

THE
PHYSICAL FACTORS
OF
MODERN SCIENCE

VEILED IN
GENESIS I. 1.

MERSON.

"Search all things."

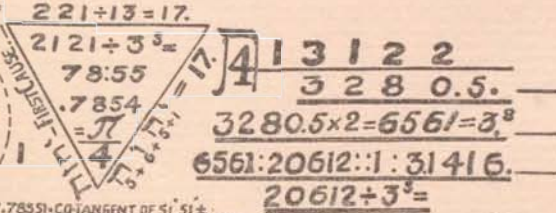
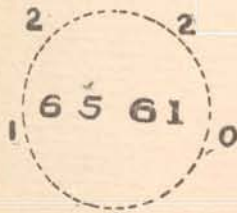
EXHIBIT OF PHYSICAL FACTORS

VEILED

IN THE DIGITAL NUMBER-VALUES OF GENESIS 1. 1.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

EARTH (THE) AND HEAVENS (THE) THE GOD(S) CREATED IN THE BEGINNING



$614(5)129 + 312 = 393918$. *A METER*, = 39.371 U.S. INCHES.

$614129 \div 156 = 3936.724359$. *GT. PYR. YEAR. HT.* = 484.916666 Ft.

$312 \times 2 \times \pi = 392.0592$ *A PENDULUM*, = 39.1393 IN.

$129 \div \pi = 32.8495$. *A VARRA OF CASTILE*, = 32.874 IN.

$129 \div 2.58 = 49.9999$. *PARTS OF SODIUM IN A CRYSTAL*. *"CALA"*, = 33.372 "

$0912 \text{ IN. Hebr. meas. } - 1 \text{ DIGIT } \times 36 = 3.2832$ "

$31416 = 6283.2 \times \pi = 6.2832$ "

THE MID-WORD VALUE, 14+7, = 21
 THE TOTAL WORDS, = 2, AN INDEX TO THE DUAL SIGNIFICANCE OF GEN. 1.1.?
 SIDE OF THE GT. PYRAMID IN BR. FEET.
 W N T, the radical of BRASHITH, or 312+13 = sum of digits in " " = 24.
 312+13x4 = days of creation? 6.
 312+6 = 52 weeks in a year.
 213 = 3/4 of a Lunar "or 355 ds.
 213x1/2 = 365 ds. Solar "
 355+12 = 29.58 " in a Lunar Mo.
 355+113 = 3,1416, or General J-value.
 THE SUM OF THE DIGITS OF SHAMIRK 2 = 312x1/5 = 360, degs. in a Circle.
 THE ATOMS OF CHLORINE WHICH COMBINE WITH SODIUM TO FORM SALT. 113 = digital value of fifth a Man.

IN THE ABOVE, the TEXT is shown with and without vowel points. In the latter, long vowels are introduced in red letters, according to the pointing, and DIGITAL NUMBER-VALUES are affected to correspond. THESE SEVEN Hebrew words seem to be a VEILED MONUMENT to the BASIC FACTORS OF PHYSICAL SCIENCE in a LITERAL FORM. J-VALUE is VEILED therein. J-VALUE is the MODULUS upon which the GREAT PYRAMID was built, to wit: 6561:20612.

ZANESVILLE, O. AUGUST 30, 1894.

RALPH SMITH MERRISON.

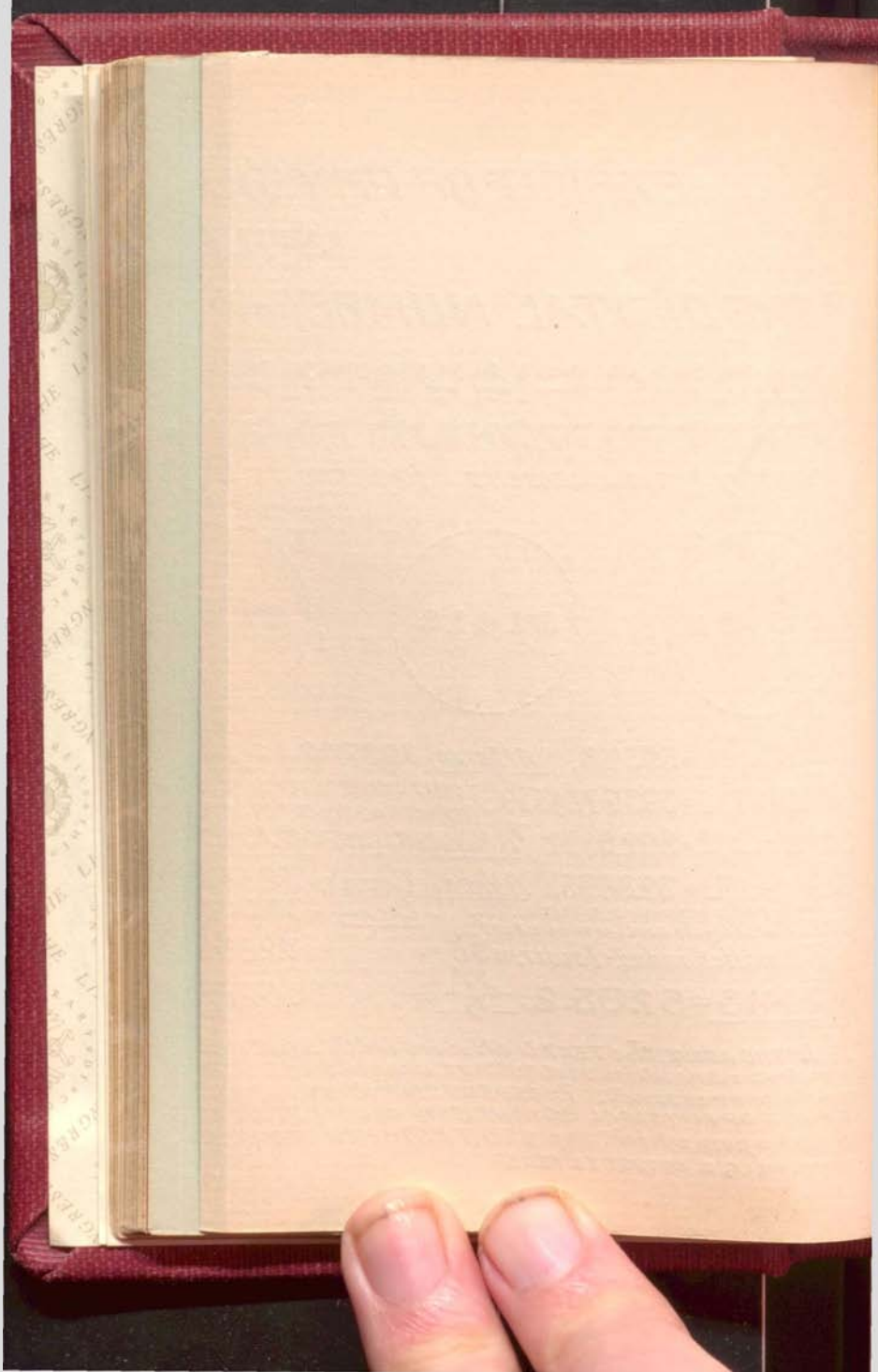


Exhibit of Physical Factors

VEILED IN

THE DIGITAL NUMBER-VALUES

OF

GENESIS I. 1.

BY

RALPH SMITH MERSHON.

INTRODUCTION AND COMMENTS BY

C. A. L. TOTTEN.

He has ordered all things in measure, number and weight.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY.

1897.

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INTRODUCTION.

