

passing through the divided waters of the Red Sea in pursuit of the Israelites. Hovering over the sea was to be shown a pillar of fire in a cloud, expressive of the Divine Presence and command. Rays from this pillar of fire were to be shown beaming on Moses, standing on the shore and extending his hand over the sea, causing it to overwhelm Pharaoh. The motto for the reverse was: **REBELLION TO TYRANTS IS OBEDIENCE TO GOD.**

A second committee, appointed by Congress on March 25, 1780, considered the report of the first committee, and submitted further suggestions in which we find the first mention of a constellation of thirteen stars, a shield, red and white stripes, and an olive branch as a symbol of peace.

A third committee was appointed in 1782, and on June 20 of that year its report was accepted by Congress. The text of that law is as follows:

On report of the secretary, to whom were referred the several reports on the device for a great seal, to take order:

The device for an armorial achievement and reverse of the great seal of the United States in Congress assembled, is as follows:

ARMS. Paleways of thirteen pieces, argent and gules; a chief, azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper, and in his beak a scroll, inscribed with this motto, "*E Pluribus Unum.*"

For the **CREST.** Over the head of the eagle, which appears above the escutcheon, a glory, or, breaking through a cloud, proper, and surrounding thirteen stars, forming a constellation, argent, on an azure field.

REVERSE. A pyramid unfinished. In the zenith, an eye in a triangle, surrounded with a glory proper. Over the eye these words, "*Annuit Coeptis.*" On the base of the pyramid the numerical letters **MDCCLXXVI.** And underneath the following motto, "*Novus Ordo Seclorum.*"

REMARKS AND EXPLANATION

The Escutcheon is composed of the chief and pale, the two most honourable ordinaries. The pieces, paly, represent the Several States all joined in one solid compact entire, supporting a Chief which unites the whole & represents Congress. The Motto alludes to this union. The pales in the arms are kept closely united by the chief and the chief depends upon that Union & the strength resulting from it for its support, to denote the Confederacy of the United States of America & the preservation of their Union through Congress. The colours of the pales are those used in the flag of the United States of America: White, signifies purity and innocence, Red, hardiness & Valour, and Blue, the colour

of the Chief signifies vigilance, perseverance & justice. The Olive branch and arrows denote the power of peace & war which is exclusively vested in Congress. The Constellation denotes a new State taking its place and rank among other sovereign powers. The Escutcheon is born on the breast of an American Eagle without any other supporters, to denote that the United States of America ought to rely on their own Virtue.

Reverse. The pyramid signifies Strength and Duration: the Eye over it & the Motto allude to the many signal interpositions of Providence in favour of the American cause. The date underneath is that of the Declaration of Independence and the words under it signify the beginning of the new American *Æra*, which commences from that date.

Besides the nine members of the three committees, four persons were directly concerned with the composition of the seal. An artist named Du Simitiere made sketches for the first committee. William Barton, a private citizen of Philadelphia, drew several designs for the third committee. So did Charles Thomson, then secretary of Congress, who chose the mottoes for the reverse. More than a hundred years passed before James H. Norton Whitehouse, chief designer for Tiffany & Co., drew the official version of the seal in 1884. He was the thirteenth person responsible for the formulation of the national arms.

A die of the obverse was cut in 1782, but it showed a crested eagle instead of the American bird prescribed by law. A second die, cut in 1841, had an American eagle, but there were only six arrows in his sinister talon. No reverse was cut for either of these incorrect seals.

July 7, 1884, Congress passed an act making appropriation "to obtain dies of the obverse and reverse." In December of that year Mr. Whitehouse's designs were accepted, and a die for the obverse was cut by Tiffany & Co. By 1902 this was badly worn, and an exact duplicate was made, which is now used by the Department of State.

The reverse has never been cut. On the ground that it "can hardly look otherwise than as a dull emblem of a masonic fraternity," the explicit directions of the Acts of 1782 and 1884 have never been obeyed. For more than a century the ignorance of the many and the bigoted prejudices of a powerful minority have combined to bring about the violation of two laws as specific and mandatory as any on our statute books. To this day the intention of the founders of our nation remains but half fulfilled.

CHAPTER II

FREEMASONRY AND THE AMERICAN IDEAL

The conceptions behind the pattern of government adopted in 1776 are expounded in the lectures, dramatized in the rituals, and summarized in the symbols of Freemasonry. Prior to 1776, the only place where these principles were explained and put into practice, either in England or in America, was the Masonic lodge. Eighteenth century lodges were schools, teaching and practicing liberty, equality and fraternity. In their lodges Masons of that period met as equals, and learned from innumerable experiences of practical helpfulness, one to another, the great truth that all men are brothers.

From the membership of St. Andrew's Lodge, of Boston, was formed the Caucus Pro Bono Publico, a patriotic society that labored valiantly for the American cause. The lodge records are still to be seen at the library of the Grand Lodge of Massachusetts, and at the bottom of the page recording the minutes of a meeting held December 16, 1773, is a long line of printed capital "I's." The secretary of the lodge was a good symbolist, for it was that night, under the leadership of Joseph Warren, a Past Master of St. Andrew's, who later gave his life at Bunker Hill, that the members of the Caucus Pro Bono Publico disguised themselves as Indians, and made history at the Boston Tea Party.

Paul Revere began his famous ride after an adjourned meeting of a Masonic lodge. Feeling ran high in those days. On every hand were supporters of the British policies, eager to betray the American patriots. Utmost secrecy was imperative, and whom could Paul Revere trust better than his lodge brethren? Here were friends, bound to him by common obligations and ideals, upon whom he could rely for the help needed to carry out his plan.

Seven signers of the Declaration of Independence are known to have been Freemasons. Probably there were more, but in those days lodge records were not so carefully kept as now, and research by competent Masonic scholars has failed to produce adequate evidence to support the claim, sometimes advanced, that a majority of the Continental Congress of 1776 were members of the Craft. Yet we know that the great leaders of the Revolution, civil and military, were Freemasons, and many were as prominent in the fraternity as they were in the affairs of the new nation.

When Benjamin Franklin helped draft the Declaration of Independence, he was Past Grand Master of the Pennsylvania Freemasons. He was a deep student of Masonic philosophy, and had delved into its historic sources. Although he parodied astrological charlatans in *Poor Richard's Almanac*, he, like Thomas Jefferson, knew and practiced genuine astrology. He had, also, great skill in the construction of magic squares, and in his day almost the only sources of information concerning these mathematical curiosities were the books of such writers on the occult arts as Henry Cornelius Agrippa and the Qabalists. All his life he was very active in the Craft. While at Paris he served with distinction as Master of the Lodge of the Nine Muses. At that time he may well have become acquainted with those two Masonic adepts, the incomparable St. Germain and the misunderstood and maligned Cagliostro.

George Washington was a Mason, and so were twelve of his generals: Greene, Marion, Lee, Sullivan, R. and I. Putnam, Edwards, Jackson, Girt, Baron Steuben, Baron De Kalb, and Lafayette. When Washington took office as President, he was sworn in by a Past Grand Master of New York, on a Bible brought from a Masonic lodge.

The Freemasons who founded this nation drew their inspiration from the Hebrew and Christian Scriptures, and from the doctrines of Pythagoras, Plato, the Alexandrian School, the Qabalists and the Rosicrucians. As Jefferson said in his inaugural address, they were "enlightened by a benign religion, professed indeed and practiced in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man, acknowledging and adoring an overruling Providence, which, by all its dispensations, proves that it delights in the happiness of man here, and his greater happiness hereafter."

