

Gems
Talismans AND Guardians

THEIR SENTIMENT AND LANGUAGE

THE


FACTS AND FANCIES * LEGENDS AND LORE

of
Nativity.

BY

TEN. ALCOTT.

OF GEMS & GEM-CUTTING

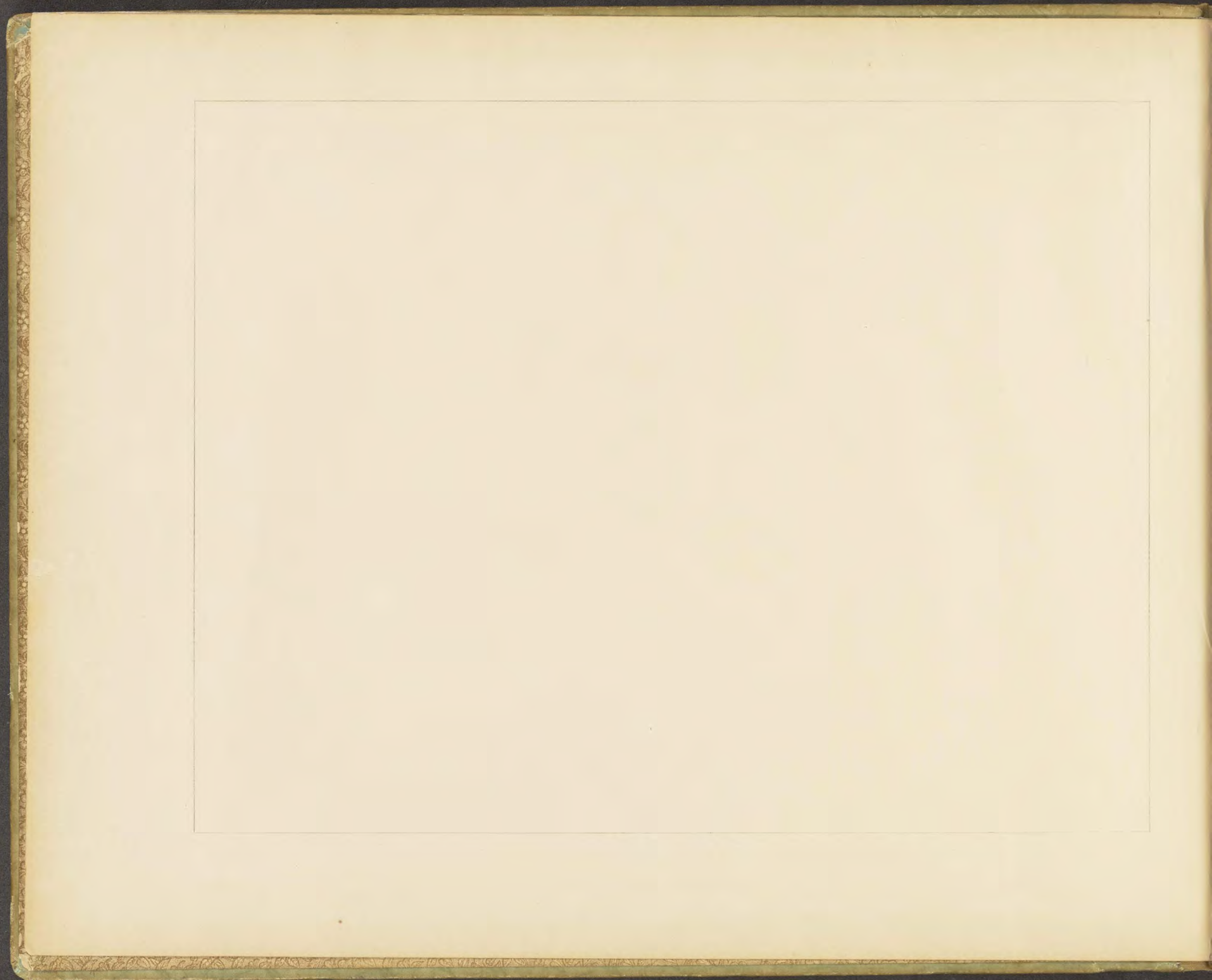


MINERALOGY • EMERALD AND OTHER BERYLS • CATALOG

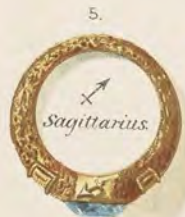
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MINERALS AND STONES OF NORTH AMERICA • PROSPECTING • FOR GEM







Sagittarius



Humiel



Zelotes



Scorpio



Dan



"His hands are as gold rings
Set with the beryl."

Sol. Song V. 14.

"As the lily among thorns
So is my love among the daughters."

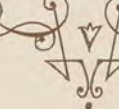
Sol. Song II. 2.

Sample
Birthday or Engagement Ring
Oct. 25

"Without a sentiment, a ring,
Is but a sair and senseless thing."

Tiffany & Co. Union Square, N.Y.

THE GREAT LITHO. CO. 112 & 114 KILLBUCK ST. N.Y.






MAGAZINE

ITS

✻ Facts ✻ and ✻ Fancies, ✻ Legends ✻ and ✻ Lore. ✻

AN

ALMANAC  **PERPETUAL CALENDAR**

OF

✻ CABALISTIC ✻

✻ Texts, ✻ Gems, ✻ Talismans, ✻ Guardians. ✻

BY

TEN. ALCOTT.



"Rings, gauds, conceits,
Knacks, trifles, nosegays, sweetmeats."

CHARLES LAMB, *Essays of Elia.*



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DRUMMOND & NEU, ELECTROTYPERS, 3, 5 & 7 HAGUE STREET, NEW YORK.

TO
EDA,
A
BAIRN OF FRIGA'S-DAEG,
Oct. 23th, 1873,
THIS
LITTLE BOOK OF BIRTHDAY LORE
IS
LOVINGLY DEDICATED
BY
HER PAPA.

“This day
First gave me birth, and (which is strange to tell),
The fates e'er since, as watching its return,
Have caught it as it flew, and marked it deep
With something great,—extremes of good or ill.”

DR. YOUNG.

EPISTOLARY PREFACE.

"'Tis a lucky day."
—*Winter's Tale*, act II. sc. 2.

TUESDAY, Oct. 25, 1887.

MY DARLING LITTLE DAUGHTER :

I have dedicated these results of a very interesting study to you, because the noticeably marked configurations of the Heavens, at the moment of your birth, first directed my attention to a careful, unbiased, and scientific investigation of the Facts and Fancies, Legends and Lore, which, from time immemorial, have loved to clothe themselves about the birth of human beings. You are far too young, now, to appreciate fully the whole of this matter, but as you grow in years you will perceive that the greater part of it is very simple, and that all of it is filled with lessons that are very beautiful. Every one's birthday is, at least, of vast *individual* importance, and a complete history of it would, I doubt not, fill more volumes than in his lifetime he could read. I have merely endeavored to cast a few rays of illumination upon some of the loftier peaks whence vistas may be taken. If you will pause awhile upon these, as you pass onwards over life's journey, you will find them interesting outlooks whence to view the broad areas that still spread out beyond.

You entered this life exactly nine years ago, upon Friday, the 25th of October, 1878, at about half-past one in the afternoon, and if you consult an almanac of that year, opposite your birthday, you will find that many stars conspired to make the day auspicious. They, and all other "sweet influences," will, I trust, continue to do valiant battle in your behalf until the cycle of your years is rounded. The day was notable for a quadruple conjunction of the "New Moon" with Venus, Mars, and Mercury, or perhaps I would speak more correctly by saying, for a triple set of successive conjunctions of such a Moon with Mars, Venus, and Mercury. Now, all of these stars were originally set in the heavens by the Creator "for signs and for seasons," and the moon was ordained particularly "to rule the night." Nor need I say that not least among "the blessings of heaven above," and of its "precious things," and of "the precious things put forth by the moon," was the gift of my little daughter, to her papa, when Lucerna's orb was new. Among the old folk-lore of our Anglo-Saxon ancestors you will find it said that,

"Friday's moon, come when it will, comes all too soon."

But *that* moon, darling, came companioned with so sweet a little girl, that e'en

"Diana, with her maidens true,
Chasing the stag, gave pearls to you."

And there is yet another saying, about a "Friday's child," culled from the same source, that is quite full of pleasant promise. Friday, let me tell you, is the day of Venus, or of Friga, as she was called in the days of our forefathers. The saying is that,

"If Venus shall bless thee,
Thou shalt bless many living,
For Friga's bairn, truly,
Is loving and giving."

These sayings, my darling, are not only very pretty, but they are very old, and they had their origin around hearth-fires which warmed the cradles of "a great people," whom God seems certainly to have blessed "from their beginnings and hitherto." I am glad you are the child of such a race. Read carefully its history, and treasure these quaint old sayings, for though clothed in fable they are certainly founded upon facts, and have a moral somewhere.

But to return to the stars and circumstances of your birth. I said they were auspicious; I mean merely that their arrangement forms a pretty picture, from which deep and significant *lessons* may be drawn. "To everything there is a season, and a time to every purpose under heaven," so saith "the Preacher"—"a time to be born and a time to die." And as it is proper to pray that our flight from a doomed Jerusalem "may not be in winter," so it may be permissible to pray that the season of birth into this wilderness of trial may not be amid "times and scenes" rendered ominous by wintry rigors on the moral dial of the sky. While, therefore, I do not want you to fall into the error of regarding these stars as harbingers of inevitable fate (for this is the grievous sin of "Sabatism"), I do want you to look upon them as symbolic pictures on the dials of the days and years, and to become familiar with the stories, legends, and mythologies with which the lore of ages past surrounds them.

The consensus of the ancients has accorded a certain significance to each of the planets, and has sphered about them atmospheres of fable. Their very names go back to Eden; and perhaps were given by Adam himself with unerring judgment. If, when you are older, you read Bacon's and other essays on these mystic fables, you will find that deep morals lie beneath them all. The originators of these fables possessed, too, the key by means of which their teachings were unlocked; but in the darker and succedent ages this key was lost. Hence mere shadows were looked upon as facts, and stars were worshipped rather than the God who wound them up. Very few have kept their generations perfect; but Abraham came out of Ur to worship substance rather than bow down to shadows; and traditions tell us that, having the key in his possession, he went down into the land of Sird, and built these shadows into pyramids, thus to hand them down to us. Now this is a dangerous study only to those who ignore it as a science of correspondences; to all who look upon it rightly it may be termed "symbolic" or even *scientific* Astrology, for there is no science so deep and so far-reaching as that which truly pictures truth. Moreover, all truth is a part of the same great net. Its meshes are all

interlaced, so that if you draw it carefully to land by any strand the whole must follow, and there always will be "one hundred and fifty and three great fishes" found within the net unbroken. The Bible is full of such teachings, and most of its lessons are in parables and pictures. The king of Tyre was clothed with jewels only as symbolical of deeper truths; the children of Israel camped under standards, which were severally emblazoned with the Signs of the Zodiac, moved out in the order of the months, were blessed with the sequence of the seasons, for beautiful reasons—nor are they at all too deep to be unravelled by the earnest student if he be devout in life. It was not an arbitrary and meaningless arrangement that assigned a special gem to each of the tribes upon the High Priest's breastplate. Nor is it so that upon the jewelled foundations of the New Jerusalem the names of the several Apostles are engraved. The twelve gates of Heaven are all of single pearls—the emblem of tears, repentance, and of purity; and you know that none can walk upon its "streets of gold" save those who enter by the one and only Way of Truth and Life, who is the Pearl of Price. These things are all of deep significance.

You are a child of Abraham, and are "called in Isaac's name." So, too, you are a special child of Jacob, and may partake of some one of the twelve several blessings he transmitted to his groups of descendants. Though blindness now has partly fallen upon all of us who come of such a lofty ancestry, and though the book of genealogy is sometime lost, yet we are all born beneath some special standard in the "Houses of the Year." And I doubt not, if we follow the banner raised to the mid-heavens at our birth, we shall all, in due time, come within the camp where Israel rests.

The history of your birthday I will give you elsewhere, but only briefly, and in such mere outlines as may serve for "texts" to future study which you yourself must devote to them. Look them all up, read and ponder among them frequently. Let the anniversary of your birthday, darling, be particularly one in which the lessons of this life are carefully re-canvassed, and, as frequently as you are spared at its return, set once again in order. It is the *spirit* of this study that I wish you most to catch, for the jewels of your life will fade if prized at only earthly value.

Ah! could you but know the whole history of your birthday! its world-wide chronicles! its bitter lessons here and there amid the human race! its sad failures! its noble sacrifices! the lives of its uncanoned saints! its thrills of joy and tears of anguish! its temptations, and the legions of angels God sent out to baffle them! Could you but realize these all have place upon its pages that are now sealed down in His great Book of History, how solemn yet how glorious would the problem of this life become!

I cannot predict one moment of your future. God only can do this. Yet He has left you in perfect freedom to elect your fate. You are weak, and "principalities fight against you" with unseen and malignant force.

"For thousand perils lie in close await,
That none except a God, or God him guide,
May them avoid, or remedy provide."

But these are not to be victorious foes. There are stronger powers willing to fight for you than all of those which the "genius of evil" can put in dread array. Let Conscience be your guide, put Faith upon your banner, and then fight bravely against any evil influence that may rise athwart your path. You cannot fail in such a conflict, for "no arm that is fashioned against thee shall prosper." The God of conflict hath sworn it, and his oath knows no repentance. Reinforcements will arrive direct from Heaven when least you shall expect them, and the hosts of evil vanish from your front.

You have a fair horoscope, and so have all the children of His chosen people, for none are unchosen. Remember, too, that even such gems as look the darkest in their matrix are only the more wisely crystallized that they may take a keener polish. They are all parts of the same great breastplate—all foundation-stones of Heaven—all engraved with tribal, apostolic, and with guardian names.

But your breastplate cannot stop the arrows of evil; the foundation-stone of your Heaven will crumble; the talisman upon your neck will ward away no dangers, unless each and all that they should far more deeply signify in life, and in your journey towards your Gate of Pearl, is graved upon the setting of your heart. Read, then, this beautiful symbology aright, and strive only after the bright reality that shines through it. Carlyle has said that "it is in and through symbols that man, consciously or unconsciously, lives, moves, and has his being;" and that "those ages, moreover, are accounted the noblest which can best recognize symbolical worth and prize it at the highest."

If his little daughter will strive to join the generation of such readers, her papa will be more than thankful, while she herself will more than realize the meaning of her name. For believe me, darling, there is much, at least, in a Christian name. It is sealed so fast upon the brow that one can *never* lose it. Your name, my love, is "Eda," and is significant of "happiness." For you this name will be as eternal as that of "Eve" to her who is "the mother of all living." It has the golden ring of all delightful things: it is the sum of all that makes life perfect, and the treasures it lays up of rare degree. How like to "sounding brass" *that* name would echo in the regions where no joy nor rest can penetrate! The name alone, my little one, points heavenward, and thence summons you to follow it.

Your Loving Papa,

TEN ALCOTT.

Written by "The Wayside,"
NEWPORT, RHODE ISLAND.

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“But who can count the stars of heaven?
Who sing their influence on this lower world?”

THOMSON, *The Seasons*.

INTRODUCTION.

“I find my zenith doth depend upon
A most auspicious star, whose influence
If now I count not, but omit, my fortunes
Will ever after droop.”

TEMPEST, act I. sc. 2.

“And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright.”

GEN. xxv. 33, 34.

INTRODUCTION.

"Like stones of worth, they thinly placed are,
Or captain jewels in the carcanet."

SHAKESPEARE, *Sonnet* LII.

THE assignment of Gems to the several "Houses of the Year" has from the earliest Christian times been traceable to the "foundation stones" enumerated in Revelations (chap. xxi.). That of the "second," or "new birth," Pearls, which the symbols of death to, or escape from, sin, comes from the Gates of the New Jerusalem (Rev. xxi. 12 and 21), taken in connection with Ezekiel's description of the same Holy City (chap. xlvi. 30-35). The assignment of the Angelic Guardians to these Houses is in accordance with old Talmudic and Cabalistic traditions, and with their appropriate precious Talisman, goes back into the twilight of the oldest folk-lore of the Hebrews. This whole science of correspondence or symbolism came from Eden. It was the "wisdom of Adam;" was transmitted by Seth to Shem, who carried it over the Deluge; was brought up out of Chaldea by Abraham; and since the time of Moses has lain concealed from all but a chosen few, in the arithmographic and mysterious phraseology of the Bible.

From the time when the dying Jacob blessed his sons, and the adopted sons of Joseph, in terms of that mythology which, from the origin of the constellations themselves, had been belted around the heavens in the Zodiac, down to that still future time when all the tribes of men shall be gathered into the Holy City, this symbolism has been, and will continue to be, consistently preserved.

Placing the emblems of their blessings—they were the Signs of the Zodiac—upon their several standards, the tribes moved out of Egypt, and into the wilderness of their pilgrimage. There were twelve of them as generally enumerated, with once in a while a thirteenth mentioned, just as there are twelve lunar months, which in the course of time need the addition of a thirteenth to fill up, complete, or as it were regenerate, the Lunar year, and bring it back into harmony with the Solar. These tribes camped in the order of the signs, moved out of camp in the proper sequence of the months, formed in battle-array in corresponding method, so occupied the Promised Land, and even went up to worship at Jerusalem in a sequence founded on it.* The Breastplate of the High Priest concealed the same idea; its very gems were severally engraved with tribal names, and arranged in groups of three, that like the blessings of the tribes themselves had hidden

* Their descendants actually belt the earth to-day with their possessions in this self-same way (Deut. xxxii. 8), and the Sun rejoicing in his circuit through the heavens (Psalm xix.) finds the ports of Israel unclosed at morn and leaves them open in his goings-down.

references unto the seasons. It was thus that Solomon built the Temple, four-square, and duly oriented, and ordained its ritual in harmony with the months. So, too, was built the earthly Jerusalem, and so, we are informed, will be the Latter City, which shall fall from Heaven duly facing all the seasons of Eternity.

The ancients saw this twelve-fold arrangement of the year in everything. To them the various parts of the human body corresponded thereto, and the monthly fruits of the Tree of Life, whose leaves were always healing. The very fates of men, particularly as shadowed forth at birth by the tribal standard then flaming on the heavens, were believed to be wrapped up in this symbology. In fact, all the circumstances which attended this event had bearing even in the naming of the child and were believed to be prophetic of its future.

But if there be aught of import in this beautiful study (and as it was of import in those elder days, and will be so in the still future ones, so, therefore, it now must be of at least some significance to us), we can certainly gather from it no true lessons unless we can recover the "KEY" by which the assignment of these emblematic things was originally made. After years of study involving intricate comparisons of the blessings, tribal significations, names, and gems; the arrangement of the camp, and march; the Breastplate gems, and those of Revelations, and the collateral consultation of endless writers and authorities thereon, the author became convinced that this "key" was in the Zodiacal Signs, and that a *correct* assignment of these Signs to the Tribes as they were encamped, and were engraved upon the Breastplate, could not but result in an astronomic sequence corresponding to that of the seasons themselves in their passage through the twelve "Houses of the Year." The result has been this little tabulated treatise, in which he does not pretend to enter into the details of special argument. To do so would require a work of several volumes, and be foreign to the object for which the present one, and in fact the whole study, was undertaken. It is sufficient to say, in this connection, that the Zodiacal assignment herein given to the Tribes will be found to accord with its true astronomic sequence, so as to harmonize the interpretation of those Biblical passages where, by particular orientation, the Camp, the Pilgrimage, the settlement of Palestine, the Belting of the Earth, the arrangement of the Breastplate, and the final occupation of the Holy City demand it. No other authority has harmonized these things. They not only differ among themselves but are all in some, and some in all points, in direct conflict with any sort of astronomic sequence.

Now it is not to be conceived that after so skilful a general and organizer as Moses, and one, too, who was liberally educated in all the wisdom of the Egyptians, had given special Zodiacal standards to the Tribes, and been so explicit as to how they should go into, dwell in, and march out of camp, we should find that this sequence was a jumble, and in its practical working mixed spring months with winter ones, and put eastern standards where the western constellations only could be seen. This results from every other method we have met with, but does not confuse the system by which we have ourselves been able to harmonize the things in hand. But enough has now been said upon the deeper part of this subject.

Lists of so-called "Birthday gems" are frequently published, but they all lack credence because no two of them are

alike. The gems are all there, so too are the months, but they are always so misplaced as to lead one, on investigation, to the belief that the whole thing is merely an arbitrary assignment, or the sentimental whim of each author. If in these different lists the sequence of the gems was always the same, as that of the months has to be, one might hope to harmonize these systems, or at least detect their point of error. But while they cannot alter the order of the months, all sorts of violence has been done to the Biblical classifications of the gems themselves, and to the Zodiacal precession which they represent. The fact is, it has long been lost sight of that the derivation of this assignment is Biblical, and the sequence of the gems as rigid as that of the months themselves. Moreover, while all of these lists entirely ignore the correspondence between the gems themselves and the special Apostles, Patriarchs, and Guardians with whose names their settings at least should be engraved, there is another and still more fundamental error which runs through every other classification of "Birthday gems" that we have met with. This is the fact that they all follow the *modern* arrangement of the months and seasons, and assign a special and single gem, only, to each. Now as each modern month corresponds to distinct parts of two ancient ones, or covers parts of two Signs of the Zodiac, it really should have two gems, and the latter jewel of each pair should run over a certain number of days into the next month! It is well known that "the sweet influence of spring" does not renew the life of Earth until long after January 1st, which is the modern "New Year's Day." This is because our calendar is completely displaced, or, in other words, our New Year's Day has been left behind by the real one, March 21st, of the true solar year in its motion through the *annus magnus*, or great "cycle of the Equinoxes." The true year commences with spring's first day and runs through its twelve equal "Houses" or months, from that day as an origin.* To these houses the Signs of the Zodiac absolutely correspond, and any system which shall have harmonized the references of these Signs to the Tribes, and gems, and other emblematic groups of symbols in Biblical, Talmudic, and Cabalistic lore, may be regarded as having solved their riddle. The sequence having thus been recovered, and properly attached to the current sequence of days in the modern calendar, a host of other references become also available, and the study of one's Birthday significance becomes at once both profitable and deeply entertaining.

While no Scriptures are of private interpretation, and all are written for the general edification, yet it has nevertheless been the unbroken custom of the church, both Hebrew and Christian, from the days when the Old and New Testaments were written, to assign, read and consider special parts of them in annual and daily sequence. And hence it is that each day of the year has its special Collect, Epistle, Gospel, Psalms and Lessons, the weeks their broader, and the months and seasons their still more comprehensive, appreciation of eternal truths. Of course they all bind every one each day, but none the less the consensus of the race has been to make a special study of them group by group, and thus to pass them all in critical

* The Civil Year of the Jews still begins at Autumnal Equinox, when the Vernal Equinox comes to the midnight meridian, and the year is reckoned like the day from its "evening to its morning." The Sacred Year commences six months later in the spring; the former began with Tisri (September), the latter with Nisan (March).

review as each year passes onward to eternity. One's Birthday thus becomes of deep significance. There are no accidents. If our hairs are numbered, so also are our days and hours, our weeks and months and years. And all of these have anniversaries of birth, for though we celebrate the yearly one alone, still the others keep their quiet seasons, and are all red lettered in our history!

The human mind is logical, and loves order. As an image of the Divine mind it moves upon the chaos of all that is knowable and strives to formulate it into harmonies and appropriate groups. How natural, then, is this universal desire to study Birthday references. It is a starting day in each great individual classification. And how necessary, if engaged in at all, is it that it be based upon that fundamental system which has come down to us as the wisdom of the ancients.

There are hundreds of Birthday books in use. We rarely take one up without consulting it with reference to our own nativity. But how seldom are we satisfied! And why? Is it not because the mind instinctively rejects this or that author's arbitrary assignment of a quotation from Shakespeare, Milton, and Æsop, as of no inherent import to the day itself? and is disappointed, no matter how elevating the sentiment of the quotation may be, that it has, and can have, no necessary bearing upon his own Birthday, nor any more special reference to himself than to any one else, or than a thousand other quotations which might also have been selected?

The object of this little work is different. It aims to be an index to the history, symbology, and lessons of each day. It is an almanac of all the days, and may be made companionable throughout the Calendar. It is, moreover, founded on a system that has Divine origin, and none can read in it their own title without being convinced that they themselves are spoken to most clearly from the mansions out of which all knowledge comes. It is at least with this idea uppermost that the writer places it in the hands of his own little ones, convinced that while it will serve the purpose of a pleasant puzzle, and offer them an endless source of amusement with their companions, it will also quietly teach them the lessons of universal correspondence, which in the present day are so sadly lost to view.

THE DAY OF BIRTH.

“Of each man she asks daily in a mild voice yet with a terrible significance, ‘Knowest thou the meaning of this day? What thou canst do to-day, wisely attempt to do.’ Answer her riddle, it is well with thee. Answer it not, pass on without regarding it, it will answer itself: the solution is a thing of teeth and claws!”

CARLYLE.

“AND it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants.”

GEN. xl. 20.

THE DAY OF BIRTH.

"That day was one of thousands not unlike."

BICKERSTETH, "*Yesterday, To-day, and Forever*," Book IV. line 320.

THERE are anniversaries of birth upon whose thresholds we have never trodden,—indeed, across whose thresholds we have not yet even made our entrance-passage into life. For instance, there is a stupendous scale of time mapped out upon the Ecliptic which is termed the "Annus Magnus," or "Great Year," because it marks the complete precession of the Signs of the Zodiac through the constellations. But there is a deeper reason why it is most fittingly denominated the Great Year—its "days" are *literally* human lives, and hence a human life upon its scale is but the "Birthday" of a vanishing ephemeral!

The subject merits our most careful attention, for it lends significance and scope to birthday celebrations that reach out into eternity itself.

The division of the stars of heaven into groups or constellations, particularly those along the Zodiac, may be traced back to the most remote antiquity,—to periods far beyond the dawn of tradition, for it is from out its previous twilight that they really emanate. The names have varied more or less among different peoples, but the groups have very generally preserved their integrity, and the legends attached to them have always been of kindred significance. The constellations of the Zodiac occupy a belt spreading about 8° on either side of the Ecliptic. They are twelve in number, and undoubtedly, at the time of mapping them out, covered exactly 30° of longitude apiece, commencing at the Vernal Equinox. But owing to the annual precession of the Equinoxes, the point of intersection of the Ecliptic and Equator no longer coincides with the one occupied when the present names were given. It has slipped back some 30° , so that now the Vernal Equinox falls near the beginning of the constellation Pisces (♓), and is continually receding westward by a small ($50''$.+) annual arc.

Reckoned in *time*, Spring occurs 20^m 20^s earlier each year. To avoid confusion, however, astronomers and chronologists have agreed to preserve the same order of names for the twelve 30° divisions of the Ecliptic which form the "Houses of the Year." In contradistinction from the constellations they are termed the "Signs" of the Zodiac. These signs always commence at the Vernal Equinox, and are named after, and run in the same sequence as, the constellations. The first sign is that of Aries (♈), and when the sun enters it, on March 20, it also crosses the Vernal Equinox, and Spring commences. Now this Vernal Equinox, by constantly slipping backward along the Ecliptic, completes its enormous circuit of the heavens in about 25,827 years.

This period is sometimes called the Pleiadic Cycle, because it commenced in 2170 B.C.—the date of the Great Pyramid,—when the Vernal Equinox passed through Alcyone, the chief and brightest star of the Pleiades. Alcyone is the Arabic word for “the Centre,” while the Hebrew word for the whole Pleiadic group was Chima, meaning “the Axle.” Hence the star upon whose meridian the “Annus Magnus” began was called by the ancients the *Centre of the Axle constellation*. But these ancient names acquire new reverence for us as we grow in modern wisdom, and thereby recover, page by page, the cabalistic knowledge hidden in the heavens by those who bestowed them, in the golden ages. Professor Mædler, some years ago, after studying the “proper motion” of the stars, enunciated the startling proposition that the Pleiadic group was undoubtedly the central system of our particular sidereal universe! All the stars within the reach of our telescopes appear to be moving in majestic orbits around this notable constellation. How significant, then, in the glare of this recovered scrap of ancient astrologic knowledge, is the Almighty’s question to Job: “Canst *thou* bind the sweet influence of the Pleiades?”