As it is well to begin at "the beginning," the author of the following EXHIBIT has gone to the very first Inspired Sentence in order to set forth a sample of the Arithmography of the Scriptures. It is in his method and its results chiefly that he sets forth not a little brand-new matter. Dr. Milo Mahan was an early pioneer in this sort of lore. Upjohn followed later, and in yet another line Ivan Panin has done considerable numerical work. But these latter three, and some others also, were content with the mere notation and enumeration of the value of names, and related phrases, for the purpose chiefly of proving the oneness of the system of the original text from Genesis to Revelation. Hence it has fallen to another class to study the results thus obtained in their RELATION to the Physical Sciences. They constitute the class who study Applied Arithmography, so to speak, and among them we must now class Mr. Mershon as a pioneer; for although Skinner and Newth have been over the very same field, our present author's *method* is a new one, and his results are suggestive of the most interesting possibilities to those who shall pursue the investigation.

The modern attack upon the Mosaic origin of the Pentateuch, and on the literary inspiration of the Old Testament as a whole has apparently won to its

support "the advanced scholarship," so-called, of this age; the next step will be to prejudice the literality of even the Saviour's vocabulary, and to eliminate all "particular" *authority* from the New Testament itself.

Fortunately, however, in addition to their ignorance of Chronology as a Science, and of accurate history as a rigid sequence, and their ignoring the works of those who are skilled in these things, these "wise men" have forgotten that the original languages of the Bible are NUMERICAL! If it shall be shown that an arithmographic *unity* pervades the entire Canon, and crystallizes its isolated statements into similar groups, wheresoever found, by whomsoever written, and in whatsoever language, and threads them all together, it will be discovered by them when too late to retreat that they have reckoned without their host and have merely written *themselves* INFIDELS.

As already intimated we ourselves have reserved a large collection of fundamental "physical factors" for future disclosure, and, upon an entirely different line, have received an equally potent collection from still another independent worker. It will be time enough to set them forth when the critics have disposed of these.

C. A. L. TOTTEN.

MARCH 20, 1897.

The Physical Factors of Genesis.

A CHALLENGE TO THE HIGHER CRITIC.

THE REDUCTION.

In presenting the accompanying exhibit, no pretense is made to a knowledge of the language from which it is drawn, beyond its alphabetic symbols and the number-values associated with them according to the order in which they are displayed in its alphabet. These constitute the basis for the unveiling of what may be fairly designated THE MOSAIC CIPHER embraced in the seven Hebrew words of Genesis i. 1. Associating digital number values with alphabetic characters, thereby investing them with a dual significance, was not peculiar to the Hebrew tongue. The Greek and Latin tongues, prior to the introduction of distinct, definite symbols for notation, adopted and adhered to the dual feature which the Hebrew method embraced, as nearly as the alphabetic order of their respective tongues would permit. This feature of inherent duality being understood, made it possible to *veil* special knowledge, by employing a given literal form of expression in the statement of a general fact, so written as that, while its face-value conveyed the fact, the understood numeric-values,

underlying as it were the literal form, would convey another entirely different fact or system of facts. In other phrase, the written words could, and it is believed did, veil special knowledge. It is also believed, that the seven words of the Hebrew text of Genesis i. 1, furnish a noteworthy example of arithmography.

That there are suggestions of veiling special knowledge in the Old Testament writings, an attentive reader has abundant reason to imagine, perhaps believe; but how far or how successfully they are capable of decipherment, is necessarily problematic. A single instance will suffice, *to wit*: The "two tables of the testimony, tables of stone, written with the finger of God" (Ex. xxxi. 18); "— the tables *that* were written on both their sides; on the one side and on the other were they written;"—"and, the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables" (Ex. xxxii. 15, 16); these which Moses "brake beneath the Mount" (v. 19), were DUAL: *i. e.*, *written on the obverse and reverse sides of each*. Those which were prepared *afterwards*, were written on *one side only* of each table, as will be seen by the following: "And the Lord said unto Moses, hew thee two tables like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest." "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. xxxiv. 1-28). The *words alone*, were written on *the face side only of each of the second tables*. The text, as translated, does not say the tables

were written on *both sides*, "*on the one side and on the other*" of each table, of this second set.

It will be inquired then, What did the *reverse side* of each of the "*first tables*" contain which was "*graven on*," but *which did not appear on the second set of tables*? Or, was the first set of tables, "*graven on both sides of each with the finger of God*," furnished as a *copy only*, whose *obverse* displayed "*the letter*" to be read, whose *reverse* communicated "*the spirit*," to be veiled?

And further, do the words of the "*testimony*" veil anything, after the manner and method employed in Genesis i. 1?

Nothing were easier, few subjects less tempting than these, upon which to speculate and theorize; but unless something be offered that has tangibility, as well as plausibility, it were likely to end very near where it began. It is believed that the accompanying exhibit has that in it, which is of a more tangible quality than sheer speculation.

The unveiling of the cipher-text develops the basic factors of physical science; more especially those forms which the interpretation of the measures of the PYRAMID OF CHEOPS reveals, and which, in their close agreement with similar factors deduced from this study, compel the inference, if not the conclusion, that the author of the seven words recorded in Genesis i. 1, was thoroughly familiar with the measures and physical factors that have been unveiled at the Great Pyramid during the present century.

The anticipated contention of adverse critics, that this unveiling is one of mere "Coincidences, hap-

penings, figure-jugglings," and so on, can make no lasting impression when it is confronted with the additional fact of physical factors extended to decimal places without substantial error.

In the accompanying drawing, the Hebrew text is given with and without "points." The unpointed line of text, in the *second* and *fifth* words thereof, has \aleph inscribed in *red*,* according to the indications by the "pointing" of the preceding letter. To this inserted letter,—whose office is to furnish a vowel sound, a subscript digital number value is given in each case, corresponding to the value of that letter in its alphabetic order, which is the same as if it were written in the "pointed" text, yet left void of "points." Attention is also directed to the letter η , where drawn in outline only. It appears at the beginning of the fifth word, and again in the seventh. Its digital value is 5. The reason for writing it in outline, and also for inserting an interrogation point (?) in its bosom will be noted in the course of the study.

The final letter in the *third* and *fifth* words, \beth , corresponding to the English M, has *two* digital number values given to it; one, subscript 4, with an inserted number value of 6, the other has a subscript 6, with an insert 4. This character, called "*mem final*," is substantially an elongated \beth , whose digital value is 6.† This character, \beth , called *mem* (M), is so

* Represented in diagram by a special open form of Aleph, red ink being impracticable.

† I. e., \beth Samech, value 60, digital value 6; letter S, as in *See*.

written at the *beginning*, or in the *middle* of a word. When so written, its digital value is 4. Why an elongated \beth (S), whose value is 6, should be called "a final" M, and retain the value of the S, is not easily said; but the reason suggests itself. This is the *only* letter of the Hebrew alphabet which, when written as a "final" letter, *wholly changes* its original form. Other "finals" are elongated horizontally, some of them vertically; *but none are so wholly changed as is* \beth (M) when written \beth , which raises its value from 4 to 6. For these *changes of form and value*, these final MEMS are given subscripts of 4 and 6 *alternately*. The subscripts to the other letters are their *digital values* only. Although some,—13—of the Hebrew alphabetic characters have values given them ranging from 10 to 400, there is no character or symbol to denote a *zero*, or a *cipher*; and as *digital number values only*, are to be considered in this showing, they are so used, being read from right to left, and from left to right, and also, as a total number for a given word, as 413122 subscribed to the first word of the seven under study, and likewise, they are summed, thus: $4 + 1 + 3 + 1 + 2 + 2 = 13$. In a word, the seven words are treated as a CIPHER which it is believed they are. With this necessary, though somewhat lengthy introduction, attention is invited to the process of unveiling.

THE ANALYSIS OR UNVEILING.

