

The Oracle of the Corycian Pans.

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"Men like Rube", said ^{good} King Las of Corycus to
his minister, "are the curse of the country.

They inflame the minds of the people with
strange fancies; they obstruct the administration;
they obscure justice with their erratic ideals."

"I would" replied the minister "that the King
would graciously be pleased to pardon his
servant for what he is about to say. The

gods send me many dreams by night, O King, and
these dreams are not true, as they should be.

I have caused them to be recorded by a scribe,
that I might know certainly concerning this.

Now therefore I have thought - and may
the gods pardon me! - that the incoherence

of Rube is like my dreams. May it not be,
 O King, that the man is not inspired by
 the Gods, but is afflicted by them to say
 that which is not? The heathen & barbarians
 about us have also their prophets, and these we
 know to be possessed of devils. Might it
 not be therefore that for some sin of this
 people ^{perhaps} ~~it may be~~ that very spirit of discontent
 - as your Majesty deigns to conceive -
 which Rube encourages, our own prophet is
 falsely inspired?

The King moved awhile. "I will meditate
 upon this matter" he said at length "and
 speak further of it in an auspicious hour.
 You have my leave to go." The minister
 bowed low, and went, not without

49/ before sundown, as he desired,
with sufficient acquiescence to enable
him to return without anxiety to his
home, and announce to his
that that night also it was his
intention to depart for three more
partridges.

John H. [unclear]

Blister [unclear]

49/ before sundown, as he desired,
with sufficient acquiescence to enable
him to return without anxiety to his
home, and announce to his
that that night also it was his
intention to depart yet three more
partridges.

John May

John May

3/

Apprehension. This moved just, for the king rightly
reasoned that, thought of this order being subversive
of religion, it might next be doubted whether
his own ancestor had really been bejotten
by a thunderbolt upon the great Mother
Goddess. He sent therefore an executioner
to the house of the minister with orders to
bring back the head that thought so freely.
Good King Cas. was very sorry to have had
to act thus; for the minister was shrewd
and loyal. If he could only have acted thus
to Rich! But the prophet's fortune ^{hang} hung
too closely with his own; their powers were
founded on a single corner-stone; and he
must find a way to defeat his ^{enemy} enemy

not to speak to any man being the
term of their office save in
it itself, and then not more

the words on any one day. "Talking"
cred to the prophets of laws; ^{not} well to the usurper!"
ests of, drilled by Rich were the
no ideas of its own, would gladly follow any resolute lead
ed body in the community; dissent

principle of the maxim in the
the eldest son of ^{good king} Las and the
s favourite ^{ambition} crumbice had been
all simplicity of ^{words} sword stroke;
republic was established

48/

of such basis, the emity would be
 administered by seven men chosen for wisdom
 and virtue who would give up the whole
 of their property to the state, who would vow
 themselves not to speak to any man during the
 seven years' term of their office save in
 the council itself, and then not more

than bulldog words, or any one saying "Talking"
 said Rich "was sacred to the prophets of Zoro; ^{was} to the usurper!"

The priests of drilled by Rich were the
 only organized body in the community; ^{the army, having no ideas of its own, would gladly follow any absolute lead} dissent

from the programme of the magician on the
 part of the eldest son ^{of Zoro} and the
 son of his favourite ^{ambassador} had been
 met with all simplicity of ^{murder} sword stroke;
 and the republic was established

7/
w.p. / without upsetting popular beliefs, or seeming to
act against the gods. [Now Rukh was without
question an unusually holy man. He was
entirely incorruptible, always refusing the
gifts which the people were only too ready to
pour upon him, except what was necessary
for bare sustenance; and he would have nothing
whatever to do with women. He dwelt beneath
a shelter of branches amid a grove of
myrtles, pomegranates, and roses in a ^{sea-resounding} ~~sea~~
cove about 4 miles from the city. Here he
tended the sacred saffron, and always
insisted on giving to those who brought
him presents three times the equivalent
of their value in ~~the~~ handfuls of

47) They were to be in peaceable possession
of Coeyms before sunset, the word was
Quith ^{Guille mark} Mark.

