

# OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

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THE SEAL OF HISTORY.

Vol. II.

OUR INHERITANCE IN

## THE GREAT SEAL

OF THE

## UNITED STATES.

SIGNIFICATION.

FACTS OF NOTE.

C. A. L. TOTTEN.

UC-NRLF



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XII. 11-15.

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"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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**THE GREAT SEAL OF THE UNITED STATES.**

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**VOLUME II.**

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**ITS**

**SIGNIFICATION TO MANASSEH**





100



BOOKS



THE SEAL OF HISTORY.  
VOLUME II.

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OUR INHERITANCE  
IN  
**THE GREAT SEAL**  
OF  
**"MANASSEH,"**  
**THE UNITED STATES OF AMERICA.**  
ITS  
HISTORY AND HERALDRY;  
AND ITS  
SIGNIFICATION  
UNTO  
"THE GREAT PEOPLE"  
THUS SEALED.

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BY  
CHARLES A. L. TOTTEN.

---

Thou hast ordered all things in measure, in *number*, and weight."—Wisdom xi. 20.

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THE OUR RACE PUBLISHING COMPANY,  
1897.



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“BECAUSE  
THE DAUGHTERS OF MANASSEH,  
HAD AN INHERITANCE AMONG HIS SONS,”  
THIS PARTICULAR VOLUME  
IS DEDICATED TO  
“THE DAUGHTERS OF THE REVOLUTION.”  
THE SIGNIFICATION OF  
THE GREAT SEAL OF THE UNITED STATES  
SHOULD BE OF SPECIAL IMPORT  
UNTO THEM  
AND BE SURE OF BEING TAUGHT  
UNTO FUTURE AMERICAN GENERATIONS  
FROM THEIR BIRTH.



**M139363**



*“ Behold her o’er her loyal nest now spread abroad her  
wings,  
As Liberty o’er East and West abroad her banner flings.  
Behold her now upon them bear, her eaglets to the wind,  
As if ’twere mother country’s care, uplifting all mankind.  
Behold her now soar all abroad, o’er furrowed land and  
sea,—  
A mighty Empire overawed, for Bird of Jove is she !”*

**STUDY NO. 19**  
**OF**  
**THE OUR RACE SERIES.**

---

**The Seal of History.**

---

**TOTTEN.**



*“ Now are our brows crowned with victorious wreathes,  
Our bruised Arms hung up for monuments.”*

*Rich. III, Act 1, Sce. 1.*

*“ And none [not one] of them is without signification.”*

*I. Cor. xiv. 10.*

**STUDY NUMBER NINETEEN.**

**THE SEAL OF HISTORY:**

**(MANASSEH'S)**

**Its Signification.**

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# PREFACE.

— ♦ —

The natural preface to this Study is its preceding Volume in which we related the facts in chronologico-historical order that are now to be interpreted. Without an interpretation of the fullest character the symbolism is in vain: hence the necessity of *this* Volume.

Our ancestors chose emblems that were of natural and immediate Signification to them: nevertheless, they labored to evolve such a system of symbology as should be appropriate to the substance of their hopes—to wit, to their posterity.

Thus the Inheritance comes down to US for verification, and it is *our* duty quite as much as our pleasant task in this present Study to produce sufficient evidence to show not only that *they* wrought well and wisely, but perchance wiser than they knew.

They had the spirit of well founded hope rather than that of prophecy, and by virtue of fulfillment we ourselves should be begotten by the spirit of conviction rather than by that of mere faith—for behold, the interpretation is a fulfillment of their hopes, and other patent facts are our evidence that these hopes were founded upon earlier facts, and therefore prophetic after all.

JUNE 1, 1897.

*"Beginning with the Colonies and coming down to our own time, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this Supreme idea: DIVINE RIGHT OF LIBERTY IN EVERY MAN. Every color means liberty, every emblem means liberty."*

# INTRODUCTION.

---

The Great Seal of the United States of America is as consummate a piece of *Armorie* as any blazonry that has ever been displayed among the nations. All of its elements are homogeneous and, when conceived and realized correctly, their natural harmony is quite above any adverse criticism, whether it be taken from an artistic or an heraldic point of view. In the mean time, its perfect balance and comprehensive symbol-ogy are so natural as to unite the exoteric and esoteric things involved into a perfect concert of Significance adapted to all degrees of appreciation. As a matter of fact, it is such a compendium of truth, and so inexhaustible a teacher along all fundamental lines, that to some extent it is always understood at sight.

We merely anticipate the assent of our readers to these averments, and furthermore, are satisfied that they will rise from the investigation to which we now invite their attention as fully convinced as we ourselves are that *this Instrument* which we have inherited from our ancestors is quite as remarkable from every point of view as if it actually purported to have come to us through direct Revelation unto them.

In other words, we do not doubt that very many,—that indeed, the majority—of our companions in



this Study of the Significance of the Great Seal will perceive that its design *must* have been overruled, literally, by the same all-wise Providence to whom our fathers uniformly and successfully appealed, and that these originators were literally inspired to no small a degree—*whether they knew it or not!*

Now we do not claim that they were conscious of inspiration as such, nor yet of the exercise of any extraordinary genius in the premises; quite the contrary, for the exploitation of the Significance of the Instrument in the light of their own meagre interpretations thereof proves conclusively that they wrought far wiser than they themselves knew, albeit without any error heraldic or otherwise in so far as we can discover even at so late a date in the Victorian Age as this.

But after all there are no accidents, nor leastwise could the insignia of such a land as this and of so Great a People as Manasseh have been suffered to evolve by chance—America is the “New Order of the Ages,” and the ideal of her Great Republic (the first-born of a New World and the Heir of the West where Empire rests) cannot fail to have been a prominent conception in the mind of Deity from the very Beginning (Deut. xxxii. 8–12; Gen. xlviii. 13–22).

That in this life and orb there is nothing left to chance is a fundamental tenet of belief with the truly wise; hence from the highest peaks whereon Wisdom builds her eyrie, and from whence she takes her point of view, all things below resolve themselves to order, and all else above aspires unto the type

thereof in series infinite—for they pass beyond even the Eagle-glance of the human mind.

To *Palmoni* only, or to the “Mystic Numberer” himself (Dan. viii. 13), there is no limit; for of his understanding there is no number (Ps. cxlvii. 5.): yet hath he ordered all things else in measure and in number and in weight (Wisdom xi. 20). He created Wisdom and numbered her and poured her upon all His works (Eccl. i. 9) *double* (Job xi. 6), *i. e.*, BALANCED.

Therefore, it hath been well said of the Cosmos that: “It is a sphere whose center is everywhere and whose surface is nowhere,” in other words, its emblem is the  $\pi$ -ratio turning everywhere, the flaming sword (or Word) which is the fundamental element of orderly construction or creation, and it keepeth the way of life (Gen. iii. 24). The cherubim that quarter the Cosmos are accompanied by wheels within wheels, and the spokes thereof are like unto reeds measuring the radii of their outward progress.

This ratio is revealed in the Tetragrammaton or Mystic Name of the Deity, punctuates the Scriptures, squares the circle of all mundane things, and is naturally found upon Manasseh’s Heraldry, for the latter is a glowing type of the Golden Age, whose acme is the Millennium itself. But enough—all this is set forth in its place, so we desist.

For it is now our long delayed but thereby greatly

---

$\pi$ , pronounced Pi—the mathematical symbol for the circum-metric ratio, *i. e.*, that of the circumference to the diameter of a circle,  $\pi = 3.14159$  .

enhanced pleasure to present an outline of the *teachings* of this Great Seal to our countrymen. They are now familiar with the facts of its History and Heraldry; its Significance is the Obverse or "Double" thereof—it is last "in order," that it may be first "in import," for the mere form without the Spirit, was imperfect from the beginning.

NEW HAVEN, CONN.,

JUNE 1, 1897.



**THE GREAT SEAL**

**OF**

**The United States of America.**

---

**ITS**

**SIGNIFICATION FOR MANASSEH.**

*“ There are, it may be, so many kinds of voices in the world, and none of them is without signification \* \* \**

*“ Wherefore let him that speaketh in an unknown tongue pray that he may interpret. \* \* \**

*“ Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”*

*1 Cor. xiv. 10-19; compare whole chapter.*

## SEALS IN GENERAL.\*

---

“And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.”—JER. xxxii. 10.

“Of the Tribe of Manasseh were sealed twelve thousand.”—REV. vii. 6.

The significance of a seal in law is that it implies a deliberate and considered act on the part of him who affixes it. “Pliny observes (lib. 33, cap. 1) that the use of seals and signets was yet rare at the time of the Trojan war, and that they were then obliged to shut up their letters with several knots. But among the Hebrews they are much more ancient. Judah, the son of Jacob, left his seal as a pledge with Tamar “whom he did not know.” We are told in II. Timothy ii. 19, that “the foundation of God standeth sure having this seal—THE LORD KNOWETH THEM THAT ARE HIS.”† And Job says (chap. ix. 7) that “God \* \* \* *sealeth up the stars.*”‡

It is a beautiful thought for the children of Manasseh—that this All Powerful One, who knoweth his children, saw fit to suffer them, in the day when

---

\* See Cruden's Concordance, Appleton's Encyc., Brandt's Encyc., etc., etc., etc.

† Rom. xii. 3-5, I. Cor. x. 17; Heb. xi. 8-12; Eph. ii. 19-22,

‡ Covereth them with clouds.

he prospered their undertakings, to take from under his seal "A new constellation"—still covered with the Cloud of his protection, and led by the Glory of his presence—to be their crest and signet.

The Book of God's decrees and purposes relating to his people was sealed with seven seals.\* This was also the stone laid before Joshua (Zech. iii. 9). "Upon one stone shall be seven *eyes*," or heraldic *colors* since in Hebrew the word *eye* is employed as a term for colors (see Num. xi. 7). The combination of this perfect number of colors comprehending all the primary ones is white, or light itself—and this was the color of "the terrible crystal" like the firmament above that became the cap-stone of "the great mountain (Ezek. i. 22, see also Isa. xxviii. 16, Acts iv. 11). To exhaust each single topic of such a subject as the one in hand would require the space of a volume. The stone of Bethel is "the signet stone of the Almighty." It is the *witness* of God's promise to the seed of Israel. This stone is now the "Coronation Stone" of Great Britain (Ephraim) and is traced back to Bethel—through Scone, Tara, and Egypt, whence with the king's daughter (Tephi) it was borne by Jeremiah with the remnant of Judah (see Ezek. chap. xvii and the whole book of Jeremiah). The common people of London have called it "Jacob's Stone" ever since it was brought there by Edward, "the Confessor." And none else than this, *is what it is* (Gen. xxviii., xxxv.), see numerous books upon the "Identity of the Anglo-Saxons with the

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\* Rev. v. 1.

*Lost Tribes of Israel.*”\* It is observed that sealing in the Scriptures is one of its loftiest symbols of the circumstances of sanctification. “(1) The letter written, or cabinet filled with treasure is every good Christian.† (2) The wax appointed to be sealed is the relenting heart of man, apt to take any impression.‡ (3) The sealer is the Holy Ghost.§ (4) The seal itself is the Word of God which being applied to the heart makes an impression upon it. (5) The sealing or impression active, is the act of applying the word of God, whether precept, or promise, by the Holy Ghost within, and the minister without to the hearer. (6) The print or impression passive, or the image of the seal left in the wax, is the knowledge, faith, and love of that truth, holiness and happiness which God originally hath in himself, and his word from him, and the new man hath the true image thereof in himself.|| (7) The use of this sealing is the secrecy and safety of the thing sealed from the eyes of curiosity, and the hands of violence, wherewith strangers or enemies would abuse it. So the children of God are past the censure of the wicked world.¶ The spouse in the Canticles wishes to be set as such a seal upon her beloved’s heart, as a seal upon his arm.”||| Josephus records, and so do the Scriptures, how

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\* See in fact the entire “Our Race Series.”

† II. Cor. iv. 7; Heb. x. 16.

‡ Psa. xxii. 14.

§ Eph. i. 13; iv. 30.

|| Eph. iv. 23; Col. iii. 10.

¶ I Cor. ii. 15; iv. 3.

|| Cant. viii. 6.



the Thessalonians wrote a letter of friendship to the Jews and claimed them as brethren in Abraham, sealing their letter with the seal of *Dan*, their father as a testimony. The generic name of the Greeks was *Danai*—and their true origin is as much bathed in mystery as is that of the *Tuatha da Danaans* of Ireland, whose prince was married by Jeremiah to *Tephi*, upon the *Lia Fail* (Hebrew for the Stone “Wonderful”).\* Upon that sacred “stone of destiny” have all of her descendants (David’s line) been successively crowned, down to Queen Victoria herself! This was “why Dan abode in his ships.” His mission was to bear the tender twig (*Tephi*) to the city of merchants (London) in the land of traffic (Great Britain),† and to assist Jeremiah in fulfilling the latter and important part of his mission “to *build and to plant*”‡ against the latter times.§ See full discussion Studies Nos. Three, Four, Five, ‘Our Race Series’

Each one of the tribes of Israel had its standard, and the patriarch of the tribe wore its signet. The devices upon them were taken from the symbology of the blessings pronounced upon the heads of their fathers.§ To each of these tribes a certain precious stone was attributed in the breast-plate of the High Priest which with its proper color and duly engraved with its name, also served still further as a distinctive tribal mark. ||

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\* ‘Dan the Pioneer of Israel. By Col. J. C. Gawler, Keeper of the Crown Jewels, London Tower London. Eng. (Re-printed in Study No. Thirteen).

† Ezek. xvii.      ‡ Jer. i 10.      § Gen. xlix. ; Deut. xxxiii.

|| Exod. xxviii. 6-15. 15-30.

No system of heraldry has ever reached the perfection of that of ancient Israel, nor among any peoples save their modern descendants is the art now so carefully studied. When that art shall again yield back to *us* all its secrets, and all the meaning of its symbolisms, then at last shall Israel's destiny be seen by all the world—its veil withdrawn. It only remaineth for Joseph to reveal himself unto his brethren!

Ancient Roman seals were usually set in a ring, hence their Latin name of *annulus*. The word *bullæ* has always been used in Europe to designate specifically an impression of a seal made in *metal*. The edicts of the Roman pontiffs were thus authenticated—hence the term Papal Bull.



The shapes of seals are various. The circular form is common to all periods. The ogive, or spade

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\* *Bulla* (Lat. a boss a bubble, a stud). The publication of Papal bulls is called a *fulmination*. The bull is thus described by Mathew Paris: "*Anno Dom. 1257. In bulla domini Papæ stat imago Pauli a dextris crucis in medio bullæ figurata, et Petri a sinistris*" It is impressed in lead.

form of the escutcheon of heraldry came in with the pointed style of architecture, and in course of time became the shape of religious seals. The oval form is frequent in France in Carlovingian times.

The size of seals has varied greatly at different periods. From the antiquarian standpoint, generally the smaller and thicker the seal the older it is. Those of the Merovingian kings were hardly more than an inch in diameter. That of Francis the I. of France had a diameter of 4".



SEAL OF ALEXANDER DE BALLIOL, A.D. 1292.

“The great seals from the Conquest to Edward

II., with many other seals of the same period, give admirable examples of the knightly appointments of the time. The comparatively small seal of Sir Alexander de Balliol, A.D. 1292 [opposite], exemplifies, in a characteristic manner, the practice of the early possessors and users of seals in having their figures, armed and mounted, represented drawn from life in those very important and truly interesting works of art "

The statute of 1782 does not specify the size of the Great Seal. It is probable, however, that the report of Secretary Thomson took this subject into due consideration, as several of those of former committees on the Seal had already done, and that the size of the die used by the Government under Secretary Thomson is correct. This gives the proper diameter of the Seal as  $2\frac{1}{4}$  inches. The proportions (not details) of the *obverse* face could not be more beautifully conceived of than they have already been by the Treasury Department in the Centennial Medal issued at the Philadelphia Mint. Upon the *reverse* face of this medal, however, the proportions are not good. Examination will show that its triangular headstone falling from the sky would not fit the structure below, as it is equilateral, while the slope of the Pyramid itself is *over-acute*. To proportion this central device correctly the height of the Pyramid, completed, should be exactly equal to the radius of the seal ( $1\frac{1}{8}$ " ), and the length of its square base should be just equal to the side of a square ( $1.767$ " + ) whose perimeter equals that of the circular seal

itself ( $7.06'' +$ ). These are the wonderful architectural proportions built conspicuously into "*the Great Pyramid*"—the oldest, largest and most mysterious of all pyramids, and the *type* from which Egypt took "the Pyramid idea."

Without these proportions we lose all the grand symbolism of that structure and are guilty of charging our National Seal with an imperfect and subordinate copy rather than employing the original type itself. Moreover, to ignore the type is to fall into a symbolic lapse not to be tolerated upon the "perfect" arms of "dominion" inherited by so great a People.

There is another point in this connection which should not be overlooked, and this is that the Great Pyramid stands just back from the edge of a prominent bluff. The rocky hill upon which this structure is founded was first terraced off, and then the "socket holes" into which its northern corner stones were partly sunk, were let into their natural rock foundation as closely to the northern edge of the bluff as was consistent with its safety. Below this bluff the sands of Egypt lay exposed. In the representation therefore of this grand monument, upon our national Seal, not only should its true and mystic mathematical proportions be carefully recognized, but the rocky bluff itself with desert sands below should each be partly shown as *evidence* that the structure of our polity is founded wisely on a rock.\*

Seals abound among Assyrian and Babylonian

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\* Math. vii. 24-27.

remains. The earliest seal known that bears armorial devices is that of Arnulphus, Count of Flanders (941). Such seals were not common till the Thirteenth Century. In the Thirteenth Century it seems that in France at least, *pendant* seals had displaced the other sort, and they are still very generally used on letters patent, treaties and other important public documents.\* But it was during the Twelfth Century, though the practice was not well established until the Thirteenth, that the contrivance of counter-seals arose. They were first applied to pendant seals, and were sometimes so made that the mottoes interrupted on the obverse were continued on the reverse.

Such was the virtue of a seal, in the time of Charles I., that it alone was sufficient to make a writing valid and binding, while without it a signature itself was not considered valid. A document was *non factum* until duly sealed. The old law, as given by Lord Coke was; "*Sigillum est cera impressa*"—"a seal is an impression in *wax*." Hence it was that, to authenticate an impression of the die made directly upon the paper itself without any wax, wafer, or other adhesive substance, the statute of May 31st, 1854, was passed by Congress. This law stands as Section 6, upon the Revised Statutes of the United States 1875-8, and refers as much to the

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\* The great seals appended in tin boxes to certain legal documents are made of a mixture of 15 parts of Venice turpentine, 5 of olive oil, and 8 of wax melted together, and colored with red lead.

Great Seal as to subordinate ones. The Great Seal is however generally impressed upon a large paper wafer stuck to the document in lieu of wax.

Personal Seals, worn on signet rings, were much more common in former times than now. Before the day of almost universal writing they were considered necessary as a means of marking a document in lieu of, or in addition to, the signature written thereon by another. The "mark" (×) now made by Indians, and other illiterate people, serves the same purpose as a Seal; it is, however, as ancient as Jacob, and, as the sign of the cross made above the heads of Ephriam and Manasseh, has always been familiar to the Anglo-Saxon Descendants.

Many ancient documents were authenticated with great numbers of Seals. Sometimes this was only to give them special importance,\* at others it indicated the number of the signers. Thus the instrument setting forth the election of Ladislaus by the Hungarian estates was stamped with 88 seals, and the Statement of Grievances sent in by the Bohemian Estates, in 1415, to the council of Constance had 350 seals affixed.

Admiral Preble pointedly remarks.† "It is a little singular, that while each and every state has a State seal, recognized as emblazoned with the arms of the State, to authenticate its official documents, there is a prevailing feeling that the states should recognize, by law, no state flag or regimental color, but the

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\* Rev. chap. v.

† Flags. Page 606, 2d Ed. 1882.

Stars and Stripes, while in fact nearly every state has a regimental color for its volunteer troops, sometimes legalized, but oftener with devices originating in the caprice of its owners."

*Sealing wax.* The constant employment of sealing as a scriptural symbol looked at from every standpoint shows that an impressionable substance of some kind was well known, and employed. This substance among the Hebrews was probably one whose body was wax itself. The Egyptians used a sort of clay. So did many other ancient Eastern nations. In the time of Job clay would seem to have been employed for this purpose (xxxviii. 14). The Roman *creta* and *maltha* were probably not clay or chalk alone; it is thought that wax was mixed with them. The Byzantine emperors sealed in the form of *bullæ* with lead, sometimes with silver, and rarely with gold. The wax most anciently employed was white.

When in the Ninth and Tenth Centuries wax was made of various colors, only emperors and kings might seal in *red*. France employed *green* wax, on letters to persons of high eminence. This color was introduced into Germany in the Fourteenth Century, and was appropriated by religious houses and cities. *Blue* seals are very rare. Charles V. of Germany is said to have been the only European monarch who used this color. The Patriarchs of Constantinople and Jerusalem, and the grand masters of the order of Malta, and of the German Teutonic order, sealed in *black*. Private persons usually employed *yellow* wax. This latter color is the most frequent one



found upon the public documents of the Twelfth Century.

Modern "sealing wax" is a composition of shell-lac and other substances added for coloring and perfuming purposes. Beckmann notices its use on a German letter to London in 1554, and upon others a few years later. The Portuguese had it in common use at this period and are supposed to have introduced it from India; Venice and Spain also used it at this time. It was soon well known in Europe under the name of "Spanish wax." As it contains *no* wax, this name was probably transferred to it from the material formerly used for the same purpose (sealing).\*

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\*The following mixtures are recommended: (1) For *red*, 6 parts shell-lac, 4 Venice turpentine,  $\frac{3}{4}$  resin,  $1\frac{3}{4}$  cinnabar; or 4 parts bleached lac, 1 Ven. tur., 3 Chinese vennit. (2) For *yellow*, 4 parts lac, 2 Ven. tur.,  $1\frac{1}{4}$  resin,  $\frac{3}{4}$  King's yellow. (3) For *green*, the same except King's yellow  $\frac{1}{2}$  and mineral blue  $\frac{1}{4}$ . (4) For *gold*, 8 oz. lac, 4 oz. Ven. tur.,  $\frac{1}{2}$  oz. bronze,  $\frac{1}{2}$  oz. magnesia with oil of tur. and 14 sheets of gold-leaf. (5) For *black*, 2 parts shell-lac, 1 part Ivory black, 1 Ven. tur. The finest red wax comes from India. It melts at  $140^{\circ}$ , and the best impressions are obtained by softening it *without* ignition by the flame of a candle. Seal engravers obtain their fine *proof* impressions as follows: The seal is prepared by warming it to as high a temperature as the hand can bear, brushing over its face a thin layer of clean tallow, and with a camel's-hair brush coating this with vermillion. Some wax is detached from the stick, softened near a candle, and being placed upon a piece of stout paper is gently warmed till soft enough to be stirred and worked up into a conical heap. The seal at about the temperature of the wax, is then quickly stamped upon it with a firm straight blow and moderate pressure.

# OUR HERALDIC TINCTURES.

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“But the Birthright was Joseph’s.”—I. CHRON. v. 2.

“Now Israel loved Joseph more than all his children because he was the son of his old age, and he made him a Coat of Many Colors.”—GEN. xxxvii. 3.

“Every precious stone was thy covering.”—EZEK. xxviii. 13

Tinctures in heraldry are of three descriptions—Metals, Colors and Furs. Upon the American Coat-of-Arms and Seal there are none of the latter; so in the institutions that the People sanction there are *no ermined ones*.

Each metal and color in scientific blazonry\* is represented by a distinct precious gem, a flower or plant, and by a Heavenly body; and when the arms of sovereigns and states are described by the elder heralds, the tinctures are frequently denoted by the names of these jewels and celestial spheres.

Both of the metals, Or and Argent (gold and silver), occur upon the Seal. The whole of the Reverse, in fact, is most impressively tintured, entirely as of these upon an Azure field.

Of the Heraldic colors the five primary ones are selected in the order of their honor—gules, azure,

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\* Except the last, least-honorable and seldom-enumerated two,—sanguine and tenny.

sable, vert, purple,\* and both of the two unjewelled and unastronomic ones, sometimes enumerated as tinctures—tenny and sanguine—are left out.

From an examination of the table on the opposite page perhaps a more distinct idea can be formed of the charging of our Arms and Seal with their appropriate tinctures.

### THE METALS.

The two most precious metals, gold and silver, are frequently mentioned with deep symbolic import in the Holy Scriptures. In the image representing Gentile history gold formed the head and silver the breast.† The chief utensils of the Temple and its ritual were of gold and silver.‡ It was in silver that the title deeds to “our inheritance” were purchased,§ and in gold that the very streets of the New Jerusalem are to be paved.|| In tones drawn out of silver trumpets were the tribes of Israel collected at the Tabernacle.¶ The value of the Gold and the refinement of Silver, in their references to the goods and truths of perfect life, constitute their chief import in the science of Symbology. These royal metals are the only ones employed in heraldry, and are both most conspicuously displayed in American emblazonry. The silver whiteness of the one was an

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\* In many treatises on Heraldry these five colors are the only ones mentioned. All other tinctures comprised under the general title of “proper” occur as in nature where their blazonry is necessary, but they are outside of the royal galaxy.

† Dan. ii. 38. ‡ Gen., Levit., Exod., Num. § Jer. xxxii. 9.  
¶ Rev. xxi. 21. ¶ Num. x. 2.

## CORRECT TINCTURES FOR THE NATIONAL SEAL.

PART.	SUB-DIVISION.	Number	ELEMENTS, ETC.	CORRECT BLAZONRY.			JEWEL.	COLOR.
				By Statute.	By Heraldry.	Hence, by Correspondence, Harmony, etc.		
The Obverse Face.	The Crest.	1	The Field.	Azure.	Azure.	Azure.	Sa'phire	Blue.
		2	Constellation.	Argent.	Argent.	Argent.	Pearl.	White.
		3	Glory.*	Or.	Or.	Or.	Topaz.	Yellow.
		4	Cloud.	Proper.	Sable and Argent.	i. e., Natural, and Tinged Gules and Purple.	Diamond, Pearl, Ruby, Amethyst	Black, White, Red, Purple.
	The Arms.	5	The Field.	Silent.	Proper.	Azure.	Sa'phire	Blue.
		6	Scroll.	Silent.	Proper.	White.	Pearl.	White.
		7	Motto.	Silent.	Proper.	Gold.	Topaz.	Yellow.
		8	Eagle.	Proper.	Head and tail white, body dark brown, beak yellow, feet yellow, talons black.	i. e. Natural	Pearl, (Natu'l) Topaz.	White, (Brown) Yellow.
		9	Chief.	Azure.	Azure.	Azure.	Sa'phire	Blue.
		10	7 Pallets.	Argent.	Argent.	Argent.	Pearl.	White.
		11	6 Pallets.	Gules.	Gules.	Gules.	Ruby.	Red.
		12	26 Leaves.	Proper.	Vert.†	i. e., Natural.	Em'rald	Green.
		13	13 Olives.	Proper.	Purple.	i. e., Natural.	Ameth.	Purple.
		14	13 Flowers.	Proper.	Argent.	i. e., Natural.	Pearl.	White.
		15	13 Heads.	Proper.	(Or).	(Or).	Topaz.	Yellow.
		16	13 Shafts.	Proper.	Argent.	Argent.	Pearl.	White.
		17	26 Fledges.	Proper.	Brown and White. (Or.)	Brown & White. (Or.)	Brown & White. (Topaz.)	Brown & White. (Yellow.)
The Reverse Face.	I. e., Reverse of Seal.	18	Words.	Silent.	Proper.	Or.	Topaz.	Yellow.
		19	Eye.	Proper.	Argent.	Argent.	Pearl.	White.
		20	Triangle.	Proper.	Argent.	Argent.	Pearl.	White.
		21	Glory.	Proper.	Or.	Or.	Topaz.	Yellow.
		22	Pyramid.	Silent.	Proper.	White.‡	Pearl.	White.
		23	Date.	Silent.	Proper.	Gold.§	Topaz.	Yellow.
		24	Motto.	Silent.	Proper.	Or.	Topaz.	Yellow.
		25	Field.	Silent.	Proper.	Azure.	Sa'phire	Blue.
		26	Foundation.	Silent.	Proper (As at Gizeh).	Gules. (Or.)	Ruby. Whitish.	Red. Yellow.

\* Extending well down, and out, over, and around the Eagle.

† I. e., Under side (if shown) Argent.

‡ I. e., White, as the white limestones of Cheops.

§ I. e., The golden date of a "Golden Age."

|| Rock, Red: and Sand background yellow.

emblem of holiness, purity and innocence, of peace and of reward,\* the golden yellow of the other, one of wealth, of victory and of eternal rule.†

### THE COLORS.

The tribe of Joseph was particularly distinguished among the others by its "coat of many colors." The origin of this peculiar tribal distinction was the primary source of that jealousy which eventually resulted in its exile, its separation, and its final special blessing.

Among these many colors heraldry has chosen five in particular that are marked out for its most honorable blazonry—these are gules, azure, sable, vert and purple.‡ All of them occur upon Manasseh's American Coat of Arms, and Seal. The bald-headed eagle brings its own tincture, the dark and hardy brown of its native haunts, into the galaxy of colors; but this coming under the heraldic term of "proper" is not to be strictly enumerated among the heraldic colors as such.§ Hardiness, courage, valor, success and happiness; perseverance, justice, royalty; theology, might, omnipotence; life, vigor, truth; fruitfulness, imperial sovereignty, are by them implied.||

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\* 2 Chron: v. 12: Rev. vii. 14. Isa. i. 18; Rev. iv. 4, vii. 9-13, xv. 6, xix. 8-14; Rev. i. 14, ii. 17, xiv. 14.

† Rev. xviii. 16, xiv. 14; Psalm xxi. 3. See Masonic Manuals.

‡ Red, blue, black, green and purple.

§ Unless "Tenny" shall cover it.

|| *Red*, Heraldry, and Nah. ii. 3. Gen. xlix. 12. Psal. lxviii, 23, lxiii. 2. *Blue*, Heraldry Symbolology, and Esth. viii.

All of these colors were symbolically employed in the decking of the Temple, and throughout the Scriptures, wherever colors can be appropriately used in the figures of exalted imagery, they are lavishly introduced.

So, too, as symbols of temporal prosperity they are made use of continually. Thus in the description of the feast made by Ahasuerus at his magnificent palace in Shushan every one of these more gorgeous heraldic colors are referred to.\* They are likewise used in their loftiest spiritual meaning in the magnificent regalia of Ancient Free Masonry,† and symbolically in those of every foreign ancient and modern civic and military order.

#### THE GEMS.

The gems of heraldry are likewise most significantly employed in scriptural symbology. They are very honorably referred to in numerous places, both individually and collectively.

Six of the seven employed in American blazonry the ruby,† topaz, emerald, sapphire, diamond and amethyst (each one severally engraved, as “with the engraving of a signet,” with one of the names of the tribes of Israel), were used upon the wonderful

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15; Ezek. xxiii. 6. *Black*, Heraldry, etc., and Jer. iv. 28; Rev. vi. 12; Cant. i. 5, v. 11. *Green*, Heraldry, etc., and Psal. xxiii. 2; Cant. i. 16; Jer. xi. 16; Hos. xiv. 8. *Purple*, Heraldry, etc., and Judg. viii. 26; Prov. xxxi. 22; Ezek. xxvii. 7. Mark xv. 17. Etc.

\* Esth. i. 5, 6. † See Masonic Manuals, etc.

‡ Heb., Odem, Sardius, a ruby.

breastplate of their great High Priest.\* The Pearl, the only remaining gem of American heraldry, is even more significantly employed in the Revelations. Here we are informed that every several gate of the typical "New Jerusalem" was of one Pearl,† and that each of the twelve gates was engraved with the name of one of the twelve tribes.

Again, five of these seven American gems,—the sapphire, emerald, ruby, topaz and amethyst,‡ are used in the foundations of the Holy City. Each one of these is likewise there symbolically engraved (but this time with the name of an Apostle). The quadrangular figure of this city, its cardinal orientation, the regular distribution of its gates, and the *pyramidal* form of its superstructure, all material tokens of its perfect order and symmetry, are very remarkable when taken in connection with Job xxxviii. 1-7 and 31, Rev. ii. 1 and Ephe. ii. 19-22.¶ They are still more so when we recall the startling modern discoveries at the Great Pyramid of Egypt, the success of the arms of Ephraim (Manasseh supporting) in the year 1882, in the land it overshadows,§ and the syn-

\* Exod. xxviii. 18, xxxix. 11.

† Rev. xxi. 12, 14, 21.

‡ Also Heb. xi. 10.

§ Perhaps the remaining two if we could exactly translate the Hebrew of the other seven mentioned. (Diamond).

See also Masonic Manuals, etc.

§ 1882. The British occupation of Egypt was fittingly celebrated by conferring a military medal upon the victors, bearing upon its reverse the word "EGYPT" above, the SPHINX as a central device, and the date "1882" below!

chronological displayment in the land of Manasseh, of this same lofty symbol, so long concealed, upon the Reverse of the Great Seal (*vide* "An Important Question").

It is certainly not a little strange that the two sons of Joseph—*brothers* "John" and "Jonathan,"—should each have had his attention in that peculiarly pyramidal year—1882—drawn back toward the original land of separation.

There are very strong grounds for believing that further back in human history than the days even of Joseph, Manasseh and Ephraim, Egypt was "the land of separation." There are strong reasons for believing that this was the land where Noah first settled after leaving the Ark, and out of which, in his agricultural kingdom after his descendants had regained their strength, "they journeyed eastward towards the plains of Shinar." There are reasons for believing that the distribution of the earth among the sons of Noah was made in Egypt and that leaving the greater part of Ham in possession of his country, Shem and Japhet went to Shinar merely in the carrying out of decrees already made. There are reasons for believing, too, that Nimrod the rebel, the inventor of false times and measures, resisted at Shinar this decree, and essayed to rear, fool like, upon the sands, the living contrast to the great monument of Egypt (then either already built upon the rock, or else its architectural plan agreed upon from antediluvian designs), and that for doing so confusion of tongue, as well as further separation, cursed his folly.



Certain it is that the Tower of Babel and the Great Pyramid of Egypt are most wonderfully contrasted in their origin, their idea and their history—like as are contrasted in these modern times the two great metric systems of the world, the Metric of the French and the Sacred system of the Anglo-Saxons!\*

“Out of Egypt have I called my son;” we were all called thence, Abram, Israel, Christ. It is the land of origin, yet destined in the end to be one of the three, Israel, Assyria, and Egypt, that survive into Millennial days.

Nor is it mere coincidence that one each of the two celebrated Obelisks that in Joseph’s day graced, like Jachin and Boaz, the entrance to the Temple of On—the daughter of whose chief priest was the Egyptian wife of Joseph and *our* great maternal ancestor—should now in our day have been moved to England and America!

Precious stones are figuratively used in the Scriptures as significant of all the virtues and perfections with which humanity should be adorned. Thus Tyre was once arrayed “in every precious stone,” † among which prominent mention is made of the ruby, topaz, diamond, sapphire and emerald.

All precious things were blessed upon the head of Joseph, and as we have seen (Vol. I., page 274) have been assumed upon the separate arms of Manasseh’s *children*.

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\* See “An Important Question in Metrology,” by C. A. L. Totten, 1884, Our Race Publishing Company.

† Ezek. xxviii. 13. *z. e.*, Tyre’s King.

## THE THIRTEEN BLESSINGS OF JOSEPH.

- “And of Joseph he said,  
“Blessed of the Lord be his land,—  
“For the precious things of heaven,  
“For the dew,—  
“And for the deep that coucheth beneath,  
“And for the precious fruits brought forth by the  
sun,  
“And for the precious things put forth by the  
moon,  
“And for the chief things of the ancient moun-  
tains,  
“And for the precious things of the lasting hills,  
“And for the precious things of the earth,  
“And the fullness thereof,  
“And for the good will of him that dwelt in the  
bush:  
“Let the blessing come upon the head of Joseph,  
“And upon the top of the head of him that was  
separated from his brethren:”

## SUMMARY.

- “His glory is like the firstling of his bullock—And  
his horns are like the horns of unicorns:  
“With them he shall push the people—Together to  
the ends of the earth.  
“And they are the ten thousands of EPHRAIM,—And  
they are the thousands of MANASSEH.”\*

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\*Deut. xxxiii. 13-17. (Paragraph Version).

## THE PLANETS.

The planets though employed in Heraldry are not alluded to in the Scriptures save once, and here only as condemnatory of their worship.\* That they had certain virtues was believed of old. In Medieval times the science of Astrology arose with the renaissance of Heraldry, and it was natural that both the gems of Alchemy, and the planets of Astrology, should find a recognition in its system of symbology.

It was particularly with reference to their *colors*, however, that these two classes became associated with blazonry. The light of Jupiter like that of the sapphire was blue, that of the Moon like that of the pearl of silvery hue. The golden hue of the Sun found its counterpart in the radiant topaz, Mars was ruby red, Mercury of an amethystine purple. Venus emerald green, and the planet "Diamond," like to pearls of special order, *black*. It is with talons tipped with black, as it were of adamant that the American Eagle grasps its "gifts."

## THE FLOWERS.

So too the flowers are honored not only by Heraldry for their colors and their delicious fragrance, but by the Scriptures as redolent in emblematic teaching. The cedar trimmings of the House of God were richly carved with flowers,† likewise its pillars, and

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\* II. Kings xxiii. 5, unless, as some presume, and with no little authority, the reference in Genesis i. 16, is to the Planets in particular, in which case "the stars in their courses" *do* have influence (Jud. v. 20).

† I. Kings vi. 18.

the gold and silver utensils and implements of its worship.\*

The Tabernacle was similarly thus adorned. They were symbolical, and even have a modern language.

The simile of sweet flowers is beautifully used by Solomon,† and we are all familiar with the quiet grace with which “the lilies of the field,” outstripping even Solomon in all his glory, are mentioned by the Saviour. So the cypress and the grape, the olive and the lovely rose of Sharon, are wreathed into the beautiful symbology of the Holy Writ in all their fragrance. It is promised that “Israel shall grow as the lily,” and that “his beauty shall be as the olive tree, and his smile as Lebanon.”‡

“The flowers appear upon the earth,” says Solomon§—“it is the time of singing.” Spring clothed in all her perfume and beauties hath returned! No wonder then, that our Revolutionary forefathers were struck by the Bouquet and its Pointed Motto on the Periodical|| that eased their evening hours.

Flowers have always, in the poet’s language, been the stars of earth, and the universe itself is but a bouquet in the hand of the Almighty.

#### THEIR UNITED IMPORT AND SIGNIFICANCE.

All gems are precious, but each one in some dis-

\* See description of its construction (Ex., Chron. and Num.).

† Cant. v. 13.      ‡ Hos. xiv. 6.

§ Cant. ii. 12.

| *Gentleman’s Magazine*, see for discussion under “*E Pluribus Unum*.”

tinguishing degree; so every planet to the ancients had its special virtue, every flower its own peculiar beauty and fragrance, and every color its concealed significance. Each tribe of Israel was differently blessed and had its markedly peculiar traits. So each apostle had an individuality that marked his labors and contrasted him with all the rest.

Manifestly the embellishment of the Temple, the attiring of Tyre, and the magnificent architectural construction of the New Jerusalem, each in precious metals, and in priceless gems, has deep significance. So the decking of the Priests and Tabernacle with their gorgeous colors and symbolic flowers, and the engraving of the names of Israel and of the Apostles upon the jewels has still deeper meaning.

Among the ancients, this science of symbology—the long lost “science of correspondence,”\* ran into everything. Into the twelve months, the twelve signs of the Zodiac, the twelve perfect fruits: and so on throughout all Nature and her works this study is deeply analyzed to find the very essence of existence.

But deeper into mysteries, so deep as these, it seems, at present, almost vain to go; yet all these mysteries are on our Seal waiting but the day of their revealment. What secrets they conceal, what lofty lessons they will then impart, who now can venture to predict?

Could symbolism be more perfect then than we find it here upon our Seal? All of the seven tinctures

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\* See the works of Emanuel Swedenborg.

of Heraldry are charged upon Manasseh's Coat of Arms;—'tis thus like that of Joseph one of many colors—many in one, and one out of many.

In seven tinctures, therefore, do we find our Coat of Many Colors dyed, but sanguine missing, for its introduction was a fraud of old; although accomplished upon Joseph's coat of arms subsequently to his sale to the Midianites, it was for the purpose of deceit, and merely served a temporary end. There is red in his garments, as if he came from Bozrah and he is a type of Christ who did, but Manasseh and Ephraim and the tribes his followers too for that matter were free from the blood of the Lamb—the slaying was done after they were in the lost condition, even as the dipping of Joseph's coat in the blood of the kid was done after he had been sold to the Egyptians. It is a beautiful parallel—that results from this view of the type—Jacob stands for God in the story (which is of course a fact) the kid stands for Christ,\* and the coat of many colors, dyed in the blood of Him who saves, covers in reality the entire kingdom of the Ten Tribes who were practically lost before the Crucifixion.

Seven gems are precious above others to his people; with all these jewels is his breast-plate decked. Seven planets bend their rays benignantly upon his land;—their unbound influence is sweet like that of the Pleiadic group.† Seven flowers symbolically grow upon his favored hillsides;—their bouquet is a perfumed motto. Seven of the apostles, and seven of the Tribes of Israel have their names pronounced

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Numb. xv. 24.

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† Of Seven Stars.

upon him ;—that the genius of his institutions may possess the stable and the noble traits which they exemplified. The seven virtues, typified by all of these, illuminate his way. Thus in the number of perfection, seven times in seven-fold repetition, is his blessing couched, and in its fullness may he hope to realize it all.

THE SEVEN TINCTURES AND THEIR SEVERAL CORRESPONDENCIES IN AMERICAN HERALDRY.\*

	COLORS.	GEMS.	PLANETS.	PLANTS.	VIRTUES.	TRIBES.	APOSTLES.
1	Yellow.	Topaz.	Sun.	Marigold and Cyprus.	Charity.	Issachar	James.
2	White.	Pearl.	Moon.	Lily and White Rose.	Faith.	Reuben and all the tribes.†	Peter and all the Apostles.
3	Red.	Ruby.	Mars.	Gillyflower and Red Rose.	Fortitude.	Judah.	Bartholomew.
4	Blue.	Sapphire.	Jupiter.	Violet and Blue Lily.	Justice.	Simeon.‡	Andrew.
5	Black.	Diamond.	Saturn.	Oak and Olive.	Prudence.	Gad.	Thomas.
6	Green.	Emerald.	Venus.	Myrtle and all verdure.	Hope.	Zebulon.	John.
7	Purple.	Amethyst.	Mercury.	Grape.	Temp'nce	Benjamin.	Matthias.

\* So near as we have been able to make out this intricate matter (for modern Heraldry has greatly mixed up the original significance and correspondence existing between these symbolic things), this table gives its arrangement. It is in the assignment of the names of the Apostles and the Tribes that the greatest difficulty occurs: Those interested in this line of work are respectfully referred to an exhaustive treatise, "The Facts, Fancies, Legends and Lore of Nativity." C. A. L. Totten, 1882, Our Race Publishing Company.

† Hence (by virtue of Gen. xlviii 5; I. Chron. v. 1) "Ephraim and the tribes his fellows."

‡ Hence (for similar reasons given above) Manasseh (Gen. xlviii.

# THE GREAT SEAL.

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“ Just measure and a perfect weight  
Called by their ancient names.”

“ Set me as a Seal upon thine heart, as a Seal upon thine arm.”—Solomon’s Song, viii. 6.

“ And he saith unto me,

“ Seal not the sayings of the prophecy of this book: for the time is at hand.”—Rev. xxii. 10.

The possession of a just measure and of a perfect weight lies at the roots of good government, and the science of metrology was honored in Israel by having its standards stored in the very Holiest of its Holy places. The ark of the Covenant was built according to the measure of a laver, 71,464 cubic inches in capacity; this also was the capacity\* of the famous coffer in the King’s Chamber of the Great Pyramid. Within this ark there was a pot or “omer” (a four-hundredth of the laver) of *manna*—that is of *bread*, the staple of physical and the standard of spiritual life; in it was Aaron’s rod, supposed to be a sacred cubit long, and at any rate the measure of measures that had swallowed up all of its rival cubits in Egypt; and finally therein were stored the two tables of stone which set forth the measure of a perfect life. The chamber itself was metric, and was related to the

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\* 71,250 Earth commensuric cubic inches per *Sacred* cubit.



King's Chamber, which was circummetric—in an intentionally cosmometric monument, and there could have been no accident in either matter.

Now it is the function of a government “of the people, by the people, and for the people” to see to it that their “units” are earth commensuric, and that they are closely adhered to; hence we are wont to stamp our weights with a Government Seal, and the relation of an official seal to an official measure is seen to be an intimate one.

It is not our purpose to repeat here what has already been thoroughly set forth in another volume,\* but it is fitting to continue our discussion of the significance of Manasseh's Seal in a brief consideration of the dimensions which are best suited to realize both the practical and symbolic proportions of the instrument itself, and in making an effort to determine the proportions whereto it should be cut and crystallized for yet future time.

A perfect *financial* system can result from none other than a correct commercial one, and it is a significant fact that the root (י מן, MN, *man*, or *manna*, on which our forefathers fed in the wilderness) of Manasseh's own name (מנשה, MNSH, *Manasseh*) is likewise the root (י מן) of the *maneh* (מנה MNH) the 60th part of a talent, and the 6th part of an Ephah, which has a standard value of 60 shekels of

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\* *Vide*, “An Important Question in Metrology—and an earnest word with the English speaking peoples on their ancient weights and measures.”—Totten, 1884. Our Race Publishing Co., New Haven, Conn., \$2 50.

the Sanctuary, or of some \$35.436 (Ezek. xlv. 12), and whose cosmic value in "cents" *i. e.* its relation to the lunar year of 354.36 "days" is manifest.

It is a collateral and remarkable fact that weight and coinage are cosmically related to each other throughout all Israel. Thus the silver coinage of Great Britain is put up at the Mint, and sealed in £100-bags that weigh, and are actually labelled respectively, about 365.25 ounces Troy apiece, while the number of grains in a silver American dollar are put at 412, which is likewise a cosmic, or pyramidal number of the greatest import.

The fact is we cannot have "just balances, and a just Ephah, and a just bath" (Ezek. xlv. 10), as contemplated in that final vision of Ezekiel (*vide* chapters xl. to the end of the book, and which is the cognate of the closing vision of John in Revelation, chapters xxi.-xxii.) for the millennial and the subsequent eternal ages, except they are founded upon the very cosmic measures, to which we ourselves, that is our human figures, are literally proportioned.

Therefore, as Manasseh stands for Peace, or for *forgetfulness* of all the toils of its attainment, and as his Seal in particular is a type of millennial things, it greatly behooves us who are his literal and lineal descendants, to make our title clear to the mansions that remain for those who are destined to enter into Rest.

There has always been much confusion as to the proper size of the Great Seal. No dimensions were specified by the first committee. In their first report

the second committee selected 4" as the *proper* diameter; in their second report, however, they adopted 3"; but no particular size was specified by any of those subsequently charged with the consummation of the work. As these two numbers are the only ones that were ever specifically suggested, one of them ought to be selected, and the most appropriate one is to be sought. The original die was actually cut to a diameter of  $2\frac{1}{2}$  inches and all subsequent ones, up to 1885, were held to this dimension, except the die of the Great Treaty Seal which oddly measured  $4\frac{1}{2}$ " in diameter. The present die, made in 1885, is 3" in diameter, selecting one of the two traditionally proposed sizes.

Thus the very departure from  $2\frac{1}{2}$ " to  $4\frac{1}{2}$ ", and of late back to 3", shows that the option still remains with the State Department, and that its exercise ought to be governed not only by a deference to the full convenience of the Engraver, but to whatsoever may add to the import of the Symbolology involved. Now by the time the reader shall have perused the present discussion of all the emblems involved in our National Heraldry, we are satisfied that he will agree with us as to the appropriate diameter whereby to realize the deeper significance of this instrument.

To compass the proportions of the Obverse face alone a single inch would be sufficient, for as a mere sample the design has already been realized quite accurately at the Mint within these dimensions, to wit: in the latest model of the silver "Quarter," the diameter of which is even *less* than an inch ( $\frac{15}{16}$ ).

But there is no urgent necessity for confining ourselves to the minimum, and the dimensions of the Treaty Seal itself ( $4\frac{1}{2}$ " ), a waxen impression of which lies before us, are not at all too large for use on a State paper.\* Is there a happy medium?

The question, now, resolves itself down to one of symbology and of appropriateness; for between  $2\frac{1}{2}$  and  $4\frac{1}{2}$  inches, both of which dimensions have actually been employed by our Government, the difficulties of mere mechanical execution do not obtain.

It is upon the Reverse face, if anywhere, that we shall find diameter and dimensions defined—statute or no statute—and there being no statute definition, then of course symbolically, and therefore heraldically. The pyramidal proportions of the Reverse indicate the correct measure of the entire instrument with no uncertain weight.

The Great Pyramid of Gizeh, as the supreme type of all other pyramids, is of course our own model, for we aim at nothing secondary; its construction is based upon the  $\pi$ -ratio, *i. e.*, upon that of the circumference to the diameter of the circle— $3.14159+$ :

This will be fully established when we come to the discussion of the central emblem of the Reverse face. In the meantime let it be noted, that as the  $\pi$ -ratio ought to govern every dimension upon the Reverse face, and as this ratio underlies all the mathematical functions of modern science, any dimension for the

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\* This is particularly so when we remember that the Great Seals of Nations average much nearer to 6" in diameter than to any other dimension, which size (6") may taken as a maximum.

diameter of the Great Seal which will bring it ( $\pi$ ) into prominence, no matter how occultly, will lend significance to the instrument itself.

Now there is *one* circle in particular which is unique in all of its dimensions, and that is the *one first* selected, although we grant, unwittingly, by the second Seal committee, to wit: the circle whose diameter is 4".

Such a circle has a radius of 2", and its circumference in *lineal* units has the same arithmography (12.566370+) as its area has in *square* units (12.566370+), that is, the circumference of any circle being  $2\pi R$ , and its area being  $\pi R^2$ , it follows that (if  $R=2$ )  $2\pi R$  will equal  $2\pi 2$  or  $4\pi$ , and that its area  $\pi R^2$  will equal  $\pi 2^2$  or  $4\pi$  also. Thus the *numerical* sequence is the same in both cases, and this is the one unique circle of all nature—*Let us have it on our Seal and Square its Circle!*

We therefore urge the recognition of this particular diameter, 4", as the one which is without compeer in the whole sequence of numbers, for the fundamental measure of the Great Seal. The State Department has taken a step towards this in electing 3" for the diameter of the present die,\* but in due time a new die will have to be cut, a new *set* of dies; for the Reverse face now cries aloud for its statutory recognition (*vide* pp. 199, 200, 201, 204, 214, Study Number Eighteen) which has thus far been defeated.

With the cutting of this Reverse face, all the func-

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\* That is in adopting one of the only two dimensions ever actually proposed—but the least appropriate of the two.

tions of  $\pi$ , which is the key to numerical harmony itself, will be brought (forced, unless we are lax in accepting an opportunity to compass all arithmographic things at once) into our national heraldry, and, by making the diameter of the perfected instrument 4", we shall consummate its symbology; for this diameter is the best and only one that indicates all of the circummetric principles together.

We Manassites claim that our Constitution solves the complex equation of mere human government—to wit: of self government under the laws of Almighty God—and we do well, for that was the basis of the Theocracy which Israel erred in abrogating. If then, and so to speak, we *square the circle* of government, and have a Seal whose most prominent occult emblem is exaltedly circummetric, what could be more appropriate than to adopt for its ruling dimension that diameter which above all others is unique in terms of  $\pi$ ? A diameter of four inches (4") is undoubtedly the proper ruling dimension for the Great Seal of the United States of America, and was the first dimension recommended. Let that number be selected and adhered to forever.

*“ And thou shalt make a plate of pure gold, and grave upon it, LIKE the engravings of a Signet,*

**HOLINESS TO THE LORD.**

*And thou shalt put it on a Blue lace, that it may be upon the Mitre; upon the Forefront of the Mitre it shall be.”*

*Exod. xxviii. 36-37.*

# THE OBLVERSE FACE.

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“Oh glorious group of clustering Stars.”—Hon. EDWARD J. PRESTON.

“The way of an Eagle in the air is wonderful.”—Prov. xxx. 19.

“Lo! there is a Mighty Realm, by Heaven designed,  
The last retreat for poor oppressed mankind:  
Formed with that pomp which marks the hand divine  
And clothes yon vault where worlds unnumbered shine.”  
—Dwight’s “Prophecy of America,” 1771-74.

Let us now, however, consider the Signification of the Obverse face. Upon it are displayed the whole of the National Arms and Crest, the entire symbology of which will be best determined by going directly to the detailed examination of these armorial bearings themselves.

As before mentioned, the Obverse face is the only one that is now employed by the State Department as the Great Seal of the United States. We have inherited this unfortunate custom directly from the Confederation itself under which, in spite of the plain requirements of a law that necessitated so many years to formulate (Law of June 20, 1782), the Obverse alone was cut. The reason of this immediate violation of the statute by the Secretary of Congress cannot be given, as he destroyed all of his notes,



That a part of the Seal was thus being made to do the duty of the whole, could not have been a matter of general knowledge even at the time when this custom originated.

This is made manifest from the tenor of the article in the *Columbian Magazine* (1786) to which we have already referred, and in which, written but four years



THE PRESENT DIE (1885).

after its adoption, the whole Seal is described as though then in use, as it clearly should have been.

It appears, moreover, that the perpetuation of this custom in our day is more than a mere technical illegality. Congress would have adopted "armorial bearings" for the New Republic whether a Seal had been required or not. These—the Arms and Crest—

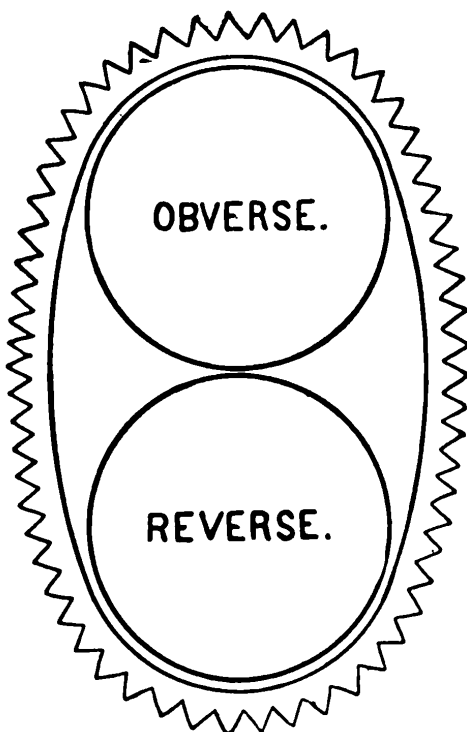
have an independent use and existence entirely separate from their special employment upon the Seal as an instrument. As it happens they were adopted at the same time as the Seal, of which, following the practice of other States, they naturally were made to form an important part. They are displayed upon all state occasions, deck our national monuments and structures, beautify our coins, garnish our military equipments, and educate our people in the history and principles which surround their Origin and Destiny.

But though stamped from an official die, held in the hands of the Secretary of State himself, they alone cannot by law constitute the National Seal. It is expressly provided that *this* instrument, used for such special and sacred purposes, shall be further and particularly distinguished by a *Reverse* by means of which, alone, the Arms and Crest, are fully supplemented and can become a Seal as such. There is absolutely no reason why this astonishing irregularity should be continued any longer. For the past forty years this matter has been repeatedly brought before the public. In 1856, Lossing, Wells, and Hamilton all called attention to the seal law, and printed it in full, and also noted that the Reverse had not then been cut.

*Why has it not yet been cut? Why is it not cut and used?* The writer was informed at the State Department so long ago as 1883 that a suggestion was made to Secretary Evarts to have this Reverse cut as an act commemorative of his own term of office, but that

other matters interfered, and the subject, which excited some interest, was allowed to drop.

It is certainly high time that some official, holding this high State position, should take a step which will complete the Seal, and satisfy the Statute.\* This step should be taken as one of *duty*, and that alone will be sufficiently commemorative of a term of office! It is not at all to the point, to urge that "as the Reverse has not been cut hitherto, and as a century of laws and treaties have been authenticated without it, we can continue to dispense with its use." It is a mere question of law that is now mooted—a matter of plain requirement, and one that brooks no quibble such as this.



Nor can it be urged that it is impracticable to employ both faces of the seal, as pendants are no

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\* That of July 7, 1883.

longer used. Here again it is a mere question of the law. If this, fairly interpreted, *requires* a pendant, then, of course, let a pendant be employed. But this does not seem to be at all necessary. Such public documents as require the Great Seal can easily have their faces arranged for a double impression. The whole seal may then be struck at once from a single double die, or from two such dies, and so far as an impression upon paper is concerned, the Seal will be complete.



The Seal-design of the State of South Carolina affords a case in point; it, too, is dual, but is so cut as to show both faces at once, and thus accommodates the law to the modern custom.

In ancient and illiterate mediæval days sealing was a necessary and sufficient form of attestation—"sealed and delivered," without a mention of the

signature, was the legal phrase. All this is somewhat changed to-day, for now the signature is the feature essential to a compact while the Seal is a mere perfunctory [L.S.] not unfrequently made with a pen, and probably legal if made only with the thumb, which, by-the-way, is as personal and inimitable a "mark" as can be added to a name.

Armorial devices came into use as Seals during the Crusades, but at last a law of Charles II. required all documents to be signed whether sealed or not: sealing, however, has continued in use until the present time, and will doubtless always remain in force in so far as public or official documents are concerned.

We are assured by all our ancient historians that sealing was not in common use much before the Conquest. "The method of the Saxons was, for such as could write, to subscribe their names, and, whether they could write or not, to affix thereto the sign of the cross (+ or ×), which custom our illiterate vulgar do for the most part to this day keep up, by signing a cross for their mark (×) when unable to write their names. Thus Cædwalla, a Saxon King, honestly avowed his inability to write, and made a cross instead, at the end of one of his charters." All this is most significant to us who at last have become acquainted with the Origin and Destiny of Our Race, and who recognize the right of the humblest member of the House of Joseph to the sign of the cross, or of addition, and multiplication, that was made over the heads of our ancestors, the sons of Joseph at their adoption—when the Birthright was conferred upon them.

“At the Norman conquest new fashions were brought into England; waxen seals were introduced instead of the old English method of writing their names and signing with the sign of the cross. The impressions of these seals were sometimes a knight on horseback, sometimes other devices, but coats of arms were not introduced at all until the time of Richard I. who brought them from the crusades in the Holy Land, where they were first invented as armorial bearings, being painted upon the shields of the knights to distinguish the variety of persons of every Christian nation who resorted thither, and who could not, when clad in complete steel, be otherwise known or ascertained.”

“In like manner, and for the same unsurmountable reason, the Normans, a brave, but illiterate nation, at their first settlement in France, used the practice of sealing only, without writing their names: and hence the charter of Edward the Confessor to Westminster Abbey, himself being brought up in Normandy, was witnessed only by his seal, and is generally thought to be the oldest sealed charter of any authenticity in England.”

The Great Seal of the United States consists of three separate parts, which in the order of their importance are the Arms, the Crest, and the Reverse. Both the Arms and Crest are found upon the Obverse face of the instrument; the Reverse stands alone and counterbalances the rest. Strictly speaking, the Reverse is the counter-sigillum of the Arms alone, and the Crest is an independent device. Upon the

Seal, however, it is naturally placed over the Arms, and at the middle chief-point of the Obverse.

As it is our purpose in this Second Volume to consider the Signification of these several parts of the Seal and of their several elements in their natural and logical order, we proceed at once to a discussion of the Arms, which form the main design upon this Obverse face.

# THE ARMS.

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“ The medal faithful to its charge of fame  
Through climes and ages bears each form and name.”  
\* \* \* \*

“ A small Euphrates through the piece is rolled  
And little eagles wave their wings in gold.”  
—“Treatise on Coins,” Pope.

Arms in Heraldry, or Armorial Bearings, are the devices borne upon shields or coats of armor. Their origin and use are as early as the naming of the constellations. Heraldry and all that pertains thereto had its primary origin in the East, the land of symbolism and allegory, and the whole character of the Bible, the most valued inheritance we have from the original home of the human race, is symbolic. Among the ancient Hebrews this art reached its highest development, and in their typical life, religion, laws and institutions, it flowed as a natural stream. The “Science of Correspondence” pervades the entire book of Holy Writ, and vivifies it as the spirit does the body.

“Symbols,” says Müller, “are evidently coëval with the human race; they result from the union of the soul with the body in man. Nature has implanted the feeling for them in the human heart.” But this is a proof of Inspiration, or rather of a coëval Revelation of what was to be, for there was no ex-



perience at the dawn to draw on, and the symbols that are coëval with the Race are found to be wrought out into history by the close of Gentile times.

“But symbolism is not only the most natural and most general, it is the most practically useful of the sciences. God himself, knowing the nature of the creatures formed by Him, has condescended, in the earlier revelations of Himself, to teach by symbols, and the greatest of all teachers taught the multitudes by parables; and ‘without a parable,’ or symbol, ‘spake he not unto them.’” Faber says, “Hence the language of symbolism, being so purely a language of ideas is, in one respect, more perfect than any ordinary language can be; it possesses the variegated elegance of synonyms without any of the obscurity which arises from the use of ambiguous terms.” And therefore may we add, its province is prophetic and its historic realization is the proof of Inspiration and of a Revelation coëval with the Race.

It is a most natural consequence that when the dispensation of fulfillment succeeded to that of type there should have followed a long period during which darkness and disuse fell upon the art and science of the latter. This is what actually occurred among the Northern nations, coming into the bonds of the new covenant. The Latin church, however, soon re-adopted all the more expressive devices of this ancient art, as far as they related to a symbolic religion, and it is probably due to its influence, once so universal, that in the times of the Crusades we first begin to notice the reappearance, as an hereditary

transmission from father to son, of certain distinctive insignia borne as in earlier times, upon their personal Crests, Standards and Escutcheons.

National heraldry, or the adoption of distinctive emblems by civil communities is however far more ancient than personal, and has not that break in its succession which we notice in the latter. Thus even in Turkey and Persia, where personal heraldry is unknown (and also in our own country where it is still as good as ignored), we find national ensigns of correct heraldic character.

The Arms of our fraternal nation, Great Britain, or "John Bull," are quite as familiar to Americans as are their own; and perhaps afford the most magnificent example there is of the pure heraldic art as such. It, of course, is not our purpose to discuss them here, nor is it our province, but they should be noticed at least briefly in connection with our present topic.

Their structure is unique, and quite as full of Israelitish reference as our own. It will be noticed that they have Supporters; this is not because of any lack of self reliance, but as it were to indicate a right, for Great Britain is "Ephraim," and Ephraim is the "Company of Nations" that in a particular sense represents the Ten Tribes (Ezek. xxxvii. 15-28), her Royal contingent is the Remnant of Judah that escaped in Jeremiah's day. Hence, the Supporters are the Lion of the Tribe of Judah, and the Unicorn of Israel, and the Quarterings bear the Young Lions (seven of them, which remind us of the Heptarchy), and the Harp of David, which stands for Dan and Simeon

(Ireland and Wales). The Garter is the Zodiac of Jacob's heritage, and the Motto below is that of Benjamin, who came in with the Normans. Here, then, are the Ten Tribes personified.

Now it will be noticed that the Unicorn is chained, while the Great Lion is free and displayed in dexter; this latter is *par excellence* the emblem of Judah, in his inherited dominance over Israel as in David's line. Therefore, the Crest is the crown of essential right, call it divine right, for so it is, and it indicates where the Sceptre belongs (Gen. xlix. 10). Further than this, we now have but little need to elucidate, for the subject demands quite as much space at the hands of an Ephraimite as the specific one we have in hand; but it is interesting to compare the heraldry of these two houses of Joseph, and to note how powerful they both are in their several fields, and how Israelitish. Ephraim's in particular, is that of Israel under the permanent Sceptre of Judah. "Come, therefore," if thou be an enemy to Israel, "and I will advertise thee what this people shall do to thy people in the latter days" (Num. xxiv. 14), and if thou art one with us in the aim to benefit humanity in the mere struggle for existence and betterment, come anyway, for there is much to set in order. (*Vide* also Dan. x. 14).