The Holy Bible rests open on the altar of every American lodge. It is the Great Light which rules and guides the Craft in faith and practice. In its pages are to be found those conceptions of God, Man and the Universe which were briefly proclaimed in the Declaration of Independence, more explicitly worked out in the Constitution, and most admirably symbolized by the seal of the United States.

Shallow intellectualists sneer at these principles of Freemasonry and Americanism. They term the inspired phrases of the Declaration of Independence "mere glittering generalities." So did the enemies of America in 1776. Cynical materialism asserts

that the aspirations and philosophy of a Jefferson, a Franklin, or a Washington are nothing but eighteenth century idealism.

Idealism, yes! And more of it is what this sick world needs. Benjamin Franklin thought that the truths set forth in the Declaration were truths indeed, and to make this clear he inserted into Jefferson's draft the word "self-evident," to emphasize their axiomatic quality. Truths they are, tested in the fires of millenniums of human experience. Truths as valid now, and therefore just as practical, as they have been in any other period of history.

The equality of man is not equality of ability or capacity. They misunderstand both Freemasonry and Americanism who would make the words of the Declaration proclaim any such absurdity. Human equality is equality in the sight of God, and implies that every man may, sooner or later, attain to mastery of self and circumstance. Politically it is equality in the sight of the law, with the same justice for all, no matter what differences there may be in wealth or station. Economically it is equality of opportunity to make the most of one's natural talents, and to secure adequate return for one's labors. Such equality is natural, and founded on the laws of Nature and of Nature's God. Whatever in our social structure seems to the contrary, is a temporary and artificial frustration of the natural order. The sooner we go back to it, the better for us and for posterity.

The pattern of the New World Order, as shown by the symbolism of the seal of the United States, rests upon the Masonic virtues of Fortitude, Prudence, Temperance and Justice. Fortitude is represented by the hardiness and valour symbolized by the color red on our flag and on our seal. Temperance is implied by the purity symbolized by white. Justice, and Prudence (implied by the vigilance and perseverance mentioned in the Act of 1782), are indicated by the color blue.

None of these human virtues can arrive at full fruition but by the aid and favor of Divine Providence, and in their Masonic lodges the fathers of our country learned this lesson well. No system of government which ignores or denies God can be truly American. No system of economics which does not take Him into account can be in harmony with the great principles to which the Revolutionary heroes pledged their lives, their fortunes, and their sacred honor.

The words of the Declaration are explicit. So are the phrases of explanation in the Act of 1782. Deny it some may, repudiate it others do, but the fact remains that the government of the

United States of America, like that of ancient Israel, was conceived as being really a theocracy, a government ruled by God, working through the outward forms of democracy, but doomed to ignominious failure should it ever remove that first of the ancient landmarks of Freemasonry, recognition of the overshadowing presence of the Great Architect of the Universe, and submission to His will, as revealed in the laws of Nature.

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CHAPTER III

THE NUMBER THIRTEEN

Throughout the history of the United States the number 13 has been prominent. "76," used to designate the year of the Declaration, as when we say, "The spirit of '76," is composed of digits which add to 13. "July the Fourth," the birthday of the nation, has thirteen letters. So has the name of the national bird, "The American Eagle." During the Revolution, the flag of Massachusetts displayed a pine tree, with a rattlesnake coiled at its base. Above the tree was the motto, "An Appeal to God," thirteen letters, and beneath the snake, "Don't Tread on Me," also thirteen letters. By modern numerology the values of the words "In God We Trust," a peculiarly Masonic phrase used on our coinage, are as follows: IN (9 + 5 = 14) GOD (7 + 6 + 4 = 17) WE (5 + 5 = 10) TRUST (2 + 9 + 3 + 1 + 2 = 17), so that the sum of these values is 58, and 5 + 8 = 13.

Washington and twelve of his generals were Freemasons, thirteen again. Thirteen ships were in our first navy. In the Civil War, though there were but eleven States in the Confederacy, the Confederate flag had thirteen stars. In the World War, the first expedition to France sailed on June 13, 1917, was carried in thirteen ships, and took thirteen days to cross. During that period our President signed his name Woodrow Wilson, thirteen letters.

The horoscope of the Declaration of Independence, set up for the hour at which that document was signed on July 4, 1776, shows the sun in thirteen degrees of the sign Cancer, and makes the ascendant thirteen degrees of the sign Scorpio, which sign is represented by the number 13 in the ancient Rosicrucian and Masonic Tarot Keys.

The designers of the seal of the United States emphasized the

number 13 when they composed the national arms. Their primary intention, of course, was to commemorate the banding together of thirteen States to form the new nation. We cannot tell to what extent they were familiar with the deeper esoteric meanings of the number 13; but we do know that in books accessible to properly instructed Freemasons of the eighteenth century there is strong emphasis on this number, and it is certain that there has been deliberate repetition of 13 in the composition of the seal.

The law of 1782 specifies paleways of thirteen pieces for the escutcheon, thirteen arrows for the bundle in the eagle's sinister talon, and a motto of thirteen letters. For the crest it prescribes a constellation of thirteen stars. For the reverse it mentions a motto at the top consisting of thirteen letters. It also says that the date shall be in Roman letters, nine in number, and by using the spelling "seclorum" instead of the more usual "saeculorum," makes the lower motto consist of seventeen letters. Thus there are thirty-nine letters, three times thirteen, on the reverse.

The law does not mention thirteen courses for the unfinished pyramid, but William Barton's sketch had that number, and Whitehouse followed Barton when he prepared what is now fixed by law as the correct version.

There is definite intention, too, in the number of leaves and berries on the olive branch. When submitting the Whitehouse drawings Tiffany & Co. wrote:

"We have used the classical olive and have decided not to introduce the flowers; the fruit (13) and the 13 leaves speak for themselves in a very clear and positive manner, but the flowers, while they suggest a growing and fruitful future, would as no special number could be used, give an uncertainty not desirable, as it would always be supposed that the particular number of flowers used must have a meaning while that meaning is not there."

This shows that in making the final design great care was taken to introduce nothing not truly significant. A recent letter from Tiffany & Co. to the writer confirms this view, for it says:

"Mr. James H. Whitehouse was for many years prior to 1900 the chief designer of our House, and the details of the present seal were perfected and carefully drawn under his personal direction, and the steel seal was cut by us. The original details of the design were arranged and decided in 1782. . . . The

masonic character of the Reverse was also settled at the same time as the face of the seal."

Thus it is that the seal of the United States conveys a code-message in symbolism, to which the number 13 is one of the most important keys. The message would have been perfectly clear to any eighteenth century Qabalist, Rosicrucian, or Freemason of high grade. Whether it is there by accident, by intention, or by some mysterious interposition of Providence, guiding the hand of the designer, the reader must judge for himself. This book aims to decode the message, so that it may be intelligible to all.

* * *

CHAPTER IV

THE NUMBER - LETTER CODE

The ancient Hebrews and Greeks had no numerals. They performed their arithmetical calculations with the letters of their alphabets. In Hebrew and Greek every letter is a number. Every word is therefore a number, the sum of the values of its letters. In manuscripts of the Old and New Testaments, not only are the numbers of chapters, verses and pages indicated by combinations of letters, but there are many examples of special spelling and unusual phrasing intended to indicate definite numbers.

Based upon this fact that in Hebrew and Greek every word is a number, is a method of Biblical interpretation called gematria, a term derived, probably from the Greek *geometria*, whence comes the English noun, geometry. Rabbinical commentators on the Old Testament used gematria long before the Christian era. Their precedent was followed by the Qabalists and Rosicrucians who did so much to influence Freemasonry.