Arrived at the place, the news of the
death of good King Las caused a momentary
grief ^{grieved} among his numerous sons. This
was observed by Ruk, who fell in to a fit and
prophesied that Zes being a great god, the
son of the gods, his children after the flesh
were mere bastards; his true heirs would
be triplets, born of a blind harlot of
sixty years of age who had never
known man. Until the appearance

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fragrant purple, or in the yellow dye itself. He said that he, being the prophet of the Gods, should be generous as they, and give more than he received.

He had one disciple, a thin lad of fifteen years of age, ~~and~~ who tended his goats, which supplied him with milk, and the three great dogs, which guarded him against surprise by night. Close to his shelter, on the very edge of the sea, bubbled a spring of pure cold water, which was the reason for his choice of abode. For in Corycus and the surrounding country it was fully recognized that water was the queen of all good things, and in the springs and rivers of the earth, as well as in the rain of Heaven, was all holiness. It was in fact understood that this spring was inhabited by a nymph, daughter of

The little drama passed not unperceived
 by the chief priest; he gave a signal;
 the assistant priests arrested the
 ministers of the late king; Puh,
 discarding his day or costume, joined the
 assembly, received the blessing of his
 mother the priestess of the Temple of
 the Canon, addressed the washed priests
 in encouraging terms, reminding them
 that as Zos was dead, it would be no
 shame to display their features as those
 of the seditious and blasphemous citizens
 whom Typhon had vomited
 abroad, and observing that if

6/ Zephus himself, and that his wife was
the wife of Rube. He was therefore held excused
for not following the example of other prophets
and causing the barren women of the city to
bear sons; he was an absolutely reliable
rain-maker, and had never once been
known to fail. The only trouble was that
he was sharp of temper; he would never
make rain without consulting the oracle
of the Spring, and at times, even in
great droughts, when his services were
sorely needed, he had driven the
people away, cursing them, and saying -
that he would do nothing to help them.

45 / as Zas."

The good king, leaving his attendants in the temple, proceeded, in accordance with the formality prescribed, to the Cair of Typhon; but no sooner had he thrown the packet of his blood into the pit than the dragon ^{small cavern of the} appeared from the ledge where he habitually concealed his substitution-disguise. Good king Zas recognized Ruk as the latter exclaimed, catching him by the legs "This is the sacrifice of Ruk to Typhon" and hurled him into the pit one hundred feet below on the strength of a 'genitive of the vent.'

7/ At other times, again, he was not to be found, and the disciple would explain that he had gone to heaven to talk with God, which confirmed the people in the high value they set upon their prophet, but only partially consoled them for his absence.

Paul was a man of thirty years of age, tall and unusually strong, with long limbs capable of endless endurance. His favorite pastime was wrestling, which he practiced with his dogs, whom he had trained skilfully. He was also a fine swimmer; during the summer months he and his disciple passed most of their time in the sea.

One morning in early autumn Paul

44. / had to be fulfilled; not for ten
times the gifts of good King Zas could the
wonder offered to be found out in a mistake.

When Zas came out of the cave, the
chief priest pressed a handful of sponges
into his tunic. "With this" said he "I have ^{thrust} out
I believe the dragon" ^{wondering} "wondering." (and it
that good King Zas knew that the
dragon was but a toy of mastercraft.)

"Go to the cave of Typhon, oh King! Vow
thy vow of sacrifice. Throw this
 offering of pig's blood to the demon.
Then - I need not indicate the obvious
 steps to a monument of such hereticality

8/
noticed a bequiny of down on his disciple's
chin. "From now you are a man", said he,
"and as you have been obedient and have
for three years, I shall teach you the secret
of making rain, at nightfall. And I shall
tell you also another secret; for if I should be
killed, it is necessary to fill my place."