בְּרֵאשִׁית , is translated IN THE BEGINNING. The
 $\begin{array}{cccc} 4 & 1 & 3 & 1 & 2 & 2 \end{array}$
 subscript digital number values are treated as if a

continuous quantity, to wit: $4)1\frac{3}{4}\frac{1}{2}\frac{2}{8}\frac{2}{8}\frac{2}{8}\frac{2}{8}$, and the left-hand digit employed as a divisor. The quotient shows 3280.5, which is $6561 \div 2$. 6561 is 3^8 . It is also π -value for circumference 20612, which is the mathematic and geometric *modulus* of the GREAT PYRAMID. $20612 \div 27$, or 3^3 , gives the number of English feet in 1 base side of the GREAT PYRAMID. The $\frac{2}{3}$ character is a preposition. The $\frac{4}{1}$ characters constitute the "case-ending." The remaining characters, $\frac{2}{3}\frac{1}{2}$ (RASH), form the radical of the word BRASHITH. This $\frac{2}{3}\frac{1}{2}$ 312-value, $\div 13$, the sum of the digits of Brashith, ($2 + 2 + 1 + 3 + 1 + 4 = 13$), is displayed in various examples, by the use of multiples of itself; and also, as 213, similarly treated. To these reductions may be assigned whatever import they may be deemed worthy of; they are of far less importance than basic factors, *e. g.*, π -values.

$\frac{2}{1}\frac{2}{2}\frac{1}{2}$ or $\frac{2}{1}\frac{2}{2}$, *i. e.*, BARA or B'RA, rendered CREATED,—written as $\frac{2}{1}\frac{2}{2}\frac{1}{2}$, $\div 27$ or 3^3 , produces 78.55. $3.1416 \div 4 = .7854$, or $\frac{\pi}{4}$; or $\frac{1}{10000}$ less than $\frac{1}{10000}$.: — .78551 = CO-TANGENT OF $51^\circ 51'$, THE ANGLE OF INCLINATION OF THE GREAT PYRAMID. If 221 be divided by 13, the quotient will be 17. This result corresponds to the sum of the digital number values of the letters which compose the INEFFABLE NAME, $\frac{5}{5}\frac{6}{6}\frac{5}{5}\frac{1}{1}$, which, although absent from the text under study, is yet immanent by implication and relation to the CREATIVE ACT, WHOSE MEDIA $\frac{5}{5}\frac{6}{6}\frac{5}{5}\frac{1}{1}$ (THE LAWS?) ARE.

The third word, $\square \text{ } \overset{4}{\text{}} \text{ } \overset{1}{\text{}} \text{ } \overset{5}{\text{}} \text{ } \overset{3}{\text{}} \text{ } \overset{1}{\text{}}$, a plural, translated GOD, has digital number-values as underwritten. These displayed on the bound of a circle, as in the drawing, denote the value of a circumference whose diameter is ONE.* It will be observed that, in *this* instance the "final" \square -value is used as 4; which, as already noted, is its value when written as a primal letter. If the subscript values of $\overset{3}{\text{}} \text{ } \overset{1}{\text{}} \text{ } \overset{2}{\text{}}$ be treated as a continuous quantity, to wit: 213, and the same, multiplied by 4, be used as a divisor for 413122,—the continuous value of Brashith, the first-word value we have $413122 \div 852 = 484.884976+$. The vertical height of the Great Pyramid expressed in terms of the British unit of length is 5819 inches, or, 484.916666+ ft.; or a difference of .031690+ft. If $51^\circ 51' \pm$, the angle of inclination of the Great Pyramid, and $381.703,703+$ or $\frac{1}{2}$ its base-side measure in British feet, be made a basis for determining its vertical height, the result will show 485.930949+ft., or a difference of 1.406033+feet, errors excepted. Statements by competent engineers as to the vertical height of the Great Pyramid vary somewhat; but 5819 British inches is the generally accepted average, which is very near the result of $413122 \div 852$, or 484.884976+ft.

To correct possible misconstruction of the results attending the reduction of so much of the cipher as rests in *Brashith*, and its apparent dependence on the British inch for verification, let it be remembered that, BASIC FACTORS AND FORMULÆ are not dependent on

* $\pi = 31415+$; I.

any unit of measure for verification. They are the discernible ultimates to which we refer, and through which we dimly apprehend the magnitude and precision of the works of THE SUPREME ARCHITECT OF THE UNIVERSE. As such, they declare and verify themselves; no matter whether veiled for a season in Egypt's "Miracle in Stone," or in the 7-word cipher in Genesis. But inasmuch, as the result of $20612 \div 3^3$ agrees with the length of the base-side of the Great Pyramid expressed in terms of the British unit of length, it can scarcely be doubted that *that unit* owes its origin, in some way, to the pyramid modulus and measures. אַתְּ, ATH, whose literal meaning is TO WIT, or *scilicet*, is the mid-word of the seven under study; its value is 14, which will be referred to as suggestive of a key or clue to this 7-word cipher.

The fifth word, אֶשְׁמִי, ESHAMIM, pronounced *hashamayim*, translated THE HEAVENS, has the article אַ prefixed, and which is drawn in outline to show that it is not a part of the word *shamim*, though it is proper to consider it connected. The אַ character is thus drawn because a vowel is indicated by the "points," and being inserted, its digital value is subscribed. In this word occurs Mem (M) as "a medial," and as "final-Mem." As "medial," it has the digital 4; as a "final," 6. If the prefix אַ, be not considered, the remaining digits are 3, 1, 4, 1, 6, or, the digits in π -value, if the decimal point be excepted,—and the evidence of a knowledge of a decimal system, though suggested, does not appear

herein, nor in the Hebrew system of notation, so far as known. But the presentation of substantial π -value does not depend wholly on the elimination of the $\bar{\pi}$ -value from *shamim*. If the total of the digits of the word be taken and treated after the manner of *Brashith*, the result, as such, will be similar, thus; $\frac{5|31416}{5} = 6283.2$, or, $\frac{\pi}{5}$, barring the decimal feature and place.

$\bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi} \bar{\pi}$, translated AND, TO WIT, THE EARTH, are the sixth and seventh words of the cipher. Prefixed to the word ARTZ or ARETZ, Earth, is the article $\bar{\pi}$. In the reduction, these two word values are treated as if a single word, and, the word ARTZ separately. 1 2 9


RESULTS.

The observer is now referred to the examples on the drawing for the results, but especially, for that in which $\frac{\bar{\pi}}{5}$ is used as a divisor, thus: $129 \div 5 = 25.8$, that quotient corresponding precisely to the SODIUM parts in a salt-crystal, reference to which has been already made. The correspondence alluded to should be excluded from this reduction as irrelevant, were it not for the fact that, *the salt crystal is the natural model of the Great Pyramid*, the basic factors of whose measurements are no doubt intentionally veiled in the first line of Genesis. Wherefore, the atomic features of the salt crystal, in elemental form, should be admitted. 25.8 are the number of parts of SODIUM, and 30 are the number of parts of CHLORINE

that combine with them to form the salt crystal. As the reduction on the drawing shows, the digital values of *Shamim*, the Heavens, summed thus: $(3+1+4+1+6=15) \times 2=30$; which corresponds to the number of Chlorine parts in a salt crystal.*

* $129 \div 5 = 25.8$: Inasmuch as the mathematic and geometric *moduli* of the Great Pyramid are shown, the geometro-chemic-material modulus of the same should be shown also. And if the crystal shape, then the chemic atoms, in kind and number, which combine to form the crystal. As in law, before a witness may testify as an expert, he is required to show that he is qualified, so in physics, a form may not be introduced in evidence until it shall be shown to what it owes that form. A salt crystal is a pyramid, a secondary, of which the single cube is the original; being 25.8 parts of SODIUM in chemical combination with 30 parts of CHLORINE, which, on crystallizing are, by the power of chemical affinity, compressed into 24 parts; which phenomenon is declared by SIR MICHAEL FARADAY the most wonderful of its kind in Nature.

