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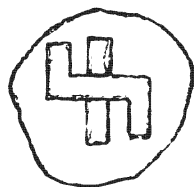
Isaiah ix. 6.—*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Isaiah xxii. 20, and 22.—*And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*

“FOR unto us a child is born, unto us a son is given, and the government shall be upon his shoulder.” The child is the offspring of us (the אלהים), and the parents will be discovered when the interpretation of creation is given. The Sun of righteousness is born every year after passing the winter colure. As Antinous or young Osiris, he has a government, and at the same time a key of the house of David laid upon his shoulder.

There is another reading, but then it is not *the child*, nor is the government of any kind to be laid on his shoulder—only the key of the house of David. David Apollo is arrived at 106 after his fifteen songs of degrees already fully interpreted. Eliakim means “resurrection of God, or resurrection of the God of strength,” and consequently Hercules is to open and shut the house or sign of David, and the key is to be on his shoulder.

Peter is celebrated for his keys, and Algothi and "δ" of Hercules are at  $\mathcal{R}$  256, and opposite thereto is Capella at  $\mathcal{R}$  76. If Algothi and δ of the shoulder of Hercules close one sign then are they at  $\mathcal{R}$  286, and  $\mathcal{R}$  76 reaches David at  $\mathcal{R}$  106, and there also by the same motion is Capella and part of Taurus covering the Gemini, or house of David, which is consequently shut up or closed—the reversed motion would open or uncover the Gemini, or the house of David. Calmet gives a very remarkable key on a medal or token of Gaza. Gaza means "strong," or "goat," and Hercules, as just seen, is at 286, and there is the goat, Capricornus. He says, "The

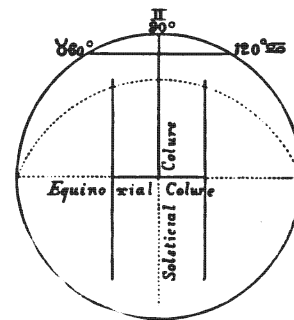


conjecture is submitted, that it is a key of a peculiar shape; and it is possible, besides the character of the city, it is the key of Syria towards Egypt." Calmet does not name the lock, but it certainly does fit the celestial lock near Egypt, which is at  $\mathcal{R}$  281. The perpendicular is the winter colure—the

cross branch, the equinoxial colure, and the projecting limbs denote one sign each, below and above from the colure—the upper pointing to Cancer, that below pointing to Capricornus. Close the two bars on the colure, and Cancer and Capricornus are closed upon the colure, and there the types  $\mathcal{C}$ , and  $\mathcal{P}$  are invariably placed in all celestial charts.

To return to the new-born son, or personified infant sun or child Antinous. He and his shoulder strictly symbolize lunar time, commencing, as the constellation does, at  $\mathcal{R}$  282—the shoulder say "σ" at  $\mathcal{R}$  292, which, reduced to solar time, is 291 old New Year's day, the 11th January. Erect a perpendicular from this left shoulder parallel to the solstitial colure, and let it terminate at four cubits or degrees above the ecliptic circle: this perpendicular will cut the type of the Gemini  $\mathcal{H}$  which is always in the neck of Taurus on the ecliptic at 30 ecliptical degrees from the colure. Precisely opposite, that is at  $\mathcal{R}$  249, erect a similar perpendicular: this will cut the type of Leo, which is always in the body of the crab, Cancer. Unite these pillars or posts by a bar or line traced over the colure of the equinoxes. Within the circle on the

equator draw a line from  $\mathcal{R}$  60 to  $\mathcal{R}$  120; that is, a bar of 60 degrees in length, being one solar sign of 30 degrees



on either side the solstitial colure; unite this bar by a line from the centre over the solstitial colure, and there is the triple tau or key of the house of David or Apollo, dating from 291, the first of January (Old Style). Around this triple tau on the masonic jewel is "*nil nisi clavis deest*;" and verily without this key nothing is known, whereas when the mastery of the double triangles is accomplished you know enough, "*si talia jungere possis sit tibi scire satis*."

Masons always work from a centre. In the plane projections of the heavens there are three centres:—

1. The pole of the equator;
2. The pole of the ecliptic; and
3. The centre of the semi-ecliptic.

In the centre of the masonic double triangles is the sun within a triangle, and the moon and the earth beneath, denoting a solar eclipse; from the base of the triangle to the apex, or summer solstice, is one-third of the circle, or four signs, or eight hours, or 120 degrees; the descent of course requiring the same time. This implement therefore denotes a latitude where at the summer solstice there are 16 hours of sunlight and eight hours from sunset to sunrise.

The Pope has a triple tau of his own,\* but although

\* His Holiness the Pope and the Roman Catholic Clergy are inimical to Masonry. His Holiness frequently denounces the craft, and occasionally excommunicates the brethren; no pious Catholic can therefore be found among the order so denounced by the priesthood. That Masonry was co-existing with Catholicism is evident—practically the Masonic tools are claimed by the Catholics, who also retain the Masonic book, the Bible. The Bramins are Masons, and their religion can be easily traced to the heavens. The Mahomedans do not forbid Masonry; and among the Jews are probably the most enlightened of the Craft.

preserved with great veneration His Holiness does not know its use. The ancients had horn books: let the papal triple tau be traced on a leaf of horn or glass or on any other transparent medium; the upper bar denoting one sign

on the equator on either side of the solstitial colure—the middle bar in like manner denoting two signs, and the other three signs. This papal tau, made to fit the equator, would not suit the ecliptic semicircle; it is therefore not to be compared with the masonic triple tau; and yet strange as it may appear the Masons of the 33d or highest degree claim it as their symbol.

Whether the Masons obtained it from the Pope, or the Pope pirated it from the Masons, cannot now be decided, nor does it matter—the masonic triple tau engraved on a

transparent medium will be found to work well from the three centres described. Allow the key to be placed as constructed, and then from the pole of the equator move the point of the upper bar, which is at  $\mathcal{R}$  120, to the solstitial colure at  $\mathcal{R}$  90. By this motion 30 equatorial degrees will be closed or shut up or carried forward from 120 to  $\mathcal{R}$  90; consequently, the solar sign of pictured Cancer will cover the pictured sign of Gemini. Reverse the motion by taking the point of the triple tau which is at  $60\mathcal{R}$  to the colure at  $\mathcal{R}$  90, and the pictured Taurus will cover pictured Gemini, or otherwise close 30 degrees. On the ecliptic, if the point of the triple tau cutting the type of the  $\Pi$  Gemini in the bull's neck be moved to the colure, 30 ecliptical degrees will be removed, and the type of the Gemini  $\Pi$  will be on the colure upon the pictured Gemini, and this motion returning  $\infty$  Cancer to the pictured Crab, the house of David will be open or uncovered. The reverse takes place by closing the right point on the ecliptic, and the type of Cancer will pass to the colure, and there at  $\mathcal{R}$  90 the type of  $\infty$  will be found in all atlases.

Great attention is required regarding the centres. The tables of stars in atlases are now generally calculated from the pole of the equator; consequently all readings would appear imperfect if authors intended the workings to be from other centres. It may be well here to observe that Alpha of the Gemini, David, or Apollo, is at  $\mathcal{R}$  106

from the centre of the semi-ecliptic; that from the ecliptic pole Apollo is at  $\mathcal{R}$  107, and from the pole of the equator the brilliant is at  $\mathcal{R}$  110. Thus " $\lambda$ " (lambda) of Leo Major, the Lion's tooth, is by the table of stars at  $\mathcal{R}$  140; but from the ecliptic pole  $\lambda$  is at  $\mathcal{R}$  136, and from the centre of the semi-ecliptic at  $\mathcal{R}$  133. The twelve pictured constellations on the ecliptic are all of different measurement, not like the solar houses or signs of 30 degrees each. If, therefore, a solar sign is to be placed over the Gemini by either of the right-hand points of the triple tau, all pictured Cancer and part of pictured Leo will be required to shut up the solar house of David, because pictured Cancer has only 20 degrees—ten degrees of pictured Leo, therefore, must accompany Cancer in the movement.

Rigel of Orion culminates with Auriga. Rigel is the Biblical Raguel, meaning "the shepherd of God." Auriga gathers the lambs with his arm, and carries them in his bosom.

David therefore kept his father's flock.\* Capella, the little goat, is the denoting brilliant, but the kid or lamb, ( $\lambda$ ) lambda, is at  $\mathcal{R}$  76, and Taurus closed ecliptically on the Gemini will carry the lamb 30 degrees to  $\mathcal{R}$  106, David.

*[It is now necessary to appeal to the Median and Persian Laws as authorities. The references are set forth in the margin, and are simple and easily understood when explained. Here is "Y 52  $\odot$ "—the Roman letter Y will be found to claim  $\mathcal{R}$  76, delivering the objects there to the gate  $\odot$ , which is  $\mathcal{R}$  106. The denoting number 52 produces "lamb or lambs,"*

\* The Lord God said, "I will set up one shepherd, and he shall feed my sheep," flock, "even my servant David." David died and was buried about 1,004 B.C. 1 Kings ii. 10. Ezekiel was written about 574 B.C., or 430 years after David's burial.

See pp. 15 & 17

thus the lamb of  $\mathcal{R}$  76 is to be taken to the gate  $\odot$  106. The next reference is "e 22 a." Look at the Arabic letter e, and it will be found to claim  $\mathcal{R}$  141, carrying the objects there to the gate "a 111." The denoting number "22" points out the "mouth" of the Lion, Leo major. 35  $\odot$  is David. The next reference is "e 23 a," and that gives the "tooth" of the Lion at  $\mathcal{R}$  111. The next appeal to the Laws is "v 4 B" "E 5 B" "F 5 A." The Arabic letter v denotes  $\mathcal{R}$  256, proceeding to B 281 and 286, and the number "v 4" points out the Altar—so the Altar proceeds to the gates  $\mathcal{R}$  281 and  $\mathcal{R}$  286. Roman E 5 B gives "Gad" at B 286, and the Roman F 5 A produces "Reuben" at the gate A— $\mathcal{R}$  281. Care must be taken not to confound one alphabet with the other. At times the gates at 281-286 and 291 close on 251-256 and 261, but the laws provide for this, and will be interpreted in the text.]

The lamb, when ecliptically at  $\mathcal{R}$  106, is equatorially at  $\mathcal{R}$  110.<sup>1</sup> And there came a lion (Leo Major) and a bear (Ursa Major) from  $\mathcal{R}$  140 to  $\mathcal{R}$  110 (by closing one sign), and took the lamb at  $\mathcal{R}$  110,<sup>2</sup> when David, from  $\mathcal{R}$  106,<sup>3</sup> went after the lamb to  $\mathcal{R}$  110 and brought it back to 106. The reading is: David "went out after him," after whom? "and delivered it," what? "out of his mouth," whose mouth? Lambda  $\lambda$  of Leo is the tooth star at  $\mathcal{R}$  140.<sup>4</sup>

Aldebaran, the bull's eye, is the denoting brilliant, but the little "p" close thereto is (say) at  $\mathcal{R}$  65. One sign and half, or 45 degrees, closed, and it will reach David at  $\mathcal{R}$  110. Bashan means "in the tooth," &c. The tooth of the gaping rampant roaring lion, as just explained, is at  $\mathcal{R}$  110, with David, who is thus beset with bulls, &c.

The paw of the great lion, and the paw of the great bear, measured with a thread from the equator, are both at  $\mathcal{R}$  136. Close one sign, and they are

with David at  $\mathcal{R}$  106.

Deliver my life or soul from the sheathed sword or

dagger, the handle of which, being at  $\mathcal{R}$  76, would by closing a sign be at  $\mathcal{R}$  106. David's darling, that he is at all times embracing ( $\beta$  Gemini), is on the meridian with Procyon of Canis Minor.

"Save me," sings David, "from the lion's mouth." From the ecliptic pole  $\lambda$  lambda of Leo is at  $\mathcal{R}$  136,

and closing a sign, from the centre of the ecliptic circle, the Alpha of Gemini, or David, is in the lion's mouth. Use compasses to simplify the proof. The horn of the unicorn at  $\mathcal{R}$  91, by closing half a sign, will be with David at  $\mathcal{R}$  106—that is, one horn of a unicorn—but the text is horns of unicorns. There is another fabulous Unicornus, or one-horned beast, the horn of which is at  $\mathcal{R}$  46: by using the double triangle, two signs or 60 degrees closed, there is the horn with David. There is another Unicornus under David, near the pole of the ecliptic. David also

makes mention of Leo Minor. In order to silence any doubts as to the Astronomical interpretation of the Biblical lions and bears, Cruden had better be consulted *seriatim* with the Median and Persian Laws.

In the southern hemisphere, the triple tau, as a general rule, works from the pole of the equator.<sup>1</sup>

The double triangles of the Royal Arch being enclosed

in the equatorial circle, have their points two signs or 60 degrees distant from each other, so that any point moving to a colure will enclose or remove two signs, or months, thus reducing the circle to 300 degrees, or ten signs or months, to the Roman year. The square, when on a transparent medium, will enclose or remove three signs, and the triangle four signs. There does not seem much mystery about working any other key than the triple tau—that requires practice on account of its working from three centres in the northern hemisphere. All the

Psalm xxii. 20.—Deliver my soul from the sword; my darling from the power of the dog.

Psalm xxii. 21.—Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psalm xvii. 12.—Like as a lion is greedy of his prey, and as it were a young lion lurking in secret places.

Josh. xxii. 34.—And the children of Reuben and the children of Gad called the altar; for it a witness between us that the Lord God.

Gen. xxxii. 28.—And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

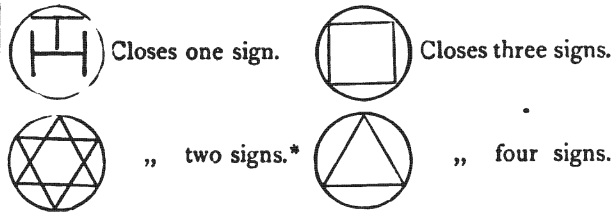
<sup>1</sup> Sam. xvii. 37.—David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

<sup>1</sup> v 4 B E 5 B and F 5 A

<sup>2</sup> See p. 12



keys work from the equatorial centre or pole in the southern hemisphere.



MASONIC CEREMONIES.

<sup>1</sup> Cor. ii. 6, 7.—*Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, the hidden, which God ordained before the world unto our glory.*

THE parts and points modern Masons swear not to divulge under a lesser penalty than death, are those parts and points required by the laws on the celestial circle, and these are obtained as demonstrated from unquestionable authority. The celestial circle is the true Masonic Lodge, and the outer porch is at  $\mathcal{R}$  281,<sup>1</sup> the first of January, whilst the lodge actually commences at  $\mathcal{R}$  286, the Epiphany. At the porch,  $\mathcal{R}$  281, is the

youth Antinous free born and perfect.<sup>2</sup>

The tongue of good report,<sup>3</sup>  $\mathcal{R}$  281, has been heard in his favour, and he is deemed worthy to become one of the celestial choir; to do so he must perform all the ritual

\* Triangula is a mystic double triangle or perhaps intended as Solomon's Seal—as the brilliant “a” is at the first degree of Aries Amon cum Sol—and at  $\mathcal{R}$  281 is with “σ” sigma.

ceremonies of the entered apprentice and fellow-craft degrees at the winter solstice, and when exalted to the summer solstice as Apollo, he becomes a perfect master of arts and sciences.

As the sun rises in the east to enlighten the world, so does the W. M. rise in the east, &c. But only at the equinox does the sun rise in the east, and that is in the first degree of Aries, and, as already asserted, all the hidden mysteries are legible from that point. At  $\mathcal{R}$  281 the W. M. has his foot on the polar star to express his celestial supremacy;<sup>1</sup> but the porch at  $\mathcal{R}$  281, though within his jurisdiction, is not within his lodge.<sup>2</sup> The first care of a mason is to see the lodge tiled, and this properly includes the tiling of the porch,  $\mathcal{R}$  281.<sup>3</sup> The youth Antinous\* is prepared in Mizraim at the winter solstice, his clothing is somewhat scanty; indeed his breasts are perfectly naked. On his left foot there is a sock (*lactea*). At  $\mathcal{R}$  211<sup>4</sup> will be found a large sandal or slipper, and closing two and a half signs according to law it reaches  $\mathcal{R}$  286, and compasses will take the heel of the slipper to the right foot and heel of the candidate Antinous, who with such a slipper down at heel must verily go “*slipshod*.” When required, compasses from  $\mathcal{R}$  216<sup>5</sup> will convey another slipper to  $\mathcal{R}$  286, for the use of the aspirant's other foot. Before entering the lodge a rope is placed round the neck of the candidate, and compasses from  $\mathcal{R}$  26<sup>6</sup> will place the cable tau round the neck of Antinous at  $\mathcal{R}$  296, and draw him backwards as he enters the lodge at  $\mathcal{R}$  286. On entering the lodge darkness prevails, and nothing is seen but a skull,<sup>7</sup>  $\mathcal{R}$  281, and beside it a solitary star

\* Antinous in Ptolemy's plate (see Bayer, 1746) is a perfectly naked female. He, or she (Antinous), is also naked in Bayer, 1603. Harris's “Southern Hemisphere,” with Dr. Edmund Halley's discoveries, 1690, makes Antinous naked, but doubtful whether intended for male or female. Antinous, in modern atlases, has partial covering and a sash. The apprentice in Scotch lodges is naked all but a loin cloth. Formerly the masonic obligation was uttered when the candidate was under mesmeric influence; then bandages were not required for the eyes; it was the duty of those present to see the tests given, and to see the candidate was properly prepared. All metals are yet taken from the person of the candidate, because anyone under metallic influence cannot be properly mesmerized, but he is not deprived of bank notes or precious stones. If a vow be made during the mesmeric sleep, it cannot be broken.

<sup>1</sup> N 96-99-100 A

<sup>2</sup> See *John* v. 2

<sup>3</sup> D 47 A

<sup>4</sup> m 17 B

<sup>5</sup> n 30 B

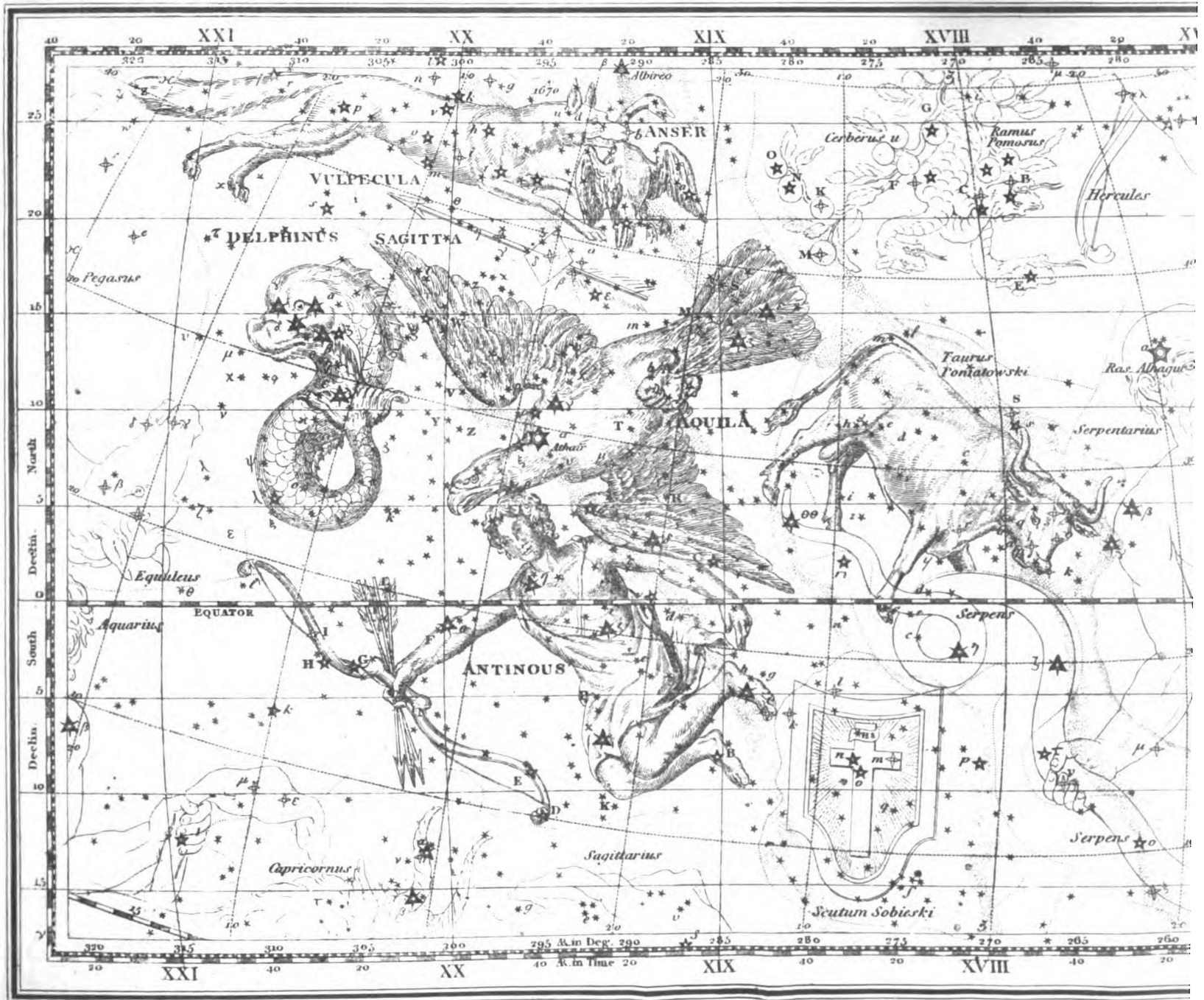
<sup>6</sup> Q 53 D A

<sup>7</sup> T 43 A

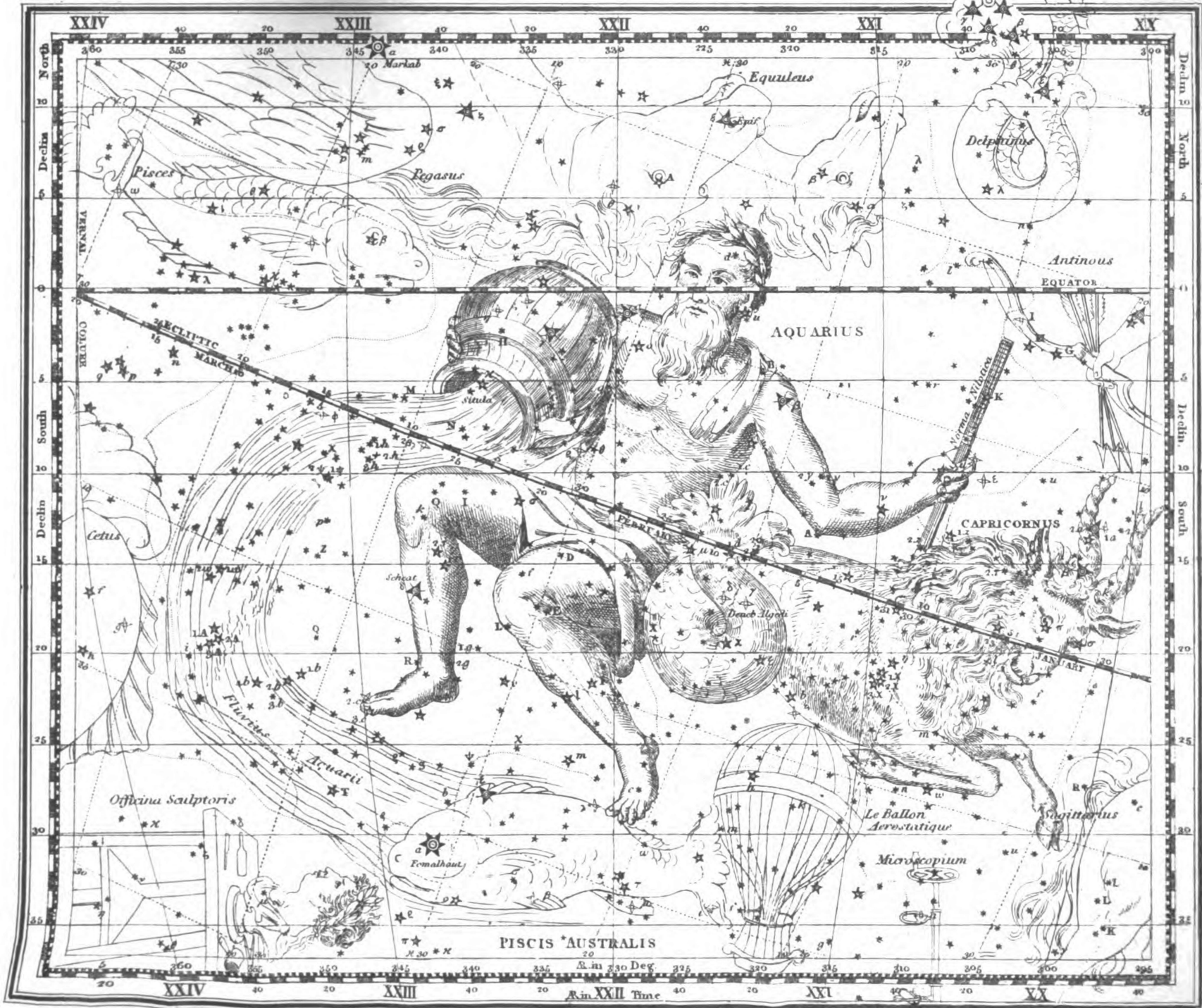
<sup>1</sup> 41 A

<sup>2</sup> 106-119 A

<sup>3</sup> 71-72 A







<sup>1</sup> p 5 B  
<sup>2</sup> 1 5 B  
<sup>3</sup> Q 59 A  
<sup>4</sup> W 10 A

<sup>5</sup> 62 A

<sup>6</sup> E 41 B

<sup>7</sup> v 4 B

<sup>8</sup> p 48 B

<sup>9</sup> t 7 B

<sup>10</sup> C 5 B

<sup>11</sup> E 62 B

<sup>12</sup> 66 B

<sup>13</sup> C 12 B

<sup>14</sup> p 5 ⊙

<sup>15</sup> p 45 ⊙

<sup>16</sup> o 26 A

<sup>17</sup> r 36 A

<sup>18</sup> v 84 A

<sup>19</sup> t 17 B

<sup>20</sup> L 6 B v 84 B

eastward. The star has five points, and is consequently a brilliant of the second magnitude; it is Chemali the Median lawgiver,<sup>1</sup> at *AR* 286. The W. M. is seated<sup>2</sup> at *AR* 286. Mercury, the celestial messenger or Tiler, with his naked sword,<sup>3</sup> has his left foot<sup>4</sup> at the outer porch, *AR* 281, and there at the porch is an old upright mason, who is always standing to order in the first degree.<sup>5</sup> He introduces the Tiler to Antinous, and by closing the *dies non* there is the youth at the lodge, *AR* 286, where he feels a sharp-pointed instrument at his naked breast.<sup>6</sup> The inner guard is always on duty with the point of his dart at the entrance of the lodge, *AR* 286. Before the seated W. M. is Ara, the altar,<sup>7</sup> and the aspirant is made to circinate the lodge three several times, when by five irregular saturnalian steps the youth finds himself kneeling before the altar or pedestal. At *AR* 16 O is a mystic book or Bible, compasses will convey this book or Bible centrally on to the top of the altar or pedestal. At *AR* 286<sup>8</sup> are the compasses, the point of the right limb, and also<sup>9</sup> the square for the Bible. Antinous' left knee is before the altar or pedestal,<sup>10</sup> his right hand,<sup>11</sup> and his left hand,<sup>12</sup> and his left breast<sup>13</sup> are all at *AR* 286.

The Grand Master is Hiram or Hercules, but there are two Hiram: one Ab Eph., the other of Tyre. The sun rising in Aries at the vernal equinox, sinks to rest or dies in *Libra* at the autumnal equinox, which *Libra* pertains to the Apostle Judas. Masonic legend recites the death of the Grand Master. Three ruffian Judases slew the Grand Master. Chemali,<sup>14</sup> 106, armed with a heavy plumb-rule,<sup>15</sup> placed himself at the northern solstice; he aimed a blow at the head of Hiram Ab Eph., but it glanced on to the right temple, (see "β" of Gemini Hercules, *AR* 111): the blow was so severe that it caused our Grand Master to sink on his left knee at sunset at the autumnal equinox. The Grand Master rushed to the south door or porch, and the thief Genubi, *AR* 281,<sup>16</sup> with a level<sup>17</sup> struck Hiram of Tyre on the temple, *AR* 281,<sup>18</sup> which brought him to the ground (*Mænalus*, *AR* 286), on his right knee, *AR* 286.<sup>19</sup> The Grand Master then staggered to the east entrance, when the third struck him a violent blow on the centre of the forehead with a hammer, *AR* 286.<sup>20</sup> As these ruffians suffered death, they are no longer personated in the heavens. On the disappearance of our Grand Master

parties were sent in search. One brother, when reclining, stretched out his left hand and caught hold of a branch, which to his astonishment came easily out of the ground (see the brother reclining, &c.), *AR* 281.<sup>1</sup> They reopened the ground under the apple-tree, and found the body of the Grand Master buried indecently without winding sheet, *AR* 286,<sup>2</sup> and with his head downwards, *AR* 281.<sup>3</sup> They speedily reinterred him, and in order to mark the point they placed the equinoxial sprig of cassia over the grave, *AR* 281.<sup>4</sup> Subsequently they endeavoured to raise him with the solstitial grip of the entered apprentice, *AR* 281,<sup>5</sup> but without success. They then tried the fellow craft grip, but "*maha bone, machbenach*" (the brother is smitten, the brother is dead), he was rotten to the bone, and the flesh slipped from the finger.<sup>6</sup> (See the finger void of flesh, *AR* 281.<sup>7</sup>) Some one grasped the left hand of the apprentice and with the eagle's claw,<sup>8</sup> *AR* 286, and with the lion's paw,<sup>9</sup> *AR* 106; there is the apprentice exalted, and, as Apollo, master of arts.

On the five points of fellowship was our brother exalted; in other words, the five points by celestial rule reduced to one point.

	HIRAM.	APOLLO.
1. Right hand to right hand.	⊙ 54	10° 4.
2. Right foot to right foot.	10° 16	5° 3 a.
3. Right knee to right knee.	10° 17	5° 5 a.
4. Right breast to right breast.	⊙ 58	⊙ 52.
5. Hand over shoulder to support back		10° 19.

Thus the two brothers, Castor and Pollux, celebrated for their fraternity and harmony, are united under the W. M.<sup>10</sup> *AR* 106 and *AR* 111. It is sunset at the autumnal equinox, the Tiler receives his mark, his dues.<sup>11</sup> The lodge is closed, the sword is sheathed,<sup>12</sup> and the Tiler leaves the lodge, *AR* 111,<sup>13</sup> and prepares to open another lodge opposite, and so on *ad infinitum*.

Before closing the lodge, it is customary for two old Pass Masters to confirm the correctness of the points of fellowship, the union of the points being at *AR* 286, the opposite of *AR* 106.

1. Hand to hand.	s 17 10	} B, <i>AR</i> 286.
2. Foot to foot.	w 23 28	
3. Knee to knee.	t 17 13	
4. Breast to breast.	v 42 91	
5. Hand over back.	s 17	

<sup>1</sup> F 10 M 34 A

<sup>2</sup> 33 B  
<sup>3</sup> v 100 AB

<sup>4</sup> N 81 A

<sup>5</sup> 64 A

<sup>6</sup> See Aquarius, plate

<sup>7</sup> F 20 A

<sup>8</sup> 74 B

<sup>9</sup> d 8 ⊙

<sup>10</sup> N 87 10'

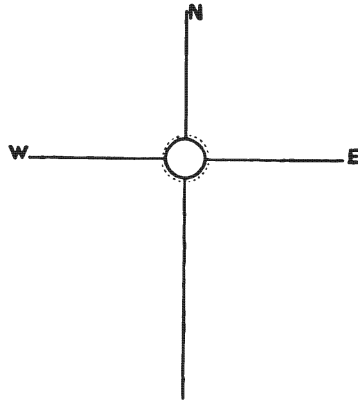
<sup>11</sup> p 33 ⊙

<sup>12</sup> Z 28 a

<sup>13</sup> X 24 a

\* 161 A

Our Grand Master, Hiram of Tyre, died at  $\mathcal{R}$  281 on the 31st December.<sup>1</sup> He was interred as near to the sanctuary as the Israelitish law would permit, that is at  $\mathcal{R}$  281, because  $\mathcal{R}$  282 is the first of the lunar year, and



there commences the sanctuary. The grave was from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular.

The last star on the cross of Christ, with the superscription INRI, is at  $\mathcal{R}$  281,<sup>2</sup> the porch of the Celestial Lodge.

\* 96 A

#### MASONIC CERTIFICATE.

Strange as it may appear among the many thousands of intellectual and learned brethren, there cannot be found one brother that can interpret the astronomical symbols that are pictured on a Master's certificate.

The certificates issued by the Grand Lodges of England and Scotland are worthless, so far as symbolized celestial masonry is concerned. Those of the Grand Lodge of Ireland, on the contrary, are very lucid and energetic.

There are three mystic pillars forming part of the furniture of every Master Mason's Lodge, and on the Irish certificates are three pillars, the one on the *right hand* symbolizes that of *Jachin*; that on the *left hand* denotes *Boaz*.

There are no pillars represented in the celestial charts, or on the globes, but there are colures or heavenly  $\Pi$ 's, or boundary crosses. Job means "*he that speaks out of a hollow place.*" He Job, of  $\mathcal{R}$  281,<sup>2</sup> had three daughters; there are only three women in the heavens, and there are three women on the certificate of Enlightened Men. Job's first daughter was *Jemima*, meaning "handsome as the day," or Lady-day of the equinox. His second daughter was *Kezia*, meaning "*Cassia*" or *El Seder, Cassiopeia*, who holds in her *left hand* a sprig of cassia, which she kindly lends to Enlightened Men to mark the *point* where the Grand Master Hiram, the sun, is concealed after the murder. The third daughter of Job was *Keren-happuch*, meaning "*the horn,*" or "*child of beauty.*"

\* 52 A

The brilliant "*Alpha*" of Hercules symbolizes Hiram of Tyre, and is at 256  $\mathcal{R}$ , and by law is at  $\mathcal{R}$  286, and there, on the opening of the year or Celestial Lodge in Aries, he cast two pillars of brass; the furnace he used was "*Fornax,*"<sup>3</sup> and the brass he obtained from "*y 14 B.*"

\* U 13 B

The pillars were eighteen cubits high apiece, and, as notified, there are various kinds of cubits—say therefore that these were each of 10 degrees, the two give the circle of 360 degrees, and a zodiacal or equatorial *line* claimed by Neptune and his wife, did compass or encircle the pillars about. This Hiram of Tyre was a widow's son, of the tribe of Naphtali, or Sagittarius (see Astrolabe), and at  $\mathcal{R}$  281,<sup>3</sup> on the 1st of January, is in Sagittarius, and is with Solomon,  $\mathcal{R}$  281.<sup>4</sup> The Lodge or Temple where the W. M. is sitting as the sun, &c., is  $\mathcal{R}$  286,<sup>5</sup> the Epiphany. The porch is at  $\mathcal{R}$  281, or at five irregular steps or degrees from the W. M., and there at the porch, as described, is that old upright Mason always ready to give or receive the grip of an entered apprentice. Hiram places Jachin on the right hand, and Boaz on the left. (See Certificate.) On the left hand is the Ionic pillar of Boaz, meaning "in the strength," or "in the goat." Hiram or Alpha of Hercules denotes the strength,  $\mathcal{R}$  281,<sup>6</sup> and the goat or ram is Aries the Egyptian Amon or Omon,  $\mathcal{R}$  281,<sup>7</sup> and on the summit of the pillar are the twisted down horns, with which Jupiter Amon is symbolized. As the sun is invariably at  $\mathcal{R}$  281 on the 1st of January, there is *Sol*, and by law *Omon*, or combined, *Solomon*. At the pillar is weeping

\* v 47 A

\* Q 14 A

\* I 5 B

\* v 47 A

\* Q 2 A

GRAND LODGE OF IRELAND



Henry Melville  
As Verifier

Lodge N<sup>o</sup> 313

We Chiefs of the Enlightened Men  
of the most Ancient & Right  
Worshipful Lodge of **ST. JOHN**.  
do hereby Certify that Brother  
*Henry Melville*  
of Lodge 313 has been initiated  
in all the Degrees of our **MYSTERIES**  
and has performed all his Works  
amongst us to the entire satisfaction  
of all the Brethren Therefore  
We desire all the Right Worshipful  
Lodges of the Universe and all  
the **Accepted Masons** to  
Recognize & admit him as such  
In Testimony whereof we have  
delivered him this present Certificate  
Sealed by our Secretary with the  
Seal of our **LODGE** and that it  
may not be of use to any one  
else but unto the said Brother  
*Henry Melville*  
he has signed his Name in the  
Margin given in the **GRAND LODGE**  
at **DUBLIN** the Metropolis of  
**IRELAND** this 31 day of  
March  
In the Year of Masonry  
5835

Unversis et Singulis Architectonicis  
Fratibus Hospitii D<sup>ni</sup> JOHANNIS  
Salutem

*Henricus Melville*  
quem per has Literas presentes  
commendamus satis in omni Gradus  
Fraternitatis & Architectonicæ  
probatus est. In Præiis virtutis  
uniformi se peculiari modo distinctis  
**ARCANA** nostrum fideliter respicit  
ideoque **ARCANA** nostra dignus est  
Quocumque in situ invenietur exanimis  
et cordialiter speramus quod  
omnes **ARCHITECTI LIBERI** quibus  
hæc literæ perveniant humanitate  
et preclari Gradus Fratrum nostrorum  
*Henricus Melville*  
inter se recipiant atque tractent. In  
Præmissorum fidem **SIGILLUM** atque  
**HIEROGRAMMAM** nostram  
apposimus Datum Dublini  
Hiberniæ Metropolis Die vero  
31 March Anno Sæcularis 5835

*William George* Sec.  
*[Signature]* D.G. Sec.





• N 65-75 A

• 97 A

• o 34 A

• L 5 B

• Bailey's Dict.

• v 47 A

• N 42 A

• 1 Sam. xiv. 16

Cassiopeia  $\mathcal{R}$  281,<sup>1</sup> clothed in widow's garments. In her *left* hand is the upright solstitial cross of the Sun

<sup>1</sup> Kings vii. 13, 14, 15, 21.—And king Solomon sent and fetched Hiram out of Tyre.

He a widow's son of the tribe of Naphtali, and his father a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

<sup>2</sup> Chron. iii. 17.—And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

sonic book, the Bible, which is in light, showing the reading of the host of heaven. There is a rough stone of Petra or Troas,  $\mathcal{R}$  256, and in *Officina Sculptoris*, the "mason's shop," are preserved the mallet and the chisel,  $\mathcal{R}$  286.<sup>4</sup> The Ionic pillar is said to have been invented in ancient Greece,<sup>5</sup> and celestial Attica and Athens were formerly at  $\mathcal{R}$  281. (See *Biblical Cities: Athens.*)

The pillar on the right hand of the certificate is Doric. Doric is from "*dor*," meaning "generation," and there is  $\text{אִישָׁה}$  and  $\text{אָדָם}$ , Adam and Eve (see *Creation*); and there at  $\mathcal{R}$  281 is the celebrated right hand with the grip of the entered apprentice. The pillar

Dan. xii. 9.—And he said, Go thy way, Daniel: for the words closed up and sealed till the time of the end.

<sup>1</sup> Chron. xxii. 1, 2.—Then David said, This the house of the Lord God, and this the altar of the burnt offering for Israel.

And David commanded to gather together the strangers that in the land of Israel; and he set masons to hew wrought stones to build the house of God.

*Mirach* of Andromeda, the lady of the equinoxial day, *Jemima*, is there.<sup>7</sup> The globe, or world, is in light; it is sunrise in the east, and the brilliants of heaven have melted away.<sup>8</sup> The Old and New Testament are no longer legible, and are closed; they are sealed with the masonic  $\sigma$

of righteousness,  $\mathcal{R}$  281;<sup>2</sup> the cup of Dionysius is in her right hand,  $\mathcal{R}$  281,<sup>3</sup> and from this cup is Anno Domini 1873 derived. As will be seen darkness prevails: and winter is represented by the globe: nothing visible save the heavenly masonic

is Jachin, which means "he that strengthens," and as before<sup>6</sup> there is Hercules, or Hiram, but no goat.

(sigma) at  $\mathcal{R}$  281<sup>1</sup> till the time of the end. The altar, or the masonic pedestal, is at  $\mathcal{R}$  281, and the unwrought stone the builders refused at Tyre,<sup>2</sup> has become the head stone of the corner, at  $\mathcal{R}$  281. But "This is the Lord's doing, and it marvellous in our

Psalm cxliv. 12.—Our daughters as corner stones, polished the similitude of a palace.

eyes."<sup>3</sup> The polished stone is for *Jemima*, or *Venus*, or lady of the day, *Andromeda*.<sup>\*</sup>

For the compasses and Euclid's square, see *Ceremonies*.

The centre pillar is Corinthian: Corinth means "beauty." The lovely occidental *Spica* in the Gemini,<sup>4</sup> with the virgin *Keren-happuch*, "the horn"† or "child of beauty," the Sun of righteousness at the breast, and high above the pillar of beauty with its lilywork of *Isis* Virgo is the ineffable  $\text{יהוה}$  and the alpha of triangles the triangles.<sup>5</sup> As will be discovered *Spica* is one of the most important brilliants in the heavens. It is the chief star of the Virgin, and sinks in the west on the rising of the lady of the day. In the dedication of the orthodox Bible *Spica* is represented as the bright *Occidental Star*, Queen Elizabeth, setting when his Majesty rose in his strength. The solar *Jacobus* rises at  $\mathcal{R}$  286, and the occidental queen died at (say) the vernal equinox, 1604 James or Jacob means "heel," and at  $\mathcal{R}$  261 on the ecliptic is the right heel of Israel or Jacob and "☉ 1604." Above the pillars are the mystic  $\square \triangle \nabla$  with both the points of the compasses seen 432: the mystic figures in the East and the root of the Buddhist Eternal 4,320,000! (See *Cosmogony.*)

\* There is no authority whatever for anchor, excepting in the Acts of the Apostles. It is evidently a misinterpretation of *L'arc bandé* at  $\mathcal{R}$  281.

† "Horn of Salvation" is one of the names of Jesus Christ. See *Cruden*.

The Grand Master of Ireland, the Duke of Leinster, intimated to us that any discoveries relating to Freemasonry might be published, provided the obligations were not divulged—and a pledge on our part was given, conditionally that no reference, directly or indirectly, should be published respecting any obligation of modern masonry. See correspondence, Introduction.—*Editors.*

• 65 A

• v 47-256 and v 47 A

• Psalm cxviii.

• k 11 ☉

• Q 56-10°

## ANCIENT DATES.—CELESTIAL POINTS.

Psalm lxxvii. 5.—*I have considered the days of old, the years of ancient times.*

Job ix. 25.—*Now my days are swifter than a post: they flee away, they see no good.*

BEFORE commencing the interpretation of sacred celestial picture writings, it will be advisable to prove that no reliance whatever can be placed on ancient dates, either those of Europe, Asia, or elsewhere; and that figures attached to epochs and events are *not dates* at all, *but merely astro-masonic points* on the heavenly circle. This assertion will be considered astounding, and yet the simple Median and Persian laws now before the reader, and which cannot be refuted, will unravel the mysteries of reputed antiquity.

Every spot or point on the earth's surface performs a revolution of 360 longitudinal degrees in twenty-four hours, consequently each hour is of fifteen degrees. These hours on all celestial charts are marked with the Roman numerals, beginning at the first degree of astronomical Aries. Thus at 15° is the Roman I., at 30° the Roman II., at 45° the Roman III., and so on throughout the circle. These hours were centuries with the *esoterics*, and each hour or century consists of one hundred decimals or centesimals. *To discover the true celestial point of figures supposed to imply dates, the hours must be multiplied by 15, and the decimals or centesimals added. If any numerals be thus tested and the celestial point obtained be unmeaning, then it may be considered certain that there must be some error, and that most probably the numerals have been tampered with by ignorant modern learned.* The hours being only of 15 degrees, and the fractions 100, it results that centuries or hours may be smothered in the cente-

simals. Thus, for example, history tells us the temple of Apollo was burnt 362;<sup>1</sup> this 362 is by the uninitiated read as meaning the 62nd year of the fourth century, but the event and the date have nothing whatever to do with history; the one is a poetic fiction, the other a mere astromasonic fact. Hora III. gives 45 degrees, and, plus 62 is 107, and there, from the pole of the ecliptic, is Apollo, and his chapel, or temple, Capella, is at  $\mathcal{R}$  107,<sup>2</sup> and the sun rising in his strength at the vernal equinox,  $\mathcal{R}$  286-7, would destroy or burn the temple—it would melt away. The point of Apollo (Alpha, Gemini) is always the same,  $\mathcal{R}$  107, but there are several ways by which it may be attained; for instance, 192, 277, 362, 447, 532, 617, and 702 will all produce Apollo,  $\mathcal{R}$  107. As there are only 24 hours in the circle, so can only 2,400 years or 24 (centuries) be interpreted. Should any numerals exceed the 24 hours, then must the circle of 24 centuries be deducted, and the remainder or surplus be subject to the general rule.

The celestial numerals are chiefly obtained from the number of the sign or hour in which the objects dwell, or to which they are moved according to the laws and masonic implements. Among the ancient mystagogues there is considerable stress laid upon the sabbatical

Numbers xxiii. 1.—And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

<sup>2</sup> Chron. xv. 11.—And they offered unto the LORD the same time, of the spoil they had brought, seven hundred oxen and seven thousand sheep.

Joshua vi. 4.—And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Genesis xxiv. 60.—And they blessed Rebekah, and said unto her, Thou our sister, be thou of thousands of millions, and let thy seed possess the gate of those which hate them.

or sacred number "seven!" six days or signs of light of Algenib, Aries, and then the seventh darkness or rest with Chemali. As the sacred year of the Jews commences in Nisan (Aries), the seventh sign is Tisri Libra; so, as their civil year begins in Tisri, the seventh is Nisan. Cruden says seven is used as a number of perfection, the seventh rest after the six working days. He likewise says, seven in many passages means a great number. Each constellation, even the smallest, contains an innumerable number of visible or invisible stars, so that sabbatical Aries or

\* T. M.\* 107

\* Y 55 ©

\* T. M. is the abbreviation of "Tablet of Memory."

sabbatical Libra may enumerate one, seven, or seven millions, &c.; and one king delivered by the laws to either Aries or Libra may be construed to mean seven

Judges i. 6, 7.—But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered under my table: as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

kings. Adoni-bezek means "the lord of lightning," and Moloch has his thumbs and his great toes cut off in the sabbatical sign<sup>1</sup> at  $\mathcal{R}$  281 = 286, and they brought him to Jerusalem,<sup>2</sup> and there he died (on the 31st December).

The numerals, supposed to denote dates, that are about to be examined and tested, are extracted from an unpretending little work, seventh edition, published in London in 1790, and entitled, "Tablet of Memory." The celestial points applicable to the dates are governed by the Tables of Stars, published in "Jamieson's School Atlas," already referred to as being most probably of masonic authenticity.

"CREATION."—Polyglott Bibles give Creation from Tisri (Libra), or 1st September, before Christ 4004. So the zodiacal signs or Hebrew months must have been known before the biblical creation. Deduct the circle 2,400 from the 4004, and there is 1604, the star of Jacob, which will presently be interpreted.

"MOSES, born 1571, died 1451."<sup>3</sup> Hora 15 is  $\mathcal{R}$  225, and plus 71, is  $\mathcal{R}$  296, D 281—the first degree of Aries and 1st January.<sup>4</sup> The 1451—Hora 14, or 210 and 51—is  $\mathcal{R}$  261, *Alhague* or Jacobus.

"DELUGE.—Threatened 1536, began 25th November, 1656."<sup>5</sup> Hora 15 is  $\mathcal{R}$  225, and plus 36 is  $\mathcal{R}$  261. The 25th November is  $\mathcal{R}$  241, the first degree of Israel—Jacobus,<sup>6</sup> and Hora 16 =  $\mathcal{R}$  240 plus 56, is  $\mathcal{R}$  296 D,  $\mathcal{R}$  281, the first degree of Aries and 1st of January. (See Deluge.)

"CHRIST, born 4004."—Deduct the circle 2400, and, as just described, there remains 1604, the star of Jacob. Christ died according to lunar time, but was born according to solar time. He was born on the 6th of January, the Epiphany, a fixed calendral period, and was crucified at Easter—a variable date, but thus combining the solstice and the equinox. (See Crucifixion.)

"PLANETS in conjunction 1186." Hora 11 is  $\mathcal{R}$  165.

and plus 86 gives  $\mathcal{R}$  251, with a zodiac of eleven, or, according to astronomers, Sagittarius on Scorpio; then  $\mathcal{R}$  281 and  $\mathcal{R}$  251 are the same point, the 1st January and first degree of Aries.

"ARTICLES of Religion agreed upon in London 1562, and ratified in 1571" (see Common Prayer Book). Hora 15 is  $\mathcal{R}$  225, and plus 62 is  $\mathcal{R}$  287; and 1571 is  $\mathcal{R}$  225, and plus 71 is 296 D,  $\mathcal{R}$  281—the first degree of Aries. "Articles of Religion published by Henry VIII., 1536."<sup>1</sup> Hora 15 is  $\mathcal{R}$  225, and plus 36 is  $\mathcal{R}$  261, Jacobus.

"JESUITS. Loyola Ignatius, the founder, born 1491, died 1556."<sup>2</sup> Hora 14 is  $\mathcal{R}$  210, and plus 91 is  $\mathcal{R}$  301, the tropic sign Capricornus, 1556 is Hora 15  $\mathcal{R}$  225, and plus 56 is  $\mathcal{R}$  281, the 31st of December. "Jesuits began 1536, expelled England 1604."<sup>3</sup> Hora 15 and 36 is Jacobus at  $\mathcal{R}$  261, and 1604 is the star of Jacob.

"CONCEPTION of the Virgin Mary festival, instituted 1387."<sup>4</sup> Hora 13 and 87 is  $\mathcal{R}$  282, and there is the *shushan* of the Virgin,<sup>5</sup>  $\mathcal{R}$  282.

"CONCUBINES allowed the priests 1132."<sup>6</sup> Hora 11 and 32 gives  $\mathcal{R}$  197. Spica the bright occidental star Queen Elizabeth<sup>7</sup> with Hiram  $\mathcal{R}$  256.

"RAVISHING women made a capital offence in 1279."<sup>8</sup> Hora 12 and 79 is  $\mathcal{R}$  259, and that is Spica or Elizabeth at  $\mathcal{R}$  256.<sup>9</sup>

"BIGAMY, statute of, first passed 1276."<sup>10</sup> Hora 12 and 76 is  $\mathcal{R}$  256, and there is Hiram with his two wives, Spica,  $\mathcal{R}$  256, and Mirach,  $\mathcal{R}$  256.<sup>11</sup>

"PASSOVER instituted Monday, May 4, 1491."<sup>12</sup> May 4 is  $\mathcal{R}$  281,<sup>13</sup> and Hora 14 and 91 is  $\mathcal{R}$  301, the first degree of pictured Capricornus.

"SABBATICAL year, the first, 1451 B.C."<sup>14</sup> Hora 14 and 51 is  $\mathcal{R}$  261, Jacobus.

"SANCTUARIES instituted 617."<sup>15</sup> Hora 6 and 17 is  $\mathcal{R}$  107.

"ARCHDEACON, the first, in England, 1075."<sup>16</sup> Hora 10 plus 75 is  $\mathcal{R}$  225, say  $\mathcal{R}$  226, Chemali, Deacon, at  $\mathcal{R}$  286, Archdeacon,  $\mathcal{R}$  106.<sup>17</sup>

"APOTHECARIES, first mentioned in history 1345."<sup>18</sup> Hora 13 plus 45 is  $\mathcal{R}$  240; and *Æsculapius* makes his appearance at  $\mathcal{R}$  241.<sup>19</sup>

"PROTESTANTS first began 1530."<sup>20</sup> Hora 15 and 30 give  $\mathcal{R}$  255, and  $\mathcal{R}$  256 is Hiram.

\* w 13-s 13-v 45  
s 15-x 12  
\* 7 A

\* T. M. 273

\* F 12 A

\* T. M. 111

\* s 9 B

\* T. M. 210

\* T. M. 266

\* T. M. 226

\* T. M. 215

\* N 43-55 A

\* T. M. 215

\* k 26 v

\* T. M. 60

\* k 11 v

\* T. M. 49

\* k 11 v and

O 27 v

\* T. M. 219

\* T A

\* T. M. 222

\* T. M. 222

\* T. M. 210

\* p 5 B O

\* T. M. 68

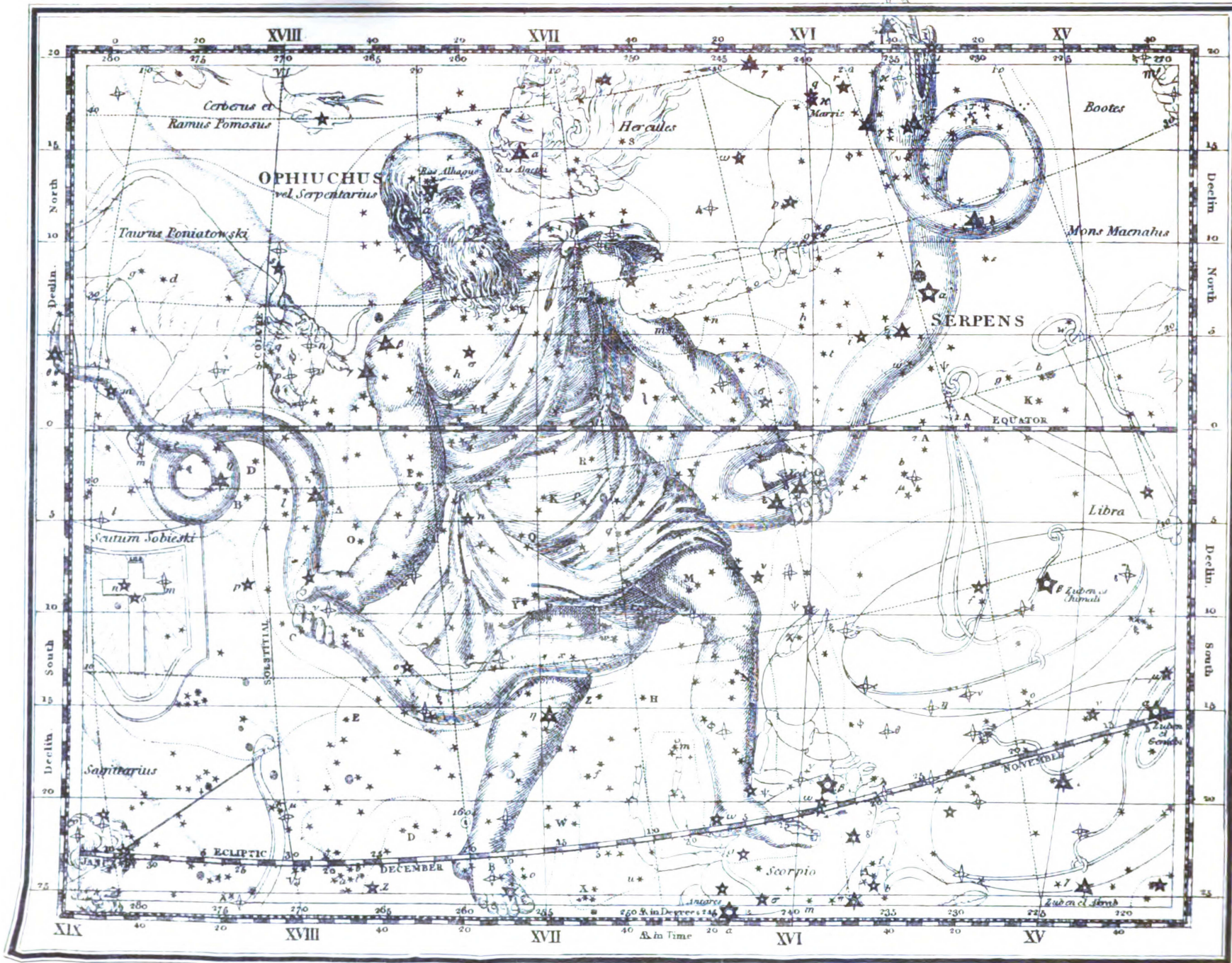
\* s 9

\* T. M. 96

E



<p><sup>1</sup> T. M. 161 <sup>2</sup> s 1 v</p>	<p>"BABYLON, founded 2640."<sup>1</sup> Deduct the circle and <math>\mathcal{R}</math> 240 is Babel,<sup>2</sup> or confusion, or wilderness. Israel-Jacobus commences at <math>\mathcal{R}</math> 241.</p>	<p>Hora 21 and 88 or 403, which requires the deduction of the circle to arrive at an astronomical point. Thus 403 minus 360 is 43, say 42,<sup>2</sup> Egypt, <math>\mathcal{R}</math> 282.</p>	<p><sup>1</sup> T A <sup>2</sup> T. M. 38</p>
<p><sup>3</sup> T. M. 180</p>	<p>"THEBES, built 1493 B.C."<sup>3</sup> Hora 14 and 93 is <math>\mathcal{R}</math> 303, whereas <math>\text{טבת}</math> Tebeth (Capricornus) begins with "a<math>\beta</math>" at 302.</p>	<p>"NINEVEH destroyed by the Medes 612 B.C."<sup>2</sup> Hora 6 and 12 = 102, and there rise the Medes<sup>3</sup> to <math>\mathcal{R}</math> 102, and Nineveh is destroyed by Genubi the Median, <math>\mathcal{R}</math> 102.<sup>4</sup></p>	<p><sup>3</sup> o 9-10° <sup>4</sup> o 26-10°</p>
<p><sup>4</sup> T. M. 180</p>	<p>"TROY, built 1480, the kingdom began 1446 B.C."<sup>4</sup> Hora 14 plus 80 is <math>\mathcal{R}</math> 290, say 291—the 1st January (Old Style), and Hora 14 plus 46 is <math>\mathcal{R}</math> 256; and there is Hiram of Tyre or Troy.</p>	<p>"HENGIST and Horsa landed in the Isle of Thanet 449."<sup>5</sup> Hora 4 and 49, or <math>\mathcal{R}</math> 109 or 110 equatorially. Hengist is at <math>\mathcal{R}</math> 106-7 ecliptic pole, and Horsa 111-12 the Gemini. The isle is at <math>\mathcal{R}</math> 106.<sup>6</sup> Thanet is called the corn-island, and Spica the corn, as already explained, is actually <math>\mathcal{R}</math> 109.<sup>7</sup></p>	<p><sup>5</sup> T. M. 36 <sup>6</sup> v 10 ☉</p>
<p><sup>5</sup> T. M. 174</p>	<p>"PARIS, founded 357."<sup>5</sup> 357 is Hora 3 and 57, or <math>\mathcal{R}</math> 102, and 102 would be the point for foundation of erections at <math>\mathcal{R}</math> 282, and there is the opening year <i>par</i> Isis in olden times,<sup>6</sup> <math>\mathcal{R}</math> 282, or lunar time. Paris first paved with stones 1186;<sup>7</sup> that is, <math>\mathcal{R}</math> 251 = 281, when the planets (precious stones) were in conjunction.</p>	<p>"COURTS of Justice instituted at Athens 1272."<sup>8</sup> Hora 12 and 72 is <math>\mathcal{R}</math> 252, when the planets were in conjunction. "JUSTICES of the Peace appointed 1076."<sup>9</sup> Hora 10 plus 76 is <math>\mathcal{R}</math> 226. The lord mayors are the chief justices of the peace for <i>Lune dan</i>, and <math>\mathcal{R}</math> 226 is Lord Mayor's Day, the 9th of November.* (See Plate Libra.)</p>	<p><sup>7</sup> k 11-31-32 ☉ <sup>8</sup> T. M. 51 <sup>9</sup> T. M. 56</p>
<p><sup>6</sup> N 68 A <sup>7</sup> T. M. 90</p>	<p>"PAUL, St., London, built on the foundation of an old Temple of Diana, 610."<sup>8</sup> Hora 6 plus 10 gives 100, which is 280 opposite. It would appear that Genubi had something to do with the old building, 280.<sup>9</sup> Paul is now at <math>\mathcal{R}</math> 286.<sup>10</sup> Paul's cross, <math>\mathcal{R}</math> 281,<sup>11</sup> and Cassiopeia Diana, <math>\mathcal{R}</math> 281.<sup>12</sup></p>	<p>"CURFEW Bell, established by William the Conqueror in 1068."<sup>10</sup> Hora 10 and 68 are <math>\mathcal{R}</math> 218, the rim of the gong or bell, the Libra. This is not orthodox, as no masonic point is denoted. It seems to have been allowed to pass, although there is not the slightest reference to William.</p>	<p><sup>10</sup> T. M. 52</p>
<p><sup>9</sup> o 26 A <sup>10</sup> E 8 B <sup>11</sup> 97 A <sup>12</sup> N 70 A</p>	<p>"WEST-MINSTER Abbey, built on the spot where stood the Temple of Apollo 614."<sup>13</sup> 614 is Hora 6 and 14, or <math>\mathcal{R}</math> 104; whereas, as stated, Apollo and his temple are at <math>\mathcal{R}</math> 107.<sup>14</sup> The error of three probably arises owing to the difference between <i>Alhague</i>, Jacob, <math>\mathcal{R}</math> 261, and the star of Jacob, respecting which full explanation will be given presently. The same may be said as regards Cyrus.</p>	<p>If, however, the Exod. xxviii. 34.—A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. added to 1068, making 1071, then is there <math>\mathcal{R}</math> 221,<sup>11</sup> <math>\mathcal{R}</math> 281, and bell and pomegranates, <math>\mathcal{R}</math> 281.<sup>12</sup></p>	<p><sup>11</sup> D 7 A—o 19 A <sup>12</sup> 175 A</p>
<p><sup>13</sup> T. M. 202 and 107 <sup>14</sup> See p. 24</p>	<p>"CYRUS died 529."<sup>15</sup> Hora 5 and 29 is <math>\mathcal{R}</math> 104; whereas Algenib Cyrus dies <math>\mathcal{R}</math> 106-7.<sup>16</sup></p>	<p>"HIGHWAYS.—The first law in England to repair them 1555."<sup>13</sup> Hora 15 and 55 is <math>\mathcal{R}</math> 280. The ecliptic is the sun-king's high road, commencing on the 1st January, 281. (See James walking on the ecliptic.)<sup>14</sup></p>	<p><sup>13</sup> T. M. 55</p>
<p><sup>15</sup> T. M. 255 <sup>16</sup> U 47 ☉</p>	<p>"AMERICA first discovered 1492."<sup>17</sup> 1492 is Hora 14 and 92, or <math>\mathcal{R}</math> 302, the first degree of Capricornus.</p>	<p>"COMPANIES, twelve first established in London 1194."<sup>15</sup> Allow the 3 degrees, and say 1197 lunar time. Hora 11 and 97 give <math>\mathcal{R}</math> 262, Jacobus.</p>	<p><sup>14</sup> w 24</p>
<p><sup>17</sup> T. M. 159 <sup>18</sup> T. M. 254</p>	<p>"ATHENS.—Kingdom began 1556 B.C."<sup>20</sup> Hora 15 and 56 is <math>\mathcal{R}</math> 281, the 1st of January. Attica the same date.</p>	<p>"ORPHANS' Fund in London, began about 1391."<sup>16</sup> Hora 13 and 91 is <math>\mathcal{R}</math> 286.<sup>17</sup> Hiram of Tyre was the first orphan, he was a widow's son, of the tribe of Naphtali or Sagittarius, at <math>\mathcal{R}</math> 286 (see Astrolabe). This same person—</p>	<p><sup>15</sup> T. M. 77</p>
<p><sup>19</sup> T. M. 80</p>	<p>"EGYPT.—The kingdom began 2188."<sup>21</sup> The 2188 is</p>	<p>* As 356 days are crowded into the circle of 360 degrees, some trifling allowance is occasionally required.—Editors.</p>	<p><sup>16</sup> T. M. 90 <sup>17</sup> v 47 B</p>
<p><sup>20</sup> T. M. 161 <sup>21</sup> T. M. 164</p>			



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<p><sup>1</sup> p 5-39 B <sup>2</sup> T. M. 62</p>	<p>age claimed Peter's pence, which he obtained through Chemali, <i>AR</i> 286.<sup>1</sup></p>	<p>"BOWS AND ARROWS and stone cannon bullets in use 1640."<sup>1</sup> Hora 16 and 40 = <i>AR</i> 280, and with the bowman Sagittarius are bow and arrow, cannon and stone bullets prior to <i>AR</i> 281, in use at <i>AR</i> 280.<sup>2</sup></p>	<p><sup>1</sup> T. M. 71</p>
<p><sup>3</sup> v 69 B <sup>4</sup> T. M. 79</p>	<p>"SUPREMACY of the Pope abolished by law 1391."<sup>3</sup> The same point as above, <i>AR</i> 286. By what law is not stated. At <i>AR</i> 286<sup>3</sup> is Boniface, Leo the Tenth, &amp;c.</p>	<p>"CANNON first invented 1330."<sup>3</sup> "GUNPOWDER first invented by a monk 1330."<sup>4</sup> Hora 13 and 30 is Chemali, <i>AR</i> 226.</p>	<p><sup>2</sup> 87 A <sup>3</sup> T. M. 73 <sup>4</sup> T. M. 84</p>
<p><sup>5</sup> q 29 a <sup>6</sup> 16 a <sup>7</sup> T. M. 76 <sup>8</sup> F 2 A <sup>9</sup> 149 A <sup>10</sup> Q 37 A <sup>11</sup> W 1 A &amp; 10<sup>o</sup></p>	<p>"DISTAFF spinning first introduced in England 1505."<sup>4</sup> Hora 15 and 5, say 6, is <i>AR</i> 231; and there is the distaff, <i>AR</i> 111,<sup>5</sup> for Minerva, <i>AR</i> 111.<sup>6</sup></p>	<p>"BRAZEN NOSE Colledge founded 1513."<sup>5</sup> Hora 15 and 13 is 238. There is a brazen nose at 237, <i>AR</i> 281.<sup>6</sup></p>	<p><sup>5</sup> T. M. 186 <sup>6</sup> r-28 A</p>
<p><sup>12</sup> T. M. 96 <sup>13</sup> e 15-16 a <sup>14</sup> a 35 a</p>	<p>"COFFEE, brought to England by Conopius, who made it his common beverage at Oxford, 1641."<sup>7</sup> Coffee ramus, <i>AR</i> 281; Canopus, <i>AR</i> 281<sup>8</sup>; Apis ox dies, <i>AR</i> 281<sup>9</sup>; the equinoxial river, <i>AR</i> 281<sup>10</sup>; and there is Apis junior exalted to Apis Taurus, <i>AR</i> 281 and <i>AR</i> 101.<sup>11</sup></p>	<p>It is unnecessary to increase the examples, because hereafter there will be a constant reference to the astronomical numerals passing as dates among the ignorant learned. As these numerals now prove themselves to be masonic points, the Anno Mundi and Anno Domini are unmeaning or valueless; indeed, "The French only began to date from the birth of Christ, 1618; before they reckoned from the Creation."<sup>7</sup> The <i>AR</i> 281 being the 1st of January, as explained, the opening of the solstitial year is the same masonic point as the first degree of equinoxial Aries, <i>AR</i> 281; and history tells us the years did begin at the birth of Christ, and also at his resurrection at Easter. The year still commences at Easter with astronomers of all nations.</p>	<p><sup>7</sup> T. M. 166</p>
<p><sup>15</sup> T. M. 101 <sup>16</sup> V 18 a &amp; C B</p>	<p>"PRINTING brought to London 1471 by Caxton, who had a press in Westminster Abbey."<sup>12</sup> Hora 14 and 71 is 281, Westminster Abbey, <i>AR</i> 111;<sup>13</sup> and there is the platen of the printing press, <i>AR</i> 111.<sup>14</sup></p>	<p>The difference between Jacobus, <i>Alhague</i>, father of the twelve tribes or zodiac, at <i>AR</i> 261, and the star "☉ 1604," just above the heel of Ophiuchus, requires explanation. Jacob or James means "<i>heel</i>." James succeeded the bright occidental star Elizabeth in 1604, so this star may well be called the star of Jacob.* The star disappeared, so it is said, in 1605, although it will be found in all good celestial charts to this day. That astronomers placed "☉ 1604" over Jacob's heel is unquestionable, and it is evident that it was intended to be the starting point of all points; it was a failure, and <i>Alhague</i> was the chosen brilliant. In Amos it says—</p>	
<p><sup>17</sup> T. M. 231</p>	<p>"SUN-DIAL—The first erected at Rome when time was divided into hours, 308 B.C."<sup>15</sup> Hora 3 and 8 are 53,<sup>16</sup> and as a thread will prove at <i>AR</i> 53, is the sun-dial equally divided. (See Planisphere.)</p>	<p>"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" (Chap. v. 25.) The house of Israel or Jacob, according to Jamieson's Table of Stars, begins at "δ <i>AR</i> 241," and ends at</p>	
<p><sup>18</sup> T. M. 89 and D 42 A <sup>19</sup> T. M. 62</p>	<p>"LILY of Navarre, order of knighthood, began 1048."<sup>17</sup> Hora 10 and 48 = <i>AR</i> 198, Isis with her lily.</p>	<p>of the cable tau cannot exceed 90 degrees, and there is the letter at Edinburgh at <i>AR</i> 107.<sup>8</sup></p>	
<p><sup>20</sup> Bailey's Dict. <sup>21</sup> W 12 C B <sup>22</sup> T. M. 95</p>	<p>"NEWSPAPERS first published in England, August 22, 1642."<sup>18</sup> Hora 16 and 42 is <i>AR</i> 282.</p>	<p>* ε the centre star of Jacob's staff, or Orion's belt, is at <i>AR</i> 81, precisely opposite to <i>Alhague</i> Jacob at <i>AR</i> 261.</p>	
<p><sup>23</sup> N 43 A</p>	<p>"SUMPTUARY Law, passed 1482."<sup>19</sup> Sumptuary laws made to restrain excess in diet or apparel, repealed in England, anno 1 Jac. I.,<sup>20</sup> 1482 is 292, <i>AR</i> 286,<sup>21</sup> Jaco.</p>		
<p><sup>24</sup> H 17-20 A <sup>25</sup> W 14 A</p>	<p>"POST-OFFICES first established in Paris 1470; in England 1642."<sup>22</sup> 1470 is <i>AR</i> 280, 1642 is <i>AR</i> 282.*</p>		
<p><sup>26</sup> T 48 A <sup>27</sup> D 31 A</p>	<p>* Sir Walter Scott says, "Men are yet alive who recollect when the London mail came down with one single letter for Edinburgh." This may be true as understood by Sir Walter; but Astro-Masonically it is unquestionably so, for Shushan is <i>AR</i> 282.<sup>23</sup> The King's seal or ring, "σ" <i>AR</i> 282. Horses and mules, Sagittarius, Pegasus, and Equuleus, <i>AR</i> 282.<sup>24</sup> Camels, young dromedaries, <i>AR</i> 282.<sup>25</sup> At the point 282 the Tiler produces his postman's bag,<sup>26</sup> and there is a single letter for the bag at <i>AR</i> 282.<sup>27</sup> Probably the letter contained a Royal Arch summons; it cannot be from any blue lodge, because the influence</p>		

<sup>1</sup> 146 A

AR 281,<sup>1</sup> the forty degrees or years in the wilderness of Typhon or Scorpio, in which sign is Ara the altar for sacrifices and offerings.