When night came, Paul went to the spring
and took from it a bowl of ^{blue} porcelain.
This he wiped carefully with a linen cloth,
and set far from the fire in which
they were cooking their meal. "Set the
dags!" said he "for this is the most
secret secret of all the secrets of the
world." The boy obeyed. When he returned

down; the priest dismounted the
 knife. Soon the one opened; the
 priestess staggered back as one
 - dumber on strong wine. She gashed
 the altar; she gashed the oracle:

"By the sacrifice of Rukh to
 Typhon shall the curse of the
 country be removed."

In these words the obscurity of the original
 Congian is to some extent retained.

They were practically identical with those
^{heavily} indicated as ^{acceptable} satisfactory by good King
 2as himself. From this it naturally
 followed that, come what might, they

9/

Ruh took the bowl, and held it over the pot, in which boni's flesh was cooking.

In a few moments he withdrew it. "See!"

he cried "there is water upon the bowl."

The boy bowed deeply, looking with awestruck eyes upon his master. Ruh put the bowl

among the ashes. In a few moments he

gave the bowl, now quite warm, to the

lad. "You make rain!" he cried. The boy held

the bowl as the master had done before

him, but it remained perfectly dry. The

boy fell on his knees in an ecstasy of

adoration; Ruh was so much cleverer and

more powerful than he would ever be.

"Listen," said the master, "and I will tell

you how to make rain. The sun is like

man on her forehead. At this summons
 she arose, taking no notice whatever of
 good King Tas and of his train, and
 entered the cone. She closed the door;
 the chief priest adjusted the ^{fire} ~~tripe~~;
 a stream of water ^{pouring} on the ^{tripe} ~~tripe~~
 of the ^{cone} caused it to rotate at
 first ~~slightly~~ and then rapidly,
 the while the chief priest and a long
 line of assistants ^{reaching} ~~reaching~~ ^{up to} the
 outskirts of the temple, ^{watched} ~~watched~~
 constantly the position of good King
 Tas. In a few minutes the cries died

10/ This fire; the cooking-pot of water is like the sea.
When the sea receives the fire of the ^{sun} sun, she
gives smoke, but you do not see it, because
it is thin. Even so, if I leave water in this pot
at dawn, by sunset it is gone. Where is it
gone? Unto the sun. Now this is the great
secret, that the blue sky that we see above
the sun is the belly of a great blue cow;
sometimes at night you can see the milk
flowing from her. The boy was more awestruck than
I am ever. "Now" continued the master "the
blue bowl is the blue ~~sky~~ cow; when I
put it over the pot it was cold, and
water came on it; when you took it,
it was warm, and there was no water.
Now therefore when the water of the

41. / or confusion was occasioned. The
ministers of state, and certain citizens of
good repute, trusty and well-beloved of all
men, accompanied him as witnesses.

"How shall I act in order to remove the
curse from the country?" asked Zos of the
priesters in firm tones. The hollow

came resounded at his voice. The priesters
asked mechanically, as an automaton.

She had been lying before the altar
apparently asleep when the king approached
her, and, as the ritual prescribed,
shookled three drops of the sacred

"The sea goes up to heaven, it strikes the belly of the
cow, and when her belly is warm there is
no rain; but if it be ^{cold} ~~hot~~, then water
collects upon it, and ^{presently} there is a shower."

"Then," said the boy "how can I make her
belly cold?" "You cannot," said the
master. "But listen! When the wind is
from the sea both by night and day, and
when the clouds are ^{dark or vaporous} and
are not like the fleece
of sheep, it may be she is cold. For the
wool of the sheep is warm against her
belly! But also you can smell rain
in the air, and this is the surest way
to know. When therefore you are certain
that it will rain, say to the people,
I will make rain for you; whether now

/ King Zas had made known his wish
 to consult the oracle, the chief-priest
 had marshalled his two hundred
 assistants, many were hooded ^{hooded} in his
 woollen mantle, and girt with a great
 sword, but extraordinarily active
 and well-dressed ^{dressed} and efficient in
 bestowing merchandise. The good
 King's beasts of burden were all
 unloaded, and started ^{on} the ^{ward} homeward journey,
 before the chief-priest had conducted
 Zas as far as the mouth of the cavern.

