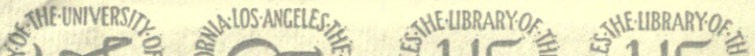


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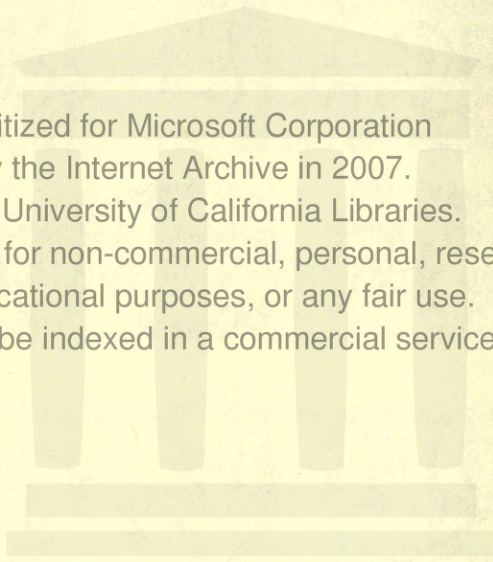
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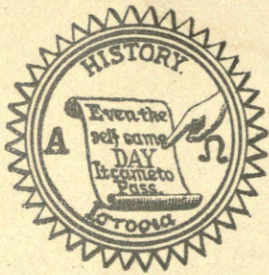
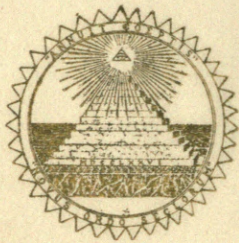
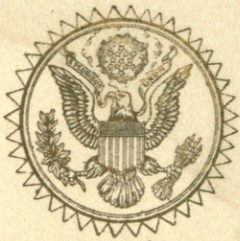


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LOS ANGELES

THE GREAT SEAL OF THE UNITED STATES.

VOLUME II.

ITS
SIGNIFICATION TO MANASSEH



THE SEAL OF HISTORY.

VOLUME II.

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.

BY

CHARLES A. L. TOTTEN.

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

NEW HAVEN, CONN. :

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.



*“ 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 symbology 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. xlvi. 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 π -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.

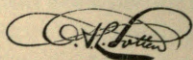
For it is now our long delayed but thereby greatly

* π , 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.

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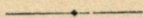
JUNE 1, 1897.



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

* 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

* 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. ||

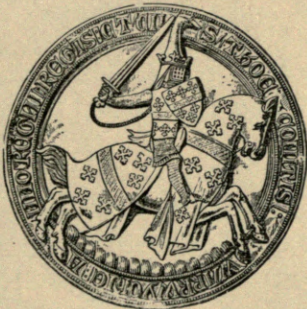
* Dan the Pioneer of Israel. By Col. J. C. Gawler, Keeper of the Crown Jewels, London Tower London, Eng. (Re-printed in Study No. Thirteen).

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

|| Ex. d. 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 *bulla* 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.

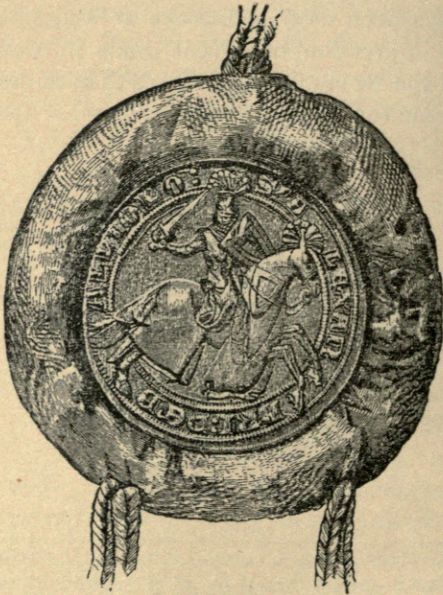


The shapes of seals are various. The circular form is common to all periods. The ogive, or spade

* *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 Carolingian 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

* 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

* 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

* 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).*

*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° , 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 vermilion. 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.