When, in the days of Job, Alcyone returned to the Zenith at midnight, the Vernal Equinox was in the same meridian, and the ancients, who commenced their year at this autumnal moment, looked through the winter on toward the sweet influence of spring then promised in the heavens.

But owing to the yearly precession of the equinoxes, the Vernal point has long since left the meridian of Alcyone. It will return to it in exactly 25,827 years, or at the close of the present “annus magnus.” Now it is a remarkable fact that the normal life of a human being is just one day long on such a year. In other words, $365\frac{1}{4}$ times the life of a man (“three score years and ten,” with the solemn period of gestation added) is equal to the Precessional cycle. Thus the Psalmist, who lived exactly this normal life, uttered a hard and astronomic fact when he exclaimed, prophetically, his years were but a day-span long! Upon such a dial his life was literally measured by a “day,” whose morning saw his birth, whose noon his brief maturity, and whose evening sought for him in vain—“dried up and withered” in the graveyard.

It is a fact, then, solemn for us all, that all of life is but the Birthday of existence, and that existence marks its eons by periods whose days alone are cycles of the Heavens.

Upon such a scale the year 1878 was in the 84th “day” after the Creation, and as these “life-times” are measured very nearly by *degrees* upon the celestial Equator, the Vernal Equinox which Adam saw in Eden, passed through the middle star of Orion’s belt. This was the “day” of which the Poet Virgil sang—“when the Bull pushed the year onwards with its horns,” for in that Golden Age this Vernal Meridian also passed between the two bright stars which tip the horns of the Constellation Taurus just where the hither side of the Milky Way crosses the Ecliptic.

But the proper “annual motion” of the stars about Alcyone being $8''\text{.}24$, it requires the vast period of 9,133,105,134 years to complete what we may well denominate the “universal year.” And here again we are met by

the staggering fact that this vast period is exactly 365.242 times 25,827 times 1000 years! That is, the universal year is as many cycles of the Pleiades as there are *days* in the common year, and each such day as if it were a thousand times as long! Or in still other words, the length of such a "day" is one thousand times so long as $365\frac{1}{4}$ normal human lives—a day whose first *minute* (reckoning from Adam) will not expire until A.D. 12114!

But the whole of this vast period itself may too, in turn, be but a "birthday" in some still more endless year, whose infinite returns shall after all record but instants in Eternity!

"Earth has not kept her circling birthday yet."

Education is made so little interesting nowadays, that one is disposed to view all such statements as mere efforts of imagination, while yet they are in truth most solemn astronomic facts, and fundamental to the universe. We live amid them, born, as it were, deaf to the music of the Spheres which chime incessantly the dawn of endless day.

The important and most natural units of time are the *solar day*, the *lunar month*, and the *solar year*. We have our anniversaries of birth in each. But none of them is an exact multiple or divisor of any other. The lesser are, of course, all contained in the greater, but with fractional, and apparently incommensurable, remainders. For instance, the lunar year of 12 complete lunations consists of but 354 days, and falls short of the solar year (365 days) by about 11 days. This shortage is called its *epact*—a term familiar to all who study the almanac, and movable calendars. These fractional remainders grow to complete days, weeks, months, and years, and to weeks of these in the prophetic periods of the Bible, and in certain natural cycles, fundamentally connected with the measurement of terrestrial time on a large scale, they expand to months and years, and even into cycles.

Thus the Era of the Hegira (new moon, July 16), 622 A.D., was 1256 solar years previous to 1878; but in the Mahometan chronology is called the 1295th year, since they reckon a year at strictly 12 lunations.

The discovery of such cycles as should harmonize the revolutions of "the three bodies"—earth, moon, and sun—has always been the grand problem of astronomers and chronologists. Could we obtain one, then at its expiration the hour, day, and month anniversaries would absolutely coincide. There exist various terms and seasons which are naturally measurable by solar years and lunar months without remainders, or with remainders too small to be important. Such periods are called *Soli-lunar cycles*, and their *epacts* are generally septenary. But it has hitherto been exceedingly difficult even to approximate to cycles combining and harmonizing the day, the month, and the year. It now turns out, however, to the surprise of baffled science, that the Bible is full of them!

The Hebrew meaning of the great prophet Dan-i-El's name is "Judge of God," while the significance of Babylon, or Bab-El, is "Gate of God." It was at the gates that judgments were rendered in Oriental nations. The Book of Daniel thus acquires a new significance as the judgments of God, enunciated by His representative judge, and promulgated from

the very Gate of Judgment, a significance whose irony is intensified from the fact that Daniel employs the Babylonian "calendric year" of 360 days with consummate astronomical correctness.

Daniel, wise beyond mortal standards, foresaw the entire political history of the world, and, in reducing it to concise phraseology, employed a system of chronology which has not only since that time been minutely fulfilled in every detail, but one whose astronomical perfection still confounds the most advanced modern scientists with astonishment. Nebuchadnezzar, the antitype, was insane a week of common years, or seven times 360 days. So Babylon—his great dream-image of empire—the archetype put for the whole Gentile world, was, according to Daniel, to be blind in its own devices seven "times." Now a prophetic "time," being a year of such years, gives us a period of 360 years, and the seven times foretold to pass over the Gentiles thus become 2520 years. This latter number is doubly significant, for not only does it have the superficial chronological import above noticed, but it is one of the most marked numbers in the entire decimal system, being its least common multiple, or the smallest number exactly divisible by all of the digits.

Now it has been lately discovered that 2520 years is remarkable as one of the most accurate calendric periods known. In it, as in all of the prophetic periods mentioned by Daniel, the revolutions of the sun, moon, and earth find a beautiful common multiple, and one which no previous mathematical process had discovered from *a priori* reasoning. It is in fact a compound soli-lunar and diurnal cycle, for in 2520 solar years the lunar "epact" is exactly 75 solar years; so that at its termination a solar, a lunar, and a diurnal cycle can recommence in "self-same" circumstances.

Upon all of these stupendous cycles men have "birthdays" which are of special import, as the cycles have been so prominently employed in sacred chronology. For instance, on the primary "year-day" scheme of Daniel, every 360th year from 1878 for one born at that time will be a "birthday." The world in 1878 (which, reckoning from Adam, was the 5878th year) was but 5878 "days" old, or in "times" of 360 years each, was 16 "years" and 118 "year-days" old. Therefore 1878 was the 118th "day" of the 17th "time" from Adam.

The 2520-year period is in reality a "year" of "weeks of years," i. e., 360×7 years, or may be regarded as a septenary cycle whose "day" is seven common years. On this scale 1878 was but two years and four months after creation. A birthday lasts for seven years on such an almanac.

But Daniel employs a still broader calendar, in which a "time" itself is but a day! For his prediction that "the times of the Gentiles" shall be but one week, or "7 times," implies a more stupendous "year of times." Such a year would be 360 times 360 years long, or contain $360 \times 360 \times 360$ days! Hence the length of Daniel's prophet-year is 129,600 common years, and, reckoning from creation, 1878 was only about 8 o'clock A.M. of its 17th day! How old in knowledge and experience must one become before, on such a scale, even his second "birthday" can be celebrated! Methuselah himself saw but his third from birth!

But what, then, may we ask, is the possibly implied duration of the "millennium" on such a scale? One answer is, that as a "prophetic year" is thus 360 days, each of 360 common years' duration, and as we are assured that with the

Almighty "1000 years are as 1 day, and 1 day as 1000 years" (note the duplication of 1000), so a "millennium" may be taken as perhaps implying at least $360 \text{ days} \times 1000$, each of $360 \text{ years} \times 1000 = 129,600,000,000$ common years! Certainly, if "eternity" means aught, it means that human beings will as surely celebrate therein *millennial* birthdays as that now they may on earth score off their "days" by thousands if they wish, and not without "much labor and sorrow" ever reach the 30th.

There are nearer 12 lunar months than 13 in the solar year; hence 12 months constitute the lunar year. This surplus fraction of a thirteenth month—"the epact"—may be regarded as a new-lunar-year element in the solar year. Now when this new-year element has so accumulated as to produce a new week (7) of months, the sun and the moon almost perfectly agree. This celebrated soli-lunar cycle was discovered by the Greek Meton, and is known as the Metonic Cycle. It consists of 235 lunations, which exceed 19 solar years by only $2^h 4^m 4^s$.

In a period of 33 solar years,—the number of complete ones in our Lord's earthly life—the fraction of a 13th month in the solar year grows to 12 calendar months (360 days), and in the same period the fraction of a day in the solar year (which makes our 29ths of February) grows to 8 complete days. But if to this 33-year period we add 7 months and 7 days, the epact becomes one complete solar year, i.e., in such a period solar time will have gained one complete new year (365 days) over lunar time. This remarkable soli-lunar period has been called "the Messianic Cycle," because it covers the exact duration of our Lord's life on earth. Now, remarkable to relate, this cycle is the "day" or unit in the entire chronology of Redemption history. In other words, in the first seven months of a "year" of such cycles, beginning at the Creation, there is every Biblical indication and historical confirmation that the first seven lunar months of the annual Jewish feasts, which typified this history of redemption, find themselves fulfilled on the scale of a Messianic cycle to a day. The type bears to the antitype the perfect proportion of a week of months on one scale to a week of months on another. A thousand years equals $29\frac{3}{4}$ Messianic cycles, analogous to the $29\frac{3}{4}$ lunar month, while 30 Messianic cycles, analogous to the 30-day calendar month of the prophetic times, equal exactly 1007 solar years and 7 lunar months, or periods in the relation of 354 to 360 soli-lunar cycles. Upon this same beautiful scale the exact solar year of 365.242 days finds its counterpart in Messianic cycles.

According to Hebrew chronology we have now about reached the termination of the first six thousand years of human history. Six months upon this Messianic year is 6045 solar years and 5 months. During this long era not only have the feasts of the type and antitype been rigidly kept, but the Vernal Equinox, in its slow precession through the Zodiac, has traversed just one quarter of the dial. The line of the summer and winter solstices now cuts the opposite sides of the ecliptic at the points where the latter intersects that sublime starry circle, or Milky Way, and with which the equinoxes themselves coincided at the time of man's Creation. In its slow precession past the stars, the line of the equinoxes is literally counting them, as if it were all mindful of the promise, "So shall thy seed be," that the Lord made to Abraham when as yet he had no children, and for each star that it counts a child is born unto the Chosen People!

The year 1878 falls at the commencement of the 26th "day" of the 6th "month" of this great cycle. It is a birthday that will extend from October, 1878, to June, 1911, and one which from every sign of the ripening times promises to compass some of the most important closing scenes in the drama of Redemption. The 7th "month" of this Messianic year will be the spring correspondent of the sacred "New Year" day upon the Hebrew calendar (*Nisan*).

The cycle or "year" of variation in the eccentricity of the earth's orbit is about double that of the Messianic year. This eccentricity is about one sixteenth part of its semi-diameter, and is gradually decreasing. The process will continue for many thousands of years, until, having at last reached its inferior limit, the orbit will be as nearly circular as possible. It will thereafter slowly resume its more elliptical form, for all the cycles of variation are governed by the same vast law of compensation and correction. Now the limits of orbital eccentricity have been reliably (Herschel) ascertained by M. Le Verrier, and the inferior one will not be reached until about the year 25,827 A.D., or at the termination of one precession of the equinoxes from that greatest of all Birthdays that have blessed the race of Eve. The entire period is about double that of the precession, so that the Saviour's birth seems to have occurred at its mean or central day, and 1878 is at the end of its 221st day.

The earth now passes through perihelion in the month of January. At this time it is nearer to the sun by 3,000,000 of miles than when in aphelion, which occurs on July 2. The line which joins these opposite points of its orbit is called the line of apsides. It moves from west to east more than four times slower than the precession of the equinoxes. In general terms its "year" is double that of the eccentricity. It completes this cycle in about 109,800 years. During this enormous year the passage of the perihelion is made to occur successively in each of the seasons of the common year, and nature is compensated in some of those vast economies which dwarf the human comprehension. The duration of a "day" upon this scale is about 300 common years; 1878 was in its 20th from Adam—a day which commenced about 1700 A.D., and will not end until near the year 2000. Its termination will fall at about the close of the six-thousandth common year from creation, and may perhaps usher in that Sabbatic thousandth—the millennium—for which the Christian church waits so anxiously.

But these cycles expand and grow into continually longer ones, until the mind, worn out and satisfied they have no limit, at last refuses to go further. From day to day they utter speech, from night to night they show forth knowledge.

Plato defined the universe as "a sphere whose centre is here and everywhere, and whose surface is nowhere." So, in the light of these enormous and yet astronomic "years," may we denominate "time," which is the correlative of "space," to be—a "day," whose morn is now and always, and whose night is never! For as infinity is the ultimate of space, so is eternity the ultimate of time, and none may limit them but God.

When one awakens in that day, of which the Seer of Patmos spoke as being without sun and yet so clear as noon, his birthday will become perpetual—an endless anniversary of what has never been before, shall never cease, and yet will never come again.

BIRTHDAY THOUGHTS.

“OUR birth is but a sleep and a forgetting :
The soul that rises with us, our life's Star,
Hath elsewhere its setting,
And cometh from afar ;
Not in entire forgetfulness,
And not in utter darkness,
But trailing clouds of glory, do we come
From God who is our home :
Heaven lies about us in our infancy.”

WORDSWORTH, Ode, *Intimations of Immortality*, st. 5.

“ART *thou* the first man that was born?
Or wast *thou* made before the hills?”

JOB xv. 7.

BIRTHDAY THOUGHTS.

“Every day is Doomsday.”—EMERSON.

“How old art thou?”—GEN. xlvii. 8.

“In hoc die tuo,”—in this thy day.—LUC. xix. 43.

“Every man hath two birthdays; two days at least in every year, which set him upon revolving the lapse of time as it affects his moral duration. The one is that which in an especial manner he termeth *his*.”—CHARLES LAMB, *Essays of Elia*.

“I think my life has been a play
Of mingled joy and sorrow;
I think that I’ve enjoyed to-day,
Come what, come may, to-morrow.”

—COL. MAG. 1838, *Thoughts on my Birthday Anniversary* (Anon.).

“My birthday! what a different sound
That word had in my youthful ears!
And now each time the day comes round,
Less and less white its mark appears.”—MOORE.

“The worth of birth is the right to love.”—*Rose of Arragon*.

“When real nobleness accompanies that imaginary one of birth, the imaginary seems to mix with the real and becomes real too.”—GREVILLE.

“Birth is a shadow. Courage self-sustained outlords succession’s phlegm, and needs no ancestors. I am above descent and prize no blood.”—HILL.

“Aristotle, hearing a man boast that he was a native of a famous and mighty city, told him: “That does not signify so much; the question is, are you worthy of such a city?”

“I swear, 'tis better to be lowly born
And range with humble livers in content
Than to be perch'd up in a glistening grief
And wear a golden sorrow.”—SHAKESPEARE.

“Why should my birth keep down my mounting spirit?
Are not all creatures subject unto time?
There's legions now of beggars on the earth
That their original did spring from kings,
And many monarchs now whose fathers were
The riff-raff of their age. For time and fortune
Wears out a noble train to beggary;
And from the dunghill minions do advance
To state; and mark, in this admiring world
This is the course, which, in the name of fate,
Is seen as often as it whirls about;
The river Thames that by our door doth pass,
His first beginning is but small and shallow;
Yet keeping on his course, grows to a sea.”—SHAKESPEARE.

“They only have lived long who have lived virtuously.”—SHERIDAN.

“Life, however short, is made shorter by a waste of time.”—THE IDLER.

“For we are but of yesterday, and know nothing, because our days upon earth are a shadow.”—JOB.

“Sink not beneath imaginary sorrows,
Call to your aid your courage and your wisdom.
Think on the sudden change of human scenes;
Think on the various accidents of war;
Think on the mighty power of awful virtue;
Think on the Providence that guards the good.”—DR. JOHNSON.

“They who most weary of life, and yet are most unwilling to die, are such who have lived to no purpose—who have rather breathed than lived.”—CLARENDON.

“Look around
Among the titled great ones of the world,
Do they not spring from some proud monarch’s flatterer,
Some favorite mistress, or ambitious minister,
The ruin of his country, while their blood
Rolls down through many a fool, through many a villain,
To its now proud possessors?”—FRANCIS.

Though “in that elder day, to be a Roman
Was greater than to be a king,”
To-day, to hail from proud Atlanta’s re-arisen shores
Is to possess, inherited, the higher quality of gods.

“I was born so high,
Our aerie buildeth in the cedar’s top,
And dallies with the wind and scorns the sun.”—SHAKESPEARE.

“Thy birth?
Did I not early teach thee to despise
A casual good? Thou art thyself, Ilissus,—
Inform me, youth, wouldst thou be what thou art,
Thus fair, thus brave, thus sensibly alive
To glory’s finest feel, or give up all
To be descended from a line of kings,
The tenth perhaps from Jove? I see thy cheek
Glow a repentant blush. Our greatest heroes,
Those gods on earth, those friends of human kind,
Whose great examples I would set before thee,
Were once unknown like thee.”—WHITEHEAD.

"Life is but a short day, but it is a working day: activity may lead to evil, but inactivity cannot be led to good."—HENRY SOUTHGATE.

"Ah, Thou who in yon realms of space
First strewed these worlds like drops of dew,
To me give my appointed place,
Teach me the work Thou'dst have me do.
No weak ephemeral of an hour,
No breeze-borne bubble let me be,
No useless weed; but a fair flower
Which wafts *some* fragrance back to Thee!"—HENRY SOUTHGATE.

"O God, the Creator and Preserver of all mankind, Father of all mercies, I, Thine unworthy servant, do give Thee most humble thanks for all Thy goodness and loving-kindness unto me. I bless Thee for my creation, preservation, and redemption, for the knowledge of Thy Son Jesus Christ, for the means of grace, and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness and danger, Thou hast protected me; amidst afflictions of mind, body, and estate Thou hast supported me; and amidst vanity and wickedness Thou hast spared me. Grant, O merciful Father, that I may have a lively sense of Thy mercies. Create within me a contrite heart, that I may worthily lament my sins, and acknowledge my wickedness, and obtain remission and forgiveness, through the sanctification of Jesus Christ. And, O Lord, enable me, by Thy grace, to redeem the time which I have spent in sloth, vanity, and wickedness; to make use of Thy gifts to the honor of Thy name; to lead a new life in Thy faith, fear, and love; and finally to obtain everlasting life. "Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom with Thee and the Holy Ghost, three persons in one God, be all honor and glory, world without end. Amen."—DR. JOHNSON, *On my Birthday* (1738).

In his private memorandum on his Birthday in 1764, Dr. Johnson thus speaks: "I went to church and prayed to be loosed from the chain of my sins. I have now spent fifty-five years in resolving, having, from the earliest time, almost, I can remember, been forming schemes of a better life."—See HEZ. BUTTERWORTH'S *Notable Prayers of Christian History*.

"The thought of our past years in me doth breed perpetual benediction."—WORDSWORTH, Ode, *Intimations of Immortality*.

"Death borders upon our birth, and our cradle stands in the grave."—BISHOP HALL, *Epistles*, dec. III., ep. 2.

“While man is growing, life is in decrease;
And cradles rock us nearer to the tomb.
Our birth is nothing but our death begun.”—YOUNG, *Night Thoughts*, 5, 718.

The Pharaohs and Herods celebrated their own birthdays;
A nation voluntarily keeps that of Washington, while
The world rejoices at the anniversary of the Saviour's birth.

O God, O Strife,
O Christ, O Life,
O Adam, in whom all men fell,
O Saviour, drawing men from Hell,
O Eve, and Eden, lost awhile,
O Heaven, at even, end of trial.

“The day of Death is better than the day of one's Birth.”—*Eccl.* vii. 1.

Pearls are the Birthday gems of Heaven. They are its very gates of entrance. Engraved with our tribal names, they lift at our approach if we are worthy.

Lift up your heads, ye gates all pearl'd,
And welcome in a re-born soul.
A life released from the world
Returns to Heaven's celestial rôle.
He climbs the gemmed Foundation stones,
And towards the Golden City fleet,
With heart made pure by trial, runs,
Endowed once more with wingèd feet.
Lift up, ye everlasting gates,
A ransomed soul admission waits.

“A noble birth and fortune, though they make not a bad man good, yet they are a real advantage to a worthy one, and place his virtues in the fairest light.”—LILLO.

“If little labor, little are our gains;
Man’s fortunes are according to his pains.”—SOUTHGATE.

“Convince the world that you’re devout and true,
Be just in all you say, in all you do;
Whatever be your birth, you’re sure to be
A peer of the first quality to me.”—JUVENAL.

“Man hath two angels
Ever waiting at his side
With him wheresoe’er he wanders,
Whereso’er his feet abide.”—PRINCE.

“Bless’d angels, He sends to and fro,
To serve to wicked men, to serve His wicked foe.”—SPENSER.

“Pleasure has been the business of my life,
And every change of fortune easy to me,
Because I still was easy to myself.”—DRYDEN.

“Angels and ministers of grace defend us.”—SHAKESPEARE.

“The Guardian Angel of life sometimes flies so high that man cannot see him; but he is always looking down upon us, and will soon hover nearer to us.”—RICHTER.

“Brother, thou art by my side,
By me, thy guardian angel, who have watched
Thy footsteps from the wicket-gate of life
And now am here to tend thy pathway home.”

BICKERSTETH, *Yesterday, To-day, and Forever*, Book I. 463-466.

MISCELLANEOUS BIRTHDAY NOTES.

Ave, Ave, O Maria,
Pater noster, pater mea,
Hear our beads, as, one by one,
We confess what we have done.
Hear our prayers, let better deeds
Sow some wheat among these weeds.
Brief our days of birth glide by,
Oh renew them in the sky!

“ACCORDING to fates and destinies, and such odd sayings, the sisters three, and such branches of learning.”

SHAKESPEARE, *Merchant of Venice*, act II. sc. 2.

MISCELLANEOUS BIRTHDAY NOTES.

"The fault, dear Brutus, is not in our stars
But in ourselves, that we are underlings."—SHAKESPEARE, *Julius Caesar*.

THERE is but one way fittingly to commemorate the anniversary of birth, and that is to live in constant effort to confer honor on it. We have these anniversaries of birth every minute, every hour, day, week, moon, month, year, week of years, change of life, lunar cycle, solar cycle, and so on,—in fact the whole of life is one continuous reminder of its beginning—nor should we forget that ere it has fairly been begun it will be over.

This birth into earth-life is but the falling of "our angels" into dreams, and the death of those we love is but their reawakening into heaven.

The day of Baptism is an important birthday. It should be on the week-day of birth, best the seventh day thereafter.

Never tamper with a birthmark. If very objectionable consult an able physician. Parents should record all the circumstances of birth. The most trivial things relative to one's nativity have sometimes turned out to be of vast legal importance. Often the physical tendencies and traits of character have been as noticeable at birth as in after-life. This was regarded as so important a matter in early days that the name of a child was generally suggested from some circumstance of birth.

An almanac of one's birth-year should be in the possession of every one, and in it records of after-life should be briefly noted down. Secure such almanacs for your children, and put them carefully away.

"Sufficient unto the day is the evil thereof." Therefore take no heed for the morrow, and never voluntarily *seek* a sign or omen. Let future events take care of themselves so long as your conscience is void of offence. If serious presentiments haunt you, however, heed them. Days which in human history have been specially marked for woe or gladness, for great events or small, bear with special association upon nativity. They are rich in counsel, any

way, and pregnant with good resolutions. We should remember that there are in reality no *accidents*, and no "*mere coincidences*," in the sense generally understood. Everything in human life is weighed in number, and duly measured. Yet this in no wise affects man's accountability, or his actual free will. "Man proposes"—individually, therefore, he is *ipso facto* accountable—but "God disposes," and so, in spite of man's *perfect* exercise of free will, divine Providence shapes the end ultimately, and for His own designs.

To be born with "a caul" has always been regarded as a prognostication of some special destiny. To gain possession of such a membrane was to secure the possession of eloquence, and was regarded as insuring the holder against death by drowning. Cauls are to this day greatly prized by seafaring men. A birth at sea is very lucky, is blessed by Venus and Neptune, and insures a prosperous voyage. The sailors believe that special destinies await all who are thus cradled first upon the deep. It is said that there was one birth in the Ark.

Pompey was born on the 13th of September; received his Triumph for the Conquest of Asia on that day, and died upon its anniversary. In the family of Trevors, Aubrey tells us, "six successive principal branches have been born the sixth of July." "Antipater Sidonius, the poet, throughout the whole space of his life, every year, for one day only, that is the day whereon he was born, was seized with a fever; and when he had lived to a great age, by the certain return of his wonted disease, he died upon his birthday." "The Emperor Charles V. was born on St. Matthias' Day, the Apostle, on which day also, in the course of his life, was King Francis taken by him in battle, and the victory likewise won at Bicoque; he was also elected and crowned emperor on this same day, on which also numerous other great fortunes befell him." Wednesday is said to have been fortunate to Pope Sixtus V., for on it he was born, and on its anniversaries was made a monk, created general of his order, made a cardinal, chosen pope, and finally on the same day inaugurated. It was observed that Thursday was a fatal day to King Henry VIII., and 'tis said to all his posterity, for he himself died thereon, as did King Edward VI., Queen Mary and Queen Elizabeth. His prophets told Philip of Macedon that "A son whose birthday was accompanied with three victories should prove invincible." And, true to the prophecy, he had upon its anniversary a quadruplicity of good fortunes, for on this day he took Potidea, Parmenio his general gave a great overthrow to the Illyrians, his horse was victorious at the Olympic games, and the Queen of Olympias bore to him Alexander the Great. But the fatuity of the day descended, for on the anniversary of his birthday Alexander conquered Darius, and won a great naval victory, and, as if to close the sequence, he who was invincible was at last defeated on it, for he died thereon.

It has been regarded as noticeably significant if one's birthday fell upon marked days in several calendars,—for instance, on the 7th day of the 7th month in a 7th year. To be born in a 7th Sign of the Zodiac, under the

influence of a 7th planet, is regarded as lucky, and to be born at the 7th minute of a 7th hour added weight to the coincidence.

The neighbors of Naomi blessed her with the assurance: "Thy daughter-in-law, which loves thee, is *better unto thee than seven sons.*" Now Ruth was the grandmother of Jesse, whose *seventh son was David.* There are many instances recorded in medical works, and other out-of-the-way places, where the seven-fold blessing of children has been transmitted from generation to generation.

We neglect genealogy so much in this country that we entirely lose sight of the recurring coincidences which are continually cropping out in the history of every family. Here and there we hear of remarkable nativities, the repetition of birth-marks from father to son, and of birth-gifts, but we have come to look upon them as exceptions. They are not so, however, and if the records of our generations were but better kept—as carefully as they were in the Elder Israel—the importance of these things would make itself more manifest. In branches of the writer's own family are instances of several successive generations being born on the 29th of February; of four successive generations growing up homeless and motherless; of remarkable transmissions of marks, recurring periods, date coincidences and the like, so that now to know these things among us is to be at least somewhat forewarned where warning is of any value. In his "Readers' Handbook," Brewer gives, under M, a most curious array of date and name coincidences which occur in Napoleon's history, whose life, in fact, from his birth on one, to his death on another island is full of them.

To be the seventh son, in a succession unbroken by sisters, was considered as conferring the power of prophecy, second-sight, and curing the King's-evil by touch, and "the seventh son of a seventh son" has always been reputed a native physician. In former days seventh children, male and female, were looked upon as gifted, and if boys were always bred as doctors.

So the first-born among the Hebrews, and among all other nations, have enjoyed particular privileges. They inherited the family priesthood, patriarchal privileges, and a double portion among their brethren. In foreign countries they still inherit the estate and titles, and in Palestine were consecrated to the Lord unless redeemed for the sum of five shekels. Even in this country, the privilege of membership in certain societies, which are almost national in their recognition, and certainly so in their origin—"The Cincinnatus," "The Mollus," "The Grand Army," etc., descends only by inheritance and primogeniture, and so does American citizenship, for that matter, since to be born anywhere, of American parentage, confers the privileges of the Republic.