A messenger of Zas had arranged the
 matter beforehand, so no embarrassment

12/ of these signs are to be seen or smelt, curse them
for their iniquities, and drive them from you.
Thus shall you have power over them, provided
always that you do not want the things that
they are sure you must want, gold, and
women, and soft living. "That is fine" said
the boy, "and what shall I do with the
power?" "This is my other secret. Zao is
a great tyrant; he makes the people ill; he
slays many, and he robs all. You shall use
your power to break his power, and you
shall make the people free and happy
and prosperous, asking nothing for yourself."
"But why should I do that?" asked the
boy. The magician was dumfounded.
It was a question he had never asked

39/ forward, and expressed regrets that Rukh
was never there in heaven, in conference with the
Gods. Zas, who had delayed his start
until he had sure word that Rukh was
absent, almost fainted with the surprise
and disappointment. However, he brightened
in a little; after all, there was the
sacred oracle of the Lycian cave, and
he would have his journey further. With this he
took leave, and began to mount the
steeps of the plateau.

The Temple of the Cavern was intricately
different to the tower of Rukh. It
was run on the best business
principles. Almost before the good

himself. "Boy" said he stonily, "as I have
 often told you, idleness leads to ^{anxiety} and
 insolence. Go and watch with the dogs;
~~and~~ learn from them to be silent in the
 presence of the great, and only to bark at
 those who are as worthless as you are." The
 boy rose trembling and obeyed. "I don't
 believe in Zeus," mused Puck when he had gone,
 "I don't believe in anything much. I don't want
 anything in particular except to see men free
 and happy. Why? Why? Why? Perhaps I am
 like Tynd, who comes only to cut byres
 of men upon the rock. Who knows why
 he should do thus? It is a sickness, perhaps.
 Now I am sick. Meanwhile, the boy
 is sad; I will call him into the ~~house~~ ^{bowers}."

38/

7 / Sarsore camels, growing under silks
and linens and woven wools, dyed
and embroidered by the art of the gods
themselves, and bought ^{by} to virgin mistresses
in the convents of the mountain land
beyond the Ganges. Last came ten
elephants bearing blocks of porphyry
and malachite and lapis lazuli.

Good King Zao meant to spare no expense
in getting the road he wanted; and,
besides, the people said. Arrived at
the house of the magician, ^{the} Good King
dismounted, and, leaning low at every step,
approached its entrance. His came

14.)

The boy appeared among the leaves in answer to the summons; and the sight struck a sudden thought into the mind of Rub. "That can't possibly have anything to do with it! Anything more contrary to what I know of cause and effect could hardly be: and yet - well, it is a strange coincidence. ^{Luckily,} ~~Well,~~ there is one safe way, to try, and see what happens. Boy," he said aloud, "I have told you the secret of the rain. I have treated you as a man, not as a boy. Now the great master magician of all the magicians who lives in the mountain above ^{of the Chaldees} Er, with whom I studied, told me two things when I became a man.

37) soiled, with dust upon his head,
riding a sorry mule. About him
walked his ministers of state, equally
humble. Behind his lamentable
group came ^{twenty} asses, led by
sturdy slaves. Strong as the beasts were,
they staggered beneath their load of
gold. Behind the asses fifty mules
were heavily laden with saffron and with
purple, and with ^{musks} musk from Ind, ^{and}
and ivory from the black people
that were dwafes, and sugar from the
yellow folk of the land beyond the
and the great mountains that were the End of the World.
using sumf. Behind these again came

15.

First was his saying, that it is more pleasant to give than to receive, and next this precept, to do unto others as I would wish them to do to me. On these pillars is founded the temple of initiation. I shall now ~~proceed~~ ^{assist you in the means by which} But I communicate in spirit with the most high gods." Then ~~let~~ be put the boy through a complicated magical ceremony which had the effect of sending him ultimately into a singularly profound sleep, lucid with celestial dreams.