If inspired, the harmonized Bible taken in its original text will be found to be inerrant, and it will be difficult, if it is not inspired, to find a pair of nations that are better fitted to fulfill its occult anticipations. For instance, here are the Arms of Ephraim.



*"Nemo me impune lacessit."*

"Judah is a Lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a Lion, and as an old Lion; who shall rouse him up? The Sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [Rest-Mil-lennial] come: and unto him [Judah] shall the gathering of the people be" (Gen. xlix. 9-10). "Hear, Lord," said Moses, "the voice of Judah, and bring him unto his people; let his hands be sufficient for him; and be thou an help to him from all his enemies" (Deut. xxxiii. 7).

"The shout of a King is among them." (Comp. 1 Thess. iv. 16).

Hear also what Balaam said of Israel. "God brought them out of Egypt; he hath as it were, the

strength of an Unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel,

“ What hath God wrought ! ”

“ Behold the people shall rise up as a Great Lion, and lift up himself as a young Lion: he shall not lie down until he eat of the prey, and drink the blood of the slain ” (Numb. xxiii. 22-24).

Now Ephraim stands for the Ten-Tribed Kingdom in that he hath the precedence in the Birthright, and is the chosen leader in Israel (Ezek. xxxvii. 16), therefore, as the Lion is both Judah's and Israel's, so also is the Unicorn not only Israel's but Ephraim's.

“ His glory is like the firstling of his Bullock, and his horns are like the horns of Unicorns; with them he shall push the people together to the ends of the earth; and they are the *ten* thousands of Ephraim ” (that is *per one* thousand each, to each of Ephraim's *ten* tribes in the collective sense) “ and they are the thousands of Manasseh ” (*i. e.*, in the same relative sense as a tribe, but for other reasons inheriting the blessing of separation and so of self-government; Deut. xxxiii. 17).

There is no disputing the heraldry of Israel, nor escaping the conclusion that it is in the possession of Great Britain in an exalted sense. Balak sought in vain to stem the tide of prophecy, for Balaam said, “ God brought him out of Egypt; he hath as it were the strength of an Unicorn; he shall eat up the nations

his enemies, and shall break their bones and pierce them through with his arrows. He couched, he lay down as a Lion and as a Great Lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv. 8-9).

The six young Lions represent the six great Colonies of Britain spoken of by Ezekiel. "The merchants of Tarshish with all the young lions thereof" (Ezek. xxxviii. 13) are surely British, and they rule over the land of Traffic, and have their metropolis in the great city of merchants referred to by the same prophet in that wonderful riddle that sets forth the transfer of the Sceptre to the West (Ezek. xvii.).\* It is the Lion of the tribe of Judah that floats over London-Keep, and the Unicorn of John Bull is undoubtedly the Unicorn of latter-day Israel.

As we take it for granted that these literal facts are well understood by our own constituents, for whom we chiefly labor, we shall go no further in this line, but invite our friends to note that an analytical discussion of the symbology demands thorough treatment of the same.

But to return to our specific topic.

The national arms of the United States are arms of "Dominion," are "Perfect," and are "Abstract." They indicate that its sovereignty is warranted by birthright and regular descent, and that it is of the primary order. Its escutcheon is surcharged with no "Differences;" so in the union of states, they are

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\* *Vide* Studies Numbers Three, Four and Five, Our Race Series.

all older even than Elder Sons, they are founders, all equal inheritors of every privilege of freemen, one with another.

In heraldry "differences" are devices borne on an escutcheon to indicate the *part* of a family to which the bearer belongs. This has been effected by various methods—at present by what are termed brisures, marks of filiation, or of cadency; being small charges placed upon the shield. The Eldest Son bears a label of three points; the second a crescent; the third a mullet; the fourth a martlet; the fifth an annulet; the sixth a fleur-de-lis; the seventh a rose; the eighth a cross moline; the ninth a double quatrefoil. The family of the second son repeats these differences on their own paternal mark of filiation:—*e. g.*, the second son's first son bears a crescent ensigned with a label, and so on of the rest. [Brande] As above stated American heraldry has no concern in these subordinate matters; if we be Manasseh, we are an Eldest Son, and our "label" is a Pentalpha in Obverse, and a  $\pi$ -triangle in Reverse, the one being the emblem of the other.

In the order of their importance, the various devices that, as elementary ones, unite to form our "Coat of Arms," are as follows: The Eagle, The Escutcheon, The Scroll, The Motto, The Olive-branch and the Bundle of Arrows. We shall now examine these six heraldic elements separately.

# THE EAGLE.

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“Hail to the land of whirring wings [or overshadowed with wings—*i. e.*, the Eagle's land] that lieth beyond the rivers of Ethiopia.”—Isa. xviii. 1.

“Then the Lord answered Job out of the whirlwind—  
Doth the Eagle mount up at thy command, and make her  
nest on high?  
She dwelleth and abideth on the rock,  
Upon the crag of the rock, and the strong place.  
From thence she seeketh the prey,  
And her eyes behold afar off.  
Her young ones also suck up blood;  
And where the slain are, there is she.”

—Job xxxix. 27-30.

“The Eagle he was lord above,  
And Rob was lord below.”

WORDSWORTH (“Rob Roy's Grave”).

The Eagle first appears in American heraldry upon the flag of Washington's Life Guard, with the shield upon its breast, was incidentally employed by Mr. Barton in one of his early designs for the Seal, but owes its central prominence upon the Arms to Secretary Thomson's genius in associating all the best elements into one harmonious whole, whose heraldic accuracy was finally completed by Mr. Barton.

It will be noticed that the heraldic attitude of the Eagle upon Manasseh's Arms is natural and altogether different from the symbolization of the royal bird





THE RUSSIAN EAGLE.

that finds a place upon the standards of Austria-Hungary, Russia, *et cætera*. With us the Eagle is represented without any deformity (it is not a double-headed monstrosity) and with the tips of its wings raised to chief. His aspect too is westward, that is along the Course of Empire.

The Eagle is an emblem of nationality, and has always been so (Ezek. xvii. 3-7), and its old world flock is gathered together at this minute *where the carcass is*; to wit, to watch Turkey (the sick man) in its final throes. This is the great sign of our times and precedes the Restoration of Our Race to its ancient heritage, and anticipates the coming of its King to rule and to fulfill the desire of all nations—all this is according to the Prophets—modern scorn to the contrary notwithstanding.

“The Eagle, in heraldry, is accounted one of the most noble bearings in armoury; and, according to the learned in this science, ought to be given to none but such as greatly excel in the virtues of generosity and courage. \* \* \* The Eagle on medals [and so

on dies] according to M. Spanheim, is a symbol of Divinity and Providence." Why it was stripped of its feathers and then used as the emblem of the Nile, we do not know, but in this form it was one of the most ancient standards of Egypt: but we do know that those who undertake to pluck Manasseh's Eagle, will find their hands full ere its feathers are rumped!



“Though formidable to all birds, yet the Eagle suffers them to build near his regal nest without molestation; particularly the fishing hawk, herons, *et cætera*, all of which build in high trees, and in some places so near one another that they appear like a rookery.” But ere we go on let us cite a few facts of natural history, as to the bird itself and its connections.

The *Falco* in Ornithology is a genus belonging to the order of Accipitres, the characteristics of which are: crooked beak with wax at the base; head thick set with feathers; and tongue cloven or bifid; the Eagle and hawk form the genus.

The *Aquila* or Eagle family comprises the strongest and most courageous birds of prey of this great tribe of Falcons; they are *par excellence* the royal bird, and have always been associated with empire and have companioned with royalty from the very earliest times.

Of this family, the *Leucocephalus* is the bald or white-headed Eagle; it is of a brown-ash color with head and tail white; iris white, over which is a prominence covered with yellow skin; bill and cere, or wax, yellow, as are the legs and feet; talons black.

Lawson says that "Eagles breed very often, laying again under their own callow young, whose warmth hatches the eggs. In Behrings Isle they make their nests on the cliffs, nearly six feet wide and one foot thick, and lay two eggs in the beginning of July [July 4, 1776!]. This species inhabits both Europe and America, but is more common in the latter."

The Tartars esteem the tail feathers of the Eagle as the best they have for pluming their arrows, and so far as we ourselves have been able to count specimens, the American or baldheaded Eagle will furnish 13 tail feathers apiece.

And Mexico has inherited this very same emblem (probably *via* the "lost Atlantis") from the origines



THE MEXICAN QUARTER.

whence we ourselves derive it; from thence she obtained her pyramids and mysterious calendar, and much of her traditionary lore.

These birds are remarkable for the nobleness of their bearing, and for their bold and daring attitude. They are celebrated for their courage, and as their habits are always in correspondence with their organization, nature has endowed them with great strength and powerful wings.

In American symbology, the Eagle is the proper emblem of the "PEOPLE of the United States," who, speaking with sovereign voice in the Preamble to their Constitution, expressly show themselves to constitute the government with power inherent in themselves alone, to "ordain and establish" its form.\* This sovereign element in our polity, while delegating certain rights for certain purposes, as clearly

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\*"PREAMBLE: WE THE PEOPLE of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America."

retains all others not enumerated in the fundamental law.\*

Concerning this King of Noble Birds,† which is so preëminently our national emblem, it would seem as if little should remain to be said. Its prowess is the theme of every school boy, and the text for every orator upon Declaration-Day. There are, however, very many interesting points concerning its peculiar fitness for the grand central device upon our "Coat of Arms" and relating to the beauty of its higher symbolism, by which we cannot pass.

The Eagle is one of the loftiest scriptural emblems of nationality.‡ Though declared unclean,§ it is constantly referred to for its courage, || its swiftness, ¶ its piercing eye,\*\* the safety of its dwelling, †† the yearly renewal of its youth ‡‡ and the remarkable solicitude with which it protects the young eaglets, and teaches them to fly.

The Eagle was one of the four holiest guardians in the midst and round about the great throne described by John in Revelations iv. There is a striking resemblance, too, between these four forms, possessing

\* See IX. Amendment.

† Order—*Raptores*, Family *Falconidæ*. Sub-family, *Aquilinæ*. See Cruden's Concordance, Masonic Trestle-Board for Commandery, Cooley's Principles of Constitutional Law, Brande's and Appleton's Encyclopedia, etc., etc.

‡ Ezek. xvii. 3-7.

§ So was the lion, Levit. xi. 13, *i. e.*, for food.

|| Job xxxix. 29-30.

¶ Deut. xxviii. 49.

\*\* Job xxxix. 29.

†† Job xxxix. 28.

‡‡ Psa. ciii. 5.

the attributes of the principal living beings of this world and the quadriform living creatures in the first vision of Ezekiel, "the fourth of which, with eagle-face and wings, flew *westward* and turned not when it went but went straight forward." \*

It is said that when the Eagle sees its young ones so well grown as to venture upon flying, it hovers over their nest, flutters with its wings and excites them to imitate it and take up their flight.† It is also said that when it sees them weary or fearful, it takes them upon its back, and carries them so that the fowlers cannot hurt the young without piercing through the body of the old one.‡ In allusion to this most beautiful trait we are told§ that God delivered his people out of Egypt and "bore them upon Eagle's wings!"

How strange is this so often reiterated reference upon our Great Seal to the escape from the bondage of Egypt to the freedom of the place set apart for us, under the express favor of Divine Providence.

From the very beginning, we are told, God laid out the boundaries of nations. And is it too great a stretch of faith to think that even at that early day this land beyond "Atlantis" was left desolate and set apart for "the great people" of the latter days?

"When the Most High divided to the nations their inheritance,

\* Ezek. i. 9.

† See Sec. 3, Art. iv., Const. U. S.

‡ See Sec. 4, Art. iv., Const. U. S.

§ Exod. xix. 4.

- “When He separated the Sons of Adam,  
 “He set the boundaries of the people according  
     to the number\* of the children of Israel. †  
 “For the Lord’s portion is his people;—Jacob is  
     the lot ‡ of his inheritance.  
 “He found him in a desert land,—and in the waste  
     howling wilderness;  
 “He led § him about, He instructed him,—He kept  
     him as the apple of His eye.  
 “*As an Eagle stirreth up her nest,—Fluttereth over her  
     young,*  
 “*Spreadeth forth her wings,—Taketh them, beareth  
     them on her wings,*  
 “*So the Lord did lead him—And there was no strange  
     God with him.*  
 “He made him ride on the high places of the  
     earth.  
 “That he might eat the increase of the fields;  
 “And he made him to suck honey out of the rock,  
     and oil out of the flinty rock;||  
 “Butter of kine, and milk of sheep, with fat of  
     lambs,  
 “And rams of the breed of Bashan, and goats,—  
     with the fat of kidneys of wheat;  
 “And thou didst drink the pure blood of the grape.

\*   \*   \*   \*   \*   \*

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\* Thirteen, or even fourteen Tribes, as will be shown later.

† *I. e.*, Jacob, whose name was changed by God to Israel.  
 See references under Olive-branch.

‡ Heb. = Cord, or measuring-line—Zodiac.

§ Or, Heb., *compassed*,      || Petroleum!

“Rejoice, O ye nations—with HIS PEOPLE,—for he will revenge the blood of his servants.

“And will render vengeance to his adversaryies.

“And will be merciful unto *his land, and to HIS PEOPLE.* \*

The Eagle is not a bird of carrion even when in a state of absolute want. It eats raw flesh, though not indifferently of all sorts, nor that of any creature which dies of itself, but such only as is fresh and lately killed. It does not prey upon small birds.† Shakespeare says most beautifully,

“The Eagle suffers little birds to sing.”‡

It is a generous bird. It does not devour the whole prey, unless very hungry, but leaves a part of it for other birds which follow. They generally live in pairs, and remain constant to each other through their lives. The male and female are usually seen at a short distance from each other, and seem to have a mutual understanding in their hunting. It is asserted that one of the two beats the bushes while the other awaits on some rock or neighboring tree, to seize the startled game in its flight. It is not good for man to dwell alone, nor for Manasseh to be without his mate; he is a dual tribe, and in the sweetest sense it is here that woman has, and shall increase to have, the full measure of freedom and equality—The daughters of Manasseh share the inheritance with their brethren.

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\* Deut. xxxii. 8–14, 43.

† The other small and independent Republics upon our Continent are safe against American *aggression*.

‡ Titus Andronicus, Act IV., sc. i.



While the female is detained in the eyrie by the incubation of her eggs, or by the cares required by her young, the male bird hunts alone, and as it is the season when game begins to abound, he easily provides for his own subsistence as well as for that of his companion. The female bird is larger than the male, and seems to possess a loftier species of courage. She lays but two or three eggs every year,\* and frequently rears only a single Eagle at a time.† It is believed that the Eagle rarely mates a second time, but dwells alone in solitude, near the eyrie made desolate by the death of its companion. In noble traits like these are not the honest home life of the true republican, and the noble grandeur of the woman of America clearly set forth?

The Eagle does not permit other birds of prey to gain a tenure in the vicinity of its abode. Thus it has its own peculiar doctrine against foreign encroachment, and is unrelenting in its strict enforcement.‡

The Eagle does not even permit its own young to share the domain wherein it is already established. As soon as they are able to provide for themselves, the eaglets seek some other region where in equal freedom they may rule.§ Thus westward do our sons depart, and in its rugged wilds erect new eyries,

\* These are about  $3\frac{1}{2}$ " long by  $2\frac{1}{2}$ " through, of a muddy white color, and are sometimes speckled brown.

† Some maintain that the Eagle hatches its brood early in March, generally the laying time.

‡ Compare with the principles of "the Monroe Doctrine!"

§ See the provisions regulating the formation of *new States*, Sec. 3, Art. IV. Const. U. S.

whence in turn fresh eaglets colonize towards the setting sun.

The Eagle hath a little eye but a very quick sight, and discerns its prey afar off. It looks into the very sun with open eyes\* and rejects as unnatural such of its offspring as will not or cannot do so.† It liveth very long,‡ and dieth not say some, of sickness nor old age, but of hunger,§ for its beak becomes at last so hooked that it cannot feed.||

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\*“But whoso looketh *into the perfect law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, *this man shall be blessed in his deed.*” Gen. Ep. of Jas. i. 25.

†“The United States shall *guarantee* to every State in this Union, a republican form of government.” Const. §4, Art. IV.

‡It is stated that in the year 1793, a person caught at the Cape of Good Hope, a falcon wearing a collar of gold, upon which was engraved, “This bird in 1610 belonged to James I. King of England.” It was consequently upwards of one hundred and eighty years old, and still preserved its vigor (Ruschenberger). They have lived a century in captivity (App. Enc.).

§Astronomers inform us that the Earth itself must suffer this same fate at last. The day will come, when thoroughly exhausted, each element having yielded up to man the total of its energy and virtue, the whole, a darkened, blackened sphere, its sun gone out, must, dead with hunger, move onward through the universe! But farther onward, still, into the eras of eternity, Astronomy informs us that this fading sphere, worn out by its attrition with the very ether, food as it were itself unto the universe, will have dwindled to a speck, until at last it shall vanish altogether, back into that which gave it birth, and out of which, with all its strength renewed, this very earth may grow again more perfect than before.

| See discussion in relation to the Seal and the long life of the Eagle, in Study Number Six, pp. 257-263.

Nevertheless, the Eagle can endure very long fasting, especially when captivity or its maternal cares force it to repose. A common Eagle, taken in a snare, has been known to pass five weeks without taking any aliment, nor appearing enfeebled, except during the last eight days. The capacity of its crop is very considerable, and this pouch may serve as a reservoir of food sufficient for many days.

So with resource such as hers, America need fear no famine in her borders, and should war encircle her, her reservoirs are full for many days. Her beak indeed may become crooked with age, but while within it she retains the Open Book\* she bears to-day, her hunger shall be satisfied with everlasting food.

It is traditionally said that the Eagle preserves its nest from poison by having therein a precious stone named *Ætites*.† Without this stone it is thought she cannot lay her eggs. Hence this stone is eagerly sought for, as to possess it is to be assured of safety, and for a nation, of *fruitfulness*. Surely this precious philter must be within the Eagle nest of MANASSEH, whose population doubles by unparalleled degrees.

“The Eagle Stone or *Ætites* (Greek), *Pietra d'aquila*

\* See Explanations of Scroll, and Motto, *E Pluribus Unum*.

† From *αερός*, Greek, *an Eagle*. A term used by Pliny for hollow stones composed of several crusts, one within the other. By Kirwan the name is used to denote those kinds of *iron-ore* (clay-iron stone) which are composed of a uniform or globular crust of oxide investing an ochreous kernel—Eagle-stone.

(Ital.), is fabulously supposed to be found always in the Eagle's nest. It is of famous traditional virtue, chiefly as favoring labor; the Eagle being considered as a prolific bird. Matthiolus relates that the Eagle could not hatch its young without it, and that the parent birds went even so far as the Indies in quest of the *Ætites*. Bausch has an express Latin treatise on this topic."

Of course, all this is mere superstition, in so far as actual facts are concerned, but it may be far more than fable in the Esoteric sense; for the Stone of Empire is certainly in the Anglo-Saxon nest, and Our Race is more prolific than any other upon earth. We have cited sufficient statistics years ago (Study Number One) upon this topic, and the world admits their force, which now at seven years interval, are statistically more potent, and more promising (prophetic) than ever.

"When in 1776, the thirteen North American colonies put forth that Declaration of Independence which preluded the birth of a nation, the combined white population inhabiting them did not exceed two and a-half million souls. Yet they had the courage to throw down the gage of battle to a power 'with which,' in Daniel Webster's words, 'for purposes of foreign conquest and subjugation, Rome, in the height of her glory, was not to be compared; a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth with one con-

tinuous and unbroken strain of the martial airs of England.'\*

“Fourteen years later, the first census of population was taken in the United States, and it was found that within the borders of the young nation, there were not quite four millions of souls. At the expiration of ten years, it appeared upon taking the second census, that the population was a little more than five and a quarter millions, having increased, between 1790 and 1800, at the rate of thirty-five per cent. In 1880, the tenth census of what had long been a mighty people, was taken, and the total showed a population of a trifle less than fifty millions.† In other words, the population of the Great Republic in 1880, was their population in 1776 multiplied by twenty. Provided the same ratio of increase should be maintained for another century, the mind of man would sink before the effort of imagining what it is possible for the monster republic to be in 1980. It can hardly be expected that the second centenary of the United States will be celebrated by a thousand million human beings, and yet, such would be the result of multiplying fifty millions by twenty. It is certain that a century hence, no such assemblage of men, speaking the same language, and amenable to the

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\* An Israelitish power, undoubtedly, whose ports close not day or night (Isa. lx. 11). Manasseh shares this honor in a different way. The sun rises on our Eastern States much before it sets on our Western coast; from Quoddy Head to Attu Island is 125°! The U. S. center of longitude is miles away into the Pacific Ocean. 6 P.M. Eastport, Me. = 9.36 A.M. at Attu.

† Now in 1897, nearer to seventy-five millions.

same general traditions of feeling, habit and education, will ever have been gathered together upon the earth, as will then probably occupy the great Western Continent."\*

The scream of the Eagle is rarely heard. Its clarification note is that of Liberty awakened to defence. When startled from its eyrie by the approach of those who threaten to invade its sacred quietude, the Eagle rises calling to its mate in harsh, alarming tones, replied to never far away.

Its flight is most majestic and is accomplished with easy and deliberate motions. When once aloft, and in its native element, it sails along with broad extended wings. According to Audubon it can then ascend until it disappears from view without any apparent motion, and from the greatest height descend upon its quarry with a rapidity which cannot be followed by the eye.†

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\* *London Telegraph*, May 12, 1880.

† We have a common slang expression in this country that is founded upon fact, to wit, the one based upon the *modus operandi* of the Bald-headed Eagle in its attack: its dart upon its quarry, and in fact that of all falcons, is aimed at the head of its victim, and in the case of the Bald-headed Eagle usually results in severing it at the first blow—this is "*snatching bald-headed!*" and from it the colloquial slang is derived. Falconry is coming into vogue again both at home and in England. In Vermont there are several estates that are stocked with birds for the "Falcon Season:" a very full description of them, and of a recent Falcon Hunt upon Lady Beresford's Estate will be found in the *New Haven Register* of April 25, 1897. *Aquila*, the Flying Eagle, used to be shown upon our one-cent nickels; but the ideal, to our mind, of the Eagle Swooping, is the

Thus liberty—once on the wing, sustains its flight by means of its own buoyancy and circles on the breeze at home in freedom's own free element,—and thus descending from her dizzy height doth she attack and vanquish every foe.

The Eagle is a very cleanly bird; it keeps its nest tidy by the frequent use of an herb called “maiden-hair.” So in the eyrie on the mountains of Manasseh there are herbs enough to purify and keep it cleansed from foulness and corruption.\*—If we do not use them so much the worse for the eyrie and its neighborhood.

Eagles never change their eyrie; the one they build for their first abode serves them for the remainder of their lives. Nor has the Anglo-Saxon ever yet been dispossessed of a single eyrie with which Our Race has colonized the world. He has not lost even those that he has reared upon the very “gates” of his most bitter enemies, save when by generosity, as in the case of Heligoland, he has relinquished them in time of peace and for *quasi* family reasons.

In selecting their abode Eagles prefer the main land. They seldom establish themselves upon narrow peninsulas, nor on islands unless they are of considerable size. Their eyries are of great extent

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“prow on” view of a “man-of-war” under full speed. Between an eagle bent on business and a lion under similar circumstances, there is small choice to the unwary!

\* See Const. Art. IV., Secs. 2 and 4; Art. VI.; Amends I., IV., V., State Constitutions, and numberless laws and statutes.

and rest most frequently on some flat surface upon the highest and most precipitous rocks. They are built of pieces of wood which are often five or six feet long. But while they have such rude republican exterior, their interior is made soft and warm with a lining of moss and fragrant leaves. The height of this eyrie also increases yearly by continual accumulation.

The feathers of the eagle are mythically said to consume all other quills that fall beside them, and against the arms of the American "branch" of the great "unconquerable" Anglo-Saxon race, what arms of mortal forging shall be found to prosper? \* For:

"The Eternal God is his refuge,

"And underneath are the everlasting arms!"

*Deut. xxxiii. 27.*

Between the Eagle and the Dragon, the great enemy of man and human liberty, there is constant enmity, the Eagle seeking to kill it and the dragon, or great serpent, breaking all the Eagle's eggs that it can find. But this warfare between Liberty and every species of oppression is drawing to its close! the Eagle now has his beak within the very vitals of his adversary, chained forever to the rock and far below his own lofty eyrie.

The Eagle moults every year, and is at such brief seasons of its life extremely weak. So at the periodical elections, both of the States and of our General

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\* "No weapon formed against thee shall prosper," Isa. liv. 17. The American Indians are fond of using the tail feathers of the eagle as ornaments for their persons, pipes and weapons,



Government we as a people are proverbially weak. These periods are always ones of public depression, anxiety and danger—but they are also our greatest national safeguards since by them alone our future progress is assured. Thus America, like her Eagle guardian, with youth renewed, soon finds her way in the air again as wonderful as ever.\*

Who cannot see in all these traits and truths and in these facts and fables, deep meaning for Americans! Each one of them conceals a blessing or a warning in disguise, and knowing them is to be fore-armed against such evils as they bode.†

The American or “Bald-headed” Eagle‡ is a native to this continent. It is of a uniform deep brown color with white head and tail, its beak is a deep yellow. His color in the early years of life is somewhat light and striped, but after his maturity is fully assured by two or three periods of moulting, his coat acquires its settled hue, which is a compact, imbricated and glossy brown.

\* Prov. xxx. 19.

† For instance, as the Eagle often lives in what is almost “a rookery,” so we have suffered many *harpies* to feather their nests in our preserves: while it behooves us then, in matters of Statecraft, to let them fish for themselves, it is safe to feed the State first and therefore to secure the first fruits of their prowess and give them the scraps—Moral: Foreign (alien) “politicians” are to be watched! *i. e.*, non-Americans, whether by Birth or by Bent!

‡ *Falco Lucocephalus*; also called *Haliæetus Leucocephalus* (Appleton). Its height is about three feet. The extent of its wings seven feet more or less. It is very generally distributed over the North American Continent.



The unrivalled King of the Air, he is a worthy representative of the genius of American liberty.\* Self-reliant, he needs of heraldry no supporters. Accustomed to bear the young upon its wings, and willing to die for them if needs be, he protects himself against the only shaft that threatens to be fatal—*one fledged with its own moulted feathers*—by wearing on its breast an escutcheon charged with principles that are invulnerable.

“ So in the Libyan fable it is told  
That once an Eagle, stricken with a dart,  
Said, when he saw the fashion of the shaft,  
‘With our own feathers, not by others hands  
Are we now smitten.’ ”

—ÆSCHYLUS. *Fragment 123*, Plumptre's Trans.

\* The flight of the Bald-headed Eagle is the swiftest of the family of Aquilinæ.

“So the struck Eagle, stretched upon the plain,  
 No more through rolling clouds to soar again,  
 Viewed his own feather on the fatal dart,  
 And winged the shaft, that quivered in his heart.”

—BYRON. *English Bards and Scotch Reviewers*, line 826.

“Like a young Eagle, who has lent his plume  
 To fledge the shaft by which he meets his doom;  
 See their own feathers pluck’d to wing the dart  
 Which rank corruption destines for their heart.”

—THOMAS MOORE, *Corruption*.

The Eagle is a glowing emblem of the same Divine Providence\* that in so many signal instances prospered our undertakings, and as such he is with additional propriety given the chief place upon our “Coat of Arms.”†

Thus both the Obverse and the Reverse of our Great Seal are symmetrically balanced in that each is charged and to the same degree with bearings that acknowledge “the one who compassed us about and so secured our freedom.”

The Eagle is *an Eagle* till he meets his doom!

“His dying eyes still gaze upon the sun.”

No more than can the leopard change his spots, can he help soaring at the orb of day, and thus ever shall Manasseh, “the great people,” whom he represents, look at the Light, forever peer still deeper, and beyond, into “the perfect Law of Liberty.”

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\* See Jewels of Commandery, Masonic Trestle-boards, etc. Mythology of the Ancients, Brande’s Encyclopedia of Science Literature and Art, etc.

† Deut. xxxiii. 26–29.

As already noted, the Eagle in our Heraldry stands for "the people," but this being in their executive capacity, it represents the President who confirms the acts of Congress (The Escutcheon) and is the spokesman of the nation.

An interesting account of the famous "Storm King" brood of American Eagles appeared in the Vernal Equinoctial Edition of the *New York Times* this year (1897), from which we excerpt the following. We presume, that, while cadets at West Point, we have often seen members of this famous flock soaring above the eyrie where the selected sons of Manasseh are taught to value what the Eagle, as an emblem, represents.

"The famous Storm King brood have had their eyrie in the fastnesses of the Highlands probably for hundreds of years before Hendrik Hudson sailed up the river in his good ship, the Half Moon. They are generally seen in pairs, with hardly ever more than half a dozen together.

"Storm King Mountain has been so famed as a breeding place for Eagles that it is sometimes called "Eagles' Nest." The great birds build their nests far up on the unscalable cliffs, out of the way of marauders, either in the shape of man or animals. The wilder and more inaccessible the shelf of rock the more likely it is to contain a nest of Eaglets. Sometimes the nest will be found in some mighty tree, but never in one that is alive, always in one that is dead and fire-scarred—(safe!)

"The law in New York protects the Eagle, and few

are killed unless they are found marauding, when the law permits them to be killed. There is no law which prevents or forbids their capture alive, yet seldom does the hunter venture after them among the Hudson Highlands. The sport is too dangerous, even though a young Eaglet will bring from \$40 to \$75, and an adult bird several hundred dollars. Sometimes a young Eagle strays from the fastnesses of the mountains and is caught. If treated kindly, it becomes domesticated, and although it always retains its propensity to bite with its powerful beak, and strike with its terrible talons, it becomes so attached to its master that even when set at liberty, and though it may absent itself for hours, and even days, mating with its own kind, it invariably returns when hungry. A tame Eagle develops none of the thievish traits so common in a tame crow, nor does it become a nuisance to the entire neighborhood, as the crow invariably does.

“The Eagles of Storm King have, in a great degree, lost their fear of man, if they ever had any. During the shad-fishing season they will approach within a few feet of the fishermen when they are hauling their nets, and are invariably rewarded with a nice, plump fish. When the fishermen are cleaning fish on shore they will often approach the cleaning platform and help themselves to the offal that comes from the fish prepared for salting and smoking. They have been known to alight on the outriggers of a fisherman's skiff and become interested observers of the process of hauling a drift net. A

shad handed to the observant bird on the end of a net pole is always appreciated and taken, after which the grateful bird, after a few flutters of the wings, evidently its way of giving thanks, soars away into the fastnesses of the hills, to devour its quarry in solitude or to satisfy the hunger of its voracious pair of eaglets. The shad fishermen are great friends of the Eagles, and would not harm one.

“The best time to see the Eagles of Storm King Mountain is in the early morning. At the first break of day they are astir, and can be seen on the tongues of rock which jut out into the river at many points of the Highlands, splashing and playing in the water. This can be seen every morning, except when the ice covers the river, and then the great birds seek some air hole, where they perform their ablutions. The water is never too cold for them to wash in. It is a strange trait of this bird that when at liberty it is clean to a nicety, but when kept in captivity in a cage or rack it becomes careless and filthy. The first rays of the morning sun are greeted by the birds with screams and demonstrations of joy. Gathering their powerful pinions underneath them, they mount thousands of feet into the air, screaming with delight and heading straight into the rays of the blazing sun.

“There is one old Eagle in the Storm King flock which the fishermen have named Harvey Birch, after the hero of J. Fenimore Cooper's tale ‘The Spy.’ It is claimed that this old Eagle, a male, has been known in the Highlands for nearly, if not quite, a century. He is known from a peculiar droop in one

of his wings and his habit of flying sideways, and the further fact that he is hoary with age. The bird is supposed to have been shot by woodchoppers many years ago, and to have escaped. He was named Harvey Birch because of his having been seen at intervals on the particular mountain near Garrisons\* where Enoch Crosby, alias Harvey Birch, the patriot spy of the Revolution, had his cave, and where he used to meet and confer with Washington. That the name was given because there was an analogy between Harvey Birch and the old Eagle the parties who named him do not seem to have thought of, yet it is doubtful if there was ever a man more eagle-eyed and cautious than was Enoch Crosby.

“Occasionally a deserted Eagle’s nest is found by venturesome mountain climbers in the Highlands. They are always large and roomy, built of a superstructure of sticks laid as nearly level as possible, and bound together into a mat by a stray rope yarn, oakum, or the tendrils and long roots of climbing plants. The inside, which is nearly round, is then built up of turf and grasses, and plastered with mud, so that no air can penetrate it. It is then lined with soft material, such as mosses, old rags, or anything of the sort that comes handy to the parent bird, so that the young eaglets will be kept warm. The female bird lays but two eggs, red brown in color, with numerous spots of darker color on the shell. They are odd in shape, being more like a boy’s peg-top than anything else, the small end being almost pointed. The

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\*Just opposite West Point.

young birds, soon after they are hatched, are left to shift for themselves, learning to fly and seek their food without any help from the parent bird. The nest is destroyed probably because, when the young birds are feathered, the old mother bird thinks they are old enough to shift for themselves. Only when her young are stolen or die before they are old enough to take care of themselves does the old bird abandon the nest without destroying it.”\*

The Eagle is a Fisher, by nature, not necessarily of men, but the type thereof.

“The mainstay of the Eagles on Storm King is fish which is their regular diet, and when they cannot find an osprey or kingfisher to rob of their prey, the Eagles will sometimes fish for themselves. They largely depend, however, on the prey of the fishhawk, and wherever one sees an osprey circling in the air he may look out for an Eagle the instant the fishhawk dashes into the water. The moment he rises with his catch the Eagle will swoop underneath and chase the hawk upward until the frightened bird drops his fish, which the Eagle catches before it falls back into its native element. It is only after the Eagle has been satiated that the hawk is allowed to enjoy a meal in peace.†

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\* Only the superstructure is destroyed, the foundations continue—the Eagle merely cleans house, as when a new legislature or election is in order. It is her way of proroguing Parliament and clearing the benches for an airing before the new arrivals.

† This is the type of a principle of self protection that it were well to put into practical politics!



“The Eagle, however, is not averse to a stray rat, a cat, a chicken, duck, or other poultry, or occasionally a sucking lambkin. They have even been known to help themselves to a young calf. They are natural robbers, and will as freely rob a chicken hawk as they do the fishhawk. In picking up random prey, however, the Eagle does not always have his own way. A few days ago an Eagle near Garrisons picked up a stray tomcat in the fields, and before he got very high in the air he discovered that he had made a mistake, as Tom was tearing his very vitals out. The cat began to fight as soon as his astonishment at being picked up so unceremoniously was over, and he bit the Eagle so badly in the neck and throat that the bird tried to drop him. But Tom held on, and with the feathers flying in every direction the Eagle screamed with fear and pain. The fight waxed hot, until the Eagle flew to the ground, when he dropped the cat. Tom scampered away, and the bird, with labored flight, disappeared into the mountains.

“These Eagles begin to breed in the month of March, and by the middle of May or the early part of June their young are ready to shift for themselves.”

By July 4th they are free !

“It is said that Eagles never mate with more than one bird, and if one of a pair of Eagles dies or is killed the other becomes a hermit bird and excessively fierce and rapacious.

“There is no bird among the Storm King brood but would give the best man in the county a hard fight if put to the test. It has been many years

since there has been any report of their attacking a man in that neighborhood. Food is plentiful, and the constant stream of life flowing up and down the river seems to have accustomed the great birds to the sight of man, so that they do not recognize in him an enemy."

Finally Ben Johnson says "The Eagle challengeth the first place, not that it is the best dish at table, for no one will eat it, but because it is the king of birds." He is the Lion of the sky, the twain are invincible in their own elements. "Pindar the Grecian poet and naturalist, speaks of the great Eagle as the chief magistrate of the birds."\*

The great cataract of Niagara was once a favorite resort for this bird, but as food has become scarce and civilization encroached upon its domain it has almost disappeared from the vicinity. In the Alps, in Norway, and even in Ireland, children of four or five years of age have been taken away by the bird, so strong is it and fearless of man himself when reduced to want. This is a species of the Imperial Eagle, a specimen of which was discovered in America by M. Audubon and named the Washington Eagle. It is the largest Eagle known except the Imperial of Asiatic stock from whence it is believed to have sprung. We all came from the East, for the Lion, too, is from Arcadia.†

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\* Hence it represents the *Executive*.

† As the Lion, therefore, is the King of Beasts he is equal to the task of subduing those of the old world, and as the Eagle is the King of the air he can handle the affairs of this continent

We have already pointed out Manasseh's heraldic right to the Eagle—which forms a part of his own name (Study Number Eighteen, p. 290); this is *Lyra*, and *Nasr Althair, Aquila*, “the flying” rather than “the wounded Eagle.” The emblem formed a conspicuous part on Roman standards, and has lately been adopted, instead of the spear-head, on our own army standards: Its wings folded in confidence of victory.

As the Eagle is the Lectern of Truth, that of America beareth at all points; his beak, his breast, his talons twain are fully occupied, and his wings are used to service.

### THE FIELD.

The Blue Field of the entire Obverse face of the Seal stands for Justice and represents the third equal clement in our national polity, the Judicial Department. It is the field of the entire symbology. Congress (the shield) borne on the eagle's (executive) breast floats in it, and the Crest, a representative of all three reflects the same idea upon the same Blue Field.

It is to be noticed here that the Obverse face bears two distinct emblems, the Arms, and their synonym the Crest. The background ought to be wholly blue: in the final analysis the Eagle, no less than its representative Crest, is “in the clear.”

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without assistance. In other words there are two sides to the Great Seal of the Earth and *we* can take care of our own side, and mean to do so. However the principle of arbitration, in spite of Senates will harmonize this matter in its day; so we may work on in confidence.

# THE ESCUTCHEON.

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“And first a SHIELD he fashioned vast and strong with rich adornments \* \* \* Threefold bright gleaming.”—Iliad. xviii. 539.

“\* \* \* The swords we draw,  
Tempered by mercy, spare, but never yield,  
‘UNION,’ our watchword, God HIMSELF our Shield.”

“Who is like unto thee O PEOPLE saved by the Lord—the SHIELD of thy help.”—Deut. xxxiii. 29.

No one can read the celebrated passage from the 18th book of the “Iliad,” in which Homer describes the Shield of Achilles, without becoming struck with its fullness of detail, when compared with the other parts of that warrior’s armor. Made by Vulcan, that master of the forge seems to have exhausted every element of correspondence and symbology upon it to give it moral force, as well as to have wrought for him a marvel of secure defense. “With lavish hand he scattered over its entire surface the wonders of his admirable art. He represented the earth, the sky, the sea, the never weary sun, the moon at her full; the constellations also, which crown the heavens, the Pleiades, the Hyades, the bold Orion, and the Bear, too, called by men the Wain, which revolves ever in the same regions of space, looking towards Orion, and at no time has any share in the baths of

the ocean."—This sounds like a paraphrase of Job, and came thence, we presume, to Homer in Dan's own traditions.

Thus from the earliest times the Shield has been the most honored of defensive arms. In modern times, though its distinctive use has all but passed away,\* its deep significance has continued to remain among all peoples as the emblem of supreme protection. In some form or other, upon the Shield have the pioneers of every race placed their last dependence, and with the emblems they were wont to put thereon, for its embellishment, have they wedded it to the root-ideas of every language. The richness of the Scriptures would be sorely robbed were its glowing similes withdrawn, and following the grand old Saxon Race through all its wanderings, blazoned with devices that link its origin to the noblest stock on earth, the veneration for the Shield charged with some lofty Hebrew bearing has done as much to inspire the race with fearlessness, as have the weapons in its hand of might.

The Escutcheon of America is her glorious Constitution, for that is Manasseh's full defense upon the ground plane of his temporal polity, but the real Shield of Manasseh is the Lord of Hosts.

We have already discussed its probable source in our Heraldry. Sir John Prestwick may have suggested it to Mr. Adams, and he to Secretary Thomson. There is plenty of circumstantial evidence to

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\* Rather broadened and intensified in the forts, iron clads, turrets, pits, battle shields to machine guns, etc.

show that he did so, and some direct testimony (Boudinot's) that this was the case. But the suggestion cannot be traced directly back of Mr. Thomson's own design, in so far as the mere emplacement of the Shield upon the breast of the Eagle is concerned, nor its proper and accepted charging to anyone but Mr. Barton, unless we appeal to that archaic origin of all the perfected ideas, which appears upon the Flag of the Washington Life Guard.



WASHINGTON'S SEAL.

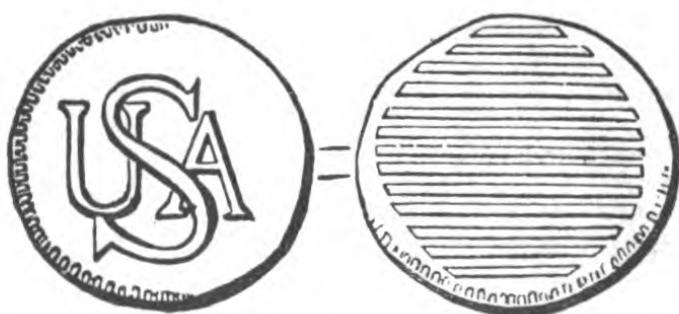
Now we accept as probable the remote connection between the Flag of our country and the Arms of George Washington, and have already discussed their bearing—by association of ideas—upon the topic now



FLAG OF GEORGE WASHINGTON'S LIFE-GUARD.

in hand (Vol. I., Study Number Eighteen, pp. 30-37). It has been shown in that volume that the indirect suggestion to place the Escutcheon upon the breast of the Eagle may perhaps be traced to the brave little secondary supporter shown upon the Flag of Washington's Body-Guard.

Our Flag and the Escutcheon cannot fail to bring the Father of Our Country to the minds of those who are posted in the history of all the matters with which we are concerned in this discussion. In Washington's Arms the Stars (5-pointed), and Bars (gules) are similar, but in ours their number is varied for obvious reasons, and it is noticeable in this connection that the stars shown upon the Washington Coppers are 5-pointed. Subsequently to their issue (1783-1792) and down to the latest issue of our silver coinage the mint has persisted in using the six-pointed star, but upon the Obverse face of this present issue, which is loaded with references to the number 13, we are glad to see that the 5-pointed star reappears in its appropriate place and in a scattered Constellation.



UNITED STATES BAR CENT.

In the United States Bar Cent made in England in

1785 and sent to New York for circulation, the monogram U.S.A. appears upon the Obverse, and the 13 separate Bars occupy the entire field of the Reverse, which is not thereby to be regarded as cut up into 25 strips. The Shield entire appears as we have already seen upon the New Jersey cent (Vol. I., page 249)



MARYLAND SILVER COIN.

It is not inappropriate to invite attention to the alternate paleways, and chevron per paleway, shown upon the Maryland silver coins as early as 1670-1773.



UNITED STATES SILVER THREE-CENT PIECE.

Upon the little silver three-cent piece (1851-1873) the Escutcheon is shown, and since the discontinuance of that piece of coinage it has reappeared upon the old style "Nickel," or Five-cent piece.





Barton's own explanation of the Shield is as follows:  
"The Escutcheon is composed of chief and pale, the two most honorable ordinaries. The thirteen pieces paly represent the several States of the Union, all joined in one solid compact, entire, supporting a chief, which unites the whole and represents Congress. \*  
\* \* The pales in the arms are kept closely united by the chief, and the latter depends on that union, and the strength resulting from it, for its support, to denote the Confederacy of the United States, and the preservation of their union through Congress. \*  
\* \* The Escutcheon is borne on the breast of an American Eagle, without any other supporter, to denote that the United States of America ought to rely on their own virtue."

In its proper coloring this Escutcheon is beautifully symbolic of our *Flag*,\* save that its new constellation is lifted from the union or chief to the loftier, bluer vault above to form more fittingly our Crest.

In Scripture *God* is often called the *Shield* of his people. “*I am thy Shield*” He says to Abraham (Gen. xv. 1), “I will protect and defend thee.” The Psalmist says: “Thou Lord wilt bless the righteous; with favor wilt *thou* compass him *as with a Shield* (Psa. v. 12); At least sixteen times† the Lord is called the *Shield* of his chosen people. It is *this* Shield only that in the deeper, more interior sense, the self reliant Eagle needs to guard its offspring. It is this—the Shield of Faith,‡ that maketh the way of the Eagle in the air so wonderful.”§

*An Ordinary*, in heraldry, is a portion of the Escutcheon comprised between straight and other lines. It is the simplest species of charge, and many of the most ancient escutcheons known contain no other bearing. Primary among the nine honorable ordinaries stand the chief, and the pale or upright bar. These ordinaries are in their heraldic order as follows: chief, pale, bend, bend sinister, fess, bar, saltier, chevron and cross.

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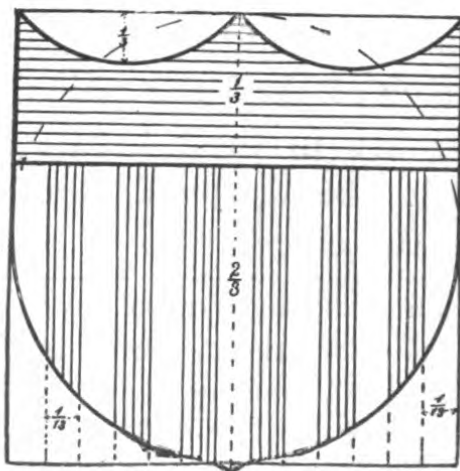
\* For all the beauty and the symbolism of this—“the flower flag of land and sea”—we can only refer to the grand work of Adm. Geo. H. Preble, “The Flag of the United States,” 1882 Order through Our Race Publishing Co., Price, \$5.00.

† Deut. xxxiii. 29; Psa. iii. 3, xxviii. 7, cxix. 114, cxliv. 2, xviii. 35, v. 12; xxxiii. 20, lix. 11, lxxxiv. 9, 11, etc., etc.

‡ Eph. vi. 16.

§ Prov. xxx. 19.

The general method of charging a Shield such as ours, in heraldry, is to suppose the whole Shield to be first emblazoned argent below the chief, and then the six pales, gules, to be blazoned thereon, so as to equally divide the whole body of the Escutcheon among them all. In heraldic phraseology this would be indicated as, "ARMS: argent, six pallets *gules*; a chief azure:" But as the pales upon the American Escutcheon represent the thirteen original *States*, each must enter the Escutcheon equally and not be blazoned as *upon* any other tincture. Hence the statute reads correctly as follows: "ARMS; paleways of thirteen pieces argent and gules; a chief azure." This implies that they are to be blazoned alternately, first argent then gules, and so on to the end from dexter to sinister—a method which, while the result (seven argent and six gules) is the same, has a very much deeper heraldic signification of equality.



Thus, upon the American Shield there are thirteen paleways, alternately white and red: from dexter to

sinister numbers 1, 3, 5, 7, 9, 11, 13 are argent; numbers 2, 4, 6, 8, 10 and 12 gules. These bars in the order of their coming into the Confederacy may therefore be assigned to the several States as follows: 1 New Hampshire, 2 Massachusetts Bay, 3 Rhode Island and Providence Plantations, 4 Connecticut, 5 New York, 6 New Jersey, 7 Pennsylvania, 8 Delaware, 9 Maryland, 10 Virginia, 11 North Carolina, 12 South Carolina, 13 Georgia. It is to be noticed that this is the order in which the delegates signed the original "Articles of Confederation," and is the geographical order of the colonies from north to south. This is also the order in which "the unanimous Declaration of Independence" was signed by the delegates of the several colonies; so, too, it is the order in which, at the close of the Revolution, that Independence was acknowledged by their former Sovereign, King George. In Article I of the Definitive Treaty of Peace with Great Britain, made "In the name of the Holy Trinity," the thirteen(13) original colonies, severally enumerated in this same geographical order, are acknowledged to be Free and Independent States.

Following this order, the above States have alternately a white or red pale. In it, Pennsylvania, the "Key-Stone State," occupies the honor-fess, nombril, or middle-base points. By groups, the States charge the Shield as follows: *Dexter*, the New England States; *Centre* or honor-fess (or nombril and middle-base points), the Middle States (including Maryland). *Sinister*, the Southern States. They all

enter the Escutcheon to the same degree, and form an equal support to the chief above.\*

It will be observed that the greater part of the names attributed to the "points" of the escutcheon in heraldry, are taken from those parts of the human body which the Shield was intended to protect and which it still figuratively represents.† Thus the whole of the "chief," representing Congress, and our Union therein, occupies the three upper, *i. e.*, the dexter, middle and sinister chief (Fr. *chef*, or *head*) points. One-third of the escutcheon should be assigned to the Head or chief points, the remaining two-thirds being distributed between the paleways, thus giving to each State  $\frac{2}{3}$ ths of the Escutcheon, or a little more than .05 of the whole. These measures are based upon the square out of which the Shield

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\* A chief, is a Fess removed from the *head* point to that of the *head*, and is held to be one of the most honorable augmentations of heraldry. In forming such a charge as that upon the American Escutcheon each State pale has yielded an equal amount of itself ( $\frac{1}{3}$ ) and then supports the union ( $\frac{1}{3}$ ) thus resulting.

† The order in which the original 13 States severally came under the present, or Constitutional government, is as follows: 1 Del., 2 Penn., 3 N. J., 4 Ga., 5 Conn., 6 Mass., 7 Md., 8 S. Car., 9 N. H., 10 Vir., 11 N. Y., 12 N. Car., 13 R. I.; but as the seal was already then adopted, and had received its import under the confederation, and its use was merely acknowledged, and afterwards ratified under the constitution, this order does not at all appear to be the proper one according to which the pallets and tinctures should be assigned. Moreover unlike the Declaration, Confederation, and Treaty, the Constitution is not a signed but merely a ratified compact.

itself is supposed to be shaped after the union of its parts or pales has been effected; the form of the Shield somewhat modifies the proportions which are more accurate as the Shield approaches the square form.

It is to be noticed that the colorings of the stripes on the flag, and of the paleways on the Shield, are directly the reverse of each other. In the former, the alternate striping, of red and white, commences and ends with *red*, so that there are seven red and six white stripes; in the latter the tinctures commence and end with argent, and thus there are seven argent (white) and six gules (red) pallets. This interchange of colors between the two is very significant. The assignment of the stripes upon the Flag to the original States naturally follows exactly the same order, from top to bottom, as the assignment we have already determined for the pallets from dexter to sinister, upon the Escutcheon. But from this it also follows that whatever of the emblematical there may be in these colors, red and white, it is *all*, when we take the *two* regalia into mutual consideration, assigned to each State alike.

The Genius of American Liberty goes forth among the nations, not only clothed in the national "Coat of Arms," and "Crested" with its radiant Constellation, but bearing in her hand the Flag beneath whose folds she reaps the victories of peace and war. Valor predominates on her Ensign, while innocence is there to show the nature of her cause. Purity weighs heaviest upon her Shield, to show the

nature of her institutions, but blended well with hardiness, by which her progress is assured. On both the blue of vigilance, of perseverance and of justice, weigh alike, and prove that in the union of her states each one is brave and innocent, and all are pure and resolute in the pursuit of that of which the price is said to be "eternal vigilance," hence the blue vault itself which is the background of the whole Obverse device is an emblem of Supreme Justice. God is no respecter of persons—"All men are born free and equal"—this principle is being demonstrated in our land by a slow but sure process. The Field then represents the Supreme Court, which is the third element in our Republican form of government. It must not be forgotten that our Polity is based upon a Trinity in Unity; Executive, Legislative, and Judicial, all independent of each other, and that when these agree the word altereth not.

### THE NUMBER THIRTEEN.

But the full discussion of the Escutcheon introduces an important topic to our consideration, to wit: that of Arithmography or number writing. The number 13 is made intentionally prominent by its paleways and the number is one of vast significance to us as the children of Manasseh.

We are told by Shakespeare that "There is divinity in *odd* numbers;" Virgil long before had divined "That the gods love *uneven* numbers;" Lover puts it into the well-known verse, "There is luck in

*odd* numbers," and Stephens into the statement that "The best preservatives are *odd* numbers."

Be these things as they may, and noting in admission that all things are numbered and that the lowest terms of a quantity are expressed by its root, or prime (all but one necessarily *odd*) factors, we shall readily perceive that Manasseh's tribal number, 13, is one of special strength. It is the second of the *doubly* odd numbers 11, 13, 17, etc., and is a heaping full or "bakers' dozen;" 11, the first of the doubly odd numbers being a scant measure, although a number that is not without its own special significance.

As a matter of fact there is but one *even* prime-number (2); and as the resolution of a number into its prime factors is necessary in order to obtain a conception of its degree of odd-ness, and of its arithmographic import, it has always been the desideratum of mathematicians to obtain a simple rule for determining whether a any number is prime or not. No direct test to which any number under consideration may be subjected in order to find out at once whether it is prime or not has yet been discovered; the investigation is a tentative one in each particular case and is performed by resorting first to inspection based upon some of the simpler properties of numbers, and thereafter to actual trial.

For instance all *even* numbers are divisible by 2; they end in 2, 4, 6, 8, or 0. *Triple* numbers may be divided by 3; the sum of the digits of such numbers being also divisible by 3 they are easily detected, for



instance 255 is divisible by 3, because  $2 + 5 + 5 = 12$  is divisible by 3. All *pentagonal* numbers are divisible by 5; they end in 5, or 0. This is as far as the mere inspection of a number need be carried, for, of course, the non-divisibility of a number by 2, 3, or 5, throws out all of the multiples of these numbers. The first step now to be taken is to extract the square root of the number itself to determine the limit. If the root is perfect we have obtained a clue to the factors; if not, we have discovered their limit. The next step is to try division by each of the odd numbers *between* 5 and the limit thus discovered. If none of these prime numbers will divide the given number without a remainder we may regard it as prime itself, *i. e.*, indivisible save by itself and one.

As a practical test of the foregoing rule, take the number 4027: Query, is it prime or not, and, if composite, what are its factors? (a) It is not *even* and therefore is not divisible by 2, (b) the sum of its digits is not *triple*, hence the number is not a multiple of 3; (c) nor is it a *pentalphate* number, for it does not end in 5, nor in 0, hence it is indivisible by 5.

4027(63. Extracting, therefore, its square root we  
 $\begin{array}{r} 36 \\ \hline 123) 427 \\ \quad 369 \\ \hline \quad 58 \end{array}$  find it to be more than 63 and less than 64. Hence it is not an even square, and 63 is the limit of any tentative process.

The only odd numbers between 5 and 63 (which are not multiples of 2, 3, or 5) are 7, 11, 13, 17, 19, 23, 29, 31, 37, 41, 43, 47, 53, 59 and 61 (determined by *inspection*)\*, and as upon trial none of them will divide the given number without a re-

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\* 49 =  $7 \times 7$  omitted.

mainder, it is prime. The nearest composite short of 4027 is  $366 \times 11 = 66 \times 61 = 4026$ , and the nearest composite above 4027 is  $76 \times 53 = 4028$ . These two numbers with their multiples are the cognates of 4027\*.

With these preliminary remarks as to the method of seeking the prime factors of a number let us proceed to a consideration of the great Manassite prime number 13, which appears first in order of mention in the Statute of June 20, 1782, in reference to the number of paleways on the Escutcheon, the number being mentioned again in two other places in the Statute, or three times in all.

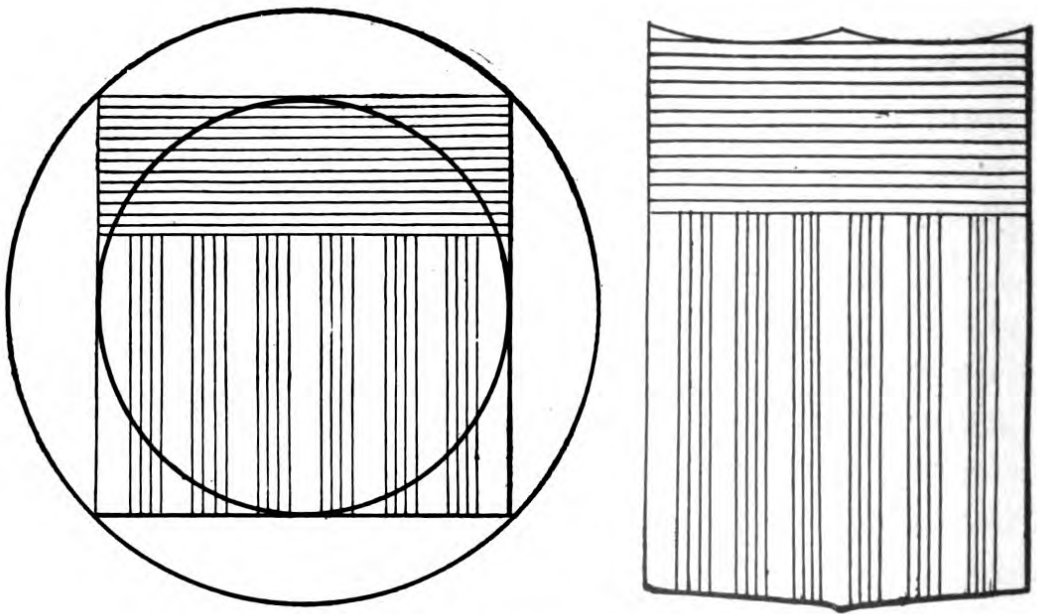
In the first place let it be admitted that the number 13 is stamped upon our Heraldry merely because our Revolutionary forefathers wished to symbolize the number of the Colonies that united in disuniting from Ephraim, but let it not be forgotten that it is stamped thereon *thirteen times more significantly than even they intended*—because they wrought wiser than they knew, all of which may be in keeping with the plain fulfillment of prophecy.

As the engraver must employ horizontal lines to represent the Azure Chief of the Shield, and vertical ones to show the color of the six red or Gules Paleways, it will be seen at once that he can accomplish his object in the simplest way by resorting to multiples of 13. Thus the 13 paleways of the Es-

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\* As a fact 4027 is the 558th prime number in the natural series, and has already been discussed for its phenomenal peculiarities on pages 182-3 Study Number Fourteen (*q. v.*)

cutcheon can be shown with 26, or  $2 \times 13$  vertical lines, and the Chief by 13 horizontal ones or bars. The very colors therefore, are in harmony with the necessities of Heraldic engraving, and are in full cord with an escutcheon consisting of the particular two "ordinaries," chief and pale; all of these harmonies are wonderful.



ELEMENTS OF THE ESCUTCHEON.

Now as the Escutcheon represents primarily the People of "the United States in Congress assembled," the paleways represent the several States and the Chief Congress itself; thus the *elementary* analysis by 13's is appropriate even in the solid blue Chief. But in the secondary sense this *dual* Shield of Manasseh's *dual* Tribe is significant of the *dual* Houses whereby it formulates its Legislative acts, to wit:

the Blue Chief is the Senate, while the Paleways stand for the House of Representatives, the former speaking as it were in one voice for the nation as of States, and the latter by the majority ( $6 + 1, + 6 = 13$ ) for the usual two great parties into which the People of a Republic find their States popularly arranged. Nevertheless the compactness of the whole gives but one harmonious result in which the minority, however, is always sure of a fair consideration. This even obtains in the Senate itself, wherein each State has two Senators—that is, the representation therein is intentionally *dual*, as though for a *dual* tribe, which is an essential in Manasseh. But to return to the national number.

Superstition concerning the number 13 has given it the name of “the feared number,” although this is without any adequate reason. It has been supposed that there was a fatality connected with the number 13, and that it arose from the fact that the calculated chances of death among 13 different people of various ages were about even in a year; practically the ratio is very much higher, and there have been a number of societies or “13-clubs,” that have fully disproved the reliability of the average; one of them by a thirty-fourth annual dinner with ranks unbroken. Many have attributed the superstition to the number that sat down at the Last Supper with the Lord, He and the twelve disciples making 13, and He himself leaving the table to suffer, while Judas left it to betray. But it is by no means certain (though probable) that the apostles only were

present thereat. There were never less than 10 nor more than 20 per lamb at a regular Passover supper—but that Last Supper was eaten on the eve of the Preparation day and “*not* on the Feast day.”

In Jewish circles the number 13 is in traditional and high repute, and so it is in broader Israelitish history. For instance: when Jacob blessed the sons of Joseph he did not hesitate to increase the number of the tribes to 13 (Gen. xlviii.5); the tabernacle was made of 13 kinds of material; there were 13 tablets in the sanctuary; the high priest wore 13 engravings, to wit: the names of the twelve tribes on his breast and of God on his forehead (Exod. xxviii.). The number 13 occurs twice in the tetragrammaton  $J=10, H=5, V=6, H=5;=26=2 \times 13$ : the digital value of *Bereshith*, the first word in the Bible is 13, *et cætera*. The number 13 also attracts attention in hermenutics. Rabbi Ishmael introduced 13 rules for the safer study and better understanding of the Bible (Sifra); 13 covenants attended the rites of circumcision (Nedarim 31). It is a tradition among the Jews that 13 of the patriarchs were born circumcised: a boy 13 years old became of age, so far as the investment with religious duties and privileges, and the recognition of his marital rights were concerned; there were 13 letters in the names of the patriarchs (Midrash), and there is not the slightest intimation in ancient Hebrew literature to the effect that the number 13 has a closer relation to death or misfortune than any other number, and that consequently it should be shunned.

There is no trace of the superstition in the Kabala, and in the Talmud on the Canticles it is said, "As the rose has 13 leaves so has the congregation of Israel 13 attributes of divine grace for its protection on all sides" (The Manarah, July, 1895).

Now the introduction of the letter *h* into a name, as into that of Abram (Abraham) and Sara (Sarah), was a matter of special honor, of which there are several instances in the Scriptures, and the introduction of *h* (ה) which is 5, into the number 13 or 31 *h* (God) gives us the noticeable sequence of digits, 153, which is its full capacity; 5 being the emblem of *power*, and the whole array being the strength of an "unbroken net."

The Saviour appeared in the Temple as a teacher of and a seeker after truth in his 13th year, to wit, when he was "12 years old;" the number is a powerful one.

Nevertheless the mystical nature of the number 13 goes back to the very dawn of the history of Our Race; and although there were actually 13 tribes in Israel (perhaps, counting Joseph for himself, 14), they are always enumerated as if numbering but 12. There are about 18 such enumerations in the Bible, but in every case one tribe is omitted; generally it is Levi, once Simeon; in Revelation Dan.

But as a matter of fact the Hebrews had some regard for the number 12 as the number of "organic unity," while 13 was associated with revolt, schism, and apostacy; the early Israelites "considered themselves the chosen people and therefore that they never

could be disintegrated, hence they clung to the number 12 and discarded 13"—the which was itself an omen or a type, a premonition, or whatsoever else you wish—say a prophetic intimation—that the final number should be 12, and that one tribe should be omitted from the “baker’s dozen”—even as it turns out—as Manasseh *is* omitted for his greater independence and blessing and the security of a double portion unto Joseph.

There is no doubt that all Israel remained united until the death of Solomon. The kingdom then broke up into two parts; that of Ten-Tribed Israel having its capital at Samaria, and that of the Two-Tribed Kingdom, which retained the Sceptre, remaining at Jerusalem. The latter consisted of Judah, and temporarily of Benjamin, Levi not being counted in the 12 but cleaving to the Jews. At last “the Assyrian came down like a wolf on the fold” of Israel and carried them to Media, whence they disappear from Eastern history.\* The subsequent captivity of Judah was only temporary, and after seventy years they began to return to Jerusalem, where they remained until Titus destroyed it in 69 A.D. They were finally driven away after the defeat of Bar Cochebar in 135 A.D.†

Now when the Jews rejected his ministry the Saviour specifically notified them that the kingdom should be taken from them and given to a “Nation”

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\* To learn how they reappeared in the *West*, *vide* Studies Three, Four and Five, Our Race Series.

† Nearly 5 lunar years of years ago,  $5 \times 354.36 = 1771.80$ .

bringing forth the fruits of it, and it is manifest that the Jews understood the intimation to be a transfer to the 'Ten Tribes, or from their standpoint to the schismatic gentilized and practically lost, or certainly *divorced* branch, of Israel; for their prophets had long before asserted, even after its disappearance, that backsliding Israel had justified herself more than treacherous Judah. So they took up stones to slay him.