It will be observed, that the salt-crystal pyramid, by reason of its law, is incapable of furnishing the *exact* model of the Great Pyramid, and for this reason: By its law, the crystals in the secondary or pyramid form, are joined by *contact*, thus.

; whereas the *actual pyramid structure* shows a series of steps in which there is a *certain increment of overlap*, accounting for its angle of inclination being $51^{\circ} 51' \pm$, instead of 45° , which is that of the perfect salt-crystal; *i. e.*, it accounts for the difference in the angle of inclination; it does *not explain* the other reasons for the pyramid angle of $51^{\circ} 51' \pm$, which have no direct connection with the purpose of this exhibit.

For convenience, the Hebrew alphabetic characters are hereby given with their associated number values, in the order in which they are displayed in the alphabet, but with the *zero or cipher character* CANCELLED because *digital* number values *only* are employed in this study. (See opposite page).

DIGITAL HEBREW VALUES.

א	1	י	10	ק	100
ב	2	כ	20	ר	200
ג	3	ל	30	ש	300
ד	4	מ	40	ת	400
ה	5	נ	50		
ו	6	ס	60		
ז	7	ע	70		
ח	8	פ	80		
ט	9	צ	90		

TERMINAL LETTERS.

ק, *CAPH final.* | י, *NUN final.* | ם, ם, *final MEM.*
 500. | 700. | 600.
 ך " 800. | ם " 900.

ך, ATH, or *ath*, already noticed, occupies the fourth place in the sentence, and is therefore the mid-word. Its current value, divided by the total number of words, 7, will produce 2; which may or may not indicate the *DUAL* significance of the passage.

In the foregoing attempt at reducing this cipher, it will be observed, that the developing or reducing

factors employed are chiefly π , or parts thereof; or, those from which π is legitimately derivable; and yet, for the purposes of further reduction, or expansion, the values expressed by $\frac{\pi}{3}, \frac{\pi}{4}, \frac{\pi}{6}, \frac{\pi}{7}, \frac{\pi}{9}$, etc., remain untouched. It is not pretended, neither is it believed, that the foregoing exhibit embraces all that this remarkable, not to say startling cipher-form, veils. But enough has been *unveiled* to warrant the assertion at the close of this, that the author of those seven words knew the Great Pyramid modulus and measures thoroughly and well; and further, that as the possessor of special knowledge he purposely and methodically veiled it in the most convenient form. The veiling of special knowledge survives the author of the Genesis, in formulæ remote in their applications and results from those which embody the elements of physical science.

RALPH SMITH MERSHON.

ZANESVILLE, O., Aug. 30, 1894.

MOSAIC CIPHER.

APPENDIX.

In the foregoing reduction, it is assumed that the observer is familiar with the rudiments of geometry, which render extended detailed statements unnecessary. In order, however, that no part of the work shall appear obscure, and at the risk of being thought over-desirous that it be fully understood, it is proper, perhaps, that additional details at certain points in the process of reduction, be submitted; for example: The continuous value of the first word, *Brashith*, 413122, is, in the reduction, divided by its left-hand digit, which produces 3280.5. This result, which is RADIUS-value for circumference 20612, is multiplied by 2, which produces true diameter for circ. 20612, viz: 6561; and as shown, the ratio, 6561:20612 is the basis of every measure that has been unveiled at the PYRAMID of GIZEH by thorough, but unprejudiced engineers. That is to say: 3° , which stated plainly is 6561, and as such is diameter for circ.-value 20612, agrees precisely with the previously ascertained and verified Pyramid *modulus*. To this *modulus*, every known measure of that wonderful structure conforms with marvellous precision, to wit: The *Base-side measure*; the *vertical height*; and, as an *inevitable trigonometric sequence*, the *co-tangent of the angle of inclination*; all of which are displayed in the Exhibit decimally correct. If but one of these results coincided with a corresponding measure in the Great Pyramid, it were perhaps barely sufficient to attract attention; but when modulus, measure, inclination, are developed with scarcely an appreciable decimal error, as compared with the results of the most exacting scientific requirements, chance is necessarily excluded. It has no place in it. If it shall be said, that by the development of π -value from *Brashith* the sequents become in-

evitable, *e. g.*, Base, altitude, angle, etc., let the answer be, in a restricted sense, yes; but otherwise, no. 3^3 is a form of π -value; but it must remain alone, unless its related circ.-value be connected with it to make it effective. So it must be with the reductions from the 7 Hebrew words under study. Unless they shall be shown to support and confirm each other, they can have little meaning, certainly little force and effect. *They do support each other.*

More than that: 3^3 or 27, used as a divisor of the ²⁰⁶¹² ~~413122~~ value produces, in the terms of the British unit of length, the measure of one base-side of the Great Pyramid, to wit: 763.407 + feet.

The entire process, so far as extended, adduces evidence of relation of one part to another, and of a purpose present in the mind of the author of the passage, to not merely maintain relationship in a more or less remote degree, but to join the several parts in a consistent, orderly whole, albeit, dual in character, to wit: the literal statement of the tremendous fact of the projection of A UNIVERSE OF UNIVERSES, underlined, so to speak, with the basic factors which tend to show the principles of the operation of the **והיה**—LAWS—by which they are upheld. As explanatory of what might be mistaken for arbitrary treatment of numeric values or quantities, as reading them from left to right and *vice versa*, let it be suggested at least, that we *do not certainly know which way* they were read for the purposes of calculation, or whether *they were not used both ways for the purpose of veiling*; the results attained in this Study tend to give a color of probability to the theory that they were read both ways; *i. e.*, that certain numeric quantities, irrespective of conventional readings, were employed in that system of cipher writing; that then, as now, the paramount factor to be sought and employed in the reduction was the Key; which appears in this Study, to be essential π -value. It should be expected that, having developed π from the cipher, whatever was legitimately derivable therefrom would follow; partly from π in its integrity, partly from its sequents: so that the minor reductions which chiefly relate to time-meas-

ures are accordingly displayed in the exhibit; all upon the principle that the greater includes the less.

Happily, the alphabetical symbols composing Brashith may be pronounced and reduced by English-speaking people without any assistance or hindrance from that senseless and absurd system of "pointing," based on the extreme assumption that the Hebrew tongue, as if to render it suitable to a "peculiar people," must needs be peculiar, and, to mark it as such, have no vowels. Much stress is laid throughout the Hebrew Scriptures on singing praises to the Most High. A strange system of cantillation must that be, which would furnish a praise offering to the LORD through no more musical media than consonants and gutturals. It seems so irrational to contemplate singing praises without the aid of vowel sounds, that the abrogation of vowels in a language, and the discontinuance of cantillated praises, must have been nearly synchronous. To abandon the former, would be tantamount to rendering the latter impossible. But this digresses. Objection will be made against taking unwarranted liberty with the text, in that a letter is inserted in the second word of the Study, to wit: Inserting \aleph between the first and second letters of the second word, thereby changing $\aleph \underbrace{\beth \beth}_{1 \ 2 \ 2}$ or B'ra to $\aleph \underbrace{\beth \aleph}_{1 \ 2} \underbrace{\beth \beth}_{1 \ 2}$ or Bara, thus

supplying a vowel sound indicated by the "points," by inserting for *vowel-duty* a character said to be "the weakest in the Hebrew alphabet," which is said to be composed wholly of consonants, and then coolly subscribing thereto a proper digital value. The same liberty is taken with the fifth word, by inserting \aleph and placing a subscript value. ORIGEN is responsible for the statement that, at the time he wrote the HEXALPHA, any of the vowel sounds known to the Greeks was employed in Hebrew pronunciation, and clinches his statement by proving, that \aleph was rendered by the Greek α , ϵ , η , \omicron , υ , ω , indiscriminately, and cites the very Gen. i. 1, as his example!

