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J.Z. Meyerhoff Hieronimus

Robert R. Hieronimus, Ph.D.



Mr. Morton Blackwell
Special assistant to the President
The White House
Washington, D.C. 20500

Dear Mr. Blackwell,

You may recall our brief introduction to one another outside the Oval Office on the evening of Feb. 25, '81. You were engaged in conversation with Mr. Peter Coors of Colorado. We all exchanged cards, indeed a 20th Century ritual, and I promised to send you some information about America's Great Seal.

Please do not mistake our delay as a result of negligence. My wife and I felt that the enclosed edition of The Two Great Seals of America (1976) was neither a complete nor scholarly presentation of the Great Seal's origins, meaning and history. Thus after considerable analysis of my dissertation I was able to compose a synopsis of my thesis (355 pp.) enclosed herein. We hope you find both works of interest to you.

As you know, America's Great Seal celebrates its 200th Anniversary this June 20, 1982. I have spent the last fifteen years of my life deeply involved with the public's request for information about America's Reverse Seal and evaluate this "growing interest" in the Reverse Seal in the enclosed synopsis. My wife and I are trying to get a message through to President Reagan, to have a die cut of the Reverse Seal as both a commemorative act and a fulfillment of Congressional Law (1782, 1884). All who can facilitate this historic event will no doubt be long remembered and will contribute to America's symbolic "wholeness". The cover sheet of the synopsis expresses our intentions and the explanation of the Reverse Seal's meaning clearly exemplifies the process of New Federalism.

We look forward to hearing your comments on this material and any insights you may have regarding the casting of our Great Seal's Reverse.

Shalom,

Dr. and Mrs. Robert R. Hieronimus

The 200th Anniversary of America's Great Seal



In 1776 our founding fathers were challenged to describe America's purpose, method of government and destiny, in its symbols. After six years of deliberation, the two sides adopted were perceived as a portrait of America's identity (1782). The Obverse Seal depicts a nation capable of continual rebirth (the eagle is related symbolically to the phoenix). We are strong, courageous defenders of justice (arrows), generous and humanistic (olive branch). The cluster of stars above the eagle (referred to as a "crown of glory") symbolizes the spiritual unity of all, or common purpose of the States. The country's destiny is to maintain the principles carried in the eagle's beak "E Pluribus Unum", Out of the Many, One. The Obverse Seal thus represents our outer image, what we stand for in the world.

It is the Reverse side, however, which best delineates the significance and values of America's inner strength and accord. The pyramid is symbolic for the strength and duration of matter, the physical nation. Suspended above it is the All Seeing Eye (of Providence) representing inner direction or spiritual guidance. The radiant eye illuminates and completes the unfinished apex of the pyramid. "Annuit Coeptis", He Favors Our Undertakings communicates the union of spirit and matter, a perceived blessing upon "Novus Ordo Seclorum", America (The New Order of the Ages).

Throughout the world, the pyramid or mountain symbolizes a place of initiation where one is introduced to the process of self-reliance. Each stone (individual) contributes to the stability and quality of each layer (state). The interdependent yet self-governing layers (states) comprise the whole (nation). The Great Pyramid's solidarity depends upon the integrity and method of organization used to manifest the principles which guide its construction. The Reverse Seal symbolizes America's inner self.

Although laws were passed by Congress (1782, 1884) providing for the cutting of dies for both sides of the Great Seal, only the Obverse die has been struck.

The founding fathers realized and communicated America's identity and purpose in our Great Seal. All of us can contribute to America's realization of its complete identity. No greater event could occur on the Seal's 200th Anniversary, than for a die of its Reverse to be cast. Let us fulfill our founding fathers intentions. Let us make our Nation's Seal, complete.

Robert R. Hieronimus

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ANNUIT COEPTIS

THE WHITE HOUSE

WASHINGTON

December 3, 1976

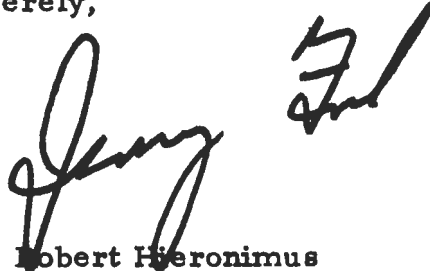
Dear Mr. Hieronimus:

This brief note is to thank you personally for the valuable assistance you provided my staff in connection with the Bicentennial. I understand they found your historical research particularly helpful.

I also want to take this opportunity to compliment you on The Two Great Seals of America. In its explanation of the symbols of our heritage, this work is indeed an appropriate publication for our anniversary year.

Again, thank you for your cooperation and contribution to our national celebration.

Sincerely,

A handwritten signature in dark ink, appearing to read "Jimmy Carter", with a stylized flourish to the right.

Mr. Robert Hieronimus
2405 Ruscombe Lane
Baltimore, Maryland 21209



Revised Edition

*file - Great
Seal of the U.S*



THE TWO GREAT SEALS OF AMERICA

**HISTORY
AND
INTERPRETATION**



ROBERT HIERONIMUS



Photo: Title page of
Hieroglyphic Monad by Dr. John Dee

Bob Hieronimus, co-founder of AUM, Savitria, New Morning School and SavitriAUM. Artist and philosopher whose central interest is in the effect on consciousness of two-dimensional forms. This accounts for his research and study of symbols, and his teaching, writing and painting in the symbolic/allegoric manner. He received his B.S. at Towson State College (1965), his D.F.A. from the World University (1973) Tuscon, and is a research fellow of the Humanistic Psychology Institute. His publications include: *The Two Great Seals of America* (revised edition), *The American Flag, A New Constellation*, *America's Bicentennial Occult Americana Bibliography*, *Bicentennial Mural Guidebook*, *The Apocalypse* (Johns Hopkins) *Mural Guide* and *Baltimore the Gastronomic Capital of the Universe Mural Guide* (Lexington Market).

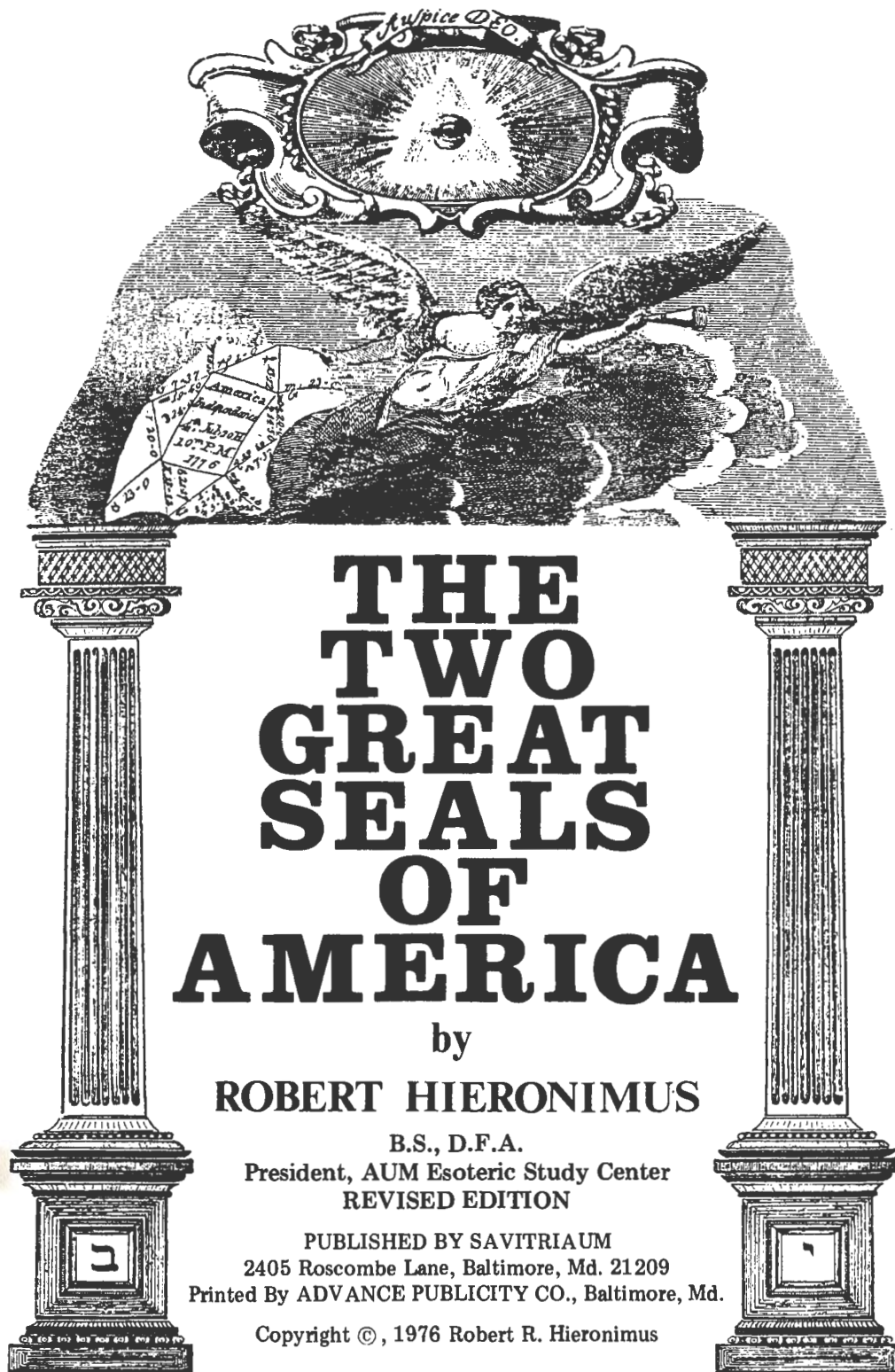
DEDICATED TO
THE EXTERNALIZATION OF THE FATHERHOOD OF GOD
AND THE BROTHERHOOD OF MAN

*"Remember, we are not just the people on the east coast
or on the west coast*

*We are not just the people living in America,
and we are not just the people
living in the western hemisphere,*

We are the people of the earth - we are earth people"

— Bob Hieronimus



THE TWO GREAT SEALS OF AMERICA

by

ROBERT HIERONIMUS

B.S., D.F.A.

President, AUM Esoteric Study Center

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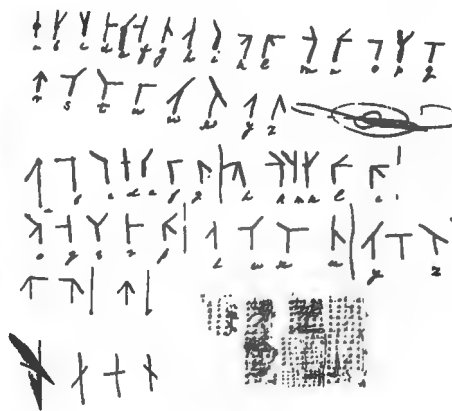
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**A. GEORGE WASHINGTON,
FREEMASON**



**B. BENJAMIN FRANKLIN,
FREEMASON**



C. THOMAS JEFFERSON and "ROSICRUCIAN CYPHER-CODE"

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THE OCCULT LEANINGS OF THE FOUNDING FATHERS

It is popularly held by modern Historians that the founding fathers were basically 18th century rationalists with a Deistic religious philosophy. The general mood of this age of reason reflected the belief that "... almost everything in the world moved according to unchangeable and predictable physical laws."¹ Researchers largely ignore the influence of the occult sciences on the founding fathers. This influence originated from two sources: the secret societies, of which some founders were members, and the almanacs which were as widespread as the Bible.

The following material summarizes a two-part article published in *Gnostica News*.² This summary lends support to the theory that our national symbols could have had their origins in the occult tradition and therefore could be interpreted in that light.

SECRET SOCIETIES

There were two secret societies that were dominant in their influence on the founders: Freemasonry and the Rosicrucians. They may have cooperated with one another to achieve common goals during the discovery and colonization of America. Freemasonry promoted philanthropy, religious liberty, and cosmopolitanism, while the Rosicrucians studied the Cabala, alchemy, and magic, and were the guardians of the esoteric tradition, interpreters of the light of the gospels, and physicians of bodies, souls and societies.³ Freemasonry was exoteric Rosicrucianism.

There are twelve accepted origins of Freemasonry, including the Ancient Mysteries to the celebrated "Book of Constitutions" (1723) written by Dr. James Anderson. The origins of Rosicrucianism are as ambiguous as those of Freemasonry, and include ancient Egypt - Amenhotep IV (Ahkenaton) 1350 B.C., to Christian Rosenkreuze (late 16th century). Eighteenth century Masonry and Rosicrucianism differ greatly from their 20th century counterparts. The 18th and 20th centuries are miles apart in regard to cultural and technological advancement. Whereas 18th century man experienced the use of inductive logic and experimentation and the waning of deductive logic and metaphysics, the 20th century man is reentering the world of metaphysics via the realm of parapsychology and psychic research.

There can be little doubt that 20th century masonry and Rosicrucianism are merely reflections of their Cabalistic ancestors.

It is no surprise to historians that the founders were members of secret societies. What seems to be of considerable amazement to academia is that such societies had any affect or influence on our founders' thoughts and actions.

There is also some controversy over the number of founders involved in secret societies. In Masonry, for example, the number varies from 9 to 53.