The underlying notion of gematria is that words having the same number often have a hidden correspondence in meaning, of which the identity in number is a signal. Gematria is not limited to single words. It applies to phrases and sentences also.

The idea of such a correspondence in meaning between words and phrases having the same number is foreign to our ordinary modes of thought. It is easy to reduce it to fantastic absurdity. One has only to run through a Hebrew dictionary in order to find words of the same number which have irreconcilable meanings. Gematria, again, has been abused by charlatans who have

employed it to further their schemes, and by cranks who have tried by means of it to bolster up their imaginings.

It is a fact, nevertheless, that in the composition of the Old and New Testaments, and of other sacred and esoteric writings, this number-letter code was utilized in order to preserve a record of arcane knowledge while at the same time concealing the real significance of the writing from all but those who possessed the key.

The gematria of the Hebrew Scriptures applies particularly to the divine and angelic names, and to the proper names of places and persons. The numbers they reveal are usually important in geometry, or are expressive of those laws of proportion which are manifested in the natural organization of crystals, plants and the bodies of animals and men. These numeral formulas are therefore those which underly the ancient canons of architecture and music, and they are numbers, too, which are clues to astronomical laws.

According to Qabalists, every letter of the Hebrew alphabet, besides representing a number, corresponds also to various other things. These ideas, familiar to many Freemasons today, as any one may see for himself by reading General Albert Pike's *Morals and Dogma of the Scottish Rite*, were even better understood by the average member of the Craft in 1776, and must certainly have been known to so indefatigable a researcher into all things strange and curious as Benjamin Franklin.

The table which concludes this section gives the names, numbers, and some of the correspondences of the twenty-two letters of the Hebrew alphabet. These correspondences include the four elements of ancient physics, the heavenly bodies known to the ancients, and the twelve signs of the zodiac. The table shows also the correspondences of the heraldic metals and tinctures to certain of the Hebrew letters. In old works on heraldry these metals and tinctures were named after the sun, moon and planets. Hence they correspond to the letters assigned to those celestial bodies, as shown in the table. The Roman characters following the letter-names are those employed throughout this book for the purpose of transliterating Hebrew words. Thus we shall avoid the use of Hebrew characters, which would confuse many readers.

By means of this table we shall be able to decode the hidden meaning of every detail of the symbolism of the seal.

Letter	Number	Sign, Planet or Element	Heraldic Metal or Tincture
Aleph	A	1 Air, Spirit	
Beth	B	2 Mercury	
Gimel	G	3 Moon	Luna, Argent, White
Daleth	D	4 Venus	Venus, Vert, Green
Heh	H	5 Aries	
Vau	V	6 Taurus	
Zain	Z	7 Gemini	
Cheth	Ch	8 Cancer	
Teth	T	9 Leo	
Yod	I	10 Virgo	
Kaph	K, C	20 Jupiter	Jove, Azure, Blue
Lamed	L	30 Libra	
Mem	M	40 Water	
Nun	N	50 Scorpio	
Samekh	S	60 Sagittarius	
Avin	O	70 Capricorn	
Peh	P	80 Mars	Mars, Gules, Red
Tzaddi	Tz	90 Aquarius	
Qoph	Q	100 Pisces	
Resh	R	200 Sun	Sol, Or, Yellow
Shin	Sh	300 Fire	
Tav	Th	400 Saturn, Earth	Saturn, Sable, Black

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CHAPTER V

SYMBOLISM OF THE OBVERSE

The eagle is an ancient symbol of spiritual vision. It was supposed to be the only creature that could look directly into the sun. It is also connected with the zodiacal sign Scorpio, the ascending sign of the United States. In astrology this sign is said to rule the physical forces and functions in the human body which must be controlled and re-directed, or sublimated, before one may develop the true higher vision. Much in Freemasonry refers to this control and sublimation. Thus the eagle proclaims that spiritual vision is essential to true Americanism, and suggests the means whereby that vision may be attained.

The olive branch in the eagle's dexter talon symbolizes peace. Its presence there is a radical departure from the heraldry of the Old World. The eagles of the monarchies which preceded the United States usually carried the symbols of war on the dexter side. Our national arms proclaim the principle that the primary aim of the United States shall be to establish peace. Hence the eagle faces the olive branch.



OBVERSE

The branch has 13 leaves and 13 berries, indicating the number 26, the number of the divine name I H V H ($10 + 5 + 6 + 5$), usually translated "Jehovah." The ancient Hebrews supposed this to be the proper name of their tribal deity. Its grammatical derivation shows its true meaning. It is from the Hebrew verb meaning "to be," and its literal significance is, "That which was, is, and will be." What better designation for the Deity could the mind of man devise?

One man, closer to that Reality in feeling or understanding, may have a better concept of its nature than another; but verbal definition is impossible. The immensity of that One can never be expressed by any creed.

Perhaps the symbolism of the seal comes close to the inner nature of that Reality, for it links up "That which was, is, and will be" with the notion of peace expressed by the olive branch. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This affirmation of Isaiah

echoes through all the inspired scriptures of the world. A nation that dedicates itself to the establishment of peace dedicates itself to the quest for an ever-increasing knowledge of God.

The arrows in the eagle's left talon represent the power of war. 13, their number, is the value of the noun *achad* (A Ch D), used in Hebrew as a divine name, signifying "The One." 13 is also the number of *ahabah* (A H B H), "love." This is an essential divine attribute, as we learn from St. John's words: "God is love."

Arrows are more than emblems of the power of war. They are symbols of *aim*, denoting purpose, will, intention. By combining these ideas with those of unity and love corresponding to the number 13, we may read the symbolism of the arrows as meaning that it is a cardinal principle of true Americanism that recourse to arms shall be for no other purpose than the maintenance of a just cause having for its object the establishment and preservation of unity and love.

The shield affirms by its colors, valor (red), purity (white) and justice (blue). The heraldic tinctures are Mars (gules), Luna (argent) and Jove (azure). In the foregoing table Mars corresponds to the letter Peh, Luna to Gimel, and Jove to Kaph. The values of these letters are 80, 3 and 20, giving as a total for the three colors, the number 103.

This is the number of *chben ha-Adam* (A B N H A D M), "the stone of Adam." This is an alchemical term designating what was also termed "The Perfect Red Stone." This is the same as the perfect ashlar, or squared stone, of Freemasonry. It represents perfected humanity.

103 is also the value of the verb *gavnán* (G N N), "to guard, protect, shield," which is certainly appropriate to the symbolism of this portion of the seal. 103 is also the number of *Hua ha-Elohim* (H V A H A L H I M) "He is God," (Deut. 4:38). Qabalists interpret these words as applying particularly to God when He is considered as being the Ancient of Days. On the seal they are associated with the shield, so that the colors of the shield and flag are seen to be symbols of divine protection. Finally, 103 is the number of the noun *bonaim* (B N A I M), a Rabbinical word signifying "builders, masons." Thus the national colors spell out by gematria the name of the great fraternity which did so much for the American cause.

The dexter wing of the eagle has 32 feathers, the number of the "Paths of Wisdom" which summarize the entire Qabalistic philosophy, and the number of ordinary degrees in Scottish

Rite Freemasonry. The sinister wing has 33 feathers, corresponding to the thirty-third degree of the same Rite, conferred for outstanding Masonic services. The total number of feathers is $32 + 33 = 65$, or 5 times 13. This is the number of the divine name *Adonai* (A D N I), "Lord," used at the beginning of the 91st psalm. 65 is also the number of *haikal* (H I K L), "temple," a word of especial importance in Freemasonry, inasmuch as the whole legend of the Craft evolves from the history of Solomon's temple. The idea behind this symbolism is that man lives in God, as the 91st Psalm says, and that God also lives in man, so that every human personality is venerable and holy as the living shrine of the indwelling presence of the Lord.