“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,

* 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

* 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 Purpure.	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.	
	The Olive Branch.	15	13 Heads.	Proper.	(Or).	(Or).	Topaz	Yellow.	
		Bundle of Arrows.	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. Whitfish.	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.||

* 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. lxxviii, 23, lxxiii. 2. *Blue*, Heraldry Symbology, 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

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, misadventured.

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*.

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

† Ezek. xxviii. 13. *i. 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.*"

* 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

* 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 revelation. What secrets they conceal, what lofty lessons they will then impart, who now can venture to predict?

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

* 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

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. xlvi 5; I. Chron. v. 1) "Ephraim and the tribes his fellows."

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

THE GREAT SEAL.

“ 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

* 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 (מנ, MN, *man*, or *manna*, on which our forefathers fed in the wilderness) of Manasseh's own name (מנשה, MNSH, *Manasseh*) is likewise the root (מנ) 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

* *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 Symbology 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 π -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 π -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

* 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 (π) 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 πR^2 , it follows that (if $R=2$) $2\pi R$ will equal $2\pi 2$ or 4π , and that its area πR^2 will equal $\pi 2^2$ or 4π 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-

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

tions of π , 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 π ? 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 OBVERSE FACE.

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

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

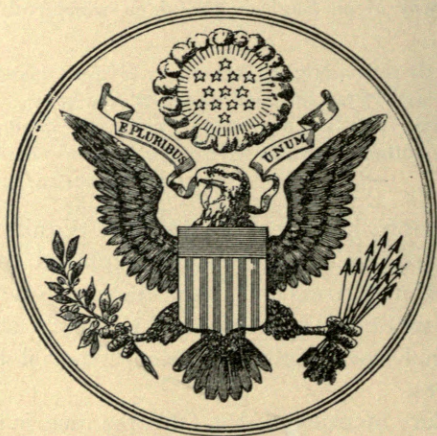
“Lo! there is a Mighty Realm, by Heaven designed,
The last retreat for poor oppressed mankind:
Formed with that pomp which marks the hand divine
And clothes yon vault where worlds unnumbered shine.”
—Dwight’s “Prophecy of America,” 1771-74.

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—

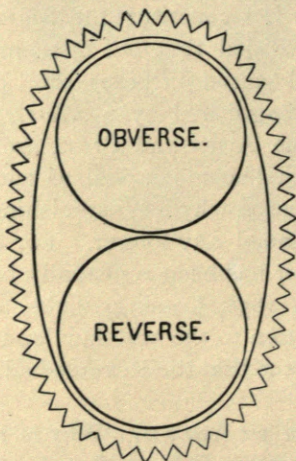
have an independent use and existence entirely separate from their special employment upon the Seal as an instrument. As it happens they were adopted at the same time as the Seal, of which, following the practice of other States, they naturally were made to form an important part. They are displayed 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.

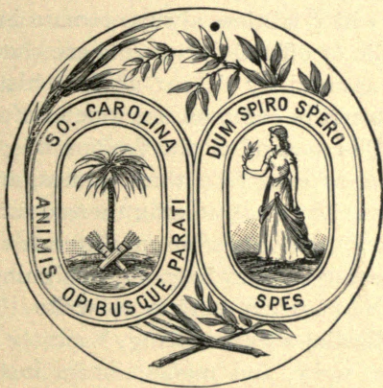
It is certainly high time that some official, holding this high State position, should take a step which will complete the Seal, and satisfy the Statute.* This step should be taken as one of *duty*, and that alone will be sufficiently commemorative of a term of office! It is not at all to the point, 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

* 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 x), which custom our illiterate vulgar do for the most part to this day keep up, by signing a cross for their mark (x) 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.

“ 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.