This discrepancy is due to acceptable "proof" of initiations into the organizations. Some records of Freemasonry initiations were destroyed in the flames of the Revolutionary War, eliminating much reliable "proof".

There is yet a third secret society to which some of the founders may have belonged. This society was called the Illuminati, and was founded in Bavaria in May 1, 1776 by Adam Weishaupt. This organization was sworn to remove all heads of church and state. It was short lived as an exoteric organized force, and supposedly disintegrated in 1786. Reliable information concerning the Illuminati is almost nonexistent.

GEORGE WASHINGTON

Turning our attention now to three specific founding fathers, and starting with George Washington, we learn that he was initiated into the Masonic Lodge at Fredericksburg, Va. on Aug. 4, 1753 (see illustration A). It has also been suggested that Washington was raised to the degree of The Holy Royal Arch because General Lafayette, another Mason, presented Washington with a Masonic apron bearing the symbols of this "spiritual" degree. Washington served as Master of a lodge and was recommended for the post of Grand Master of the United States. He was constant and punctual in his attendance, scrupulous in his observance of its regulations, and discharged the duties of his office with uncommon dignity and intelligence.⁴ His communications concerning Masonry are probably a good index of his interest in and involvement with the craft. He believed that its liberal principles were founded on the immutable laws of "Truth and Justice", and whose "grand object was to promote the happiness of the human race". Thirteen months before his passing he wrote, "so far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benovolence, and to be exercised only for the good of mankind . . ."

That Washington exhibited a spiritual countenance is of little surprise to most. This was best illustrated in the Valley Forge episode during which his inner strength rallied his remaining troops. Washington made a daily practice of prayer and meditation with his soldiers, and often conducted religious services when no chaplain was available. Washington's own words best witness his spiritual nature: "Destiny has thrown me into this service"; also, "Let us raise a standard to which the wise and honest can repair. The event is in the hands of God"; and " . . . every step by which they (the colonies) have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency . . ." Writing to Governor Trumbull of Connecticut, Washington confessed that he could "almost trace the finger of Divine Providence through those dark and mysterious days which led the colonists to assemble in convention, thereby laying the foundation and prosperity, when he had too much reason to fear that misery and confusion were coming too rapidly upon us".

There exist at least three prophetic visions involving our first

president. The first was related in the national Tribune vol. 4, no. 12, Dec., 1880. This much publicized account states that Washington in a vision was shown three great crises that were scheduled in American history. This vision's authenticity cannot be presently proven or disproven. It remains an enigma to this day.⁵

The second vision relates an Indian prophecy concerning "colonel" Washington's fulfilling the role of the "founder of a mighty empire," immortal in battle and being protected by the "Great Spirit".⁶

Concerning the third prophecy: "Sir William Hope noted the birth overseas of an infant steered by fate to rule both freemen and slaves, and named the year of the American Declaration of Independence 44 years before it was signed. He gave in Cabalistic form the patroit leader's name (George Washington), and the years of his lifespan . . .".⁷

It has also been suggested that George Washington was a member of the Rosicrucian Brotherhood. The information concerning his membership in the American Rosicrucian Supreme Council provides no hard-core evidence of his involvement in this organization, but his affiliations and friendships with several mystics and occultists, such as Peter Miller and Conrad Beissel, support his openness to their basic teachings. However, Washington's views on the Illuminati are very clear. He condemned them as "self-created societies" and rejected their influence as "diabolical".⁹

The occult leanings of George Washington were more in harmony with the mystical tradition, rather than the occult tradition. His interests were not mental, but inspirational. His "vision" was heart centered, which was very unlike the interests of our next founder - Benjamin Franklin.

BENJAMIN FRANKLIN

This 18th century American genius was considered by Masonic historians as the greatest American Mason of all time (see illustration B). Franklin mysteriously omits any reference in his autobiography to his membership in the craft. Yet he was involved in it for 60 years. The reason for his silence in these matters could be his strict interpretation of Masonic laws of secrecy. Franklin was interested in Masonry years before his age could qualify him for membership. Desire for acceptance into Freemasonry led him to found the "Leather Apron Club" (1727), which later evolved into the Junto, which in turn became a center of disseminating the highest idealism, cultural and political, into the life of the growing state. The members dedicated themselves "to build a universe of peace devoid of fear and based on love".¹⁰ This group later evolved into the American Philisophical Society. In February 1730-3, Franklin was initiated into St. Johns Lodge, Philadelphia. In 1760, he became Provincial Grand Master of Philadelphia. On April 7, 1778, he assisted in the initiation of Voltaire into the lodge of the Nine Sisters in Paris.

Ben Franklin was a regular attendant of lodge meetings. In a period

of five years, he was absent only five times from regular meetings and "as far as the minutes of the Grand Lodge go, Dr. Franklin was never absent from a meeting". His involvement with the craft was obviously profound.

Franklin also founded another secret society while he was in Paris. It was called the Appollonian Society. The rituals used by this group were Egyptian, and its purpose was to unite science with religion. On April 13, 1738, Franklin stated "Freemasons have no principles or practices that are inconsistent with religion and good manners".

It has also been claimed that Franklin was a Rosicrucian. No hard-core evidence exists to prove this. This claim is made by the first imperator of the Rosicrucian Order A.M.O.R.C. in San Jose, California.¹¹ The Rosicrucian Fellowship also claims that Franklin was a member of the Rosicrucian Brotherhood and suggests that he was made the repositor of its occult library at the passing of its last leader.¹² It is also suggested by this same Rosicrucian group that, having obtained this occult library, Franklin pursued his metaphysical research into more advanced work.

During Franklin's journeys to and from London, he met Mr. Thomas Denham, a Quaker merchant, who became both mentor and second father. It appears that Franklin's life gained direction and purpose from this relationship. Mr. Denham died after his return to America, and Franklin nearly died also. This close call with death caused Franklin to write his epitaph, which has been used as evidence suggesting his belief in reincarnation: "The body of Benjamin Franklin (like the cover of an old book, its contents torn out and stript of its lettering and gilding) lies here, food for worms, yet the work itself shall not be lost, for it will, as he believed, appear once more in a new and more beautiful edition corrected and ammended by the author".

Before Franklin met his mentor, Mr. Denham, he exhibited several other interests that indicate an interest in the occult. He became a vegetarian in his youth "for greater clearness of head and quicker apprehension"¹³ and for economic reasons, permitting him to save money for the purpose of buying books.

Another incident involved his close friend, Charles Osborn, with whom he "made a serious agreement that the one who happen'd first to die should if possible, make a friendly visit to the other, and acquaint him how he found things in that separate state. But he never fulfilled his promise."¹⁴ A third account deals with Franklin's crusade and debate with the pro-vaccinationists (led by Cotton Mather). "The meeting place of debate was a coffee house frequented largely by unconventional foreign travellers and soldiers of fortune. Here Franklin discovered a young medical student who was interested in esoteric subjects and so he acquired his intimate companionship. Together they practiced various old alchemical formulas, rites and ceremonials."¹⁵

Ben Franklin also had an interest in astrology. There is much controversy over the depth of his understanding in this subject, but a perusal of his almanac (Poor Richard) puts him "... on record as an astrologer of

attainments, and history records that the predictions thus publicly announced were born out in fact.”¹⁶

Around 1730 Franklin put into effect a plan to achieve personal moral perfection. He contrived a list of 13 virtues and would daily examine himself to determine his success in acquiring them. He coupled his attempts at moral perfection with a strict regimen, including morning meditation and evening retrospection. Franklin was either consciously or unconsciously practicing a daily discipline utilized by occultists, especially the Rosicrucians, throughout the ages.¹⁷

Evidence does exist indicating Franklin's familiarity with some of the occult sciences. However, whereas George Washington excelled in the areas usually referred to as mystical, Franklin's interests were more in line with utilitarian occultism or the practical occult sciences. This is not to say that Franklin was not a visionary. His emphasis was on practicality and mental pursuits rather than emotional, inspirational, and heart-centered unfoldment. On his return from London with Mr. Denham, Franklin wrote: "The more deeply one studies the inner workings of life, the more wonderful and expansive they become. The more one studies the outer the less it means and the more ignorant become those who engage in it solely." This is an indication of the importance Franklin placed on man's inner life, and its philosophy is a reflection of the teachings of the great mystics of the Eastern and Western traditions.

THOMAS JEFFERSON

Because of Thomas Jefferson's scientific attitude, it might appear that his interest in the occult was minimal. Jefferson refused to assign a special section to "metaphysics" in his catalogue process for the library of the University of Virginia. Instead he combined the metaphysics and the ethics sections.

Concerning Jefferson's involvement with the secret societies, it appears that he may have been a Freemason. Since we do not have his initiation date, or the lodge in which he was initiated, evidence is not conclusive. He did in fact attend ceremonies at various lodges, and when he died he was toasted as a Freemason. He was accused of being a Mason in an anti-Masonic address, and six different Masonic publications of the era following his death refer in 29 different issues to his having been a Freemason.¹⁸

There exists some possible hard-core evidence that links Jefferson to the Rosicrucians. This evidence is brought to light by Dr. H. Spencer Lewis, first Imperator of the Rosicrucian Order A.M.O.R.C., who refers to a cipher code invented by Jefferson, which Dr. Lewis claims to be Rosicrucian in origin (see illustration C). Jefferson earned the title "Father of American Cryptography" because of his genius in that science. Preliminary research has yet to identify the origin of Jefferson's doodles as either Rosicrucian or

“other”.

Another interesting claim is made by a July 1848 edition of the United States Horoscope, which credits Jefferson with being an astrologer. “. . . Let those who doubt the fact examine his library in the capitol at Washington, where will be found most of the standard works on astrology, with notes in his own hand on the pages.”¹⁹ Initial visits to the library of Congress have failed to substantiate this claim. Future visits may prove otherwise.

Jefferson was charged with being a member of the Illuminati by Theodore Dwight, brother of Yale's President. Jefferson denied the allegation, and referred to Weishaupt (the founder of the Bavarian Illuminati) as an “enthusiastic philanthropist”. Recent research indicates that the true illuminists (in the colonies) were the political clergy and the Federalist leaders who together were attempting to regain their strength in the wake of a surge of liberalism which was sweeping the nation.

Although slandered as an atheist, usually by federalists leaders, Jefferson worked on compiling a volume entitled *The Life and Morals of Jesus of Nazareth*. In 1904, over 100 years later, the 57th congress published 9000 copies of this work, which it called the *Jefferson Bible*. Concerning Jesus' philosophy, Jefferson noted: “A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, disciple of the doctrines of Jesus . . .”.

Jefferson too was susceptible to being a visionary. After the Louisiana Purchase, Jefferson saw America as an “empire for liberty” which would eventually encompass Canada, Cuba, and Central and South America. He stated “. . . our endeavor should surely be, to make our hemisphere that of freedom”.²⁰

In a small booklet entitled “The Legacy of Jefferson” by Jennings C. Wise, another attractive hypothesis concerning Jefferson's occult interests is mentioned. Mr. Wise suggests that Jefferson consciously designed the buildings at the University of Virginia in a pattern relating to a Cabalistic design and the ageless Wisdom teachings. There appears to be some relationship, as suggested by the author,²¹ but did Jefferson consciously conceive of the University's layout and design in that manner? If he did, more research is needed to discover how and when he obtained this Cabalistic information.

We find in Jefferson a kind of balance between the heart-centered Washington and the mind-centered Franklin. His love for science and humanity appear to be more or less equally balanced. He could, in some sense be considered a mystic and occultist. It was Jefferson's words that best expressed the destiny of man and his place in the universe: “Ye are all Brethren”. He is the most mysterious of the trinity of founders examined here. He may have been a member of all three secret societies (Freemasons, Rosicrucians, and Illuminati), or perhaps none. He may have had the most profound involvement of the founders in the occult sciences, or he may have had no interest in the occult. Only further research will tell.

With this introduction to the occult leanings of the founding fathers, it is hoped that a better understanding of the origins of our nation's heraldry can be ascertained, and that the inner story of America's founding, so long ignored, can be told.

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THE TWO GREAT SEALS OF AMERICA

Anyone interested in studying the Great Seal of the United States need only take a one-dollar bill from his pocket and look on its back side. To the left is the back, or reverse, side of the Great Seal of the United States with a pyramid at its center, the top which is not completed, but surmounted by a single eye staring mysteriously out of a triangle, which emits rays of light.

To the right is the front, or obverse, side with an American, or bald eagle holding a shield with an olive branch in its right talon and 13 arrows in his left. Directly over its head is a constellation of 13 stars.

How did this seal come to be so designed? Why were the symbols in it chosen, and for what reason has it been printed on our dollar bill since 1935? Of the millions of Americans who daily spend dollars and receive change, hardly one can provide answers to these questions.

THE FIRST COMMITTEE

The story starts on the evening of July 4, 1776, when, after the signing of the Declaration of Independence, the Continental Congress resolved that Franklin, John Adams, and Jefferson form a committee to design a seal for the newly formed republic.¹

The three committeemen added a fourth, Eugene Pierre Du Simitié, A French portrait painter and antiquarian born and raised in the West Indies, who had come to Philadelphia and established a reputation as a benefactor of the Philadelphia library. He also compiled five quarto volumes listing every speculation and pamphlet concerning forms of government.²

Although the seals of the great nations of France, England, and Russia, (see illustrations, 1-3) carried the coats of arms of their monarchs, it was decided that the seal of the United States would bear, instead of any individual's arms, an allegorical picture to represent the presumed fortune and destiny of the new nation.