The lunar months of April and October were considered to be the most fortunate Birth-months; those of December and March are Engagement-months, and of January and July are the Marriage-months. But it was regarded as very unfortunate to be "published" in December, as the old year closed, and married immediately, as the new year began.

The first week in May has been held important in the affairs of men, and the second in those of women throughout life.

Morning children are considered lucky. They are said to be restless, ambitious, to court responsibility, and to be discontented as inferiors. Afternoon and evening children were reputed to be the reverse. The most fortunate hour of birth for males was sunrise, and for females moonrise. From eleven A.M. to noon was regarded a very favorable hour, as the Sun, Mercury, and Venus were then high and in the Houses of Dignity, Friends, or Religion. The most unfortunate hours were from sunset to midnight.

All life, all disease, all changes of state upon our planet, and, so far as we can judge, in the universe, run in septenary periods, rigidly defined, and span themselves off from the date of their nativity as unerringly as clockwork.

Other things being equal, every human mechanism is an accurate clock, wound up at nativity, and warranted to run exactly so long and no longer. Of course it can be forcibly stopped at any moment; yet there are those who maintain that even accidents obey the irresistible regularity of law, and they would have it that a forcible stopping of the mechanism is in the possibilities of prediction.

The old superstition relative to the influence of the moon on agriculture is not to be lightly set aside. There are "precious things put forth by the moon" (Deut. xxx 14), and there are suitable and unsuitable seasons for planting. The very tides of human life are governed by the moon. The body gains and loses weight monthly with its waxing and waning, and in nothing is this lunar influence so potent as in its bearing upon birth, and upon early life. The old tradition that birth at the beginning of a lunation was more fortunate than when the orb was on its wane was founded upon facts. It must not be lost sight of, however, that the really *vital* phases of the moon are those invisible ones which depend upon its perigee and apogee, rather than its degree of illumination. The *physical* lunation begins at apogee, or when the moon is farthest from the earth.

Man is an exponent of the *mean* of all things, and he is best constituted to live well, and evenly, whose life begins under temperate conditions upon every calendar that nature keeps.

Upon a thousand different dials Nature keeps her "times and seasons." At no two moments is the resultant concert of her forces just the same, and the sum of them, or at least their preponderance, at any moment, as at *birth*, may be studied to our benefit. We are wont to ignore the fact that, to an overwhelming degree, we are all creatures of circumstance. This man is born under a monarchy, that one under a republic; this one under the cross, that one under the crescent; one at the dawn of spring, another in the lap of winter. Chill penury clouds out the light of kindly planets here, and malignant stars make hopeless lives that have no lack of luxury. Here a man struggles into existence amid a host of actually acknowledged adverse planetary influences, such as perigee and perihelion, magnetic storms and seismic disturbances, while there, upon the ocean of the universe in calm repose, a birth takes place which guarantees the mariner a pleasant voyage.

Will any one maintain that the physical chances of two *sickly* human beings, otherwise equal, will be the same in life, and for life, the one of whom is ushered into existence at the "crisis of the day" the dreaded hour of 3 A.M., the other at the 3d hour from noon, when every magnetic influence is at its best? Will not the systems of the two have their individual birth minutes and hours recur at opposite diurnal influences? Will not the critical periods of life "fill" and culminate diametrically? And if, further, the one is born at midwinter, and the other at midsummer, will not the cycles of their days be still more opposite in influence? Who, then, is so little wise as to oppose a scientific study of the true principles of stellar Etiology?—not the science falsely so called, and now become of bad repute under the name of Astrology—but the more ancient one that was "lost" almost in the youth-time of Humanity, and which must some day regain the esteem of a re-enlightened race.

There is undoubtedly a scientific Astrology; and grant the above principles at all, and the whole science sweeps in with the admission. The study of statistics, now in modern days so carefully made, will establish its foundation. Of course at present we can only grasp at salient and general inferences, and yet it is a matter of surprise to find that our conclusions are often best expressed in the versified experience of our ancestors. Indeed truthful Etiology will find many a pathway pioneered by the Folk-lore, runics, and traditions of the past. From the earliest days, a certain class of omens and predictions have been handed down to successive generations, a class that persist in living in spite of our pretended disbelief. They smoke too obstinately not to have some fire, and a more careful study of some of them may possibly repay us many-fold.

Eve was married to Adam upon her *Birthday*, and there are many conflicting superstitions regarding its import. But God, who "gave the woman away," chose the occasion, and as all He did was "very good," it is idle to discuss

the date. That it led, eventually, to banishment from Eden is neither here nor there, nor is it profitable to discuss the question of responsibility for the fall.

"Auld Nature swears, the lovely dears
Her noblest work she classes, O;
Her 'prentice han' she tried on man,
And then she made the lasses, O!"

It is sufficient that Eve was formed of man himself, and not of the cruder, unelaborated clay of which her husband had been made. She was far less prone to fall than he, and the Serpent's victory was thereby greater with consummate malice. She was his "better part, by rare degree," and he it was who rather fell in her. Certain, however, is it that, even before the Beginning, the End, and all the progress thither, must have been foreseen; and certain, too, that all that is has happened for the best. It is upon the whole a beautiful idea, and well favored in tradition, that this ceremony of marriage be performed upon the woman's birthday, which thereby becomes *the man's as well*. For he, without a helpmeet, dwells not well alone. But the "day" of Eve's birth was that of Adam also, since we read, in Genesis I. verse 27, that "in the image of God created he him; *male and female created he them*," and all that was created was completed by the evening and morning of the sixth day (verse 31). Hence the *man's* Birthday, in so far as marriage is concerned, may be considered to be equally propitious. For the two, while separated, are not yet complete, and by their union only is their true birth realized. From this standpoint the *marriage day*, be it upon the anniversary of either's entrance into life or not, becomes a BIRTHDAY in a deeply mystic sense, *and one whose Gems and Texts, and Talismans and Guardians, concern their stay in EDEN with full weight and import!*

SENTIMENTAL AND SYMBOLICAL JEWELRY.

(See Frontispiece.)

MY BERYL.

THE Beryl, that by day is true
To Sapphire's clear and purest hue,
By night glows soft in evergreen,
Drawn from the Emerald's bright sheen.
So, Love, art thou: all clothed in blue,
From Heaven thine azure shineth through—
Yet as thou art of Sea the Queen,
Its hue is also round thee seen!
Mars wears True-Blue's day-color bright,
While Venus, Goddess of the Night,
Therewith the yellow moon doth blend,
And greenish shadows loves to lend
To all the spots where lovers stray—
All love is jealous, so they say.

"GODDESS, I do love a girl,
Ruby-lip'd, and tooth'd with pearl."

HERRICK, *Hymn to Venus.*

SENTIMENTAL AND SYMBOLICAL JEWELRY.

BIRTHDAY AND ENGAGEMENT RINGS.

“Without a sentiment, a ring
Is but a sair and senseless thing.”

EVOLVED only from the purest elements, and slowly elaborated in the very crucible of Nature, the gem has maintained its prominence and value to the human race, not only by its beauty and its rarity, but from many other qualities, almost occult, and which are quite as much peculiarly its own. From time immemorial the precious stones have been regarded as though they were inherently endowed with special virtues, virtues as superior to the simply medicinal ones of plants and of the baser minerals as the ruby itself is to the poppy or the salts of mercury. The properties attributed to gems were assigned upon a far higher plane, and had to do with soul and spirit and symbology rather than with qualities of flesh and blood.

The most casual reading of the Scriptures seems to confirm their title to some such superior distinction. It certainly warrants the conviction that, in their original assignment to the cabalistic task of special symbolism, a degree of wisdom and discrimination was exercised which, to say the least, was the very reverse of what is merely arbitrary. This becomes the more apparent as we trace back to their original roots the names of these purest products of Nature. And the farther we go back, could we perhaps but go to Eden, the nearer do, and would, we find these names expressive of some deeply inlaid and essential truth.

To confer a *name*, and to bespeak thereby for anything a “correspondence,” requires an exercise of the keenest philosophical acumen. Yet this was the very first task that devolved upon the human race. For whatsoever Adam called the things brought to him by his Maker, “that,” we are informed, “was the name thereof.” But the skill to name with wisdom has been long since lost, and with it has been also lost the power to interpret the ancient cabalistic names and grasp their inner meaning. The gem indeed remains, but only as a body left behind, for the spirit of its correspondence has grown very dim. It is like the jewelled Breastplate of the High Priest, bereft of the “Light and Perfection” that dwelt there, in the Urim and the Thummim.

Moses absolutely acted as Jehovah’s agent, when, according to the patterns shown on high, he superintended the making of that rich regalia for the Hebrew priesthood, in which the precious stones so prominently figured. And te-

merity itself would stand aghast at criticism which presumed to doubt the Wisdom that assigned the several gems to special tribes, and even ordered that their names "*be graved thereon.*" There must have been, and still must be, a "correspondence," deep, complete, and fitting, between the special characteristics of each several tribe, and its name and jewel; a correspondence that extends from birth, through earthly fate, and into future; and one so potent that from every standpoint Wisdom should be able to detect it. When, in this connection, we recall the close relation of the *names* of these tribes to the *Zodiacal* divisions of the year, of their *standards* to the *constellations*, and of the circumstances of their *birth* unto the *names* which they received thereat, and consider too the perfect network of other intimate symbologies which, in and through them, comprehend the whole of Cabalism, the belief of all former generations in the *virtue* of a gem, and all that, by their mutual consent, it beautifully typifies, can but assume a new significance.

In Sentimental Jewelry it is typification, after all, that is the essence of our search, and in this search, it must be borne in mind, all History is fairly to be scrutinized. We must not seek to gather figs of thistles. If one seeks gold a touchstone must be used; if we would teach the needle how to find the North, a Lodestone will assist us where the rarest Mine-stone could but fail; and hence it is that we must go unto the Scriptures, primarily, as the very mine of all that is the purest of what comes down to us of ancient symbolism, and as, perhaps, the original source of all that we shall elsewhere find strewn in collateral channels.

Without further argument we shall therefore review a few of the more prominent emblematic uses to which the precious stones were put in that most perfect scheme of Cabalism, the Bible, and then explain how harmoniously, with such a guide, and supplemented by the data collected and arranged in the succeeding tables, one may form new combinations, rich at least in lofty sentiment, and potent surely to awaken worthy aspirations.

Upon the shoulder-pieces or "straps" of the Ephod, worn by the Chief Priest of Israel when in full regalia, the names of the twelve tribes were distinctly engraved, "*according to their birth*" (Exod. xxviii. 5-14). These straps, two in number, were made of onyx, framed in gold, and occupied the position of modern epaulettes. Each shoulder-strap contained six tribal names. These names were repeated, "like the engravings of a signet," upon the special and appropriate tribal gems which taken together constituted the High Priest's Breastplate, and wherein dwelt the spirit of divination (Exod. xxviii. 15-29). Here they occur in their *Zodiacal* order, a miniature of the camp, and "according to their names." The Scriptures also imply (Gen. xxxviii. 18), and tradition confirms, that the signet-rings of the Patriarchs were severally set with the Tribal Gems, and similarly engraved. So, too, upon the "Foundation stones" of the New Jerusalem (our modern Birthday stones) were duly engraved the "Apostolic Names." By the Cabalists, the "Talismanic Names" of the Guardian Angels, or spirits supposed to dwell within the special gems, were also added.

For symbolical uses, these tribal, apostolic, and talismanic names and their appropriate gems are inseparable. If a jewel means anything, it means still more when set in combination with its cabalistic legend. Hence, to enhance the symbolism of such gem designs (rings, girdles, diadems, talismans, etc.) as are to be of special or of sentimental import,

these names should still be added in their original, or in a cabalistic alphabet. They should be engraved either upon the stone itself, or on its setting. Where space allows, the entire name should be engraved; otherwise its initial letter will be sufficient.

Now there is far more than *mere* sentiment, in its common acceptation, to this ancient custom. It had its origin in a day when language itself was cabalistic, when the Lost Science of "Correspondences" attributed virtues to the things it named, and named them all unerringly according to their essential natures, when even the letters of the alphabet had their numerical values, their zodiacal reference, and their symbolical meanings. The spirit of all these things is still about us. It is true we dwell but carelessly among them, even ignorantly, for our very alphabet is but the débris of the elder ones, our language far from pure, its ancient roots nigh lost. But none the less the perfume of their essence lingers near.

We moderns almost seem to doubt the virtue of a name, so recklessly do we confer them on our children. But there is fitness unto all things, and we grow wiser only as we recognize it. The precious stones are just as pure to-day as when the searching eye of Wisdom first assigned to them their cabalistic and appropriate virtues; and we shall best recover that deeper insight into inner things, which guided the ancients, by using them as keys, and employing the "combination," indicated in the names with which they associated them, to unlock that mystery which now so baffles us. There is an intrinsic value to a gem which lies beyond the estimates of commerce, and to fail to recognize it not only shows a lack of poetic taste, but invites the entrance of the sad belief that in the very golden age of Wisdom's birth, our father Adam erred when, even ere he fell, in naming things, he did but labor to confuse our terms.

Our whole study of the Facts and Fancies of Birthday Lore induces a recognition of the truth and bearing of our general proposition, that Symbology is still a Science, with its key at hand. Conviction, however, will only come to those who are both willing to investigate, and anxious to search deeply into "the True and Beautiful." For their benefit and for such as shall desire to make their gifts not only rich, but fitting, wise, and, in the *proper* sense, protective, talismanic, and at least

"Suggestive of all virtues sought,"

the correct engravings of the names which correspond to the several more important gems will be found given in the vocabulary which follows (page 75), and we shall later on describe a single ring in order to elucidate our theme still further. In the mean while a word in general upon the chief of pledges,

THE BETROTHAL RING.

"Unto my loved one sweetly sing
The virtues of my plighting ring."

Could one endow his helpmeet with whole planet-loads of precious things, they would not compass more in spirit than love does imply when in the simplest ring it sets itself upon a hand beloved. For the plighting ring means

“All is thine, and thine forever,”

and, be it but a band of beaten gold, it compasses the spirit of the marriage pledge, and looks towards it as a faithful earnest. The day has been when but to don a lover's ring was to become his bride, and thus in but one act complete the ceremony.

In a special sense the Engagement ring is an emblem of Eternity, and rightly it is quite as much so as the Marriage ring itself, which but confirms the previous betrothal. There was but one ring in the elder day, for then a troth meant

“While the years do roll,
Both on the hither and the thither side
Of Eden's gate.”

In ours, alas we! break the former, and divorce the latter, all too easily.

Now unless a ring be the earnest of a fact, it is as nothing; and unless this pledge, which, constantly in sight, is ever to remind its glad possessor of “the world of heart,” is equal to its task, it is indeed a very bauble, and may be even vulgar. It is, therefore, of special fitness that

“The little circle of gold with jewels set,”

which is to be the outward and visible sign of Love's fond Sacrament, be not only rich and rare, but chaste with fairest sentiment. Indeed, nowhere may sentiment be more delicately and appropriately expended than in the Ring—that lovely ornament which graces the most graceful and expressive member of the form divine. Nor is its value to be weighed against a price in gold. It must be tested in scales far more delicate than those which are balanced with the gross carats of commerce.

Let then a ring, particularly an Engagement ring, be filled with deepest and appropriate meaning, and the whole of its symbolism, to one so poetically sensitive as woman ever is, will weld itself most closely to her heart, and be upon her hand,

“So fair, so pure, so debonair,”

the deepest earnest of the strength and gladness with which the ruder hand of man will strive to wield whatever weapons God may give him, for her peace, her comfort, and her soul's fruition.

As Christ is unto man the head, so Paul farsightedly declared that God has given woman's headship unto man. Yet farther back, e'en at Creation's dawn, we know that woman was the "better part" of man himself, since she was formed of that which

"Ribbed itself most closely round his heart."

Primarily, then, the Ring is thus an emblem of this very girdle, and it is man's best acknowledgment that his wife is of his flesh and bone, in verity a part.

There is no *meum et tuum* between true lovers. It is only when, on either side, Love's seal is wanting, that one hears of quibbling o'er what Adam justly owes to Eve. Each one owes all unto his mate. The mutual gift is perfect, and its full return needs little definition. For, be one either prince or peasant, he can give no more than all he has, and giving this, he gives the universe. Love is not weighed in scales.

"If a man would give all the substance of his house for love,
It would be utterly contemned."

And Solomon spake solemnly, and from experience gathered in a thousand trials!

Finally, there is no form of phrase which man may honorably use to one who is his willing choice, that true love would not use, and grave upon the tablets of the heart, could it but know them. And so true woman trusts all things as said, and sealed with kisses on the ring she wears. It is a sacred gift, a mutual pledge of full endowment. Nor is there any servitude implied therein. The Ring makes lovers equal first, and then unites them.

THE LEGEND OF A RING.

Such a troth as we have sketched is constantly replighted, when, in a fitting ring, it gives true vigor to a loving hand, and if the Science of Nativity be duly searched, there will be found for every one, according to the Cabala, a special ring which may be beautifully clothed in gems and sentiment.

As an example of an intentionally emblematic ring, which resulted from the simplest study of the following pages, we shall examine the significance of one lately designed for the author by Messrs. Tiffany & Co. of New York, to whose courtesy we are indebted for our beautiful descriptive Frontispiece. The latter, to which the reader's attention is now invited, is a truthful representation of the artistic and elegant workmanship of the original, a ring than which, those who are familiar with Finger-ring Lore * will admit, there is scarcely to be found another more chaste

* For verification of this statement, see "Finger Ring Lore," by William Jones, F.S.A., wherein are described, with many cuts, some thousands of ancient and mediæval rings.

and comprehensive in its harmonious symbology. This ring is suitable either for a Birthday gift or for an engagement pledge, and will be considered in its double aspect.

The date chosen is that of October 25th, which, it will be noticed, is the one selected throughout the text as the sample Birthday. Since, therefore, with this date as a key, all of the following tables and data have been specially studied and explained, it is presumed the reader will have little difficulty in both verifying the symbology, and in extending the method to particular cases, according to his tastes, and to the varying circumstances of special dates and object. The date of a nativity is merely an index to a very large class of correspondences, within which ample latitude is afforded for the exercise of a wide selection; for the hour of birth, the special ruling planet, and the zodiacal aspect, may so conspire as to bring out very different results even for each of several persons who claim a common birthday. It is also to be noticed that as each particular date gives us several appropriate gems from which to select, either or all of these may be taken (see Tables I., II., and IV.). When, however, the selection has once been made the *symbology must follow the stone chosen*. For instance, taking our sample date, October 25th: if, as in the case of the ring under consideration, the *Beryl* (which is its most prominent stone) is to be the only gem employed, it or its setting must be engraved with the names of *its own tutelaries* ("Zelotes," "Humiel," and "Dan"). Taking, however, this same date, and supposing that it had been more desirable to give special prominence to the *protective* sentiment, then as *Bariel* is the special guardian angel of *that date*, for those born upon it, the *Agate* would have been selected, it being his (i.e., Bariel's) talismanic gem. In this case the associated names would have been "Bariel," "Nathaniel," and "Manasseh." Hence it is manifest that while the dates of the year are thus the indices to the more prominent gems, yet the latitude for appropriate selection and special combination is almost endless, and that the circumstances of taste, expense, and object must determine our choice. Let us now go directly to the ring which we are to describe.

The body of the ring is of gold, and has a material as well as a spiritual significance. In the former sense its value is an earnest of endowment and estate:

"With all my worldly goods I thee endow."

In the latter its purity symbolizes all that is best in inner life, for out of gold the very "City of the King" is built. As the one for whom this ring was intended is, by her horoscope, a "child of Mars," she having been born under that planet's ascendancy, and as she has inherited his fearless heart and confidence, so it was fitting she should wear his doublet and his mail. Hence the chasing of the ring is in imitation of chained armor, in which the God of War is sometimes clothed.

Carrying out this martial idea still further, the "shoulder-straps" of the "Ephod," or doublet, which the chasing on the body of the ring represents, are made in modern military form, and are of but a moderate degree, since they

are only those of a Lieutenant (Figs. 1, 2, and 3). They have reference not only to both the donor and the recipient, and look forward through the whole line of possible promotion, but afford convenient and fitting tablets whereon to engrave the initials of the "Apostolic" and "Talismanic" names pertaining to the Birthday gem, to which the whole, of course, is but a setting.

Within this chaste and chaséd setting is the Gem in which all the deep virtues sphered about one born upon the 25th of October most love to dwell (Fig. 1). It is the Beryl, or "the blessed stone," and was worn upon the Breastplate of Israel's High Priest, engraved for the Tribe of Dan. In the elder days the chief priest dared to enter into dread Jehovah's awful presence but once a year; now that He is manifested to us in the Saviour, each one may freely go to Him, their own High Priest, and wearing for their breastplate but a contrite, loving heart.

The Beryl was a favorite gem with the ancients, and even Solomon sings its praises in the Song of Songs:

"O daughters of Jerusalem,
This is my beloved, and this is my friend,
His hands are as *gold rings set with the Beryl.*"

The Beryl was also, is, and will forever be, a firm foundation-stone of Heaven. It is the Birthday gem of October 25. In the New Jerusalem it stands for Simon, and is engraved "Zelotes,"—"the Zealous one." The Greek initial-letter of this name is inscribed upon the right shoulder of the ring (Fig. 2), to signify, as though upon an Ephod, the fervor with which, God blessing him, one should ever strive. Upon the left shoulder (Fig. 3) is engraved the Greek initial of Humiel, the guardian angel of the Beryl. This was the flaming spirit whom the cabalists believed to dwell within the gem, and lend to those who wore it rightly the full measure of his talismanic virtues. These names, in full, are written out in Greek within (Fig. 7), concealed, as it were, from ordinary gaze, while at the same time they are all the more consciously impressed upon the hand which they protect and nerve.

The Beryl is a jewel of quite rare degree when pure in water, and is rich with lovely sentiments. It varies in its color, and the purer and more costly varieties are of transparent azure-blue by day, and ocean-green by night. It was particularly on account of its ever-varying hues, and numerous virtues, that it was so highly prized by the ancients. By the cabalists it was believed to give its wearer insight, second-sight, and foresight, to induce sleep, and to compose the heart and mind. It is frequently designated as "the sweet-tempered stone;" is a comforter, as woman is; and has her many other virtues, of which space only fails to tell.

The Beryl is sacred to St. Helen, and may be "charged," as this one was, by writing her name in olive oil thereon. Scott, in his "Discovery of Witchcraft," gives the method of "charging," or consecrating, the Beryl, and

Aubrey in his "Miscellanies" refers to the custom, which in the reign of James I. was very popular, and is alluded to by Shakespeare.

As the gem itself also means *Dan*, or "*Judging*," so its presence in a pledge or gift-ring expresses the wish that the great Arbiter of all may judge between those who give, and those who wear it,

"Ever mercifully, and forever with forgiveness."

As a witness ("Mizpah") to this sentiment, the name of "Dan" is engraved below, upon the back of the ring, in Hebrew (Fig. 6). Thus above and below, its wearer is as shielded, and as constantly reminded of protective influences, as upon the right hand and the left, while inwardly, or in the gem itself, the virtues of these potent names conspire to guard their charge against forgetfulness, and to fortify the heart.

It will be further noticed (Figs. 4 and 5) that the martial symbols ♄, and ♏, Sagittarius and Scorpio, are engraved upon the front and rear of the setting, just below the stone. The former is the symbol of the Zodiacal Sign, or Tribal Standard, of Dan, whose corresponding constellation was the Scorpion. The latter is the emblem of its wearer's name, and is the Birth Sign of October 25.

Thus, clothed in Gold, and girdled with the armor of the God of War; endowed with the zeal of Simon, and nerved by Humiel; shielded by Dan, and accompanied by the Centaur and the Dragon; blessed by St. Helen, and compassed round about with all the cabalistic host that serve as Genii in "the Blessed Stone," the virtues of a ring so deeply emblematic should certainly be very potent, even though its strength be in reality but sentimental; for sentiment may grow into a principle of action, and an emblem lead men fearlessly into the very jaws of death.

Within, about the girdle of the ring (Figs. 7 and 8), and ever kissing its fair wearer's hand, are the Date of birth, the Hidden Names, the Inscription, and the "Posy." The Inscription is "♿ to ♂, May 5, 1886;" that is, "From Mercury (♿) to Mars (♂)," with the date of some special circumstance in their intercourse. It signifies that the ring was given by one whose ruling planet was "the Shining Messenger" unto another, for whom Mars stood sponsor.

The "Posy" is taken from the "Song of Songs," chapter ii., verse 2. The whole of it is:

"As the lily among thorns,
So is my Love among the daughters."

A text as fragrant as the lovely floral form itself, which elsewhere we are bidden to "consider" whenever fears for the morrow seem to draw too near.

Finally, the ring, in its *tout ensemble*, signifies "*Bon au revoir*," and means *this* more than all things else. For whether it be used simply as a Birthday gift, or as the still more sacred pledge of an Engagement, that God who blesses hearts, and holds them in their cycles, may grant to them a happy issue and a new beginning, is after all the very sweetest sentiment a ring can have.

GEMS,
TALISMANS, AND GUARDIANS:

THEIR SENTIMENT AND LANGUAGE.

NATIVITY.

Planetary Glass of Time,
Dropping Life-gems rare and fine,
Flying through the vault of night,
Bright with virtue's lustrous light,
When thy jewelled sands are done,
Turn, and let them backward run ;
Resurrect these lives that by
Thy narrow portals swiftly fly.

TABLES OF NATIVITY.

“And of Sion it shall be said,—This and that man was born in her :
And the Highest himself shall establish her.
The Lord shall count, when he writeth up the people,
That this man was born there.”—PSALM lxxxvii. 5, 6.

EXPLANATION OF TABLE I.

"The mould of a man's fortune is in his own hands."—BACON, *Essay on Fortune*.

THE things here tabulated are symbolic. They correspond to fundamental truths. They are eternal in their significance. They have a proper sequence, and it is related to the Tribal Standards of Israel, to the months of the year, or, in a word, to the Signs of the Zodiac. The year is divided into twelve "Houses of the Sun." They commence with that of "Life," which the sun enters upon the first day of Spring (March 21), and which House covers the whole sign of Aries. The other houses follow in due order of the succeeding signs, cover them accurately, and the twelve exactly divide and share the whole year. Corresponding to each of these twelve true months, or Houses, is a special Life or Birthday gem, whose setting should be engraved with its patron Apostle's name; a Pearl or new-birth stone, a "Gate of Heaven," to be engraved with the name of one of the twelve patriarchs of Israel; and a Talismanic or safety gem, which should also be engraved with the name of a special Guardian Angel. These three gems may be set together in a ring, or amulet, and the names of the proper tutelaries engraved upon their settings, or they may be mounted separately in rings and so engraved. In case of large stones the name can be engraved directly thereon, and best in their original tongue. The Life stone is a suitable birthday or engagement gift; the Talismanic stone may be given upon any occasion; so also may the "new-birth" stone or Pearl, though the day or anniversary of baptism is the most suitable one. The twelve chapters of Ecclesiastes, the Commandments, and the twelve fruits of the Holy Spirit which "ripen every month" upon the Tree of Life (Rev. xxii. 2) follow a similar assignment.

This Table can easily be read by any one. For instance: Let the Date of Birth be October 25. It will be noticed that this day falls in the Eighth House, or that of "Death." The Sun is then in Scorpio. By examining the Table along this line it will be seen that the Beryl, or Aqua Marine, is the proper "Signet," or "Life gem," to be engraved "Zelotes." The Pearl of "Second-birth" should be engraved "Asher." "Barbiel" is its "Guardian Angel," and the "Agate" is his "Talismanic gem." Its "Sermon of Life" is Ecclesiastes, chapter xiii.; its "Commandment," Exodus xx. 15; and its "Fruit of the Tree of Life," "Continency." By referring to the list of Mystic gems (page 65) the full significance of these several precious stones will be found, and in the list of cabalistic Tutelaries, which succeeds it, the proper inscriptions and engravings may be obtained.