The number 65, again, is that of the Hebrew phrase *gam yavchad* (G M I Ch D) "together in unity." The verse in Psalm 133 where this phrase appears is: "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is familiar to American Freemasons as part of the ritual of the first degree, and expresses the ideas of fraternity and unity characteristic of the American system of government.

These ideas are more explicitly stated in the motto, "E PLURIBUS UNUM," consisting of thirteen letters referring, as do the thirteen arrows, to unity and love. Apart from its obvious significance, the motto suggests that true Americanism is by no means to be understood as being merely the rule of the many. That is a false definition of democracy, for such rule is but the tyranny of the mob. The motto indicates a movement away from the hydra-headed multifariousness of clashing opinions toward singleness of purpose and effort, based on real knowledge of the One whence all things proceed.

In 1776, and for many years thereafter, neither academic science nor academic philosophy accepted the idea that all things are from One. Today this is an accepted postulate of physics, as it was a primary assumption of the Hermetic and Qabalistic schools which did so much to shape Masonic thought, the great source of the ideals of the founders of the United States. The motto E PLURIBUS UNUM indicates the movement of the human mind from the many-ness of external appearances toward the discovery of the One whence all those appearances spring.

The crest over the eagle's head includes a golden glory, an azure field, and thirteen silver stars. Gold corresponds to Sol, and the letter Resh; azure to Jove, and the letter Kapl; silver to Luna, and the letter Gimel. Here we have Sol, Luna and

Jove, and Freemasons will recognize the allusion when they remember that Jove, the "sky-father," is evidently the "Master of the Lodge above." Hence the crest refers to the sun, moon and Master of the lodge, mentioned in the rituals. Furthermore, since the stars are silver, and this metal is connected with the letter Gimel, or "G," the crest should recall to Masons the letter "G," on an azure ground surrounded by a golden glory, to be seen in all properly furnished lodges.

The values of the three Hebrew letters Resh, Kapl and Gimel are 200, 20 and 3, adding to 223. This is the number of *kabzeel* (Q B Tz A L), "God has gathered," and *abrek* or *abrac* (A B R K or A B R C), "father of tenderness."

The Book of Splendor says the place-name Kabzeel refers to Kether, the Crown, the highest manifested aspect of God, "the hidden grade where 'no eye hath ever seen,' etc. (Isaiah 64:4), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues." Kether is the seat of *Jechidah*, the Indivisible. This *Jechidah* is the innermost self of man, identical with the Atman of Hindu psychology. This Self, the true "I AM," is that which, according to Jesus' declaration of His inner experience, is one with the Father. The inner unity of the indivisible spiritual Self constitutes the essential equality of mankind, and establishes the fact of human brotherhood.

Abrek or *abrac*, occurs but once in the Bible (Gen. 41:43). In the Authorized Version it is translated, "Bow the knee," but the margin gives "tender father." The four letters composing it may be written A B R C in Roman characters, the final letter representing the hard "C" in English.

By taking the first two letters together we have *ab* (A B), "father," and the last two form the noun *roke*, "tenderness." Hence the translation in the margin of the Authorized Version.

If we write the same letters this way, A B R. C., we have "Father R. C.," the designation given in the *Fama Fraternalitatis* to the Founder of the Rosicrucians. In my *True and Invisible Rosicrucian Order* I have shown that the *Fama Fraternalitatis* is an allegory, and that its hero, Father R. C., is a personification of the Christos. He is the Indivisible One, the true Self dwelling in Kether, the mystical Kabzeel.

The Book of Splendor says: "The term *abrek* signifies the spot where the sun is joined to the moon, towards which all bow down." This is just what the symbolism of the crest on the seal indicates. And the Leland Ms., an ancient Masonic docu-

ment, tells us that Freemasons have the power of "winning the faculty of abrac." So also the *Fama Fraternitatis* says the Rosicrucians agreed that the letters R. G. should be their seal, mark and character, by which it means to inform us that tenderness or compassion is the distinguishing mark of character by which a true Rosicrucian may be distinguished. That compassion is the direct consequence of spiritual vision, in which the true nature of the One Self is realized. He who knows that Self as present in all his fellow-men must needs be compassionate, and his tenderness toward all humanity finds active expression in deeds of helpfulness and charity.

The constellation, composed of thirteen stars, emphasizes the ideas of unity and love which are suggested by the words *Kabzeel* and *abrac*. Their color, white or silver, corresponds, as has been said, to Gimel, or the letter "G." Their number signifies the divine name *Achad*, "The One." Thus the constellation reminds us of the words of the Masonic monitors, which say: "The letter 'G' is the initial letter of the great and sacred name of God, before whom all . . . should most humbly, reverently, and devoutly bow."

The constellation is composed of pentagrams, or five-pointed stars, so arranged that their grouping forms a hexagram, or six-pointed star. This hexagram is composed of two equilateral triangles, and in each triangle are exactly ten stars, forming the figure known as the Tetraktys, on which Pythagoras is said to have sworn his pupils to secrecy. The six-pointed star, again, is the standard of Israel, known as the Shield of David.

It will be remembered that the first committee suggested for the reverse of the seal a design which indicated clearly that they traced an analogy between the situation in 1776 and the one described in the Bible story of the Israelites' escape from Pharaoh. The same analogy is suggested by the presence of the standard of Israel on the seal.

From time immemorial the hexagram has been a symbol of the forces of the macrocosm, or great universe, the forces at work in the heavenly spaces, which were active millions of years before man made his appearance on earth. The order expressed by these forces is the "kingdom of the heavens," and that order runs through all the earth. All that we experience is part of it, nothing we know escapes from it. Every point in space at one and the same time receives the total influence of radiations coming from every direction, and sends back radiations throughout the whole extent of the universe. Thus a physicist

has said recently that there is a sense in which even a single electron may be regarded as being omnipresent, since its radiations must extend to every point of the space-time continuum.

The five-pointed star, or pentagram, like the perfect ashlar, is a symbol of perfected man. Eliphas Levi, a French occultist, whose books, published about the middle of the nineteenth century, exerted so strong an influence upon the mind of General Albert Pike that whole pages of *The Morals and Dogma of the Scottish Rite* are little more than direct transcriptions from Levi's writings, says:

"The pentagram expresses the mind's domination over the elements. It is the star of the Magi, the burning star of the Gnostic schools, the sign of intellectual omnipotence and autocracy. It is the symbol of the Word made flesh. All symbols of the gnosis, all figures of occultism, all kabbalistic keys of prophecy, are resumed in the sign of the pentagram. It is the sign of the absolute and universal synthesis."*

In drawing a pentagram we divide each of its five lines in exact extreme and mean proportion, which may be defined as the division of any quantity into two such parts or proportions as that the measure of the lesser part shall bear the same relation to the measure of the greater part as the measure of the greater part bears in turn to the whole quantity. The occult interpretation of this mathematical proportion is sometimes expressed in the maxim: "Nature is to man as man is to God." The proportion itself is often called the Golden Section of Pythagoras, and is associated with the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above."