The use of pictures, or symbols, to communicate ideas goes back to the oldest forms of writing of the Egyptians and Chinese, who used hieroglyphs (the root *hier* is Egyptian, *glyph* means "a cutting"), or pictographs. While each Chinese character today denotes a word, or part of a word, it also communicates a deeper subliminal message embedded in the pictorial content of the character which only additionally contains the pronunciation of the word itself. Thus the name for China itself, *Chung-Guo*, or *Middle Country*, is represented by the character, 中, earlier an arrow passing through the center of a disc, or target. In cryptic use of the Chinese written language, as in poetry, the use of pictographs supplies the reader with a great deal more meaning than if the poetry were simply read aloud, which accounts for the fact that the Chinese have repeatedly rebuffed all attempts by missionaries and Western linguists to Romanize or cyrillicize



1. FRENCH COAT OF ARMS



2. RUSSIAN OLD IMPERIAL COAT OF ARMS



3. BRITISH ROYAL COAT OF ARMS



4. JEFFERSON'S "ISRAEL IN THE WILDERNESS"



5. JEFFERSON'S "HEIGNST AND HORSA"



6. FRANKLIN'S - ISRAEL ESCAPING PHAROAH



**7. ADAM'S
JUDGEMENT OF HERCULES**



8. DuSIMITIERÉ'S DEVICE



**9. FRANKLIN AS A
FREEMASON**



10. E PLURIBUS UNUM, 1731



**11. LOVELL COMMITTEE,
OBVERSE**



**12. LOVELL COMMITTEE,
REVERSE**



13. BARTON'S OBVERSE



**14. BARTON'S PHOENIX
(SEE SHIELD)**

their written language.

Pictographs were also widely used in heraldry, the profession of devising, granting, and blazoning arms, of tracing pedigrees, and of ruling on questions of precedence as exercised by an officer of arms. The origins of heraldry are obscure. It is generally thought that it was invented to identify combatants in battle.

Esoteric tradition suggests a more occult origin, maintaining that the symbols themselves transmit truths about the evolution of souls.

George Trevelyan in his monograph "The Deeper Symbolism in Heraldry" (p. 1) suggests: "It becomes clear that there must be a double aspect of Heraldry - the outward practical side of it will hide an inner meaning for those who can find it." Also, "... The symbols in the Heraldic Achievement are indicators of the potentiality of the higher self, and are a standing injunction to the personality to lift itself towards higher planes of consciousness and qualities of character. This even links Heraldry with the secret aim of medieval alchemy which was the metamorphosis of the soul."

Each of the committee's four members had a different idea about what pictures should be represented in the seal. Thomas Jefferson proposed a two-sided seal, as hanging pendant seals in use at that time were two-sided, the obverse side to show the children of Israel in the wilderness led by a cloud by day, and a pillar of fire by night, as described in Exodus, Chapter XIV, with Heignst and Horsa on the reverse (see illustrations 4 and 5).

Benjamin Franklin suggested a picture of Moses raising his wand over the Red Sea to separate its waters, and Pharoah in his chariot being overwhelmed with his army as the waters closed in again. Franklin also chose as a motto for the Seal, "Rebellion to Tyrants is Obedience to God" (see illustration 6).

The biblical inspiration of Franklin and Jefferson may well have been rooted in their adherence to two secret societies, the Freemasons and the Rosicrucians, both of which refer to the Bible as the "sacred light", of Western mystery teachings.³

Charles A. L. Totten, in his *Our Inheritance in the Great Seal, of "Manasseh" and the U.S.A.: Its History and Heraldry and its Significance unto the "Great People" Thus Sealed*, Vol. I, 1897, p. 38 (Manasseh referring to the 13th tribe of Israel, meaning "forgetful"), published in 1897, suggested that the struggles toward liberty by the Hebrews against tyrannical Egypt may have inspired the first committee, reminding them as it did of the 13 colonies' own struggles "with the mother country, then trying like Pharoah to extract a tale of taxation without representation. As the passage of the Red Sea had been prepared for the escaped Israelities, so the broad Atlantic has been smoothed for the 'pilgrim fathers'."

John Adams turned not to Hebrew tradition, but to Greek mythology for inspiration. He wanted an engraving of Hercules resting on his club by Paulo de Mathaeis Gribelin, which appeared on the frontispiece to Earl of Shaftesbury's *Treatise VII*, Volume III, edition of 1773, to go on the obverse of the seal (see illustration 7). The moralistic Adams was perhaps

enamoured of the choice facing Hercules, on one side of whom stands Virtue, exhorting him towards a rocky mountain ascent and on the other, Sloth voluptuously enticing him - and presumably in Adams' view, the United States as well - down the less arduous path of pleasure.

At the center of DuSimitier's design for the seal's obverse was a shield, divided into six sections, representing England, Scotland, Ireland, Holland, France and Germany, respectively or those areas of Europe which had up to that time supplied the majority of Americans.

Supporting the shield on one side was the goddess of liberty in a corslet of armour, a spear and cap in her right hand, her left hand resting on an anchor, symbolizing hope. On the other side, the shield was held up by the typical American soldier of the day dressed in a hunting shirt of buckskin and equipped with powder horn and tomakaw (see illustration 8).

IDEAS ADOPTED

At the top of the design was an "eye of Providence", in a radiant triangle, a feature which ultimately was adopted for the great seal as we know it today, as was DuSimitier's proposed motto, "E Pluribus Unum", or "One Out of Many"; also adopted were the shield and the date MDCCLXXVI (1776), and the suggestion of a two-sided seal.

THE EYE IN THE TRIANGLE

The committee of 1782 stated that the eye in the triangle, along with the two mottos, "alluded to the many signal interpositions of providence in favor of the American Cause".

The appearance of the eye in the triangle on the reverse is the probable cause for Professor Eliot Norton of Harvard, and other scholars, to denounce the reverse as a "dull emblem of a Masonic fraternity."⁴ We find convincing "proof" of its masonic implications in the two letters of Henry Wallace found in the appendix. To Wallace and Franklin D. Roosevelt (both 32nd degree Masons), it is the "All Seeing Eye" (see letter of February 6, 1951 in appendix), a Masonic representation of the Great Architect of the Universe. The eye of providence was accepted as a symbol of Freemasonry by the founding fathers, attested to by the fact that we find this symbol on the Masonic apron of Benjamin Franklin (see illustration 9).

In the final analysis, it was Charles Thomson who was responsible for taking the radiant all-seeing eye of DuSimitier, and the radiant triangle of Jefferson, and putting them on the present reverse. Charles Thomson's biblical knowledge, was considerable, a former teacher of classics in a Latin school run by Benjamin Franklin in Philadelphia, and translator of the Septuagint Bible from the Greek - the first translation into any modern European language - Thomson had earlier sponsored the mystic and

occultist, Peter Miller, for membership in the American Philosophical Society. This organization was founded by Ben Franklin, and modeled after the British Royal Society, to cultivate the finer arts and improve the common stock of knowledge. Thomson may have been a Rosicrucian, as possibly Franklin and Jefferson; this has been suggested by the independent researcher (unaffiliated with the Rosicrucians) Harold Preece, in an article entitled "Messenger of the Magi", *Rosicrucian Digest*, April 1951, p. 131.

It is possible that he pulled his inspiration from several biblical quotes. For example: "the light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light." (Matthew 6:22), and also, "The light of the body is the eye; therefore when thine eye is single thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness." (Luke 11:34).

The components of the eye in the triangle also have occult significance. The triangle has been used by the Rosicrucians as the basis of a law which they refer to as the "Law of the Triangle". In short, if something exists (a thesis), its opposite must also exist (antithesis), and it is the merging of the opposites that forms the synthesis, and the final leg of the triangle.⁵ The Rosicrucian Order lists a series of triangles to illustrate the law of the triangle found in nature, for example, solids, liquids, and gases; spirit, life, and matter; stability, mobility, and rhythm; inertia, energy, and law; mineral, vegetable, and animal; time, space, and measure; past, present, and future; duration, distance, and measure, etc.

It is also curious to note that nearly all religions possess trinities, trimurdi's, or triads. For example, Christianity: Father, Son, and Holy Spirit; Judaism (Cabala): Kether, Chochma, and Binah; Egyptian: Osiris, Isis, and Horus; Hindu: Brahma, Vishnu, and Shiva; etc. Buckminster Fuller's ideas concerning the importance of the triangle in the structure of his domes, because of their strength, are a remarkable illustration of how science and religion sometimes share common laws. It is the belief of some occultists that the reason for the triangle's importance to man is the etheric nature of our present solar system, being constructed out of triangles and wedge-shaped structures.⁶

The single eye is also a very ancient symbol of great occult significance. To the ancients, the eye was the window of the soul. The sense of sight was, and still is, considered to be the most excellent of the five senses because it does not depend on contact with or close proximity to an object. The single eye carries with it special occult significance because it refers to the third eye, or spiritual eye, which allows one to glimpse and move into higher states of consciousness. It is generally believed in occult circles that the spiritual eye has its origin in the mysterious pineal gland, which is known to contain cells like those in the retina of the eyes. What is more intriguing is that some amphibious and ancient saurians of the Mesozoic time had a median or pineal eye⁷ in the back of their head, which can presently be seen in the giant lizard's skull as a hole, through which this third eye peered. Within man, however, this hole has boned over and the eye

has shrunken into the pineal gland.

The single eye in the occult tradition has many descriptive names. It has been referred to as the inner light, intuitive power, illumination, the philosopher's stone, and clairvoyance.

The linking of the single eye and the triangle forms the capstone of the pyramid. There has been a considerable amount of speculation about the nature of this capstone and the missing capstone of the Great Pyramid. Whether or not a capstone existed for the Great Pyramid has been a matter of long debate. Some believe that no capstone existed, and cite the fact that the ancients often left their monuments unfinished to symbolize incompleteness and imperfection. However, others believe that such a capstone existed, but was either stolen or removed by some secret society. It has been claimed that the capstone was gold or gold alloy, copper or the legendary metal of Atlantis, Orichalcum. It has been pointed out that the similarity of the capstone on the Great Seal and the alleged precious metallic one "removed" from the Great Pyramid is important, because both suggest that the matter found in either pyramid is not the same as the "material" composing its capstone.

In Masonry, there exists the legend of Hiram Abiff, who symbolizes Jesus Christ as the stone rejected by the builders. In this legend, Hiram is murdered by several Masons who were refused the "Lost Word". By murdering the Master Mason, they unknowingly eliminate their chance of receiving "The Word". In other words, they rejected the chief corner stone, capstone, the Christ.

There are several Biblical quotations that refer to Jesus Christ as the chief cornerstone (eye in the triangle) of the temple (pyramid?). For example, "Jesus Christ himself being the chief cornerstone in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through spirit." (Eph. 2:20-22).

The eye in the triangle is probably the most obvious occult symbol, and perhaps the signature of the secret societies. Starting with Egypt, some go as far back as Atlantis, as the eye of Osiris, the single eye has its origin in the symbol of the sun. The triangle, in a sense, can be linked to a prism through which the light of the sun passes, resulting in the colors of the spectrum (rainbow). The rainbow acts as a bridge, at least in symbol, to higher consciousness. By placing the pyramid below the eye of Providence, as in the final design of the reverse of the Great Seal, we are saying, in effect, that the pyramid is at the receiving end of the bridge, and through its use as a chamber of initiation, man can reunite with the Divine.

It has been noted also, that without the eye in the triangle, the pyramid remains unfinished, while the capstone itself is a complete pyramid. It is therefore the assigned job of America to link the eye in the triangle with the pyramid. Until this is done, the work of America remains unfinished.

E PLURIBUS UNUM

The motto "E Pluribus Unum" - out of many one - is held in the beak of the eagle. The committee of 1782 said that the motto referred to the union of states into one nation, but it could just as well refer to the phrase, "The brotherhood of man (many) and the Fatherhood of God (one), a phrase which can usually be found in the preface of the "Masonic Bible". It was Thomas Jefferson who was responsible for suggesting the motto, and it was, or course, Charles Thomson who placed it on the seal in its present location. What is being suggested is that, if Thomas Jefferson were a member of the secret societies, he could have come across his inspiration through the work of the craft. Also, one might link one of his quotes to the motto E Pluribus Unum. This phrase is "Ye are all brethren", and is analogous to "The brotherhood of Man".

There are other sources from which Jefferson might have borrowed this phrase. There were several colonial publications that frequently used what was to become our national motto. The "Gentleman's Magazine", an English monthly publication that was the chief periodical of the day, placed the motto "E Pluribus Unum" on its title page in 1731 (see illustration 10). Another publication, which was not as popular as "The Gentleman's Magazine", was called the "Spectator", In essay No. 148, written by Sir Richard Steele, of the "Spectator", published in 1711, we find the motto "E Pluribus Una".⁸

In more classical literature, which was also available to Jefferson, we find the phrase "E Pluribus Una" in Horace's second book of epistles. p. 122. This may have been penned as early as 45 B.C., Horace, "The Beggar Poet", may have borrowed this phrase from Virgil, who was a contemporary of Horace and who used the "E Pluribus Una" in one of his shorter poems, "Moretum". Other lesser important origins of the "E Pluribus Unum" phrase exist but they are not listed here.