In the morning the boy woke, and stood dutifully with folded hands before Rube, awaiting his awaking. Presently the magician rose on his elbow. "Heip!" he said "for the first time I call you by the new name

my authority & the authority of that
accused blaspheming fraudulent believing
creature at the Temple of the Cavern.

Therefore - do my Heirs! you do not
understand why 'Therefore'! - when I am
Three Hartridges in me ~~prophet~~ I will
go to heaven to talk with the gods. Say
so, if clients call." So after supper
Ruh disappeared stealthily, taking the
sea-ward to Corycus.

III

Two days later a great procession
left Corycus. There was good high
Zas in robes of mourning, torn and

16. / That I gave you from the god; tell me, what is
your record." "O Rukh, I am mine initiate;
I am a man, not a boy; and I wish other
men to be free and happy. I do not know
why, but it is so." "Very well" answered Rukh,
"Have see to it that thou tell no man. For they
will not understand you, much less believe you,
yet if they guess your purpose, they will slay
you. Wrap yourself therefore in a veil of
mystery; make yourself feared; learn to
know the secrets of Nature which give
power; and when power is in your hands,
remember this ought, that your Will
was to make men free and happy. Else
you do violence on your own true nature

This kind prophecy intrigued the magus mightily. He sat by the fire a whole ^{night} without moving a muscle. Then he returned to the lower. "Heils!" said he "I will eat three pint ridges for supper, because there are three persons in every true god. I do not believe in the sea-monster, I do not think that this prophet, fool as he is, believes in this sea-monster. Therefore something ~~will~~ will be done which will avert the calamity of the sea-monster. Therefore something is planned which will not be easy to do. Therefore whoever plans it will be careful to get the best authority for carrying out his plan. Therefore he will ask either

17/3 and suffer the punishments which the gods
inflict on suicides." — The boy smiled proudly.
"I shall not forget" was his answer.

II.

From the cone where Rube had his dwelling
the road leads steeply upwards through
the woods to a great ~~plateau~~ table-land;
about a mile from the sea the woods
give place to a trampled wilderness
of jagged rocks, where the path becomes
narrow and winds ^{sinuous} sinuous as a snake.
Quite suddenly the traveller finds himself
upon the brink of a vast chasm, but
the path leads resolutely into its depths,

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upon the brink of a vast chasm, but
the path leads resolutely into its depths,

will tell me a way by which we
can both be rid of him." This scheme was
no sooner conceived than it was put
into execution; good King Zax selected
a suitable tool, promising him the succession
to Rub- if all went well. This man,
after a few weeks' practice, imitated
perfectly the prophetic phrasing. His first
public
prophecies were received with such delighted
acquiescence that on the next occasion he
bretold the visitation of a sea-monster,
who would swallow Congress entire.
Now Rub-, who was as clever and unscrupulous
as Zax was good and not too clever had
sent Peip to listen to the new prophet.

18/ and soon becomes a walk in Paradise.

Myrtles, and ^{carobs} carobs, and pomegranates and
many another miracle of flower and leaf
shadow the way; rivulets trickle, and
swell the brooks that purl over the pebbles.

From the wilderness barren and abhorred ^{abhorred}
we have come in a few minutes to a
Veritable Garden of Eden. As we follow
the chasm, we become aware that its
lower end is crowned by cliffs; on ^{their edge} ~~which~~
a small but noble town ~~is~~ stands
in the sunlight. The chief glory of the
town is its temple, built on the very
limb of the great precipice. But
another and a smaller temple stands

So good being Les thought that he would
take advantage of the situation, and
ask for an oracle from the shrine in the
cavern. "I will be circumspect" he thought
"I will say nothing about Rub. I will employ
one of my private prophets to declare that
the city is to be visited by disaster. Then
I will go to the oracle, and ask how to
be rid of the curse of the country; I will
take very great gifts, and I will whisper
to the priest that by the curse of the
country, I mean Rub. Then, my interests
jumbling with those of the Oracle, she