The tabernacle of Moloch or King Kronos or Jacobus, AR 261,<sup>2</sup> and Chiun, Chemali, AR 256,<sup>3</sup> your figures or images, and "☉ 1604," the star of your god, or James Jacobus, which ye made to yourselves.

Therefore I will cause you, "*house of Israel*," to go into captivity beyond Damascus, saith the LORD, whose name The God of hosts. beyond Damascus saith Jove, the Lord, the God of hosts!

Damascus means "*a sack full of blood, or similitude of burning, or of the kiss, or of the pot*," and is AR 281.<sup>4</sup>

The star of Jacob 1604 is not to lead, and the brilliant "*Alhague*," James, is to rule, and his house is to commence, as it does, at AR 241, and end at AR 281, beyond Damascus.

The learned may say that the Bible is sufficient authority for sacred events as they occurred from Creation to Anno Domini, but to this the reply is, there is not a date, in the whole Bible—not even to the orthodox dedication to James: and periods allotted to Creation, the Deluge, and the Birth of Christ, as described, are but astro-masonic points. The learned will probably take refuge under metallic witnesses—coins and medals—and by these attempt to prove the succession of emperors and kings, &c. The Roman chronology for instance, they will say, is perfect and clear, as demonstrated by the coins and tokens collected and arranged in our museums. Let the historians and antiquaries, if they can, bring forward one genuine ancient Roman coin with an Anno Mundi or an Anno Domini impressed thereon, and it may serve as a glimmering light to show an intended epoch according to the Anno Mundi or Anno Domini; but what then? Has it not been proved that Anno Mundi and Anno Domini are but mere astro-masonic points of the Mark Master's degree? Is there a single Roman coin or medal, on which there are effigies, that are not of celestial derivation? On the contrary, the symbols on every genuine ancient, and, comparatively speaking,

modern coin bear witness of their celestial origin and application, no matter whether they be Roman or English. Look at the coins of George III., with their Leo Major, Leo Minor, and the Unicorn Monoceros, Psaltarium, &c. &c. encircled with the absurd declaration that he, George III., is king of France. Can it be expected that any confidence can be attached to such records, when they proclaim such well-known deliberate falsehoods? Supposing, however, that British coins were tendered as evidence respecting history, they can only apply to comparatively modern times, for the oldest coin in the world bearing Anno Domini is one of Edward VI. 1552, whether genuine or not is of little consequence. Fifty years back, say in 1820, the current coin among nations was the Spanish *pillar* dollar, the value of which was as well known as is now the value of the British golden sovereign. The dollars passed in the East and the West, in the North and South, for 4s. 4d. Intrinsically the silver was worth more than the current value. The dollars disappeared from circulation, and were probably converted into other coins worth less than their stamped value. These pillar dollars were the last currency medium of the order, they were the Jachin and Boaz of the Masonic certificate. Coins such as these were no doubt formerly the instruments of barter among the ignorant multitude, whilst they served as tokens of recognition to the *esoteric* brethren. Supposing a pillar dollar passed between two individuals, one of whom was of the order, and he desired to discover whether the other belonged to the fraternity, by saying Jachin the doubt would be silenced, for a brother would declare himself by uttering Boaz, the ice would then be broken, and fellowship might result.

In reading the mysteries the primary consideration is the name of the person and the place mentioned: all ancient names having meanings accordant with celestial attributes. These meanings must therefore be understood in order to discover their celestial identity. A more fitting illustration cannot be given than by interpreting the constellation known by the name of Perseus. Algenib is the prince or king of the constellation, and, as shown, is the Persian lawgiver. Among the uninitiated in astral-masonry Perseus or Cyrus is only known as a terrestrial king ruling over a people scholars choose to

<sup>2</sup> w 13-7-10-26  
AR 261  
<sup>3</sup> p 5 v

<sup>4</sup> See DAMASCUS

<sup>1</sup> Daniel v. 28  
<sup>2</sup> Isaiah xlv. 1

<sup>3</sup> Q 59-50 A  
<sup>4</sup> R 25 B

<sup>5</sup> 19-20 B

<sup>6</sup> N 41 65 93 A

<sup>7</sup> T 21 A  
<sup>8</sup> U 52 K 14 B  
<sup>9</sup> Q 59 A

<sup>10</sup> N 43-101 A

term Persians; but, as already stated, Cyrus means "belly," and Algenib is in the belly of Perseus. Then Perseus, from whence derived, and what is the meaning of the name? Perseus is from Persis or Persia, "to cut or divide," and Perseus cuts and divides the yearly circle with the Median Chemali.<sup>1</sup> Perseus has, in all charts ever published, a drawn sword in his right hand,<sup>2</sup> and he, either in imitation of Alexander, or Alexander in imitation of Perseus, cuts a very mysterious knot with his sword, in the first degree of pictured Aries, on the 1st of January, *AR* 281.<sup>3</sup> The handle of the sword is at *AR* 286,<sup>4</sup> and the sword-blade at 281, the 1st of January. Circumcision is from *circumcidere*, the cut circle, so at the 1st of January, and the Epiphany, the 6th of January, Perseus cuts from the circle the five *dies non*, or the five irregular or foolish steps, or days of Saturnalia, and there, at *AR* 286, the Epiphany, is the circumcised man with a fig-leaf covering his wound.<sup>5</sup> The story of Perseus and Andromeda is well known, yet few scholars, if any, believe it to be of celestial origin or diction. Andromeda is daughter of Cepheus and Cassiopeia, *AR* 281.<sup>6</sup> Andromeda is chained to a rock. Menkar, of the sea-monster Cetus, will destroy her at *AR* 281,<sup>7</sup> when Algenib of Perseus comes down on Markab of Pegasus, *AR* 286,<sup>8</sup>—the sword of Perseus at *AR* 281<sup>9</sup> destroys the monster Menkar. The chaining Andromeda to the rock implies stability and nature, or that which is unalterable, *AR* 281.<sup>10</sup> Mythological fable marries Andromeda to Perseus. Perseus has always Medusa's head in his left hand. Cæsar is another name for Perseus, and Cæsar is born every year with the head of hair of Medusa. The Jesuit Galtruchius tells us that Cæsara was a noted empress of Persia, probably Andromeda or Julia, which means "soft, tender hair." Cæsar got rid of Julia on account of her being like the jewel in the swine's snout, and Cetus, among other things, is frequently rendered "swine." Andromeda and Perseus soon separated, the inconstant moon leaving his solar majesty solus.

Second in importance to Perseus is Hercules, but as interpreted there are two; the one better known as Hiram ab Eph., or Hercules of the Gemini, the other as Hercules of Tyre, or Hiram of Tyre or Troy; and if the right heel of the constellation be examined it will show a mark for which Achilles was celebrated. Samson means "his sun," or here the second time; "and he took the doors of the gate and the two pillars or posts on his shoulders from Gaza to Hebron." Gaza means "strong" or "goat," or Boaz. Hebron means "friendship," for which Castor and Pollux were celebrated; and Pollux is the Egyptian Hercules, who there appears for the second time. Samson or Hercules, the sun, therefore carried the two pillars, Jachin and Boaz, to the Gemini, where they have ever since remained, and are to be found in every celestial plate now published.

Then look at Aquarius when, bereft of his classic clothing, he is simply one of the twelve signs of the zodiac. Esoterically, however, Aquarius is Neptune, Canobus of the Egyptians, Budha of the East, and Moshua or Moses of the Hebrews. Situla is above the head of the Sun when at the Epiphany, *AR* 286,<sup>1</sup> then is the sun the anointed Christos. Jor means "river" and Dan "judgment," and there is Situla with Chemali of Libra at 286.<sup>2</sup> Jordan means "river of judgment." This is the first baptism.

Matthew iii. 16, 17.—And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The dove Columba is at 106,<sup>3</sup> and the voice in heaven is that of the winged angel Elul, 106.<sup>4</sup> The Hebrew word

יורדן is Jordan or Jorden, but these are of very different signification (see Common Dictionary). Jupiter Serapis is generally crowned with a canob, which, in other words, to the *esoterics* is a jorden. The head of Jupiter Amon, or the Sun in Aries, is usually adorned with a ram's horn; and Pan, the Greek Capricornus, has always the upright goat's horns.

<sup>1</sup> J 15 CB

<sup>2</sup> p 5 B

<sup>3</sup> 1° 18 ☉

<sup>4</sup> k 4 ☉

## CELESTIAL CYCLES.

Psalm cxix. 100.—*I understand more than the ancients—because I keep thy precepts.*

Job xii. 12.—*With the ancient wisdom; and in length of days understanding.*

Job xxxii. 7.—*I said, Days should speak, and multitude of years should teach wisdom.*

IN the Assyrian Gallery of the British Museum is this compound figure, Auriga, with the goat Capella, on his left arm, with the wings and the ear of corn of Isis or Virgo.



In Bayer's Ptolemaic chart, two lambs and the goat are given on the left arm, and in the right arm, and in the right hand is a whip of small cords.<sup>1</sup> Capella is the temple,  $\mathcal{R}$  106.<sup>2</sup> Jamieson gives Auriga with

John ii. 15.—*And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.*

a bridle in his right hand, and the goat and kids on the left arm. John

Isaiah xl. 11.—*He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry in his bosom, shall gently lead those that are with young.* Baptist is at  $\mathcal{R}$  76 (see Astrolabe), and he is frequently represented with a lamb on his left arm. Beneath Auriga Capella and the lambs, at  $\mathcal{R}$  76, is the brilliant  $\gamma$

John x. 11.—*I am the good shepherd: the good shepherd giveth his life for the sheep.* R. G. L., Rigel or Raguel, which mean "the shepherd of God" (see p. 18); the shepherd is one of the symbols of the sun.

There is a mass of evidence in favour of the shepherd and the lamb, denoting some very important celestial point —this is evident.

Exodus xxix. 39.—*The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.* As Antinous, under various forms and names, is exalted to be one of the Gemini in heaven; so it would appear the infant or lamb of Aries was exalted to, and united with, the lamb of Auriga. In Revelation it says, "Blessed are they which are called unto the marriage supper of the lamb." The cycle is to be perfected with the lamb.\*

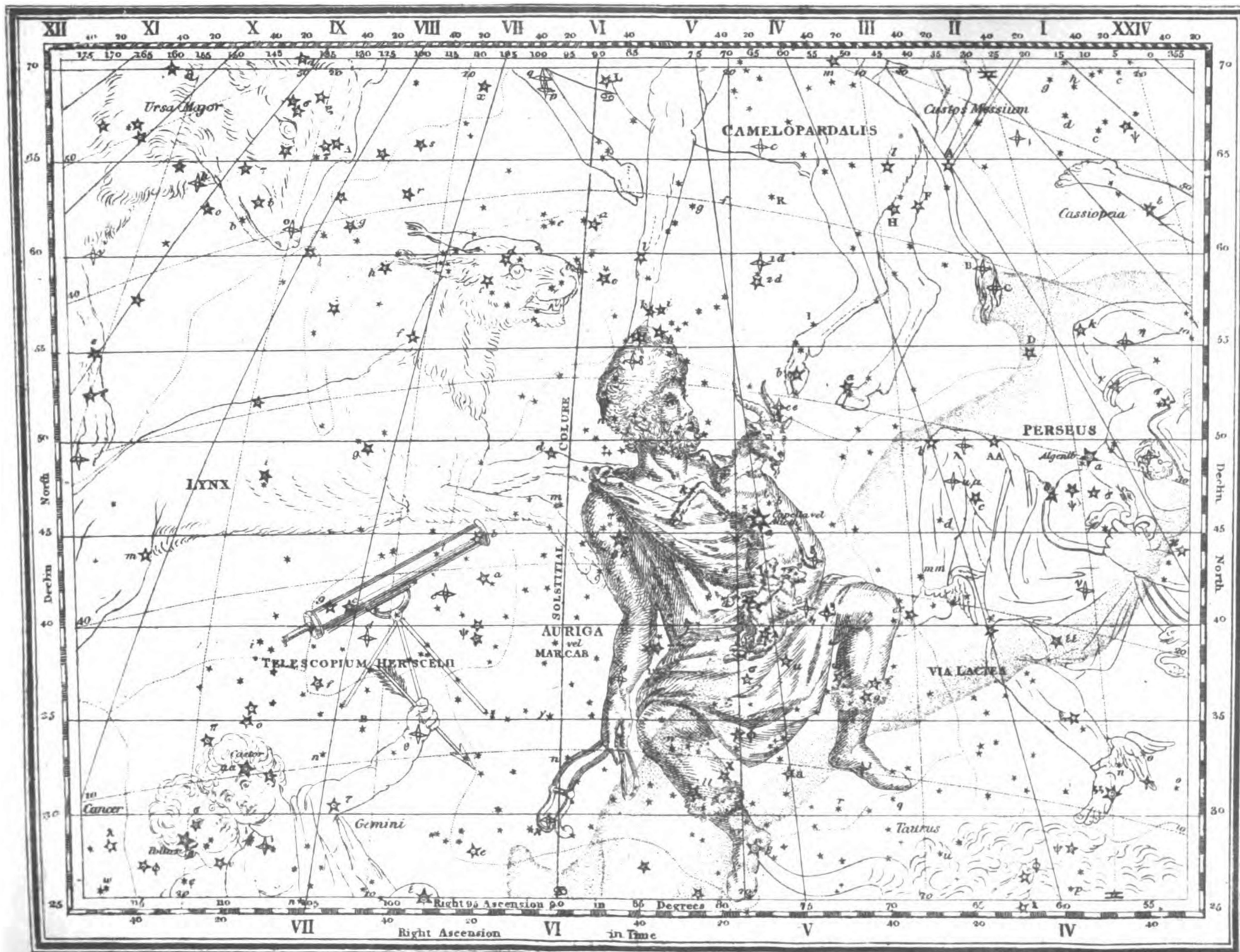
Revelation xxi. 14.—*And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

Sabbath of the Jews is one day or degree anterior to the Christian sabbath, so to make the Jewish and Christian epochs correspond, one degree or day must be added to the Tables of Stars. The Egyptian cycle of precession consists of 25,920 years; that is, one degree of the circle is equal to seventy-two years. The lamb ( $\lambda$ , lambda of Auriga) was at  $76^{\circ} 36'$  in Anno Domini 1820; add one degree for the Jewish difference, and there is  $77^{\circ} 36'$ .

$77^{\circ} 36'$  multiplied by 72 is 5580, and 5580 was the Anno Mundi of the Jews for 1820, the Anno Domini of Christians; so the Lamb was slain from the foundation of the world.

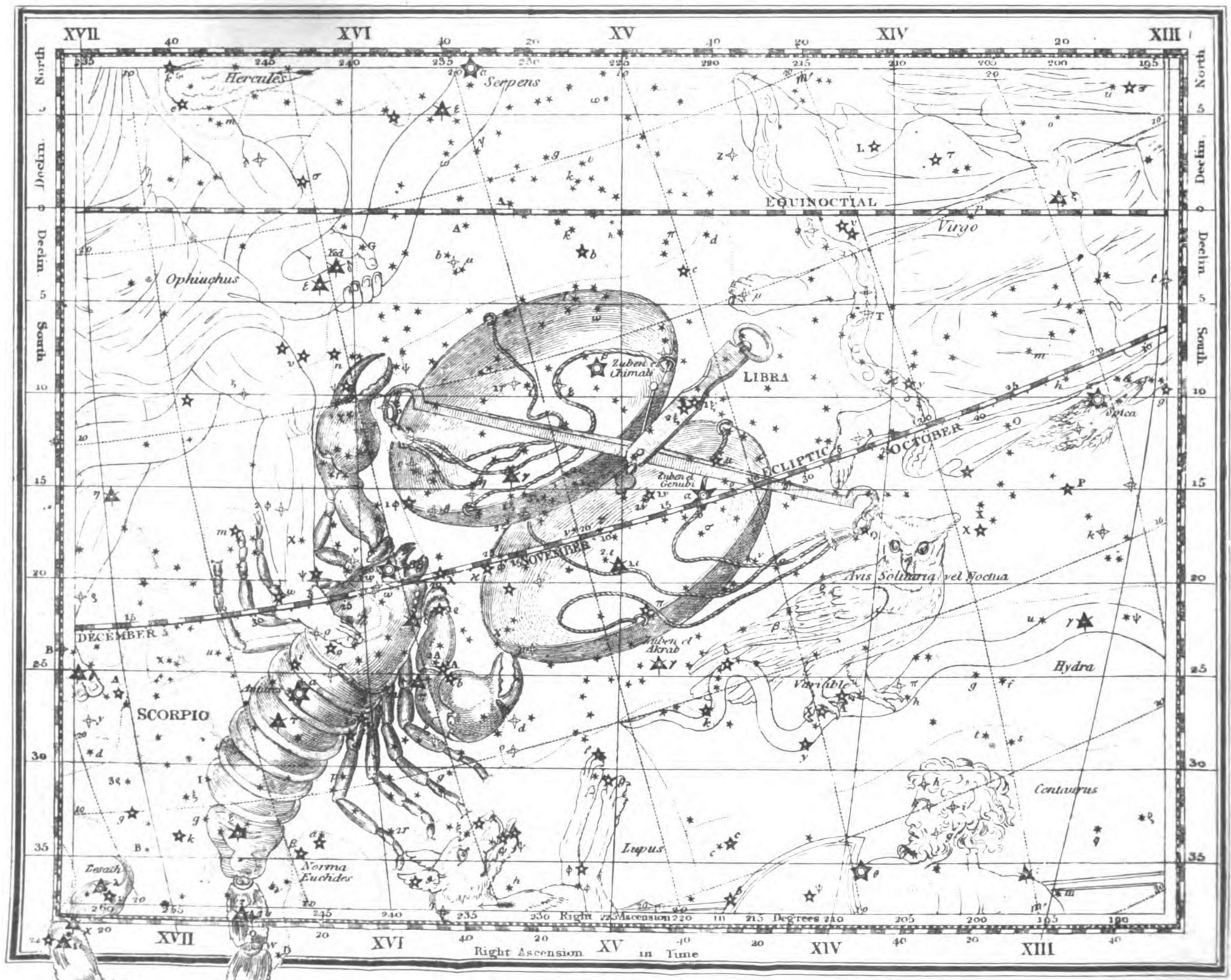
The Christian Anno Domini is derived from the Jews,

\* Capricornus, the goat sign under an Egyptian title, it will be found, ascends to heaven; but there does not appear any authority for considering that Capricornus was formerly pictured as a lamb or kid. Yet, in ascendancy, there are the two lambs or kids united with Capella, which means a little goat, as well as chapel or church.—*Editors.*



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and also from their lamb. The morning lamb was the paschal, that of the vernal equinox; whereas lambda Auriga was sacrificed in the evening, with the earth in Tisri, when the sun rose in Aries. Precisely opposite the lamb of  $\mathcal{R} 76^{\circ} 36'$  is Hiram Algothi,  $\mathcal{R} 256^{\circ} 36'$ . The common Christian era, as settled by Dionysius, began the 1st of January, Christ being then *four years* old. Dionysius is one of the names of Bacchus, and Centaurus is Iacchus, Bacchus, or Silenus; and the constellation terminates at  $\mathcal{R} 221^{\circ} 52'$ , where ends the Roman year, December. Thus the death of Bacchus, and the last star of Christ's cross,  $\mathcal{R} 281^{\circ} 52'$ , are, by closing two signs, or 60 degrees, the same point, viz.  $\mathcal{R} 281^{\circ} 52'$ .<sup>1</sup> From the Jews' evening lamb, or rather from Hiram opposite, to the 31st of December or 1st of January, ought to give our Anno Domini. From  $\mathcal{R} 256^{\circ} 36'$  to  $\mathcal{R} 281^{\circ} 52'$  are  $25^{\circ} 16'$ .

$25^{\circ} 16'$  multiplied by 72 is 1816.

And as the stars in Jamieson's Atlas are computed for 1820, the sun Saviour must have then been four years old. In other words, the  $\odot$  1604, star of Jacob, was intended to be the starting point, and as described, the 24 Hora deducted from Anno Mundi 4004, produces 1604. (See p. 25.)

The Masons merely put the Master's mark  $\square$ , the square, before the numerals denoting Anno Domini, and mystically convert 1820 into 5820, their "*Anno lucis*."

As Astro-masonry prevailed throughout the world, and all creeds are of the same heavenly origin, it should result that the cycles of leading nations must be confirmed by celestial interpretation. Thus—

BUDHA or *Be-udah* or 'B'UDAH, "father of water," is the eastern Moses or Neptune or Aquarius, and his celestial position is  $\mathcal{R} 281$ .<sup>2</sup> The Hindoos of Indus are at  $\mathcal{R} 286$ .<sup>3</sup> Astronomical legend relates that war took place between the positions  $\mathcal{R} 286$ , the solar, and  $\mathcal{R} 281$ , the lunar, and that the Hindoos conquered, and pirated the sacred numbers  $\square \triangle \vee$ , all which belong now to Indus at  $\mathcal{R} 286$ , and not to Budha at  $\mathcal{R} 281$ . Ceylon is the cradle of Budhism, it is an island near the equator, which consequently has two summers and two winters during the solar circle—the years are of six months each. Upham in his "History of Budhism," p. 90, says the Ceylonese Budhists "commence their solar year on the 18th of April

with the Ram." As Sagittarius is January, so is Pisces April. Pisces begins at 342, and the 18th is 360, the first degree of astronomical Aries. Upham further observes, that to "the 29th of November, 1826, would make 2370 years 8 months and 7 days" (p. 52). The Ceylonese years being of six months, the cycle may be considered as 2372 years, or, according to our reckoning, 1186 years, the period when the planets were in conjunction. (See Budhist Mysteries.)

MAHOMED is otherwise *Maha Med*, the great measure, or prince of Med, Libra. Genubi is the brilliant, he is Judas, the deceiver or impostor. The Median laws place Genubi at  $\mathcal{R} 101-2$ ;<sup>1</sup> but here is imposition (see the law "o"), he ought not to be otherwise than at  $\mathcal{R} 100$ , and certainly not at 102. Bailey says, "Mahomed was born A.C. 527," and that is 102; and Tablet of Memory, says, "Mahomed began his errors at 612," and that likewise is  $\mathcal{R} 102$ . Moses dwelt in Midian, and Mahomed died in Medina, 18th of June, 631,<sup>2</sup> say, at the solstice 121, in tropic sign Cancer,  $\mathcal{R} 106$ ;<sup>3</sup> and his coffin, the Libra, is suspended half-way, or equinoxially between summer solstice, heaven, and winter solstice, earth, or Misraim.

ZOROASTER, the Persian! Algenib of Perseus. Zoro or Zerah means "*east brightness*," and Aster, a star, and according to the Median and Persian laws Algenib is the bright star which rises with the sun at Easter. "It is recorded that the soul of Zoroaster hung upon a tree, from whence *all that is celestial* has been produced. A cow eat the fruit, and from her milk bag the soul dropped into the mouth of young Zoroaster."<sup>4</sup> Hanging above the cow's mouth is Ramus pomifer, her milk bag is at  $\mathcal{R} 281$ ,<sup>5</sup> and there is the mouth of young Zoroaster,  $\mathcal{R} 281$ ,<sup>6</sup> and the sun's mouth beneath, at the Alpha and Omega of the year,  $\mathcal{R} 281$ .

Very important are the festivals of the Church, and none more so than the Bread Feasts. When released from Egypt, a mixed multitude went up from Rameses to Succoth. The people escaped from the Crocodile, Pharaoh or Scorpio, Lower Egypt. Rameses means "*thunder*," and Jove, with his thunder, is at  $\mathcal{R} 251$ .<sup>7</sup> From thence they went to Succoth,  $\mathcal{R} 286$ .<sup>8</sup> They took dough with them from  $\mathcal{R} 256$ , it being contrary to the Median laws

<sup>1</sup> Cruse or Cup (n 11 CB) New Year's Day, old style.

<sup>2</sup> F 12-13 A  
<sup>3</sup> E 36 B

<sup>1</sup> o 26-10°

<sup>2</sup> T. M. 271  
<sup>3</sup> b 1 o

<sup>4</sup> 124 A

<sup>5</sup> 151 A

<sup>6</sup> D 18 A

<sup>7</sup> N 96 u

<sup>8</sup> V 13 B

to take corn, *spica*. And thus at  $\mathcal{R}$  256 they prepared their dough. They placed

Exodus xii. 39.—And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

and there it became barley meal, *lactea* (use compasses). There was wheat in the house had it been required.<sup>3</sup> They procured water for  $\mathcal{R}$  256,<sup>4</sup> and this dough they took to Succoth, where there is an oven,  $\mathcal{R}$  286,<sup>5</sup> and they

Leviticus xxiv. 5, 6.—And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

baked twelve cakes, a cake for each tribe. Pan with his goat's horns is sometimes represented as baking the cakes on the Lord's table or altar, at  $\mathcal{R}$  286. *Lord is derived from the Saxon word "loaf," and Lady from the Saxon word "bread."*

The feast of unleavened bread is that of the twelfth cake. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleaven of sincerity and truth."<sup>6</sup> In plain terms the old Easter passover was no longer to take the lead, but the winter solstice or the Epiphany, or Twelfth Cake Day, was to be the passover and the birth-place of the infant sun or saviour. The twelfth cake used to be unleavened, it was a symbol of winter, it was always frosted, or covered with snow; and until modern times were seen effigies and devices on the surface of the snow. Before this last or twelfth cake

Esther iii. 7.—In the first month, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, the lot, before Haman from day to day, and from month to month, the twelfth, the month Adar.

was broken or divided characters were drawn; this unquestionably was an Easter festival, subsequently adopted at the solstice, when Easter was abandoned. The Jews retain the old flat passover cake baked in the evening, in the pan Tisri libra, when the sacred year begins in Nisan or Aries. It was in the days of Ahasuerus, or Jove, who reigned from India even unto Ethiopia, over 127 provinces. Ahasuerus begins at  $\mathcal{R}$  281,<sup>7</sup> and there at  $\mathcal{R}$  281 = 6<sup>8</sup> is Indus or India. Ethiopia is summer, the solstice in the tropic sign Cancer,

and from  $\mathcal{R}$  281<sup>1</sup> to the birth-place of the Saviour are

Esther i. 1 to 5.—Now it came to pass in the days of Ahasuerus, (this Ahasuerus which reigned, from India even unto Ethiopia, an hundred and seven and twenty provinces:)

In those days, when the king Ahasuerus sat on the throne of his kingdom, in Shushan the palace,

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, before him:

When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace.

127 provinces, or divisional degrees,  $\mathcal{R}$  112.<sup>2</sup> That in those days as Ahasuerus sat on his throne in Shushan,  $\mathcal{R}$  281,<sup>3</sup> he made a feast in the third year, or sign, or equinox. The feast was to the princes, his servants, the powers of Persia and Media, the nobles and princes being before him, and he showed them his glorious kingdom, during 180 days, or half the circle, from  $\mathcal{R}$  281 to  $\mathcal{R}$  101.<sup>4</sup> And when these days were expired, the king made a feast to all present in Shushan, great and small, of the commoners, or vulgar multitude. It was a sabbatical feast in the garden. Vashti means "*that drinks*," and *Spica*, Elizabeth, "*that swears*." The bright occidental also made a

9.—Also Vashti the queen made a feast for the women in the royal house which to king Ahasuerus.

feast for the women in the royal house which belonged to Ahasuerus.<sup>5</sup> The women were Cassiopeia, Andromeda, and Hebe,  $\mathcal{R}$  251.<sup>6</sup> On the seventh day, when the king was merry with wine, at the Dionysian point,<sup>7</sup>  $\mathcal{R}$  281, he commanded the seven sabbatical eunuchs, or chamberlains, of  $\mathcal{R}$  286,<sup>8</sup>

11, 12.—To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she fair to look on.

But the queen Vashti refused to come at the king's commandment by chamberlains: therefore was the king very wroth, and his anger burned in him.

to bring Vashti the queen before him. But Vashti, the queen, *Spica*, who was very beautiful to look on, refused to come, and very properly so, as she could not do so without breaking the Median law. So a royal decree was made,  $\mathcal{R}$  281,<sup>9</sup> that *Spica* should no more come before the king Ahasuerus, that is, the Salique law was ordained. Hadasseh, otherwise Esther, means "*myrtle*," or "*joy*," she, like Cassiopeia, had neither father nor mother. The myrtle is in her hand.<sup>10</sup> Esther means "*secret*," or "*hidden*" (see Ahasuerus with the golden sceptre in his left hand, held out to-

<sup>1</sup> Q 1 A

<sup>2</sup> c 127 a

<sup>3</sup> N 85-96 A

<sup>4</sup> N A and 10°

<sup>5</sup> N 96 41-65 u

<sup>6</sup> 139 A u

<sup>7</sup> o 32 A

<sup>8</sup> 17 B

<sup>9</sup> D 37 A

<sup>10</sup> M 36 A

<sup>1</sup> k 11-v-p 27-v

<sup>2</sup> o 22 u

<sup>3</sup> k 51 v

<sup>4</sup> K 7 v

<sup>5</sup> U 14 B

<sup>6</sup> 1 Cor. v. 7, 8

<sup>7</sup> N 96 A

<sup>8</sup> E 37 B

wards "β" of Esther, hidden in the lactea); and Esther

Esther v. ii.—And it was so, when the king saw Esther the queen standing in the court, she obtained favour in his sight: and the king held out to Esther the golden sceptre that in his hand. So Esther drew near, and touched the top of the sceptre.

touched the top of the sceptre. The star τ, Tau, is at the top of the sceptre, and it belongs to

Esther, or the constellation of Cassiopeia (see Plate of Cepheus).

The shew-bread on the altar was the same as the modern twelfth cake; both made to shew, and, as just remarked, the cake is always frosted, or snowed, to denote mid-winter. Leavened bread was that which was raised,

<sup>1</sup> Samuel xxi. 6.—So the priest gave him hallowed: for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

and it was eaten hot; and at the equinox it replaced the solstitial un-

leaven. The cross-bun is the hot leavened and hallowed; it always has the equinoxial, or St. Andrew's cross, impressed upon it: no one ever saw the upright cross of

"Sacred bread,"  
Champollion's  
Egyptian Dict.



Christ on a cross-bun. Andrew means "a strong man," and at ✕ the sun rises in his strength. The Egyptians made use of this hallowed bread with the St. Andrew's cross.

THE BIRTH OF MOSES.

John i. 1.—*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

The Etymon of the Hebrew מֹשֶׁה, Moses is—

ם mem, a spot or point . . .	T 31 A	} AR 281 1st January.
ש shin, a tooth . . .	v 76 A	
ה he, she behold . . .	N 43 A	

Moses means "saved from the water," and allegorizes the sun lifted up above the line or equator at the vernal equinox, in the house of Neptune or sign Aquarius—see Buddhist zodiac. This Moses was the child of Juno,

Exod. ii. 1, 2.—And there went a man of the house of Levi, and took a daughter of Levi. And the woman conceived, and bare a son, and when she saw him goodly, she hid him three months.

otherwise Cassiopeia, and the birth of the infant was on the 1st of

January, AR 251.<sup>1</sup> Antinous was a perfect or goodly child, AR 251,<sup>2</sup> and was hidden below the line or equator for three months or signs,—that is, until the equinox; and when the mother, Cassiopeia, could no longer hide him, or prevent him from rising, she took for him an ark of bulrushes. The

<sup>3</sup> And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid in the flags by the river's brink.

Biblical Hebrew name of this ark, as also that of Noah, is

תֵּבֶתֶת THEBETH, literally the "house of the two crosses," or termini, the solstitial, and equinoxial. THEBETH signifies "a chest or coffer to keep things sure or secret;" see Ark, Cruden.\* THEBETH is Ara, the box ark, AR 256;<sup>3</sup>

<sup>1</sup> N 65 u  
<sup>2</sup> 119 A u

<sup>3</sup> v 13 v

\* To prevent any possible misinterpretation of Biblical names, Cruden will be the only authority quoted throughout this work.

and there, in Bayer's and other Atlases, are the bulrushes in *Fluvius Aquarius* on the ecliptic, or sun's course, at  $\mathcal{R}$  256.<sup>1</sup> This infant Moses had a sister older than himself, and as she stood afar off, it may be supposed to be Mary or Miriam, otherwise Andromeda, daughter of Cassiopeia.<sup>2</sup> A fresh paragraph denoted thus ¶. The daughter of Pharaoh came down to wash at the river (Fluvius Aquarius). Pharaoh means "*King and also Crocodile.*" The sign scorpio is otherwise the crocodile king ruling in Egypt,  $\mathcal{R}$  251.<sup>3</sup> *Spica* is the king's daughter,<sup>4</sup> and *Spica* comes down from  $\mathcal{R}$  106 to  $\mathcal{R}$  256, and compasses<sup>5</sup> will place *Spica* just under the ecliptic in the river Aquarius,<sup>6</sup> and also in the *lactea* at  $\mathcal{R}$  256. Her maidens were Hebe and Miriam or Andromeda:<sup>7</sup> they walked along the river's side at  $\mathcal{R}$  251, the river being at  $\mathcal{R}$  256; and when *Spica* saw THEBETH, the ark among the flags, at  $\mathcal{R}$  256, she sent her maid Miriam to fetch it, which she could do by closing the *dies non*,  $\mathcal{R}$  251 on  $\mathcal{R}$  256.<sup>8</sup> And when she opened at 256 she saw the infant sun: and the babe, being in the *lactea*, and also in Fluvius Aquarius, might well weep on its introduction to life. And Miriam had compassion on him, and said, "This of the Hebrews' children," or of the wandering planets. Then said Miriam, the sister of Moses, to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

¶ Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

¶ And the maid went and called the child's mother to  $\mathcal{R}$  11, and brought her own and the child's mother to  $\mathcal{R}$  251.<sup>9</sup> The mother was a Jewess of Judah, Aries, not Venus the Heber, or planetary wanderer. Pharaoh's daughter said to Cassiopeia, "Take this child away, and

• K 5-9 v

• N 41-55  $\mathcal{R}$  11

• r 12 u  
• k 11 ©  
• From Centre of the ecliptic circle  
• K 5 v

• 139 A & N 55 u

• Or O 27 B

• 127 A & N 65-51 u

<sup>4</sup> And his sister stood afar off, to wit what would be done to him.

<sup>5</sup> ¶ And the daughter of Pharaoh came down to wash at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

<sup>6</sup> And when she had opened, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This of the Hebrews' children.

<sup>7</sup> Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go.

<sup>8</sup> And the maid went and called the child's mother.

stood afar off, it may be supposed

to be Mary or Miriam, otherwise Andromeda, daughter of Cassiopeia.<sup>2</sup> A fresh paragraph denoted thus ¶. The daughter of Pharaoh came down to wash at the river (Fluvius Aquarius).

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when she opened at 256 she saw the infant sun: and the babe, being in the

*lactea*, and also in Fluvius Aquarius, might well weep on its introduction to life. And Miriam had compassion on him, and said, "This of the Hebrews' children," or of the wandering planets. Then said Miriam, the sister of Moses, to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? and Pharaoh's daughter said "Go," and the maid went home

to  $\mathcal{R}$  11, and brought her own and the child's mother to  $\mathcal{R}$  251.<sup>9</sup> The mother was a Jewess of Judah, Aries, not Venus the Heber, or planetary wanderer. Pharaoh's daughter said to Cassiopeia, "Take this child away, and

nurse it for me, and I will give thy wages." And she

<sup>9</sup> And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thy wages. And the woman took the child, and nursed it.

takes her own child, Antinous, from  $\mathcal{R}$  251 to  $\mathcal{R}$  281, and there she nurses him with her left breast, "*schedir*,"  $\mathcal{R}$  281.<sup>1</sup> Casiphia means "*money*," and Moneta was one of Juno's, or Cassiopeia's, names. Moses was born 1571 B.C.,<sup>2</sup> or according to lunar time, by which the Mosaic law is regulated, it would be 1572, which is 297,  $\mathcal{R}$  281,<sup>3</sup> the first degree

<sup>10</sup> And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

of Aries, when the sun Moses, the savour, arose from the water at the line at the vernal equinox.\* And his mother, Cassiopeia,

\* "In the beginning of November 1572, a new star appeared in Cassiopeia, whose appearance was sudden and brilliant, and its phenomena so striking, as to determine the celebrated Tycho Brahe to become an astronomer. Returning about ten to his laboratory, he came to a crowd of country people staring at something behind him, and looking round, he beheld this wonderful object. It was so bright, that his staff cast a shadow; of a dazzling white, with a little of a bluish tinge. It had no hair or tail around it similar to comets,



but shone with the same kind of lustre as the other fixed stars. Its brilliancy was so great as to surpass that of Lyra and Sirius. It appeared larger than Jupiter in its nearest approach to the earth; and was seen, by those who had good eyes, at noonday." Stow, in his chronicles, mentions this star of Cassiopeia as appearing on the 18th November, 1572 (see p. 672). Tycho Brahe's heirs published a pamphlet in 1632. The annexed is the frontispiece, Cassiopeia, and the title, "Learned Tico Brahe, his Astronomical Conjecture of the new and much admired  $\chi\chi$ , which appeared in the year 1572." Tico considered the star was formed by particles of the milky way, and predicted the end of the world. There is in Latin "An Elogie, made and written by James the Sixth of Scots, in commendation of Ticho Brahe, his works and worth."

• N 65 A M 24 & D 18 A

• T. M. 273

• 3 D A

<p><sup>1</sup> k 25 ☉ <sup>2</sup> N 65-10° = ☉</p>	<p>brought him to Pharaoh's daughter, and he became her son, <i>AR</i> 106 ;<sup>1</sup> and Cassiopeia brings her son Antinous, the apprentice Mason, to <i>AR</i> 106.<sup>2</sup></p>	<p>The general belief is, that Moses of the bulrushes, the child of the man of the house of Levi, rescued the children of Israel, the planets, from their Egyptian bondage. Respecting Egypt and the planetary conjunction, there cannot be any misunderstanding. As Levi is the sign Aquarius, appropriated to the priesthood, the children must be opposite, at <i>AR</i> 106, and there are the Gemini. Mythology confirms this—Leda with her eggs, <i>AR</i> 281,<sup>1</sup> are in the sign Aquarius,<sup>2</sup> and her children were the Gemini. Moses became the son of the king's daughter, <i>Spica</i>, at <i>AR</i> 106 ; and, as stated, when he was grown up, he became Aquarius.</p>	<p><sup>1</sup> F 52-53 A <sup>2</sup> F 1 A</p>
<p><sup>3</sup> s 22 B</p>	<p>And in those days, when the child, at <i>AR</i> 106, was grown to be a man, that he went out unto his brethren, the tribes, or signs, and there he is as Aquarius ; and he, Moses, saw the Egyptian Hercules smiting an Hebrew (the sun) on the face with his club, <i>AR</i> 286 ;<sup>3</sup> and he,</p>	<p>Amram took to wife his aunt Jochebed, neither of these, either husband or wife, are of the house of Levi. Amram means "an exalted people, or their sheaves, or handfuls of corn," the position clearly at <i>AR</i> 106 ;<sup>3</sup> and</p>	<p><sup>3</sup> k 25-30-50 ☉</p>
<p><sup>4</sup> H 12 A</p>	<p><sup>11</sup> ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren. <sup>12</sup> And he looked this way and that way, and when he saw that no man, he slew the Egyptian, and hid him in the sand.</p>	<p>Jochebed means "glorious, honourable," the king's daughter, in fact, <i>Spica</i>. The children of Virgo, of <i>AR</i> 106, must be opposite,</p>	<p><sup>4</sup> H 6 A &amp; v 58 A</p>
<p><sup>5</sup> F 21 A <sup>6</sup> 159 A</p>	<p>and then, with his rod, slew the Egyptian, <i>AR</i> 281,<sup>5</sup> and then, with his rod, slew the Egyptian, <i>AR</i> 281,<sup>6</sup> the 31st of December ; and compasses will hide <i>Algothi</i> in the sand, or <i>lactea</i>, at <i>AR</i> 281.</p>	<p>Exodus vi. 20, 26, 27.—And Amram took him Jochebed his father's sister to wife ; and she bare him Aaron and Moses. These that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt : these that Moses and Aaron.</p>	<p><sup>5</sup> N 55 A</p>
<p><sup>7</sup> F 21 A &amp; o 52 A</p>	<p>Moses Aquarius said the Egyptians would not hearken unto his voice ; and the Lord said, "What is that in thy hand ?" and he answered, "A rod ;" and he cast the rod on the ground, <i>Mænalus</i>, <i>AR</i> 281,<sup>7</sup> and it became a serpent, <i>AR</i> 281,<sup>8</sup> and Moses</p>	<p>by descent ; and there are Moses and Aaron, <i>AR</i> 281,<sup>4</sup> with their sister Miriam, <i>AR</i> 281.<sup>5*</sup> The first mention of Aaron is in Exodus iv. 14, when Moses is asked by the Lord "Is not Aaron the Levite, thy brother ?" Hiram, Aaron, is brother to Moses, Neptune, "and he cometh forth to meet thee."</p>	<p><sup>5</sup> N 55 A</p>
<p><sup>8</sup> r 24 A</p>	<p>fled to his home ; when the Lord said, "Take it by the tail," and he put forth his hand to the tail of serpens, <i>AR</i> 281,<sup>9</sup> and caught it, and it became a rod in his hand, and so it remains.</p>	<p>Exodus iv. 27.—¶ The Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God.</p>	<p><sup>6</sup> H 6 A &amp; v 58 A 9 A</p>
<p><sup>9</sup> F 18 A &amp; 147 A</p>	<p><sup>6</sup> ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand leprous as snow.</p>	<p><i>AR</i> 281,<sup>6</sup> and these gathered together the elders of the children of Israel at <i>AR</i> 281 and <i>AR</i> 286.</p>	<p><sup>7</sup> 6 ☉</p>
<p><sup>10</sup> H 14 A <sup>11</sup> F 18 A</p>	<p>and the bosom is at <i>AR</i> 281,<sup>10</sup> and there is the hand<sup>11</sup> in the lactea, leprous as snow. Then he repeats the conjuration, and his hand, at <i>AR</i> 311, is as his other flesh.*</p>	<p>Subsequently the Lord made Moses a god to Pharaoh, and at <i>AR</i> 106 is heaven,<sup>7</sup> and Moses of <i>AR</i> 106 becomes one of the gods,</p>	<p><sup>7</sup> 6 ☉</p>
<p>* The Companions of the Royal Arch perform these ceremonies without knowing more than the <i>esoteric</i> interpretation.</p>	<p>* The child of Levi, (Aquarius), would be <i>Spica</i> at <i>AR</i> 106, who as Isis was formerly born in Egypt.</p>	<p>F 2</p>	



2 20 a

and there, with his brother Aaron,<sup>2</sup> they perform certain wonders, which are imitated by sorcerers opposite, in

Exodus vii. 1.—And the LORD said unto Moses, Sec, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Egypt. Moses was born 1572 B.C., he consequently would be of 2432 Anno Mundi. The Jews' almanacks make his birth 2368 Anno Mundi. The Pentateuch is attributed to Moses. That Cassiopeia's child claims the Pentateuch is unquestionable! The sun king Moses died 1451,<sup>2</sup> or *AR* 261 (Jacobus). He was 120, or twelve signs old, and his right eye was not dim,<sup>3</sup> nor his natural force abated.<sup>4</sup> And the children of Israel wept on the plains of Moab thirty days, or a whole sign,  $\frac{3}{12}$ , and "he"

2 T. M. 273

2 H 12 A

4 I 2 B

Deuteronomy xxxiv. 5-8.—¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

¶ And Moses an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping mourning for Moses were ended.

5 E 19 B

6 5°-31 a

Moses, ascends to *AR* 111,<sup>6</sup> whereas Moses is at *AR* 106, and Aaron at *AR* 111.

When Moses is mentioned it is generally as Aquarius. In his left hand his mother, Cassiopeia, places a pen, *AR* 281,<sup>7</sup> and there he begins his five books—Pentateuch, *AR* 281.<sup>8</sup> As he wrote left handed, all his works are to be read from the right to the left. The Septuagint is the most authentic version, it was the translation ordered by Ptolemy, king of Egypt, *AR* 281;<sup>9</sup> the seventy-two Rabbins were the ancient precessionals of *AR* 281. The Pentateuch began, *AR* 281,<sup>10</sup> on the 1st of April, and ended on Easter day, *AR* 286.<sup>11</sup> The whole Bible evaporates at sunrise, in Aries, *AR* 281.<sup>12</sup> "The Septuagint was found in a cask, 217;"<sup>13</sup> Algenib<sup>14</sup> found it at *AR* 287.<sup>15</sup>

7 N 82 A

8 N 22-23 A

9 o 3 A

10 N 23-10 A

11 O 1-11 B

12 Q 42 A

13 T. M. 222

14 U 52 B

15 J 10 B

## THE CREATION.

Job xxxviii. 1-7.—Then the LORD answered Job out of the whirlwind, and said, Who this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

The Hebrew word translated as God in the first chapter, and in the first, second, and third verses of the second chapter of Genesis, is the Hebrew אלהים, meaning "Gods." Accord-

Genesis i. 1.—In the beginning God created the heaven and the earth.

ingly, the Gods, in the beginning brought forth the heaven and the earth, and the earth was chaos, without form and void, and darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters.

was equinoxially on the surface of the spirits of the Gods rose upon the face of the waters.

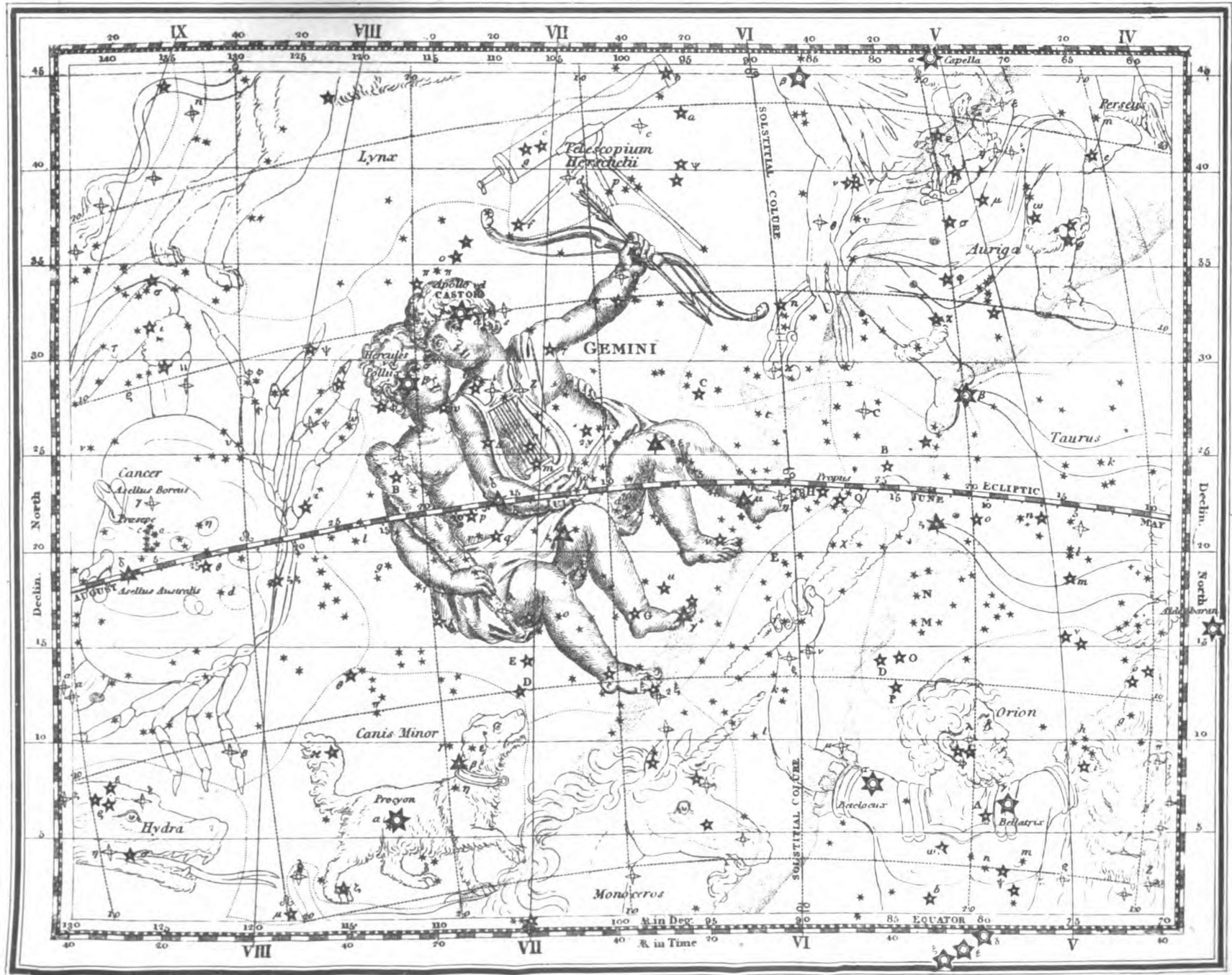
3 And God said, Let there be light: and there was light.

4 And God saw the light, good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The Gods (constellations) said, "Let there be light," and the brilliants of heaven appeared and shone forth, and divided the stellar light of the Gods from their solar





darkness, and the evening and the morning were the first period or day. And the Gods said let there be an arched-

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

the Gods formed the celestial equator,

7 And God made the firmament, and divided the waters under the firmament from the waters above the firmament : and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry appear : and it was so.

10 And God called the dry Earth : and the gathering together of the waters called he Seas : and God saw that good.

The same motion, opposite, gives the *dry*, or earth, at *AR* 281,<sup>4</sup> *AR* 286.<sup>5</sup> And the earth,

11 And God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed in itself, upon the earth : and it was so.

tree yielding fruit, whose seed, or pips, are within itself ;

12 And the earth brought forth grass, herb yielding seed after his kind, and the tree yielding fruit, whose seed in itself, after his kind : and God saw that good.

13 And the evening and the morning were the third day.

Gods said let there be equinoxial lights in the firmament

14 ¶ And God said, Let there be light : in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years.

signs, Nisan and Tisri ; for seasons, summer and winter ;

15 And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

to be lights in the firmament of heaven to give light upon

16 And God made two great lights : the greater light to rule the day, and the lesser light to rule the night : the stars also.

the day and night. "He made the stars also" is clearly

over firmament at the line in the midst of the waters ; and

southern from the northern waters ; and the Gods called

their hemisphere or firmament, heaven ;

The waters under the heaven are those of *AR* 76,<sup>1</sup> and

*AR* 46,<sup>2</sup> at *AR* 106,<sup>3</sup> they become seas.

at *AR* 286, brought forth grass, the herb

yielding seed after its kind, and Ramus pomifer,<sup>6</sup> the

and the Gods saw it was good. And the evening and the

morning were the third day. And the

of heaven to divide the *stellar* darkness, and let them be for

the *solar* darkness, and let them be for signs, and for days of the

Gods, and years of men : and they are

the earth. Two great lights the Gods made to rule

an interpolation, probably the interpolator intended the stars also to rule the night ; but the stars are not ruling during the night, but during the day of the Gods. The greater light, Chemali of Tisri, a brilliant of the second magnitude, to rule the *stellar* day—the lesser, Algenib of

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that good.

19 And the evening and the morning were the fourth day.

ment, to rule over the day and over the night of the Gods.\* And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

Gods made the beast of the earth after his kind, *AR* 281,<sup>3</sup> and cattle, that is,

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that good.

*AR* 281.<sup>6</sup> Then the last production, or bringing forth, was

26 ¶ And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Antinous, the very picture of both the Gemini).<sup>7</sup> Antinous is

Aries, a star of the second-third magnitude, to rule their

*solar* night ; and the Gods set or fixed them in the firma-

The Gods brought forth Delphinus and Cetus, "great

whales,"<sup>1</sup> and every winged fowl,<sup>2</sup> Aquila, Leda, &c.,

*AR* 281. And the evening and the morning were the

fifth day. And the Gods made the beast of the earth after his kind, *AR* 281,<sup>3</sup>

and cattle, that is, beasts of pasture, *AR* 281 ;<sup>4</sup> and the

creeping scorpion, and the serpent,<sup>5</sup> upon the earth,

man. The Gods said, Let us make man in our image, after our likeness

(and look at Antinous, the very picture of both the Gemini).<sup>7</sup> Antinous is

\* Sun and moon generally are considered as the great lights, but the moon is not set or fixed, she is a rover, and spends half her time with the sun. The moon only rules the night once a month. As to the sun, he seems to wander through the twelve signs, although he is verily fixed. He fables the ever-living wandering Jew or Heber of Judah Aries.

<sup>1</sup> Y 32 ©

<sup>2</sup> U 18 ©

<sup>3</sup> I<sup>o</sup> 17 ©

<sup>4</sup> o 51 A

<sup>5</sup> p 72 B

<sup>6</sup> 168 A

<sup>1</sup> T 23 A

<sup>2</sup> F 52 A & 142 A

<sup>3</sup> 48 A

<sup>4</sup> x 22 A & F 45 A

<sup>5</sup> r 9 24 A

<sup>6</sup> o 51 A

<sup>7</sup> See Plate, Gemini.

male and female—Elam, meaning “a young man,” or “a virgin.” Antinous

<sup>27</sup> So God created man in his image, in the image of God created he him; male and female created he them.

<sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

<sup>29</sup> ¶ And God said, Behold, I have given you every herb bearing seed, which upon the face of all the earth, and every tree, in the which the fruit of a tree yielding seed; to you it shall be for meat.

<sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein life, every green herb for meat: and it was so.

<sup>31</sup> And God saw every thing that he had made, and, behold, very good. And the evening and the morning were the sixth day.

Genesis ii. 1-3.—Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

when the sun rose at the vernal equinox, at Easter, in the first degree of Nisan or Aries. Six days—six planets, and sun rising the sabbatical rest of the Gods in Tisri.

The second creation is altogether quite different from that interpreted. The Gods having nothing to do with this creation until after the male and female are produced as man and woman. The LORD God, (or “Jehovah Gods,” יהוה אלהים,) who now brings forth, is the Almighty Jove or Jehovah. It required six signs, or days, to arrive at the sabbatical rest of the Gods, but with the LORD God there was no sabbath commanded, no rest ordained. He brought forth the heavens and the earth in one day or period; he commanded the circle of the whole heavens. At his creation there was no beginning, no chaos, no day or night, no greater or lesser light; Jove, Jehovah, Cephæus, is the most high of all Gods; heaven is his throne and the polar star of the earth is his footstool.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. “Generation is the production of anything in a natural way which before

<sup>4</sup> ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

was not in being.”<sup>1</sup> Thus the generation or production

<sup>5</sup> And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and not a man to till the ground.

grew. The LORD God had not caused it to rain upon the earth, and there was not a man to till the ground,

<sup>6</sup> But there went up a mist from the earth, and watered the whole face of the ground.

<sup>7</sup> And the LORD God formed man the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>8</sup> ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

<sup>9</sup> And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

<sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

Cant. iv. 12, 13.—A garden inclosed my sister, spouse; a spring shut up, a fountain sealed. Thy plants an orchard of pomegranates, with pleasant fruits; camphire with spikenard.

Genesis ii. 11, 12.—The name of the first Pison: it which compasseth the whole land of Havilah, where gold;

And the gold of that land good: there bdellium and the onyx stone.

meaning “extension of the mouth,” or “doubling,” Mem-

of every plant of the field before it was in the earth, and every herb before it

grew. The LORD God had not caused it to rain upon the earth, and there was not a man to till the ground, *AR* 106.<sup>2</sup> But there went up a mist from the earth (see *lactea*

on the equator), *AR* 281,<sup>3</sup> and watered the whole face of the ground, from *AR* 286 to *AR* 106.<sup>4</sup> Jove<sup>5</sup> formed man

of the dust or nebula of Mænalus, *AR* 256,<sup>6</sup> and breathed into his nostrils<sup>7</sup> the breath of life, *lactea* (use compasses with Algothi). And Jove, *AR* 281,<sup>8</sup> there placed the man Hi-

ram or Hercules, *AR* 281,<sup>9</sup> in the garden, eastward,<sup>10</sup> where the sun rises on the 1st of January. Out of the ground, Mænalus, *AR* 281,<sup>11</sup>

grew every tree pleasant to the sight, and good for food—the palm, the cassia, roses, and lilies are pleasant to the sight, *AR* 281;<sup>12</sup> the pine-apple and the vine are good for food.<sup>13</sup> The tree of life, *AR* 281,<sup>14</sup> and the tree of knowledge—the oak of

Minerva, of ancient Athens, *AR* 281.<sup>15</sup> Eden is correctly heaven,<sup>16</sup> *AR* 106; and<sup>17</sup> there is Eri-

danus, the great river, which flows, with four heads or branches, to the garden which is inclosed between *AR* 281 and *AR* 286, the *dies non*. The name of the first branch is Pison, meaning “extension of the mouth,” or “doubling,” Mem-

Eden is correctly heaven,<sup>16</sup> *AR* 106; and<sup>17</sup> there is Eri-

danus, the great river, which flows, with four heads or branches, to the garden which is inclosed between *AR* 281 and *AR* 286, the *dies non*. The name of the first branch is Pison, meaning “extension of the mouth,” or “doubling,” Mem-

<sup>1</sup> *Bailey's Dict.*

<sup>2</sup> p 1-5-66 ◊

<sup>3</sup> ◊ 52 A

<sup>4</sup> p 66 ◊ B

<sup>5</sup> N 96-10°

<sup>6</sup> p 64-65-66 v

<sup>7</sup> I 16 v

<sup>8</sup> N 96 A

<sup>9</sup> v 47 A

<sup>10</sup> 176 A

<sup>11</sup> ◊ 48 A

<sup>12</sup> N 18-47-48-78 -81-90 A

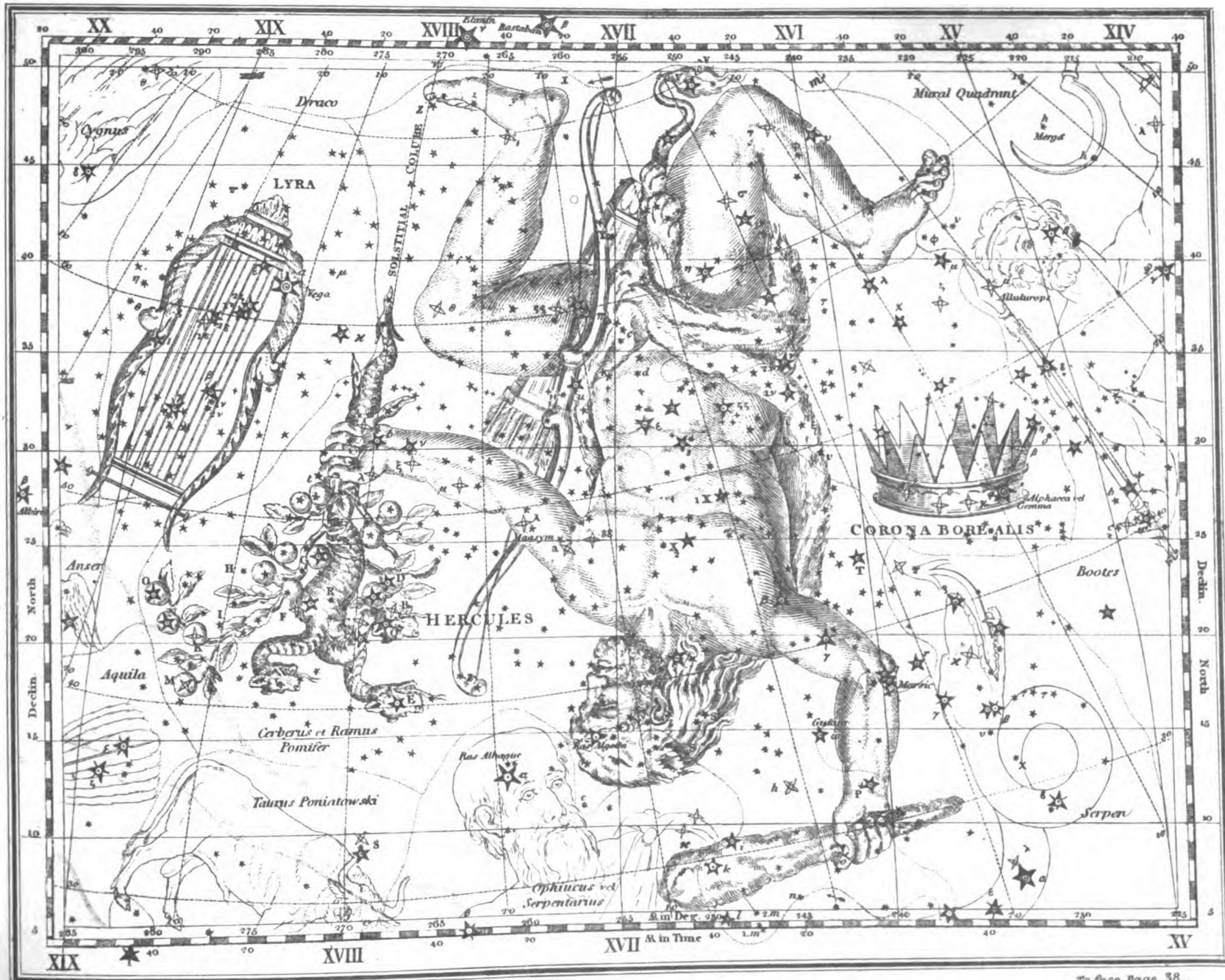
<sup>13</sup> ◊ 36-37 A

<sup>14</sup> F 34 A

<sup>15</sup> 174 A

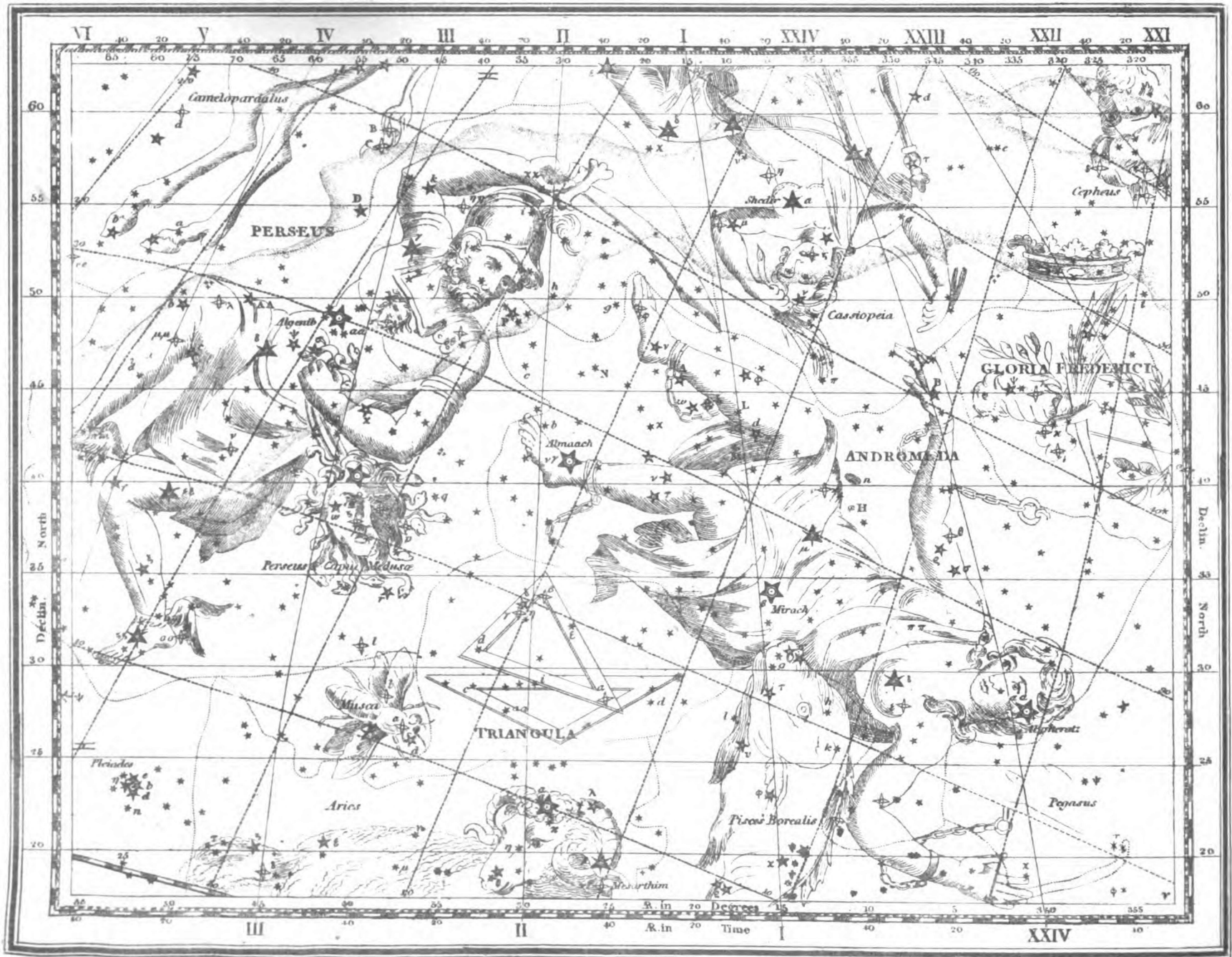
<sup>16</sup> 6-9 ◊

<sup>17</sup> Y 32 ◊



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To face Page 39.