It must have been the Ten-tribed Kingdom that the Lord referred to, for it is utterly incongruous with God's methods to suppose the transfer was to be to any particular and unschooled purely heathen people—*if so, to which?* To Rome?—the *Fourth* Empire of Nebuchadnezzar's vision? Impossible: nor to any other *Gentile* people—but to "Daniel's People" (Dan. vii. 27, compare the Daniel Chart) of whom Judah is but an omitted twelfth. So the Lost Sheep of the House of Israel *must be found*—as they are that "Nation." (*Vide* Study Number One).

Moreover, we can trace that kingdom, without Geographical, Philological, or Historical lapse, to the Isles afar off in the Angle-land of the earth—even to the Isles of the Gæls, Wæls, and An-gæls, and (unless our eyes are blind and our minds shut to the reception of proof, or to the admission of the weight of argument) can trace the practical course of the empire involved, both literal and spiritual, to the strong north-west corner of the earth (*vide* Studies Numbers One, Three, Four, Five, Nine, *et cætera*).

In this 10-Tribed Western Kingdom Manasseh



(from his entrance as a Derian completing the Oc-tarchy) was a disturbing element. His trans-Jor-danic half-tribe was a prominent factor in early days, and his struggle for supremacy dates from Joseph's day. Failing to obtain it, indeed, finding it given to Ephraim by Jacob, and he being as it were an elev-enth tribe among the ten, he eventually became a Revolutionist in the Islands (in Cromwellian days) and at last a Secessionist here in the New World,\*— Thus he, the 13th Tribe of 13-Tribed "All Israel," cut himself out with hands and established here in America the independent nation which is "that other" that was lost in the eye of prophecy from of old.

The secret then of the mystery connected with the number 13 is that it is the number of Manasseh's tribe, by actual adoption, and that this 13th tribe was and is the one by which the fullness of Israel is reduced to 12,—but whereby the fullness of Joseph is therefore doubled! No nation upon earth is so marked with this number as the United States of America.

In the introduction to his work on Arithmography, Dr. Mahan says: "*Thirteen* is so amply treated in the body of this work that I will give with little com-ment its most obvious meaning. It is the number of Transgression, and the number of Atonement. The first mention of thirteen in Scripture is in connection with rebellion,† in accordance with which it pervades

\* For much on this important topic, *vide* "Ye Compact" Leaflet, Number lxxv., December, 1896.

† Gen. xiv. 4.

all History as the symbol of separation, disorganization, revolution.

“In the form 65 or 5 times 13 \* it is the prophetic term of the breaking or disintegration of Ephraim.† In the form 390, or 30 times 13, it is Ezekiel’s symbol of Ephraim.” Note here that Manasseh’s number (*i. e.*, the number of his name) is 395 or  $3 \times 13 \times 10, + 5$ , or  $3 \times 13 \times 5 \times 2, + 5$ . This is 3, Prophecy, expecting Rebellion or separation (13), according to the Covenant (5), by assurance (2), + power or strength (5) *over* Ephraim (390)! *i. e.*, Manasseh (395) has power (5) over Ephraim (390) reserved for his day of separation, etc., etc.

“The prominent place,” says Dr. Mahan, “which I have found this number to hold both in history and in the text of Scripture has been strangely confirmed, to my mind, by the researches of one to whom I should hardly have looked for light on such a subject—the great Positivist, Auguste Comte. That prince of modern philosophers came to see in later life that there is a moral meaning in numbers entitled to a place in any complete philosophy of facts, \* \* \* *One, two, three*, in his system are sacred numbers; *seven* a number of peculiar power.” “Above all,” in the words of a reviewer, John Stuart Mill, “he has an outrageous partiality for the number *Thirteen*. Though one of the most inconvenient of all small numbers, he insists on introducing it everywhere.”

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\* Note that this is the numerical weight of our Constellation! to wit: thirteen 5-pointed stars:  $13 \times 5 = 65$ .

† Anglo-Saxondom.

This is certainly an unlooked for witness to the importance of this mystic number! In his article, *Westminster Review*, July, 1865, Mill further says: "Comte attributes great virtue to the *prime* numbers, especially to those which are doubly or trebly prime—such as *thirteen*. His views on the subject are carried out to such lengths that he counts the letters, the sentences, the chapters of his own productions as scrupulously as the Jews were wont to do with the Holy Scriptures."\* Thus strangely do those who essay at independence of all special revelation, resort at length to systems which acknowledge it, for in that the writings of Comte are overruled, in all his thought, by the very rhythm that Inspiration itself puts upon its own works, it is manifest that in so far

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\* For samples of practical Arithmography, *thus carried out*, any one of the Our Race Studies may be examined: See for instance the Title pages, Dedications, Divisions, Subdivisions, *et cætera*, of Study Number One, or of *this* Study (Nineteen) and of its companion volume (Study Number Eighteen) wherein as the titles, sections, etc., the groupings by lines, words, letters, pages, etc., run intentionally in 13's, 17's, 153's, and other factors appropriate to the topic; the very "proofs" of this work have been read in "takes" of 13 galleys, etc.; see as an instance of collateral association, a reference *to* West Point on page 73 of this volume, the author's class at West Point being that of '73. Examine page 153, etc., etc., in each of the Studies for composite idea collateral to their theme (somehow hidden). We may never before have obtruded upon our readers the fact of *our own* recognition and employment of Arithmography and will merely say here that its careful use is a powerful monitor and guide to accuracy, as well as the revealer of secrets to those who shall examine what has been arithmographically written. This page for instance is the  $8 \times 13$ th, behold, therefore, we have *told* you a *secret* (1 Cor. xv. 51).

as he was a philosopher he recognized the strength of number, and groped after it.

All this is blind evidence as to the potency of Inspiration, a plain recognition of the very principles anticipated in the Scriptures. Auguste Comte will rise up convinced that Jehovah sits upon the circle of the heavens and that the number 13 is separation itself, and the Higher Critics will rise up to confusion.

Be ye a "separate people" was the command to Israel, *i. e.*, a covenant people. Now Jesus Christ is the Covenant in antitype, as His name implies. That name by the way *Ἰησοῦς χριστός* is composed of  $6+7=13$  letters, and the numerical value of the Greek words written over his head by Pilate was 5 ( $666+777$ ) or  $5 \times 13 \times 111$ , *i. e.*,  $13 \times 555$  which latter number we shall find to be Manasseh's too.

In fact the number 13 is *microcosmic* (*i. e.*, related to man who (according to Bell) has 208 bones  $= 2 \times 8 \times 13$ ) and therefore must be macrocosmic or related to the universe, of which man is the exponent, and Manasseh the ideal. We shall show, too, that it is mezocosmic or related to the Pyramid itself.

But we shall have ample opportunity to discourse upon this number as we progress in our investigations. It is borne upon the escutcheon as on the Flag which in preëminence it represents, and of all numbers it is the one most peculiar to America, even as it is to Manasseh.

# THE SCROLL.

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“And in thy Book all my members were written when as yet there was none of them.”—Psa. cxxxix. 16.

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number [13] of the children of Israel. For the Lord’s portion is his people; Jacob is the measuring-rod of his inheritance.”—Deut. xxxii. 8–9.

“Thine eyes shall behold the land that is very far off.”—Isa. xxxiii. 17.

As stated in Vol. I., Study Eighteen, p. 84, the placing of the Scroll in the beak of the Eagle was Secretary Thomson’s idea. The bearing is not only unique but solitary in national heraldry,\* and it is certainly as appropriate as unique; for the Eagle (נֶשֶׁר NSr or *Neshar*) being the Scriptural bearer of the Word, naturally takes the Scroll (*Sephar* Heb., *Biblion* Greek) in his beak, and *lifts it up* (נָסַף NSa, *nasa*, from the same root as NSr *neshar*, an eagle, whence מְנַסֵּף M-NSeh, *Manasseh*). As a matter of fact Manasseh must exalt the Word. “*Per aspera ad astra*,” he cannot escape his mission nor avoid the toils until he, too, has forgotten them by entering into a permanent covenant with Peace, for He is a

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\* The nearest approach to it is in the Arms of Mexico, where the Eagle with its beak bears up the defeated serpent.

prophecy of the millennium and has resisted it hitherto only to his hurt.

There never was a land on earth so protestant, in its *origines*, as this; nor another that has fallen so far short of its high calling. Its Pulpit, Press and Politics are now a *scalene* trinity, no two sides equal, and the two that should be squared for right and truth subservient to the third, which makes policy its measure of government, and the almighty dollar its own sinecure.

We compass but the minimum of what was promised at our birth. We are bound hand and foot on every side; the old world dragon has belched out upon us the full flood of his enmity so that the perfect law of liberty is now well nigh drowned. Is it not high time for the new earth to open its mouth and swallow up this flood? \* What is the color of our Scroll: White, or Black?

In the official blazonry of the State Department its tincture is Or (gold) and the motto is lettered thereon in a nondescript neutral tint (see "The Seal of the United States," Dept. of State, 1892). Can this be right? Verily it is fitting to our state to-day, a day in which even the governors of "Old New England" are seriously contemplating abandoning the proclamation of the yearly and time-honored "fast day"—because, forsooth, as one of them states, it has degenerated into a day of sports. Verily we do not know the color of our own Book, and of course we cannot read our title clear to mansions of peace

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\* Rev. xii. 15-16.

even in this temporal sphere. Our gold is become mere tinsel, and our motto is thus lost by contrast, for its own gold is usurped and its letters are draped in hues of night.

But God forbid that we should change our statutes before we have at least exhausted their import. General Grant's principle is a safe one: enforce the Law first; that is the best test of its value or worthlessness.

This very essential part of the Arms is worthy of our special attention. It is borne in the most honorable degree—in the beak of the eagle, and serves to display the national Motto. Though an unusual position for the Scroll (they generally being placed either below the escutcheon, or over the crest) in heraldry it is, by its exceptional bearing, all the more significant.

In the statute no reference whatsoever is made to its tincture, and by some it is considered that it should be blazoned red or blue. The silence of the statute, however is significant, and whether intentional or not leads us to believe, from this, and other reasons to follow, that *white* (argent), is its appropriate tincture. As no color is designated, any color that would harmonize might be appropriate, but to select any particular color would be to exclude all others, which would be unwarranted as the law now stands. This subject has always been a matter of controversy. It was first broached by the editor of the *Columbian Magazine*, in September, 1786. Writing upon the Arms, Crest and Seal of the United States, he remarks as

follows: "As the color of the Scroll is not mentioned it is recommended to be of purple edged with gold, and inscribed with the motto in golden letters."

Next to white we consider this to be a most important suggestion, and if the wording of the law is ever to be altered so as to specify any particular one of the primary or heraldic tinctures, we know of none that should stand between it and white in the order of selection.

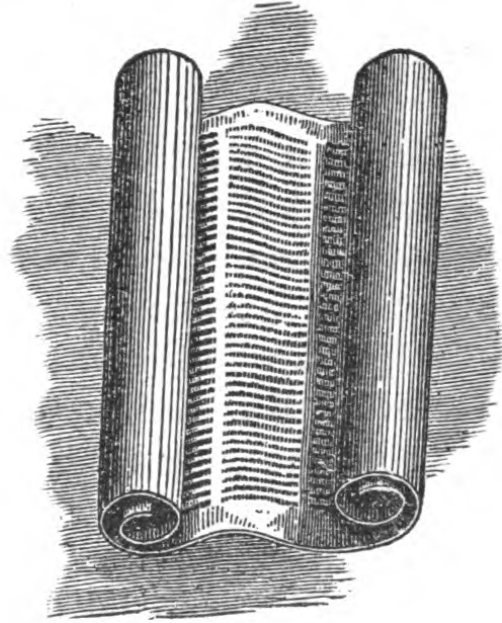
Josephus records that the Scrolls from which the LXX. made the celebrated Septuagint version of the scriptures were purple and were inscribed with letters of gold. But the question now is: *As the law stands*, what is the tincture of the Scroll? In reply to this inquiry we hope to establish the fact that no amendment to the statute is necessary and that *white*, the harmonious blending of all colors into perfect Light itself, seems to be not only most appropriate, but to come clearly within the heraldic meaning of the law as it now reads. This tincture would harmonize perfectly with the variegated background of the Field,\* and contrast most aptly with the inevitable gold of the motto itself. It is right here, however, that is raised a seemingly insuperable objection. Gold and silver would then be used the one upon the other, and a fundamental law of the heralds has been that except for extraordinary blazonry "metal shall not be put on metal, nor color upon color." In reply to this objection we may ask if this is not an extraordinary occasion? The Scroll itself has an exceptional

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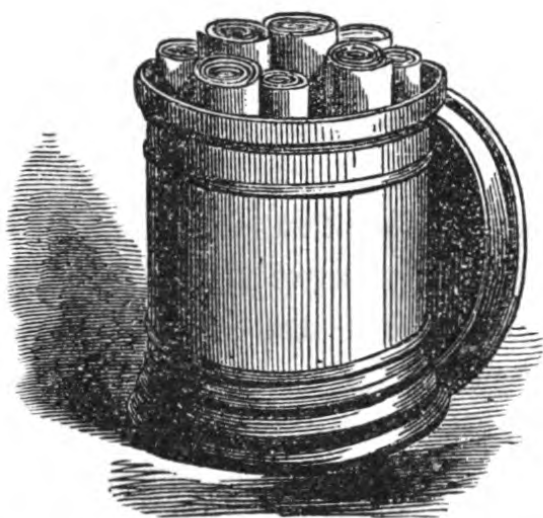
\* In those parts that are near the Cloud broken by the Glory.



position, and is borne in a noticeably exceptional manner; why not then intensify the exception still more, though to do so be to violate this arbitrary "fundamental law?" Before, however, pursuing our argument further in this direction, let us examine the emblem itself.



Scrolls were originally the books of the ancients, and in heraldry this device is the emblem of a Book. In former times all books were written upon rolls of linen papyrus, parchment or prepared "ram's skins," and in latter days when heraldry selected its symbols, the whole record of a life was supposed to be worthily transcribed when on his Scroll a knight wrote his motto only. Some of the ancient books were of immense length. For better preservation they were rolled up, and frequently, where of great import, as in prophetic writings, they were sealed and stored



away in cases.\* The object of these latter precautions was to secure the documents from profane injury. From this practice of rolling these Scrolls is derived the word volume, from the Latin word *volvere*, to roll. The Scroll borne by the American eagle is an unsealed one, rolled out, and its sentiments openly displayed.

Passing by for a moment its special reference to our nation, we shall anticipate by saying, that this motto will be shown to contain, interiorly, within its own brief compass, the full complement of the "Message of Good Tidings" to mankind.† The Book, sealed with its seven seals, that no man nor creature could open, save *He in whom all men are one*,‡ was Light itself, so that thereon "no man could look"

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\* Generally in earthen vessels, thousands of which have been found in ancient tombs. In this way Jeremiah directed the Title deeds of Anathoth should be preserved, and we presume they are, at Tara, Ireland. *Vide* Study Number Five.

† Luke ii. 8-20; Rom. xii. 4,5; I. Cor. x. 17; Heb. xi. 12.

‡ Rev. v.

until the seals were broken.\* In its higher sense it is this Book, whose unsealed roll the Eagle, ever regarded as the bearer of the Scriptures,† lifts unto the stars.

Where the statute is thus silent as to tincture, heraldry can frequently supply the rule upon general principles. But there are cases where the higher laws of symbology and correspondence (though the rules of heraldry be apparently to the contrary notwithstanding) must be allowed the deciding voice. Thus the Scroll should be tintured white notwithstanding that the Motto is necessarily of gold, or perhaps for just that reason, and by white we mean the "proper" color, not necessarily the heraldic argent, though perforce we use the term.

As the statute is silent not only upon the tincture of the Scroll, but also upon that of the motto (the thing to be blazoned thereon, and thus the more important of the two), heraldry steps in, and by a special principle decides that the motto shall be blazoned gold (or). But heraldry has no other special rule by which the tincture of the Scroll shall be thereafter fixed. It has a general rule, however, bearing upon the case, which we will consider later. Mr. T. C. Lukens of Philadelphia, referring to this subject‡ remarks that the Scroll "might be either red or blue and yet harmonize with the tinctures of the shield."

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\* Hence its silver light and pearl-like value.

† Lecterns are usually eagle-shaped, and truth is ever borne on eagles' wings.

‡ See Letter to Admiral Preble, page 691, "Hist. of the Flag," etc.

So far as this mere harmony is concerned, it might also just as appropriately be blazoned white. We presume that as modern heraldry seems to forbid the use of metal upon metal, Mr. Lukens did not propose it, though it is one of the principal colors upon the shield with which he naturally decides it ought to harmonize. Of the two colors, however, that he did propose, red alone is available from his own standpoint—because blue would not contrast (*i. e.*, “harmonize”) with the azure background of the field against which it must find relief! It therefore remains for us to decide between the red thus apparently left to personal heraldry as a last resort, and the white demanded by symbology and the ancient science of correspondence.

Referring to this very topic—the arbitrary rule of the later heralds, against “metal upon metal,” the editor of the *Columbian Magazine*, in the article above mentioned, makes some very *à propos* remarks. “It is not consistent,” he says, “with the dignity of an imperial State, that *its* armorial insignia must necessarily be blazoned according to the general rules of blazonry presented by heralds. The most noticeable exception to the fundamental rule in blazonry is in the Arms of Jerusalem, where metal is placed upon metal!—the arms being *Argent, a cross potence*, or, (*i. e.*, gold) “*between four crosslets of the same.*” Surely no higher authority than this is requisite if it be found necessary to amend the statute and to specify a particular tincture.

But to return to a consideration of the colors pro-

posed by Mr. Lukens. We have reduced him to the alternative of selecting red; and to authorize such a selection (as it is a special color), the statute itself must be amended. Now of all the colors upon the Escutcheon, red is the least prominent. "Red, white and blue" enter the Shield in exactly the proportions of  $\frac{12}{89}$ ,  $\frac{14}{89}$  and  $\frac{13}{89}$ .

Admiral Preble (see "Flags," p. 755), speaking of these colors in relation to our *Flag*, remarks as follows: "While red, white and blue have for a long time been the ranking order of the colors of British national ensigns, with us, *blue*—the blue of the Union, the firmament of our constellation of stars—claims the first place on our colors, red the second, and white the last."

In one sense this is so, in another, the symbolic, and as a matter of fact, it is somewhat erroneous. Red covers more square inches upon our flag than any other color, white next and blue last. So upon the field of battle, the appropriate home of the flag—valor should predominate, be strengthened by innocence, and tempered with justice and mercy. The song "Columbia the Gem of the Ocean," is strictly an army and navy ballad, and its chorus, to our mind, properly enumerates the colors—"Three cheers for the red, white and blue"—as they are upon the flag, and as their sentiments should be within the soldier's breast. It must be borne in mind, however, as we have elsewhere shown, that these colors enter the Flag and Shield *differently*, and by so doing, accomplish a very lofty symbolic purpose.\*

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\* See remarks on Escutcheon.

But to return to our inquiry. As a matter of fact, when we examine the whole Seal—(Arms, Crest and Reverse) blue predominates. It forms the whole field and background for the other emblems; so heaven protects the union that its color signifies. Upon the Escutcheon, however, with which the Scroll should if possible be made to harmonize, *white* is undoubtedly the predominating color. This is as it should be. As a shield for a Great People, innocence and purity are far more noble attributes than valor or perseverance. Indeed, valor and perseverance gain their most essential help from the Innocence and Purity of their cause. Moreover, white, as a scientific fact, comprehends both red and blue together with all other colors. The heraldic prominence that would thus be given to red (valor) should that tincture be taken, by statute, for the Scroll, would be very inappropriate. Whatever tincture is chosen, it must be remembered that it is to be raised to the most honorable position in which the Eagle can receive and bear it. In this connection it may be asked, as a matter of fact, was it our valor, or our innocence that was the primary motor at our Revolution and our Union? In declaring their independence, did not these "thirteen States in one" expressly "appeal to heaven, relying on the INNOCENCE of *their cause*" rather than on their own unaided *valor*?

The arbitrary rule against "metal upon metal" is ignored, moreover, in the very art from which the science of modern heraldry took its birth and early sustenance. Nothing was more common than the

laying of gold and silver upon the steel of blades and shields and helmets, and of one upon the other in all cases of mutual ornamentation. In fact, such arbitrary rules as forbid the use of "metal upon metal" are pronounced in vain when uttered concerning the Arms of an Imperial State. However forcible they may be over the tinctures of *personal* heraldry, they have no weight beyond that subordinate sphere, and were certainly not in accordance with the symbolic wisdom of Solomon, who said, "a motto fitly spoken is like apples of *gold* in pictures of *silver*."\*

But the higher and more ancient laws of symbology and correspondence determine the case, without appeal, as in favor of *white* for the Scroll. As it pre-eminently represents the Book of Books—whose light is truth itself,—so argent, or silver white, likened among gems unto the pearl, among flowers to the lily, and among planets unto the Silvery light of the moon, is beyond all controversy its "*proper*" color.

This brings us to our final argument. By a general law of heraldry, the whole controversy may be closed up and decided without any further appeal to legislation. As the statute is silent on the tincture of the Scroll, a general rule of heraldry steps in and demands that it be blazoned "*proper*." The thing to be thus blazoned proper is a book, its correct color is therefore "*white*." Nor need the placing, on its virgin page, of the national Motto (necessarily golden), be regarded from this standpoint as a violation of

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\* *I. e.*, "a word," "a proverb," etc. Prov. xxv. 11. See also Cant. i. 11., iii. 10, and Psa. lxviii. 13.

the heraldic ruling in dispute. The union of the two tinctures is now to be regarded as that of a Golden motto blazoned on a "*white*" Scroll. This is the necessary and legitimate result of a higher and more general ruling of heraldry which suffers any tincture to be put upon another, "proper," without reference to the combination that results.

The golden Motto may therefore perhaps be allowed to come directly from the special law of heraldry. Aside from this, however, gold is the only appropriate tincture for the expression of its lofty sentiments. "*E Pluribus Unum*" is a central text of Christianity, and the radiance of its truth far exceeds that even of the rarest topaz, and its price is far beyond the price of pearls upon the purity of whose tincture it shines appropriately blazoned—Or. The more general rule, therefore, by which an emblem whose tincture is not mentioned takes its "proper" or natural color fixes that of the Scroll as properly *white*.

Can we recover our innocence? Is it possible for America to cast off the tinctures that conceal her own fair hues and mount *ad astra* with the only color in her beak that can reflect the Light without destroying it? The way of an Eagle is on high, and we may not mount, except the volume of our aspirations is enscrolled upon pure white parchment.



# THE NATIONAL MOTTO.

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“As well might the Judas of treason endeavor  
To write his black name on the disk of the sun,  
As try the bright star-wreath that binds us to sever,  
And blot the fair legend of ‘Many in One.’”

O. W. HOLMES.

“Therefore sprang there even of ONE \* \* \* So MANY as  
the stars of the sky in multitude.”—Heb. xi. 12.

“So we, being MANY are ONE body IN Christ, and every one  
members one of another.”—Rom. xii. 5.

“We being MANY ARE ONE body.”—I. Cor. x. 17.

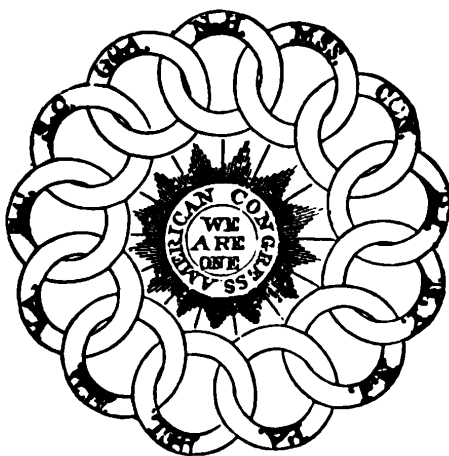
We have already touched briefly upon the singular  
fitness and the mystic numerical import of this Motto



—with its thirteen letters, its dual interpretation,  
and its double reference to Manasseh and to all the

thirteen tribes of Israel; it thus remains to go between the lines and trace out deeper things.

This now famous national Motto was first proposed for the Arms and Seal by Thomas Jefferson, and was formally adopted by the Committee of 1776. As they took a part of their seal device from the design upon the Continental Silver Dollar and from the design upon one of the Colonial Bills then in circulation, the motto of this same coin and bill—"We are One"—may have been the primary source of Jefferson's proposition. The idea of Union was already universal.



The motto upon the coin and bill was actually before them, a Latin or French rendering was most appropriate to heraldry, and the change from "We are One," to "We are *Many in One*," as usually understood, but in reality to "One Out of Many," *i. e.*, made or constructed Out of Many, was a most natural development. Moreover, the Committee of 1776 could hardly have been ignorant of this Latin rendering—"E Pluribus Unum"—which so exactly

answered their requirements, for there were several familiar sources from whence the mere phraseology itself could have been easily taken.

Mottoes in heraldry had their origin in the war cries of knights. They were also honorably borne in time of peace, and their sentiment was made a rule of life. The sword of the true knight was ever ready to defend his "*Cri de Guerre*." So the Motto of the Great American people, borne in the beak of its symbolic Eagle, is its war cry as well as its lofty guide to higher life.

It was promised to Israel of old that no weapon formed against it should prosper, and that they should be so powerful that even *one should put many to flight*.<sup>\*</sup> This was a promise of the strength of *many* as it were *in one*! In grateful recollection of this promise, *and with confidence therein*, may Liberty, though single-handed, ever seek the fray. Ours is a war cry that when uttered in the shrill and clarion Eagle-note, may ever hope to strike dismay into the adversaries of Anglo-Saxon freedom.

Taken then in this connection, and having also in remembrance the other notable promises to Joseph, and to his two sons, how pointed is the reply of Joshua to this wonderful people who, even when they first entered Canaan, and, finding their lot too straight and narrow for them, had come to him complaining

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\* "Five of you shall chase an hundred, and an hundred put ten thousand to flight."—Levit. xxvi. 8; Deut. xxviii. 7, xxxii. 30. "One man of you shall chase a thousand!"—Josh. xxiii. 10. Judges vii. 19-21; I. Sam. xiv. 6.

that "The hill is not enough for us!"—Then "Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying: Thou art a great people, and hast great power; THOU SHALT NOT HAVE ONE LOT ONLY; but the mountain<sup>o</sup> shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine; for thou shalt drive out the Canaanites though they have iron chariots, and though they be strong."\*

Was it not unto the *earth itself* that Joshua here darkly alluded—employing the simile so often elsewhere used of Joseph's ultimate possession of it,—even to "the mountain of Ephraim" whose "desolate heritages" were assigned to him of old?† Before the Anglo Saxon; have not, everywhere, the woods been cleared away? And has not "He thrust out the enemy from before them," saying in the spirit of Manasseh's own well chosen war cry, "Destroy them!" for ye are many in one! and add their inheritance to thine? Even the modern Agnostic, Evolutionist, or Infidel can find no fault with this, as they maintain the principle of the "survival of the fittest," and so do we—from the proper point of view!

But as to the source from whence this modern Motto came to us:

Speaking of its derivation, Admiral Preble‡ remarks as follows: "The question from whence our fathers derived the Motto, '*E Pluribus Unum*,' is often asked

\* Josh. xvii. 17-18.

<sup>o</sup> Isa. ii. 2; Mic. iv. 1, etc.

† Dan. ii. 35.

‡ See page 694, "Hist. of Am. Flag."

but has never been satisfactorily answered. The motto of the 'Spectator' for August 26, 1711, is '*Exempta Jurat E Pluribus Una*' (Hor. 2, Ep. ii. 212) which is the earliest use of it I have found."

It was suggested by Dr. Lieber that as at the time of the Revolution the "Gentleman's Magazine" had a popular circulation in the colonies, the Motto may have been adopted from the motto on the title page of that serial. The title to the first volume of the "Gentleman's Magazine," 1731, forty-five years previous to the adoption of the Motto on our arms, has the device of hand grasping a bunch of flowers and the motto "*E Pluribus Unum.*" And on the title page to the first or January number, and all subsequent numbers after the first, is the motto "*Prodesse et Delectare.*" The title of the magazine says that its contents are collected chiefly from the public papers, by Sylvanus Urban. On the title to the second volume (1732) the two mottoes are united thus:



And these united Mottoes are continued on the title pages of the magazine a hundred years later, in 1833, after which they were discontinued.

A writer in Lippincott's magazine (February, 1868),

traces the origin of our Motto to a Latin poem ascribed to Virgil. He says: "Perhaps in the minds of those who first chose it to express the peculiar character of our government, it had no definite origin. It may have been manufactured for the occasion. Certainly when it was first used in the report of a Committee of Congress, August 7, 1776, as the Epigraph of the public Seal, it was a phrase too familiar or too plain to need explanation or authority. But whether remembered, or reinvented on that occasion, almost the exact words occur in a Latin poem called 'Moretum,' ascribed to Virgil, but which is not usually found in his collected works. It is a vivid description of an ancient Italian peasant's morning meal, with incidental suggestions of his mode of life generally. The *moretum* is a species of pottage made of herbs and cheese, which, with the help of servants, he concocts before dawn; he grinds up the various materials with a pestle. Then, says the poet:

*"It manus in gyrum; paullatim singula vires*

*"Deperdunt proprias; color est E PLURIBUS UNUS."*

This poem has been seldom noticed.

A writer in the "Overland Monthly" says:—"In choosing a national Motto they (our fathers) derived it from a modest metrical composition in Latin, written by John Carey of Philadelphia, entitled 'The Pyramid of Fifteen States,' in which occur the following verses:

*" 'Audax inde cohors stellis E PLURIBUS UNUM,  
Audax pyramidos tollit ad astra caput.'*

“Its title, ‘The Pyramid of Fifteen States,’ is evidence however that this poem was written after the addition of Vermont and Kentucky to the original thirteen, in 1794 or 1795, and the title of the poem was probably suggested by the device on the Reverse of the National Seal:” rather, say we, from the Kentucky penny (see Study No. Eighteen, Vol. 1, p. 250).

From all these notes, collected by the Admiral, we would infer that the Motto was at least well known in 1776, and from its fitness (whether suggested by the motto of the “Spectator,” in 1711, or from the motto and bouquet upon the “Gentleman’s Magazine” of 1731 and 1732 to 1833, or manufactured, or re-invented for the occasion) was readily grasped by the public sentiment of the day.

But there is a nobler derivation than any yet suggested, for its sentiment at least, and one that we opine *may* have run somewhere in the minds perhaps of Franklin, Jefferson and Adams. This committee, as we have already seen, was so deeply impressed with the heraldry of Scriptural symbolism, that their final report embodied a most glowing device selected thence from still others that had come before them. From the standpoint that we are holding in this Study we are more inclined to feel that whatever mind suggested it, or from whatsoever intermediate source its Latin wording came, a higher power *controlled* its ultimate selection, and disposed the minds of this “Great People” to receive it almost as a Birthright.

We refer to several of the most noted passages in the Bible, where almost the exact phraseology is em-

ployed. One of them is particularly remarkable, not only for its use of the expression, but from its Anglo-Israelite sentiments, and from its reference likewise to the stars of heaven so beautifully chosen for our Crest. It occurs in the Epistle of Paul to the Hebrews, chapter xi. 8, 12, 21 verses, and we extract from it as follows; "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. *Therefore sprang there even of one [and him as good as dead] so many as the stars of the sky in multitude.* \* \* \* By faith Jacob when he was a dying, blessed both the sons of Joseph!"

In this passage St. Paul informs us from whom (*i.e.*, Abraham, the father of the faithful,) "*the many*" who form his posterity, as from "one," under the councils of a greater "One" are all descended; and to make the reference clearer, he brings Ephraim and Manasseh into the promise by a special mention.

But let us examine this matter further. When the Lord appeared unto Jacob the second time at Bethel, and blessing him, changed his name to Israel, he said to him: "Be fruitful and multiply, *a Nation and a*



*Company of Nations shall be of thee.*" Now when later on in the land of Egypt this dying patriarch Israel blessed, by faith in this promise, "*both the sons of Joseph,*" he transmitted intact to *them*, though they were merely children by adoption, rather than to any of his own sons (for Simeon and Reuben lost their birthright) the whole of this glorious promise.\* For he so blessed these children that of MANASSEH should come the "ONE GREAT PEOPLE," and of Ephraim the "Multitude of Nations."†

Joseph and his sons, and indeed all the children of Israel who went into captivity with them in 714 B.C.‡ have never yet returned to Palestine. The whole Bible testifies to this fact, and Josephus in the first century acknowledges it explicitly. They were "far away, a multitude whom no man could number," when the great sin of Judah and Levi—the crucifixion—was accomplished. In it they had *no part*, and in its consequences, such as ever since have been literally visited upon the *Jews* in the Sight of all the Earth, they have no share. On the other hand, "unto the uttermost bounds of the everlasting hills, the blessings of the heavens above and of the deep that lieth under, the blessings of the breast and womb," ever prevailing, are promised to be "upon the head of Joseph, and on the crown of the head of him who was separate from his brethren."

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\* Gen. xlviii.

† Gen. xlviii. 17-20.

‡ 717-714 true B.C. 721 B.C., as commonly stated.

Called under a new name,\* and “in Isaac’s”† brought under “a new covenant,”‡ Manasseh and Ephraim, the “One People,” and the “Company of Nations,” must be found a blessing in the midst of all the earth. Inhabiting the isles of the West and North; ruled over by the seed of David; possessing the ends and uttermost parts of the world, with heathen empires as their inheritance; possessing the gates of their enemies; identified by ten thousand other prophecies, with customs, laws and institutions clearly Hebrew, with their Bible in every language, open to all nations, yet ignorant of their own descent—lost so totally as to be themselves blind even to the rock whence they are hewn, the time of their awakening draweth near!§

When the long-lost Ark of the Covenant, buried for a purpose, with their title to universal possession sealed and resealed in it, shall be found in Anglo Saxon soil, what human mind can even faintly dream the grandeur of their future!

But again, St. Paul writing to the Corinthians, who are most mysteriously of literal Hebrew descent, uses the remarkable expression, “For we being *many are*

\* Isa. lxii. 2, 4, context.

† Heb. xi. 18, *i. e.*, Anglo-Saxons or Isaac’s Sons.

‡ Jer. xxxi. 31; Heb. viii. 13, xii. 24.

§ It is absolutely hopeless to expect in such a work as this, any satisfactory proofs and references, of and to these FACTS. Let the hearts of those ready to receive the truth, search this for themselves in Anglo-Israel publications, nor fail to start their search in the early issues of this very series of Studies.

*one body;*"\* and still further to the Romans, referring to "the new covenant with lost Israel," he says, "so we being *many* are *one* body in Christ, and every one members one of another."†

No more perfect symbol of Union can exist than this, and none is more appropriate to a Christian people, of Hebrew descent, and certainly identified with the "*olive-branched*" Manasseh.

Thus wondrously did the unseen hand of destiny emblazon on his later Coat of Arms and Seal a Motto pregnant with significance.

It was the *seed* of "the new covenant," sown deeply in the national heart, ever since it landed and rested its two lobes upon the peninsula of Jamestown, and on "Plymouth Rock," that silently prepared this same Great People to accept it in the day of their foundation.

It was the Anglo-Israelite *Signification* of this Motto that determined its adoption, not its Latin dress—that was a mere accident, and a subordinate consideration. In its earliest American form, as we have already seen, it was simply rendered into our mother tongue, "We are One."

Thus it was the *English* Bible, warmed at the hearthstones of our homely ancestral firesides long before our independence had been dreamed of, that had given to our forefathers an appreciation for that loftier epigram of more eternal union—"Many in One." From frequent readings of the Scriptures, and from

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\* 1 Cor. x. 17.

† Rom. xii. 3-6.

every day familiarity with its honored phrases, their minds had been unconsciously prepared to recognize the beauty of this Motto as soon as it was proposed. Probably they had never seen a Latin Bible, and even had they read the Holy Writ familiarly in such a tongue, the Latin rendering of this same sentiment would have been found in different clothing.

We do not for a moment therefore, advance the theory that they took the Latin motto from a Latin copy of the Scriptures, or even that indeed they thought of it as buried so intensely in the Gospel of Salvation. What we do claim, and conclusively point out, is this: that the grandest idea of Union ever uttered to the human ear is rendered in our English Bibles by the same translation as has ever been the one more familiarly attached to the Motto on our Arms; and that (whether or not remembering its lofty associations), that very Book had silently prepared the hearts of this Great People to appreciate its beauty.

### **MOGRAPHY AND ARITHMOGRAPHY.**

But in any full discussion of the significance of the mottoes upon the Great Seal, we shall have to deal primarily with the Latin language in which they are all written. It was a dual or numerical language, for the Romans, like the Greeks and Hebrews, used their own letters to indicate numerical values, and we moderns have inherited this method from the Latin language.

Our readers are supposed to be more or less famil-

iar with what we still term the Roman system of enumeration. We employ it in chronology, upon inscriptions, in chapter headings, in classification, *et cætera*. Thus we find MDCCLXXVI. for 1776, engraved upon the base of the Unfinished Pyramid shown on the Reverse face of the Great Seal. It is the Date of its foundation, according to the Roman method, whose further arithmographical application we are now to consider. In the Statute of June 20, 1782, this date is specified as "the *numerical* letters MDCCLXXVI.," thus, Arithmography is recognized.

But the difficulty in any such discussion as the one upon which we have embarked, is not only to determine where to begin, but how far to proceed in each direction; for one must avoid coming short of establishing what may be termed by some "a mere isolated coincidence," and at the same time stop short of overwhelming the mind of the reader with a *pleroma* of proof. We shall aim to avoid both of these extremes, but must state plainly that such is the oneness or harmony of the Great Seal of the United States of America, that there is not an emblem or motto in its whole concert that is not directly related to the instrument as a whole, and at the same time severally to all of its parts, and that the governing arithmography of the design from general to particular is couched in the terms of the very same physical factors of modern science that have already been pointed out as veiled in the numerical language of inspiration itself.\* In each case men have wrought wiser than

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\* See News-Leaflet, lxix.-lxx., April, 1897.

they knew. There now can be no doubt of this, and consequently Providence alone can have overruled the results, and lo, at the very end of the age permits their interpretation, or revelation, *i. e.*, their discovery and unveiling, in order to beget belief from any who have preserved the seeds of faith in such an age of waning belief as this in which we live.

And it will therefore be perceived how necessary it was to separate our own discussion of the Great Seal into two parts or volumes. By so doing, we have divided the letter as it were, from the spirit, as much as possible, and recognized the fact that Manasseh himself is a *dual* tribe, and that his elements as yet are not all "wise" (Matt. xxv. 2).

In that, therefore, we have first established the actual history of the instrument, and the contemporaneous interpretation of the fathers according to all the transmitted facts, it follows that whatsoever more than these shall now appear, must be regarded as of a superior degree to what the fathers knew and intended; and if the findings shall appear to be in unique and astonishing relations, we must be allowed to press our contention as to their inspiration as such, and according to degree, and this without the charge of extravagance being raised in the premises—since we have forestalled all that by stating all the known facts in Volume I., and are now merely interpreting them.

Now this subject is one of the most mysterious phases of the inspired word of God (*i. e.*, in the original text), and its mastery lies at the very threshold of the "Highest Criticism" that can be brought to

bear upon the Scriptures. For, as already pointed out a number of times, and exhaustively introduced in Leaflet Number LXIX.-LXX. (The Digital Values of Genesis i. 1) the Languages of Inspiration are *dual* (numerical as well as literal) and both phases of its significance are involved in its full interpretation. We shall refer here to only a few of the Arithmographic relations which are generic to our own topic which is the Significance of the Seal of Manasseh, the Great People set apart as the Branch of Joseph that ran over the wall. The Romans had but seven letters to which, in ordinary Arithmography, they assigned numerical values, to wit: I=1, V=5, X=10, L=50, C=100, D=500, and M=1000. It will be noticed that they divide naturally into three groups, and a fourth, which sum up  $1+5=6$ ,  $10+50=60$ ,  $100+500=600$ , and 1000; that the first 6 sum up to 666, the mystical number of Antichrist, and that the sum of the entire alphabet is 1666.

Now, wherever these letters occur, as for instance in names, inscriptions, mottoes, *et cætera*, they retain their numerical values, so that by virtue thereof we may count the number of the name or motto in question. Take for instance: VICARIVS FILII DEI, "The Vicar\* of the Son of God," the motto over the Vatican,† it counts up  $112+53+501=666$ , which is the number of a man, to wit: *Romiith* (רומיית) Ro-

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\* Vicar means *Substitute*.

† Some say still embroidered on the Pope's mitre, others that the word embroidered thereon is *Chrees*, which also is 666 in value.

*manus* (מַנּוּשׁ) or *Latinus* λατεινος each of which are 666 in Hebrew and Greek respectively. With this topic in some of its variations, most all of our readers will now perceive themselves to be somewhat familiar, and we are ready upon this basis to proceed to a study of the Arithmography, or concealed numerical significance, of our national mottoes, beginning with that of "*E Pluribus Unum*."

Written in *numerical* Latin this motto is "E PLV-RIBVS VNVM." Hence its value is  $(50+5+1+5=)61 + (5+5+1000=)1010, = 1071$ .

Now we notice first that this number 1071 is the value of the Greek word συγκληρονομοι, *sugkleronomoi*, or "joint-heirs," used by Saint Paul in the Epistle to the Romans (viii. 17) to define those who *are* "many in One," and its harmony with the higher signification of the Motto itself already alluded to above is most remarkable.\*

The number 71 is that of the names *John* and *Jonah*, and 1000 is that of the Millennial Reign of Christ; 71 is also the number of the *Dove*, and is the nearest whole-number-square-root of the famous Pythagorean number  $5040 = 2 \times 2520$ : for  $71 \times 71 = 5041$ :† 71 is also  $\frac{1}{3}$  of 355, or *Shanah* whose relation to the  $\pi$ -ratio through the fundamental number 113, of a man, Aish, we have frequently pointed out.

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\* Compare articles of J. H. Weldon on the Great Seal, in the "International Standard," July, 1885, and of H. A. Powers in "Our Rest" of July, 1878.

† 5040 is likewise the number of Permutations of the first 7 numbers,  $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$ .



Now this relation is direct, for  $5 \times 72 = 360$  of which 7 go to make 2520; and  $5 \times 73 = 365$ , which is the Nabonassan year of Menophres, of which 1461 go to make a cycle.\* It is the most accurate chronological "measure" known.

It has been shown in Leaflet Number LXIX.-LXX. ("The Physical Factors Veiled in Genesis i. 1") that El or 31 when raised to the plural, Alohim, and bent upon a circle, is 31415, now in the same way Aish, or 113, raised to the plural form אֱשִׁימִם, *Anashim*, men, and bent upon a circle is 31415. Thus "men," who are but little lower than the "angels" (in the subordinate sense that the latter are *the Alohim* or gods) are a parallel creation with perhaps a loftier future (Ps. viii. 5; Heb. ii. 7, 9).

Now this very ratio, upon which the heavens and its occupants, and the earth and its own denizens have all been constructed, numbered and measured, has been overruled into all the features of Manasseh's Seal that looks of course towards millennial days alone for its most perfect satisfaction, that is, towards a new order of the ages as a fact rather than a failure, Manasseh is more than a mere type—his union is an antitype destined, we believe, to merge or pass into the Day of Rest itself—that "remaineth to Israel."

But as this Motto is the chief one on the Seal of Manasseh, the eagle bearer, whose name is Peace, it behooves us to count the number of his name before we proceed further. It occurs in two forms מְנַשֶּׁה

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\* One-third of which gives a near outside whole number relation to the height of the Great Pyramid in English feet,

=395, and  $\text{מנשׂה} = 400$ , or digitally as 5-354, and 1-354 respectively, which latter values are at once suggestive of the lunar year, while the value 400 is suggestive of the digital value (4) of the initial letter itself (מ) of his own name. The usual number 395, is  $2 \times 3 \times 5 \times 13, + 5$ ; or  $5 \times 79 = 5 (2 \times 3 \times 13 + 1)$ , in which the numbers 5 and 13 are as prominent as they are in Manasseh's history and heraldry. The sum of the digits in 395 is 17, one of our most important factors,\* while their product is 135, which is but another form of 153 when written on a circle. But we shall point out the application of these facts and factors 5, 13, 17 and 153 in their proper places.†

But let us turn a moment to what we shall have to term the M-ography of our topic.

The Hebrew letter *mem* (מ = m) which is the initial letter of Manasseh's name is, like himself, and his tribe in the sequence of adoption, the 13th letter in the alphabet. Its significance is that of *eldership*, *number*, and *many* as shown by Dr. John Lamb, in his Hebrew characters derived from Hieroglyphics (London, 1835). We have already shown that it was the root of the word Tom or *Twin* (p. 291, Study Number Eighteen). But Manasseh, while an elder in Joseph was a twin, or double in his own tribal organization, which was unique in Israel and consisted of two "half-tribes" that were undoubtedly some-

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\* See "*Novus Ordo Seclorum*."

† Meanwhile note this arithmography, Abraham ( $248 = 8 \times 31$ ); Isaac ( $208 = 2 \times 8 \times 13$ ); Jacob ( $182 = 2 \times 7 \times 13$ ); Joseph ( $156 = 2 \times 6 \times 13$ ).—31 and 13 being cognates,

what independent, or divided in partisanship which is the root and safeguard of a Republic.

His initial letter (M) is a letter that is peculiarly sacred to all languages and religions: it was the symbol of a stream, or of stripes as on our flag (MMM) significant in hieroglyphics of waves of water, which is the familiar emblem of Aquarius (M) the "Water Bearer," whom some regard as Manasseh's Sign upon the zodiac. It was primarily an emblem for peoples, nations and tongues, to wit, as before noted of multitudes, a Josephetic promise of increase. The letter *mem* stood for 40, and in later times as a final for 600, its digital value being 4 or 6.

There has been an enormous amount of literature written about the letter M, more perhaps than on any other letter. In "Notes and Queries"\* (S. C. and L. M. Gould, Manchester, N. H.), it is mentioned that "some student in nomenclature not long since announced a lecture on the Initial M in the Scriptures, and that such a lecture, by Mrs. Cora L. V. Tappan, entitled 'The Symbol of the Letter M,' gives some singular information on the letter."

*Mem* is the final letter of the Coptic word for the Pyramid (P R M) which was the great emblem of Manasseh's land of birth, and in Coptic signified

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\* We enjoy this publication and have taken it for years. It is a liberal collection of all sorts of odd facts. We love the lovers of fair statements and the fair staters of memoranda that are loved and honored by others. If our religious journals (*Sic*) had been half as liberal as those who seek the truth fearlessly, Christ's kingdom itself had been here already!

“the High Place of the Sun,” the monument itself being Cosmic, and peculiarly solar in its arithmographic references. The very name of the letter *Mem*, is our modern abbreviation of the word *memorabilia*, and is attached, like N. B., to whatsoever should be stored away. And the letter is metric in every sense of the word, since from its ancient hieroglyphic root we derive all such words as meter, metron, metrics, measure, metrology, *et cætera*. It is only necessary to illustrate this further by alluding to the sentence pronounced upon Belshazzar, “*Mene, Mene, Tekel Upharsin*,” = Meted out, Measured, Taken away, Upset.

In the “*Materia More Magistratis*,” every word begins with M, and in the following Latin enigma, by an unknown author of very ancient date, the letter M is concealed:

*Ego sum principium mundi et finis seculorum*

*Ego sum trinus et unus, et tamen non sum Deus.*

We cannot begin to enumerate the mysteries and Kabbala that have been attributed to this famous 13th letter, but before passing to the consideration of the number 13 itself which we shall treat further anon, must call attention to the fact that it is a factor of 26, which latter was regarded as the most sacred of the mystical numbers because it was the sum of the digits in the Tetragrammaton or sacred name Jehovah: J=10, H=5, V=6, H=5;  $10+5+6+5=26=2 \times 13$ : Is also the sum of the digits of *Brashith* (in the beginning) the first word in Genesis:  $2+2+1+3+1+4=13$  (*vide* Leaflet Number lxix-lxx). Thirteen is

thus the fundamental number of "Beginning," and, as Mahan shows, of Regeneration, therefore of New Beginning, so that the number is not only appropriate to Manasseh himself but to his selected mottoes, and their meanings, and the structure of his edifice ( $13 \times 17$ ), and to his Maker ( $2 \times 13$ ) who prospered our beginnings (13) in a new order of the ages (17). But here again we must pause lest in yielding to the temptation to feel the weight of the draught from each and every strand of the net we exhaust the patience of our readers.

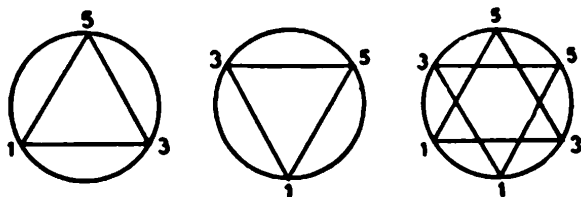
But this simile, the net, brings us to the main point in the discussion of this 13-lettered Motto, "*E Pluribus Unum*," with its *six* silent and *seven* significant figures.\* The number of the "great fishes" (153) caught in the unbroken net (John xxi. 1-12) has been regarded as being of some special numerical significance as well as of the deepest spiritual meaning from the very earliest Christian times. "Of the early interpretations, Saint Augustine's is the most ingenious, and looks most like inspiration. He found 153 to be the *seventeenth* triangular number. That is if we add up all the numerals from one to seventeen inclusively, the sum will be 153. Now seventeen he says is the 10 of the commandment and the 7 of the spirit; it signifies, therefore, those who through the spirit are enabled to fulfill the commandment. But as 153 is the sum of all numbers from 1 to 17, it is an expression of *all* who through the spirit fulfill the commandment; in other words it is the

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\* N. B.—The majority rules.

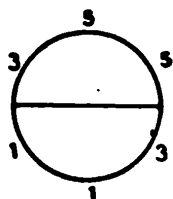
(symbolic) number of the finally redeemed" (Mahan), *i. e.*, of those who attain to perfect liberty. To our own mind one of the most important numerical associations connected with the number 153 is derived from the fact that it is made up of the first three odd numbers. These are significant in all of their arrangements, which are six, and may be grouped into three pairs, as follows: 153, 513; 135, 531; 351, 315.

It is not a little remarkable that each of these three pairs of 3-figure arrangements sum up severally to 666, and are significant examples of what has been termed the "harmonious break" (*vide* "Computation of 666"). Any one of these "breaks" reads 153 upon the circumference of a circle, after the manner set forth in volume I. (*i. e.*, Study Number Eighteen, page 292).



Noting now that woman, *Ishah*, or  $\aleph\omega\aleph$ , is  $306 = 2 \times 153$ , we recall the fact (p. 292, Study No. Eighteen, that two 153's may be interlaced upon the circle in the 6-pointed form of what at present may perhaps be considered as that of our established "Crest," and that when diametered apart we have 113|355. This is the sequence of the first three odd numbers taken in pairs, and is the usual way of expressing the Metius-ratio, to wit, 113) 355 (3.141592+. Nor is

this association of ideas at all far fetched from its cognates, for Eve or her cognate Hovah was  $565 = 5 \times 113$ , she named her first-born Cain, a measure, from its cognate 355 or *Shanah* the Lunar year. Thus  $666 - 360 = (2 \times 153)$ , *i. e.*, 306 or *woman*; to wit, *Eve* ( $565 = 5 \times 113$ ) measured or compassed a *man* (113) even as she supposed "the coming one," to wit, *Jehovah* ( $6561^* = 81 \times 81$ ) so she called his name Cain ( $810 = 10 \times 81$ ). But with two interlaced 153's on the circumference of a circle the number 5153† can be read in *four* different ways and  $4 \times 5153\dagger = 20612$ . Now



all of these figures are related, for  $20612 : 6561 :: 355 : 113$ , § and each pair is a  $\pi$ -ratio, or the fundamental

\* A cognate of JHVH or 1565 or 5651.

†  $\text{הָאִשָּׁה} = \text{The woman}$ , of which 5153 is but a cognate or admissible cabalistic arrangement.

‡  $5 \times 153 = 765$  is one of the base measures *indicated* by the Great Pyramid.

§ Nearly;  $20612 : 6561 = 3.141594$ , is a convenient working  $\pi$ -ratio, common fractional, undoubtedly employed at Gizeh and used in Genesis;  $355 : 113 = 3.141592$ , is another; but modern  $\pi$  is 3.141592, etc., and there is no intent to dispute its accuracy. The only point raised is the contention that  $\pi$  closer than we moderns employ it practically, is as ancient as Genesis and Gizeh, and that Legendre and LaPlace merely *rediscovered* it; and the dilemma for the modern infidel is to account for its presence all through the Bible and at Gizeh, and to tell us why it was *sealed up* in both cases.

physical factor of construction or creation. For out of the point, to wit, *Jod*, within the circle came JHVH, the diameter of all things\* and from this involving in all directions,† at the Word (DBR=206) came Light (AOR 206-1) from the Father of Light AB-AOR 12-206 which may be read cabalistically 20612 upon the bounds of a circle.

Mr. Skinner in his most interesting lecture upon Free-masonry, Chaldæism, and Magism (Oct. 13, 1880) before the International Institute, pointed out the origin of this number as follows: "The Hebrew word for Light is AOR. The numerical values are respectively A 1, O 6, R 200. You will observe that this word is triangular because it has three letters. Place the letters of this word on the circumference of a circle at equal distances, join the letter points by right lines, and we have a triangle in a circle. Now read these letters round this circle according to their number values, and we have R, which is 200, going onto the O, which is 6, we have 206; then we go on to the A and we read 206-1. To complete the meaning of the circle we must proceed to repeat the 2 of the 200 by which the full reading becomes 20612, which is the Parker circumference to a circle whose diameter is 6561. \* \* \* Light was the word, the Logos, the Hebrew D B R: that is, God himself intended not to give an idea of God, the *ain-Soph* or boundless, but of the first manifestation from *ain-Soph* (that is the incomprehensible or boundless, became comprehensible in bounds) to man, in his

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\* 1565, cognate of 6561 =  $81 \times 81$ ; *chai* or life = 81. † Gen. iii. 24.



creative law. The expressive word, Logos, etc., refers to its Hebrew source, and the Hebrew for word is DBR whose value is 206 as stated; which as DBRI or 'my word,' is 2061, and this read on a circle is 20612 equally with the word Light," etc. In this connection it may be stated that Bunsen says that the Pyramid was called "AOR," which is Light, and we know it was a circummetric structure.

But to return to the number 153:

Wordsworth's interpretation is that "150 is the 50 of Jubilee, by the 3 of perfection, and that 153 is the same 150, *plus* the 3 of perfection; the whole therefore implies the number of those who attain to the perfect Jubilee, the glorious liberty of the Sons of God."\* Dr. Mahan prefers the method by multiples  $9 \times 17 = 153$ , in which case the 17 of "God's people" by the 9 of finality or judgment is 10 times the 15 of the second resurrection *plus* the 3 of perfection. "All of these interpretations come to the same thing, being merely different shades of the idea of the 'Sons of God,' and if we combine them all we have an image entirely in keeping with the spiritual meaning of the miracle recorded by Saint John."

The number occurs but this once upon the surface of the Scriptures (to wit, in John xxi.) but it is significantly hidden in them here and there in appropriate places. For instance, "The Net," το δίκτυον, in which these "great fishes" were caught, sums up to  $1224 = 8 \times 153$ , the net evidently signifying the church of the Living God; and in that it was brought

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\* Heb. 153.

to the shore unbroken, *i. e.*, landed its draught safely, it indicates the resurrection, and vivifies an active faith. In this connection Dr. Mahan points out that the force of this numerical intention, and of its significance, "is certainly not diminished when we find out that the arithmography of this very word *Fishes*, the *Ichthyes*, so conspicuous among primitive symbols is precisely the same number: "  $1224 = 8 \times 153$ .

Here then, we have the subjects to be caught (*fishes*) by the "fishers of men," *the net*, and the *draught* itself, all in mystic but unmistakable relation to each other. Those caught are undoubtedly the "Sons of God," in Hebrew the *Beni ha Elohim*, the sum of which is 153; hence they are typified by *the Magdalene*, to whom the resurrected Lord first showed himself, *ἡ Μαγδαληνή*, whose numerical value is the same, to wit: 153. The number first appears as a factor in the name that Adam gave his wife, "woman, because she was the mother of all living," to wit: Ishah,  $\aleph \dot{\omega} \dot{\nu} \aleph$   $306 = 2 \times 153$

Space would fail us even in a special volume, should we attempt to exhaust this topic; we have broached it merely to set forth the hidden relation of the number 153 to *Liberty* in all of its phases, and to *Election* thereunto as such, and thus to show forth the necessity of finding this number in our national Arithmography, and the unique fitness of its appearance when found upon the Great Seal of Manasseh; for his ideal Constitution and Polity is not only the loftiest, but the final, *human* effort to attain the perfect liberty of each member of society, with due respect

to that of all the rest. In the first place this is fully expressed in the intended meaning of our motto, *E Pluribus Unum*, "One [formed] Out of Many"—for except the many be agreed, unity is of course impossible, and unless the One be supreme, the union is in vain. In fact, this Manassite ideal of human liberty is a mere type of that Millennial one whose principle is the same—Oneness in Jesus Christ: that is, of the Christian union of many in one body, so as to be Sons of God, or *Beni ha Elohim* (153), or fishes  $8 \times 153$ , and so brought within "the unbroken net," which is  $8 \times 153$ . Accordingly, when we re-examine the numerical value of the motto, E PLVRIBVS VNVM = 1071, with direct reference to the triangular number of perfect liberty, 153, we find it is a perfect multiple thereof to wit:  $7 \times 153 = 1071$ ! Jesus, whose number is  $8 \times 111 = 888$  being the head-stone or 8th 153 in whom only We are One.\* Thus, the 1071 or seven 153's of the Motto + the one 153 of the cap-stone, are the eight 153's = 1224 of the net, and of the fishes, which in another sense are the 153 eights, or perfect primary cubes out of which the new beginning of the ages is yet to be created. Dr. Mahan states that "the number 8 in its scriptural use is constantly connected with the complementary, or in some cases antagonistic 13. \* \* It is also intimately related to such numbers as 5, 7, 12, 17, 153 and the like."

This draught was wonderful in every sense, and loaded with 153's, and it was Peter that drew it to

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\* Because He preëminently is the *only* Begotten "Son of God," and in reality THE ONE taken out of many brethren

the shore, single-handed; Peter here signifying Faith. Now what he drew to the land may be paraphrased or unveiled as follows:

$$\begin{array}{rclcl}
 1. & \textit{The Net} & = & 1224 & = 8 \times 153 \\
 2. & \textit{One hundred}^* & = & 446 & \\
 3. & \textit{Fifty-three}^* & = & 2144 & \\
 4. & \textit{Of great (size)} & = & 929 & \\
 5. & [\textit{Fishes}] & & 1224 & = 8 \times 153
 \end{array}
 \left. \vphantom{\begin{array}{rclcl} 1. & \textit{The Net} & = & 1224 & = 8 \times 153 \\ 2. & \textit{One hundred}^* & = & 446 & \\ 3. & \textit{Fifty-three}^* & = & 2144 & \\ 4. & \textit{Of great (size)} & = & 929 & \\ 5. & [\textit{Fishes}] & & 1224 & = 8 \times 153 \end{array}} \right\} \begin{array}{l} \\ 31 \times 153 \\ 23 \times 153 \\ 39 \times 153 \\ \end{array}$$


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$$5967 = 39 \times 153 = 3 \times 3 \times 3, \times 13, \times 17.$$

The whole account is therefore an *astonishment* from this mathematical standpoint, and we are not beginning to exhaust it: but enough has been shown to demonstrate to all whose hearts are inclined to wisdom that the admission of one of two things is necessary, to wit: either the writer of this Scripture (and in that case the writers of each and all Scriptures) weighed its very letters, or else that in working faithfully he wrought (and they too as he had) wiser than even he himself (or others) knew, and his jots and tittles were overruled, *i. e.*, “*verbally inspired*,” with all that this implies! The chances against such an arithmographical concert of 153’s surrounding this literal draught of 153 unintentionally are a netful of 153 infinities to 1, and we warn the “Higher Critics,” who are ruthlessly attempting to break the unity of Scriptures by their disingenuous verbal cavillings, and faithless doubts as to authorship and literal truth, that they will only have their

\* These numbers are spelled out in the Greek, so of course the words themselves have these values accorded to their letter values.

pains for their folly. It would take a skillful kabbalist a month to write wittingly some of the single arithmographical sentences in the Bible; are we therefore to swallow the ignorance of those who (knowing not that the whole volume of the Scriptures is written in numbers as well as words) would have us believe the Scriptures grew into their present shape by the repeated tinkerings of men no better than (and quite as unfaithful as) themselves?

In discussing the prevalence of this number, 153, in the Scriptures, that is its discovery in places where on *à posteriori* principles we *now* have a right to expect it, but which we do not believe the writers themselves were aware of on *à priori* principles, Dr. Mahan remarks as follows:

“But the great mass of facts in this volume\* have been subjected to a vastly more rigorous test. In testing, for example, the regular recurrence of the number 153 in places of Scripture to which it is appropriate I was led to select about forty passages, most of them very brief, which from their meaning seemed likely to contain it as a factor. These passages being reduced to their arithmetical equivalents, by a process explained in this work” (every Hebrew and Greek letter having a numerical value and all are familiar with Roman numerals!) “we have as a result 40 *marked* numbers, that is—numbers selected for their connection with certain places in Scripture without any previous knowledge of their value in other respects. Now what is the chance that any

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\* “Palmoni,” and “The Mystic Numerals of Scripture.”

one of these, the first for example, should prove on analysis to be an even multiple of 153? Mathematically the chance is  $\frac{1}{153}$  (*i. e.*, 1 in 153). But what is the chance that two of them consecutively should each and both prove the same? It is  $\frac{1}{153} \times \frac{1}{153}$ . Finally what is the chance that the forty in succession *should each and all prove to be the same?* It is the fraction  $\frac{1}{153}$  multiplied into itself forty times, a fraction which it would be *idle* to compute, but which on rough estimate might be represented by a denominator of about one hundred ciphers.

“In other words the chance in favor of the supposed result would be as one to a number so vast that practically it may be regarded as infinite. Yet as matter of fact not only the forty marked places referred to, but as many more of the same kind which have occurred incidentally in experimenting upon other numbers have yielded the expected factor, accompanied in most cases by other sacred numbers equally appropriate to the sense. It may be safely claimed, therefore, that the facts recorded in this volume, with the one great fact that underlies them all, come up squarely to the scientific definition of **LAW**, the possibility of chance being excluded by a strictly scientific test.

“And on this ground I venture to invite men of science, as well as men of faith into a new and worthy field of inquiry. If the structure of an insect shows marks of Divine skill which repay the most minute and untiring study, much more will it prove worth our while to look into the *minutiæ* of the Word of God.”

Now one of my own honored instructors at West Point, Professor Church, verified these deductions of Dr. Mahan, and I myself have been satisfied that both he and Professor Church were warranted in their surprise. Shall I then, who sat at the feet of that Gamaliel of the old Highlands, stultify myself at the knees (that do not bend) of the disruptive Higher Critics of these days, and teach others that the Word of God is the work of mere men's hands? Nay! I say, rather, "Out upon such *infidelity* as *theirs*;" were I not satisfied that these stupendous facts condemn *their* methods, I am free to say that I would strive to outdo Mr. Robert Ingersoll in tearing down the fraud *they* preach, and I am freer to maintain that I believe Mr. Ingersoll will rise up justified, perhaps, far beyond *their* degree of recognition (save when he scorns, from failure to investigate a trifle more faithfully the *facts for himself*.)

Now a perfect number is one which is equal to the sum of all its factors or aliquot parts.\* There have been but eight discovered; they all end in and are related to 6 or 8. It is not to be supposed that these are all there are in the infinite possibility of numbers, but it has been shown that 8 as a factor dominates them. Mahan speaks of it as "the most perfect of spiritual numbers, the symbol of life which lives and revives and grows, and is fruitful and multiplies and replenishes all things, which is all in all, and through all, whether in heaven or in earth, in nature or in grace," *et cætera*. We shall meet this number and its most significant multiple 888, later on.

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\* Hutton's Recreations, vol. 1, p. 35.