19/ at the base of the cliff; though its
precincts the water runs in marble
channels, and disappears behind it
in the hollow of a great cave. The path,
now of marble adorned with polygons
of red and white and black, slopes
rapidly into this cavern for about two
hundred feet. Here the cave ends with
wonder, for from the rock a ^{column} column
of living water is hurled forth and
vanishes again into an invisible
^{abyss.} ~~cavern~~. Beneath this arch of water
is the most sacred of all the
shrines of the whole country.

bleeding them. He, on the other hand,
 retaliated by accusing the Oracle of
 mercenary motives. "Why toil up the hill
 in the heat of the day" he would say to
 pilgrims "loaded as you are with gold
 and ^{iron} ~~iron~~ and purple and many
 changes of fine linen, when you can get
 a better oracle from me for nothing, and
 some saffron thrown in?" Such appeals were
 thrown away on the majority, who judged
 that what cost less than nothing, would
 be worth less than nothing. They only
 detested the means, who had been
 calculating how little they could give.

It was a cone of gold some twelve feet
 in height, made so as to revolve upon
 a pivot. The whole was set upon a
 cube of amethystine ^{pure} spar. Before it
 stood a small altar on which burnt
 incense, ^{and} ~~while~~ ^{this} above it hung the
 perpetual fire. The cone was hollow,
 and on its upper portion were four
 fins, ^{or fins} a pipe being so arranged that
 a small adjustment directed a small
 portion of the sacred river on to them;
 the cone would thus revolve rapidly,
 thus the priests crept therein into

31 / - it was of such that Temyson was thinking when he
wrote "be good, and let who will be clever!" -
but he sensed something insidious in

this particular prophecy. "Men like
Ruh" he repeated constantly "are a curse
to the country." But necessity is the mother
of invention and presently he brought
him that there was a standing feud
between Ruh and the Temple of the
Caern. The priestess, as head of an
established cult, enriched by gifts from
pilgrims from every part of the world,
could not but resent the competition
of a wandering prophet who lived
out of doors and always paid those
who consulted him instead of

21
This priestess was the only woman in the temple, and she was its absolute ruler. The priests, who were numerous, were bound to silence, and their faces were perpetually covered by the hoods of their woollen mantles.

an ecstasy, and cause her to utter the oracles of the god. For it was Zeus himself who sprang from the rock in the form of ~~water~~ a river. It was scene such as Coleridge must have had in mind when he wrote

"Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea."

Indeed a place for any king to hear
"ancestral voices prophesying war."

Such then is the shrine of the god to whom Corymbus and its neighbourhood paid full allegiance. The spot was

High priestess was the only woman in the temple, and she was its absolute ruler. The priests, who were numerous, were vowed to silence, and their faces were habitually covered by the hoods of their woolen mantles.

"sacred", and cause her to utter the
oracles of the god. For it was Zeus
himself who shrouded from the world in
the form of ~~the~~ a river. ~~It~~ It was
scarcely such a Colchis must have hid
himself when he wrote

"Where Alpha, the sacred river, ran
Pimpla cavers her meadows to man

Down to a sunless sea."

Indeed a place for any king to hear
"uncertain voices prophesying war."

Such then is the shame of the god to
whom Corymbus and its neighbourhood
paid full allegiance. The spot was

21/
This priestess was the only woman in the temple, and she was its absolute ruler. Her priests, who were numerous, were bound to silence, and their faces were perpetually covered by the hoods of their work-mantles.

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30./

good King Zos. The only way to avert this calamity was for every virgin to anoint her hair, and her whole body, ^{thrice} every day, with a sacred ointment of which he gave the formula. There was really too little camphor in the prescription to conceal the bitter bouquet of the galbanum, scammony and assafoetida which were its main ornaments, or even the rancid butter which formed its menstruum. Short of shaving the girls and boiling them alive, the law was a dead letter.