Numerically the Golden Section is closely approximated, though not exactly expressed, if the length of any line of a pentagram be taken as 21 units, the number of letters in UNITED STATES OF AMERICA. Then the two equal and longer segments of the line will be 8 units in length, and the shorter segment, which is the base of an isosceles triangle forming one of the five points of the pentagram, will be 5 units long.

The distance between the points of a pentagram is the length of one side of a regular pentagon which will exactly enclose the five-pointed star. That distance, of course, will be 13 units, if the pentagram line be taken as 21 units long. On the seal this enclosing pentagon around each of the stars is invisible, but it is shown as a dotted line in the accompanying diagram. This

*Condensed from *The Mysteries of Magic*, Part V, Section III.

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is a reproduction of a diagram found often in Hermetic, Rosicrucian and Masonic manuscripts.

The letters at the five points of the pentagram are the Roman characters corresponding to Yod, Heh, Shin, Vau and Heh. They are the letters which spell the divine name I H V H, Jehovah, with the "holy letter," Shin, symbol of the Holy Spirit, placed between the first two and last two letters, thus: I H Sh V H. This is the occult and Rosicrucian spelling of the name Yeheshua, or Jesus. Because Eliphas Levi knew that the pentagram is often drawn with these letters, he wrote, "It is the symbol of the Word made flesh." (See Illustration, page ii).

The numeral value of I H Sh V H is 326. This is the number resulting from the addition of 103, the number corresponding to the colors of the escutcheon, and 223, the number corresponding to the tinctures of the crest. Thus every pentagram in the constellation symbolizes the mystical name I H Sh V H, and so does the total value of the colors used on the obverse of the seal.

Surrounding the constellation is a golden glory divided into twenty-four equal parts. The Masonic reference is to the twenty-four-inch gauge, emblematical of the twenty-four hours of the day, which are divided into three equal parts of eight hours each. This division of the twenty-four-inch gauge is represented numerically by the three digits of the number 888. This is the numeration, by Greek gematria, of the name Jesus. Thus the symbolic reference of the twenty-four divisions of the glory, on the Masonic side, connects with compassion and charity, because the first division of the twenty-four-inch gauge according to the monitors, is that "whereby are found eight hours for the service of God and a distressed worthy brother." And in its deeper meaning it is connected with the Christos or Logos symbolized by the pentagrams. Nor are the two meanings unrelated. He who is filled with the spirit of service to God and his distressed brethren is filled with the spirit of the meaning of the mystical name I H Sh V H.

This name, which we render as Jesus, is the same as that of Joshua, who succeeded Moses as leader of the Israelites. Its literal significance is: "That which is liberates," or "The nature of Reality is to set free." Not mere rescue from danger or torment, but liberation, in the widest and best meaning of that term, is what is meant. Not mere escape from misery in the after-death state, but perfect liberty, here and now, is the promise of this Name of Names. Hence St. Paul wrote: "Where the Spirit of the Lord is, there is liberty;" and St. James declared:

"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."

Behind the constellation is an azure background, and on the seal as cut for the Department of State, this is represented by exactly twenty-six horizontal lines. Behind the liberating nature of Reality, represented by the name I H Sh V H and the pentagrams, is that Reality itself, represented by the 26 of the name I H V H, Jehovah. Here is yet another reference to the Master of the Lodge above.

Around the glory are nineteen clouds. 19 is the number of the proper name *Chavah* (Ch V H), the name rendered "Eve" in English. It is derived from a verb spelt the same way, meaning "to show, to declare, to manifest." Mother Eve in the Hebrew Scriptures represents the power of manifestation whereby the cosmic light-force, or Logos, clothes itself in physical form. Thus she is said to be the mother of all living. She is like the power termed Prakriti or Maya-shakti by Hindu philosophy. As the cause of form, Eve or Maya brings about the fall of Spirit into Matter, and the veiling of the One Light, but through that veiling the Light is also made manifest.

To be a "doer of the work" one must have a right foundation, and on the seal that foundation is represented by the nine feathers of the eagle's tail. In the Qabalah the number 9 is named *Yesod*, Basis or Foundation. The word *Yesod* (ISVD) adds to 80, and this, as you will see in the table of the alphabet, is the number of the letter Peh, to which is attributed the planet Mars. In heraldry Mars is red, and on the seal it signifies hardness and valor, typically Martian qualities. Mars is also the ruler of Scorpio, the ascending sign of the United States. Through Scorpio Mars is associated with the force expressed in generation, and this is the force which must be transmuted in order that one may have the higher vision.

Thus the nine feathers of the eagle's tail refer to this control of the Mars-force, and to the courage and hardness which are among the results of continence and self-control.

The addition of 19 (the clouds in the crest), 24 (the divisions of the glory), and 9 (the feathers of the eagle's tail) is 52, or 4 times 13. This number corresponds to the noun *ben* (B N), "Son," used by Qabalists to designate the aspect of the Life-power which they call Tiphareth, or Beauty.

They also say that the noun *ben*, "Son," refers to the "secret nature" of the material world, or physical plane. Here is a con-

nection with the doctrine of the Logos given in the opening sentences of the Gospel of St. John, who says that the Word, identified throughout the New Testament with the Christos, or Son, is the power whereby all things were made. Qabalists, Hermetic philosophers, Rosicrucians and Freemasons of the eighteenth century understood this as being an exact expression of a great truth concerning the nature of the physical plane. That truth is today a fundamental postulate of science, since physicists have demonstrated that all forms of physical matter are manifestations of a single energy, like light in its essential nature, which is also the underlying power expressed in every kind of vital activity.

This universal light-energy, the mystical Son, is made flesh and dwells within us as the central point of illumination personified as Horus in the Egyptian rituals, as Krishna in Hinduism, where Krishna is termed "the ego seated in the heart of man," as the liberating I H Sh V H in the esoteric Christianity of the school which described that light also in the Rosicrucian allegory of "Our Father and Brother, R. C."

The Declaration of Independence implies just what the seal symbolizes by including, in the various ways just mentioned, references to the Qabalistic and Hermetic spelling of the name Jesus. The basis of all that our fathers fought for is the truth that the underlying law of the universe is the law of liberty.

Tyrants seek to enslave humanity, but tyranny is self-destructive. Old tyrannies have passed away, to give place to others more subtle, but even these are doomed before the irresistible force expressed in the law of liberty. Most of the world today is in bondage to Mammon, but the time is at hand when Mammon shall take its proper place as the servant, not the master, of man. Millions are enslaved by the machine, but the hour is striking when a revolution greater than that of 1776 shall throw off the shackles of that hateful servitude.

This revolution is now in progress. Its field is not the field of battle between armies of men. It is the field of the human soul. It is a revolution in consciousness, overturning the old false standards of value.

Down through the ages prophets have foreseen this time. Their visions have been ignored, misunderstood, disregarded. Yet these visions are being realized in the history of our own times. They who have eyes to see may discover abundant evidence that the perfect law of liberty is about to become manifest as never before in the affairs of men.

Wars there are, and rumors of war, so that superficial readers of the headlines might suppose us far from the fulfillment of the great promises which have sustained the hope of spiritually-minded men and women for so long. The utter destruction of our false economic system is imminent, for that structure reared on a foundation of lies is falling of its own weight. In the Old World, political tyranny makes its last dying gestures, arrogant and pretentious as ever, but expiring even while it boasts and rattles its sword.

Surface appearances may be dismaying, but they who have taken pains to follow St. James' advice, and *look into* the law of liberty, are serenely confident that the day is dawning when here in the New World we may see the beginning of the fulfillment of Victor Hugo's tremendous vision:

"In the Twentieth Century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven."