TABLE I.

BIRTHDAY FACTS AND FANCIES. SUN'S PLACE (*i.e.*, *Day of the Year*) DETERMINES.

"LIFE" OR BIRTH, "DEATH" OR NEW BIRTH, AND "TALISMANIC" GEMS; WITH CORRESPONDING APOSTLES, PATRIARCHS, AND GUARDIAN ANGELS, HOUSE OF BIRTH, LIFE SERMON, COMMANDMENT, AND FRUIT OF HOLY SPIRIT.

If born between the below dates, inclusive,	Your "House of Birth" is that of		Determined by Sun's place in Zodiac, which is	Your "Life," "Birth," or "Foundation" gem is (Rev. xxi. 14)	And your "Special Apostle" is (Rev. xxi. 19, 20)	Your Death Gem or Pearl Gate of Entrance into Heaven is (Rev. xxi., Ezek. xlviii. 30-35)	And your Tribal "Patriarch" is (Rev. xxi., Ezek. xlviii.)	Your "Guardian Angel" is	And his "Talismanic" gem is	The Sermon of your Life is (Ecclesiastes)	Its Commandment is (Exodus xx.)	Eat of this Fruit of the Holy Spirit (Rev. xxii. 2)
	No.	Name.										
Mar. 21 to April 19	1	Life	Aries ♈	Jasper, { Blood-stone, } { Heliotrope }	James and John ("Boanerges")	<i>For</i>	Joseph, Ephraim, and Manasseh	Malchiel	Ruby	Chap. III	Verse 7	Patience
April 20 to May 19	2	Fortune	Taurus ♉	Sapphire (or Diamond)	Philip	<i>every</i>	Benjamin	Ashmo- del	Topaz	Chap. II	Verses 4-6	Benignity
May 20 to June 20	3	Brethren	Gemini ♊	Chalcedony, { Agate or } { Carnelian }	Bartholomew (Nathaniel)	<i>"House"</i>	Dan	Amriel	Carbuncle	Chap. I	Verses 1-3	Goodness
June 21 to July 20	4	Relatives	Cancer ♋	Emerald	Thomas "Didymus"	<i>this</i>	Simeon	Nuriel (Muriel)	Emerald	Chap. VI	Verse 13	Longanimity
July 21 to Aug. 21	5	Children	Leo ♌	Sardonyx (Onyx)	Matthew (Levi)	<i>is</i>	Issachar	Verchiel	Sapphire	Chap. V	Verse 12	Mildness
Aug. 22 to Sept. 22	6	Health	Virgo ♍	Ruby, { Carbuncle, } { Sardius }	James of Alphaeus ("The Less")	<i>a</i>	Zebulun	Hamatiel	Diamond	Chap. IV	Verses 8-11	Faith
Sept. 23 to Oct. 22	7	Marriage	Libra ♎	Chrysolite	Lebbæus Thaddeus, or "Judas not Iscariot"	<i>Pearl</i>	Gad	Tsuriel	Jacinth	Chap. IX	Verse 16	Modesty
Oct. 23 to Nov. 22	8	Death and Resurrection	Scorpio ♏	Beryl (Aqua Marine)	Simon "Zelotes" (The Zealous)	<i>of</i>	Asher	Bariel	Agate (Opal)	Chap. VIII	Verse 15	Continency
Nov. 23 to Dec. 20	9	Religion	Sagittarius ♐	Topaz	Matthias	<i>Special</i>	Naphtali	Adnachi- el	Amethyst	Chap. VII	Verse 14	Chastity
Dec. 21 to Jan. 19	10	Dignities	Capricornus ♑	Chrysoprasus, { Turquoise, } { Malachite }	Paul	<i>Price</i>	Reuben	Humi- el (Hamiel)	Beryl	Chap. XII	Mark xii. Verse 31	Charity
Jan. 20 to Feb. 19	11	Friends	Aquarius ♒	Jacinth (Garnet)	Simon Peter ("Cephas")	<i>and</i>	Judah	Gabriel	Onyx	Chap. XI	Mark xii. Verses 29,30	Joy
Feb. 20 to Mar. 20	12	Enemies	Pisces ♓	Amethyst	Andrew	<i>Purity.</i>	Levi	Barchiel	Jasper	Chap. X	Exodus xx. Verse 17	Peace

“CHILD of the light, let Oriel be thy name,
Whom I have made an image of Myself,
That in the age of ages I may shower
My love upon thee, and from thee receive
Responsive love. I unto whom thou owest
Thy being, thy beauty, and immortal bliss,
I claim thy free spontaneous fealty.
Such it is thine to render or refuse. . . . Obey and live.’

BICKERSTETH, *Yesterday, To-day, and Forever*, Book IV. 236, 252.

EXPLANATION OF TABLE II.

"The planets influence but do not compel."—ZADKIEL.

WHEN the Sun is in a sign of the Zodiac, the Earth is in the opposite Sign, or six signs beyond, counting in either direction. The designation of the House is for each orb the same. Thus on October 25 the Sun being in "Scorpio," its House of Death—the Earth is in *his* house of Death, which from Table II. will be found to be the sign of "Taurus." The corresponding line, across the table, gives all the corresponding references.

Israel lived, moved, and had its being in an atmosphere of emblems. It was born as a nation in the wilderness, and saw night after night, upon the canopy of heaven, the Standards of its tribes succeed each other in unbroken order. These Standards were all emblems of the "Blessings" of the dying Jacob to his posterity. The constellations of the Zodiac pictured them, and were as constant reminders of their certain fulfilment, as they were invariable recorders of the flight of time. The constellations do not move, but owing to the Precession of Spring, in slow annual motion retrorsely through them, the "Signs," which took their names originally from the "constellations" with which they then coincided, have come to occupy a displaced position. They are now one constellation behind the original Houses of the Heavens they occupied when our modern names were given. It is to these constellations that we must turn, seeing them as it were *through* the transparent "Signs" that cover them, to read the story, and the lessons of these emblems, to those who are born under them. The several jewels in the Chief Priest's Breastplate corresponded to these constellations, and were each appropriately engraved with the tribal name, or emblem. So probably were the signet-rings worn by the Patriarchs of each (Gen. xxxviii. 18). The Camp of Israel, like the Breastplate, was laid out according to the original order of these constellations at Creation. They were set there then to record the "times and seasons," and will not have closed their mission until History is sealed. The stars or decans which are associated with these Ecliptic constellations lie to the north and south between them and the Poles. They all have mythological histories which should be read in connection with Nativities. The Physical references in this Table are those generally found in almanacs, and are governed by the Signs. The Potent Seasons of Life are those when the Sun occupies the House of the Earth at birth, for the "Sun rules the Day," and does so from Meridian. The various other columns of the tables are historical, give reference to the circumstances of "naming" the Tribes at birth, and to their blessings.

To use the Table: The date of birth being October 25, its House, as already seen in Table I., was that of Death. From the present table we find opposite this House that the earth then occupied the sign of Taurus, which covered the constellation of Aries, the Ram. This was the emblem of Manasseh, the signification of whose name was "Forgetfulness." His breastplate gem is the Agate, and when worn as a signet it should be engraved with the tribal name. The reference to his blessings and futurity are given next. From April 20 to May 19 are the meridional days of the Sun for persons born in the House of Death. They are western in their tendencies, and come under the 8th class of human beings. Their strength or weakness is indicated by the beauty of their neck and throat, and the stars which exercise their influence over, or at least record the incidents of, their lives are Aries, Cassiopeia, Perseus, Pleiades, Eridanus, Divado, Triangulum and Caelum Sculptor, together with all others which occupy this Zone of Heaven.

If all of these references serve but as "texts" to reading, thought, lessons of life, warnings and encouragements, they will have amply answered all they signify. But it will yet remain a fact that they were dominant upon the great dial of Time when the child was born, and to the end of time will mark for it the closing of its cycles, and if only in the sentiments of the poetry—perhaps the irony—of Fate will do so fittingly.

TABLE II.

BIRTHDAY FACTS AND FANCIES. EARTH'S PLACE IN SIGNS (*i.e.*, Day of Birth) DETERMINES.

THE ORIGINAL SIGN AND CONSTELLATION OF THE ZODIAC. FINAL DWELLING-PLACE, POTENT SEASON OF LIFE, TRIBAL DESIGNATION AND SIGNIFICANCE, BREASTPLATE GEM, TRIBAL BLESSING, NUMERICAL PLACE, DECANS OF LIFE.













Your yearly "House of Birth" being (see Table I, col. 2)	The Earth at your birth was in the Zodiacal Sign.	Its present corresponding "Constellation" is named	Your "Tribal Designation" and "Ensign" is therefore that of	And its "Signification" is	Your "Breastplate Gem" and "Signet" stone is made of	Your "Tribal Blessing" is, to all in general, Deut. xxx. 2-5, 26-29, Deut. xxxii., and severally	The "Potent Seasons" of your life will be	The "Orientation" or "Location" of your dwelling should be, and thy journeys.	Hence your "Numerical Place" in Camp, War, Peace, Worship, and the New Jerusalem is	Thy physical "Strength" or "Weakness" as Zodiacally indicated, lies in	The Stars or "Decans" which "fight for thee in their courses," are
Life	Libra ♎	Virgo (The Virgin)	Naphtali	Wrestlings of God. "I have prevailed." Gen. xxx. 7, 8	Jasper	Gen. xlix. 21, Deut. xxxiii. 23	Sept. 23 to Oct. 22	To	12	The Chastenings of thy Reins	Draco, Bootes, Arcturus, Corvus, Centaurus, Virgo.
Fortune	Scorpio ♏	Libra (The Scales)	Asher	Happy. "I am happy." Gen. xxx. 12, 13	Onyx (Sardonyx)	Gen. xlix. 20, Deut. xxxiii. 24, 25	Oct. 23 to Nov. 22	the	11	The Chastity of thy Life	Corona Borealis, Serpens, Centaurus, Lupus, Crux, Musca, Libra.
Brethren	Sagittarius ♐	Scorpio (The Dragon)	Dan	Judging. "God hath judged." Gen. xxx. 5, 6	Beryl	Gen. xlix. 16-18, Deut. xxxiii. 22	Nov. 23 to Dec. 20	North,	10	The Strength of thy Thighs	Hercules, Ophiuchus, Scorpius, Norma, Ava, Triang. Aust., Apus, Cameleon.
Relatives	Capricornus ♑	Sagittarius (The Archer)	Gad	A troop. "A troop cometh." Gen. xxx. 9-11	Diamond	Gen. xlix. 19, Deut. xxxiii. 20, 21	Dec. 21 to Jan. 19	To	6	The Supplications of thy Knees	Sagittarius, Lyra, Aquila, Pavo, Octans, Telescopium.
Children	Aquarius ♒	Capricornus (The Goat)	Simeon	Acceptance. "The Lord hath heard." Gen. xxix. 33	Sapphire	Gen. xlix. 5-7	Jan. 20 to Feb. 19	the	5	The Quickness of thy Legs	Capricornus, Cygnus, Vulpecula, Sagitta, Grus, Hydrus, Delphinus, Piscis, Aust., Indus, Tucan.
Health	Pisces ♓	Aquarius (The Waterman)	Reuben	Commiseration. "Behold a son." Gen. xxix. 31, 32	Emerald	Gen. xlix. 3, 4, Deut. xxxiii. 6	Feb. 20 to Mar. 20	South,	4	The Willingness of thy Feet	Aquarius, Pegasus, Phoenix, Horologium, Apparatus Sculp
Marriage	Aries ♈	Pisces (The Fishes)	Benjamin	Son of strength. Son of sorrow. Gen. xxv. 10-12	Amethyst	Gen. xlix. 27, Deut. xxxiii. 12	Mar. 21 to April 19	To	9	The Intellect of thy Head and Face	Pisces, Cetus, Cepheus, Andromeda, Fornax, Chem., Horol., Reticulum, Rhomb.
Death	Taurus ♉	Aries (The Ram)	Manasseh	Forgetfulness. "I have forgotten all my toil and all my father's house." Gen. xli. 50, 51	Agate	Gen. xlix. 22-26, Gen. xlviii., Deut. xxxiii. 13-17	April 20 to May 19	the	8	The Beauty of thy Neck and Throat	Aries, Cassiopeia, Perseus, Pleiades, Eridanus, Divado, Triangulum, Caelum Sculp.
Religion	Gemini ♊	Taurus (The Bull)	Ephraim	Fruitfulness in the land of affliction. Gen. xli. 52	Ligure	Gen. xlix. 22-26, Gen. xlviii., Deut. xxxiii. 13-17	May 20 to June 20	West,	7	The Skill of thine Arms	Taurus, Capella, Hyades, Orion, Lepus, Columba Noachi, Equuleus, Pictorius.
Dignities	Cancer ♋	Gemini (The Twins)	Zebulun	Dwelling. "God hath endowed me well." Gen. xxx. 19, 20	Carbuncle (Garnet)	Gen. xlix. 13, Deut. xxxiii. 18	June 21 to July 20	To	3	The Charity of thy Breast	Gemini, The Lynx, Canis Minor, Monoceros, Canis Major, Argo Navis.
Friends	Leo ♌	Cancer (The Crab)	Issachar	Wages. "God hath given me my wages." Gen. xxx. 14-18	Topaz	Gen. xlix. 14, 15, Deut. xxxiii. 18, 19	July 21 to Aug. 21	the	2	The Fortitude of thy Heart	Cancer, Hydra, Ursa Major, Leo Minor, Cor Hydra, Argo, Paxis Nautica.
Enemies	Virgo ♍	Leo (The Lion)	Judah	Praise. "Now will I praise the Lord." Gen. xxix. 35	Ruby	Gen. xlix. 8-12, Deut. xxxiii. 7	Aug. 22 to Sept. 22	East.	1	The Compassion of thy Bowels	Leo, Draco, Coma, Berenices, Sextans, Crater, Antlia, Pneumatica, Argo, Canes Venatici.

EXPLANATION OF TABLE III.

“The wise man rules his stars, the fool obeys them.”—RAPHAEL.

PART I. enables one to find the “Verse of Life,” Psalms, Lessons, Collects, Epistles, and Gospels which belong to the several days of the calendar months in common usage. The xxxi. chapter of Proverbs contains the words of King Lemuel, “The Prophecy that his mother taught him.” It has from time immemorial been looked upon as a calendric prophecy, and verse by verse is assigned to the days of the Solar or common month. Its weight is cast upon the marital destiny of men and women, born upon days corresponding to the verses. To consult Part I., as for instance under the date October 25, 1878: Proverbs xxxi. ver. 25, tells us that “strength and honor are her clothing, and she shall rejoice in time to come.” This date in the Prayer-book gives the Psalms of the day as cxix., 5th to 13th sections, inclusive; the Morning Lessons, Joel, chap. i., John vii. to ver. 32; Evening Lessons, Joel, ii. to ver. 15, Ephes. v. In 1878, the Birth-year under consideration, it will be seen by consulting the almanac that the 18th Sunday after Trinity occurred on the 20th of the month. Its Collect, Epistle, and Gospel therefore belong to each succeeding day of that week, one of which was the 25th, which therefore inherits it. Part II. of this Table is to be consulted by knowing the day of the Lunar month, or the Moon’s age at birth. The simplest method of obtaining this is to procure an almanac of the year of birth, where it will be found, or may easily be calculated by counting from the New Moon day as the 1st. The Book of Proverbs, read daily chapter by chapter throughout the Lunar month, is just completed as the Old Moon dies, leaving the xxxi. chapter for its special use as in the previous Part (I.) of this Table. “The Preacher” also hath a word of fact and counsel to say to each one as the Moon doth wax or wane. To consult this part of the Table, as for instance for October 25, 1878: The almanac for 1878 shows that the “Old Moon” died and the “New one” came in on that day. Hence, the Proverbs of Life are chapter xxx. for the last part of the Old Moon, and chapter i. for the first part of the New. The Preacher saith unto such a “native:” “To everything there is a season . . . and a time of Peace.” Let each one read, and ponder over his own references. There is no escaping their appropriateness, nor can one realize their beauty and their full import until he has had them long and deeply in his heart.

TABLE III.
 BIRTHDAY FACTS AND FANCIES. DAY OF SOLAR AND LUNAR MONTH DETERMINES.

PART I. <small>VERSE OF LIFE, PSALMS, LESSONS, COLLECTS, EPISTLES AND GOSPELS, DETERMINED BY THE DAY OF THE COMMON MONTH. CONSULT THE FAMILY BIBLE.</small>					PART II. <small>LIFE PROVERBS AND WHAT THE PREACHER SAITH UNTO THEE, DETERMINED BY THE DAY OF THE LUNAR MONTH (MOON'S AGE AT BIRTH). CONSULT THE ALMANAC FOR YEAR OF BIRTH.</small>						
The Day of the Month on which you were born being	Your "Verse of Life" is found in Proverbs, chap. xxxi., verse	For the Psalms, Lessons, Collects, Epistles and Gospels	The Day of the Month on which you were born being	Your "Verse of Life" is found in Proverbs, chap. xxxi.	For the Psalms, Lessons, Collects, Epistles and Gospels	The Day of the Lunar Month, i.e., the moon's age at your birth, being	For your Life Proverbs, see Book of Proverbs, chapters	The "Preacher" saith unto thee, in Ecclesiastes, chap. iii., 1-8 verses, that "Life is given thee as a"	The Day of the Lunar Month; i.e., the moon's age at your birth, being	Life Proverbs. See Bible, Solomon's Proverbs, chapters	The "Preacher" saith unto thee, in Ecclesiastes, chap. iii., 1-8 verses, that "Life is given thee as a"
1	1	See and Consult the Prayer-books and Missals of Christianity and Judaism.	17	17	Their Appropriateness has been the result of Ages of Study, and is the consensus of innumerable generations of wise and devout intellects.	1 	I	"Season for everything"	16	XVI	"A time to gather"
2	2		18	18		2	II	"A time for every purpose"	17	XVII	"A time to embrace"
3	3		19	19		3	III	"A time to be born"	18 ^{"Gibbous"} 	XVIII	"A time to refrain"
4	4		20	20		4 ^{"First"} 	IV	"A time to die"	19	XIX	"A time to seek"
5	5		21	21		5 ^{"Crescent"} 	V	"A time to plant"	20	XX	"A time to lose"
6	6		22	22		6	VI	"A time to pluck up"	21	XXI	"A time to keep"
7	7		23	23		7	VII	"A time to kill"	22 ^{"Last Quar."} 	XXII	"A time to discard"
8	8		24	24		8 ^{"First Quar."} 	VIII	"A time to heal"	23	XXIII	"A time to rend"
9	9		25	25		9	IX	"A time to break down"	24	XXIV	"A time to sew"
10	10		26	26		10	X	"A time to build up"	25 ^{"Last"} 	XXV	"A time for silence"
11	11		27	27		11 ^{"Gibbous"} 	XI	"A time to weep"	26 ^{"Crescent"} 	XXVI	"A time to speak"
12	12		28	28		12	XII	"A time to laugh"	27	XXVII	"A time to love"
13	13		29	29		13	XIII	"A time to mourn"	28	XXVIII	"A time to hate"
14	14		30	30		14	XIV	"A time to dance"	29 ^{"Old"} 	XXIX	"A time of war"
15	15		31	31		15 ^{"Full"} 	XV	"A time to cast away"	30 ^{"Moon"} 	XXX	"A time of peace"
16	16										

EXPLANATION OF TABLE IV.

Seven little maidens, a ring of days are we;
 Without us, tell us truly, what would this round earth be?
 In turn upon our pathway we each drop jewels down;
 To point the way to goldenday, 'tis thither we are bound.

THE Week-day upon which one was born has always been looked upon as of special significance. In the accompanying Table we have been able to collect some two hundred and seventy-three, or thirty-nine to each day, of the leading correspondences which cluster about the week. They are innumerable, however, and in such a table it is manifest that only the more important ones can find place, and these simply as "texts." The day of the week corresponding to any day of a month and year may be calculated as follows: The 25th of October in 1886 (in the last *current* year) fell upon Monday. Query: upon what day of the week did it fall in 1878? The rule is: Select the week-day of your birth in any known year, for instance the current one. *Reduce the days between the given dates to weeks; should there be no remainder the GIVEN day will be the same as that sought, but should there be a remainder it will indicate the number of days that the day sought is BEFORE the day given.*

OPERATION.

	Year.	Months.	Days.	Name.
Given date.....	1886	8th	25th	Monday.
Required date.....	1878	8th	25th	?
Difference of date....	8 years.	o	o	

Now in 8 years (two of which, 1879-80 and 1883-84, are *leap* years) there are 8 times $365 = 2920 + 2 = 2922$ days. And $2922 \div 7 = 417$ weeks + 3 odd days. Hence, as 3 days *before* Monday gives Friday, the 25th of October, 1878, fell on Friday as its "*week-day*." There are various methods of calculating the above, but the simplest way of insuring accuracy is to obtain an *almanac* of the year of birth. Such an almanac will be of value in so many ways, connected with Nativity, that every one should possess his own, and parents put them away for their children when born.

To discuss this Table in all its bearings, religious, historical, traditional, and sentimental, would require a separate

volume. Since the first "creative week" these days have come down to us from Eden in unbroken sequence. Though men have forgotten years and even months, there is no reason to believe that they have ever lost the original sequence of the days. The whole of human life is septenary, for not only health but sickness counts its days by sevens. After the expiration of a "Solar Cycle" of 28 years, the anniversary of birth returns to the self-same day of the week. For instance: a person who is born on Friday, October 25, 1878, will be 28 years old, if alive, on Friday, October 25, 1906. So too in exactly 18 years and 11 days a "Lunar Cycle" is completed, and the Earth, Sun, and Moon, returning to similar relative positions, recommence a new and self-same sequence of eclipses and phenomena. Thus, 18 years and 11 days from Friday, October 25, 1878, or on Sunday, November 5, 1896, a "New Moon" similar to that of October 25, 1878, will occur, and the second "Lunar Cycle" of a life, dating from the latter period, be ushered in. These eras have vast significance to physicians, and in the future will all be carefully studied. Indeed *true, scientific* "Astrology," the elder sister of Astronomy, will then be raised once more to its ancient and honorable position, and men like Daniel give themselves to study "times and seasons" in their bearings upon life and history. But enough; the day for such men is far future yet, and we deal here in correspondence only.

To use this Table, calculate, or else consult an almanac of the birth year to determine, the weekday of birth, then read its history and old folk-lore, and correspondences in the vertical column devoted to the particular day under consideration. For instance, October 25, 1878, having been found to fall on Friday, we learn of it as follows: It is a day named from Venus, *Veneris*, or in the Norse of our ancestors, Friga's-daeg. In it, at the creation, Eloim made the living creature man and crowned His labors with an image of Himself. Its signification is Dominion and Perfection. Among the periods of "Judgment" it represents the era in which we now are living, "Israel's Day," the day of Fulfilment and Belief. Its dwelling is "the Church," the harbor of Repentance and Grace. Its age is that of Experience, which corresponds to the matron or the sage in life. According to "old Folk-lore:"

"If Venus shall bless thee,
Thou shalt bless many living,
For Friga's child truly
Is loving and giving."

The diurnal Spirit of Friday is Anael; its virtue is Hope. The Jewel of the day is the Emerald or Cat's-eye; its flower Myrtle and all verdure; its metal Copper; its color Green; its special sense is Tasting, its human member the Mouth. The cardinal virtue Fortitude is also assigned to this day of the week. Its deadly sin, to be resisted, is Gluttony; its spiritual work of Mercy is Long-suffering; its corporal work "to visit the sick and needy." Piety is its diurnal gift; its Beatitude is "Blessed are the Chaste," and it warns one not to sin by Heedlessness. Its prayer is

TABLE IV.

BIRTHDAY FACTS AND FANCIES. THE WEEK-DAY OF BIRTH DETERMINES.
CALCULATE, OR ELSE CONSULT YOUR BIRTH-YEAR ALMANAC.