# THE OLIVE BRANCH.

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“The Lord called thy name, a *green* Olive tree, *fair*, [*i. e.*, decked with *flowers*] and of goodly *fruit*.”—Jer. xi. 16.

“Thy children like Olive-plants round about thy table.”—Ps. cxxviii. 3.

“Joseph is a fruitful Bough, even a fruitful Bough by a well; whose Branches run over the wall.”—Gen. xlix. 22.

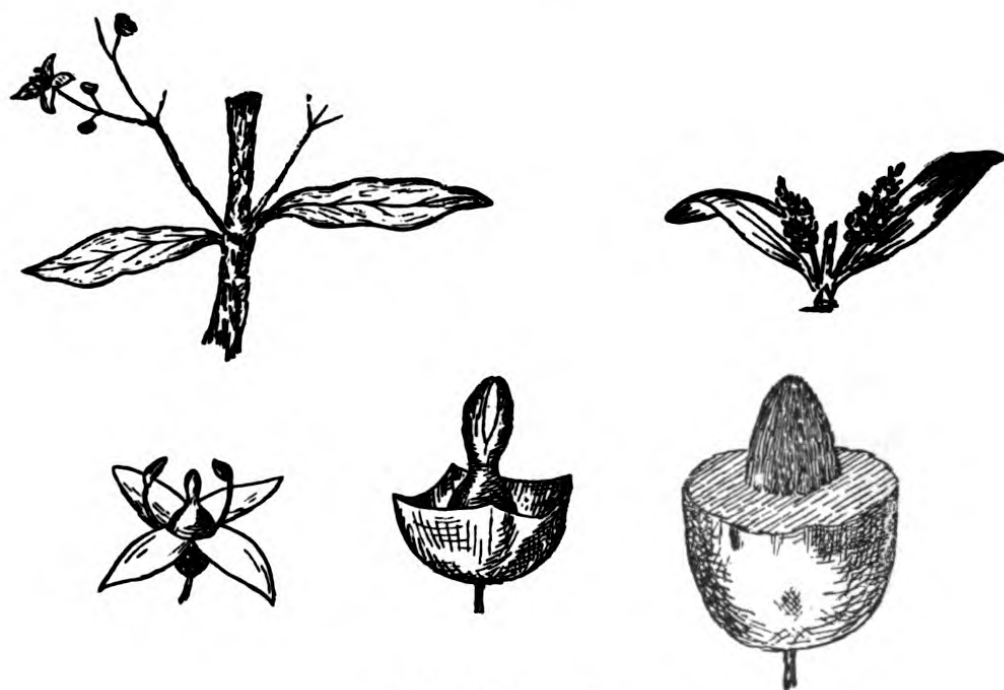
“He created wisdom and *numbered* her and poured her upon all his works.”—Bibliotheca Biblica.

Preliminary to an Art-Heraldic discussion of this particular emblem, a few words as to its Botanical nature will be in order. (*Vide* Carpenter).

*Oleineæ*: The botanic classification of this most important plant is as follows: Sub Kingdom I. Phænogamous, Cotyledonous or flowering plants. Class I. Dycotyledonous. Sub class II. Angio Spermous. Division II. Monopetalous, flowers furnished with both sepals and petals, the latter connate. Series II. Hypogynous or Perigynous. XXII. Cohort Genti-anales—*Oleineæ*.

*Trees and Shrubs*.—Leaves opposite, petioled and lanceolate. Simple or rarely imparipinnate, not stipulated, bronze green above and silver whitish below. The *Olea* is chief of the principal genera to which also the Ash and Lilac belong. *Flowers*.—white, small, and in clusters, (♂) *i. e.*, unigendered,





(Olea Europaea).

rarely divecious and apetalous, in a raceme or trichotomous panicle, sometimes fascicled, pedicels opposite. *Calyx*, monosepalous, 4-lobed or toothed, sometimes obsolete. *Corolla*, hypogynous of 4 petals united at the base in pairs by filaments, or clearly gamopetalous, infundibuliform or sub-campantulate, ætivation valvate, very rarely O. *Stamens* 2, inverted on the the corolla and alternate with its lobes. *Anthers*, 2-celled, introrse, dorsifixed; dehiscence longitudinal. *Ovary* free, 2-celled, cells alternating with stamens. *Style*, simple or O. *Stigma* undivided or 2-fid. *Ovules* collateral, pendulous from the top of the septum. *Fruit*, a drupe, 1-celled and seeded.

The most useful species of this family\* is the Olive which has spread from the East throughout the Mediterranean region. The fixed oil expressed from the

pericarp of its drupe holds the first place among alimentary oils.\* The unripe drupe mascerated in brine is eaten, as are those of some exotic species (*O. Americana*, *fragrans*, etc.). The bark and leaves of the Olive were formerly used as bitter astringent medicines.† The bark of the common Ash is bitter, and has been proposed as a substitute for quinine. Olive wood is extremely hard, durable and beautiful. It is extensively employed in the more highly ornamental arts of wood. The flowers of the *O. fragrans* are used to scent teas in china. Lilac bark is a renowned febrifuge in certain malarious districts of France. Ash wood is well known as a valuable timber for its lightness, flexibility and strength. It is beautifully veined, has an agreeable odor, and is held in high repute by cabinet makers on account of the fine polish it will take. The wood is of a resinous nature and consequently excellent for burning.

The Oleineæ mostly inhabit the northern hemisphere;—*i. e.*, temperate and warm regions. Some are, however, tropical, and even extend beyond the Tropic of Capricorn (*Olea* occurs in New Zealand and South Africa. *Notelœa* is Australian, and both *Chionanthus* and *Linociera* are American). Lilacs are natives of the East, and common enough here to be National.

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\* It is of no use in painting, because it never dries completely—it is an essential oil in the primary sense. As a medicine, it was used by the good Samaritan, and its healing qualities are well known.

† Decoctions thereof are used as gargles for inflammation of the throat.

The Olive grows in the East to a height of from forty to fifty feet, but in France it rarely exceeds twenty-five. It is extremely long-lived, and its estimation held so high that it has been named "a mine on earth."

One tree near Nice, not long since famous for its remarkable size and great longevity, is said to have measured thirty-eight feet in circumference at the bottom of the trunk, and to have been recorded in 1516 as one of the oldest trees in the neighborhood. Another celebrated tree at Pescio is said to be 700 years old, and there are plantations supposed to have existed since the time of Pliny. In spite of the changing fortunes of Palestine, many of the famous trees that once adorned the Mount of Olives are still in existence. The foliage of the Olive is evergreen.

It was sacred to Minerva, was the object of a species of worship in Greece, and its destruction prohibited under severe penalty. Olive wreaths were used to crown victors by the Greeks and Romans. This was the highest prize at the Olympic games. Its fruit is of a deep violet color when ripe, but bitter and nauseous to the taste. It is replete however, with the bland and nutty-flavored oil (den. about .913\*) which is so largely used as a food. This oil may be said to form the butter and cream of Spain and Italy. *Olive Oil* is made by crushing the fruit to a paste, then pressing it through a woollen bag,

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\* A Pyramidal Cognate, since  $10 \times 913 = 9130$ , and  $9130 \div 25 = 365.2$ .

adding hot water as long as any oil is produced. The oil is afterwards skimmed off and put into tubs, barrels and bottles for use. *Pickled Olives* are prepared from unripe fruit by repeatedly steeping them in water, to which quicklime or some other alkaline substance is added to shorten the process. They are afterwards soaked in pure water, then taken out and bottled in salt and water, with or without an aromatic. *Spanish Olives* differ from French in consequence of being prepared from ripe fruit.

The Olive tree is one of the earliest and most sacred symbols of Nationality.\* When the trees went out to seek for themselves a ruler, they first appealed to the Olive, thus acknowledging its Supremacy.† But the Olive declined to leave its “fatness where-with,” it said, “by *me* they honor God and man.”

In the Scriptures, the two kingdoms of Israel and Judah are repeatedly likened unto its fruitful branches.‡ It was preëminently the Name of Him long promised to the human race—THE BRANCH.§

Its leaf was the symbol of Peace,|| and its fruit that of fatness.¶ The Olive-branch is particularly the heraldic device of the *Tribe of MANASSEH* \*\*—the last

\* Jer. xi. 16.

† Jotham's Parable," Judges ix. 8-15.

‡ Zech. iv. 3-11; Rom. xi. 1-36; Rev. xi. 4.

§ Zech. vi. 12.

| Gen. viii. 11. *Vide* Vol. I. (Study Number Eighteen), pp. 299-300. . . . 153 + 1 = 154. Query: why + or carry 1?

¶ Judges ix. 9.

\*\* See Shimeall's Chronology Historic and Prophetic.

made,\* by adoption,† and thus the thirteenth‡ tribe § of Israel. In the prophetic vision of the dying Jacob, Manasseh was seen in the latter days of the then far distant future as “A GREAT PEOPLE,”|| and *separated* from his brethren.¶

If Great Britain, or “John Bull,” as we familiarly call him, be indeed our brother Ephraim,\*\* as a host of most remarkable evidences and an entire school of modern teachers are now strongly advocating,†† then we, Manasseh, the great, separated, thirteenth tribe, shall find in a more literal rendering of our national Motto—“*E Pluribus Unum*,” another hidden allusion beside that already taught us in its thirteen symbolic letters.

The literal translation of this Motto is “one *from* many,” *i. e.*, “one taken or selected out of many,” *i. e.*, *out of thirteen*. This is the legitimate weight of the Latin preposition, E (*from, i. e.*, separation), with which this remarkable Motto begins. In this con-

\* Gen. xlviii. 14.

† Gen. xlviii. 5.

‡ Gen. xlviii. 20.

§ Rev. vii. 6, and in 21 other places spoken of as a *Tribe*.

|| Gen. xlviii. 19.

¶ Gen. xlviii. and xlix. 26.

\*\* Ephraim's Coat of Arms was charged with a *Bull*. See Shimeall's Chronology. See also Deut. xxxiii. 13-17. The Lion of the tribe of Judah, the Unicorn of Israel, and the Motto of Benjamin are borne upon England's Coat of Arms.

†† *Vide* Studies Numbers One, Three, Four, Five, Nine, Our Race Series, and the entire collateral library of Anglo-Israelite Literature. For catalogue, apply to the Our Race Publishing Company.

nection we cannot refrain from again repeating the remarkable clause with which the great lawgiver Moses, finally sums up the blessing of Joseph and his two sons: "Let the blessings come upon the head of Joseph—(and they are the ten thousands of Ephraim) and upon the top of the head of *him that was separated* from his brethren (and **THEY** are the thousands of MANASSEH)."

Truly, indeed, we are a nation whose armorial bearings are rightfully charged with the Olive-branch of Manasseh, with the mystic number 13, so many times repeated upon the Obverse and the Reverse of our Seal, and in whose national mottoes, meanings double and triple so mysteriously hide themselves.

Manasseh was the first-born son of Joseph, then lost to his parents and brethren in the land of Egypt. Having gotten himself prosperity and a wife in this land of his separation and adversity, Joseph had practically forgotten the brethren whose persecutions drove him forth and sold him.

"MANASSEH!"—that is *forgetfulness*, was the exclamation of Joseph as he greeted this earliest son of separation; "*for God*," said he, "*hath made me forget all my toil and all my father's house.*"\*

Among the Hebrews, the naming of a child was a ceremony of the utmost importance.† The name was always regarded as deeply prophetic of its after life—an idea which runs through the circumstances of the naming of all the characters in sacred history. "To give a name is a token of com-

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\* Gen. xli. 51.

† Luke i.

mand and authority. The father gives names to his children." Socrates, remarking upon the import of a *name*, says: "Those who invented names seem to me to have been conversant with high things." "It is said that Adam gave a name to all the animals, and to his wife, and that the name he gave them became their true name.\* God changed the name of Abram to Abraham, Jacob to Israel, and of Sarai to Sarah." The names thus given signify respectively, "The father of a multitude of nations," "a soldier of God," "a princess of multitudes."

This giving of names by God signifies his absolute dominion over all men, and his particular benevolence towards those whom he receives more especially into the number of his own. Hence it was that he gave a name even before their birth to some persons whom he appointed for great purposes, and who belonged to him in a particular manner; such as to *Jedidiah* or Solomon, to *Jeremiah*, to the Messiah, to John the Baptist, etc.

MANASSEH has been well named! Surely God hath made *him* "forget all *his* toils"—the toils that drove him into this wilderness (1620) and his toils towards freedom (1776-83), and to absolute independence (1812-14); and assuredly too, he hath nationally "forgotten all his father's house."

The statute which enacts the Great Seal of our country has not been entirely understood. Perhaps it is not quite explicit enough in some of its details.

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\* The Second Adam will re-name all men that accept him.

This seems particularly to be the case with reference to the *Olive-branch*. The full wording of the statute here is: "holding in his dexter talon an Olive-branch \* \* \* all proper." It is easy to be seen, that unless extreme care is taken, the greatest latitude is thus allowed to successive artists in the *conception* of this symbol, and so the lack of symbolic care in this connection has led to the greatest confusion. In fact, every conceivable form of branch, and arrangement of leaves and fruit has been in turn adopted.

The "Seal commonly used," according to Admiral Preble,\* has fifteen leaves and but two Olives! In the tracing of the Websterian Great Seal (Study Number Eighteen, p. 208), taken from an actual impression officially made by the State Department, it will be noticed that there are seventeen leaves and four olives. The old Seal of the State Department, a subordinate copy of the Great Seal and often used as a "lesser Seal" in lieu of it, had a much larger number of leaves and no fruit! The Olive-branch on the Centennial Seal Medal of 1882, has sixteen leaves and no fruit! And on none of them are flowers depicted, and the *botanic* growth of the Oleinæ is more often displayed in ignorance than knowledge.

Now there are but two proper methods of representing the Olive-branch—the one is according to its actual *botanic* growth at the season either of flowers or fruit; the other is according to the *symbolic* or *art* idea, in which latter case both fruit and flowers may be depicted together with the leaves. Neither of

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\* See page 683, "History of the Flag." Last Ed., 1872.



these methods seem to have been followed consistently in the representation of this important element of our Arms. Where the botanic method has been attempted, the foliage has been shown as often alternate as opposite, the latter only being correct, and the fact that flowers or fruit spring up with every leaf, upon the vigorous Branch, has been universally ignored.\* The art or symbolic method has never yet been attempted, though for many reasons, soon to be given, it is manifestly the most suitable. Indeed, it is absolutely necessary that the art-method of arranging the Branch shall be followed in order to secure that artistic balance of the *whole obverse face*, which is a matter of still more importance; for lack of a proper conception of the Olive-branch, this Obverse face, which comprises the important Arms and Crest of the nation, is now left entirely unbalanced.

Numerical lapses such as this one, which we note in the conception of the Olive-branch, have, however, marked the history and use of the Great Seal from the very day of its first promulgation. Hon. A. L. Snowden in his correspondence with Secretary Folger, on the Great Seal Medal of 1882, refers to some of these as follows: "I should not omit to mention an important fact in connection with the device of the Great Seal, which I came across in investigating the subject, namely, that the present Seal is not in exact conformity with the design adopted by Congress.

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\* Except on the wreaths found at the reverse of certain types of our national coinage. See "Ring dollar" of 1852, Dollar of 1849, "Half cent," 1809, etc.

“The divergence from the original design is quite marked, and in my judgment very injudicious. On the present\* Seal, you will notice that above the eagle's head there are thirteen stars embraced in an oblong or depressed circle, which would seem to indicate that the thirteen original States were to be forever circumscribed, and that no other stars or States could enter within the charmed circle. How different, and how much more suggestive was the original design, which had the thirteen stars emerging from beneath the dark clouds. The beautiful and appropriate suggestion which was conveyed was that, as the time advanced, other stars would emerge from behind the clouds, and take their place in the national firmament.

“This was not only beautiful in conception, but prophetic in its application to our nation. This change in the design was doubtless the result of an unappreciative engraver, who imagined the stars would look more artistically arranged if embraced within the lines of a circle.

“The Reverse of the Seal has also been, to some extent, changed from its original design. In the original, the pyramid was composed of thirteen *solid* blocks, gradually narrowing to an uncompleted apex. In many of the designs which have been handed down to us, among them that forwarded by Lieut.

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\* This was the Websterian Seal which, since 1885, has been succeeded by the Frelinghuysen, but the Hon. Mr. Snowden's remarks have the same bearing

Totten,\* it will be noticed that each layer, representing a State, is subdivided or broken, and as if composed of several pieces cemented together. This was certainly not the original design, which was intended to convey the compact unit of the States, as bound or cemented together in the unfinished National pyramid."†

As a general rule, all such lapses have been successively detected, and as our interpretation of the substance shadowed has progressed, they have one by one quietly disappeared from our armorial bearings, without any appeal to Congress ever having

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\* The erroneous design of the Great Pyramid, referred to above as forwarded by the author, was the only idea he then (1882) had upon the subject. Fortunately (as to its numerous blocks in each layer, although they are *correct* as to Barton's drawing, and according to *fact*, but better left out in heraldry), it was not followed in the preparation of the dies for the Medal. It is equally unfortunate, however, that the general *proportions* of the pyramid as given in the design forwarded, were not followed, as they were those of the one only great type of pyramids, that of Gizeh! The Medal, however, embodies every good point referred to above by Col Snowden, and is subject to but three criticisms, the one with reference to the Olive-branch, and the other noted elsewhere with reference to the proportions of the pyramid, the arrangement of its foundation, and its descending capstone; and the minor details of the eagle (Vol. I., Study Number Eighteen, pages 169-206).

† An examination of the illustrations on pages 78-79, Vol. I., Study Number Eighteen, will show that Mr. Barton's idea of the layers *was* composite; but the Pyramid upon the old Continental notes, \$8, \$50, etc., had compact solid blocks. These are the ones we presume Mr. Snowden refers to as "the original design," for Mr. Barton's idea came thence.

been necessary. It has not been the fault of the statute, however, but of its readers, that lapses such as these have marred so long our fair escutcheon.

In this particular phase of national advancement, our *coinage* has been more of a popular educator than we have ever dreamed. For a hundred years, those charged with the mintage of our coins and medals, have studied the symbology and symmetry of our "Coat of Arms." With them it has not been the making of a single die, in haste to seal a document of law, but of thousands of such dies, until the medalist, skillful in his art, conceives almost without an error, and as though by instinct, all the beauty in those "Arms." And they by whom these coins are so constantly handled—the people—unwittingly are taught to recognize, as though by instinct too, the truth from forgery and counterfeit. Thus, as a matter of symmetry and of artistic instinct, the necessity of *balance* between the Olive-branch and Bundle of arrows carried in the Eagle's talons, was long ago recognized in our coinage, and is very beautifully realized in the present silver pieces.

Let any one examine these emblems as coined upon a silver dollar, a half dollar, or a quarter, and he will at once notice that the truly educated artist could not resist the art-idea of balance in his work. For lack of space, the number of arrows on these coins was formerly reduced to three, but it will be noticed that the Olive-branch in every such case was furnished with but three corresponding growths or tufts of foliage. This is particularly noticeable

upon the old silver dollar, where the room to work and the character of the work was much better.

This art balance is, moreover, beautifully shown upon the Gold Eagle of 1797, where five arrows are balanced by five Olive growths, and in the Quarter Eagle of 1834, where the balance is again struck with but three elementary emblems. The fact is, it is a symbolic necessity, as well as the demand of high art, although even in our coinage it was not until quite lately brought to its full beauty by striking the balance between thirteen elements upon each side.

BALANCED, BUT NOT ACCURATE.



The accompanying illustration, giving the shoulder knot of a "Colonel of the line," in the Regular Army, is taken from the official plates (1882) issued at considerable expense by the Quartermaster's department.

It shows the art idea of *balance* between the bundle and the branch very clearly. It will be noticed that to carry out this idea upon the silver dollar (of 1882) this balance is struck between three elements, each of which is again subordinately resolved into three ultimates. Here the balance is perfect, either as

three against three, or as nine against nine, and the whole device thus has its harmony preserved.\*

The two emblems refer to the same People whose original number the Crest defines, the Paleways repeat, the Arrows still further analyze, and the Motto itself most significantly conceals.

Shall then our Coat of Arms, the very type itself of all our coinage, continue thus *unbalanced*, a subject of well merited art criticism? It certainly should not, nor need it hereafter do so, unless those who have been shown aright shall willfully perpetuate an error.

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\* Note, however, that the aspect of the Eagle is wrong—East instead of West, and the Shield starred!

It will be remembered that the present work was written in 1882-3 A. D., at which time (as there is evidence enough to show, *vide* Vol. I., Study No. 18, pages 169-204; "International Standard," July, 1885, pages 268-9; "An Important Question in Metrology," 1884, etc.), we were actively engaged both in season and out, in urging the improvement of our heraldic realizations upon all concerned. Therefore it is not a little gratifying now to know at this later date (1897), that these efforts, and those of our numerous companions in the "International Institute," were not in vain; for the comparison of the silver coinage (1882) of those and previous days, with that of 1892 and subsequent ones (our present silver pieces), will furnish evidence enough that we won the victory along the very lines upon which we were contending,—and this not only in the mere matter of improving the beauty of our coinage, but in the far more important one of forcing the improvement (1885) of the Great Seal Die itself. For we maintain that all of these improvements arose out of the correspondence that we and others of our school of thought had with the State and Treasury Departments in 1882 and 1883 (*vide*, for instance, the Letters displayed at length, in Study Number 18, pp 171-204).

In the science of correspondence and symbology no such glaring art lapses can be tolerated. It is of all sciences that one whose laws are most rigidly fixed, and in whose details there can be allowed no latitude whatever. Nor is there in the case in point, any excuse for such an oversight. The proper charging of the Olive-branch, though somewhat obscure, is easily to be determined.

A brief examination into the symbology of the device and its relations to *other* elements of the Arms would have revealed to the true artist its proper blazonry long ago, in spite of the apparent silence of the statute as to the minor details.

The Genius of the Republic represented by the duly escutcheoned, mottoed and crested American Eagle, offers to the world Peace in its dexter, and War in its sinister talon. It is clear that these two emblems, the Olive-branch and the Bundle of thirteen Arrows, refer to the same nation, and that the details which are wanting in the one (dexter) are fully supplied in the sinister emblem which they must balance.

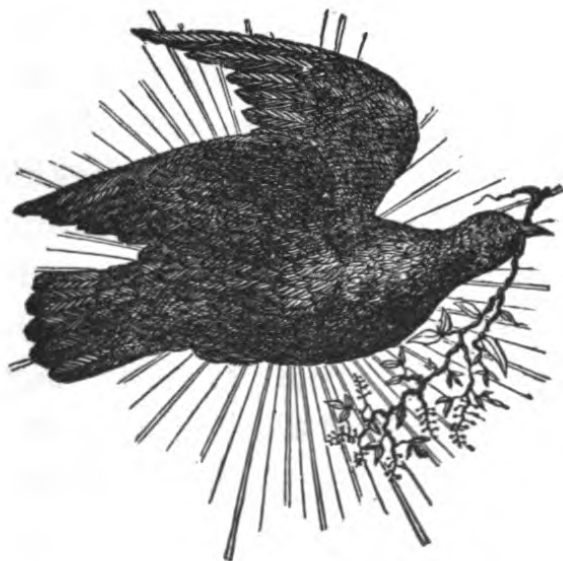
The beautiful analogy between the two, the Bundle and the Branch, is most striking. Just as *thirteen Arrows* united in one Bundle represent America prepared for War, so *thirteen Olive growths* united upon one Branch represent the gift America offers to those with whom she is at Peace.\*

Finally, as Mr. J. H. Weldon pointed out in his excellent article upon our Seal in the International Standard (July, 1885), the putting of "the Olive

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\* This topic will be more fully discussed further along, p. 235.

branch in the right talon of the eagle, and the arrows in the left, plainly illustrates the divine command given to the Israelites, as we find in Deuteronomy xx. 10-12: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it, \* \* \* and if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." "And here," says Mr. Weldon, "we must not fail to observe that the action of the Americans in making overtures of peace to the mother country, previous to the commencement of the war of independence (Revolution) was strictly in accordance with the divine precept."



### OUR NATIONAL FLOWER.

The National Flower of France is the *Fleur de Lis*, because it has been borne upon her *Coat of Arms* for centuries; that of England is the *Rose*, and is found



upon the *Arms of Britain*. For a similar reason the national flower of Scotland is the *Thistle*, while Ireland's is the *Shamrock*. In other words these nations do not have to "choose" a national flower *in that Heraldry has selected it*.\* In this sense we of Manasseh have no choice in the matter, but bear the Olive by Statute of June 20, 1782, upon our COAT OF ARMS.

It is passing strange that, in all the recent controversy as to this matter of the selection of a National Flower for the United States, this, the decisive fiat of Heraldry, has not been enunciated; for, except in our own correspondence with Senator Hawley some years ago, in which we urged the strength of this particular contention for use if necessary against the selection of any other flower should the matter ever come up in Congress as was then threatened, we do not remember to have seen the subject even broached, nor, so far as we know, has Congress ever reopened the matter, as among the numerous other "posey" propositions that have besought its vote.

There can be no doubt as to the finality of the voice of Heraldry in these premises, nor could there be found in the whole Botanic kingdom a plant more suitable for recognition as the National one of the United States than the Olive, which means Peace. It is indigenous here, and its genus is so broad that species of it grow *everywhere*:—the Olive South and West, the Ash in the North and East, and the lovely Lilac ubiquitously.

Fortunately we have committed no national *faux*

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\* Every one knows this and knows *why*.

*pas* in this respect, *i. e.*, as to the disturbance of the fundamental Statute, and now that the "History, Heraldry and Significance of our wonderful Inheritance in the Great Seal of the United States," has at last *been* set in at least primary order we are justified in urging upon all to whom these presents come to enlighten their neighbors on the topic and to turn their attention to these *a priori* and *a fortiori* facts.

We of Manasseh bear the Olive-branch heraldically and by law. To legislate further thereon is unnecessary; in fact, our "Flower day" is June 20th, the date on which the Great Seal was adopted, and (by a most fitting coincidence, though never thought of until this very moment \*) is the date already selected for the publication of this very Study.

The Summer solstice of this year is to be significant to Ephraim also, as thereat, June 20th, the Victorian celebrations are to begin. It is always an important Pyramidal date, and it is one of the quadratures of the Solar year, and in this particular year will be remarkably marked astronomically (astrologically) by having the sun and moon in absolute quadrature, the sun at  $90^{\circ}$  true Long. (or 6 h R. A.), and the moon at  $0^{\circ}$  Declin. It is noticeable, too, that the "equation of time" this year changes from — to + on June 13th which is the anniversary of Secretary Thomson's appointment to control over the Seal during that final and eventful week (June 13–20, 1782) of its birth.

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\* May 16, 1897, as we are reading these pages finally for the press.

# THE BUNDLE OF ARROWS.

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"The Eternal God is thy refuge, and underneath are *the Everlasting Arms*."—Deut. xxxiii. 27.

"But his bow" (Joseph's) "abode in strength, and the Arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. xlix. 24.

"No Weapon formed against thee shall prosper."—Isa. liv. 17.

"And loud the sinew twanged \* \* \*  
With deadly speed the eager Arrow sprang—  
\* \* \* \* it struck:

Yet onward still the Arrow drove."—Il. iv. 119.

Concerning this elementary device upon our Coat of Arms, first proposed by Secretary Thomson, the statute reads: "and in his sinister a bundle of thirteen arrows, all proper."

As a general rule, Arrows in heraldry are blazoned argent, and feathered or. The shaft and head are thus silver (or steel) white, and the feathers of gold. Following this general custom of

"Silver arrows fledged with gold,"\*

the only official blazonry, that in St. Paul's Chapel, N. Y., is thus tinctured, and is our highest special authority for perpetuating it. The statute is silent as to the direction in which these arrows shall point, save in so far as this may be covered by the words,

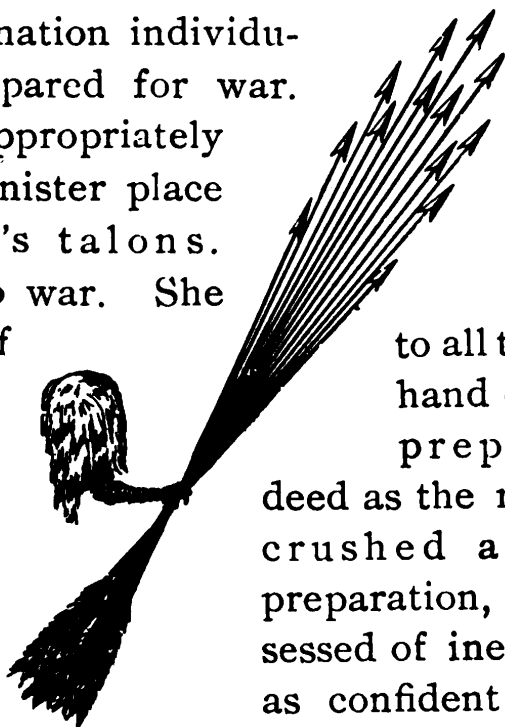
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\* Compare remarks p. 198, Vol. I, Study Number Eighteen

“all proper.” They have been universally represented on the Arms with “points upward,” and outward. This is also their “proper” mode of displayment, as they here represent the war power of the country which is thus shown to be in a state of readiness and preparation.

In the old Seal of the State department which, as we have already seen, is modeled upon the Obverse of the National Seal, the eagle correctly bears its Bundle of Arrows with the points *depressed*, to signify that in our intercourse with fellow nations, we have no aggressive or hostile intent, and that even in times of actual warfare, the affairs of State-craft should proceed upon the basis of peace and good faith.

The Bundle of thirteen represents the nation individually prepared for war. are most appropriately secondary or sinister place of the eagle's talons. offers peace to war. She fruits thereof the right Yet, is she fray: not in old world, down by *over* reliant, pos- source, and prospered



Arrows rep- ally and col- Its weapons given the sec- in the grasp America pre- offers the to all the world with hand of friendship. prepared for the deed as the nations of the crushed and burdened preparation, but as self sessed of inexhaustible re- as confident in Him who her beginnings.

The Arrow is preëminently an American weapon.

The aborigines of our continent were universally armed with this deadly shaft, and used it with unerring precision. It is thus peculiarly appropriate as the symbol of our war power. It was also the most expressive and distinctive weapon of the war-god of the Aztecs—this deity being always represented with a bundle of them in his hand.

But the weapon is still more intimately connected with our own traditions as an Anglo-Saxon people. The English archers were the terror of every battlefield of the Middle Ages. It was their distinctive weapon, whose flight in deadly clouds was not to be withstood by any discipline their adversaries could array against it. The Saxon was so expert with this weapon, and drew his powerful bow with so much strength as to penetrate a two-inch oaken board at a distance of over 200 yards. He delivered his arrows too, with wonderful rapidity and accuracy. The test of archery among them was the delivery of *at least* twelve—(13)—arrows in a minute, each one of which was to seek its mate and quiver at the center of the mark two hundred and fifty yards away.

But further back even than the Anglo-Saxon history of Our Race, the Bow-and-arrow was distinctively *our* weapon. The little tribe of Benjamin alone possessed “an army of 280,000 mighty men of valor that bare shields and drew the bow.”\* These men possessed such skill that they could use alike “both the right hand and the left”† with the bow and arrow, and out of Judah came “the Battle-bow” itself!‡

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\* II. Chron. xiv. 8.      † I. Chron. xii. 2.      ‡ Zech. x. 4.

But this species of arms was as familiar to Manasseh as it was to his father Joseph, hence we read that "The Sons of Reuben, and the Gadites, the half tribe of Manasseh, of valiant men, men able to bear buckler and sword, *and to shoot with Bow*, and *skilful in war*, were four and forty thousand seven hundred and three score, that went out to the war" (I. Chron. v. 18).

But again, to us as intimately connected with our ancestral Tribe, the house of Joseph, the Bow and Arrow have peculiar import. In his blessing of Joseph, our father Jacob expressly says that, though "the archers have sorely grieved him—and shot at him, and hated him; but his *bow* abode in strength, and the *Arms* of his hands were made strong by the hands of the mighty God of Jacob."\*

The prophet Zechariah in his ninth chapter and onward through his book, referring to the Golden Age of Israel, speaks similarly of our house. Thus the Lord says unto him, "When I have bent Judah for me, and filled the bow with *Ephraim*† \* \* \* the Lord shall be seen over thy sons, O Zion, and his Arrow shall go forth as the lightning!"‡

In their higher symbolism the Arrow is thus the weapon of the Almighty.§ It is the deadliest species of missile-weapon, it cannot be withdrawn without producing still greater laceration, its barbs hold

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\* Gen. xlix. 23-24.

† Put for the whole house of Joseph—"the Arrow of Israel!"

‡ Zech. ix.

§ Job. vi. 4.

fast, and every motion works it farther in towards the vital parts.

The Bible is full of references\* to them, and sharp and piercing, they are made ever ready for the persecutors of God's people. Even in ancient mythology this distinctive weapon of the All-powerful one was fully recognized, and the eagle—Bird of Jove—held a Bundle of them in his talons.

Thus, as Americans, and as Anglo-Saxons, as Sons of Manasseh, descendants of the thirteenth tribe of thirteen-tribed Israel, as Sons of Joseph, yea, and loftier yet, as sons too of the living God, the Arrows in the eagle's grasp are rightly borne as emblematic of the war power—temporal and spiritual—of this “Great People” of the latter days.

We have already referred to the remarkable collection of constellations that presided over the desolate heritages of America at creation.† These were Capricornus and Sagittarius, with their Decans,—Lyra, Ara, Draco; Sagitta, Aquila and Delphinus. Capricornus is the scape-goat, the “lost tribe,” so to speak, but our specific emblem is Sagittarius, the Archer, or Manasseh, Joseph's first-born son. The collection is a vivid prophecy of our own heraldry, but its antitype is one phase of the story of the Saviour. All this has been amply shown by Dr. Seiss in his “Gospel of the Stars,”‡ so that we need not

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\* Deut. xxxii. 23, 42. II. Sam. xxii. 15. Psal. xviii. 14; vii. 13; xxi. 12; cxliv. 6, etc.

† *Vide* Vol. I., Study Number Eighteen, pp. 286–8 and 305–7.

‡ Now unfortunately “out of print.”

repeat it here, save to note that the celestial arrow Sagitta is "the shot or killing one, for it appears naked and alone. It has left the bow and is speeding to its aim. It is a heavenly one, and He who shoots it is invisible. There is a majesty and mystery about it which startles and awes, it is the death-arrow of Almighty justice, which goes forth from the throne against all unrighteousness and sin." But in Manasseh's arms the bundle of arrows is held firm, the arrows are regathered as it were, and the olive branch, which is found in the same cluster of constellations, has precedence. Manasseh is, in fact, a promise of Peace, and in due time, under the God of Joseph is to become its fulfillment; yet all this not alone, for Ephraim is the Stick of Ten-Tribed Israel, and with Judah in that day is to form one Stick or sceptre under the Righteous King whom God will raise up according to the promises unto the fathers.

But the Arrow covers a further idea. "There is a spiritual piercing and slaying in the case of those who come to a new life in Christ, akin to the piercing and slaying of Christ himself. Sharp and hurtful words are compared to Arrows. And of this character are the words of God as pronounced upon the wicked, judging and condemning them for their sins, bringing them down from their lofty security and hitting out of them the vain imaginings in which they live. Isaiah speaks of this sort of shaft or arrow in the Lord's quiver—the Arrow of the Word—the Arrow of conviction of sin, righteousness



and judgment—a wounding and killing arrow which enters into men's souls and makes humble penitents of them that they may come to life in Christ."

### THE NATIONAL MACE.

The Mace of the House of Representatives (U. S.) was made in 1884, and consists of a bundle of thirteen Ebony Rods, entwined and bound together with silver bands (Psa. lxvi. 10; Zech. xiii. 9). The thirteen ebony sticks are intended to represent the original States of the Union, and thus to stand for the whole nation (compare Ezek. xxxvii. 16, 17). This bundle of sticks that has thus become one in the hands of Manasseh is surmounted by a globe of silver upon which *both* hemispheres are traced, while a silver Eagle, with outstretched wings, is perched upon the summit of the globe.

The Psalmist (cii. 5) through his prophetic vision saw Israel spreading abroad, mighty, and advancing from pole to pole, and as an Eagle compassing all lands. He beheld, far distant, yet sure, Judah and Israel repentant and joined together as one nation in the land by a new and indissoluble covenant, ratified in Zion before the Lord. Israel shall indeed mount like an Eagle and cast off her sins, she shall renew her strength, and be quickened by the Divine Spirit; then shall she mount aloft, and then shall the earth yield her increase and all things become new.\*

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\* Compare F. Goss in *Banner of Israel*, Jan. 11, 1893.

# THE ARMS AS A WHOLE.

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“And nightly to the listening earth  
Repeats the story of her birth.”

—ADDISON. *Ode*.

“Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a Coat of Many Colors.”—Gen. xxxvii. 3.

As the result of our consideration of the Coat of Arms, its History, its intended Heraldry, its interior Symbolism, and the requirements of high art for its proper realization, we may finally conclude as follows: That in the great Seal Medal of 1882 the general *proportions* of the device were first realized, and that the whole device lacks but the truly fruitful olive branch of Manasseh, consisting of 13 growths, each of a fruit, a flower, and two leaves, to accomplish all of its deep significance. The official die of the State Department now in use since 1885 grasps this numerical balance fairly well, and at any rate better than any previous attempt at its realization, by placing 13 olives and 13 leaves over against the 13 arrowheads and 13 fledgings; but when analyzed down to the ultimates it will be seen that the balance is not finally exact, for the fledgings are double, and the olive growth should be so too. The artistic necessity of this balance has already been frequently recognized

upon much of our coinage which takes its symbols directly from the Arms, and upon both the St. Paul Chapel blazonry and on that of the Great Treaty Seal of 1850 to 1864, where this balance was also partially recognized by the 13 olives given to the Branch in each case.

The Scroll should be tinctured white, this being its "proper" color. As the statute is silent, the general law and custom governing such cases is that the *natural* color shall be used—that of a book being *white*, and that particularly of the Sacred One, in which we find the highest meaning to each of our national symbols, being of the purest white, or *Light itself*.

The Arrows, barbed or bifid like the olive calyx and the eagle's tongue, should also be blazoned "proper," *i. e.*, Argent (or steel white), and feathered Or (gold), as in the St. Paul Chapel blazonry, which is the highest special authority we have upon this point, it being also a general custom of heraldry that where no tincture is mentioned, arrows shall be Argent feathered Or.\* All of these heraldic features are essential to the proper realization of our Arms.

They are not changes in the law, but are simply interpretations of the statute itself. That they have not been succinctly presented and recognized long ago is because no one heretofore has interested himself upon the subject sufficiently to make it a study. Nevertheless no one can examine the *history*

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\* The only exception to this will be to feather from the eagle itself, in which case white, or brown and white.

of the Seal as now presented, nor watch the slow development by which its proper interpretation has been brought about, without becoming convinced that all along the path glimpses of its true light have flashed out, and bear clear evidence to the interpretation here advanced.

Far be it from our purpose in this volume to start a controversy upon such a topic. But there has been lack of interest in it for a hundred years, and our national heraldry has been suffered so to degenerate that its beautiful proportions for a long era were almost entirely lost to sight. The sole object of this volume, therefore, is to present these beauties clearly to the view, and to reach out a hand to save them from further dishonor. The conclusions we have reached are founded upon facts too strong to fear investigation.

We have labored upon the fundamental principle that the statute *as it now stands, is what we must interpret*, and that if ITS clear interpretation covers every mooted point, then there is no need of touching it again (as some have thoughtlessly advised) within the halls of Congress.

The perfect harmony of the "Arms" proper of the United States, is as striking as it is beautiful. In the design ultimately adopted to represent the Ensign lifted upon this continent to the nations of the earth, simplicity is the most apparent feature.

The appropriateness of the emblem, both as a whole and in each of its several parts, is none the less apparent. No more fitting an emblem for the Ægis of Freedom could have been selected.

Upon the Arms of America the Eagle is fully "occupied." He bears in his beak a Scroll inscribed with the most impressive Motto of Union that mankind have ever heard. Spreading aloft the wings of his protection, he bears upon his breast the Shield of safety charged with the sentiments and tinctures of our Flag and Freedom.

With all the blessings of peace he greets the exiled out of every land with the Olive branch, while yet prepared for war he holds the Arrows of perpetual victory full in the sight of those who tyrannize mankind.

This is the beauty of symbolism and of heraldry, that in a picture so much can be expressed that to use it as a text whole volumes might be written and yet not exhaust the story.

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# THE CREST.

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“A Star for every State and a State for every Star.”—ROBERT C. WINTHROP. *Address on Boston Common.*

“Forever singing as they shine  
The hand that made US is divine.”

—ADDISON. *Ode.*

“The Lord went before them by day in a Pillar of a Cloud,  
\* \* \* and by night in a Pillar of Fire.”—Exod. xiii: 21.

“And his brethren envied him; but his father observed the saying.—Gen. xxxvii. 11. (Compare 9-10).

In heraldry the Crest was an ornament for the head. It was usually affixed to the helmet, and was a distinctively personal or hereditary device. Warriors among the classical ancients bore insignia peculiar to themselves, in this manner. But the idea is a natural one to the human mind, and among the aborigines of our own continent no form of distinctive ornament is more common than the headdress which is usually of Eagle's feathers. The earliest instance of the heraldic crest in England is said to be that of Edmund Crouchback, Earl of Lancaster (about 1280 A. D.). In modern European blazonry the Crest is usually placed upon a wreath, coronet, or cap of maintenance, which surmounts the Coat of Arms, and in character it is not unfrequently a repeti-

tion of some particular bearing on the shield itself. Thus the crest of Castile is a castle—as by Arms.

The American Crest, however, instead of being a repetition of the stars that are said to have been proposed originally by Sir John Prestwick for emplacement upon the chief, and are so shown on the flag of the Washington Life Guard, consists of these stars themselves, removed from it by Mr. Thomson, and raised to the more symbolic place originally proposed by the Committee of 1779. They have no need of *resting* upon any wreath, or crown, or cap of maintenance, but float inherently above the brow of Liberty—the genius of our people.

The employment of the heraldic term “mullets,”\* in describing the Crest or Constellation upon our Coat of Arms is not correct. A “*mullet*” in heraldry simply represents the rowel of a spur. In English blazonry it is depicted as of five points; in French, as of six.† It is used as the filial distinction of the third son. It has no reference whatsoever to a star, indeed the constellation of thirteen stars is so new to national heraldry that it probably occurred legitimately therein for the first time when charged upon the American Flag in 1777 and over our Coat of Arms in 1782.

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\* See Preble. Page 694.

† But the “Mullet,” whether French or English, has a small ring or eyelet in its centre, which the “Star” or “Etoile” does not have, and the “Star” is specifically defined by our Statute as intended—not the Mullet, nor are “Mullets” shown upon the flag, nor on Washington’s family Arms, from whence all these things really came in so far as *our* Heraldry is concerned.

The "denominating of the stars over the head of the Eagle as a 'Crest'" is often objected to by those, who though well versed in ancient and personal heraldry, are not yet imbued with its inner spirit deeply enough to catch the purer symbolism thus introduced in the "*Novus Ordo Seclorum*." Speaking of this so called erroneous denomination, Mr. T. C. Lukens, of Philadelphia, in a letter to Admiral Preble, calls it an armoristic lapse.\* He says: "They are instead only approximately a Crest, but are not a Crest, except through great latitude in the use of the term, because they could not be tangibly represented as in nature and *attached* to the top of a helmet. Theoretically, the Crest must be something possible to be represented in apparent solidity in carved or stamped work, which being affixed to the helmet can also be reasonably represented as resting upon the top of the Shield."



Mr. Lukens seems to have forgotten that the Bible, which is a volume of the very loftiest symbolism, freely employs this perfectly natural emblem, as for

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\* See page 691, "The Flag of the United States" Admiral Geo. H. Preble. 3d Ed., 1882. Boston, James R. Osgood & Co.



instance in the description of that "great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. xii. 1).

We must differ entirely therefore, with Mr. Lukens on this topic. We require the exercise of no latitude whatever in denominating the Constellation "a Crest." If represented *as in nature*, it certainly would require no *tangible* attachment to the helmet! The self reliance, so beautifully realized by the "Eagle *without supporters*," is made even more explicit in the Crest of Stars above its head. This certainly needs no *tangible* support! Its strength to rise into the vault above, higher even than the Eagle's flight itself, comes from Him who "sealeth up the stars"\* and puts a crown of them above His own exalted head.† If the stars that form the new American Constellation, are simply "mullets," the rowels of so many spurs (!), then let them have shanks and tangible supports, but if they are indeed *Stars*, as the fathers of our country certainly specified, they need no other than their own inherent power to *float* above the Shield and Helmet of the nation. Thus in nature do they float and thus above our Shield and Arms the People that they represent move on behind the Pillar and the Cloud. ‡

We must here reiterate and intensify the fact of the complete separation of the Arms and Crest upon

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\* Job ix. 7.

† Rev. xii. 1. (Comp. xix. 12).

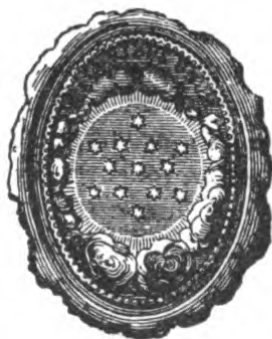
‡ Exod. xiii. 21-22; Num. xiv. 14.

the Obverse face of the Seal. They are two distinct devices cast upon the same field, and for this reason the tincture of the general background is not to be confused with those of the specific backgrounds of each, although they are, of course, the same in general and particular. That of the Crest is clearly defined—azure, the stars thereon, the Glory thence pushing back the Cloud and breaking through it. As a single device this Crest, as in the Seal of the President of the Confederation, is complete in itself. So are the Arms, which itemize the details of the same bearings. Hence, although the statute is silent as to the field upon which the Arms themselves are blazoned, there ought to be no doubt that it is “properly” to be tinctured as blue azure, just as specified in the cognate Crest. The Eagle rises into the same azure vault that is the habitat of the Stars, the Clouds roll back from each. Both emblems have a blue field, and the two emblems are distinct on such a tincture.

The Statute defining the Crest of the United States reads as follows: “For the CREST: over the head of the Eagle which appears above the Escutcheon, a Glory breaking through a Cloud proper, and surrounding thirteen Stars, forming a Constellation, argent, and on an azure field.”

This is essentially as it was proposed by the Committee of 1779 and 1780, from whose device for the Great Seal Mr. Thomson manifestly took it, only adding thereunto the Cloud broken by the Glory, and specifying the azure field.

The arrangement of the stars in this Crest, as it was originally proposed, was according to nature,\* and not in any way confined to the regularity of a circle, or to a regular distribution. This may be clearly seen by examining the designs of the Committee of 1779 and 1780 (pp. 52-56, 199, Vol. 1, Study Number Eighteen). But in every die hitherto made for and employed by the State Department for use as a National Seal, the Constellation has been objectionably arranged in the form of a six-pointed star.



This arrangement seems to have become fixed and to have been warranted by the earlier seal of the President of the Continental Congress, and as the same artist probably cut both the first die and this Presidential Seal, the perpetuation of the arrangement on the Great Seal may be thus accounted for. It is nevertheless unfortunate, that in the cutting of at least four other dies, since this first one wore out, the State Department has allowed its engravers to

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\*This is heraldically certain, because as the Statute is silent as to form, the details must be '*proper*' or as in nature. But see on this point, Vol. I., Study Number Eighteen, p. 199.

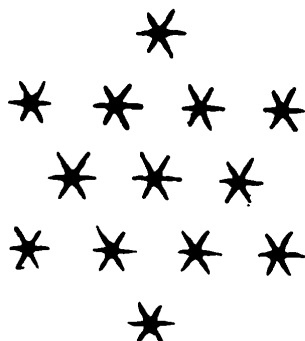
perpetuate this unartistic, unnatural and cramped arrangement.

In our coinage the "*unfinished*" form of the Crest has been properly conceived from the earliest times, the stars have been *scattered* over the field. So in the earliest Engraving of the Arms extant—that in the *Columbian Magazine* of Sept. 1786—this *natural* arrangement, so beautifully suggestive of expansion, is the one laid down. Moreover, in the only official blazon (1789) ever authorized by Congress—the one in St. Paul's Chapel—the *natural* arrangement is likewise adopted, and it is finally repeated correctly in our own day upon the Great Seal Medal of 1882.

The weight of interpretation is, in fact, altogether and overwhelmingly in favor of the natural and unconfined arrangement, or if Heraldry demands a form for it upon the Great Seal *die* then for the Pentalphate shape as we shall show. It is certainly a more truthful and suggestive realization of the idea symbolized, and, with thirteen stars to distribute, the skillful artist can obtain the necessary balanced ideal equally well, ( $6+1+6=13$ , or  $3+3+1+3+3=13$ , etc.), without in any way introducing that of limitation and confinement.

From of old the Stars in their courses have fought for Israel against her foes, as for instance, for Joshua at Beth-horon; and against Sisera. Like the Eagle they are self-supporting; they have always been Leaders (as to the Magi) rather than followers, except when led by the Leader Himself, "whom," we are not to forget, "made the Stars also" (Gen. i. 16).

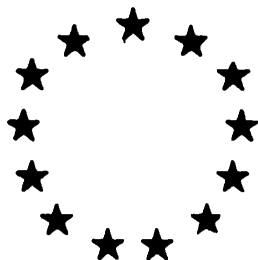
It will be noted that the stars of the Crest are six-pointed in the designs of Barton and Thomson, and as realized in the first Seal-Die. The Flag, however, had been adopted some years before the Seal, and as its Constellation is admittedly the one intended to be set forth upon the Seal, there need be no further question as to their essential Pentalphate form, nor (if we must confine the form of the Crest itself), as to the Pentalphate shape thereof for the entire Constellation.



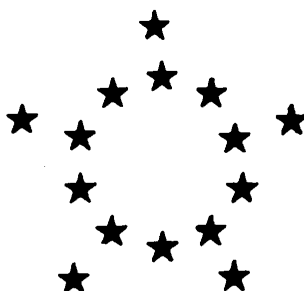
As clearly enunciated by Mr. Albert C. Hopkins, "The arrangement of the Stars of the Crest into the form of a six-pointed feudal star is wholly unknown to our Flag whose new Constellation it purports to represent," its perpetuation therefore in the National Die is a non-statutory irregularity, but one (as we must admit, and mayhap will be forced for some time yet to permit) that has the authority of unbroken usage so far as the Seal records go.

We are not advocating here, any proposition to "fudge with the Crest, but rather such an one as looks towards eliminating actual errors from its

realization. We stoutly maintain that the six-pointed Constellation is entirely out of order, while the pentalphate form is admissible if mere shape shall seem best for its heraldic grasp.



However, as a fact, there has always been a tendency to confine the stars that form our new Constellation into definite shape even on the Flag. Thus, in the original Flag of 1777, they were arranged in circular form, and so continued until 1795, when upon



the admission of Kentucky, the Constellation took the ( $3 \times 5 = 15$ ) pentalphate form, which is suggestive of the Pansy or the Flower of Peace, for which shape (as of 13) some still contend most strenuously, but admitting in the meanwhile, into the arrangement enough



of irregularity to break up both the circular and five-pointed ideas. It will seen that the Violet or Pansy admits of four groups of three stars each, and of a single star, and suggests at its centre the emplacement of the eye and triangle and lashes (glory).



Now, so long as the form of the Stars was conceived as of six points, their aggregation into a six-pointed constellation was not incongruous, but as soon as the stars upon the Crest received their true heraldic shape (from adjustment to the Flag) it became so, and the pentalphate form was a natural corollary to the improved conception; Now the Constellation can be easily arranged in pentagonal order if desired; for instance, here are two forms of the Crest that have historical tangencies and the adoption of either would

remove a blemish from the Seal and destroy naught of its present beauty.



But we are by no means confined to the pentaplate order in our effort to avoid the hexagonal. The thirteen stars that form the Crest of the Obverse may be grouped mathematically so as to represent the Eye, Triangle and Glory shown upon the Reverse face.

Another arrangement of the Constellation, based upon the five-pointed idea, embodies suggestions both of the Star of Bethlehem and of the Cross of "our Lord," in whose 1791st year (1787 A.D.) our Constitution was drawn up and officially dated.\*

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\* Those who maintain that there is no mention made of God in the Constitution, should have their attention called to its official and enacting clause, "Done in Convention by the unanimous consent of the States present the Seventeenth day of September, IN THE YEAR OF OUR LORD one thousand seven hundred and eighty-seven, and of the Independence of the United States of America the twelfth. IN WITNESS whereof, we have hereunto subscribed our names

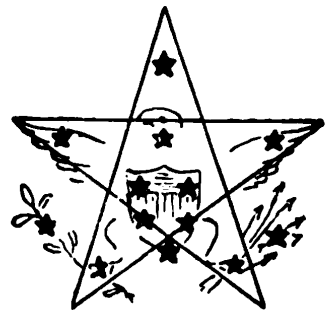
"GEO. WASHINGTON, Pres."





Or again, as indicative of the realm from whence we are "separated," we could appropriately bear the Crest in the old Union Jack form, *i. e.*, as the double cross of St. Andrew and St. George (St. Patrick's implied), or as indicative of the still older Rock whence we are hewn, the Anglo-Israelitish House of Joseph, to whom the signs of addition (+) and multiplication ( $\times$ ) are peculiarly appropriate: their combined blazonry by Manasseh (*his* eldest son, but the 13th son of Jacob by adoption) is strictly inherited.

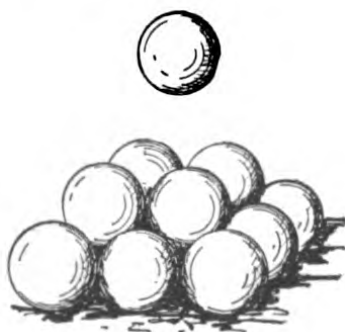
In fact, this form of the Constellation is really the altar-form, and is the one to which the stars as shown upon the Flag to-day continually approximate.



We are merely showing the potency of the Crest, or

rather its protean elasticity. As stated before, the Crest in heraldry is usually some emblem of the Arms selected for special dignity, and therefore repeated on the helmet; Manasseh actually removes the stars from the Chief of the Escutcheon (which corresponds to the Field of the Flag), and uses them as a halo "above the head of the Eagle." It is astonishing to note how readily the number 13 lends itself to the form of the Eagle\* itself: it thus reflects the Arms, or may even be made to show both the Arms and Crest in miniature.

Into all these details the number 13 enters like a *Key*; it harmonizes with every element upon the Seal.

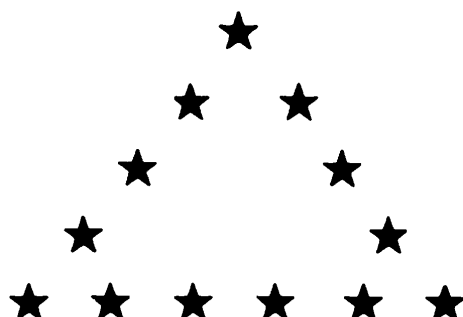


It is noticeable, however, that the number 13 is not pyramidal, but "*unfinished*" from the pyramidal point of view. It cannot be arranged in a solid square-based pyramidal form; that is, it fits the fact—we are "an unfinished pyramid"—and indicates its own anticipations of continued increment and eventual consummation, by the descent of the Cap-stone to

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\* This (the Eagle) is now the form of the "President's Flag," and also of the "President's Seal."

complete our mansion, for 13 needs but + 1 to make a solid square-based pyramid in *proper* ratio.



Nevertheless, this number 13 is  $\pi$ -ramidal after all, for its 13 stars can be arranged into the *outline* of a  $\pi$ -triangle, to wit: the very one whose angle at the vertex is  $76^{\circ} 17' 31.4''$ . Hence the  $\pi$ -form and proportions of the Cap-stone are made out, and the relation of 13, Manasseh's number, thereto. This form of the triangle gives 6 stars for the base + 3 for each side, + 1 for the vertex, and thus yields the meridian cross section of the Great Pyramid as nearly as possible.

But enough of these preliminary memoranda.

The Crest above the American Arms is composed of three essential parts. These, in the order enumerated by the Statute are as follows: a "*Glory*," a "*Cloud*" broken thereby, and a "*Constellation of Thirteen Stars*." We shall now consider these separately, and then as a combination.

# THE GLORY.

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“And the Glory of the Lord shone round about them.”—  
Luke ii. 9.

“Mine eyes have seen the Glory of the coming of the Lord.”  
—JULIA WARD HOWE. *Battle Hymn of the Republic.*

The statute being silent as to the tincture of “the Glory,” we fall back upon its “proper” tincture which is Or (gold). This has been its universal interpretation, and is the one given in the official blazonry



at St. Paul's chapel. But while there has been no doubt or confusion as to the true conception of its tincture there has been considerable as to its arrangement. The statute plainly reads “a glory *breaking through* a cloud.” In the confined space of the small signet-ring, prepared for the Presidents of the Confederation, there was perhaps some excuse for representing this glory *within* the cloud encircling the

stars, but in the broader field for work, presented by the die of the Great Seal, there was no reason whatever for violating the statute. The Glory has not been correctly realized upon a single die used for Great Seal purposes! It has always been represented as surrounded by the Cloud, beyond and through which not a single ray has been allowed to break! This is a manifest misconception, and one that is not found upon our coinage, nor in the engraving given in the *Columbian Magazine*, nor on the blazonry in St. Paul's chapel, nor finally on the Great Seal Medal.

The Cloud should surround the stars, but the Glory breaking through it should surround the Cloud spreading its rays downward and into the field beyond. In each of the several blazons above referred to as correct in this particular, the Glory is thus arranged, and in all future dies for the Great Seal this method should be adopted.

The primary significance of *a Glory* was to denote the presence of God.\* It is directly from the Scriptures that heraldry has borrowed this effulgent symbol of self-radiance. When the temple was filled with smoke from the Glory of God no man was able to enter it.† When the children of Israel, sighing for the flesh pots of Egypt, murmured in the wilderness of their early freedom the Lord said unto Moses, "Behold, I will *rain* bread from heaven for you," and Aaron said unto all the children of Israel, "At

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\* Ps. lxxiii. 2; I. Kings viii. 11; Zech. ii. 5; Levit. ix. 23; Num. xiv. 10, xvi. 19, 42, xx. 6.

† Rev. xv. 8,

even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the Glory of the Lord. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness and behold *the Glory of the Lord appeared in the Cloud!* And the Lord spake unto Moses, saying, 'I have heard the murmurings of the children of Israel; speak unto them, saying, at even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God!'"

Thus early, after gaining their freedom from bondage, did God commence to rain his blessings upon Israel, and to signify by his Presence, that it was He alone who was the one to whom they owed their liberty.

This Glory in the form of a Pillar of Fire gave evidence even in the darkness of the presence of Jehovah.\* Nor in the darkest night of their most signal transgressions did it totally depart from them. For forty years, until at rest at last safely in the land of Rest, it never left them.

A century has barely passed since our own "Great People"—Manasseh—became separated from its father's house, and how have they fared in this their "desolate heritage?"† Is not the full blessing of Joseph—of him who was thus separated from his brethren being richly realized upon them?‡ Has not

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\* Exod. xiii. 22.

† Isa. xlix. 8, 19; Ezek. xxvi. 20.

‡ Gen. xlix. 22-26; Deut. xxxiii. 13-17.

Jehovah literally rained flesh and bread, at eve and dawn, upon Manasseh, ever since the day when forgetful of our toils we entered in upon our pilgrimage through the American wilderness?

Is not the Anglo-Saxon both here and everywhere, truly "the head and not the tail"\* among the nations of the Earth? Will any one say to-day that the Earth shall not be Saxon in its language, its literature, its institutions, its religion, and its destiny? And if this be so, is not the Saxon truly "called in Isaac's name."† And is not the brotherhood of "John" and "Jonathan," as well established as was that of Ephraim and Manasseh, upon whom this prophecy was uttered?‡

The latest statistics of the world show that America eats double the bread and twice as much meat per inhabitant, as any other nation on the globe, and that our citizens are better clothed in linens, cottons and woollens, than all Europe;‡ England (Ephraim) alone excepted. The annual consumption of food per inhabitant, is as follows: England, 20 bushels of wheat, 119 pounds of meat; United States, 40 bushels of wheat, 120 pounds of meat; World, 20 bushels of wheat and 68 pounds of meat. "The Americans are

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\* Deut. xxviii. 13.

† Gen. xlviii. 15. I-saac-Sunnia=Saaca Suna=Sac Suna=Saxon=Sons of Saac, Sons of Isaac! See hundreds of books upon "*The Anglo-Israel Theory*," for full derivation of the word "Saxon;" Catalogues supplied on demand by the Our Race Publishing Company.

‡ See "The Balance Sheet of the World,"

apparently the best fed of all nations." Europe has an annual deficit of 380 million bushels of grain, and 853,000 tons of meat, while the United States has a corresponding *surplus* (in spite of all it eats!) of 370 million bushels of grain and 1,076,000 tons of meat! Taking the world on the whole, we find 22 million bushels of grain surplus, *i. e.*, over consumption, and 2,144,000 tons of meat. This is enough for forty-two millions of people more than at present. Thus, Manasseh already holds the bread surplus of the Earth, and more than half the meat surplus; and as his gigantic cattle enterprises expand, will probably, as his father Joseph did in Egypt, feed the famished world with bread and meat, and load the balance into his storehouses! (Gen. xli. 35-57; xlii. 1-3; xlvii. 13-26!) See "Balance Sheet of the World," Mulhall, London, 1881 (much magnified in later editions).

Speaking of the Wealth of Nations, this author, in his book of Eloquent Statistics, remarks that "the increase of the United States has been prodigious!" In the industries of the world, England and America, Ephraim and Manasseh, stand side by side. In millions of pounds sterling, their industries are represented by the startling figures 2024 and 2004 respectively, which are 700 millions of pounds sterling head and shoulders above those of any other nation on the globe! In accumulated wealth or capital, England and America head the list! In the matter of income, they lead the world beyond all hope of being overtaken. In her military expenditures, America spends less than any nation on the Earth. She has more



miles of rails and telegraphs, and they have doubled in the past ten years! "The Americans now make one-fifth of the iron, and one-quarter of the steel of the world." The United States raise half the gold and half the silver of the world's supply! "Taking *in globo*, all the mining industries of the world, the United States represent 36, Great Britain 33, and all nations but 31 per cent of the total! Money is more abundant than in Europe. The Americans handle and use three times as much money as even the English!\*

Truly, to Manasseh, looking towards the wilderness, the Glory of the Lord appeareth in the Clouds, and from out of them the fatness of unprecedented abundance pours down upon him.

And yet, amid all this plenty, there is something that is radically wrong, in that the distribution of this wealth is so unequal—through the granting of unbalanced franchise to the favored few. *Query*: Is Manasseh being tempted by the savor of a mess of Pottage to give up his Birthright?

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\* For a complete summary of these and similar statistics, *vide* Study Number One, Our Race Series.

# THE CLOUD.

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“ \* \* \* \* Or did a sable Cloud  
Turn forth her silver linings on the night ?”  
—MILTON. *Comus*, l. 221.

“The Cloud of the Lord was upon them,” “for a Covering.”  
—Num. x. 34, and Psa. cv. 39.

The Cloud which surrounds the Constellation in American heraldry is to be represented, according to the statute, as “proper.” It is therefore to be blazoned sable with its inner linings lightened (argent) and illuminated (in roseate and sunset hues—gules, purple, etc.) by the effulgence of the stars that it surrounds. The Cloud should be represented as rolling back, that other stars may be in time revealed and added to the group.

The primary and original idea symbolized by the Cloud upon our Crest, is the rolling back and breaking up of the storm of ignorance, injustice and oppression before the dawning light of a new and potent Constellation. When the morning stars of liberty arose the dark and cloudy realm of chaos broke,—to vanish in their light.

But this emblem has a deeper significance, that of covering and protecting. The Lord “sealeth up the stars,” exclaims Job,\* using the Hebrew idiom, “he

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\* Job ix. 7.

covereth or compasseth them with the Clouds." This is the same idea employed by Moses in that wonderful song wherein just before taking leave of the chosen people, he relates what God had then already done for them, and would and *will yet* do for them in us their descendants in these latter days. He exclaims:

"For the Lord's portion is his people:

"He found him in a desert land, and in the waste and howling wilderness;

"He *led (or compassed) him about, he instructed him. He kept him as the apple of his eye.*"

But Clouds in the Scriptures, and in nature, have still another and a much loftier signification,—that of Glory itself.