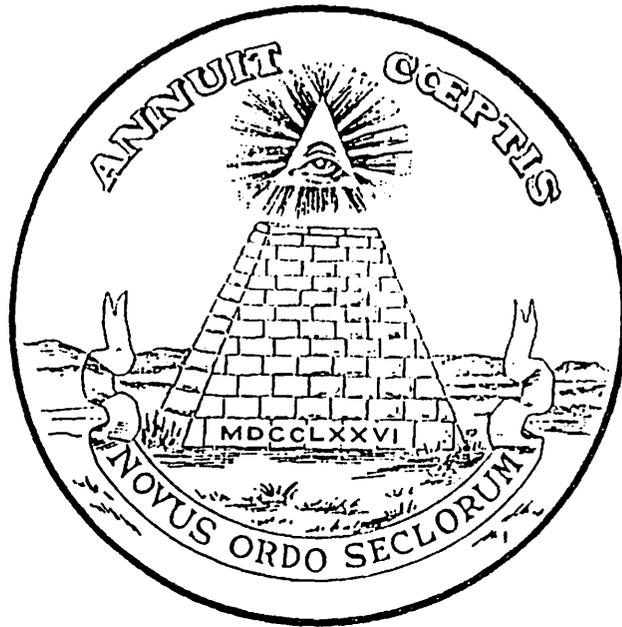
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CHAPTER VI

SYMBOLISM OF THE REVERSE

A Masonic emblem the design for the reverse of the seal surely is, but he must be ignorant of what it means who calls it dull. It may lack esthetic appeal, and want finish as a work of art; but as a symbolic statement of the essentials of true Americanism it is a marvel of ingenuity.

The upper motto contains thirteen letters. The date on the lower course of the pyramid has nine letters. (Notice that it is in approximately the same position as the nine feathers on the other side of the seal, and that it is placed on the foundation of the pyramid.) The lower motto contains seventeen letters. Thus the total number of letters on the reverse is thirty-nine, or three times thirteen, and this is the number of the phrase in Deuteronomy 6:4, "Jehovah is One," which concludes the sentence translated in the Authorized Version thus: "Hear, O Israel: the Lord our God is one Lord." Even this sentence, in Hebrew, is connected with the number 13, for the total value of the six words composing it is 1118, or 86 times 13; and since 86 is the number of the Divine Name *Elohim* (A L H I M),



REVERSE

which represents the creative powers sometimes called the Seven Spirits of God, what is implied in this sentence, which is a part of the Jewish ritual, is that behind the manifold forms of manifestation, true science perceives the unity of spiritual causation. This, of course, is also one of the meanings of the thirteen-letter motto: E PLURIBUS UNUM.

The motto at the top means, "He hath prospered our undertaking," and the words of explanation in the Act of 1782 show that those who chose this motto were confident that the United States were under Divine Guidance. They knew that their undertaking was more than the work of men, and courageously declared that knowledge to their contemporaries and to posterity.

Underneath the upper motto is the Eye of Providence in a triangle surrounded by a golden glory. The Eye corresponds to the letter Ayin in the Hebrew alphabet, because the name of that letter means "eye." Thus the Eye designates the number of Ayin, which is 70. The triangle is the geometrical representative of 3. The gold of the glory corresponds to Sol, and thus to the letter Resh and the number 200. Hence these three details

of the design add Qabalistically to the number 273. This is the result of multiplying 13, the number of letters in E PLURIBUS UNUM, and in ANNUIT COEPTIS, by 21, the number of letters in UNITED STATES OF AMERICA.

The number 273 is shown also by the constellation of the crest. For if the shortest segment of any pentagram line be taken as 1, the length of each of the two longer segments will be 1.6, so that any line of a pentagram, measured thus, will be 1.6+1+1.6, or 4.2 units long. Hence the total length of the five lines of a pentagram may be taken as 5 times 4.2 units, or 21 units. Since there are 13 pentagrams in the constellation, if they be measured thus the total length of their lines will be 273 units.

Finally, the number 273 is shown in another way, as follows:

Horizontal lines in azure background of crest	26
Stars in the constellation	13
Divisions in the glory	24
Clouds surrounding glory	19
Letters in E PLURIBUS UNUM	13
Feathers in eagle's wings	65
Stripes on escutcheon	13
Feathers in eagle's tail	9
Olive leaves and berries	26
Arrows	13
Letters in ANNUIT COEPTIS	13
Courses of pyramid	13
Letters in MDCCLXXVI	9
Letters in NOVUS ORDO SECLORUM	17

273

273 is the value of the phrase, *ehben masu ha-bonim* (A B N M A S V H B V N I M), "the stone which the builders refused," (Ps. 118:22); of the words *aur genaz* (A V R G N V Z), "the hidden light;" of the noun *arba* (A R B O), "four;" of the verb *gawar* (G O R), "he rebuked;" of the verb *gawrah* (G R O), "he took away;" of the verb *rawgah* (R G O), "he set in motion, he analyzed;" of the Greek noun *athanasia*, "immortality;" and of the Hebrew proper noun *Hiram Abiff* (Ch V R M A B I V).

In the building of governments, until 1776, the stone of human equality had been refused by all the builders. This principle of equality, founded upon the presence of the mystical Christos within the temple of every human personality, was the hidden light transmitted from generation to generation through

the mystery schools, until the time arrived when that light could be announced to the world. This principle of equality is symbolized by the four equal lines of a square, and the square is incorporated into the symbolism of the seal as the form of the base, and of each course, of the pyramid. The Declaration of Independence rebuked the tyranny and oppression of the British crown. It took away the thirteen States from the mother country. It analyzed the fundamentals of natural law which are the basis of all good government, and set in motion a series of political changes which have transformed the whole world. It based its doctrine on the principle of immortality made familiar to every Freemason by the legend of Hiram Abiff.

In that legend Hiram Abiff represents the Christos, the stone refused by the builders. He is beset by ruffians who demand from him the Master Mason's word. On the ground that the sanctum sanctorum of the temple has not been completed, he rebukes them for their presumption. At his refusal to reveal the Word, they kill him, and in his death he takes away the secret, which is the hidden light of Freemasonry. Hiram Abiff is the Masonic pattern of perfect rectitude, symbolized geometrically by the square, and numerically by the number 4. Associated with him as an indispensable part of the Masonic legend, is the idea of immortality.

Accident or coincident this may be, though I do not for a moment believe it, but *fact* it undoubtedly is. It may be that this threefold use of the number 273 on the seal is not the result of conscious intention on the part of the various persons responsible for the design and its execution. I believe that anything so important as the composition of a national arms is likely to be influenced by something higher than the personal knowledge of those concerned. I am persuaded that the Divine Mind guides the course of human events, down to the smallest detail. Thus I am convinced that not the least of the many signal interpositions of Providence in favor of the American cause, commemorated by the motto ANNUIT COEPTIS, is the fact that the seal of the United States expresses, in a cipher code common to the Qabalah, Rosicrucianism and Freemasonry, principles whose essence is clearly set forth in the Declaration of Independence.

The triangle enclosing the Eye is the pattern for the construction of the pyramid below it. That is to say, the triangle is of the same proportions as would be any one of the four triangular faces of a completed pyramid built according to the same proportions as that shown in its unfinished state on the seal.

Careful measurement of the basal angles of this triangle shows that they are angles of 67 degrees, so that the angle at the apex must be one of 46 degrees. This is the closest possible integral measurement of the angles of a triangle having a base of 10 units, an altitude of 12 units, and equal sides of 13 units each. These measurements of sides, base and altitude are exact. Only the angular measurement is approximate, and this varies so little from exact that it is invisible to the naked eye when the angles are tested with a protractor. It is made evident only by the calculations of modern mathematics, which were unknown to the ancients.