<p><sup>1</sup> T 18-31-32 A</p>	<p>phis equinoxially doubling on the solstitial, <i>AR</i> 281.<sup>1</sup> Havilah is Elul of Memra, <i>AR</i> 281, where there is gold</p>	<p>is named as the man.† Jove said it is not good that</p>	
<p><sup>2</sup> z 32 A</p>	<p><sup>13</sup> And the name of the second river Gihon : the same it that compasseth the whole land of Ethiopia.</p>	<p><sup>18</sup> ¶ And the LORD God said, Not good that the man should be alone ; I will make him an help meet for him.</p>	
<p><sup>3</sup> U 20 ○ B</p>	<p>is Gihon, meaning "valley of grace," or "breast;" it compasses the whole land of Ethiopia, summer heat, <i>AR</i> 106</p>	<p>man should be alone, and promises to make an help mate for him. And out of the ground, <i>AR</i> 281,<sup>1</sup> God</p>	<p><sup>1</sup> o 52 A</p>
<p><sup>4</sup> V 22-25 a CB</p>	<p><sup>14</sup> And the name of the third river Hiddekel : that it which goeth toward the east of Assyria. And the fourth river Euphrates.</p>	<p>formed every beast of the field, and every fowl of the air ; and brought unto Adam to see what he would call them : and whatsoever Adam called every living creature, that the name thereof.</p>	
<p><sup>5</sup> 3 A</p>	<p>which means "a sharp voice," or "sound," the harp of Memnon, <i>AR</i> 111 and <i>AR</i> 286.<sup>4</sup> "It goeth towards the east of Assyria," east, <i>AR</i> 291 ; of Assyria, <i>AR</i> 281.<sup>5</sup></p>	<p><i>AR</i> 281.<sup>2</sup> And Adam named them all, but for Adam there was not an help meet found for him. So Jove</p>	<p><sup>2</sup> v 52 A</p>
<p><sup>6</sup> U 21 B ○</p>	<p>The fourth river is the Euphrates, which means "that makes fruitful," and applies to the fruit of Ramus and the fruit of Ephraim, <i>AR</i> 286 and 106.<sup>6</sup> See "s" with</p>	<p>caused a deep sleep to fall upon Adam, on the 31st of December, at the solstice ; and he took one of his ribs, and closed up the flesh instead thereof :</p>	
<p><sup>7</sup> v 99 <i>AR</i></p>	<p><sup>15</sup> And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.</p>	<p><sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him.</p>	
<p><sup>8</sup> N 65-88 A</p>	<p><i>AR</i> 286. The man was placed in the garden at the solstice ; but when the garden is watered at the equinox, then the LORD God, Jove, put him in the garden, to dress, manure, and keep it, <i>AR</i> 281.<sup>7</sup> Jove</p>	<p><sup>21</sup> And the LORD God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof :</p>	<p><sup>3</sup> t 19 B</p>
	<p>commanded the man, saying, he might freely eat of every tree of the garden,† including</p>	<p>the hole in Adam's side, where the lowest rib might be found before it was taken away, <i>AR</i> 286 ;<sup>3</sup> the flesh is quite healed, but the mark remains plainly visible. The lovely Mirach of Andromeda, denoting the woman, will, with compasses, precisely fit the hole in the man's</p>	<p><sup>4</sup> See plates of Hercules, also Andromeda.</p>
	<p>the tree of life, for of all the trees there was only one exception, it was that of the tree of knowledge, Ramus, which fruit terminates at <i>AR</i> 281, the 31st of December ; for on the day he ate thereof, he, Hiram, was surely to die. The man has been mentioned hitherto as Hiram, or Hercules. "Had we the Babylonian sphere unmutilated it would be a picture history from Adam to the time of its invention.* * * Hercules represents Adam as described in the third chapter of Genesis." In the poem, Hercules</p>	<p>side.<sup>4</sup> And with the rib which the LORD God had taken from the man, builded he a womb-man, and brought her to the man, Hiram, at <i>AR</i> 281.<sup>5</sup> Adam</p>	<p><sup>5</sup> N 96-44 &amp; v 52 A</p>
	<p><sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat :</p>	<p><sup>22</sup> And the rib which the LORD God had taken from man, made he a woman, and brought her unto the man.</p>	
	<p><sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.</p>	<p>taken from the man, builded he a womb-man, and brought her to the man, Hiram, at <i>AR</i> 281.<sup>5</sup> Adam said, this is now</p>	
	<p>* Havilah means "that brings forth, that suffers pain, that speaks," &amp;c. Cassiopeia gives birth, <i>AR</i> 281.<sup>8</sup> (See the <i>lactea</i> on the equator in the plate of Antinous ; it is very dense and brilliantly yellow.)</p>	<p>bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.</p>	
	<p>† The sun eats or devours, in rising or passing—the objects are consumed, they disappear.</p>	<p><sup>23</sup> And Adam said, This now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.</p>	
		<p><sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.</p>	
		<p>by using a transparent medium). עַיִן, aish, means "man," and from עִשָּׂא comes הָ-עִשָּׂא or עִשָּׂא, aische, she-man, or woman. And they, the sun and moon, were both</p>	
		<p><sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.</p>	
		<p>† Aratus of Soli Phenomina and Diosemia, translated by John Lamb, D.D., Master of Corpus Christi College, Cambridge, and Dean of Bristol, 1848, p. 18.</p>	

\* 147 A r 27 A

naked, on the 1st of January (see ecliptic), *R* 281. The serpent, old serpens, was more cunning than any beast of the field that Jove had made. Serpens can put his tail in his mouth on the 31st December, *R* 281,<sup>1</sup> and form a circle, besides, he

Genesis iii. 1.—Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

can change his skin once a year—none of the celestial beasts can do as he does. He can speak the Hebrew word Memra, his mouth being at *R* 281. He commences abruptly and jeeringly to the woman, “Yea, have the Gods said, ye shall not eat of every tree in the garden;” and the woman replied,

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :  
3 But of the fruit of the tree which in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

“We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, the Gods have said, ye shall not eat of it, neither shall ye touch it, lest ye die.” The serpent replied, “Ye shall not surely die, for the Gods know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods,

4 And the serpent said unto the woman, Ye shall not surely die :  
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

knowing good and evil.” Now, what the serpent and the woman say to each other is perfectly untrue, for the Gods never mentioned any thing about the tree in the midst, or the tree of knowledge. The Gods when they brought forth Antinous, male and female, said, “Every tree in which the fruit of a tree, yielding seed, to you it shall be for meat;” and *Ramus* has seed-stars in the fruit; and the last falls into the mouth of Antinous, *R* 281.<sup>2</sup> The woman talking to the serpent, was the product of Adam’s rib, and she could not know what Jove said about the trees, because when Adam received in-

6 And when the woman saw that the tree good for food, and pleasant to the eyes, and a tree to be desired to make wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

structions respecting them, the woman was a dormant rib in Adam’s side.

Jove did not forbid the tree in the midst to Adam, he merely forbade the fruit of the tree of knowledge,

\* 172 A D 18 A

Ramus. The allegory relating to the tree in the midst is abandoned in the sixth verse, and the tree, *Ramus* is taken up—a tree, pleasant to the eyes, good for food—a tree to be desired to make wise. The woman took of the fruit and did eat thereof, and gave also to her husband, and he did eat. With compasses the last apple of *Ramus* is in Hiram’s mouth, *R* 281;<sup>1</sup> whilst Hiram is eating the fruit, Pomifer, the woman is enjoying the fruit of the tree in the midst, *R* 281,<sup>2</sup> the 1st of January; then are they bone of bone,

7 And the eyes of them both were opened, and they knew that they naked; and they sewed fig leaves together, and made themselves aprons.

and flesh of flesh, and, sun setting, their eyes opened—the stars gave light, and they saw each other naked; and then they sewed fig leaves together, and made themselves aprons.<sup>3</sup>

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

The sun setting, they heard “Memra,” the voice of the LORD God, walking in the garden in the cool of the day;<sup>4</sup> and Adam and his wife hid themselves among the trees. And the LORD God called Adam, and said, “Where art thou?” and Adam

9 And the LORD God called unto Adam, and said unto him, Where thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I naked; and I hid myself.

replied, “I heard thy voice in the garden, and was afraid, because I was naked; and I hid myself.” Jove questioned him, “Who told thee that thou wast naked?” and as if

11 And he said, Who told thee that thou naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

appearing to consider that Adam could not well answer the question, he asks, “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”

12 And the man said, The woman whom thou gavest with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

The bully Adam throws all the blame upon his lovely wife, and the woman simply says, It was the serpent that beguiled,\* or pleasingly deceived me. The LORD God said unto the serpent, “Thou art

\* Beguile, to bewitch to cozen, &c.—*Bailey’s Dict.*

\* 172 A v 89 A

\* N 43 v 52-96 A

\* 20 B

\* 24 A



cursed above all cattle ; so is Typhon, or Serpens, or Scorpio. Upon thy belly shalt thou go, and dust shalt

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

the 1st January. Enmity is to be

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

shall bruise thy head, and thou shalt bruise his heel. (See Hydra rising to bite the child Hiram's heel,<sup>2</sup> and his heel on the sting of Hydra ; see Hiram of Tyre's right, invulnerable, heel, and Serpens rising to sting it, *AR* 281;<sup>3</sup> and see Hiram's left heel crushing Draco's head, *AR* 286.)

<sup>16</sup> Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire to thy husband, and he shall rule over thee.

<sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed the ground for thy sake ; in sorrow shalt thou eat it all the days of thy life.

pio, and he is to eat of it ; and compasses will place part of Mænalus in Hiram's mouth. Thorns and thistles are

<sup>18</sup> Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ;

<sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou, and unto dust shalt thou return.

sweat of thy face shalt thou eat bread, or twelfth cake, *AR* 286.<sup>8</sup> Hiram's face is in the lactea,<sup>9</sup> for from the

thou eat all the days of thy life ; and with compasses see the mouth in the dust, at *AR* 281,<sup>1</sup>

between the woman and her offspring, and the serpent. The woman's seed

bring forth children in sorrow, in Mizraim, at the winter solstice. The land, Mænalus, *AR* 256,<sup>5</sup> is with Hiram in the accursed sign Scor-

pio, and he is to eat of it ; and compasses will place part of Mænalus in Hiram's mouth. Thorns and thistles are

to be brought forth to him, *AR* 256 ;<sup>6</sup> and he is to eat the herb of the field, *AR* 256.<sup>7</sup> In the

lactea,<sup>9</sup> for from the

nebula, or dust, wast thou taken, and thy return shall be to the nebula, *AR* 256.<sup>1</sup> And Adam called his wife's

<sup>20</sup> And Adam called his wife's name Eve ; because she was the mother of all living.

<sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

picture these skins on Sagittarius. Hiram wears his own lion's skin. Jove says, Behold, the man is become as

<sup>22</sup> ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

<sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

of the "Elohim," Gods) ; and lest he, the man, puts forth his right hand, *AR* 106,<sup>2</sup> and take also of the tree of life, and live for ever,<sup>3</sup> he is sent forth from the garden, to till the ground from whence he was taken. So the man was driven out of the garden, at *AR* 281, and see the

<sup>24</sup> So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

in the east, and the flaming sword of Mars was there to guard every way to the tree of life.<sup>5</sup> What became of Eve is not mentioned on the occasion, but she makes her appearance afresh in the next chapter.

Revelation xxii 2.—In the midst of the street of it, and on either side of the river, the tree of life, which bare twelve fruits, yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

\* Robur Caroli has twelve stars, according to the Britannic Catalogue. It is on either side of the lactea, *AR* 106.<sup>6</sup>

<sup>1</sup> p 65 v

<sup>2</sup> s 17 0

<sup>3</sup> 13 a 54 0

<sup>4</sup> 54-68 0

<sup>5</sup> P 20 C Q 50 A & R 25 B

<sup>6</sup> f 5 0

<sup>1</sup> r 27 A

<sup>2</sup> c 22-10° 18

<sup>3</sup> r 26-33 A

<sup>4</sup> w 29 B

<sup>5</sup> u 36 v

<sup>6</sup> y 50 53 v

<sup>7</sup> p 68 v

<sup>8</sup> B 7

<sup>9</sup> v 85 B (use compasses)

## THE DELUGE.

Psalm lxxvii. 16.—*The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.\**

BEFORE commencing the interpretation of the Deluge, it will be advisable again to test the dates regarding this, supposed to be, unnatural convulsion of nature.

"Deluge general, threatened in the year of the world 1536; began November 25, 1656," *i.e.* 2348 before Christ.<sup>†</sup> (See p. 25.) What is meant by threatened deluge? suffice, 1536, astronomically, is  $\mathcal{R}$  261, Jacob,<sup>‡</sup> the father of the twelve tribes; the 25th of November is  $\mathcal{R}$  241, the entrance to the house of Jacob; and 1656 is  $\mathcal{R}$  296 =  $\mathcal{R}$  281, the termination of the house of Jacob,<sup>§</sup> and the first degree of Aries, the first day of the year.<sup>¶</sup> The 2348 B.C. is somewhat incorrect, it should be 2349 B.C.,<sup>††</sup> inasmuch as there are eleven days, or degrees, between the solar termination of the year, 22nd December, and the Hebraic commencement of the year.<sup>‡‡</sup>

The deluge, commencing with Aries, begins with sunrise and daylight in the north—then, as interpreted in describing Creation, it is day-darkness to the Gods.

*There are various arks.*

\* During the time "Veritas" was in preparation for the press the scientific world was considerably excited by the discovery that the Deluge was recorded in the cuneiform characters on Assyrian monuments in the British Museum. This discovery ought not to be matter of surprise to the reader, because at the opening of this work, page 2, it sets forth, "Wonderful as it may appear, every Egyptian, every Grecian monument, indeed every ancient statue, denotes one and the same epoch in the firmament, and that is sun-rising at the vernal equinox. The learned must admit their ignorance of this fact, but with unalterable laws the heavens themselves certify this truth."—*Editors.*

† 23° 49, plus 11, is 24 Hora, or first degree of Aries.

‡ The winter colure is at 270, and, eleven degrees, or days, render it  $\mathcal{R}$  281, the 1st January.

ARA—*altar, or ark of the Covenant.*

The brilliant of Ara culminates, say, with *Algothi*, the brilliant of Hercules, when united they become the ark of strength.

*Ark of bulrushes*—As stated, the same Hebrew word denotes the Ark of Noah, תבת.

*Circle ark or arch in heaven.* טבת, Capricornus.

*Royal ark, arch, or firmament, summer solstice.*

*Arc-en-ciel, confounded with the Bow in the Cloud,*  $\mathcal{R}$  286.<sup>†</sup>

Ara is both ark and altar. Altar is a square block or cube—the cube of the Royal Arch Companions and the pedestal of the ordinary Masons. Moses was placed by his mother Cassiopeia, in a little snugger ark, distinctly, though wrongly, called תבת, which means "*a box*" or "*coffer*," and not a cradle. Thebeth cannot, by any known construction, be rendered a floating object, though, as already stated, it be the name of the ark of Noah, as well as the name of the ark of Moses. Thebeth of Noah had rooms or apartments; Thebeth of Moses had only room for his little self. The Ark of Masonry, or pedestal, is verily a thebeth, being an altar, ark, and box, having partitions therein, where formerly were secured the tools and regalia of the lodge. The Masonic pedestal is unquestionably a mere wooden representation of the Lord's table in heaven, and may be built of any but Shittim wood, which is unknown on earth. The Masonic thebeth



is, or always ought to be, in the east; all altars in churches are, or ought to be, in the east; and by law Ara is with the sun, rising in the east, on the first degree

† T. M. 111  
\* w 7.9-10 C B

‡ 146 A  
¶ Q 1 A

† y 2 B

† v 4 Q 9 A  
 † v 4 E 1 B

of Aries,  $\mathcal{R} 281$ ,<sup>1</sup> and, also, at the same time rising in Capricornus,  $\mathcal{R} 286$ .<sup>2</sup> At  $\mathcal{R} 281$ , the first degree of Aries, the planets were in conjunction, of course the new moon among the number. At the junction, the new year opened, when the planets, or seven wise men, began their voyage to Athens and the Gods. Whether the preceding, taken from Montfaucon's Antiquities, plate 17, vol. vi. be symbolic of the deluge, others may determine; if so, where are Noah and his family?

There is a regular thebeth, or box ark, patronized by clericals. The Abbé Calmet gives us a medal of Noah and his ark, which he tells us he thinks is genuine, although others he describes he considers to be forgeries. The orthodox medal, when and where minted, or for what purpose struck, he does not mention. "It is a medal," says he, "that bears on one side the head of Severus, on the other, two figures enclosed in an ark or chest. In front, the same figures, as if come out, and departing. Hovering over is the dove, with the sprig in his bill."\* It would have been as well had the learned



Benedictine informed us what Severus had to do with Noah?

The great ark, Argo, might be expected to interpret

\* Calmet. Taylor's edition, 1823.

the version of the Biblical deluge, especially so, as all celestial charts picture a bird returning to the vessel, which dove or bird has a sprig in its mouth, and is always called Noah's dove. Argo is beautifully allegorical, not so the ark of "Noe," as it is generally portrayed, for it is usually pictured like a floating barn, without door or window: the unwieldy craft being wafted by the waves, without guidance or pilot. The celestial ark, Argo, was more fortunate, for the Egyptian, Canobus Aquarius,  $\mathcal{R} 281$ ,<sup>1</sup> was her pilot,  $\mathcal{R} 111$ .<sup>2</sup> When Cassiopeia, or Juno, left little Moses in the bulrushes, she also left her peacock, "Pavo," down below in Mizraim.<sup>3</sup> The Thebeth of Noah was built of Shittim wood, but Argo is integral with the oak, or Robur Caroli. Mythology says, "Argus was of the wood Dodone, whereof the trees were wont to give oracles, therefore this ship did retain the faculty of speaking: and in this voyage of Jason was often heard."<sup>4</sup>† The oracle is *Memra*, and with the tripod, arc both with the tree Ramus,  $\mathcal{R} 281$ .<sup>5</sup> Allow Argo to be of apple wood instead of Shittim wood, and all will agree the starting point of Argo for the Deluge expedition should be at  $\mathcal{R} 281$ , the last apple of Ramus patronized by Adam in the Creation.

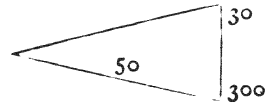
The first degree of Aries, at  $\mathcal{R} 281$ , is in the astronomical sign Capricornus. The Bibles of Cranmer, 1539, Grafton of 1540 and 1541, and others, give, all of them, similar calendars (see Bibles). The Church festivals in these calendars are on the self-same days as they are in the almanacks of the present year. There is, however, one remarkable fact with regard to these calendars deserving consideration. In them the sun, each month, is placed in one of the zodiacal signs, and "*The Sunne in Arie—Equino xiiii Marche.*" The sun enters Cancer on the 13th of June, and the sun again enters Cancer on the 12th of December. So Cancer must consequently go down from heaven to Mizraim, or *vice versa*. The Egyptian Scarabæus (Capricornus) is well known to have been converted into Cancer, the Crab; Antinous, the celebrated, and many others, all ascended from below to heaven; so the sign Capricornus ascends with the ark Argo. To add to the confusion,

<sup>1</sup> F 2 A  
<sup>2</sup> 5° 31' a  
<sup>3</sup> F 12

<sup>4</sup> See the Mouth  
 at  $\mathcal{R} 101$   
<sup>5</sup> N 29.30 A

† Jesuit Galtruchius, p. 165.

Thebeth ascended, whereas Tbeth remained below. תבת, Thebeth, being the ark; טבח, the name of the sign Capricornus, to this day. The ark's dimensions were the celestial circle of ten signs or 300 cubits. The diameter of the 300 is, say, 100, and the semi-diameter, 50, the breadth: and 30, the height, of the sign—



The ten signs are frequently rendered 1000; six signs are consequently 600. Elul is the sixth or 600, and the bright occidental star, *Spica*, is the wife of Noah, old Ophiuchus,  $\mathcal{R}$  256 and 261,<sup>1</sup> both in Scorpio. Scorpio (Asher) being the first month, consequently Sagittarius is the second. Sagittarius begins at  $\mathcal{R}$  264 and plus 17, gives  $\mathcal{R}$  281, the first degree of Aries, and the first day of the new year. There at sun-rise, at the line, all the fountains of the great deep were broken

up, and the windows of heaven opened,  $\mathcal{R}$  281,<sup>2</sup> and  $\mathcal{R}$  106.<sup>3</sup> And the rain was upon the earth forty days and forty nights.

From  $\mathcal{R}$  256, Noah, to D 296, are the forty:  $\mathcal{R}$  256 v is  $\mathcal{R}$  281 A, and D 296 is A 281, the first degree of Aries; and there, at  $\mathcal{R}$  281, on the earth's equator, is the rain, or *lactea*. On the first of Aries, or

the selfsame day,  $\mathcal{R}$  281, the *dies non* closed above and below; Noah entered the ark,  $\mathcal{R}$  286,<sup>4</sup> and there is Thebeth, the altar or box-ark,<sup>5</sup> as well as Tebeth, Capricornus,<sup>6</sup> and there formerly was Argo. When Noah entered, the orator Japheth did the same,  $\mathcal{R}$  286;<sup>7</sup> and the selfsame day entered Shem (Apollo), Ham (Hiram), and Spica, at  $\mathcal{R}$  106. The three wives of his sons were Cassiopeia,

Andromeda, and Hebe, all at  $\mathcal{R}$  281 = 286, and they entered. There went in unto Noah two and two of all flesh; two lions, two bears, two dogs, &c. &c.; and the LORD shut them in, with a bolt<sup>8</sup> which is still preserved in the old wreck of Argo, at  $\mathcal{R}$  101. The forty days of rain (verse 12) were solstitial; these forty were the equinoxial repetition. The ark went up on the face or surface of the waters during creation; the spirit of the Gods moved upon the face of the waters, but here, during sunshine, the Gods were invisible, and allegorically enclosed in תבת, Thebeth. The waters prevailed, and the high hills under the whole heaven, Mons Menste,  $\mathcal{R}$  106,<sup>2</sup> and Mons Robur,  $\mathcal{R}$  111,<sup>3</sup> were covered. Fifteen cubits upwards did the waters prevail, viz. from  $\mathcal{R}$  91 to  $\mathcal{R}$  106.<sup>4</sup> And the waters prevailed half the zodiac of ten signs, namely, 150 days; Argo then went up to the winter to the summer solstice.  $\mathcal{R}$  111,<sup>5</sup> during the solar light, or darkness of the Elohim, Gods, when all in the “*dj*” died—all living things melted away.

Genesis vi. 15.—And this which thou shalt make it: The length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: and all the high hills, under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils the breath of life, of all that in the dry, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth: and Noah only remained, and they with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis viii. 1.—And God remembered Noah, and every living thing, and all the cattle with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

The Gods remembered Noah, &c., and made a wind, *Menra*, to pass over the earth, and the waters asswaged. The

<sup>1</sup> N 96-100 } 101  
<sup>2</sup> 10° 25 }

<sup>2</sup> Y 3 ⊙

<sup>3</sup> e 40 a

<sup>4</sup> 1° 17 ⊙

<sup>5</sup> 5° 30 a

<sup>1</sup> k 11 v-w 3 & 9

<sup>2</sup> D 33 A  
<sup>3</sup> c 13; 14 a & d 3 ⊙

<sup>4</sup> w 9 B  
<sup>5</sup> v 13 B  
<sup>6</sup> E 14 B  
<sup>7</sup> U 13 B

See plate of zodiac.

windows of heaven were stopped in their places, and the rain, lactea, went back ;<sup>2</sup> and the ark, Argo, rested in the

<sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained :

<sup>3</sup> And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated.

began in Sagittarius, the seventh sign, or month, from thence is the Gemini, under which is Argo, and beneath

Argo is Mons Mensæ, AR 106,<sup>2</sup> and Mons Robur, AR 111.<sup>3</sup> The seventh solar month commences at 90, and plus 17 there is AR 107.

The waters decreased until the tenth month, which is Virgo, and in Jamieson's plate of Virgo the tops of the mountains may be seen. The ten months terminate

<sup>5</sup> And the waters decreased continually until the tenth month : in the tenth, on the first of the month, were the tops of the mountains seen.

the arc or circle of 300, and thus Virgo adjoining Sagittarius all would be over, for the ten signs would be completed.

From Noah, AR 256 to AR 296, are 40 days, and there is the window which he had made,<sup>4</sup> at the same time with

his left hand he opened the window of the ark, AR 106,<sup>5</sup> and he sent forth a raven, AR 111,<sup>6</sup> which went forth to

and fro, and perched on Hydra (water), where it always

may be seen. He also sent forth a dove ; but the dove

found no rest for the sole of her foot, and so returned to

the window. The celestial charts all picture the dove returning to the ark with the leaf in its mouth, and all call

\* Ararat means "curse of trembling." Mons Mænalus, of 226, is opposite the Ram, Jeremiah iv 24.—I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

Psalm cxiv 4.—The mountains skipped like lambs, the little hills like lambs.<sup>7</sup>

the little hills, Mons Mensæ and Mons Robur, both skip thirty degrees, and so do the lambs.

Y 3 ©  
e 40 a

D 33 A

s 10 © & d 3 ©  
i 8 a

U 1 B ©  
p 62 B ©  
y 7-52 ©  
c 42 a

it *Columba Noachi*. The dove has no feet visible when flying.

<sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark.

<sup>10</sup> And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

<sup>11</sup> And the dove came in to him in the evening ; and, lo, in her mouth an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

<sup>12</sup> And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

<sup>13</sup> ¶ And it came to pass in the six hundredth and first year, in the first, the first of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

<sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried.

In the 601st year, in the first month, the first day of the month, that is, the first degree of Aries, the covering Cancer, was removed from the Gemini, and the surface of the ground was dry ; and on the 27th of the second month, the earth was dried.

The second month, Sagittarius, commencing AR 264, plus 27, is AR 291, New Year's Day (Old Style) ; and Noah at AR 286<sup>1</sup> built an altar, Thebeth, in Tebeth.

w 9-CB v 4 B

ADDENDA TO DELUGE.

The Median and Persian laws were discovered very many years back by the author, they were printed, and the celestial interpretation of the Deluge was in type months before Mr. George Smith, of the British Museum, made public his discoveries respecting the Deluge being recorded in the cuneiform characters on the Assyrian monuments. Some portions of the cuneiform inscriptions differ from the biblical version, and the differing portions are mainly confirmed as correct by the celestial readings. The account in Genesis does not commence with, but terminates with the altar, yet Mr. Melville thought it advisable to explain the difference between the altar box ark תבת (THEBETH), and the segment of the ark (circle) טבת (TEBETH), or the sign Capricornus. The Assyrian<sup>2</sup> inscription says—

"They fixed an altar

I enclosed the altar . . . . the altar for an offering two measures the altar<sup>3</sup> . . . . Pazziru the pilot"

In other words two signs enclosed the altar (Ara) reducing the zodiac to ten signs, or 300 cubits, the length of the ark.

w 5 B & 3 A

v 5 B

<sup>1</sup> N 96 A, 5-24 A

"A flood Shamas made, and he spake saying in the night, I will cause it to rain from heaven heavily;"<sup>1</sup>

<sup>2</sup> 8 B

This is the midnight solstitial rain. Shamas, or Shemesh, is the sun, and Bethshemesh, "*the house of the sun*,"<sup>2</sup> whence the ark טבת (Tebeth) Argo commenced her celestial voyage.<sup>3</sup>

<sup>3</sup> E 4 & v 10 B

"I entered to the midst of the ship, and shut my door"

<sup>4</sup> Exod. xii. 7

In Genesis it says, The Lord shut (Noah) in. The celestial interpretation shuts the door with a bolt, which bolt is still retained in Argo.<sup>4</sup> The same bolt served for the graphic tale of Amnon and Tamar,<sup>5</sup> Tamar is at

<sup>5</sup> 2 Sam. xiii.

<sup>6</sup> N 79 10<sup>o</sup>

<sup>2</sup> Sam. xiii. 18, 19.—Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that on her, and laid her hand on her head, and went on crying.

AR 101,<sup>6</sup> and the

servant brought her out and bolted the

door after her at

AR 101,<sup>7</sup> and the

<sup>7</sup> 25, 10<sup>o</sup>

<sup>8</sup> N 88

maiden put ashes (lactea) on her head,<sup>8</sup> and rent her garment, and laid her left hand on her head, and went on crying<sup>9</sup> (see Cassiopeia's eyes in the lactea).<sup>10</sup>

<sup>9</sup> N 79-74-75

<sup>10</sup> Plate of Cepheus

"to guide the ship, to Buzursadirabi the pilot,"

Pazziru was evidently the sailing master: and Buzursadirabi the pilot to guide the ship. The account in Genesis does not mention any pilot; Grecian mythology makes Canopus the pilot of the Argonauts; the Egyptian Canopus, or Canobus, is the sign Aquarius, and celestially Canopus, or Canobus, on the 1st of January,<sup>11</sup> starts with Argo, and he does not quit the ship until she is grounded on one of the mountains of Ararat, at AR 111.<sup>12</sup>

<sup>11</sup> F 2 A

<sup>12</sup> 5<sup>o</sup> 31 a-e 43 a

"Six days and nights passed, the wind tempest and storm, overwhelmed, on the seventh day in its course, was calmed the storm, and all the tempest which had destroyed like an earthquake, quieted. The sea he caused to dry, and the wind and tempest ended."<sup>13</sup>

<sup>13</sup> p 5-67 B ⊙

I was carried over the shore, at the boundary of the sea, for twelve measures it ascended over the land. To the country of Nizir, went the ship; the mountain of Nizir stopped the ship, and to pass over it, it was not able."<sup>14</sup>

<sup>14</sup> 1<sup>o</sup> 17 ⊙

The biblical version is "the mountains of Ararat," but the mountain of Nizir appears more correct,<sup>15</sup> for here is Canopus at AR 111; <sup>16</sup> besides, the boundary of

<sup>15</sup> e 43 a

<sup>16</sup> 5<sup>o</sup> 31 a

the sea which he was carried over is at AR 106;<sup>1</sup> and the twelve measures are the twelve horæ or night of the Elohim. Celestially Argo is a three decker,<sup>2</sup> with lower, main and upper. Noah's ark was ordered to have a door in the side thereof, with lower, second, and third stories. The northern door or gate of the sun<sup>3</sup> is in the side of Argo, and by law is at AR 106, and there, at AR 106, is the ship which had wintered in the isle,<sup>4</sup> whose sign<sup>5</sup> was "Castor and Pollux."

<sup>1</sup> 1<sup>o</sup> 17 ⊙

<sup>2</sup> See Planisphere

<sup>3</sup> b 8-14 ⊙

<sup>4</sup> Y 10 ⊙

<sup>5</sup> 62 ⊙

"the strong tempest over the people, reached to heaven.

Brother<sup>6</sup> saw not his brother, it did not spare the people.

<sup>6</sup> 27 ⊙

<sup>7</sup> 7 ⊙

In heaven<sup>7</sup>

The gods feared the tempest, and

Sought refuge; they ascended to the heaven of Anu.

The gods like dogs with tails hidden, couched down."<sup>8</sup>

<sup>8</sup> 10<sup>o</sup> 27-43 a

The Elohim, Gods, were in darkness,\* invisible in the Gemini, where brother saw not his brother during the solar day, and the dogs, Sirius and Procyon, had their tails hidden. The Gemini is the seventh day, or sign, from Bethshemesh.

"I opened the window and the light broke in, over my refuge"<sup>9</sup>

<sup>9</sup> c 13, 14 a

On the seventh day in the course of it

I sent forth a dove, and it left.<sup>10</sup> The dove went and searched and

<sup>10</sup> 1<sup>o</sup> 18 22 ⊙

a resting place it did not find, and it returned.

I sent forth a swallow, and it left.<sup>11</sup> The swallow went and searched, and

<sup>11</sup> p 50 ⊙

a resting place it did not find, and it returned.

I sent forth a raven, and it left.

The raven went, and the corpses on the waters it saw, and

it did eat, it swam,<sup>12</sup> and wandered away, and did not return."<sup>13</sup>

<sup>12</sup> i 8 a  
on Hydra

In Genesis the swallow is not mentioned, but it is strictly correct according to the Median and Persian Laws. It is with Chemali,<sup>13</sup> and the laws deliver it at AR 106,<sup>14</sup> Paradise. It is known as Apus *vel* Avis Indica, the *bird of Paradise*. In Jamieson, the next constellation named after the Swallow is the Crane. "The stork in the heaven knoweth her appointed times: and the turtle, and the crane, and the swallow observe the times of their coming."<sup>15</sup>—*Editors*.

<sup>13</sup> p 5 & 50 ⊙

<sup>14</sup> 8 ⊙

<sup>15</sup> Jer. viii. 7 and  
Cant. ii. 12  
b 12 ⊙

<sup>16</sup> T. M. 131

<sup>17</sup> 8 B w 8 CR

\* Darkness at Rome at noon-day, 291,<sup>16</sup> at AR 286 and AR 106.<sup>17</sup>



THE BIRTH OF CHRIST.

Isaiah vii. 14.—*Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.*

Psalm xix. 1, 2, 3.—*The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor language, their voice is not heard.*

MATTHEW and Luke are the only Biblical writers that give any account of the Birth of Christ. Matthew of the New Testament is celestially the same personation as Moses of the Pentateuch; both are scribes. Matthew gives two distinct versions of the birth. In the first account he does not mention *when* or *where* the event occurred, it is thus related:—

Christ's mother was Mary, and she was espoused to Joseph. Now it was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. celestially *Spica* (*Virgo*), and *Arcturus*, of the tribe of Joseph (see *Astrolabe*) are intended, both being of the same house or sign, and from the ecliptic pole they are espoused, or in conjunction.

19 Then Joseph her husband, being a just, and not willing to make her a publick example, was minded to put her away privily. *Spica*, as already explained, is in the lactea, when at

*AR 256*,<sup>1</sup> and then *Arcturus* (*Joseph*), when he found her with child, was minded to put her away privily, and proceeded to *AR 286*,<sup>2</sup> leaving *Virgo Maria* behind, for, owing to the *Salique* law,<sup>3</sup> thither with him

she could not go.

\* k 11 v

\* m 21 B

\* v 32 and *Gen.*  
xix. 26

Joseph at midnight, or at the winter solstice, dreamed that *Elul*,<sup>1</sup> a winged angel, appeared to him, telling him to fear not, for that which was conceived in Mary was of the *lactea*, or Holy Ghost. Joseph went back to his

wife, *Spica*, at *AR 256*,<sup>2</sup> and from thence they proceeded to *AR 106*, but before they

came together at *AR 106*, she had her firstborn at *AR 111*,<sup>4</sup> and there is the young *Hiram*.

“Behold a virgin shall conceive and bear a son;” and *Cruden* says she would be “a virgin as well after as before her bringing forth.” There endeth the first version of the birth according to *St. Matthew*.

His second account recites the birth, at *Bethlehem* of *Judæa*. *Bethlehem* means “*the house of bread*,” or “*the house of war*.” The house of bread is twelfth-day, at the winter solstice, or Christ's birth-day (Old Style),<sup>5</sup> the 6th of January, *AR 286*; and the house of war is that of *Mars* (*Algenib*), *AR 286*,<sup>6</sup> at the vernal equinox, in *Nisan* or *Aries*, the *Epiphany*, also on the 6th of January. But *Judæa* is not only at *AR 286*,<sup>7</sup> but likewise at *AR 106*; and at *AR 106* is *Spica*,<sup>8</sup> the type of bread; and at *AR 106* there is *David*: and *Luke* says the “city of *David* is called *Bethlehem*.” There are three *Herods*, *Hiram* of *Tyre* is the chief, and the brilliant *Algothi* is in the lion's skin, and *Herod* means “*the glory of the skin*,” and *Herod* commands the days, or *dies non*, between *AR 281* and *AR 286*. When *Jesus* was born in *Bethlehem* of *Judæa*, in the days of *Herod*, to wit, *AR 281*,<sup>10</sup> there came wise men (the planets), from the east (*Aries*), to the solstitial south, saying, “Where is he that is born King of the Jews (of *Judah Aries*)? for we have seen his star in the east, and are come to worship him.” To this inquiry there was not any response. When *Herod* heard these

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew ii. 1, 2.—Now when *Jesus* was born in *Bethlehem* of *Judæa* in the days of *Herod* the king, behold, there came wise men from the east to *Jerusalem*, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When *Herod* the king had heard, he was troubled, and all *Jerusalem* with him.

\* k 19 0

\* k 11 v

\* m 21 and k 11 0

\* 111 a

\* 4-5 6-7 11

\* U 39 B

\* 7 U 33 B 0

\* k 11 0

\* 35 0

\* Q 11 A

things he was troubled, and all Jerusalem, from AR 281 to 286, with him, troubled in consequence of the forthcoming union of the solar day of Aries with the stellar day of Capricornus. Herod gathering the chief

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

F 12 A

the Levites, with Moses their leader at AR 281,<sup>1</sup> he demanded of them where Christ *should* be born, and they said unto him, in

5 And they said unto him, In Bethlehem of Judæa: Bethlehem of Judæa, for thus it is

See Isaiah xlvi.

P 15 <sup>13</sup> B

written by the monthly prognosticators;<sup>2</sup> "and thou Bethlehem in the land of *Juda* (Libra,<sup>3</sup> Tisri, or Tishree, at AR 286 and 106), art not the least among the princes of Juda, for out of thee shall come a governor that shall

6 And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

P 5 B O

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

the wise men (the planets) to him, at AR 281, inquired of them what time the star appeared, but again they replied

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found, bring me word again, that I may come and worship him also.

AR 286, to search for the young child on his birth-day, and "when ye have

9 And when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

v 65 B

U 52 O

AR 286, and worship him,<sup>5</sup> but the child was not there; so they departed, and, lo, the star "Algenib," which they saw in the east, went before them, till it came to AR 106,<sup>6</sup> when at the solstice the sun and the star stood still at AR 106, over where the young child was, and, as Algenib

\* The wise men mentioned Bethlehem of Judæa, but the prophet said Bethlehem of Juda.

with Judah and Judæa were there, they rejoiced with exceeding great joy, for Judah means

"the praise of the Lord."

Theologians cannot imagine what star this could be; it would be very extraordinary if they could, unless they were masters of the astro-masonic knowledge. They say that it is not known what star was intended, whether it was seen during the day or during the night, or when and where it was seen.

And when the planets were come into the house or sign Gemini, they

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

AR 106 to AR 111, and presented unto him gifts, at AR 111,<sup>3</sup> of gold, and frankincense, and myrrh. And being warned

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

they departed to their own country another way. It would have been very astounding had the planets returned the way they came. So the conjunction being broken, every one turned and went his own way. And

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

him." Hiram means "he that destroys." And they departed by night, and there is the young child Horus (Antinous), at AR 251, and Joseph and his wife, at AR 256,<sup>6</sup>

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

the 31st of December, that it might be fulfilled which

21 a

111 a

Z 36 42 125 a

U 44 B

See Gen. xxxvii. 19

106 A u and m 18-19 and k 11 v

163 A

was spoken of the Lord by the prophet, "Out of Egypt have I called my son." Herod of

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping her children, and would not be comforted, because they are not.

are slain on St. Bartholomew (see Astrolabe); and in Rama, meaning "elevation," is Cassiopeia or Rachel (sheep) of Aries, at  $\mathcal{R}$  101,<sup>2</sup> weeping for her children, the Gemini, because they are not, the sun having arisen in his strength, at the equinox in Aries, they had passed away.

Luke, before describing the conception of the Virgin Mary, gives an account of the birth of John, the patron saint of Masonry,

and he, Luke, is the only writer in the sacred volume that does so. He commences with, "In the days of Herod, the king of Judæa,"

and that would be at  $\mathcal{R}$  281,<sup>3</sup> "there was a certain priest," &c. &c. Zacharias,<sup>4</sup> *at Hague*, is a very old man, and his wife Elizabeth, or Spica, coming from  $\mathcal{R}$  196 to  $\mathcal{R}$  256,<sup>5</sup> would be sixty years (degrees) old; they had no children, the bright *occidental star* was barren. Zacharias is at  $\mathcal{R}$  261;<sup>6</sup> but he claims Herod's position,  $\mathcal{R}$  256, in consequence of his bargain with Esau. It was his lot to burn incense when he went into the Temple, and there

he is at  $\mathcal{R}$  286<sup>7</sup> burning incense on the altar, and the multitude, or common people,<sup>8</sup> were without, at  $\mathcal{R}$  281, at the time of incense. Algenib, the angel, appeared unto him, standing on the right side of the altar. The centre of the altar is at  $\mathcal{R}$  286,<sup>9</sup> and

8 And it came to pass, that while he executed the priest's office before God in the order of his course,  
9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.  
10 And the whole multitude of the people were praying without at the time of incense.  
11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw, he was troubled, and fear fell upon him.  
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.  
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.  
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

17 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

18 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

19 And it came to pass, that as soon as the days of his ministration were accomplished he departed to his own house.

20 And after those days his wife Elisabeth conceived, and hid herself five months,  
21 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,  
22 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name Mary.

23 And the angel came in unto her, and said, Hail, highly favoured, the Lord with thee: blessed thou among women.

24 And the angel said unto her, Fear not, for thou hast found favour with God, and thou shalt bear a son, and thou shalt call his name John.

25 The child of  $\mathcal{R}$  256 must claim the point opposite, and there is John Baptist at  $\mathcal{R}$  76, on the Astrolabe, and by the laws at  $\mathcal{R}$  106, and at that position,  $\mathcal{R}$  76, there cannot be any wine nor strong drink. The laws give a Still at  $\mathcal{R}$  106,<sup>3</sup> but no Juniper berries can be had there for distillation. Spica, as before explained, is in the lactea, or Holy Ghost, at  $\mathcal{R}$  256. Zacharias when with his wife "Elul," or Elizabeth, can speak, but not otherwise. On returning to his own house at  $\mathcal{R}$  256, his wife, Elul, proceeds to  $\mathcal{R}$  106.<sup>4</sup> Spica there hides herself from her husband five solar months, or 150 days, from  $\mathcal{R}$  106 to  $\mathcal{R}$  256. Virgo is the sixth sacred solar month, and the sixth civil month is Adar (Pisces), and in the sixth civil month (Pisces) is the virgin, Mirach of Andromeda. Arcturus (Joseph) is of the house of David when at  $\mathcal{R}$  106, but, as already shown, he, Joseph, proceeds to  $\mathcal{R}$  286,<sup>5</sup> and there is Mirach Mary;<sup>6</sup> and compasses from the ecliptic pole will explain their

Algenib, being at  $\mathcal{R}$  287,<sup>1</sup> would be on the right side, standing solstitially. "And when Zacharias saw him he

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13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

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22 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name Mary.

23 And the angel came in unto her, and said, Hail, highly favoured, the Lord with thee: blessed thou among women.

24 And the angel said unto her, Fear not, for thou hast found favour with God, and thou shalt bear a son, and thou shalt call his name John.

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<sup>1</sup> U 52 B

<sup>2</sup> U 44-45 B

<sup>3</sup> U 15 C

<sup>4</sup> k 4-26 C

<sup>5</sup> m 19 B  
<sup>6</sup> O 27 B

<sup>1</sup> R 25 C and Z 27 a

<sup>1</sup> N 65-75-10°

<sup>3</sup> v 65 A and Q 11 A  
<sup>4</sup> w 16-20

<sup>5</sup> k 26 v

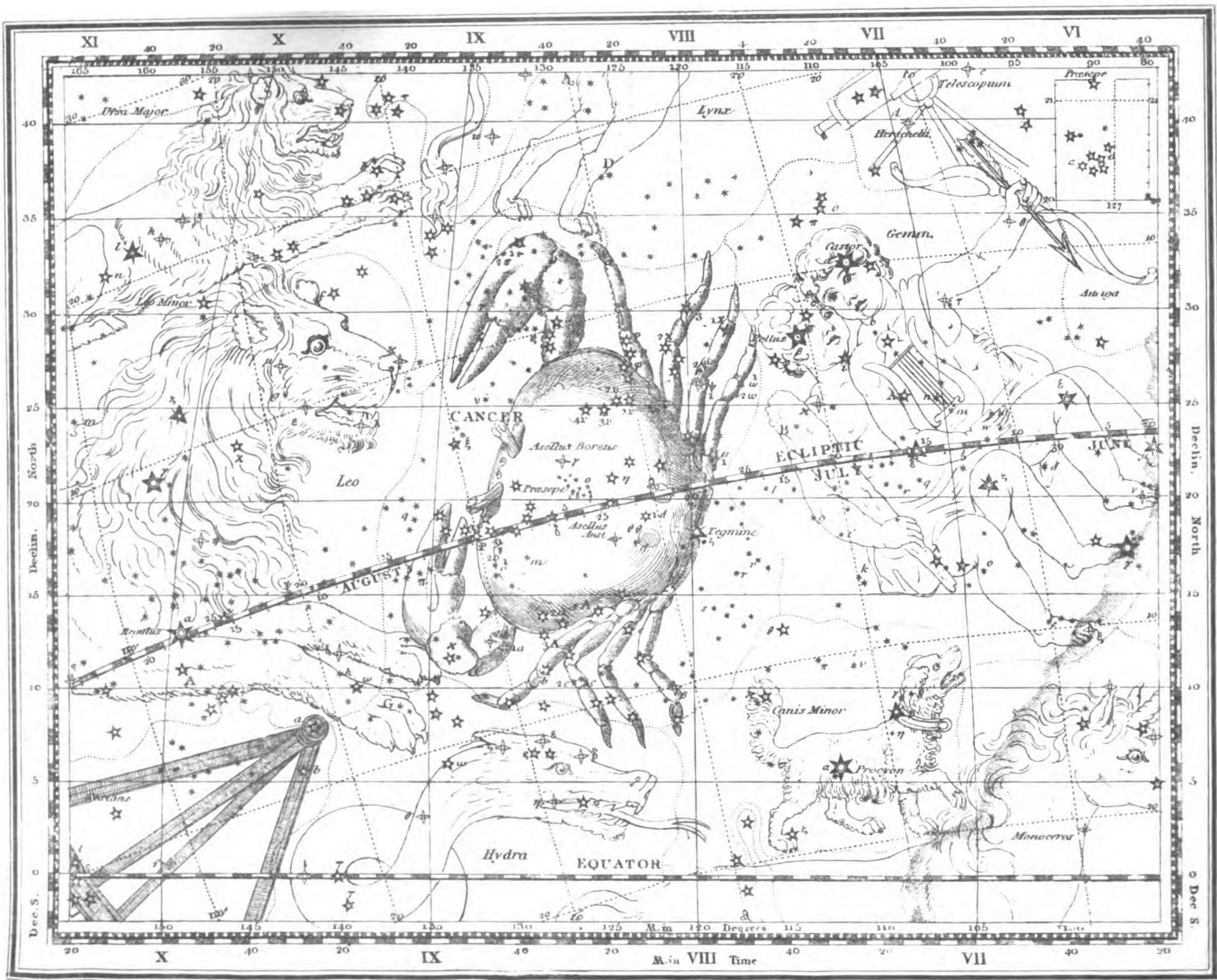
<sup>6</sup> w 16

<sup>7</sup> w 16 and v 5 B

<sup>8</sup> 21 A

<sup>9</sup> v 4 B

<p>• I 4-19 B</p> <p>• N 55 43 A</p> <p>• N 96 A</p> <p>• 116 and 106 A N 43 &amp; 96 A</p> <p>• Judges xvi. 1. • v 50 N-64 A • U 40 ○ B</p>	<p>espousal, if not conjunction. From the centre of the ecliptic circle compasses will also show how the angel, Algenib, himself goes in unto the virgin Mirach, at <i>AR</i> 286, and whilst he was in unto her he said, "Hail, highly favoured, the Lord is with thee, blessed art thou among women;" * and there, at the same time, the Lord Hiram is with her, as he was when, under another name, he ate the apple she gave him, on the 31st of December. No wonder, when Mary saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be; but her astonishment must have considerably increased when told that she had found favour with God, Jove, at <i>AR</i> 286.<sup>2</sup> Mary is not to conceive with Mirach, but in her womb, at <i>AR</i> 281.<sup>2</sup>† The child is to be called "the son of the Highest," and he, the Lord God, Jove, shall give unto him the throne of his father David, which would be a seat on the ecliptic; and he is to reign over the house of James or Jacob for ever. Then said Mary, "How shall this be, seeing I know not a man?" and the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall (at <i>AR</i> 281)<sup>3</sup> overshadow thee: therefore also that <i>holy thing</i> which shall be born of thee (from "<i>Mu</i>") shall be called the Son of God."<sup>4</sup> Compasses from the ecliptic pole will place "<i>Mu</i>," or Mary's shusan, in the <i>lactea</i>, at <i>AR</i> 281. The sixth civil month with <i>Mirach</i>, being at <i>AR</i> 286, as</p> <p>* "Then went Samson to Gaza, and saw there an harlot, and went in unto her."<sup>5</sup> Samson, "the sun," at <i>AR</i> 281.<sup>6</sup></p> <p>† It would have required a Cesarean operation<sup>7</sup> to have produced the child from Mirach.</p>	<p>just stated, the sixth sacred month must be with Elizabeth, <i>Spica</i>, at <i>AR</i> 106;<sup>1</sup> and in Bayer and others Virgo is pictured large with child. Mary, now Mirach, went into the hill country of Mænalus, in the city of Juda, <i>Libra</i>, <i>AR</i> 256,<sup>2</sup> and that is the house of Zacharias, and there <i>Mirach</i> saluted <i>Spica</i>, who was then at <i>AR</i> 106, and the babe leaped in Virgo's womb, from <i>AR</i> 106<sup>3</sup> to <i>Mirach</i> at <i>AR</i> 256;<sup>4</sup> and there again is <i>Spica</i> in the <i>lactea</i>, <i>AR</i> 256,<sup>5</sup> and as "Elul" she speaks with a "<i>loud voice</i>." And there dwelt Mary, Mirach,<sup>6</sup> about three months, when, at the equinox, she returned to her own house. The eighth day, or sign, from Aries is Sagittarius on Scorpio, the house of Zacharias. They came to circumcise the child on the 1st of January, and they called him Zacharias, after the name of his father.</p> <p>57 Now Elizabeth's full time came that she should be delivered; and she brought forth a son.</p> <p>58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.</p> <p>59 And it came to pass, that on the eighth day they came to circumcise the child; and they called his name Zacharias, after the name of his father.</p> <p>60 And his mother answered and said, Not; but he shall be called John.</p> <p>61 And they said unto her, There is none of thy kindred that is called by this name.</p> <p>62 And they made signs to his father, how he would have him called.</p> <p>63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.</p> <p>father, and he, although dumb, asked for a writing table, which was brought to him at <i>AR</i> 261,<sup>7</sup> and with a pen, his wife Elul lent him, <i>AR</i> 261,<sup>8</sup> he wrote, saying, "His name is John;" and so is the point named on the <i>Astro-labe</i>, <i>AR</i> 261.</p> <p>Matthew's position, by law, is at <i>AR</i> 281,<sup>9</sup> the 1st of January, the winter solstice, and vernal equinox, consequently, he, Matthew, relates what there took place. Luke's position, by law, is at <i>AR</i> 111,<sup>10</sup> and he describes</p>	<p>• k 11 ○</p> <p>• m 35 &amp; p 15 v</p> <p>• k 37 ○</p> <p>• O 27 v</p> <p>• k 11 v</p> <p>• N 42-55 A</p> <p>• I. 9 w</p> <p>• l 27 w</p> <p>• F 6 A</p> <p>• e 7 a</p>
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To face Page 51.

what eye-witnesses testify as occurring at the summer solstice and autumnal equinox. The accounts of the Sun saviour's birth, therefore, according to Luke and Matthew are altogether totally different. Matthew tells

John iii. 3.—Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

us about Egypt, and Jerusalem, and Herod; and about priests, and scribes, and wise men in the east, and the star in the east; he describes Joseph as a dreamer, &c. Luke, on the contrary, representing the summer solstice and autumnal equinox, tells about the decree of Cæsar Augustus, of the whole world being taxed; he, Luke, tells of the city of David, and of the woman great with child;\* he tells of there being no room in the inn, of the swaddling clothes, and the birth in the manger; he tells of Gabriel's appearance, and of the shepherds; not one word of these occurrences are directly or indirectly referred to by Matthew; how could they be when, as stated, everything Matthew relates rises from the winter solstice and vernal equinox, and every word of Luke's account of the Sun saviour's birth applies to the summer solstice and autumnal equinox. The accounts given by the two writers are so remarkably at variance that it betokens sightless intellect, or mental blindness, for any reader to pass them unnoticed.

According to what has been interpreted, it is clear that the conception of the Sun saviour was ecclesiastically with the "Lady of the Sea," MARY, or Venus, or Scotia, or Lady of the Day (say, 25th March), and, according to the Church Calendar, nine months after, on the 25th of December, the birth followed, but beyond the conception, Mary Andromeda had nothing to do with the birth of the child.

Cæsar is at  $\mathcal{R}$  106,<sup>2</sup> and Augustus at  $\mathcal{R}$  111;<sup>3</sup> and in those days the *dies non*,  $\mathcal{R}$  106 and  $\mathcal{R}$  111, being taxed from the circle, Cæsar and Augustus united, became one and the same personage. This

Luke ii. 1, 2.—And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (This taxing was first made when Cyrenius was governor of Syria.)

\* Matthew, in his first account of the birth, says Mary was found with child of the Holy Ghost,  $\mathcal{R}$  106.<sup>3</sup>

taxing was first made when Cyrenius was governor of Syria or Sirius opposite, at  $\mathcal{R}$  281.<sup>1</sup> Cyrene implies the winter solstice.† Joseph Arcturus went up from Nazareth,<sup>2</sup> the flower Mirach,  $\mathcal{R}$  286,<sup>3</sup> unto Judæa,  $\mathcal{R}$  106,<sup>4</sup>

<sup>3</sup> And all went to be taxed, every one into his own city.

<sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:)

<sup>5</sup> To be taxed with Mary his espoused wife, being great with child.

to the city of David,<sup>5</sup> which is called Bethlehem, to be taxed, with *Virgo Maria*,<sup>6</sup> his espoused wife, being great with child.

From whom she conceived the child is not here stated, but being the *espoused wife*, would imply Joseph Arcturus to be the father, and not Gabriel, as set forth in Luke, chap. i. 28. Spica, with compasses from the north centre of the ecliptic, will,<sup>7</sup> by law, be just under the ecliptic at  $\mathcal{R}$  106, and compasses from the north equatorial pole will deposit Arcturus, according to law,<sup>8</sup> with Spica, but this conjunction is after the birth of the child. This is explicit enough in Matthew's first account, viz., "Joseph knew her not (his *wife*) till she

<sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered.

had brought forth her first born."

Whilst in the city of David, Virgo brought forth her first-born son, Hiram, at  $\mathcal{R}$  111,<sup>9</sup>† and his brother James was afterwards born at  $\mathcal{R}$  106 (see Astrolabe). She wrapped her first-born in swaddling

Luke ii. 7.—And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

clothes,  $\mathcal{R}$  111,<sup>10</sup> and laid him in *præsepe*,  $\mathcal{R}$  111,<sup>11</sup> the manger, as there

was no room for them in the inn.‡ Asellus Australis and Asellus Boreus are on either side of the manger;

† Cyrene, "a wall, coldness," or "meeting," or "floor."

‡ The taxing, be it remembered, had rendered  $\mathcal{R}$  106 and  $\mathcal{R}$  111 the same point in the circle.

§ "Præsepe, stellæ quæ in Cancero nubeculam referunt."—*In Arati Solensis*. Paris. 1553.

"In pectore nebulosa præsepe vel præsepium."—*BAYER'S Atlas*. Edition 1603.

\* 2 A

\* m 18-21 ○ B

\* O 27 B

\* U 33 ○

\* 35 ○

\* k 5-21 ○ and

l 11 a

\* k 11 ○

\* m 21 ○

\* l 11 a

\* i 18 a

\* c 2 a

\* U 40 ○

\* 11 a

\* b 7 ○



<sup>1</sup> Acts xxviii. 11  
<sup>2</sup> 4 ©

<sup>3</sup> Y 47-48

<sup>4</sup> m 37 Y

<sup>5</sup> U 44 Y

these asses were those of Kish, that were lost and found. The name of the sign of the inn was "Castor and Pol-lux,"<sup>1</sup> and the cause of the inn<sup>2</sup> (the Gemini) being so full was owing to the assembling of the planets there, when they were all in conjunction. In the same country of Judæa, not the house, but at Y 76, were shepherds in the

<sup>8</sup> And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

field, keeping<sup>3</sup> watch over their flocks by night. As the sun was there at R 76, it would be night for the constella-tions; and there, at R 76, is Auriga with his goat and lambs, and there is Raguel, meaning "the shepherd of God." The field, or rather the green hills,<sup>4</sup> are correctly at R 76.\* The Gemini (II) astronomically, not pic-torially so, are in the same sign with the shepherds. And the angel Gabriel (Algenib) came upon them, at R 76,<sup>5</sup>

<sup>9</sup> And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

and the glory of the Lord shone round about them; and it being night to them, they were sore afraid. And the angel said, "Fear not, for I bring you good tidings of great joy, for unto you is born this day in the

<sup>10</sup> And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

<sup>11</sup> For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

<sup>12</sup> And this a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel

<sup>13</sup> And suddenly there was with the angel a multi-tude of the heavenly host praising God, and say-ing

<sup>14</sup> Glory to God in the highest, and on earth peace, good will toward men.

The multitude of heaven are with the Gemini, and, as stated, the Gemini are astronomically with Judah at R 76. The angels go away from the shepherds into heaven.

\* This is a very unusual proceeding, but certainly not in violation of the Laws, for four and a half tribes will advance "m' R 211" to R 76, John the Baptist's position.†

<sup>7</sup> Luke i. 76

Angels being in the plural, denote Gabriel and the Gemini (angeli), and they

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

go to heaven, at R 106 = 111,<sup>2</sup> and there is the Sun saviour, who is

represented as saying, "Suffer little children to come unto me, for of such is the kingdom of heaven." Then the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to

<sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

pass, which the Lord hath made known unto us."

And they came with haste,<sup>2</sup> and found Mary, and Joseph, and the babe lying in præsepe.†

<sup>1</sup> 6 ©

<sup>1</sup> k 5-21 © and Y 47 © & 13 ©

### DEATH OF CHRIST.

All the four Gospels give an account of the crucifixion, or annual death of the Sun saviour. It will be unneces-sary, after what has been interpreted, to wade *seriatim* through the details given by each writer, as all tend to the same result.

Judah and Judas are by theologians considered to be the same, whereas they are the reverse of one another; Judah denoting exaltation, and Judas depression. Judah being Aries, Judas is consequently Libra.‡ Iscariot is from "Ish," "man," and "careth," "he that

† o R 127 }  
c R 127 } on the ecliptic denote Præsepe. Cancer is of 20  
c R 127 } degrees, so that Cancer on the Gemini, in *verity*, takes the manger to the young sun-child, Apollo, at the *solstice* R 107.

‡ In confirmation, Capernaum means "the field of repentance," and also "the town of pleasure," the reverses of each other. "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell."—Matt. xi. 23. "How art thou fallen from heaven, O Lucifer, son of the morning."—Isaiah xiv. 12. Chemali at R 106 and R 286. Without the Median and Persian laws how could a star fall from heaven, and if it could, where would it go to?

<sup>1</sup> p 5 17 © B

U 32-62 B

See Astrolabe

r 6-8 B

7 A

F 8 A

N 9-97 A

*cuts off*" or "*exterminates*." Some say that the derivation is from a Syriac word meaning "*a purse*" or "*bag*." Persis means "that cuts" or "divides," and, as fully explained, he, Perseus, cuts or divides the year, day from night; and as Mercury, he is pictured with a purse or bag;<sup>1</sup> so that being in Judah (Aries), it explains why he has been con-

John xiii. 29.—For some thought, because Judas had the bag, that Jesus had said unto him, Buy that we have need of against the feast; or, that he should give something to the poor.

Luke xxii. 7-12.—¶ Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare?

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

And he shall shew you a large upper room furnished; there make ready.

a man (Aquarius, the water-bearer) with a pitcher of water, (AR 281)<sup>5</sup> and he (Neptune) shall show you (above the

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And they went, and found as he had said; and they made ready the equinoxial passover; and when the hour was come, he, the Sun saviour, sat down on the ecliptic, at AR 106 = 111, and around, or in front, were the twelve apostles; and he said, "With desire I have desired to eat *this* passover with you before I suffer;" that passover was the western equinoxial supper, at sunset, and was to be a terminus, for he added, "I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God," AR 281.<sup>6</sup> Bread or wine are not mentioned at this feast, but the cup was taken, and he said,

founded with Judas, one of the twelve.

Then came the day of unleavened bread

and the Sun saviour,

with the reduced zodiac of eleven signs,<sup>2</sup> sends St.

John and the apostle Peter to

AR 281 and AR 286,<sup>3</sup> saying, "When ye

are entered into the city (Jerusalem),<sup>4</sup> there (at AR 281)

shall meet you a

line, or equator) a

large room furnish-

ed," — otherwise

the northern hemi-

sphere, entirely fur-

nished, or occupied

with constellations.

"Divide this cup among yourselves, for I will not drink

17 And he took the cup, and gave thanks, and said, Take this, and divide among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

divided at AR 106 = 111.<sup>3</sup>)

A fresh paragraph and another celestial position. Jesus took bread, on the 6th of January, and *brake* the

19 ¶ And he took bread, and gave thanks, and brake, and gave unto them saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup the new testament in my blood, which is shed for you.

AR 285. This is my body—I am the lordly loaf—reverence and do this in remembrance of me (see Cycles, p. 32).

As to the cup after supper, it must be the solstitial, or midnight cup of Dionysius or Bacchus<sup>5</sup> on the Lord's

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

*ecliptic* at AR 220, and the zodiac of eleven produces Genubi at AR 250, the planets in conjunction at AR 251.

Then would Genubi kiss the Sun saviour—Genubi at AR 250, the Sun saviour at AR 251. Some personate Judas as Hiram, meaning "he that destroys."

Hiram Esau, after his bargain with Jacob, is at times at AR 251, and there Genubi Judas enters him. The field is at

John xiii. 27.—And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Acts i. 18, 19.—Now this man purchased a field with the reward of iniquity: and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem: insomuch as that field is called in their proper tongue, Acel-dama, that is to say, The field of blood.

again the thirty pieces of silver from

of the fruit of the vine,<sup>1</sup> until the

kingdom of God (Jove) shall come,"

AR 281.<sup>2</sup> (See crater

twelfth cake, or loaf of bread, at AR 286.<sup>4</sup>

The loaf was *not divided* as it would

have been had it been severed at

table, AR 286.<sup>6</sup> Both

Matthew and Mark describe Genubi as

the kissing Judas. Genubi, the brilliant

of Libra, one of the twelve, is *on the*

of eleven produces

Genubi at AR 250, the planets in conjunction at AR 251.