FACTS, FANCIES, REFERENCES, CORRESPONDEN- CIES, SUGGESTIONS, AND THE LESSONS TAUGHT, ETC.	SUNDAY. The Sun's Day, Solis. Sunnan-Daeg. ☉	MONDAY. The Moon's Day, Lunæ. Monan-Daeg. ●	TUESDAY. Mars' Day, Martie. Tuisco's-Daeg. ♂	WEDNESDAY. Mercury's Day, Mercurii. Woden's-Daeg. ♁	THURSDAY. Jupiter's Day, Jovis. Thor's-Daeg. ♃	FRIDAY. Venus' Day, Veneris. Friga's-Daeg. ♀	SATURDAY. Saturn's Day, Saturni. Seater-Daeg. ♄
HISTORY, ETC.							
The Seven Creative Labors	Light, Day and Night	The Firmament, Waters	Earth, Sea, Fruit, Seed	Sun, Moon, Stars	Late Motion, Instinct	The living Creature Man	Completion, Rest
Their Signification	Truth, Word, Wisdom	Division, Purification	Form, Beauty, Food, Utility	Light, Rule, Order	Blessing, Increase	Dominion, Perfection	Sanctification
The Seven Periods of Judgment	Adam's Day	Noah's Day	Abraham's Day	Moses' Day	Judah's Day	Israel's Day	Christ's Day
Their Dominant Ideas	Temptation, Fall, Hope	Consequences, The Flood	Faith, The Promise	Law, Trial, Probation	Warning, Disbelief	Fulfilment, Belief	Golden Age, Joy
The Seven Daily Dwellings	The Earth	The Ark	The Pyramid	The Tabernacle	The Temple	The Church	The Heavens
Their Correspondence	Labor, Sweat	Failure, Assistance	Just measure and weight	The Wilderness	"Mene, Mene, Tekel"	Repentance, Grace	Mercy, Blessing
The Seven Ages of the Week	Infancy	Childhood	Youth	Manhood	Maturity	Experience	Old Age
Their Reference	Babe, Cherub	Girl and Boyhood	Maiden, Lover	Wife, Warrior	Mother, Judge	Matron, Sage	Saint, Patriarch
Old Folk Birthday Lore	The bairn that is born On Sonnan's sweet day, Is blithe and is bonnie. Is happy and gay.	The bairn that is born Of Monan's sweet race, Is lovely in feature, And fair in the face.	If Tuisco assists, And at birth keeps apace, The bairn will be born With a soul full of grace.	But if Woden be there, Many tares will he sow; And the bairn will be born, But for sadness and woe.	Jove's presence at birth Means a long swath to mow; For if born on Thor's day, Thou hast far, far to go.	If Venus shall bless thee, Thou shalt bless many living; For Friga's bairn truly Is loving and giving	Seater-Daeg's bairn In sweat shall be striving, For Saturn has doomed it To work for a living.
The Seven Diurnal Spirits	Michael	Gabriel	Humiæl	Raphael	Muriel	Anael	Cassiel
The Seven Diurnal Virtues	Charity	Faith	Fortitude	Temperance	Justice	Hope	Prudence
The Seven Diurnal Jewels	Topaz, Diamond	Pearl, Crystal	Ruby, Emerald	Amethyst, Lodestone	Sapphire, Carnelian	Emerald, Cat's eye	Turquoise, Diamond
The Seven Diurnal Plants	Cypress, Marigold	Lily, White Rose	Gillyflower, Red Rose	Grape, and all vines	Violet, Blue Lily	Myrtle, all verdure	Oak, Olive
The Seven Diurnal Metals	Gold	Silver	Iron	Quicksilver	Tin	Copper	Lead
The Seven Diurnal Colors	Yellow	White	Red	Purple	Blue	Green	Black
The Seven Diurnal Senses	Thinking	Touching	Smelling	Hearing	Seeing	Tasting	Willing
The Seven Diurnal Members	The Brain	The Hands	The Nose	The Ears	The Eyes	The Mouth	The Heart

TABLE IV.—*Concluded.*

CORRESPONDENCIES.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
The Seven Prime and Cardinal Virtues	Faith (Prime)	Prudence (Cardinal)	Justice (Cardinal)	Hope (Prime)	Temperance (Cardinal)	Fortitude (Cardinal)	Charity (Prime)
The Seven Deadly Sins	Pride	Avarice	Lust	Anger	Envy	Gluttony	Sloth
The Seven Spiritual Works	Council	Instruction	Admonition	Comfort	Forgiveness	Long suffering	Prayer
The Seven Corporal Works	Feeding	Quenching	Clothing	Harboring	Ransoming	Visiting	Burying
The Seven Diurnal Gifts	Wisdom	Understanding	Counsel	Fortitude	Knowledge	Piety	Godly Fear
The Seven Diurnal Beatitudes	Blessed are the Poor	Blessed are the Meek	Blessed are the Mourners	Blessed are the Hungry	Blessed are the Merciful	Blessed are the Chaste	Blessed are the Peacemakers
The Seven Diurnal Warnings	Sin not by word	Sin not by silence	Sin not by deed	Sin not by omission	Sin not by thought	Sin not by heedlessness	Sin not by letting
The Seven Diurnal Prayers	Hallowed be	Thy kingdom come	Thy will be done	Give us daily bread	Forgive us our debts	Lead us not into temptation	Deliver us from evil
The Seven Christian Champions	St. George of England	St. Denis of France	St. James of Spain	St. Anthony of Italy	St. Andrew of Scotland	St. Patrick of Ireland	St. David of Wales
The Seven Wise Men	Solon	Chilo	Pittacus	Bias	Periander	Cleobulus	Thales
The Seven Sage Sayings	"Know thyself"	"Consider the end"	"Know thy opportunity"	"Most men are bad"	"Nothing is impossible"	"Avoid excess"	"Suretyship, precursus ruin"
The Seven Wounds for Contemplation	The Crown of Thorns	Scourging and Buffeting	Wound in Left Hand	Wound in Right Foot	Wound in Left Foot	Wound in Right Hand	The Pierced and Broken Heart
The Seven Liberal Arts for Cultivation	Grammar	Rhetoric	Logic	Arithmetic	Geometry	Music	Astronomy
The Seven Geometrical Elements	The Point •	The Line —	The Triangle Δ	The Square □	The Star ★	The Hexagon ◊	The Circle ○
The Seven Hills of Rome	Capitoline	Palatine	Aventine	Quirinal	Viminal	Esquiline	Janiculan
The Seven Wonders of the World	The Great Pyramid	The Pharos of Alexandria	Walls and Gardens of Babylon	Temple of Diana	Statue of Olympian Jupiter	Mausoleum of Artemisia	Colossus of Rhodes
The Seven Lessons of Architecture	Creation, Science, Wisdom, Justice	Harbor, Beacon, Guide	Pleasures, Dangers	Religion	Art	Death, Rest, Life	Light, Truth, Way, Safety
The Seven Churches, Correction	Ephesus, Rev. ii. 1-7	Smyrna, Rev. ii. 8-11	Pergamos, Rev. ii. 12-17	Thyatira, Rev. ii. 18-29	Sardis, Rev. iii. 1-6	Philadelphia, Rev. iii. 7-13	Laodiceans, Rev. iii. 14-22
The Seven Seals, Consolation	The White Horse, Rev.	The Red Horse, Rev.	The Black Horse, Rev.	The Pale Horse, Rev.	The Souls of Martyrs, Rev.	Darkness, Earthquakes	Silence on Earth
The Seven Trumpets, Communion	Hail, Fire, Blood	Mountains uprooted	Great star falling	Sun, Moon, Stars smitten	The cloud of locusts	Four angels loosened	Seven thunders sealed
The Seven Vials, Condemnation	The Noisome Sore	Sea turned to blood	Rivers and fountains blood	The sun scorches	Darkness	The way of the kings	It is done
The Seven Mystic Letters and Numbers	α. 1. Beginning, Unity	β. 2. Certainty	γ. 3. Divinity, Essential Perfection	δ. 4. Order, Organization	ε. 5. Power, Stability	ζ. 6. Earthly Perfection	η. 7. Spiritual Perfection

"Lead us not into temptation." Its Christian champion is St. Patrick of Ireland. Its Wise man was Cleobulus, who said "Avoid excess." The Saviour's wound in the right hand is its object of contemplation. Music is its liberal art; the Hexagon its geometrical element; and it climbs the Esquiline Hill of Rome. Its wonder was the Mausoleum of Artemisia, a lesson of Death, Rest, and Life. The Epistle to Philadelphia, Rev. iii. 7-13, is written to it; it is sealed for consolation with "darkness and earthquake;" it is comminuted by "the loosening of the four angels;" and when its Vial is poured out "the Way of the Kings" is made ready. Its mystic number is (6) six, the emblem of "Earthly Perfection."

All of these things correspond; they are interiorly so related that should one write an "essay," so to speak, upon each one separately, they would together form a literary mosaic, draw illustration each from each, and mutually light each other up. They are the sixths in every group of seven considered, and all such groups have cabalistic harmony not only within their own circles, as do the seven notes of music, but chord among themselves as do the instruments of mammoth orchestras.

EXPLANATION OF TABLE V.

"Mine hours were nice and lucky."—*Antony and Cleopatra*, act III. sc. 2.

THIS Table needs but little explanation. The first column gives the ordinary "clock time" for the twenty-four hours, and in the others will be found various corresponding data drawn from History, Traditions, and Cabalistic sources. Nature divides and classifies the hours on various scales of light and darkness, heat and cold, and on electric, magnetic, actinic and other schemes. They are all important factors in the span of days, have direct bearing upon physical life, in its cycles of health and disease, and mark the numerous anniversaries of birth even more rigidly than do the years themselves. The Church, too, keeps the hours upon a scale of seven, and, as they chime, lifts up her ceaseless praise anew. So Masonry and Cabalistic lore divide the day by three, and score the hours for service to our Maker, fellow-men, and lastly to ourselves.

The legendary assignment of the twenty-four hours to the several planets successively, and by name, depends upon a scale as endless as the sequence of the days themselves. As it is interesting to know the planetary *hour* of birth, as well as the planetary *day* (i.e., week-day), we will explain the method of determining it in detail. The column *in* the Table shows the planetary assignment of names to the hours for Sunday, taken as an example. The assignment always commences at midnight, the first hour extending from 12 o'clock to 1 A.M., and this hour has the same name as the day itself. Thus, Sunday commences with a *Sun-hour*, Monday with a *Moon-hour*, Tuesday with a *Mars-hour*, etc. The hours always succeed each other in the same sequence, no matter what day is under consideration. This sequence is as follows: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars; Sun, Venus, etc., repeating as often as necessary,—so that for any special day of the week we simply have to *commence* the sequence at *its* particular hour. Such is the accuracy of this sequence, that if we run it consecutively as already started in the Table, from the *first* or *Sun-hour* of *Sunday* through the 168 hours of the week, it will be found that each day will commence with its proper hour, of the same name as the day itself. This is absolutely true back to the very Birth hour of Adam and of Time!

To determine the Planetary *name* of the *Hour* of birth, calculate its place from midnight, and apply the sequence as given above, being sure to commence with the hour of the same name as the *week-day* of birth. For example, October 25, 1878, fell on Friday, hence its hours commence their names with Venus—and the sequence runs: Venus,

Mercury, Moon, Saturn, Jupiter, Mars, Sun, *Venus*, etc. The *hour* of birth was 1 o'clock P.M.; this is in the 14th hour of the day, which from the sequence will be found to be a *Sun-hour*. Again take October 25, 1866, which fell on Thursday or the day of Jupiter, and let the hour of birth be 4.30 P.M. This is $16\frac{1}{2}$ hours after midnight; or *in* the 17th hour of the day, which in a sequence commencing with Jupiter turns out to be a *Sun-hour*.

Hence, to employ the Table, go to it with the ordinary clock-time of birth known; this will indicate horizontally across the Table the various corresponding data, save in the column of planetary names, which have to be calculated as above explained for days other than Sunday.

1 P.M. Friday, October 25, 1878, was, therefore, the 14th hour of the day, and the 8th from mean annual Sunrise (in the 7th from actual). It was at the beginning of the "first Evening Watch," 19° of warmth, but 5° of cold. It was just before the "hour of prayer," at the 5th "hour of labor," which is to be devoted to God, the neighbor and one's self, and was at an hour named after the Sun, and hence shadows or tints the Friday significance of the day with the Sunday (see Table IV.) coloring of the natal hour. As matter of fact it is the *hour* of birth rather than the day which dominates, even to the naming of the days themselves, for they are all called after *their first or opening hours*. Hence, having determined the Planetary hour of birth, always return to Table IV. and consult the column pertaining thereto, and which is to be regarded as having precedence over that which names the week-day of birth. Thus, in both of the examples above given the nativity occurs under the Sun influence rather than under Jupiter and Venus, save as secondary, respectively.

TABLE V.
 BIRTHDAY FACTS AND FANCIES. HOUR OF BIRTH DETERMINES.
 CONSULT PARENTS, PHYSICIANS, FAMILY RECORDS, ETC.

VARIOUS DIVISIONS, ETC.						PHYSICAL NATURE.			NAUTICAL DIVISION.		The Church.	MASONIC AND CABALISTIC. 3 X 3 = 24.				Planetary Names of the Hours.	Miscellaneous Notes, Data, etc.
The Ordinary Clock Time.	"Local," "Civil," "Mean," etc.	"Universal" "International," "Natural Time.	Sequence from Sunset—Even to Morning.	Hebrew Division of the Day.	Roman "Watches."	Degrees of Warmth, 1°-24°	Degrees of Cold, 1°-24°	Magnetic Condition of Earth, 1°-24°	"Watches."	"Bells."	"Seven times a day will I praise thee."	How to be Employed.	For God.	For Neighbor.	For Self.	The Planet of Birth!	Events in Nature, Life, History, etc.
Midnight 12-1	12-1 O'clock	Midnight 1st hour	7	Night Watch	3d hour	6°	18°	8°	"Middle"	I II	Matins Uht-Sang	In Rest 3	"	"	Sun 1 (Sunday 1)	The "After Midnight," brief. "The Cock-crowing;" spirits and elves depart.	
1-2	1-2	2d "	8	"	"	5°	20°	6°		III IV	Prima	" Rest 4	"	"	Venus 2 (Friday 1)	"The cocks do crow, and I must go."	
2-3	2-3	3d "	9	Morning Watch	"	4°	21°	2°		V VI	"	" Rest 5	"	"	Mercury 3 (Wednesday 1)	These are the quietest hours of the twenty-four. All nature rests. 2d "Cock-crowing."	
3-4	3-4	4th "	10	"	4th hour	3°	22°	1°	"Morning"	VII VIII	"	" Rest 6	"	"	Moon 4 (Monday 1)	The Saviour born, "While shepherds watched." "Let me go, for the day breaketh."	
4-5	4-5	5th "	11	"	"	2°	23°	2°		I II	"	" Rest 7	"	"	Saturn 5 (Saturday 1)	"Dawn" or "glow of morn." Hours of crisis in sickness. "Skreigh o' day." "Dawnin'."	
5-6	5-6	6th "	12	"	"	1°	24°	4°		III IV	"	" Rest 8	"	"	Jupiter 6 (Thursday 1)	"Cock-crowing." Sunrise. Birds carol. "Morning." Flowers open.	
6-7	6-7	7th "	Sunrise 1	Morning	Morning	2°	22°	6°	"Fore-noon"	V VI	Prime-Sang	" Devotion 1	"	"	Mars 7 (Tuesday 1)	Nature bursts into praise and thanksgiving.	
7-8	7-8	8th "	2	"	"	3°	20°	8°		VII VIII	"	" Refresh. 2	"	"	Sun 1 etc.	"1st Hour." Man and nature refresh themselves.	
8-9	8-9	9th "	3	"	"	4°	18°	10°		I II	Tertia Under Sang	" Labor 1	"	"	Venus 2	And labor commences.	
9-10	9-10	10th "	4	"	"	6°	16°	12°	"After-noon"	III IV	"	" Labor 2	"	"	Mercury 3	The busy hum and drone of work.	
10-11	10-11	11th "	5	"	"	8°	14°	14°		V VI	"	" Labor 3	"	"	Moon 4	"2d Hour." "The arrow flieth by day."	
11-12	11-12	12th "	6	High	"	12°	11°	16°		VII VIII	Sexta Midday-Sang	" Labor 4	"	"	Saturn 5	"Cock-crowing." The herds and shepherd seek the beech-tree's shade.	
P. M. 12-1	12-1	13th "	7	Noon The	Evening	16°	8°	18°	"1st Dog"	I II	" Recrea. 3 " Refresh. " Devot.	"	"	"	Jupiter 6	Noon. "Destruction wasteth." A lull begins in nature. "High twelve."	
1-2	1-2	14th "	8	First	"	19°	5°	20°		III IV	"	" Labor 5	"	"	Mars 7	Afternoon. Man returns to his labor.	
2-3	2-3	15th "	9	Evening	"	22°	3°	21°		V VI	Nona Noon Sang	" Labor 6	"	"	Sun 1	"3d Hour." Also "Hour of Prayer" or the 9th hour from sunrise.	
3-4	3-4	16th "	10	Watch	"	24°	1°	24°	"2d Dog"	VII VIII	"	" Labor 7	"	"	Venus 2	"And again he went out about the 11th hour and found others idle."	
4-5	4-5	17th "	11	Second Evening	"	22°	2°	22°		I II	Vespers Even Sang	" Labor 8	"	"	Mercury 3	"4th Hour." Man and nature finish labor. "The lowing herd wind slowly o'er the lea."	
5-6	5-6	18th "	12	Watch	"	20°	4°	21°		III IV	"	" Refresh. 4	"	"	Moon 4	"Cock-crowing." Sunset. Evening songs of nature. Refreshment. Flowers close.	
6-7	6-7	19th "	Sunset 1	The	1st hour	18°	6°	20°	"1st Night"	V VI	"	" Recrea. 5	"	"	Saturn 5	"Gloaming." Twilight. The hours of darkness begin. "Ancient day" commences.	
7-8	7-8	20th "	2	Night	"	16°	8°	18°		VII VIII	"	" Recrea. 6	"	"	Jupiter 6	Night-birds and beasts come out, and the glory of Heaven appears. "Moonlight hour."	
8-9	8-9	21st "	3	"	"	14°	10°	16°		I II	"	" Recrea. 7	"	"	Mars 7	"Candle time."	
9-10	9-10	22d "	4	Watch	2d hour	12°	12°	14°	"2d Night"	III IV	"	" Devotion 8	"	"	Sun 1	"Bedtime." The curfew.	
10-11	10-11	23d "	5	Mid-	"	10°	14°	12°		V VI	"	" Rest 1	"	"	Venus 2	The "dead of night" comes on, and "pestilence walketh in the darkness."	
11-12	11-12	24th "	6	night	"	8°	16°	10°		VII VIII	Completorium Night Sang	" Rest 2	"	"	Mercury 3	"Low twelve." The spirits and elves walk abroad.	

EXPLANATION OF TABLE VI.

"The flowers are Nature's jewels."—GEORGE CROLY.

"Out of this nettle, danger, we pluck this flower, safety."—*King Henry IV.*, Part I., act II. sc. 3.

WHILE it is true that "a Rose, by any other name, would smell as sweet," it is nevertheless equally as true that this, the name at which it blushes now, is one that, lost in antiquity, extends its roots back into every language, and that, wheresoever this sweet flower is moistened with the dew, still signifies to lovers what it means to us. There is, in fact, a vast significance to names, and it is of the utmost importance that special discernment be exercised in their selection. It is a shame to let mere whim decide what may be made the conveyance of a rich inheritance.

The ancients laid the greatest stress upon the naming of a child,—indeed it was regarded as an all-important incident of birth itself, and the ceremony, which among all races of men has ever been of a religious character, is still accompanied in these our days by rites of the highest and most sacred import. By whatsoever name a soul is sealed in Christian baptism, and henceforth known among its fellows in the flesh, the same will be inseparably its name beyond the grave. Hence, though we often meet with names which seem most inappropriate to those who bear them, yet upon the great and underlying principle that "there can be no accidents in life," it may be safely concluded that the time will surely come when every name will cling with special fitness and significance to each one called thereby. Perchance, however, it may be in irony alone that some of us shall ultimately gather what our names most signify,—which is a solemn thought to those who hold their destiny yet undecided.

The general significance of ordinary names will be found briefly given in Webster's Unabridged Dictionary. Thus, EDA, a form of Edith, Ada, or Edita, signifies "*happiness*," "*rich gifts*," etc.; and MARY means *bitterness*, *Star of the Sea*, etc. So special names have special meanings, and every one should have at least enough of interest in his own eternal designation to familiarize himself with all its history.

In Table VI. the Alphabet will be found arranged in Flowers, Precious Gems, and Semi-precious Stones. By means of these alphabets the "Garland," "Diadem," and "Girdle" of a name may be determined. Thus *Eda* has for its *garland*, Everlasting, Dead Leaves, and Acacia; significant of Remembrance, Sadness, and Friendship. Its *diadem* is formed of the Emerald, Diamond, and Amethyst; which mean Victory, Repentance, and Protection. Its *girdle* is of Egyptian Pebble, Diaspore, and Agate; which signify Brilliancy, Warning, and Safety.

So too each name has a hidden numerical significance, which only flashes out when it is written in its Hebrew,

TABLE VI.
 BIRTHDAY FACTS AND FANCIES. CHRISTIAN NAME DETERMINES.
Arrange in Orthographic Order.

THE ALPHABET IN FLOWERS, AND PRECIOUS AND SEMI-PRECIOUS STONES, FOR GARLANDS, DIADEMS, AND GIRDLES.

ALPHA- BET.	FLOWERS.		GEMS AND STONES.				ALPHA- BET.	FLOWERS.		GEMS AND STONES.			
	Garland.		Diadem.		Girdle.			Garland.		Diadem.		Girdle.	
	Name.	Significance.	Name.	Significance.	Name.	Significance.		Name.	Significance.	Name.	Significance.	Name.	Significance.
A	Acacia	Friend-ship	Amethyst	Protection	Agate	Safety	N	Night Shade	Truth	Natrolite	Hope	Nephrite	Health
B	Bluebell	Constancy	Beryl	Happiness	Basalt	Stability	O	Osmunda	Dreams	Opal	Innocence	Onyx	Conjugal Felicity
C	Cowslip	Beauty	Chryso-beryl	Charity	Cacholong	Truth	P	Peri-winkle, Blue	Early Friend-ship	Pyrope	Kindness	Porphyry	Endur-ance
D	Dead Leaves	Sadness	Diamond	Repent-ance	Diaspore	Warning	Q	Queen's Rocket	Fashion	Quartz	Guardian-ship	Quartz-Agate	Security
E	Ever-lasting	Remem-brance	Emerald	Victory	Egyptian Pebble	Brilliancy	R	Rose	Love	Ruby	Charity	Rose Quartz	Fortune
F	Fig	Idleness	Feldspar	Regu-larity	Fire-stone	Excita-bility	S	Southern Wood	Rest	Sapphire	Faith	Sardonyx	Willig-ness
G	Grape, wild	Charity	Garnet	Friend-ship	Granite	Eternity	T	Thrift	Sympathy	Topaz	Fidelity	Tour-quoise	Cheerful-ness

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M	Mint	Virtue	Milk Opal	Purity	Malachite	Cheerful-ness	Z	Zephyr-flower	Expecta-tion	Zircon	Visions	Zurlite	Coolness
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EXPLANATION OF TABLE VI.

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"Out of this nettle, danger, we pluck this flower, safety."—*King Henry IV.*, Part I., act II. sc. 3.

WHILE it is true that "a Rose, by any other name, would smell as sweet," it is nevertheless equally as true that this, the name at which it blushes now, is one that, lost in antiquity, extends its roots back into every language, and that, wheresoever this sweet flower is moistened with the dew, still signifies to lovers what it means to us. There is, in fact, a vast significance to names, and it is of the utmost importance that special discernment be exercised in their selection. It is a shame to let mere whim decide what may be made the conveyance of a rich inheritance.

The ancients laid the greatest stress upon the naming of a child,—indeed it was regarded as an all-important incident of birth itself, and the ceremony, which among all races of men has ever been of a religious character, is still accompanied in these our days by rites of the highest and most sacred import. By whatsoever name a soul is sealed in Christian baptism, and henceforth known among its fellows in the flesh, the same will be inseparably its name beyond the grave. Hence, though we often meet with names which seem most inappropriate to those who bear them, yet upon the great and underlying principle that "there can be no accidents in life," it may be safely concluded that the time will surely come when every name will cling with special fitness and significance to each one called thereby. Perchance, however, it may be in irony alone that some of us shall ultimately gather what our names most signify,—which is a sad thought to those who hold their destiny yet undecided.

numerical significance, which only flashes out when it is written in its Hebrew,

TABLE VI.
 BIRTHDAY FACTS AND FANCIES. CHRISTIAN NAME DETERMINES.
Arrange in Orthographic Order.

THE ALPHABET IN FLOWERS, AND PRECIOUS AND SEMI-PRECIOUS STONES, FOR GARLANDS, DIADEMS, AND GIRDLES.

ALPHA- BET.	FLOWERS.		GEMS AND STONES.				ALPHA- BET.	FLOWERS.		GEMS AND STONES.			
	Garland.		Diadem.		Girdle.			Garland.		Diadem.		Girdle.	
	Name.	Significance.	Name.	Significance.	Name.	Significance.		Name.	Significance.	Name.	Significance.	Name.	Significance.
A	Acacia	Friendship	Amethyst	Protection	Agate	Safety	N	Night Shade	Truth	Natrolite	Hope	Nephrite	Health
B	Bluebell	Constancy	Beryl	Happiness	Basalt	Stability	O	Osmunda	Dreams	Opal	Innocence	Onyx	Conjugal Felicity
C	Cowslip	Beauty	Chrysoberyl	Charity	Cacholong	Truth	P	Periwinkle, Blue	Early Friendship	Pyrope	Kindness	Porphyry	Endurance
D	Dead Leaves	Sadness	Diamond	Repentance	Diaspore	Warning	Q	Queen's Rocket	Fashion	Quartz	Guardianship	Quartz-Agate	Security
E	Everlasting	Remembrance	Emerald	Victory	Egyptian Pebble	Brilliancy	R	Rose	Love	Ruby	Charity	Rose Quartz	Fortune
F	Fig	Idleness	Feldspar	Regularity	Fire-stone	Excitability	S	Southern Wood	Rest	Sapphire	Faith	Sardonyx	Willingness
G	Grape, wild	Charity	Garnet	Friendship	Granite	Eternity	T	Thrift	Sympathy	Topaz	Fidelity	Tourquoise	Cheerfulness
H	Hyacinth	Sport	Hyacinth	Sleep	Heliotrope	Wisdom	U	Upas	Solicitude	Uranite	Expectation	Ultramarine	Art
I	Ipomœa	Attachment	Idocrase	Constancy	Iolite	Security	V	Veronica	Fidelity	Vesuvianite	Constancy	Verdantique	Worth
J	Jacob's Ladder	Invitation	Jacinth	Modesty	Jasper	Courage	W	Wood Sorrel	Joy	Water Sapphire	Fortune	Wood Opal	Simplicity
K	Kennedia	Mental Beauty	Kyanite	Truth	Krokidolite	Constancy	X	Xeranthemum	Cheerfulness	Xanthite	Constancy	Xylotile	Discovery
L	Larkspur, purple	Haughtiness	Lynx Sapphire	Prophecy	Lapis Lazuli	Artistic Taste	Y	Yew	Sorrow	Yellow Tourmaline	Power	Yellow Crystal	Fate
M	Mint	Virtue	Milk Opal	Purity	Malachite	Cheerfulness	Z	Zephyr-flower	Expectation	Zircon	Visions	Zurlite	Coolness

Greek, or Latin form. This arises from the fact that these ancient peoples used their alphabet for numbers also, as, unlike the Arabs, they had no special characters for figures. Hence it results that the number of the Saviour's name is "888," while that of the Anti-Christ is to sum up "666." This subject, which is far too deep for discussion here, will be found exhaustively treated in Dr. Milo Mahan's "Palmoni—The Mystic Numerals of Scripture." It is sufficient for our present purpose to call attention to the numerical value of the Latin or Roman letters, which we still employ. These are: I = 1, V = 5, X = 10, L = 50, C = 100, D = 500, and M = 1000. From this it is easily seen that the numerical value of *Eda* is $500 = 5 \times 5 \times 5 \times 2 \times 2$, since *e* and *a* are numerically silent; Mary = Maria = $1001 = 11 \times 91$. Now the cabalists regarded the number 1 as significant of "unity," 2 of "certainty," 3 of "divinity," 4 of "order," 5 of "power," 6 of "earthly perfection," 7 of "spiritual perfection;" $8 = 2 \times 2 \times 2 =$ "verily, verily, verily," is the number of a "new beginning," $9 = 3 \times 3 =$ "Holy, holy," $10 =$ "law," $= 2 \times 5$, i.e., "power" combined with "certainty," etc., etc. This subject is without limit; it underlies the whole Bible in its vernacular, and is so mysterious a bond throughout the Scriptures, that in them kindred topics, wherever and however treated, are always numerically sympathetic. For instance, every name of the Saviour, even where it is only a paraphrase, as when he says of himself: "I am the Way, the Truth, and the Life," is when written in numbers corresponding to the original letters and language, a multiple of the number 8. And so with all other subjects treated.

There is, in fact, far more, then, "*in a name*" than Juliet dreamed of in her simple creed, and it behooves us all to heed the question—"Wherefore art thou Romeo?"

GEMS.

"Rich and rare were the gems she wore."—MOORE, *Rich and Rare*.

IN the alphabetical arrangement which follows will be found the principal gems which in ancient and mediæval times were regarded as being possessed of special virtues and properties. The belief in the Middle Ages came to be prevalent that the presiding genius of a man's life might be carried around with him in a precious stone. Solomon is said to have possessed talismanic rings, the mere wearing of which surrounded him with the spirits of wisdom; and the Arabian legends abound in stories of Genii who came at the rubbing of seal-rings made of their talismanic gems. In the days of Cardan it was believed that "not only did these gems themselves live, but that they suffered, got ill, grew old, and died." The Ruby, Topaz, Emerald, Sapphire, and Hyacinth were known as "the Five Precious Fragments," and were supposed to have special medicinal properties in the ancient pharmacopœia. "A bouquet of Diamonds, Lodestones, and Sapphires made the wearer almost invisible and wholly invulnerable." It was believed that all gems were improved and purified by being dipped in honey: "They were rendered more brilliant each in its own degree, and by it too household cares were lightened, and love made more loving."

A CASKET OF GEMS.

DRAW from this chest a jewel
Washed up from golden sands;
Their virtues wed loves dual,
With joy in many lands:
Shun gems with light too cruel,
Seek such as give hope fuel,
Make not two lives a duel;
They suit all kinds of hands.

“Heo is coral for godnesse.
Heo is rubie of ryghtfulnesse.
Heo is crystal of clannesse.”

LOVE SONG, *Harleian MSS. Brit. Mus.*

ALPHABET AND DESCRIPTION OF THE TALISMANIC, PRECIOUS, AND SEMI-PRECIOUS GEMS,
STONES, AMULETS, ETC., REFERRED TO IN THE FOREGOING PAGES.

ADAMANT. See *Diamond*.

AETITES. Giving the strength of Eagles; Fruitfulness; of great value when genuine. Scarlet in color, renders its owner rich, sober, amiable, and preserves him from adverse casualties. "The Eagle Stone."

AGATE. An Apostolic, Life, or Foundation Stone (Bartholomew, Nathaniel) Chalcedony. Also sacred to Angel Bariel. Eighth Stone in Breastplate of High Priest, and engraved Manasseh. Zodiacal Sign γ , Constellation φ . Of a loving character, averting storms, counteracting poison, insuring fertility to farmers. Forgetfulness of Injuries, stemming flow of blood, of general medicinal value. A black Agate with white veins was a most potent talisman against every danger. Talismanic. Long Life, Health, Prosperity, Safety, Eloquence, Prudence, Amiability. Renders wearer invisible, and turns swords of foes back upon themselves.