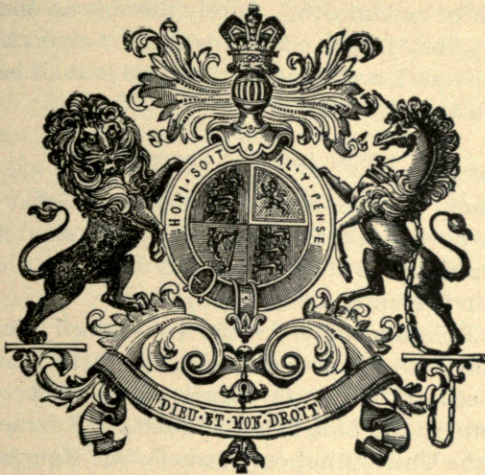
The Arms of our fraternal nation, Great Britain, or "John Bull," are quite as familiar to Americans as are their own; and perhaps afford the most magnificent example there is of the pure heraldic art as such. It, of course, is not our purpose to discuss them here, nor is it our province, but they should 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-Millennial] 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

* *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 π -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.

“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.

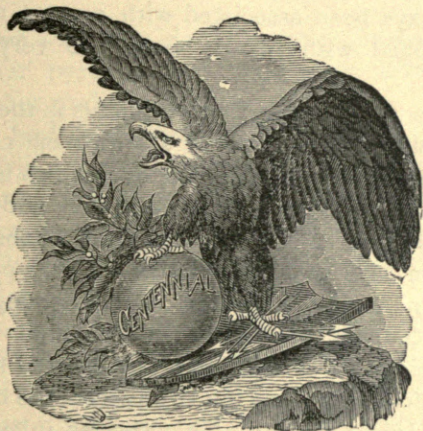
that finds a place upon the standards of Austria-Hungary, Russia, *et cætera*. With us the Eagle is represented without any deformity (it is not a double-headed monstrosity) and with the tips of its wings raised to chief. His aspect too is westward, that is along the Course of Empire.

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
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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.

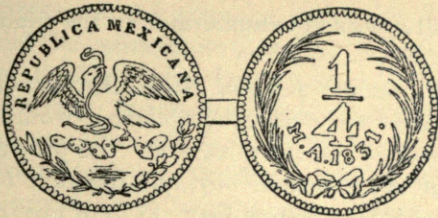
The *Aquila* or Eagle family comprises the strongest and most courageous birds of prey of this great tribe of Falcons; they are *par excellence* the royal bird, and have always been associated with empire and have companioned with royalty from the very earliest times.

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 traditional 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

* "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.

* * * * *

* 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 adversaries.

“ 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.

* 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. ||

* "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 (Rusch-emberger). 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 *αετός*, 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 traditionary 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 precluded 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

* 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 clarion 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.†

* *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

“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

* "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 *Haliætus 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 Aquiline.

“ 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.”

*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

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.†

* 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.†

* 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 element 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.”

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.

“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

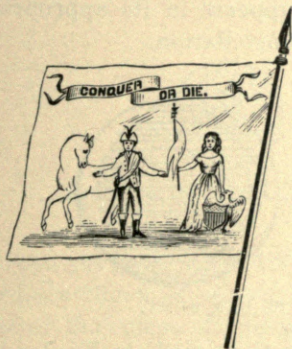
* Rather broadened and intensified in the forts, iron clads, turrets, pits, battle shields to machine guns, etc.

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.

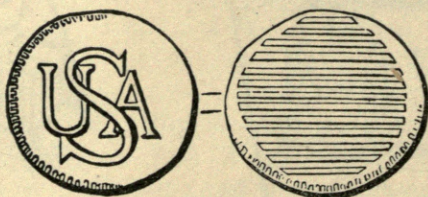
Now we accept as probable the remote connection between the Flag of our country and the Arms of George Washington, and have already discussed their bearing—by association of ideas—upon the topic now



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.

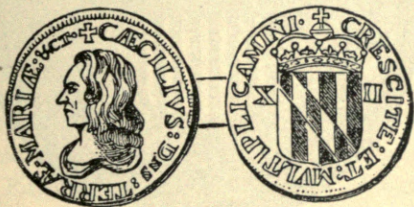
Our Flag and the Escutcheon cannot fail to bring the Father of Our Country to the minds of those who are posted in the history of all the matters with which we are concerned in this discussion. In Washington's Arms the Stars (5-pointed), and Bars (gules) are similar, but in ours their number is varied 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
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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)