Then would Genubi kiss the Sun saviour—Genubi at AR 250, the Sun saviour at AR 251.

Some personate Judas as Hiram, meaning "he that destroys."

Hiram Esau, after his bargain with Jacob, is at times at AR 251,

and there Genubi Judas enters him. The field is at AR 256.<sup>7</sup>

The price thereof, one sign or a mark, or thirty

pieces of silver at AR 256.<sup>8</sup>

Judas (Genubi) repented himself, and brought

again the thirty pieces of silver from AR 251 to the chief

o 37 A

N 96 A & o 21 A

g 6 o & h 10 a

7 B

m 6-8 B

v 7 B

p 68 v

p 33-35 v

116 A	<p>priests at <i>AR</i> 281, saying I have sinned in that I have betrayed the Holy Innocent on the 1st of January, <i>AR</i> 281,<sup>1</sup> and he cast down the pieces of silver in the porch of the temple of Solomon,<sup>2</sup> and went and hanged himself; and there, at <i>AR</i> 220, is Genubi to this day hanging by a rope. (See plate, <i>Libra</i>.) In the fray described at the caption of the saviour, a right ear is cut off, <i>AR</i> 281,<sup>3</sup> and it is healed, the mark only remaining visible. Peter stood without, at <i>AR</i> 256, and the damsel Rhoda came to him, <i>AR</i> 256,<sup>4</sup> and said, "Thou wast with Jesus of the zodiac;" but Peter denied, saying, "I know not what thou sayest." Then Peter went out into the porch, <i>AR</i> 281,<sup>5</sup> when another maid, Hebe, of <i>AR</i> 281,<sup>6</sup> saw him, and said, "This fellow was also with Jesus," and again Peter denied with an oath, "I do not know the man." After a while, viz. at <i>AR</i> 286, those that stood by (see Index, feet) said, "Surely thou art one of them, for thy speech bewrayeth thee." Peter, at <i>AR</i> 256, speaks the language of Elul, or Canaan.<sup>7</sup> Then Peter swore I know not the man, and anathematized, and the altar upon which he swore is beneath, at <i>AR</i> 286,<sup>8</sup> and so is Junonis, the crowing cock.<sup>9</sup> Thus Peter denied thrice, viz. at <i>AR</i> 256, <i>AR</i> 281, and <i>AR</i> 286. Morning commences at midnight,</p>	<p>immediately on passing the winter solstice at <i>AR</i> 281. The chief priests, or all the house of Levi, and old Job, &amp;c. took counsel's advice, so as to be correct according to law, and when they had bound Jesus, or Zeus, with the bow-string, they led him away to the entrance of the celestial lodge, and delivered him to the inner guard. Modern Masons so deliver the aspirant, with the cable Tau, around the neck, to the lodge; but the cable tau, being in Aries, symbolizes equinoxial proceedings, whereas the bow-string denotes the winter solstice on the 31st of December.<sup>1</sup> The inner guard is armed with a sharp pointed instrument, correctly a dart, and, as interpreted, Indus has a dart, the point of which is always at <i>AR</i> 286.<sup>2</sup> Pilate, means "armed with a dart," and Indus is Pontius, or belonging to the sea, inasmuch as he is under the line and under Neptune, or Aquarius. Pilate asks Jesus, "Art thou the king of the Jews?"</p>	56-57 A
o 26 A & 43 A	<p>And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.</p>	<p>Matthew xxvii. 1, 2.—When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death; And when they had bound him, they led away, and delivered him to Pontius Pilate the governor.</p>	47 B
u 16-17 A	<p>Luke xxii. 50, 51.—¶ And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p>	<p>John xviii. 33, 34.—Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?</p>	
O 27 v	<p>Matthew xxvii. 69—75.—¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before all, saying, I know not what thou sayest. And when he was gone out into the porch, another saw him, and said unto them that were there, This was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto them that stood by, and said to Peter, Surely thou also art of them: for thy speech bewrayeth thee. And then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? What could Pilate know about the Jews of Judah, or Aries? Pilate quaintly asks, "Am I a Jew?" Pilate, in all celestial charts, is beardless, and his features are anything but of a Jewish cast; "Thine own people, or nation, and the chief priests have delivered thee unto me: what hast thou done?"* Jesus answered, "My kingdom is not of this world," of darkness, my kingdom is of light, of summer, of heaven. Pilate said, "Art thou a king then?" and</p>	
v 67 A & 43 A	<p>And after a while came unto them that stood by, and said to Peter, Surely thou also art of them: for thy speech bewrayeth thee.</p>	<p>35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p>	
139 A	<p>And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>36 Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p>	
k 3-4 v	<p>Isaiah xix. 18.—¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction.</p>	<p>* The Jews of Judah, equinoxial Aries, delivered up the sun to the winter solstice, there to be sacrificed. The Christian passover sacrifice was to be solstitial, not equinoxial. 1 Cor. v. 7. (See Cycles, p. 32.)</p>	
v 4 B	<p>Isaiah xix. 18.—¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction.</p>		
E 54 P	<p>Isaiah xix. 18.—¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction.</p>		

	<p>Jesus replied, Thou sayest that I am a king. I came into this world that I should bear witness unto truth. Then said Pilate, "What is truth?" The representative of omnipotent power was silent. Pilate not only guards the entrance of the celestial lodge, but he also guards the cavern sign, Merkere, or the well of Jacob, <i>AR</i> 286,<sup>1</sup> the well wherein truth lies concealed; the well of Bethlehem;<sup>2</sup> the well of Manasseh, which means "<i>forgetfulness</i>," or "<i>he that is forgotten</i>." The emblem of Manasseh is a well, and Manasseh is Sagittarius, the half tribe, <i>AR</i> 286.<sup>3</sup> David is at the summer solstice. Pilate said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, or release thee?" Jesus answered, "Thou couldest have no power against me except it were given thee from above," by the movement of the Masonic keys on the ecliptic. Pilate found no fault in the "<i>Sun of righteousness</i>," which made the commoners of <i>AR</i> 281<sup>5</sup> more inveterate; but as soon as Pilate of <i>AR</i> 286 knew that Jesus belonged to Herod's jurisdiction, of <i>AR</i> 281, he sent him to Jerusalem to Herod, who himself also was at Jerusalem, at <i>AR</i> 281,<sup>6</sup> on the 31st of December. A fresh paragraph says Herod was exceedingly glad when he saw Jesus, for he was for a long season desirous of seeing him. Herod with his men of war, archers, at <i>AR</i> 281,<sup>7</sup> mocked him, and</p>	<p>arrayed him in a gorgeous scarlet robe at <i>AR</i> 286,<sup>1</sup> and sent him again to Pilate.<sup>2</sup> A paragraph, not at all relating to the context, says, Pilate and Herod were the same day made friends, that is, they, Junonis and Algoti, were both on the same meridian at <i>AR</i> 286,<sup>3</sup> but previously there was a difference, or rather they were distant to each other. Then did they spit in his face, at <i>AR</i> 281.<sup>4</sup> At the same place or point, old Job, of <i>AR</i> 281,<sup>5</sup> complains of like disgraceful conduct. They buffeted him,<sup>6</sup> others smote him with the palms of their hands, <i>AR</i> 281,<sup>7</sup> and there is the tripod for the prophetess, <i>AR</i> 281.<sup>8</sup> They platted a crown of thorns; and see it is on the head at <i>AR</i> 281,<sup>9</sup> and put a reed or rod in his hand, <i>AR</i> 281,<sup>10</sup> and before him at <i>AR</i> 286,<sup>11</sup> they bowed or bent the knee in derision, saying, <i>Hail, king of Judah!</i> (Aries). They took from him the robe of <i>AR</i> 286,<sup>12</sup> and led him away to crucify. They found a man of Cyrene, already interpreted, as described, "<i>meeting, coldness</i>," or "<i>floor</i>," indicating winter solstice, Simon by name, at <i>AR</i> 281,<sup>13</sup> him, says Matthew and Mark, they <i>compelled</i> to bear the cross, and as Knight Templar, or Knight of Jerusalem, he, Simon,<sup>14</sup> coming from a distance, or out of the country to <i>AR</i> 281, carries on his left shoulder the red cross and shield of Christ.<sup>15</sup> John's version is somewhat different. It was</p>	<p><sup>1</sup> 21 B <sup>2</sup> E 38 B <sup>3</sup> v 65 B E 55 B <sup>4</sup> z 43 A <sup>5</sup> 52 A <sup>6</sup> F 21 A <sup>7</sup> x 11 A <sup>8</sup> N 29-30 A <sup>9</sup> H 10 A <sup>10</sup> F 21 A <sup>11</sup> t 18 B &amp; C 5 B <sup>12</sup> 29 B <sup>13</sup> N 6 A <sup>14</sup> N 6 A <sup>15</sup> 95 A</p>
<p><sup>1</sup> E 17-21-38 B <sup>2</sup> 6 B <sup>3</sup> E 10 B</p>	<p><sup>37</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. <sup>38</sup> Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault.</p>	<p><sup>11</sup> And Herod with his men of war set him at nought, and mocked, and arrayed him in a gorgeous robe, and sent him again to Pilate. <sup>12</sup> ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.</p>	
<p><sup>4</sup> Gate, B 286</p>	<p><sup>2</sup> Sam. xxiii. 15.—And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, by the gate!<sup>4</sup>  <sup>John</sup> xix. 10, 11.—Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.</p>	<p>Matthew xxvi. 67, 68.—Then did they spit in his face, and buffeted him; and others smote with the palms of their hands. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?  Job xxx. 10.—They abhor me, they flee far from me, and they spare not to spit in my face.</p>	
<p><sup>5</sup> 21 A</p>	<p><sup>John</sup> xix. 10, 11.—Then said Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.</p>	<p>Matthew xxvii. 29-32.—¶ And when they had platted a crown of thorns, they put upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	
<p><sup>6</sup> 7 A and v 65 A</p>	<p>Luke xxiii. 4-8.—Then said Pilate to the chief priests and the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time. ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long, because he had heard many things of him; and he hoped to have seen some miracle done by him.</p>	<p>Matthew xxvii. 29-32.—¶ And when they had platted a crown of thorns, they put upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	
<p><sup>7</sup> 53-54 A</p>	<p>Luke xxiii. 26.—And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear after Jesus.</p>	<p>Matthew xxvii. 29-32.—¶ And when they had platted a crown of thorns, they put upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	

about the sixth hour or sign, Pisces, that they were preparing

John xix. 14—18.—And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with, away with, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led away.

And he bearing his cross went forth into a place of a skull, which is called in the Hebrew Golgotha:


Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

“We have no king but Cæsar,” or Algenib. They led him away, he bearing his cross, to a place called in the Hebrew Golgotha, Gol (*algal*), and Gotha, or *Algothi*, *AR 286*.<sup>1</sup> Besides these two skulls there are many others at the same point, hence the interpretation, Golgotha, “*a heap of skulls*.” The cross of Christ, with the superscription I H S, or I N R I, commences at *AR 281*,<sup>2</sup> and ends at *AR 281*,<sup>3</sup> that is on the 31st of December, the termination of the natural year. For the solar year, the cross must therefore be moved to *AR 286*. The Egyptians of *AR 281* call this cross *crux ansater*, or cross

Matthew x. 38.—And he that taketh not his cross, and followeth after me, is not worthy of me.

Closing the *dies non* will close the cross at 281 on to *AR 286*. Peter, or Algothi, is strictly correct at *AR 286*,<sup>4</sup> but Algol, the skull, being at *AR 44* is *AR 284*,<sup>5</sup> which is no point at all. Luke guards against this variance by saying the crucifixion was at Calvary, “the *place of a skull*.” Matthew and Luke tell that two thieves were crucified with him, one on the right hand, the other on the left. Mark says one on *his* right hand, and the other on *his* left. The right hand of the upright mason is at *AR 281*,<sup>6</sup> the left hand of the apprentice is at *AR 286*;<sup>7</sup> but if the Sun saviour were to be crucified in the *midst* of these hands, he would be crucified without direct reference to any cross, and without reference, either to Median or Persian law. And supposing the *dies non* were closed, *AR 281* on *AR 286*, then the two hands would be united, and the crucifixion, if at *AR 286*, might imply conjointly Genubi and Chemali of Libra, but certainly not Algenib and the sun—Aries being opposite to Libra. John tells us, that Jesus, bearing his cross, went into a place called Golgotha, where they crucified him. and the two others

with him, on either side one, and Jesus in the midst. How are these little deviations to be reconciled with each other? The answer to this question is, by simply interpreting the text according to law, as it is plainly written. Gol, or rather Calvary, is both at *AR 286* and *AR 106*.<sup>1</sup> At *AR 106* is the right hand of young Hiram<sup>2</sup> just under the ecliptic, and at *AR 286*, just under the equator, is the left hand of the apprentice mason.<sup>3</sup> Hiram has his right hand at *AR 106*,<sup>4</sup> and his left hand at *AR 286*,<sup>5</sup> and between, or in the midst of *AR 286* and *AR 106*, is the Sun saviour, and, *de facto*, there is the

106 *AR* CHEMALI. —  — ALGENIB, *AR 286*

southern cross,<sup>6</sup> exalted; the doors being shut, 101 and 111, on *AR 106* for the thief Chemali,<sup>7</sup> and 291 and 281, the doors being shut on *AR 286*, there is the cross of I N R I at *AR 286*, for Mercury, *AR 286*.<sup>8</sup> So after all *celestially the Saviour was not crucified; but the Median Chemali and the Persian Algenib, the two lawgivers, were crucified at the passover points*.<sup>9</sup>

The sun cannot remain on the colure on the pass over or entrance of Nisan, or the sabbath, in Aries, so the

Deut. xvi. 5.—Thou mayest not sacrifice the pass-over within any of thy gates, which the LORD thy God giveth thee:

legs of the first *AR 106*,<sup>9</sup> and then

John xix. 32—34.—Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

saviour, as Hiram dead at *AR 281*,<sup>10</sup> the 31st December, the foot soldier pierced his side—the spear-head is at *AR 286*,<sup>11</sup> and, with compasses from the ecliptic pole, will

John xix. 36.—For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

from the side of the sun on the ecliptic would come out

• Luke xxiii. 43.—And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.<sup>12</sup>

<sup>1</sup> U 58 B e  
<sup>2</sup> 54 ©  
<sup>3</sup> 66 B  
<sup>4</sup> s 17 ©  
<sup>5</sup> y 32 B

<sup>6</sup> i 5 a j 3 10°  
<sup>7</sup> p 5 ©  
<sup>8</sup> U 42 B

<sup>9</sup> m 2-21 e and  
10°-y ©  
<sup>10</sup> m 2-21 B  
<sup>11</sup> W 13 A

<sup>12</sup> 161 A  
<sup>13</sup> q 24 B

<sup>14</sup> t 19 B

<sup>15</sup> U 42 © & 8 e

<sup>1</sup> U 58 v 72 B

<sup>2</sup> z 20 A  
<sup>3</sup> 96 A

<sup>4</sup> v 67 B  
<sup>5</sup> T 45

<sup>6</sup> 58 A  
<sup>7</sup> 68 B

<sup>1</sup> y 10 B  
<sup>2</sup> K 6 B

blood<sup>1</sup> and water,<sup>2</sup> *AR* 286, the sun being at the time "pendentis dei."

Arimathea means "a lion dead to the Lord." Algoti and Arcturus Joseph, go to Pilate at *AR* 286, and beg the body; they wrap it in a winding-sheet, *AR* 286,<sup>3</sup> and Joseph lays it in his own new tomb,<sup>4</sup> hewn out of the rock, Mænalus—use compasses and see Algoti in the rock as marked, *AR* 286<sup>4</sup>—and he rolled a great stone, Genubi, from *AR* 280 to *AR* 285, to the door of Merkere, the sepulchre, *AR* 286,<sup>5</sup> and then departed.

<sup>3</sup> 33 B

Matthew xxvii. 59, 60.—And when Joseph had taken the body, he wrapped it in a clean linen cloth,  
And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

<sup>4</sup> m 30 y 30-33 B

And there was Mary Magdalene, Cassiopeia,<sup>6</sup> and Mary Scotia, Andromeda, both sitting over against the sepulchre.

The sabbath is the 1st of Nisan, or Aries, at *AR* 281, but nothing could be done on that day, but at the end of the sabbath, as it began to dawn towards the first day of the Jewish week, that is Easter, Lune die or Moon day, came Mary Magdalene, and Mary Scotia, from *AR* 11,<sup>7</sup> to see the sepulchre at *AR* 281-2. And the angel Gabriel, or Algenib, coming down to *AR* 286,<sup>8</sup> would roll back the stone, Genubi, to *AR* 101-2,<sup>9</sup> and Gabriel sat upon the door at *AR* 287.<sup>10</sup> With Algenib coming to *AR* 286, was the earth rent from *AR* 286 to 106.<sup>11</sup> John says the napkin that was about his head was not lying with the linen clothes, but wrapped together by itself. The winding-sheet is at *AR* 286,<sup>12</sup> and the napkin neatly folded up is at *AR* 281.<sup>13</sup>

<sup>5</sup> E 19 B

Matthew xxvii. 61.—And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

<sup>6</sup> N 55 57-73-74 A

Matthew xxviii. 1-2.—In the end of the sabbath, as it began to dawn toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre.  
And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

<sup>7</sup> N 73-54 A

<sup>8</sup> U 44-52 B

<sup>9</sup> o 26-10°

<sup>10</sup> V 30 B

<sup>11</sup> m 30 B ⊙

<sup>12</sup> 33 B

<sup>13</sup> D 45 A

<sup>14</sup> v 47 AB

<sup>15</sup> 160 A

<sup>1</sup> \* Arimathea *zē* Hercules had his old tomb at *AR* 281,<sup>15</sup> the 31st December.

being shut on *AR* 286. He, Hiram, said *Salem* unto you; he shewed unto them hands (see Index hands), and the hole in *his* side, *AR* 286.<sup>1</sup> Thomas the Apostle is the Gemini (see Astrolabe). Thomas means a twin, and Didymus means a twin. Thomas of the Zodiac, or one of the twelve, could of course not be present when the Saviour appeared at *AR* 286, he, Didymus Apollo, therefore would not believe what was told him. Saint Thomas is at *AR* 221.<sup>2</sup> Eight days or signs from Tisri libra, where dwelleth Saint Thomas, is the Gemini, and there is exalted Hiram ab Eph. The doors being shut, that is *AR* 101 and *AR* 111 on *AR* 106. Hiram says to Thomas, his other twin, reach hither thy finger, to *AR* 106,<sup>3</sup> and behold my hands, my left hand,<sup>4</sup> and my right hand (*AR* 106).<sup>5</sup> Reach hither thy hand,<sup>6</sup> and thrust into my side. Hiram ab Eph. has a nebula at the precise spot, where opposite is the hole in the side of Hiram Senior, and the doors closed, Didymus's hand is into the side with the nebula. As the Saviour was not nailed on the cross, Didymus consequently could not put his finger into the print of the nails. There are, however, nails if required for Hiram at *AR* 111.<sup>7</sup>†

The demise of the Sun king and Saviour, astronomically

† Crucifixion implies fixing to a cross; and crucify is generally understood to mean "to fasten or nail to a cross," but as the Saviour was not nailed or fastened to any cross, *crucifixion* must be a wrong term, and *cruce-fiction* a correct one, for *cruce* or *cruce* is a cup, and the fiction of the Bacchanalian cup gives our Anno Domini.<sup>8</sup> (See Cycles, pp. 31 and 53)

John xx. 19, 20.—¶ Then the same day at evening, being the first of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace unto you.  
And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

<sup>24</sup> ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.  
<sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.  
<sup>26</sup> ¶ And after eight days again his disciples were within, and Thomas with them: came Jesus, the doors being shut, and stood in the midst, and said, Peace unto you.  
<sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust into my side: and be not faithless, but believing.

Colossians iii. 1.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

1 19 B

o 8

<sup>1</sup> 10° 5' ⊙  
<sup>4</sup> 10° 19' ⊙  
<sup>5</sup> 54' ⊙  
<sup>6</sup> 10° 4' ⊙

7 X 6 a

<sup>8</sup> n 11 C B & 4 B  
*AR* 286



King of kings and Lord of lords, was at the winter solstice, at  $\mathcal{R}$  281, the 31st December, or *dies non* closed, at the Epiphany, at  $\mathcal{R}$  286, the 6th January, or Old Christmas Day, when at the feast of unleavened bread, the twelfth cake or sign, "Christ our passover was sacrificed for us."—The Alpha and Omega of the circle at the termination, the 30th day of the last month of the zodiacal circle.

Sufficient evidence has now been adduced to prove that the Biblical Creation, Deluge, and the Birth and the Death of the Saviour, are, according to the Median and Persian Laws, legible in the heavens.

Our State Religion and the "Cure of souls" *are*, but *ought not to be*, hereditary properties. Assuredly every human being should have the custody of his own soul, and should construct his own faith, or select his own creed, without the interference of worldly minded teachers, sanctioned and protected by Acts of Parliament. It is not, however, the object of this work to foster any particular doctrine, but merely to demonstrate the interpretation of the Celestial laws.

People generally have not sufficient moral courage to believe what they know to be the truth, because truths are not the fashion of the day; and what is called religion is as much a fashion as the wearing of any particular fantastical garment. The Bible is a *tabooed* book, and it is not the fashion to read it with *enquiring* mind; the Clergy will have it read with their *taboo*, or not read at all. The learned of old, the fraternities Masonical and Hierarchical tabooed the sacred writings, for their own aggrandizement, and, as already shewn, made it death for the initiated to divulge the sacred mysteries of their Orders; but the Crafts in their ignorance have undermined their own *taboo*, by allowing the people to taste of the fruit of the forbidden tree of knowledge; and finding it to be desired to make wise, the people require more of the healthful food of truth. Perhaps it had been better had the multitude never tasted the flavour, but having partaken thereof, they will have the food, and truth had

better at once be raised from her concealment, and be exposed to admiration with all her lovely beauties.

Hitherto people, instead of inculcating brotherly love, have been taught to spurn all creeds but those of their own teachers, and, strange as it may appear, Sabians have more especially been denounced as unworthy of salvation. A simple question will annihilate such credence—"Is the Grand Architect of the Universe more worthily symbolized by stones, bricks, and wood, fashioned with our own hands into temples and effigies, than he, the Grand Architect is, when symbolized by the heavenly host of his own creation?"

Many good and learned men believe the Scriptures have *esoteric spiritual* interpretations, *exoterically* incomprehensible; such persons must however admit there is a Celestial interpretation which, as it is not doctrinal, need not interfere with any creed whatsoever. All that religion ought to aim at is peace and brotherly love

Galatians v. 14.—For all the law is fulfilled in one word, in this; Thou shalt love thy neighbour as thyself.

during our progress on earth, and the inspiring a fervent belief that such brotherly love will ensure happiness hereafter.

Masonry is universal, embracing all creeds that are founded on brotherly love, therefore personified Deities are not mentioned in any properly constituted Lodge, lest by so doing offence might be given. The Grand Architect, under various appellations, is parent of the Masonic faith. Religious contentions are unknown among the Brethren. Truth is, or ought to be, their only study. Falsehood, unfortunately, is more easily grafted on the ignorant mind than truth; falsehood can be seasoned to be palatable to all, whereas truth is oftentimes unpleasant to our taste and repulsive to our desires. Religions do not sufficiently advocate truth, but are mere monotone Ceremonies, and parrot-taught Rituals, whereas true Religion of all Brethren is the mental adoration of the Grand Architect—of all that ever was, is, or ever will be—the *ineffable* OMNIPOTENT ETERNAL.

CELESTIAL CITIES.

Zeph. iii. 6.—*I have cut off the nations : their towers are desolate ; I made their streets waste, that none passeth by : their cities are destroyed, so that there is no man, that there is none inhabitant.*

As a rule the cities and countries on the earth, believed to be of Biblical derivation, carry, among the people inhabiting them, very different names to those given in the sacred writings. The learned in translating the Scriptural heavenly language into terrestrial diction have generally produced confusion, and frequently sad nonsense.

The City of Enoch is the first mentioned in the Bible. City it is said is derived from the French *cité*, or the Latin *avitas*, but the French and Latin tongues, so we are taught, were not invented when Babylon, Memphis, Nineveh, &c., are supposed to have flourished. Old dictionaries describe a city as being a walled town, having a Cathedral, called so from a Bishop's chair, *Cathedra*. Celestial Babylon has to this day walls and *Cathedra*, *Budha's seat*,<sup>1</sup> but it is not stated in history whether there were bishops of Babylon, Memphis, Nineveh, &c.

The interpretation of many biblical cities celestially, will be unnecessary, and after discussing that of Enoch the others will be selected alphabetically from those found in the Abbé Calmet's work, edited by Taylor.

ENOCH.—Cain, the eldest son of Adam and Eve, is Hiram ab Eph.

Genesis iv. 16, 17.—¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

And Cain knew his wife : and she conceived, and bare Enoch : and he builded a city, and called the name of the city, after the name of his son, Enoch.

He with Cannai<sup>2</sup> rose up and equinoxially killed his brother, who, like David, was a feeder of sheep at *AR 106*, that is *AR 111* was united to *AR 106*. Cain perpetrated the offence with a club in his right hand.<sup>3</sup> "And the Lord set a

mark upon Cain, lest any finding him should kill him." It remains uncertain who could find him, excepting his own father and mother, for they alone were alive on the earth. The mark was set upon Cain's forehead, just above his right eye, and astronomers of this day call it "*Beta Gemini*." As Hiram of Tyre, marked as he is over the eye, he went and dwelt in the land of Nod, viz. "*vagabona*," on the east of Eden, at *AR 281*.<sup>1</sup> And Hiram Cain knew his wife on the 1st of January, and she bare Enoch. And Cain builded a city, and called it Enoch, after the name of his son ; some now call this building the tower of Gad.<sup>2</sup> Grafton, the historian, p. 4, says, "Cain built a city in the Orient, and named it after his firstborn, whom he begat of his sister Calmana."\* The child Enoch, son of Hiram, senior, was translated to heaven, and there he is, at *AR 111*, as Hiram ab Eph., or young Hercules.

Genesis v. 24.—And Enoch walked with God : and he not : for God took him. Cain was the first builder, the first

mason, not Adam, as is generally asserted by modern masons ; but the city that he, Enoch, builded was void of inhabitants, and if he called it a lodge it would be without officers, on account of want of population, all then living, according to the Bible, being only five in number, viz. Adam and Eve, Cain and his wife, and their young child, Enoch. The ruins of the city of Enoch have not yet been discovered, which is somewhat remarkable, inasmuch as there are extant in books among the learned, the pictured remains of most of the Celestial Biblical Cities.

ACCAD.—Accad means "*a vessel, a pitcher*," or "*a sparkle*." (See Babylon.)

Genesis x. 8—10.—And Cush begat Nimrod : he began to be a mighty one in the earth.

He was a mighty hunter before the LORD : wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

ADAMAH OR Adami.—The word has the same meaning as Adam, "*red earth*." A city of Naphtali, or Sagittarius. (See Astro-labe.)<sup>3</sup> Beth shemesh.<sup>4</sup>

\* The two daughters of Adam and Eve, according to historians, were Calmana and Delboza—the females of the Gemini—the male and female Antinous exalted. Calmana *vel* Helena, the female Apollo, and Delboza *vel* Clytemnestra, the female Hercules.

v 47 A

E 5-70 B

v 14

k 3 o

54-56 o

v 52 B  
8 B

<sup>1</sup> Taylor's Edition

ADRAMYTIUM, "the court or mansion of death."—Calmet says Castor and Pollux were revered in this city. He also says there were two cities of the name.<sup>1</sup> The Adramytium mentioned in Acts xxvii. 1, 2, is clearly that in the Gemini, with the ship Argo, and the other Adramytium, "death," at the winter solstice. Calmet gives a metallic record, a coin or token, as he believes, of this city. On the reverse of which are what are generally considered the caps of Castor and Pollux, but which in reality are much more like two bishops' mitres surmounted by two brilliant stars, that would denote York and Canterbury, with Ceres and the horn of plenty.

ANTIOCH—"Anti," "opposite;" "ochus," "a chariot," or "equal in speed to a chariot." There are two Antiochs, one, at  $\mathcal{R}$  106,<sup>2</sup> the other of Syria, or Sirius,<sup>3</sup> built by Antiochus Epiphanes,  $\mathcal{R}$  286. Auriga Phæton borrowed this chariot one day and smashed it in the "Po," at  $\mathcal{R}$  106,<sup>4</sup> since then there has only been a night-wagon, called "Charles Wain," which starts at the sign of Castor and Pollux every evening, at  $\mathcal{R}$  106, at sunrise, at  $\mathcal{R}$  286.<sup>5</sup> Calmet produces a token, or coin, of the city of Antioch, he thus describes it.



reverse, a goddess sitting on a rock, at whose feet issues a river." But, he adds, "No river issued at or near Antioch." Calmet's Antioch was certainly not celestial, but terrestrial. Juno Cybele, seated, with her Magdalene, or tower, head-dress, and sprig of Cassia in her hand,<sup>6</sup> seated upon the polar rock, or Mount Olympus. Beneath the river,<sup>7</sup> and Antiochus Epiphany is cut in two by the equator whilst bathing or swimming at the opening of the lodge,  $\mathcal{R}$  286.<sup>8</sup>

ASKELON—means "weight," or "balance," or "fire of infamy." Samson, "his sun," or Hiram, went down to the Libra, the dwelling of Judas,<sup>9</sup> at winter solstice, and there are the thirty from 256 to 286, and the garments of all kinds,  $\mathcal{R}$  286.<sup>10</sup>

ATHENS.—So called from *Athene*, or *Athenia*. Athens

was founded in 1556,<sup>1</sup> that is  $\mathcal{R}$  281, on the 1st of January. No mention is made of this city in the Old Testament, and it is referred to only in the Acts of the Apostles, and in Paul's Epistle to the Thessalonians. Athene is Minerva. "The scripture gives the name of Athene to the *flaxen thread* that was made in Egypt. Minerva, means 'a weaver's beam,' and Argos, 'the weaver's work.'\*" Ancient Athens being at  $\mathcal{R}$  281, the wise men in their bowl, or Argo, started therefrom, and arrived at the burgh of Eden, or Edenburg, the modern Athens, James' birth place, and there is Minerva,<sup>2</sup> and Holy rood, at  $\mathcal{R}$  111.<sup>3</sup> Pallas, correctly is  $\mathcal{R}$  106,<sup>4</sup> armed with buckler, helmet, sword, breast-plate, received by *Spica* from Algenib, on the demise of Mars. (See Britannia.) Argos, or Argo the wreck, remains beneath the virtuous occidental star, when at  $\mathcal{R}$  106. Her food is corn, &c.

Proverbs xxxi. 14.—She is like the merchants' ships; she bringeth her food from afar.

There are two Minervas, Pallas, as described, and Athene, with her weaver's beam, her oak, the flax plant in her right hand, and the owl at her feet, all at  $\mathcal{R}$  111,<sup>5</sup> with Hiram ab Eph. Pallas<sup>6</sup> is with Hiram of Tyre at  $\mathcal{R}$  256, and Athene Minerva with Jacobus at  $\mathcal{R}$  261.<sup>7</sup> Crosier gives this figure. Pallas, at  $\mathcal{R}$  256,<sup>8</sup> would centre the altar, but Athene with her weaver's beam, would, at  $\mathcal{R}$  261,<sup>9</sup> be on the right of the centre. Calmet presents a token, or coin, purporting to be of Athens, and he thus describes it. "The acropolis standing on the rock. In the rock below appears the sacred grotto of Apollo. A flight of steps up to the citadel, with the entrance to the temple. The



the citadel, with the entrance to the temple. The

\* Abbé Pluche, "The History of the Heavens," vol i. pp. 137 and 221.

<sup>1</sup> T. M. 161

<sup>2</sup> 18 a

<sup>3</sup> i 4 a

<sup>4</sup> k 28 ☉

<sup>5</sup> 17-20-24 q 28

<sup>6</sup> c 39 n 24 a

<sup>7</sup> k 28 v

<sup>8</sup> 16-7 7 w

<sup>9</sup> k 28 v

<sup>9</sup> q 28 w

<sup>2</sup> Y 40 ☉

<sup>3</sup> 3 A

<sup>4</sup> V 32 ☉

<sup>5</sup> 69 ☉

<sup>6</sup> N 69-74-81-102  
A

<sup>7</sup> U 18 B

<sup>8</sup> 60-69 B

<sup>9</sup> See Judges xiv.  
19

<sup>10</sup> p 30 B and 22-  
26 B

famous figure of Minerva (which should be in the temple), presiding over all. The spear of this figure is seen far out at sea."<sup>1</sup> ATHEN certainly identifies Athens. The rock of the burgh of Eden, is the Acropolis, and there is Apollo at  $\mathcal{R}$  106. Below, hidden, is the sacred grotto, or cavernous Merkere, with Mirach the Pythoness at  $\mathcal{R}$  286,<sup>2</sup> on her tripod,  $\mathcal{R}$  286.<sup>3</sup> The ascent from thence to Apollo, at  $\mathcal{R}$  106, being by winding steps on the ecliptic, and there, at  $\mathcal{R}$  106,<sup>4</sup> is Capella, the temple or chapel—the chapel of the bright occidental star, Elizabeth, or Spica,<sup>5</sup> with the monastery, or abbey, in the west, or Westminster Abbey,  $\mathcal{R}$  111.<sup>6</sup> This abbey, or minster was built on the spot where stood the temple of Apollo,  $\mathcal{R}$  106, which, as interpreted, was burned 362 Before Christ, 362 being Apollo,  $\mathcal{R}$  107. (See p. 26.)

BABYLON is the same as Babel, and means "confusion" or "mixture" (see p. 26). Celebrated for its mysterious tower. "Ten stars in the sign Capricornus, are known by the name of the 'tower of Gad' to all oriental scholars."<sup>7</sup> This winter solstitial tower, or burgh, serves also for that of Babel, which was a failure in consequence of the equinox coming down to the solstice. "Baal" is the Hebrew name of the sun.<sup>8</sup> "Bab" signifies in Arabic "a door," and "Bl" means "ancient," from "Balah," "to grow old, to perish." "Bel," the infant, is the same as the infant Jupiter of classic mythology. The Arabic root of *Bel* or *Baal*," &c. &c.<sup>9</sup>

One of the meanings of the word Nimrod, is "sleep of descent;" it is the solstitial slumber of the sun, when descending to the south. Erech means "which lengthens," or "otherwise health," or "physic;" and<sup>10</sup> Hiram lengthens from  $\mathcal{R}$  281 to  $\mathcal{R}$  286, and there is Accad, "a seed," or "sparkle," in "mu" of Andromeda, and Calneh the "consummation," or "all we," or "as murmuring"<sup>12</sup> (otherwise the endearment of Adam and Eve, or the regenerating point

of nature). When Babylon was destroyed, Every shipmaster, with Canopus<sup>1</sup> and the sailors, &c.\* stood afar off, namely, at  $\mathcal{R}$  106 and 111, and a mighty angel, Chemali, or Lucifer, took up a great millstone of the Libra to  $\mathcal{R}$  101,<sup>2</sup> and cast it into the sea,<sup>3</sup>  $\mathcal{R}$  106, and Babylon was found no more at all, for the sun had arisen at  $\mathcal{R}$  286, and Babylon had disappeared.

BETHLEHEM means "house of bread," or "house of war." There are two Bethlehems, Bethlehem Judah, at  $\mathcal{R}$  286,<sup>4</sup> and Bethlehem Ephratah at  $\mathcal{R}$  106.<sup>5</sup> (See Birth of Christ.)

CORINTH means "which is satisfied, ornament," or "beauty." Corinth was founded 1355,<sup>6</sup> and that celestially is  $\mathcal{R}$  250 (say 251), when the planets were in conjunction, and celestial beauty perfected. Corinth is not mentioned in the Old Testament. Paul departed from Athens, or Athene, and came to Corinth, and there found Aquila and Priscilla, or Aquila and Antinous, at  $\mathcal{R}$  251.<sup>7</sup> Calmet gives numerous medals, tokens, or coins, of Corinth, but he does not assert that any of them were found among the terrestrial ruins called Corinth, and if they were, is it to be understood that they represent the manners and customs of the people of Corinth? Did the naked little boys ride dolphins with palm trees growing out of their backs? Our apprentice mason can, when at celestial Corinth, 251-281, straddle across a dolphin Cetus. Use compasses, and at the same point is Tamar, the phoenix palm tree,<sup>8</sup> and the sprig of Cassia.

DAMASCUS means "a sack full of blood," or "the similitude of burning," or "of the kiss," or "of the pot." Certainly a very extraordinary name for a terrestrial city, and yet the symbols apply celestially to the 31st of December,  $\mathcal{R}$  281. The city is of Syria,  $\mathcal{R}$  281.<sup>9</sup> There is the sack and the blood, the burning altar, the kissing Judas, and the water-pot, at  $\mathcal{R}$  281.<sup>10</sup> The head of Syria is Damascus, and the



<sup>1</sup> 5° 31 a

<sup>2</sup> 0 22 10°

<sup>3</sup> 1° 17 0

<sup>4</sup> 6 B

<sup>5</sup> 13 0

<sup>6</sup> T. M. p. 163.

<sup>7</sup> 106-142 A

<sup>8</sup> N 18-39-81 u

<sup>9</sup> 3 A

<sup>10</sup> T 47 2 30 v 5  
0 26 F 8 A

<sup>1</sup> Calmet, Taylor's Edition

<sup>2</sup> O 27 B

<sup>3</sup> L 8 B

<sup>4</sup> Y 55 0

<sup>5</sup> k 26 0

<sup>6</sup> e 15-16 a

<sup>7</sup> Jamieson, p. 47

<sup>8</sup> 2 Kings xxiii. 11

<sup>9</sup> Calmet, Taylor's Edition

<sup>10</sup> v 93 A

<sup>11</sup> N 43 A

<sup>12</sup> v 96 A

\* See Bayer's plate of Argo.

chief of Damascus "Rezin," the Tiler, or "*Runner*," Algenib, at *R* 47, and *within* three score and five degrees, or years, Ephraim shall be broken as a *people*. Algenib 47 plus 65 is *R* 112, and the Gemini (Ephraim), at *R* 112, are broken, or divided, and not a people. Calmet gives a medal, or token, of Damascus, but the symbols are the same, or nearly so, as those he produced for the city of Antioch. Indeed the same symbols can be made to apply to any city, house, or point, intended for *R* 281. Calmet interprets the medal, or coin, thus, "Aretas, King of Damascus." *Aridis* is the brilliant, or king of Aries; but if he claimed Damascus he must have done so as an usurper, his position being *R* 29. "The reverse of the coin," says Calmet, "is a goddess, turreted, at her feet the personification of a river. No river rises at Damascus—that the river runs through the town it is true—why should the river rise at her feet?" (See interpretation of Antioch, p. 60.)

DAVID.—In the sacred writings there are frequent references to the house and city of David, but there are no coins, or tokens, applicable to the Alpha of the Gemini, bearing the name of David. Neither are there any ruins, as yet, discovered of the city of David.

EPHESUS.—Ephesus means "*desirable*," and is the chief city of Asia—*עֶשֶׂת*, Asher tribe; and there in the spirit Hiram is at *R* 256,<sup>1</sup> as Saul-Hiram means "*he that destroys*," and "*anathematizes*," and Saul means "*death, sepulchre, hell*." Paul in the spirit

<sup>24</sup> For a certain named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

<sup>28</sup> And when they heard, they were full of wrath, and cried out saying, Great Diana of the Ephesians.

<sup>29</sup> And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

<sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not.

<sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theatre.

as Saul, or Hiram, purposed to go from *R* 256 to Jerusalem at *R* 281,<sup>2</sup> and from thence to Rome, *R* 286.<sup>3</sup> But whilst he staid in Asia, at *R* 256, there was a disturbance in the city. Demetrius means "*belonging to Ceres*," or "*corn*," Spica, *R* 256;<sup>4</sup> and there is the silversmith, *R* 256,<sup>5</sup> and the *lactea*,

and the anvil,<sup>1</sup> preparing silver shrines.<sup>2</sup> A rush takes place to the theatre, the pantheon, *R* 286,<sup>3</sup> but Hiram was only allowed to proceed to *R* 281. The uproar lasted about two hours (thirty degrees, from 256 to 286), when the town clerk addressed the assembly, or commons, at *R* 281,<sup>4</sup> and speaking of the Goddess Diana and the image that fell down from Jupiter,<sup>5</sup> dismissed the assembly on the 31st of December.

GAZA.—"*Strong*," or "*goat*," Hercules and Capricornus, sufficiently interpreted.

JERICHO means "*moon*," or "*month*," or "*his sweet smell*." What the moon, or month, or *his* sweet smell, can have to do with a terrestrial city is somewhat perplexing, not so when the name is celestially interpreted.

Numbers xxxiv. 15.—The two tribes and the half tribe have received their inheritance on this side and a half tribes, or Jordan Jericho eastward, toward the sunrising.

75 degrees, between Jericho and the sunrising, it follows that the position must be *R* 286; as two and a half signs are 75 degrees; and 286 plus 75 is 361, or the first degree of Aries, the sweet smell, the rose Mirach,<sup>6</sup> Jordan, at *R* 286.<sup>7</sup> (See Jordan.)

JERUSALEM.—"*The vision*," or "*possession of peace*." Jerusalem is also written Hierusalem, and *Hieru* or *Hirru*, is the Budhist name of the sun, and *Salam* or Salem, salutation, "*peace*," the sun at peace, or rest, when at the solstice. As heretofore shewn there are two solstices, consequently there must be two Jerusalems. The old city is most celebrated on account of its siege. It is pertaining to Sol amon equinoxially, but the battle must be fought and won by Algenib, or Cyrus, or some other prefiguration of Sol in Amon, or the sun in Aries. Allow the solstice then to be at *R* 281, and the tile and the Tiler at *R* 281.<sup>8</sup>

Ezekiel iv. 1, 2.—Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, Jerusalem:

And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set rams against it round about.

*R* 286.<sup>9</sup> The expression "cast a mount," has given rise to much discussion, and the prevalent opinion seems to be that the interpretation should be "*pour out the*

<sup>1</sup> v 21-33  
<sup>2</sup> B 32 v  
<sup>3</sup> E 15 B

<sup>4</sup> F 17 A & 21 A  
<sup>5</sup> K 4 B

<sup>6</sup> O 27 B  
<sup>7</sup> J 18 B

<sup>8</sup> D 47 A W 11 A

<sup>9</sup> E 70 B

v 64

7 A

10 B

k 11-36 v

E 50 v

\* See p. 27  
 \* 53 A  
 \* 43 A  
 \* 88 A

*engines of shot.*" Cannon are engines that pour out shot. Cannons were invented by Chemali, and bows and arrows, and stone cannon-bullets were in use 1640. Anno 1640 is  $\mathcal{R}$  280,<sup>1</sup> and there is the bowman<sup>2</sup> with arrow strung in defence of the solstitial point—the outer porch,<sup>3</sup> and there at the point is the cannon and the touch-hole at  $\mathcal{R}$  281.<sup>4</sup> These implements might have been used in the siege had the celestial warriors so pleased, when

Ezra i. 2.—Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which in Judah,

Ezekiel xxi. 22.—At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint rams against the gates, to cast a moun, to build a fort.

\* E 25 B

Capricornus only reaches the walls,  $\mathcal{R}$  286,<sup>5</sup> but the battering ram Aries, actually destroys the gate,  $\mathcal{R}$  281,<sup>6</sup> and the city of Jerusalem must melt away as the sun rises at the vernal equinox. Elul

\* Q 25 A

Nehemiah i. 3.—And they said unto me, The remnant that are left of the captivity there in the province in great affliction and reproach: the wall of Jerusalem also broken down, and the gates thereof are burned with fire.

Nehemiah ii. 17.—¶ Then said I unto them, Ye see the distress that we in, how Jerusalem waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

\* k 25 o

weeks of days, the lunar year.<sup>7</sup> Calmet gives a token, or medal of Jerusalem, Anthony Pius the Holy Innocent Antinous.

\* o 32 A

Nehemiah vi. 15.—¶ So the wall was finished in the twenty and fifth of Elul, in fifty and two days.

The reverse is a Bacchus, who, as old Silenus, dies drunk every year on the 31st of December,<sup>8</sup> in Jerusalem, and is succeeded by young Bacchus, the entered apprentice.

JUDEA or Judah, meaning "*praise of the Lord.*" Sufficient has been interpreted respecting Judah and Judæa. It is questionable whether the captivity of the Jews should not be the captivity of the wandering Hebers, or Hebrews (the planets). The planets when at (1186)

Cyrus conquered Jerusalem. Battering rams were of two kinds, those like Capricornus on the ecliptic with upright horns, and those like Aries on the ecliptic, with down horns. Aries means "*a battering ram.*" The ram

$\mathcal{R}$  251 = 281, were in tribulation in Egypt. At  $\mathcal{R}$  281 the laws place the Crocodile Pharaoh.<sup>1</sup> (See the mouth and claws guarding the ecliptic.) It is difficult to say in what manner the planets can advance, unless assisted. The Jews of Judah Aries are with the planets (the Hebers), in tribulation, at  $\mathcal{R}$  281.<sup>2</sup> Moses, of  $\mathcal{R}$  281,<sup>3</sup> may relieve them temporarily, and give them light at the line,<sup>4</sup> but the north-

\* r 16-17 A

\* Q 10 A  
 \* F 12 A

\* H 6 A

Psalm cxxxvii. 1-4.—By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us mirth, Sing us of the songs of Zion.

How shall we sing the LORD's song in a strange land?

\* U 50-52 B

tribulation, in bondage, and Andromeda is so chained.

But no one would fancy Venus Andromeda to be *the* maid of Judah,<sup>6</sup> Cassiopeia is, however, pictured in tribulation, as if weeping,<sup>7</sup> and her eyes are in the *lactea*. Calmet gives several medals, or tokens, symbolising the captivity of Judah. The maid of Judah seated on the ground.<sup>8</sup> The

\* Lamentations v.  
 II

\* N 65-75 A

\* Psalm cxxxvii.



Palm, or Cassia, denotes her to be Cassiopeia. Mars, with his foot on Algol (the skull), at  $\mathcal{R}$  281. Vega of Lyra, at  $\mathcal{R}$  281.<sup>9</sup>

\* z 4 A

JORDAN.—"*Jor,*" river, "*Dan,*" judgment, or the "*river of judgment.*" Situla of fluvius Aquarius baptizes the sun annually at  $\mathcal{R}$  286,<sup>10</sup> and there is John the Baptist.<sup>11</sup> Behemoth, or Cetus, has his mouth on the equator,  $\mathcal{R}$  286.<sup>12</sup>

\* J 15-18 B

\* V 7 B

\* U 26 J 18 B

Job xl. 23.—Behold, he drinketh up a river, hasteth not: he trusteth that he can draw up Jordan into his mouth.

Terrestrial Jordan empties into the Dead Sea, but there are neither behemoths nor whales there now. The Hebrew word, יוֹרְדָן, has been already interpreted. (See p. 29.)

MEMPHIS means "*by the mouth.*" In Hebrew, מ, *mcm*,



<sup>1</sup> T 31 A

<sup>2</sup> See Zodiac

<sup>3</sup> U 28 B E 27 B

<sup>4</sup> N 63 A

<sup>5</sup> U 22 ☉

<sup>6</sup> 1° 17 ☉

<sup>7</sup> T 32 A

<sup>8</sup> *Abbé Pluche*,  
vol. i. 247

<sup>9</sup> *Calmet, Taylor's  
Edition*

<sup>10</sup> *Egyptian Dict.*,  
p. 119

<sup>11</sup> x 22 A

<sup>12</sup> 149 A

means "a spot," *B*, *plu*, "mouth," a spot in the mouth of Behemoth, or Cetus, *R* 281.<sup>1</sup> The Buddhist's picture, Capricornus with a unicorn head, whose horn is much resembling the proboscis of the elephant.<sup>2</sup> Cetus has a proboscis, and it reaches the horn of Capricornus at *R* 286.<sup>3</sup> Cruden informs us that Behemoth is elephant, and that some understand by Behemoth the hippopotamus, or sea-horse. The Buddhists get rid of their elephant and replace it with the swine. Menkar of Cetus is at *R* 43, and Mirach at *R* 44, so that the jewel is more in accordance with the laws than the *quean*.<sup>4</sup> In the Old Testament the swine are only forbidden, but in the New they are destroyed with the whole constellation.

Proverbs xi. 22.—Jewel of gold in a swine's snout, a fair woman which is without discretion.

Matthew viii. 31, 32.—So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Hosea ix. 5, 6.—What will ye do in the solemn day, and in the day of the feast of the Lord? For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them.

so also was Memphis, *R* 281.<sup>7</sup> The Abbé Pluche says, "Apis was lodged in the finest palace in Memphis. They seasonably and after a certain time prevented the indecency of his death by leading him in ceremony to the place where they drowned him, and then interred him very devoutly."<sup>8</sup> Calmet gives a token among his Egyptian monuments, which he thus describes, "Sacred bull, with the crescent on its side, and a garland round his neck. Before him the altar, which implies a sacrifice to his honor."<sup>9</sup> Champollion gives a somewhat similar figure, and says, "Bull, whose head is decorated with a disk and the type of life before its portrait."<sup>10</sup> The type of life is the mystified *crux ansater* of Egypt. The heifer, Apis, strictly pertains to Egypt,

Jeremiah xlii. 20.—EGYPT a very fair heifer, destruction cometh: it cometh out of the north.

commencing<sup>11</sup> and terminating, *R* 281.<sup>12</sup> Calmet's figure is branded on the ribs with a crescent. Jamieson gives

the crescent, "*no k*," in the head of the animal. Pluche says "Chance having produced a calf at Memphis which had some spots nearly in the figure of a circle, or crescent, was mistaken by them for the characteristic of Osiris and Isis. They took great care after his death to replace him with another that had nearly the same spots: when the marks were not neat and exact they were improved with a pencil."\*<sup>1</sup> Calmet's figure gives Apis a garland, or crown, round the neck, the neck is cut off for the sacrifice on the altar, when, *R* 111,<sup>2</sup> it ascends to heaven and becomes Taurus of the zodiac. There are no ears

Deuteronomy xxi. 4.—And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

Jamieson's Atlas, where the severation is to take place, there are dots, or points. The neck and foot of Apis senior are at *R* 111,<sup>4</sup> and there is corn trod out, *R* 111.<sup>5</sup>

Hosea x. 11.—And Ephraim an heifer taught, loveth to tread out: but I passed over upon her fair neck: I will make Ephraim to ride: Judah shall plow, Jacob shall break his clods.

Ephraim, Castor and Pollux, are always riding the Arabian mare. Judah Algenib has the plow at *R* 106,<sup>6</sup> and James of the Astrolabe breaks the clods, *R* 106.<sup>7</sup> Montfaucon gives a figure of "Isis seated, giving teat to a bull." (See Cassiopeia seated, schedir,<sup>8</sup> and mouth of Apis.<sup>9</sup>)

NINEVEH.—From Shinar, *R* 256,<sup>10</sup> went forth Asshur, Asher, or Ashur, which means "*that walks on prosperously*," and Asher's feet are walking on the ecliptic. Asshur went out from 256,<sup>11</sup> and, at *R* 281, built that "*handsome agreeable dwelling*," Nineveh, where dwelt Sennacherib, which means "*bush of the destruction of the sword*." The burning bush<sup>12</sup> and sword<sup>13</sup> in the house of Nisroch, the god of Sennacherib. Nisroch is Nisan Aries. Jonah means "*dove*," columba, at *R* 106.<sup>14</sup> The sun, as Jonah, is on board Argo at *R* 106,<sup>15</sup> where Bayer's sailors throw him overboard into the sea.<sup>16</sup> A great fish, Cetus, whose mouth is on the equator at

\* Pencil is an extraordinary admission of the Abbé, that Apis must have been a pictured symbol.

<sup>1</sup> *Abbé Pluche*,  
vol. i., 247

<sup>2</sup> y 27 B V 9-10  
a

<sup>3</sup> p 74 B

<sup>4</sup> V 10-11 a  
<sup>5</sup> 1 19 a

<sup>6</sup> U 4 ☉ 68 ☉

<sup>7</sup> m 39 ☉

<sup>8</sup> M 24 A  
<sup>9</sup> x 29 A  
<sup>10</sup> v 79

<sup>11</sup> r 5 A

<sup>12</sup> N 20 A  
<sup>13</sup> Q 59 A

<sup>14</sup> 1° 18 ☉

<sup>15</sup> 74 ☉

<sup>16</sup> 1° 17 ☉

U 26 O

Q 45 O

U 26 B

v 66 A

10 B

p 52 O

i 12 a

2 Samuel vi. 16

2 Samuel xxii.  
30

T. M. 180

2 Samuel xi. 21  
k 35 p 27 O  
p 27-w 19 B

AR 106,<sup>1</sup> swallows the sun-dove, and the sun remains from solstice to the equinox, three solar days, and from equinox to solstice below, three nights, in the whale's belly,<sup>2</sup> when Asshur went and built Nineveh, where the sun is vomited forth on the dry at AR 286,<sup>3</sup> on Easter Day. "Nineveh was an exceeding great city, of three days' journey" (three signs); and the second time the order was for Bar-jonah, AR 256,<sup>4</sup> to go to Nineveh, at AR 281. Yet forty days, Nineveh shall be overthrown, 256 plus 40 is 296 D, which is at AR 281, the first degree of daylight, Aries equinoxially three signs from Capricornus.

ROME.—The Eternal City, and so will it remain as long as the world is ruled by the ordinances of Nice or Nisan. Rome means "strength," or "power." Romulus (who, like young Moses, was exposed on the bank of a river) was nourished by Lupus, and exalted by a whirlwind, &c. Another version makes the Gemini, Moses and Aaron, the founders of Rome, AR 286.<sup>5</sup> The teat of the wolf Lupus, AR 106,<sup>6</sup> supplies the child Remus, and the teat of the old woman, AR 111,<sup>7</sup> gives nourishment to Hiram, young Romulus. There were shepherds in that country keeping watch, &c., and pigeons or doves, &c. David was addicted to leaping,<sup>8</sup> and on one occasion, with an oath, he leapt over a wall.<sup>9</sup> Remus, however, by jumping over a wall, met his death at precisely the same point. Rome is not mentioned in the Old Testament, and appears only some half dozen times in the New.

THEBES.—When interpreting the Deluge the difference between טבת and תבת was fully discussed. Thebes was built 1493,<sup>10</sup> say, "β" of טבת at AR 302° 43'. The Biblical Thebes is the same. Abimelech, "the father of the king," or "my father the king," was killed by a piece of millstone cast by a woman, Spica, from the wall, at AR 106.<sup>11</sup>

TYRE means "strength, rock." Tyrus, Troy. Achilles Hiram was celebrated in the affair of Troy,<sup>\*</sup> and, as already pointed out, his right heel is marked with the scarlet thread, shewing the vulnerable heel and tendon Achilles. The fatal arrow, Sagitta, kills the Grand Master on the 31st of December. The golden fleece is still to be seen at AR 106,<sup>2</sup> and there is Argo and Canopus, the pilot, AR 111.<sup>3</sup> Pallas Minerva is at AR 106, and at AR 76<sup>3</sup> is a wooden horse, which reaching AR 106 closes one sign above and one sign below; and there after ten years, or signs, Troy is captured by Jacobus rising in his strength on the demise of the bright occidental Elizabeth.

ZION means "monument raised up, heap of stones raised up, sepulchre, turret, dryness." Zion is the city of David at AR 106,<sup>4</sup> and Sion or Sihon, the grand "conclusion," or terminus, on the 31st of December, AR 281.

Psaln cxlix. 2.—Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

II. Samuel v. 7.—Nevertheless David took the strong hold of Zion: the same the city of David. The children of Zion need not be pointed out. Zion was a stronghold, and yet there are neither metallic records nor the most trifling ruins yet discovered of this important city.

\* Troy built 1480; the kingdom began 1446 B.C.<sup>5</sup> The 1480 is 290, say 291, old New Year's Day, and 1446 is 256, and there is<sup>6</sup> Achilles.<sup>7</sup>

"I've stood upon Achilles' tomb, and heard Troy doubted, Time will doubt of Rome."—BYRON.

U 8 O  
5° 31 a  
Y 17 O

35 O

T. M. 180  
v 60  
See p. 26

## TERRESTRIAL FABLE CELESTIALLY INTERPRETED.

Luke viii. 10.—*And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

<sup>1</sup> *Bailey's Dict.*

EUROPE means "broad fronted" or "large eyed,"<sup>1</sup> see Andromeda with the large eyes and her broad forehead. Jupiter assumed the form of a bull, and carried off Europa on his shoulders on Easter day; with compasses from the ecliptic pole,<sup>2</sup> we find Andromeda on the shoulders of Apis, as given by Montfaucon (plate 19, vol. 1).

<sup>3</sup> O 1-26-27 and y 26 B



ASIA is seen on medals of Antonin the Pius. "It is a woman crowned with turrets," &c., so says the Abbé Montfaucon. The turret head-dress denotes Cybele vel Magdalene, meaning "tower, elevated," &c., and Antonin is Antinous or Atys. Their point when united (solstitial

and equinoxial) is  $\mathcal{R}$  281; why considered symbolical of Asia does not appear, but probably the name is from the tribe "Asher," with a zodiac of eleven signs,  $\mathcal{R}$  281.<sup>1</sup>

AFRICA, from Afric, "a grain of corn"—spica. Africus is the south-west wind and by west, which blows from Africa.<sup>2</sup> See Spica and her compass points on the Astrolabe.

AMERICA.—"Armorica, a province of France, from whence Britain is said to have been first peopled."<sup>3</sup> "Omorika," or "Omoreca," signifies literally "mother of the void," or "unbounded space;" "this word in Greek signifies the sea, and denotes the moon."<sup>4</sup> The mother is old Virgo, Spica, Azamech, at  $\mathcal{R}$  106,<sup>5</sup> and the sea, at  $\mathcal{R}$  106.<sup>6</sup> The Gemini are the twin parents of heaven's unbounded space. Columba, Noah's dove, and her passing "to and fro," and Noah's ark, Argo, have been fully interpreted with the Deluge.\* Columba had a son, otherwise Peter *bar Jonah*, or Hiram, at  $\mathcal{R}$  286.<sup>7</sup> He was *Christ's carrier*,<sup>8</sup> or Christopher Columbus. He was of Italy,<sup>9</sup> the place of calves. He, Columbus, sailed in the same ark or craft as did Noah—the Hebrew name thereof was Tebeth—and he left in 1492, which is *Capricornus*, 302, at  $\mathcal{R}$  286,<sup>10</sup> and Columbus, six months afterwards, arrived<sup>11</sup> at  $\mathcal{R}$  106, *North Armorica*.<sup>12</sup> Somehow or other a Florentine or Nazarite made his way five years afterwards, viz., at  $\mathcal{R}$  111,<sup>13</sup> to South America. Dorado applies to both the twin continents.<sup>14</sup> Philadelphia means "love of a brother," or, Castor and Pollux; and Virginia was so called in honour of the bright occidental star, Spica,<sup>15</sup> Queen Elizabeth.†

\* According to authenticated rule, Columbina—nus—ascended with Noah in Argo, for she was a passenger in Argo when released from the window.

† "Cadwallo vanquished by Edwin was driven out of the kingdom and proceeded to Salomon, king of the *Armorican Britains*. A tempest arose, the ship was wrecked, and he arrived at a certain island. Cadwallo was grieved at the loss of his companions, and was ill. The fourth day he longed for venison. Brian took his bow and quiver, and walked over the island and could not find any venison, so he cut a piece of flesh out of his own thigh, which he roasted on a spit, and carried to the king, who admired the sweetness of it, which he fancied exceeded any flesh he ever tasted before. In three days he was recovered, and went to king Salomon," &c.—JEFFEREY OF MONMOUTH, Chap. iv. Book 12. The island<sup>16</sup> and the disfigurement of the thigh which was thus wounded still remain.<sup>17</sup>

<sup>1</sup> r 5 A

<sup>2</sup> *Bailey's Dict.*

<sup>3</sup> *Bailey's Britannia*

<sup>4</sup> *Volney, N. Res.*  
pp. 104-5

<sup>5</sup> k 11 ⊙  
<sup>6</sup> 1° 17 ⊙

<sup>7</sup> v 47 B

<sup>8</sup> *Bailey's Dict.*

<sup>9</sup> 149 A z 10 A

<sup>10</sup> E 4 B

<sup>11</sup> Y 21 ⊙

<sup>12</sup> 15 ⊙

<sup>13</sup> 6 a

<sup>14</sup> Y 15 ⊙ Z 9 a

<sup>15</sup> k 26 ⊙

<sup>16</sup> P 2 B

<sup>17</sup> C 3 B



To face Page 67.

\* T A and U B

\* F 48 A

\* 133 A

\* N 41 A

\* F 48-36 A

\* N 10-88 A

\* N 68 A

\* 122-123 A

\* N 68-69-70 A

\* 18 a

\* 173 A

FRANCE.—As Americans, or “*Armorican Britains*,” dwelling in a province of France, it may be presumed that the original stock claimed their beginning opposite. Gaul or Gol, algol, is indifferently at *AR* 281 and 286,<sup>1</sup> and there is the Dolphin or Dauphin of France, who dies at *AR* 281.<sup>2</sup> Antinous is another name for the Dauphin,<sup>3</sup> and Dauphine, although Andromeda, or the *mer maid* Mary, at times passes as the Dauphine at *AR* 281.<sup>4</sup> Antinous, under the name of Gallus, was the favourite of Mars, and he, Gallus, was turned into a cock. Gallus means both “*a French man*” and “*a cock*.” The Dauphin dead, there is the *virilis*, and the midnight Chanticleer at *AR* 281.<sup>5</sup> Cybele is Cassiopeia, Juno, or Isis, and Atys Antinous was Cybele's favourite, and went mad about <sup>6</sup> *gamma* of Cybele on April Fools' Day, &c. Atys was a priest of Cybele, and the Jesuit Galtruchius says “*Cybele's priests were called Gallantes or Galli, and were noted for their madness*.” The equinoxial year was opened at *AR* 281,<sup>7</sup> *par* Isis, and Paris then became the city of the youthful sun<sup>8</sup> and his consort the virgin moon. Minerva was of Attica, *AR* 281,<sup>9</sup> before her exaltation to Athens, *AR* 111,<sup>10</sup> she, Pallas, with Juno and Venus, claimed the golden apple<sup>11</sup> of Paris, but the two



elder beauties had no chance when the nearly naked woman without discretion showed herself. (See Ptolemy's *Andromeda*.) Further reference to France will be necessary.

“BRITANNIA, } A province of France anciently called  
BRETAGNE, } Armorica, from whence our island is said  
BRITTANY. } to have been first peopled.”<sup>12</sup> According to this authority Britain and America derived their origin from France, but if it were so, it would still be very doubtful whether the ancient French were equally gifted with astronomical knowledge as were the ancient Britains. Speed gives two figures of these ancients, the male is evidently Perseus with his crooked sword (*Seaxes, crooked swords, or Saxons*) and shield,<sup>2</sup> Medusa's head, and trident, &c.; and the woman is unquestionably Andromeda with her chain girdle and her rose, and enceinte with the sun, with Aries and Taurus on her thighs, &c. &c. Without shoes and in such airy costume it must have been considerably cold for them at mid winter. Speed says that “*their hardiness was partly natural and partly acquired by practice of their bodies to durance; of whom Dio records that all of them had an excellent habit in tolerating hunger, cold, and labours, inasmuch as they could endure to abide many days in the water up to the chin, without any food at all,*” &c. (p. 179). Britain, it is said, was once in possession of the Romans. Cesar, or Algenib, is at Rome, at *AR* 286,<sup>3</sup> and he<sup>4</sup> goes to *AR* 106,<sup>5</sup> Armorica Britain, and uniting with Hiram at *AR* 111,<sup>6</sup> he, as already set forth, becomes Cæsar Augustus.

The Angles were of Eastern origin, and there are the mystified double triangles of Masons in the 1st degree of Aries at the eastern equinox. These Angles proceed to the west, *AR* 101,<sup>7</sup> and are West Angles; and there is Den or Dan and his mark, or Denmark, with Chemali, their chief, *AR* 106.<sup>8</sup> The East Angles reaching the west established the Heptarchy, or sevenfold, or sabbatical government of the Virgin Maria, or Maid of Kent. Hengist means “*a horse*,” and on his banner he carried the white horse, Sagittarius. He, “*Hengist, was a famous captain, the first English Saxon that led the Angles, or English, into the island of Britain,*”<sup>9</sup> at *AR* 106.<sup>10</sup> Hengist then finds his brother

\* “The first attempt assayed, that is warranted by any true record.”

\* *Bailey's Dict.*

\* See plate

\* 10 B  
\* U 40 ©  
\* 15 ©  
\* e 10 A

\* Q 55 10°

\* p 5-36 ©

\* *Bailey's Dict.*  
\* Y 11 ©

Horsa, also meaning "a horse," and there are Castor and Pollux riding the Ethiopian, or black mare,\* now called Monoceros. The French still persist in calling the English *Angles*, and England *Angle-terre*. The date of Hengist's arrival in Britain<sup>1</sup> history correctly sets down at 447, which celestially is  $\mathcal{R} 107$ . And he began to reign 454<sup>2</sup> which is  $\mathcal{R} 114$ . Hiram, or "Beta" Gemini,  $\mathcal{R} 113^{\circ} 34'$ .

The celestial position of Britain having been determined, it remains to be seen whether the lady that personates Britannia has been properly represented in the heavens. There are, as already set forth, only three females pictured in heaven—Andromeda, Cassiopeia, and Virgo, and if Britannia has any celestial claim, one of the three must be the British lady. No one will think impudent and no-better-than-she-ought-to-be Andromeda can possibly pass as the representative of Britannia. The staid-looking Cassiopeia, seated as she is on her chair, with a branch in her hand, is much more like the personation of Britannia, and in all probability did represent that lady, when, in olden times, Cassiopeia symbolized Isis. The other female is Virgo,<sup>3</sup> and her similitude to Britannia is very remarkable. Both are women of full age, both are always decently clothed, and both have mystic branches in their right hands. Britannia has sometimes a pair of scales, and when Virgo is at  $\mathcal{R} 106$ ,<sup>4</sup> she has her left hand in the scales, the Libra; besides, astronomically, Libra is united with pictured Virgo. At times Britannia resembles Pallas Minerva,<sup>5</sup> wearing the breast-plate, the helmet, sword, and shield, of Mars. Neptune, Aquarius, formerly had a trident,<sup>6</sup> or "flesh hook of three teeth," in his hand, but, as already observed, it has evidently been stolen from him, for there are traces of it still to be seen,<sup>7</sup> and Virgo, as Britannia, is now openly in possession of the stolen property. Then Britannia has the bale of wool containing in verity the "*golden fleece*."<sup>8</sup> But the chief symbol of the bright occidental is her ship, and when at  $\mathcal{R} 106$ , she is always on board of Argo; the Budhists picture

for the conquest of the island, which happened in the year of the world's creation 3873, and before the birth of our Saviour Christ 54."—SPEED, page 45.