It will be seen that this isosceles triangle is composed of two right-angled triangles having sides of 5, 12 and 13, put together so that their sides of 12 units coincide to form the altitude of the isosceles triangle. Thus here is concealed a variant of the famous 47th Problem of Euclid, which the Masonic monitors say "was an invention of our ancient friend and brother, the great Pythagoras." For the square of 13, or 169, is the sum of 25 and 144, the squares of 5 and 12.

The determining measurements of the triangle enclosing the Eye are the base of 10 units and the altitude of 12 units. The base-line suggests the ten commandments of Moses, and the ten aspects of Reality, the Sephiroth or Numerations of the Qabalistic system. Concerning these *The Book of Formation* says:

"Ten ineffable Sephiroth, ten and not nine, ten and not eleven: understand with wisdom and apprehend with care; examine by means of them and search them out; know, count, and write. Put forth the subject in its light, and place the Formator on His throne. He is the only Creator and the only Formator, and no one exists but He: His attributes are ten and have no limits."*

The altitude suggests the 12 tribes of Israel, and the 12 signs of the zodiac, which are attributed to the 12 simple letters of the Hebrew alphabet. The number 12 also suggests the 12 foundations and gates of the New Jerusalem, as described in *Revelation*, and the form also of the sanctum sanctorum, or Holy of Holies, in the Hebrew Tabernacle and Temple.

The two sides of the triangle, measuring 13 units each, may be taken as representing *achad*, unity, and *ahabah*, love. Taken together, they represent the number 26, and the Divine Name, I H V H, Jehovah.

**The Book of Formation*, translated by Knut Stenring, 1:4.

Thus the triangle symbolizes the unity and love which are the fundamental qualities of "That which is, was, and will be." And that Supreme Reality is shown, in this triangle, resting upon the foundation of that One Being's tenfold self-expression, which is the basis of the ten commandments given at Sinai.

As a single figure the triangle represents the number 3, and since the Eye is equivalent to the Hebrew letter Ayin, having the number 70, the triangle and the Eye, apart from the glory, represent the number 73, the value of the Hebrew noun *Chokmah* (Ch K M H), "Wisdom." 73 is also the numeration of the letter-name *Gimel* (G M L). Thus the number 73 is related to the letter which in English is "G." In other words, the Eye in the triangle represents the same overshadowing Wisdom that is suggested by the constellation in the crest on the obverse of the seal.

All this symbolism was familiar to Qabalists and Freemasons of the eighteenth century, who would certainly have understood the Eye in the triangle just as it is understood by present-day members of the Craft, who learn from their monitors that the All-seeing Eye is a symbol of the Heavenly Wisdom "which the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions." They also learn that the vision of this Eye "pervades the inmost recesses of the human heart, and rewards us according to our merits."

Careful analysis of the unfinished pyramid underneath the Eye of Providence shows that in whole numbers each of its sloping lines is 60 units long, its base-line 70 units, and each of the four lines of its square top 24 units. Thus the length of the four lines enclosing each of its trapezoidal faces would be $60 + 70 + 24$ units, or 214 units. 214 is the number of the Hebrew noun *Ruach* (R V Ch), "Life-Breath, or Spirit." Here is a hint that the structure of our national government was intended by its founders to be a spiritual building, truly a "temple not made with hands, eternal in the heavens."

These measurements, extended so as to make a finished pyramid, whose upper point would coincide with the upper point of the triangle enclosing the Eye of Providence, would give a pyramid each of whose faces would have equal sides of 91 units, and a base-line of 70 units. Thus each face of the finished pyramid would have a perimeter of $91 + 91 + 70$ units, or 252 units. 252 is the number of the Hebrew phrase *ad adi ad* (O D O D I O D), "forever and forever," which is in harmony with the words of explanation in the Act of 1782, to the effect that the pyramid represents Strength and Duration.

91, the length in units of each side of the finished pyramid corresponding to that on the seal, is the number of the Hebrew word *Amen* (A M N), signifying "to be firm; to be faithful," and this also agrees with what is written in explanation of the meaning of the pyramid.

182, the total length of the two equal sides of each face, is the number of the proper name Jacob (I O Q B), and of the phrase, *malakh ha-Elohim* (M L A K H A L H I M), "messenger of God." Here is a suggestion that the finished work of the New World Order begun in 1776 is to be the fulfillment of the promises to Jacob, or Spiritual Israel. That fulfillment is to make the completed realization of the principles of true Americanism a message of God to all the world.

The basis of this structure of government is represented by a line of 70 units long. 70 is the number of the letter Ayin, corresponding to the Eye in the triangle. It is also the number of *Adam Ve-Chavah* (A D M V Ch V H), "Adam and Eve." Thus it suggests that the foundation of the building contemplated by the fathers of the republic is the Heavenly Vision (Ayin, the Eye), expressed through the illuminated consciousness of humanity (Adam and Eve).

On the bottom course of the pyramid is the date, MDCCLXXVI, or 1776. This date is significant to all students of prophecy. It is the culmination of a time-period which began with the first captivity of Israel in 745 B. C. Seven prophetic "times" from that date is a period of 2520 years, or seven times a prophetic year of 360 ordinary years. This makes the year 1776 the culmination of the seven "times" mentioned in the Book of Daniel.

In the gematria of the Greek language, 1776 is the number of the phrase *he soteria Israel*, "the salvation of Israel." It may be regarded as mere coincidence by those who prefer that explanation; but the fact remains that the New World Order begun in 1776 was the first to admit Jews and Gentiles to political, social and economic equality. Since then, all over the world, except in reactionary Germany, there has been a steady trend toward the emancipation of the descendants of the Tribe of Judah.

Since the date, 1776, is placed on the bottom course of the pyramid, and since the number 13 has been so important in the history of the United States and in the symbolism of the seal, it is not unreasonable to suppose that the thirteen courses of the pyramid may represent thirteen time-periods of thirteen years

each. I do not insist on this interpretation, but my readers may be interested to consider what it leads to.

The first course would include the Revolution (1776-1783); the establishment of the first daily newspaper, the "Advertiser," issued in Philadelphia in 1784; and the adoption of the Constitution in Convention (1787).

The second course begins with 1789. This year marked the first Presidential election, and the establishment of the United States Supreme Court. During this cycle the first steamboat plied the Delaware River (1790), the United States Mint was established (1792), and Whitney invented the cotton-gin (1793).

During the third cycle of thirteen years came the Louisiana Purchase (1803), and the second war with Great Britain (1812-1814).

The fourth course covers the period from 1815 to 1827 inclusive. The most important governmental action of this period was the declaration of the Monroe Doctrine in 1823.

The fifth course begins with 1828. In that year the first passenger railroad began running trains on July 4. The reaping machine, destined to make possible the granaries of the West, was invented in 1834. In 1835 Morse invented the telegraph, and thus began the modern Age of Electricity.

During the time-period represented by the sixth course (1841 to 1853, inclusive) Texas was annexed (1845). In 1846 came the war with Mexico, resulting in the acquisition of the Territories of New Mexico, Arizona and California, completing the extension of the land surface of the country from the Atlantic to the Pacific. Gold was discovered in California in 1848, and this helped to open the West.

The seventh course begins with 1854, the year Commodore Perry opened Japan to commerce. During this thirteen years the Atlantic Cable was laid (1857-1858), the Civil War was fought (1861-1865), and slavery was abolished (1863). In this period came the rise of the Republican Party, and the Presidency of Abraham Lincoln.