But the successful reduction of the B'ra-part of the text does not depend wholly on the insertion of \aleph . Un"pointed" Bra, + by 13,—which is *one-half* of 26, the *major value* of the

Jehovetic title, — יהוה = 26 — as also, the sum of the Bra-
 $\text{שׁוֹשֵׁבֵי הַבְּרִית}$ = 5+6+5+10
 shith digits, — will produce 17, — the *minor value* of the Jeho-
 vetic name, which, though it does not appear in this cipher, is
 nevertheless *immanent*, in that JEHOVAH, the God of Being,
 includes Aleim, the Laws, or the Spirit of Law, — GOD AL-
 MIGHTY. Bra, — created, — implies the *Act* of THE ABSOLUTE.
 Aleim, are His instruments, and were better rendered LAWS;
 for thereby, much ado were avoided that the translation of
 this Hebrew plural into an English singular compels. (Vide
 Nordheimer's Analytical Hebrew Grammar on this passage).

אל AL, is the Hebrew singular for GOD, or god, whereof

אלים or *Aleim*, is the plural, whether for GOD(s) or gods.

Hebrew is wanting the conspicuousness of Arabic, perhaps,
 because, it is more ancient and more primitive; hence, to ex-
 press the idea conveyed by the English word god, it was neces-
 sary to employ an adjective to signify "strange" or "false,"
 since the Lord-God of the Hebrews is ONE. Translating *Aleim*
 God, gives occasion for the exercise of a good deal of ingenuity
 to reconcile the inconsistency of the rendition of an *admitted*
plural as an English singular. Among the reasons assigned
 therefor are: "His majesty, His omnipresence, omniscience,
 holiness, justice, goodness, truth, mercy, forgiveness," etc.
 That is to say: a plurality in attributes should be dignified by
 plurality of title. With due respect to the sincerity and eru-
 dition of the English translators and revisers, in view of what
 the reduction of this cipher-form presents, that rendition is in-
 definite, and incorrect, from a grammatic point of view, and
 in point of fact. "THE LORD THY GOD IS ONE," is the prologue
 to the Law. The word LORD (יהוה) is not a plural, God is
 not a plural. THE ABSOLUTE IS ONE. The absolute must be
 a FIRST CAUSE. Nothing comes to pass in the physical world
 which is not the result of law. Nothing has been, or can come
 to pass except by law. The existence of law implies the
 authorship of law. These involve Order, inevitably; and this
 is the order; THE ABSOLUTE; HIS LAWS; THEIR OPERATIONS; THE

RESULT, "to wit:" The Heavens and "to wit:" The Earth CREATED. "The secret counsels" of the ABSOLUTE "are past finding out," and are sufficient. There is no need for "darkening counsel," or *translation*, "by words without knowledge," and thereby to lead astray, if not pervert, the understanding.

The rendition of ALEIM,—a plural,—GOD,—has the appearance of subterfuge, whose employment discovers inability to duly apprehend the orderly procession of the works of THE INFINITE. The symbols of notation which signify the understood numeric value of ALEIM, together with what seems to be their intended relation to Diameter expressed by UNITY, constitute sufficient indication of the purpose held by the author of Gen. i. 1, when he wrote \aleph (GOD) in its plural form. "Where wast thou when I laid the foundations of the earth? . . . who hath laid the measures thereof, . . . or who hath stretched the line upon it?" *et seq.*, is a word-picture that is full of suggestion and far-reaching significance. And are we to understand that these profound interrogations were "but wild and whirling words" addressed to one incapable of comprehending their deep significance?

It must be remembered this interlocutor is the LORD. Again: "Whereupon are the foundations fastened? or who laid the corner-stone thereof?"—is language that is inapplicable to a Universe except in a highly figurative sense: but it *is applicable* to a structure within the knowledge of the Man of UZ, as the following words indicate:—"When the morning stars sang together, and all the sons of God shouted for joy?" It is believed that this language taken together, refers to a material structure then upon the earth, and that the building was none other than the Great Pyramid of Gizeh, whose "line" and whose "measures" are veiled in the digital number values of the seven Hebrew words of Genesis i. 1.

This reduction affords just reason for imagining, if not believing, that for each of the cosmic statements in the Genesis a key may be found that, if rightly applied to and in connection with the digital number-values of the letters which compose the words of its text, will be capable of disclosing the basic principles of all the fixed sciences.

The author of those cosmic statements either knew what his text contained beyond its face-value, or he did not know. If the former, he possessed accurate scientific knowledge; if the latter, his text is evidence that he wrote "wiser than he knew." Though this latter be of the essence of what is called "verbal inspiration," one or the other of the terms of the proposition is true; and if the latter, the foregoing disclosure of basic factors will offer one of the tangible proofs upon which the claim of verbal scriptural inspiration may be maintained.

RALPH SMITH MERSHON.

ZANESVILLE, OHIO, August 30th, 1894.

NOTES AND COMMENTS.

BY C. A. L. TOTTEN.

In the following notes and comments we present the mere jottings suggested by several readings of the foregoing text. We shall not attempt to arrange and to relate them to their proper places along the discussions: they follow as general considerations; and, having been read over and more or less comprehended the text itself should be reviewed for sober second thought—their use will then be apparent.

That is: a topic for *study* is presented, and, as it opens a brand new field, the ordinary reader is at no more disadvantage than the so-called scholar. Several readings of the whole matter will post both reader and scholar.

It has been deemed by some of the simpler-minded students of these Studies that they are calculated for scholars only; as a matter of fact the mere *reader* thereof is head and shoulders in advance of the average "scholar," by virtue of his first effort, for the field is new to *both*. The scholar, so-called, never dabbles in these things—yet they are parts of the rudiments of a science (Arithmography) by which *his* knowledge too, will be measured. It is therefore our opportunity to get at the measure as quickly as he can, and, as he will probably reject it altogether, to become more liberal and scholarly than he is willing to be after all.

We know of much similar matter all through the Pentateuch; it is well however, to let this seven-fold cipher of scientific facts go out alone and test the measure of modern appreciation.

What precedes herein is of particular value in our general line of study. We are about to discuss the numerical significance of the Reverse to the Great Seal of the United States. This involves pyramidal matters. Pyramid students have always contended that the Great Pyramid of Gizeh is a prophetic and arithmographic monument; that it involutes the Temple of Solomon; *i. e.*, that what is ratio in the Pyramid is fact in the Temple, and *vice-versâ*. Now comes Mershon to show that the arithmographic secrets of the Pyramid, or rather, of "number, weight and measure" in general, are set forth in

the very first seven words of Genesis as they came in Hebrew from the pen of Moses.

* * *

We are ourselves somewhat versed in cabalistic lore, so that this paper upon mystic things is a solid treat. No man can refute the Hebrew facts. Few wise men will attempt to confute the deductions, for they are in direct sequence from the letters (numbers) used by Moses. And the gist of the proof is this: Moses wrote centuries ago, centuries before Legender and La Place began to adjust modern thought to an accurate appreciation of the circummetric ratio. Metius himself, whose ratio 355:113 is not historically older than 1598 A.D., died in 1635; nevertheless his approximation is shown to be as old as the lunar year, which Eve seems to have originated at the birth of Cain. But now comes Mershon to show that "in the beginning," yea, at the primeval record of creation a far better ratio, 20612:6561 was hidden in the very lore that Moses edited. What shall the Higher Critics put in the counter balance against all this?—the claim that it is mere coincidence? that it is "the necromancy of mathematics?" Something like this they must advance in their effort to counteract the common sense conclusion of the unbiased human mind. But will they succeed?—not with the wise and wary, but among themselves no doubt, as aquiescent unto yet greater condemnation.