"Clouds of Glory are about his habitation."

The clouds of heaven are both the grandest and the most beautiful of objects. They are ever changing in their form and hue, now black as night and swelling with the tempest, next rolling off and lovely with variegated tints to which no skill of artist can attain. Who has not seen the glory of the midnight clouds, when riven by the lightning's flash; the glory of the clouds at dawn when bright aurora tinges them with morning light; their glory on an April's day, when showers lift up, and rainbows pillow on their breast; their glory at the sun's decline when nature sinks to rest upon a cloth of gold?

The sable Clouds that clothe the habitation of Manasseh have their silver linings lit with glories such as these:

‘ Each star that crests fair Freedom’s helm,  
 To rainbows giveth birth,  
 Whose mingling glories wreath the clouds  
 And luminate the earth.’

The *Cloud* was likewise significant of the Presence of Jehovah.\* It guided those but just escaped from bondage,† sheltered them from the heat of the desert,‡ stood between them and their enemies,§ and by its motions directed their wanderings and their camps.|| Upon special occasions the Cloud, generally thick and impenetrable by day, was broken by the Glory of God appearing in it.¶ At such times, impressed by the double presence of Providence, who could have doubted that the God of Jacob led a chosen people? And who to-day, standing beneath the cover of American institutions, can doubt but that Jehovah shadows with the Clouds of his protection all those who dwell throughout the borders of Manasseh?

Moreover, who can doubt that He is with America to-day and guides the nation, sheltering her from the heat of European turmoil, standing between us and all our enemies, and blessing the westward wanderings of all our hardy pioneers until their very camps grow into thriving cities almost in a day?

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\* Num. xvi. 42; Exod. xxiv. 16, xxxiv. 5, xl. 38, etc.

† Exod. xiii. 21.

‡ Psa. cv. 39; Lam. ii. 1.

§ Exod. xiv. 19, 20.

|| Num. ix. 17.

¶ Exod. xvi. 10.

# THE CONSTELLATION.

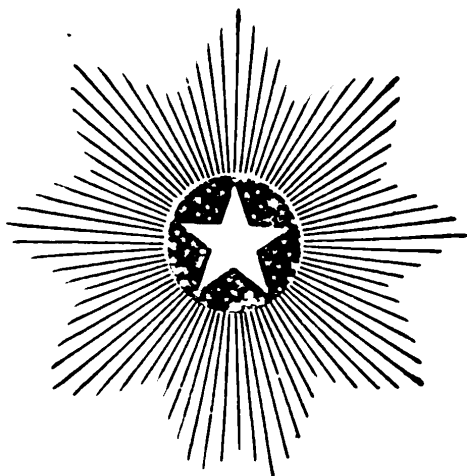
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• There is neither speech nor language, but their voices are heard among them. Their sound has gone out into all lands, and their words unto the ends of the Earth."—Ps. xix. 3-4.

• Thirteen blazed at once in their new Constellation.  
The Daughters of Freedom, a star for each mate."

—CHAS. J. LUKENS, "*The Flag of the Union*"

In American heraldry, the radiant silver star is five-pointed. The English *star* is represented as of six points, while that of France, our ally at the time of its adoption, was the more ancient and symbolic Pentalpha.\* From time immemorial, this symbol has



been a blazing pointer to grand and noble truths, and a solemn emblem of important duties. It is the

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\* Upon our coinage the six-pointed star is displayed. In Mullets these two nations reverse the number of points, English 5. French 6. the Mullet having a ring or eyelet in the center.

answer to the grand hailing sign of humanity where-e'er oppressed throughout the globe. It offers to the world the Foot, the Knee, the Breast, the Hand, and the Cheek of readiness, remembrance, inviolability, assistance and counsel.

Its geometrical significance had for long been lost sight of until Robert Ballard in his admirable "Solution of the Pyramid Problem,"\* pointed out that it was the actual symbol of the Egyptian Pyramid of Cheops (1) and in the mysteries of geometry denoted the almost universal problem of extreme and mean ratio.

"The Pentalfa is said to have constituted the seal or signet of King Solomon (1000 B.C.). and in early times it was in use among the Jews as a symbol of safety. It was the Pentalfa of Pythagoras, and the Pythagorean emblem of health (530 B.C.). It was carried as the banner of Antiochus, King of Syria (surnamed Soter, the Preserver).

"Among Cabalists, this Star with the sacred name written upon each of its points, and in the center, was considered talismanic, and in ancient times it was employed all over Asia as a charm against witchcraft. It is said that even now, European troops at war with Arab tribes, sometimes find, under the clothing, on the breasts of their slain enemies, this ancient emblem, in the form of a metallic talisman or charm. Goëthe makes Mephistopheles complain: "

"I am hindered egress by a quaint device upon the threshold—that five-toed damned spell."

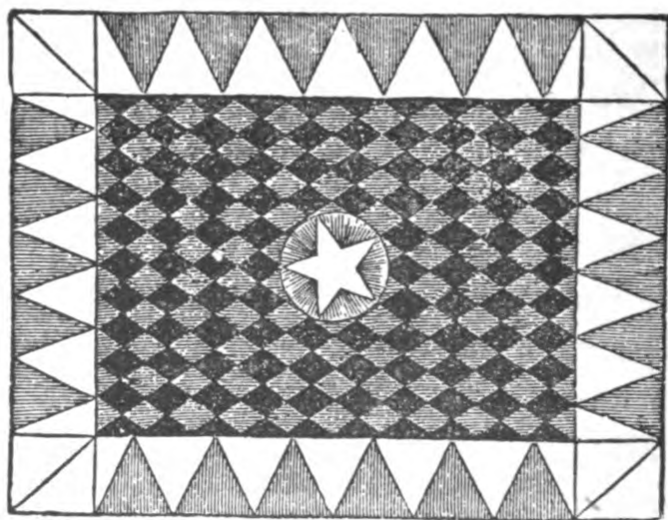
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\* Published by Wiley & Sons. N. Y., 1882.

It blazed at the center of the tessellated pavement of King Solomon's court, and is still in high repute among Masons all over the earth, particularly those of the Scottish rite, whose origin may perhaps be remotely traced to Tara, the mystery of which still awaits solution.

The *Constellation* of thirteen stars was meant particularly to symbolize the nation formed of thirteen independent States.

Like a new feature upon the blue vault of heaven, this Constellation rose in silver light to represent as Found again the "Great People"\* that was to be lost or separated in the latter times† from its brethren



But the Star, as such, in scriptural heraldry, was particularly the emblem of the Deity and Saviour.‡ The "blazing star" in the center of the mosaic pavement of Solomon's temple was *five-pointed*, and we are

\* Gen. xlviii. 19.

† Isa. xlix. 20; Hos xi. 10.

‡ Rev. xxii. 16.

taught that it was a most ancient way of hieroglyphically representing *Divine Providence*, by a firm reliance upon which, we hope to enjoy the manifold comforts and blessings of human life.\*

John Adams, one of the original committee upon the Seal, was particularly struck with the fitness of Lyra, a constellation of the proper number of stars, and a famous emblem of "unity," to be the chosen group by which to represent the new republic.† But the Constellation placed on high in 1776 has no name save its *own*, and that is "Union" itself;—*i e.*, a union both of *many* in one, and of *one* made out of many;—and moreover, the name of an union (thus bi-constituted) selected out of a still earlier union, to dwell alone, forgetful of the toils of separation, and of all its father's house.‡

The dreams that drove Joseph into separation were that "his sheaf stood up and those of all his brethren round about him made obeisance to it," and that "the sun and the moon and the eleven stars made obeisance to *him*."§ Truly, the bow of Manasseh, his first born, abides in strength, and "the arms in *his* hands have been made strong by the hands of the mighty God of Jacob."||

Ephraim and Manasseh together form the two

\* See Preamble to Constitution and Sickles Monitor, and other Masonic Trestle Boards.

† See Schuyler Hamilton's "History of the Flag"

‡ Gen. xli. 51.

§ Gen. xxxvii. 5-11.

|| Gen. xlix. 24



branches of "the unconquerable kingdom." The world has learned it to its cost, *and to its blessing!* So too, in Joseph's name, all Israel to-day doth loudly bless, "saying, God make thee as Manasseh and as Ephraim,\* who, with their thousands and their ten thousands, are pushing the people together to the very ends of all the Earth."† So too, as truly, have the sun and the moon and the eleven stars, made their obeisance unto Joseph in the house of Manasseh, whose ever rising and expanding Constellation "now leads the stars" ‡

There is another remarkable coincidence related to the recurrence of this significant tribal number 13 upon our Seal, which we cannot pass without noting. It is manifest that our "forefathers" placed many of the references to the number 13 which we find upon the instrument wittingly, and intended thereby merely to signify the thirteen colonies, to wit: the constellation of 13 stars, the shield with 13 paleways, the 13 arrows and the 13 blocks or tiers to the Pyramid. But beyond these four mentioned thirteens, there is not a record to show that they knew of any others that lay hidden there, or that were demanded by the analysis.

It is therefore equally manifest that they must have wrought much wiser than they knew, for now, for

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\* Gen. xlviii. 20.

† Deut. xxxiii. 17.

‡ *Nunc sidera ducit.* This was the motto upon American Passports. It was held in the beak of an Eagle with the 13-starred constellation Lyra on its breast, all surrounded by a radiant circle of 13 stars.

the first time in its history (and they explained its import many times from every standpoint they could occupy), its perfect harmony of thirteens may be pointed out. Summing together all the *letters* found upon the Seal we have  $13 + 13 + 9 + 17 = 52^* = 4 \times 13 = 13 \times 2^2$ , that is the 13 of Manasseh's tribe marked by the  $2^2$  of intensified certainty, for  $2 \times 2$  is equivalent to "Yea, Yea," or "Verily, Verily," or "Amen and Amen" (Mahan).

Thus, 13 is repeated 4 times in the elements of the mottoes and date ( $4 \times 13 = 52$ ), 1 time in the elements of the unfinished Pyramid, 3 times in those of the Bundle of Arrows, 3 times in those of the Olive-branch, 1 time on the Shield, and 1 time in the Crest. But here again we have the summation equal to the national number, for  $4 + 1 + 3 + 3 + 1 + 1 = 13$ . Or, taking the count by plain 13's, and from the fully balanced and most artistic realization of the instrument, we have 13 *once* in the Crest, *once* in the motto "*E Pluribus Unum*," *once* in the Shield, *four* times in the Olive-branch, *four* times in the Bundle of Arrows, *once* in the motto *Annuat Cæptis*, and *once* in the unfinished Pyramid, and  $1 + 1 + 1 + 4 + 4 + 1 + 1 = 13$  on the instrument itself. In the same way we may sum up its elements. The Crest 1, the Eagle 2, the Motto 3, the Shield 4, the Olive-branch 5, the Bundle of Arrows 6, the Reverse Motto 7, the Eye 8, the Triangle 9, the Glory 10, the Pyramid 11, the Date 12, and the lower Motto 13. But there is 14 there too, for Joseph alone, and this after the formal adoption of

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\* The number of weeks in the year, nearly.

Ephraim and Manasseh is expressly re-made a tribe for himself (Gen. xlviii. 6), so that the mysterious number of reunited Israel is 14 after all, for it will turn out that Joseph himself is yet to be found among the nations. Hence, counting the Cap-stone in the Pyramid, we have 14 blocks, and the Cap-stone is Joseph (who is a type of Christ) from this point of view (Gen. xlix. 24). And again, the 14th group of 13 elements each will likewise be brought into view when we admit into the blazonry, the undoubtedly correct number (13) of tail feathers to be found upon all perfect specimens of the Bald-headed or American Eagle (see page 197, Vol. I., Study Number Eighteen).

Finally, by making the most itemized analysis possible of the elements upon our Seal, we discover still another number, one of great power ( $3 \times 5 = 15$ ) to wit: 1 the Stars, 2 the Glory, 3 the Cloud, 4 the Eagle, 5 the Shield, 6 the Motto, 7 the Olive-branch, 8 the Bundle of Arrows, 9 the upper Motto, 10 the Eye, 11 the Triangle, 12 the Glory, 13 the Pyramid, 14 the Date, 15 the lower Motto. Thus, 5 being the number of Power, the full inventory of our heraldry indicates a trinity thereof, verily, then, in such a union there is *Strength*.

The number Five ( $5 = V = \text{𐤅}$  the Hebrew *He*, which has nearly the form of the Greek  $\pi$ , *Pi*, our modern emblem for  $3.141592 +$ ), derives further significance from the fact that it is the number assigned by Daniel to the 'Stone Kingdom' in his interpretation of Nebuchadnezzar's Vision of Empire. Four

Empires, *all Gentile*, passed in review before the King, and had passed plainly into history by the end of the first 1260 years of the Times of the Gentiles; since when (637-640 A.D.), and now for nearly 1260 subsequent years, the latter half of these Gentile times have been running out.\*

To such as have eyes to see, the feet, *i. e.*, the dual and badly tempered pedestal of this uplifted image is without strength—and the Fifth Kingdom, *explicitly Israelitish*, is soon to consummate the political history of the world by falling upon it. Its evolution has been so quiet that few have recognized it as at all related to *Daniel's people*; but many nations nowadays are demonstrating their fear of it by conspiring together against Anglo-Saxondom, whose Language, Laws, Religion, Liberties and Enterprise, all and always in the hands of its ever more and more widely colonizing peoples, now *bid fair to dominate the world quickly unless they do!*

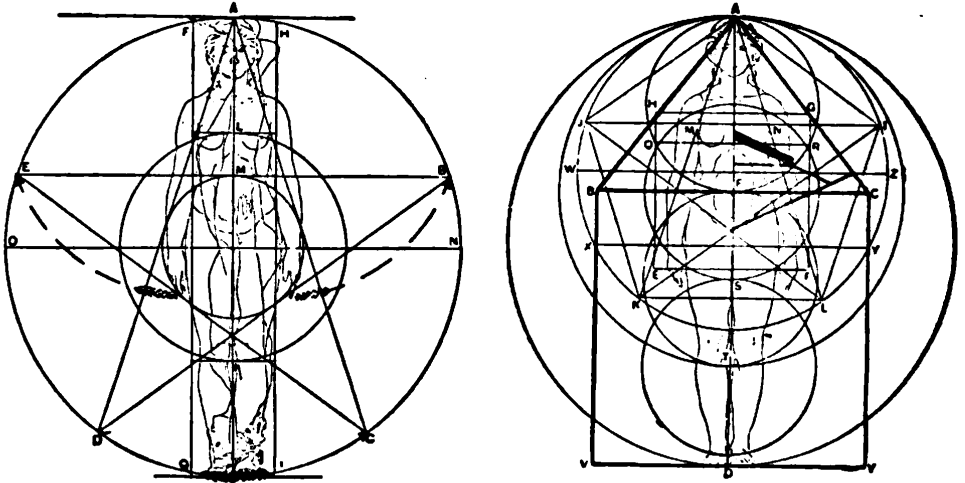
Great Britain and America represent the groundwork of this Fifth Empire—they are the stone men—*Saxæ* “stones”—of the Stone Kingdom which is the mountain of the height of that literal Israel that is soon to fill the earth.

This number *Five* is therefore as prominently shown upon our own Great Seal as the number *Thirteen*. It is the Pentalpha, the shape of the Spread Eagle, and is the emblem and arithmographic form of the five-angled and five-sided Great Pyramid itself.

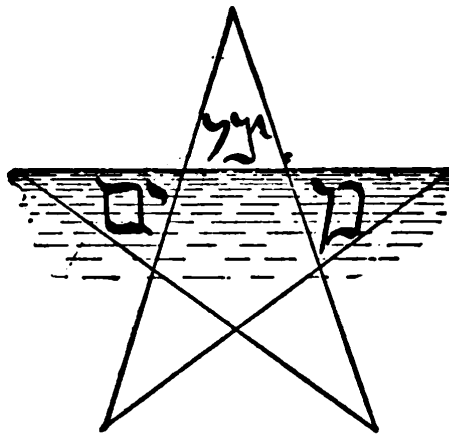
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\* *Vide* the Daniel Chart and Leaflet Number xli.-xlii.

It expresses the Canon of human proportions in a most concise way, is the true *heraldic* shape, if we



must limit it, of Manasseh's crest; is a factor in his name ( $395 = 5 \times 79 = 5 \times 6 \times 13, + 5$ ) and, as we have elsewhere shown, is one of the most powerful of numbers in that it is the key to the sacred Cubit (*vide* "An Important Question in Metrology"), which is the Key to the Pyramid.



The Pentalpha is the emblem of Egypt, that is, of

*Mizraim*, or "The Rock Out of Water," the land of the Pyramid, out of which we Manassites among other sons, were called. The fact is the whole human race is called up out of the water—at birth: so the earth itself was born (the dry land appearing above the waters at the word), and re-born after the Flood, and so the new earth and the new man are to be born again—by baptism; for by water and by Spirit must we enter into that Rest—which is to be Manassite indeed.

How much, then, this Great Seal implies; how broadcast are its suggestions, how tangent are they to all other fundamental facts! We do not dream that we are gathering them all into our net, but rather do we know that we are merely stirring up the waters with the spirit of suggestion so that others may supply to us the things of their increase.

As for ourselves, the Great Seal of the United States is (now that its harmonies are as it were at last revealed) nothing short of a demonstration of Inspiration. Its originators must have entertained unseen angels unawares; they wrought far wiser than they knew or than any of their successors hitherto have known or shown, and wiser too than we even dream to whom these presents come as the mere beginning of an endless pleasure and surprise.

It is the literally inexhaustible *harmony* of this Seal that, as a whole reflected into all of its parts, affords the chief surprise to a discoverer; for the knowledge that none of these things now being made out were intended by our ancestors, but that all of them are

not only appropriate in art but even necessary in view of Our Origin and Destiny, is but a part of the astonishment that the Great Designer of Israel has in store for his chosen people.

We are wonderfully sealed: number, measure and weight have been poured out upon us literally. The analysis of our Heraldry is as clear a proof of the overruling hand of Providence, as the discovery of coal, and oil, and gas, *et cætera*, in these latter days of steam, electricity, and even greater forces whose vibrations are yet to be harnessed to the car of human progress, are evidences of original design.

# THE CREST AS A WHOLE.

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“*Nunc Sidera Ducit.*”—American ‘Passport.’”

“Thy Stars have lit the welkin dome,  
And all thy hues were born in heaven.”

—DRAKE.

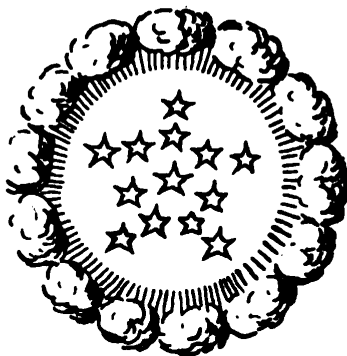
The Cloud, the Glory, and the Constellation are thus correctly dominated a “Crest” upon our Statutes. They should be represented as in nature, balanced, for sake of art, about the Eagle’s head, but scattered over the blue vault and signifying *more beyond!* The stars are Silver, the sable Cloud is lined therewith and lit up with the hues of heaven, and the golden Glory *breaking through* illuminates the pathway of the Eagle as he mounts aloft.

This is the proper conception for an artistic blazonry, but we must admit that Heraldry upon the Great Seal *Die* may perhaps cast its deciding vote for a defined Constellation, in which case the Pentalphate shape alone is correct.

Each star, being pentalphate, is the representative of the correctly formed pentalphate Crest, just as the latter is the emblem of the pentalphate Arms themselves—the harmony is minute and particular, as well as broad and comprehensive. The whole arrangement is a wonder of expanding power, and the true artist can grasp its Anglo-Saxon proportions so



quietly that, except analysis be invited, few would discover its concealed numerical relations, although fewer still would dispute their beauty when revealed. And, be this disputed or not, the artistic fitness remains and its potency will eventually win refined assent. For instance, here is an ideal representation of the Heraldic Crest. Study it awhile before reading the analysis which follows.



It is a harmony of 13's, but one so quietly accomplished that we run no danger of obtruding that proportion offensively upon the *casual* glance—for the simple reason that it is conceived according to the principles of art as set forth by the Earl of Shaftesbury (*vide* Study Number Eighteen, pp. 24–26). Some such design as this we deem to be both unique and antitypical of the 13-fold Arms below, for the Crest is merely the type of the Arms themselves.

For instance: the design, without forcing itself upon the glance of any, will show on examination that the Cloud is broken into 13 parts, each star being thus allowed to do equal work; the rays in the Glory are varied to 78, or  $6 \times 13$ , which is 5 to each star, and 13

to the group; the Constellation, of course, is a group of 13, and the Stars (pentalphate) are each 5-pointed, therefore the Stars themselves indicate 65 or  $5 \times 13$ , which is the value usually accorded to the Crest. Hence in all we have  $(1+6+1+5=13) \times 13=169$  for the aggregate numerical value of the ideal Crest. It therefore represents the ideal Arms whose numerical value is  $13 \times 13=169$ , the two being 26 or  $2 \times 13$ , 13's, represent Jehovah—in whom “we trust.”

This, then, if we must have a defined heraldic form for our Crest, and one confined within a circle, is its only correct shape. It accomplishes its merely artistic purpose quite as well as the hexagonal one and all of the appropriate symbolic ones far better, for it is a pentalphate constellation of thirteen pentalphas. It represents the Arms as a whole and the Eagle as their prominent element, the Pansy or Flower of Peace, the Pentalpha itself and therefore the Pyramid, the Star of Bethlehem, the Elohim and the Sons of the Elohim, the Canon of Human Proportions, the Hand of Providence, the Sacred Cubit, extreme and mean Ratio, is one of the most powerful figures of geometry, is the emblem of the Pythagorean Problem. The Symbol of Health represents the Fifth Empire, and, as it is cruciform, stands for the very same King who prospered our beginnings and in whom only we can be Many in One. In this form the Obverse Crest is the direct counterpart of the one upon the Reverse and stands in the same relation to the pentalphate Arms below that the Eye, Triangle and Glory do to the Pyramid. It is the center of the

tesselated pavement of Wisdom's King and is the emblem of the Macrocosm, the Mezocosm and the Microcosm. We cannot exhaust it so we refrain from further words.

The Crest represents America, like a new Constellation taking its place on high, and with its light, dispelling the clouds and darkness round about its ever expanding limits.

It exactly symbolizes as a whole, and in each of its elements, the self reliance depicted below upon the Arms themselves. The Cloud, the Glory, and the Stars in nature need no supporters.

As the Crest is the composite of the Arms, its trinity of elements, Cloud, Glory and Constellation, also represents the triune governmental policy (Executive, Legislative and Judicial) of these United States. It may be named the Constitution (all comprehensive), and stands for that which is thus triune of itself.

In its deeper significance, we can find in it the emblem of Israel led by the Pillar of Fire and the Cloud. Thus, unwittingly, at the final selection of our Coat of Arms and Crest, did an unseen Hand emblazon them with the same ideas that Jefferson and Franklin first conceived, and that the other committees had intentionally erased.

As 13 was the number of the original colonies, so it was the number of the tribes of "all Israel," when Ephraim and Manasseh had replaced by two the house of Joseph among his brethren. As Manasseh was the last adopted son of Jacob, and thus the 13th son, so,

too, this number is preëminently the number of his tribal place. The double reading of the motto below —“*E Pluribus Unum*”—“one chosen out of many,” as well as “many in one;” *i. e.*, “one ‘Great People’ taken out or set apart out of 13,” as well as 13 in 1, bears both upon our origin as of the 13, and upon us as the 13th tribe itself.

The number of the stars marks us as Manasseh. The Stars themselves remind us of the dream of Joseph, and transmit to us, the descendants of his son, a due share of his Birthright.

### LOST.

*"And he knew it, and said, IT IS my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."*

*Gen. xxxvii. 33.*

### "MAN PROPOSES, GOD DISPOSES."

*"And Joseph said unto his brethren, come near to me, I pray you. And they came near. And he said, I AM Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life, \* \* \* and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."*

*Gen. xlv. 4-5, 8.*

### FOUND.

*"And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die."*

*Gen. xlv. 28.*

# OBVERSE FACE AS A WHOLE.

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“While all the Stars that round her burn,  
And all the planets in their turn  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.”

—ADDISON. *Ode.*

“Ye have seen how I bare you on Eagle’s wings.”—Exod. xix. 4. See also Rev. xii. 14. \*

“Thy youth is renewed like the Eagle’s.”—Psa. ciii. 5.

Thus, glorious in its lofty imagery and teachings, is that face of our Great Seal, which for over a century has sanctioned all of its most important acts. Its history has been a strange one, and its teachings to the generation that now holds it in its hand are both loud and lofty.

Most beautiful in its balance and arrangement, the selection of its emblems could not have been made more happily. But the strangest feature in its history has been the slow development with which its full symbology has come to light. The very hands that wrought its outlines years ago, wrought while blind to the Greater Hand that blazoned there beside them, truths whose import reaches to the stars.

The best explanations of its heraldry have until now, the day when its great Reverse has been brought to light, been silent as to all its meaning save the

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\* Compare the Legend of the Phoenix,

special one our gifted ancestors transmitted to us. Will any one maintain they wrought not wiser than they knew or contend that what we have been led to find thus buried in its glowing emblems are coincidences merely, and of *no* other value?

Even if indeed they were so, their teachings would be to usward just as full of meaning. But it cannot be that they are *only* such. There is a limit to coincidence, and beyond its bourne the human mind is forced to find design—if not human, then Divine.

Had the designers of our Seal, in the last days of its adoption, in 1782, gone *directly* to that Volume where the record of the very people whence they sprang is so grandly depicted, and where its original designers did unanimously go, they would have found the selfsame glowing emblems, rich in loftier teachings than with merely human heraldry they could ever have attained unto. But they were blind.\*

The later committees upon the Great Seal seem almost purposely to have avoided any direct recourse to the Scriptures, and yet, unwittingly as *we* have seen, the very emblems that they chose were those that above all others serve to mark our close identity with people that we wot not of. Had they fully known themselves to be of the Tribe of Manasseh, with all the destiny to greatness that this name implied, and had they gone intentionally to the blessings of their fathers, and to their prophet Moses, or even to the constellations, could they, in the light of all the others we have quoted, read this paragraph

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\* "Blindness in part, has happened unto Israel."

aright and blazon for their Arms and Crest aught else than what they did?

“Thy shoes shall be iron and brass;—And as thy days, so shall thy strength be.\*

“There is none like unto the God of Jeshurun,†

“Who rideth\* upon the heaven in thy help,—And in his excellency on the‡ sky.

“The eternal God is thy refuge,§—*And underneath are the everlasting Arms;*||

“And he shall thrust out the enemy from before thee;—And shall say, Destroy them.¶

“Israel then shall dwell in safety alone:—\*

“The fountain of Jacob shall be upon a land of corn and wine;°°

“Also his heavens shall drop down dew.\*\*

“Happy art thou O Israel:†† Who is like unto thee, O people ‡‡ saved by the Lord,§§

\* *I. e.*, Eagle-like. Compare references under that subject.

† Jeshurun, Heb. “an upright people” or a “seeing people,” a *great* people.

‡ Insert *azure, star-decked*, and compare references under Crest.

§ Compare Exod. xix. 4, and Deut. xxxii. 8–14.

|| The Bundle of Arrows in the Eagle’s Talon! Compare Job vi. 4, etc.

¶ Has not this been the fate of all who have opposed the Anglo-Saxon, and especially of the Aborigines? We must pity them, but, as many in one, cannot prevent the survival of the fittest.

°° Is not this fountain flowing on our favored land?

\*\* *Novus ordo seclorum!* The Golden Age.

†† Ephraim!

‡‡ Manasseh!

§§ “*E Pluribus Unum.*”



“The shield of thy help,\*—And who is the sword of thy excellency!

“And thine enemies shall be subdued unto thee;†

“And thou shalt tread upon their high places.”‡  
—Deut. xxxiii. 25-29.

Such were the *last prophetic words* of Moses, “like to whom there arose not in Israel since, such a prophet whom the Lord knew face to face!”§ And such too are thine Arms and Crest, “O People saved by the Lord!”

Thus relying on “*their* Help,” the God of Jeshurun, the Great People of Manasseh, like the Eagle in its wondrous flight, may ever hope to reach the Stars on high! Protected by the Shield of the Almighty, and valiant with His Everlasting Arms, it can bear the Olive-branch of vigor, fruit and promise, fearlessly aloft, while Truth unsealed, dependant from his beak, illuminates the way!

And finally just as with Dr. Seiss, we find the whole Bible written in the stars—both the Law and the Gospel—so the eye of faith esoterically sees the entire story of man set forth in one unique design, upon Manasseh’s Seal. The Obverse face is Israel in the Old Testament, the Reverse is Our Race under

\* Borne upon the Eagle’s breast.

† *Annuil Cæptis*. “Subdued” is the marginal translation.

‡ What is the ultimate destiny of the Anglo-Saxon? For no arm fashioned against Israel (Isaac) shall prosper.

§ Deut. xxxiv ; but since then, even in 3997 A.M., when the **Star** of Bethlehem guided the Magi to the young child, there is arisen one like unto him, even Messiah, and to him shall the gathering of the nations be!

the New Covenant. Upon each face the harmony is complete from general to particular. All the elements upon the Obverse face are familiar ones in Moses and the prophets; those upon the other side are equally suggestive of the hope and outcome of Christianity. The two reflect each other and cannot be severed, and the very delay as to our own official recognition of the Reverse face, and our dilatory negligence in appreciating its consummate lessons in practical politics, are in keeping with the actual method of progressive revelation as a fact in history. Our Seal then is the Bible in its most condensed symbolic form. It starts at creation, with the morning Stars singing in unison as the Light bursts forth and rolls the Clouds of darkness back—and so much for the Crest. It next sums up the whole of old world history in that of Israel, who is its origin and end, for the boundaries of all other peoples were set at the very beginning according to the number of the sons of Jacob, and Jehovah as an Eagle was his express guardian and Shield. They were many in one so long as they remained under the theocracy, and were pioneered unto the land of rest by him alone. The blessings and the curses were plainly set before them in the Olive-branch and Bundle of Arrows.

Let it be admitted that we have incurred the latter, having forfeited the former, but, by virtue of the new covenant that we have been restored for the father's sake, and all this being so, let it now be known that it is high time to reform and read the lesson of the day, even the thirtieth chapter of Deuter-

onomy. We are Israel, and have sinned, O Lord. Hear then the voice of those who see, and visit us, that all may see thy presence in the host.

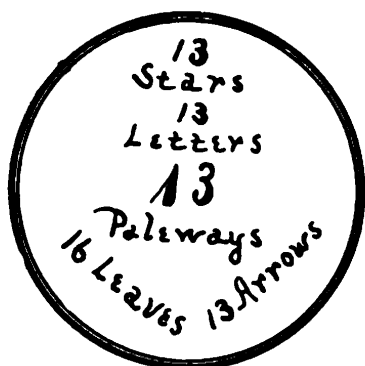
But over and over our story can be told from this same wonderful array of emblems, and chapter by chapter it is set forth in all of its heraldic simplicity—and so much for the Arms.

These are outlines only, it is true, but what tremendous ones! Let each one study that Obverse face for himself from the highest pinnacle of Old Testament generalization that he can reach but based of course upon the identity of Our Race with the very people whom God selected as his own portion, to the end that all others might flow up to Jerusalem to learn of Him, and so come at length beneath his equally promised protection. Let him look at it, for instance, with the whole Pentateuch in mind while he reads on from the thirtieth chapter of Deuteronomy to the end of that last and most wonderful book of Moses: surely his eyes will be opened if he has eyes wherewith to see, and realizes any former knowledge of the Philosophy of History.

### **WONDERFUL NUMERICAL BALANCE OF THE OBLVERSE FACE.**

Previous to 1885 A.D., through latitude allowed to or taken by nondescript artists unskilled in heraldry and analogy and seldom imbued with the true spirit of symbolism, the Obverse face of the Seal had been almost always left numerically unbalanced. This may be seen from the following diagram, which shows

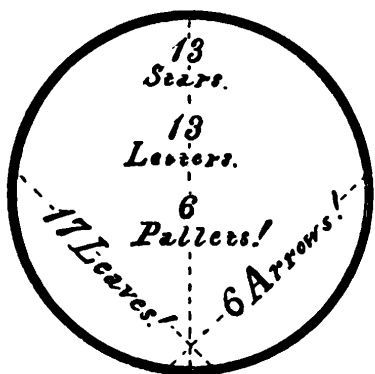
the numerical arrangement of the original die as prepared for Secretary Thomson.



Here, there are thirteen stars, thirteen letters, and thirteen pallets on the vertical line. At the sinister place there are the statute number of thirteen arrows, but which for the dexter balance have received the irregular and unmeaning number of sixteen leaves, and no olives or flowers!



In the ordinary and unofficial representations of the Arms of later days, this lapse has been considerably magnified, and all idea of any relation existing between the "Branch" and "Bundle" seems to have entirely escaped the artist's grasp.



The most astonishing irregularity, however, is that which was suffered to creep into the Seal in the Websterian day of its custodianship. In the new die then (*circa* 1841) prepared for Great Seal purposes, the very law itself, which plainly enumerates the proper number of the arrows (13), was boldly defied, and an absolutely objectionable number (6) employed. Not content, however, with this

change, another one, equally unauthorized and symbolically *vicious*, was introduced into the charging of the Shield itself, whereby its arrangement was altered from the legal "paleways of thirteen pieces argent and gules" to "argent, six pallets gules!"\* and the objectionable number six (6) given still greater prominence!

Unfortunately, in every die made and used by the State department for Great Seal purposes, from 1841 to 1885, this glaringly illegal blazon was perpetuated!

And as though to confuse the art sequence of the Seal's development still more, the number of Olive leaves, and with an equally arbitrary hand, was increased to seventeen in the die of 1841. This, while the number is far more significant than sixteen, was nevertheless a manifest *botanic error*. Olive leaves grow in *pairs* or growths of two each, and rarely have an odd leaf as required, if seventeen be selected! Certainly none of our Olives have been torn from the parent branch!

The very ominous Websterian Seal Die was, in fact, not only unartistic in balance, but illegal and an abortion: nothing could have been more clearly "at odds,"—like an unstatutory Anglo-Saxon jury disagreed,—than that rude thing!

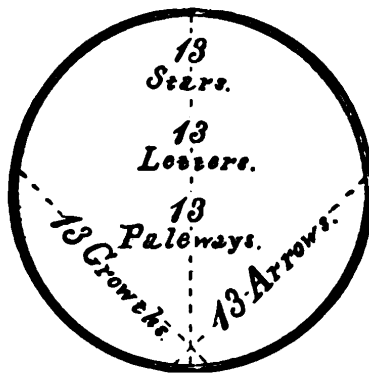
By following out the analogy now made clearly evident as coming under the statute, and as de-

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\* This is the necessary heraldic consequence of doubling the width of the six red stripes to the disadvantage of the white ones. (See description of the Dies, page 226, Vol. I., Study Number Eighteen).

manded by all the laws of symmetry, symbology and art, this want of balance can be made to disappear at once. The general numerical arrangement of the Arms and Crest would then at last receive its proper form, a form as pleasing to the eye as it would be grateful to symbology.

In the Great Treaty Seals already described, and which happily by their occasional use (from *circa* 1850± to 1864±) spanned this era of artistic and statutory misconception, the appearance of thirteen Olives and the reappearance of the "paleways of thirteen pieces," and "the thirteen arrows," shows that among our artists and engravers there still remained at least a few who had not bowed the knee to the Baal of confusion.



It will be noticed that the general conception of the Obverse advocated, as required by art and the higher symbolism involved, will result in an arrangement of thirteens at least *five* times repeated.

Now the number 5, in symbolic notation, is not only a perfect number, and polygonal, but is one that is preëminently the symbol of Power and of *successful* "Rebellion to Tyrants." In express obedience to

divine command it was in five bodies,\* five abreast,† and “with high hands,”‡ also symbols of five, that Israel of old went up out of the Land of Bondage. To this day the number 5 is traditionally hateful to Egyptians. It is looked upon as unlucky, avoided in conversation, and marked by an asterisk upon their watches.§ In this connection it may also be noticed that the whole of the Hebrew Law—“the old covenant” made by God with his people, so soon as they were liberated from the Land of Bondage, was written in *five* books—the *Pentateuch*! We may also call attention to the noticeable way in which this number 5 is built and symbolized into the Great Pyramid of Egypt, with its five mathematical sides, its five solid angles, and its numberless interior references to this number 5, as sacred to the Hebrews as it was hateful to the Egyptians. Nor should it be forgotten here, that the Great Pyramid though *in* Egypt, is not *of* Egypt. It is a monument left there by the Shepherds, Shemitic strangers from the East, who were so hateful to the Egyptians that in the days of Herodotus they would not even so much as mention their names.|| Moreover, though the Egyptians followed the Pyramid type, so far as its fitness for tomb purposes was concerned, they were ignorant of all its

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\*The camp of Dan on the North, Judah on the East, Ephraim on the West, Reuben on the South, and the Tabernacle with its Levitic train in the Center.

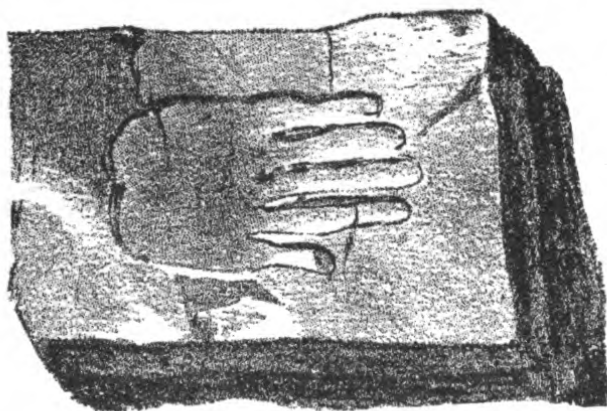
†Exod. xiii. 18, margin.

‡Exod. xiv. 8, and Num. xxxiii. 3.

§Sir G. Wilkinson, and Prof. Piazzzi Smyth.

|| *Vide* Gen. xlv. 34.

loftier symbolism to which their whole theocracy was hostile. To them, the Great Pyramid of Gizeh was literally a sealed tomb, blocked up with solid granite, and never entered (its loftier, more symbolic chambers) till the hand of the oppressor fell upon their stricken land.



AN ANCIENT MEXICAN COIN.

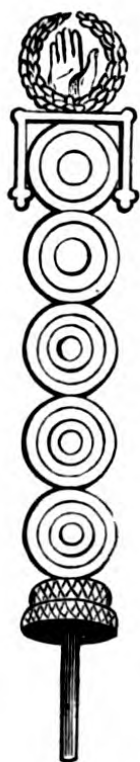
Of course there are many who will view this mystic significance of the number 5 as purely imaginary, and scout the idea that it has any reference to Power. However, this to the contrary notwithstanding, it is a number that has held its sway over almost every people of antiquity, as one expressly indicative of power and might. It holds the same sway over us. It is a proverb yet! Its signification probably comes directly from the hand, particularly the right hand, which throughout the Scriptures is used as the emblem of Omnipotence.\* “Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy!”†

\* Levit. xxvi. 8, I. Chron. xxx. 12; see also Psa xvii. 7, xx. 6, xlv. 3.  
† Exod. xv. 6,

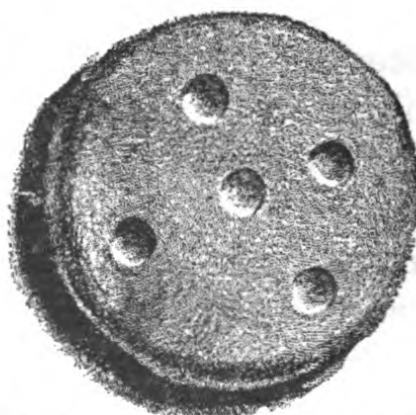


To lift up one's hand against another was rebellious. —“Sheba hath lifted up his hand against King David.”\* To lift up the hand has also been in all times and nations the posture of taking oaths, of prayer, and of blessing.† Not only, however, are

these ideas found to be prevalent among peoples of Hebrew connection, they are universal. One of the most famous forms of the Roman standard is the Manipulus, a symbol of power actually worshipped with religious adoration! Its best known form intensifies the number 5 and its significance. This type of the Manipulus consisted of an open hand (sometimes enclosed in a wreath), surmounting five several targets arranged upon a staff, and in battle was carried high above the Manipule.



THE  
MANIPULUS.



AN ANCIENT MEXICAN COIN.

“It was an ancient symbol of Oriental or Phœne-  
cian origin. It is also found as a symbol in India and

\* II. Sam. xx. 21.

† Gen. xiv. 22; Levit. ix. 22,

Mexico. A closed hand grasping the Koran surmounts the sacred standard of Mahomet. The present flag staff of the Persians terminates in a silver hand."\*



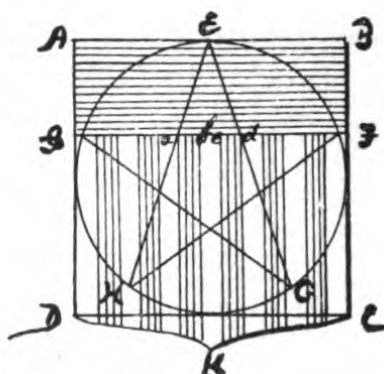
A CRUCIAL TEST.

That the Arms are pentalphate may be readily shown by drawing the outlines of a nest of Pentalphas upon it, for instance, here are five whereby we may not only perceive the truth of the contention, but may detect the degree of failure to balance in each effort to realize the design. The die chosen in the above diagram is the latest, or the Tiffany-Frelinghuysen die now in use. It will be perceived that the tips of the wings and the talons are too high, both should be lowered, because they fail to come into the pentalphal gauge.† The same pentalpha sketched upon Dupré's Obverse, from whence the Great Seal Medal was derived, agrees far better with the demands of art than this form of the design.

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\* Preble's "History of the Flag," p. 60.

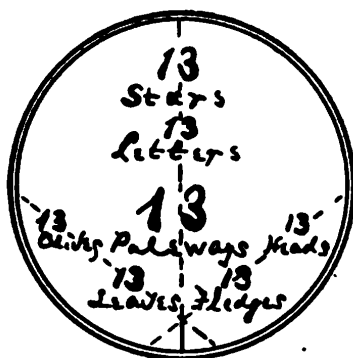
† This would allow the Scroll to be lowered and give room for the rays that ought to come **down to** and be lost behind the Eagle (*vide* Vol. I., pp. 153, 188, 196).



The fact is, the pentalpha will settle the outlines of most any one of the elements upon the Obverse face, as for instance those of the Escutcheon; the horizontal arm of the Star limits the Chief, and the 3-fold division of  $a d$  into  $a b$ ,  $b c$  and  $c d$ , determines the width of the paleways: The basis of the Shield being the Square as already shown. All this intensifies the contention that the Crest should be pentalphate.



By the introduction of the 13 tail feathers into the Blazonry as a mere, but correct, detail, we raise the number of 13's to six and do not offend any principle of art, save that of incompleteness, for short of 13 or some multiple thereof, in such a theme, we fail to compass all there is.



The present Great Seal Die (model of 1885), yields an approximation to the true balance by admitting 13 Olives and 13 Leaves into the design in order to balance the 13 Arrow-heads and 13 Fledgings, so that its numerical balance stands as if indicative of *seven* such sets of 13. This is a manifest improvement upon all former dies, and were it not for the lapse as to the Crest, and the minor flaws already noticed, this die would be perfect; at present, like all else here in Manasseh, our Seal itself is "unfinished."

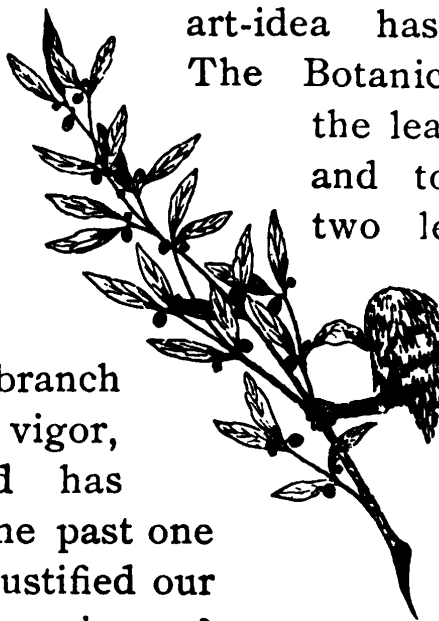


This number also may be brought up to *eight* 13's by the mere recognition of the 13 tail feathers of the Bald-headed Eagle, and the balance will not be lost by their introduction in the blazonry.



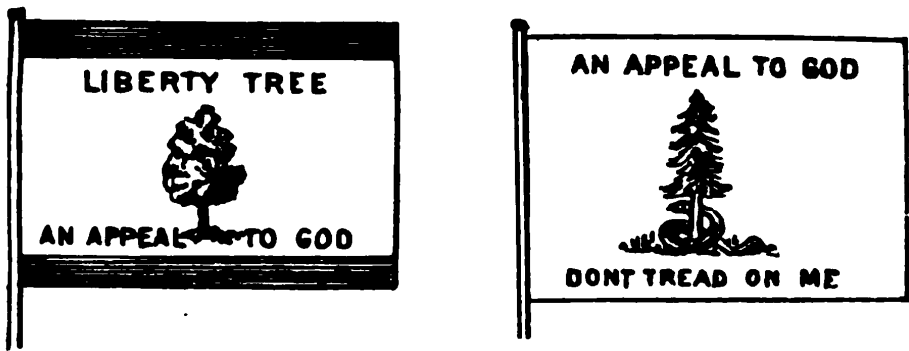
But if we descend still further into the particulars of this Obverse face its numerical symmetry will be even more apparent. Let us now examine the Arrow critically as compared with the Olive growth. The analogy between the two contrasted emblems is most intimate. As the Bundle is *one* so the Branch is also *one*, but as each independent arrow is composed of three parts—feathers, shaft and head, so each botanic element of the branch should be arranged in threes, each consisting of a separate growth with its quantum of leaves, of fruit and of flower. In this case the leaves and fledgings are dual, and balance whether we count groups as one element or two. If therefore, we regard the Olive-branch as made up of thirteen such growths it will be represented somewhat as below:

In the accompanying representation the symbolic or art-idea has been strictly carried out. The Botanical or opposite growth of the leaves is accurately depicted, and to each of the growths of two leaves, an olive fruit and a flower given. This fruitful Olive-branch have been is the truly of *Manasseh*. It represents vigor, promise; and has not our history, within the past one hundred years, fully justified our title to this ancient tribal cognizance? By introducing such a Branch upon the Seal its numerical symmetry will, at a casual analysis, stand as follows:





In the above arrangement we have three groups of three thirteens each, or 13, 3 times 3,  $3^2$  or 9 times repeated.



REVOLUTIONARY FLAGS.

Mathematically, the number 9 is the most mysterious of the digits. It is the square of the triune 3 itself, and has ever been a sacred number of the loftiest import. As 5 stands for *Power* against oppression, so the number 9 stands for *Prayer*,\* and never was "an Appeal to Heaven"† more earnestly raised than by those who, conscious of the rectitude of their

\* Acts iii. 1 and x. 3; Mark xv. 34.

† A famous revolutionary motto; Putnam's Flag. The Massachusetts Pine Tree Flag. Mottoes, etc.

cause, sought to supplement their power by strength from such a source.\*

The number 9 is also a root of 81, which is the root of 6561, whose relation to  $\pi$  (at Gizeh and in Genesis), though 20612, has already been exploited (*vide* "The Physical Factors of Modern Science Veiled in the Digital Numbers of Genesis I. 1," by R. S. Mershon, Leaflet lxix.-lxx.). The Microcosm is a House with Nine Gables, and this digit once introduced into a number cannot be eliminated.



But the 13 Olive-flowers being added to the 13 Olives, and the number of leaves being doubled, at least *eleven* such sets of 13 will be indicated.

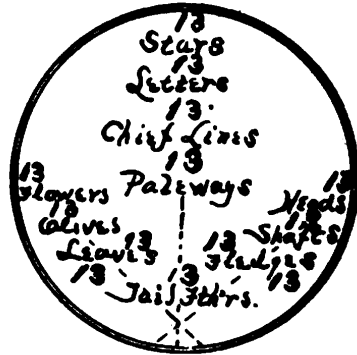
But we may descend even still further into the numerical particulars of this wonderfully harmonious Coat of Arms. The star in American heraldry is 5-pointed.† The effulgent light of the new constel-

\* See Statement of Grievances, Declaration of Independence, Prayer in the Revolution, etc. *Vide* also the well known illustration of Washington in prayer at Valley Forge.

† The five-pointed *star* of American heraldry was taken from our allies the French, rather than the six-pointed star of the mother country.



lation that symbolizes the birth of the nation is five-fold in its radiance.\* This, numerically represented, is thirteen, *thirteen* times repeated:



And a similar result may be obtained by counting elements as shown in the annexed scheme. The fact is, the true artist has an opportunity to exercise the highest order of analysis in these premises, and it is clear that a realization may be discovered that will not only bring in all the elements, but arrange all their details in multiples of the National number.

Or the full numerical balance of the Obverse face of the Great Seal may perhaps be placed in a more perfect form as follows:



In the above arrangement, according to the nu-

\* See Masonic Trestle-boards, 1st and 3d degrees, etc. Also Traditions and Practice of U. S. Mint, etc.

numerical values of its elements, the symmetry is striking. The numerical value of the Constellation is thus 13 times 5, or 65; of the Motto, 13 times 1 or 13; of the Shield, 13 times 1 or 13; of the Branch, 13 times 3 or 39, and of the Bundle 13 times 3 or 39. The value of the Crest is thus 13 times 5 or 65, and of the Arms is 13 times 8 or 104. The whole value of the Obverse face when thus reduced to its numerical ultimates is therefore  $(5 + 8) \cdot 13 = 65 + 104 = 169 = 13^2 = 13 \text{ times } 13$ , or as before deduced, equal to *thirteen, thirteen times repeated!* At any rate, if a group of 13's is introduced upon one side of the central line, it should be balanced on the other, and the final aim of the artist should be to bring out on analysis

We have by no means exhausted its significance, although it has been an American theme for over a century.

### THE NATIONAL NUMBER THIRTEEN.

The number 13 is the symbol for fulness or completion. It was the number of tribes in "the whole house of Israel." As far back as we can go into Anglo-Saxon history, it was the "heaping" or "Baker's dozen," a number still well known in London shopping. It was also the full number of Peers or equals that could sit upon the bench of the greatest treasure of the Anglo-Saxon inheritance—the Jury,\* a number still preserved throughout the English speaking world, in its military courts, which were the origin of all others.

Thirteen was also the number of the young bul-

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\* See Constitutional Amendment.

locks without blemish ordered to be offered by the children of all Israel in "the sacrifice of sweet savor to the Lord" at the Feast of the Holy Convocation of the seventh month.\*

"Twelve years they served Chedorlaomer, and in the *thirteenth* [13th] year they rebelled."† Thus it was the number of that year in which was instituted the first successful political rebellion on record: a rebellion that, disastrous at first, led to Abraham himself taking arms in its behalf, and bringing it to such successful termination as to liberate his brethren from double servitude. It was on this occasion that even Melchizedek, King of Salem, and Chief of Priests, came out to meet the victor "with bread and wine," and to receive tithes of all.‡

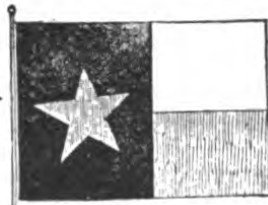
\* Num. xxix. 12, 13.

† Gen. xiv. This is the first war mentioned in history. Connected with the number thirteen as a chronological factor of rebellion, we may notice in our own history that, in the year 1861, which is *six* (an incomplete multiple) times thirteen years after 1783, (the date of our acknowledged independence by the mother country), and during the administration of the 13th regularly elected president, the thirteen Southern States undertook to separate from the Union. The war closed in 1865, which is just  $6 \times 13$  years after the adoption of the Federal Constitution!

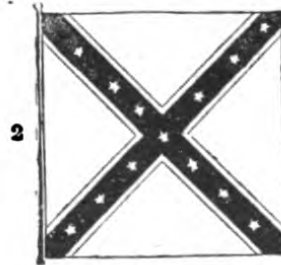
‡ That the deep set prejudice against thirteen at a table is a fond delusion, is exemplified by the annual dinners of "The Thirteen Club," who have defied the fates for years. The prejudice might as well exist, though it does not, against a full military or naval court of thirteen members!



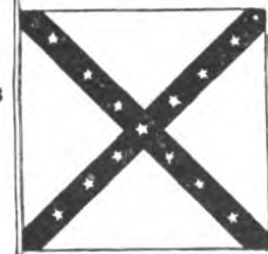
One Roman Maniple bore 13 emblems—the mere record of its conquests. The number, however, was natural to us even in fraternal strife. Thus, while the Confederate States adopted (March 5, 1861) the “Stars and Bars” (11 Pentalphas on a blue field, two red and one white bars) similarity to “Old Glory” limited its use, as well as that of the “Bonnie Blue Flag<sup>1</sup> that bore a Single Star” (1 Pentalpha on a blue field, 1 white, 1 red bar). Hence, although there were not 13 Southern States, Johnston’s Battle Flag<sup>2</sup> was



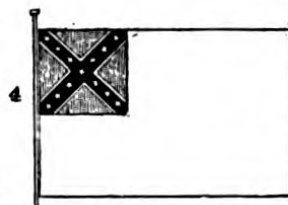
THE BONNIE BLUE.



JOHNSTON'S.



BATTLE FLAG.

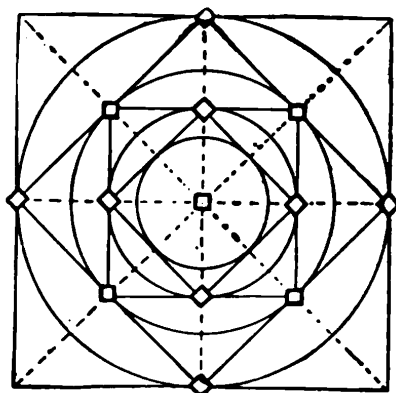


CONFEDERATE FLAG.

adopted to distinguish *sides* (the “Southern,” or St. Andrew’s Cross, blue fimbriated white, and charged with 13 white stars all on a red field). In

1863, the Confederate Congress formally adopted the white Battle Flag<sup>3</sup> bearing 13 white Stars on a blue St. Andrew’s Cross, not fimbriated, and for the Confederacy, a white Flag<sup>4</sup>, red field, bearing the same blue cross and 13 white Stars). These emblems and the colors were all Manassite!

Thirteen is a perfect "*square* number."\* Arranged



quadrilaterally it is composed of 1's, 3's, and 5.  $1 + 3 + 5 + 3 + 1 = 13$ ; in which 13 stands in the 6th or imperfect term of the equation.† Taken by successive perimeters it consists of  $1 + 4 + 8 = 13$ . In the former series, 1, 3, and 5, (the first three odd numbers known) are each and severally perfectly polygonal, and in the second series, 1, 4, and 8, are respectively the first *unit*, *square* and *cube* numbers known.

Examining this quadrilateral arrangement of the number 13 still further we notice that, counting by corners, or by the "master steps of masonry," it consists of 3 successive, alternate and primary squares of four points each, arranged around "a certain central point within" (!) the origin, and symbolic of them all.‡

Again, locate a point (·) at the center of a cube and upon the center of each of its six faces place another

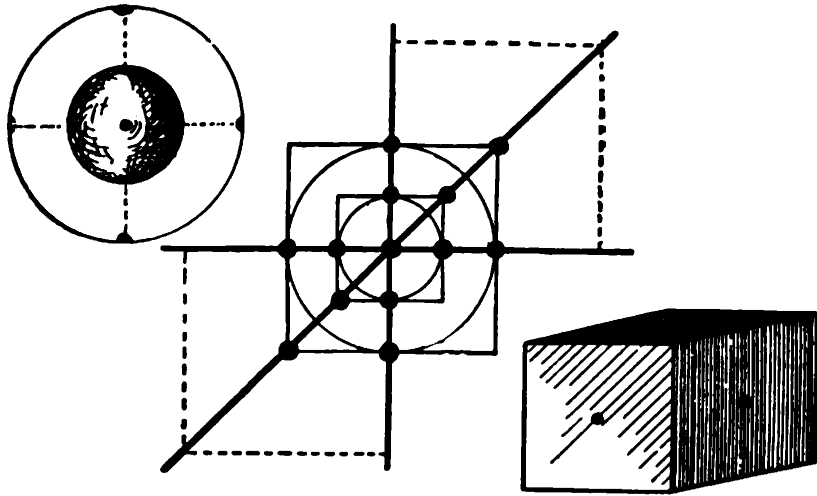
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\* See Masonic Trestle-boards, etc.

† "Unfinished" Pyramid, etc.

‡ *Vide* Masonic Manuals.

point; enclose this cube concentrically in an outer one of exactly double linear dimensions. Locate upon the center of each face of this outer cube, severally, six other points. The sum of all these points is again 13, and the number is thus shown to be perfectly *cubical*. Expressed by coördinates these points are arranged thus: The central point being at the "origin," and the cubes being arranged concentrically about it.



So, too, the number is perfectly pyramidal. Take for instance the equilateral pyramid.\* Each of its faces is an equilateral triangle; it has four solid angles, and four equal faces. Locate a point at the center of such a solid, and four others at each of its solid angles. Construct about it concentrically another similar pyramid but of double linear measure and locate points upon its solid angles, and in turn

\* Or Tetrahedron.

about this latter pyramid another one concentric, and of double the second dimensions with points at its solid angles. This nest of three concentric pyramids about the central point within, could have been as easily constructed by locating the essential points at the centres of their various faces, and in both cases relations similar to these found in the cubes will naturally result.

But, and finally in this connection, using the primary point as a centre, spheres may be passed through each of these sets of essential points and thus the mystic number 13 shown to be as perfectly *spherical* as it is cubic, pyramidal, and square.

It has already been shown that this number *thirteen* rightly belongs to us as the Great People of Manasseh. It is ours not only as the number of our name \* and tribe, but also as the number of "the whole house of Israel," out of which, † as one ‡ selected to dwell apart (a separated people, in forgetfulness of former toils, and former ties and institutions), we were taken with manifest Divine assistance § and in the sight of the whole world.

From the very birth of our Independence the national mind seems to have grasped the import of

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\* Manasseh in Hebrew =  $395 = 3 \times 10 \times 13 + 5 = 2 \times 3 \times 5 \times 13 + 5$  = certainty (2) of Divine assistance (3) with power (5) to rebel successfully (13), and to be given strength thereafter (+ 5). See "Mystic Numbers," page 220, Dr. Milo Mahan.

† *E Pluribus.*

‡ *Unum.*

§ See and compare I. Kings xii. 21-24: "For this thing is from ME." This warning was fairly given, and often reiterated in ante-revolutionary days upon the floors of Parliament!

this number—and so to-day it is the very symbol of our Union—a union which, though it may have grown three times as large is “still the thirteenth tribe of the house of Israel.”

Soon after the alliance was formed between France and America (1778) the following curious statement was published throughout the United States; it serves to show how the public mind was running on the National number.

**“WONDERFUL APPEARANCES AND OMENS.**

“(1). After the surrender of Burgoyne and while the Treaty of Alliance with France was on the carpet the American heavens were illuminated at intervals for whole months together. The aurora borealis or northern lights were the greatest ever seen in America.

“(2). When the fleet of his most Christian majesty, twelve ships of the line, and by the capture of a British ship of force, *thirteen*, and commanded by the admiral, the illustrious D’Estaing, hove in sight of our capes, the artillery of the skies was discharged, and *thirteen* thunders were distinctly heard on the coast of Delaware.

“(3). On the morning after the arrival of his plenipotentiary, the illustrious Gerard, being the *thirteenth* of the month, an aloe-tree—the only one in this State—immediately shot forth its spire, which it never does but once in its existence, and in some other climates only once in a hundred years. It has been planted forty years in the neighborhood of this city, and previously only produced four leaves a



year, until this year, when it produced *thirteen*. The spire is remarkable, being *thirteen* inches round and having grown *thirteen* feet in the first *thirteen* days." See Wescott's "History of Philadelphia," also Sunday *Dispatch*, April, 1872. Also Preble's "History of the Flag," page 279.

Whether the incidents related above were true or fictitious the foregoing was published broadcast over the country both as fact and as a means of extending the sentiment of confidence in the result of the Revolutionary struggle.

The French Alliance was itself looked upon as a wonderful interposition of Providence, and when the news of it reached Washington at Valley Forge he expressly ordered, on May 2d, that the following day should be set apart "*for gratefully acknowledging the Divine goodness and celebrating the important event which we owe to His benign interposition!*"

So much reverence and esteem for the number THIRTEEN did not fail to attract the ridicule of the enemies of the American Colonies. Thus a few years later, in 1780, an English writer, Capt. Smyth, R. A., in his journal thus alludes to it:

"*Thirteen* is a number peculiarly belonging to the rebels. A party of naval prisoners lately returned from Jersey say\* that the rations among the rebels are thirteen dried clams per day; that the titular Lord Stirling takes thirteen glasses of grog every morning, has thirteen enormous rum bunches on his nose,

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\* Evidently English "Sailors' Yarns."

and that (when duly impregnated) he always makes thirteen attempts before he can walk; that Mr. Washington has thirteen toes to his feet (the extra ones having grown since the Declaration of Independence), and the same number of teeth in each jaw; that the **Sachem Schuyler** has a topknot of thirteen stiff hairs, which erect themselves on the crown of his head when he grows mad; that old Putnam had thirteen pounds of his posterior bit off in an encounter with a Connecticut bear ('twas there he lost the *balance* of his mind); that it takes thirteen Congress paper dollars to equal one penny sterling; that Polly Wayne was just thirteen hours in subduing Stony Point, and as many seconds in leaving it; that a well organized rebel household has thirteen children, all of whom expect to be generals and members of the high and mighty Congress of the 'thirteen United States' when they attain thirteen years; that Mrs. Washington has a mottled tom cat (which she calls in a complimentary way *Hamilton*) with thirteen yellow rings around his tail, and that his flaunting it suggested to the Congress the adoption of the same number of stripes for the rebel flag." (See Preble's "History of the Flag," page 264). The studied care of this ridiculous fragment merely proves the wide-spread prevalence of the sentiment attacked.

One of the most beautiful tributes to this veneration for the number thirteen is to be seen in the device upon a colonial bank note, referred to by Lossing, the historian, in *Harper's Magazine* of March, 1863. He thus describes it: "On a half-dollar note



is the device of a hand planting a young tree, and the word POSTERITATE—'For posterity.' The lesson to be conveyed was, that the struggle in which the colonists were engaged in the planting of a new and free nation would be for the benefit of posterity—that future generations would enjoy the blessings of life under the Tree of Liberty then planted." An examination of this branch shows that it is the olive branch of Manasseh that is being planted, not yet fruitful, indeed, but of none the less symbolic import as to the number of its leaves and the deep significance of its pointed motto. One can hardly see this device in connection with the bundle of thirteen arrows already alluded to as a device upon the continental money,\* and that of the unfinished Pyramid borne upon the fifty-dollar note without feeling convinced of the weight they may have had upon the final seal device as evolved by William Barton and Secretary Thomson.

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\*It was also used as a device upon the flags of the Revolutionary Privateers.



Another tribute to this significant National Number is found upon a Continental bill whose device was that of a golden candlestick with thirteen lighted candles giving "one and the same light."



And still another in the device of the harp with thirteen strings, found upon the eight-dollar note, together with a motto signifying, "The greater and the small strings sound together."

Nothing can be clearer than that the founders of our Republic saw in this symbolic number so much that made it national, as to warrant its repetition in

almost every device that they employed. We have already glanced at many of these; let us examine but a few more so as to establish the fact beyond dispute.