"E Pluribus Unum" is the only motto found on the obverse of the Great Seal, and it was placed on the scroll in the eagle's beak by Charles Thomson (1782).

The beak or mouth of the eagle (regeneration) may be significant in that, to the Ancient Egyptians and in contemporary symbolism, the mouth stands for the power of speech, or the Creative Word.⁹ From this we can suggest that the creative word is the motto "E Pluribus Unum". Also, we can take into account the oft-neglected scroll, which carries the same meaning as a book. *The Dictionary of All Scriptures and Myths*, by G. A. Gaskell, translates the book as "a symbol of the life process of the cycle of manifestation on the lower planes, which is lead to the soul's enlightenment." ¹⁰

Charles Thomson, being a Biblical scholar, may have connected the scroll to the book symbolism found in the Bible, which is mentioned in Revelations 5:1; "and I saw in the right hand of him that set on the throne a book written within and on the book closed sealed with sevel seals."

Charles Totten was convinced that there existed a relationship between the scroll in the eagle's mouth and the "book" in Revelations. He writes: "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 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."¹¹

The phrase "He in whom all men are one", is quite close to the actual interpretation of E Pluribus Unum which is the literal basis of America's "Melting Pot" philosophy, and which expresses a belief in synthesis, and the unity of all mankind. To the occultist, America plays a very important part in the scheme of evolution of life on this planet. Frederick H. Werth best expresses it:

America's mission in this majestic scheme of evolution, is that of amalgamating the contributions of all ages into a culture so wide and so deep, that the full play of man's innate divinity will be assured. To this high purpose, America must dedicate her liberty.¹²

The phrase "one becomes many", of "many become the one", is very familiar to those who are students of theosophy, for it is used in reference to Beings who are Teachers of man, and other life forms on all planets, and solar systems. The phrase "one becomes many" is used when the consciousness of one of these exalted beings is transmitted to lesser beings. One could reverse the process by relating that the lesser beings are overshadowed by the consciousness of the one, who is sometimes referred to as the "Silent Watcher"¹³ One Rosicrucian Society uses the phrase "The One and the many" or the "One becomes many" as their fourth aphorism: "That all beings are in truth but expressions of the One Being - centres of consciousness, form, and activity within itself - is a fundamental tenet of all occult and esoteric teachings". (see Magus Incognito, *The Secret Doctrine of the Rosicrucians*, (Desplaines, Illinois: Yoga Publication Society, 1949), p. 64.

THE ESCUTCHEON

The escutcheon, or shield found on the eagle in the final accepted design for the obverse of the Great Seal, was placed there "without any other supporters, to denote that the United States of America ought to rely on their own virtue".¹⁴ The shield is a weapon of defense; it is protecting the eagle. This could relate that the process of Spiritual Vision or rebirth (eagle) is being protected by a higher will (for it has no visible supports). That which supports the shield is invisible. Some meanings of the shield also point to it as symbolizing the will.¹⁵ Thus, the shield in this position could translate, "the will acts to protect America".

Since the shield protects the area of the heart, this allows for another series of interpretations relating to the regenerative process that unfolds in

the heart or breast of each man. The heart symbolizes love, making love the regenerative process. Love is, according to the esoteric sciences, the cohesive force of the universe; it brings opposites together. It unites all. The shield on the eagle's breast, therefore, suggests that through the will to love, the process of regeneration is defended.

Of special importance are the three colors, red, white, and blue, (although the escutcheon was proposed by the second committee, its colors and design were chosen later) adorning the shield. The ageless wisdom teachings attach to these colors meanings of some magnitude. Red has been related to the activity of the Holy Spirit. White represents the purity of God, the Father, and blue, the wisdom of the Son. Thus, both the shield and the colors on it can be translated as: the Divine Will protects the process of regeneration (eagle).

Since it was eventually Charles Thomson's idea to place the shield on the final design, upon breast of the eagle, and since he was a biblical scholar, it is possible that he might have been familiar with passages in the Bible that refer to the shield. For example, "I am thy shield", God says to Abraham. "I will protect and defend thee." (Gen. 15:1).

There exists in the Bible another quote concerning the bald eagle: "Make thee bald, and poll thee for they delicate children; enlarge they baldness as the eagle; for they are gone into captivity from Thee." (Micah 1:16)

Thus, we find in the Bible references to symbols that are found on the Great Seal of the United States. It remains a possibility that the man responsible (Charles Thomson) linked both symbols, either consciously or unconsciously, in an attempt to symbolize our nation and its purpose and destiny. Of course, such speculations would appear fruitless to traditional historians, who might label them coincidental, or chance.

MDCCLXXVI — 1776

The date or inscription found at the bottom of the Great Pyramid reads 1776. It was Thomas Jefferson who suggested the date, and his obvious reason for doing so was its importance in the foundation of the Republic. The followers of the John Birch society, however, believe it to be the date that Adam Weishaupt founded the Illuminati (May 1, 1776). This is one of the "proofs" the Birchers offer when they refer to the final accepted sign for the reverse of the Great Seal as the symbol of the Illuminati for more on the Illuminati, see introduction p. ii).

It is believed by some that 1776 was the advent of the Aquarian Age, and that America was to be an example of the kind of altruism and brotherhood that was to manifest during the Aquarian Age. Whether 1776 was the beginning of the New Age or not, the occult tradition puts a great deal of emphasis on the last 25 years of any century. The founding of America occurred during the last quarter of the 18th Century, and the last

quarter of any century is traditionally the most potent period, within that 100-year period. It is true that the last 25 years of the 18th Century were successful in establishing the first nation whose philosophy was to encompass the brotherhood of man and recognize the fatherhood of God. This should serve as a reminder that, as America nears its 200th birthday, we are also entering the last 25 years of the 20th Century, the last 25 years of a millenium, and to some, the last 25 years of a Bimillennium, or the Piscean Age, heralding the coming of the new age of Aquarius. When considering the above, it should become evident that we are beginning a time period in which the growth of the esoteric or occult tradition will become considerably magnified. It would appear that such a trend is occurring, and that it is likely to continue.

I have been greatly puzzled about why the date "1776" had to be written out in Roman numerals. In thinking about the man who suggested its use, I recalled Jefferson's interest in the use of codes and cyphers. I decided to play a Cabalistic game of correspondences that I use to break my mental sets when I find myself bogged down in too much detail. The following is what I discovered, and I offer it only as a matter of speculation. If you transpose the first number of each of the Roman numerals into Arabic numbers, a very curious thing occurs:

M	D	C	C	L	X	X	V	I
1000	500	100	100	50	10	10	5	1

The result is the repetition of the number 151, three times. Or, if you prefer, the number 51 repeated three times, and separated by three ones. This struck me as peculiar, because it could allude to the three pillars (3 ones) found in Masonry or the three pillars in the Cabalistic tree of life. The three 51s also appeared familiar, but at first I could not remember where I had seen them. Eventually, it dawned on me that it was very similar to the exact angle of the Great Pyramid, which is $51^{\circ} - 51' - 14''$.¹⁶ It would be more convincing if the true angle of the Great Pyramid were exactly $51^{\circ} - 51' - 51''$, but it appears that such is not the case (unless our method of measuring the precise angle of the Great Pyramid is 37" off). Of course, this is only a matter of speculation, but, remembering Jefferson's title as the "Father of American Cryptography", it is remotely possible. The date 1776 is placed very close to the angle found in the pyramid on the reverse, and its placement near the angle could suggest that it is referring to the number of degrees found in the angle of the Great Pyramid.

As I said, this is a matter of speculation, but it is one method of trying to find meanings of an obscure nature that elude the conscious mind.

The first committee agreed on Franklin's idea for the seal's reverse and DuSumitri  r  's for the obverse. But the first Congress of the United States rejected its recommendation, stating it was "to lie on the table", to the great disappointment of Franklin and Jefferson. Nevertheless, they continued, with Adams, to take great interest in the seal's design and sent in additional suggestions to Charles Thomson, Secretary of the Congress while

SECOND COMMITTEE

On March 25, 1780, a second three-man committee was appointed by Continental Congress. Its members were assigned by John Hay of New York, because the subject was treated with indifference, perhaps because of the Republic's life expectancy was in grave doubt. Named to design the seal were William Churchill Houston, a former Georgia governor and member of the Naval Committee of Congress, from Georgia; John Morin Scott, who, according to Continental Congress' Journal, was from Virginia. However, further research indicates that the only Scott in Congress in 1780 is J. M. Scott of New York; and James Lovell of Boston, graduate of Harvard and former school teacher who, because of his prominence as a patient and fearless orator for the American cause, gave his name to the committee.

In its suggestion for the seal, the Lovell Committee was influenced by the 1777 decision by Congress to adopt the "Stars and Stripes" design for the national flag. Accordingly, they proposed that one side of the seal show, in heraldic language, "a shield charged on rouge and argent supporters; Dexter, warrior holding a sword; Sinister, a figure representing peace, bearing an olive branch - the crest - a radiant constellation of thirteen stars - the motto, 'Bello Vel Pace' or 'Let there be War or Peace', the legend round the achievement - 'The Great Seal of the United States'. On the reverse the figure of liberty seated on a chair, holding the staff and the cap - the motto, 'Libertas, Virtute Perenis', or 'Liberty and Virtue Endure'. Underneath, MDCCLXXVI (1776)." (see illustration 11)

IDEAS ADOPTED

The designs submitted by the Lovell committee on March 25, 1780, were also rejected by Congress and ordered to be recommitted, with no reason given. But like the first committee, some of their suggestions were retained in the final version of the seal; the red, white, and blue colors on the shield, the olive branch, the crest, and "radiant constellation of thirteen stars".

THE NEW CONSTELLATION

The constellation above the eagle's head, in the final accepted design for the obverse of the Great Seal, contained within a circular cloud, denotes "a new state taking its place and rank among other sovereign powers".¹⁸ This constellation acts as a kind of crown above the eagle's head and has been referred to as the "Crown of Countless Ages".¹⁹ It has been suggested that this cloud symbolizes the presence of God, which emanates from the glory within. The 13 five-pointed stars have been referred to as a new



15. BARTON'S REVERSE



16. GREAT SEAL, REVERSE



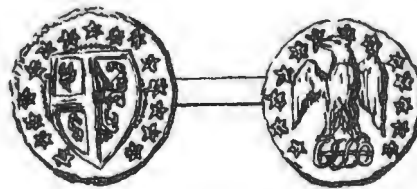
17. GREAT SEAL, 1782



18. GREAT SEAL, 1841



19. GREAT SEAL, 1902



20. MASSACHUSETTS PENNY, 1776



21. THIRTEEN OF PENTACLES



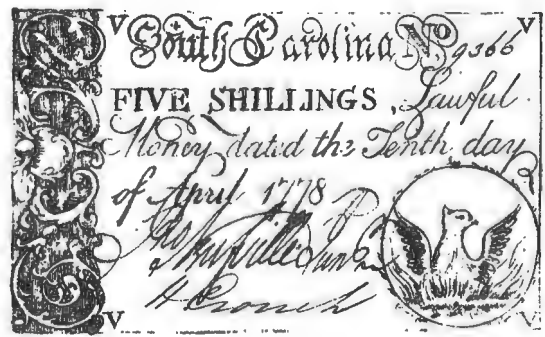
22. CONSTELLATION LYRA



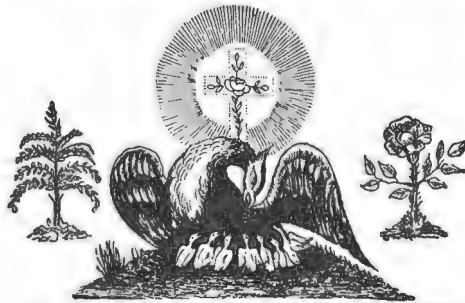
23. OLIVE BRANCH, 1775



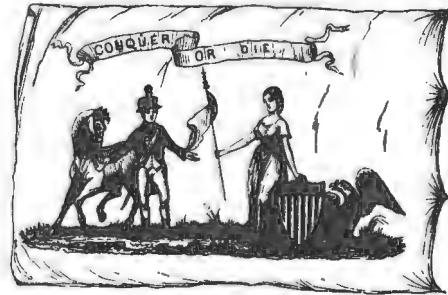
24. PHILADELPHIA 50 DOLLARS, 1778



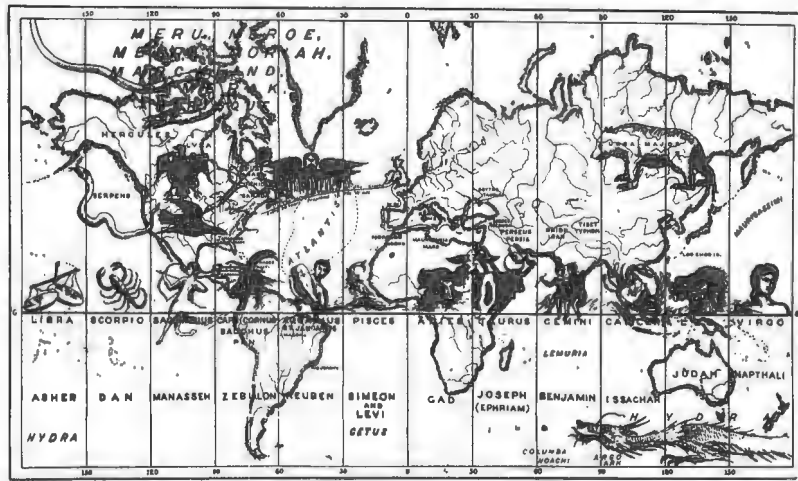
25. THE PHOENIX, SOUTH CAROLINA, 1778



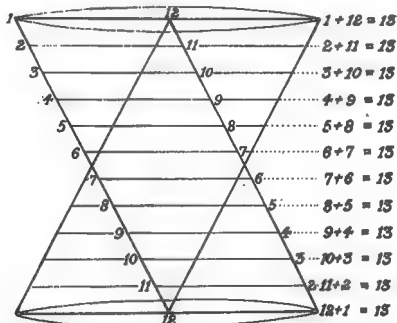
26. JEWEL OF ROSE CROIX DEGREE



27. WASHINGTON'S LIFEGUARD FLAG



29. URANOLOGY MAP



30. THE THIRTEENTH CYCLE

28. WASHINGTON'S COAT OF ARMS



constellation, which is in the shape of a six-pointed star. To most people, this star is a symbol of the shield of David and carries Hebrew signification. However, there are other meanings to the six-pointed star. It is known that this star was used in India before it was chosen as the shield of David.