\* Sagittarius cannot ascend. *Deut.* xxiii. 1.

Cannai in a three decker line-of-battle ship, with her ports



all open. The bright occidental possessed other vessels, and as Virgo is the exalted Saxon Friga, probably the frigates sailed under her authority, or under a letter of mark, or warrant, which is procurable at  $\mathcal{R} 106$ .<sup>1</sup> As Robur, the oak, and Argo are integral, the vessels belonging to Elizabeth most probably were made of oak, and not of gopher wood, as in the time of Noah.

There is no masculine, or male Britannia, yet we do occasionally read and hear of Britains or Britons, and sons of Britain, but whether these are children of Britannia is very doubtful, inasmuch as there is no register certifying her ever having been married; nor, in fact, are her parents known, or whether she ever had any. Certainly she does not belong to the Pantheon, for the members of that respectable establishment all of them show some kind of pedigree, "Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." John Bull is a connexion of Britannia, and will consequently deserve consideration hereafter.

LONDON was written "*Lun dayne*" by the Welch,<sup>2</sup> that is by the Gols or Gauls<sup>3</sup> (see Wales). Lun means "*to tarry*," and the moon Lun, or Lune, equinoxially tarried, or stayed, at  $\mathcal{R} 281$ ,<sup>4</sup> in Joshua's time, when the sun stood still at the solstice<sup>5</sup> in the Gemini. "London stone in Cannon Street, first placed there by the Romans, fifteen years before Christ."<sup>6</sup> Cannon must have existed before Cannon Street could be so named. Cannon were invented by Chemali, 1330;<sup>7</sup> and it has been seen cannon were in use at  $\mathcal{R} 280$ , and that is Lune with Genubi, Dan,  $\mathcal{R} 280$ .<sup>8</sup> The moon stone, or that of Easter, is at  $\mathcal{R} 296$ ,<sup>9</sup> but the Cannon Street stone is

<sup>1</sup> 16 ☉

<sup>2</sup> T. M. 135

<sup>3</sup> k 2

<sup>4</sup> k 1 ☉ & p 5 ☉

<sup>5</sup> k 28 ☉

<sup>6</sup> *Trois dents*

<sup>7</sup> 1 Sam. ii. 13  
F 28 A

<sup>8</sup> U 8 ☉

<sup>1</sup> b 19-20 ☉

<sup>2</sup> *Bailey's Dict.*

<sup>3</sup> T 46 A

<sup>4</sup> N 9 A

<sup>5</sup> 2 ☉

<sup>6</sup> T. M. 195

<sup>7</sup> See p. 27

<sup>8</sup> o 5-26 A

<sup>9</sup> Q 1 D



1 87 A

placed at  $\mathcal{R}$  281,<sup>2</sup> fifteen years, or degrees, before the rising of the Sun in Aries, at Roman D 296 =  $\mathcal{R}$  281. The tower of Lune dan was builded during the reign of one of the Cæsars.\* Cæsar's wife Julia, "*Mirach*," was not above suspicion, so Cæsar left her, and the next we hear of him is that in 47<sup>2</sup> he arrived in the island of Omorica Britain.<sup>3</sup>

2 U 52 ©

3 15-16 ©

There is a celebrated water gate to the tower of Lune dan towards the east. Ophel means "tower," and the tower that lieth out from the water gate is that now known as the White Tower. The Traitors' Gate is the name for the water gate,<sup>4</sup> and so called in consequence of the arch traitor, Judas, delivering up his master at  $\mathcal{R}$  281,<sup>5</sup> the tower of Gad. or that of the Nethinims being at  $\mathcal{R}$  286.<sup>6</sup> With this tower is cast a mount, or hill, Mænalus,<sup>7</sup> now called Tower Hill, and there is a pedestal or block there, on which celestial heads are cut off,<sup>8</sup> sometimes with the sword, sometimes with the axe,

Nehemiah iii. 26.—Moreover the Nethinims dwelt in Ophel, unto over against the water gate toward the east, and the tower that lieth out.

4 35 A 281

5 o 26 A

6 E 5 and 70 B

7 m 37 B

8 v 20 AB

9 L 7 B

Ezekiel xxvi. 9.—And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

symbolical death by means of a mallet, and the Egyptians give a very fit and significant interpretation of the use of the implement, they call it "*massue ou casse tête*."<sup>10</sup> Nobles of his solar majesty, including royalty, suffered on this

10 *Champollion's Egyptian Dict.*, p. 334

11 21-100 A

Deuteronomy xxi. 22, 23.—¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree;

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: (for he that is hanged accused of God;) that thy land be not defiled, which the Lord thy God giveth thee an inheritance.

block, but commoners were hanged at  $\mathcal{R}$  281.<sup>11</sup> In the East the punishment of death is inflicted by means of the bow-string. (See the position of the sun's neck, and the tense bow-string strangling him at the termination of the year equinoxially due east.) *New* gate applies to  $\mathcal{R}$  281, either solstitially or equinoxially. At *New* gate criminals had handcuffs and fetters on their legs, with great chains round their bodies, just like that indiscreet

12 T. M. 201

13 p 5 B

14 F. 70 B

15 U 40 B

\* Tower of London, built 1078,<sup>12</sup> the 1078 is  $\mathcal{R}$  228 (error two degrees) say 225, which by law is  $\mathcal{R}$  286,<sup>13</sup> and there is the tower of Gad<sup>14</sup> and Cæsar at  $\mathcal{R}$  286.<sup>15</sup>

bond maid, or servant, Andromeda, who, as Venus, was in tribulation when in conjunction with all the other planets, at  $\mathcal{R}$  281.<sup>2</sup> Tybourn, or Tau bourne, is that river of the cross from whence there was no return—the Styx is that river, and with the Tau is at  $\mathcal{R}$  281<sup>2</sup>—the 31st of December, the Tybourn tree<sup>3</sup> —|, or ramus-pomifer. Before execution a Bacchanalian goblet was finished to the very dregs, "*woes hail*," the parting bowl of Genubi of Libra, at  $\mathcal{R}$  281,<sup>4</sup> on the 31st of December. Otherwise this was the wassail (*Wœs hœl*), the great bowl of ale with toasted bread, honey, and roasted apples.<sup>5</sup> "The common drink of the Egyptians was beer," so says the Abbé Pluche.† On a certain classic festival in which Antinoue<sup>6</sup> was revelling,<sup>7</sup> a pearl was dissolved in a lordly cup (see the Alpha of Sagittarius in the cup) at  $\mathcal{R}$  286.<sup>8</sup> Use compasses. This is the same cup that the sun Saviour desired might pass from him before he suffered at Golgotha, and as Algothi is at  $\mathcal{R}$  286,<sup>9</sup> the "η" of the cup does pass from him to  $\mathcal{R}$  291,<sup>10</sup> *old* new year's day, the 11th of January. It is not yet determined what wine served for the sacrament, indeed how can it be, when, in fact, not one of the Gospels mention that any wine was used on the occasion. Mark does say, He took the cup, and they all drank of it,

Mark xiv. 23.—And he took the cup, and when he had given thanks, he gave to them: and they all drank of it.

but whether the cup contained water, wine, or strong drink, it does not say. Old Job of  $\mathcal{R}$  281,<sup>11</sup> says—"Behold, my belly as wine hath no vent; it is ready to burst like new bottles."<sup>12</sup> There certainly is no vent to Job's belly at  $\mathcal{R}$  281, and yet there is the new wine from the wine-press.<sup>13</sup> The new bottles are at  $\mathcal{R}$  286.<sup>14</sup> Old Job is heavy of heart at  $\mathcal{R}$  281,<sup>15</sup> where the new wine is made; there Bacchus gets drunk at  $\mathcal{R}$  281,<sup>16</sup>

Proverbs xxxi. 6, 7.—Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.

the 31st of December, and forgets his poverty, and remembers his misery no more. Strong drink is to be given to those ready to perish, but not to commoners about to be hanged at

1 Q 1 A

2 Q 36-53 A

3 99-100 A

4 o 12 and 32-33 A

5 1 and 171 A

6 N 7 A and 109 A

7 N 50 A

8 n 11 B

9 v 72 B

10 n 11 C

11 52 A

12 Job xxxii. 19

13 o 21 A

14 m 11 B

15 1 & 66 A

16 o 32 A

† "History of the Heavens."—*Abbé Pluche*, vol. i. p. 67.

<p><sup>2</sup> 21-100 A  <sup>2</sup> 8 B  <sup>3</sup> U 15 B  <sup>4</sup> y 47 B  <sup>5</sup> E 15 B</p> <p><sup>6</sup> w 21 CB</p> <p><sup>7</sup> U 57-60 q 25  CB</p> <p><sup>8</sup> m 3 and 18 B  <sup>9</sup> 61 A  <sup>10</sup> I 9 B  <sup>11</sup> N 81 A</p>	<p>ÆR 281.<sup>1</sup> Strong drink is for nobles and royalty of solar degrees, ÆR 286.<sup>2</sup> The Alpha of the spirit still is at U 46, which is ÆR 286,<sup>3</sup> and there are Juniper berries,<sup>4</sup> which produce the nectar for the Pantheon, ÆR 286.<sup>5</sup> Gin now comes from Schiedam, but celestial gin was probably distilled at La Hague (Alhague), at ÆR 286.<sup>6</sup> When beheading took place, the head was speared, or set on a stake, on the tower. Use compasses, and see the cut off head is spiked for the tower of Lune dan, ÆR 286.<sup>7</sup> There is a Corona Australis at ÆR 281, and there ought to be a coroner's inquest held on the dead sun, one of each tribe forming the jury. Then two chamberlains that kept the gate at ÆR 286<sup>8</sup> sought to lay hand<sup>9</sup> on Ahasuerus,<sup>10</sup> and Cassiopeia, Esther, did not confirm her name of "<i>secret</i>,"<sup>11</sup> but told it to the king.</p>	<p>bread, &amp;c. &amp;c.* There is the Lord's Table; the table-cloth is on the table<sup>1</sup> at 286, and there is the Lord's twelfth loaf broken, and the brass or golden cup,<sup>2</sup> with large or broad golden plates, the Libra, for the altar.<sup>3</sup> Some planetary worshippers in ignorance introduce <i>seven</i> lamps or candles representing the planets in conjunction, but the planets were in conjunction with the sun, and consequently could not be visible during sunlight. On the pavement before the altar until lately were delineated mathematical instruments or problems of some kind in beautiful mosaic; what these figures were must remain mystery, but most probably they were masonic symbols. The march of ignorance has been most rapid, and truth has been smothered with modern scientific knowledge. Sir Christopher Wren, it is said, considered the figures around or in front of the altar as the most sacred of symbols, and now the flooring has been torn up and destroyed—these landmarks of our order have been sacrilegiously removed in violation of reason and sacred command, for it is expressly set forth—</p>	<p><sup>1</sup> 34 B</p> <p><sup>2</sup> n 11 B</p> <p><sup>3</sup> p 19 B v 4 B</p>
<p><sup>12</sup> T. M. 87</p> <p><sup>13</sup> p 5 B ⊙  <sup>14</sup> e 15 a  <sup>15</sup> 74 ⊙  <sup>16</sup> T. M. 192</p> <p><sup>17</sup> 34 B  <sup>18</sup> p 5 B v 47-48  B</p> <p><sup>19</sup> T. M. 198 See page 26. N  70 A 10<sup>o</sup>  <sup>20</sup> E 8 A</p>	<p>The chief magistrate, or <i>major</i>, of Lune dan, is Chemali at ÆR 286. From major comes mayor. "Lord mayor's feast, instituted 1501,"<sup>12</sup> and that is ÆR 226, Chemali, and ÆR 226 is the 9th of November, now known as Lord Mayor's day. Chemali proceeds from ÆR 286<sup>13</sup> by water to ÆR 106, Westminster,<sup>14</sup> and there the Lord Mayor leaves his high-pooped barge, Argo,<sup>15</sup> and returns to Guildhall, which was built 1416,<sup>16</sup> that is 226, for Chemali, and there, at ÆR 286, is the table spread,<sup>17</sup> and major, or mayor,<sup>18</sup> and Chemali are present.</p> <p>The Cathedral of St. Paul's, London, is built celestially, or according to astro-masonic laws, the architect, Sir Christopher Wren, being Grand Master of the Order of Masons. As previously observed, "St. Paul's was built on the foundation of an old temple of Diana, 610."<sup>19</sup> The vestal was at ÆR 281, before her ascension, and there is Paul, and Paul, Mercurius, because he was the chief ÆR 281.<sup>20</sup> Not only is St. Paul's a celestial temple, but it is also a masonic edifice. It is erected in accordance with the cardinal points, with entrances at the north, south, and west. There is no gate or door eastward, but above or over the altar are the rays of the rising sun. The prince he shall sit in the east to eat</p>	<p>Over the choir, under the roof, are the masonic triangles, and beneath in the choir is a bird with outspread wings, forming a reading desk, and on which during church service lies the sacred Bible.† This bird is called an eagle, but the</p> <p>Proverbs xxii. 28.—Remove not the ancient landmark, which thy fathers have set.  Deuteronomy xxvii. 17.—Cursed he that removeth his neighbour's landmark. And all the people shall say, Amen.</p> <p>* "Cake, a flat loaf of bread, commonly made with spice, fruit, &amp;c."—<i>Bailey's Dict.</i> The Twelfth cake is flat, and has spice and fruit.</p> <p>† Since writing the above, some few years have passed, and wonderfully has orthodox St. Paul's been metamorphosed. Gas has triumphed over the classic sacred wax tapers. The mysterious double triangles over the choir have received a purification of white-wash. The bird Aquila has gone away. The monuments of Nelson and Cornwallis have been removed, and their sites are occupied by organs. The choir flooring has been raised; and the Altar is now clothed or decorated as prescribed by the Catholic or High Church</p>	

\* N 16-17-18 A

stellar "*Few Aquila*" is not in its proper place in a Christian solar edifice. The bird, with the Bible, celestially is the Phoenix<sup>1</sup>—Tamar the palm tree. The birds Aquila and Phoenix very much resemble each other. There is no fire under the bird forming the reading desk, it would be inconsistent to introduce such a "heathenish animal" as a Phoenix\* in a Christian cathedral; Sir Christopher, the Grand Master, seems to have been fully aware of this. The Phoenix of Arabia (evening) would rise as the sun sets in Tisri or Libra. The phoenix, time out of mind, has always been pictured in Aries, that is in the east. The bird phoenix, masonically, would be in the wall or colure due south, and in the wall outside the building, above the south porch of St. Paul's, the Grand Master has placed a splendid bird or phoenix rising from a flaming fire. The south entrance to St. Paul's consists of two gates or double-leaved doors. The north entrance of the building has likewise similar entrances; but there are, in the west, three magnificent double-leaved porches, gates or doors, answering to the celestial gates *R* 101, *R* 106, and *R* 111. The centre is the royal entrance, or that through which Majesty enters and retires on all State occasions. The pavement of the building is chequer work, similar to that represented on some masonic certificates. The dome is hemispherical, and above is a little building or chapel, Capella, at *R* 106. Surmounting all is the ball and southern cross at the summer solstice.† Within the dome is a royal arch without central keystones. Not very many years since there was suspended a rope from the centre above, below which centre is still a remarkable brass plate; when this pavement plate was lifted, a slanting light would show the cube or pedestal or altar of St. Faith's Church. This

ritual. Verily is religion an ever-changing fashion, setting at defiance mental reason; indeed, religion, as it is, and reason have no concordant sympathy. Religion acknowledges not nature, and yet natural religion is the ruling of all wisdom, it is the adoration of the Grand Architect, through *Memra*.

\* On questioning a verger of St. Paul's as to where the celebrated Phoenix of Sir Christopher Wren could be seen, he replied, "We have no such heathenish animals as them about this building." Such is the march of intellect!

† The Ball, or Orb, and Cross are in the hand of Royalty at coronations, &c.

brass plate forms the centre of the mariner's compass, beautifully correct in its various points. Now beneath

the masonic cube there lies the earthly remains of

Lord Nelson—sacrilege upon sacrilege.

PARLIAMENT consists of two houses, the Commons and the Lords—the lower and the upper houses. The Lords are of solar derivation, commencing at *R* 286, and in the evening they sit with his solar majesty as "pairs," in the Gemini. There are the bishops and the archbishops, Canta-burgh and York,‡ and, as already stated, there is the wooll sack or golden fleece for the Chancellor when exalted.<sup>1</sup> The Commoners are vulgar people, the multitude, timed by working days and lunar weeks,<sup>2</sup> and the laws give St. Stephen to the House of Commons<sup>3</sup> at *R* 281, the 1st January. The old speaker Hermes being exalted with Minerva, that thief and liar Mercury succeeded him, "*because he was the chief speaker*"<sup>4</sup> among the commoners below, hence the derivation of "parler," *to speak*, and "ment" from "mentir," *to tell lies*.§

YORK|| is of Saxon derivation, and means "*a retreat from wild boars*."<sup>5</sup> The wild boar Cetus and all the little pigs terminate at *R* 107,<sup>6</sup> when they fall down into the sea,<sup>7</sup> and are drowned at *R* 107.<sup>8</sup> If, therefore, the wild boar Menkar becomes disposed of at *R* 106, then Hiram Ab Eph at York, *R* 111, would live in a safe retreat from swine in general. The Archbishopric of York bears date 635,<sup>9</sup> and 636 gives (*R* 126) *presepe*, the manger, the birthplace of the Saviour. Hiram of

‡ Formerly there were twelve bishops, including those of the Royal Arch, Canta burgh and York.

§ The States or Parliament of Jersey claim to be of Norman origin. Their Judgment Hall is "*Cohue Royale*." "*Cohue* denotes a tumultuary assembly of people talking together, loud and in confusion."—FALLE'S *Jersey*, 1734 edition, p. 232. It is generally understood that Parliament is a French or Norman word and derived from *Parler la ment*, speaking the mind, this adds to Mercury's claim to the lying construction of the word.

|| "York, Saxon Ever-wyk, from the word Ever or Eber, a wild boar, and wyc, a place of refuge or retreat, by vulgar abbreviation became Voric, and lastly York."—*History of Hull*, by Frost, p. 6.

<sup>1</sup> U 8 c

<sup>2</sup> 19-20 A

<sup>3</sup> r 7 A

<sup>4</sup> Acts xiv. 12

<sup>5</sup> Bailey

<sup>6</sup> U 24 c

<sup>7</sup> r 17 c

<sup>8</sup> Little pigs,

2 k

1 k } at *R* 47

2 k }

<sup>9</sup> Salmon's *Chronological Historian*

York and Bootes of Lancaster, *Lune cum Castor*, are upholders of the sun and moon—the red and white roses—but York, *AR 111*, becomes united to Azamech of *AR 106*,<sup>1</sup> otherwise Elizabeth,<sup>2</sup> marries the sun-king “*enrie*,” and the marriage takes place with Capella<sup>3</sup> at *AR 106*, in the West Minster. This Elizabeth died in childbed, and was buried in Westminster.

During a previous reign a sad tragedy took place at the very same astro-masonic points. Edward means “*blessedness*,” and the blessed little children the sun-king and his brother, the Duke of York, were barbarously smothered.<sup>4</sup> This sad event occurred in an upper room in the Tower of Gad or Lune dan. The murder was effected in fact in the *upper* story of Castor the old Saxon tower of Lune dan, namely, with Castor, &c. Chemali being present at *AR 106*.<sup>5</sup> Lancaster or Lune caster is also Cantaburg, and both, with York, are celebrated for their mitres, or “bonnets or turbans,”<sup>6</sup> or jockey caps, for which Castor and Pollux were celebrated.

WALES (originally called Gaul).—The learned say the Welsh were formerly of Bretagne or Brittany. Gol or Algol, from whence came Gaul, as already stated, applies to *AR 281 = 286*, and also to *AR 101* and *106*. This claim to celestial antiquity is somewhat remarkable on the part of the Welsh, claiming, as they do, David of *AR 106* as their patron saint. This descent from heavenly origin explains what the Welsh historian meant who, after discussing at some length celestial fable, commences *de novo* at *AR 281*, and says, “about this time was the world created,” and that we know to be at *AR 281*,<sup>7</sup> the 1st of January. Setting aside *that* historian let reference be made to primitive facts. Isis, Cassiopeia, is the most ancient or original woman: indeed, as Juno, mother of the gods, she must have been so, and she is represented as trying to fix a leek on her own forehead<sup>8</sup> at *AR 281*;<sup>9</sup> but David the Welshman has been exalted<sup>10</sup> to *AR 106*, and there is Virgo, with her right hand placing a leek on David's head. Use compasses at *196*<sup>11</sup> from ecliptic pole.<sup>12</sup> Cetus in Saxon is *Hwale*, and Menkar is the brilliant or Prince of Cetus or Hwales. Menkar is at *AR 43*, and that is say *AR 282*,<sup>13</sup> and there is Antinous, the Prince of Cetus,<sup>14</sup> and as Antinous is male and female, so is Menkar male and

female, Prince and Princess of Wales. In like manner it has been shown that Antinous personifies both the Dauphin and the Dauphine. Can it be any matter of surprise that war should have so long existed between France and England, when, for instance, who can say whether this classical little boy Cupid Antinous is a symbol of *Hwales* or *Gauls*?<sup>15</sup> Agreeable to ancient lore, at the equinox, or on the 1st of April, Antinous can be astride on Cetus,<sup>16</sup> *AR 281*, but who can say whether it is the Dauphin or Wales that is symbolized—



Montfaucon, Plate 117, Vol. I.

whether he, Antinous, is Prince de Galle (English), or Prince Gallus, the French favourite of Mars.<sup>17</sup> The celebrated statue of Louis XIV., in Versailles, has Medusa's head on the shield, so had Mars on his shield. Louis XIV. in his youth certainly was the Dauphin. The fish itself renders confusion more confounded, for



Cetus means either whale or dolphin. In the same plate Montfaucon gives another figure of Antinous with Sagitta, and with Neptune and his trident,<sup>18</sup> both of which are at *AR 281*, and he gives yet another figure of the same youth, which seems to puzzle him, for he asks, “What business

<sup>1</sup> T 23-46 A

<sup>2</sup> N 39-40  
(Use Compasses)

<sup>3</sup> U 39

<sup>4</sup> D 28 F 28 A

<sup>1</sup> k 12 ☉  
<sup>2</sup> k 26 ☉  
<sup>3</sup> Y 55 ☉

<sup>4</sup> Y 14 ☉

<sup>5</sup> p 5 ☉

<sup>6</sup> Bailey

<sup>7</sup> 23 A

<sup>8</sup> M 26-38 A  
<sup>9</sup> Numb. xi. 5  
<sup>10</sup> U 59 ☉

<sup>11</sup> k — ☉

<sup>12</sup> T A

<sup>13</sup> 132 A

has Ganymede on a sea horse. Sagittarius is under



Montfaucon, Plate 60, Vol. II.

\* x 19 and z 8 A

Aquila, and Antinous is Ganymede. At  $\mathcal{R}$  281<sup>1</sup> are three strange-looking objects, which have as much resemblance to frogs as to anything else, they are generally coloured green.<sup>2</sup>

At  $\mathcal{R}$  281 is the mouth of the green dragon,<sup>3</sup> and under the ecliptic at  $\mathcal{R}$  281<sup>4</sup> is the mouth of the beast and false prophet that cannot foretell solar events. These frogs were a great nuisance in Egypt, and

went up "upon thy bed,"<sup>5</sup> and even "into thine ovens,"<sup>6</sup>  $\mathcal{R}$  286. The Angles have maliciously converted these green frogs into toads, and as they claim  $\mathcal{R}$  281 and  $\mathcal{R}$  286, they in derision call them Johnny Crapauds. At  $\mathcal{R}$  286, however, are two Johns and two bulls,<sup>7</sup> young and old, and when the Angles went to Armorica (Britain),<sup>8</sup> John

<sup>2</sup> See Cerberus, Plate of Hercules  
<sup>3</sup> r 14-16 A  
<sup>4</sup> 70 A

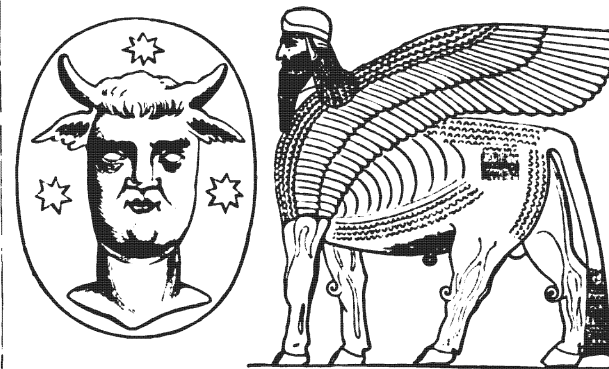
<sup>5</sup> P 7 B  
<sup>6</sup> y 63 U 14 B

<sup>7</sup> V 1-7 y 24  
r 8 B  
<sup>8</sup> 15-16 ©

Bull, as Apis Taurus,<sup>1</sup> ascended with them. Johnny Crapauds, however, could not leave their station, being required below as Cerberus. It comes to the same point at last, for the Crapauds die with Hiram at  $\mathcal{R}$  281,<sup>2</sup> and John Bull, as Apis Minor, dies on the 31st December.<sup>3</sup> There are very many figures of John Bull in his celestial



symbolic state. Montfaucon<sup>4</sup> gives Apis Taurus as pictured in celestial atlases, showing the fore quarters of the animal, with a human or the sun's face under the horns, and simply and plainly signifying the sun in Taurus.\* Calmet<sup>5</sup> gives a somewhat



full face. Layard presents a very different Apis which he discovered among ruins he pleases to call Nimroud. It is clearly Apis of Egypt, with the wings of the eagle Aquila. Britannia, it has been observed, never married, consequently no one ever heard of Mr. Britannia, or of

\* In Cranmer's and other bibles, Moses, in the Pentateuch, is pictured with upright horns similar to Pan. Pan is decidedly Capricornus, and consequently has just claim to the goat's upright horns of the sign. Moses is the water-saviour Neptune, or Aquarius, and, according to the laws, cannot be at  $\mathcal{R}$  286, but must claim  $\mathcal{R}$  281.<sup>6</sup> If Aquarius (Moses) is entitled to any horn, which is very questionable, he would, like Jupiter Amon, claim the down horn *Mesarthim* of Aries, the lunar point Q 19 A and not E 28 B, the solar position. (See Celestial Points.)

<sup>1</sup> y 26-27 V 9-10 a

<sup>2</sup> 161 A

<sup>3</sup> 149 A

<sup>4</sup> Plate 112, vol. iii.

<sup>5</sup> Taylor's Edition

<sup>6</sup> F and II

L

Mrs. Bull, or any legitimate young bull, other than the heifer or calf Apis. There are, however, many sculptured women with cows' heads among the Egyptian records, and Juno herself was called ox-eyed.

It may be considered strange that celestial mysteries relating to Ireland are so rare. There are, in fact, no authentic celestial mysteries of ancient date applying to the sister island, beyond two centuries and a half ago, or say prior to Jacobus of 1604. The London *Times* newspaper of November 1872 confirms this:—"We understand that it is in contemplation among Irish antiquaries to erect a memorial to the 'Four Masters,' as the four Franciscan brethren are termed who compiled the *Annals*, which to this day constitute the basis of Irish History. The form which this memorial will take will be probably that of a monolithic cross, to be erected on the site of a humble ecclesiastical dwelling within the monastery of Donegal, where just two centuries and a half ago, the brothers sat down to weave the threads of the history of their country from the mass of tangled fact and fiction, songs, legends, and traditions which had come down to them. Of the old building nothing is now left but the ruins, and the 'Four Masters' have hitherto slept in nameless graves."

St. Patrick is but Algenib under another guise. He is represented with a mitre instead of a helmet. He has the crook of Easter Day. His symbol is the *equi*-limbed or equinoxial cross. St. Patrick's day is the 17th March—four precessional degrees from the equinox.

\* O I. 24 B

## MODERN HISTORY.

PROCEED then with comparatively speaking modern English history, which is subject to and governed by the Median and Persian Laws! Sufficient has been interpreted as regards the fabled Angles and Saxons, therefore the starting point shall be the Conquest.

WILLIAM or "*Guilhelm*" the Conqueror! *Guilhelm* means "*harnessed with a gilded helmet*,"<sup>1</sup> and as there is only one helmet in the heavens, and that is generally coloured yellow, there can be no difficulty about declaring who is the great celestial warrior of the Day in the north, or, as generally understood, Mars of Norman Die. Harold is probably from "*Haro*," the north or Norman "*hue and cry*," and Arcturus Harold marries "*Spica*," Elul meaning "*a loud cry*." This Harold fought a battle at Hastings,\* and Camden says Hastings is named after a great robber, and there is Chemali, at *R* 106,<sup>2</sup> with Harold the Dane, or Dan Libra. Algenib of Norman day, rising to *R* 106,<sup>3</sup> sends Chemali flying to *R* 286,<sup>4</sup> and there also goes<sup>5</sup> Arcturus. Tyrrell, in his history of England, printed 1704 A.D., after giving an account of the battle of Hastings, says, "This is the best account I can give of this great and decisive battle, which is yet very imperfect, since no historian that I know, English or Norman, has given us the number of the armies on both sides, or how many were slain." He also remarks that Henry of Knyghton gives a different account, and that "Harold was not slain in the battle, but, retiring privately out of it, lived and died an anchorite in a cell near St. John's Church in Chester."<sup>6</sup> Arcturus, and St. John, and the cell Merkere, and Chemali, are all at *R* 286. Harold's death, and the invasion by William, seem to be

<sup>1</sup> *Bailey's Dict.*

<sup>2</sup> p 5-14 ©

<sup>3</sup> R 22 ©

<sup>4</sup> p 5 B  
<sup>5</sup> m 21 B

<sup>6</sup> q 22 CB

<sup>7</sup> *Tyrrell*, p. 114

\* Somnerus derives Hastings from Saxon "heat," because of the bubbling or boiling of the sea in that place.<sup>8</sup> The sea bubbles up there at *R* 106.<sup>9</sup>

<sup>8</sup> *Bailey*

<sup>9</sup> 1° 17 ©



determined at 1066, but this certainly appears to be a vulgar error, for 1066 is unquestionably *AR* 216, an unmeaning point, but 1061 is *AR* 211, and there is Arcturus, who becomes united with Spica at 256 and 106, and at *AR* 106<sup>2</sup> is the gilded helmet and William. The celebrated Curfew bell, or "*couvre feu*" gong of Chemali, was established in William's time. This mysterious bell was rung somewhere at eight o'clock, or the eighth civil sign or zodiacal hour from Libra, namely, in the Gemini, when the West Saxons, Hengist and his brother Horsa, went to bed, Chemali sounding the gong or bell at *AR* 106,<sup>3</sup> and the sun rising as William, *AR* 286,<sup>3</sup> would extinguish all fires and lights. Bell men were first appointed in London 1556,<sup>4</sup> and that is *AR* 281, the 1st of January. Stow says, "The very same day William died at *Roan* his death was known at Rome,<sup>5</sup> a thousand miles off."<sup>6</sup> Stow also tells us, "The conqueror's fat belly (not bowelled) cracked, and an intolerable stink filled the standers about and the rest of the commonalty,"<sup>7</sup> &c. The commonalty are those of the House of Commons,<sup>8</sup> and there is the cracked belly, *AR* 281.<sup>9</sup> "Certain savage soldiers, as well Englishmen as others, accompanied with four captains, did beat down and utterly deface the noble tomb and monument of that renowned conqueror and victorious king (William), pulling out his bones, which some of them spitefully threw away."<sup>10</sup> This was in the year 1562. The year 1562 is *AR* 287, and there William-Algenib, the Norman, dies, *AR* 286-7.<sup>11</sup>

WILLIAM RUFUS, the red hairy man, Esau, otherwise our Grand Master, Hiram, succeeded the Conqueror in 1087, which is *AR* 237, the first degree of Hiram,<sup>12</sup> which, by law, is *AR* 282, the 1st of January, and he was killed by "*Sagitta*" at *AR* 281,<sup>13</sup> in the New Forest,<sup>14</sup> *New Year's Day*, and he made room for Henry the First, at *AR* 281.<sup>15</sup> Little of interest occurs before the time of John and the redoubtable Magna Charta.

*Rastell* says, "Magna Charta was made at a place called *Rumney mede*, near Stanys, which charter the king broke, but was confirmed the 8th year of Henry the Third."<sup>16</sup>

*Fabyan* has it, "The king and lords met, with great strength on either side, at *Berham downe*, where a charter or writing was devised and made, and then sealed by the

king, so that the baroney was with it contented, and departed in peaceable wise every man to his country."<sup>17</sup>

*Grafton* does not mention Magna Charta, but he gives a graphic account of the death of John by means of the monk *Chemali*. "A monk went secretly into a garden upon the back side, and finding there a most venomous toad, he so pricked him and pressed with his penknife, that he made him vomit all the poison that was within him. This done, he conveyed it into a cup of wine, and with a smiling and flattering countenance he said thus to the king: 'If it shall like your princely majesty here is such a cup of wine as ye never drank before in all your lifetime; I trust this wassal shall make all England glad.' And with that he drank a great draught, the king pledging him."<sup>18</sup> The monk *Chemali cum* Peter dies,<sup>19</sup> his bowels gushing out of his belly, and then the sun king John dies, *AR* 286.<sup>4</sup> \*

*Holinshed* tells us that John's charta was given under his "own hand in the meadow called *Kuningmede*, or *Rimemedede*, betwixt Stanes and Windsor, the 15th of June, in the eighteenth year of his reign;"<sup>5</sup> and he then describes the death of John: "The king had an ague, augmented with the immoderate feeding on raw peaches and drinking of new cider; he departed this life the night before the 19th day of February, 1216."<sup>6</sup>

*Speed* mentions that John was forced to comply with Magna Charta and Forestæ at *Runingmead*, 1215."<sup>7</sup>

*Stow* quotes Matthew Paris: "The barons called themselves the Army of God, whereby such a fear came on the king that he durst not peep out of Windsor castle: at-length he appointed to meet with the barons in a meadow betwixt Stanes and Windsor, which appointment he observed, and there granted the liberties without any difficulty, the charter whereof is dated, 'Given by our hand in *Runningmede*, betwixt Stanes and Windsor, the 16th June, the 17 of our reign unto which the whole realm was sworn."<sup>8</sup> As evidence of the veracity of Stow in the same page he tells us, "Fishes of unwonted shape were taken in England, for they were armed with helmets

* Garden. . . . .	281 c 286	Cup of wine . . . . .	m 10 B
Monk . . . . .	q 9 B	Monk Peter dies . . . . .	u 14 A
Toad . . . . .	y 63 B	Sun king John dies . . . . .	r 8 B
Penknife . . . . .	R 27 B		

<sup>1</sup> *Fabyan*, vol. ii. P. 35

<sup>2</sup> *Grafton*, p. 116  
<sup>3</sup> u 14 A  
<sup>4</sup> r 8 B

<sup>5</sup> *Holinshed*, p. 186

<sup>6</sup> *Holinshed*, p. 192

<sup>7</sup> *Speed*, p. 567

<sup>8</sup> *Stow*, p. 172

<sup>1</sup> R 21-23 O

<sup>2</sup> p 5-21-22 O

<sup>3</sup> U 49 B

<sup>4</sup> *T. M.* 70

<sup>5</sup> U 49 and 10 B

<sup>6</sup> *Stow*, p. 30

<sup>7</sup> *Stow*, p. 127

<sup>8</sup> 21 A

<sup>9</sup> u 14 A & v 99 A

<sup>10</sup> *Stow*, p. 128

<sup>11</sup> U 49-52 B

<sup>12</sup> r 31 A

<sup>13</sup> D 29 A

<sup>14</sup> 168 A

<sup>15</sup> 98 A

<sup>16</sup> *Rastell*, pp. 178 and 183

\* *Stow*, p. 172

and shields, in outward shape they resembled and were like unto armed knights, saving that they were far greater in proportion."\*

*Baker's Chronicle of the Kings of England.* The king promises to grant the lords their demand, "and so in a meadow between Windsor and Stanes, called *Runing mead*, he fully consented to confirm their former liberties; and was content some grave personage should be chosen to see it performed. But the next day, when it should be done, he gets him gone to Southampton,"\* &c.

\* *Baker*, p. 71

Such is the history relating to the charter, and the identical authentic document, signed by King John, is reverentially preserved in the British Museum—so say the custodians!

The oldest "*Statutes of England*," in the British Museum, is a little duodecimo book, printed by Pynson in 1508. It commences with "*Magna Charta*." "*Edward dei gracia*," and ends "*facta anno nono Henricii tertii*." Then follows the *Charta of Forests*.

"*Statutes of England. Magna Carta in F.* whereunto is added more statutes than ever was printed in any one book before this time. Anno Domini 1529." This also is a duodecimo volume. "*Magna Carta, edita anno nono Henrici 3 et confirmata An. 28 Ed. 1.*"

"*Statutes of England. The great charta, called in Latin Magna Carta, with divers old statutes.*" . . . . . "The great charta, made in the 9th year of King Henry the Third, and confirmed by King Edward the First, in the 28 year of his reign." 1541. An octavo volume.

"The great abridgment of the *Statutes of England*, until the 33d year of the reign of our most dread sovereign Lord King Henry the Eight." This is likewise an octavo. "Imprinted by me, William Myddylton." The last page of this book has the hieroglyphic, an apple-tree growing out of the bung-hole of a cask.<sup>3</sup>

<sup>3</sup> y 34 and J 10 B

There are four duodecimos and about twenty-five octavos, besides quartos and folios, of "*Statutes of England*," in the British Museum, all with *Magna Charta*.

One of the quartos of 1579 gives *Magna Charta*, beginning thus: "We have granted to God, and by this our present charta have confirmed for us and our heirs for evermore, that the Church of England shall be free, and shall have all her whole rights and liberties invin-

cible." *Magna Carta*, cap. 1. Throughout the book there is no Anno Mundi or Anno Domini, the years of the reigning kings being the only dates. The title-page has the figures 1579 and Rastell's address, and at the table at the end is 1578.

Bailey's Dict. 1731, says, in plain English, *Magna Charta* was ordained in the ninth year of Henry the Third, and confirmed by Edward the First. John died 1216, and was succeeded by his son, Henry the Third; therefore the *Magna Charta* of John, preserved in the British Museum, is an impudent imposition. Whilst it is, therefore, perfectly certain that the terrestrial *Magna Charta* of John is unmeaning and positively untrue, the astronomical or celestial reading is intelligent and interesting. In the *Astrolabe* are two Johns, as described by law, one at *R* 286,<sup>1</sup> the other at *R* 106.<sup>2</sup> *Baronets* are the lower degree of hereditary honour, and were first created in 1611, which is *R* 251 = 281. *Barons* are of the upper order, at *R* 106 and 111. It is generally believed that *Magna Charta* was signed by John, in the presence of the *barons*, on the 12th of June, 1215. Holinshed says the *Charta* was signed on the eighteenth of John's reign, but *Stow* has it signed on the seventeenth. John began to reign 1199, and his seventeenth would be 1216. The sun king John is, by law, with Apollo, who celestially begins to reign at *R* 88 (see Jamieson's table of stars), so with Holinshed's 18 there is *R* 106. Apollo John denotes the solstice, and 1216 is *R* 196 = *R* 106,<sup>3</sup> the autumnal equinox. The *baronets*, or planets, below, at *R* 281, are supposed to have required a charter for Aries, or rather for the thicket, or forest, wherein the ram was caught by the horns,<sup>4 5</sup> which in fact denotes Easter moon day, when Nimrod and Diana hunted the royal deer Capricornus, in the forest of Bethshemesh.<sup>6</sup> At *R* 281 does Cassiopeia offer a pen<sup>7</sup> to his solar majesty—that upright mason, standing to order, produces a seal, sigma, "σ" at *R* 281,<sup>8</sup> and at *R* 281 is a very celebrated cross for signature.<sup>9</sup> And at *R* 281<sup>10</sup> there is a document, it may be a charter, but it is so neatly folded up that the contents remain unknown. Mercury the Tiler, however, puts the document in his postman's bag at *R* 281,<sup>11</sup> and carries it to 10° *R* 101, to be delivered to John, *R* 106.<sup>12</sup> The dies non were not to be taxed off at *R* 281, 286,

<sup>1</sup> r 8 B  
<sup>2</sup> v 7 0

<sup>3</sup> k 10 0

<sup>4</sup> Q 27 A and  
R 10 B  
<sup>5</sup> See *Gen.* xxii  
<sup>6</sup> E 30-8 B  
<sup>7</sup> N 82 A

<sup>8</sup> 65 A

<sup>9</sup> 97 A  
<sup>10</sup> D 36 A

<sup>11</sup> T 47-48 A & 10'

<sup>12</sup> v 7 0

\* r 8 B

\* X 14 15 a

\* Y 33 ©

\* X 17 a

\* 18 ©

\* S 5 a

\* V 7 © 10° 4 ©

\* l 27 a

\* 27 a

\* m 21 ©

\* i 3 a

\* b 18 ©

\* 18 ©

\* b 18-19 ©

\* w 7 c

\* 35 a

\* e 14-15 a

\* See p. 27.

\* T. M. 96.

\* 1 Kings i. 8.

\* Y 35 ©

\* Y 55 ©

\* e 15-16 a

\* 14 ©

but at *R* 111, 106. Therefore Epiphany John of *R* 286<sup>1</sup> could not sanction the forest charter below. Windsor means "*winding shore*," and see Eridanus, or Tames, at *R* 111,<sup>2</sup> and Isis, *R* 106,<sup>3</sup> united near Oxford, or Bosphorus, at *R* 111.<sup>4</sup> Stanes, or Stones, are the planets in conjunction at *R* 106.<sup>5</sup> Some designate the place Running Mead—the running stream with honey from the

bee, at *R* 111.<sup>6</sup>  
 Job xx. 17.—He shall not see the rivers, the floods, the brooks of honey and butter. The right hand of John is at *R* 106;<sup>7</sup>

but the pen is at *R* 111,<sup>8</sup> and the privy seal is also at *R* 111.<sup>9</sup> Arcturus, however,<sup>10</sup> "*gathers together*," and taxes all these things at *R* 106, and there, signed with the cross, *R* 111,<sup>11</sup> is MAGNA CHARTA,<sup>12</sup> denoting the planets to be in conjunction, *R* 106.<sup>13</sup> The Charta was ordered to be printed, and the copy is on the compositor's frame of Guttenburg's press, at *R* 106,<sup>14</sup> in all good celestial charts. Caxton made use of the same press, and says, "Thus endeth the present book of Chronicles of England, imprinted by me, William Caxton, in the Abbey of Westminster, by London. Finished and accomplished the viii day of October, the year of incarnation of our Lord God '*m (ccc) lxxxii in the xxii*' year of King Edward the Fourth." 1482 is astronomical, *R* 292,<sup>15</sup> Jacobus, and opposite, at *R* 112,<sup>16</sup> is the platen of the press in Westminster Abbey.<sup>17</sup> Caxton brought printing to London<sup>18</sup> 1471.<sup>19</sup> 1471 is 281, the 1st of January.

After the charter nothing of astronomical interest occurred until Henry the Seventh's reign. Henries, under that name, are neither biblical nor celestial, but they give rise to the shepherd-kings, or pastors. "*En*" means "*fountain*," and "*Rei*," "*my shepherd*," giving "*Enrie*," converted to "*Henry*." *Rei* belonged to David,<sup>20</sup> and David, at *R* 106, has with him<sup>21</sup> Rigel, ♄, the shepherd, and the lambs of Capella. David kept his father's sheep, already fully interpreted. The point *R* 106 is truly sabbatical, for both Algenib of Aries, and Chemali of Libra so render it. The seventh *Enrie*, or Henry the Seventh's Capella, or Chapel, is therefore at *R* 106,<sup>22</sup> and the inn or abbey of Westminster at *R* 111.<sup>23</sup> In the building is the Hirusalem, or the Jerusalem Chamber; this is the Jerusalem "*which is above*," at *R* 106.<sup>24</sup> Henry the Seventh's Chapel was built in

1502;<sup>25</sup> this, *R* 227, shows Chemali's celestial claim to the building,<sup>26</sup> and Capella has been proved to be the Temple of Apollo. Antiquaries agree as to Westminster Abbey being built on the spot where stood the Temple of Apollo.<sup>27</sup> Dean Stanley says Westminster Abbey was fifteen years in building, say, during the fifteen songs of degrees of David.

Having so far proceeded with mystical or astronomical English History, before entering upon modern legend, it will be as well to pause and make inquiry respecting our State Records; for if truth is to be found anywhere, it might be expected that such official documents would unravel all mystic fable, and thus throw light on all historical darkness. Whether wisely so, or otherwise, the British Government, within the last ten years, has become desirous of publishing the "*State Secrets*." For this purpose learned scholars have been selected to class, catalogue, print, and publish the numerous records that have been, during ages, so sacredly preserved in the royal archives of various government departments. A gentleman of the name of Brewer was selected by the Master of the Rolls, and with the sanction of her Majesty's Secretary of State, to arrange and catalogue the records relating to the reign of Henry the Eighth. Mr. Brewer describes that such was the chaotic state of the official records—such the confusion of the documents, that, to use his own words, to "return to the primitive arrangement of the papers, however desirable, was altogether *impossible*, for no memoranda had been kept of the changes. To have catalogued the papers as they stood was scarcely more possible. *Nothing remained except to bring the different series together, and patiently proceed, DE NOVO, to arrange the whole in uniform chronological order.*"<sup>28</sup> It would seem by this that Mr. Brewer never doubted the authenticity of chronological history—never dreamt that terrestrial kings had been exalted to sun-kings, and queens to *occidental stars* and goddesses of heaven. Perhaps Mr. Brewer was not aware that in the dedication of the orthodox Bible Queen Elizabeth's death is symbolized as the setting of that bright "*occidental star*," and his Majesty James the First as "*the sun in his strength*." The State Papers should be State chronology. As shown, the ancient, or vulgate,

\* T. M. 192

\* p 5 © 107

\* T. M. 202

\* p. ix. Preface

history is chiefly astronomical, or celestial fable, so that the Government has unknowingly decided that in future State truths shall be subject to celestial imagery that is not understood, and celestial mysterious allegorical points are to be considered as terrestrial epochs, or mundane dates.

Under the same powers that authorized Mr. Brewer to class and catalogue Henry the Eighth's papers were appointed Messrs. Thorpe and Hamilton. The former, Mr. Thorpe, to arrange the Scotch records, the latter, Mr. Hamilton, to set in order the papers relating to Ireland. All three gentlemen commence with the year 1509, Henry's reign. In olden times each apparent circular motion of the sun, during the 365 days' cycle, denoted years of the reigning monarch. Each king had a cycle of his own, commencing at his accession, and terminating with his death. The same system is still ruling in British law and in parliamentary records, thus the present year, 1873, is well known as anno 37 Victoria. But the three editors, Messrs. Brewer, Thorpe, and Hamilton have discarded the *Anno Regni* and *Anno Reginae* altogether, and depend entirely on the uncertain *Anno Domini*.

Mr. Brewer describes his work to have been laborious and fatiguing. "To the difficulty arising from a general absence of dates in papers of this early period, must be added the uncertainty in the different modes of calculation adopted by different nations. Some States\* followed the Roman, some the Old Style. Some commenced the year on Christmas Day, some at the variable feast of Easter. In some instances the same writer followed no rule, but wavered between both styles." ". . . Some adopted the style of the place where they chanced to be staying, or of the correspondents to whom their letters were addressed." . . . "At last, by

\* The Convocation of NICE was nothing more than the junction or supposed junction of the planets in the first degree of *Nice*, or *Nisan*, the sabbatical point; and the 325, when the conjunction occurred, denotes the sabbatical number 70. The French began to date from the birth of Christ in 1618,<sup>1</sup> and it is said the Gregorian style was received at Paris, by taking off ten days, in 1512.<sup>2</sup> The Julian, or Old Style, commenced with the 1st January, *ÆR* 291. Celestial Par Isis<sup>3</sup> is at *ÆR* 281, and 10 days from 291 is 281, the 1st of January, 1873.<sup>4</sup>

<sup>1</sup> *T. M.* 166

<sup>2</sup> *T. M.* 101

<sup>3</sup> N 68 A

<sup>4</sup> *Ezek.* xliv. 1, 2

one method or another, and finally by comparing the entire series of despatches of this or that Ambassador, wherever such a comparison could be made, *the dates of each separate document was determined with tolerable exactness. Step by step the whole series emerged from confusion.*"<sup>1</sup> And step by step the "*olla podrida*" thus produced rendered the records altogether unintelligible, whereas had the documents been allowed to remain in their original form there now probably would be found many records that could be interpreted by means of the Median and Persian Laws.

As to Mr. Bergenroth, another gentleman employed by the Government to report on foreign documents of Henry the Eighth's reign, he shows that he obtained his knowledge of our king's private affairs chiefly from records preserved in *Simancas*, a small town in Spain, where, in the castle, are preserved the ancient archives of Castile. How these papers relating to Henry the Eighth reached *Simancas* must, in fact, remain a mystery, unless the truth be admitted, that the sun-king Henry's life was recorded in astro-masonic language, known to the priestly rulers of bigoted Spain.

The statements of Mr. Brewer being true as regards the State papers, at once stamps the documents so tampered with, as undeserving the least consideration. Indeed, Mr. Brewer informs us the papers he sorted had undergone various gleanings, and probably all those documents worth preserving have been extracted, for it is scarcely possible to imagine a more useless, uninteresting collection of documents than those published. Indeed, as the State papers are valueless as records, of course the collections of private historical documents must be mere collections of useless writings, and the "*Royal Commission on Historical Manuscripts*" a waste of public funds. Judging from the invalidity of State papers of Henry the Eighth's time, what can be said in favour of records long anterior thereto? Henry is supposed to have lived about 300 years back. Can any one believe that the records of William the Conqueror are more genuine and true than those of Henry, when it is asserted that he, William, died some 400 years before Henry was thought of? Can Egyptian, Grecian, or Roman records be taken as historically correct, when

<sup>1</sup> p. xi. Preface, *Brewer*

<sup>1</sup> p 30

our own records of the sixteenth century are become invalidated under government authority? The perusal of the cycles <sup>1</sup> must have convinced any reasonable mind that ancient dates are but astronomical masonic points, and the classing and cataloguing the State papers, as described, fully bear out and confirm the evidence offered. According to Mr. Brewer, the difference of the various reckonings of the styles chiefly caused the confusion of the papers, and allowing that to be the case in 1509, the same confusion was likely to continue until 1751, when the *Anno Domini* date became fixed and regulated by the sun's apparent motion. According to supposititious time, or according to the successional years of Royalty, from Henry the Eighth's reign, printing has increased wonderfully, and the almost innumerable ignorant works produced have actually smothered most truths. Having so far elucidated the State papers, return we to the continuation of Astro-masonic English History.

<sup>2</sup> E 1 B

HENRY VIII. celestially by descent must be opposite his father, and therefore at  $\mathcal{R}$  286, the Epiphany. Henry was born 1491, which is  $\mathcal{R}$  301, the solstice in Capricornus, by law at  $\mathcal{R}$  286.<sup>2</sup> He is always pictured with a round face like his solar majesty, and he, like Hiram, unites  $\mathcal{R}$  281 with 286, and for this reason his head is ornamented with the ostrich feathers, and as Prince of Wales <sup>3</sup> he was Henry, or in French, or at Par Isis, INRI: English ENRE (Henry), was likewise king of France. He was styled the pastor or head of the Church in 1531, which is  $\mathcal{R}$  256, and there, as Hiram, he is Papa Peter, or Boniface.<sup>4</sup> The chief incidents of his life were his marriages. He was by divine right, or celestial authority, DEI GRATIA REX, or *sun-king*. He

<sup>3</sup> 132-82 A

<sup>4</sup> v 67-68-69 AB

was likewise a king of the earth. From sunrise with Algenib,  $\mathcal{R}$  286,<sup>5</sup> to

<sup>5</sup> U 52 B 0

sunset, at  $\mathcal{R}$  106, he, the sun-king, traverses the heaven, and comes into meridian conjunction, or marries all the three women of heaven, and on the sun setting, at  $\mathcal{R}$  106, he, Henry, as king of the earth, with Chemali, from  $\mathcal{R}$  286 to  $\mathcal{R}$  106,<sup>6</sup> performs a similar course, and marries the same three women, known under other names.

<sup>6</sup> p 5 B 0

CELESTIAL.

CATHERINE, *divorced*.  
ANN BULL EYNE, *beheaded*.  
JANE SEYMOUR, *survived by*  
*Issue—*

TERRESTRIAL.

ANN OF CLEVES, *divorced*.  
CATH. HOWARD, *beheaded*.  
CATH. PARR, *survived*.  
*No Issue.*

Mary }  
Elizabeth } "Dei gratia."  
Edward }

CATHERINE, Andromeda, marries, at  $\mathcal{R}$  281,<sup>1</sup> the child of Henry VII., Athair or Arthur, Antinous,<sup>2</sup> who always dies young, say at 16.<sup>3</sup> Henry Hiram, therefore, the

<sup>1</sup> N 41 A

<sup>2</sup> D 12 A

<sup>3</sup> F 48 A

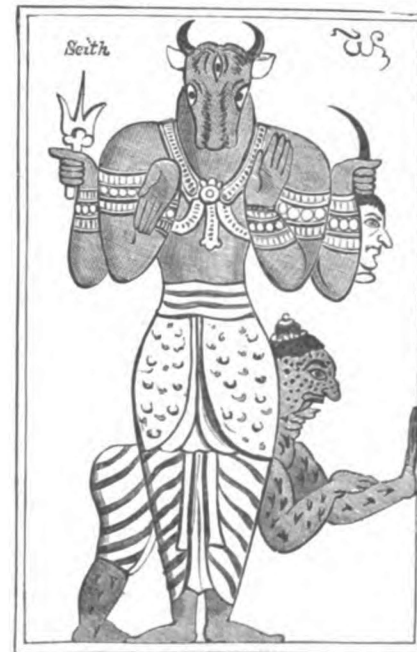
brother of Arthur, marries Andromeda as usual, and thus uniting  $\mathcal{R}$  281 with

brother of Arthur,  
marries Andromeda  
as usual, and thus  
uniting  $\mathcal{R}$  281 with

$\mathcal{R}$  286, they have issue mystical Mary.

ANNE BULL EYNE, Cassiopeia,  $\mathcal{R}$  281,<sup>4</sup> marries the sun-king of  $\mathcal{R}$  286, and, after giving birth to the bright

<sup>4</sup> N 65 A



occidental star Elizabeth, has her head cut off,  $\mathcal{R}$  281.<sup>5</sup> Cassiopeia, as Juno, is sometimes called *tricoli*, or

<sup>5</sup> T 42 A

\* x 32 A

ox-eyed.\* The Budhists have their *trioctuli* in verity Bull eyne. The celestial "*Scith*" has Medusa's head, the trident, and Genubi,\* these all confirm the position of *AR* 281. "After Ann Boleyn's death none of Henry's queens were crowned."†

‡ V 7 0

§ 16 a

JANE SEYMOUR.—Jane is the female of John, *AR* 106,‡ and Shem Shemida, "*name of knowledge*," *AR* 111,§ conjoined with Spica, *AR* 106. Opposite is the youthful sun-king Antinous. The mother dying in childbed, the child succeeded Henry Hiram.‡

EDWARD, meaning "*blessedness*" and "*nature*," implying "male and female united." He was born 1537, and died 1553, aged 16, same as Arthur. "The King," the youth Edward Antinous, "lying prostrate upon the altar his back was anointed."§ Antinous would lie with his front on the altar when pictured on globes, and at C B would be his back, and at *AR* 286‡ is *Situla* anointing his solar majesty's representative. Underneath the tombstone-altar, all of one piece,‡ with excellent workmanship of brass (*lactea*), the last male child of the Tudor line was laid. In a note it says, "*The name on the grave was first inscribed in 1866.*"|| According to this, the burial-place of Edward the Sixth in Westminster Abbey has only been identified five or six years. Verily "the children of this world are, in their generation, wiser than the children of light."

JANE GREY was born 1537, the same year as Edward, and died 1554. It ought to be 1553, inasmuch as celestially Jane Grey was the female of the male Antinous—male and female created they them *dei gratia*.

MARY was born 1516, which is *AR* 241, the first degree of the house of James or Jacobus Israel. Mary was crowned October 1, 1553, and died in November 1558. Nothing can be obtained from the chapter books of Westminster Abbey respecting bloody Mary's reign, for the books from 1554 to 1558, if they did exist, have disappeared. There is a mystery and confusion here,

\* Upham's History of Budhism, p. 98.

† Dean Stanley's Westminster Abbey, p. 79.

‡ Henry died of an ulcerated leg (see nebula in the lactea, on the right leg, at *AR* 256-7),‡ he died 1547 (see *AR* 272).‡

§ Dean Stanley's Westminster Abbey, p. 81.

|| Dean Stanley's Westminster Abbey, pp. 174-5.

¶ v 44

§ y 30 B

and so was it intended. Mary should tally with 1556, *AR* 281,‡ for there is the cross to which she was devoted. Mary died with a big belly, or dropsy, at Hora 15 and 58, or otherwise *AR* 258, where another big belly Mary arose with Joseph *Arcturus*, and went to *AR* 106. It must be remembered that this Mary was not legitimate, or, according to terrestrial law, the infringement being that Henry the Eighth's marriage was illegal, although in accordance with the Hebraic doctrine.

ELIZABETH, the "*bright occidental star*," was the daughter of Ann Bull eyne, and the conception of Elizabeth historically was illegitimate, for

Isaiah liv. 1.—Sing, O barren, thou didst not bear; break forth into singing, and cry aloud, thou didst not travail with child: for more the children of the desolate than the children of the married wife, saith the LORD.

Henry married Ann in May 1533, and Elizabeth was born in September the same year—four months after marriage. The bright occidental star Spica, or Elizabeth (Virgo) has sadly perplexed even the initiated, and some astronomers have taken great liberties with the virgin, from the time of Hipparchus to the publication by Jamieson, for Jamieson says in 1822, "I hope I am not guilty of any impropriety towards the representative of Isis, in endeavouring to embalm the memory of the Princess Charlotte (of Wales), in the symbol of the sixth sign of the zodiac."‡ Bayer, in 1746, had previously dedicated the sign Virgo to the Princess of Wales, Augusta of Saxe Gotha. The bright occidental star Spica, *de facto*, is at *AR* 198° 55', neither belonging to *k* 196-7,‡ nor to *l* 201-2,‡ consequently her position is contrary to the Median and Persian Laws, and therefore illegal. The



virgin (Virgo) is an angel in heaven, and our charts give her wings. The Egyptians in order to comprehend the union of the two points, *AR* 106 and *AR* 111, give this figure. "A woman whose body is elongated to embrace greater space between the arms and legs expresses the idea of heaven."‡ The half crescent denotes Azamech, the moon, and the Libra above symbolizes heaven.‡

Thus then, in other words is Media, or Virgo, combined, at *AR* 106 and *AR* 111.‡

\* N 55 A &amp; 97 A

\* p. 42

‡ k

‡ l

‡ Champollion's Egypt. Dict. p. 50

‡ 6 0 &amp; p 4 0

‡ k 21-26 0 &amp;

l 11 a



1 k 26 v  
 2 k 2 v  
 3 T. M. 231  
 4 T. M. 231  
 5 k 11 v  
 6 T. M. 231  
 7 T. M. 227  
 8 k 11 v  
 9 T. M. 227  
 10 T. M. 228  
 11 k 11 v

12 Bailey's Dict.

13 k 0

14 111 i 5 a

15 k 26 0

16 67-73 0  
 k 26-57 0

17 Stow, p. 813

18 k 26 v

19 v 9

There are many proofs that *Spica* is intended as the celestial position. Thus history tells us Elizabeth was born 1533, which is *R* 258.<sup>1</sup> Virgo Elizabeth is also Isis,<sup>2</sup> and the Lily of Isis is *Spica*, and the Lily Order of knighthood began 1048,<sup>3</sup> and 1048 is *R* 198, and that is *Spica*. The most glorious order of the Virgin Mary began at Rome 1618,<sup>4</sup> again *Spica*, *R* 258.<sup>5</sup> Mary St. de Merced order of knighthood began in Spain 1218,<sup>6</sup> and that is *Spica*, *R* 198. Annunciade, or St. Michael's order, began in Mantua 1618,<sup>7</sup> and, as just stated, that is *Spica*, *R* 258.<sup>8</sup> Annunciation Order, instituted in Savoy 1362,<sup>9</sup> and that is the legal point, *R* 257; and Conception of the Virgin order began 1619,<sup>10</sup> and that is 259; *Spica* being actually at *R* 258-55.<sup>11</sup> *Spica* Elizabeth, being intermediate between *R* 106 and 111 of the Gemini, can be claimed by both the brothers. "Fratricelli were a sort of heretics A.C. 1304, who held community of goods, that women ought to be common."<sup>12</sup> 1304 is the true *Spica*, or astronomical 199. *Spica* being *R* 198° 55', *R* 109,<sup>13</sup> between the two brothers, Castor, 106, Pollux, 111.

Among other strange things history records of Elizabeth, is that she went to St. Mary's Cross, with two white bears, in a cart. St. Mary's Cross is at *R* 111,<sup>14</sup> and by Elizabeth of *R* 106<sup>15</sup> going there she united *R* 106 to *R* 111; and with her went the two white bears, *Mizar* and *Alcor*, of Ursa Major, at *R* 106,<sup>16</sup> and the cart has since been named "Charles's Wain." The Gemini are the "little ones."

Genesis xlv. 19.—Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Stow informs us that Elizabeth's voice was loud and shrill,<sup>17</sup> and that is the meaning of "Elul," the name of the Hebrew sign Virgo. It is generally believed the queen was habituated to swearing, nor should this be any matter of wonder, for at *R* 256<sup>18</sup> she has under her the altar of testimony,<sup>19</sup> on which oaths are registered and forwarded to heaven. Besides, her name, Elizabeth, means "God hath sworn," or "the oath of God." Elizabeth was very fond of finery: at her demise, it is said, she possessed three thousand dresses; probably no petticoats, for they are not mentioned in the Bible, and that may be the reason certain devout people so

frequently present that requisite garment to the virgin queen.

Elizabeth died at Richmond,<sup>1</sup> and was very properly buried in Westminster Abbey;<sup>2</sup> the *occidental* star<sup>3</sup> could not be buried elsewhere, if James was to rise like the sun in his strength opposite, *R* 291, on New Year's Day, Old Style; but respecting Elizabeth's entombment, more evidence will be given after examining some historical records of Mary of Scotia.



The zodiac of Tentyres gives Capricornus half goat with the other part a fish with straight tail, like those of Pisces, but generally the sign Capricornus is pictured as a goat with the mystic tail of a dolphin, or Cetus. Layard, in his Khorsabad, gives the figure of half man and half fish, and calls it Dagon, meaning "corn" or "a fish," and Cetus, or Dagon,<sup>3</sup> ascended to heaven as a god to the Egyptians.†

\* In Darcie's "Annals History of the famous Empress Elizabeth," the frontispiece has Elizabeth's head beneath a circlet of eleven stars, the bright occidental herself completing the twelve.

† Peter, *R* 111,<sup>4</sup> goes to the sea at *R* 106.<sup>5</sup> There is a hook, and the first fish of Pisces that cometh up is the straight-tailed fish with the Greek tau in his mouth, at *R* 106.<sup>6</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

In other words, objects at O 16 the laws deliver to *R* 106, and the children, the Gemini, are not to be taxed, but to go free, at 106 and 111.<sup>7</sup> In John, chap. xxi. 2, 3, Simon Peter is at *R* 111, in company with Thomas<sup>8</sup>-Didymus of the Gemini, &c., when Peter saith unto them, "I go a-fishing," they say, "We also go with thee." They went forth and entered into a ship immediately, at *R* 106,<sup>9</sup> and that night they caught nothing. "Near unto Oxford," says Stow (the historian)<sup>10</sup> "in Suffolk, certain fishers of the sea took in their nets a fish having the shape of a man," in all points, which fish was kept by Bartlemew Glaunule, custor of the castle of Oxford, in the same castle, by the space of five months and more for a wonder; he spake not a word. All manner of meats he gladly did eat, but most greedily raw fish, after he had crushed out the moisture. Oftentimes he was brought to the church, where he showed no token of adoration. At length, when he was not well looked to, he stole away to the sea, and never after-

1 n 39 a  
 2 e 14-15 \*

3 U 22 0

4 V 8 a  
 5 1° 17 0

6 O 19-20-21-22-23 0

7 e 8 a V 8 a  
 8 1° 6 0

9 1° 16 0  
 10 Stow, p. 157

11 P 6 U 22-52 B

M

It will be an interesting study to determine the cause why certain animals are *clean*, and others *unclean*, among the Jews. If the "*living creatures*" on the zodiac were to be the food for the house of Israel, or even to those of Judah, the rule could be understood, but that is not the case. The zodiac may authorize rams and half goats, but not lambs, and yet lambs are consumed as food at the eastern passover. The Jews to this day eat only the fore-quarters of the ox Taurus, rejecting the hinder parts, which are decidedly the better food, and Taurus on the zodiac has only the fore-quarters pictured. As to fish, "they that have no scales ye shall not eat,"<sup>1</sup> is clear enough, and it may be understood that Cancer and Scorpio are closed signs; no mention is made in the Bible of any kind of shell-fish.<sup>2</sup>

In Coleman's Hindus<sup>3</sup> is the figure of a woman rising out of a conch shell, and the learned ancients of Europe



wards appeared." This is only another mode of exalting the fish Dagon to heaven. Oxford of Suffolke, or "*south folks*," must be Bosphorus or passage of Apis, *AR* 281.<sup>4</sup> Bartlemew or Bartholomew (see Astrolabe), Merkere,<sup>5</sup> confined Cetus in the tower of Gad, *AR* 286.<sup>6</sup> After five months, Cetus stole away<sup>7</sup> into the sea, at *AR* 106.<sup>8</sup> Stow's fish is evidently Cetus, terminating at *AR* 47,<sup>9</sup> and there is Algenib "in the shape of a man in all points," otherwise Perseus.<sup>9</sup> Five signs or months from Gad, Capricornus is the Gemini, and there is the sea. This year, 1282, says Stow, there was a fish taken in the sea in all respects like unto a lion, "the fishermen reported that the fish gave many frightful shrieks and cries when it was taken,"<sup>10</sup> *AR* 106.<sup>11</sup>

- <sup>1</sup> *Lev.* xi. 10
- <sup>2</sup> *Numb.* xi. 5
- <sup>3</sup> Plate 38

- <sup>4</sup> 149 A
- <sup>5</sup> T 21 A
- <sup>6</sup> U 23 B E 5 B
- <sup>7</sup> U 23 C
- <sup>8</sup> 1° 17 C
- <sup>9</sup> U 22-23-52 C
- B

- <sup>10</sup> *Stow*, p. 202
- <sup>11</sup> 1° 17 f 4 k 4 C

converted this "*oester*," or eastern rising symbol, into a mystic *oyster* shell. Our original female parent, it has been elsewhere observed, is *Eve*, or *Heva*, meaning both woman and serpent, and Cartari gives a figure where both are united, and floating on the water. Heva,\* with a sistrum, or lyra, in her hand—verily a mer-maid, or Mary, lady of the sea. "Venus was adored in the form of a fish."<sup>1</sup> Kircher, in his "*Cedipi Aegyptiaci*," gives a very fish-



fashioned tail, or train, to Heva, and as she is placed



upon an altar, or pedestal,<sup>2</sup> this lovely columbine is pro-

\* "Heve or Hava equally signifies the life and a serpent."—*ABRÉ PLUCHE*, vol. i. p. 42. The Bibles of Cranmer, and others of about 1540, represent the serpent coiled round the apple-tree—the serpent has a woman's face and head.