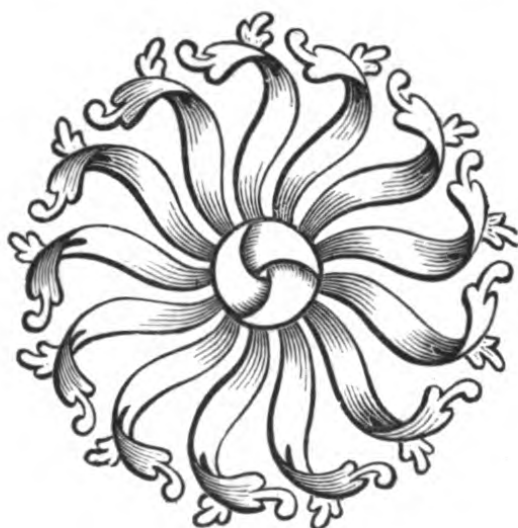


“One of the best of the devices suggested for a union,” to the Flag, “was a circle of thirteen mailed hands issuing from a cloud and grasping as many links of an endless chain. An instance of this device exists in the flag or color of a Newburyport company which was on exhibition in the National Museum in Philadelphia, in 1876.”

Again the device upon the *canton* of the flag of the lighthorse was a “Barry of *thirteen*, azure and argent.”

This troop of Cavalry constituted Washington’s celebrated escort upon his first inauguration journey to New York, and marched under the flag whose most noticeable device is the one shown in our engraving. The flag, though now over one hundred years old, is still sacredly preserved by the organization.

Referring to the idea so universally prevalent



throughout the colonies, of the special sanctity and national import of the number Thirteen, Admiral Preble finally remarks:

“The number Thirteen, representative of the number of the colonies, seems to have been constantly in mind; thus, thirteen vessels are ordered to be built, thirteen stripes are placed on the flag, thirteen arrows are grasped in a mailed hand, thirteen rattles on the rattlesnake, and later, thirteen arrows in the talons of the eagle, and thirteen mailed hands grasping an endless chain of thirteen links.”

The Admiral might have extended his list still further by alluding to the thirteen stars in the new constellation, the thirteen paleways on the shield, the thirteen symbolic letters in each of the famous mottoes, “*E Pluribus Unum*” and “*Annuit Cœptis*,” the thirteen Olive growths, the thirteen solid blocks in the great national Pyramid of 1776, and the thirteen elementary emblems that go to form the American

“Coat of Arms” and its reverse! Thus the import of this mystic NATIONAL NUMBER THIRTEEN, and the overwhelming weight with which it bore and still bears upon the American popular mind, is attested from every quarter.

From its spell America will never emerge. It was ours—Manasseh’s—from the beginning, and born again with us as a nation, in these latter days it floats above us on the Flag, and decks our Coat of Arms and Crest in mystic and impressive repetitions.\*

Nor can indeed any citizen of the Republic desire to see this mystic number blotted from our beautiful Escutcheon. It is wedded to our whole national history, so that were its intimacy simply fanciful, and due to mere coincidence (to which there is a limit in the human mind!), such an accident would be too happy not to be duly honored and perpetuated.

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The work now issued to the public was begun at Fort Adams, Newport, R. I., and was mostly composed and finished in 1882, while the author was making a visit to the South, at Fort Barrancas, Florida. Upon the day after his return to New York City (January 18th, 1883), having occasion to visit the Liverpool Bible House at Cooper Union, 4th avenue, he accidentally stumbled on the celebrated Dr. Milo Mahan's two most remarkable books: “Palmoni, or the Numerals of Scripture,” and “Mystic Numbers, a Key to Chronology, etc.” Of the existence and character of these works he was in entire ignorance until that day. Having been led to purchase them, however, in the hope that some new light might be shed upon the subject of his own investigations, he was surprised to find that the two works combined, and covering some 715 pages,

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\* For other 13's see Vol. I., Study Number Eighteen, p. 243.

may be said to devote almost their entire scope to the consideration particularly, of the number *thirteen*! as a mystic, most important and awful numeral.

The studies of Dr. Mahan are so wonderfully corroborative of the present author's own, and independent conclusions, that he cannot but most earnestly recommend their thoughtful perusal in connection with the Signification of the Great Seal of the United States of America. To those familiar with "Palmoni" and "Mystic Numbers," the present volume will be particularly interesting as supplementary thereto in a special degree. To those unfamiliar therewith, their perusal will lend final and still more conclusive evidence of the facts now set forth.

Supported by the exhaustive labors of Dr. Mahan, extending over the whole field of mystic numerals, the author cannot but feel that nothing is now wanting to establish beyond the reach of cavil and every cry of "mere coincidence" and "accident" the certainty that a Hidden Hand blazoned the heraldry of this Great People, beside the ones that wrought, with human skill, the best they knew. We shall not undertake to cull largely from the labors of Dr. Mahan, but the thoughtful and interested reader is asked to go to these works themselves for further information. They are out of print, but copies may perhaps be found in Public Libraries.



*“REVERSE :*

*“ A Pyramid unfinished.*

*“ In the zenith an Eye in a Triangle, surrounded with a  
Glory, proper ;*

*“ Over the Eye these words, ‘ ANNUIT CŒPTIS.’*

*“ On the base of the Pyramid the numerical letters,  
MDCCLXXVI.,*

*“ And underneath, the following Motto, ‘ NOVUS ORDO  
SECLORUM.’ ”*

*Statute of June 20, 1782.*

# THE REVERSE FACE.

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“All crime shall cease and ancient fraud shall fail;  
Returning Justice lift aloft her scale:  
Peace o’er the world her olive wand extend,  
And white-robed innocence from heaven descend.”

POPE. Sacred Eclogue (in imitation of Virgil).

“Oh that God would speak, \* \* \* and that he would shew thee the secrets of wisdom, that *they are* DOUBLE to that which is!”—Job xi. 5-6.

As the Tribe of Manasseh consists of two half-tribes, so the Great Seal of the United States consists of two faces, a “head” and a “tail,” or an Obverse and a Reverse also. The latter now demands our attention, and it may turn out that although long concealed and the last to receive any kind of official recognition, it is by no means the least in importance nor by any means the weakest in symbology.

In this volume we are dealing with the *Signification* of our topic, a 13-lettered word, like *Constellation*; we do not expect to exhaust a full dozen (12 + 1, which is the reason that Manasseh’s measure runneth over), but we are constrained to follow up the clue a certain part of the way so as at least to suggest a novel line of thought to all who love things esoteric.

As to the assignment of the *tinctures* upon the Reverse face a discussion is first in order similar to that already mooted upon the tincture of the Scroll. The

Statute itself is entirely silent on this matter save where it specifies that the Eye, Triangle and Glory shall be blazoned "proper." Heraldry therefore steps in and directs that all the lettering shall be tinctured as of Or (gold), and that the rest of the design shall be proper also; that is, according to facts.

Now the "proper" color of the Pyramid is white. The great one was built largely of and finally cased in pure white marble. But this again brings metal upon metal, for a Golden date *must* be put upon the base of this white structure symbolic of the Golden age let down once more from heaven to earth. Here again this is correct for other reasons than the mere Heraldic-proper ones. In the first place lettering upon such a monument can be done appropriately in metal only,\* and as the structure itself must be of its proper color, gold alone is left to us. In the second place the date MDCCLXXVI is perhaps the most prominent idea of the whole Reverse. To it each Motto, and the Pyramid and Cap-stone all refer as to their one great date to be handed down to posterity, and therefore certainly to be blazoned as of Or, upon our Seal.

Now there are but two metals in heraldry, and the color of one she must employ for the Pyramid, while the very substance of the other, gold, must be sunken into the rock-hewn date that marks the dawn of such a golden era! To merely paint thereon a date would be an architectural folly! Such figures could not hope to last throughout the morning of the age!

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\* Job xix. 24.

According to Herodotus there was actually an inscription upon the Great Pyramid at the time he saw it (456-450 B.C.). At that time the casing still remained, and probably the inscription was deeply sunken into it and filled up in some such way as referred to by Job, who by the way is the reputed architect of the monument.\* Lead was usually employed in lettering great monuments of this description, but it is an ignoble metal, not known to heraldry, and its use is beneath the dignity of a Golden age wherein even silver will be common enough to use for stone (I. Kings x. 27).

The tincture of what remains of the Reverse face—that is, of its field or background—is of course azure, save that the bluff whereon the structure stands is a reddish sandstone, as at Gizeh, while the sands below and beyond are a shade of yellowish white.

The true object of a *reverse* to a seal is to guard against its falsification. In former times to secure this purpose a *counter*-seal was employed. Such is the *contrasigillum*, or “*Privy seal*” of England. The custody of these two essential parts of the same instrument was given to different officers, both as a matter of distinction and as a further means of security.

Thus in Great Britain there were in former times a Lord Keeper of the Great Seals and a Lord Privy Seal. Since the time of Elizabeth the offices of Lord Chancellor and Lord Keeper of the Great Seals

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\* *Vide* Taylor, Smyth, *et al*,

have been united, but there is still a particular officer for the Privy Seal.

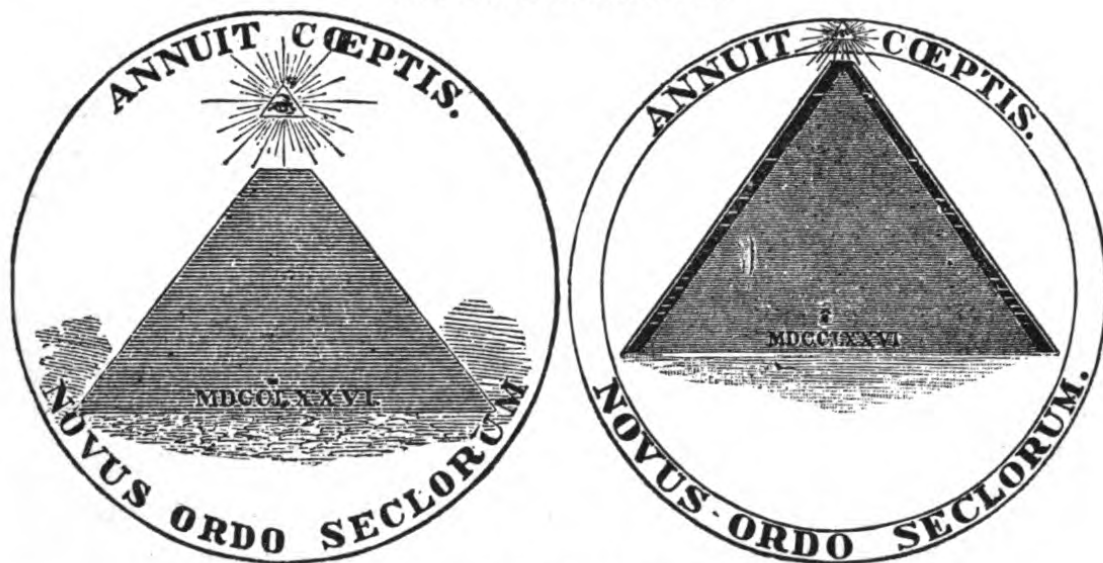
When very important instruments were to be authenticated both of these officers came together, and, the document having been duly completed and signed, was formally sealed by the Lord Keeper of the Great Seals and *counter*-sealed upon the *reverse* side of the Great Seal by the Lord Privy Seal. This, of course, involved considerable ceremony, but it was only necessary upon those rare occasions which were of great moment to the State. This accounts for the fact that the Great Seals of England (of which there are two, the one more important than the other), have but one, an obverse, face. The Privy Seal was used as the reverse of either as occasion demanded, and in such cases the completed Seal was properly a pendant to the document.

To-day these Seals are in general use separately and for different purposes, but when combined upon the same paper they are either affixed successively to it or attached thereto as the obverse and reverse of a waxen pendant, according to circumstances. The essential use of a *reverse* to a seal is thus seen to be of the very highest State importance.

As the representative of the Executive in our form of government the Secretary of State is now the official keeper of our Great Seal. He becomes so by virtue of Sec. 1794 of the Revised Statutes, passed September 15th, 1789, and ratified under the revision of 1878, which reads as follows: "The Secretary of State shall keep such Seal and shall make out and

record and shall affix the same to all civil commissions."

## THE REVERSE FACE.



CHARLES LATIMER'S EARLY DESIGNS.\*

This Statute gives the custody of the entire Seal, (Reverse as well as Obverse, should the former hereafter be used), into the hands of the same individual. Under the old Confederacy this custody resided in the Secretary of Congress.†

\* 1879-82—We presume that to our friend of honored memory, the late Charles Latimer ["Chief Engineer Atlantic and Great Western Railroad," the Founder, and for long the "President of the International Institute for Preserving Anglo-Saxon Weights and Measures," and the honorable predecessor of "Chief Arthur"] belongs the recognition of first pointing out the relation of the Great Pyramid to our own Great Seal, *and of making the first designs in its proportions* (*vide* "The Battle of the Standards," 1879, and "The Reverse of the Great Seal," 1882). But the special agitation that exists along these line dates *naturally* from our Centennial year, 1876).

† *Vide* p. 123, Vol. I., Study Number Eighteen, for rest of section: c 14, s. 4, VI., p. 66 Revised Statutes,

We have already given copious reasons (p. 219-220 Vol. I., Study Number Eighteen) why the Reverse of the Great Seal should be cut and used. It is the proper Seal of the Senate of the United States of America in Congress Assembled. As the *contra-sigillum*, or Privy Seal of the national government, its custody should reside in the hands of the President of the Senate (who is the Vice-President of the United States)\* and by him be affixed in due form to all national treaties, civil commissions, *et cætera*, in which "the advice and consent of the Senate" is necessary. In such cases it could either be added in reverse to a suitable pendant, or else, and perhaps better, be pressed directly upon the document, as is now done with the Obverse.

The President of the United States, in his capacity of Executive, represents *the People*, of whom, by whom and for whom is the whole government. Hence it is manifestly proper that the Obverse of the Great Seal should continue to reside in the custody of his Prime Minister—the Secretary of State. But we should remember that when "The People" created our government there were Thirteen Original Sovereignities that yielded on the altar of the Union a perpetual sacrifice of many of their loftiest prerogatives.

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\*Now, recently (by President McKinley as to Vice-President Hobart at the dedicatory ceremonies of General Grant's Tomb) recognized in all matters of precedence as the second in national rank in our government (*i. e.*, because of holding a place equivalent to that of the Prince of Wales in the matter of succession).

The August Senate expressly represents both the severalty of the States and their oneness under our Constitution, and we must not lose sight of the fact that both the Executive, for *the People*, and the Senate acting in advice and by consent for *the States*, are requisite to ratify the more important acts of the government as a nation of both States and People.

The singular appropriateness of this Reverse face for the privy purpose to which we would thus assign it, will become apparent upon the most cursory examination.

In the year MDCCLXXVI. was laid the foundation for the most stable form of government ever reared upon the earth. Thirteen Independent States then gave themselves up, to be built thereon forever into a structure fitly formed together for lasting Union. Into its fellow-citizenship was thus at the same time built, as upon the foundation of the Fathers and the martyrs of the Revolution, the entire household of the People. Such a government was certainly "*Novus ordo seclorum.*" Over this Pyramid of States thus ever growing upward to completion in it, is reared the chief corner-stone of all perfect government—the mystic symbol of that Divine and All-Watchful Providence, who prospered our beginnings.

*Annuit Cœptis!* how suitable this Motto for the Senate of our country! The Reverse of the Great Seal needs no legend to fit it for its Senatorial purpose. To alter a single line upon it would be sacrilege. It is the landmark of the first century so appropriately



closed by its centennial,\* and a landmark, too, but just discovered.

### CONSTRUCTION OF THE REVERSE FACE.

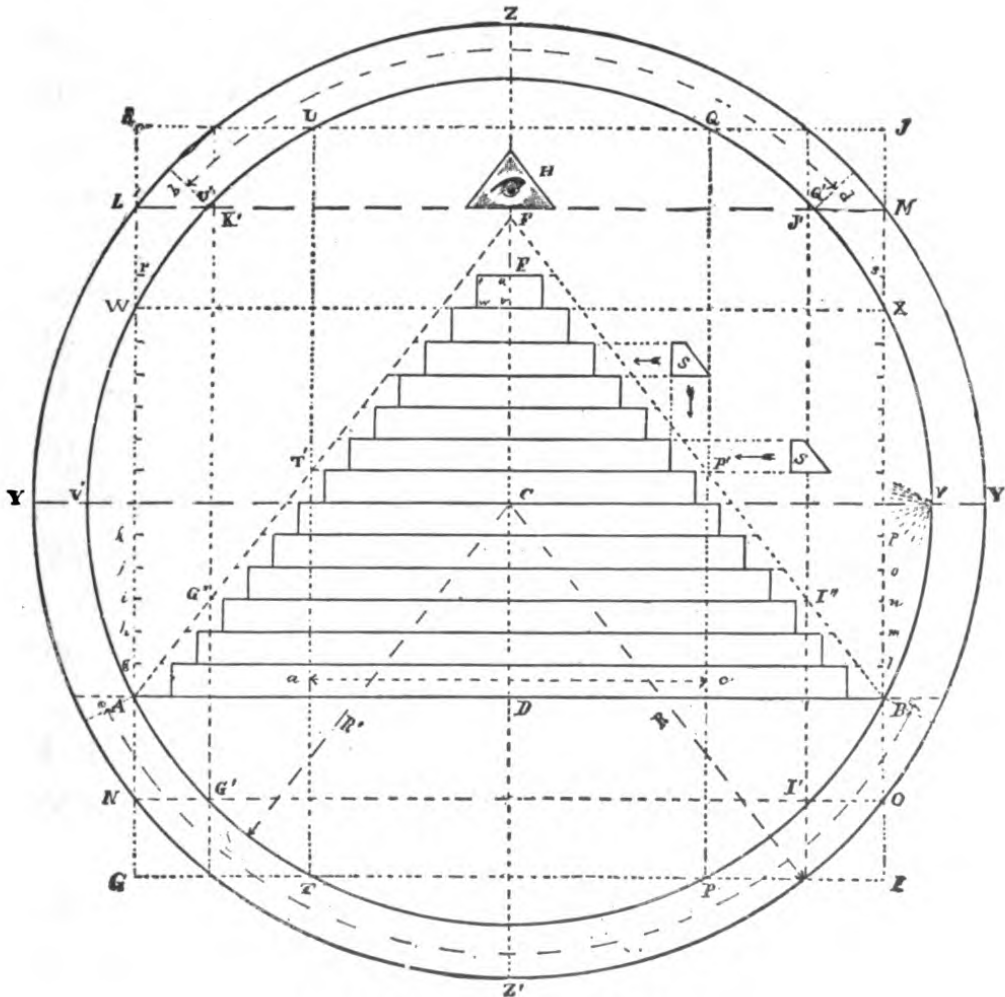
We have already shown (page 34, this volume) that the proper diameter of the Great Seal is 4"; now, therefore, upon that circle, whose circumference is  $4\pi = 12.56''$ , etc., we propose to reveal the correct method of plotting the Reverse face as an entirety of many intimately related elements. We shall demonstrate that they are all in harmonious relations with each other, and with the whole design, and that our fathers wrought far wiser than they knew: for God, who is both their Father and ours (*must* have) wrought in between these lines, and *we* (whose eyes are now opened) are merely caught in the resultant meshes—because there can be no such thing as a human invention that springs out of a design unforeseen by the Creator. Harmony and fitness, unity and relativity, the application of the means to an end and of the end to the means, demand our admission of this original foresight in the premises, no matter to how great a degree it may be shown that our immediate predecessors stumbled in their gropings towards Light and obtained it without knowing it. In a sense only, their own sense, they stumbled, in another sense their work was literally inspired.

Let us therefore prove it: "First thoughts are best thoughts." They selected 4" for the diameter of the

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\* Prov. xxii. 28.

Great Seal, and there is not in the whole range of mathematics another like unto it for Significance. This we have already demonstrated (*vide* pages 31 to 35 this volume). Now upon this basis let us reveal the ideal lines of construction.



THE REVERSE OUTLINES.

1. The base side  $A B (= \pi = 3''.141592, \text{ etc.})$  of the Pyramid is equal to the side  $G I$  of the square  $G I J K$ , which is the foundation line.
2. Its unfinished Height,  $D E$ , is equal to the ra-

dus of the *inner* circle, whose *area* ( $\pi^2$ ) is equal to that of the square G I J K ( $=4\pi$  in perimeter).

3. The finished height, D F, is the radius C Y of the *outer* circle, whose circumference Y Z Y' Z' ( $=4\pi=12''.56$ , etc.) is equal to 4 A B or to the *perimeter* G I J K of the square base of the Pyramid.

4. The Cap-stone rests on the horizontal line L M, in which the vertical sides of the square equal to that of the Pyramid's base ( $\pi^2$ ) cut the circumference Z Y Z' Y' having a *perimeter* ( $4\pi=12.56''+$ ) equal to that of said base.

5. The Base of the Pyramid is lowered to the horizontal line A B, in which the vertical sides of the square equal to that of the Pyramid's base ( $\pi^2$ ) cut the circle V' A G' I' B J' K' ( $=\pi^2$ ) having an area equal to that of said base.

6. The height A W is divided into 12 equal tiers and the 13th equal tier is added above the line W X. The casing stones S S would then result in due circummetric proportions.

7. Between the circumferences and the radii at K' and J' is the space to be correctly assigned to "the words *Annuit Cœptis*."

8. Between the circumferences and below the radii at A and B is the correct space for "the motto *Novus Ordo Seclorum*."

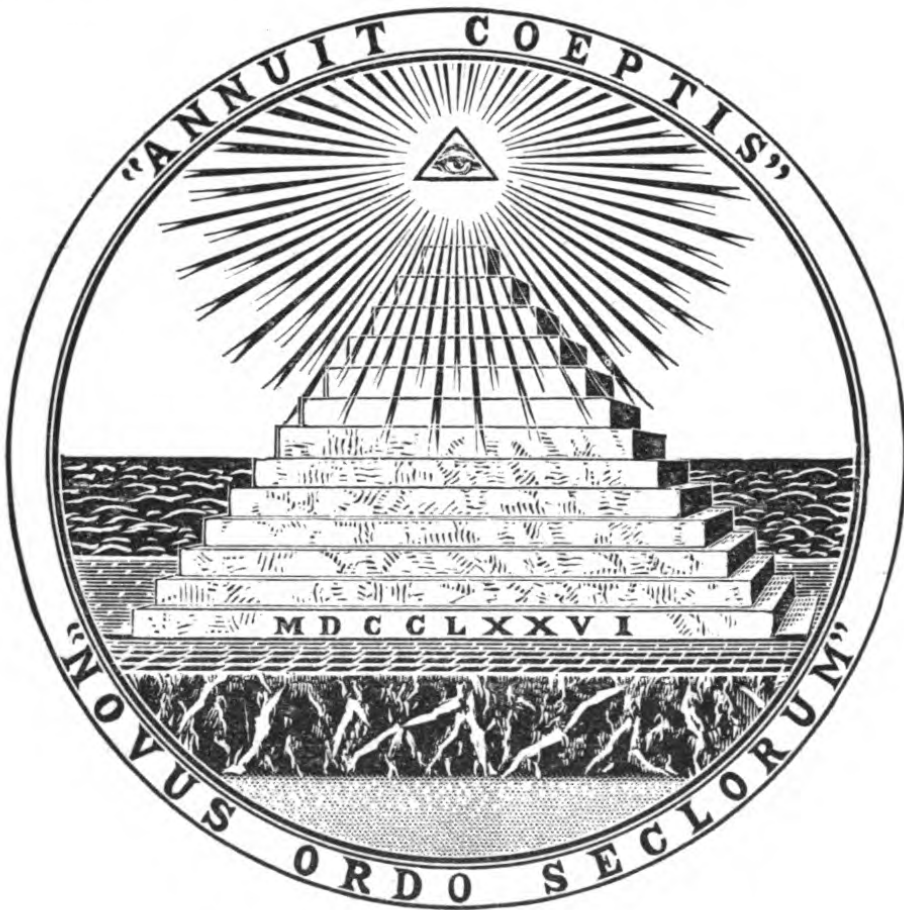
9. The pavement, bluff and sands below fall to the space under A B, and within the circle A W X B.

10. The desert sands vanish at the horizon Y Y', which is our diameter 4'', or fundamental dimension.

11. The Field covers the rest of the interior space; save where

12. The Rays (Glory) from the Eye and Triangle need convenient space downwards.

13. Finally the Date MDCCLXXVI. belongs on the lower tier between  $a$  and  $c$ , determined by the vertical lines of intersection T U and P Q.



THE REVERSE FACE.\*

Now when the outlines of the work shall have been introduced according to these principles, and the construction lines shall have been *erased*, only the harmony of the result will remain, while its circum-

\* This diagram thus conceals the wonderful  $\pi$ -ratios of the wondrous archetype.

metric *secrets* will be withdrawn from too apparent notice. Upon such principles we have constructed our own ideal of the Reverse face,\* being constrained thereto by esoteric principles, the fitness of things, and their inspiration; and we submit, to lovers of art and such esoteric things, that the truth is a realization of all that is wonderful and suggestive in this stupendous Seal of History. To come an iota short of these possibilities of Symbolization when we shall have put our hands the next time to the task of die cutting would be unpardonable, for what was hidden has now been revealed, and what shall thus be realized will be sufficiently concealed, but without error in its ratios. Now the Great Pyramid of Gizeh was planned upon a template far more intricate than this, as we shall show, yet there is not a line in the Great Seal of Manasseh that does not grasp similar dimensions at their navel as it were, that mysterious vital centre at which, in so far as the human body is concerned, all the cords and radii of existence unite in a knot.†

Let us now examine the beauties of this face so long concealed, and see if it has teachings as significant as those which we have found upon the Arms and Crest of the Obverse.

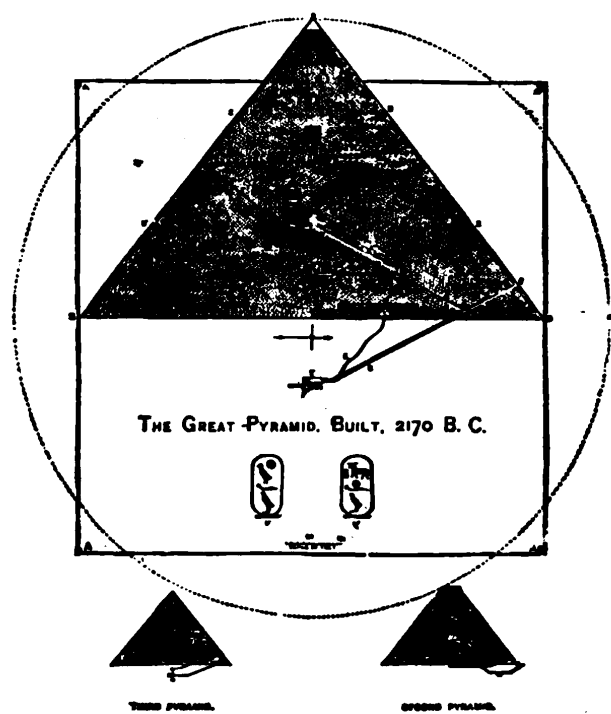
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\* 1882-3 A. D.

† The finishing stroke in the creation of the microcosm is thereat. *Vide* "An Important Question," page 186: A proper understanding of the Canon of Human proportions, as set forth by Polycletus, Vitrovius and Mr. Story, shows that there is a period (the *Novus Ordo Seclorum*, *i. e.*, the *Natal* moment) when the net brings in the whole catch, which is "an hundred fifty and three."

The Reverse consists of *seven* essential elements, the signification of which we shall now proceed to consider in detail, and in the same order as they are successively enumerated in the Statute itself, to wit: (1) The "Unfinished Pyramid," which, so to speak, occupies the place of the Reverse *Arms*; (2) the "Eye," (3) the "Triangle," and (4) the "Glory," which three emblems upon a similar principle of correspondence constitute the Reverse Crest; (5) "the words *Annuat Cæptis*," (6) "The numerical words MDCCLXXVI." and (7) "The motto *Novus Ordo Seclorum*."

Is. XII, 10.30.— **AN ALTAR TO**  **IN THE MIDST OF EGYPT.**



**A SIGN AND A WITNESS.**

# THE UNFINISHED PYRAMID.

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“In that day shall there be an Altar unto the Lord in the midst of the Land of Egypt, and a Pillar at the border thereof to the Lord.

“And it shall be for a Sign and for a witness unto the Lord of Hosts in the land of Egypt.”—Isaiah xix. 19, 20.

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

“Whereupon are the foundations [sockets] thereof fastened? [or made to sink] or who laid the corner-[head, or chief]stone thereof;

“When the morning stars sang together, and all the sons of God shouted for Joy?”—Job xxxviii. 5, 6, 7.

The two most gigantic buildings ever erected upon the face of the globe were the Great Pyramid of Egypt, and the lofty Tower of Babel. The one is still a master piece of architecture, Promethean in its origin and every detail, sacred in its history and purposes and older than tradition.

Of old, to-day, and still ever destined to be the greatest wonder of the world, built of stone and literally founded both in and on the rock, it is preëminently *the* emblem of the wise man's effort, a lasting emblem of stability.

The other one was equally a master-piece—of folly. Epimethean, both in its inception and attempted realization, iniquitous in its history and purposes, the very knowledge of its site has almost faded into for-



getfulness together with its slime, and bricks of sun-burned clay. It was but an astonishment, as it were, of seven days,\* built on the sand and ending in confusion,—the effort of a fool, and the vanished record of his folly.

The Great Pyramid of Egypt was a Sethite building, erected according to just weights and perfect measures—while Nimrod's rival Tower of Babel was entirely Cain-itic in its object, a mistaken monument, vainly erected to perpetuate false times and systems.

Before mankind to-day there are again two rival systems of times and seasons, weights and measures—the Anglo-Saxon older than tradition, and that of France—a “metric system” born in an infidel yesterday amid the ruins and dismay of the “Reign of Terror.” The one is of Pyramidal descent, an inheritance indeed—the other but the spectre of Confusion's Tower that vanished long ago.

In these two buildings of the olden times, the Pyramid, and Tower of Babel, are preëminently to be discovered the types referred to in the Saviour's famous parable of the Wise man and the Fool. As this Parable has as pointed a reference to the structure of a nation's polity as it has to that erected as the life-work of the individual, it will be well to read it ere we commence the study of the Pyramid's Signification upon our Seal.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his

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\* Year-days, the type of the 7 Times or 2520 year-days of Gentile rule.

house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell: and great was the fall of it."—Matt. vii. 24-27. (The Tower of Babel was actually wrecked by lightning and by a cyclone).

We have already alluded to the "proper" heraldic tincture (white), of this central emblem of the Seal's Reverse face, and have called attention to the manifest propriety of arranging its general architectural proportions so as to be in keeping with those of the great type from whence the symbol is itself derived. It should be delineated as of thirteen solid blocks, not only to preserve the numerical unity of the Seal, but because the universal testimony, handed down to us in the history and traditions of its colonial and continental origin, show this to have been its original intent and best significance.

No representation of the Great Pyramid is complete unless the limestone bluff, upon which that deeply symbolic structure stands and overlooks the desert sands below, is introduced. When thus displayed, it tells the story of the Saviour's parable, as eloquently as if its huge cyclopean blocks themselves took voice and uttered it.

Let us now turn to a brief study of the monument, whose teachings, from its prominence upon our Seal, must have some further deep significance to those who typically dwell beneath its solemn shadow.



THE GREAT PYRAMID. NILE AT FLOOD.

Tradition \* tells us that in the former Golden Age the wise men of old, foreseeing its departure, and yet convinced of its ultimate return, looked about them to find some means of preserving their knowledge and the true secrets of human happiness to the distant day. Seth, therefore, went down into the land of Siriad † and built a stone pyramid ‡, inscribing thereon all the mysteries of perfect knowledge.

It was the greatest monument of the elder age of perfect liberty. It contained all the secrets of the Saturnian kingdom. This mysterious monument was left by its architect a sealed wonder. As the Inheritance § of our day, its import has been closed

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\* Josephus, Book III.

† Egypt, *i. e.*, of Osiris.

‡ The Great Pyramid—the chief of the seven wonders of the world—and more a wonder now than ever.

§ “Our Inheritance in the Great Pyramid,” by Prof. Piazzzi Smyth, Astron. Royal of Scotland. London, 1880. “A Miracle in Stone,” by Rev. Joseph A. Seiss, D.D., 1880; “The Pyramid. Why was it built and who built it?” by John Taylor, London, 1856. “The Solution of the Pyramid Problem,”

to mortal understanding ever since its own foundation in the days of Job, or of conception in those of Noah, until the dawn of the *Novus Ordo Seclorum*.

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R. Ballard; "The Pyramids and Temples of Gizeh," by W. M. Flinders Petrie, 1883; "An Important Question in Metrology," by C. A. L. Totten, 1884; "The Great Pyramid by Modern Science an Independent Witness to the Literal Chronology of the Hebrew Bible," by Prof. M. Chas. Lagrange, 1894. See also numerous other works of like import, now flooding the public with the wonderful discoveries at this mystic monument. Our Race Publishing Company.

[It might as well be admitted here as charged elsewhere that a tremendous mass of crude error has been written on these matters by parties who had no authority whatever to enter into the premises. Pyramid-literature has come into disrepute not so much because of the failure of skilled students to establish *their* contentions, as from the rank nonsense often published about it by those who have merely used their own imagination as a point of view. We ourselves have endeavored to secure a full library of the literature, and find that while there are about a dozen standard *volumes* on the subject, there are a host of brochures, few of which are worth their own weight in old paper.

Chronology, for instance, has been their *bête noire*: they have assumed interpretations based upon doubtfully settled dimensions, and thereon have not hesitated to "fudge" with the historical dates of past events that admit of no controversy whatsoever, and upon such foolish premises, have drawn conclusions that of course have failed, and have brought unmerited discredit on the general topic itself.

This same class of crack-brained writers, have even plunged into the domain of prophetic interpretation, and, violating the actual facts of History with the club of ignorance, have presumed to fix the dates of past events to fit their own theories, and thereon to enunciate "prophecies" as to the future which the events have already brought to naught. This

As it is the most significant legacy left by the *first* Golden Age unto the *latter* it is now our duty and our\* glorious privilege to re-explore this structure, and to unravel its teachings and rebuild the monument anew. Isaiah, referring to these latter days, tells us:

“In that day shall there be an Altar to the Lord in the midst of the Land of Egypt, and a Pillar at the border thereof to the Lord. And it shall be for a Sign and for a Witness unto the Lord of Hosts in the land of Egypt.”†

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class of writers have done more to injure the cause of real investigation along every line than the scorn of infidelity itself. They have plunged in with ignorance as a basis, mere theory as a pick, and an utter disregard of logic as a lever, so that the casual scholar who has stumbled upon some one of these numerous works of confusion has most naturally been dissuaded from examining the topic on its merits.

Our own experience must have been that of all who have pursued this topic upon every side; the chaff exceeds the wheat 1000-fold. Chronology is the field wherein these dabsters have chiefly revelled: but we submit that Chronology is a matter of collateral testimony, and not of theory. In the meantime the Pyramid is a matter of mathematical dimensions, and the proof of harmony between it and History can only result from an *independent* establishment of each. Had we given reins to our own disgust at the perusal of 90 per cent of what has been written on the Pyramid and on Prophecy by illogical and presumptuous people, we ourselves long ago had joined the ranks of those who are not to be blamed for being deterred from the attempt to cross the morass that lies at the foot of the cliff on which it and inspiration are erected.—C. A. L. T.]

\*The *secret* of Great Pyramid Metrology was first *revealed* to Anglo-Saxons, and they to-day are still the foremost discoverers therein! (see Gen. xli. 45).

† Isa. xix. 19, 20; see whole chapter.

This Pillar and Altar is then to be more peculiarly located than any other structure upon the face of the globe, for it is to be mysteriously located both at the centre and the border of its land at the same time. This is a seemingly mathematical impossibility—a paradox—at least a riddle. The mere accomplishment of such a miracle would alone establish the structure as a “sign and a witness to the Lord of Hosts.”

Now the study of the Great Pyramid during the past sixty years\* establishes its claim to being *that monument* beyond all doubt. Its peculiar situation for geodetic work was so noticeable that it was seized upon blindly by the one hundred scientists of Napoleon's Egyptian expedition as the only fit point of origin for Egyptian triangulation.†

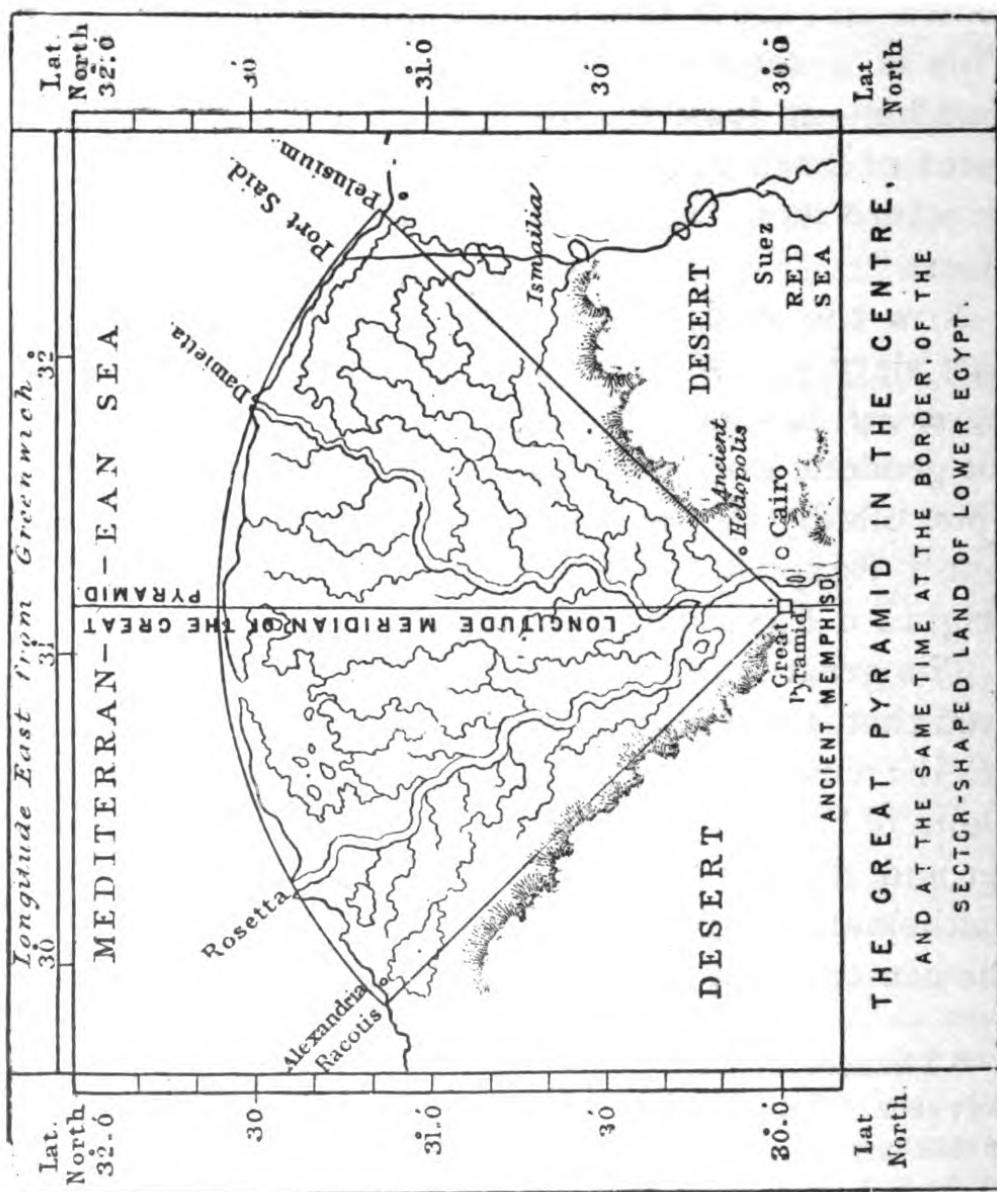
The great American geographer, Mitchell, discovered that it was mathematically located at the center of the circular sector forming lower Egypt or the Delta of the Nile. It was thus at once upon the center and the border of Lower Egypt regarded as a mathematical figure, for the center of a “sector” is the center of the circle from which it is cut.

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\* The most remarkable “three score years” the world has ever seen. This is admitted upon all hands, and at the date of this issue, June 20th, 1897, the entire world unites to send honor to Victoria, the Queen of the Anglo-Saxons, whose name for Ephraim belongs to the Age, quite as much as for Manasseh it is called the Age of Independence.

† *Vide* the magnificent work on Egypt by Jomard and his confrères.

Noticing its peculiar location, Mitchell at once announced that "that monument stands in a more



important physical situation than any other building yet erected by man." This too was blind evidence.

Now it stands upon the dividing border of Lower

and Upper Egypt; thus again it is mutually upon the border of both. But this monument occupying the central point of the mutual and central border of both Egypts, stands therefore at the centre of All Egypt! Thus wonderfully does Isaiah's prophecy point to the mystery of all ages.

Volumes would fail us for space to record the recent and increasingly more and more wonderful discoveries that are being developed by the study of this monument. We shall touch but briefly upon them, trusting that those before whom these pages shall come will search the subject more fully for themselves and hold fast to what is good therein.

In the Holy Scriptures Egypt is often put symbolically for the whole world. In the better sense it is the land of "Blessing in the midst of the earth," the land of God's people, and as such is especially blessed.\*

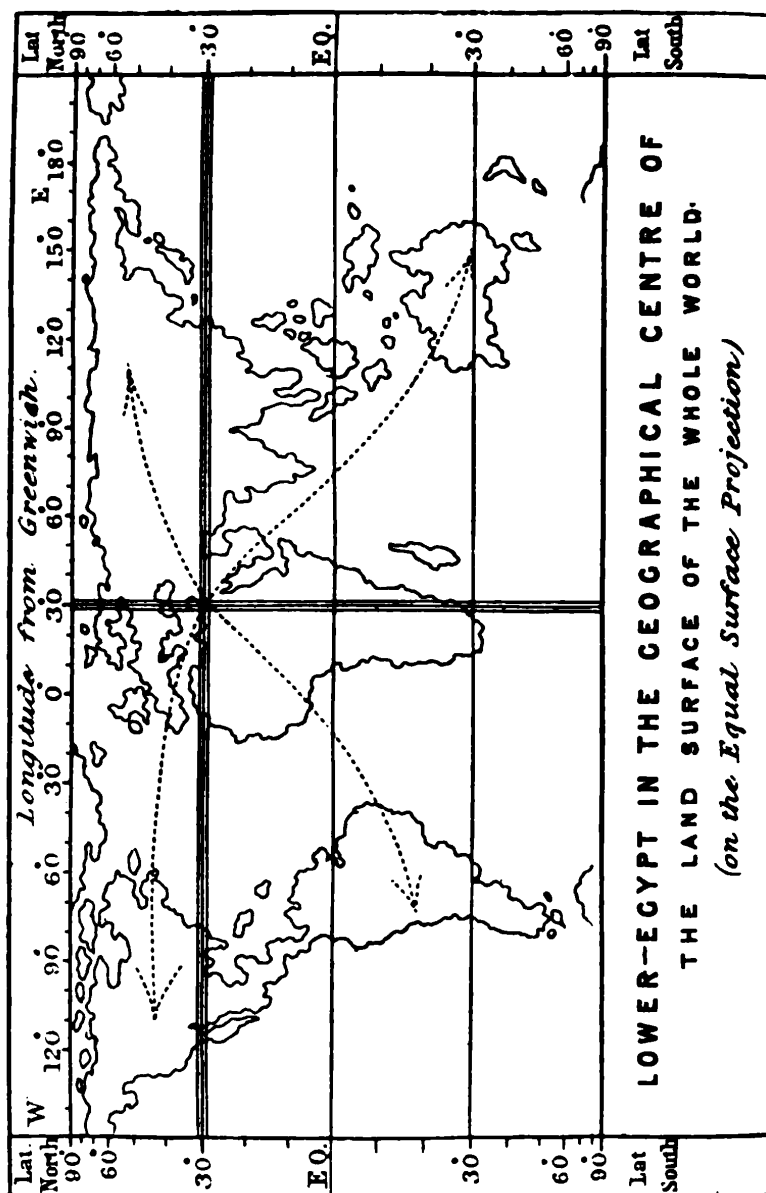
In the opposite sense it is put for the land of Bondage to Science falsely so called, and is typical of Cain-ity and false times, seasons, weights and measures. But in the midst of this land of Science falsely so called, there was to be discovered in due time, as a sign and a witness, a monument preëminently above all conception devoted to perfect science.

The symbolic land of Egypt occupies, wondrously to relate, the central position of the inhabitable portion of the earth. The great Pyramid stands near the 31st meridian east of Greenwich, and upon the 30th

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\*See Isa. xix. 23-25, and as context the whole chapter.





parallel in longitude (nearly, *i. e.*, practically).\* These two circles of the earth pass through more land and less water than any others. The Pyramid thus standing at their intersection occupies the center of

\*Present Lat.  $29^{\circ} 58' 51''$  N.; Ancient,  $30^{\circ}$ ; present Long.  $31^{\circ}$ . Taken however, for modern standard "time"-purposes as practically 2 hours, or  $30^{\circ}$  East of Greenwich, and so recorded.

the earth! The other point of intersection of these noted lines of reference is in the mid-Pacific Ocean. Thus the four quarters of the "square earth" unite their corners\* beneath this symbolic structure.† It stands upon their borders and at their center.

The date of its erection as determined by the great Herschel was *circa* 2170 B.C. This date marks the dawn of the great cycle of the Precession of the Equinoxes. On midnight at the Autumnal Equinox of 2170 B.C. the only entrance tube to the Great Pyramid pointed directly at the North Star ( $\alpha$  Draconis) then on the meridian below the Pole. Far above the Pyramid, at the same instant, and also on its meridian the mystic Pleiadic group shone down upon the earth. Alcyone, the chief of this constellation—in Arabic signifying "*the axle*"—was also then upon the meridian. It is around this great central sun that, according to Maedler, all *our* universe moves grandly on (and so *ad finitum*).

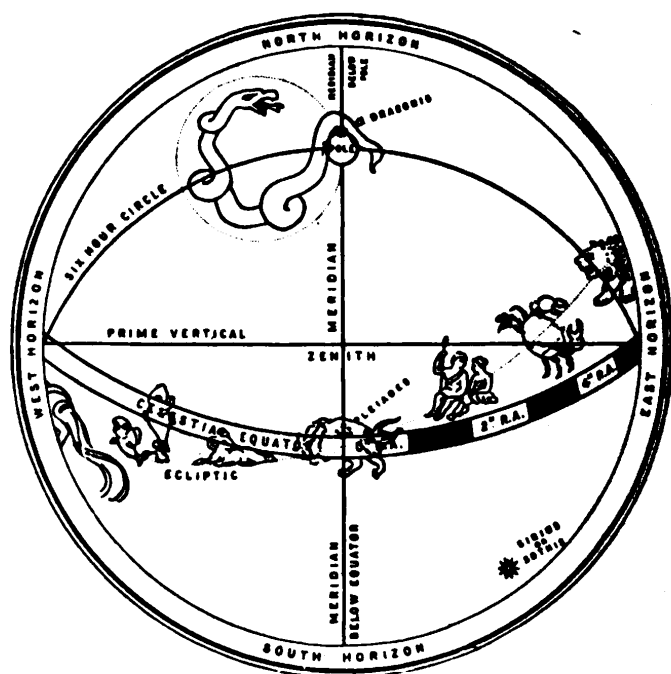
The most ancient nations marked the beginnings of their years by this return of the Pleiades to the vernal midnight meridian. Since that day the group

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\* Rev. vii 1.

† *Pyramid*. De Stacy says the *is* in *πυραμῖς* is a Greek termination. He holds the first syllable *πυ* to be the Greek version of the Egyptian *pi*, and refers the syllable *πau* to the root *ram*, which in Egyptian language signifies *separating*, or setting apart from common use—consequently the word Pyramid will denote *a sacred* place or edifice set apart for some religious purpose (*Observations sur l'origine du nom donné par les Grecs et les Arabes aux Pyramides d'Égypte*.—DE STACY).

has receded yearly from its vernal culmination, moving through a great cycle not to be completed till 25,827 years have passed away. This cycle of Precession is called that of the *Annus Magnus*. It exactly contains the normal life of mortal man,  $365.24 +$  times!\* It is thus the great year or *Annus Magnus*, whose days are practically normal human lives, and the measure of which is variously estimated between 25,816 and 25,870 years.



But still more remarkable to relate, the Pyramid meridian of the midnight vernal equinox of 2170 B.C. contained not only the North Star, the Pleiades and

\* Threescore years and ten plus a little less than *nine months!* =  $70.71 \mp$  years. and  $365.242 \times 70.71 \mp = 25,827 \mp$  years. Man's life is thus, by hard astronomic facts, of but a *day's* duration, as related in the prayer of Moses, Psalm xc.

Alcyone above, and the Sun, or center of the Solar System below, but it passed through the intersection of the Celestial Ecliptic and Equator! Thus, like the great hand of a vast dial it stood at that moment pointing to its zero hour angle!\*

The erection of the Pyramid thus marks the moment when the earth entered into the cycle of the Pleiades, whose sweet influence the Almighty asked Job if he could bind!†

The Pyramid, though the largest and oldest structure on the globe, is so beautifully oriented‡ that the closer its lines are studied the more perfectly they come into the cardinal directions. Each side of its square base is exactly 365 242 sacred cubits§ long! The four sides thus express without error the whole of the Calendric idea in its best known modern form.

The height of this wonderful building is so consummately arranged that the circle described with it as a radius is exactly equal in circumference to the perimeter of its square base—or to four years—a leap period) of sacred cubits.

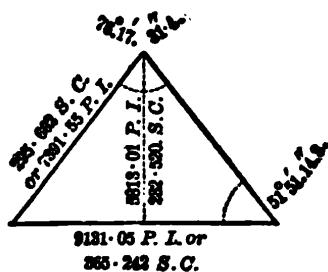
Thus around the vertical axis we have symbolized the motion of the earth about the sun to a degree of accuracy absolutely unknown and unused in Egypt for thousands of years after its erection.

\* Because Astronomers reckon time or Right Ascension from the Vernal Equinox.

† Job xxxviii. 31.

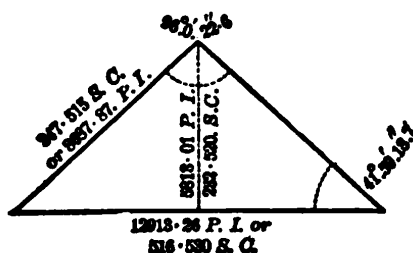
‡ The pyramid is faced due north south, east and west. The orientation is believed to have been perfect at erection, but now due to crust motion of the earth is found to be 5° 35' West of North.

§ I Kings vii. 23. II Chron. iii. 15.



DIRECT VERTICAL SECTION OF  
GREAT PYRAMID

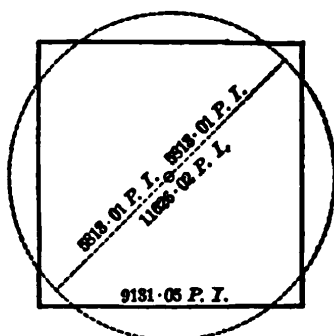
Fig. 1.



DIAGONAL VERTICAL SECTION OF  
GREAT PYRAMID

Fig. 2.

### EQUALITY OF BOUNDARIES



Great Pyramid's square base,  
and circle with radius—Pyr's Vert'l height

Fig. 3.



$\pi$  ANGLES OF CASING STONES OF  
GREAT PYRAMID;

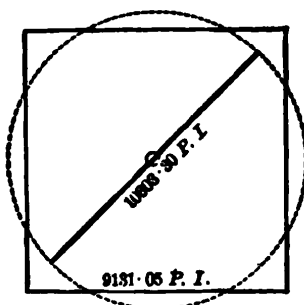
As affected by its external slope  
and horizontal masonry courses.

$$\pi = 8:14159\ 26535 + \&c.$$

$$= \log. 9\ 49714. 93726 + \&c.$$

Fig. 4.

### EQUALITY OF AREAS No. 1.



Area of square base of Great Pyramid =

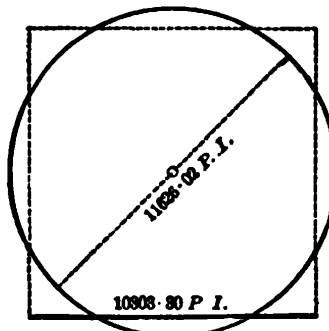
= area of a Circle whose diameter is given

+ 100 in the Ante-chamber.

P. I. - PYRAMID INCHES.

Fig. 5.

### EQUALITY OF AREAS No.2.



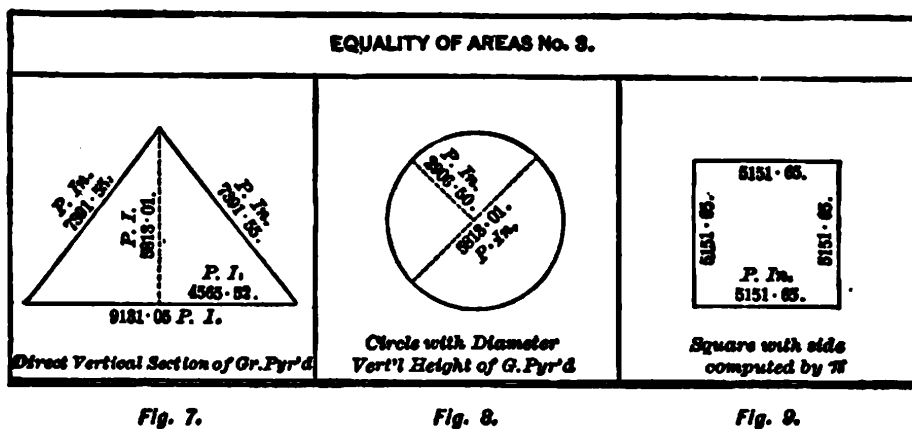
Area of circle with G.Pyr's height for radius =

= Area of square whose length of side is given

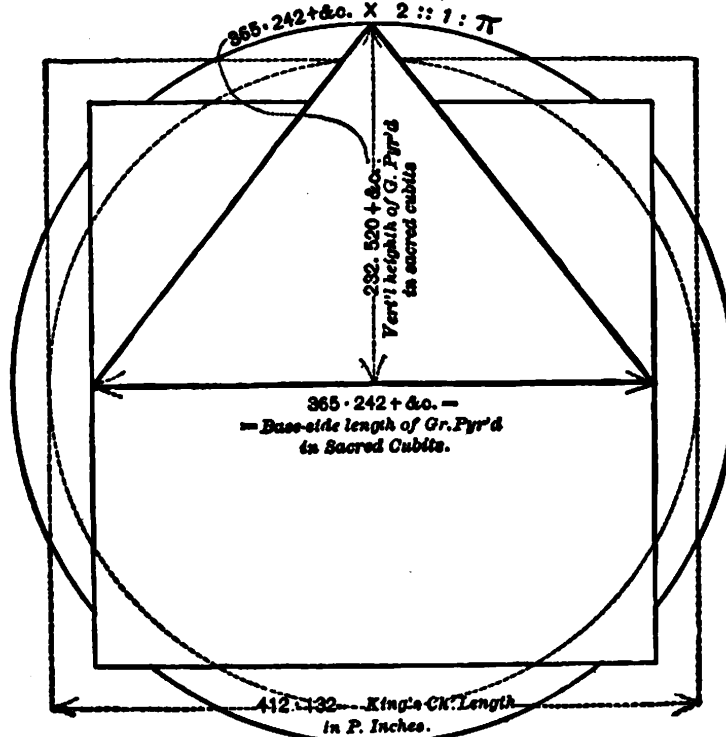
+ 100 in the Ante-chamber.

S. C. - SACRED CUBIT.

Fig. 6.



8813.01—Ante-chamber length x 100 = Sun's distance from the earth in terms of the "breadth of the Earth" from Pole to Pole.



**EQUATION OF BOUNDARIES AND AREAS,**  
**CIRCLES AND SQUARES, INCHES INSIDE AND SACRED CUBITS**  
**OUTSIDE GREAT PYRAMID**

*Fig. 10.*

But this vertical axis, with its sun reference, has another one, still more remarkable. Once a year, when the sun has reached its farthest northern solstice, the Pyramid casts no shadow. The vertical axis then points nearest to the center of our system. The slope of the arris lines of the Pyramid as they climb towards its lofty summit is nearly 9 on 10. The original height of the Pyramid was about 5818" Bt. in. Multiplying this height by 10 raised to the 9th power,\* we have the solar distance within the limits of all the best Venus transit calculations—*i. e.*, 92,505,634 miles.\*

Again, the sum of the diagonals of its square base is equal to 25827 inches, which is the number of years in the Pleiadic Cycle. This number, 25827 inches, is built into the Pyramid again by being made the perimeter of the horizontal tier of masonry upon which its chief and most sacred chamber (the King's Chamber) rests.

Mr. Robert Ballard in his "Solution of the Pyramid Problem" has shown that the level of the second Pyramid (Cephren) may be taken as the general reference level of the Gizeh group, that they (Cheops,

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\* The accurate function is

$$S = H (10)^{\frac{20\sqrt{2}}{\pi}} = \frac{32400''}{\pi\sqrt{\pi}} (10)^{\frac{20\sqrt{2}}{\pi}} = 92,505,634 \text{ m.}$$

*Vide* our own article on Pyramid Metrology in *The Churchman*, August 2, 1884; also our review of President Brainard's "Imaginary Metrological System of the Great Pyramid of Gizeh," in the "Journal of the Military Service Institution," Vol. V., No. 20. See also our extended article on this matter in Van Nostrand's "Engineering Magazine, 1884.







Cephren and Mycerinus) stand at the angles of a 3-4-5, triangle, and that whether the monument is regarded as built to a 34:21 template, to the  $\pi$ -ratio, or to an extreme and mean ratio, can make little difference in the general dimensions of the base, altitude, and apothegm: to wit, less than  $\frac{1}{4}$  of a unit. That is, whatsoever plan the architect originally adopted as the working plan must have been a mean struck with reference to all the rest. In other words, the monument is a mystery in spite of all opposition, and was an intentional harmony, or better, a least common multiple of several possible plans. Even Mr. Petrie in a very fair summary of the several theories of construction admits that each and all have many common points of tangency but seems to favor the  $\pi$ -ratio as the key to all the rest, or in other words as the Standard to which they were severally raised. That is to say, the unit of the template was so chosen that the result reflected a galaxy of lesser solutions to the general Riddle.

The weight of such a structure can be readily obtained and with extreme accuracy. It is such a simple mathematical figure that, knowing the specific gravity of its materials, and deducting the hollow places within, the weight has been found to be just about 5,273,000 tons. The weight of the earth, in its first four figures accurate, is likewise found to be 5,273,000,000,000,000,000,000: the relation is thus 1,000,000,000,000,000, to 1!

Job represents the earth metaphorically as a gigantic pyramid. The Lord answering him out of

the whirlwind questions him in symbolism that exactly refers to this great monument:

"Where wast thou when I laid the foundations of the earth?"

"Declare, if thou hast understanding."

"Who hath laid the measures thereof, if thou knowest?"

"Or who hath stretched the line thereon?"

"Whereupon are the *sockets* thereof *made to sink*?"

"Or who hath laid *the head stone* thereof?"

"When the morning stars sang together,"

"And all the sons of God shouted for joy." Job xxxviii.4-7.\*

Taking the Great Pyramid as a miniature representation of the earth, as though its secrets were known to Job, the Lord questions him on parallel lines about the grander edifice of the world of which He alone was Architect. The French philosophers found that the original foundation corner-stones had been carefully sunken into hollows, which they termed *sockets*, cut down into the bed-rock of its site. They laid bare all four of these sockets and they were found to be level without any appreciable error, and their angles to be oriented without practical variation!

The laying of *the* Corner or *Cap*-stone (*i. e.*, the Head stone) of such an edifice would mark its completion! a time fittingly referred to as one of general rejoicing!

There is but one *Chief Corner-stone* to such an edifice! So in the future Golden Age, when God him-

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\* Paraphrase; consult marginal references, etc.

self (in whom the whole building of society will then be fitly joined together), shall descend to crown the edifice of Human liberty, the morning stars will sing together, and all His sons shout loud for joy.

We have referred above to the "sacred cubit." It was according to this sacred standard that all the nobler structures of the Hebrews—the Ark, the Tabernacle, and the Temple) were constructed. It was a metron given without any explanation by the Maker of the universe Himself. It was a standard now proved in the light of modern science to be *so perfect*, that to account for its employment in *that* age of the world is well calculated to confound all the science of our learned men.\*

The French of 1793 in their visions of universal metrology, determined, ungeometrically, upon a *curved* line as the basis of rectilinear measures. They tried to estimate the length of a meridian and took a ten-millionth part of its quadrant as the standard metre. They erred, not only in assuming that all meridians are equal, but also in their own calculation of the length of that one which they did select.† The length, 39.370+ inches of this measure, has no meaning to Anglo-Saxons. It is neither inch, foot

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\* For a noticeably useful application of this ancient metron to modern science see our own U. S. patent, No. 331,345, granted December 1, 1885. In that document we condensed the cubit applications set forth in "An Important Question in Metrology," 1884, and showed their Anglo-Saxon tangencies. Official U. S. copies can be had of Our Race Publishing Company, at 25 cents each, or ordered through U. S. Patent lawyers.

† Al Mamoun 800 A.D., at Bagdad, did better triangulation.

nor yard, nor any perfect part thereof. To adopt it would be to destroy our own landmarks and to forget "the rock whence we are hewn!"\*

Prof. Barnard, once our leading advocate of the metric system, regretted that *an even ten millionth part of the Polar radius* had not been taken, and believed that had the metric system to be originated nowadays *that radius would* probably be chosen. Now what is this length? It is exactly 25 ancient Anglo-Saxon inches!† It is exactly equal to the *sacred cubit* given before the dawn of Science to God's chosen people—our own ancestors! It is what the great Herschel advocated as a substitute for the metre of France, which he abominated because it was not only atheistical but born incestuously, not scientifically, in the Reign of Terror. "So long as the human mind remains mathematical," said Herschel, "it will prefer a diameter to a circumference"—the Axis of the Earth to a mere meridian—and we stand with Herschel.‡

How grand would be a standard founded upon our

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\* "This French system came out of the 'Bottomless Pit.' At that time and in the place whence this system sprang it was hell on earth. The people defied the God who made them: they worshipped the Goddess of Reason. In their mad fanaticism they brought forth monsters—unclean things. Can you, the children of the Pilgrim Fathers, consent to worship at such a throne, and force upon your brethren the untimely production of such an age and place?"—CHAS. LATIMER, to the Boston Society of Engineers.

† 25 Ancient Hebrew *Sacred* inches = 25.025—present Brit In.

‡ *Vide* Sir Isaac Newton's dissertation on the Cubit, also Prof. Smyth's works, etc.

polar axis! About that line the days roll into years and seasons, and around its nodic oscillations, the lives of mortal men mark days upon the cycle of the Pleiades. The Almighty has sworn by it.\* He hath made it so sure that it cannot be moved.† Around it all the nations of the earth are carried onwards through the universe. It belongs to all of them and to an equal degree.

The Polar Axis is the shortest terrestrial diameter, points to the chief cardinal point, and guides the mariner upon the deep. By means of it, as a standard, the astronomer measures the solar distance, and in terms of this latter grander metron mounts into the sidereal spaces, far beyond. It is Anglo-Saxon, decimal, metric, and sacred! Its unit is the perfect inch, pouce, pulgada or *thumb breadth*. It measures itself by the cubit, braccio, ell, pic or *arm length* in grand even numbers. There is no man so poor as not to have their approximations in his arms and hand!‡

Although the origin of these most ancient standards is lost in the mists of the eldest times, Our Race has inherited them, and shall Anglo-Saxons exchange such a birthright for a mess of pottage? But we cannot exhaust this subject in a line, nor crowd the teachings of the Pyramid into a volume.

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\* Jer. xxxiii. 19, 20.

† Psa. lxxxix. 11 and xc. 1.

‡ The breadth of the average male thumb is one inch, its circumference is  $\pi = 3.1416$ : "twice around the thumb, once around the wrist; twice around the wrist, once around the neck; twice around the neck, once around the waist" at the navel, which, by the way, is the focus of human proportions,

We can only cite enough to whet an appetite that is hungry for truth, and can tell it at a taste.