Before proceeding to a deeper interpretation of the symbolism of five and six pointed stars, we should examine these symbols in light of the science of heraldry. In heraldry, there are two kinds of stars used for armorial bearings. The first is the five-pointed star called the mullet and is actually the spur found on boots. It is usually a negative shape in that it is cut out or recessed in the bearing. The six-pointed star is called the étoile and is the correct star used to represent the heavens. Therefore, when one refers to a star in heraldry, one is referring to the étoile or six-pointed star. This was important to William Barton, a heraldist, because the first Great Seal of 1782 carried in its new constellation 13 six-pointed stars (see illustration 17), which is the only acceptable method by which 13 heavenly stars could be symbolized. However, the designs of the Great Seal from 1841 onward carry in the new constellation 13 five-pointed stars (see illustration 18) or mullets, which, as previously cited, are boot spurs and therefore incorrect (heraldically speaking).

However, from the occult point of view we learn:

To the Rosicrucian, the triangle is the symbol of perfection. It depicts the unity of two polarities of a different nature, resulting in a manifestation. All through nature, whether in the macrocosm or the microcosm world, the law of duality exists, and when these opposites are brought together a creation results, whether it be a material, spiritual, organic or inorganic creation... the interlaced triangles ... represent the perfection of the law of duality on both the material and spiritual planes.²⁰

The six-pointed star is a symbol for the macrocosm of the Great World - the Universe. The upright triangle is the material world, the inverted triangle is the divine world, or "as above, so below". One is the mirror image of the other. The six-pointed star is related to the number six, which is harmony and also man's sixth sense - clairvoyance. Clairvoyance can be defined as the result of harmony between man and God.

The six-pointed star contains 13 five-pointed stars. The five-pointed star, or pentacle, is a symbol of man and his five senses overcoming the four elements of air, earth, fire, and water. It has been called the perfected man, and was used by the Pythagorean School to signify health, and hence harmony. Thus, 13 stars would mean that the regeneration (13) of man (the five-pointed star) eventuates in the macrocosm (six-pointed star). Man therefore becomes a God through a process of regeneration. The six-pointed star equals the macrocosm, or the world of God. The five-pointed star equals the microcosm, or the world of man. When microcosm equals macrocosm and the five-pointed star equals the six-pointed star, we have God-man, or Christos.

Thus, the six-pointed star, or interlocked triangles, represents the perfection of harmony between the celestial (inverted triangle) and

terrestrial (up-right triangle) spheres of existence.

Also, examining the Tarot in the occult tradition, we find that there exists a card in the Minor Arcana called the Queen of Pentacles, or the 13 of Pentacles (see illustration 21). Since 1841, the new constellation in the Great Seal has born 13 Pentacles. Since many of the secret societies studied the tarot, it is possible that some of the founding fathers may have been Masons or Rosicrucians, were familiar with this card. One the world's great authorities on the tarot, the late A. E. Waite, was a Mason of the highest degree. Mr. Waite relates this about the 13 of pentacles, or the Queen of Pentacles: "The face suggests that of a dark Woman, whose qualities might be summed up in the idea of greatness of soul; she has also the serious cast of intelligence; she contemplates her symbol and may see worlds herein. Divinatory meanings: Opulence, generosity, magnificence, security, liberty ... " 21

The above divinitory meanings could refer to America. She is wealthy, generous, and gives liberty and security.

Allegedly, it was John Adams, member of the first committee, who took the term "New Constellation" literally and suggested that the New Constellation being referred to was Lyra,²² which fortunately consisted of 13 five-pointed stars. The constellation Lyra symbolizes harmony and union (E Pluribus Unum) (see illustration 22).

There exists another point of view in the occult tradition that links the New Constellation with the group of stars known as the Plieades.²³ This group, interestingly enough, represents a Rosicrucian organization, and dates back to the secret societies of Ancient Egypt.

In whatever manner we view the New Constellation, it expands the probability that our founders were open to the teachings found in the occult tradition.

THE OLIVE BRANCH

The committee of 1782 interpreted the right talon, holding the olive branch with its 13 leaves and 13 berries, the number of leaves and berries on the olive branch is not prescribed by the law of 1782, as symbolizing peace (see illustration 23). It has often been noted that the eagle is facing the olive branch and that such a gesture symbolizes that the new order of the ages would not be built by aggression, conquest, or war. In order for America to succeed, its philosophy and actions must be based on goodwill, reason, reciprocity, and peace. The presence of the eagle with the olive branch is a radical departure from the eagles used in the heraldry of the old world, whose primary function was to be affiliated with weapons of war. The olive branch, to the ancients, and especially those who were affiliated with the secret societies, not only represented external peace, but internal peace as well (on the physical, emotional, mental and spiritual levels). The eternal quest of the ancients was to seek "the word" - the word of God and, in order

to do this, one ascended the Mount of Olives. This was but another way of relating that the hidden secrets of the universe may only be attained through inner peace which is acquired through the raising of consciousness (or ascending the Mount of Olives). Peace is thus a state of consciousness one enters to commune with God, the eternal. The eagle facing the olive branch would thus read: Regeneration (the eagle) of oneself through peace (olive branch) or union with the Divine.

Since the olive branch is a plant, it could be interpreted as being symbolic of "an image of life, expressive of the manifestation of the cosmos, and of the birth of forms."²⁴ Since the plant symbolizes the form world, the eagle looking toward it could relate that peace must be manifest in order for rebirth (regeneration) to occur.

Another suggestion from Christian sources indicates that the symbol for the "13th" tribe of Israel (Manessah) was the olive branch, and that since America holds the olive branch, she must in some way be related to the lost tribes of Israel.²⁵

From what has been introduced concerning the olive branch and its teachings of inner peace, it is recognizable as a symbol used by the secret societies, for it is this process of inner attunement that is the basic and most fundamental teaching of all secret societies. You can therefore also count it as another possible symbol, along with the eagle, the new constellation, E Pluribus Unum, MDCCLXXVI, and the escutcheon, found on the Great Seal, having its possible origins in the occult tradition.

THIRD COMMITTEE

A third committee was formed in May 1782. One time President of Continental Congress, Arthur Middleton, a signer of the Declaration of Independence, Edward Rutledge of South Carolina, and the future director of the Philadelphia Mint, Elias Boudinot, were brought together, and asked William Barton, M.A., an heraldic expert accomplished in drawing, to help them.

Six weeks after appointing it, Congress rejected the suggestions of its third committee on the seal, because their suggestions were much the same as those of the second committee, and a month later, referred the reports of all three committees to its secretary, Charles Thomson.

INFLUENCE OF CHARLES THOMSON

Thomson played an important, perhaps crucial, role in developing the seal as it is today.²⁶

After juggling with the various committee designed for several days, Thomson reported back to Congress with his own recommendations which, at last, were accepted.

An obscure reference to the origin of the reverse of the Great Seal can be found in the John Birch literature. It is the belief of the John Birch Society that the reverse of the Great Seal was the insignia of the Order of the Illuminati. The introduction cites the Illuminati's role as a secret society in the American Revolution and the alleged involvement of a few of the founding fathers in that movement. The John Birch Society uses two prime source books for their knowledge concerning Adam Weishaupt's "Illuminati Conspiracy". They are John Robison's *Proofs of a Conspiracy*, first published in 1798, and Abbé Augustin Barruel's four-volume study, *Memoirs Illustrating the History of Jacobinism*, published in 1799. To my knowledge, neither of these "first sources" refers to or suggests that the symbol for the Illuminati was identical with or in any way related to the reverse of the Great Seal. Unfortunately, most "Birchers" quote second and third sources that state this as fact, giving no documentation.

My research does not substantiate the "Birchers" claim that the reverse of the Great Seal was used as the symbol of the Illuminati (at its inception, May 1, 1776). When questioned on this idea, several leaders of this group were inclined to admit that they were in error and that such a contention had no basis in fact, but was circumstantial at best.

OCCULT ORIGINS OF GREAT SEAL

There exists a nebulous reference to an unknown person who came to Philadelphia and presented the reverse of the Great Seal as we know it today to one of the Committee members.²⁷ If such a person did appear, traditional history makes no mention of it. However, if its documentation was lost or destroyed, the true origin of the Great Seal's reverse will never be known.

A second and equally mysterious account of the origin of both obverse and reverse of the Great Seal is found in *Flying Saucers in the Bible*, by Virginia Brasington, (Saucerion Book, 1963, p. 43). In states:

The Continental Congress had asked Benjamin Franklin, Thomas Jefferson and John Adams to arrange for a seal for the United States of America . . . None of the designs they created or which were submitted to them, were suitable . . .

Fairly late at night, after working on the project all day, Jefferson walked out into the cool night air of the garden to clear his mind. In a few minutes he rushed back into the room, crying, jubilantly: "I have it! I have it!" indeed, he did have some plans in his hands. They were the plans showing the Great Seal as we know it today.

Asked how he got the plans, Jefferson told a strange story. A man approached him wearing a black cloak that practically covered him, face and all, and told him that he (the stranger) knew they were trying to devise a Seal, and that he had a design which was appropriate and meaningful . . .

After the excitement died down, the three went into the garden to find

the stranger, but he was gone. Thus, neither these Founding Fathers, nor anybody else, ever knew who really designed the Great Seal of the United States!²⁸

The following is the official explanation and remarks of both Thomson and Barton:

REMARKS AND EXPLANATION

The Escutcheon is composed of the chief and pale, the two most honorable ordinaries. The pieces, paly, represent the Several States all joined in one solid compact entire, supporting a Chief, which unites the whole and represents Congress. The motto alludes to this union. The pales in the arms are kept closely united by the chief and the chief depends on that union and the strength resulting from it for its support to denote the Confederacy of the United States of America and 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 and valour, and Blue the color of the Chief signifies vigilance, perseverance and justice. The Olive branch and arrows 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 and the Motto allude to the many signal interpositions of providence in favor 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 era which commences from that date.²⁹

Obviously, the symbols chosen for the Great Seal have not one interpretation, but many. The many levels of interpretation attached to each symbol on the Great Seal correspond with one another, forming a pattern of ideas which express a rich diversity of origins, thus stimulating the imagination. Whichever interpretation of these symbols we choose, we must recognize that those who designed our national emblem may not have intended the meanings that contemporary symbolists attach to them. However, if the founding fathers were members of secret societies, one might expect that many-leveled interpretations were not only expected, but necessary.

Accepted by Congress on June 20, 1782, Thomson's seal is heraldically described as "Arms, pale-ways (divided into equal parts by perpendicular lines) of thirteen pieces of argent (silver) and gules (red), a chief azure (upper part of the shield blue); the escutcheon (shield) on the breast of the American eagle displayed proper (of natural color), 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 appears above the escutcheon, a glory breaking through a cloud proper, and surrounding thirteen stars forming a constellation, argent, on a azure field."

The description of the seal's reverse side ran: "... a pyramid unfinished. On 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, underneath the following motto 'Novus Ordo Seclorum'"³⁰ (see illustration 16).

NOVUS ORDO SECLORUM

The reverse contains two mottos. The one found below the pyramid reads "Novus Ordo Seclorum" or, the New Order of the Ages. It is believed that we borrowed this motto from Virgil's fourth eclogue, fifth verse ("Magnus ab intrgro seclorum nascitur ordo"), and that it in turn was inspired by a passage in the mysterious Sibylline books, which were documents that contained the fate of the Roman Empire.³¹ This is quite interesting, if we believe that much of America's karma today reflects the ethics and morality of ancient Rome.