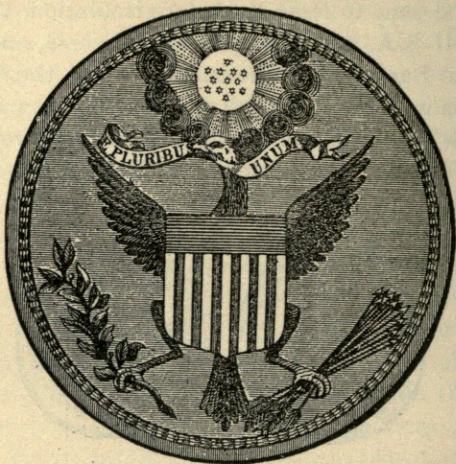
MARYLAND SILVER COIN.

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.

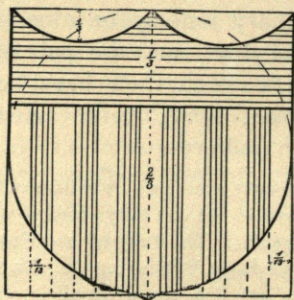
* For all the beauty and the symbolism of this—"the flower flag of land and sea"—we can only refer to the grand work of Adm. Geo. H. Preble, "The Flag of the United States," 1882 Order through Our Race Publishing Co., Price, \$5.00.

† 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 $\frac{2}{39}$ 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

* 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 ($\frac{1}{39}$) 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 hardness, 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
 $\begin{array}{r} 36 \\ \hline 123) 427 \\ \underline{369} \\ 58 \end{array}$ 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-

* $49 = 7 \times 7$ 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*.

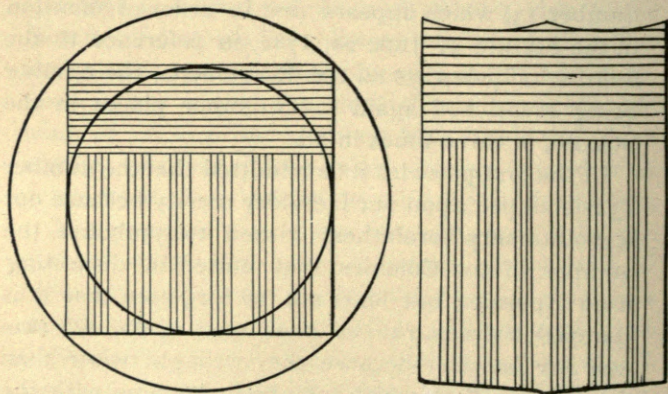
With these preliminary remarks as to the method of seeking the prime factors of a number let us proceed to a consideration of the great Manassite prime number 13, which appears first in order of mention in the Statute of June 20, 1782, in reference to the number of paleways on the Escutcheon, the number 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-

* 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 (g. v.)

cutcheon can be shown with 26, or 2×13 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 Manorah, 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 (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"

* 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 Octarchy) was a disturbing element. His trans-Jordanic 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 eleventh 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 comment 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.”

* 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

* 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 8×13 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.*, 13×555 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.

“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* (נָשָׂא NSa, *nasa*, from the same root as NSr *neshar*, an eagle, whence מְנַשֵּׂה 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

* 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

* 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

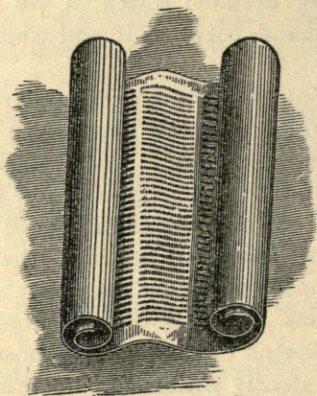
follows: "As the color of the Scroll is not mentioned it is recommended to be of purple edged with gold, and inscribed with the motto in golden letters."

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.

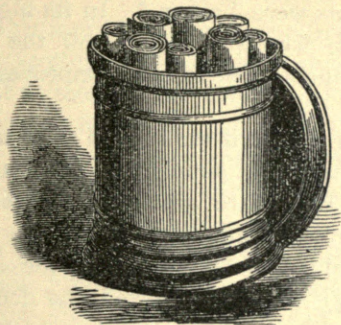
Josephus records that the Scrolls from which the LXX. made the celebrated Septuagint version of the scriptures were purple and were inscribed with letters of gold. But the question now is: *As the law stands*, what is the tincture of the Scroll? In reply to this inquiry we hope to establish the fact 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

* 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"

* 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."