* * *

Every Hebrew and Greek letter was a number; *seven* Latin ones had numerical values. The exact rendering of the first *seven* words of Genesis sums up cosmic things. Here it is in Hebrew; try it in Greek, retest it in Latin: yea, translate it accurately into English and reweigh the strain, and what do we have? Science, *pure* science, *modern* science. And what is modern science? Well, it is man's expression of faith in the numerical constancy of nature, his inductive concept of her laws. When man has data enough whereon to form a codified concept of a group of her *laws* he calls it a science. Moses must have had some such an idea of universal law to have hidden its fundamental π -ratio in the words he selected to begin the Bible—or else they are *inspired*. But between Moses and Metius (3100 years) there are no records to show that men had applied these facts: hence Moses must have wrought some-Egypt which he possessed, for we must not forget that the Great Pyramid though in Egypt was not of it, and was *sealed* down to 800 A.D. Job is full of this Arithmography, and of direct Pyramidal references, and Job also is older than Moses. Men and the historian of his own acts. They might as well decline

to believe that Cæsar wrote his own Commentaries, or Grant his History of the Civil War, or Johnson his recollections as to the other side of that contention.

Mr. Mershon's discussion ^{***} is not disturbed in our own mind by the few additional, but radical considerations now to be suggested and indulged in both as compiled and as original, and as generic to the (to us) more literal grasp of the signification of these first seven words of Inspiration.

The first thought that strikes us from the Hebrew-root-standpoint, in contemplating this first sentence of Genesis is the tremendous significance of its very opening word BeReSheth. "In the Beginning." It is composed of the essentials B Re She Th **בְּרֵשֶׁת**. Three of them give us BRiTh (or covenant) a word that occurs as *Beritham* but twice in the Bible: (Isa. xl. 6), "And give thee to Britham for a light to the Gentiles," and "Give thee to Britham to establish the earth." Now the other letter (**שׁ**), Shin, is the well known index of *Shaddai* the Bountiful, and of Shiloh, or the MAN who is *the Covenant* thus given, and is he whom John calls the Word or Logos who was in the Beginning. Br'eeth "a covenant" is formed of *Beth, Resh, Taut*. *Beth in, Resh, the chief, Taut a Seal*. It is "from the same root as Bar, a son: the Lord Jesus Christ being both *Bar* and *Breeth* is Son and the Covenant of the people." The next suggestion is that the Covenant People are *Britham* or *Britain*, whose "work is to restore, and aid to restore, its kinsmen of the Hebrew stock to their heritage." H. Brittain, who in an inestimable treatise on these topics, now out of print (*The Origin and History of the British Nation*), shows beyond dispute that all these words come from this very same root, to wit, BRT and are thus cognate to the first word used by Inspiration in the message to mankind. It will thus be seen by those who are wise in heart that Jesus Christ was in the bosom of God "in the beginning" (**שׁ**=The Old Testament or Covenant) even as God was in Messiah in the end (**מָשִׁיחַ**=The New Testament or Covenant). In verity he is the first and the last, the beginning and the end.

That there are no vowels ^{***} in Hebrew is a favorite statement of the Hebraists, but they forget that **א**, **י** and **ו**, are pure vowels and that **שׁ**, pointed, was made to do the duty of every vowel; for instance pointed by **ט** it was *a* as in father, by **ע** was *e* as in fête; by **ה** was *o* as in hot; by **ז** was *e* as in set; by **כ** was *i* as in pin; by **ל** was *u* as in sun, and often by **ק** was *u* as in bull. Jod pointed **י׃** was *i* as in machine; Vau **ו׃** above

was *o* as in *so*, and in the middle *u*, was *u* as in *rule*. In fact the very flexibility of *a*, as in *date*, *names*, *orange*, *what abide* and *moan* is found in the Hebrew Aleph, and was in the language by use before it became dead and pointing was introduced to vivify it, so that it may be that, as pronounced by Moses, the first words were Abrashith bara and suggested *A Bra-cada*-bara.

In the Appendix Mr. Mershon shows that Brashith or $413122 + 27$ equals 763,407: but Ralston Skinner has shown that $20612 \times \frac{1}{9} = 36643.55; \div 4 \times 12 = 763.407+$. Hence the same standard base side is obtained directly from the primary *circumference* value: In other words, the reduction is to a physical factor, and there is a relation that is both intended and now *unveiled*.

If *Bra*-Shith *Bra* be analyzed the important central word is *Shith*, (Shin=300, Jod=10, and Tau=400) and has a total numerical value of $710 = 2 \times 355$, whose π -ratio is well known; but its equivalent *Cada* is numerically 3141, which is as near to π (=3.14159), etc., as four numbers can accomplish the expression.

As J. Ralston Skinner has already shown, "the New Testament is but an unfolding of the mysteries of the Old, under another dress, and is the best illustrator we have of the mysteries outside of the ancient books; the Hebrew Kabbala being of less use because of the care used to conceal its teachings. Therefore the New Testament can be resorted to, to exemplify and teach the hidden wisdom of the Old." We suggest to such of our readers as are interested in Arithmography that they take what is in reality the opening sentence of the New Testament (or Revelation), John i. 1, and study *its* arithmography—*i. e.*, the numerical significance of its original Greek. We promise them in advance that it will *unveil* along an indefinite number of lines and bring hidden things to sight.

Take for instance its opening two words *Ev arxh* "in the beginning," which sum up as follows: $5+50=55; 1+100+600+8=709; 55+709=764$, which is the outside base-measure of the Great Pyramid in whole feet, or rather is a cosmic number directly related to all the π -ratios of Metrology.

Mr. Mershon shows that the first three letters of Genesis i. 1, are BRA, or $221 = 13 \times 17$. Now this is a Pyramidal number at the start, for there were 221 tiers to that monument not counting the cap-stone, in, or up to which, the whole building was fitly joined together.

In his Hebrew Grammar under "Orthographic Changes," Green shows that there were many admissible changes of the

letters, such as deliberate substitution, transposition, and addition, "which not only served to express new shades of meaning, but even where the meaning remains precisely the same they may represent diversities of other sorts. * * * The lexicographer regards such words (undergoing such changes) as cognate and traces them back to their common source." Now one of the most common sorts of diversity thus effected was the numerical one practiced in all the ancient numerical languages in order to play upon the names of men and things so as to veil suggestions as to other things. In this way all the names of the Mythological Gods, and demigods are related, and reflect each others' number, generally 666. They are marked in spite of themselves, but many of them intentionally.

"It is to be observed that ^{* * *} where the letter value rises above units to tens and to hundreds, where the letter value may stand for 20, or 200, very frequently the characteristic value is used as giving the expression of the unit value 2 only. Thus, the letters $\aleph \beth \daleth$, or signs of 2, 20, and 200 may be read by these characteristics (digital values) 222 without special reference to the ciphers. So, also, $\aleph \beth \daleth$ may be read 123, whereas by adding as the values are indicated the sum would be 510." Now in mere "reading" the skillful mind could do little more than grasp the digital sequence of the letters, and by this very sequence would be kabbalistically inclined to associate words of similar digital sequence with each other—the which we know was too common a practice to admit of dispute, while the unveiling of deeper associations and mysteries would result only from addition, or specific calculation, such as here employed. Every one of these methods is legitimate in the process of unveiling, because each one of them was used in the building up of names and words for numerical purposes, and *vice versa*, i. e., the arrangement of digits for the obtaining of names. *Vide* Higgins, Vallancy, Groves, Newth, et al.

^{* * *}
The first sentence in Genesis is a mystery in itself, aside from its cognate secrets, chronological and otherwise. It has at least two readings (because in scroll-reading the letters are not separated but run together without point divisions) and perhaps a third which, because a novice might thus construe it, we shall notice first:

(3). B'rashith, Bara, elohim, eth hashamayim, v'eth, h'arets.