The New Order referred to a Republican form of government, rather than a monarchy. It was the beginning of a New Age in the sense that man was becoming more able to rule his own destiny, rather than being ruled by a destiny set by a monarch. The New Order was the brotherhood of man, in which all men were to become equal. Another meaning, possible of some importance, can be derived from the word "Ages". Masons and Rosicrucians used much astrological symbolism. Thus, by linking "New" and "Ages" together, we find an allusion to the New Age of Aquarius, which symbolizes brotherhood, synthesis, and altruism.

What is an Age? Astronomers tell us that our sun and his family of planets revolve around a central sun, which is millions of miles distant, and that it requires something less than 26,000 years to make on revolution. His orbit is called the Zodiac, which is divided into twelve signs familiarly known as Aries, Taurus, Gemini, Cancer, Leo, Virgo, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. It takes our solar system a little more than 2,100 years to pass through one of these signs, and this time is the measurement of an age.

The sun entered the sign of Taurus in the days of our historic Adam and when the Taurean Age (the Bull) began (the Minoan Civilization, the golden calf, and the Hindu's sacred bull), and moved into Aries, the ram, about the time of Abraham (the sacrifice of the lamb). About the time of the rise of the Roman Empire, the sun entered the sign Pisces, the fish, and the Piscean Age began; early in this age Jesus of Nazareth lived.

What is the Piscean Age? This age is identical with the Christian dispensation. Pisces is a water sign, and the Piscean Age has been distinctly the age of the fish and their element, water. Water, for instance, is the true symbol of purification - as in the rite of water baptism - and the fish is noted as the symbol of Jesus the Christ, The Savior³². Indeed, the last 2,000 years have witnessed the intense exploration and utilization of this element - water.

What is the Aquarian Age? Today it is believed that we are on a cusp

of the Piscean/Aquarian Age. Aquarius is an air sign, and new age is already noted for remarkable inventiveness with air, electricity, magnetism, etc. The word Aquarius is from the Latin word *aqua*, meaning water. Aquarius is the water bearer, and the symbol of the sign, which is the 11th sign of the zodiac, is a man carrying a pitcher of water in his right hand.

The transfer of dominion from one age to another is an important event, manifesting itself through a tremendous outpouring of spiritual force causing renewed interest in such fields as Astrology, Yoga, Meditation, Tarot, etc. and will be evidenced in the general unrest and rebirth in the youth throughout the world. It is indeed a time of change - as the old gives way to the new, as man's thoughts turn to new horizons, and his soul seeks new spiritual heights.

The Hindu tradition refers to the Maha Yuga of Great Cycle and divides this cycle into four smaller yugas called the Golden, Silver, Bronze, and Iron Ages. The four secondary periods are cyclical in nature and illustrate man's evolution from the spiritual to the material world and back again, like the allegorical prodigal son.

Numerous dates have been proposed for the starting point of the Aquarian Age (1962, 1948, 1875, 1776). Sidereal astrologers and astronomers place the beginning of the precession of the equinoxes in Aquarius between 2,376 and 2,486 A.D., but it is the author's opinion that the Aquarian Age begins with the individual as well as collectively, and that they may occur at any time the individual lives according to aquarian principles of brotherhood, synthesis, and altruism.

The location of the "New Order of the Ages" motto below the pyramid may allude to both motto and pyramid being related to the finite, temporal world, and its evolution towards the One in cyclical process. It is perhaps an illustration that evolution is not instantaneous, but the result of a series of initiations that occur at designated time periods. Such beliefs are part of the occult tradition as found in secret societies, and indicate that some of our founders were familiar with its teaching.

ANNUIT COEPTIS

The second motto found on the reverse reads "Annuit Coeptis", or "He favors (or Prospers) our undertaking". It is located above the eye in the triangle and serves as a verbal interpretation of the "All Seeing Eye".

It was William Barton who suggested the motto "Deo Favente" ("With God's Favor"), but it was left to Charles Thomson to give the motto its final form. It has been suggested that it was derived from the quote, "Audacibus Annue Coeptis" (favor my daring undertakings), which is found in Virgil's *Aenid*, Book IX, Verse 625, and in his *Georgics*, I, 40.

Annuit Coeptis is a bold announcement that God prospered our nation's undertaking. There are several mysterious accounts that exist in the esoteric history of America that illustrate the affirmation that God

supported the foundations of the Republic. Several quotes of George Washington illustrate his mystical inclinations. Washington could feel his being overshadowed and guided throughout the Revolutionary War. As cited, there exists an Indian tradition that states that Washington was guided and protected by the Great Spirit.³³

Also quoted was an alleged vision that General Washington experienced at Valley Forge in which he was shown the future of the Republic by an angelic being.³⁴

Another mysterious account is discussed in Manly Palmer Hall's *The Secret Destiny of America*,³⁵ in which we learn of an unknown who swayed the signers of the Declaration of Independence. It was allegedly this mysterious being, whom some believe to be Comte St. Germain, (not to be confused with the French general of the same name. He was one of the most celebrated mystic adventurers of modern history. His birth and death dates are uncertain with some who still claim him alive. St. Germain's influence on the secret societies was profound), that eloquently stimulated the fire in the breasts of the founding fathers and then vanished inexplicably as the founders attempted to express their gratitude to the unknown speaker.

The occult tradition is therefore represented in both mottos found on the reverse of the Great Seal.

What influences Hebraic and occult teachings may have had on Thomson's contribution to the Great Seal may never be known. The Secretary of the Congress made an historical analysis of his thinking all but impossible by destroying his notes.³⁶

Certainly, Thomson's ideas were not original. On the Massachusetts copper penny of 1776 are 13 stars surrounding an eagle (see illustration 20); a 50 dollar bill issued in 1778 shows an unfinished pyramid with the motto "Perennis", or "everlasting" (see illustration 24).

In 1775, Maryland paper currency reveals a hand holding an olive branch (see illustration 23). The true origins of many of these symbols may never be historically revealed, though the symbols themselves evidently made up a part of the folk culture of the times.

THE EAGLE

The dominant symbol on the Great Seal's obverse is the American Bald Eagle. Benjamin Franklin opposed the choice of the eagle for the Great Seal.³⁷ As a matter of fact, he thought at first that it was a wild turkey. Some believe that Franklin was really viewing a phoenix, and not an eagle.³⁸ It is interesting to note that one of William Barton's early designs for the Great Seal did include a phoenix (see illustration 14). The phoenix appeared in 1778, on colonial paper money (see illustration 25). Some historians have likened the eagle, found on the Official Great Seal of 1782, to the phoenix, in that they both have long necks and tufts of feathers³⁹ (see illustration 17).

The phoenix is the legendary bird that is reborn from its ashes every 500 years. It is important to note that both the eagle and the phoenix have been used for symbols of rebirth and regeneration in numerous secret societies, including both the Masons and the Rosicrucians. To the secret societies, the use of the "bald" eagle was symbolic, for initiates in the esoteric schools shaved their heads to symbolize direct contact with divine power above. Regeneration to such secret societies expressed itself in the wealth of personal inclination and the expressed desire to make the Divine Will manifest. Freemasonry is linked to the use of the eagle through its being found "in the Jewel of the Rose Croix degree" (see illustration 26), and its emphasis on the control and sublimation of personal ambition, eventuating in spiritual vision.

The eagle is also accounted to be one of the most noble bearings in Heraldry and besides the dragon of China, one of the oldest living coat of arms. To traditional historians, why the bald eagle was chosen to be America's most popular symbol is a mystery. One oft-suggested reason is that it first appeared on the flag of Washington's Lifeguard (see illustration 27). It has also mistakenly been attributed to the bird atop Washington's coat of arms, which, however, proves to be a raven (see illustration 28).

The eagle may have been selected because of its ability to soar above storms, symbolic of its ability to fly and be free from material conflicts and events. It can envision huge areas of space and has been used as a symbol of Spiritual Vision. The eagle being bald symbolically relates the ability through its uncovered head to receive unto itself the consciousness of the presence of God at any time.

There exists also the suggested relationship of the eagle with the various zodiacal signs. The eagle has been used to characterize one of three symbols for the sign of Scorpio (the other two symbols being the scorpion and serpent, which are related to the physical and psychic levels of being, respectively). The eagle in this context symbolizes the spiritual nature of regeneration and transmutation of energies for which the "highest evolved" Scorpions are famous. Sometimes the phoenix is used as the fourth symbol of Scorpio, suggesting that regeneration of the spirit has been successfully achieved.

The eagle has also been linked to the zodiacal sign Gemini. In this instance, it may refer to the Holy Spirit, as Gemini symbolizes the arms and hands of the creator, without which the spiritual world could not manifest on the physical plane.

The eagle can symbolize the zodiacal sign Sagittarius, for it was Zeus, or Jupiter (who rules Sagittarius), who changed himself into an eagle on numerous occasions to achieve various ends.

In relationship to other planets, the eagle has been linked to the Sun, for it can fly nearer to the Sun than any other bird, and is the only bird that is said to symbolically look directly into the Sun's rays. The hawk of Egypt has been referred to as being the eagle of Egypt (since Egypt had no eagles). The hawk symbolized the God, Horus, who, in turn, symbolized the Sun in

one of its many aspects.

Continuing our thoughts along these lines, we come to an ancient science called URANOLOGY that suggests another possibility concerning the eagles origins. This system of knowledge suggests a relationship between the celestial and terrestrial spheres (see illustration 29).

Manilus . . . suggests that the constellations are a celestial map of the terrestrial earth. The constellations are distributed according to the land and water distribution of the earth's surface . . . the celestial river corresponds to the terrestrial Nile. One ingenious author worked with this idea and remarks the extraordinary coincidence that in many cases animals which are emblematically associated with the various nations are located in the heavens above the continents where the nations flourish.⁴¹

Another source refers to this system as the "Key to the Heavenly Clock". It specifies:

take a map of the stars and place it over a map of the Earth, with the pole star resting over the North Pole, we have a heavenly clock making one complete revolution daily.

We turn to our heavenly clock and we find when Khema are over the pyramid in the land of Khem, that the Great Bear falls over Russia . . . the head of 'Draco the Dragon' . . . falls over China . . . Taurus falls over the Taurus mountains . . . Perseus falls over Persia, Orion over Iran, Medusa over the land of Medes, Leo over the Loo Choo Islands . . . Ram or Lamb of God over Rome. Capricorn always identified with the god Pan, falls over Panama, Panuco, Mayapan, the old home for Yucatan. The eagle falls over the U.S. . . and nearly all the wings known to astronomy are in the heavens above America, and when we understand this a flood of light is poured over the history and mythology of the zodiac and there are many other correspondences of equal or greater significance.⁴²

If there is any validity to Uranology, we might discover that the symbols of nations are born in the heaven worlds. Shades of Jung's archetypes of the collective unconscious?

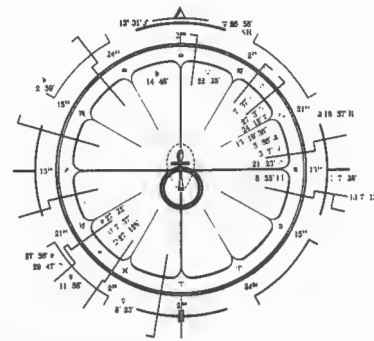
Unfortunately, William Barton and Charles Thomson in their remarks and explanations did not attempt to shed any light on the meaning of the American eagle, so we are left to our own resources and imagination as to its prime origin and meaning. Was this an oversight, or done intentionally?

THE NUMBER 13

Another symbol of importance on the obverse and reverse is the number 13. This is an obvious reference to the number of colonies that were the beginning of America. There are 13 stripes on the escutcheon, 13 arrows in the eagle's talon, 13 leaves and 13 berries on the olive branch, 13 letters in the motto, "E Pluribus Unum", 13 stars placed in a new constellation above the eagle. On the reverse, we find 13 layers of stone in the pyramid, and 13 letters in the motto "Annuit Coeptis". It should be noted that not all of the



31. THIRTEEN ARROWS,
1775



32. AMERICA'S BIRTH CHART,
RUDHYAR

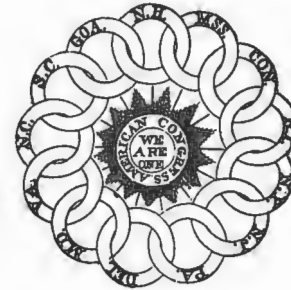


33. ARROW OF RA



35. INITIATION IN
KING'S CHAMBER

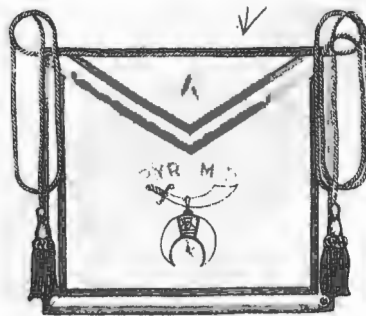
From Manly P. Hall's, *The Phoenix*



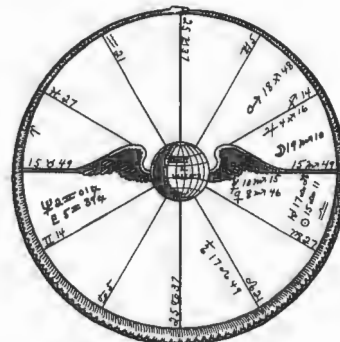
34. WE ARE ONE



36. SHRINE OFFICER'S
JEWEL



37. MASONIC APRON,
PYRAMID LODGE



40. HENRY A. WALLACE'S
BIRTHCHART

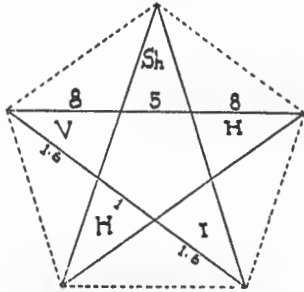


38. SETHOS, 1777



39. THE MASTER MASON

From Manly P. Hall's,
Lost Keys of
Freemasonry



41. CASE'S PENTACLE



42. GREAT SEAL,
OBVERSE



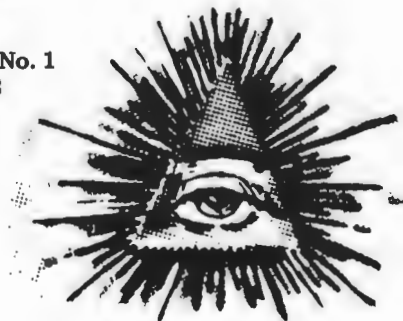
43. PENTACLE,
GOOD FORTUNE



46. SCHEMHAPHORAS No. 1
FINANCIAL SUCCESS



44. HEXAGRAM



45. EYE IN TRIANGLE

repetitions of the number 13 are required by law. Those prescribed by law are: the number of letters found in the mottoes, "E Pluribus Unum" and "Annuit Coeptis", the number of arrows and stripes and stars found on the obverse of the Great Seal.