ALABASTER. Purity.

ALECTORIUS. Sacred to Athletes; worn by Milo the wrestler. Taken from the gizzard of a fowl.

AMBER. The Tears of Electrides; of great electric and medicinal value; worn in beads about the neck or pulse, cures sore throat, ague, charms away insanity, asthma, dropsy, toothache, drives away snakes. A specific against deafness; good for the eyesight when ground up with honey. Oil of Amber, or Amber dissolved in spirits of wine, soothes and allays pain. Also supposed to be the tears of the birds Meleagrides, who weep for their brother Meleager. Said to be a concretion of birds' tears.

"Around thee shall glisten the loveliest Amber
That ever the sorrowing Sea-bird hath wept."—MOORE.

AMETHYST. An Apostolic, Life, or Foundation Stone (Andrew), Heavenly Faith, Protection, Peace of Mind, Sincerity. Also sacred to Angel Adnachiel. Ninth Stone in High Priest's Breastplate, and engraved Benjamin. Zodiacal Sign φ , Constitution \times . Victory to soldiers. Prevents intoxication, overcomes witchcraft. Earthly sufferings, sorrow, deep love, and truth unto death. Temperance, magistracy, worship, veneration. The abode of Venus. Humility and Chastity. Sometimes worn by St. Matthew. Called Prelate's Gem, *Pierre d'évêque*. Often ascribed to St. Matthias.

- AQUA MARINE. See *Beryl*, of which it is a variety. Sky-blue or Sea-green varieties precious. One of the few jewels that do not lose their brilliancy at night. The English are as fond of the Aqua Marine as the Spanish are of Topaz.
- APHRODITE. See *Meerschaum*.
- ASPILATES. A fiery stone found in the nests of Arabian Birds.
- ASS-STONE (WILD). A stone extracted from the Wild Ass. A cure for Epilepsy. Renders its wearer invisible, or invulnerable in battle.
- BALAGIUS. The female Ruby, or Ruby proper. The "*Palatium Carbunculi*."
- BASALT. Grayish, Magnetic. Safety at Sea. Stability.
- BDELLIUM. Believed by some to mean the Pearl, and so translated by commentators, "Divine dew."
- BERYL. An Apostolic, Life, or Foundation Stone (Simon Zelotes), Sweet-tempered (Aqua Marine). Also sacred to Angel Humiel. Tenth Stone in High Priest's Breastplate, engraved Dan. Zodiacal Sign ♋, Constellation ♎. Distress. Hope. Sacred to Mariners. Sacred to St. Helen. A second-sight Stone. Charged by writing St. Helen in olive oil upon it. Visions seen in it. Happiness in domestic love. One of the most favorite stones of the ancients. Victory. Everlasting Freshness. Happiness. Divination. "A blessed stone." Often ascribed to St. Thomas.
- BEZA OR BEZOAR STONE. Taken from the kidneys of the Cervicabra, Wild Arabian Deer. A potent charm against poison and plague; good for gout. In greatest repute among ancients, and in days of Elizabeth and James I. Large ones bring fabulous prices in India. Must be set, or kept in silver.
- BLOODSTONE. See *Jasper*. Courage, Wisdom. Prevents death by bleeding. Stops flow of blood.
- CACHOLONG. A Chalcedony. Good for sore mouth. Prevents falsity. Nurses truthfulness. Comes from Cach, Bucharia. Opaque white and bluish white. Truth.
- CABOT. A stone taken from the head of a fish (Drum-fish). Prophecies storms when cloudy, and favorable weather when clear and shining. Usually found in pairs peculiarly marked. A lucky stone.
- CARBUNCLE. The third Stone in the High Priest's Breastplate, engraved Zebulun. Sacred to Angel Amriel. Light, Endowment, Guidance. Zodiacal Sign ♎, constellation ♋. Called Osculan, and Chrysolampis. Believed to be the ancient name for Garnet (Dana). Martyrdom. Passion of the Saviour. The Sixth Heaven is composed of it, according to the Koran. Dragons' eyes were of Carbuncle. Had a special virtue by which it emits a wonderful light which will light a room at night.
- CARNELIAN. See *Chalcedony*. A charm against Misfortune. The Martyr Stone. Apostolic, Bartholomew. Appeases anger. Content. Sacred to Jupiter. The Japanese cut great numbers into beads in form of the olive fruit, wearing them as an emblem of prosperity.

- CAT-STONE. A gem of considerable value, but rare. Found in the head of a cat. A Wishing-stone. Gratification.
- CAT'S-EYE. A gem of considerable value. Glaring, changeable, opalescent. Warns one of danger, storms, troubles. Charm against witchcraft, and believed by the Cingalese to be the abode of genii.
- CHALCEDONY. See *Agate*. An Apostolic (Nathaniel) Foundation or Life Stone. Endurance to the end. Sacred to Angel Barbiel. Eighth Stone in Breastplate (Agate) of High Priest, engraved Manasseh. Hung about neck disperses melancholy. Subjugates contentions. Preserves from tempests. Sometimes worn by St. James.
- CHRYSOBERYL. Bright to Emerald Green. Alexandrite. Charity.
- CHRYSOLAMPIS. See *Osculan*.
- CHRYSOPRASUS. An Apostolic, Life, and Foundation Stone (Paul). Eloquence, Argument, Logic. Often ascribed to St. Thaddeus.
- CHRYSOLITE. An Apostolic, Life, and Foundation Stone (Thaddæus, or Judas, not Iscariot). Serenity, Trustfulness. Bottle-green to yellowish green. Drives away phantoms, prevents folly. Gives assiduity in good works, banishes covetousness, gladdens the heart. Antidote to Madness. Often the Apostolic Stone of St. Matthew.
- CITRINE (Yellow Corundum). Favor with rulers, protection to travellers, security from pestilence.
- COCK-STONE. A crystal about the size of a bean, extracted from a Cock. Renders possessor invisible. Secures from Thirst.
- CORAL. Worn to keep off the Evil Eye. A farmer's friend. Baffles witchcraft. Secures from robbers. It is the gift of Minerva. Prevents blight, caterpillars, storms, and locusts. Fades and changes color during sickness. Charm against lightning, whirlwind, shipwreck, and fire. Consecrated to Jupiter and Phœbus. Red coral, a cure for indigestion.
- CORVIA (CROW-STONE). Found in a crow's nest. Fructification, increased Riches, Honors, Divination.
- CRYSTAL. Worn in sleep. Keeps off bad dreams, and dissolves witchcraft and spells. Divination. Hypnotic stone. Induces mesmerism. Much used by the old astrologers. Sacred to Diana, Luna, etc.
- DEMONIUS. Preserves wearer against agues, and renders one invisible.
- DIACODAS. Colored like a Beryl. Its virtues lost if touched to a dead body. Summons water-spirits, answers questions, and reveals demons. Must be held in the mouth when used.
- DIADOCHUS. Same as *Diacodas*.
- DIAMOND. Sixth Stone in High Priest's Breastplate, engraved Gad. Kindness, Innocence, Repentance. Diamonds are sometimes phosphorescent, and electric. These are of special virtue. Desired and admired by Saturn. The abode of the Sun. Zodiacal Sign ♋, Constellation ♃. Sacred to Angel Hamatiel. Baffles poison, keeps off insanity, dispels vain fears, a general talisman against danger. It gives hardiness, fortitude and manhood, victory, keeps from strife and riot, sorrows and enchantment, turns back upon enemies their evil wishes. A good diamond loses virtue by sin. It is an abode of an Angel. Purity, Life, Joy.

- DIASPORE. Greenish-gray Stone. A warning Stone— notifies one of danger. Hypnotic, induces sleep when studied attentively and at close range. Warning.
- DIASCORIDES. See *Moon-stone*.
- DORIATIDES. See *Cat-stone*.
- DRACONIUS. A potent stone of a black color and pyramidal form taken from dragons' heads. It was taken from them while alive to insure its potency. Its virtue as an absorbent of poison was remarkable. Its possessor is rendered bold and invincible.
- EAGLE-STONE. See *Aetites*.
- EGYPTIAN PEBBLE. Brilliancy. Divinations. Hypnotic.
- ELOPSIDES. A stone which, when hung from the neck, cured headache.
- EMERALD. An Apostolic, Life, or Foundation stone. (Thomas Didymus.) Sometimes worn by St. John. Hopeful doubt, and eventual trust, pure and saintly. Sacred to Angel Muriel. Zodiacal Sign ♋, Constellation ♎. The Fourth Stone in the High Priest's Breastplate, engraved Reuben. Happiness in love. Strengthens the eyesight. It is born of the fire-fly. Forces confession. Drives away water-demons and mermaids. Exalted faith. Victory over sin and trial. Immortality. Favor of rulers. Liberation from prison. Pacification of enemies. Disenchantment. Victory. If a serpent fixes its eyes on an emerald it becomes blind. Loved by Venus. Dwelling-place of Mars. May render wearer invisible if unmarried. Often attributed to St. John.
- EMERE. A glassy colored stone consecrated to the Assyrian gods,—a superstitious gem—unlucky, giving strange warnings, etc. Variable in appearance.
- EPISTIDES. A red glittering stone; charmed away misfortune when worn over the heart with magical bands. Drives away locusts and storms.
- EUMETIS. A stone of flinty color; gave second-sight to sleeping persons.
- EXEBONUS. A white stone, to be bruised and drunk as a cure for insanity, and to drive away evil phantoms.
- FELDSPAR (ICE-SPAR). A transparent, vitreous crystal—classed as sacred in the East. Drives away lunar influences. Makes its wearer regular and methodical.
- FERIPENDANUS. As a cure of Phthisis this stone was to be suspended around the neck, according to Æbulus Magnus.
- FILATERIUS. A stone similar in color to Chrysolite. It drove away terrors and melancholy, made the wearer complacent, and calmed the spirits.
- FIRE-STONE. Iron Pyrites. Warmth, excitability.
- FISH-STONE. See *Cabot*.
- FOUGITES. A stone which was carried in the hand to assuage anger, and cure bodily ailments.
- GALACTIDES. A stone of oblivion; reunited those at variance; a lover's stone. It made known the opinions of others

if held in the mouth. If put in honey it drove flies and bees away, and established its genuineness. It rendered magic writings audible, and enabled one to call up and question spirits.

GARGATES. A stone found largely in the Islands of the Blessed. If heated by rubbing it drove away demons, dissolved spells, and cured dropsy. Also an antidote to snake-bites.

GARNET (JACINTH). An Apostolic, Life, and Foundation Stone (Cephas. Simon Peter). A stone of Friendship, Constancy, and Felicity. A stone sacred to Angel Tsuriel. Goodness. Third stone in High Priest's Breastplate, engraved Zebulun. See *Carbuncle*. Zodiacal Sign ♄, Constellation ♐. Drives away fever, dropsy. Cleared the sight, restrained luxury; renders wearer agreeable, powerful, and victorious. Virtue enhanced by a gold setting. Gives light in the dark.

GASSIDANA. A self-generating stone, of a swan color. When shaken it produced similar stones.

GLOSOPTERA. A tongue-shaped stone which falls from heaven at the wane of the moon, and excites all lunar motions.

GRANATI. A stone of a dark red, or reddish violet hue, cheering to the heart and protective from pestilence.

GRANITE. Strength, stability, endurance, permanence, eternity.

HAMONIS. A golden-colored stone shaped like a ram's horn, and was one of the most precious. Found in Ethiopia. By holding this stone in an attitude of contemplation the mind becomes divinely inspired.

HELIOTROPE. The Babylonian gem, or Sun-turner. A divining or prophet's stone. Secured long life and safety. Poisons submitted to it. Power increased by rubbing it with juice of Heliotrope flower. An Apostolic stone. See *Jasper*, *Blood-stone*, etc. Wisdom.

HOOPOE-STONE. See *Quirinus*, or *Quirus*.

HYACINTH. A Tourmaline of reddish hue, of great value and remarkable beauty. A hypnotizing stone, giving second-sight. Promotes sleep. Preserves from thunder-storms and pestilences. Sacred to St. Simeon.

HYÆNA-STONE. A stone taken from the eye of the Hyæna. When placed under the tongue of the finder it unravelled the future. Cured gout and ague.

IDOCRASE. Brownish-green stone; partakes of the nature and influence of Garnet, but in a milder form. Constancy.

IOLITE. A stone of various blue shades. Glassy, variable in color. A weather stone; prognosticates storms by changing hue. Security.

ITHMAS. A fire-stone. Things rubbed with it will not burn.

JACINTH. See *Garnet*. An Apostolic (Cephas) stone; sacred also to Angel Zuriel. Modesty.

JAPHETH'S STONE. Noah gave Japheth a stone which the Turks call *Senkjede*. Whoever possesses this stone has the power of bringing rain from heaven at will. It was for a long time preserved by the Moguls.

JASPER. An Apostolic, Life, and Foundation Stone ("Boanerges," James and John). Pure and saintly love. Sacred to Angel Barchiel. Peace. The twelfth stone in the High Priest's Breastplate, inscribed Naphtali. Zodiacal

- Sign \sphericalangle , Constellation ♋ . Courage, Wisdom. See *Blood-stone*, *Heliotrope*. Charmer of serpents and scorpions. An athletic talisman. Stops overflowing blood or water. Worn by Galen. Preventive of poison. Sometimes significant of St. Peter.
- JET. Ornaments of Priestesses of Cybele made of it. Induced fertility, an excitant. Drives adders away; attracts friends.
- KROKIDOLITE. A lavender-blue or leek-green silicate of iron. Blue asbestos. Constancy.
- KYANITE. A light blue crystal like a Sapphire. Truth.
- KYNOCLETUS. A stone for exorcising devils.
- LAPIS LAZULI. Artistic taste, skilful workmanship. This silicate and sulphate of alumina is highly esteemed for mosaic work.
- LIGNITE. Conferred prophetic powers, and was a preservative against witches.
- FIGURE. (*Lyncurium*, Lat.; *Lesem*, Heb.) A stone generated by the Lynx. It cured King's Evil. The Seventh Stone in the High Priest's Breastplate, engraved Ephraim (perhaps Chrysolite). Zodiacal Sign ♋ , Constellation γ . Power, life, fruitfulness. Probably the *ancient* Lyncurium, or Ligure, was *tourmaline* (Dana). Hypnotic stone. Second-sight. Strengthens the conscience; protects from evil.
- LIPARIA (LIPPARES). Sacred to animals. Safety, protection. While looking at such a stone the pursued became invisible.
- LODESTONE. A guiding stone. Magnetic. Discovers lost articles, extricates from difficulties. Sacred to Mercury. Prevents injury in case of Somnambulism.
- LYNCURIUM. See *Ligure*.
- LYCHNIS STONE. An amulet against serpents; found in the neck of the stork; a Ruby or Carbuncle.
- LYNX SAPPHIRE. See *Sapphire*. Very valuable if the gem possesses a six-pointed star in its reflection. This wanes and waxes with the destiny of the wearer. Prophecy.
- LYNX-STONE. See *Ligure*.
- MALACHITE. Gave assiduity in good works; banished Covetousness, and gladdened the heart. See *Chrysoprasus*, *Turquoise*, for lesser degrees of good influence. Cheerfulness.
- MEERSCHAUM. Comfort. Reflection. Judgment. Memory.
- MILK OPAL. Possesses influence of Opal to lesser degree. Purity. Innocence.
- MOCHA STONE. A Moss Agate. See *Agate* for properties.
- MOON-STONE. Of special Lunar attraction. It daily wanes and waxes according to the Moon's state. It was a very sacred stone, and contains an image of the Moon, which grows very clear upon fortunate days and occasions, and the reverse under evil influences. A stone of warning and friendship. Cures Epilepsy. Makes trees fruitful. Called a "sacred" stone.
- MOSS AGATE. See *Agate* for properties.

- NATROLITE. Exuberance. Hope.
- NEPHRITE (JADE). Was formerly made into images and worn as a charm. Cures diseases of the kidney, whence its Greek name *Nephros*, kidney. A greenish or bluish stone, takes a high polish. Health.
- ONYX. Cupid cut the nails of sleeping Venus with his arrow, the parings fell into the Indus, sank to the bottom, and turned into Onyx. The Onyx was believed to expose its wearer to law-suits, bad dreams, and demons. A Sard worn with it counteracted these evil influences. See *Sardonyx* for Apostolic reference. The Onyx was sacred to Gabriel. It was also the eleventh stone in the Breastplate of the High Priest, and was engraved Asher. Zodiacal sign ♋, Constellation ♌. Conjugal felicity. Hides a devil which wakens at sun-down and terrifies the wearer till the cock crows.
- OPAL. One of the most precious and fortunate stones to the worthy. It fades upon the insincere and deceitful, and the impure. It unites all the special virtues of all gems when worn by innocence. Innocence, Purity, Hope. Considered by the ancients "a thunder-stone." A talismanic stone. Bariel. Was at one time believed to be "fatal to love," "to sow discord between giver and receiver." Given as an engagement ring it was believed to bring ill-luck. The evil traditions, however, are not ancient, but of latter middle-age origin. All that is sweet, hopeful, and lovely in jewels is its true virtue. Called *Paidros*, "Child beautiful as Love," by the ancients.
- OPHTHALME. Possession of this stone, says Albertus Magnus, renders owner invisible. Emperor Constantine possessed one and had this power.
- OSCULAN. A stone of phosphorescent nature. A famous one was formerly in the chapel of St. Adalbert at Egmund. See *Carbuncle*.
- PANTAURA. The Queen of potent stones. Attracts the precious stones as the lodestone does iron. Preserves from poison. Described by Mathew Aleman as a gem on which the Sun works forcibly, and insures authority, riches, and the favor of princes.
- PEARL. The true portal or birthstone from Earth to Heaven. Must be set in gold and engraved with appropriate name of Tribe. To secure this second birth the stone must not be dimmed by any carelessness of life. The dew of Heaven. Innocence, Purity. Pearls fall from heaven on the 16th of Nisan to the 24th. Naiads' tears, the homes of angels. To dream of Pearls signifies tears. A pearl is burned upon the pyre in the mouth of the dead body. Humility, a retiring spirit. "Cast not thy pearls before swine." Favored by Luna. The "Persians say that when the spring rains fall into the pearl-oyster shell they produce pearls."
- PORPHYRY (Oriental VERD-ANTIQUÉ). Use, Utility, Endurance, Art. Red, reddish-brown, and green. Much used for sacred vases, columns, and mortars.
- PRELATE'S GEM. See *Amethyst*. *Pierre d'évêque*.

- PYROPE (BOHEMIAN GARNET). In a lesser degree it possesses the properties of the Garnet. Kindness.
- QUARTZ. Possesses qualities of Agate, Sard, Carnelian, Chalcedony, etc., all in an indefinite degree. It is the generic name for all of these, and Onyx, Sardonyx, Chalcedony, etc. Traced with good fortune. If burned it averted storms. Powdered and mixed with water, cured serpents' bites. Guardianship.
- QUARTZ AGATE. Properties of Agate and Quartz. Security.
- QUERINUS QUIRUS. A juggling stone, found in the nest of the Hoopoe. If laid on the heart of a sleeper he tells aloud his rogueries.
- RAVEN-STONE. Found in the Raven's nest, if birds are 100 years old. A talisman to produce invisibility.
- ROSE QUARTZ. Properties of the Agate and Quartz. Fortune.
- RUBY. The Burmese believe the Ruby ripens like fruit. The crude are colorless; thence they grade yellow, green, blue, red. Brilliant success. An Apostolic, Life, and Foundation Stone (James the Less). Delicate and beautiful. Sacred to Angel Malchediel and Mars. First Stone in the Breastplate of High Priest, engraved Judah. Zodiacal sign ♎ , Constellation ♏ . Forgetfulness of all the ills of love and life. Preserved from lightning, tempest, worms; the house or vineyard must be touched by it. A disinfectant, preventive of infectious diseases. Bruised in water it relieves weakness of the eyes, and various liver complaints. Divine power, love, dignity, charity.
- SAPPHIRE. An Apostolic, Life, and Foundation Stone (Philip). Heavenly faith. Sacred as Angel Verchiel and Jupiter. Mildness. The Fifth stone in the High Priest's Breastplate, engraved Simeon. Acceptance. Zodiacal Sign ♎ , Constellation ♏ . Friends. Cures madness; prevents despair. Prevents fire. Restores sight; cures boils. A most precious and costly gem. Blue is its true color, but there are red, green, violet, yellow, and asteriated varieties. Virtue, Truth, Constancy, Heaven. Contemplation. Somnambulism. Good works. Sometimes worn by St. Anthony.
- SARD. A deep brownish-red Chalcedony of a blood-red color by transmitted light. See *Onyx* and *Sardonyx*, *Agate*, *Quartz*.
- SARDINE. Probably a Sardius or Ruby.
- SARDIUS. The same as Ruby. (Hebrew, Adem.) Found at Sardis. Of a blood-red color. Pyropus. A Breastplate and Foundation Stone. See *Ruby*. Typifies the Martyrs.
- SARDONYX. An Apostolic, Life, or Foundation Stone (Mathew, Levi). Obedience, Labor, Willingness. Sacred to Gabriel. Eleventh stone in Breastplate of High Priest, engraved Asher. See *Onyx*. Zodiacal Sign ♎ , Constellation ♏ . Conjugal fidelity. Partook of influences of Chalcedony, Onyx, Jasper, Carnelian, etc. Often ascribed to St. Philip.
- SERPENT-STONE (OR SNAKE-STONE). A polished globe of quartz about musket-ball size, taken from the head of an enchanted snake. Cures blindness; very efficacious against lunacy. It is of a light, airy color, spotted with white. Ancient specimens are sometimes square in form and encompassed with silver.

- SNAIL-STONE. A small white stone taken from a shell-less snail. It cured fever when hung round the neck.
- SNAKE-STONE. A polished globe of quartz, size of musket-ball. Restores sight, gives second-sight. Hypnotic.
- SWALLOW-STONES. Taken from the stomach of a swallow. Two kinds—one red, for curing insanity; one black, insuring good luck. Tied around the neck in a yellow linen cloth they prevented fever and cured jaundice. They were to be taken in August, and before the young birds had left the nest.
- TOAD-STONE. Found in the head of a toad. Two kinds, white most fortunate. The toads will jump at a true one. If swallowed was certain antidote for poison. Prevents conflagrations, disasters at sea, and defeats on land.
- TOPAZ. An Apostolic, Life, or Foundation Stone, (Matthias), pure as sunlight. Chosen of God. Sacred to Angel Ashmodel. The Second Stone in High Priest's Breastplate, engraved Issachar. Zodiacal Sign ♎, Constellation ♎. Relatives. The internal strength of this stone increases and decreases with the moonlight. Fidelity, Friendship, Goodness of God. Justice tempered with eternal mercy. Sacred to Sol. Good for burns. If thrown into boiling water it deprives it of its heat. Prevents melancholy, cures hemorrhages. Sometimes worn by James the Less.
- TORTOISE-STONE. Taken from its brain. A fire-extinguisher. Held under the tongue gives prophetic inspiration. Potent season to employ charm was on New-Moon's day, and all through its waxing, and daily from sunrise to six o'clock. Cheerfulness.
- TOUCHSTONE. A Jasper (q. v.). Used for trying purity of precious metals. Enables one to distinguish "good from evil."
- TOURMALINE. Red is Rubellite, blue is Indicolite. Common variety is black. When heated it is highly electric and charms away pain, such as toothache, headache, etc. Lyncurium, or Ligure, is supposed to be the ancient name for Tourmaline. The red variety was probably called Hyacinth. See these gems. Hypnotic, soothing. *Ligure*, which see.
- TOURQUOISE. See *Chrysoprasus*, *Malachite*, etc., for Apostolic properties. Said to be a cheerer of the soul. Prevented injury in case of fall. It grows pale as sickness comes on, and seems to lose its color at death until placed upon a princess's finger. Held suspended in a glass it tells the hour by strokes against the sides. Worn by horsemen. Prosperity. Sacred to Planet Saturn. Warns of evil threatening the giver.
- ULTRAMARINE. See *Lapis Lazuli*. Art.
- URANITE. A beautiful green crystal, square. Expectation, Hope.
- VERD-ANTIQUÉ. Serpentine. Worth.
- VESUVIANITE. See *Idocrase*. Constancy.
- VULTURE-STONE. Found in the brain of the Vulture. Health and success to possessor.
- WAGTAIL-STONE. A stone possessed by the Wagtail. Must be worn in an iron setting, which develops its potent virtues of protection and martial prowess.

- WATER-SAPPHIRE. Of the nature of *Sapphire*, which see. When a star, six-pointed, appears in the gem, it is of special value as a lucky stone—and when the star is dim or disappears it warns the wearer. Fortune.
- WOOD-OPAL. See *Cacholong, Opal*. A grayish-brown stone of woody structure. Partakes of the influence, to a lesser degree, of the Opal family. Simplicity, Purity, Innocence.
- XANTHITE. A species of *Idocrase*, which see for properties. Constancy.
- XYLOTILE. An opaque, delicate, and glimmering mineral of a light to dark brown woody color. Lucky stone to find and keep. Discovery.
- YELLOW CRYSTAL. See *Crystal*. The Cairngorm stone. Yellow, smoky. A stone of Fate. Destiny read in its changes.
- YELLOW TOURMALINE. But little inferior to the real Topaz, for which it is often sold. See *Tourmaline*. Power.
- ZIRCON. A red transparent stone, sometimes called Hyacinth. See *Tourmaline*. Hypnotic. Visions.
- ZURLITE (MELILITE). A fleshy red mineral, found in lava. A fire-protector; born of flame and wards it off. Coolness.

LIST OF THE CABALISTIC NAMES OF TUTELARIES:
THEIR MEANING, NUMERICAL VALUE, AND INSCRIPTION.

For Use in Sentimental Jewelry.

“THRICE happy he whose NAME has been well spelt.”
BYRON, *Don Juan*, canto VIII. st. 24.

“AND as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.”—TOBIT viii. 2.

LIST OF CABALISTIC NAMES IN ORIGINAL LANGUAGE, FOR USE IN SENTIMENTAL JEWELRY.