I. e., In the beginning He created the elohim, the heavens, and the earth. (Elohim occurs about 2555 times in the Bible and might refer here as elsewhere to those beings who were

the witnesses to the layings of the foundations themselves. But to go to the more usual versions we quote Skinner:

1. B'rashith, Bara, Elohim, eth hashamayim v'eth h'arets.

2. B'rash ithbara Elohim eth hashamayim v'eth h'arets, where the verbal bara, to create, instead of the perfect of *Kal*, may be thrown into the third person singular, *future of Hithpael* (this reading pointed out by Rev. Dr. Julius Goldammer).

The translation of this sentence is, "In the beginning God made the heavens and the earth;" and this is the narrative form of the sentence. Suffering a closer analysis, this narrative form assumes a cosmical interpretation, thus: "B" is a prepositional prefix, signifying in the largest sense *in*, and with *material*, carrying the idea of *in*, or *out of*, or *from*, as of material. *Rash*=head, and is a masculine noun, but here used with a feminine termination: it signifies with the prefix and the terminative, "*in the substance of*," or "*out of the head, as a material, or essential*." Elohim is a compound made up of *El*, a masculine singular, meaning the all-embracing God; to this \aleph , or *h* is added, as separating the elements of *El*, and out of them constituting *El-h*, or *male* and *female*. It is the compound of two characteristics, involving the use of *two opposites* from whence to mould, as *in sexes* the duality of man and woman, as, in *forces*, the duality as centripetal and centrifugal—for example, electricity combining two opposites under the manifestation or modification of one initial force. To this *El-h*, thus combining these two opposites, a plural termination is added, indicating the two in combination, thus, "God in the (assumed) double relation of two opposites." Then follows, not "they created," as of Gods, but "He created;" and then, not the heavens, as we laxly take it, but "the two, or duplex heavens," for in Hebrew, from the force of a double construction, the term is dual, not singular. So the sentence reads, "In (or out of) his own essence as a womb, God, in the manifestation of two opposites in force, created the two heavens, and the earth. * * * And in the same sense Adam a duality was created male and female "them" and taken out of his side. So Adam in his original *dual-singular*, was an image or likeness of the *Elohim-singular*, and the two accounts are harmonious.

Take the word *El*, or \aleph \aleph \aleph , equal to 31—the great working number of arithmography in that it is the number of the Great and Original Worker, God. It is formed of Aleph (or \aleph =1, the first Hebrew letter, represented by Taurus, the Ox or Bull), and Lamed (or \aleph =30, or the secondary digit 3, and represented

by an ox-goad). The product and quotient of these numbers is 3, the *triad* of primeval principles; their sum is 4, the number of construction; their difference is 2, the dual principle that produces the third. Here we have the A B C D of all things. Now without going into particulars, which must be taken for granted, or else searched out in the Science of Arithmography (see for instance the "Source of Measures," Skinner) it may be stated that $12 \times 12 = 144$, is the number of perfection. It is the number of a man 113, plus that of God 31, and we have pointed out its relation to π through Shanah = 355, many times. But a square perimeter 144 has a side 36, for $4 \times 36 = 144$; and 36 such perimeters is 5184, or the thousandth of a Solar day in "Thirds," (of which 60 make one "Second.") Upon this scale we appreciate the days of God which are as 1000 years. But $5184 = 4 \times 1296$ is a physical factor in General Metrology, and, like $113 + 31 = 144$, is made up of $5153 + 31$. But what is 5153? It is the area of a circle inscribed in the square 81, for $81 \times 81 = 6561$, and 6561 as diameter is 5153 as area, hence $4 \times 5153 = 20612$, is the circumference of this same circle, for $20612 : 6561 = \pi$, or 3.14159, etc., just as 355:113 is the Metius form thereof. All these things, therefore, are *agnali* to the numerical word ALHIM, or 31416 when unveiled.

There can be no doubt whatever as to the admissibility of reading numerically either way, or rather both ways in unveiling intentional arithmographic secrets. The ancient numerical languages are loaded with warrants for this process, and indeed the whole fabric of Paganism is a complex building up of names, all of which in some form or other were actually made to measure 666. For a full discussion of all this *vide* that exhaustive discussion of Mr. Frederick Newth and his fellow workmen in "The Calculation of 666."

In the meantime a few quotations therefrom will be sufficient to establish the legitimacy of the process of interpretation adopted by Mr. Mershon. For instance:

' Sometimes they put the last letter first and the first letter last, as the derivatives of the word 'Sarus' shows; for it is sometimes Tzar-ush, or Tsur-aish, and sometimes Sarutz. Or they reversed the syllables: then it was Ush-Tzar, Ussar, *i. e.*, Osiris. By the Boustrophedon system of hieroglyphy they reversed every letter in the word and *Rasit* or *Ras*, 'wisdom,' is simply *Tzar* or *Sar* reversed. The Egyptians, like the Chinese, made a trinity in unity out of names. Pharaoh, as the incarnation of a god, nearly always had a trinity-in-unity for his name, and this name was so written that the order of the three syllables could be inverted. Thus, Ra-men-nofer, from whose time the Egyptian era dated, was also called men-nofer-ra, the

the base value does measure in cubits. In other words it is a fundamental factor; for in decimal metrons of $\frac{4 \times 25}{10}$ inches= 10 inches, or a unit-decimal foot, each base side of the Mesocosmic pyramid is actually 913 "feet" long, while $4 \times 913 = 3652$, *i. e.*, the perimeter of the Pyramid in *decimal* feet. For the square measure of the perimeter in round numbers is 1461 cubits @ 25+', or a Nabonassan factor.

But some will say, What of ^{**}all this? and Where is the connection? To which we reply, Much, and in both senses; for the circumstances of Creation were actually but subsequently summed up in Pyramidal terms in Job xxxviii. 1-7. Hence there must be a connection between the fact, and the symbol. Not to find a numerical relation between the two, in a numerical language would be far more strange than to do so. But to do so is to establish a contention for the jots and tittles in the Word, and to condemn at once the hap-hazard principle of growth adopted by the Higher Critics. The fact is the critics have a numerical language to contend with, and its ratios and coincidences, all cabalistic intentions, are destined soon to put a *coup de grace* upon their already fatally wounded notions as to the Genesis of Genesis.

C. A. L. TOTTEN.

NEW HAVEN, CONN.,
March 20, 1897.

POSTSCRIPT.

The following additional comments are considered to be important. In the Hebrew text the first three figures of the π -value stand plainly written in Hebrew order read from right to left, thus:—314, and next to them on the right is the fourth figure of π , viz., 1: this is certainly noteworthy. In the fifth Hebrew word the first four figures of the π -value stand between 6 and 5, showing the value of π to be *between* 3.1416 and 3.1415, but nearer to 3.1416 than to 3.1415.

In discussing the word "Alhim" or "Elohim," 3 1415, no reference is made to one tremendously important reason for the insertion of this word in Gen. i. 1, viz., its very general accepted reference to the Holy Trinity—the Three in One, who are thus announced in this plural-singular (and certainly very *singular* plural) as the agent of creation in this very opening line of the Scriptures of truth. Jewish writers regard it as a mere "plural of excellence," but surely this is not the whole truth.

Exactly what Mr. Mershon means in the calculation made upon page 66 beginning at line 9, is difficult for Mr. Downing and myself to understand, unless 413122 is a mere *lapsus calamae*, or slip of the pen, for the number 20612, which he had already used correctly on page 58 line 6, and in the diagram, for in these cases $20612 \div 27$ yields the desired result as shown on page 74. The quotient of $413122 \div 27$ is not 763.407, but $15300 \frac{1}{3}$ as far as whole numbers are concerned—a remarkable number to be sure (100 times that of "the great fishes" caught in the unbroken net). Within all the whole numbers involved it is equal to 20×765 , which is "a" pyramidal base line only according to the *difference of level* of the several "sockets," or levels of reference. But there is no immediate relation to the foot in either result, and our own calculation given upon page 74, line 10, is a much more direct way of obtaining the particular base line sought, which is the theoretical one always favored by J. Ralston Skinner in his "Source of Measures."