* 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 $\frac{1}{3}\frac{2}{9}$, $\frac{1}{3}\frac{4}{9}$ and $\frac{1}{3}\frac{2}{9}$.

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.*

* 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

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

“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.’”

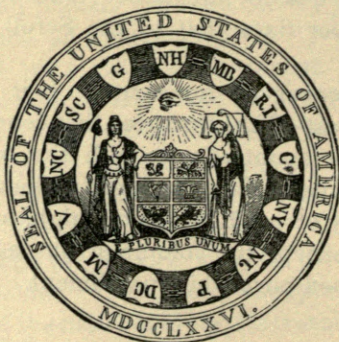
O. W. HOLMES.

“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.

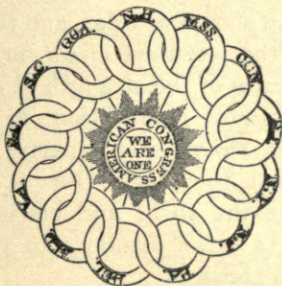
We have already touched briefly upon the singular
fitness and the mystic numerical import of this Motto



—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.** 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

* "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^o 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.

^o 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."

* 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

* 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

* See News-Leaflet, lxxix.-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-*

* 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 (רומניש) 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 PLVRIBVS 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 $\frac{1}{5}$ of 355, or *Shanah* whose relation to the π -ratio through the fundamental number 113, of a man, Aish, we have frequently pointed out.

* 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 אַנְשִׁים, *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

* 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* ($\text{מ} = m$) 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-

* 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 finial 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

* 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

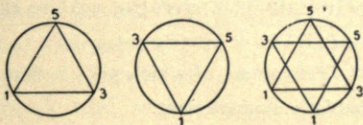
thus the fundamental number of "Beginning," and, as Mahan shows, of Regeneration, therefore of New Beginning, so that the number is not only appropriate to Manasseh himself but to his selected mottoes, and their meanings, and the structure of his edifice (13×17), and to his Maker (2×13) who prospered 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

* N. B.—The majority rules.

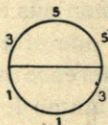
(symbolic) number of the finally redeemed" (Mahan), *i. e.*, of those who attain to perfect liberty. To our own mind one of the most important numerical associations connected with the number 153 is derived from the fact that it is made up of the first three odd numbers. These are significant in all 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 אִשָּׁה , 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 $20612 : 6561 :: 355 : 113, \S$ and each pair is a π -ratio, or the fundamental

* A cognate of JHVH or 1565 or 5651.

† $\frac{5}{3} \frac{15}{11} \frac{3}{1} \frac{11}{5}$ = *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 π -ratio, common fractional, undoubtedly employed at Gizeh and used in Genesis; $355 : 113 = 3.141592$, is another; but modern π is 3.141592, etc., and there is no intent to dispute its accuracy. The only point raised is the contention that π 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

* 1565, cognate of 6561 = 81×81 ; 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 δίχτυον*, 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

* 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 Μαγδαληνη*, 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 $\text{יִשָׁח} 306 = 2 \times 153$

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 8×153 , and so brought within "the unbroken net," which is 8×153 . 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

* 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:

$$\begin{array}{rcl}
 1. \text{ The Net} & = & 1224 = 8 \times 153 \\
 2. \text{ One hundred}^* & = & 446 \\
 3. \text{ Fifty-three}^* & = & 2144 \\
 4. \text{ Of great (size)} & = & 929 \\
 5. \text{ [Fishes]} & & 1224 = 8 \times 153 \\
 \hline
 & & 5967 = 39 \times 153 = 3 \times 3 \times 3 \times 13 \times 17.
 \end{array}
 \left. \begin{array}{l} \\ \\ \\ \\ \end{array} \right\} \begin{array}{l} \\ 31 \times 153 \\ 23 \times 153 \\ 39 \times 153 \end{array}$$

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 tinkering 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

*“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 *minutiae* 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 disrupt've 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 cetera*. We shall meet this number and its most significant multiple 888, later on.