The number 13 has unlucky connotations for many people. This could be largely due to several factors: Christ's betrayal by Judas (the 13th), witch's covens needing 13 members to function harmoniously, and its association with the hangman's fee of 13 pence given at Tyburn for each execution. It was alluded to as "Hangman's Money". However, the North American Indians and people of the Yucatan considered the number 13 a sacred number. They had 13 days in their week.

The secret societies (Masons and Rosicrucians) used the number 13 to symbolize rebirth and regeneration, just as the phoenix and the eagle, and as a symbol for completeness and infinity. Thirteen was an indivisible number, suggesting one nation undivided. In the occult tradition, it is suggested that there are 13 steps of initiation needed to attain illumination, and that there exist 12 brotherhoods in the mystery school tradition having as its leader a 13th member.⁴³

Paul Foster Case suggests that even America's birth chart found the number 13 to be of significance, in that it allegedly shows the Sun in 13° Cancer, and its ascendant 13° Scorpio.⁴⁴

There also exists a number of Christian groups that connect America to the 13th tribe of Israel,⁴⁵ and point to America's previous siding with Israel in the Middle-East conflicts as a social manifestation of a spiritual doctrine.

There has occurred a number of coincidences in American history concerned with the repetition of the number 13. For example, Washington and 12 of his generals were said to be Masons.

Our first Navy contained 13 ships. In World War I, the first expedition to France sailed on January 13, 1917, was carried in 13 ships, and took 13 days to cross. During that time, the President signed his name Woodrow Wilson (13 letters). The Union was victorious at Fredericksburg on December 13, 1861; Fort Sumter surrendered on April 13, etc.

There is now evidence that America was discovered by Columbus, not on October 12, 1492, but October 13, 1492.⁴⁶ This revelation, based on extensive research by Prof. C. E. Bianchi, has been officially accepted by Italy's Colombiani, a group of devotees and specialists in the life of Columbus.

It has also been inferred that 13 people designed the Great Seal, for more than 100 years before James Morton, White House chief designer of Tiffany and Co., drew the official seal of 1884. He was the 13th person for the formulation of the national arms.⁴⁷

We have not exhausted all of the material introduced by those who support and find deeper meaning in the number 13 and its use on the obverse and reverse of the Great Seal, but this introduction serves to stimulate a rather fertile field of inquiry. The basic question is, did the 13

original states come into being by chance, or by some sort of Plan - human or Divine. If chance was the guiding principle, the number 13 is of little or no significance. But if America were an extension of a plan, human or Divine, the number of its original states would be matter of importance. Such an important topic would be subject to a great deal of speculation and interpretation.

There are obscure but perhaps relevant interpretations of the number 13 and its importance to the occult tradition. These interpretations are an indication of the subtle nature of meanings that come to mind if America is part of a Divine or human plan. Theosophical tradition relates the number 13 to what has been called the 13th race of man. Theosophy adds the number of races together in this manner. Lemurian race (1), Atlantean race (7), and our present 5th race (Teutonic Anglo-Saxon), or $1 + 7 + 5 = 13$. This suggests that America, being the "13th" race, will give birth to a very highly evolved new race of beings.

In the Cabala, there exists a "science" of numbers called Gematria which translates Hebrew into numbers. In the Cabala, the word ACHAD, which means unity, yields the number 13. Is this another way of saying "one nation undivided"?⁴⁹

Yet another example is what has been called the '13th cycle',⁵⁰ which is the loop-hole by which an individual may escape from the death and rebirth cycles and become liberated. This process is called "deliverance by the 13th cycle", and can come at any time of life, but most often in its beginning or end (see illustration 30).

My final example utilizes the system of divination known as the "I Ching" or the Book of Changes. Within this system we learn that the 13th hexagram has been interpreted as "Fellowship with Men" by one authority (Richard Wilhelm), and by another authority as "Universal Brotherhood" (John Blofield). Both interpretations are in harmony with the basic philosophy of America - "The brotherhood of man and the Fatherhood of God."

All of the above may prove to be idle speculation, or the key to a greater understanding of America's symbols. Whether or not the founders were aware of these meanings via the secret societies of which they were members is a mystery, the solution of which would prove invaluable in assessing their occult leanings.

THE 13 ARROWS

The eagle holds in his left talon 13 arrows, which the official interpretation of the Great Seal defines as war. Since the eagle is facing away from the arrows, America possesses the means to defend herself, if necessary, but prefers peaceful means before applying force.

In the occult tradition, there is a higher level to the meaning of war. In a symbolic sense, it is represented by Sr. George slaying the dragon, or the

spiritual nature of man overcoming his selfish desires. In other words, War symbolizes the act of transmutation of the lower desires to higher aspirations. The fact that the eagle turns away from the arrows could relate that this transmutation process has been completed. *The Dictionary of Symbols* defines "war" as: "... the only justification for war is reducing of the multiplicity to unity - disorder to order ... War can be seen as the means of reinstating the original order, or as a kind of sacrifice which echoes cosmogenic sacrifice. Exactly the same applies to the psychic plane; Man must achieve inner unity in his actions and thoughts. Unity of purpose is symbolized by ritual orientation ..."⁵¹

The reduction of multiplicity (war) is another way of phrasing "E Pluribus Unum". This is identical with peace. Therefore, even though on certain levels the olive branch and arrows seem to be at extremes, their conflict is resolved when examined on deeper levels. Is this an example of the old occult phrase, "All things are one"?

To ancient Greece and pre-Columbian America, the arrows symbolized the light of supreme power and designated the sun's rays.⁵² This links the arrows to the life force. From this level of understanding, the eagle carries in its talons life, or energy, and form the olive branch. The balancing of these two symbols, in the occult tradition, resolves itself into higher consciousness.

The arrow is also a symbol of the zodiacal sign Sagittarius, which, according to some astronomers, is 30,000 light years distant, and is thought to be the hub of our galaxy. If this be true, then all the stars in our galaxy are swinging around it. Thus, countries related to Sagittarius would symbolically appear to be at the center of things. Therefore, America would be of prime importance to the world.

Another link to Sagittarius can be found in the proposed astrological chart for America by Dane Rudhyar. Something also worth mentioning, in relationship to Dane Rudhyar's proposed astrological chart for America, is the interpretation given to the 13 degree 10 minutes Sagittarius rising (as found in his *An Astrological Mandala*, p. 218), or 14 degrees Sagittarius: "The Great Pyramid, and the Sphinx, Keynote: the enduring power of occult knowledge and of its quasi-divine custodians, 'seed-men' of a previous cycle of existence." (see illustration 32). He erects America's chart at 5:00 p.m., July 4, 1776, which shows Sagittarius rising at 13°⁵³ And, also note that the Uranology map, referred to earlier, shows Sagittarius covering central and most of Western United States.⁵⁴

The third committee of the Great Seal proposed the arrow, but again, it was Charles Thomson who placed 13 of them in the eagle's sinister talon. Could the 13 arrows symbolize 13° Sagittarius rising, as found in Rudhyar's chart?

The arrow can also be related to Freemasonry. In ancient Egypt, there existed a symbol called the Arrow of Ra (see illustration 33), which included both the square of the Right Worshipful Master and his gavel of office. This same symbol can be found in the Museum of the Louvre, in

Paris, and is engraved on a Chaldean intaglio made of green jasper. It is also found on the walls of some very old churches in Devonshire and Cornwall in England.⁵⁵ So, in effect, another symbol of the occult tradition can be linked with the Great Seal.

THE PYRAMID

We are told that, "strength and duration" were the reasons why the third committee chose the pyramid to symbolize America. The pyramid has become a symbol for immortality because of its ability to brave the elements, and also perhaps because of its suggested use as a tomb assuring immortality for some vain-glorious pharaoh. Just why the founders chose the pyramid to represent America is a mystery. In most cases, when the colonists wanted to symbolize strength and duration or union, it was usually accomplished through the use of interconnecting links of chains or circles (see illustration 34).

Traditional history overwhelmingly favors the idea that the Great Pyramid was a tomb for the pharaoh Cheops. However, this former assertion is now in the process of being challenged. Since the last 25 years of the 19th Century, there has been a steady increase in the belief that the pyramid was not solely a tomb. What began as almost a religion in the theories advanced by "pyramidologists" of the 19th Century has grown into the recent research and study of the pyramid's physical location in relation to our planet's position in time and space. Peter Tompkin's work best summarizes what may come to be known as the 20th Century "pyramidologist" viewpoint:

... the builders of the Great Pyramid knew the correct circumference of the earth; that the earth was flattened at the poles, which causes a degree of latitude to lengthen toward the pole; that it rotates in one day, on its axis, tilted about $23\frac{1}{4}^{\circ}$ to the ecliptic, causing night and day, and that this tilt caused the seasons, that the earth revolves around the sun in a 365.2422 days, and that the earth's celestial pole describes a slow circle around the pole of the ecliptic, causing the procession of the equinoxes which brings a new constellation of the zodiac behind the Sun at the equinox every 2,200 years in a grand cycle of 26,000 years.

Whoever built the Great Pyramid knew, as legends accurately report, how to make excellent charts of the stars with which to calculate longitude and draw maps of the globe, and so travel at will across its continents and oceans.

Professor Stecchini also demonstrated that maps of great precision existed in the ancient world, some of which are described in the works of the principle religious centers of antiquity such as Jerusalem, Mecca, Dodona, Sardis, Susa, Persopolis, and even the remote Chinese capitol of Anyang, all of which turn out to be geodetic landmarks tied to the prime meridian of Egypt.

Not only is the Great Pyramid a perfect PI-shaped structure which

geometrically stimulates a hemisphere it also incorporates the Golden section of PSI relation in its meridian section. This makes each side of the Great Pyramid represent a quadrant of 90° of the Northern Hemisphere. ⁵⁶

Much widespread interest has been stimulated by the use of the pyramid shape in sharpening razor blades, making bitter coffee mild, removing the bite from harsh tobacco, and changing the taste of cigarettes and alcoholic drinks and other foods. Some preliminary research suggests that the pyramid shape assists in meditation, and affects the growth rate of plants and the dehydration or mummification of food. ⁵⁷

The traditional historian's belief that the Great Pyramid was the tomb for Cheops is based upon Herodotus's claims made in his *History, Book I*. His *History, Book 2*, contradicts his initial assertion.

Traditionalists also point to what could be Cheops' red cartouche found inside the Great Pyramid. However, other royal names and cartouches have been discovered along with the "Cheops" cartouche that are not identifiable. It has been suggested by some occultists ⁵⁸ that Khufu (Cheops) restored and closed off some of the previously accessible chambers, and for that reason his cartouche was employed.

If the Great Pyramid was not a tomb for Cheops, what could it have been? The secret societies, such as the Masons ⁵⁹ and the Rosicrucians ⁶⁰, claim it to be a temple, while various members of the John Birch claim that the same pyramid became a symbol for the Illuminati. ⁶¹

To this day, the Rosicrucian order states that it conducts ritualistic ceremonies in the Great Pyramid, during their frequent Egyptian sojourns. The ceremonies alluded to are claimed to be initiatory in nature, in which the candidate experiences a change in consciousness, while undergoing an out-of-the-body experience (see illustration 35).

It has also been cited by various Masonic scholars, two of whom are Albert Chruchward and Manly Palmer Hall, that the Great Pyramid was the sacred house of the mysteries and was the first Masonic Temple in the world. The traditional esoteric 20th Century Masonry, however, is very reluctant to accept the Great Pyramid as being a Masonic temple. The Pyramid can not be found in Masonic rituals. Even though the pyramid is not used in 20th Century Masonic ritual, it is employed as one of the Shrine Officer's jewels (see illustration 36), and various lodges have born the name "Pyramid Lodge" (see illustration 37). Freemasonry chooses its emblems and names for its lodges with great care and deliberation. The use of the pyramid, as a jewel or lodge name, links it to Masonic tradition.