<sup>1</sup> *Galtruchius*, p. 101

<sup>2</sup> v 4-8 A

\* N : 43-55 A

bably meant for Mary or Andromeda,<sup>1</sup> in Pisces. "*Origo cultus columbini et piscium in Syria.*" At page 26, Columbinus was traced to his astronomical position, *AR* 281. It has been indirectly shown that Columbus, with his ark, was in reality only another reading of Noah; but in Columbina of Pisces we have Mary Scotia, the female for his solar Majesty, Columbinus or Columbus. (See *Cant.* v. 2.)

The two following figures are from Upham's "History of Budhism."



This is another kind of Venus of Buddhist origin. The sabbatical projection is at *AR* 281, the seventh hill, or mountain, and there is the tail of the serpent; <sup>2</sup> above is the chain of Andromeda, and opposite, at 106, is the Magna Charter, and below is the ear of corn, *spica*.<sup>3</sup>

147 A

<sup>1</sup> Psalm cxliv. 12

Here is the reverse: Keeto, Ketu, or the Biblical



Keturah, is in the garden of Eden.<sup>1</sup> The woman's or serpent's tail is pointed to the position of the ear of corn,<sup>2</sup> *spica*, at *AR* 256, and beneath is the burning altar.<sup>3</sup> Keturah means "*he that burns*" or "*makes the incense to fume,*" otherwise, "*perfumed,*" or "*odoriferous.*"<sup>4</sup> The seven projections of the plate representing sunlight will close in the dark sabbatical cavities. It is the bivalve shell or oyster shell of Venus,<sup>5</sup> which opens at *AR* 281.

The Budhists call Keeto the Earth; so that in fact the daylight is for Lady Day Scotia, and the other represents *alma nacht*.<sup>6</sup>

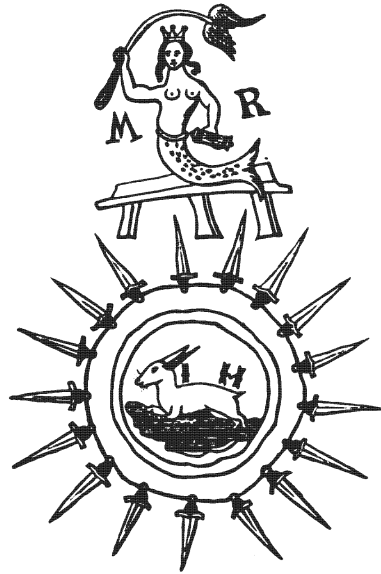
<sup>1</sup> 9  
<sup>2</sup> o 42 u and u 24  
<sup>3</sup> v 5  
<sup>4</sup> k 37-38-39-40-41-42 v

<sup>5</sup> N 52 A

<sup>6</sup> k 11-12-15-16  
c

M 2

REMARKABLE SATIRIC DRAWING COEVAL WITH, AND EMBLEMATICAL OF, MARY QUEEN OF SCOTS AND THE EARL OF BOTHWELL.



PRESERVED in the State Paper Office is a rude satirical drawing, made apparently at the time when public attention was inflamed by the murder of Darnley, and by the precipitate and inauspicious alliance of Mary with his destroyer, Bothwell, wherein the Queen of Scots is depicted as a *mermaid*, and her lover, or betrayer, as a hare. Strange to say, this remarkable sketch is now for the first time, we believe, made public; the representation of it above, only diminished in size, being an exact *facsimile* of the original.

There is a passage of surpassing delicacy and loveliness in "A Midsummer Night's Dream," the precise interpretation of which remains to the present day a subject of contention to Shakspearean scholars:—

*Oberon.* Thou remember'st  
Since once I sat upon a promontory,  
And heard a mermaid, on a dolphin's back,  
Uttering such dulcet and harmonious breath,  
That the rude sea grew civil at her song;  
And certain stars shot madly from their spheres,  
To hear the sea-maid's music.

*Puck.* I remember.

*Oberon.* That very time I saw (but thou couldst not)  
Flying between the cold moon and the earth,  
Cupid, all arm'd: a certain aim he took  
At a fair vestal throned by the west;  
And loos'd his love-shaft smartly from his bow,  
As it should pierce a hundred thousand hearts:  
But I might see young Cupid's fiery shaft  
Quench'd in the chaste beams of the wat'ry moon,  
And the imperial votaress passed on  
In maiden meditation, fancy free.

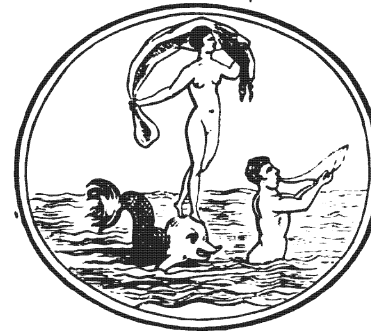
No one disputes the application of the latter part of this most exquisite description to *Queen Elisabeth*; the question controverted is whether by

The mermaid on a dolphin's back is meant, as Warburton surmised, Mary Queen of Scots.—*Illustrated London News*, 25 May, 1861.

The present opinion of this official record preserved in the State Paper Office is, that it is a drawing coeval with, and emblematical of, Mary Queen of Scots. It is assuredly emblematical and astronomical, and symbolical of the celestial mer-maid, or "mistress of the sea," *Mary!* the attributes agreeing with those claimed by the terrestrial Queen of Scoti, *R* 281.<sup>2</sup> There is the spiked northern crown, *R* 281,<sup>3</sup> and there is gemma of the crown with Mary when exalted at *R* 111.<sup>3</sup> *Spica*, or Elizabeth, has by law *no celestial claim* to the spiked crown, or any other crown. Then there is the mystic caduceus, symbolizing Mercury, the Messenger of the Gods, at *R* 281,<sup>4</sup> and the tripod at *R* 281,<sup>5</sup> and the hour-glass, now the twenty-four hour gauge, at *R* 281.<sup>6</sup> There are the two breasts<sup>7</sup> and the straight fish's tail of Pisces also at *R* 281.<sup>8</sup> Oberon sat solstitially upon a

<sup>2</sup> N 55-54 A  
<sup>3</sup> r 30 A  
<sup>3</sup> q 21 l 11 a

<sup>4</sup> W 11 A  
<sup>5</sup> N 29 A  
<sup>6</sup> F 29 A  
<sup>7</sup> M 11-22 A  
<sup>8</sup> N 1 A



promontory, Adam's Peak,<sup>9</sup> and heard a mer-maid on a

<sup>9</sup> m 31 B

<sup>1</sup> Plate 101, vol. i.

<sup>2</sup> V 39-40 A

<sup>3</sup> C 26 D 18 A

<sup>4</sup> 24 A

<sup>5</sup> 1° 17 ☉

<sup>6</sup> Wright's Album,  
Sloane's MSS.  
No. 3544

<sup>7</sup> N 10 A

<sup>8</sup> N 53 A

<sup>9</sup> k 26 ☉

<sup>10</sup> k 12-13 10° 14  
1° 17 ☉

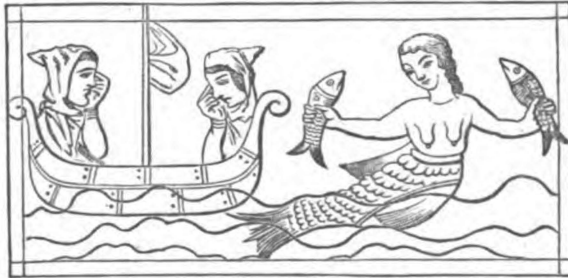
<sup>11</sup> l 15 a

<sup>12</sup> ζ 11-12 a

<sup>13</sup> Z 32 a

<sup>14</sup> l 14 a

dolphin's back; the Abbé Montfaucon<sup>1</sup> gives the mermaid, Mary Andromeda, rising from the back of Cetus, otherwise dolphin;<sup>2</sup> and there is Cupid, Antinous, blowing the horn at *AR* 281.<sup>3</sup> Breath is *menra*, *AR* 281.<sup>4</sup> The mermaid uttered such dulcet and harmonious breath, that the rude sea grew civil at her song. When Scotia Venus, as Lady of the Day, the eastern goddess, rises, the sea becomes calm, for it melts away at *AR* 106.<sup>5</sup>



"When the weather was strong the mermaid began her song, the sweetness of which lulled the sailors to sleep, and they perished."<sup>6</sup> The two sailors are the Gemini in Argo, who fall asleep at sunrise. Andromeda has the two fishes (Pisces) in her hands. The stars of Pisces, on April Fool's Day, rush madly down to *AR* 281,<sup>7</sup> to hear the sea-maid's music,<sup>8</sup> and with her is Cupid, Antinous, all armed with his bow and arrows. *Sagitta* is aimed at the occidental star, Elizabeth, at *AR* 106,<sup>9</sup> and the fire shaft is quenched in the chaste beams of the watery moon, *AR* 106<sup>10</sup> :—

And the imperial votaress passed on  
In maiden meditation, fancy free.

The poet continues :—

Yet marked I where the bolt of Cupid fell,  
It fell upon a little western flower  
Before milk white, now purple with love's wound.

*Spica Azamech* is milk white at *AR* 106, but "*h*" on the ecliptic is the little purple flower, *AR* 111,<sup>11</sup> and there is the bolt of Antinous, *sagitta*, aimed at the occidental star, *AR* 111.<sup>12</sup> (See "*eta*" of Orion, *AR* 111,<sup>13</sup> and "*h*" on the ecliptic, and *ζ* on the equator, *AR* 111.<sup>14</sup>)

MARY, QUEEN OF SCOTS.

"This year, 1516, Margaret, Queen of Scots, sister of King Henry VIII., fled to England, and lay at Harbottell, and was delivered of a daughter called Margaret."<sup>1</sup> Ellis, in the Index, says, "*Mary, Q. of Scots, birth of*," p. 696." Ellis, therefore, makes this Margaret (granddaughter of Henry the Seventh) Mary, Queen of Scots, the mother of James the First of England. Margaret means "*a pearl*," and "*γ*" (*gamma*) Cassiopeia fled to *AR* 101.<sup>2</sup> Harbottle means "*the house of the army*" (of the Gods), and there Cassiopeia has a child, Mary Andromeda.<sup>3</sup> Grafton informs us that Margaret, the daughter of Henry the Seventh, her first husband James the Fourth being dead,\* in 1515 married Douglas, Earl of Angus and had a child, at Harbottle, called Margaret.<sup>4</sup> As Grafton tells us<sup>5</sup> that James the Fourth was slain at Bramstone (Flodden), 9th September, 1513, this Harbottle child, born in 1516, could not be the offspring of the Scotch King. It appears that the Harbottle child was the first child Henry the Seventh's daughter Margaret ever had, so the parentage of James the Fifth is questionable. The English State Papers (Brewer's) inform us that—

No. 3139—22 April, 1512—"James the Fourth to John, King of Denmark, announces the birth of his son, born on Easter Eve, who was baptized on Easter Sunday."—(P. 347.)

No. 3140.—"James Fourth to the Queen of Denmark, announcing the birth of his son, and his baptism on Easter Sunday."

James the Fourth had "the pen of a ready writer," or he would have been satisfied with forwarding one letter announcing the event to the royal pair of Denmark. The celestial letter or epistle has been shown,<sup>6</sup> and the Tiler carries it in his postman's bag,<sup>7</sup> and at *AR* 106 is John the King<sup>8</sup> and the Queen<sup>9</sup> of Denmark.

The Scotch State Papers do not tell us of the birth of

\* "It was reported that James the Fourth escaped from the battle of Flodden, and went to Jerusalem, where he spent the rest of his days."—SPEED, p. 987. The Astrolabe gives four Jameses, the first in Aries, the fourth at *AR* 281,<sup>10</sup> which is Jerusalem,<sup>11</sup> where he is likely to remain. Rapin says it was never known whether the body found by the English was that of James the Fourth or not.

<sup>1</sup> Ellis's *Fabyan*,  
p. 696

<sup>2</sup> N 65 10°

<sup>3</sup> N 55 A

<sup>4</sup> P. 1017

<sup>5</sup> P. 275. Vol. ii.  
Edition 1809

<sup>6</sup> D 35 A

<sup>7</sup> T 48 10°

<sup>8</sup> V 7 ☉

<sup>9</sup> k 11 ☉ p 37 ☉

<sup>10</sup> 15 A

<sup>11</sup> 7 A

James the Fifth, but in the year 1512, when the above letters were supposed to have been written, there is an entry of James the Fourth requesting "a pass for Thos. Ramsey, with a ship of 100 tons, to trade into England." The first appearance of James the Fifth in the Scotch State Records is—

No. 45, vol. i. p. 6.—"Safe conduct for his mother, Queen Margaret, to come into Scotland, Ap. 6, 1517."

When this safe conduct was granted for James' mother, her child, according to James the Fourth's letters to the King and Queen of Denmark, must have been five years old. But it has been fully explained in what manner these documentary historical events have been arranged chronologically. Grafton, if he does not satisfy us as to when and where James was born, tells us "James the Fifth, the King of Scots, died in a frensie, &c. &c., but howsoever it was, true it is, as aforesaid, he died, and the Queen his wife was delivered of a daughter, on our Lady, even before Christmas, called Mary."\* The 8th December is *AR* 255-6, Hiram, and 1542 is *AR* 267, and that is Bull eyne at *AR* 281,<sup>2</sup> the mother of Elizabeth.†

"Mary, Queen of Scots, became of age at twelve, her minority then terminating.‡ Andromeda of Pisces is of age at the twelfth sign *Adar*, and at Par Isis (Paris), *AR* 281,<sup>3</sup> she married the boy Antinous, the Dauphin,<sup>4</sup> who, like Edward the Prince de Galle, or Prince Gallus, died when a mere youth. Mary's next husband was Hiram, under the name of Darnley or Darnel,§ meaning "a cockle" or "corn rose," which name he probably obtained from residing so much with Spica, at *AR* 256.<sup>5</sup> Any marriage of Mary and Hiram of Tyre at *AR* 256 could

\* "Controversy literally attends Mary Stewart from the earliest period of her existence, even as to the date of her birth, which is disputed. She herself states that she was born December 8, 1542."—AGNES STRICKLAND'S *Lives of Queens of Scotland*, vol. iii. p. 6.

† Grafton says Mary was born the 34th year of Henry the Eighth, which is A.D. 1543.

‡ Larrey's "History of England," published in French, at Rotterdam, in 1699, p. 711.

§ DARNEL, the weed cockle.

COCKLE, a weed, otherwise called corn rose.

It may as well be remarked that the name *Plantagenet* is of vegetable creation, and means "stalk of the plant called green broom."<sup>6 7</sup>

not be allowed, inasmuch as the Statute of Bigamy was passed in 1276,<sup>1</sup> which is *AR* 256.<sup>2</sup> So it was young Hiram that married Mary,<sup>3</sup> and Lingard, the historian, has it that the marriage took place on the 9th July, but the 9th July from the centre of the semi-ecliptic is *AR* 106, and there<sup>4</sup> is Elizabeth at *AR* 106. Perhaps the *dies non* were closed, and Mary and Elizabeth "were at one"<sup>5</sup> and the same point. Be that as it may, Mary is certainly at *AR* 111,<sup>6</sup> and there is young Hiram,<sup>7</sup> and they were married at Holyrood, which is at *AR* 111.<sup>8</sup> The year, Lingard says, was 1565, and that is *AR* 290, say 291, Old New Year's Day. Rapin's portrait of Darnley pictures him not much older than Hiram ab Eph, or Atys. Indeed some writers have apparently confused Hiram Darnley, with Antinous the Dauphin, Mary's first husband.

Riccio, or Rizzio, history informs us was the paramour of Mary Scotia, but several orthodox historians do not mention him. The common version is that he, David<sup>9</sup> Rizzio, was sitting at supper, with his cap on his head, when he was assassinated by Hiram Darnel, or Darnley. David Castor is always sitting, and sometimes wears a jockey cap, instead of a hat or castor. As one of the companions of the Arch, at Canta burgh or Canterbury, he is entitled to a peculiar conical-shaped cap, somewhat similar to that worn by the boy bishop, Antinous, on the 1st of April, at *AR* 281,<sup>10</sup> from whom it was originally taken and translated to Canterbury and York, at *AR* 106-111. They took David<sup>11</sup> out of the *window* to the king's chamber, where they slew him. The window is at *AR* 111,<sup>12</sup> and they took him to the chamber of the royal standard,<sup>13</sup> and from thence they sent him down below. "Riccio's murder, and the alleged implication of John Knox in that dark deed, are illustrated most profusely in the State Records."|| It was *Nox*, or night, sunset, when Apollo, the sun-king, was slain, and with the zodiac of eleven signs, *John Nox* was present at *AR* 106.<sup>14</sup> Holinshed mentions that Mary's husband was buried not far from Davie Richio, her secretary, slain, as was thought, by the means of the King of Scots.<sup>15</sup> Hiram,

|| See p. 17, "Preface to Calendar of State Papers, Scottish Series."

<sup>1</sup> T. M. 49  
<sup>2</sup> See p. 25.  
<sup>3</sup> 111 and 13 a

<sup>4</sup> k 26 0  
<sup>5</sup> See p. 90

<sup>6</sup> 111 a  
<sup>7</sup> 13 a  
<sup>8</sup> 14 a

<sup>9</sup> 35 0

<sup>10</sup> 117 A N 10-11  
A

<sup>11</sup> 35 0

<sup>12</sup> c 13 a

<sup>13</sup> e 20 a

<sup>14</sup> V 7 0

<sup>15</sup> P. 280

<sup>1</sup> P. 1269

<sup>2</sup> x 25-32-33 A

<sup>3</sup> N 55-68 A  
<sup>4</sup> 133 A

<sup>5</sup> k 11-30 v

<sup>6</sup> 123 a

<sup>7</sup> Bailey's Dict.



<p><sup>1</sup> 35 ○  <sup>2</sup> Edition 1688  <sup>3</sup> g 7 k 37 ○  <sup>4</sup> <i>Bailey's Dict.</i>  <sup>5</sup> P 20 a  Q 59 10°  R 25 ○  Z 27 a  <sup>6</sup> P. 91  <sup>7</sup> P. 344  <sup>8</sup> 10 B  <sup>9</sup> P. 349  j 6 and 5° 29 a  <sup>10</sup> 45 a  <sup>11</sup> 1 11 a  <sup>12</sup> k 26 ○  <sup>13</sup> Y 38 ○  <sup>14</sup> k 10 ○  <sup>15</sup> b 8 ○  <sup>16</sup> 1 <i>Sam.</i> ix. 21  <sup>17</sup> P. 201, Edition 1611  <sup>18</sup> Eight leaves</p>	<p>Darnley, would be buried a very short distance from Davie.<sup>1</sup> William Camden, Clarenceux King at Arms,<sup>2</sup> says, "The murderers broke into the Queen's privy chamber (<i>R</i> 106),<sup>3</sup> at supper time (sunset), whilst she sat at board with the Countess of Argile." Argil is "<i>white earth, like chalk.</i>"<sup>4</sup> Spica Azamech is brilliantly white. They "set upon the man with drawn swords, as he was feeding at the <i>cup</i> board, on meat taken from the Queen's table (as the waiters of the privy chamber used to do);<sup>5</sup> and all this before the Queen, being great with child, and trembling for fear, setting a pistol against <i>his</i> breast, in-somuch as she hardly escaped miscarrying of the child she went with." The pistol here is said to be set against <i>his</i> breast. "Then they haled him forth into a little chamber or lobby * hard by, and most cruelly murdered him, shutting the Queen into her privy chamber."<sup>6</sup></p> <p>According to Oldmixon, David Rizzio was an Italian fiddler.<sup>7</sup> Nero, it is said, played the fiddle whilst Rome<sup>8</sup> was burning at <i>R</i> 286.† During the scuffle with Rizzio, Oldmixon says "<i>Mary had a charged pistol set to her belly, being then five months gone with child.</i>"<sup>9</sup> The pistol was of long range, somewhat like Queen Anne's pocket pistol at Dover, <i>R</i> 111.<sup>10</sup> Hume tells us that Mary was supping with her natural sister and Rizzio, when Rizzio was murdered by means of a dagger. Supper time, sun-down, when the music master, Apollo, the sun, must be got rid of somehow or other, and as Mary is at <i>R</i> 111,<sup>11</sup> so her natural sister, Elizabeth, would be with Davy Rizzio, at <i>R</i> 106.<sup>12</sup> The zodiac of eleven signs kills the music master with the dagger, at <i>R</i> 106.<sup>13</sup> The drawing of the mermaid queen gives the hare <i>lepus</i>, surrounded with 17 daggers. <i>Lepus</i> ends at <i>R</i> 89°, and 89 plus 17 is <i>R</i> 106, the music master.‡</p> <p>* Cancer, the tropic sign, is a little chamber, and has only 20 degrees, the bright occidental being present, renders it sun-down equinoxially.<sup>14</sup> Cancer was called the "Northern gate of the Sun,"<sup>15</sup> and a "Benjamite of the smallest of the tribes of Israel."<sup>16</sup> (See <i>Astrolabe</i>.)</p> <p>† Speed says Nero was "an incendiary, a singer, a fiddler, a stage player, a cart-driver, and a cryer."<sup>17</sup> Strange appellatives for his solar majesty.</p> <p>‡ In the British Museum there is "<i>Idem Iterum, or the History of Q. Mary's Big Belly.</i>"<sup>18</sup> From Mr. Fox's Acts and Monuments. "There was a woman dwelling in Aldersgate Street, in Horn Alley,</p>	<p>Darnley, according to Holinshed, was murdered, cast into an orchard, and the house blown up, and Bothwell and Mary were suspected. Bothwell, or Both wall, Beth well (colures), <i>R</i> 286 and 106.<sup>1</sup> Arcturus, as Joseph, has both Marys—Mary Mirach and Mary Spica.<sup>2</sup> Speed is lachrymal in his account of the event. "These distastures fell betwixt England and France, and so at the same time the affairs of Scotland were carried with so violent a motion (evidently referring to the rapid equinoxial proceedings) so as not only outrages were committed upon the best subjects, but even upon the virtuous King and Queen themselves, him they shamefully murdered in a most barbarous manner, and her they took prisoner, and forced her to resign government, and lastly to flee into foreign parts for succour."<sup>3</sup> Stow's version is "<i>The 10th Feb., 1567, in the morning, H. Stewart, Lord of Darnley, before-named King of Scots, by Scots in Scotland, was shamefully murdered, the revenge thereof remaineth in the mighty hand of God.</i>"<sup>4</sup> This 10th February is, of course, reckoned according to the Old Style, and 1567 is 292, Jacobus, and say 1st January also Old Style.</p> <p>Camden says Rothesay Darnley "was strangled in his bed, in the dead time of night, and thrown forth into an orchard, the house being blown up with gunpowder."<sup>5</sup> The dead time of night is midnight, or the winter solstice, at <i>R</i> 281. There, according to Oldmixon, the King was "strangled with a napkin," and there, at the winter solstice, <i>R</i> 281, is the napkin.<sup>6</sup> "As soon as he was dead, the body was carried into a garden belonging</p> <p>not far from where this book was printed." Now, as there is no imprint, it may be presumed to be the production of John Day, the partner of Mr. Fox. Aldersgate, Elder's gate, the solstitial entrance, and Mesarthim, the horn, <i>R</i> 281,<sup>7</sup> at the equinoxial gate. "The woman was delivered of a male child, upon Whit Sunday, in the morning, which was the 11th June, 1553, and Lord North, and another Lord to her unknown, dwelling then about Fish Street, came demanding of her if she would part with her child, and swear she never knew nor had such a child," &amp;c. The woman would not part with her boy. Cybele, Cassiopeia, who is frequently pictured large with child, goes up to the Summer solstice on the 11th June, or, since 1752, the 22nd June (New Style), her child is Antinous, <i>R</i> 281. (According to the learned Galtruchius, p. 67, Atys himself got Cybele with child.) Lord North, Cepheus, and Algenib, dwelling near Pisces, came to take the child away. The year 1555, say 1556, which is <i>R</i> 281 (Antinous).</p>	<p><sup>1</sup> m 21 B ○  <sup>2</sup> m 21 O 27 and k 11 v  <sup>3</sup> P. 1149, Edition 1632  <sup>4</sup> P. 660  <sup>5</sup> P. 88  <sup>6</sup> D 45 A and 56-57 A  <sup>7</sup> Q 27 N 9 65 A</p>
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<sup>1</sup> *Oldmixon*, p. 361<sup>2</sup> 8 B<sup>3</sup> y 39 B<sup>4</sup> *Oldmixon*, p. 361  
<sup>5</sup> N 43 and 54 A<sup>6</sup> v 40 A  
<sup>7</sup> 9 B<sup>8</sup> O 27 ○<sup>9</sup> m 21 and k 11 ○<sup>10</sup> P. 348, Edition  
1688<sup>11</sup> N 54-60 10°<sup>12</sup> 35 ○<sup>13</sup> *Bailey*<sup>14</sup> Y 32 ○<sup>15</sup> *Stow*, p. 741<sup>16</sup> r 34 A<sup>17</sup> w 28 CB<sup>18</sup> k ○

to a neighbouring house, where his slippers were also brought." The neighbouring house is Bethshemesh, *R* 286,<sup>2</sup> the garden belonging thereto is the apple orchard, *R* 286.<sup>3</sup> The slippers were brought to him when he could not wear them, either *slip shod* or otherwise.\* "Then fire was set to the powder which was placed in the room where the Queen lay, under the King's room, and the house was blown up."† Scotia is at *R* 281,<sup>5</sup> where there was brought considerable quantity of powder, *R* 281.<sup>6</sup> The solar mansion of his majesty, *R* 286,<sup>7</sup> is above her lunar majesty's chamber, at *R* 281. When Darnley, Hiram, is got rid of, Arcturus, Bothwell, claims Mirach, and<sup>8</sup> carries her up, *enceinte*, to *R* 106. As Joseph, he took Mary Virgo, with her large belly or Spica, from *R* 256 up to *R* 106, dropping the child at *R* 111, before Spica and he came together, at *R* 106.<sup>9</sup>

The mother of the sun-king "Lady Day" was tried, condemned, and executed, at the summer solstice and autumnal equinox conjoined.† At her trial, "the greater part of the Commissioners," says Camden, "met on the 11th October,‡ at *Fotheringhay* Castle, in the County of Northampton, seated upon the bank of the River *Nen*, where the Queen of Scots was then in custody."<sup>10</sup> Camden might have added she was in chains, *R* 102,<sup>11</sup> and, strange as it may appear, David, the music master, was not far distant, he being at *R* 106.<sup>12</sup> The River *Nen*, *Nene* (*noon*),<sup>13</sup> is the solstitial Eridanus, at *R* 106.<sup>14</sup> "The 8th Feb., § *Wednesday* (according to sentence lately given by the nobility), Mary Steward, Queen of Scots, about 10 of the clock, before noon, was executed and suffered death by beheading, upon a scaffold set up for that purpose, in the Great Hall of *Fotheringhay* Castle."<sup>15</sup> And

\* The slippers being brought would induce the belief that Antinous was intended, the Dauphin or Atys, because Hiram Darnel's feet are one, the right, at *R* 281,<sup>16</sup> and the other, the left, at *R* 286.<sup>17</sup> The slippers both reach Antinous' feet at *R* 286 (see p. 20).

† January, 1587. No. 8. Vol. xlii. p. 541. Scotch Series. "The Queen of Scots gay and well."

‡ March, 1587. No. 32. Vol. xlii. p. 543. Speaks of the death of the Queen of Scots.

§ The 11th October, astronomically, is *R* 197 (see Planisphere); *R* 197<sup>18</sup> is *R* 106, the autumnal equinox.

¶ 8th February is, of course, Old Style, and 1587 is *R* 312, or F A, or zodiac of eleven signs, at *R* 281.

Speed informs us "that Mary, Queen of Scots' *untimely death*, and *unfortunate end*, was finished at *Fotheringhay* Castle, in the County of Northampton."<sup>1</sup> Foddering or fothering *hay* would be required for Kish's asses, at *R* 111,<sup>2</sup> || at the North water, Northampton, and there, at *R* 111,<sup>3</sup> are Canopus and<sup>4</sup> Mary. This Castle, at *R* 111, is in reality another name for Holyrood Abbey, otherwise Westminster Abbey, where near unto is a very great Hall. Thus are united the North and West, for poor Mary's death, end, and finish. "The body was interred in the Cathedral of Peterborough," *R* 111,<sup>5</sup> in the North, and "afterwards removed unto the Collegiate Church of St. Peter's, in Westminster, *R* 111,<sup>6</sup> and in the most magnificent Chapel of King Henry the Eighth, interred under a princely monument of white marble, with the picture, according to life, artificially imitated by sculpture."<sup>7</sup> History informs us *Fotheringhay* Castle was razed to the ground, certainly celestially there are not any remains. There is no Chapel of Henry the Eighth in Westminster Abbey, but there is one of Henry the Seventh, said to be built in 1502 by Chemali, at *R* 107,<sup>8</sup> and there is Capella.¶ In the Chapel are the tombs of both Elizabeth and Mary. Speed thus disposes of Bloody Mary: "Her body lyeth interred in a Chapel in the Minster of St. Peter's, at Westminster, without any monument or any other remembrance."<sup>9</sup> That she was buried must be true, *if* any reliance whatever can be placed on the State Papers, because "The Quire sang the Circumderunt, the Archbishop of *York*, and Bishops, said all the ceremonies. The Usher took away the pall, then the corps was let into the grave, and the Archbishop cast earth on the same."\*\* *Where* the body of Bloody Mary was buried is certainly a mystery. The authorities of the Abbey now say it was placed in the tomb with her sister Elizabeth, but where the body remained during Elizabeth's 45 years' reign they cannot tell. Had Elizabeth

|| Kish means "hard, difficult," otherwise "straw, or forage." Kish was a Benjamite and Cancer is the Tribe Benjamin.

¶ According to history, Henry the Seventh commenced the building, but it was finished by Henry the Eighth. It is admitted to have been erected in 1502, and yet Edward the Third, who died in 1377, has a very conspicuous tomb therein.

\*\* CXXXVII. Appendix. Foreign Series. Stevenson.

<sup>1</sup> P. 1176<sup>2</sup> c 6 a<sup>3</sup> 5° 31 a<sup>4</sup> l 11 a<sup>5</sup> V 8 and c 16 a<sup>6</sup> e 14 a<sup>7</sup> *Speed*, p. 1175<sup>8</sup> p 5 ○<sup>9</sup> P. 1131

\* P. 175

\* 13 a

\* Darcie's *Elizabeth*, p. 201

\* P. 340

\* P. 387

\* N 55 A and 97 A

\* 13 a

been entombed in her sister Mary's vault, it might be considered reasonable, but the reverse is not probable. The account of Mary's funeral is very meagre in Dean Stanley's "Historical Memorials of Westminster Abbey."<sup>1</sup> The Dean believes this Mary to have been buried in 1558, and the Dean likewise believes Edward the Confessor was entombed in Westminster Abbey, on the Epiphany, 1066, and a most elaborate description is given of the Confessor's death and funeral, which took place nearly 500 years previously to the death of Mary. According to Darcie, the Duke of Kent (Hiram ab Eph,<sup>2</sup> of *R* 111) said to Mary, before her execution, "Your life will be the death: and your death the life of our religion."<sup>3</sup> And Camden has it, "Your life will be the death of our religion, as, contrariwise, your death will be the life thereof."<sup>4</sup> Camden and others give the epitaph of Mary, "A new and unexampled kind of tomb is here extant, wherein the living are enclosed with the dead, for know that with the ashes of Saint Mary here lieth violate and prostrate the majesty of all kings and princes. \* \* \* I say no more."<sup>5</sup> Mary, as lady of the day, was wifed to solar majesty. Elizabeth, the bright occidental star, was not so espoused. Mary first married the youthful Dauphin, at the solstice, then the powerful sun-king, Hiram, in his strength, and after 18 years, or 180 degrees of solar imprisonment, died at the autumnal equinox. At her birth Mary was devoted to the cross, at *R* 281,<sup>6</sup> and her religion, during daylight, was dead, the cross never seen; but at her death, at the autumnal equinox, her religion revived, the cross became visible at *R* 111.<sup>7</sup> Her life was the death of her religion, and her death the life thereof. With the ashes of Lady Day lieth violate and prostrate the majesty of all solar kings and princes. After sunset the living are enclosed with the dead, under the equator. John Knox (Nox) was the opponent of Scotia, or Lady Day, and he died, astronomically, when Moses was born, in 1572, or 297, the first degree of Aries, vernal equinox.

Elizabeth put Mary to death in the 29th of her reign. According to Jamieson's Tables of Stars, Virgo Elizabeth

\* The epitaph is printed in large type on a leaf by itself evidently to attract attention.

commences at *R* 172, the 29th of her reign is, therefore, *R* 201, and there, at 201, is a pen in Virgo's right hand,<sup>1</sup> to sign the warrant for *R* 111, but the warrant<sup>2</sup> is at *R* 106. As related, there was similar difficulty about the document being signed by King John, but *dies non* being closed, it was signed at *R* 106, and there is the cut off head.<sup>3</sup> Brantôme says, "Mary, before being executed, was stript to the waist, so that her breasts and body, whiter than alabaster, appeared naked and uncovered,"<sup>4</sup> in fact, just as Ptolemy pictures Scotia Andromeda.<sup>5</sup> Oldmixon also relates that the French accounts given state that Mary was 45 years old, when beheaded; "that the hangman pulled off her clothes, and handled her at his pleasure—nay it is questioned whether he did not do like that villain in the Queen of Navarre's hundred novels, for as strange temptations as that happen sometimes to mankind. After he had done what he had a mind to, the body was carried to a room joining the servants' chambers."<sup>6</sup> The executioner, Algenib, certainly does take great liberties with Lady Day, Mirach. Some authors represent poor Scotia as anything but captivating, with grey hair, and shrivelled skin, &c. &c. There was a favourite little dog under Mary's petticoat when she suffered; it is now known by the name of Procyon. Oldmixon quaintly winds up Mary's affairs by saying that "not only Rapin, but Cambden Melvil, and almost all historians that wrote of this memorable event, write as if they knew nothing or very little of the matter."<sup>7</sup> It is quite clear that Oldmixon, of 1730, was not initiated in the astronomical mysteries.†

COROLLARY.

THE Harbottle child, whether the pearl, Margaret, of Cassiopeia, or the fishy-tailed mermaid, Mary Scoti, or Andromeda of Pisces, was born to the house of James the Fourth,<sup>8</sup> that is Sagittarius on Scorpio, or zodiac of eleven signs, the date 1516, which is 241, the first degree

† In the British Museum is a small work, "Le livre du valliant Perseus." Paris, 1510. Perseus is therein rendered the son of the blessed Virgin Marie. Jupiter begot Perseus in a golden shower out of Danæ. Danæ is Medea or Virgo.<sup>9</sup>

\* 1 27 a

\* b 20 0

\* U 60 0

\* Oldmixon, p. 576

\* See p. 67

\* Oldmixon, p. 577

\* Oldmixon, p. 577

\* N 41 u

\* k 11 p 10 v

N

\* k i i v

of the house of the king Moloch, Jacobus. The Harbottle child, if Mary, must have been old and withered in 1587, when she was beheaded, at the age of 71. Elizabeth was born 1533, which is  $\mathcal{R}$  258, Spica,<sup>1</sup> and she died with the appearance of the advent star of Jacob, "☉ 1604." The occidental star set on the rising of James, Elizabeth was therefore 71 years old when she died. Calmana and Delboza are strangely symbolized as two distinct females, one applying to  $\mathcal{R}$  111, the other to  $\mathcal{R}$  106. According to history, Scotia lived as many years as Elizabeth reigned, that is 45, and died at the same age as the "Virgin Mary," that is at 45. If 45 be added to the Harbottle child's birth, 1516, there is  $\mathcal{R}$  261, and Elizabeth with Zacharias.<sup>2</sup> Elizabeth, mother of John, celestially was aged 60,\* and as the sign Virgo commences at 172, and ends 217, her celestial reign is 45. Again 45 added to 217 gives 262, Jacobus. Elizabeth began to reign 1558, which is  $\mathcal{R}$  283, and, allowing the *dies non* to be closed, corresponds with Algenib. As described, Bloody Mary was born the same year as Mary Scotia, that is at 1516, and was only 42 when she died, hora 15 and 58, or in 1558, and there Virgo Mary was required to be large with child when she ascended with Joseph. Bloody Mary died with her big belly, the dropsy, 1558.

The bright occidental star, Elizabeth, being dead, James succeeded her.

As no one can tell where either James or his son Charles the First were buried, it is not surprising that the places of interment of Edward the Sixth, Bloody Mary, and Mary Scotia, should be alike questionable. There is a splendid tomb or monument in Westminster Abbey said to be that of Mary Scotia, but evidence will be presently adduced to show a tomb or monument of Charles the First, although his burial-place remains to this day a perfect mystery. Allowing the *Scotia* monument to be that of Mary, the mother of James, the King James, on coming to the throne, must first have erected the monument to the memory of Elizabeth, who murdered his mother, and afterwards a monument to his murdered mother, for both of these tombs are, as

already observed, in Henry the Seventh's Chapel. Dean Stanley says James erected the monument to his dear sister Elizabeth, and afterwards, in the 10th year of his reign in England, he removed the body of his mother from Peterborough to the Abbey.† When the body of Mary of Scots was brought to Westminster, "it was interred in the North Aisle, close to the vault of Elizabeth; the tomb was raised opposite in the South Aisle." The two lines at the head of Elizabeth's monument were inscribed by James—'*Regno consortes et urnâ, hic obdormimus Elizabetha et Maria sorores, in spe resurrectionis.*'"<sup>2</sup> "Joined together in our reign, and in our urn (tomb), we sleep here, Elizabeth and Mary, sisters, in hope of the resurrection." Stanley's version is "The sisters are at one; the daughter of Catherine of Arragon and the daughter of Anne Boleyn rest in peace at last."<sup>3</sup> Were Henry the Eighth's daughters, Mary and Elizabeth, joined together in one reign? Certainly not, but Mary of Scots and Elizabeth of England were. The division of the circle was by Scot and Lot. Scotia, northern daylight, "Lady of the Day," and the occidental Spica, the Virgin Azamech, the "Etoile de la Mer," Alma mater, Queen of Night.

When reciting the murder of Rizzio, as described, Hume says Mary's *natural* sister was supping with her at the time the music-master Rizzio, Apollo, was slain. Supper is the evening, or autumnal meal. The natural sister of Mary must be Elizabeth, for history does not prove that Mary had any other sister.

The body of Bloody Mary, after remaining somewhere 45 years, from the time of her death in 1558 to the burial of Elizabeth in 1603, was then placed in the same tomb with her sister Elizabeth. "*Elizabeth et Maria sorores.*" From these various considerations it would appear that as the historians with their mystic combinations got celestially fogged, and as they could not manage to trace a celestial pedigree for Jacob, they determined to give him a celestial mother, and so converted Bloody Mary to Scotia, or *vice versa*.‡

<sup>1</sup> Stanley, p. 179<sup>2</sup> Stanley, p. 178<sup>3</sup> Stanley, p. 178<sup>3</sup> T. M. p. 272\* Mary, Mother of Christ, died in 45, aged 60.<sup>3</sup>

† Stanley's "Westminster Abbey," p. 589.

‡ "The Chapter Books of Westminster Abbey reach from 1542 to the present time (A.D. 1868), with the exception of two

<sup>1</sup> Stow, p. 659  
<sup>2</sup> w 7 CB

<sup>3</sup> 34-38 ○

<sup>4</sup> l 11 a

"CHARLES JAMES, son of Lord Darnley and Marie, Queen of Scots, born in Edinborough Castle, the 19th June, 1566."<sup>1</sup> The 1566 is *AR* 291, old New Year's Day, James.<sup>2</sup> Between 1566 and 1752, when the calendar was adjusted to the New Style, are 186 years, or two precessional degrees and 42 years, say *three* degrees. The 19th of June, 1566, by these three degrees would be the 22nd of June, the summer solstice, New Style, in 1752.

There is a James on the Astrolabe with Apollo,<sup>3</sup> David the Caroler of heaven, so that Carolus or Charles James would be a fit and proper name for the northern sun-king. The sun-king James was conceived, *Dei gratiâ*, at the

autumnal equinox,<sup>4</sup> at 1565, and nine months after was born at mid-day on

the summer solstice, 1566.

1565 according to the Hebrew diction is 5651,\*

or

5651

יהוה

JAMES was crowned at Holyrood when *a mere child*. James Hiram is, *Dei gratiâ*, entitled to *Gemma* of the royal golden crown, and the laws, with a pair of compasses, will place "*gemma*" upon the child's head at *AR* 111.<sup>5</sup> James is a northman, and the Astrolabe gives a James in Aries. The bright occidental demised, James, on his "Progress" from the north, arrived in Lune Dan, *AR* 286, on the 7th May, and Algenib, by New Style, arrives in Lune Dan on the 10th May. Allowing the three recessional degrees, and astronomically they

<sup>5</sup> q 21 a

important blanks, from 1554 to 1558, under the restored Benedictines of Queen Mary, and from 1642 to 1662, under the Commissioners of the Commonwealth."—DEAN STANLEY'S *Westminster Abbey*, Preface, ix. In other words—

From 1554 to 1558 comprises Mary's reign,

From 1642 to 1662 comprises Charles' performances from the Star Chamber, 1642, to the Restoration.

\* "The number 15 should be represented by יה, but because these letters constitute part of the word יהוה, the letters טו, or 9 and 6, represent 15, to prevent, as the Jews allege, the profanation of the peculiar name of God."—WILSON'S *Elements of Hebrew Grammar*, p. 257.

are the same point. It would have been impossible for Algenib, or James of Aries, to bring Ann of Dan<sup>1</sup> (Libra), or Ann of Denmark, *with him* to Lun dayn at *AR* 281-286. In Nicholas' "Progress" of James, it says, "The Queen, with Prince Harry and the Lady Elizabeth, made a happy journey from Scotland to England. Charles, then three years old, was weakly, and was left behind in Scotland."<sup>2</sup> The Queen, and Lady Elizabeth from the solstice, came down with young Hiram to the western equinox, leaving Carolus Apollo behind. On the king's arrival in London he proceeded to St. James', Westminster, where he was united to his wife, at *AR* 106,<sup>3</sup> the *dies non* being closed. They were then crowned on the 12th of July—the 12th of July, from the ecliptic pole, is *AR* 111, and there is Hiram James with gemma of the crown.<sup>4</sup>

There is only one event that occurred during James' reign that is deserving interpretation. It is the Gunpowder Plot, as it is called, which is said to have originated in ☉ 1604. A powder plot had been a very serious affair to his father, Darnley, but under Fox's management the plot was a complete failure. Fox<sup>5</sup> wished to make martyrs of the sun-king, lords, and commons, but that was altogether impracticable. Fox, as the indictment on his trial would set forth, was instigated by the devil, Genubi. Fox Vulpecula begins, *AR* 287,<sup>6</sup> and the *dies non* closed there is the devil, Genubi,<sup>7</sup> with the fox *AB*. A man named Johnson is said to be the real Fox or Faux, and Hiram "*the destroyer*,"<sup>8</sup> is John's son, *AR* 286-7.<sup>9</sup> The State records make Fox and Johnson identical.<sup>10</sup> Garnet was one who suffered on the discovery of the plot. Garnet, or Garnet, is a pomegranate<sup>11</sup> of Ramus, *AR* 281,<sup>12</sup> 31st of Dec.† "By the express order of the king he was not cut down from the gallows in St. Paul's Churchyard until he was quite dead." St. Paul's Churchyard is at *AR* 281,<sup>13</sup> and there are the cross and the gallows.<sup>14</sup> "Garnet has been canonized by his Church, and his name now figures in the Roman Martyrology." "Miracles, of course, were required. A new species of grass therefore grew on the spot where he last stood on

† Faux, Guy, executed January 31, *AR* 281.<sup>15</sup> With a Zodiac of eleven signs, 31st of December and 31st of January, are the same point.

<sup>1</sup> k 20 p 37

<sup>2</sup> Vol. i. p. 169

<sup>3</sup> k 6-10 ○ and 38 ○

<sup>4</sup> q 21 a

<sup>5</sup> 79 B

<sup>6</sup> 79 B

<sup>7</sup> o 26 A

<sup>8</sup> v 7

<sup>9</sup> v 47 B

<sup>10</sup> 79 B-r 8 B

<sup>11</sup> *Bailey's Dict.*

<sup>12</sup> 175 A

<sup>13</sup> E 8 A

<sup>14</sup> 99 & 100 A

<sup>15</sup> 100 A

T. M. 259

<sup>1</sup> *Keightley's Hist. of Eng.* vol. ii. p. 292

<sup>2</sup> 100 A

<sup>3</sup> *T. M.* 84

<sup>4</sup> See plate *Libra*

<sup>5</sup> r 7 A

<sup>6</sup> v 40 AB

<sup>7</sup> D 31 A

<sup>8</sup> 21-97-143 A

<sup>9</sup> 142-97 A

<sup>10</sup> *Balfour's Historical Works*, 2 vol. p. 109

<sup>11</sup> 10<sup>o</sup> 9

<sup>12</sup> 38 ©

<sup>13</sup> W 13

<sup>14</sup> C 3 B

<sup>15</sup> v 44

<sup>16</sup> See *Upham*, p. 20

Hendlip lawn. It was in the form of an imperial crown, and the cattle never touched it." The Imperial platted crown, *Corona Australis*, is under the gallows at *R* 281.<sup>2\*</sup> The conspirators were hanged, drawn, and quartered, and the first punishment of the kind was in 1241,<sup>3</sup> which 1241 is *R* 221, and there is Genubi, the devil, hanging by a rope on the 5th of November, the day yet known as that of Guy Fawks.<sup>4</sup> The cellars of St. Stephen range from *R* 281<sup>5</sup> to 286, where, as already observed, there is brought a considerable quantity of powder.<sup>6</sup> Before the appointed time a letter was written, but the author of the document remains unknown<sup>7</sup> (it is believed to have been the production of some friend of Ptolemy's). *Sagitta* delivers the letter to *Aquila* at *R* 281, where the gentleman of the Commons, *R* 281,<sup>8</sup> named Mount Eagle, is invariably to be found, a most faithful supporter<sup>9</sup> of the cross —, and in consequence of that letter the plot was discovered. James died 1625, and, history says, was buried in Westminster Abbey, but, as already stated, the whereabouts no one can tell. Dean Stanley, of the Abbey, in 1870, had a regular hunt after the body of the sun-king; and he fancies he discovered it. The Dean's next research should be for the remains of the "*bright occidental star*."

"James's legs were very weak, having had (as it was thought, some fowle play in his youthe, or rather before he was born." . . . "His walk was ever circular,"<sup>10</sup> &c. James Carolus, of *R* 106, has very queer legs,<sup>11</sup> but when they were injured James was then not born.<sup>12</sup> James of Aries had his legs<sup>13</sup> broken at the crucifixion, and they have not since been repaired. James of Cripplegate still has his thigh out of joint,<sup>14</sup> and paternal James, or Jacob of © 1604, must be lame with the ulcer on his leg;<sup>15</sup> his feet are on the *eclyptic*, and his walk must be circular, for the sun's walk is "*ever circular*."† Herodotus, in his account of Egypt, names a temple of "Perseus at Chemnis, where the priests pretend to have the slipper (of Hercules) or the mark of his foot, two cubits in length."<sup>16</sup>

\* The laws will not allow the *mouth* of Apis to reach the crown, *Corona Australis*, at *R* 281.

† "Walk is from the Saxon '*to roll or revolve, to go on foot*,' (Bailey's Dict.), and this is just the gait attributed to James by historians.

The temple of Algenib of Perseus is at *R* 286,<sup>1</sup> and there is the left foot of Hercules,<sup>2</sup> or our Grand Master Hiram, who never had slippers—indeed slippers were only borrowed by Antinous for Masonic purposes; the apprentice would certainly go slip-shod with a slipper two cubits in length. The historians do not give us the measurement of those of Darnley's. In Ceylon is "Adam's Peak, so termed by the Christians of St. Thomas' and the Mahomedans." . . . "It is celebrated for possessing the print of Budha's foot, whence he ascended to Dewa Loka, heaven."<sup>3</sup> Adam's Peak, or Mars' Hill, is at *R* 286,<sup>4</sup> with the pedestal on which the foot is impressed.<sup>5</sup> Placing *Ara* at *R* 286 give the toes and heels of *Jacobus* at the same point—

Right Toe . . .	v 45	} 286 Ara v 4 B 286. ‡
Right Heel . . .	w 24	
Left Toe . . .	s 15	
Left Heel . . .	t 12	

The Abbé Pluche says, "Horus had his hands and feet swathed up, without being able to make the least motion."<sup>6</sup> At the solstice Horus Antinous has his hands and feet thus swathed—

Antinous—Right Foot . . .	B 62	} B R 286.
Left Foot . . .	B 64	
Left Hand . . .	B 66	
Right Hand . . .	E 62	
Winding Sheet . . .	B 33	

#### CHARLES THE MARTYR.

Charles, history tells us, was born on the 19th of November, 1600, and there, on the King's high road, or

‡ Mr. Joinville observes, "Whether the print of Budha's was his right or left foot I have not been able to ascertain; they are so awkwardly made that there is no distinguishing the little from the great toe. Of the print in Siam it is equally uncertain whether it is the right or the left; it suffices to know it is the mark of Budha."<sup>7</sup> Look at James' feet, as placed by the laws at *R* 286, and say, can any one tell which is the right or left. The imprint slipper, presented by Captain Marryat to the British Museum, has the great and little toe at equal distance from the heel. In the cavities of the toes are spiral shells proportionate in size to the cavities. The hieroglyphics are scarcely legible, but there is evidently the sign *Pisces*, and there is a rose in centre of the heel. This sacred record is from Birmah. There are numerous monuments extant where the feet are represented as being united.

<sup>1</sup> U 52 B

<sup>2</sup> w 28 B

<sup>3</sup> *Upham*, pp. 1

and 2

<sup>4</sup> m 31 B

<sup>5</sup> v 8 B

<sup>6</sup> *Hist. of the Heavens*, vol. i p. 61

<sup>7</sup> *As. Res.* vol. vii.

414



<p><sup>1</sup> r 9-10-17 A <sup>2</sup> r 2-9 A</p>	<p>the sun's course, the ecliptic,<sup>1</sup> is <i>lambda</i> ("λ") <i>R</i> 235, the opening of the accursed typhon, the sign Scorpio.<sup>2</sup> Well may it be said Charles was born under an unlucky star. As <i>R</i> 236 of the laws rules <i>R</i> 281, or 1641, the point of <i>memra</i>, the Alpha and Omega, so "λ" of <i>R</i> 235 can only meet <i>R</i> 280, or 1640, and there Genubi has his ruling influence.<sup>3</sup> Under these circumstances, with a horoscope cast from Typhon, what more than a troubled existence and a violent termination of life could be expected; and that death would result to the sun-king Carolus on the last day of the last month of the zodiacal year of eleven apostolic signs <math>\frac{1}{2}</math>, otherwise on the 30th of</p>	<p>Attorney General in the house of Peers." <i>Pairs</i>, the Gemini. Kronos then demanding the five <i>dies non</i> from <i>R</i> 106, c 111.<sup>1</sup> Hume says the five obnoxious members "had time to withdraw the <i>moment</i> before the king entered the house." His Majesty left his retinue and advanced to the Speaker's chair, the <i>cathedra</i>, or pedestal, of Hermes, <i>R</i> 286,<sup>2</sup> and the royal <i>speech</i> he there made, according to Hume, was, "I am come to tell you I must have these men wheresoever I can find them. Well, since I see all the birds have flown, I do expect you will send them to me as soon as they return. But I assure you on the word of a king I never did intend any force, but shall proceed against them in a fair and legal way: for I never meant any other."<sup>3</sup> An anonymous letter was circulated among the Catholics, urging them to action. This is the duplicate letter, author unknown, that was sent to Mont Eagle about the Gunpowder Plot. The Commons brought in a bill, <i>R</i> 281,<sup>4</sup> the preamble of which is, "Whereas there has been of late a most dangerous and desperate design upon the House of Commons,<sup>5</sup> which we have just cause to believe an effort of the bloody counsels of Papists and other ill-affected persons, who have already raised a rebellion in the kingdom of Ireland,"<sup>6</sup> &amp;c. Ireland (or western isle) is at <i>R</i> 106,<sup>7</sup> and there is Chemali,<sup>8</sup> contending<sup>9</sup> with Kronos about the cross, <i>R</i> 111.<sup>10</sup></p> <p>After considerable squabbling with his celestial subjects, his solar majesty, Carolus, by slow degrees, that is day by day, proceeds northward, and arrives at <i>R</i> 111, "determined for some time to make York the place of residence,"<sup>11</sup> and his solar majesty, at the summer solstatio, or solstice, for some time, always does make York his place of residence. From York his majesty makes a circuit, or circle, to Hull, and Sir John, or Saint John Hotham,<sup>12</sup> refuses his solar majesty entrance. <i>Hot ham</i> is the sun's home at the solstice, with Apollo at <i>R</i> 106. Hull means "<i>chaff of corn</i>,"<sup>13</sup> and at <i>R</i> 106 there is a wheat-sheaf and some barley, and also a flail to thrash the corn and produce the chaff.<sup>14</sup> Bailey says, "Hull is probably derived from 'heulen, <i>to howl</i>,' from the noise the river makes when it meets the sea." The river Euphrates<sup>15</sup> meets the sea at <i>R</i> 106,<sup>16</sup> and there is Elul<sup>17</sup> howling. "The appearance of Hull is altogether modern,</p>	<p><sup>1</sup> q 7 a <sup>2</sup> U 43 B and v 15 B <sup>3</sup> Hume, p. 469 <sup>4</sup> D 41 &amp; 21 A <sup>5</sup> 21 A <sup>6</sup> Hume, p. 480 <sup>7</sup> Y 10 ⊙ <sup>8</sup> p 5 ⊙ <sup>9</sup> q 7 a <sup>10</sup> i 3 a  <sup>11</sup> Hume, p. 484  <sup>12</sup> V 7 ⊙ <sup>13</sup> Bailey's Dict. <sup>14</sup> k 32-50-1°40 ⊙  <sup>15</sup> U 21 ⊙ <sup>16</sup> i° 17 ⊙ <sup>17</sup> k 4 ⊙</p>
<p><sup>3</sup> o 26-27 A</p>	<p>January. As Hiram begins at <i>R</i> 236,<sup>4</sup> and terminates at <i>R</i> 281,<sup>5</sup> the 31st of December, so the sun-king Charles commences at <i>R</i> 235 and ends at <i>R</i> 280, the 30th of December, and reducing the zodiac to eleven signs, the 30th of January. Thus Charles's life was to be accursed, not being in accordance with the heavenly laws.</p>	<p>Attorney General in the house of Peers." <i>Pairs</i>, the Gemini. Kronos then demanding the five <i>dies non</i> from <i>R</i> 106, c 111.<sup>1</sup> Hume says the five obnoxious members "had time to withdraw the <i>moment</i> before the king entered the house." His Majesty left his retinue and advanced to the Speaker's chair, the <i>cathedra</i>, or pedestal, of Hermes, <i>R</i> 286,<sup>2</sup> and the royal <i>speech</i> he there made, according to Hume, was, "I am come to tell you I must have these men wheresoever I can find them. Well, since I see all the birds have flown, I do expect you will send them to me as soon as they return. But I assure you on the word of a king I never did intend any force, but shall proceed against them in a fair and legal way: for I never meant any other."<sup>3</sup> An anonymous letter was circulated among the Catholics, urging them to action. This is the duplicate letter, author unknown, that was sent to Mont Eagle about the Gunpowder Plot. The Commons brought in a bill, <i>R</i> 281,<sup>4</sup> the preamble of which is, "Whereas there has been of late a most dangerous and desperate design upon the House of Commons,<sup>5</sup> which we have just cause to believe an effort of the bloody counsels of Papists and other ill-affected persons, who have already raised a rebellion in the kingdom of Ireland,"<sup>6</sup> &amp;c. Ireland (or western isle) is at <i>R</i> 106,<sup>7</sup> and there is Chemali,<sup>8</sup> contending<sup>9</sup> with Kronos about the cross, <i>R</i> 111.<sup>10</sup></p> <p>After considerable squabbling with his celestial subjects, his solar majesty, Carolus, by slow degrees, that is day by day, proceeds northward, and arrives at <i>R</i> 111, "determined for some time to make York the place of residence,"<sup>11</sup> and his solar majesty, at the summer solstatio, or solstice, for some time, always does make York his place of residence. From York his majesty makes a circuit, or circle, to Hull, and Sir John, or Saint John Hotham,<sup>12</sup> refuses his solar majesty entrance. <i>Hot ham</i> is the sun's home at the solstice, with Apollo at <i>R</i> 106. Hull means "<i>chaff of corn</i>,"<sup>13</sup> and at <i>R</i> 106 there is a wheat-sheaf and some barley, and also a flail to thrash the corn and produce the chaff.<sup>14</sup> Bailey says, "Hull is probably derived from 'heulen, <i>to howl</i>,' from the noise the river makes when it meets the sea." The river Euphrates<sup>15</sup> meets the sea at <i>R</i> 106,<sup>16</sup> and there is Elul<sup>17</sup> howling. "The appearance of Hull is altogether modern,</p>	<p><sup>1</sup> q 7 a <sup>2</sup> U 43 B and v 15 B <sup>3</sup> Hume, p. 469 <sup>4</sup> D 41 &amp; 21 A <sup>5</sup> 21 A <sup>6</sup> Hume, p. 480 <sup>7</sup> Y 10 ⊙ <sup>8</sup> p 5 ⊙ <sup>9</sup> q 7 a <sup>10</sup> i 3 a  <sup>11</sup> Hume, p. 484  <sup>12</sup> V 7 ⊙ <sup>13</sup> Bailey's Dict. <sup>14</sup> k 32-50-1°40 ⊙  <sup>15</sup> U 21 ⊙ <sup>16</sup> i° 17 ⊙ <sup>17</sup> k 4 ⊙</p>
<p><sup>4</sup> r 31-32 A <sup>5</sup> 161 A</p>	<p>It must be recollected that Astrology was an overruling study in Charles's time, and the learned of the present day do not pretend that they can understand many works published during that reign. Masons were assuredly masters of the mysterious occult science of Astrology, and so sacred and secret were the mysteries held, that even to this day Masons are not allowed to make marks on anything by which their own memories may be assisted.</p>	<p>Attorney General in the house of Peers." <i>Pairs</i>, the Gemini. Kronos then demanding the five <i>dies non</i> from <i>R</i> 106, c 111.<sup>1</sup> Hume says the five obnoxious members "had time to withdraw the <i>moment</i> before the king entered the house." His Majesty left his retinue and advanced to the Speaker's chair, the <i>cathedra</i>, or pedestal, of Hermes, <i>R</i> 286,<sup>2</sup> and the royal <i>speech</i> he there made, according to Hume, was, "I am come to tell you I must have these men wheresoever I can find them. Well, since I see all the birds have flown, I do expect you will send them to me as soon as they return. But I assure you on the word of a king I never did intend any force, but shall proceed against them in a fair and legal way: for I never meant any other."<sup>3</sup> An anonymous letter was circulated among the Catholics, urging them to action. This is the duplicate letter, author unknown, that was sent to Mont Eagle about the Gunpowder Plot. The Commons brought in a bill, <i>R</i> 281,<sup>4</sup> the preamble of which is, "Whereas there has been of late a most dangerous and desperate design upon the House of Commons,<sup>5</sup> which we have just cause to believe an effort of the bloody counsels of Papists and other ill-affected persons, who have already raised a rebellion in the kingdom of Ireland,"<sup>6</sup> &amp;c. Ireland (or western isle) is at <i>R</i> 106,<sup>7</sup> and there is Chemali,<sup>8</sup> contending<sup>9</sup> with Kronos about the cross, <i>R</i> 111.<sup>10</sup></p> <p>After considerable squabbling with his celestial subjects, his solar majesty, Carolus, by slow degrees, that is day by day, proceeds northward, and arrives at <i>R</i> 111, "determined for some time to make York the place of residence,"<sup>11</sup> and his solar majesty, at the summer solstatio, or solstice, for some time, always does make York his place of residence. From York his majesty makes a circuit, or circle, to Hull, and Sir John, or Saint John Hotham,<sup>12</sup> refuses his solar majesty entrance. <i>Hot ham</i> is the sun's home at the solstice, with Apollo at <i>R</i> 106. Hull means "<i>chaff of corn</i>,"<sup>13</sup> and at <i>R</i> 106 there is a wheat-sheaf and some barley, and also a flail to thrash the corn and produce the chaff.<sup>14</sup> Bailey says, "Hull is probably derived from 'heulen, <i>to howl</i>,' from the noise the river makes when it meets the sea." The river Euphrates<sup>15</sup> meets the sea at <i>R</i> 106,<sup>16</sup> and there is Elul<sup>17</sup> howling. "The appearance of Hull is altogether modern,</p>	<p><sup>1</sup> q 7 a <sup>2</sup> U 43 B and v 15 B <sup>3</sup> Hume, p. 469 <sup>4</sup> D 41 &amp; 21 A <sup>5</sup> 21 A <sup>6</sup> Hume, p. 480 <sup>7</sup> Y 10 ⊙ <sup>8</sup> p 5 ⊙ <sup>9</sup> q 7 a <sup>10</sup> i 3 a  <sup>11</sup> Hume, p. 484  <sup>12</sup> V 7 ⊙ <sup>13</sup> Bailey's Dict. <sup>14</sup> k 32-50-1°40 ⊙  <sup>15</sup> U 21 ⊙ <sup>16</sup> i° 17 ⊙ <sup>17</sup> k 4 ⊙</p>
<p><sup>6</sup> T. M. 61 <sup>7</sup> D A <sup>8</sup> Q 1 A</p>	<p>History informs us that the Star Chamber was instituted in 1487, and that it was abolished in 1641.<sup>6</sup> The 1487 is <i>R</i> 297,<sup>7</sup> at <i>R</i> 281, and that is the first degree of Aries or Nice, or Nisan, and it was abolished in 1641, that is at sunrise at the equinox at <i>R</i> 281,<sup>8</sup> when the stars would all disappear. Charles, the sun-king, then began his celestial career at <i>R</i> 280—say at the winter solstice, or in Mizraim. The same year he abolished the Star Chamber, viz. 1641, he went to the House of Commons, <i>R</i> 281,<sup>9</sup> and demanded the five <i>dies non</i>, or unruly members that interfered with his progress, but they were not there. The king then issued a proclamation for apprehending them.<sup>10</sup> In other words, this proclamation was the celebrated Habeas Corpus Act. Hume says, "The accusation was made at the same time by the</p>	<p>Attorney General in the house of Peers." <i>Pairs</i>, the Gemini. Kronos then demanding the five <i>dies non</i> from <i>R</i> 106, c 111.<sup>1</sup> Hume says the five obnoxious members "had time to withdraw the <i>moment</i> before the king entered the house." His Majesty left his retinue and advanced to the Speaker's chair, the <i>cathedra</i>, or pedestal, of Hermes, <i>R</i> 286,<sup>2</sup> and the royal <i>speech</i> he there made, according to Hume, was, "I am come to tell you I must have these men wheresoever I can find them. Well, since I see all the birds have flown, I do expect you will send them to me as soon as they return. But I assure you on the word of a king I never did intend any force, but shall proceed against them in a fair and legal way: for I never meant any other."<sup>3</sup> An anonymous letter was circulated among the Catholics, urging them to action. This is the duplicate letter, author unknown, that was sent to Mont Eagle about the Gunpowder Plot. The Commons brought in a bill, <i>R</i> 281,<sup>4</sup> the preamble of which is, "Whereas there has been of late a most dangerous and desperate design upon the House of Commons,<sup>5</sup> which we have just cause to believe an effort of the bloody counsels of Papists and other ill-affected persons, who have already raised a rebellion in the kingdom of Ireland,"<sup>6</sup> &amp;c. Ireland (or western isle) is at <i>R</i> 106,<sup>7</sup> and there is Chemali,<sup>8</sup> contending<sup>9</sup> with Kronos about the cross, <i>R</i> 111.<sup>10</sup></p> <p>After considerable squabbling with his celestial subjects, his solar majesty, Carolus, by slow degrees, that is day by day, proceeds northward, and arrives at <i>R</i> 111, "determined for some time to make York the place of residence,"<sup>11</sup> and his solar majesty, at the summer solstatio, or solstice, for some time, always does make York his place of residence. From York his majesty makes a circuit, or circle, to Hull, and Sir John, or Saint John Hotham,<sup>12</sup> refuses his solar majesty entrance. <i>Hot ham</i> is the sun's home at the solstice, with Apollo at <i>R</i> 106. Hull means "<i>chaff of corn</i>,"<sup>13</sup> and at <i>R</i> 106 there is a wheat-sheaf and some barley, and also a flail to thrash the corn and produce the chaff.<sup>14</sup> Bailey says, "Hull is probably derived from 'heulen, <i>to howl</i>,' from the noise the river makes when it meets the sea." The river Euphrates<sup>15</sup> meets the sea at <i>R</i> 106,<sup>16</sup> and there is Elul<sup>17</sup> howling. "The appearance of Hull is altogether modern,</p>	<p><sup>1</sup> q 7 a <sup>2</sup> U 43 B and v 15 B <sup>3</sup> Hume, p. 469 <sup>4</sup> D 41 &amp; 21 A <sup>5</sup> 21 A <sup>6</sup> Hume, p. 480 <sup>7</sup> Y 10 ⊙ <sup>8</sup> p 5 ⊙ <sup>9</sup> q 7 a <sup>10</sup> i 3 a  <sup>11</sup> Hume, p. 484  <sup>12</sup> V 7 ⊙ <sup>13</sup> Bailey's Dict. <sup>14</sup> k 32-50-1°40 ⊙  <sup>15</sup> U 21 ⊙ <sup>16</sup> i° 17 ⊙ <sup>17</sup> k 4 ⊙</p>
<p><sup>10</sup> Salmon's Chronicle, p. 9</p>	<p>"The accusation was made at the same time by the</p>	<p>Attorney General in the house of Peers." <i>Pairs</i>, the Gemini. Kronos then demanding the five <i>dies non</i> from <i>R</i> 106, c 111.<sup>1</sup> Hume says the five obnoxious members "had time to withdraw the <i>moment</i> before the king entered the house." His Majesty left his retinue and advanced to the Speaker's chair, the <i>cathedra</i>, or pedestal, of Hermes, <i>R</i> 286,<sup>2</sup> and the royal <i>speech</i> he there made, according to Hume, was, "I am come to tell you I must have these men wheresoever I can find them. Well, since I see all the birds have flown, I do expect you will send them to me as soon as they return. But I assure you on the word of a king I never did intend any force, but shall proceed against them in a fair and legal way: for I never meant any other."<sup>3</sup> An anonymous letter was circulated among the Catholics, urging them to action. This is the duplicate letter, author unknown, that was sent to Mont Eagle about the Gunpowder Plot. The Commons brought in a bill, <i>R</i> 281,<sup>4</sup> the preamble of which is, "Whereas there has been of late a most dangerous and desperate design upon the House of Commons,<sup>5</sup> which we have just cause to believe an effort of the bloody counsels of Papists and other ill-affected persons, who have already raised a rebellion in the kingdom of Ireland,"<sup>6</sup> &amp;c. Ireland (or western isle) is at <i>R</i> 106,<sup>7</sup> and there is Chemali,<sup>8</sup> contending<sup>9</sup> with Kronos about the cross, <i>R</i> 111.<sup>10</sup></p> <p>After considerable squabbling with his celestial subjects, his solar majesty, Carolus, by slow degrees, that is day by day, proceeds northward, and arrives at <i>R</i> 111, "determined for some time to make York the place of residence,"<sup>11</sup> and his solar majesty, at the summer solstatio, or solstice, for some time, always does make York his place of residence. From York his majesty makes a circuit, or circle, to Hull, and Sir John, or Saint John Hotham,<sup>12</sup> refuses his solar majesty entrance. <i>Hot ham</i> is the sun's home at the solstice, with Apollo at <i>R</i> 106. Hull means "<i>chaff of corn</i>,"<sup>13</sup> and at <i>R</i> 106 there is a wheat-sheaf and some barley, and also a flail to thrash the corn and produce the chaff.<sup>14</sup> Bailey says, "Hull is probably derived from 'heulen, <i>to howl</i>,' from the noise the river makes when it meets the sea." The river Euphrates<sup>15</sup> meets the sea at <i>R</i> 106,<sup>16</sup> and there is Elul<sup>17</sup> howling. "The appearance of Hull is altogether modern,</p>	<p><sup>1</sup> q 7 a <sup>2</sup> U 43 B and v 15 B <sup>3</sup> Hume, p. 469 <sup>4</sup> D 41 &amp; 21 A <sup>5</sup> 21 A <sup>6</sup> Hume, p. 480 <sup>7</sup> Y 10 ⊙ <sup>8</sup> p 5 ⊙ <sup>9</sup> q 7 a <sup>10</sup> i 3 a  <sup>11</sup> Hume, p. 484  <sup>12</sup> V 7 ⊙ <sup>13</sup> Bailey's Dict. <sup>14</sup> k 32-50-1°40 ⊙  <sup>15</sup> U 21 ⊙ <sup>16</sup> i° 17 ⊙ <sup>17</sup> k 4 ⊙</p>

and no vestige remains of the venerable edifices which once afforded shelter to monks of the Augustine, Carmelite, and Carthusian orders; of the stately palace which was the temporary residence of King Henry the Eighth, or of the embattled strength which enabled Sir John Hotham and his party to resist the entrance of King Charles the First within its walls, when that monarch presented himself at the gate.\* The ship "Providence," now called *Argo Navis*, arrives at the coast of *York-shire*, Captain Canopus,<sup>1</sup> with arms and ammunition for his solar majesty. Cannons<sup>2</sup> and a considerable quantity of powder are at *Æ 111*. "Collecting therefore some forces, Charles advanced southward, and at Nottingham he erected his royal standard."<sup>3</sup> Nottingham means "*habitation of caves*,"<sup>4</sup> the lion's den, and there, at *Æ 111*,<sup>5</sup> is the red rampant lion, the royal standard, ready for any southern expedition.† "His artillery, though far from numerous, had been left at York for want of horses to transport it."<sup>6</sup> The artillery was certainly not numerous, and was obliged to be left at York.<sup>7</sup> It consisted of one cannon only, but all the horses in the universe could not move it from its celestial position. The Scots of *Scoti* invite Charles from Oxford, *Æ 111*,<sup>8</sup> and he, the sun-king, leaves that place in disguise, of course, after sunset, and, like the Sun of Righteousness, is sold for so many pieces of silver, *T 40 A 40*, or 400,000.