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

THE OLIVE BRANCH.

“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.

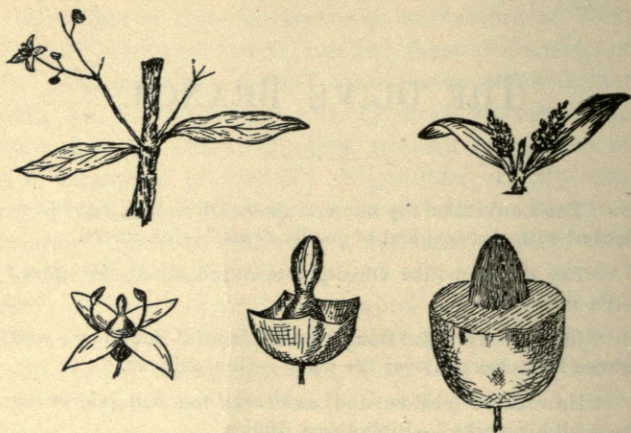
“Joseph is a fruitful Bough, even a fruitful Bough by a well; whose Branches run over the wall.”—Gen. xlix. 22.

“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, ($\frac{8}{+}$) *i. e.*, unigendered,



(Olea Europæa).

rarely **div**ecious 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.

* 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,

*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. xviii. 14.

† Gen. xviii. 5.

‡ Gen. xviii. 20.

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

|| Gen. xviii. 19.

¶ Gen. xviii. 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-

* 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.

* 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

* 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.

* 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.

* 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

* 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.

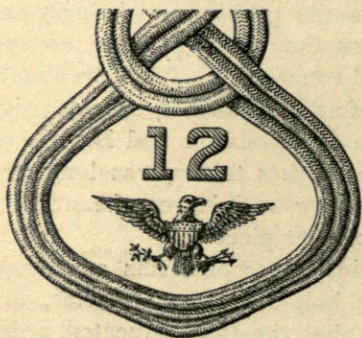
In this particular phase of national advancement, our *coinage* has been more of a popular educator than we have ever dreamed. For a hundred years, those charged with the mintage of our coins and medals, have studied the symbology and symmetry of our "Coat of Arms." With them it has not been the making 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.

* 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.

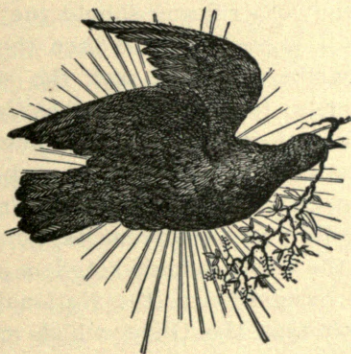
The Genius of the Republic represented by the duly escutcheoned, mottoed and crested American Eagle, offers to the world Peace in its dexter, and War in its sinister talon. It is clear that these two emblems, the Olive-branch and the Bundle of thirteen Arrows, refer to the same nation, and that the details 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

*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*

* 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° true Long. (or 6 h R. A.), and the moon at 0° 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.

* May 16, 1897, as we are reading these pages finally for the press, *Univ Calif - Digitized by Microsoft*®

THE BUNDLE OF ARROWS.

“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,

* 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 ‡

* 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

* 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

* Deut. xxxii. 23, 42. II. Sam. xxii. 15. Psa. 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 (ciii. 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.*

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

THE ARMS AS A WHOLE.

“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*

* 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. *

THE CREST.

“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-

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

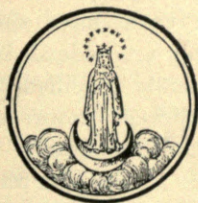
The American Crest, however, instead of being a repetition of the stars that are said to have been proposed originally by Sir John Prestwick for emplacement upon the chief, and are so shown on the flag of the Washington Life Guard, consists of these stars themselves, removed from it by Mr. Thomson, and 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.

* 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

* 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

* 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.