Upon the fiftieth tier of its massive masonry is found the principal chamber yet discovered. Upon its twenty-fifth tier stands the second chamber in importance. The latter is rich in cubit symbolisms or references to twenty-five, the former is just as rich in references to the double cubit or to the number 50.

This great or King's chamber was the *sanctum sanctorum* of the edifice. It was surrounded by about one hundred and fifty-three feet of solid masonry. Its temperature never varied, nor did the barometer alter materially therein. It was the perfection of scientific observatories, whose temperature was the mean temperature of the earth (68° Fah.), and whose barometric pressure was the mean of all the earth! (30 in.)

Within it there is a coffer too large to be removed through the door by which one has to enter. This coffer contains exactly the cubic contents of the "*Ark of the Covenant*," itself the Hebrew standard of capacity measure. Around the walls of this chamber is a marked line, and the contents of the room at the height thus marked, is just fifty coffers. This is exactly the same relation that existed between the Ark of the Covenant and the "Brazen Sea," in Solomon's Temple!

It is foreign to our purpose and beyond the scope of our present design to re-demonstrate each proposition we advance. The Pyramid has a library of its own to which we refer and which we accept as

standard. The monument either agrees with the deductions drawn or has suggested realizations that are transcendental. In either case it is unique, and an ideal. But we shall now submit a brief outline as to its dimensions, abridged from Mr. J. H. Dow's most able paper. The following functions, which agree with Prof. Smyth's and Mr. Petrie's estimations, within the admitted limits of practical measurement, are sufficient to show forth the wonders of the template upon which the monument is built. Here is Mr. Dow's

**"ARGUMENT CONDENSED."\***

*The British inch is coeval with the Great Pyramid of Egypt.*

The ratio of the height of the Pyramid to its base has been accurately determined, by angular measurement, to be as diameter to one-half the circumference of a circle. This ratio, the most important in the whole range of mathematics, is so conspicuously displayed that it seems to have been designed by the architect to be a sort of title page to the contents of the Pyramid.

With this natural inference as a guide, we find that the British inch, aided by the British division of the circle into degrees, minutes, and seconds, discovers a whole system of simple, practical  $\pi$  formulæ in the Pyramid's dimensions; and since the *least* deviation in the units of measure, even the one-thousandth part, renders the  $\pi$  formulæ unwieldy and

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\*International Standard, March, 1883, pp. 24-28.



worthless,\* we are forced to the conclusion that the British inch, in its present length, was used in the construction of the Pyramid.

The King's chamber is the most perfect room within the Pyramid. It is constructed of granite blocks, perfectly jointed, and polished like jewelers' work; consequently its dimensions may be obtained with very great accuracy.

The ante-chamber is a small room adjoining the King's chamber, more roughly finished than the latter.

The following table formulates the accurately measured dimensions of these rooms, also the original height of the Pyramid and its base, assumed from an average of somewhat discordant measures, but rendered well nigh certain through "the reaction of the interior upon the exterior dimensions."

$$\text{Established } \pi = 3.1415926535897932 +$$

$$\sqrt{\pi} = 1.77245385$$

$$\text{Analytical unit} = \frac{180}{\pi} = 57.2957795 +$$

#### PYRAMID MEASUREMENTS IN BRITISH INCHES. †

No. Let  $A$  = analytical unit.

1. Length of King's chamber,

$$7.2 A. = \frac{1296}{\pi}$$


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412.529612 +

\* The original paper reads: "Every formula contained in the tablet *vanishes* as soon as we change the British inch a hair's breadth

† These values may be changed to the concealed cosmic inches (each = 1-250,000,000 of the Polar Radius) by deducting 1-1000th.

2. Width of King's chamber,

$$3.6 A. = \frac{648}{\pi}$$

206.264806 +

3. Height of chamber,

$$A. \sqrt{16.2} = \frac{324\sqrt{5}}{\pi} = 1.8 A. \sqrt{5}$$

230.611064 +

4. Solid diagonal of chamber,

$$9 A. = \frac{1620}{\pi}$$

515.662916 +

5. Floor diagonal of chamber,

$$6 A. \sqrt{1.8} = \frac{648\sqrt{5}}{\pi} = 3.6 A. \sqrt{5}$$

461.222128 +

6. Side diagonal of chamber,

$$1.8 A. \sqrt{21} = \frac{324\sqrt{21}}{\pi}$$

472.612043 +

7. End diagonal of chamber,

$$5.4 A. = \frac{972}{\pi}$$

309.397209 +

8. Granite floor of ante-chamber, (length),

$$1.8 A. = \frac{324}{\pi}$$

103.132403 +

9. Whole length of ante-chamber,

$$\frac{3.6 A.}{\pi\sqrt{\pi}} = \frac{648}{\pi\sqrt{\pi}}$$

116.372457 +

10. Height of Pyramid,

$$\frac{180 A.}{\sqrt{\pi}} = \frac{32400}{\pi\sqrt{\pi}}$$

5818.622870 +

11. Base of Pyramid triangle.

$$\frac{180^2}{2\sqrt{\pi}} = \frac{16200}{\sqrt{\pi}}$$

9139.8712581 +

12. Area of right section of Pyramid,

$$\frac{180^4}{4\pi^2}$$

13. Area of base of Pyramid,

$$\frac{180^4}{4\pi}$$

PROPOSITIONS WHICH MAY BE PROVED FROM THE FORMULÆ CONTAINED IN THE ACCOMPANYING TABLE.

1st. Fifty times the whole length of the ante-chamber equals the height of the Pyramid.

2d. The height of the Pyramid: twice its base :: 1 :  $\pi$ .

3d. The square of granite floor length equals the area of a circle whose diameter is the whole length of the ante-chamber.

4th. The solid diagonal of the King's chamber is 5 times the length of granite floor in ante-chamber.

5th. The square of solid diagonal multiplied by 100 equals the area of right section of Pyramid.

6th. Fifty times the granite floor length squared, equals the area of right section of Pyramid.

7th. The granite floor length of the ante-chamber multiplied by 100, is diameter of a circle whose area equals the area of base of Pyramid.

8th. The granite floor of the ante-chamber multiplied by 100 is a mean proportional between the height of Pyramid and twice its base: (lengths)

9th. The square of 100 times the granite floor length equals the area of a circle having a circumference equal to the perimeter of the Pyramid at its base.

10th. The granite floor length of the ante-chamber multiplied by 100, equals the surface of a sphere whose diameter is the analytical unit.\*

Solution.  $1.8 A \times 100 = \pi A \times A$ , because surface of a sphere equals its circumference multiplied by its diameter.  $1.8 A. \times 100 = 180 A$ , and  $A \pi \times A$  may take the form  $A\pi \times \frac{180}{\pi} = 180 A$ .

11th. Divide the length, breadth, and height of the King's chamber, each by the granite floor length of the ante-chamber, and the squares of the respective quotients will be 16, 4, and 5, whose sum is 25.

12th. Divide the floor diagonal, side diagonal and end diagonal of the King's chamber, each by the granite floor length of the ante-chamber, and the squares of the respective quotients will be 20, 21 and 9, and  $20 + 21 + 9 = 50$ .

13th. Divide the solid diagonal of the King's chamber by the granite floor length of the ante-chamber, and the square of the quotient will be 25.

14th. Add together the squares of all the quotients in propositions 11, 12, and 13, and the sum will be  $25 + 50 + 25 = 100$ .

15th. The square of height of the King's chamber is one-fifth the square of the solid diagonal.

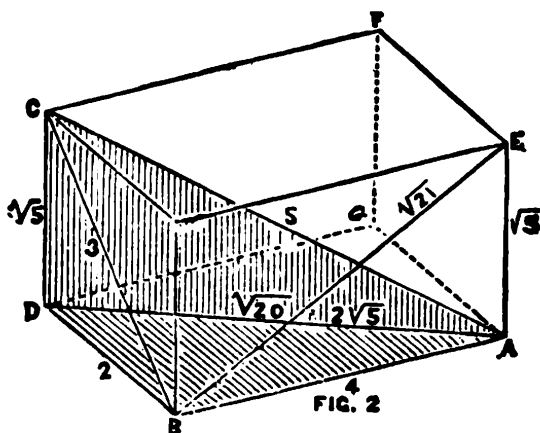
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\* The British inch and our Circular Measure are shown conjointly in this proposition. Was it accidental?

16th. Area of Pyramid right section : Area of base : :  $1 : \pi$ .

17th. The area of the right section of the Pyramid is 500 times the square of the height of the King's chamber. (Here end the excerpts from Mr. Dow's paper).

Pursuing these formulæ Mr. Charles Latimer demonstrated that the Parallax of the Sun was  $5\sqrt{\pi}=8.86226925''$ , as set forth at the Pyramid,\* and Mr. William H. Searles, C. E., established the *proportions* of the King's chamber in the following diagram :



"From this diagram it may be known that the width of the chamber is 2, its end diagonal 3, the length 4, the solid diagonal 5, and, by solving the several right-angled triangles, that the height is  $\sqrt{5}$ , the floor diagonal  $\sqrt{20}$ , and the side diagonal  $\sqrt{21}$ . These numbers represent the proportions of the

\* Ptolemy, who lived under its very shadow, made the parallax  $191''$ , and the sun distance 5,000,000 miles, which was taken as correct for 1400 years!

chamber in all its parts, in terms of a unit that is, the length of the granite floor of the ante-chamber, to wit:

$$G = \frac{324}{\pi} = 103.1324 +.$$

By means of the above numbers and diagrams Mr. Searles (in the same number) shows that any of the propositions that have been stated in respect to the King's chamber may be solved; for instance:

$$1. \overline{AB^2 + BD^2 + DC^2} = 16 + 4 + 5 = 25 \text{ Brit. inches.}$$

$$2. \overline{AD^2 + BE^2 + BC^2} = 20 + 21 + 9 = 50 \quad " \quad "$$

$$3. \overline{AC^2} = 25 \quad " \quad "$$

$$4. \text{Sum of all,} = 100 \quad " \quad "$$

$$5. \overline{DC^2} = \frac{1}{3} \overline{AC^2} = \sqrt{5^2} = 5 \quad " \quad "$$

$$6. \overline{DB + BA + AG + GD} = 4 + 2 + 4 + 2 = 12$$

The unit of the above is  $G = 103.1324$ .

$$7. \text{Width} = 2G = 206.2648 \text{ Brit. inches.}$$

$$8. \text{End diagonal} = 3G = 309.3972 \quad " \quad "$$

$$9. \text{Length} = 4G = 412.5296 \quad " \quad "$$

$$10. \text{Solid diagonal} = 5G = 515.6620 \quad " \quad "$$

$$11. \text{Height} = G\sqrt{5} = 230.6111 \quad " \quad "$$

$$12. \text{Floor diagonal} = G\sqrt{20} = 461.2221 \quad " \quad "$$

$$13. \text{Side diagonal} = G\sqrt{21} = 472.6120 \quad " \quad "$$

(Here end our extracts from Mr. Searies).

Now if the burden of proof rests with us we refer to the standard measures of Prof. Smyth, the late Royal Astronomer of Scotland, and of Mr. Petrie, the late representative of the Royal Society of Great

Britain: *et al.*: and if that of disproof rests with the metricians we demand contravening FACTS and not merely meretricious denials: while to the jury we suggest an examination of the evidence itself, without reference to the contentions of the advocates on either side. In all such matters one is as much "*on honor*" to decide according to the evidence only, as if he were "*on oath*"—if his knowledge "*for and against*" is not complete he should hold his peace until posted.\*

The largest measure of Wheat upon the English statutes is a "*Quarter*." But of *what* was it a quarter? The Pyramid answers us. It was exactly  $\frac{1}{4}$  of the coffer in the King's chamber of the Pyramid, or of *the Ark of the Covenant!*

The word Pyramid was made up by Herodotus to express the meaning given to him of this structure by the Egyptian priests at the time of his visit to their country. They themselves knew nothing of the symbolisms of the structure, they were even ignorant of all its interior parts except of its descending passage and subterranean pit, yet they told Her-

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\* You do solemnly swear (or affirm) that you will well and truly try the case now in hearing before the Court, *according to the evidence*, and that you will duly administer JUSTICE according to the Rules and Articles," etc.—Extract from the Oath administered in a Court *Martial*—we have taken it a thousand times and been true to it. Query, is there less honor required elsewhere? We know not, but it might seem so upon matters that are wont to be condemned without any investigation at all! He who willfully condemns a matter upon onesided information damns his own judgment only, and his prejudices will come home to roost as surely as there is a Cap-stone to the Eternal Cosmos.

odotus its use, a use they could not understand. Now *pyros* is the Greek for *wheat*, and *mid*, is derived from metron, or met, a measure. The Pyramid was therefore a *metric monument*, and took its name from the Staff of Life. It was "the measure of Wheat," or *Bread*, an equal right to which in every "Golden Age," all men shall share!

When filled with water, in this grandly metrologic chamber the coffer of capacity measure becomes a measure of weight. This standard is also grandly earth-commensuric. The coffer holds exactly 71250 *sacred* cub. in. of water at mean earth temperature and pressure. Dividing this by 5.7, the mean density of the earth, expressed in terms of water, we obtain 12500 Sac. cu. in. A volume of the earth's mean density containing 12500 sac. cu. in., thus becomes an earth-commensuric measure of weight. But bearing out the grand references of fifty found throughout this wonderful chamber, this number, 12500, is just  $\frac{1}{16}$  of a cube of such mean density material, 50 inches on an edge!

Such a cube, therefore,  $50'' \times 50'' \times 50''$ , or  $50^3$ , or 125000 sacred cubic inches of the earth's mean density, is the grand earth-commensuric weight standard of the Golden Age!\*

Now the signification of all this, to us, is as follows:

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\* For a complete exposition of this matter *vide* an "Important Question in Metrology" (1884), or for the same matter in condensed form, *vide* our United States patent as to the "Manufacture and Proportioning of Weights and Measures," number 293,117 granted February 5, 1884 (copies for sale, 25 cts. each, Our Race Pub. Co., or procure of U. S. Patent Lawyers).



we have taken this Monument as an emblem on the National Seal—to wit: as the Chief device upon its mysterious Reverse face: it therefore behooves us to accord honor to whatever savors of its dignified exploitation, and to condemn, through investigation only whatsoever is at fault with facts; as for ourselves in these matters we are satisfied from personal examination of all the data for and against the Monument as a metric one that the selection of the Great Pyramid was a grand conception, and that its teachings are full of memorable things; and we counsel all Manassites to examine the authority for themselves, rather than accept the interdiction of such as exhibit their prejudice against this and all other topics that awaken human awe: May God Almighty visit all such with speedy confusion of face; they have domineered over men, and lifted up their voice against every phase of fair investigation, until it is almost impossible to buy or sell except their own accursed marks are stamped upon the medium of trade.

It is foreign to our present purpose to go much deeper into the Pyramid symbology. Enough has already been indicated to awaken in the hearts of those who are willing, a desire to learn the rest in volumes close beside them, and which teem with information. The Pyramid is indeed a mystery! The Promethean idea so thoroughly pervades its plan and realization, that by it, high science, accurate history, and perfect art are blended in the most exquisite harmony.

In it *Art* is taught by the beauty, grandeur, endurance, and perfect fitness of the monument itself; *Science*, by its universal earth reference and commensurability, and *History* by its symbolic architecture. In it *Religion* is taught by the story and purposes of its erection, and by the marvellous prophecies and teachings built in stony parables into its everlasting walls. It teaches *Astronomy* by master pointings to the stars and heavenly cycles, and *Scientific Astrology* by the true readings of the constellations and their order of precession. *Chronology* is recorded there by time references, tubes and passages, and an index that intentionally marks the initial year of the *Annus Magnus* in which we moderns live. It teaches *Natural Geography* by its unique location at the gate of universal commerce and the center of the inhabited earth, and *Physical Geography* by its thorough knowledge and appreciation of the bearings of temperature, pressure and climate upon average human life. Its very name relates to *Agriculture*, as does the placing in its safest chamber of a just measure of the staff of earthly and the symbol of eternal life. It teaches *Mineralogy* and *Geology*, by the wisdom displayed in the selection of such materials as should not only endure but secure a certain specific heat and gravity. It tells the truth of *Universal Metrology* in the irresistible deductions to be drawn from facts built there, in the form of all its elementary units. And finally it teaches us of *Man* himself, by its practical coördination of all the wants of his best development as a civilized free agent, and a social being.

The Great Pyramid is a symbol of all the earth. Its weight refers to the globe on which we live, its height gives us the sun-distance, its base gives us the day, the year, the leap period, the seasons, and the cycles. It tells its own age, and marks the land and commercial center of the earth. It points to the center of our system, and still higher to that of the universe itself. It squares the circle, duplicates the cube, and solves the problem of the calendar. Its details give us the Cosmic or Sacred inch, the span, the foot, the 24"-gauge, the sacred cubit, the Anglo-Saxon yard, the polar axis, the solar radius, and the sidereal distance. It holds the pint and pound, the quarter, the stone, the coffer and the ark. It teaches all geometry and mathematics, all astronomy and architecture, temperature and pressure, angle, direction, latitude, longitude, area, chronology, history, prophecy and theology. All these things are literally there and blended so in constant repetitions that the mind is well nigh worn out in their contemplation and at last almost refuses to go further into its mysteries and secrets.

Was it *purely* by accident that such a symbol was placed upon the long-concealed and hidden Reverse of *our* Seal? In the terms of the year-unit, the inch, [which unit records, in the time tubes of its passages, the years from Abraham to Moses, from Moses to the Saviour and from the Saviour to the year (1882) of its displaying to Manasseh, and then to all the earth, and to the year (also 1882) when Ephraim first placed his hand upon the land of Egypt over-

shadowed by it]\*—the circumference of its height or the perimeter of its base marks just a century.  $2\pi(5813) = 36524 = 365.24 \text{ days} \times 100 = 100 \text{ years!} \dagger$  the period to an hour of its concealed existence on *our* Seal. Is this an *accident*? or is it also in deep keeping with the wondrous ways of Him who charged our blazonry between its lines and put this Sign and Wonder on the center and the border of the land of Ham (Isa. xix. 19–20), and in the center of Manasseh's Privy Seal?

Great heaps of stones raised up for land marks of any memorable event, and to preserve the remembrance of some matter of great importance were the most ancient monuments among the Hebrews. In those elder ages, before the resort to writing ‡ these monuments were reared instead of inscriptions, medals, or histories. Jacob and Laban raised such a monument upon Mount Gilead, in memory of their Covenant (Gen. xxxi. 46). Joshua erected one at Gilgal made of stones, taken out of the Jordan, to preserve the memory of his miraculous passage over that river (Josh. iv. 5, 6, 7). The Israelites, the half tribe of Manasseh, *et. al.*, that dwelt beyond the Jordan, also raised one upon the banks of the river, as a testimony that they constituted but one nation

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\*See Vol. 1, Study No. Eighteen, p. 185 and note thereon.

†Sacred inches here employed: 5818 Brit. in. = 5813 Sacred in.

‡Not that writing was unknown, for it is as old as Adam, but rather that it was seldom used upon such structures; this inscription was esoteric—written, in number, measure and weight—what need of letters which were only figures when *dimensions* were employed?

with their brethren on the other side (Josh. xxii. 10). And so now do we Manassites rear a Pyramid upon this side of the broad Atlantic to show that we constitute but one House of Joseph with our brethren of Great Britain and the tribes his fellows. May God magnify them in Israel, and be with them against their foes, and may the Hope of Israel, which is of Joseph, be with Manasseh!

The Hebrews also gave the name of *stones* to the weights they used in commerce (Levit. xix. 36). "Just weights (stones) shall ye have." "Thou shalt not have in thy bag divers weights (stones) a great and a small" (Hebrew a stone and a stone). "A just weight is his delight" (a perfect stone, Heb.; see also Prov. xi. 1; xvi. 11; xx. 10. Query, From whence do we, *Anglo-Saxons*, derive our weight denominated "*a stone* ?") It is to be noted too in this connection that the natural form of a Pile of weights or stones employed for weights is *Pyramidal* and gives us an original conception of the *metric* monument of Egypt.

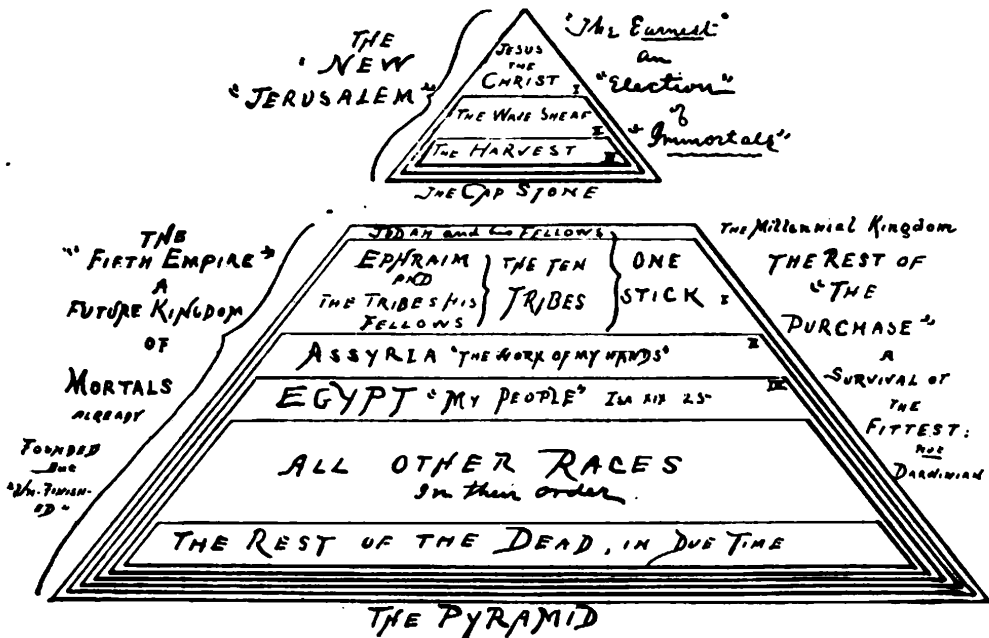
In the study of the Great Pyramid the clearest intellect may find its measure of capacity and in the end fall short of comprehending all the secrets it contains. It is a beautiful and fascinating topic, and the deeper one investigates into it the more convinced will he become of the master masonry that planned and realized its grand proportions.

Its stones cry out in silence far more eloquent than words, its lines and angles speak in language clearer than a written character against the man who is weak enough to find in such a structure simply ac-

cident and not design. If such there be, whose inner heart is not amazed with admiration at such a building—raised, remember, long before the dawn of science, and confounding even modern science with its stony facts, then let him know that in the chambers of *his* soul there can be few lines that square and harmonize in pyramidal proportions with the heavens and earth.

### JESUS CHRIST

*"Is the Saviour of All Men [but], specially of those that believe."*—1 Tim. iv. 10.



THIS IS THE TRUE "MASTABA," MANY IN ONE.\*  
A LITTLE STONE WHICH BECOMES A GREAT MOUNTAIN, FILLING THE EARTH.

\* For exposition of what this Diagram implies, *vide* "Time-ly Topics," Our Race News Leaflet, No. LXI., Sept., 1896. Our Race Publishing Company. price 10 cents.

Thus the grand central device upon this long hidden face of the Great Seal recalls to ours the legend handed down from the Elder Golden Age. In the Great Pyramid we find indeed an Inheritance beyond conception. It is the symbol of Stability itself. It reveals to us all that tradition tells us wise men built therein in olden times, and it is an emblem more worthy of Manasseh than as yet Manasseh is of it. Finally the great Pyramid is a significant emblem of the "*Stone Kingdom*" cut out without hands. The mottoes on the Reverse face bear all this out, and its whole significance looks to "*the Great Mountain*" that is yet to fill the earth.\* It is 5-sided and 5-angled, and its Cap-stone is an intense emblem of the exaltation of that particular "5th Kingdom" which is to be the last because eternal. A part of this birth-right belongs to United States, for it is the inheritance of Manasseh. What an emblem, then, it is of what our Government ought to be, and what an incentive such a glorious Blazonry should be to the Sons and Daughters of the Revolution to complete their task—for our Pyramid is indeed still sadly "unfinished."

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\* *Query*: A Truth Seeker recognizes Truth, and Light at Sight. Do you *see* face to face? If not, open your eyes! It is at the door. All knowledge is progressive: Interpretation as well as Prophecy. For a full discussion of this stupendous matter, *vide* "Timely Topics," Our Race News Leaflet, No. LXI., Sept., 1896. Our Race Publishing Company, price 10 cents.

N. B.—We have *saved* a copy for such as seek it.

# THE REVERSE CREST.

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## THE MYSTICAL EYE AND RADIANT TRIANGLE.

"I will guide thee with mine Eye." Psa. xxxii. 8.

"Who art thou, O Great Mountain? before Zerubbabel *thou shalt become* [finished (cased) as smooth as] a plane; and He shall bring forth the Head-Stone *thereof with* shoutings, *crying* Grace, Grace unto it."—Zech. iv. 7; compare Psa. cxviii. 21-25.

"And above the firmament that *was* over their heads *was* the likeness of a Throne, as the appearance of a sapphire stone; and upon the likeness of the Throne *was* the likeness of the appearance of a man above upon it \* \* \*. So was the appearance of the brightness round about. This was the appearance of the likeness of the Glory of the Lord."—Ezek. ii. 26, 28.

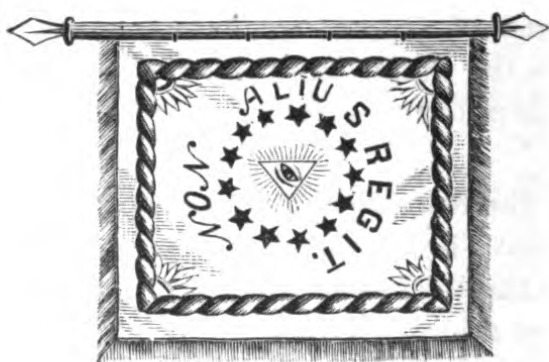
"What is this then that is written, The Stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that Stone shall be broken; but on whomsoever it shall fall it will grind him to powder."—Luke xx. 17-18. See Dan. ii. 34, 35.

The zenith position of the Cap-stone is fixed by Law. It thus performs the duty of a Reverse Crest. This very important point in our analysis brings the *duality* of the entire Seal into prominence, and demonstrates the artistic nicety of its general balance.

Monsieur Du Simitière proposed the Radiant Eye of Providence for our Crest, and Thomas Jefferson



improved the conception by surrounding the Eye with the Radiant Triangle; Mr. Barton retained it, Mr. Thomson preserved it, and Congress adopted it (pages 9, 44, 106, 110, Study Number Eighteen): but to this day we decline to raise it to the Zenith of our polity! Hence things are awry in Manasseh, and must continue so until our national practice shall be made to agree with our inherited principles.



*Non Alius Regit*, we have no King but God, why do we worship mammon to this day, and forget the Rock whence we are hewn? The Moravian Sisters\* presented Kosciusko with a banner that bore this device, and Colorado has adopted the design because it is American: the Arms of Colorado are perhaps the most heraldically accurate, and simple of any of the States.†

The Statute of June 20th, 1782, reads as follows:

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\* By no means nuns in the Latin sense.

† See Vol. I., Study Number Eighteen, page 277.

“In the Zenith an Eye in a Triangle surrounded with a Glory, proper.” The tincture of the Glory is, of course, Or (gold), but the “proper” heraldic blazonry of the All-Seeing Eye and the Triangle demands our most careful consideration. Manifestly it is a mystic device of great import, an emblem in fact of the Deity Himself, whom the sun and moon and the stars obey, and under whose watchful care even comets perform their stupendous revolutions. It is the emblem of Him whose glance can search the inmost recess of the human heart and who will reward all men according to their merits.

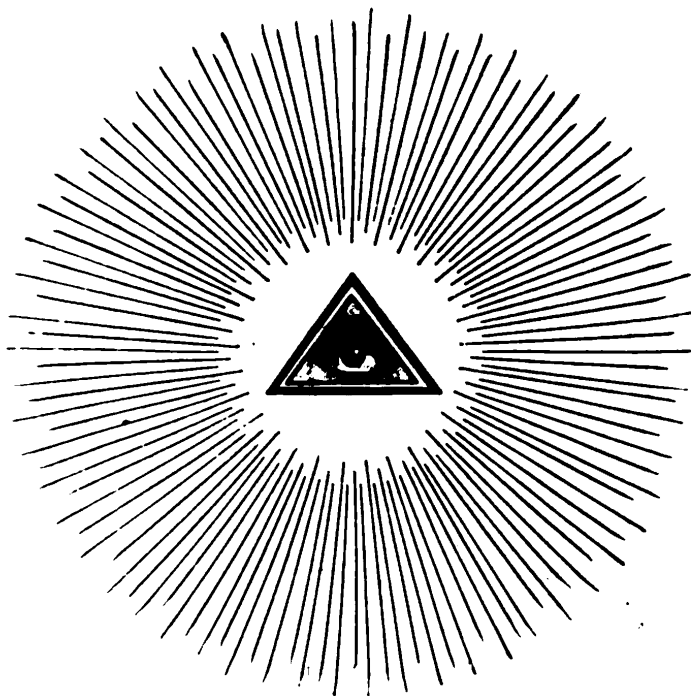
But who shall assign a special *color* to the Eye of the Omniscient! This symbol can be blazoned “properly” only as of argent (white). The laws of Correspondence, Heraldry and Harmony all conspire in this selection.

White, ineffable, clear as the firmament above, like unto “the terrible crystal,” say those of correspondence—Argent, pearl or lily-like, with radiance like unto that of the planet “diamond,” repeat those of heraldry that dares not stain such an emblem with any arbitrary color;\* and harmony is satisfied, because the structure rising from below is also white, and when this structure is completed, upon it there must be no flaw. Then rising from the earth in white, as pure as human hands can build—it will be finished from above in white, whose purity no fuller upon earth could whiten.

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\* White is not *a* color but is *every* color combined.

This emblem (one of the most ancient symbols of Divine Providence), is found among the remains of the earliest nations of the earth. It occurs particularly around the site of man's probable Noachic origin in ancient Chaldea. In these early remains it appears as often separated into its two essential elements, as in the form presented upon the Reverse of our Seal,



which compound form, however, is its most expressive and best known modern mode of representation.

The Solar Eye was called the Eye of Jove or Jupiter—the Eye of Phœbus or Apollo—the Eye of Providence—the Holy Sacrament or the sacred and mysterious Eye of the Most High of the gods.

This symbol was represented upon the front of numerous ancient temples, the finest of these frontis-

pieces being the Eye of Jove on the temple of Jupiter Olympus.\*

The Greeks swore *By Jove*, or by his *Eye*,<sup>o</sup> and his worship being spread over the world, the Solar Eye became a religious badge in all nations. But the device had an older origin.



The symbol of the Arabian god of Jethro, the father-in-law of Moses, was the Arabic motto—Allāh, or “I am that I am.” This was inscribed in a resplendent sun, and with this symbol all the ancient temples of Arabia were decorated. After the Israelites had escaped from Egypt and passed into Arabia, Jethro joined them, and lent valuable assistance to Moses in establishing their polity and theocracy.† Although they had abjured Egyptian idolatry,‡ the

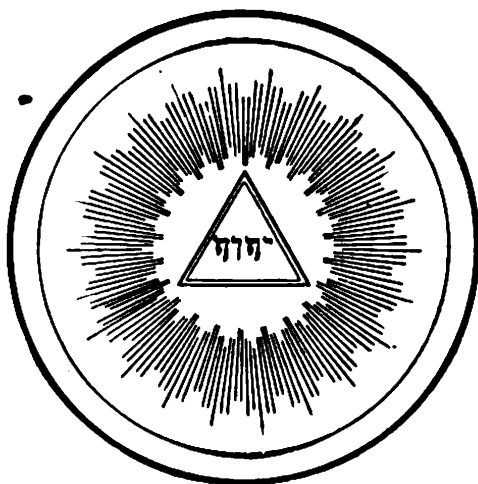
\*The statue of this temple in Olympia (in Peloponnesus) was the fifth of the seven wonders of the world.

† *Vide* Study Number Eight, Our Race Series, p. 36, 70.

‡ This was the symbol of Osiris, Isis and Orus. The mystic motto of the Egyptian trinity was “I am all that *was*, that *is* and that *shall be*,” which words were represented in their solar triangle. The Egyptians adored Isis as the daughter of the Nile and as the protectress of navigation. Egypt’s annual feast was at the Vernal Equinox (March 21st), which was called the *annunciation*, or opening of navigation after the stormy winter. ° The Egyptians by that of Osiris, the Tyrians, Canaanites, and Carthaginians by that of Baal.

Israelites still preserved an adoration for the solar triangle which was as old as the constellations.

The statue of Isis was of solid gold, standing in a crescent and clouds of silver. She had a glory of twelve golden stars around her head, alluding to the twelve lunar months of the year, and her own shining face represented the *thirteenth*, which was sacred to the moon or the equinoctial month of spring.\* In later years Isis was named the *Star of the Sea* by the Romans, and her worship incorporated into that of this conquering nation†—from whence of course it came into the *Latin* church, but bereft of all of its esoteric spirit, because of its exoteric channel of descent.

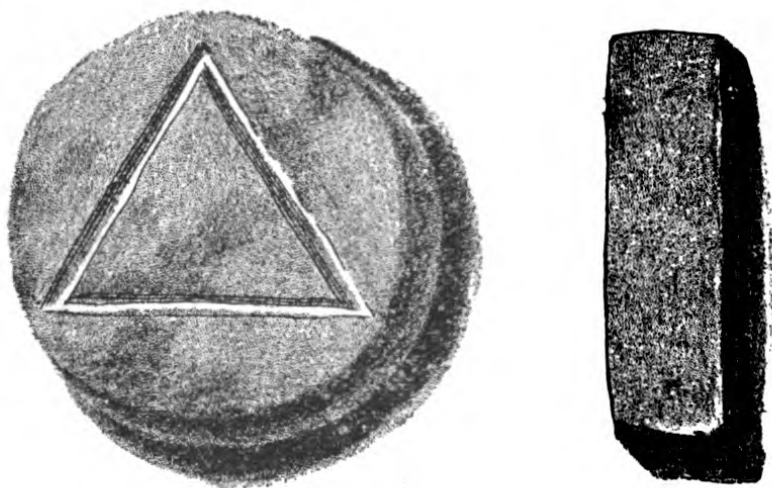


Hence the word Jehovah, of the solar circle of Arabia, superseded the Egyptian motto in the radiant triangle, and as the Word soon became too sacred

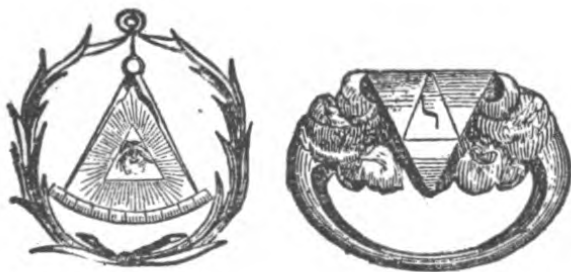
\* *Vide* illustration, page 181. Compare Rev. xii. 1.

† "The Regal Armorie." BRUNEL. *Vide* also the Latin poem *Ave Maria, Maris Stella!*

to be spoken or even written, it was generally symbolized by the All-Seeing Eye of Him whose name it was.

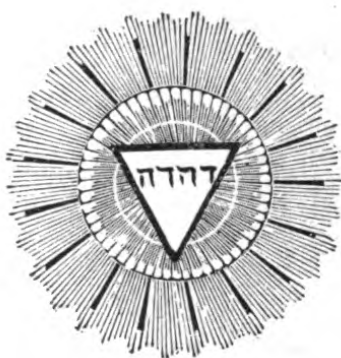


Among the aboriginal coins of America, described in Dickerson's Numismatic Manual, there is a very interesting one of terra cotta bearing the exact representation of the mystic triangle which seems to have been in just as high repute among the ancient Mexicans as in the Orient.

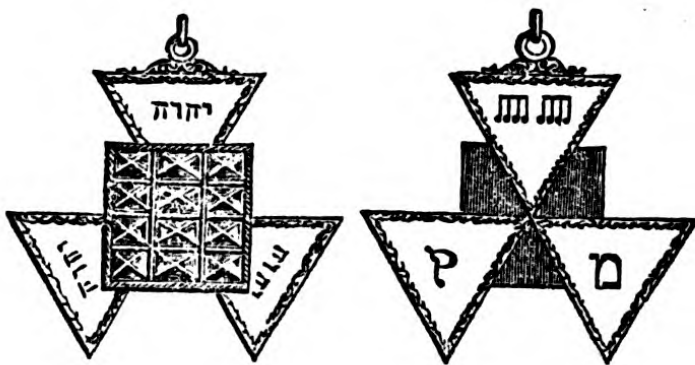


It is the device engraved upon "*the Signet of Truth.*" The allusion to the triangle may be found in fact wherever we turn our steps in Ancient Freemasonry and generally it is there employed in con-

nection with the All-Seeing Eye. Thus it is held in the highest estimation by all Royal Arch Masons, whose Altar is triangular, whose jewels are triangular, and whose \* \* \* \* ! Here we refrain.



We find it in the Blue Lodge, again in the Council, and finally in the Commandery! Nevertheless, Masons have inverted the emblem as the foregoing



illustration, taken from a Trestle-board plainly shows. The fact is, even Masonry is *still* in the State of Nebuchadnezzar before Daniel recovered his vision for him and set forth its meaning.

Thus this ancient and mysterious symbol forms a most fitting "Cap-" or "Chief Corner-" stone to the

noble edifice upon which it is represented as descending; and into such a “wonderful” block, cut out without hands, the great mountain of human liberty can rise with confidence upon its glorious American foundation.

This is the Stone, \* rejected hitherto of all other peoples, save the Sons of Jacob, which now has become the acknowledged head of all the rest: and when at last *it* shall actually crown the Pyramid of human institutions, then indeed shall all men dwell beneath the shadow of “The Rock.” †

The reference to this “Stone of Israel,” by Jacob, when in the act of blessing Joseph, ‡ his best beloved son, § is not a little remarkable when taken in its connection with the Seal, the Pyramid, and the well assured destiny of the Anglo-Saxon Race, descendants of the Sons of him thus blessed—Manasseh manifestly being *Joseph's* own preference! —a thing that *counts* in the long run we may be sure.

It is the capping of such an edifice as the one upon the Reverse of our Seal, that the Lord uses so exaltedly as a symbol of completion in his burning questions put to Job. || It is with Such a Stone that the mystery of man is also to be gloriously crowned at last. ¶

\* Gen. xlix. 24.

† Deut. xxxii. 4; Psalm xci. .; Isa. xxvi. 4, xxxii. 2, etc.

‡ Gen. xlix. 24.

§ Gen. xxxvii. 3, 4.

|| Job xxxviii. 4-7.

¶ Ephes. ii. 19-22.



Within historic times there has been no Cap-stone to the ancient landmark of Egypt. The reading however of some traditions concerning it seems to imply that undoubtedly the Great Pyramid once possessed a finished summit.\* Its *Chief* "Corner" or "Cap" stone was of purest crystal.† It was a type of the "little-stone" that was "cut out without hands"‡ and which is destined in due time to become The Greatest Pyramid of all on earth.§ This ancient Cap-stone was the priceless gem of Egypt—a country yet in Biblical certainty, destined to be Third with Israel and Assyria in the triune possession of the world.|| Some day in the still great future, the reading further implies that this "terrible crystal" is to be once more, and forever, placed upon its proper seat as the Cap-stone of "the Lofty Mountain"—an emblem of, and in color like unto the firmament above—full of the Glory of the God of Israel.

How beautiful then in its significance is this Reverse Crest—the mystic Eye in a Triangle surrounded with a Glory! and how fit an emblem of "the terrible crystal" of the Holy writ! This Cap-stone, so appropriately placed upon the Reverse of the Seal, below the Motto "*Annuit Cœptis*" and above "the Unfinished Pyramid," answers back to each of them with all the harmony of art, symbology, and deep significance.

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\* Job xxxviii. 4-7.

† Ezek. i. 22; Exod. xxiv. 10.

‡ Dan. ii. 45.

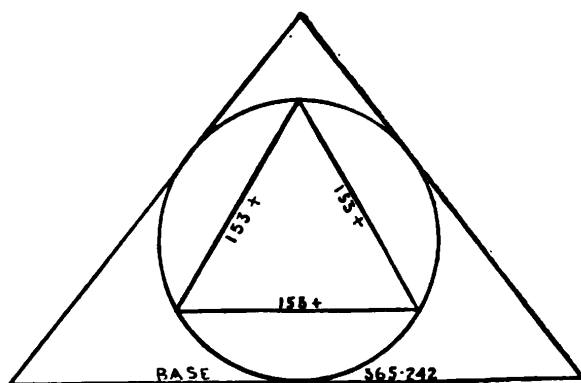
§ Dan. ii. 35.

|| Isa. xix 22-25.

From Mr. W. I. Cockburn-Muir's article in the "International Standard" of January, 1886, we now quote a valuable memorandum as follows:

"In the second draught, Jesus makes the number of great fishes 153 to signify that the net of His Gospel, cast on the *right* side of the ship, shall bring an innumerable company to get power to become *Beni h' Alehim*, Sons of God, by believing on His Name. That net cannot break, however full it be. This is the first, and paramount answer to the questions why we are *told* the number, and why the *number* is so.

"The second answer demonstrated that He Who made the kosmos, also gave the Word which rightly we call the Word of God; since no man, nor angel, can conceivably have had the knowledge of the exact kosmic quantities involved, nor the wondrous skill to convey them by an expedient at once so simple, yet covering a vast area of computations whose boundaries Science has not yet determined, nor is ever likely to precisely determine.



"There is a certain triangle which I call the  $\pi$  Isosceles, because its base is to its height as  $\frac{\pi}{2}$  is to 1. If such a triangle be constructed with a base of 365.242,

the number of days in a solar year, its height will be the index of the precise mean radius (not 'nearly' or 'about') of the Earth's orbit, or its mean distance from the sun. A triangle of these dimensions is a right section of the Great Pyramid through its vertical axis. If then a circle be inscribed touching the isosceles sides and the base; and lastly, an equilateral triangle be inscribed in the circle, the length of each side of the equilateral triangle is 153, plus an indeterminate and interminable decimal, as all functions of  $\pi$  necessarily have. Obviously, then,  $153 +$  is a function of the three fundamental elements of the kosmos, to wit:  $\pi$ , solar year, and sun's distance. That is easily proven. But the words were closed up and sealed until the time of the end. There is, however, nothing covered that shall not be revealed.

“The word *Alehim* (there is no such word as '*Elohim*') as also other names of the Most High God in the Hebrew text, is plural, to express the Holy and Undivided Trinity. Which Trinity is also absolutely in the nature of the case. Now, every man knows that, since time was, the Trinity of the Supreme is the heart of all creeds; and that the equilateral triangle is always and everywhere the symbol of the Trinity. So then, we have *Beni h' Alehim* thrice repeated in the threefold repetition in this particular equilateral triangle of the 153, plus the interminable decimal, representing the innumerable host hereafter to become sons of the Father in His Son by the power of His spirit.

\* *Vide* Leaflet No. lxix.-lxx., pp. 81-82.

“We are to remember that this is written in the Gospel by John, which begins ‘In the beginning,’ B’ *reshith*, 913, the initial quantity of all kosmic quantities. John was specially instructed for us in factors of length and factors of time. To him was given a reed to measure the temple of God. His Apokalypse sparkles with fundamental factors.

“I reckon, then, we cannot go wrong in holding fast by the measures founded in the kosmos, given by Him Who made the kosmos, in His Word which precisely at all points accords with the kosmos (which thesis I will argue against all comers).”

Now the foregoing affords us the mathematical skeleton—the Heraldo-artistic template—for the construction of the Cap-stone with its Eye in an equilateral, bounded by a circle, and all circumscribed by the  $\pi$ -triangle itself—which latter really caps the structure below. The rays emanate from the *outer* figure, and this outline drawing is as much of a key to the Cap-stone for the engravers as the one given on page 263 is a template for the whole Reverse face.

There are now remaining just 210 tiers of stone or courses of masonry in the Great Pyramid: the upper 10 courses are in the aggregate 15 feet (British) high, there is needed about 20 feet more to complete the Pyramid. Allowing now at an average of about 17.27" per tier 11 more courses, some  $15\frac{5}{8}$  feet, will be taken up, leaving *at least* 50 inches for the height of the Cap-stone. This will give as the theoretical number of courses 221 + 1 Cap-stone. For many reasons we do not doubt that this was the original number. We

will mention in connection with the 17-lettered Motto, *Novus Ordo Seclorum*, one of the most beautiful:  $221 = 13 \times 17$ , the two national numbers of particular Manassite import. Now if we add as a course the Cap-stone itself, which rounds and finishes the whole building, we have exactly 222 courses. This latter number is most significant, it is  $111 \times 2$ , or that number which so expressively represents (111) the "Sons of the Living God" multiplied by the number (2) of assurance or certainty. How beautiful then is this scheme of architecture in which 13, the National Number of the "Great People" Manasseh, is multiplied by the 17 of "God's People," bringing the earthly part of the noble structure up to 221 courses, while by the addition of the dominant and "elect" and "precious" Chief Corner-stone, of 2 cubits in height, preëminently the emblem of Him who above all others is the *very* Son of the living God and His only *Begotten* Son, the whole building thus so grandly capped, becomes 222 or the everlasting house (Beth-el) of God Himself.

How expressive, too, when seen in its true light the beautiful symbolism of St. Paul in the 2d chapter to the Ephesians, 19-22 verses now becomes, in which, taking the Great Pyramid as his archetype, he says:—

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone; in whom all the build-*

*ing, fitly framed together* groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

But let us establish this fact, for in a recent number of *Notes and Queries*, March, 1897, Mr. Louis H. Aymé, of La Grange, Ill., has adduced independent reasons for the recognition of these dimensions.\*

One of the most sarcastic objections made by opponents of the Pyramid theory is that it is absurd to believe that a monument which men have had to tear to pieces in order to understand, can possibly be of inspired import. But this is a very short-sighted objection. That monstrous mass of masonry cannot be much further mutilated, and to the extent that it has been it was manifestly intended to be, because it was only by pulling out its passage plugs that we were enabled to penetrate into its interior. It was only by removing its casing stones that its entrance, the scheme of its courses, its chamber elevations, and Pleiadic,  $\pi$ , and year references were made known. It was in the same way that its socket corners were proved with all their mystic import. Moreover, all this destruction has begotten for us a renewal of the true principles of pyramid construction; it has created a school of students whose discoveries are destined to replace the earth in possession of the very talisman of liberty—just weights and measures—just because perfect, and perfect because

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\* *Vide* our own articles in "The International Standard," July, 1883, pages 194-201; and in the "Heir of the World," May, 1884.

in accordance with the eternal nature of the universe. It is only by tearing to pieces the human body itself that we have learned to mend it, and to know how fearfully and wonderfully we are made. The Pyramid is not destroyed. It has within its sacred precincts chambers and passages yet undiscovered, whose treasures never have been violated by sacrilegious sight since the day of their concealment. They are the counterpart of those which ignorance has profaned. In their day they will be duly discovered. The Pyramid will certainly be rebuilt. To accomplish this task correctly is the object of the lesson we, as students of its mysteries, are learning to-day. The searching fire, through which every new discovery is made to pass, is proof that men are now studying the science of pyramidal architecture for some great purpose. The day will come when Manasseh, alone, single-handed if need be, will renew the noble monument which stands at the center and the border of the land of his birth, and the ideal emblem of which he already has upon his Seal and in the spirit of his Government.

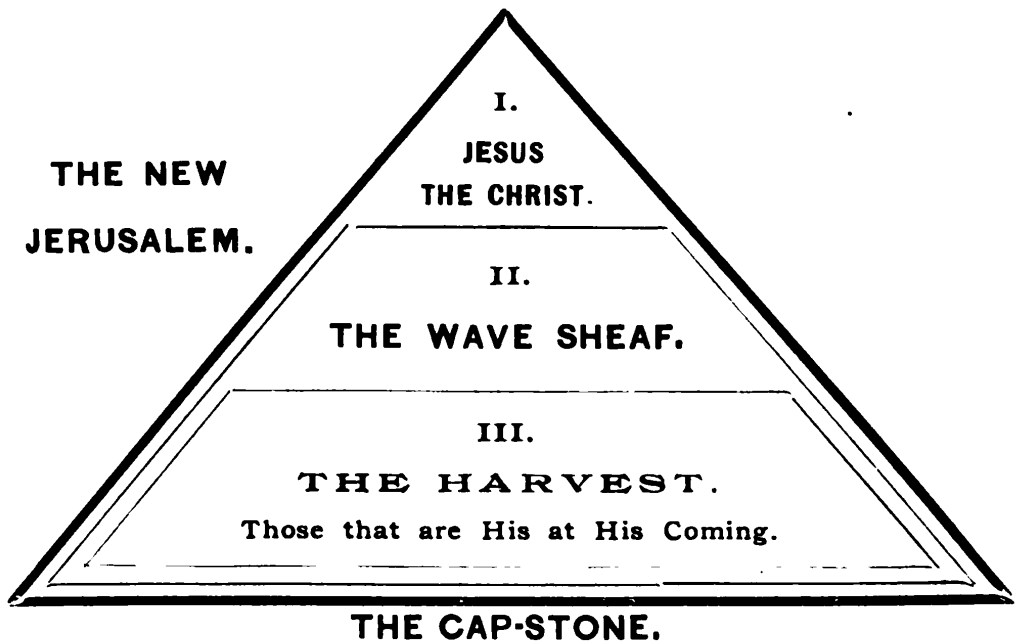
Let us now examine the proportions of the Capstone, with a height equal to 50", the number of jubilee and eternal deliverance, and also one of the most expressive of all the pyramidal numbers. We shall have to be very brief in our notes upon its dimensions and proportions. In the first place the Capstone is in itself both a casing stone and a final course. The height 50" gives to it a most astonishing sequence of dimensions. Since the Capstone is a model of the Pyramid it crowns, we have then as follows;

1. Height  $= 2 \times 25'' = 50''$ .  $= 50.0000$
2. Perimeter of base  $= 100\pi''$ .  $= 314.1592 +$
3. Side of base  $= 25\pi''$ .  $= 78.5398 +$
4. Diagonal base  $= 25\pi \sqrt{2}''$ .  $= 111.072 +$
5. Sum of diagonals of base  $= 50\pi \sqrt{2}''$ .  $= 222.144$
6. Apothegm of Cap-stone  $= \frac{17}{21} 25\pi''$   $= 63.579 +$
7. Arris line Cap-stone  $= 25\sqrt{\frac{8+\pi^2}{2}}''$   $= 74.727 +$
8. Sum of the four arris lines  $= 100\sqrt{\frac{8+\pi^2}{2}} = 298.911$
9. Sum of all its edges  $= 100\left\{\pi + \sqrt{\frac{8+\pi^2}{2}}\right\} = 613.070$
10. Area of base  $= (25)^2 \pi^2 = 625\pi^2''$   $= 6,168.5$
11. Area of vert. merid. sec.  $= (25)^2 \pi = 625\pi''$ .
12. Area of diag. vert. sec.  $(25)^2 \pi \sqrt{2}''$
13. Area of face  $= \frac{1}{4} \cdot \frac{34}{21} \cdot (25)^2 \pi^2''$
- I. Area of all faces  $= \frac{34}{21} (25)^2 \pi^2 = \frac{2 \times 17}{3 \times 7} (25)^2 \pi^2''$
- II. Area of entire surface  $\frac{55}{21} (25)^2 \pi^2 = \frac{5 \times 11}{3 \times 7} (25)^2 \pi^2''$
- III. Area of circle on height as diameter  $= (25)^2 \pi''$ .
- IV. Circumference of latter circle  $= 2 \times 25\pi = 50\pi''$ .
- V. Area of circle with height as radius  $= 2500\pi$ .
- VI. Diameter of latter circle  $= 100''$ .
- VII. Side of square whose area equals merid. sec.  $= 25\sqrt{\pi}''$ .
- VIII. Perimeter of latter square  $= 100\sqrt{\pi}''$ .
- IX. Diagonal of latter square  $= 25\sqrt{2}\pi''$ .



- X. Sum of diagonals of latter square  $= 2 \times 25 \sqrt{2\pi}$  ".  
 XI. Radius of circle whose area equals base  $= 25 \sqrt{\pi}$  "  
 XII. Circum. of latter circle  $= 2\pi \cdot 25 \sqrt{\pi} = 50\pi \sqrt{\pi}$  ".  
 XIII. Side of square whose area equals the circular area with height as radius  $= 50 \sqrt{\pi}$  ".  
 XIV. Perimeter of latter square  $= 200 \sqrt{\pi}$  ".  
 XV. Diagonal of latter square  $= 50 \sqrt{2} \sqrt{\pi} = 2 \times 25 \sqrt{2 \times \pi}$  ".  
 XVI. Sum of diagonals of latter square  $= 100 \sqrt{2\pi}$  ".  
 XVII. Volume of Cap-stone  $= \frac{2}{3} \pi^2 (25)^3$  ".

We shall extend this table no further at present, since it must be manifest that in a Cap-stone of 50" height the whole beauty of the  $\pi$ -proportions becomes intensely manifested.



Finally, as Manasseh stands for Peace, and is a type in anticipation of the Millennium itself, so

the Crest—upon the Reverse of the Great Seal—is a glowing emblem of *faith* in the Advent—(the *second* Advent)—that is, of faith in the return of Israel's King: faith in other words in the approaching descent of the Chief Corner-stone to the "Fifth Empire," in order to assume control of what never can be more than "an Unfinished Pyramid" while His literal presence is delayed.

Now the Cap-stone is a complex thing—from this lofty point of view. CHRIST is its Peak: the "first fruits" are its Earnest, and those that are His at His coming Complement the block. In its fullest sense the Cap-stone is not yet complete, it is to be a ruling body, an immortal one, unique. It comprises the whole of the New Jerusalem, which is a city of three parts: The King, the Wave-Sheaf that arose with him, and the Harvest yet to be garnered at his Coming. It is these latter that await perfection, for the Lord and the Wave-Sheaf, made up out of the Law and the Prophet Age, which lasted until John, are already in Paradise preparing the mansions yet to come down. Now to express our own conceptions of this wondrous truth we submit the foregoing crude diagram of what scriptural analysis actually reveals. The Pyramid itself is all below, "unfinished" until they who are to form the Cap-stone are perfected: The Cap-stone itself is an Earnest of the Pyramid itself, that is of its completion in due time.

Could Architecture, could Heraldry, could Mystic numbers, could Symbolism, nay even more, could Inspiration itself, speak plainer? Is all this accident?

Can any human heart, awakened to the full realization of such potent facts, remain longer in doubt as to the import of this "Sign and Wonder" referred to in such burning words by Isaiah of old?—"In that day there shall be an Altar to the Lord in the midst of Egypt—And a Pillar at the border thereof to the Lord—And it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt."

And when at length we Americans—as the children of Manasseh—have fully come to read our title clear to this Inheritance so grand and so far-reaching, how pointedly will the blessing of the great Ancestor who *adopted* us—for we were *half Egyptian*!—and made us equal to his own be *named* and *numbered* on us!

"*He also shall be a Great People*"—Aye, he made us greater than his own, since from them all he took the *Birthright* and conferred it upon the two adopted sons of Joseph! Upon Ephraim and on Manasseh, upon England and America, *that is, upon the Anglo-Saxon Race.*

## ANNUIT CŒPTIS.

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“And the Lord made all that Joseph did to Prosper.”—Gen. xxxix. 3 and 23.

“As he sought the Lord, God made him to Prosper.”—II. Chron. xxvi. 5.

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”—Psa. i. 3.

“So they Built and Prospered.”—II. Chron. xiv. 7.

These Words, “*HE* has prospered *our* undertakings,” constitute one of the most beautiful sentiments upon the Seal. We have already referred to many of its teachings, and noted the way in which probably it was selected.

Barton’s motto, “*Deo Favente*” (“with God’s favor”), meant essentially the same thing, and was placed over the Eye in the canton to his more complicated design. In deciphering this proposition, he thus explained it: “The following motto, ‘*Deo Favente*,’ alludes to the Eye in the Arms, meant for the Eye of Providence.”

The change was finally made by Secretary Thomson to the present and more deeply significant motto, “*Annuat Cæptis*,” but is unexp’ained save by its tacit similarity of import. We have already stated, for want of better information, that it is probably Thom-

son's own Latin version of the same sentiment, and are persuaded to admit it may have been derived indirectly, or adapted from an expression, "*Audacibus Annue Cæptis*" (favor my daring undertakings), found in Virgil's *Æneid*, Book IX., verse 625, and in his *Georgics*, I. 40.

But to whatever human mind we owe the sentiment, we believe the suggestion was made in total blindness to its mystic Anglo-Israelite significance. The change to this latter phrase displays more clearly perhaps than all else upon the Seal, the hidden Hand that wrought our heraldry. Its perfect fitness, and its harmony with all the other elements combined upon the Reverse face is particularly noticeable.

In the first place it refers directly to the "All Seeing Eye in the Radiant Triangle," as an emblem of Him *who* prospered our undertakings. In the second place it refers to the Unfinished Pyramid below, whose 13 tiers grow up in lasting stability towards the Cap-stone falling from the Sky. The fact of its possessing 13 letters adds intensity to this beautiful reference. The very diphthong (æ) is important in its Anglo-Israel import. Considering this as a *single* letter, there are but 12 letters in the phrase, as there were but 12 tribes in Israel while Joseph was counted among them and his children unadopted. But when Jacob made Ephraim and Manasseh as it were his sons by adoption,\* and put them upon the same

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\* Of course the dying Patriarch, Jacob, knew more than his son Joseph, who tried to prevent the misunderstood transference of Precedence to Ephraim: the Patriarch's reason seems to

footing "as Reuben and Simeon," or on a higher one as he supposed, the *two brothers* entered among the eleven remaining tribes and raised their number to the symbol of fullness, 13. The meaning buried deeper still, is in the reference to the children of Manasseh who as the 13th, of the 13, were particularly set apart to have *their* undertaking prospered as a separated People and whose greatness in the latter times was certainly assured.

But are these Words, "*Annuït Cæptis*," Thomson's other than by accident, have they not a higher reference, a derivation nobler even than from the verses of Virgil? They do indeed have such an origin. The phrase is repeated and reiterated in the Scriptures.\*

David employs it in blessing Solomon as follows: "Now my Son, the Lord be with thee; *and Prosper thou and build the house of the Lord thy God, as he hath said of thee*" (I. Chron. xxii. 11). Concerning the undertakings of Israel as a nation, it is the favorite linguistic root employed by the sacred prophets and historians. But it is particularly with reference to

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have been founded in a deference to the Scriptural principle by which the order of *twins* is always reversed. Though not twins to Joseph, they became so to Jacob at their contemporaneous adoption by him, hence the principle of inversion was necessarily applied—and out of it Manasseh gained his Independence!

\* Gen. xxiv. 40; Deut. xxix. 9; Josh i. 5-7; I Kgs. ii. 3; xxii. 12, 15; II. Chron. xxiii. 11; I. Chron. xxii. 13; II. Chron. xx. 20, xxiv. 20, xxvi. 5; Neh. i. 11, ii. 20; Psal. i. 3, xlv. 4, cxxii. 6; Isa. lii. 13, liv. 17, lv. 11; John iii. 2, etc, etc.

Joseph while separated from his brethren in the land of his forgetfulness, that this expression is most pointedly used. In the thirty-ninth chapter of Genesis it is noticeably twice repeated. In the 2d and 3d verses we read—"And the Lord was with Joseph, and he was a Prosperous man \* \* \* and the Lord made all that he did to Prosper in his hand." The last verse of the same chapter terminates as follows: "And that which he did, the Lord made it to Prosper."

The characteristics of this prosperity may be gathered from chapter xli., where we read the following remarkable record of peculiarly Anglo-Saxon import. "And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaph-

nath-paaneah [which in the Coptic signifies, The man to whom secrets are revealed]; and he gave him to wife Asenath the daughter of Poti-pherah prince of On."\*

We have already seen that Egypt is employed in the Scriptures as a land symbolical of *all the earth*, upon which, in Ephraim and Manasseh, as Anglo-Saxons, and as implied in the *twice* repeated statement of Prosperity the rule of Joseph's house is spreading constantly' and beyond control. We have also seen, in our study of the Pyramid, that in his Egyptian name do we, of England and America, inherit as Anglo-Saxons the privilege of having revealed to us the secrets of the mystic teachings of that greatest wonder, both of Egypt and the World, as well as the privilege of learning now at last in these last days the mystery of God in the Philosophy of History—these Spiritual truths are far more priceless than the temporal blessings that are poured upon Our Race.

In our day there are very many who will find fault with any attempt to trace to a Scriptural origin our national mottoes and devices. But we must not judge our fathers by degenerates. The circumstances are too different. That they searched the Scriptures in a way that we unfortunately have abandoned, is beyond all question. And that its central truths

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\*All this is typical of Anglo-Saxon future. Under the rule of the Cap stone, this greatness in the terrestrial Pyramid is the Birthright itself—what is is not a tithe of that which is to follow.



and texts were near to the surface life of the stirring days that marked our Revolution is a matter of History.

As in the days of Cromwell, the public mind was fal-  
lowed for the reception of just such mottoes as we find  
adopted. Thus to corroborate the *possibility* merely of  
a Biblical origin for the sentiments expressed in our  
two most noted national phrases, "*E Pluribus Unum*"  
and "*Annuit Cæptis*," it can be shown conclusively that  
the public mind *did* run in just that channel at the time.

We have experienced no difficulty in proving that  
the Pyramid, the Olive Branch, and the Bundle of  
Arrows, each intimately united with the expressive  
number Thirteen, were familiar devices among the  
people. They carried them in their pockets, they  
used them in their business, they bought and sold  
their daily bread with them, for they were stamped  
upon their very money! But some of the most re-



markable devices borne upon this early Continental  
money could have had no other possible origin than  
that of a direct recourse to the Scriptures. Thus on

the reverse of one of the colonial bills of New York State, and dated September 2, 1775, was a representation of the *Tables of the Decalogue*! Over them lies a naked sword, and around them are the significant words, "*Lex Regit, Arma Tuentur*"—"THE LAW governs, arms defend."



But the resort was national: not only did the individual colonies thus publicly announce their faith in Divine Providence and seek their emblems and mottoes in Holy Writ, but the general government also went to the same glorious source. On a sixty-dollar Continental bill, dated September 26th, 1778 (the same date as the Pyramid bill)! is the figure of a globe in the heavens and the motto "*Deus Regnat Exultet Terra*"—"The Lord reigns, let all the earth rejoice!" "This quotation from one of the Psalms of David," says Mr. Lossing, "was to express the confidence of the Confederate States in the God of Battles, and like others was circulated for the encouragement of the people."

In the volumes now in hand we are trying to search out the *History*, *Heraldry* and *Significance* of our Armorial Bearings. Certainly, should we omit to notice such testimony as this, our labors would be only partially complete. The Words "*Annuīt Cæptis*" are without any significance at all, except it be in direct reference to the God of Israel; and, that, even in the troubled finance of these latter times, we, as a people, have not lost confidence in that same Divine Being who "prospered our beginnings," is borne out by the permanent emplacement on our most convenient coins of the motto "In God We Trust," also a 13-lettered motto, if we allow to the *double* letter *w*, "*double u*" (an inverted M), its full Manassite meaning.

The numerical value of the motto "*Annuīt Cæptis*," or ANNVIIT CÆPTIS is  $5 + 1, + 100 + 1 = 6 + 101 = 107$ . In the first place the significant letters VICI have been pointed out as meaning "I have conquered;" the phrase itself indicates *how*, for not by his own might, but by the strength of the Lord is Manasseh strong, nor may any weapon prosper or prevail against him; for as the first-born of Joseph, his bow abides in strength according to the blessing which has prevailed.

The number 107 is made up of the  $10 \times 10$  of the Testimony (or of the Law and the Prophets), and the 7 of the Spirit—it signifies "God's flock spiritually perfected." Mr. Weldon has shown that it is chiefly noticeable as a factor, for it is a prime number itself. It will be seen that this number, 107, is cognate to 1071, the numerical value of "*E Pluribus Unum*," it

being practically one-tenth thereof, to within less than 1-1000th, and, within its own compass, signifying the very same thing—for we could not be Many in One, nor One out of Many, except He had prospered our beginnings.