The eighth cycle begins with 1867. It included the tragedy of Reconstruction, and the development of big business. In 1869 the Pacific Railroad was completed, the air-brake was invented, and in September of that year came Wall Street's dreadful Black Friday. The first of the great expositions was held in Philadelphia in 1876. It definitely stressed the material, rather than the spiritual, progress of the nation. In this era the farm lands of the West were opened, and toward its close the farmers

began to make themselves heard, and labor began to improve its conditions.

During the ninth cycle, capital, by means of its control of the machine, and its alliance with corrupt politics, fastened its grip on the economic condition of the nation. Evil seed was sown during this period which still bears its poisonous fruit.

The tenth cycle, beginning in 1893, was signalized by the opening of the World's Fair at Chicago; but this same year brought the worst panic the country had, until then, experienced. Labor troubles multiplied. The war with Spain began in 1898, during McKinley's Presidency. The election of McKinley was a victory for the East, for the predominance of the city over the country, and for the rule of industrialism. It was followed by a period of imperialism under McKinley and Theodore Roosevelt.

The eleventh cycle was one of disaster. It opened with the San Francisco earthquake and fire. Then came the panic of 1907. A few years of deceptive peace followed. Then came the World War, which brought the eleventh cycle to a close.

The twelfth cycle began in 1919. During it we reaped the fruit of the evil seed sown in the eighth, ninth, and tenth cycles. Troubles multiplied as never before. Organized crime apeled the methods of big business, and the triumph of the city over the country brought as one of its consequences the development of great rings of gangsters. A dream of imaginary prosperity ended suddenly with the panic of 1929, and the remaining years of the twelfth cycle saw a progressive depression which continues until now.

In 1932 began the thirteenth cycle, corresponding to the uppermost course of the unfinished pyramid. Franklin D. Roosevelt was elected to the Presidency. The various experiments now going on under the designation of the New Deal were begun. What their outcome will be, it is impossible at this writing to say. But whatever is before us in this cycle, which comes to its end in 1944, all intelligent persons are agreed (whether they are for the New Deal of Roosevelt or against it) that the Old Order, as represented by the political and economic opinions and practices of the eighth, ninth, and tenth cycles, must never be dominant in America again.

Students of the prophetic measures of the Great Pyramid believe that the years between 1932 and 1945 will be of great importance to the whole world. Several schools of Bible interpreters find similar indications in the prophecies of Daniel. Not

many years since, the notion that either the Pyramid or the Bible might be sources of enlightenment on political and economic questions elicited nothing but smiles of derision from most persons. Today, as it becomes increasingly evident that we cannot go back to the Old Order, and that our present miseries are the reaping of the fruit of errors characteristic of the period between 1867 and 1919, it may be that some will have more open minds.

Nearly three million Freemasons call the Bible their Great Light, and open it upon their altars as their rule and guide in faith and practice. Millions of other Americans accord the Old Book lip-service on Sundays. The founders of the United States accepted it, and based their plan for a New World Order upon the principles of eternal wisdom recorded in its pages. If we are to go ahead to the full realization of their dream, we must not only look into the law of liberty so clearly set forth in the Bible. We must be doers of the work, if we are to be blessed in our deeds.

The New Order is represented by the capstone which will complete the unfinished structure depicted on the seal. Since a complete pyramid of the proportions shown will have sloping boundaries of 91 units each, and those on the unfinished pyramid are of 60 units, the four sloping lines of the capstone will measure 31 units each, and the four lines of its square base will measure 24 units each.

Now, this number 24 has already been explained in connection with the 24 divisions of the glory, and we have seen that in the number 24 is concealed a reference to the 24-inch gauge, with its three parts of 8 inches each. And this has been shown to be a Qabalistic reference to the number 888, the gematria of the name Jesus in Greek. What does this mean? Simply that the foundation of the work which will complete and perfect the New World Order must be the recognition of the Christos in every human heart. Further, that the work to be done must proceed from the principle summed up in the name Jesus, which signifies, "The nature of Reality is to liberate." Analysis of all the errors of government and economics that today threaten civilization will always show that the evils in human thought and action have their roots in the belief that the nature of Reality is at bottom inimical to man, at bottom a principle of bondage, not of liberty. Out of this seed of error grows all tyranny, no matter what forms it may assume. The New World Order must begin with the principle, set forth by implication in the

words of the Declaration of Independence, that the laws of Nature, and of Nature's God, are but variations of this one basic law of liberty.

Every face of this capstone will be an isosceles triangle, with two equal sides of 31 units, and a base of 24 units. Hence each of the equal sides will represent the Divine Name, *El* (A L), and the total length of the lines bounding each triangular face will be 86 units (31+31+24), the number of the Divine Name, *Elohim* (A L H I M). Furthermore, the unit-length of the four lines of the square base of the capstone will be 4 times 24 equals 96, and this is the number of *El Adonai* (A L A D N I), "God the Lord." And the unit-length of the four sloping lines will be 4 times 31 equals 124, the value of the phrase *Jehovah hu Elohim* (I H V H H V A A L H I M), "Jehovah, He is God." So that from all these measurements we get the one idea that the capstone is to be the manifestation of the Divine Power and Presence in the affairs of men.

The total length of the boundaries of this capstone will be 96+124=220 units. This is the number of the Hebrew adjective *baukheer* (B Ch I R), "chosen," used in Psalm 89:3, "I have made a covenant with my chosen." It is also the number of the words *moosawd moosawd* (M V S D M V S D), "a sure foundation," used in Isaiah 28:16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." It is likewise the number of *le-kates* (L Q Tz), used twice in Daniel 12:13 as meaning "at the end, at the limit." The verse reads: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Finally, it is the number of *car* (CR or KR) and of *roke* (RC or RK), the words meaning respectively "Lamb" and "Tenderness," which are the designations of the Christos particularly associated with the central figure of the Rosicrucian allegory, named, in the *Fama Fratemitatis*, "Our Brother and Father C. R."

What, then, is indicated by all this as to the real nature of the New World Order represented by the motto at the bottom of the reverse of the seal? What else but that the wise men who established our republic knew that the time would come when the work of men, which is represented by the unfinished pyramid, would have to be completed by a power higher than man?

When the individual "stones" of the temple of government, the persons composing the body politic, awakened to the truths so clearly recorded in the Declaration of Independence and so

plainly set forth in the symbolism of the seal, then we shall have the completion of the structure begun in 1776. "Where there is no vision the people perish," and truly has that old saying found verification in the sad history of the whole world.

But the time is at hand that was foreseen by the prophet Joel, and recorded in the second chapter of his prophecy:

"Be glad then, ye children of Zion, and rejoice in Jehovah your God: for he hath given you the former rain moderately, and he will cause to come down for you the former rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palm-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and none else: and my people shall never be ashamed.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah shall come. And it shall come to pass, that whosoever shall call upon the name of Jehovah shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as Jehovah hath said, and in the remnant whom Jehovah shall call."

May this brief account of the symbolism of our national arms aid all who read it to a better understanding of the fundamentals of true Americanism. May it hasten the day when we shall all be duly and truly prepared, in our hearts, to do our part in the completion of the edifice begun by our forefathers. May it be the means of reviving among us the spirit expressed in the motto ANNUIT COEPTIS, the same spirit which led our Brethren of another day to end their allegory of Our Father and Brother C. R. with the words which seem to me most fitting to conclude this little book:

Under the shadow of Thy wings, Jehovah!

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