NAME.	Significance.	HEBREW.	Nu- merical Value.	GREEK.	Nu- merical Value.	NAME.	Significance.	HEBREW.	Nu- merical Value.	GREEK.	Nu- merical Value.
REUBEN ¹	"Behold a son!"	רֵאָבֵן	259	<i>Ρουβήν</i> <i>ΡΟΥΒΗΝ</i>	630	ISSACHAR ⁵	"Rewarded," "Hired."	יִשָּׁכָר	830	<i>Ισαάχαρ</i> <i>ΙΣΣΑΧΑΡ</i>	1112
SIMEON ²	"Hearing."	שִׁמְעוֹן	466	<i>Σιμεών</i> <i>ΣΙΜΕΩΝ</i>	1105	GAD ⁸	"A troop," "Good luck."	גָּד	7	<i>Γάδ</i> <i>ΓΑΔ</i>	8
LEVI ³	"Joined."	לֵוִי	46	<i>Λευεί</i> <i>ΛΕΥΕΪ</i>	450	ASHER ⁹	"Happy," "Fortunate."	אַשֶׁר	501	<i>Ἀσήρ</i> <i>ΑΣΗΡ</i>	309
JUDAH ⁴	"Praise."	יְהוּדָה	30	<i>Ἰούδας</i> <i>ΙΟΥΔΑΣ</i>	685	JOSEPH ¹¹	"Adding," "Increase."	יוֹסֵף	156	<i>Ἰωσηφ</i> <i>ΙΩΣΗΦ</i>	1518
DAN ⁷	"Judging," "A judge."	דָּן	54	<i>Δάν</i> <i>ΔΑΝ</i>	55	BENJAMIN ¹²	"Son of my right hand," "Felix."	בְּנֵימִן	162	<i>Βενιαμίν</i> <i>BENIAMÍN</i>	168
NAPHTALI ¹⁰	"Wrestling."	נַפְתָּלִי	570	<i>Νεφθαλείμ</i> <i>ΝΕΦΘΑΛΕΙΜ</i>	650	EPHRAIM ¹³	"Doubly fruitful."	אֶפְרַיִם	331	<i>Ἐφραΐμ</i> <i>ΕΦΡΑΪΜ</i>	656
ZEBULUN ⁹	"Dwelling."	זְבֻלֹן	95	<i>Ζαβουλών</i> <i>ZABOΓΛΩΝ</i>	1360	MANASSEH ¹⁴	"Forgetfulness."	מְנַשֶּׁה	395	<i>Μανασσή</i> <i>ΜΑΝΑΣΣΗ</i>	500

NAME.	Meaning.	GREEK.	Nu- merical Value.	NAME.	Meaning.	GREEK.	Nu- merical Value.	NAME.	Meaning.	GREEK.	Nu- merical Value.
JAMES (The Great)	"A supplanter."	<i>Ἰάκωβος</i> <i>ΙΑΚΩΒΟΣ</i>	1103	LEVI	"Joined."	<i>Λευεί</i> <i>ΛΕΥΕΪ</i>	450	CEPHAS	"A stone."	<i>Κηφᾶς</i> <i>ΚΗΦΑΣ</i>	729
JOHN	"The gracious gift of God."	<i>Ἰωάννης</i> <i>ΙΩΑΝΝΗΣ</i>	1119	JAMES (of Alpheus) The Less	"A supplanter."	<i>Ἰάκωβος</i> <i>ΙΑΚΩΒΟΣ</i>	1103	ANDREW	"Strong," "Manly."	<i>Ἀνδρέας</i> <i>ΑΝΔΡΕΑΣ</i>	361
BOANERGES	"Sons of thunder."	<i>Βοανεργές</i> <i>ΒΟΑΝΕΡΓΕΣ</i>	436	ALPHAÆUS	"Exchange."	<i>Ἀλφαῖος</i> <i>ΑΛΦΑΪΟΣ</i>	812	LEBBAEUS	"Praise."	<i>Λεββαῖος</i> <i>ΛΕΒΒΑΪΟΣ</i>	320
PHILIP	"Lover of horses."	<i>Φίλιππος</i> <i>ΦΙΛΙΠΠΟΣ</i>	980	CLOPAS	"Altogether glorious."	<i>Κλωπᾶς</i> <i>ΚΛΩΠΑΣ</i>	836	THADDEUS	"The wise."	<i>Θαδδαῖος</i> <i>ΘΑΔΔΑΪΟΣ</i>	299
BARTHOLOMEW	"A warlike son."	<i>Βαρθολομαῖος</i> <i>ΒΑΡΘΟΛΟ- ΜΑΪΟΣ</i>	603	PAUL	"Little," "The least."	<i>Παῦλος</i> <i>ΠΑΥΛΟΣ</i>	1131	JUDE, or JUDAS	"Praise."	<i>Ἰούδας</i> <i>ΙΟΥΔΑΣ</i>	685
NATHANIEL	"The gift of God."	<i>Ναθαναήλ</i> <i>ΝΑΘΑΝΑΪΑ</i>	150	SAUL	"Asked for."	<i>Σαούλ</i> <i>ΣΑΟΥΛ</i>	781	JACOB	"Supplanter."	<i>Ἰακώβος</i> <i>ΙΑΚΩΒΟΣ</i>	1103
THOMAS	"The twin."	<i>Θωμᾶς</i> <i>ΘΩΜΑΣ</i>	1050	SIMON	"Hearer."	<i>Σίμων</i> <i>ΣΙΜΩΝ</i>	1100	ZELOTES	"The zealous."	<i>Ζηλωτής</i> <i>ΖΗΛΩΤΗΣ</i>	1353
DIDYMUS	"The twin."	<i>ὁ δίδυμος</i> <i>Ὁ ΔΙΔΥΜΟΣ</i>	408	PETER	"A rock," "A stone."	<i>Πέτρος</i> <i>ΠΕΤΡΟΣ</i>	755	CANAANITE	"The zealous."	<i>Κανανίτης</i> <i>ΚΑΝΑΝΙΤΗΣ</i>	640
MATTHEW	"Gift of Jehovah."	<i>Ματθαῖος</i> <i>ΜΑΘΘΑΪΟΣ</i>	340			<i>Ψέμψ</i> <i>Πέτρος</i> <i>ΠΕΤΡΟΣ</i>	111	MATTHEUS	"Gift of Jeho- vah."	<i>Ματθαῖος</i> <i>ΜΑΘΘΑΪΟΣ</i>	340

TALISMANIC NAMES OF ANGELS.

NAME.	Signification.	HEBREW.	GREEK.
ASHMODEL	"God's destroyer."	אשמדאל	'ΑΣμοδαῖος
AMBRIEL	"God's speaker."	אמבריאל	Αμβριήλ
NURIEL	"Fire of God."	נוריאל	Νυριήλ
VERCHIEL (form of Barchiel)	"The bar of God."	ברקיאל	Βαρχιήλ
HAMATIEL	"The wall" (protector of God).	הומטיאל	'Ηαματιήλ
TSURIEL	"The rock of God."	צוריאל	Σουριήλ
BARIEL	"God's pure one."	בריאל	Βαριήλ
ADNACHIEL	"God's shining one."	אדנחיאל	Αδναχιήλ
HAMIEL	"God's wrath."	המיאל	Ηαμιήλ
GABRIEL	"Man of God."	גבריאל	Γαβριήλ
BARCHIEL	"God's blessed one."	ברכיאל	Βαρχιήλ
MICHAEL	"Who is like God."	מיקאאל	Μιχαήλ
RAPHAEL	"The divine healer."	רקפאל	'Ραφαήλ
ANAEL	"The bestower."	אנאל	'Αναήλ
KASHIEL	"God's stubborn one."	קשיאל	Κασσιήλ
ZADKIEL	"God's righteous one."	צדקיאל	Ζαδικιήλ
HANIEL	"God's gracious one."	חניאל	'Ανιήλ
HUMIEL (form of Hamiel)	"God's wrathful one."	המיאל	'Υμιελ
ZACHARIEL	"God's remembered one."	זכריאל	Ζαχαριήλ
MALCHEDIEL	"God's counsel-king."	מלכדיאל	Μαλχεδιήλ
SAMUEL	"God's listener."	שמואל	Σαμουήλ
MALKIEL	"God is my king."	מלכיאל	Μελχιήλ

THE CABALISTIC NUMERAL LETTERS.

HEBREW.	Value.	GREEK.	Value.	LATIN.	Value.
א	1 1000	A α	1	L	1
ב	2 2000	B β	2	V	5
ג	3	Γ γ	3	X	10
ד	4	Δ δ	4	L	50
ה	5	E ε	5	C	100
ו	6	F ς	6	D	500
ז	7	Z ζ	7	M	1000
ח	8	H η	8	The	
ט	9	Θ θ θ	9	rest are	
י	10	I ι	10	"silent."	
כ	20 500	K κ	20		
ל	30	Λ λ	30		
מ	40 600	M μ	40		
נ	50 700	N ν	50		
ס	60	Ξ ξ	60		
ע	70	Ο ο	70		
פ	80 800	Π π ω	80		
צ	90 900	ι ς	90		
ק	100	P ρ	100		
ר	200	Σ σ	200		
ש	300	T τ	300		
ת	400	Υ υ	400		
		Φ φ	500		
		X χ	600		
		Ψ ψ	700		
		Ω ω	800		
		Ωι ωι	900		
		A α	1000		
		B β	2000		
		Γ γ	3000		
		Δ δ	4000		
		E ε	5000		
		I ι	10000		
		K κ	20000		
		P ρ	100000		
		Σ σ	200000		

NATIVITIES.

“AND it was ours to bear from earth and plant
Like Adam, in some Paradise of fruits,
The ancestors of many a new-born world;
Like Adam but far different issue now,
Sin and the curse, and death forever crush'd,
And thus from planet on to planet spread
The living light.”

BICKERSTETH, *Yesterday, To-day, and Forever*, Book XII. 612-618.

“ THEN sang the morning stars
Together, and the first-born sons of God
Shouted for joy, a shout whose echoes yet
Ring in my ear for jubilant delight.
And He with gracious smile received our praise,
Lingering enamour'd o'er His new-made world,
The latest counsel of His love, the while
Your earth her earliest, holiest Sabbath kept,
Gladden'd with new seraphic symphonies,
And the first echoes of the human voice.”

BICKERSTETH, *Yesterday, To-day, and Forever*, Book IV. 927-936.

NATIVITIES:

HOW TO PREPARE THEM.

"CASTA fave, Lucerna!"
VIRGIL, *IV. Eclogue.*

"KNOWEST thou it, because thou wast then born?
—Or because the number of thy days is great?"
JOB xxxviii. 21.

"AND the first watch of night is given
To the red planet Mars."
LONGFELLOW, *The Light of Stars.*

It is intended that the blank pages with which this volume terminates shall be devoted to preserving such Birthday Facts and Fancies, Legends and Lore, as may be collected concerning any particular date. The general system carried out in the following printed Nativity will serve as a model, but may of course be diversified according to taste and style.

The information necessary to fill in the First Part is all contained in the previous tables, but the data requisite to complete the Second must be sought for elsewhere, since even to have attempted to introduce it here would have required the scope of an Encyclopedia. The notes should first be drawn up on extra sheets of paper, or in a common blank-book, and nothing should be copied into this one until everything which can possibly be secured has been obtained. It should then be carefully re-examined, digested, and formulated into a concise mosaic, retaining only such facts and fancies as are really interesting and valuable. It may thereafter be neatly copied into this Birthday Book.

A single day spent in any good public library will enable one to secure such a large amount of most interesting matter concerning the actual history of his own or another's Birthday, and to amass such a fund of references, as will really astonish him. And yet a moment's thought will show how little reason there is for this astonishment. There are, after all, but 365 or 366 days to the year. Upon one or the other of these have all mankind been born, and on them must have occurred the necrology of all preceding generations. Moreover all events, so far as dates are concerned, must have fallen upon the anniversary of *some one's* nativity. It is reasonable to suppose that certain dates will be more prolific of births than others, some of deaths, and others of events. So sentiment and poetry, like birds and

flowers, may cling particularly to certain seasons of the year rather than to others. But certain is it, also, that no day is devoid of special history, and that each one is rich in pointed lessons to its children.

As a matter of fact the material in the Second Part of the following printed Nativity was collected in a single week, so that no one need despair of being amply repaid for seeking what is found so easily.

To obtain Historical Notes and Data; records of Remarkable Events; Battles; other Nativities which have occurred on birthdays; their Necrology; Patron Saints; Special Legends; Their Common Name; Places among the days of the Movable Calendar of Church Fasts and Feasts; their Flowers; Customs; Sentiments; appropriate Quotations; References, etc.,—such works as the following may be consulted with the assurance of rich remuneration:

Chambers' *Book of Days*; Hone's *Day-Book, Book of Seasons and Year Book*; Ploetz's *Epitome of Universal History*; Tillinghast; Hawes' *Chronology of Ancient and Modern History*; Hayden's *Book of Dates*; Hamersly's *Army Register of United States, for 100 years* (dates of Battles); Brande's *Observations on Popular Antiquities*; Hardwick's *Traditions, Superstitions, and Folk-Lore*; Brinton's *Myths of the New World*; Brewer's *Dictionary of Phrase and Fable*; Hoyt and Ward's *Cyclopedia of Practical Quotations*; Allibone's *Poetical Quotations*; Fuller's *Worthies*; Benner's *Prophecies*; Aubrey's *Miscellanies*; Percy's *Anecdotes*, etc., etc., etc.

Encyclopedias of English Literature; Magazines, under *Historical Drawers*; Files of *Almanacs*; Prayer-books; Missals; Concordances, etc.

Some of the foregoing, or else works of similar character, will be found in every good library, and in large ones all of them may be consulted.

To obtain *appropriate* quotations requires careful judgment; they should be sought for in the works of such "Notables" as are historically *connected with the day in question* by their birth or death; or else should have reference *to that day* or to *its* events, and come from any good authority whatever.

Certain portions of the blank pages may also be devoted to the Family and personal history of the day, and its anniversaries and natal anecdotes. The general history of the Birthday can be so exhaustively studied, that even children may be intensely interested and drawn to post themselves upon the Biography and Labors of all who have figured prominently upon it. In this way it will not only excite research, but connect one individually, as it were, with the events of many prominent predecessors, and afford an important mnemonic skeleton upon which to articulate all the former history of the race.

Surely such a factor in education should not be slighted, and it will well repay both old and young alike to take advantage of it. The days are, as it were, so many *keys* to the records of our race. To each of us *some* of these keys are of special importance, and to use but one of them—the Birthday key—judiciously, will open up a treasure-lode of inexhaustible interest, and, by the association of events and data, connect us with a host of others.

A SAMPLE BIRTHDAY ALLEGORY.

THE
NATIVITY
OF

ED A.

BORN

Friday, October 25th, ☺ 1878, at 1.30 o'clock P.M.

♂♂♂; ♀♀♀; ♂♀♂.

“Born through bright gates of birth,
Into the dim sweet light,
.
What note of song have we,
Fit for the birds and thee,
Fair nestling, couched beneath the mother dove?”

SWINBURNE, *A Birth Song.*

A BROKEN and a contrite heart
Give us, Jesu divine,
And through the crystal's riven part,
O Christ, forever shine.
The Urim and the Thummim be,
Our Breastplate's fairest Gem ;
Give us the pearl of charity,
O Thou that diedst for men.
O Lamb of God, look down we pray,
And seal us Thine, by birth, each day.

PART FIRST.

TEXTS, GEMS, TALISMANS, GUARDIANS.

"A SINGLE star
Sparkles new,—set in heaven."
JOHN H. BRYANT, *Sonnet.*

“A PURE seed-pearl of infant dew,
Brought and besweetened in a blue
And pregnant violet.”

HERRICK, *Oberon's Feast.*

E D A .

“Call me, I pray thee, Oriel, such my name—
One little beam from God’s great orb of light.”

BICKERSTETH, *Yesterday, To-day, and Forever*, Book I. 676-7.

THY name signifies “Happiness,” and its Garland is a bunch of Everlasting, Dead Leaves, and Acacia. These give forth the sweet perfumes of Remembrance, Sadness, and of Friendship. As a Diadem thou mayest wear the Emerald, the Diamond, and Amethyst, which flash with Victory, Repentance, and Protection. Girdle thyself with Egyptian Pebbles, Diaspores, and Agates, and thou shalt have Brilliancy, Warning, and Safety all the days of thy life.

Thou wert born in an Hour of the Sun, and therefore shouldst be Blithe and Happy, Good and Gay. It fell at the beginning of the “First Evening Watch,” and was just before the Hour of Prayer. It was at a Warm, Magnetic hour of day, or at the “Fifth hour of Labor,” which devotes thy life to God, thy neighbor, and thyself.

Thy day of Birth was ruled by Venus, whose bairns, tradition tells us, are always “loving and giving.” The lessons set for a child of Friga, or Friday, are too numerous for individual enumeration here, but thou thyself mayest examine them in their table. It was the final creative day, and was crowned in Eden by the Birth of Man. So, too, on Calvary, it crowned the Son of Man with thorns, and marked his death—a death whereby thy Second Birth became a blessed possibility.

It signifies Dominion and Protection, and is the Day of Israel, Fulfilment, and Belief. Its Habitation is the Church, at whose door Repentance stands, and at whose altar Grace abounds. It is the Matron of the week, and its face is thoughtful with Experience.

The day of the Month was the 25th, a date of Power intensified. This is the cabalistic number of the Sacred Cubit, by whose ineffable proportions may the mystic measurer, Palmoni, aid thee to square thine acts. In the Verse of Life which corresponds, thou art promised that if thou wilt “clothe thyself with strength and honor thou shalt rejoice in time to come.” The Collect, Epistle, and Gospel of thy Birth were those for the 18th Sunday after Trinity, and the Lessons for your Birthday are Joel i.; St. John vii. to ver. 32; Joel ii. to ver. 15; and Ephesians v. Consider them well, and with them all the rest of Holy Scripture.

The Harvest Moon was dying and the Hunter’s Moon arose upon thy Birthday. Thou art thus greatly favored

of Diana, by whom are brought forth precious things. The Proverbs of thy Life are to be found in the I. and XXX. chapters of those of Solomon: they will profit thee, for he was very wise. Hearken, too, to what the Preacher saith unto the children of thy day: "There is a season for everything;" and again, that life for thee will be "a time of Peace."

The Constellation of thy birth was Aries—the Ram—which was the ensign of Manasseh. This, the name of thy Tribe, signifies Forgetfulness. Thou dost inherit his Blessings, which will be found enumerated in Gen. xlix. 22–26, Gen. xlvi., and Deut. xxxiii. 13–17. Thou canst also wear his Breastplate—the Agate—as thine own. From April 20 to May 19 is yearly a Potent Season in thy Life, and its central date, the 5th of May, will be to thee of special import. If thy Dwelling looks towards, or is ultimately, in the West, or if thy journeys be thitherwards, thou shalt do well; for though the Sun rises in the East, it seeks the Occident, which is the land of Peace and lieth east of Eden.

Zodiacally thy Physical Strength or Weakness is said to lie in thy Throat and Neck,—there, too, is the dwelling-place of Beauty. Clothe them with modesty as pearls, and thy necklace shall be strength indeed.

The Stars and Decans which "fight *for* thee in their courses," are: Cassiopeia, Triangulum, Perseus, Aries, The Pleiades, Eridanus, Divado, and Cœlum Sculptor. Read their history and study their mythology. It is best thou shouldst not know the Powers and Principalities which war against thee, for they are legions. The Guardians of thy Life have all this knowledge, and are ever vigilant. Thou needst but see unto the earthly hosts that compass thee to tempt. Watch and pray, therefore, against idleness, and they will leave thee as unprofitable.

The Planets which most potently conspire to influence thine Allegory are as follows: Jupiter governs the era in which we live and sways the fate of all. Thy months and days are both under the special influence of Venus; while Sol, pleasant and jovial, controls thine hours. But the Planet of thy Nativity, the most potent one of all, is Saturn, the God of Time.

At thy birth the earth was in the Sign of Taurus, the Sun in Scorpio, and the Moon in Virgo. The Sun thus rules thy days from the House of Redemption, and the Moon thy nights from that of Health. Thou wert born in the House of Death, Resurrection, and Redemption, which is the special emblem of the Earth itself.

Thy Signet, Life, Foundation, or Birthday Stone is the Beryl, or Aqua-marine, significant of Hope, and on it, or its setting, thou shouldst engrave the name "Zelotes" of thy special apostle, Simon the Zealot. Pray that thou mayest enter into Heaven late, and through the Pearl gate of Asher, significant, like thy name itself, of Happiness. And engrave this name upon thy Pearl ring, to be worn in all humility and innocence as an emblem of thy Second Birth.

Thy Guardian Angel is Bariel, and his Talismanic gem is the Agate, which gives Health and Protection to those who wear it worthily and duly engraved. In the VIII. Chapter of Ecclesiastes thou wilt find thy Sermon of Life. Heed all of the Commandments, lest *any* should beset thee sorely. Dwell ever beneath the Tree of Life, whose leaves are for the healing of all wounds, pluck from it every Fruit of the Holy Spirit in its season, and be Continent withal. Make thy supplications only unto God, and as to the form thou usest, content thyself with the Lord's Prayer. Read often

in the Bible, Æsop, and in Shakespeare, and thereafter study whatsoever else thy tastes shall crave with thy conscience in approval.

The Patron Saints of thy Birthday are S. Crysanthus and S. Darico, martyrs; S. *Crispin* and S. Crispinian, martyrs; S. Gaudientius of Brescia, Bishop and Confessor; and S. Boniface I., Pope and Confessor. The stories of their lives have lessons for thee. They were, however, mortals only, like thyself, and now are immortal, only as thou thyself mayest also be. Heed then but their good examples, for the saints can assist thee in no other wise. Thou hast to work out thine own destiny, which is Salvation; but not without due "fear and trembling." Yet have full confidence that He who prospered the undertakings of the Christian fathers will ever look with favor on the efforts of their children. "Sufficient unto the day is the evil thereof." See thou unto the present, then; and be mindful constantly that all of thy life is but one moment of thy "Birthday," in the light of God. Waste not this precious moment. It is not "St. Crispin's Holiday," as those call Monday who spend it idly, and commence their weekly task on Tuesday. Thou canst not tell how long "thy day" shall be; nor on which cycle its hours, but brief at best, are numbered.

It is said we all have tapers burning in the other world, and kept supplied with oil according as our mortal lives are good or bad. A legend tells how one Crispino, not thy saint, was shown his, in a vision, almost out! So he reformed in time. Take example, then, from Crispin, and take warning from Crispino, and with thy lamp well trimmed, and charged with oil, thou shalt not swell the number of the "Foolish Virgins," when the Bridegroom cometh.

"Ye moon and stars, bear witness to the truth."—DRYDEN.

PART SECOND.

EVENTS, BIRTHS, NECROLOGY, INVENTIONS, HISTORY, PHILOSOPHY.

"ONE entire and perfect chrysolite."

SHAKESPEARE, *Othello*, act v. sc. 2.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

PHILIP JAMES BAILEY, *Festus*.

THE BIRTH YEAR.

1878.

Dominical Letter F.

Epact 26.

Josephus (Hales) 7281.

Talmudic Era 7223.

Ushers Era of World 5882.

Era of Olympiads 2655.

Year since Foundation of Rome 2631.

Era of Nabonassar 2625.

Augustan Era 1905.

Sulwanah (Saca) Era 1800.

Mohammedan Era 1295.

Yezdegird (Persian) Era 1246.

Solar Cycle 11.

Roman Indiction 6.

Septuagint Era of World 7464.

Josephus (Playfair) 7434.

Cosmopolitan Era 7385.

Alexandrian Era 7380.

Hales' Era of World 7290.

Julian Period 6591.

Jewish Era of World 5639.

Era of Maccabees 1712.

Era of Diocletian 1594.

Armenian Era 1326.

Golden Number 17.

Of American Independence 103.

Grecian Mundane Era 7476.

Civil Era of Constantinople 7386.

Ecclesiastical Era of Antioch 7370.

Mundane Era 5886.

Era of Abraham 3893.

Syro-Macedonian Era 2190.

Tyrian Era 2003.

Sidonian Era 1988.

Spanish Era 1916.

Actian Era 1908.

True Astronomical Era 5877-8; A.M. 5876-7. See *All Past Time* and other Publications of the British Chronological Society.

RIDDLE.

Seven and *Eight* reversing take,
Nine thy years the change will make;
The *eights* still count but *twenty four*,
But the years are *octo* and *one* more?

EVENTS.

Victor Emmanuel, King of Italy, died, January 9; was succeeded by his son Humbert. Stanley returns from Africa, January 22. Alfonso marries Mercedes, January 23. The "Agreement of Adrianople" was arrived at, January 31. Pio Nono, probably the last Pope wielding "temporal power," died, February 7; was succeeded by Cardinal Pecci, who took the name of Leo XIII., February 20. "Bland Silver Bill" passed Congress, February 16. Leo XIII. crowned, March 3. Turko-Russian war terminated by "Treaty of San Stephano," "The Hook of Six Teeth," March 3. Cleopatra's

Needle arrived in England, "recovered from the sea," in March. Midhat Pasha expelled from Turkey. Tornado at Canton, China, 10,000 lives lost, April 11. H. M. Training-ship "Eurydice" founders at sea, 330 lives lost. Professor Joseph Henry died, May 13. Collision of two German ironclads in the English Channel, 280 lives lost, May 31. William Cullen Bryant died, June 12. Bannock Indian War, June-Oct. 1878. There were two attempts to assassinate the Emperor William I., May 11 and June 2. In the second he was dangerously wounded. "Berlin Conference," June 13. Death of Queen Mercedes, June 26. "Treaty of Berlin," July 13. British occupy Cyprus, July 14. Austrians enter into Bosnia and Herzegovina. Financial control of Egypt given to England and France. Great "Orange demonstrations" in Montreal, Liverpool, and Scotland in July. Beaconsfield invested with "Order of Garter," July 22. Ex-Queen of Spain, Christina, died, August 21. International Exhibition in Paris. Death of Ex-King of Hanover, George V. The Yellow Fever broke out at New Orleans, La., September 1, and spread very alarmingly up the Mississippi, and seeds of the Plague appeared in Russia and Turkey. Death of the King of Burmah, October 2. Attempt to assassinate King Alphonso, October 25. On the 17th of November an attempt was made at Naples to assassinate the King of Italy. Japan enfranchises all male citizens over twenty-one who pay a land tax of five dollars or over. In 1878 there also died: Samuel Bowles, January 16; Sir Edward Shepherd Creasy, January 27; Theodore Roosevelt, February 9; Secretary Gideon Welles, February 11; George Cruikshank, February 12; Hon. Benjamin F. Wade, March 2; M. Claude Bernard, March 10; William M. Tweed, April 12; Catharine E. Beecher, May 12; Rev. Samuel M. Isaacs, May 19; John A. MacGahan, June 9; Rev. Charles Hodge, D.D., June 19; Rev. John Dowling, D.D., July 4; Geo. S. Appleton, July 8; Minnie Warren, July 23; Cardinal Alessandro Franchi, August 1; Henry J. Montague, August 11; Benjamin H. Latrobe, October 19; Bayard Taylor, December 19.

MISCELLANEOUS NOTES.

1878 was the 1260th Solar year since the Rise of Russia (Sarmatia), and the loss of Palestine by the Eastern Empire (see Adam's Synchronological Chart of History). It is 123 years previous to the year 6000 A.M., True Era, and upon the Religious and Prophetic calendars is of great prominence.

This year was, in every sense of the word, one of the most remarkable transition years in modern times. The appliance of Electricity to general lighting purposes was a very remarkable feature of scientific progress during this year, and in it the Telephone, Microphone, and Phonograph became historically identified to civilization. The year was likewise remarkable in trade and business. In it occurred the greatest number (10,478) of business failures in American history. In it Iron, the great "backbone of trade," touched a lower price than it has ever reached before or since. The prices of Pork and Corn and Cotton also touched therein their minima figures, and Wheat sold at its lowest price in the century. It was a year of Drought, and followed one of Flood, and it was also a year of extreme Cold. But in all of these cycles of Rise and Fall, this remarkable year not only touched the lowest points of depression, but ere

it closed marked their change and upward turn into eras of Prosperity, so that just as its October 25 was a day in which the new Moon was cradled in the old one's lap, so the year itself was ultimately one of Resumption in Trade and Industry. Benner, speaking of it in his "Future Ups and Downs in Prices," said in 1874: "The glimmer of 1878 can be discerned in the Eastern horizon; not a meteoric flash which illumines the night with a transient and uncertain glow; but the continued morning radiance, which is the forerunner of the full light and glory of a bright noonday—when the Watchman of Trade will exclaim, "Arouse, Pig Iron! Monarch of business! come forth from the chambers of thy slumbering silence, the dawn of a new era is at hand! Hogs, Corn, and Cotton, fall into line, and start in motion the wheels of commerce, industry, and trade!" This remarkable prophecy was accurately fulfilled.