The classic, or historically recorded, decollation of Charles unquestionably applies to his solar majesty, Carolus, and not to the carnal man, Charles. To say that the man, Charles, was not beheaded, would be to venture an assertion without foundation, but celestially, Carolus, as will be proved, was historically and allegorically decollated at the usual point of the sun's death on the circle, at the termination of the year. The interpretations of the mystic truths hitherto given have been subject to the laws which unite the equinox with the solstice, thus the ordinary or vulgar civil year commenced in January, and the

\* Hull, *Early History of C. Frost*, p. 1. Mr. Frost's Hull of Yorkshire is 173 miles from London. Celestial Hull of Yorkshire, *Æ 106*, is 180 degrees from London, *Æ 286*.

† On the ecliptic is "g" of Leo, at *Æ 155° 38'*, the 25th August. Charles erected his royal standard on the 25th August, 1642; but the laws do not admit 155 or 156.

*esoteric* mystic, classic, or Ecclesiastical, Legal, and Parliamentary, year began in equinoxial March. The State papers certify the fact as to the confusion of dates—there was the difference between solstitial and equinoxial time—the difference between zodiacal months and calendral months—the difference between solar precession and astral recession, and the difference between the solar equinox and the calendral equinox. The solar equinox, during the seventeenth century, being on or about the 9th of March, whilst the ecclesiastical equinox was on the 21st, or the first degree of Nisan (Aries). As already explained, the New Style, in 1752, remedied these various irregularities by consolidating them all into one uniform succession of time, ruled by the sun's fixed position in *perpetuity* at the equinox, on the 21st March. The various methods of reckoning caused the apparent chaos with documentary records. What might have been well understood had there been but one measurement of time, became, even to initiated *esoteric* scholars, but bewildering and incomprehensible mysteries. Truth having been smothered before the New Style came into operation, it is not to be wondered at, that she should remain concealed under the prodigious mass of rubbish<sup>1</sup> that has accrued during these dark ages, for dark they certainly are as regards theoretical astronomical knowledge.

The termination of the Sun of Righteousness, as fully shown, was with the last star of the cross whereon is inscribed IHS, or INRI, at *Æ 281*, the 31st of December, which, with *dies non* closed, is *Æ 286*, the last day, or degree, the 30th of the twelfth sign, or with one tribe, or sign, missing  $\frac{1}{4}$ , or with a zodiac of eleven signs, the 30th of January. According to the Christian belief, after demise the Saviour rose again. Are there not twelve hours in the day,<sup>2</sup> the first hour, or sign, being January, and the third March, when the sun-saviour always rises again on the third day, at equinoxial Easter, according to the scriptures, or heavenly writings. The Sun-saviour, be it remembered, is the W.M. of the heavenly host, and the celestial lodge is a temple erected to the Grand Architect of the universe.

"Charles, the true picture of Christ crucified,  
Great Britain's virtuous king, now glorified."

<sup>1</sup> *Job xxviii. 12,*  
&c.

<sup>2</sup> *John xi. 9*

The Saviour, as shown, was murdered on the 30th of January.	} Ecclesiastical time.
Charles, as the Common Prayer-books of this day set forth, was murdered on the 30th of January.	
The sun-king Darnley was murdered on the 10th of February.	} Old Style.
The sun-queen Scoti was murdered, Wednesday, the 8th of February	
The sun-king Charles was murdered, Wednesday, the 9th of February.	

These five dates are evidently intended to denote one and the same astronomical epoch, say the 9th of February. Nine precessional days deducted from the calendar would render the 9th of February the 30th of January. So that astronomically all these five epochs were intended to apply to the same time. As described at page 30, the Egyptian Cycle, or precessional circle, contained 25,920 years, each degree of the circle consisting of 72 years. It would appear that this cycle was adopted by all ancient Astro-masons, and was dated from Egypt, with the first degree of pictured Aries united at the solstice and equinox, Q—A, at  $\mathcal{R}$  281, which, in other words, was the true convocation, or conjunction, of the planets in Nice, or Nisan, Aries. The date of Nice, 325, being altogether unmeaning excepting as a sabbatical indicator. Eleven days, or precessional degrees, were expunged from the calendar in 1752. These eleven days, or degrees, give 792 years, which if deducted from 1752 is 960, figures which do not relate to any astronomical epoch. Modern astronomers repudiate the Egyptian Cycle, and say the true precessional quantity is 25,579 years; but even if the eleven degrees be deducted from this accepted cycle, nothing astronomical is obtained. There was evidently a confusion as to the precise precessional quantity; for instance, in 1512 the French took *ten* days from the calendar, making  $\mathcal{R}$  291, Old Style,  $\mathcal{R}$  281, the 1st of January, New Style. From 1512 to 1752 are 240 years, that is upwards of three precessional Egyptian degrees, and yet the New Style only required the reduction of *eleven*, instead of thirteen from the calendar.

Hansard's "Parliamentary History," vol. iii. states, that the warrant for the execution of Charles bears date 1648, but the authorities of Hansard (Cobbett) are the State papers, and it has been shown that such records are no dates at all. The first number (vol.) of Hansard was published 1806: the first newspaper, published in England, was August 22, 1642.<sup>1</sup> There are forms of prayer

for the Gunpowder Plot, the 5th of November,\* and the Martyrdom of Charles, the 30th of January, attached to the Common Prayer-book under the authority and with the sanction of each succeeding sovereign, but the learned clericals wisely abstained from giving any fixed year; they did *not dare* state when, according to terrestrial time, these astronomical events occurred; whereas the Restoration, a mere mundane fact of a carnal man, Charles, is always fixed for the 29th of May, *in the* YEAR 1660 (see every Common Prayer-book). Allowing the date of the decollation of Charles to be, as some historians would have it, at 1648, the astronomical reading even then is confirmed, for 1648 is  $\mathcal{R}$  288, and Algenib,<sup>†</sup> is by law at  $\mathcal{R}$  287° 52' 40," or say 288. Charles reigned twenty-four years, or Horæ, and was forty-eight; or as sun-king was at  $\mathcal{R}$  288 when he died.

Some writers seriously lament the death of Charles, and give an account of the burial, and the monuments erected to his memory. Some writers relate the decollation in a semi-comic style, and say Charles was not buried at all; whilst others seem to consider the whole affair as a mere amusing farce. On all occasions the learned Astro-masons were bound to conceal the celestial truths, and the same feeling of secretiveness prevails among the learned of this age, although they be not sworn brethren of the mystic arts. The British Museum affords evidence of clerical, or literary, perversions and misrepresentations in order to deceive the multitude by concealing truth. Leaves have been torn from books that might have given true information, and it is more than probable that works have been *lost* in order to conceal facts—for if men will seriously, openly show dirty bits of paper or parchment, as Magna Charta, signed by a terrestrial King John, they will be guilty of any literary misdemeanors, when it suits their purpose. Be it remembered that if Charles was not beheaded, then adieu to the veracity of English history of the seventeenth, as well as that of the sixteenth century.†

\* The thanksgiving for the 5th of November is for the happy deliverance of King James the First, and also for the happy arrival of King William; but no year is mentioned as to when William arrived.

† Strange and inconsistent as it may appear, whilst the British

<sup>1</sup> See page 27

U 52 B

There are two little books in the British Museum that have escaped the searching eyes of the destroyers—one is a Common Prayer-book, the other an Almanack.\*

In this Prayer-book of 1642, on the 30th of January in the Calendar, is

K. CHAR. MARTYR.

Can there be any possibility of misunderstanding these letters, and their meaning as understood by the initiated brethren? That carnal Charles then lived as king is more than probable, for in the prayers of the Church service of the same Prayer-book, King Charles is mentioned without reference to his martyrdom. There is no mention of the martyrdom in the Prayer-books of 1640, and as the Prayer-book in question was printed for 1642, the decollation must have been in the astrologically predicted period, 1641, when the Star Chamber was abolished, and the Habeas Corpus Act passed.† The other little book is an almanack of Dove's, for 1643, in the calendar of which, on the 28th of January, is "*Carolus Mag.*"‡

Government is authorizing the publication of the State papers, in order to enlighten the multitude, the Government yet openly sanctions deception of the grossest description in the British Museum. The galleries of ancient sculptures are filled with monuments of celestial persons, bearing dates very many hundred years back, when by the showing of the editors employed by the Government to catalogue the British State papers, the dates of the sixteenth century are incomprehensible.

\* The press marks are—

C 36 a. Liturgies, London, 1642. 12°.

The other P. P.  $\frac{2465}{2}$ . 1643. Dove's Almanac. 16°.

† There is another Prayer-book of 1642 in the Museum, but the leaf on which were the months January to August has been torn out. In the same manner with the Bible, 1642, press mark  $\frac{1276 c 2}{1-3}$

‡ Since writing the above, application was made in the reading room of the British Museum to produce the Prayer-book referred to, which had been previously shown to several readers as an extraordinary record: it was a medium-sized 12mo. When the book was required in 1872, a smaller Prayer-book was produced for the same year, a small 16mo, and not at all resembling the 12mo applied for. The 12mo could not be found. It would appear that the book was lost, or mislaid; the truths, to which it testified not being in accordance with history, were probably offensive to living historians. The little 16mo was no doubt placed in its stead, it being considered that as both the Prayer-books were of 1642 no one would notice the fraud, which resulted in a complete exposure, for the little usurper

The following are a few extracts from various authors, which will enable readers to form their own opinions as to whether Charles's execution, as recorded in history, was, among the initiated, considered a celestial or a terrestrial decollation. Whether, in fact, the whole clerical mockery of the decollation was or was not a mystical attempt to adjust the old Roman style to the Gregorian new style, which about 100 years afterwards was enforced by Act of Parliament, 1752.

"The question where King Charles resided between the time of his sentence and that of his death" . . . "has been the subject of dispute and even vituperation."§ Newspapers of this age would not have failed in giving correct information.

"Relation veritable de la mort barbare et cruelle du Roi d'Angleterre arrivée à Londres le huictiesme Fevrier mil six cens quarente neuf." Wednesday, the 9th of February, was the day destined for this execrable murder. They would have cut his hair, but he drew a night-cap, which he had expressly put in his pocket, and *retrousa ses cheveux dessous.*"<sup>1</sup> English authors, that write as if they were present at the decollation, do not mention this night-cap. It was probably a napkin, or handkerchief,<sup>2</sup> *R* 281.<sup>3</sup>

The scaffold was all hung in black; and out of a notion that he (Charles) might not submit to the execution of the sentence "several staples of iron were fixed in it, and cords ready to drag and tie him down to the block, if he made any resistance. There was no occa-

on examination appears as "printed by Robert Baker, printer to the King's most Excellent Majesty, and by the assigns of John Bill, 1642," press mark, C 36 a. The imprint of the last page is the same as the title page, with date 1642. In the calendar of January, and on the 30th, is "K. CHAR. MARTYR," and to crown the truth in the calendar of the 29th of May, is "K. CHAR. II. RET." In the Communion Service, nevertheless, is the prayer "For thy servant, King Charles, our king." There are what are called "*show books*," or sacred relics, in the British Museum, to which public attention is more especially directed. This small volume is, perhaps, the greatest curiosity in the building, and public attention should be directed to it because it is a genuine production, and *omnia vincit veritas*. There are no doubt, other Prayer-books of the same edition that may have escaped the clerical vultures, but they must be sought for, and found when sought for. The English masonic motto is, *Audi, Vide, Tace!*

§ Keightley's History of England, vol. ii. Appendix L.

\* Press mark, 9512 c

<sup>1</sup> John xx. 7

<sup>2</sup> D 45-46 A

sion for such precaution,"\* (the rope is the equinoxial cable Tau, and the block the solstitial Ara) for the sun-king Carolus would, on the 30th of January, at *Æ* 280, go like a lamb ("λ") to the slaughter.

"His enemies despoiled the headless body, washed their hands in his blood, dipped their staves in it, and offered for money the bloek cut in pieces, and the sand distrained with gore, and likewise exposed his hair to sale. His body was delivered to be embalmed by some camp surgeons, who were strictly ordered to enquire and declare whether he had any scandalous distemper."†

"Miracle of miracles upon a maid of Deptford, who was blind one whole year by a disease called the King's evil, cured by making use of a handkerchief dipped in the blood of Charles."‡ Deptford, "*deep ford*," the Styx,<sup>1</sup> *Æ* 281. The maid Hebe,<sup>2</sup> her eyes in the lactea,<sup>3</sup> and the handkerchief, or napkin, at *Æ* 281,<sup>4</sup> the 1st of January.

"The famous tragedy of Charles 1st, by servants of Oliver Cromwell, at White Hall." There is the same tragedy with the title—"The famous tragedy of King Charles the 1st, basely butchered." It has an address to King Charles the Second, King of Great Britain, France, and Ireland, and is dated 1649.§ In 1649, history tells us, there was no king ruling, and the book was printed eleven years before Charles the Second was thought of as King of Great Britain, France, and Ireland. The chief gist of the tragedy seems to be an intrigue between Cromwell and the wife of Lambert, with whom he passes a night in bed.

"We would recommend those among our Dissenters who wish to express their approbation of the execution of Charles, to choose some less disgusting mode of doing so than that of dining on a calf's head on the anniversary of the day on which the king's head was cut off."|| What Charles' head being cut off had to do with a calf's head, unless astronomically so, cannot now be explained; but

\* Carte's History of England, p. 605.

† Echard's History of England, p. 661.

‡ Pamphlet, press mark *E*  $\frac{563}{2}$ . 4°.

§ Press mark *l* 34 *b* 10. 4°.

|| Keightley's History of England, vol. ii. p. 524.

as Charles was decollated in 1641, the anniversary would be 1642, or *Æ* 282, and there is the calf's head for the sun-king.<sup>1</sup>

"The royal corpse was interred about a week after the beheading, in the chapel of St. George's, at Windsor, in a vault (where the bodies of Henry VIII. and Jane Seymour his queen lay), about the middle of the choir, over against the eleventh stall on the sovereigns' side; an inscription in letters of lead being put on the coffin, viz. '*Charles, 1648.*'"¶

"After some search they found a vault in the middle of the choir, in St. George's Chapel, Windsor, wherein, as it is probably conjectured, lieth the body of King Henry the Eighth, and his beloved wife, the Lady Jane Seymour, both in coffins of lead. In this vault (there being room for one more) they interred the body of the king, with only the following inscription on the coffin—'*Charles, King of England, 1648.*'"<sup>2</sup> Carte says the inscription on the coffin, in letters of lead, was "*Charles.*"

At *Æ* 281<sup>3</sup> there is the pen and the written scroll, and Memra, the word, and the Bible.

Aubrey says, "It was frequently and soberly affirmed by officers of the army and grandees, that the body of King Charles the First was privately put into the sand about White Hall, and the coffin, which was carried to Windsor and laid in King Henry the VIII.'s vault, was filled with rubbish or brickbats."<sup>4</sup>\*\* See Algotih Hiram in the sand, lactea, *Æ* 281.<sup>5</sup> (Use compasses.)

The Parliament ordered the entombment to be in St. George's Chapel, Windsor, and voted £500 to defray the expenses of the funeral.†† With so large a sum of money they surely might have given Charles a tombstone. Celestially, St. George's is but another name for Henry the Seventh's Chapel. George means "*husbandman.*"<sup>6</sup> Hiram has the plough in his right hand, *Æ* 106.<sup>7</sup> Hiram was sent forth to till the ground,<sup>8</sup> and so often seen there, at *Æ* 106,<sup>9</sup> is *capella*, the chapel, Windsor.<sup>10</sup>

¶ Carte's History of England, p. 605.

\*\* Predictions Realized, Horace Welby, p. 70.

†† See Hansard's History of Parliament, vol. iii.

- Q 36 A
- 139 A
- D 17 A
- See plate Antinous
- D 46 A

• x 29 A-y 27 B

• Baker's Chron. p. 521

• 52 A

• See Exodus ii. 12

• v 49 A

• Bailey's Dict.

• 54-68 ©

• p 66 ©

• Y 55 ©

• X 13 a

There is an account of Charles' body being placed in Cromwell's coffin, and that on hanging, as was supposed, the body of Cromwell at Tyburne, there was found on tying the cord, a strong seam about the neck by which the head had been, as was supposed, immediately after the decollation, fastened again to the body. Notice was given to the court, and the body was ordered to be reinterred.\* Strange that Charles' body should be placed in *the coffin of a man that, history says, died nine years after he, Charles, was martyred.* How could this be managed?

"It has been made a question and a wonder by some persons, why a monument was not erected for Charles after the restoration of his son." . . . "We are afraid the reason was that the royal body could not be found: those who murdered it had disturbed it in the very grave, and had carried it away to some other place."†

"Sir Henry Halford attended the Prince of Wales in 1813 to St. George's Chapel, Windsor, when, the leaden coffin being removed and unsoldered, a body appeared covered over with a waxed cloth. On carefully stripping the head and face the countenance of the unfortunate martyr Charles the First appeared, in features apparently perfect as when he lived. Sir Henry Halford endeavoured to raise the body from the coffin, in attempting which the head fell from it, and discovered the irregular fissure made by the axe, which appeared to have been united by cement."‡ Poor Charles, with the seam about his neck and cement to unite his *Dei gratia* head to a carnal body.§

\* Harleian's Miscellany, vol. ii. p. 269.

† Kennet's History of England, vol. iii. p. 172.

‡ Galley slip, no date or author. Press mark, British Museum, 9325 f.

11

§ "In the year 1843 the body of Edward IV. was exposed, bare from the waist up, to show that he had not died by foul means, in the Palace at Westminster, and was visited by the Mayor of London and many other persons. The body of Henry VII. lay in state at Richmond, as did that of Queen Elizabeth; but wax effigies in armour represented James I. and Oliver Cromwell, and we doubt whether the body of any English Sovereign has been exposed since the death of Charles."—*Newspaper*, 1873. It is to be regretted that the writer does not state where the exposure of Charles' body took place.—*Editors.*

There is an engraving purporting to be that of a monument of Charles the First, king of England, who was beheaded before White Hall, January 30th, 1648, in the 24th year of his reign. "*Mors mihi Lucrum Ætatis suæ* 48."‡

"Chronostichon Decollationis Caroli Regis, &c. tricesimo dei Januarii: secunda hora Pomeridiana Anno Dom. MDCXLVIII.

ter Deno IanI Labens reX soLe CaDente CaroLVS eXVtVs soLIo sCeptroqVe seCVre.

DD CCCLLLLL XXVVVV VIII.

*Dated in writing April 30, 1649.*"

"Charles barbarously murdered, Jan. 30th, clo lx xlix."§

"Numerall letters are to be considered in these two following lines:—

CHARLES the trVe pICtVre of ChrIst CrVCIfIDE  
great brIttan's VIRTVoVs kIng noVV gLorIfIDE  
These numerall letters, all together be  
Just sixteen hundred, forty, and thrice three.

CLVICVCICVCIIDIVIVVVIVVLIID

These letters (twenty six) five Cee's, two Dee's,  
Two LL's, eight Ve's, and I'es a treble trine:  
Make up the number, just as it agrees,

One thousand and six hundred forty nine.

That year, the first month's thirtieth day, a blow  
Laid *Charles* our king and England's Honor low.  
But He is high, graced with a glorious crowne,  
And (by his death) three kingdoms are cast downe  
The loafe's inside, and circle of a spring ||  
Was worst of traitors to a Gracious King.¶

The head cut off of Charles whilst in Mizraim ascends to heaven,<sup>5</sup> at *AR* 106, and there is Capella, the chapel, by the "winding shore," Windsor, at *AR* 111.<sup>6</sup> There is the heart, *cor Caroli*, at *AR* 106,<sup>7</sup> and Charles' Wain, at *AR* 106,<sup>8</sup> and there is the faithful little spaniel of King Charles' breed keeping watch and barking at *AR* 106.<sup>9</sup> At *AR* 106<sup>10</sup> is the upright Charles Oak, "*Robur Caroli*," and on it, at the solstice, *stands* the youth, "*Alpha Gemini*." But where is the body of the sun-king? It

|| Crom, or crum, the broken loaf of the Lord Hiram, on Twelfth Cake Day, and the Well of Manasseh.

\* Press mark, 669  
f. 14-36

† Press mark, 669,  
f. 14-24

‡ Press mark, 669,  
f. 13-78

¶ Press mark, 669.  
f. 14-75

<sup>5</sup> 6 ⊙ & U 60 ⊙

<sup>6</sup> X 14 a

<sup>7</sup> j 13 ⊙

<sup>8</sup> 69 ⊙

<sup>9</sup> 80 ⊙

<sup>10</sup> f 6 ⊙



5-6 0

cannot be found: and why not? Because, in 1641, or  $\mathcal{R}$  281, the Habeas Corpus Act removed it to heaven.<sup>1</sup>

On the demise of the sun-king, at the winter solstice, commenced the *dies non*, ruled celestially by a commonwealth, under the influence of the three Judases of Libra, who had slain the Grand Master. "In those days there was no king in Israel, and the tribe of Dan (Libra)

Judges xviii. 7.—¶ Then the five men departed, and came to Laish, and saw the people that therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure: and no magistrate in the land, that might put to shame in thing: and they far from the Zidonians, and had no business with man.

sought an inheritance to dwell in, and they sent five men to spy out the land, and the five men departed and

v 72 B

came to Laish." Laish means Lion "*Ras Algothi*."<sup>2</sup>

As the Commonwealth commenced at  $\mathcal{R}$  281, the right to the cross and shield, "*scutum Sobieski*," cannot be questioned,<sup>3</sup> and the Commonwealth coins have two shields, one with the cross, the other with the Irish harp.<sup>4</sup>

95 A

W 8 A or 24 A

It would appear that the interregnum was intended to be celestially partaged between the Commonwealth and Cromwell, if so history is not concise but intentionally obtuse. The Commonwealth representing the solstitial *dies non*,<sup>5</sup> and Cromwell, the carnival, celestially personated by Hiram. The olive crown<sup>6</sup> applies equally solstitially and equinoxially, but Judah (Aries) correctly can only be at the eastern equinox. Thus Cromwell readmitted the Jews into England in 1656, after their expulsion of 365 years,<sup>7</sup> say 365 days, because 1656 is 296 =  $\mathcal{R}$  281, and that is<sup>8</sup> the first degree of equinoxial Aries, which is Judah, from whence came the Jews.

21 A

93 A

T. M. 154

Q 1-10 A

According to Ruding's British Coins there are very few of Cromwell's, and those bearing his bust are of improved impress, as are also those of Charles the Second after his restoration. The Commonwealth coins are of very rude order, so are those of Charles the Second before the restoration. Where the fictitious coins of Charles the Second are what problematical. Charles the Second in exile in France with Louis, require a circulating medium, not allow the circulation of his own currency, and

coins of Charles the Second before there existed a Charles the Second.\*

The confusion of coins during the interregnum is very remarkable.

Elizabeth's busts face towards . . . . . the left  
James' face towards . . . . . the right  
Charles' face towards . . . . . the left

Inter-regnum. Cromwell towards the left  
About half Charles the Second's coins are without date and busts look towards the left  
Charles the Second from the Restoration, 1660 . . . . . the right  
James the Second . . . . . the left  
William the Third . . . . . the right

And so on to Victoria.

Celestially Cromwell dies<sup>1</sup> at  $\mathcal{R}$  281,<sup>2</sup> and should be buried in the East prior to a sun-king rising—most assuredly not in the West. Dean Stanley says Cromwell's coffin was laid in a vault at the east end of Henry the Seventh's Chapel, but it is said the actual interment had previously taken place before in private, and this mystery probably fostered the fables that the body had been thrown into the Thames, or laid in the field of Naseby, or in the coffin of Charles the First at Windsor, or carried away in the tempest the night before.<sup>3</sup> The whirlwind is at  $\mathcal{R}$  281,<sup>4</sup> where Hiram Cromwell dies; and as to being laid in Charles' coffin it is only a return of compliments to those who laid Charles' body in Cromwell's coffin. "No stone or monument marks the spot where Oliver lay beneath the great east window."<sup>5</sup> The laws place the east window at  $\mathcal{R}$  281.<sup>6</sup> As if the Dean were in doubt respecting Cromwell's burial, he says, "The fact, however, of his interment at Westminster, is proved beyond doubt, by the savage ceremonial which followed the Restoration: Cromwell, Ireton, and Bradshaw were dug up, on the eve of the 30th of January, 1661; and on the following day dragged to Tyburn, hanged (with their

161 A  
Q 1 A

Stanley, p. 184  
9 A

Stanley, p. 185  
D 33 A

There are coins yet in circulation informing the people that the Third of Great Britain is also King of France, and yet minted, George the Third was expending hundreds in order to place a Frenchman on his, George's, admit coins are State records, and no more than on any other State documentary

faces turned towards Whitehall) decapitated, and buried under the gallows."<sup>1</sup> The gallows is at  $\mathcal{R}$  281,<sup>2</sup> and on

<sup>1</sup> Stanley, p. 185  
<sup>2</sup> 100 A

the Restoration of his solar majesty the cable Tau would hang them all<sup>3</sup> on

the tree Ramus during the *dies non*,  $\mathcal{R}$  281-286. Dean Stanley (at page 601) gives the warrant for the disinterment of the *magnates* of the Commonwealth in Henry the Seventh's and other chapels, within the collegiate Church of Westminster, since the year 1641,  $\mathcal{R}$  281, but no mention is made, in the document, of Cromwell, Ireton, or Bradshaw; so where and under what authority Cromwell and his coadjutors were disinterred must at present remain a mystery. In a note, the Dean says, "The traditions of the fate of Cromwell's skull are too intricate to be here described (Heath's *Flagellum*)."<sup>4</sup>

<sup>3</sup> Q 53 A and  
100 A

<sup>4</sup> Stanley, p. 185

GOL. ——— GOTH. ——— GOLGOTHA.

#### SUMMARY.

*Charles the First was not beheaded in 1641, that appears certain, although clerical authority (Prayer-books, 1642) state his martyrdom on the 30th of January, and the "ret. of Charles the Second" on the 29th of May; the year not mentioned.*

*Clerical and lay authors all agree as to the martyrdom of Charles on the 30th of January. Clericals do not name any specific year; laymen state the decollation took place 1649, Old Style; and clericals and laymen agree that Charles the Second was restored in 1660.*

*CORRECT the Calendar according to the New Style by the reduction of the eleven degrees, or years, or days, and 1649 and 1660 become one and the same point on the celestial circle—but what becomes of Cromwell and his Golgotha?*

## CELESTIAL OFFICERS OF STATE.

AS FORMERLY, in accordance with the Median and Persian Laws, kings were *Solar Kings*, and queens stellar, or lunar queens, it consequently might be expected that Ministers of State were of some celestial derivation. No one, however, will imagine that State ministry is "*dei gratia*," nor is it probable the curious race of naked astronomers ycleped Ancient Britons, see p. 67, had king, lords, and commons, ruling them. The fact is the Egyptians approached nearer to the present British civilization than did either the Angles or Saxons, and as proof of this there is in the British Museum,<sup>1</sup> in the Egyptian Gallery, the figure of a Royal Arch Mason of I. C. and he has the sash pendent from his left shoulder, at the same time it must be admitted that he is possessed of less clothing than even a Scotch apprentice when initiated. This Heraldic stony brother would testify as to the antiquity of the order of the Arch, but unfortunately for antiquity the British Museum was only purchased by the Government in 1753, and was in possession of the military in 1780,<sup>2</sup> so where domiciled before that can only be traced by crediting the inscription on his pedestal, which reads thus—"Bas relief of Mercury found on the site of the Temple of Canopus. Dedicated to Serapis by Ptolemy Euergetes." No one can question the stony brother's claim, masonically or astronomically, when we are informed that his remains were found at Canopus, for Canopus or Canobus is at  $\mathcal{R}$  281,<sup>3</sup> and at  $\mathcal{R}$  281<sup>4</sup> is the winged foot of the Tiler when the celestial lodge is opened by the W.M. As to the statue being dedicated to the retreating bull "*Serapis*," there, at  $\mathcal{R}$  281, is Apis dead,<sup>5</sup> according to law.<sup>6</sup>

Heraldry is considered of most ancient date, but owing to the Alexandrian conflagration \* no records are

\* Alexandria library destroyed by fire, 47 years before Christ, which contained 400,000 manuscripts.<sup>7</sup> Sun-rise with Algenib,  $\mathcal{R}$  47, would destroy all MSS., &c.

No. 852

<sup>2</sup> T. M. 196

<sup>3</sup> F 2 A

<sup>4</sup> W 10-11 A

<sup>5</sup> 149 A

<sup>6</sup> Ptolemy, o 3 A

<sup>7</sup> T. M. 107

• D 11-12 A

• *Bailey's Dict.*

• Pâque, *French.*  
*Bailey's Dict.*

• v 47 B

• E 9 B & O 3 B

• E 58 B

preserved anterior thereto, so heralds must be satisfied to allow their *truthful* science to commence with Arthur and his round table—"the most ancient order of knighthood in the world," says Bailey,<sup>1</sup> which is the case, commencing, as it does, at *R* 281, on the 1st of January. Next to Arthur and his round table knights, in point of antiquity, is the exalted youth, at *R* 106, who is there not only as a Master of Arts, but also a Royal Arch Companion, and he there holds his Arches Court, which "is the chief and most ancient Consistory belonging to the *Arch* Bishop of Canterbury, for the debating of Ecclesiastical causes."<sup>2</sup> That heraldry is of celestial origin all must admit, for by means of the Median and Persian laws authentic ancient heraldic emblazonments can be readily traced to the pictured heavens. Every ancient order of exalted men throughout the civilized world derive their symbols and pageantry from the heavens, every symbol, by law, applying to the equinox; thus do all nations, wittingly or unwittingly, worship the rising sun. An English nobleman would probably not have his vanity flattered by being allowed to decorate his person with two or three horses' tails, nor would a Pacha be gratified by being permitted to wear a garter on one of his knees, outside his trousers, and yet these are baubles highly estimated by nations. The Pacha or Pascha is a governor of a province,<sup>3</sup> and in Hebrew Pasche means "*the Eastern passover*."<sup>3</sup> Hiram performs the part of Pascha Celestes, and when rising at the Eastern passover—the southern gate<sup>4</sup> of the sun, at *R* 286,<sup>5</sup> he receives one horse's tail.<sup>6</sup> As Hiram ab Eph he receives the second tail, when the infant James is

\* The Shah or Pasche of Persia, *Nasir-ol-deen*, has lately instituted a new order called the order of the Sun and Lion—so far good, but whether it is a priestly order or one of knight-errantry is not yet determined. Queen Victoria and the Princess of Wales are recipients of the order, so that the bright occidental star and the Dauphine are heraldically confounded with His Solar Majesty. Reciprocally the occidental star has presented the Garter to the eastern autocrat, the rising sun, but as the European Garter would be useless with Persian trousers "Her Majesty has been pleased to dispense with all the statutes and regulations usually observed in regard to installation, and to grant to *Nasir-ol-deen* all the privileges and rights" as if Her Majesty had tied the Garter on his imperial knee. — See *London Gazette*, 4 July, 1873.

crowned at the solstice, at *R* 111,<sup>1</sup> and at equinoxial sunset, he receives the last of the tails (for there are only three) in heaven,<sup>2</sup> and becomes a pascha of three tails, or three passover "*Taus*." Hiram has a mark on his forehead, a "shin" or tooth, a lion's tooth. It is the Buddhist's *sinha*<sup>3</sup> (Leo) *R* 111, or the biblical *shinar*, then is he "*the watcher of him that sleeps*," the sun king setting in the west. At *R* 111<sup>4</sup> is the Greek Minerva, and probably the Greeks have converted the Hebrew *sh* (*sh*) to the Greek *chi* (*chi*), thus converting *sinha*, or *shinar*, to china. In confirmation, Hiram of *R* 111,<sup>5</sup> is the Chief or Emperor of the Celestial Empire, and brother of the sun, Apollo, at *R* 106.<sup>6</sup> As Emperor of China, Hiram once a year plows a furrow, the plow is at his right hand, at *R* 106.<sup>7</sup> Apollo vel David, in his "*Songs of Degrees*," complains that "*the plowers plowed upon his back, and made long their furrows*."<sup>8</sup> History tells us there was a celebrated wall in China, it is the same wall as that which was finished on the 25th of Elul, with Azamech Elizabeth, at *R* 106.<sup>9</sup> It is the same that David Apollo swears that by his God he had leaped over. Printing is said to be of very ancient date in China, and Hiram, the Emperor, has the platen of the printing press immediately under him, at *R* 111.<sup>10</sup> †

There are three heraldic kings; there are three princes

† Until lately, knowledge relating to terrestrial China has been almost hermetically sealed from foreigners. An alteration has taken place of late years, and strangers if not actually invited are tacitly permitted to admire the mysteries of the celestial empire on earth. Mr. Simpson, the celebrated artist, from local research considers that the religion performed in Pekin is entirely different from those of Budha, Confucius, &c., and it would appear that Pekin is a Jerusalem of the Chinese. Mr. Simpson tells us that "*with the Chinese there is the temple of heaven, the temple of the earth, the temple of agriculture, and the altars of the sun and moon. The principal ceremony at the temple of the earth takes place at the summer solstice. The ceremony of the temple of agriculture is in the spring, when the Emperor plows a piece of ground, &c.*" The temple of heaven is celestially at *R* 106,<sup>11</sup> and on the same colure is the temple of the earth at *R* 286.<sup>12</sup> The spring equinox is in Aries, and the laws place the first degree of Aries at *R* 101,<sup>13</sup> or with the *dies non* closed, at *R* 106, and there is the plow and David's back just described. Antinous, as Edwardus, had his back anointed at *R* 286. (See p. 80.) Antinous is young David,<sup>14</sup> so the plowers of *R* 106 made long their furrows to *R* 286, embracing the whole colure or circle. "*The ceremony of the altar of the moon takes place*

• c 18 a

• h 6 a

• e 3 a

• 16 a

• 13 a

• 33-34 ☉

• 54-68 ☉

• *Psalm cxxix.* 3

• k 11-26 ☉

• 35 a

• 6 ☉

• p 67 B

• Q 1-10<sup>o</sup>

• 130 A

in Royal Arch Masonry. The three heralds are Garter Norroy and Clarencieux—Garter, the sun king, with his belt, or zodiac. Algenib is unquestionably Norroy, or the north king, and Clair en cieux, the brilliant Chemali. These three certainly could not come together to form a Chapter, but on the demise of Clarence, otherwise *Clair en cieux*, or Chemali, his brother Hiram succeeded him, uniting *AR* 111 to *AR* 106; Chemali being sent below to *AR* 286.<sup>1</sup> The three kings, at *AR* 106, are the kings of Colomne, or Cologne. The heralds regulate all State ceremonies, and instal State officials, the first of whom is "The Lord Chancellor, a person next to the sovereign in matters of justice in civil affairs, having an absolute power to moderate the law according to equity; he is made by the king's or queen's delivering the great seal to him, and by his taking an oath."<sup>2</sup> Chancellor is derived from Chancel, "the part of the church which is next the altar, or communion table."<sup>3</sup> The altar, or communion table<sup>4</sup> is in the East, at *AR* 286, and there is Chemali,<sup>5</sup> and on demise of solar majesty at sun down in the West, Chemali rules until another sun king arises in the East. He most assuredly has the scales of justice, the Libra.

at the autumnal equinox," and correctly so according to the Median and Persian laws, with Azamech and the bright occidental at *AR* 106.<sup>6</sup> "With the moon are tablets of the seven stars of the Great Bear, the later discoveries in the planetary sphere have not yet reached Pekin." Such is Mr. Simpson's opinion of Chinese Astronomy, but the fact is the seven stars of Ursa Major merely indicate the plough, and mystically refer to the conjunction of the seven planets at *AR* 106.<sup>7</sup> "There are two altars, the north and the south; the whole temple of heaven includes both the north altar and the south altar. The north altar is 'heaven's palace.'" There can be but one altar on the same meridian. The Assyrian cuneiform writings so confirm, "They fixed an altar," "I enclosed the altar," "The altar of an offering." (See p. 45.) No authentic celestial chart can be produced wherein there are two pictured altars, and not in any chart can an altar apply to heaven or summer solstice. The people of the earth sacrifice to the gods, the gods do not sacrifice to each other, or to the people. "The great solstitial ceremony takes place at the south altar. In the south-east corner is the furnace for burning the bullock." "The name of the altar where the bullock is burned is from a word meaning 'light giving.'" Apis has his head and neck cut off for the burning at *AR* 286,<sup>8</sup> and there at the south and east is Fornax, the furnace, at *AR* 286,<sup>9</sup> the altar<sup>10</sup> beneath is at the 6th January, *AR* 286; the Epiphany meaning "light giving."—See *Illustrated London News*, February 22, 1873. The phoenix is about as important an heraldic figure in China as the dragon. Phoenix,<sup>11</sup> dragon,<sup>12</sup> at *AR* 281.

The great seal, sigma, of *AR* 281,<sup>1</sup> is delivered up to him, at *AR* 286, by the king or queen closing the *dies non*. One of the Lord Chancellor's duties formerly was to read all works *intended for printing*, such as the scrolls, letters, epistles, &c., and if he approved of them, at *AR* 286,<sup>2</sup> he consented to their being printed in Guttenburg press, opposite.\* Arcturus now holds the office,<sup>3</sup> and after taking the oath on the altar, at *AR* 286, he rises to the upper house as Chancellor of the Duchy of Lancaster,<sup>4</sup> where he is entrusted with all matters concerning the lands (Mænalus)<sup>5</sup> of Lan or Lune Castor, at *AR* 106.<sup>6</sup>

The Lord Chief Justice of the King's Bench, is *Kronos*, at *AR* 111.<sup>7</sup> He, Hiram, is next in authority to *Chemali*, the Chancellor. "He hears and determines all pleas of the Crown, viz., such as concern offences committed against the Crown, Dignity, and Peace of the King: as Treasons Felonies, and the like."<sup>8</sup> Hiram is sitting on the Royal Arch bench,<sup>9</sup> the ecliptic. He has custody of *gemma*, the brilliant spiked British crown,<sup>10</sup> and he has the scales of justice (Libra) in his right hand, at *AR* 106.<sup>11</sup> The celestial Treasury is adjoining the place where taxes were gathered, and, originally, that taxing took place, as described, at Cyrene. There, at *AR* 281, payments were made by tallies, "cleft pieces of wood to score up accounts upon by notches, such as are given by the Exchequer," &c.<sup>12</sup> Matthew, the tax gatherer, below,<sup>13</sup> holds in his left hand the wooden tally on the 31st of December, having notched thereon 24 horæ. There, at the same point, is the day book<sup>14</sup> and ledger, closed<sup>15</sup> by the town clerk, at *AR* 281;<sup>16</sup> and there, likewise, is תבת, Thebeth, the strong box,<sup>17</sup> or exchequer, and there Chemali<sup>18</sup> takes charge of it, and places his mark—his thirty pieces of silver—his pound, or 12 oz. Troy, beside Peter's pence;<sup>19</sup> and if he pleases he can carry all his treasures to heaven;<sup>20</sup> and there are the Lords of the Treasury sitting, at sun down, in the upper house, and there is Matthew, at *AR* 106,<sup>21</sup> levying taxes under the authority of Cæsar Augustus, as described by Luke. But although Tebeth was taken up with Noah's ark,

\* That Printing should be considered a black art is natural enough, but there is no celestial authority for combining Genubi with the mystic press.

<sup>1</sup> 65 A

<sup>2</sup> p 5 B

<sup>3</sup> m 20-21 B

<sup>4</sup> m 0

<sup>5</sup> m 29 0

<sup>6</sup> k 12-13 0

<sup>7</sup> c 11 & q 7 a

<sup>8</sup> Bailey's Dict.

<sup>9</sup> c 10-11 a

<sup>10</sup> q 21 a

<sup>11</sup> p 5 and 54 0

<sup>12</sup> Bailey's Dict.

<sup>13</sup> F 6-29-30 A

<sup>14</sup> D 43 A

<sup>15</sup> Q 43 A

<sup>16</sup> F 17 A

<sup>17</sup> v 10-13 AB

<sup>18</sup> p 5-17 AB

<sup>19</sup> p 33-34-31-32

<sup>20</sup> p 5 & 6 0

<sup>21</sup> b 7 0

<sup>1</sup> p 5 B

<sup>2</sup> Bailey's Dict.

<sup>3</sup> Bailey's Dict.

<sup>4</sup> v 4 B

<sup>5</sup> p 5 B

<sup>6</sup> k 10-12-25 0

<sup>7</sup> 18 0

<sup>8</sup> y 27 B

<sup>9</sup> U 12 B

<sup>10</sup> v 4 B

<sup>11</sup> N 16 A

<sup>12</sup> r 14 A

*Thbeth*, as stated, remained below, so there is no strong box in heaven.

"Prerogative Court, a court belonging to the *Arch* Bishop of Canterbury, by his prerogative, wherein all Wills are prov'd, and all administrations taken out."<sup>1</sup> "The Court of Exchequer is that in which all Causes relating to the Crown Revenues are determined: the Prerogative Court of the Arch Bishop of *York*."<sup>2</sup> Egyptian compound figures give this strong box, or exchequer. Here is the fleur-de-lis,<sup>3</sup> the two ostrich feathers,<sup>4</sup> two serpents,<sup>5</sup> *Serpens* and *Hydrus*,<sup>6</sup> and *Grus*, the crane's head and neck,<sup>7</sup> all at *AR* 281. The king's head cut off<sup>8</sup> and spiked,<sup>9</sup> and *crux ansata*,<sup>10</sup> *AR* 281, rising to the Epiphany, *AR* 286. *Moneta's* chair<sup>11</sup> is in verity the Egyptian Exchequer, on which she is seated, at *AR* 281.<sup>12</sup>



The checker work of the box seat is very like a Polish draught board, and the French word "*Echiquier*" means "a chess board, and also Exchequer." "Clerk of the Check, an officer who has the Check and controlment of the Yeomen of the Guard, and all the ushers belonging to the Royal Family."<sup>13</sup> The inner guard, *Pilate*, effectually checkmates all that enter the royal house, *Bethshemesh*, at *AR* 286.<sup>14</sup> The Lord Warden, or Keeper of the Cinque Ports, is at *AR* 281;<sup>15</sup> "he has the authority of an admiral, and sends out Writs in his own Name."<sup>16</sup> The writs are at *AR* 281.<sup>17</sup> "Warders, or yeomen warders (of the Tower of *London*), officers, whose duty is to wait at the Gates, and to take an account of all persons who come into the Tower; also to attend Prisoners of State."<sup>18</sup> The celestial Tower

of *London* is at *AR* 286,<sup>1</sup> but the tower gate is at *AR* 281,<sup>2</sup> and there is *Sagittarius*, who, because his mouth<sup>3</sup> is where *Apis* ends, at *AR* 281,<sup>4</sup> might, in mockery, be called *Beef* eater.

"The Lord Privy Seal, a great officer, who keeps the King's Privy Seal, which is first set to such grants as pass the great seal of *England*."<sup>5</sup> The grand seal, as described, is claimed by the Lord Chancellor, but the privy seal, *Hiram*, *personally* takes charge of<sup>6</sup> at *AR* 111, and when *AR* 111 is united to *AR* 106 there is *Magna Charta*, signed, sealed, and delivered, at *AR* 106.<sup>7</sup> *Hiram* is a sad pluralist, for with *Canopus*<sup>8</sup> he becomes one of the Lords of the Admiralty, he is always afloat with *Argo* and holds a Court for Maritime affairs. "The Admiralty Court was erected 1357."<sup>9</sup> Astronomically 1357 is *AR* 252, and there were the planets in conjunction, and in their bowl, ready to start either for *Athens* or *Dan*, or *Dun Eden*,<sup>10</sup> now modern *Edinburgh*. There cannot be any doubt as to the celestial Post Master General.<sup>11</sup> *Mercury*, the tiler, in most old plates, is pictured with a postman's bag.<sup>12</sup> As tiler he delivers summonses to the dignitaries at *AR* 106, in fact, even to those of the 107th Olympiad,<sup>13</sup> and sometimes the Lord Mayor of *Lundan* entrusts him with the silver arrow (*Sagitta*) and a writ,<sup>14</sup> which he serves on his solar majesty when on board *Argo*,<sup>15</sup> just when commencing his southern exploration voyage, at *AR* 106.<sup>16</sup> Of course the tiler (*Algenib*) brings the royal fugitive safely back to *Bethshemesh*, on twelfth cake day.

Chamberlains are of various kinds. "Chamberlain in Greek is *Eunouchos* and in Latin *Eunuchus*, and is a gelded man."<sup>17</sup> *Centaurus* was born as he is, *Sagittarius* was made so by men, and *Atys* (*Antinous*) castrated himself, "he that is able to receive, let him receive." *Centaurus* and *Antinous* do ascend to heaven, but, as heretofore explained, poor *Sagittarius* cannot do so. *Sagittarius* was the sabbatical chamberlain of *Ahasuerus* that was sent to bring up *Vashti*, who refused her solar lord's invitation. "The Lord Chamberlain of the king's household is an officer who looks to

<sup>1</sup> *Bailey's Dict.*

<sup>2</sup> *Bailey's Dict.*

<sup>3</sup> N 92 A

<sup>4</sup> 82 A

<sup>5</sup> r 27 A

<sup>6</sup> Q 30 A

<sup>7</sup> H 26 A

<sup>8</sup> U 60 B

<sup>9</sup> q 25 B

<sup>10</sup> 104 A

<sup>11</sup> N 72 A

<sup>12</sup> N 74-86 A

<sup>13</sup> *Bailey's Dict.*

<sup>14</sup> E 38-41 B

<sup>15</sup> F 10 A

<sup>16</sup> *Bailey's Dict.*

<sup>17</sup> D 37 A

<sup>18</sup> *Bailey's Dict.*

<sup>1</sup> E 73 B

<sup>2</sup> 34 A

<sup>3</sup> 70 A

<sup>4</sup> 149 A

<sup>5</sup> *Bailey's Dict.*

<sup>6</sup> 27 a

<sup>7</sup> b 18 a

<sup>8</sup> 5° 31 a

<sup>9</sup> *T. M.* 48

<sup>10</sup> p 12 & 9 ⊙

<sup>11</sup> U 42 B ⊙

<sup>12</sup> T 47 A 10°

<sup>13</sup> 44 ⊙

<sup>14</sup> D 29-30 37 A

<sup>15</sup> 74 ⊙

<sup>16</sup> See *Psalm* cvii

23  
1° 17 ⊙

<sup>17</sup> *Bailey's Dict.*

<sup>1</sup> *Bailey's Dict.*<sup>2</sup> 29-26 B<sup>3</sup> *Bailey's Dict.*<sup>4</sup> *Rev.* xvi. 16  
96-171 A  
<sup>5</sup> 82 A<sup>6</sup> *Bailey's Dict.*  
<sup>7</sup> D 8<sup>8</sup> 70 A<sup>9</sup> Y 32 ©<sup>10</sup> 1° 38 & Y 40 ©<sup>11</sup> 158 A<sup>12</sup> i 4 a<sup>13</sup> 13 B<sup>14</sup> N 14 A<sup>15</sup> T 21

the king's chambers and wardrobe."<sup>1</sup> Sagittarius mounts guard at the king's chambers in Bethshemesh, the Royal house, and he wears on his shoulders the wardrobe of the sun king.<sup>2</sup> There is also a chamberlain of Lundan, who "presides over the affairs of apprentices, and grants freedom of the city."<sup>3</sup> Sagittarius is particularly interested in the welfare of Apprentice Masons, and will not allow any one to pass without giving and receiving the apprentice grip. Edward, the Black Prince, after the battle of Cressy<sup>4</sup> (*crux croises*), took the motto "Ich dien," *I serve*, as also the ostrich feathers,<sup>5</sup> on the 1st of January.

"Groom of the *Stole* is an officer who takes the charge of the king's wardrobe."<sup>6</sup> The stole is a long royal train of his solar majesty, extending to *AR* 196.<sup>7</sup> Bailey says a groom is "a boy that looks after horses," so the lad, Antinous, not only has charge of the stole, at *AR* 296, but has to attend to bridle the horses, at *AR* 281.<sup>8</sup> This youth is represented frequently in the Assyrian marbles, as holding the horses of the sun's chariot at the solstice, when every object appears motionless, but quite ready to start on the circuit with *Memra*. The fate of the chariot is well known, it was smashed in the Po,<sup>9</sup> and the charioteer only saved the bridle, at *AR* 106.<sup>10</sup> The Master of the Horse is Algenib, and Perseus is represented as mounted on Pegasus, but in heaven he is as Castor, translated to a seat on or above the Arabian mare. Hiram is decidedly the Master of the Royal Mews, he cleanses the Augean stable below, at *AR* 281,<sup>11</sup> and then, in heaven, he has charge of the stable and the asses, and the manger, in the inn, wherein the sun saviour, the sun king James,<sup>12</sup> was born. The sun charioteer was disabled, and was succeeded by the waggoner of the sun king Charles' establishment, but neither coachman nor waggoner are now counted as officers of State.

Mars, of course, is Minister of War, and the scribes, the Secretaries of State; whilst Woods and Forests are with the archer, or bowman, Nimrod,<sup>13</sup> who, once a year, goes hunting, and kills the royal deer, Capricornus, on Easter Moon Day, at 281.<sup>14</sup>

As explained, the upper house consists of exalted men, such as Dukes, Lords, and Barons. The Prince of Wales, or Whale's heraldic right, as Menkar,<sup>15</sup> to sit in the upper

house, might be challenged, but on his mother's side the prince has hereditary right for a seat for Cornwall (*colure*)<sup>1</sup> and Lun Castor. There can be no doubt about the celestial Gemini being the children of Adam and Eve, and Adam, as Esau, sold his birthright just before he died. Previously to the sale he had children, for "the sons of Esau were Dukes."<sup>2</sup> And therefore the infant king and duke of York, smothered in the Tower of Lundan, were in verity sons of Adam and Eve, *dei gratia*.

"Of Barons there are several sorts—Barons of the Cinque Ports; Barons of the Exchequer; and Barons that are Peers of the realm."<sup>3</sup> The *cinque* ports now are Dover, Hythe, Romney, Hastings, Sandwich, Winchelsea, and Rye, only seven as yet, but there is no knowing what number *cinque* may ultimately enumerate.

Arthur and his zodiacal round table knights, have been referred to. The original date of the order of the *garter* is unmeaning, 1350 not being acknowledged by the Median or Persian laws, but the alteration which took place in 1557,<sup>4</sup> can be understood, because 1557 is astronomically *AR* 282, and there commences the Royal Garter circle, at *AR* 281-2.<sup>5</sup> At *AR* 281,<sup>6</sup> is the right knee and the shusan of Scotia.<sup>7</sup> The right hand of Hiram, in passing, picks up the garter, at *AR* 281,<sup>8</sup> and carries it on his wrist<sup>9</sup> to *AR* 286; it is scarlet. Considering where he obtained it, well might he have said, "*Honi soit qui mal y pense*."

*Bath*, an order of knights, created within the lists of the Baths, who bathed themselves,<sup>10</sup> and used several religious ceremonies, the night before their creation."<sup>11</sup> "Bath, called by Antoninus, the waters of the sun,<sup>12</sup> and from the great concourse of diseased people, the sick folk's town."<sup>13</sup> The *cinque* ports were celebrated for bathing, and Antinous, or Antoninus, has the custody of them and the lists,

John v. 3-4.—Now there is at Jerusalem by the sheep a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

down to the Epiphany, *AR* 286. Even yet there is quite

<sup>1</sup> k 11 ©<sup>2</sup> *Genesis xxxvi. 15*<sup>3</sup> *Bailey's Dict.*<sup>4</sup> *T. M.* 229<sup>5</sup> Q 53 A<sup>6</sup> N 61 A<sup>7</sup> N 43 54 A<sup>8</sup> Q 52-53 A<sup>9</sup> s 17-18-20 B<sup>10</sup> 69 B & C 7 B<sup>11</sup> *Bailey's Dict.*<sup>12</sup> 8 B<sup>13</sup> *Bailey's Dict.*<sup>14</sup> 69 A 17 B & 3 C<sup>15</sup> P 5 B<sup>16</sup> U 44 B



sufficient evidence to show that the Bath and the Royal Arch were one and the same orders, and that too at no great distance of time. Knight Companions of the Bath, wear sashes pendent from their left shoulders. Companions of the Royal Arch wear their sashes from the left shoulder; and in the heavens there is Antinous of Bath celebrity, with his sash from the left shoulder, at *R* 286.<sup>1</sup> As to the exalted Master of Arts and Sciences, Apollo, he wears a very broad sash from his shoulder, at *R* 106,<sup>2</sup> and, of course, that upright Mason, standing to order, at *R* 281,<sup>3</sup> has a sash also from his left shoulder. Companions of the Bath wear brilliant stars over their left breasts, and Companions of the Arch wear the double triangle on their left breasts, and the double triangle, with astronomers, denotes a star of the first magnitude. The convocations of the Bath, and the convocations of the Royal Arch, are called Chapters. The motto of the Bath is "*Tria juncta in uno*," and with the Royal Arch it is "*We three do agree*," &c. David, of the Royal Arch, in his Songs of Degrees, says, "For my Brethren and Companions' sake I will now say, Peace within thee."<sup>4</sup>

Since the loss of the astral science, the heralds have made sad bungling with the celestial heraldic symbols, for example, there is one rampant lion on the Royal Shield, and one psaltarium, or Irish harp, but there are six couchant lions, three on the unicorn's side, and three on the side of the couchant lion. What is meant by so many couchant lions heralds alone can tell, for certainly they are not in accordance with the celestial laws. The red lion is on the Royal Standard. Hiram<sup>5</sup> sanctions a lion<sup>6</sup> standard being unfurled at sun-rise,<sup>7</sup> at the "great tower that lieth out;" this, however, is rather straining the laws, but the royal red lion standard can be hauled down at sunset, in Westminster,<sup>8</sup> and there is the sun, correctly the couchant lion, at *R* 111,<sup>9</sup> with Hiram ab Eph.

"Sub-Rosa."

Sub-rosa implies silence. "Rose, called the flower of Venus, consecrated to Harpocrates, the (Egyptian) god of silence."<sup>10</sup> Venus and her flower are well known celestial Egyptian points, at *R* 281.<sup>11</sup> Old Job is at the

same point.<sup>1</sup> He, Job, "*speaks out of a hollow place*," at *R* 281, and he says, "I will lay mine hand upon my mouth."<sup>2</sup> His mouth is just under the ecliptic, at *R* 281,<sup>3</sup> and there is his hand, with the apprentice Mason's grip. Sagittarius is decidedly "Hippocrates (the mighty horseman), a famous physician,"<sup>4</sup> and he might claim to be Æsculapius, with a zodiac of eleven signs. It has been fully explained that Sagittarius cannot ascend to heaven, nor can there be any gods down below; but Harpocrates was the god of silence. Although Sagittarius cannot be exalted, Antinous can be elevated to the godship. In the zodiac of Denderah is a figure sitting on a lotus, or lily. He has his finger to his mouth, and a whip, or scourge, in his hand. The whip identifies Auriga, at *R* 106.<sup>5</sup> The lily of Isis<sup>6</sup> is with the youth Apollo, who has his finger<sup>7</sup> to the sun's mouth, and his own mouth, at *R* 106,<sup>8</sup> the summer solstice, when all is silent in heaven for half an hour, during the fifteen Songs of Degrees of David.

The rose of Venus being at *R* 281,<sup>9</sup> and there being fifteen degrees to the first degree of Aries, at *D* 296, if united at one point, would give rose-Aries. "Rosary is a mass, or prayer to the Virgin Mary,<sup>10</sup> a set of beads called fifteens."<sup>11</sup> The Budhists picture Andromeda Mary with beads in her hand.<sup>12</sup> "Rosemary is *Rose marie*, French, and *rose marinus*, Latin."<sup>13</sup> Rosemary is a symbol of grief—poor Mary of Scotia.<sup>14</sup> The custom of blessing the rose is still preserved in Rome, and the day on which the ceremony is performed is called *Dominica in Rosâ*. The rose was always considered as a mystical emblem of the Catholic Church, and enters into the composition of most of their ecclesiastical ornaments. There can be no question about the *rose*, nor can the cross be misunderstood; nor can the brotherhood of the red or rosy cross, the Rosicrucians, be a longer concealed order. Celestial Peter annually has a *Dominica in Rosâ*. The Budhists represent Ritta presenting her rose to Payay, but, contrary to the order of nature, he seems declining the overture.\*† The *fleur de lis*, or

<sup>1</sup> C 15-16 B

<sup>2</sup> 51 ⊙

<sup>3</sup> 62 A

<sup>4</sup> *Psalms* cxxii. 8

<sup>5</sup> v 47 B

<sup>6</sup> v 49 B

<sup>7</sup> Q 20 A

<sup>8</sup> c 1-15-20 a

<sup>9</sup> c 25-31 a

<sup>10</sup> *Bailey's Dict.*

<sup>11</sup> N 52 & 47 A

<sup>1</sup> 52 A

<sup>2</sup> *Job* xl. 4

<sup>3</sup> 70 A

<sup>4</sup> *Bailey's Dict.*

<sup>5</sup> 1° 39 ⊙

<sup>6</sup> k 40-2 ⊙

<sup>7</sup> 10° 5

<sup>8</sup> 50 ⊙

<sup>9</sup> N 47 A

<sup>10</sup> N 55 A

<sup>11</sup> *Bailey's Dict.*

<sup>12</sup> See p. 83

<sup>13</sup> *Bailey's Dict*

<sup>14</sup> N 47-54 A

\* See Upham's "History of Budhism."

† Once a year the most ancient matron of Rome crowned the Phallus—Juno, and the laurel crown, with F 34 A on the 31st

<sup>1</sup> N 48 & F 34 A

<sup>2</sup> N 52 & j 1-2-3  
10°

<sup>3</sup> N 64-66-57 A

<sup>4</sup> W 3 A

<sup>5</sup> V 14 B

<sup>6</sup> v 68 A

<sup>7</sup> T. M. p. 8

<sup>8</sup> F 6-14 A

<sup>9</sup> N 54-57 &  
x 18 A

<sup>10</sup> T. M. 233

<sup>11</sup> T. M. 233

<sup>12</sup> x 18 A

<sup>13</sup> y 53-54 B v &  
E 36 B v

<sup>14</sup> v 4 B

<sup>15</sup> *Bailey's Dict.*

the *fleur de lit*, of France, is mystically the Yoni Lingham of the Indus, at *AR* 281,<sup>1</sup> and, under another symbol, it is ♀, the type of regenerating Venus, or Venus Popularis, and when exalted becomes Venus Celestis, ♂.<sup>2</sup>

Rome generally comprises the solar circle, or zodiacal signs, but at times it indicates the natural year of 365 days, or *AR* 281. Thus Juno is a Roman matron, the Roman lady sitting on her seven hills, the mother of harlots.<sup>3</sup> Her establishment of prostitutes, "*succoth venoth*," extends from *AR* 281,<sup>4</sup> to *AR* 286.<sup>5</sup> "A famous brothel erected at Rome by Pope Sixtus IV.<sup>6</sup> and the Roman prostitutes paid his holiness a weekly tax, 1471,<sup>7</sup> and 1471 is *AR* 281, and there is the tax gatherer, at *AR* 281.<sup>8</sup>

"After the landing of Queen Scotia she reviewed her troops, and, being fatigued, retired; and on sitting down was pricked by a thistle, from which circumstance she adopted it as the arms of her new country."<sup>9</sup> "The Thistle Order, instituted 1540."<sup>10</sup> "Thistle Order of Bourbon began 1370."<sup>11</sup> Both these dates give the same celestial point, and that is 265, say at *AR* 281.<sup>12</sup> The Caledonian *thistle stalk* is with Indus, and also with *Spica*.<sup>13</sup> Spikenard is a fragrant Indian plant. The

Solomon's Song i. 12.—¶ While the king at his table, my spikenard sendeth forth the smell thereof.

Indus. Mandrake is another name for this thistle.

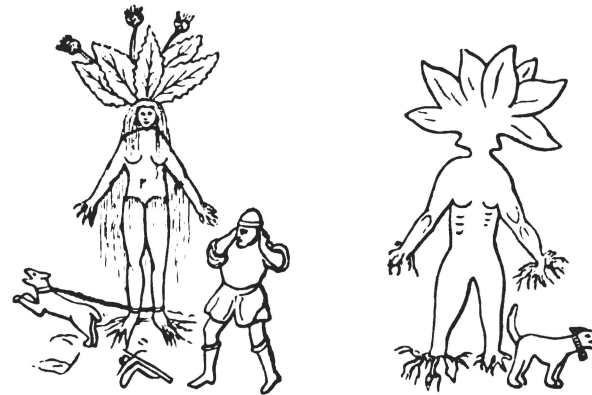
Solomon's Song vii. 13.—The mandrakes give a smell, and at our gates all manner of pleasant, new and old, I have laid up for thee, O my beloved.