Zos was not brilliant intellectually.

indeed more sacred than any other not only because of the manifestation of Zeus in the awful thunder and splendour of the voice but because it was the actual seat of ^{the beginning of} his final conflict with Typhon, the god of volcanic fire, and the original lair ~~headquarters~~ of Typhon himself, the monster 'earth-born, dweller in Cilician caves, hundred-headed' who rose up against the gods, his jaws frothing with destruction, and the red levin flashing from his eyes: Here in Cilicia he was begetten by Tartarus upon Earth; his upper part was human; below the waist

29

tyhe. Good King Cas, careful of the
succession to his throne, ordered that all orphans
on reaching the age of ^{puberty} should be sent
to his ^{house} ~~house~~ for seven nights. About a
dozen citizens had presumed to grumble
at this regulation, and were duly sent off
to the land of Typhon to be devoured. But
Ruh had appeared in Coryeus, gone into
the most appalling fit of inspiration in
the temple itself, and declared that
Coryeus was threatened with a horrible
disease as a punishment for the
discontent of the citizens toward their
^{affliction}

he was an enormous snake. In the
 battle with the gods in Egypt, Typhon
 caught Zeus in his coils, wrenched his
 sword from him, and crippled him by
 cutting the sinews of his hands and feet.
 Then he carried him to the Corycian
 cave, where also he hid the
 severed sinews in a bear's pelt. But
 Hermes and Asclepius ^{Asclepius} stole them and
 restored them to Zeus, who, thus made
 whole, renewed his fearful war upon the
 monster, and ~~driving~~ ^{driving} him from place
 to place with whistling disks ^{? disks} of
 lightning and bolts of molten steel,

28.

all he could say definitely was that
Ruh would occasionally visit the city,
and be taken with prophetic phrensy
in the market-place. This ^{often} coincided very
suspiciously with the promulgation of new
laws intended to benefit the country by
filling the coffers of the treasury; and the
prophecies made on such occasions, though
in no way conflicting with these new laws
or in any way referring to them, somehow
always made it very difficult to enforce
them. The incident which had provoked the
outburst which culminated in the
minister's losing his head had been of this

27/ until at last he drove him to bay
in Sicily and hurled Mount Etna
upon him. Now the Lair of Typhon
lay but an hundred yards east of
the great chasm which we have
already visited. It is a far more dreadful
spot than any other on earth. It is a pit
of about a quarter of a mile in circumference
far deeper than the chasm of the cave,
the walls on every side overhanging and
covered with monstrous stalactites
shiny with a horrible moisture

27/ his people from those evil communications
which corrupt good manners.

It was certainly an awkward position for
the king, to have to suspect Rukh of intriguing
against him. For the prophet was officially
his right-hand man; he held his office
by divine right, on the same terms as good
king Zax himself. And he could not
accuse the magician of any definite
disloyalty; he could not even complain of
him in his capacity of rain-maker. It was
more an intuition than anything else; he
felt the hostility rather than saw
it. The heat of a claw beneath the velvet.

that oozed constantly from the limestone.
 at the bottom are pools of stagnant
 water, whose foul smell ascends even
 to the cliffs above, surrounded by reeds
 and rotten fungi and all poisonous
 weeds. One of the broods of Typhon
 still lived here in the time of good
 king Zas, a dragon breathing flame,
 the body was like that of a great
 crocodile, ~~but~~ the forepart resembling
 man, but covered with shining scales.
 Ordinarily it lived in the depths
 of the pit, though no man had dared
 to try to track it down. But it

26.

had been seen now and again even by daylight moving slowly and horribly along the edge of the abyss, and had even been observed climbing down into it, or ^{issuing} issuing from it. Further, it was known to eat men; for certain criminals, such as blasphemers &c or caused sedition in the city, were given to the monster to devour. Under the benign rule of good king Zas, it was in no danger of starving, for nothing so corrupts society as allowing sedition and blasphemy to go unchecked, and Zas was rightly anxious to preserve

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