All possible eclipses run in rigid teams, or groups of Seventies, and have repeated themselves, in such exact sequences, every 18 years and 10 or 11 days, since the Creation. Now with the old and new moons of October 25, 1878, such a cycle of eclipses ended, and another commenced its course. The first eclipse of the *new* cycle was a Central Annular one of the Sun, and occurred on January 21, 22, 1879. It was invisible in the United States. The last eclipse of the old cycle—a partial Lunar one—occurred August 12, 1878. The cycle in which we now are, and which commenced October 25, 1878, will extend to November, 1896, after which it will recommence, and in the self-same sequence reproduce itself. This particular New Moon was also remarkable in that it occurred in Perigee, and in conjunction with Mars, Venus, and Mercury, all of which Planets were in the Constellation of Virgo. Such a congregation of Planets near the Primeval Summer Solstice will not recur under similar circumstances *until after eons* have passed over the Solar System. The year 1878 was also remarkable for a Transit of Mercury (May 6) in descending node, visible over a large portion of the known world, and lasting at New York from 10.30 A.M. till 6 P.M. It was the 14th Mercurial Transit in the 64th "Team of Fifteen," since Creation. The year fell exactly midway between the first (1874) and second (1882) Venus Transit years of the 13th Team of eight such Transits since the day of Adam. About 13 Asteroids were discovered in 1878. The meteorological disturbances of the year were extraordinary, particularly during the first eight months. An unprecedented storm struck London, June 23, during which it rained $3\frac{1}{2}$ " in two hours. The Nile overflowed its banks higher than at any previous record. Disastrous floods took place in America during October, causing great loss of life and property. In Europe whole towns were swept away by floods. The Temperature and Barometric levels were also subject to the most extraordinary fluctuations. Mts. Vesuvius and Hecla broke forth in eruption, and sundry groups of Earthquakes took place throughout the year, and severe ones simultaneously in Holland, Belgium, and Constantinople. These were felt slightly in other and widely separated localities. Lisbon and London were visited by severe earthquakes, and an appalling famine broke out in China, throwing 9,000,000 into dire distress. It was also a year of severe accidents. Believers in the "Perihelion Theory" maintain that the cycles of meteorological disturbance synchronize with those of Trade, Disease, Morals, and Political Activity; and certainly the history of 1878 is one to be red-lettered in the Calendar of almost every human interest.

“Procula Janus amat,
Et Februus alego clamat ;
Martius arva fodit,
Aprilis florida nutrit,
Ros et flos nemorum Maio
Sunt formes amorum.
Dat Junius fena,
Julio resecatur avena,
Augustus spicas,
September conterit uvas.
Seminat October,
Spoliat virgulta November ;
Querit habere cibum,
Porcum mactando December.”

Breviary of St. Albans, and Utrecht Missal (1515).

THE BIRTH MONTH.

OCTOBER.

“THEN came October full of merry glee,
For yet his noule was totty of the must
Which he was treading in the wine-fat's see,
And of the joyous oyle, whose gentle gust
Made him so frolic and so full of lust;
Upon a dreadful Scorpion did he ride,
The same which by Dianæs doom unjust
Slew great Orion; and eeke by his side,
He had his ploughing-share and coulter ready tyde.”—SPENSER, 1553-1599.

“And he that will to bed go sober,
Falls with the leaf still in October.”—FLETCHER (1576-1625), *Rollo, Duke of Normandy*.

“Falls as the leaves do fall,
So early in October.”—*College Glee*.

“Good October! a good blast!
To blow the hog acorns and mast.”—*Old Sayings*.

“October has its name from *octo*—“ eight,”
Though 'tis the truth, perhaps 'tis well to state,
Such sixes and such sevens the months were knocked to,
That ten became translated *octo*.”—VENNER, 1882.

“By October betokeneth Lx yere,
That aege hastely dooth man assayle,
If he have ought than it dooth appere
To lyve quyety after his travayle.”—*Anntiente Annuelle*.

“The Summer’s perfumed roses die,
And chill winds haunt the glimmering wold;
When Autumn’s mournful Alchemy
Turns the wild woods to gold.”—*Farmer’s Friend, October, 1866.*

‘The voice of Autumn! Earth receives
The summons of decay,
While, rustling round, the yellow leaves
Bedeck October’s way.”—*Old Almanac.*

“See October! see the trees,—
Mortal, look—and cease complaining;
And the blossoms, look at these,
All have buds of life remaining—
God in wisdom thus decrees.”—*October, 1847.*

“The sunflower and the golden-rod
Their gaudy hues unfold,
It seems as if some Midas’ touch
Had changed them into gold.”—*October, 1872.*

“The maple’s gold and crimson leaves
Like blood-stained banners gleam;
And purple asters ope their bloom
Beside each sparkling stream.”—*October, 1873.*

“Close at hand the basket stood
With nuts from brown October’s wood.”—WHITTIER, *Snow-bound.*

“The sweet, calm sunshine of October now
Warms the low spot; upon its grassy mould
The purple oak-leaf falls; the birchen bough
Drops its bright spoil like arrow-heads of gold.”—BRYANT, *October, 1866.*

"The October day is a dream —
Bright and beautiful as the rainbow —
And as brief and fugitive." — W. HAMILTON GIBSON, *Pastoral Days, Autumn*.

"Then for 'October-month' they put
A rude illuminated cut —
Reaching ripe grapes from off the vine,
Or pressing them or tunning wine;
Or something to denote that there
Was Vintage at this time of the year." — HONE, *Every Day Book*.

"'Tis true, a Scorpion's oil is said
To cure the wound its venom made,
And weapons dressed with salves restore
And heal the hurts they gave before." — BUTLER'S *Hudibras*, iii. 2.

"October, in a garment of yellow and carnation; upon his head a garland of oak-leaves with acorns; in his right hand the sign Scorpio, in his left hand a basket of medlars, services, and chestnuts, and any other fruit then in season." — CHARLES LAMB, *Essays of Elia*.

"October turned my maple-leaves to gold;
The most are gone now, here and there one lingers:
Soon these will slip from out the twigs' weak hold,
Like coins between the dying miser's fingers." — THOMAS BAILEY ALDRICH.

It is said that Scorpions have an oil which is a remedy for their own sting, and so October hath excuses for its gales. It is a windy month like March, and both of them stood at the commencement of the ancient Calendars; the one was early in the Sacred year, the other in the Civil.

"The chief business of October in the economy of nature is dissemination, which is performed by the high winds which now return, sowing the newly ripened seed and setting man a provident example which he follows in the October planting of the winter-grain." — HONE'S *Every Day Book*.

"If in the fall of the leaves in October many of them wither on the boughs and hang, it betokens a frosty winter and much snow."—VENNER, *Old Folk-lore*.

"Though a melancholy feeling is associated with October, from the general decay of nature by which it is characterized, there occurs, nevertheless, not infrequently in it some of the finest and most exhilarating weather of the year. Frosts in the mornings and evenings are common, whilst the middle of the day is often enlivened by all the sunshine of July without its oppressiveness, and the clearness of a frosty day in December or January without its piercing cold."—CHAMBERS' *Book of Days*.

This month received its present name from being the eighth in the year, according to the old Alban or Latin calendar. By our Anglo-Saxon ancestors it was called *Wyn Monath* (modern *wein-monat*), or the wine month. As it was the tenth month, it was also called *Teotha Monath*. By the ancient Germans it was styled *Winter-fylleth*, from the approach of winter with the full moon of the month. The October moon is known as the "Hunter's moon,"—"so sweet to huntsmen, gentlemen, and hounds," and in some ancient Saxon calendars the sport of Hawking was adopted as the emblem of the month. In others a Husbandman carrying a sack of grain on his shoulder, and sowing the winter corn, was its symbol. It was the second month of "the Republican Era" (France, 1792), and denominated *Brumaire*—The Foggy Month—Sneezy! by an English wag, and commenced October 22. It is one of the most important months of the year,—a month in which History has garnered some of its most important facts, a month notable for its births and deaths.—*Miscellaneous Authorities*.

THE WEEK-DAY OF BIRTH.

FRIDAY.

“IF Venus shall bless thee,
Thou shalt bless many living,
For Friga's bairn, truly,
Is 'loving and giving.'”—*Saxon Folk-lore.*

“Venus sets ere Mercury can rise.”—POPE, *Prologue to “Wife of Bath.”*

“Friday begun,
Never be done.”—*Saxon Proverb.*

“Friday's Moon—come when it will comes all too soon.”—*Old Saying.*

“He who laughs on Friday will weep on Sunday.”—*Ancient Proverb.*

“Friday's air and Sunday's horn
Goes to the Evil One Monday morn.”—*Old Saying.*

FOLK-LORE SUPERSTITIONS ON PARING THE NAILS.

“Cut 'em on Monday, you cut 'em for health;
Cut 'em on Tuesday, you cut 'em for wealth;
Cut 'em on Wednesday, you cut 'em for news;
Cut 'em on Thursday, a new pair of shoes;
Cut 'em on Friday, you cut 'em for sorrow;
Cut 'em on Saturday, see your true-love to-morrow;
Cut 'em on Sunday, and you'll have the devil with
you all the week.”—FORBY'S *East Anglia.*

“Sunday’s a pun day;
Monday’s a dun day;
Tuesday’s a news day;
Wednesday’s a friend’s day;
Thursday’s a cursed day;
Friday’s a dry day;
Saturday’s the latter day.”—DEAN SWIFT, *in a Letter to Dr. H. Sheridan.*

In regard to changing caps, at which one “wishes,” an old rhyme hath it:

“Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for crosses,
Friday for losses,
Saturday no luck at all.”—WM. JONES, F.S.A., *Credulities.*

“Monday is the Sunday’s brother;
Tuesday too is such another;
Wednesday go to church and pray;
Thursday is half-holiday;
Friday’s too late to begin to spin;
Saturday is half-holiday agen.”—BRANDE. See *Crabbe Lectures.*

The week-day of birth has always been considered as of special and auspicious influence in the affairs of after-life, though in respect to marriage, while regarded fortunate for men, it is traditionally the reverse for women. Friday, however, has come to be regarded as particularly unlucky for marriage both in England and America, though in Scotland, that very Highland of Tradition, it continues to be the most favored wedding-day, and fittingly so as the day of Venus.

The sacrament of Naming, or Christian Baptism, which is the direct successor of Circumcision, is generally performed upon the week-day of birth, and preferably upon its first anniversary, the 8th day thereafter.

The most fortunate birthdays for men were supposed to be Wednesday, Thursday, and Saturday, while for women those

of Luna, Venus, and Mars were considered to be most propitious. Sunday was regarded as particularly fortunate for either sex, though a very large share of this distinction fell to Friday.

In America, Friday is a "lucky day," and a large number of our greatest Historical and Political events have been consummated upon it. For instance, to enumerate but a few of these "strange coincidences:"

Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery.

Friday, October 12, 1492, he first discovered land.

Friday, January 4, 1494, he sailed on his return to Spain, which he reached in safety, the happy result which led to the settlement of this vast continent.

Friday, November 22, 1493, he arrived at Hispaniola on his second voyage to America.

Friday, June 13, 1494, he discovered the Continent of America.

Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state paper in England.

Friday, September 7, 1465, Melendez founded St. Augustine, the oldest town in the United States by more than forty years.

Friday, November 10, 1620, the Mayflower, with the Pilgrims, made the harbor of Provincetown, and on the same day they signed that august compact, the forerunner of our present Constitution.

Friday, December 22, 1620, the Pilgrims made the final landing at Pilgrim Rock.

Friday, February 22, 1732, George Washington was born.

Friday, June 16, 1775, Bunker Hill was seized and fortified.

Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause.

Friday, September 22, 1780, Arnold's treason was laid bare, which saved us from destruction.

Friday, October 19, 1781, the surrender of Yorktown, the crowning glory of the American army, occurred.

Friday, July 7, 1776, the motion was made in Congress by John Adams, and seconded by Richard Henry Lee, that the United States Colonies were, and of right ought to be, free and independent.

Friday, November 20, 1721, the first Masonic lodge was organized in North America.

Bismarck, Gladstone, and Disraeli were born on Friday.

Friday, April 8, 1646, the first known newspaper advertisement was published in the *Imperial Intelligencer* in England.

Thomas Sutton, who saved England from the Spanish Armada, was born on Friday.

Friday, July 1, 1825, General Lafayette was welcomed to Boston and feasted by the Freemasons and citizens, attended at the laying of the corner-stone of Bunker Hill monument, erected to perpetuate the remembrance of the defenders of the rights and liberties of America.

Friday, December 2, 1791, the Albany Library was founded.

Friday, March 14, 1776, the Stamp Act was repealed in England.

Friday, November 28, 1814, the first newspaper ever printed by steam, the *London Times*, was printed.

Friday, June 12, 1802, Alexander von Humboldt, in climbing Chimborazo, reached an altitude of 19,200 feet.

Friday, June 13, 1785, General Winfield Scott was born in Dinwiddie County, Virginia.

Friday, May 14, 1586, Gabriel Fahrenheit, usually regarded as the inventor of the common mercurial thermometer, was born. It was he who first noticed that water boils at different degrees of temperature, according to the weight of the atmospheric column resting upon it—that it requires, for instance, less heat to make it boil on the summit than at the foot of a high mountain. Wherever the English language prevails, the gradation of Fahrenheit is generally preferred.

Friday, December 25, 1742, Sir Isaac Newton, the illustrious philosopher, was born.

Friday, November 10, 1543, Martin Luther was born at Eisleben, in the county of Mansfield, in Upper Saxony.

Friday, September 5, 1752, the first American theatre was opened in Williamsburg, Va.

Friday, June 3, the first steam vessel that ever crossed the Atlantic, the Savannah, sailed from Savannah to Liverpool.

The Great Eastern left the Irish coast to lay the Atlantic cable on Friday, and reached Heart's Content on Friday.

George Stephenson, the father of railways, was born on Friday.

Grose tells us that many persons have certain days of the week and month on which they are particularly fortunate, and others in which they are as generally unlucky.

Aubrey records Sir William Churchill as saying: "Friday is my lucky day. I was born, christened, married, and knighted on that day; and all of my best accidents have befallen me on Friday."

Friday, however, is more generally regarded as the unlucky day of the week. The Devil is said to commence his holiday at this time, and fairies and elves of all description, according to mediæval romance, were transformed into horrible animals upon it, remaining so till Monday. It is best known among us as a "Doomsday," and public executions are so generally set for Friday that it is often called "Hangman's day."

Friday was set aside, by our ancestors, as one particularly appropriate for testing "charms." They were forbidden on Sunday, Ash Wednesday, Good Friday, and the Eve of St. Jude, but were allowed on other days, though they were believed to act with special potency on the sixth day of the week.

So too, upon this day of the week, it was regarded as a most fortunate stroke of luck to be able to kill a black beetle, or "Diavoul," "before it had time to turn up its tail." The Irish say that "it remits seven sins at any time, but on Friday to kill a diavoul remits the sins of a whole week!" In Ireland the peasants believe this reptile contin-

ually repeats, "Yesterday, yesterday," and when they see one they immediately kill it, exclaiming, "The black-clock is listening,—it will tell somebody."

Friday is the Mohammedan Sabbath. It is the day on which Adam and Eve were born and married, and the one on which the Saviour was crucified. In various branches of the Christian Church, Friday has always been observed as a general Fast day. Because of the very general abstinence from meat upon this day it is also quite well known as "Fish day." By a reverse of the same association of ideas, the street in London devoted to the sale of Fish is called "Friday street."

Saome says that "Adam and Eve ate the forbidden fruit on this day, and also that they died thereon." Good Friday is a name peculiar to the Anglican Church. It is the Friday preceding Easter. In ancient times it was called the "Day," "Pasch," or "Mass," "Of the Cross," "The Great Parasceve," and the like. "Long Friday" means the same day. It is the most solemn Fast of the Church.

As the day upon which the Almighty completed the work of creation, Friday has always been considered favorable for *finishing* any great undertaking, and it is of special note that, by fortuity, the most important events of the world have come to their completion thereon. Upon this account, its association with the idea of completion is universally held to be an inappropriate day for commencing any new enterprise.

Sailors look with particular distaste upon Friday, and will never weigh anchor upon that day if they can avoid it. They love to come into port upon it, having a notion that it is an "uncertain day," and believe that the fairest or foulest weather of the week happens upon it.

In England and America it is becoming quite a prevalent custom to close the week's work upon Friday, thus giving Saturday as a holiday, in order that the populace will have no excuse for misapplying the Sunday rest. It is pretty generally held, over the whole world, that no *new* work or enterprise should be commenced on that day. Aubrey, confirming this idea as very prevalent in his time, remarks: "A respectable merchant of the City of London informed me, that no person there will begin any business, i.e., open his shop for the *first* time, on a Friday."

The Spaniards, who of all people are the most superstitious, hold Friday to be a very unlucky day, and never undertake anything of consequence upon it. So too among the Finns it is believed that whoever undertakes business on Friday must expect very little success. Certainly very little will be accomplished by the close of the week!

But no one need fear, if the circumstances of life ordain him to commence any important work upon this somewhat outlawed day, that he will lose the reward of work well done.

The Mohammedans desire their death to fall upon this day. In his Memoirs of the Mogul Emperors, Eradat Khan represents one of them, Aurungzebe, as frequently exclaiming, "Oh that my death may happen on a Friday, for blessed is he who dieth on that day!"

A trial, cross, or misfortune is sometimes called a "Friday-tree," a name derived from the "accursed tree."

It is generally considered lucky to wear green, as an emerald, on Friday, but not so in Scotland. In *Marmion* Scott says that

“The Highlander . . .
Will on Friday morn look pale,
If asked to tell a fairy tale.”

The Scotch fairies, “the men of peace,” take particular offence at mortals who talk of them, or who wear their favorite color, green. “Fairy day” is the German day of Venus, with whom this subterraneous people are held to be nearly connected. Among the Brahmins of India there is a singular, persistent, and most ancient aversion to Friday.

But the conclusion of the whole matter is, that one day is as good as another. St. Paul tells the Galatians that they are not to “observe days and months, and times and years,” and the greatest of the Christian Fathers, St. Augustine, sums it up after this wise:”

“No man shall observe by the days on what day he travel, or on what he return; because God created all the seven days which run in the week to the end of this world. But whithersoever he desires to go, let him sing, and say his paternoster, if he know it, and call upon his Lord, and bless himself, and travel free from care, under the protection of God, without the sorceries of the Devil.”

THE BIRTH DAY.

OCTOBER 23.

“*SAINT CRISPIN'S DAY,*” OR “*SHOEMAKER'S DAY.*”

SAINTS.

SAINTS Chrysanthus and Daria, martyrs, Third Century. Saints CRISPIN and Crispinian, martyrs, 288. Saint Gaudentius of Brescia, Bishop and Confessor, about 420. Saint Boniface I., Pope and Confessor, 422.

FLOWERS.

Aster Conizoides (Fleabane Starwort): Sympathy; “I share your sentiments.” Dedicated to St. Crispin.
Aster Miscr (Meagre Starwort): Afterthought; “I will think of it.” Dedicated to St. Crispinian.

NATIVITY.

Dr. James Beattie, Poet, 1735. George Stanley Faber, Theologian, 1773. Lord Macaulay, 1800.

NECROLOGY.

Demosthenes, 322 B.C. King Stephen of England, 1154. Geoffrey Chaucer, 1400. Athelstan, 941. William Elphinstone, 1541. Torricelli, 1647. Charles Mordaunt, Earl of Peterborough, 1735. Augustine Calmet, Commentator; George II., England, 1760. Hogarth, 1764. Sir James Graham, Statesman, 1861. Hon. Isaac Wilson, Batavia, Ill., 1848. Hon. Dixon H. Lewis, New York City, 1848. Benjamin Abbott, LL.D., Exeter, N. H., 1849. General Tobias E. Stansbury, Baltimore, Md., 1849.

EVENTS.

Battle of Agincourt, 1415. Fall of the Bridge of Notre Dame at Paris, 1499. Charles V. abdicated, 1555. Admiral Russel's grand entertainment at Alicant. Punch for 6000 in a fountain, etc., 1694. Balaclava, Charge of the Light Brigade, 1854. Tobasco bombarded by Commodore Perry, 1846. Decatur in frigate United States captures Macedonian, 1812. Chimes first rung on West Wycombe bells; church first built by Sir Francis Dashwood, eccentric

founder of Medmenham Club, "Monks of St. Francis," 1761. Queen Regent appointed in Spain, 1832. Dreadful Hurricane at Havana, 1768. Battle of Romney, Va., Confederates defeated by General Kelly, 1861. Skirmish of Manassas, 1862. Bazaine, Changarnier, and Metz surrender, 1870. Saturn in Perigee and Perihelion (100,000,000 miles nearer Earth than for succeeding 30 years), Rings open to widest extent, 1866. Defeat of the Cheyennes and Arrapahoes at Buffalo Station, Kan. (Colonel Carpenter), 1868. Battle of Springfield or Wilson's Creek, Mo., 1861. Battles of Colliersville, Tenn., Pine Bluff, Ark., and Creek Agency, Ind. Ter., 1863. Battles of Mine Creek, Kan., Maria des Cygnes, Kan. and Osage River, Kan., 1864.

SELECTED QUOTATIONS.

St. Crispin's day.

"This day is called the feast of Crispian.
He that outlives this day, and comes safe home,
Will stand a tiptoe when this day is naméd,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbors
And say to-morrow is Saint Crispian.

Agincourt.

And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered —
We few, we happy few, we band of brothers." — SHAKS., *Henry V., Bat. of Agincourt*

St. Crispin.

"Be thy gaze into the ocean
Or aloft into the skies,
May the stars reflect their virtues
Ever gently in thine eyes.
In thy travels may St. Crispin
Keep thy footsteps ever shod,
Till, a pleasant journey ended,
Thou art home and with thy God." — *From an Horoscope of Oct. 25, 1866.*

- The "gentle craft."
 "Our shoes were sow'd with merry notes
 And by our mirth expelled all moan;
 Like nightingales from whose sweet throats
 Most pleasant tunes are gently blown.
 The 'gentle craft' is fittest then
 For poor, distressed gentlemen."—*St. Hugh's Song.*
- Obedience.
 "Theirs not to make reply,
 Theirs not to reason why,
 Theirs but to do and die."—TENNYSON, *The Charge of the Light Brigade.*
- Futurity.
 "In the eternal volume of the sky
 The stars displayed are characters on high
 Where man may read his future and his fate."—GEOFFREY CHAUCER.
- Truth.
 "Truth is the highest thing that man may keep."—GEOFFREY CHAUCER.
- Asters.
 "Along the River's Summer walk
 The withered tufts of Aster nod."—WHITTIER, *The Last Walk in Autumn.*
- Asters.
 "The Autumn wood the Aster knows,
 The empty nest, the wind that grieves."—DORA READ GOODALE, *Asters.*
- Criticism. "One must not severely scrutinize the actions of others unless he has first done his own duty."—DEMOSTHENES.
- Popularity. "The multitude is the most unstable of all things, and the most destitute of sense."—DEMOSTHENES.
- Law.
 "Every law is a gift, and invention of the gods."—DEMOSTHENES.
- Contentment.
 "From labor health, from health contentment spring,
 Contentment opes the source of every joy."—DR. JAMES BEATTIE.

Fame and Fortune.

“Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar?
Ah! who can tell how many a soul sublime
Has felt the influence of malignant star,
And waged with fortune an eternal war?”—DR. JAMES BEATTIE, *The Minstrel*.

Re-birth—Futurity.

“Shall I be left forgotten in the dust,
When fate relenting lets the flowers revive?
Shall Nature's voice, to man alone unjust
Bid him, though doomed to perish, hope to live?”—DR. JAMES BEATTIE, *The Minstrel*.

Man.

“Though sprightly, gentle; though polite, sincere;
And only of thyself a judge severe.”—DR. JAMES BEATTIE.

Matrimony.

“No jealousy their dawn of love o'ercast,
Nor blasted were their wedded days with strife;
Each season looked delightful as it passed,
To the fond husband and the faithful wife.”—DR. JAMES BEATTIE, *The Minstrel*.

Providence.

“One part, one little part, we dimly scan
Through the dark medium of life's fevering dream,
Yet dare arraign the whole stupendous plan
If but that little part incongruous seem.”—DR. JAMES BEATTIE, *The Minstrel*.

“What is better than gold? Jasper. What is better than jasper? Wisdom. And what is better than wisdom?
Woman. And what is better than a good woman? Nothing.”—CHAUCER.

“The sweeter sound of woman's praise.”—MACAULAY, 1847.

“How well Horatius kept the bridge
In the brave days of old.”—MACAULAY, *Horatius*, lxx.

“Wherever literature consoles sorrow, or assuages pain,—wherever it brings gladness to eyes which fail with wake-

fulness and tears, and ache for the dark house, and the long sleep—there is exhibited, in its noblest form, the immortal influence of Athens.”—MACAULAY, *Essay on Mitford's Greece*.

“To every man upon this earth
Death cometh soon or late,
And how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?”—MACAULAY, *Horatius*, xxvii.

“Hogarth's natural propensity was strongly inclined to merriment, even on the most trivial occasions. On one of his cards, requesting the company of a friend to dine with him, there is a circle, to which a knife and fork are the supporters. Within the circle the invitation was written, and in the centre of it is drawn a pie. The invitation of the artist concludes with a play on three of the Greek letters, η , β , π —Eta, beta, pi,—Eat a bit of pie!”—PERCY ANECDOTES, vol. xi., *Genius*.

LEGENDS, CUSTOMS, ETC.

SAINTS Crispin and Crispinian, two brothers, were natives of Rome. Having become converts to Christianity they travelled into France as missionaries with St. Denys. They earned their livelihood by making shoes, which they furnished at very low rates to the poor, being provided with leather by the angels. They suffered martyrdom, A.D. 288, under Maximian, by being beheaded, and their relics, according to tradition, having been cast into the sea, were washed ashore on Romney Marsh. In mediæval art they are represented as two men working in a shoemaker's shop. The emblem for their day on the clog almanac was a pair of shoes. They have ever since been regarded as the Patrons of Shoemakers, who still celebrate their day in many places with festivities and great rejoicing. “King Crispin Processions” were quite general in the Middle Ages, with music, banners, and various court characters represented. In some places rival guilds got up mock processions, made effigies of King Crispin, paraded with it, and finally turned it into a foot-ball, the whole celebration ending in uproar. The followers of Crispin retaliated on St. Clement's Day, who was the patron of the Carpenters. In the sixth century a large church was built at Soissons, France, where they were martyred, and was dedicated in their honor, they being the special patrons of that place. In one of his many disguises, Charles V. fell in with a roustering body of cobblers, who were celebrating St. Crispin's Day, and drank about with them. Tradition says that, making himself known to them later, he granted them a choice of favors, whereupon they selected for their arms, “A boot with the Emperor's crown upon it,” and as a second choice, “precedence of the cobblers over the shoemakers.” It is a coincidence that the Emperor

should have abdicated upon the anniversary of St. Crispin's Day, 1555. Some have thrown discredit on the existence of the Saints themselves, because in Greek the word for shoe is *Crepis*, while it is *Crepida* in Latin; but this is in favor of rather than against their actual existence, because the history of names, as such, shows that they all originated from occupation and trade, and that members of a guild, as for instance the smiths of various kinds, all took the generic name of their trade. The objection would eliminate from history and make mythical characters of half the human race. "*Crispin*" is still the French for a shoemaker's last, whose trade has been called the "gentle craft" ever since the days of Charles the Fifth, who gave the term to them. Another legend ascribes this designation to "shoemaking," because in an old romance a prince whose name was Crispin learned the trade in honor of the Saint. *George a-Green* in 1599, alluding to a similar legend concerning King Edward IV., which describes him in disguise as drinking with a party of shoemakers, relates the origin of the term as follows:

"Marry, because you have drunk with the King,
And the King hath so graciously pledg'd you,
You shall no more be called Shoemakers;
But you and yours, to the world's end,
Shall be called the trade of the 'Gentle Craft.'"

THE

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(OVER.)

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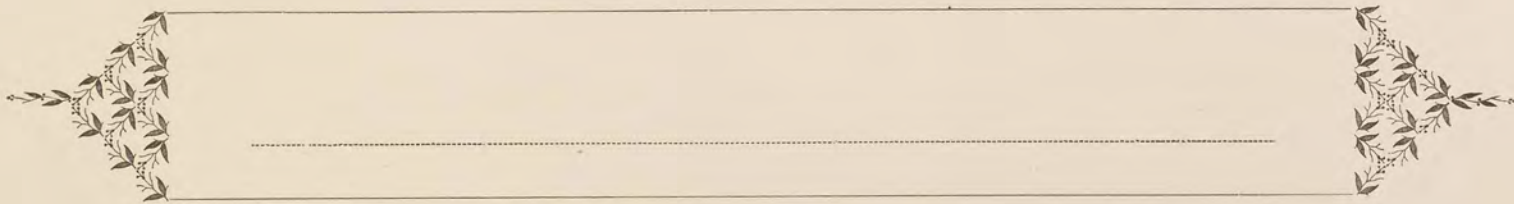
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