Drake is a sort of gun man's drake. This thistle, with the poppy, is symbolical of sleep. "Mandrake is a plant whose roots somewhat resemble the *parts* of a man, having a quality of causing sleep."<sup>15</sup> Cruden says the Mandrake "hath something the figure of a man, whose two thighs are represented by the two branches. It is said sometimes to stupify and cause phrenzy; some call it a provocative." He also says "there are two sorts of

December. A quaint old writer remarks, "What indeed would the woman's husband have said had he seen her employed in such an indecent work." What indeed!

\* "Knowledge of the Times," p. 88. 1864.

mandrake—the female, whose leaves are of a disagreeable scent, and the male, whose scent is said to be very agree-



able." The root is fabled to grow under the gallows, at *AR* 281.<sup>1</sup> There is a curious representation of the male and female mandrake, in Wright's Archæological Album, p. 179. Cruden says it was in consequence of the provocative qualities of the mandrakes that Rachel so earnestly desired them.<sup>2</sup> The provocative qualities of the thistle stalk are very considerable as regards Rachel, "*the sheep*," Andromeda of Aries;<sup>3</sup> the Saxon name of Rachel is Friga. The heraldic symbols of Canta Brigia are



energetic. *Ara*—"mu" *Andromeda*—*ramus on either side—the canopus head dress—and the sun and cup*, all at *AR* 281. The esoteric gist is with *pocula sacré*. The Budhists represent regeneration by *JUTIKA*, an old Brahmin, or Genubi, who delivers up the sun and moon to the *dei gratia* king who is recommended to eat them, *à la Saturn*. In the upper chamber are the king and queen embracing, and there is the chamberlain and lady in waiting, watching proceedings. The next compartment gives the little Ethiopian sun *Prince de Galle*. The black prince balanced in one scale (libra) against *Moneta* and regeneration in the other. The fruit (apple) is eat, the sun-man falls

<sup>1</sup> F 34 & 100 A

<sup>2</sup> *Gen.* xxx. 14

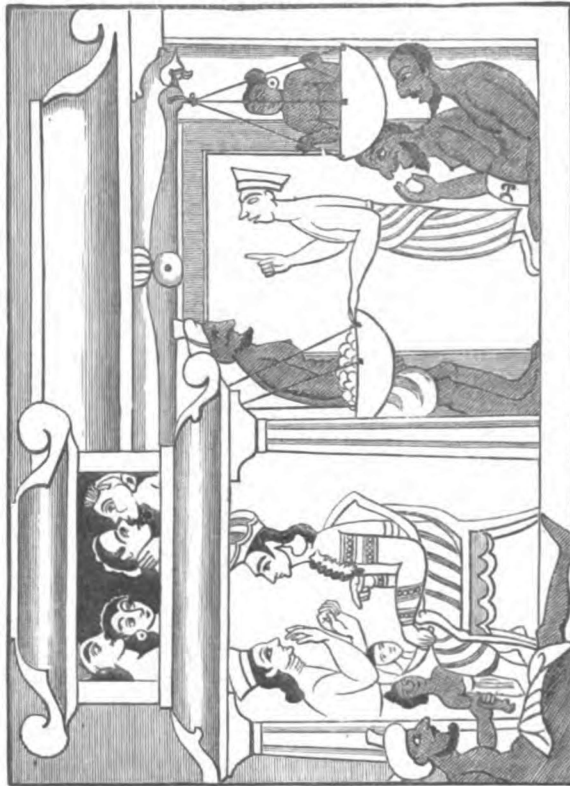
<sup>3</sup> O 27 & y 59 B  
(use compasses)

back, and is cut in two, and dies on the 31st December.  
*Resurgam!* "Let me be weighed in an even balance,  
 that God may know mine integrity."<sup>1</sup>

"Let thistles grow instead of wheat, and cockle instead of  
 barley. The words of Job are ended."<sup>2</sup>

<sup>1</sup> Job xxxi. 6

<sup>2</sup> Job xxxi. 40  
 x 53-56 = k 51-  
 32



Upham.

## THE REVELATION OF ST. JOHN THE DIVINE.

### CHAPTER I.

1 THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time at hand.

4 JOHN to the seven churches which are in Asia: Grace unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his father; to him glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

"Harleian MSS., No. 171. 'A Commentary upon the Apocalypse of St. John, well written in old English.'"

In the first vacant leaf at the beginning of the book is a receipt to "ze (see) the secret of secrets, and Frest and Last, as ye may see in the Planytts and in the Planesphiffres."\*

John the Divine, the Median and Persian laws place at  $\mathcal{R}$  286,<sup>1</sup> which is the Epiphany,<sup>2</sup> Christ's birth day, Old Style, the 6th of January; and there, at  $\mathcal{R}$  286, is John the Baptist,<sup>3</sup> whom the laws also place at  $\mathcal{R}$  106,<sup>4</sup>

<sup>1</sup> r 8 B

<sup>2</sup> 4-5-B

<sup>3</sup> V 7 B

<sup>4</sup> and ©

\* Copy of Index, vol. i. p. 60, Harleian MSS. British Museum.

<sup>1</sup> 6 ©  
<sup>2</sup> Matt. xxi. 25

which is <sup>1</sup> heaven ; hence the question, "The baptism of John, whence was it, from heaven or of men ?"<sup>2</sup>

John to the seven churches which are in Asia, אשׂר, Asher is the tribe Scorpio (see Astrolabe), and the planets were in conjunction in 1186, which is astronomically אר 251, in Scorpio, and the which point, with a zodiac of eleven signs, is the 1st of January.<sup>6</sup> Salem, "peace," from his solar majesty, which is, and which was, and which is to come (sun set in Tisri) and from the seven spirits which are before the throne, at אר 281.<sup>4</sup>

<sup>3</sup> u 2 A

<sup>4</sup> N 85 A

I John, who also am your *brother* and *companion* in tribulation, at the winter solstice,<sup>5</sup> was in the isle called

Revelation i. 8.—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

<sup>11</sup> Saying, I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

seest write in a book and send it unto the seven churches which are in Asia, at אר 251,<sup>10</sup> and there is the book, at אר 251,<sup>11</sup> with the planets, and thus does John's gospel commence—"In the beginning was *Memra*, the Word, and the Word was God."<sup>12</sup>

*The Seven Churches are the seven planets or the celestial points in Asher vel Scorpio. Thus:—*

EPHESUS (meaning desirable), the chief city of Asia, or אשׂר, where the planets were in conjunction, אר 251 = 281.

SMYRNA (myrrh), Cassia—el seder, at אר 281.<sup>13</sup>

PERGAMOS (height, elevation), polar star, Jove.<sup>14</sup>

THYATIRA (sweet savour of labour ; or, I bruise or disturb), at אר 281.<sup>15</sup>

SARDIS (prince of joy ; or, song of joy ; or, that which remains ; Syr, a pot or kettle), sun rising with Aquarius, at אר 281.<sup>16</sup>

<sup>13</sup> M 34 A and N 78 A  
<sup>14</sup> N 96-100 A

<sup>15</sup> N 43 A cum v 93 A

<sup>16</sup> F 1 A

PHILADELPHIA (love of a brother), Antinous, of אר 281, when exalted, is one of the Gemini, and R. A. companion.

LAODICEA (just people), the perfect and upright brother, who is at all times standing to order at אר 281.<sup>7</sup>

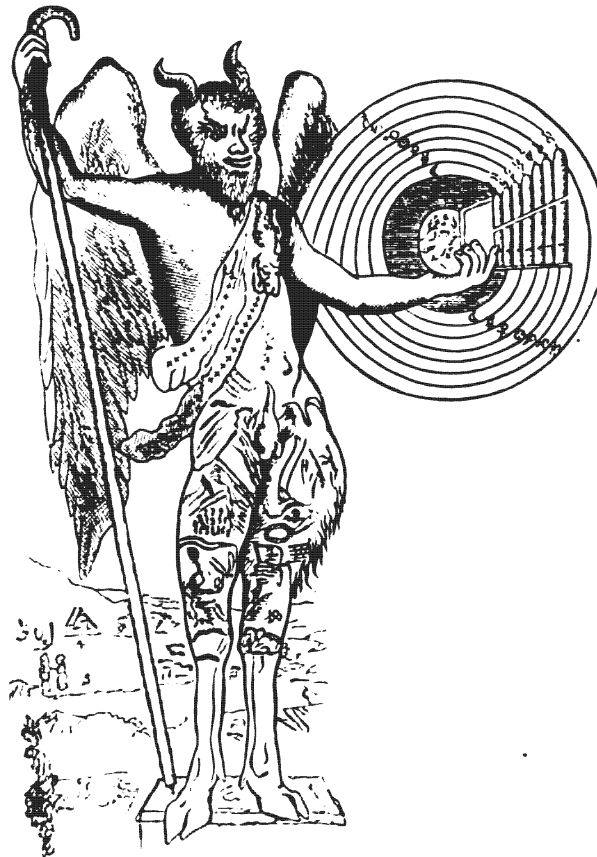
<sup>7</sup> 52-62 A

And I John, of אר 286, turned at אר 286 to see the

<sup>22</sup> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

voice, Memra, at אר 281, and being turned, I saw a candlestick at the sabbatical point,<sup>8</sup> or seven golden

<sup>8</sup> p 2 B & s 5-6 B



Kircher, "Ædipi Ægyptici."

candlesticks. Kircher gives Pan Carricornus, and con-

<sup>1</sup> Zech. iv. 2  
<sup>2</sup> E 28 B

<sup>3</sup> M 12-23 A

<sup>4</sup> N 58-59 A

<sup>5</sup> 68 A & Q 1 A

<sup>6</sup> s 14 & w 23 B

<sup>7</sup> y 14 U 13 B

<sup>8</sup> Q 39 36-38 A

<sup>9</sup> 8 A

<sup>10</sup> 70 A

<sup>11</sup> L 13 B

<sup>12</sup> O 1 B

<sup>13</sup> G 13 B

<sup>14</sup> 4 A

verts Pan's pipes into candles.<sup>1</sup> The figure of Kircher has the upright goats' horns of Capricornus, at *R* 286,<sup>2</sup> and a masonic sash from the left shoulder with 24 stars,

<sup>13</sup> And in the midst of the seven candlesticks like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

<sup>14</sup> His head and hairs white like wool, as white as snow; and his eyes as a flame of fire:

<sup>15</sup> And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

at *R* 281,<sup>5</sup> as white as snow at the winter solstice. His feet like unto fine brass, at *R* 286,<sup>6</sup> as if they burned in a furnace, at *R* 286,<sup>7</sup> and his voice, Memra, as the sound

<sup>16</sup> And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance as the sun shineth in his strength.

of many waters, Memra, as the sound of many waters, Lethe, Styx, Nile, &c., at *R* 281.<sup>8</sup> In his right hand<sup>9</sup> the seven stars, or planets, and out of his mouth<sup>10</sup> went a sharp two-edged sword,<sup>11</sup> and his countenance was as the sun shining in his strength, on Easter Sun day.<sup>12</sup> And, I John fell at his feet as dead (see

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

saying, Fear not, I am the first and the last, he that liveth and was dead, and, behold, I am alive for evermore,

<sup>18</sup> He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

<sup>19</sup> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

<sup>20</sup> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the repositories, or churches, for the stars, or planets—the *dies non* being closed.

The second and third chapters are not Revelation, they are written in celestial metaphorical language, but

or studs, denoting 24 horæ from Capricornus. The paps,<sup>3</sup> and golden girdle, at *R* 281.<sup>4</sup> His head and hairs like the wool of Aries,

Index, feet), and he, Jove, laid his right hand<sup>13</sup> upon me, and have the keys of hell and of death.<sup>14</sup> John is to write the past, the present, and the future. The mystery of the seven stars in my right hand, and the seven

are not identical with the laws, and the Median and Persian objects—they appear to be interpolations. The fourth chapter commences with "After this,"—after what?

CHAPTER IV.

I John looked, and, behold, a door, or gate, was opened in heaven, at *R* 106,<sup>1</sup> and the first voice I heard

Revelation iv. 1.—After this I looked, and, behold, a door opened in heaven: and the first voice which I heard as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

<sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and sat on the throne.

<sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: and a rainbow round about the throne, in sight like unto an emerald.

<sup>4</sup> And round about the throne four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

<sup>5</sup> And out of the throne proceeded lightnings and thunders and voices: and seven lamps of fire burning before the throne, which are the seven Spirits of God.

before, or in front of, the throne is an old-fashioned lamp, at *R* 286,<sup>6</sup> which becomes sabbatical, and they

\* The writer of the Revelation always closes the gate *R* 101<sup>7</sup> on *R* 106.<sup>8</sup> The movement is certainly authorized by the Median and Persian laws, but not by the complements of the tribes. (See p. 12, and Laws, p. 2.)

† In Daniel vii. 9, thrones are mentioned, and "the Ancient of days did sit." This implies the polar star, N 101-35 A. The writer of the Revelation is here inexplicable.

<sup>1</sup> 6 ⊙

<sup>2</sup> R 11 ⊙

<sup>3</sup> V 7 ⊙

<sup>4</sup> N 85 10° = ⊙

<sup>5</sup> G 14

<sup>6</sup> F 39 B

<sup>7</sup> 10° 101

<sup>8</sup> ⊙

are the seven spirits, planets, at the Epiphany, at *R* 286.

6 And before the throne a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, four beasts full of eyes before and behind.

(lactea),<sup>1</sup> in which Argo is floating. Round about the throne were four beasts, full of eyes before and behind.

7 And the first beast like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast like a flying eagle.

second beast, like a calf,<sup>2</sup> Apis junior, at *R* 281 ;<sup>3</sup> the third beast, Sagittarius, with the face of a man ;<sup>4</sup> and the fourth beast like a flying eagle, Aquila, at *R* 281.<sup>5</sup> The four beasts had each of them six wings about ; and full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

8 And the four beasts had each of them six wings about ; and full of eyes within : and they rest not day and night, saying, "Holy, which was, and is, and is to come." The six wings for each of the beasts, at *R* 281—

Aquila, left wing . . .	142 A	} 281.
Ditto, right wing . . .	DA	
Cygnus, right wing . . .	DA	
Ditto, left wing . . .	HA	
Grus, left wing . . .	HA	
Phoenix, right wing . . .	NA	

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created.

And before the throne, at *R* 106, a sea of glass, like unto crystal

The first beast was *Algothi*, like a lion, at *R* 281 ; the second beast, like a calf,<sup>2</sup> Apis junior, at *R* 281 ;<sup>3</sup> the third beast, Sagittarius, with the face of a man ;<sup>4</sup> and the fourth beast like a flying eagle, Aquila, at *R* 281.<sup>5</sup> The four beasts had each of them six wings about, and full of eyes, stars,

within, and they rest not day and night saying, "Holy, which was, and is, and is to come." The six wings for each of the beasts, at *R* 281—

And when those beasts give glory the four and twenty elders, or horæ, fall down before him that sat on the throne.

CHAPTER V.

I John saw in the right hand of Jove,<sup>6</sup> a book written within and endorsed on the back,<sup>7</sup> sealed with sigma, the grip of the entered apprentice mason, at *R* 281.<sup>8</sup> And a

1° 17 ☉

v 49 & 77 A  
x 28 A  
68 A  
142 A

G 13 B

O 13 B

Q 16 A & 65 A

strong angel, Elul, at *R* 106,<sup>1</sup> proclaims with a loud voice, Who is

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

the seals thereof. And no man above in heaven, nor in the earth, Mænalus, nor under the earth, Mænalus,<sup>2</sup> was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Job xvi. 16.—My face is foul with weeping, and on my eyelids the shadow of death.

the Root of David, hath prevailed to open the book, and to loose the sabbatical seals." A zodiac of eleven signs will place Libra and Scorpio together. In Scorpio is Hiram, the lion's skin, *Algothi—Petra*, or *Pæter*. Libra

Revelation v. 6.—And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

four beasts, and in the midst of the elders, or 24 horæ, stood a Lamb, lambda, at *R* 106,<sup>5</sup> as it had been slain, having sabbatical horns and eyes, which are the seven spirits, or planets, of God, sent forth into all the earth. The seven horns, at *R* 106, are—

Aries, left horn . . .	Q 10° ☉	} 106
Ditto, right horn . . .	R ☉	
Taurus, right and left horns . . .	Y ☉	
Cetus . . .	U ☉	
Monoceros . . .	1° ☉	
Dorado Americos . . .	15 ☉	

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And when Hiram Peter had taken the book, the four

k 19 ☉

p 67 B

N 75 A · 68 A

w 7 B

v 52 ☉

s 17 B

G 13 B



beasts and four and twenty elders fell down before the

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands:

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

And I John saw when "λ," lambda, the Lamb opened one of the seals, or planets, at R 106,<sup>5</sup>

Revelation vi. 1.—And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

the four beasts saying, Come and see.<sup>6</sup> And I saw a white horse<sup>7</sup> Sagittarius, and he that sat upon him had a bow; and a valueless crown, Corona Australis, was given unto the constellation, and he went forth conquering and to conquer. And when the Lamb opened the second seal, or planet, the second beast, Apis junior,<sup>8</sup> said, Come and see. And there went out another horse red: and was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse red: and was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and thou hurt not the oil and the wine.

\* W 8 10° = ⊙ & A

\* 10° 30-10° = ⊙

\* 85 A

\* v 99 A

\* Y 52 ⊙

\* v 72 A

\* 49 A

\* x 22 A

\* H 17 A

and there was given unto him a great sword.<sup>2</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I beheld, and lo, behold, opposite the white horse was a black Arabian or Ethiopian mare, now called Monoceros, and he, Hiram Ab Eph, that sat on him had a pair of balances (libra) in his right hand, at R 106.<sup>3</sup> And I heard Elul<sup>4</sup> say, "A

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and thou hurt not the oil and the wine.

three measures, or ears, of barley for a penny." Isis Virgo generally has in her hand three ears of barley.<sup>7</sup> By the movement of either<sup>8</sup> the olive and vine cannot be troubled. And when the lamb had opened the fourth seal, or fourth planet, the fourth beast, Aquila, at R 281,<sup>9</sup> said, Come and see, and, behold, a grised (bay) or pale horse. Centaurus, or Jacchus,

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they, should be fulfilled.

12 And there, with the saints, is Elul,<sup>14</sup> with her loud voice saying, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth," at R 281.<sup>15</sup> And white

10 And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they, should be fulfilled.

12 And there, with the saints, is Elul,<sup>14</sup> with her loud voice saying, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth," at R 281.<sup>15</sup> And white

\* Q 59 A

\* Revelation iv. 7

\* 54 ⊙-p 4 ⊙

\* k 4 ⊙

\* k 51 ⊙

\* p 39 ⊙

\* k 32 ⊙

\* k or p

\* 142 A

\* o 32-33 A

\* 4 A

\* Q 59 A

\* k 8 v

\* k 4 v

\* o 51 A

1 k 22 v

robes, or petticoats,<sup>1</sup> were given unto every one of them, and it was said to them that they should rest yet for a little season, at  $\mathcal{R}$  256, until their fellow servants, those of Canaan<sup>2</sup> also and their brethren, Hiram and Jacobus, that should be killed as they *were*, should be fulfilled. The Salique law came into operation at 256. When the

<sup>12</sup> And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

<sup>13</sup> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

<sup>14</sup> And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

<sup>15</sup> And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

<sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

<sup>17</sup> For the great day of his wrath is come; and who shall be able to stand?

became as blood, at  $\mathcal{R}$  281.<sup>5</sup> And the stars of heaven fell unto the earth,<sup>6</sup> "shot madly from their spheres," even as a fig tree casteth her untimely figs, when she is shaken of a mighty whirlwind, Memra.<sup>7</sup> And the heaven<sup>8</sup> departed as a scroll<sup>9</sup> when it is rolled together,<sup>10</sup> and every mountain and island, and everything else, were moved out of their places.

CHAPTER VII.

This chapter does not appear as consequent on the sixth. The sixth terminates with the Lamb and the mystery regarding the sixth seal. The seventh chapter intervenes, and the eighth resumes with the opening of the seventh and last seal. This seventh chapter opens introducing altogether fresh matter.

The four angels are Hebe, Andromeda, Cassiopeia, and Virgo. Hebe<sup>11</sup>

Revelation vii. 1.—And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

is  $\mathcal{R}$  11, and there is "Mu" of Andromeda.<sup>12</sup> From

3 U 64 ☉

4 N 60 A

5 7 28 A

6 U ☉ B

7 24-28 A

8 6 C

9 77 ☉

10 46 a

11 139 A

12 N 43

thence to  $\mathcal{R}$  101 are ninety degrees, and<sup>2</sup> there is "γ" (*gamma*), Cassiopeia. Ninety more, and, at  $\mathcal{R}$  191, is

Delta of Virgo.<sup>3</sup>

Cassiopeia.

Andromeda.

Virgo.

Hebe.

They were not to blow on the earth, at  $\mathcal{R}$  286,<sup>3</sup> nor on the sea, at  $\mathcal{R}$  106,<sup>4</sup> nor on any tree, oak, mulberry, olive, &c., at  $\mathcal{R}$  106.<sup>5</sup> Hiram, at  $\mathcal{R}$  281,<sup>6</sup> ascends from the east, having the seal of the living God on his forehead, "Algothi," and, with Memra,<sup>7</sup> he cried with a loud voice to the four angels, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Revelation vii. 2.—And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

<sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

<sup>4</sup> And I heard the number of them which were sealed: sealed an hundred forty four thousand of all the tribes of the children of Israel.

<sup>5</sup> Of the tribe of Juda sealed twelve thousand. Of the tribe of Reuben sealed twelve thousand. Of the tribe of Gad sealed twelve thousand.

<sup>6</sup> Of the tribe of Aser sealed twelve thousand. Of the tribe of Nephthalim sealed twelve thousand. Of the tribe of Manasses sealed twelve thousand.

<sup>7</sup> Of the tribe of Simeon sealed twelve thousand. Of the tribe of Levi sealed twelve thousand. Of the tribe of Issachar sealed twelve thousand.

<sup>8</sup> Of the tribe of Zabulon sealed twelve thousand. Of the tribe of Joseph sealed twelve thousand. Of the tribe of Benjamin sealed twelve thousand.

foreheads. And John heard the number of them which were sealed, and they were twelve solar tribes squared, or 144 thousand of zodiac.

After this a great multitude of Gentiles, not belonging to the zodiac, or

<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

tribes, a great number that no man could number, of all nations, and kindreds, and people, and tongues; in fact, the heavenly host at the solstice stood before the throne,<sup>8</sup> and before the Lamb, at  $\mathcal{R}$  106, clothed with white robes,<sup>9</sup> and palms in their hands (see Virgo's right hand and Cassiopeia's left),<sup>10</sup> and cried with a loud voice, Memra and Elul, "Salvation to Jove who sitteth upon the throne, and unto

1 N 88 ☉

2 j 6

3 p 67 B

4 1° 17' ☉

5 f 5 ☉

6 v 47 A

7 24 A

8 N 85 ☉

9 k 22 ☉

10 M 30 32 A and  
1 22

the Lamb," at *R* 106. And all the angels stood round about the throne, and

<sup>10</sup> And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

<sup>11</sup> And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.

<sup>12</sup> Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God for ever and ever. Amen.

<sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

<sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

<sup>15</sup> Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

<sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

<sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

about the throne, and the elders and the four beasts, and all on the circle, fell before the throne, and worshipped God.

And one of the elders, old Jacobus, answered, saying unto me, John, at the Epiphany, What are these which are arrayed in white robes? and whence came they? And I, John, said to Jacobus, Sir, thou knowest. Of course he did, for the white

petticoats, in defiance of the salique law, came from 256 where Jacobus frequently domiciled. Then said Jacobus to John, These are they which came out of tribulation, they are *all saints*,<sup>2</sup> and have washed their robes, and made them white in the *lactea*, the blood of the Lamb,<sup>3</sup> which descends from *R* 76 to *R* 256.<sup>3</sup>

CHAPTER VIII.

When the Lamb opened the seventh seal, or planet,

Revelation viii. 1.—And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

hour, or, as there are twelve hours in the solar day, for 15 degrees, which are the 15 songs of degrees of David.<sup>5</sup>

<sup>2</sup> And I saw the seven angels which stood before God; and to them were given seven trumpets.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer with the prayers of all saints upon the golden altar which was before the throne.

there was silence in heaven,<sup>4</sup> about the space of half an hour, or, as there are twelve hours in the solar day, for 15 degrees, which are the 15 songs of degrees of David.<sup>5</sup> (See Psalm cxx. to cxxxiv). And I, John,<sup>6</sup> saw the seven angels, or planets, at *R* 281, with the sabbatical rams'

horn trumpets.<sup>7</sup> And another angel, Hebe (Antinous),

came and stood solstitially at the altar, at *R* 281,<sup>1</sup> having a golden cup, or censer,<sup>2</sup> in his left hand, at *R* 286,<sup>3</sup> and there was given unto him much incense, from 256,<sup>4</sup> that he should offer it with the prayers of *all saints* of *R* 256,<sup>5</sup> upon the golden altar,<sup>6</sup> which was before the throne, at *R* 106.<sup>7</sup> And the smoke of the

<sup>4</sup> And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand.

incense which came with the prayers<sup>8</sup> of the saints ascended up before God out of the angel Hebe's left hand, at *R* 286.<sup>9</sup> And the angel took the censer, and filled

it with fire of the altar, at *R* 286,<sup>10</sup> and cast it into<sup>11</sup> the earth, at *R* 251, and there was Memra, and an equinoxial earthquake.

<sup>6</sup> And the seven angels which had the seven trumpets prepared themselves to sound.

<sup>7</sup> The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And the seven angels, or planets, which had the seven rams' horn trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood,<sup>12</sup> and they were cast upon the earth, at *R* 281.<sup>13</sup> And the third part of trees was burnt. Ramus pomifer commences at <sup>14</sup> *R* 266, and ends at *R* 281, giving fifteen degrees a third part, five was<sup>15</sup> burnt up. And all the green grass<sup>16</sup> was burnt up, at *R* 281. The second angel sounded,

and as it were a great mountain, burning with fire was cast into the sea: and the third part of the sea became blood.

and as it were a great mountain, Mons Mensæ,<sup>17</sup> was cast into the sea, at *R* 106.<sup>18</sup> The sea commences at *R* 90, and terminates at *R* 135; giving 45 degrees, one third of which, 15, from *R* 91 to *R* 106, became blood,

at *R* 106.<sup>19</sup> Argo begins with Canopus, in the sea.

<sup>9</sup> And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Proverbs xxiii. 34.—Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

95,<sup>20</sup> and Argo ends, say with Alphard at the top of the mast, say at *R* 140; giving 15 degrees for one-third of Argo.<sup>21</sup> The third angel sounded and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers

<sup>1</sup> v 4 A  
<sup>2</sup> m 7 B  
<sup>3</sup> 66 B  
<sup>4</sup> v 24-30 B  
<sup>5</sup> k 8 v  
<sup>6</sup> v 6 B  
<sup>7</sup> N 85 ○

<sup>8</sup> v 30 B  
<sup>9</sup> 66 B

<sup>10</sup> v 5 B  
<sup>11</sup> o 51 u

<sup>12</sup> y 22-10 B  
<sup>13</sup> o 51 A  
<sup>14</sup> x 17 = 266

<sup>15</sup> z 6 A  
<sup>16</sup> o 49 A

<sup>17</sup> Y 3 ○  
<sup>18</sup> 1° 17 ○

<sup>19</sup> 1° 17-32 ○

<sup>20</sup> 5° 31 a

<sup>21</sup> 1° 16 ○ or 5° 31 a

\* k 8 v  
\* Y 53  
\* k 22 v

\* 6 ○

\* Also Q 16 D A

\* V 7 ○ B

\* Q 28 A

<sup>1</sup> A B C  
Q 36 A  
U 19 B  
V 22  
<sup>2</sup> p 5-17 ⊙ B  
<sup>3</sup> 6 ⊙  
<sup>4</sup> G 3 B

and fountains of waters. The rivers and fountains occupy three gates,<sup>1</sup> fifteen degrees, and Chemali, or Lucifer, of<sup>2</sup> heaven,<sup>3</sup> falls to the old-fashioned lamp, at  $\mathcal{R}$  286,<sup>4</sup> and the third part of the waters became bitter, and many men died of the waters, because they were made bitter.

<sup>11</sup> And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. they were made bitter, on the 31st of December. Mara, Marah, and Mary, alike all mean bitter. The waters of Dead Sea were salt as well as bitter, at  $\mathcal{R}$  281.<sup>5</sup> And the fourth angel, or planet, sounded his trumpet, at  $\mathcal{R}$  281, and four signs or 120 degrees were closed from  $\mathcal{R}$  281.<sup>6</sup> Then the third part of the solar circle was shut up in darkness, consequently the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened and the great day shone not for a third part of it, and the night likewise.<sup>7</sup> And I John heard Elul, the winged angel, flying through the midst of heaven, at  $\mathcal{R}$  106,<sup>8</sup> saying, with a loud voice, Woe to the inhabitants of the earth, by reason of the voices of the trumpet of the three angels, which are yet to sound.

<sup>12</sup> And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

<sup>13</sup> And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

And the fifth angel, or planet, sounded, and I saw a star, Hiram, fall from heaven, unto<sup>9</sup>  $\mathcal{R}$  281, and to him was given the key of the bottomless pit,<sup>10</sup> and he opened the pit, and there arose a smoke, lactea, on the equator,  $\mathcal{R}$  281, as the smoke of a great furnace. (See lactea on the equator, at  $\mathcal{R}$  286<sup>11</sup>),

CHAPTER IX.

Revelation ix. 1.—And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. <sup>9</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

<sup>5</sup> N 55-43 A and v 32-93 A

<sup>6</sup> A to T

See page 17

<sup>7</sup> *Isaiah* xiii. 10  
*Jeremiah* iv. 23  
*Ezekiel* xxxii. 7, 8  
*Josel* ii. 10  
*Amos* viii. 9  
*Job* xxxviii. 19  
<sup>8</sup> k 4 ⊙ and 6 ⊙

<sup>9</sup> v 47 A

<sup>10</sup> 4 A  
*Matt.* xvi. 19

<sup>11</sup> U 13 B

and the sun and the air were darkened by reason of the smoke of the pit, and there came out of the earth<sup>1</sup> locusts, at  $\mathcal{R}$  281,<sup>2</sup> and unto them power (to sting) as the scorpions of the earth have power, at  $\mathcal{R}$  281.<sup>3</sup> And it was commanded that they should not hurt the grass, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

<sup>3</sup> And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

<sup>4</sup> And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

<sup>5</sup> And to them it was given that they should not kill them, but that they should be tormented five months: and their torment as the torment of a scorpion, when he striketh a man.

<sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

<sup>7</sup> And the shapes of the locusts like unto horses prepared unto battle; and on their heads as it were crowns like gold, and their faces as the faces of men.

<sup>8</sup> And they had hair as the hair of women, and their teeth were as of lions.

It is 180° from 261 to 81. Orion's death was attributed to a scorpion. As 261 rises, so 81 sinks below the horizon. And the shapes of the locusts were like unto horses, like Sagittarius with bow and arrow prepared unto battle, at  $\mathcal{R}$  281, and on their heads as it were crowns like gold (see the golden crown<sup>4</sup>), their faces as the faces of men (see the face of Sagittarius, at  $\mathcal{R}$  281), they had hair as the hair of women,<sup>5</sup> and their teeth were as the teeth of lions. *Algothi*,  $\mathcal{R}$  281, breastplates as it were of iron,  $\mathcal{R}$  281,<sup>6</sup> and the sound of their wings, of Aquila, as the sound of the chariots of Bethshemesh,<sup>7</sup> of many horses running to battle, and they had stings in their tails, &c. And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue Abaddon, but in the Greek tongue hath name Apollyon.

<sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings as the sound of chariots of many horses running to battle.

<sup>10</sup> And they had tails like unto scorpions, and there were stings in their tails; and their power to hurt men five months.

<sup>11</sup> And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue Abaddon, but in the Greek tongue hath name Apollyon.

“*one that exterminates or*

<sup>1</sup> o 51 A

<sup>2</sup> T 34 A

<sup>3</sup> r 9 A

<sup>4</sup> r 30 A

<sup>5</sup> N 46 A

<sup>6</sup> T 39 A

<sup>7</sup> 9 B

<sup>1</sup> v 47 A

destroys," or Hiram, "he that destroys," at *AR* 281.<sup>1</sup> And

<sup>12</sup> One woe is past ; behold, there come two woes more hereafter.

<sup>13</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

from the four horns of the golden altar,<sup>2</sup> at 281-286,<sup>3</sup> saying to the sixth angel, or planet, which had the ram's

<sup>14</sup> Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

<sup>15</sup> And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

horn trumpet, Loose the four angels which are bound in the great river Euphrates (it should

be, Loose the *three* angels bound in the great river Euphrates, at *AR* 281,<sup>4</sup> and there is Hebe,<sup>5</sup> and Cassiopeia, and Andromeda ;<sup>6</sup> and the three angels were loosed

which were prepared for an hour, hora 1 of Aries,<sup>7</sup> a day, or degree, a month, Nisan, and a year, for to slay the third part of men—the *dies non* between *AR* 281 and *AR* 286. As proof that the verse 18 should follow the

<sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

15th, smoke is on the equator, at *AR* 281, and brimstone<sup>8</sup>

in their mouths.<sup>9</sup> Then follows a fresh metaphor, two and ten, or the army numbered twelve signs. Breast-plate<sup>10</sup>

<sup>16</sup> And the number of the army of the horsemen two hundred thousand thousand : and I heard the number of them.

<sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses as the heads of lions ; and out of their mouths issued fire and smoke and brimstone.

<sup>19</sup> For their power is in their mouth, and in their tails : for their tails like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk :

<sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

*AR* 281,) and had heads, and with them they do hurt with their stings, at *AR* 281,<sup>15</sup> on the 31st of December. Those that were not killed repented not, &c.

<sup>2</sup> v 6 B

<sup>3</sup> E 27 B & Q 26 & R 12 B

<sup>4</sup> Q 37 A

<sup>5</sup> 139 A

<sup>6</sup> N 41-65 A

<sup>7</sup> Q 1 A

<sup>8</sup> z 33 A

<sup>9</sup> 70 A

<sup>10</sup> T 39 A

<sup>11</sup> v 82 A

<sup>12</sup> z 33 A

<sup>13</sup> 147 A

<sup>14</sup> M 1 A

<sup>15</sup> r 16 A and Q 31 A

CHAPTER X.

Another mighty angel came down from heaven—Gabriel ;<sup>1</sup> clothed with

Revelation x. 1.—And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire :

a cloud (*lactea*), and a little bow, or nebulousity, upon his

head. His face as it were the sun, whom the Persians worship ; and he came down<sup>2</sup> to the Epiphany, and his feet as pillars of fire. And he had in his right hand<sup>3</sup> a

<sup>2</sup> And he had in his hand a little book open : and he set his right foot upon the sea, and left on the earth,

little book, open, containing Magna Charta, which he

obtained at *AR* 106,<sup>4</sup> in heaven.<sup>5</sup> He set his right foot<sup>6</sup> on the sea with Canopus,<sup>7</sup> and his left foot<sup>8</sup> on the earth, at *AR* 281. And cried with a loud voice as a lion

<sup>3</sup> And cried with a loud voice, as a lion roareth : and when he had cried, seven thunders uttered their voices.

roareth, *Algothi*,<sup>9</sup> and when he had cried, sabbatical

thunders uttered their voices ; but John is ordered not to write them,

<sup>4</sup> And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

and when he had cried, sabbatical thunders uttered their voices ; but John is ordered not to write them, but to seal them up with the apprentice's seal.<sup>10</sup> (See the

angel's hand exalted to heaven)<sup>11</sup> and swear by the Creator of all things, that there should be time no longer, that

the celestial lodge should be closed ;

<sup>5</sup> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup> And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer :

with the apprentice's seal.<sup>10</sup> (See the angel's hand exalted to heaven)<sup>11</sup> and swear by the Creator of all things, that there should be time no longer, that the celestial lodge should be closed ;

and there is the Tiler's sword sheathed,<sup>12</sup> and the

foot of the tiler leaving the lodge, at *AR* 111.<sup>13</sup> But in the days of

the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

<sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

and there is the Tiler's sword sheathed,<sup>12</sup> and the foot of the tiler

leaving the lodge, at *AR* 111.<sup>13</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery

of God should be finished, as he hath declared to his servants the prophets. And the finish should be according to the sacred writings, on the 31st of December, at the solstice and at the equinox united. And there is

Hiram, or Peter, blowing the final trump, the ram's horn,

<sup>1</sup> U 44 ○

<sup>2</sup> U 44 B

<sup>3</sup> R 24 ○

<sup>4</sup> b 19 ○

<sup>5</sup> 6 ○

<sup>6</sup> X 23 a

<sup>7</sup> 5° 31 a

<sup>8</sup> W 10 A

<sup>9</sup> v 72

<sup>10</sup> 65 A

<sup>11</sup> R 24 ○

<sup>12</sup> Z 28 a

<sup>13</sup> X 23 a

Q 28-29 A

on or before entering the first degree of Aries, at R 281.<sup>1</sup>

k 4 0

8 And the voice which I heard from heaven spake unto me again and said, Go take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

The voice which John heard from heaven was that of Elul;<sup>2</sup> it spake again and said, Go take the little book which is open in the hand of Gabriel,<sup>3</sup> at R 106. And I John of R 106,<sup>4</sup> said unto him, Give me the little book, and he said, Take and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

b 19 0  
R 24 0

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

V 7 0

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10° 23 0

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

T 35 0

Ezekiel iii. 2, 3.—So I opened my mouth, and he caused me to eat that roll.

V 7 0

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat; and it was in my mouth as honey for sweetness.

j 6 0

12 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

l 11 a

13 And when they shall have finished their testimony, the beast, Cetus, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them; and there is Cetus rising at R 281,<sup>5</sup> and there is Hiram dead,<sup>6</sup> and Jacobus dead, at R 281.<sup>7</sup> And their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

CHAPTER XI.

And there was given unto me, John of R 286, a reed like unto a rod;<sup>10</sup> and the angel stood solstitially, saying, Rise and measure Capella, the temple,<sup>11</sup> with the reed, at R 106, and the altar, at R 286.<sup>12</sup> But the court without the temple leave (cast) out, and measure it not, that is<sup>13</sup> to be given to the Gentiles, and objects delivered to 10° belong to the temple, at R 106. This explains why the writer, contrary to the law, closes 10° R 101 on R 106 (see page 109). The holy city Jerusalem is at R 281,<sup>14</sup> under feet (see Index feet R 286). Forty from 241 to A, and two months from 221 to 281.<sup>15</sup> My two wit-

p 60 0 B

Revelation xi. 1.—And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Y 55 0

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty two months.

v 4 B

3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred three score days, clothed in sackcloth.

10° R 101

4 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

7 A

5 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

b 12 and  
o 51 R 221  
c 281

6 And when they shall have finished their testimony, the beast, Cetus, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them; and there is Cetus rising at R 281,<sup>5</sup> and there is Hiram dead,<sup>6</sup> and Jacobus dead, at R 281.<sup>7</sup> And their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, and there is Christ's cross, at R 281.<sup>8</sup> And all the world shall see their dead bodies three days and an half, or three signs and 15°, which from

nesses, Hiram and Jacobus, shall prophesy a thousand, ten signs, two hundred, two signs or sixty days—prophesy for twelve signs, or months, clothed in sackcloth, at R 261 = 256. These, Hiram and Jacobus, are the two candlesticks standing before his solar majesty the God of the earth, at the solstice at the Epiphany, at R 286.<sup>1</sup>

Genesis xxxvii. 34.—And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Revelation xi. 4.—These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

15 And when they shall have finished their testimony, the beast, Cetus, that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them; and there is Cetus rising at R 281,<sup>5</sup> and there is Hiram dead,<sup>6</sup> and Jacobus dead, at R 281.<sup>7</sup> And their dead bodies in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, and there is Christ's cross, at R 281.<sup>8</sup> And all the world shall see their dead bodies three days and an half, or three signs and 15°, which from

v 47 B & w 7 B

6 0

1° 17-32 0

o 51 A

5 T A

6 161 A

7 146 A

8 97 A



14 The second woe is past ; behold, the third woe cometh quickly.

15 And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become of our Lord, and of his Christ ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

20 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

21 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

22 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

23 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

24 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

25 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

26 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

27 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

28 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

29 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

30 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

31 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

32 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

33 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

34 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

35 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

A great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

Revelation xii. 1.—And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And he stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred threescore days.

7 And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven.

8 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred threescore days.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

12 Therefore rejoice, heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

14 And the dragon, Cetus, saw that he was cast unto the earth, he persecuted the woman which brought

1 Q I A

2 o 51 A

3 Q A

4 a

5 m 16-n 27 B

6 Cant. vii. 1

7 k 25 o

8 Isaiah lxvi. 7

9 T 20 A

to sabbatical horns and heads, or seven heads and ten horns, or tribes, and seven crowns upon his head.<sup>2</sup> His tail, *kaitos*, or "*phi* 3," *AR* 11, drew the third part of the stars of heaven to *AR* 251, and did cast them to the earth, at *AR* 281.<sup>3</sup> And Cetus stood solstitially, with his mouth, at *AR* 106,<sup>4</sup> before the woman, at *AR* 111,<sup>5</sup> to devour her child as soon as it was born.

And her child was caught up unto God from *AR* 111 to *AR* 106. And the woman fled into the wilderness, where she hath a place<sup>7</sup> prepared of God, that they should feed her there a thousand (ten signs), two hundred (two signs), or three score days, or degrees, in all twelve signs ; feed her there on barley and wheat.<sup>8</sup> And there was war in heaven, at *AR* 106 ;<sup>9</sup> Michael fought against Cetus, at *AR* 106,<sup>11</sup> and prevailed not, neither was their place found any more in heaven.

(Serpent and dragon are synonymous terms for celestial monsters.) The old serpent is not Cetus but Serpens ; he was cast out into the earth,<sup>12</sup> and his angels were cast out with him to the earth at *AR* 281,<sup>13</sup> and there is Genubi, the devil, on the earth, for a short time, at *AR* 250-281.<sup>14</sup> And when the dragon, Cetus, saw that he was cast unto the earth, he persecuted the woman which brought

1 r 30 A

2 T A and o

3 o 51 A

4 U 26 o

5 l 11-12 a

6 N 85-96 o

7 k and l

8 k 32-51

9 6 o

10 b 8 o

11 U 26 o

12 Gen. iii. 1-4

13 o 51 A

14 o 26-27 A

<sup>1</sup> v 1 and 13-17 a

forth the man, at *R* 111.<sup>1</sup> And to the woman were

<sup>2</sup> 143 A & D 26 A

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man.

given two wings of Aquila,<sup>2</sup> that she might fly into the wilderness, into her place, where she is nourished, as set

<sup>3</sup> k 196

<sup>4</sup> *Esther* i. 13

<sup>5</sup> See *Rev.* xii. 6

<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

forth,<sup>3</sup> for a time, and times, and half a time, from the face of the serpent. Time and times are signs.<sup>4</sup> *Spica* the woman's sign, *πϛ*, is one time or sign.<sup>5</sup> From *k* to *v* are two signs, or times, and from *k* to *⊙* are three signs, or times—in all six signs, or half a time, or year—hidden at *k* 19 from the face of the serpent at *R* 106.<sup>6</sup> And the

<sup>6</sup> U 26 ⊙

<sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

dragon-serpent cast out of his mouth the Euphrates after the

woman, that he might cause her to

be carried away of the flood. And the

<sup>7</sup> p 5-67 ⊙

<sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

earth, with the assistance of Chemali,

<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

helped the woman,<sup>7</sup> and the earth opened her mouth and

<sup>8</sup> m 30 ⊙

swallowed up the flood, (see the crack plainly visible to this day<sup>8</sup>).

CHAPTER XIII.

<sup>9</sup> V 7 ⊙

<sup>10</sup> 1° 17-36 ⊙

I, John,<sup>9</sup> stood solstitially upon the sand of the sea,<sup>10</sup>

and saw Cetus rising out of the sea, with ten crowns upon his seven heads.<sup>11</sup> And the

<sup>11</sup> See Chap. xii. 3

Revelation xiii. 1.—And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.

beast John saw, at *R* 106, was like unto a leopard, (Came-

<sup>12</sup> 66 ⊙

<sup>13</sup> d 14 ⊙

<sup>12</sup> And the beast which I saw was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

lopardis, is kneeling)<sup>12</sup> his feet as the feet of a bear,<sup>13</sup>

<sup>14</sup> e 22 a

<sup>15</sup> N 39 ⊙

Ursa Major; his mouth as the mouth of a lion;<sup>14</sup> and Cetus gave him his power and his seat and great authority.<sup>15</sup> Bayer represents Cetus with a dragon's head and the neck of a

camel; the head as it were wounded unto death. To

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

the wonder of the world the wound was healed without leaving the least scar. And they

<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who like unto the beast? who is able to make war with him?

worshipped the

<sup>5</sup> And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty two months.

beast DAGON, and

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

*Memphis* was given unto him,<sup>1</sup> and

<sup>1</sup> T 32 A

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

power was given unto him to continue

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

forty-two months.<sup>2</sup> And I, John, beheld another beast

<sup>2</sup> T 41 and 60° 10° or ⊙ 106

<sup>9</sup> If any man have an ear, let him hear.

coming up out of the earth, at *R* 281.<sup>3</sup>

<sup>3</sup> Q I A o 51 A

<sup>10</sup> He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

He had two horns like an old lamb,

<sup>11</sup> And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

and he spake like a dragon.<sup>4</sup> The head of Cetus being

<sup>4</sup> R 8 U 26

<sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

in and under Aries, he, Cetus, and Aries exercise similar

<sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

wonders, so that he maketh the burning bush to come down to the earth,<sup>5</sup> at

<sup>5</sup> N 20-o 51 A

*R* 281. Deceiving them that dwell on the earth,<sup>6</sup> at

<sup>6</sup> o 51 A

<sup>14</sup> And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

*R* 281, by those miracles which he had power to do in the sight of the beast, Cetus. The miracles consisted in bringing down

<sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

the stars to *R* 281. The image of the wounded beast

<sup>7</sup> T 31 A

Cetus, should be at *R* 281, and Aries had power to give life unto Cetus that it should speak Memra, at *R* 281,<sup>7</sup>

<sup>16</sup> And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

and cause that those who would not worship the image of the beast should be killed on the

31st of December, 281. And he, Aries, causes all to receive a mark, or

star, in their right hand, or in their forehead, the stars being regulated from the first degree of the beast Aries. And no celestial traffic can be carried on without Aries. 600 is 6 signs, that is the Gemini; the 7, tau, or the terminus of the beast Aries, is at  $\mathcal{R}$  47, add the three score, 60, and 6, or 66, and there is Hiram, or 113, the number of the man.<sup>1</sup>

CHAPTER XIV.

Behold, a Lamb stood on the mount Sion. This should be Zion, no Lamb can stand upon Sion. David is at  $\mathcal{R}$  106,<sup>2</sup> and Zion, Mons Mensæ, is at  $\mathcal{R}$  106, with the Lamb.<sup>3</sup> The 144,000, the twelve tribes squared; the voice from heaven is Elul, at  $\mathcal{R}$  106,<sup>4</sup> many waters — Eridanus, Po; Gihon, Euphrates.<sup>5</sup> The voice of Jove's great thunder,<sup>6</sup> harps.<sup>7</sup> And they sung as it were a new song on new year's day,  $\mathcal{R}$  281; and none could learn that song but the perfect zodiacal tribes, redeemed from  $\mathcal{R}$  281, the earth.<sup>8</sup> These, the Gemini, were not defiled with women, they are virgins, Helena and Clytemnestra. The astronomical Gemini II are with the Lamb, at  $\mathcal{R}$  76, and follow the Lamb to  $\mathcal{R}$  106. Hiram and Apollo (Anti-

nous) were both exalted, both redeemed from among men of the earth,<sup>1</sup> and with the Gemini is no guile, they are without fault before the throne of God.<sup>2</sup> And I saw another angel, having in his hand the everlasting gospel. And another angel followed, saying,<sup>3</sup> Babylon is fallen, at  $\mathcal{R}$  281,<sup>4</sup> because of her drinking<sup>5</sup> and fornication.<sup>6</sup> Cup<sup>7</sup> of wine from the wine-press without mixture, and be tormented with fire<sup>8</sup> and brimstone.<sup>9</sup> And the smoke of their torments ascendeth for ever and ever from the equator, at  $\mathcal{R}$  281. A white cloud,<sup>10</sup> and Hiram, the son of old Hiram, sitting thereon, at  $\mathcal{R}$  111, and compasses will place *gemma* of the golden crown upon his head,<sup>11</sup> and in his right hand<sup>12</sup> the handle of a sharp sickle, at  $\mathcal{R}$  106.<sup>13</sup> And another angel, Elul,<sup>14</sup> came out of the temple,  $\mathcal{R}$  106, crying with a loud voice to Hiram, at  $\mathcal{R}$  111, Thrust in thy sickle, at  $\mathcal{R}$  106, the harvest of the earth is ripe, at  $\mathcal{R}$  106.<sup>15</sup> And he thrust in the sickle and the earth was reaped. And there is the sheaf of corn standing upright, at  $\mathcal{R}$  106.<sup>16</sup> Another angel came out of the temple, which is at  $\mathcal{R}$  106, in heaven,<sup>17</sup> to  $\mathcal{R}$  281,<sup>18</sup> he also having a sharp

13 a

35 0  
Y 3-4-51 0

k 4 0

U 18-19 20-21 0  
N 96 0  
10-12-13 0 & W 8 0

o 51 A

o 51 A

N 85 0

U 41

9 A

o 32 A

v 93 A and N 44 A  
o 34-21 A

N 20 A

z 33 A

Z 44 a

q 21 a

54 0

m 24 0

k 4 0

p 70 0 k 10 0

k 52 0

N 105 0

N 105-108 A

sickle. And another angel came out from the altar, a vestal virgin, which had power over fire, at  $\mathcal{R}$  281,<sup>1</sup> saying to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.  
18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe, at  $\mathcal{R}$  281.<sup>2</sup> And the winepress was trodden without the city, at  $\mathcal{R}$  251,<sup>3</sup> and blood lactea came out of the winepress, at  $\mathcal{R}$  251,<sup>4</sup>

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast into the great winepress of the wrath of God.  
20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand six hundred furlongs.  
even to the horses' bridles, at  $\mathcal{R}$  106.<sup>5</sup>  $\mathcal{R}$  221 closing on  $\mathcal{R}$  281 gives a thousand (or ten signs), and from  $\mathcal{R}$  281 to *hora* VI. are six hundred (or otherwise six signs).

CHAPTER XV.

Seven angels, having the seven last plagues, of the planetary influences.

Revelation xv. 1.—And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image, and over his mark, over the number of his name, stand on the sea of glass, having the harps of God, at  $\mathcal{R}$  281.<sup>7</sup> They sing the song of Moses<sup>8</sup> and the song of the Lamb. The temple of the tabernacle was opened in heaven, at  $\mathcal{R}$  106.<sup>9</sup> And the seven planetary angels came out of heaven<sup>10</sup> to  $\mathcal{R}$  281, clothed in pure and white garments (see Cassiopeia in the lactea), having schedir, the breasts, girded with golden girdles, at  $\mathcal{R}$  281.<sup>11</sup> And one of the

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image, and over his mark, over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous thy works, O Lord, and glorify thy name? for only holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

4 Who shall not fear thee, O Lord, and glorify thy name? for only holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles

7 And one of the

four beasts, Sagittarius, gave sabbatical golden vials<sup>1</sup> to the seven planets, and the temple, Capella, at  $\mathcal{R}$  106, was filled with smoke, lactea, even to  $\mathcal{R}$  111.<sup>2</sup>

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

And I heard Elul, at  $\mathcal{R}$  106, saying to the seven planetary angels, Go your ways, and pour out the vials upon the earth.<sup>3</sup> And the first angel poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men, Hiram and Jacobus, which had the mark of the beast in their fore-

Revelation xvi. 1.—And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and them which worshipped his image.

fell a noisome and grievous sore upon the men, Hiram and Jacobus, which had the mark of the beast in their fore-

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead: and every living soul died in the sea.

ed his vial out upon the sea, and it became as the blood of a dead; and every living soul died in the red sea on the 31st of Decem-

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

his vial upon the rivers and fountains,<sup>6</sup> and they became blood,<sup>7</sup> and I heard the angel of the waters, or mistress of the sea, Mary,<sup>8</sup> say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

the seat of the beast,<sup>10</sup> and it was yet dark, and

<sup>1</sup> 85 A

<sup>2</sup> Z 44 a

<sup>3</sup> 85 A o 51 A

<sup>4</sup> v 44 B

<sup>5</sup> z 28-31 A

<sup>6</sup> Q 35 to 39 and v 97 A

<sup>7</sup> z 28 A

<sup>8</sup> N 55 A

<sup>9</sup> 5 A

<sup>10</sup> N 40 A

<sup>1</sup> N 70-20 A and v 4 A

<sup>2</sup> N 108 A o 36 a o 21 a

<sup>3</sup> 7 A

<sup>4</sup> o 21

<sup>5</sup> Job xli. 13 z 28 A and 1° 32-38 o

<sup>6</sup> z 31 A

<sup>7</sup> W 8 A & z 2 A

<sup>8</sup> F 12 A

<sup>9</sup> W 3 o

<sup>10</sup> 18 o cum N 65 A

<sup>11</sup> M 11-22-24-17 A

1 71 A

they gnawed their tongues.<sup>1</sup> And the sixth angel poured

2 Q 37 A

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness: and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and sores, and repented not of their deeds.

3 y 64 & z 8 A

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

4 r 14-16 A

14 For they are the spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

5 T 31 A

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

6 70 A

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

7 168 A

poured out his vial into the air, and in heaven a great voice came from the throne,<sup>8</sup> saying, Memra, It is done.

8 N 85-96 A

CHAPTER XVII.

One of the seven angels, or planets, which had the seven vials, talked with me, saying, Come hither, to R 281,

Revelation xvii. 1.—And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will shew unto thee the judgment of the great whore that sitteth upon many waters:

out his vial on the great river Euphrates,<sup>2</sup> and the water was dried up, that the way of the kings of the east might be prepared. The three Cerberi<sup>3</sup> came out of the mouth of the dragon, Typhon,<sup>4</sup> and out of the mouth of Cetus, the beast,<sup>5</sup> and out of the mouth of the false prophet,<sup>6</sup> who could not predict solar time. These Cerberi are the spirits of devils, and gather together to the battle of the great day unto a place called in the Hebrew tongue Armageddon, meaning "*the mountain of apples,*" or Ramus pomifer, at R 281.<sup>7</sup> And the seventh angel poured out his vial into the air, and in heaven a great voice came from the throne,<sup>8</sup> saying, Memra, It is done.

unto thee the judgment of the great whore, that sitteth<sup>9</sup>

9 N 55-57-64 A

upon many waters.<sup>1</sup> King Hiram committed fornication

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

R 281.<sup>6</sup> Cetus goes into perdition.<sup>7</sup>

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, the other is not yet come; and when he cometh, he must continue a short space.

fallen,<sup>10</sup> one is,<sup>11</sup> the other not yet come; and when he cometh he must continue a short space (23 degrees), not a solar sign of 30°. Cetus is partly in Aries and of the sabbatical, and goeth into perdition, as already set forth. The ten kings are ten tribes, or signs, receiving

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him called, and chosen, and faithful.

overcome them, for he is Lord of lords, and King of kings.

1 Q 35 to 39 A

with her, and Bacchus and those of the earth, got drunk

with her, at R 281.<sup>2</sup>

So he carried me away in the spirit

into the wilderness,<sup>3</sup>

and I saw the woman seated upon a scarlet (red)<sup>4</sup>

coloured beast, Cetus, with his seven heads

and ten horns,<sup>5</sup> having a golden cup

in her hand, at Cetus, as a constellation,

was, yet is not, and yet is

not, and yet is. And here the mind

which hath wisdom: the sabbatical heads

are seven mountains on which the woman

sitteth<sup>8</sup> (see the Buddhist figure "Keeto").<sup>9</sup> There

are sabbatical kings, or signs, five are

fallen,<sup>10</sup> one is,<sup>11</sup> the other not yet come; and when

he cometh he must continue a short space (23 degrees),

not a solar sign of 30°. Cetus is partly in Aries

and of the sabbatical, and goeth into perdition, as already set

forth. The ten kings are ten tribes, or signs, receiving

one hour, or solar sign, with the beast, Aries. The ten tribes shall make

2 o 51-32-35 A

3 9 A

4 Chap. xii 3

5 N 57-39 A

6 M 30 o 34 A

7 U 24 ©

8 o 48 A

9 Page 83

10 o i r i 48 A

11 E I F I

12 N I } R 281

13 T } R 281  
Q I }

The waters which thou sawest, where the whore sitteth,

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

her flesh, and destroy her.<sup>2</sup> And the woman is that great city, which hath power to reign over the kings of the earth, at *R* 281.<sup>3</sup>

71 A

2 N 20-60-101 A

3 N 43-52-64 A

CHAPTER XVIII.

Gabriel (Algenib) comes down from heaven, having

Revelation xviii. 1.—And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

4 O 51 A

5 O 26-27 A

6 142 A

7 O 40 A

8 k 3 v & O 51 u

9 M 13-23 and N 44-89 u

are peoples, are celestial multitudes, and nations, and at *R* 281. Andromeda is fabled as being desolate, chained to a rock, &c., and the beast, Cetus, rises to eat

great power, and the earth, at *R* 281,<sup>4</sup> was lightened with his glory. Babylon is fallen, the confusion ends, on the 31st of December, *R* 281, and is become the habitation of Genubi and his devils,<sup>5</sup> and a cage of every unclean and hateful bird—the eagle,<sup>6</sup> and the owl, &c.<sup>7</sup> And the merchants of the earth, Canaan, at *R* 251,<sup>8</sup> have become rich through the abundance of her delicacies, at *R* 251.<sup>9</sup> And Elul of heaven cried, Come out of her my people.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, heaven, and holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

The marriage of the sun-lamb with Azamech Virgo,

Revelation xix. 1.—And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Shipmaster, "Canopus," and the sailors of Argo (see Bayer's plate), stood afar off, from *R* 281, in the Gemini.

A mighty angel took up a stone like a great nether millstone, to *R* 106,<sup>1</sup> and cast it into the sea,<sup>2</sup> saying, Babylon shall be found no more at all.

O 22-10° O  
1° 17 O

k 12-22 O

*R* 106.<sup>3</sup>



3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes as a flame of fire, and on his head many crowns; and he had a name written, that no man knew, but he himself.

13 And he clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And I saw heaven opened, and behold a white horse; and he that sat upon him called Faithful and True, and in righteousness he doth judge and make war.

And I saw heaven opened, the gate opened at *AR 281*, and, behold, the white horse, Sagittarius, and he that sat upon him was the faithful and true brother, standing to order, clothed with a red vesture. On his head were many crowns, at *AR 281*; and he treadeth under foot the winepress, at *AR 281*.<sup>3</sup> And on his vesture<sup>4</sup> and on his thigh,<sup>5</sup> a name written, King of Lords. And I saw Sagittarius standing in the sun, and with Memra, at *AR 281*, all the fowls that fly

in the midst of heaven, Come and gather yourselves together unto the supper, mid-night meal, of<sup>2</sup> the great God, Jove, at *AR 281*.

21 And the remnant were slain with the sword of him that sat upon the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

The angel Gabriel came down from *AR 106*,<sup>2</sup> heaven, having the key of the bottomless pit, and a great chain in his hand, at *AR 286*,<sup>3</sup> and he laid hold on the Dragon, Satan, serpens,<sup>4</sup> and bound him a thousand years, or ten signs, in the bottomless pit, at *AR 281*,<sup>5</sup> and shut him up,<sup>6</sup> and put the masonic seal upon him,<sup>7</sup> that he should deceive the nations no more, until the thousand years should be fulfilled, and after that he must be loosed a little season.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom as the sand of the sea.

lived not again until the thousand years, or ten signs, were finished. This is the first resurrection. Hiram and Jacob were not included in this resurrection. Blessed are they of the first resurrection, on such the second death, between *AR 221* and *AR 281*, hath no power,

89 A & r 30 A  
15 B

10 21 A

26 B

C 3 B

N 96 A

U 44 C

U 55 C O 30 B

Q 58 A & r 9 & 23 A

4 A

6 0 A

7 65 A

N 85 A

9 0 1 A

U 60 B

0

but they shall be priests of God and of Christ, and shall reign with *him* during ten signs, or a thousand years. Hiram ab Eph is on his great white throne, the lactea,<sup>1</sup> from whose face the earth<sup>2</sup> and the heaven,<sup>3</sup> at *R* 281 and *R* 106, fled away, and there was found no place for them. And I saw the dead stand, solstitially, before God, at *R* 281;<sup>4</sup> and the books were opened,<sup>5</sup> and another book was opened, which is of life, at *R* 106.<sup>6</sup>

<sup>1</sup> Z 34 a

<sup>2</sup> o 51 A

<sup>3</sup> 6 ⊙

<sup>4</sup> N 96 A

<sup>5</sup> N 22 A and D 43 A

<sup>6</sup> b 19 ⊙

CHAPTER XXI.

And I John saw a new heaven and a new earth, commencing at *Alpha*, *R* 281, the 1st of January, for the first heaven and the first earth were passed away at *Omega*, *R* 281, the 31st of December. And I John saw the holy city, new Jerusalem, the solstice, coming down from God, at *R* 106,<sup>7</sup> prepared as a bride (Juno vel Casiopeia)<sup>8</sup> adorned for her husband (Jove).<sup>9</sup> And I heard Elul of heaven saying, "Behold the tabernacle of God with men,"<sup>10</sup> and Jove shall dwell among them, and they<sup>11</sup> shall be his peo-

<sup>7</sup> r 14 ⊙

<sup>8</sup> N 66 A

<sup>9</sup> N 96 A

<sup>10</sup> V 13 B & W 2 A

<sup>11</sup> 10 B

Revelation xxi. 1.—And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God.

ple, and God (Jupiter or Jove) shall be with them, their God, and there shall be no more death. And he that sat on the throne<sup>1</sup> said " Behold, I make all things new. It is done. I am *Alpha* and *Omega*." He, his solar majesty, that overcometh I will be his God, and *he shall be my Son!*

<sup>1</sup> N 97—85 A

<sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Verse 8 is evidently a priestly interpolation and unmeaning. Then comes one of the seven planetary angels of *R* 281, and talked to me, John, saying, "Come hither, and I will shew thee the bride, the Lamb's wife," and he carried me away in the spirit to

*R* 106,<sup>2</sup> to a great and high mountain, the holy Jerusalem, descending out of heaven from God, *R* 106,<sup>3</sup> and he showed me the holy Jerusalem descending out of heaven,<sup>4</sup> from Jove.<sup>5</sup>

<sup>4</sup> V 7 ⊙

<sup>3</sup> m 35 ⊙

<sup>4</sup> 6 ⊙

<sup>5</sup> N 96 ⊙

<sup>11</sup> Having the glory of God : and her light like unto a stone most precious, even like a jasper stone, clear as crystal ;

<sup>12</sup> And had a wall great and high, had twelve gates, and at the gates twelve angels, and names written thereon, which are of the twelve tribes of the children of Israel :

<sup>13</sup> On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

<sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

<sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

<sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

<sup>17</sup> And he measured the wall thereof, an hundred forty four cubits, the measure of a man, that is, of the angel.

18 And the building of the wall of it was jasper: and the city pure gold, like unto clear glass.  
 19 And the foundations of the wall of the city garnished with all manner of precious stones. The first foundation jasper: the second, sapphire; the third, a chalcedony: the fourth, an emerald;  
 20 The fifth, sardonyx: the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst.  
 21 And the twelve gates twelve pearls: every several gate was of one pearl: and the street of the city pure gold, as it were transparent glass.  
 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.  
 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb the light thereof.  
 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.  
 25 And the gates of it shall not be shut at all by day: for there shall be no night there.  
 26 And they shall bring the glory and honour of the nations into it.  
 27 And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or a lie: but they which are written in the Lamb's book of life.

Relate to the colour of the denoting brilliant.

No gates, no night in the heavens.

CHAPTER XXII.

A pure river of water of life, clear as crystal, proceeding out of the throne,<sup>1</sup> and out of *gamma*, Cassiopeia,<sup>2</sup> and of the Lamb.<sup>3</sup> In the midst of the street of the Milky way, and on either side of the river the tree of life, the oak Robur Caroli, which bare

Revelation xxii. 1.—And he shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.  
 2 In the midst of the street of it, and on either side of the river, the tree of life, which bare twelve fruits, yielding her fruit every month: and the leaves of the tree for the healing of the nations.  
 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:  
 4 And they shall see his face; and his name in their foreheads.  
 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

twelve fruits, yielding her fruit every month, and the leaves of the tree for the healing of the nations. Robur Caroli contains twelve stars.<sup>4</sup>

6 And he said unto me, These sayings faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.  
 7 Behold, I come quickly: blessed he that keepeth the sayings of the prophecy of this book.  
 8 And I John saw these things, and heard. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.  
 9 Then saith he unto me, See not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.  
 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.  
 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.  
 12 And, behold, I come quickly; and my reward with me, to give every man according as his work shall be.  
 13 I am Alpha and Omega, the beginning and the end, the first and the last.  
 14 Blessed they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.  
 15 For without dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.  
 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star.  
 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.  
 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.  
 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.  
 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.  
 21 The grace of our Lord Jesus Christ with you all. Amen.

<sup>4</sup> Jamieson, p. 61

Let any one add to the Median or Persian law points, &c., and plagues will encompass him—or if he take from the laws—they are no longer the book of life.

<sup>1</sup> N 85  
<sup>2</sup> N 67-89  
<sup>3</sup> A y 52

PREPARING for the press is a continuation of "VERITAS," in four parts:—

The first interpreting, according to the Median and Persian Laws, all the most remarkable and important facts of the heavenly personated Patriarchs, as recorded in the Old Testament, from sun-set in תשרי Tisre (Libra) to sun-rise in ניסן Nisan (Aries).

The second part, by using the same Laws, will interpret the miracles attributed to his Solar Majesty, as personifying the Saviour of the World from sun-rise in *Nisan* (Aries) to sun-set in *Tisre* (Libra).

The third part will be the celestial interpretations of the Buddhist mysteries, showing that the astronomical creed of the Budhists is the most ancient recorded by man, and that all other doctrines are, directly or indirectly, derived therefrom.

The fourth will elucidate the mysteries of Cosmogony, as known in ancient times, showing, as Ecclesiastics insist on the world being only some six thousand years old, that they have thus shut the door to the investigation of truth, whereas "VERITAS" will produce evidence that the Buddhist creed is correct, and that the Earth's motion is ETERNAL!

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