It is said that St. John (who uses relatively fewer words, *i. e.*, a smaller vocabulary than any of the New Testament writers, but with a resultant style that is “majestic and impressive in the largest degree”), employs 107 words in the Revelation, which are peculiar to it and are not found elsewhere in the Bible.

As a factor this number, 107, is significantly used in the Scriptures: thus in Isaiah lxiii. 17 we read: “Return for thy servants’ sake, the *Tribes* of thine inheritance,” the word for *tribes* in the original being **יְהוּדָה**, and equivalent to 321, which is  $3 \times 107$ . In the Septuagint version of Isaiah xliii. 12, are the words *υμεις εμοι μαρτυρες*—“Ye are my witnesses”—addressed to Israel. Their numerical value is  $655 + 125 + 1146 = 1926 = 2 \times 3 \times 3 \times 107$ . Again, the famous 19-word phylactery, “The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart,” taken from Deuteronomy vi. 4-5, is arithmographically  $534 + 52 + 546 + 26 + 401 + 414 + 13 + 26 + 102 + 26 = 2140$ , which is 20 times 107.

Now the headstone of our corner is “an *Eye* in a *Triangle* surrounded by a Glory,” a clear reference to a trinity, and as unto the 12 of *natural* Israel God has added a new 12\*, we have  $2 \times 12$  or 24, which is also

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\* H. Grattan Guinness’ “Approaching End of the Age.”

$3 \times 8$  (a trinity of fundamental cubes), as the primary significant of "All Israel." But the Trinity itself is not revealed by name until we come to the Greek New Testament:

*Κυριος* = 800 The Lord Jehovah.

*Ὁ παρακλητος* = 880 The Holy Spirit.

*Ἰησους* = 888 Jesus.

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2568

Here  $2568 = 8 \times 321 = 3 \times 8 \times 107$ . Now in Genesis xxxv. 10, we read: "And he called his name Israel," which is numerically  $317 + 401 + 346 + 541 = 1605 = 3 \times 5 \times 107$ , in which  $3 \times 5 = 15$ , is also a significant trinity of 5's, which (5) is the number of power, as already and fully discussed.

The phrase "*Annuit Cœptis*," therefore, is equivalent as a cognate to "*E Pluribus Unum*," is related to Israel and to the Trinity, and is a number of Victory,\*

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\*  $Vici = Victoria = v + i + c + i = 107$ , in whose age all of these facts have been brought out.

# MDCCLXXVI.

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“The last age of Cumæan Song now comes.”

—Virgil IV. Eclog.

“The day of Freedom dawned upon the earth,  
And the infinite Cycle of Atlantis was begun anew.”

—Anonymous.

“When the *Cock*\* shall woo the *Dove*,†  
The *Mother*‡ and *Child*† shall cease to love.  
“When the *Cock*\* shall guard the *Eagle*'s† nest,  
The *Stars*† shall rise *all in the West*.†  
“When *Seven* and *Six* shall make but One,§  
The *Lion*'s† might shall be undone.”

—Merlin's Prophecy, 1530, Swift's Works,  
Vol. III. p. 214, Ed. 1766.

This is the Date of Independence! The year which marks the beginning of “the New Order of the Ages:” a year destined to be more famous than that of Nabonassar, the starting point of eras far more glorious than the Olympiads; a date, in fact—July 4th, 1776—at which even the *Anno Urbis Conditæ* shall fade into the darkness.

There were Magi, in other lands than Israel, for God hath left no people without promises. Accordingly we cull the following to show that “Young America” was anticipated from of old:

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\* France, Gallus, *Gallia*.

† America, *Columbia*.

‡ Mother Country. The British Lion.

§ 7 + 6 = 13 = *E. Pluribus Unum*, etc., etc. A Magian fragment fulfilled in 1776.

“Far beyond the ocean, if we are to believe the Sibylline Books, there will extend, after many ages, a large and fertile land, and in it there will arise a brave and wise man, who shall, by his counsel, and by his arms, liberate his oppressed country from servitude, and shall found under happy auspices a Republic most like to ours both in its origin and in its other history, much and deservedly to be preferred, ye good gods, to Brutus and Camillus.”—Fragment of CICERO, *Le Brookes Viri Amer.*, p. 52, *Vita Washingtonii*.”

This date, MDCCLXXVI., is most fittingly placed upon the base of the great national structure which holds the central place upon the Reverse of the Seal. It marks the dawn of the new Saturnian Kingdom, with all its glorious promises to long-oppressed humanity.

It is preëminently a Golden Date made up of golden numbers. It tells when Divine Providence, descending like a mystic cap-stone with all-seeing power upon the Pyramid of States, “prospered their beginnings’ and promised to become at the high noon of their Golden Age the chief and glorious cornerstone\* of their edifice.

Speaking of this date Dr. Milo Mahan, in “Mystic Numbers,” remarks as follows: “that the Christian Era date gives the condition on which alone human liberty can be achieved. 1776 is twice 888 or 8 times 222, numbers of Jesus and the Incarnation.” It may be noticed here that the two factors 2 and 8 above used are numbers signifying respectively *assurance*

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\* Job xxxviii. 4-7; Eph. ii. 19-22.

or *certainty*, and *renewal*, *revival*, or *resurrection*! If the date be factored down into its simplest series, it will stand as follows:  $111 \times 2 \times 2 \times 2 \times 2 = 1776$ . In this form it has a most startling significance to the house of Manasseh, over whose head when about to depart into captivity, was uttered the following remarkable prophecy: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the *Sons of the Living God*." Referring now to the principal factor (111) in the date, 1776, though not at all in connection with this date, Dr. Mahan remarks: "In the concentrated form 111 is the number of that expressive phrase in Hosea i. 10, *Sons of the Living God*, namely those 'gathered together in One' (!) in the body of Christ."\* The other factor (2), the number of *certainty*, it will be noticed is repeated with four-fold impressiveness over against the deeply significant 111. In yet another form, in which the essence of this Date may be said to be duly "concentrated,"\* it may be represented as follows:  $111 \times 2^3 \times 2 = 1776 = 2 \times 888$ !

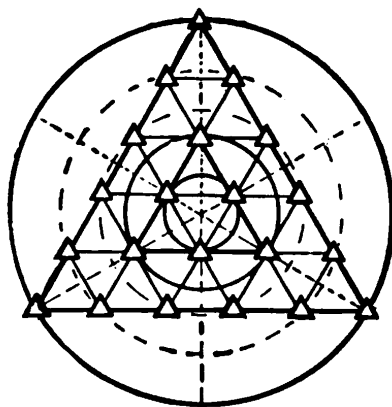
Thus in the mystics of numbers 1776 holds a most prominent place. The sum of its digits is ( $1 + 7 + 7 + 6$ ) equal to 21. This is the number of maturity, the age at which a son may start out in life, *may begin to erect the structure* of his own fortunes!

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\* "By concentrated form is meant either a three-fold repetition, or the third power of a number: *e.g.* 888 or  $8 \times 8 \times 8$ ."



When factored, 21 is 3 times 7.<sup>o</sup> All of these numbers, 3, 7 and 21, are "perfect" in the highest sense. The number 3, in addition to its deeper and more sacred references, is the second triangular\* number,† and 7 is preëminently the number of perfection and completion; hence 21,‡ the combination of the two, is thus *the symbolic number of the most perfect of all triangles*—that is, of that one which reared in true Promethean proportions shall be crowned at last by such a Cap-stone as is shown upon Our Seal! By itself 21 is a figurative number of the third order. In the Arithmetical Triangle it stands as a triangular number of the Sixth order, and as a hexagonal number of the Third. It is thus perfectly polygonal in every sense of the word. Taken progressively 21 is the arithmetical sum of the simplest series, *i. e.*, of  $1 + 2 + 3 + 4 + 5 + 6$ , a series which may be graphically represented as follows:



An examination of the above diagram will disclose

\* Unity always being reckoned as the first of any series.

† The 17th being 153, the 39th being 666. <sup>o</sup> When added, is 3.

‡ The third octagonal number, 1, 8, 21, 40, 65, etc.

its numerous arithmetical harmonies. We shall merely call attention to the constant reappearance there of the mystic Triangle, of which it is the double emblem. This triangle is repeated in the diagram 56 times,—a most expressive numeral.\*

But to return a moment to the Date: factored in another form, this Date may stand as follows  $17 \times 13 \times 2 \times 2 \times 2 + 8 = 17 \times 13 \times 2^3 + 8 = 1776$ . Admitting, for space sake, here, that 17 is the number of "God's People," the interpretation of this system of resolution is that 1776 marks the Date when God's People (17) shall separate (13) successfully! ( $2^3$ ) from all their father's (Jacob's) house and make a new and independent beginning (+8). The Date as thus interpreted has the full significance of the words *Annuil Cæptis*, with all the various counter references to the Reverse face with which both of them thus harmonize. Hence this momentous Date is seen to contain a deeply hidden reference to the Pyramid of Pyramids—that one which needs but the descent of the mystic Capstone to complete its everlasting and inexhaustible symbology. It is therefore most appropriately placed upon the base of *our* "unfinished Pyramid," whose foundations were so auspiciously laid at the dawn of the "*Novus Ordo Seclorum*."

The Date of "The American Era" is marked with golden letters on the Tablet of Chronology. It gains radiance as at a focus from all previous ages, and reflects the glow of Hope onward over all that yet

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\* *Vide* H. G. Wood's article, "The Temple-Vision of Ezekiel," *Int. Stand.*, July, 1885.

spreads out before Our Race. Manasseh's birth as an Independent nation, viewed through the events that led up to it, and that have grown out of it, gives us a clear insight into the Philosophy of History. In its far-reaching retrospect our Origin and Destiny seem to embrace the secret of Creation.

But all this is even more remarkable in the scope of its eternal outlook. Its future is as grand and endless as its past, as pregnant as its present. Without end of years the Sun of Liberty has truly risen to fulfill at last the earlier promises of a cycle *new indeed in spirit* and "*magnus ab integro.*"

In another more appropriate place and one next to be considered we shall discover even more significant references concealed beneath the "mystic numbers" of this glorious Date.

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# “NOVUS ORDO SECLORUM.”



“ Here Empires last and brightest Throne shall rise  
And peace and right and freedom greet the skies.”

—DWIGHT, *Prophecy of America* (1771-4).

“ Let the blessing come upon the head of Joseph, and upon  
the top of the head of Him that was Separated from his brethren.”—Gen. xlix. 26; Deut. xxxiii. 16.

“ And thou shalt serve thy brother; and it shall come to  
pass when thou shalt have the dominion that thou shalt break  
his yoke from off thy neck.”—Gen. xxvii. 40.

This Motto is an intentionally altered quotation  
from Virgil's Fourth Eclogue, and was borrowed in  
turn by Virgil from the mystic Sibylline records.  
The opening text is as follows:—

“ Ultima Cumæi venit jam carminis ætas;  
*Magnus* ab integro *sæclorum* nascitur *ordo*.  
Jam redit et Virgo, redeunt Saturnia regna;  
Jam nova progenies cœlo demittitur alto;  
Tu modo nascenti puero, quo ferrea primum  
Desinet ac toto surget gens aurea mundo,  
Casta, fave, Lucina,” etc., etc., etc.

## *Translation.*

“ The last age of Cumean song now comes.”\*

“ *Novus ordo seclorum* †—a mighty Order of Ages is born  
Anew.”

“ Both the prophetic Virgin,‡ and the Saturnian kingdoms§  
now return.”

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\* The seventh or last, or perfect Cycle.    † The Sabbatic age of Rest—the  
age of Freedom.    ‡ The Goddess of Liberty.    § The new Republic.

"Now a new progeny \* is let down from the lofty heavens."†

"Favor, chaste Lucina, the boy ‡ soon to be born."

"In whom the Iron age § shall come to end."

"And the Golden one || rise again in the whole earth," etc., etc.

The Sibyl certainly conceived aright, and Our Fathers by giving heed unto the ancient voice of prophecy, repeated her conception in terms more fitting still.

### THE SIBYLLINE BOOKS.

These were documents supposed to contain the fate of the Roman Empire. Nine of them are said to have been offered by an old woman called Amalthæsa to Tarquin the Proud. But Tarquin refusing to give the price which she asked, she went away and burned three of them. Returning with the remainder, she offered them to the King upon the same terms as before. Upon his second refusal, she again departed, and returned with but three, three more having been destroyed. These three remaining volumes she still offered at the same price as the original nine. The King, struck with her conduct, at last acceded to her offer, purchased the books that were left, and intrusted the care of them to certain priests (the quindecimviri). The story runs that they were preserved in a stone chest beneath the temple of Jupiter Capitolinus, being consulted in times of public danger or calamity; and that they were destroyed in the fire that consumed the capitol in the Massic war. After this calamity, ambassadors were sent to collect such fragments of the Sibylline prophecies as they could pick up in various countries. From the verses thus collected Augustus formed two new books, which were deposited in two

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\* A progeny among nations, diverse from all predecessors—a government "of the people, by the people, and for the people!"—a nation of independent States, and yet the union of a multitude of individuals.

† "The many and signal interpositions of Providence in our behalf."

‡ "Young America."

§ "Old World ideas and bondage."

|| Individual liberty, freedom and progress.

gilt cases in the Temple of the Palatine Apollo. The Sibyl of Cumæ, fabled to have been consulted by Æneas, was the most celebrated of some ten or more Sibyls of Greece and Rome, and is said to have been she who offered her books to Tarquin the Proud. According to the historian Varro, Apollo sought the love of the Sibyl of Cumæ, when she was a young and lovely prophetess, and promised to give her whatever she demanded. The Sibyl appeared to encourage his suit, and desired that she might live as many years as she had grains of sand in her hand. But the gift having been obtained, she rejected the suit of the god. This gift of long life, however, proved more of a burden than a benefit, for the Sibyl in her request had forgotten to ask for health and youthful bloom. She soon grew old, and sought of Apollo a release from the gift. The god, however, now refused to withdraw the gift or to mitigate the severity of her lot. This Sibyl had already lived 700 years when Æneas came to Italy, and six centuries still remained of the number granted by Apollo. Before the expiration of this remaining period, the Sibyl dried up and withered away to a mere voice, the whisperings of whose oracles came forth at long intervals from the cave to which she retired, and into the crevices of which she ultimately vanished.

It is believed by some, on what is thought to be good authority, that the Sibylline verses were in existence as late as the Fourth Century, and were then destroyed by order of the Emperor Honorius. They were probably the ones collected by Augustus. Various collections were subsequently made, but are believed to be forgeries. The original books, whatever their origin, contain many remarkable prophecies that have certainly met with wonderful fulfillment. Many of them seemed to have looked forward to our own times and country. Among these we have already referred to one fragment that is certainly as old as Cicero, who, by referring it to the Sibylline verses makes it still older. (*Vide* Vol. I. Study Number Eighteen, p. 173).

Unique therefore with the rest of the symbolism upon the long concealed Reverse face of our Great

Seal, this Motto comprehends in itself the full force of the Virgillic Sibylline fragment just translated. It is peculiarly pointed in its reference to the birth and genius of American institutions—institutions that cannot pass away, and whose full development no hand can now stay from reaching the final goal of their most perfect realization. The New Order of things has been let down from heaven not again to be withdrawn from earth. It is on this account that we are still in the throes of transition—for the Old Order changes.

This Sibylline Motto not only harmonizes intimately with the Reverse of the Seal itself, but most beautifully complements the symbolism of the Obverse face as well, and is a fitting closing sentiment to the teachings of the entire Device. Particularly, however, it conceals many hidden references to the Great Pyramid above,—the legacy, as we have already seen, of the *earlier* “Golden Age” to *ours*.

In this “the last age of Cumæan song” it is Manasseh’s task to rebuild the monument of just weights and perfect measures; in the day of liberty now fully dawned the recognized equality of all demands, as the very foundation of society, perfect justice in all the dealings of man with fellow men. It is thus manifest that only in the rediscovery of the secrets of true Pyramidal construction can *The New Order of The Ages* be founded in stability.

Pyramidal architecture must be resumed—Manasseh’s work is still “unfinished,” even the Eagle is but a Phoenix rising from its Pyre, and balances the

Pyre upon the Reverse face. In every sense this Motto is in keeping with the whole Seal and with every part thereof.

The employment, however, of this particular Motto upon medals is not original with our ancestors, or rather a resort to this fourth Eclogue under similar conditions had previously been made. For instance, when the Protestant States of Germany adopted the new or Gregorian style in the year 1700, a medal was struck to commemorate the event, the legend of which is based upon the same stanza. This obverse motto is "IVSTVS AB INTEGRO NVMERORVM NASCITVR ORDO." (*The proper order of numbers, i. e., days, now arises from a fresh series*).

Its obverse design is a Radiant Sun surrounded by the circle of the Zodiac, which is inscribed with the symbols of the 12 signs. The several portions including the signs are divided into three divisions, of ten degrees each; from one of these divisions of the sign of Pisces hangs an ornate tablet inscribed in five lines, as follows:

MDCC. Dies Dies. St. Cor. St. N. 18 Feb. 28.  
I Mar.

On inspection this inscription is seen to be arranged so as to read downwards in double columns. The interpretation thereof is as follows. "1700. The 18th day of February Old Style becomes the 28th day of February New Style, and the following day was the 1st of March."

Upon the Reverse the motto or legend continues:  
"ET REDIT IN ORBEM CÆLI MENSURA PER



HORAS." (*And the measure in the circle of heaven returns through the hours*), i. e., the measure of time is corrected to correspond to the vernal equinox. It was in this same conspicuous century that Manasseh, protesting against the old order of things, moved its change, and was seconded in his undertaking that is still in process, while for his shortcomings in its prosecution he, too, is under serious judgment.

Now the motto "*Novus Ordo Seclorum*" is placed conspicuously below the date, MDCCLXXVI., of its declaration and beginning, and contains exactly 17 letters. This date (17-76) is inscribed upon the Pyramid near its base. The spelling of the word "*Seclorum*" shows that the number 17, if not, indeed, proposed by the human minds that selected it, was at least disposed by the Hidden Hand that wrought for them the Heraldry of this Great People. Like as we have seen the number 13 to be deeply significant to us as a chosen people set apart, so we shall see the number 17 to be equally significant.

The date 1776 is made up of the century number 17, whose digital sum is the 8 of a new beginning, and the digits 7 and 6, whose sum is 13. The references of the latter we have already noticed, let us continue our examination of those of the number 17.\*

The xxxii. and xxxiii. chapters of Jeremiah relate the circumstances surrounding the most remarkable land purchase on record. Before proceeding with our consideration of the present subject our readers

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\* *Vide* page 320, this Study.

should refer to these chapters and peruse them carefully from beginning to end.

They refer to the latter times—to their regathering from the places set apart for them, of Israel, then when these chapters were written already destined to possess the earth. In the day when Jeremiah wrote the time had come for Jerusalem to be taken by its enemies, and its people to be temporarily scattered for their disobedience. But before Judah was driven to Babylon it was necessary\* to purchase the title to Palestine, particularly that of the field of Anathoth, with the greatest ceremony. This transaction was most carefully made by the Prophet, and the evidences thereof sealed in a peculiarly noticeable manner. The price paid therefor was “17 shekels of silver,” as the authorized text puts it, or (see Biblical margin) was “7 shekels and 10 pieces of silver.” Seventeen is thus the symbolic value of the holiest land ever set apart for God’s people.†

So to possess in permanence *our own Inheritance* we—Manassites—must also pay the full price of seven shekels of the Spirit and ten pieces of the Commandment.

Again it was when our father—the beloved son “Joseph—was *seventeen* years old”‡ that he had those famous dreams which caused his brethren to hate

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\* Because Jeremiah’s remnant carried the Sceptre of Empire *West*, and through them it goes *East* to-morrow.

† For a full discussion of these notable matters, see “Tea Tephi, David’s Daughter, Jeremiah’s Ward,” Study Number Three, pp. 216–220.

‡ Gen. xxxvii.

him; and it was then also and because of them that he became so separated from Israel as to "forget all his father's house," and to name the first-born son of his separation Manasseh, or *Forgetfulness*.

Still further, it was upon the 17th day of the month that the "fountains of the great deep were broken up," and in that self-same day Noah and his chosen family entered into the ark.\* And finally after having been borne on the sea of trouble just five months, it was upon the 17th day of the 7th month that the ark, bearing this chosen band of 8 souls, led by "the 8th person" or Priest, rested upon Ararat.† These are all noted dates of *New Beginnings* and of ages closed.

It was on the 17th day of this same sacred month (September 17th, 1774) that the Continental Congress formally approved the "Suffolk Resolves;" and 13 years later to the very day (September 17th, 1787, that the "Constitution of Manasseh was adopted by the Convention and referred to Congress which put it before the People for ratification. It is now high time for the People to refer it back to Congress for enforcement according to its spirit and intent.

Into the arithmetical and numerical mysteries of the number 17 we cannot go very far at present, the meaning of the number is warranted by innumerable examples.‡

The sum of its digits ( $1 + 7$ ), or 8, is the number

\* Gen. vii.

† Gen. viii.;  $9 \times 23 \times 8 = 1656$  A. M., Flood year.

‡ "The Battle of the Standards," by Chas. Latimer, C. E., Chicago, Ill.; Thos. Wilson, 188 Monroe street, 1880.

indicative of the commencement of a new series. This is further indicated by the very meaning of the Motto itself.

The number 17 squared yields 289, and 1-289th is as near to the earth's ellipticity as can be expressed in whole numbers; the sum of the ordinal numbers from 1 to 17 inclusive is 153, which is therefore triangular and a selected number (John xxi. 11); the continued product of all the numbers from 1 to 17 inclusive is 355,687,428,096,000, which is as close unto one trillion lunar years as such a product can approach. All such "coincidences" seem to be selected; that is, it appears to be arranged in the order of Nature that the selection of the year and  $\pi$ -values shall have these and similar peculiar *whole-number* relations, *quam proxime*, or as nearly as possible. Thus, when  $R=2$ ,  $2\pi R=\pi R^2=12.56$ , etc., and 10,000 times 12 5664 lies between  $(354)^2$  and  $(355)^2$ , which is as near the square of the lunar year value in days as possible: 1-100th of the Solar year value squared, is as near 1,335 as possible: the cube root of  $31=\sqrt[3]{31}=3.1413$  is as near  $\pi=3.141592$  as possible. Enoch was "taken" at the age of 365 years in 986 A.M.\* and  $\sqrt{987}=10\pi$  as near as possible;  $\sqrt{1260}$  is the 1-10th of the Lunar year as near as possible;  $\sqrt{1335}$  is 1-10th of the Solar year as near as possible, and its square  $\cdot(1335^2=1,782,225)$ , is as near to 100 quarters of the coffer or ark, or to 1,000,000 measured pyramidal ounces as possible (*vide* "An Important Question," p. 35).

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\* 987 Ast.: *vide* Study Number Six, p. 18.

Furthermore, in 9 seconds a falling body will have acquired a velocity of  $17 \times 17 = 289^*$  feet; in that 9th second it will pass through 17 spaces of 16.083 feet each, and have fallen in all  $9 \times 9 = 81$  such spaces, to wit: 1302.75 feet which is  $15,633'' = 3 \times 3 \times 3 \times 3 \times 193$ , and recalls the fact that 193 is related to terrestrial weight in that 192 pounds at the equator weigh 193 at the pole. Now these cosmic quantities crop out everywhere, thus:

Taking the earth as a Pi-ramoid (its circumference at cosmic point being  $1,570,796,326'' = \pi \times 500,000,000$  geometric inches), the accelerated force of gravity is represented by a fall of  $32\frac{1}{2}$  feet ( $32 \times 12'' = 384'' = 2 \times 192$  inches), in the first second of time, or by 192 pounds (384 half-pounds) upon a spring balance. At the latitude "indicated" by the Great Pyramid one *minute* (1') of longitude is equal to one British mile, mile, nearly.

That is, "1 English foot bears the same ratio to the side of the Pyramid, that the circumference of the earth bears to one hundred millions of English feet."  
—(TAYLOR).

A light breeze blows at the rate of 354 to 365 feet a minute; a brisk blow about 1,260 feet per minute; a high wind about 2,520 feet a minute, and a great storm 5,040 feet a minute; a cyclone some 10,080 feet per minute.

It will be noticed that all of these are cosmic numbers, and that they are cognate to those we have discovered to be fundamental ones upon the Seal, in the

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\* More exactly 289.5 feet.

† More exactly  $32\frac{1}{2}$  feet.

arithmography of the Scriptures, and in the Great Pyramid. The fact is they are not only cosmic, and mesocosmic, but, because the canon of human proportions itself is pyramidal, they are microcosmic. Take for instance the human body in so simple a matter as its superficial area, and the pores of the flesh: it has been estimated by specialists that the number of square inches upon the surface of a *man* of ordinary size and bulk is about 2,520, and that there are about 2,850 of these tubes in every square inch. It is seen at once that these numbers suggest

$7 \times 360$ , and  $1,000 \times \frac{MD}{2}$ , in which MD is 5.7 or the

mean density of the earth; and because the extremes include the mean, and there are two average body-sizes to be considered (male and female) there is room for all the year values (354 to 366) to appear in their proper places; (in fact, for all the numbers of metrology to find some correlation, and for the great cosmic number itself, 71,250,\* to be related to the mean). These pores are about a quarter of an inch long, so their united length is more than 28 miles.† It is not to be doubted, then, that the hairs of our heads are all numbered, and that the average number approximates to some cosmic function.

Now our position upon all of these matters is this: It is of small consequence whether the selectors of these numbers and proportions knew of their bear-

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\* 71,250 cubic inches (cosmic) = 71,464. ± British cu. in. = vol. of ark or coffer.

†  $2,520 \times 2850 \div 4 \times 63360 = 28.33 \div$

ings or not; as facts they are wonderful, and their cognate relations are indisputable. If the authors of the train of coincidences whereby *we* are forced to note and magnify them were aware of the peculiarities of the numbers they selected they were so far ahead of the practical and theoretical knowledge of their own day that we might as well call them prophets as by any other name; if they did not know of these relations but stumbled on them—"by coincidence," as the world puts it,—then the matter becomes all the more wonderful, for it follows that their accident must have been overruled, for all other numbers that they might have selected are as infinity against them.\* Take, for instance, the number  $4\pi = 12.5664$ , etc,—a modern value (Legendre and La Place),—extract its square root  $3.5449+$ ; take another famous one, 1260, its square root is  $35.4964+$ ; these numbers are closely related to the Lunar year value in days ( $354.367+$ )† From a similar set of necessities the square root of 1335 (Dan. xii.) is  $36.5376$ , etc., and lies as closely to the cognate of  $365.242$ , or to one-tenth of the Solar year-value, as possible.

The way to appreciate these facts is to take a table of squares, cubes, and roots (as for instance Haswell's) and underscore the values under considera-

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\* For instance, it was not until 1858 that John Taylor even advanced the  $\pi$  and earth commensuric theory of the Great Pyramid. Jomard had not seen it before 1799. What then could our ancestors have known about its mysteries in 1782?

† We mean as nearly as Bode's simple law is related to the actual astronomical facts.

tion, and all others of similar purport, and then *think!* The point being this: here are a set of marked numbers; they are of tremendous cosmic purport, and are unique among numbers for the purposes specified. They are clearly employed in the Scriptures, and are overruled so as to reappear in history; their use in Scripture (whether inspired or not) could not have been accidental, and their selection in history though appearing to be so—cannot be so—but must be admitted to be Providential. But they and their cosmic cognates were actually *built* into, and *sealed up* in the Great Pyramid at least 2170 years before Christ.

In passing from the square of 1334, to wit: 1,779,556 to that of 1,335, to wit: 1,782,225 we pass the cognate value (1,781,250) in cubic inches of the Pyramidal quarter,\* *et cætera*. Now we freely confess that we have studied the tables of mathematical functions to find these particular coincidences—for we had no other method to pursue—being uninspired; but we cannot resist recording our surprise that wheresoever numbers have been used in Scripture they have (besides their own implied arithmographic ones) some relation or other to cosmic facts. Take for instance 113, which we know to be the value of *Ish* (יֶשַׁן), *man* in Hebrew, its cube root is 4.8345+, which is the *quam proximæ* “cognate” of 484.4, the height of the Pyramid in feet. One cannot go up or down the roots from the cube root of 113 without losing the connection.

Again, and now reversing the direction, 354 and 355

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\* 17,812.50 Cub, P. I,



squared are respectively 125316, 126025, and 125664 ( $=4\pi \times 1000$ ) lies in between, just as 354.367+, which is the true lunar year-value, lies in between 354 and 355. Now take the number 31, which is E1, or God in Hebrew, its cube root lies as near to  $\pi=3.1415$  as it is possible to express in cube root numbers. In other words, the mere term for God is a trinity ( $3.141592$ )<sup>3</sup> but letters (which are whole numbers) cannot express the result nearer than 31, so 31 is used, or E1, and so we might go on indefinitely. There is no end to the matter, and those who regard it as a jumble of far-fetched coincidences are welcome to their position, and will have to search the tables more assiduously than we have to produce even a parallel along a line arbitrarily selected.

Periodicity throughout all nature is in marked sequences of sevens. Since the great week of seven creative periods, or "days," not only has nature (above the earth, in the domain of astronomy, and below it in the region of microscopy, and in all the phases of disease and health) paid deference to this law of weeks, but man himself has found his history and progress strangely circumscribed by periods that run in sequences of seven. All prophecy is couched in just such periods, and in its fulfillment has not varied from the rule.\*

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\*For a most wonderful exposition of this whole subject, and its vital importance to Anglo-Saxons, in connection with their origin and destiny, see "The Approaching End of the Age," by H. Grattan Guinness, and particularly the new work, "Creation Centered in Christ," by this same author (Our Race Pub. Co., price \$2.50).

In his essay upon the "Reverse of the Great Seal of the United States," Mr. Charles Latimer culls the following extract relative to the national import of the number 17. He introduces the subject thus:—

"In William Cullen Bryant's History of the United States, note the following in regard to the number 17 recorded principally by the writer of the book, Sidney Howard Gay, whose prejudice for everything Puritan seems to stand out prominently. He says:—

" 'The incident in itself is common-place enough. *Seventeen* (17) rough men, who for five previous days had been in an open boat, sleeping by night upon the bare ground, sometimes drenched with rain, sometimes frozen with cold, landed from the *Mayflower* upon Plymouth Rock. History nevertheless has marked the act as an *Epoch*. ' " (1897, May Flower Log Returned).

Mr. Latimer then remarks, "I believe that nothing relating to the rise of this Republic is to be lightly esteemed, and the Seal of the nation must be particularly scanned."

Now it must be manifest that whatever may have been the reason proposed to himself by the designer of this Motto, *Novus Ordo Seclorum*, he purposely altered it from the original *magnus sæclorum ordo* in three essential particulars to wit; the *magnus* was changed to *novus*, the spelling of *sæclorum* was altered to the more modern form of *seclorum*, and the order of the words was likewise altered. Nevertheless the derivation of the motto from the Sibylline Books through the long famous Fourth Virgilian Eclogue is clear.

The purport of these changes is, however, to make the American Motto practically new in meaning and form, and likewise new in both its numerics and in the symbolic value of its arithmetical component letters.

Thus, the original motto, *magnus sæclorum ordo* contained 19 letters, the Roman value of whose expressive ones (M V C L V M D) was 2660, while *Novus Ordo Seclorum* has but 17 letters (5+4+8)—and a very different numerical value to its expressive ones (V V D C L V M)=1665.

Though these changes were in part intended, it is not to be imagined that the numerical result was even dreamed of by Mr. Thomson. Nevertheless the fact remains, and in all of its significance was manifestly so disposed by an all-ruling Providence. Now the purport of the number 17 of the integral letters in the Motto has already been noted. What shall be that of the Motto itself?

Numerically this Motto NOVVS ORDO SECLORVM, is 5+5, +500, +1155=1665, or just 1 less than the aggregate value (1666) of the entire Latin alphabet. When factored the number 1665 yields  $3 \times 5 \times 111$ ; *i. e.*, the number 15, already pointed out as a trinity of Power (5+5+5), by 111, which is the numerical equivalent of רַבִּי אֱלֹהִי, =18+31+62, *i. e.*, of “the Sons of the Living God” (Hos. i. 10); and of כֹּהֲנֵי יְהוָה, =26+85, *i. e.*, of “Priests of the Lord” (Isa. lxi. 6). Now the initial date of this “New Order of the Ages,” is indicated as 1776 which, as already seen, is  $16 \times 111$ . In fact the two values,

1776 and 1665 go together: their sum is  $31 \times 111$ , *i. e.*, 31 times the 31st prime number, and their difference is 111, to wit: that 31st prime number itself (31 being El or God). The digitals of the former (1776) sum up  $3 \times 7$ , and of the latter (1665) to  $3 \times 6$ , and finally the aggregate of the two is  $3 \times (6 + 7) = 3 \times 13$ , which is of triple Manassite significance, while the sum of the letters themselves  $17 + 9 = 2 \times 13$  is of dread import.

In relation to the number 31, or  $\text{LXXXI}$ , El,—the root of the *triple* Elohim,—it should be re-stated here that its own cube root is  $3.1413+$ , or is as directly related to  $\pi = 3.1415+$  as possible. Now the Kabbalistic variations of these data are innumerable; for instance: we have summed up the expression, “Sons of the Living God,” above, as  $18 + 31 + (2 \times 31)$ , but it is equally *en regle* (arithmographically speaking) to value it *boustrophedonically*,\* *i. e.*, by inversion, to wit:  $81 + 13 + 26 = 10 \times 12$  or 120. This is a number that measures not only the full 6000 years by 50, but is itself the 50th, or Jubilee period of “preparation” for that final 7th thousand with which the Gentile order of the ages itself ends. If we deduct 120 from 1776 we obtain 1656† (the Flood date) which is a Kabbalistic form of  $6561 = 81 \times 81$ , whose relation to  $\pi$  and to the Pyramid, *via* 20612, has already been sufficiently set forth. The first 120 years of American Independence ended on July 4th, 1896—its day of preparation

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\* See page 77, News Leaflet No. lxi., April, 1897.

† And if we deduct 120 from 1656 we obtain 1536, the year in which Noah was warned as to the coming Deluge, and began to preach Righteousness.

so to speak—and it is in this current 121st year, the first of the working period that we have been permitted to set forth the accurate template of the whole edifice. Let now the work of *finishing* the structure of Liberty proceed along every line, and may the Lord, even our own God, shorten the times as to the Mansions wherewith He is preparing to Cap the Monument.

It has been shown that the words, “Ye are my witnesses,” are addressed to *Israel* by the Prophet Isaiah, and if we take the Greek words for the “two witnesses” (Rev. xi. 3) *δύσι μαρτυσι*, we find them to produce  $614 + 1051 = 1665$  which is the value of the Motto under consideration. It may be taken as referring to Israel and Judah, to Ephraim and Manasseh, and to Manasseh as a double tribe. In connection with this Motto, 1665, Mr. J. H. Weldon, to whom we are indebted for much of this arithmography, points out “that the numerical value of *אֶלְעָזָר*, the *Eagle*, which is the principal emblem on the Seal, is 555,”—*i. e.*, the height of Washington Monument. The relation of the eagle (like Phoenix) renewing his youth (*Novus Ordo Seclorum*) to the Motto  $3 \times 555 = 1665$  is apparent, as well as its relation to Manasseh’s name (Vol. I. page 290).

Thus the number, 17, of the letters in this Motto *Novus Ordo Seclorum*, refers as pointedly to the meaning of the Motto itself, as the Motto does to the building of the national Pyramid. And we can trace in it as a Motto of 17 letters whose numeric value is 1665, the same kind of a mystic reference as we

found between 21 (the number of perfection and maturity), and the date, 1776, of whose digits it was the sum, and between both of these (18 for 1665 and 21 for 1776) and the Great Pyramid itself, upon whose base the one, MDCCLXXVI., is so conspicuously put, while below it the other *Novus Ordo Seclorum* rounds and closes up the whole significance.

Finally, "Vain is the help of man:" just as the number 13, arranged in the square based  $\pi$ -ramidal form, needs +1 to complete its lines and proportions, so Manasseh's Monument must have a Cap-stone. Accordingly we find that the numerical force of this final Motto, 1665, expresses all this to the final unit: for  $1665 = 128 \times 13 + 1 = [(8 \times 8) + (8 \times 8)] \times 13 + 1$ . In other words the *Novus Ordo Seclorum* looks for Messiah to complete its institutions and crown its Unfinished Pyramid.

What more then need be said? We have reviewed this wonderful Seal from every standpoint and found its origin, its use, its history, each part, each face, each emblem and each motto redundant with Manasite meaning to the Great People who have chosen it so happily as the fullness of their national heraldry. We believe that another volume equal to the present could easily be written upon it and not begin to exhaust a text of such far-reaching scope. Not however until the fullness of time when Ephraim and Manasseh shall be a blessing and a proverb among all other nations, nor until Judah in gladness shall return into *his* heritage shall all these things be clearly seen by all the world.

The Day is breaking. The sun of Liberty whose rising marked the dawn of ages new in 1776, has now fairly cleared the horizon, and mounts surely to the zenith where its perfect glory shall in time illuminate the noble structure of stability below. Manasseh is a "Great People," and the "Great Pyramid" is the ideal of his Polity;—its date of foundation, 1776, in a New World, is a New Order of the Ages. Let us verify the prophecy and fulfill it wittingly.

# REVERSE FACE AS A WHOLE.

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“For I will set mine Eye upon them for good,—And I will build them—and not pull them down; And I will plant them—and not pluck them up. And I will give them a heart to know me, that I am the Lord: And they shall be My People, and I will be their God.”—Jer. xxiv. 6, 7.

“Great in counsel, and mighty in work. for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set Signs and Wonders in the land of Egypt, *even* unto this day, and in Israel, and among other men; and hast made thee a name, as at this day,” etc.—Jer. xxxii. 19-20, *et al.*

As a whole, the Reverse Face is a combination of mysteries, and as such it is one throughout which the most intimate harmony pervades. The All-Seeing Eye is one of the oldest hieroglyphics of the Deity. The Radiant Triangle is also a Cabalistic symbol of the most remote antiquity: about them both the most ancient *Masonry* of the human race is centered. The Pyramid is preëminently *The Mystery* of all ages. It still holds its place as the greatest of the world's wonders—a place to which, in the light of modern discoveries and studies, in the Land of Ham, it is constantly becoming ever more exalted. The descent of the mystic Eye and Triangle, in the form of a Cap-stone to this mysterious monument of all times and nations, is to us as a *People*—“a Great People”—



Manassites—the Sons of Joseph—most pregnant with meaning. The significance of the words “*An-nuit Cæptis*” can be traced directly to the Bible, the most mysterious of sacred books, and its numberless and mystic references to all the symbols underneath it, and to the People sealed thereby, may well exhaust our powers of contemplation.

The Date of Independence is likewise replete with wonderful numeric mysteries. And beneath them all the equally mysterious Motto, taken from the Sibylline books, whose origin and fate is wrapped in deepest fable rounds up and finishes their seven-fold significance.

“*Novus Ordo Seclorum.*” It is indeed the *Cycle of Atlantis*, whose dawn, anticipated from of old, this Reverse Face most fittingly commemorates.

But not only in its mystic emblems, answering back unto the prophecies of old, is this Reverse Face astonishing—its history is equally so. For just a century its glowing heraldry was sealed from sight. Even the human hand that wrought its outlines on the Seal failed to read aright its deep significance! The nation that received it paid no heed! Wrapped in the contemplation of its Obverse Face a hundred years were suffered to pass by! But when the century ended, the issue of the Great Seal Medal marked its close with a Revelation.

Its secret was displayed! The Genius of Atlantis reversed the Seal and bent in wonderment to the study of its teachings! Well may she ask herself what it implies! What is its future? or

rather, What is the future of the "Great People" unto whom its symbolism speaks? But now that the 120 years of Preparation are closed, the full History and Heraldry and Significance of the matter are at last before Manasseh. How can he help according Honor to the Lord, or refrain himself from turning to his Maker in repentance?

And continuing a thread abruptly dropped when we closed our discussion of the Obverse face, this Reverse face is the concentrated emblem of the New Covenant. It is Israelitish in the first place, founded upon the former facts, for its symbolisms were inept and sterile of all hope of fruition, were its lines not founded upon the rock of history itself and in the actual experience of our Race. Hence when we avow that "He prospered our beginnings" we admit our Origin, proclaim our History, and accept our Destiny as Israel.

The Reverse face is Millennial,—yea, much more and certainly nothing less. But who indeed is our Saviour but Jehovah, the Beginning and the End of the former covenant (*vide* all the Prophets) and the End as well as the Beginning of the new? (*vide* all the New Testament). Hence Israel's final state is typified upon the Reverse of our Seal of Peace—a building fitly framed together, founded on a Rock, and growing up into completeness with the Creator, the Word, Jehovah, Christ, "He who" (came and) "comes" again—this time to Rule!

It has the Seal of the Sanhedrim at its Peak; the Jod, the Triangle, and Glory, the very Seal that

was the only Epitaph of Jesus Christ (see Leaflet xxiv.-xxvi., p. 189), lifted into essential headship as a sign of Resurrection. That Epitaph was, indeed, the prophecy of Victory! Verily where doth the motto "*In hoc signo vinces*" fit so well as here? Jesus Christ is our Beginning, even the Beginning of the Creation of God. But under this Cap-stone, in that millennial day, "*all Israel*" will dwell; for the Stick of Ephraim and the (ten) tribes his fellows, and that of Judah and his (two), must then be joined together, and found under one Sceptre in the hands of his servant David.\* Hence we have 13 blocks in the Pyramid, and that mystic 14th, which is the Stone of Israel that comes of Joseph caps its climax.

Now the preliminary date thereof is 1776.† It is a type only or prophecy of the "*Novus Ordo Seclorum*" itself which is yet future. In that day an elect body, founded on the Apostles, its gates guarded by the Fathers of the Tribes, its proportions circummetric in every sense of the word, will be recognized by all mankind, and all nations and tongues shall flow to it to know the truth which maketh free indeed. The Reverse face is thus preëminently a type of the Body of Christ, and an En-Sign of the New Covenant yet to be consummated (Ephes. i. 10-22).

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\* *Vide* pp. 108-110, Leaflet No. lxxi.-lxxii, 1897, "Israel Homeward Bound."

†  $1665 + 111 = 1776 = 2 \times 888$ .  $1776 + 888 = 2664 = 1665 + 999 = 3 \times 888$ .

# THE SEAL AS A WHOLE.

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“Thou sealest up the Sum,—full of Wisdom and perfect in Beauty.”—Ezek. xxviii. 12.

“Manasseh also shall become a People, and he also shall be Great. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh.”—Gen. xlviii. 19–20.

“And thou shalt put in the breast-plate of judgment the Urim and Thummim; and they shall be upon Aaron’s heart, when he goeth in before the Lord.”—Exod. xxviii. 30.

“It was foursquare; they made the breastplate DOUBLE: a span *was* the length thereof, and a span the breadth thereof, *being* DOUBLED.”—Exod. xxxix. 9.

• Truly, indeed, what nation of the earth has such a Seal! It is unique throughout,—a masterly harmony of all that is potent in symbolism and prophecy. It was originated and adopted by men who lived only upon the threshold of a country whose future is mysteriously boundless! But their hands were guided by another,\* and unwittingly they wrought they knew not what. Can it have been accident, or even conscious invention, that determined the selection of its Obverse and its Reverse symbols? And can it have been neglect alone that has conspired in the concealment of the latter for so

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\* Dan. v. 5.

long? Is there not manifested here a Finger which cometh out of Clouds no mortal may ever dare to penetrate, and determines events, and blazons them upon the Arms of nations?

Until America reached aloft, and on the azure vault reared there her Crest, *Stars* were unknown to blazonry.\* By Him who sealet up the stars, no nation, prior to Israel, was suffered to take a "Constellation" for its cognizance. Nor ever after them, since Israel of old left Egypt and its bondage, have another people had a Pillar and a Cloud to lead them through the International Firmament; but verily the "*Novus Ordo Seclorum*" has returned to Earth, for Manasseh bears them all by Birthright!

And truly upon the Stone thus placed before the Joshua that led our forefathers across the ocean to possess this promised land, there are seven Omniscient eyes, each one with sevenfold power in its kindling glance.

Not the least remarkable among the many other astonishing teachings of this Seal to which nearly every element upon it unites in lending intensity, is the prophetic promise of "Long life to the republic."†

Thus the Constellation of Stars is a most lofty emblem of perpetual endurance. The Almighty God himself has sworn by them as such, and the Scriptures refer to them as everlasting.‡ This is the very

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\* See remarks on Crest. (The *mullet* not a *star*! the estoile is assumed by some (very) few families, but does not occur upon Arms of Dominion.

† A celebrated national toast.

‡ Dan. xii. 3.

essence of the symbolism of the Crest. Upon the Arms the same thing is intensely repeated. Thus the Eagle, a bird remarkable for its long life, bears in its dexter talon a fruitful Branch of the Olive, a tree that has always been famous for prodigious age,\* and in its sinister a Bundle of the “*Everlasting Arms!*” Nor is this all, for in its very beak it bears aloft the essential text of that “Word” which before the beginning “was,”† and at the end “shall be” unchangeable:‡ and the Shield of the Almighty is perpetual protection. The Reverse is just as explicit in this teaching. The Eye and Radiant Triangle is the emblem of the Everlasting, and the Pyramid that of Stability and Endurance, the New Order of the Ages is the perpetual Fifth, and God who is Eternal Prospers its Beginning,—who shall limit it?

A triune symbol (the Eye, the Triangle and the Glory), occupies upon the Reverse of the Seal the same position held by the *Crest*, likewise triune, upon the Obverse, and like the latter it is, and in the supreme degree, an emblem of self-reliance. This beautiful balance, thus preserved between the two faces, is still further intensified when we examine the grand central devices upon each. The Eagle of the Obverse, needing no supporters, is most beautifully replaced upon the Reverse by the Great Pyramid—the emblem of Stability itself.

There are exactly seven elements upon the Reverse face (The upper Words, the Glory, the Triangle,

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\* It preserved its freshness even through the Deluge.

† John i. 1-5.

‡ Matt. xxiv. 35.

the Eye, the Pyramid, the Date, and the final Motto). This is the well-known number of perfection. So in the Arms of the nation there are exactly seven elements (the Paleways, the Chief, the Escutcheon, the Scrolled Motto, the Eagle, the Olive Branch, and the Bundle of Arrows). In the Crest, as above noted, there are three elements. Thus upon the whole Seal there are 17 elements,—the number of letters in the motto "*Novus Ordo Seclorum*." The deeply significant import of this number 17 has been elsewhere discussed.

If, however, we regard the Escutcheon, with its Chief and Paleways, as essentially but one device in the same manner as the Eagle itself is but one symbol, and the Scroll, with the Motto borne upon it (as the Eagle bears the Shield), as therefore two elements, then these four elements, together with the Branch and Bundle, make six elements in the Arms. In this latter case the six elements composing the Arms, taken with the seven that form their Reverse, make 13 elements, and thus bring out again in bold relief the national symbolic numbers. In this latter case the Crest, as allowable in heraldry, is to be regarded as a separated thing, symbolical of the whole, and, as is often the case, to be borne alone.\*

If the Eagle (?) bears, without analysis, but four

---

\* Thus the Crest, as originally employed, was used as the device upon "the signet-ring of the President." See Lossing's article on "Great Seal," in Harper's, May, July, 1856. Edward III. was the first who introduced a Crest upon the Great Seal of England.

elements (the Shield, the Motto, the Bundle and the Branch) then the force of the Arms is five, the number of Daniel's *Novus Ordo Seclorum*, which with the three of the Crest is eight for the Obverse, the number of New Beginning.

But if not then the six elements of the Arms with the three of the Crest make *nine*, the number of Prayer by which alone America may realize the substance shadowed on the Reverse of the Seal, whose emblems numbering exactly *seven* are thus indicative of spiritual perfection. If seven be the elementary number of the Arms, and three that of the Crest, then *ten*, the root of all notation, the sum of every commandment to be kept is the elementary value of the Obverse face, which more than ever looks towards the Reverse—7—for its full reward. In this latter case the ten elements of the Obverse with the seven upon the Reverse face, repeat the number 17, of whose significance we have already treated.

The fact is, an artistic conception of the Seal must rest upon its perfect *balance* from Dexter to Sinister, from Fess to Base, and from Obverse to Reverse, and on an recognized relation between the *dualities* of the Arms and Crest upon both faces; this being effected, upon any principle whatsoever that is accurate, there will result a numerical analysis whose voice will be heard among the elements without any need of speech or language.

Throughout this Seal the conception is one of perfect harmony. Its numerical balance is strikingly wonderful. So, too, when seen in their true light,



the Obverse and Reverse faces are like part and counterpart. The Crest is national, hereditary and scriptural; so are the Arms; so too the Reverse. Each one is so and to the same degree. The tinctures of the Seal combine the seven most royal colors of heraldry, are redolent with the perfume of the seven most favored flowers, refer to the seven most precious gems, and to the virtues of the seven most potent planets. No color is wanting, no virtue missing, no flower left out, no planet is ignored.

This is the "mark" America places upon the hand and brow of all the citizens of her great Republic. By it all men may buy and sell in perfect equity, nor fear that wrath which at the last shall sweep all other marks from off the brows of men.\* The mark which killeth is composed of SIXES ("666"). The one by which all perfection is filled, of SEVENS ("777").† Let then Americans, sealed thus from every ill, look forward confidently to their Destiny; let them remember Him who bore them as on Eagle's wings, who leads them with His Pillar and His Cloud, and let them ever dwell beneath the shadow of the Rock whence they are hewn, and towards which their Building groweth up so grandly.

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\* Ezek. ix. 4-6; Rev. xiii. 16-18, xiv. 9-11, xv. 2, xvi. 2, xix. 20, xx. 4.

† See H. Grattan Guinness's "Approaching End of the Age." London, 1880: Armstrong, N. Y., 1882.

VOLUME TWO.

FINIS.

# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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Series V.

JUNE, 1897.

No. 19.

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JUNE 20TH.

\* \*

An Anniversary.

\* \*

1782-1897; 1837-1897.

\* \*

Adoption of Great Seal June 20th, 1782.

\* \*

Its Signification duly set forth June 20th, 1897.

\* \*

We must attain unto the standard or fall short of election.

\* \*

To exhaust our topic would be to exhaust the Signification of the mysteries; in the meantime:

\* \*

Manasseh, like the Eagle, which is a root of his own name, founds his house upon the Rock.

\* \*

The Cap-stone of our edifice is indeed "Ætites"—the Eagle-Stone of Manasseh's eyrie. Christ is the real secret of our Vigor, Fruit and Promise.

\* \*

May God bless your part, therefore, in this effort to interpret, and put the focus of his Spirit there-upon, lest what we may seem to have verified be overwrought. Test the spirits for yourself!

\*  
\* \*  
Special Prayers and Thanksgivings for Victoria were nearly general throughout the United States on June 20th, 1897. Verily man proposes, and God disposes, and men are disposed as God proposes.

\*  
\* \*  
The Special Prayer for Great Britain and America as Anglo-Saxondom, also circled the earth to-day. It accomplished more for the recognition of Our Race as "Israel" than a treaty of arbitration. God moves in a mysterious way his wonders to perform.

\*  
\* \*  
Man and Wo-man (*Ish*, and *Ish-i*) stand in *dual* relations to each other. They are the Obverse and Reverse of one and the same body—fearfully and wonderfully made. It is absolutely necessary for the sons of Manasseh to recognize that the daughters of the Tribe have an equal right to share this inheritance in every particular. Let us therefore accord to the daughters of Zelophehad all their rights.

\*  
\* \*  
The Ten Commandments are the rule of life, naught of any one of them can pass away till all be fulfilled. This covers the Word from Genesis to Revelation. In the meantime the Saviour reduced the matter to an Obverse and Reverse twain, the First and Great one being the Old Testament of Love to God, and the Second which is like unto it, even the New Testament of Love to our neighbour, being one of practical Samaritanism. Upon these two Laws hang all the Scriptures of truth,—and they are one.

\* \* \*

The Arbitration Treaty is safe; it is on its way; in fact, the partial failure of the original draft is merely an incentive to broaden its basis. It must be pyramidal. Accordingly this very day (N. Y. *Post*, June 20, '97), we learn of a revised proposition (this time an American one), in process of being perfected at Washington, and soon to be submitted via the Senate to our *Confrere* across the sea, resuming the previous question—*Annuit Cæptis*.

\* \* \*

Although as yet the testimony of the other nations is as that of unwilling witnesses, there are but two nations upon earth that are Great in every sense of the word, but by no means yet perfected—Great Britain and this Great Republic. The designation of great fits no other theme of nationality, and is not intended to. It is in them, in fact, that Israel shall bless, saying, "God make thee like unto Ephraim and Manasseh."

They are great because their God is Gadhol; great because they have sought and wrought for freedom at the willing expense of their own blood and treasure; great because of unequalled domain and because they are head and not tail in all things else. Their language is great, for it is promised by every patent sign to be the universal one; their laws are great and their record is great.

They are great because they have already long ago set the example of Arbitration, which is a precursor of universal peace, and because they intend even-

tually to consummate it by a treaty. They are great because of their Origin, and greater because of their Destiny.

\* \* \*

The time has come, therefore, to *claim* all this, yea, the time to *pro-claim* it; and the day is here to *prove* it, and to *im-prove* it. Let Israel, therefore, awake, and let his enemies be vanquished! and let aliens stand aside. It is high time for the House of Joseph to cause all the Egyptians to go out while he reveals himself unto his brethren.

Let but our countrymen once perceive if but a tithe of what is here personified in us, prefigured in the Word, fulfilled, and what a cleansing of the temple is at hand! And has it not begun?

What mean these movements upon every side, here in our own land, if they be not premonitions of the Reformation that is coming to the inheritors of Birthright? In all our cities Manasseh is awakening to his own responsibilities. If he suffers evil in their rule it is his *own* fault, his own lack of self-government, of home rule.

There is no reason to make peace with words, nor to fear their echo; all true Americans are *protestant*, whatever this implies, and are awakening to a desperate hate of any form of usurpation. Let all our friends, to whom these presents come, open their eyes and hearts to the *possibilities* set forth. We need not now claim more for them than possibilities. We deem them more, but we are not the jury. They are true or greater things and grander ones are true! Truth is progressive.

\* \* \*

What are 6,000 years to the Adamic Race in that Abraham's seed is to see 1,000 generations according to the oath of the God of Abraham, and that all of the 1,000 are to be peaceful? They are *all* future! The Millennium that we now expect is a millennium of "generations," and the generations are at least as the lives of a man, 70.71\* years apiece, which are as "days" upon the Annus Magnus.

But there is a mystery here: A thousand years being as "*one* day," and one day being as "one thousand years" with the Lord, it follows, perhaps, that  $1,000 \times 1,000 = 1,000,000$  is the unit-day of the anti-typical Millennium that is yet before us. On this basis the 1,000 generations promised to Abraham in possession, are as a 1,000 years of "year-days" with the Lord, or the sum 1,000,000,000. *years* with us. In those days a man will be a child until he is at least 100 years old. Note here that Adam lived short of a 1,000-year "day" by but 70 years. ( $1,000 - 930 = 70$ ). He died on the day that he ate of the forbidden fruit. When one searches the Scripture thoroughly upon any one topic what an eye opening he receives! What a broadener of hope! We thank the Lord that he has placed the scepter of those days in the Saviour's hands, and that we shall not have to put our trust in man alone.

\* \* \*

Previous to voting upon any proposition to foist the Metric system of France upon this country—

---

\* $6,000 \div 70.71 =$  less than 100 generations.

which has inherited the oldest and the grandest system of metrology the world has ever used—every legislator should read the exhaustive official report upon the matter, of John Quincy Adams (1821). Whether foisted on us or not the Metric system will never *prosper* in Anglo-Saxon communities, and the memory of all who attempt to *force* it on us will suffer. “Remove not the ancient landmarks.”

We advance no objections against the individual use of that system, nor any against its employment in the technical literature of Science. Its votaries may write in Latin if they wish and find it convenient in their prescriptions. But what we shall insist on and what we call upon all true English-speaking free men to resist is any invasion of their fundamental rights in these premises in a free land. Every man to his own last and tape measure, but one unit, the inherited one for the people at large. Let the unit of the first be the last, and of the last the first—even the inch. We defy the scientist to find the metre in the canon of human proportions or in the dominant lines of the earth—unless he can demonstrate that the whole world turns around the meridian of Paris.

\*  
\* \*

As a proof of the fact that we do not depend upon the French Metric system for our measurements of cosmic accuracy it should be stated that it is now made possible for the first time to determine the exact shape of the earth, and that this has been accomplished through the exertions and expenditure of \$150,000 by our own Government. We refer to

the recent completion (October 1, 1896) of the great survey along the ( $3 \times 13 =$ ) 39th parallel of longitude. The active work upon the survey was begun 13 years ago, while the inception of the undertaking dates from 1873. We shall probably know its accurate length before many more months expire. The line itself runs from the Golden Gate of San Francisco to to the mouth of the Chesapeake Bay, and, when the work of reducing it has been completed, the measurement will form the basis for a revision of all Astronomical work in which accuracy is desired. It is officially claimed that "this work may be taken as the greatest contribution ever made to Science by a [modern] government, and that the whole scientific world will owe a debt of gratitude to the United States Government for the energy and skill with which it has accomplished this great and important undertaking." It is our own conviction that among other things established by this noble survey will be the vindication of the terrestrial measurements that the Sign and Wonder in the Land of Egypt have so long concealed, and that the task has fittingly devolved upon us Manassites who very naturally have taken the Pyramid as one of our most important national emblems.

P. S.

As for that hoary old monument itself its actual condition at the present time is far from being an insignificant representation of the dilapidated state of our own society, morals and politics as a nation. The core masonry at Gizeh is sound and solid—so is the

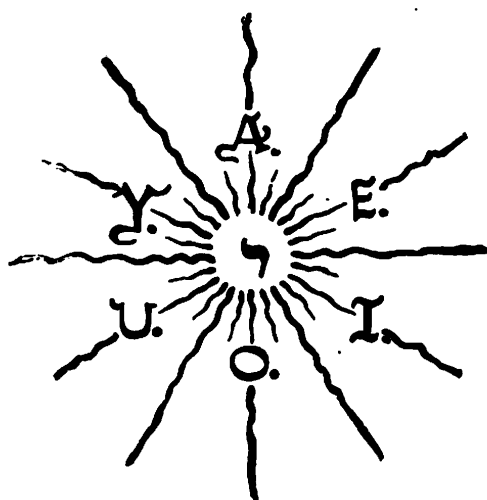


stock and sinew of this land,—but its casing has been quarried off to build Cairo, its upper tiers destroyed, its chambers desecrated, and its corridors threatened by a howling mob of “Arabs” who know more about “Baksheesh” than they do about the use and significance of the Monument itself over which they are merely the self-appointed dragomans or “bosses.” Alas! the Great Pyramid of Gizeh has a broad lesson of warning at this very minute for the inhabitants of the land which has chosen it as their type of stability. It needs renovation, so do we. It was a monument to Justice—number, weight and measure were its cosmic proportions. So the monument erected by our ancestors was of lofty type, and in number, weight and measure were its constitutional proportions laid. But in whose hands now-a-days do we trust the plumb-line? and to whom do we accord the privileges of stretching the measures and conducting the work upon our unfinished pyramid? Are we, in fact, building it at all? Do not gigantic trusts control all the quarries from whence resource issues, and do they not limit the output that they may grind the poor? Not altogether, yet they are aiming to do so. We submit, therefore, to our countrymen that the Reverse of the Great Seal has both positive and negative teachings for us who have inherited it and that it should be cut by the State Department at once, and put in use and in evidence!

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BY

CHARLES A. L. TOTTEN.

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

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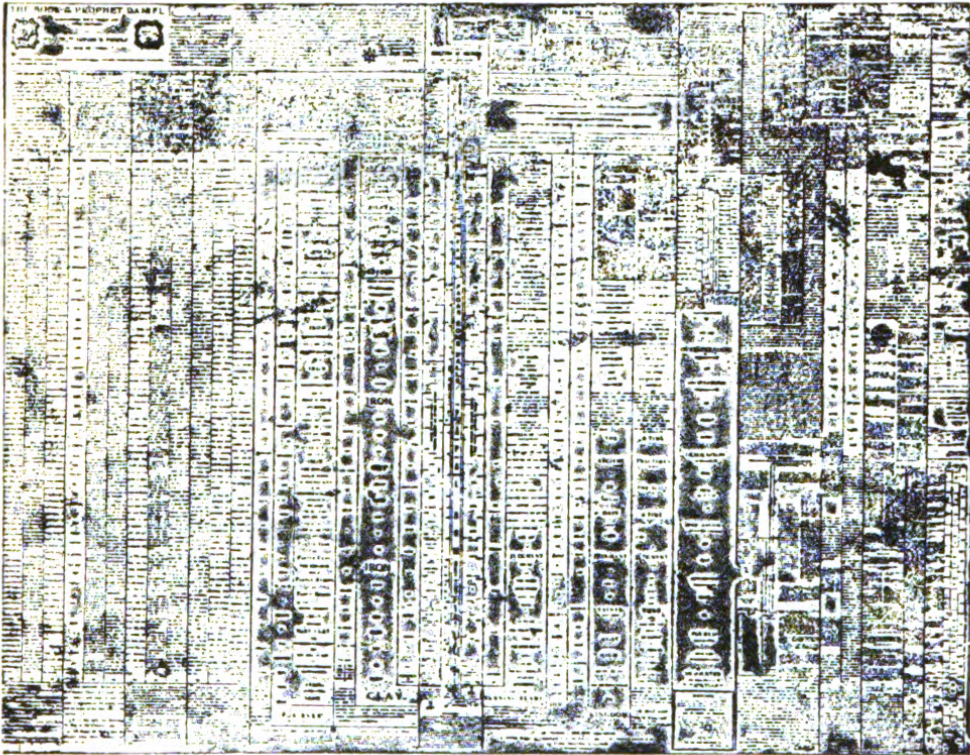
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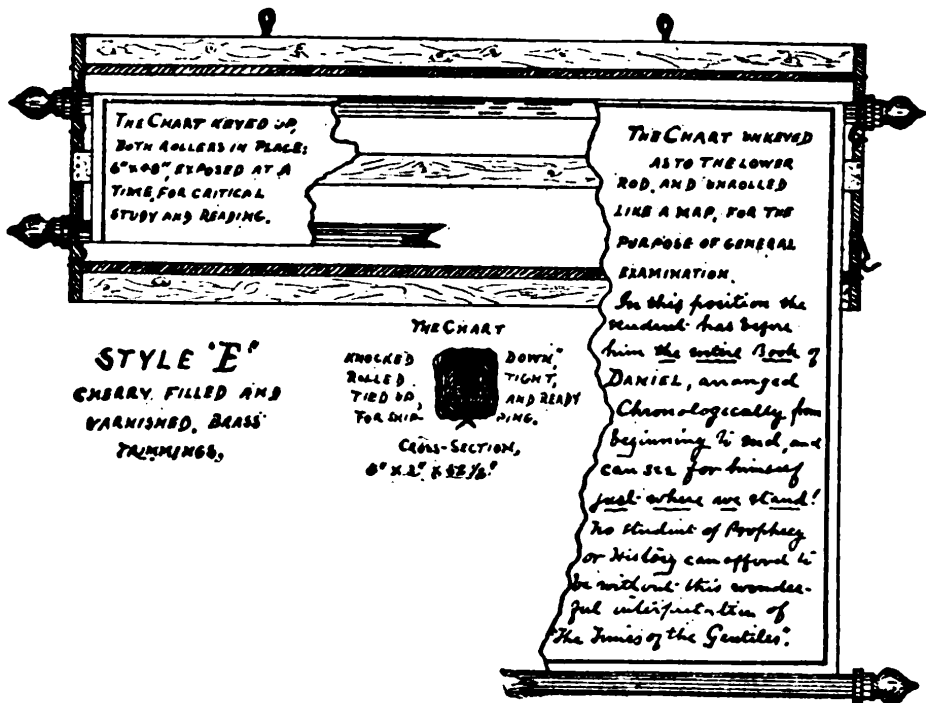


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