Nevertheless there *is* a direct relation between the number 153 in cosmic *cubits* and the base line 365.242 in cosmic cubits, to wit: the one long ago pointed out by Mr. Cochburn-Muir. If we take the π -triangle made by a vertical north and south section of the Great Pyramid, and inscribe a circle therein,

and then in *that* circle inscribe an *equilateral* triangle, each of the sides of the latter will measure $153 +$ cosmic cubits. This result is sufficient to establish the cosmic relation between 153 *whole* cubits ("great fishes" so to speak), the π -value, the solar distance, and the year value, for we agree that the ruling base of the great pyramid is 365,242 cosmic cubits (a year value), that its height is 232.52 cosmic cubits (very nearly a 10th of the sun distance), and that the triangle itself is in π -ratio. Had we detected this *lapsus calamæ* in time, we should have erased 413122 and written 20612 in its place upon our own responsibility, and we now include the correction in the list of errata hereinafter given for the better understanding of this particular edition. (See list opposite.)

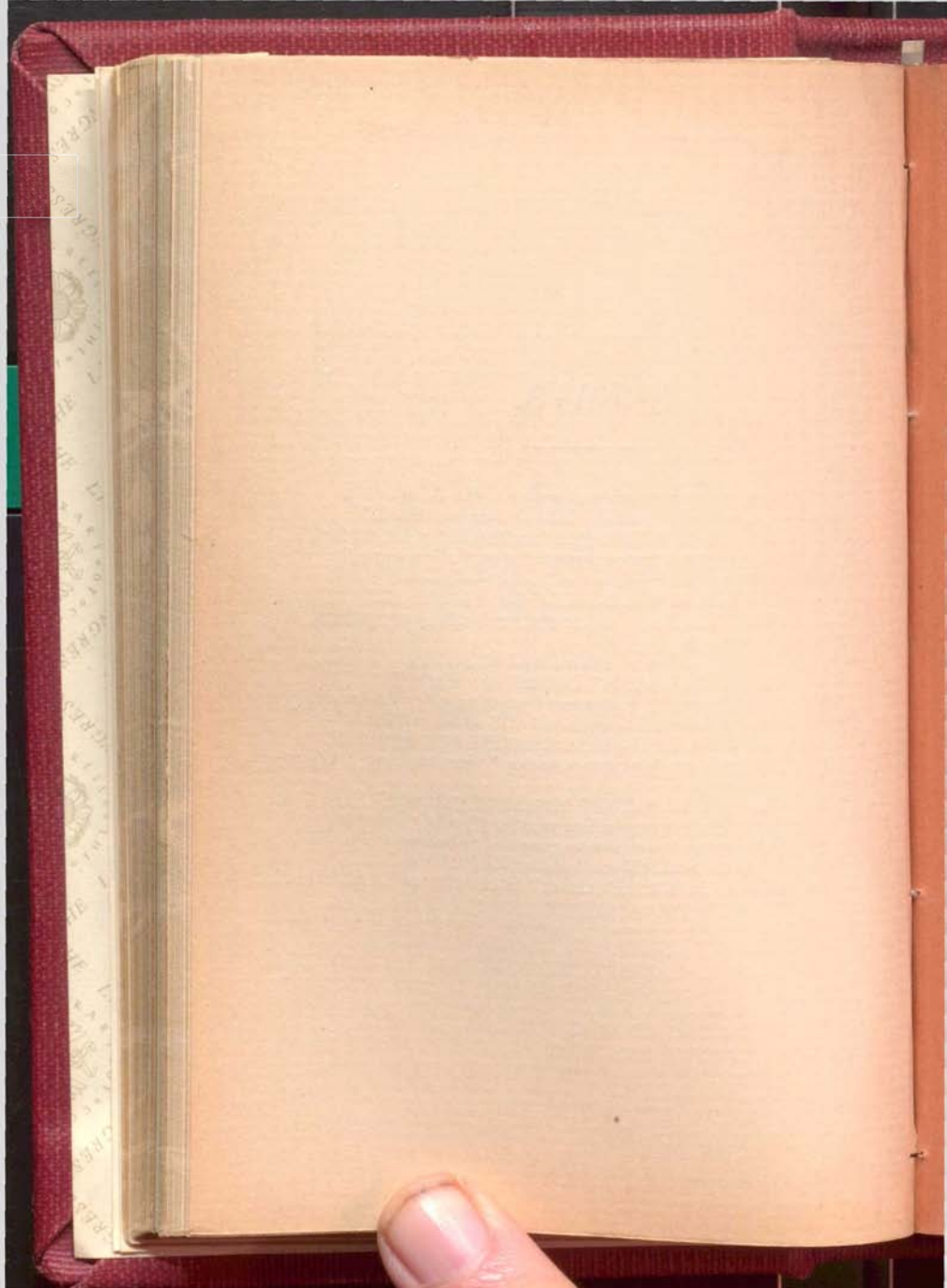
And finally as to Pyramid values in general: Mr. Mershon follows Mr. Parker, and his able commentator Mr. J. Ralston Skinner, in accepting 20612 : 6561 as the working value at Gizeh, and in Genesis. It is the outside measure of construction so to speak of the Great Pyramid. As the sockets are at *different* levels the arris-lines produced to these several levels indicate four separate and independent squares of reference; all who were readers of the "International Standard" will understand this, and those who were not will perceive its necessity. The cosmic, and British unit values of the Base and Height of the Great Pyramid are in direct relation to these working values. Hence students will take notice that they do not clash, and that when Mr. Mershon speaks of the base of the Pyramid being 763.407 feet, he merely has a lower "bench mark," "socket," or "level of reference," than those who prefer the *Cosmic* base $365,242 \times 25 \div 12 = 760.92$ *earth commensuric* feet, or its equivalent 761.681 *British* feet.

The Parker-Skinner-Mershon-Genesis value 763 407 is taken lower down and is to be understood "*as taken, and for the purpose taken,*" and not at all as clashing with the *theoretical lowest* socket value.

Students who desire to familiarize themselves still further with this topic must consult "Parker's Quadrature of the Circle," Skinner's "Source of Measures," the files of the "International Standard," Mr. Petrie's "Great Pyramid of Gizeh," Totten's "Important Question in Metrology," as well as Prof. Smyth's "Our Inheritance in the Great Pyramid." See particularly H. G. Wood's article in the January (1884) number of the "International Standard," and Skinner's Law of Enlargement on the Standard, and of Variation for a standard (Source of Measures).

ERRATA.

- Page 66 line 9 for 413122 read 20612. (C. A. L. T.).
Page 69 line 21 insert "that" after "remembered."
Page 72 line 8 read "Legendre" instead of "Legender."
Page 72 line 3 read "acquiescent" for "aquescent."
Page 73 line 2 read "Johnston" for "Johnson."
Page 73 line 14 read "Isaiah xlii." for "Isaiah xl."
Page 73 line 89 correct to correspond with correction on
page 66, line 9. (C. A. L. T.).
Page 74 line 10 read (4×12) instead of 4×12 .
Page 75 line 11 read "gods" instead of "Gods."
Page 75 line 33 read "Vallancey" instead of "Vallancy."
Page 76 line 1 insert Parenthesis "(" after "themselves."
Page 77 line 21 read "*cognates*" instead of "*agnali*."
Page 77 line 31 read "Computation" instead of "Calcula-
tion."
Page 77 line 36 read "show" instead of "shows."
Page 78 line 7 omit quotation marks (") after Science.
Page 78 line 17 omit quotation marks (") before "The."
Page 79 line 18 read "Vyse" instead of "Vise."
Page 79 line 44 insert "ten times" between "as" and "the."



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