It has also been suggested that the "mystical" pyramid may have been borrowed from the ancient mysteries that were of the possible forerunners of Masonry. In 1731, there was published a mystery play, by Abbé Terrasson, which was called "Sethos". This work was translated into German by Matthias Claudius in 1777 and has been popular with Masonic audiences. The cover of its original "playbill" carries a pyramid whose capstone is either lost in the clouds or is unplaced (see illustration 38). Since this publication (1777) appeared before the adoption of the pyramid (1782)

as the symbol for the reverse of the Great Seal, it may have inspired those who were responsible for its adoption as an emblem of America.

However, the origin most widely accepted by traditional historians is that William Barton borrowed it from the \$50 bill printed in Philadelphia on January 17, 1778. The person who designed the pyramid for the \$50 bill was Francis Hopkinson,⁶² who was possibly a Mason. William Barton was interested in paper money (he was the author of a monograph on the nature of the use of paper credit which was printed in Philadelphia in 1781), and was in all probability familiar with the \$50 bill in question. It may also be important to note that Barton was in England and travelled to Holland (1775-1779), which could also have put him in contact with the pyramid found on the cover of "Sethos" (1777).

Probably the most convincing illustration of the link of the pyramid to the secret societies can be found in Manly Palmer Hall's *Lost Key of Freemasonry*, which depicts the master mason atop the Great Pyramid performing his work. Note also the flaming triangle on his robe and the left and right eyes of Ra and Ises on his altar. Could this be the origin of the eye in the triangle also? (see illustration 39).

Regardless of the source of inspiration for the pyramid found on the reverse, it is evident that the pyramid was and still may be a temple for the mystery schools. It can be identified with both Masonry and Rosicrucianism, both secret societies of which some of our founders were members. It therefore is an important link to the occult tradition and the occult leanings of the founding fathers.

It is my opinion that, from our complete interpretation of all of the symbols found on both the obverse and reverse of the Great Seal, we have strengthened the probability of the founding fathers involvement in the occult tradition. We have noted that every symbol found on both the obverse and reverse can be linked in a direct or indirect manner to the symbols used by the secret societies, that is, in particular the Masons and Rosicrucians. It appears that some of the symbols, especially the eye in the triangle and the pyramid, were inseparable from the occult tradition, and at least the eye in the triangle was recognized by the founding fathers as being a direct link to Masonry.

ACACIA

The reverse of the Great Seal may also carry on it a symbol of great occult importance, especially to Masonry, that was not required by the Law of 1782. Around the base of the pyramid we find a green plant, which, according to Masonic authorities maybe the Acacia. The Acacia is an evergreen that was considered to be sacred to the Hebrews. To the Masons, this plant symbolized initiation, innocence, and the immortality of the soul.⁶³ The placement of the Acacia beneath of pyramid could be a subtle reference to that which occurs within the King's chamber of the Great

Pyramid - initiation, which can only be attained through the innocence of the candidate, and through which is demonstrated the immortality of the soul. The placement of this conjectured Acacia on the Great Seal's reverse could be most significant. For some it is an important indication that the founding fathers went to the secret societies for their inspiration in designing the Great Seal.

OBJECTIONS TO THE GREAT SEAL'S REVERSE

The reverse of the Great Seal and its history of rejection brings us to what is perhaps one of the most mysterious and peculiar chapters in American history. The Law of 1782 provided that our nation's heraldry be two sided. This was, as previously cited, the idea of Thomas Jefferson. Hanging pendant seals were the usual method by which nations sealed their documents before the colonial period, and these seals required dual designs. However, this may not be the only reason why Jefferson proposed a two-sided seal, for the end of the 18th Century saw the decline of hanging wax pendant seals. He may have had other reasons for choosing a "dual" seal.

The history of the reverse's rejection begins within months of the seal's approval. The reason given for the die not being case in 1782 was one of expediency. We needed a seal as soon as possible, and it was decided that there was not enough time to have the die of the reverse cut to be used on September 16, 1782.

In 1841, when another die was to be cast of the obverse, the reverse was ignored, but so were so many other particulars concerning the obverse, for this was later to be called the 'illegal' seal.

The last official rejection of the reverse came in 1883, when the committee of experts, previously cited, determined that a die of the reverse should not be cut. Having already cited the most outspoken member of the committee (Professor Norton of Harvard) and his conclusions that the reverse of the Great Seal was a "dull emblem of a Masonic fraternity", I would like to mention the opinion of Justin Winsor, an eminent historical scholar, of that committee:

It was both unintelligent and commonplace. If it can be kept in the dark as it seems to have been kept, why not keep it so? ⁶⁴

The final rejection of the Reverse of the Great Seal came in 1892, when both the obverse and the reverse were to be hung by the Department of State at the Chicago Exposition. It was decided shortly before the exposition opened that the appearance presented by the reverse was so "spiritless, prosaic, heavy and inappropriate" that it was taken down.⁶⁵

Objections to the reverse slowly ebated, for in the latter part of the 1920s, interest in the reverse among occult groups, such as the Rosicrucians, Masons, and Order of the Eastern Star, began to stir once again. There were even predictions by some that it would soon be recognized,⁶⁶ and that

through this recognition, America would return to her spiritual destiny.

HENRY WALLACE AND THE REEMERGENCE OF THE REVERSE

In December 1935, the reverse received its long-awaited recognition; when it was placed on the back of the one-dollar bill. The story of how and why it was placed there is the subject of much interest, as well as difficulty. After some probing, we find that Henry A. Wallace, then Secretary of Agriculture of the United States, suggested that a coin be minted showing both obverse and reverse of the Great Seal.⁶⁷ After taking his idea to Franklin Delano Roosevelt, the President decided that it should be placed on the back of the one-dollar bill instead. Franklin Delano Roosevelt passed the idea on to the Secretary of the Treasury, Henry Morgenthau, Jr., and the fact was accomplished.

What was Henry Wallace's reason for having a coin showing both the obverse and reverse of the Great Seal? A *Newsweek* article of March 22, 1948, suggested that it was due to Wallace's interest in the occult. The *Newsweek* article further stated that Henry Wallace set out to accomplish this mission because it was suggested to him by Nicholas Roerich, a Russian mystic, artist, and promotor of world peace, who was allegedly Wallace's Guru. Wallace's alleged involvement with Nicholas Roerich, and the appearance of what were to be called "The Guru Papers", spelled political disaster for Wallace's bid for the Presidency.

His daughter, Mrs. Leslie Douglas, stated that her father was "not a devotee of Roerich", and that there existed "cables which are quite to the contrary". I was then directed to the University of Iowa, which was in possession of Henry Wallace's complete papers. Unfortunately, I was never able to locate the aforementioned cables that reputed Mr. Wallace's link with Nicholas Roerich. After some correspondence with the Agni Yoga Society, which was founded by Roerich, I was unable to obtain any further information concerning the alleged tie between Roerich and Wallace. It was evident that Sina Fosdick, of the Agni Yoga Society, felt the Roerich-Wallace episode was a very unfortunate experience, and would not cooperate in researching the matter further. Our correspondence ended abruptly, as I was informed that the files from that time period were destroyed. It was evident that both the Roerichs and Wallaces preferred that the matter be forgotten.

However, I was able to obtain copies of two letters that Henry Wallace wrote (December 10, 1955, and February 6, 1951) in answer to queries as to how the reverse of the Great Seal found its way to the one-dollar bill. To date this is the only available official word upon this controversy. These letters are found in the appendix.

It may be important to note that Wallace is not quite sure of the date of his discovery of the reverse. It could be either 1933, or 1934, according to

his letter of December 10, 1955, although in his letter of February 6, 1951, he seems to be certain it was in 1934. The reason why this may be important is that, opposite the title page of Wallace's book *Statesmanship & Religion*, appears the reverse of the Great Seal, by which Wallace makes evident his deep admiration for its symbolism. This would indicate that Wallace's interest in the reverse was more than a casual one. What is of equal importance is that the publishing date was 1934, which was the same year he allegedly discovered the symbol. From this point of view, it is evident that the impression the reverse made on Wallace must have been profound. One might wonder just how unfamiliar Wallace was with the reverse of the Great Seal up till 1934. If Roerich had any part in putting the idea in Wallace's mind, it was not acknowledged. Until a thorough search of the "Guru Papers" is completed, Mr. Roerich's influence on Wallace may never be fully substantiated.

However, Arthur Schlesinger Jr.'s analysis of Wallace points to his having an avid interest in things mystical and occult.⁶⁸ He refers to some of the terms Wallace used in the Guru letters (addressing Roerich as "Dear Guru"), and giving Cabalistic references to those with which he worked, such as "The Flaming One", "The Wavering One", "The Dark One's", etc. Schlesinger cites Roerich's disappearance from the American scene after the "Roerich Pact" was signed in April 1935. This Pact, signed by 22 nations, pledged not to destroy cultural treasures, and was marked by a Banner of Peace, during war, which bore upon it three spheres, symbolic of the trinity, enclosed within a large circle.

Even Franklin D. Roosevelt referred to Wallace as a "kind of a mystic". That Wallace was a deeply religious man who tended toward mysticism cannot be denied. It would even be said that, to him, the reverse of the Great Seal expressed his own religious conviction that, "great spiritual changes in the United States . . . of lasting significance not only to this country, but to the whole world", were at hand. He was looking for a spiritual reawakening, and to him the reverse of the Great Seal symbolized such an occurrence. He was a firm believer that "the World is One World".⁶⁹

Unfortunately for Wallace, his opponents in the coming Presidential elections did everything they could to exaggerate his involvement with the Russian, Roerich,⁷⁰ and Roerich's alleged belief in Communism. This proved to be too great a stumbling block for Wallace to hurdle. He remained interested in the psychic and spiritual, if not in Roerich's work, and became the first supporter of Andrya Puharich's research into phenomena, which Dr. Puharich still pursues on a full-time basis. Dr. Puharich has since become one of the world's most renowned researchers in this area, and is largely responsible for the rise in fame of the Israeli, Uri Geller, who has baffled the world's greatest scientists with feats that are presently unexplainable by modern laws of physics.

An examination of Wallace's astrological birth chart⁷¹ (see illustration 40), throws considerable light on the various possible harmonious and inharmonious influences that were manifest in his life. Here are a few

notable aspects. Sun in Libra, trine Pluto in Gemini, and Mars in Sagittarius trine Saturn in Leo, helped much to establish Wallace as a political figure and his ability to secretly launch (Mars in the eighth House) philosophical ideals of a profound, regenerative nature. Having Taurus rising fits well with his position as Secretary of Agriculture, and his placement of Moon in Scorpio suggests an active subconscious that would enable him to disguise his real intentions.

Part of Wallace's undoing could be read into his Moon in Scorpio, square Saturn in Leo, suggesting inefficiency, bad organization, and shyness, which in turn could invoke his being misunderstood and having to endure harshness and severity from others in leadership capacities. Adding to the Moon square Saturn aspect, we find Jupiter in Sagittarius in opposition to Pluto in Gemini, stimulating carelessness and inexactness, which could underlie financial and legal worries and scandals. This aspect also encourages the native to become involved with secret, hidden, and half-forgotten things (like the Great Seal?).

Jupiter opposing Pluto is an impetus toward revolutionary tendencies that could tend toward religious enthusiasm, emotionalism, with the possibility of some form of deception, and a strong tendency to believe in cults and personality worship (Nicholas Roerich?).

Wallace's Mercury in Scorpio, conjunct Venus, encourages a charming, cheerful and happy nature, and stimulates his interest and ability in writing and speaking, for which he was recognized.

In 1933, the first possible year Wallace mentions his discovery of the reverse of the Great Seal, his Mercury was conjunct Venus in Scorpio in the sixth House, which facilitates any tendency for the launching of projects of communication (in arts, writing, or speaking) that are regenerative in nature (Scorpio) and of service to mankind (sixth House). The project of the minting of a coin bearing the coat of arms of the United States of America, which eventuated in the reverse of the Great Seal being placed on the back of the one-dollar bill (December 1935), is illustrative of Mercury in Scorpio, conjunct Venus.

There may be no one central reason why Henry Wallace suggested greater recognition of the reverse of the Great Seal. It could be, as his detractors have stated, that Nicholas Roerich was the instigator (Jupiter in Sagittarius in opposition to Pluto and Gemini). He may have felt obligated to his fellow Freemasons (both Wallace and Franklin D. Roosevelt were 32nd degree Masons). Or it might have been just as he stated in his correspondence, that his interest was stimulated by Galliard Hunt's book, and the injustice of the seal's lack of official use (Mercury in Scorpio, conjunct Venus). Wallace's secretive nature (Moon in Scorpio) would give him the ability to disguise his motive for such a project effectively enough so that perhaps he may not have been conscious of his purpose.

Whatever the reason for Wallace's actions, it became the source of denunciation. It may have even cost him the Presidency. It is evident that the difficulty in obtaining full recognition of the reverse of the Great Seal

was due to the symbols within it. The symbols, along with the mottos, suggested that America's founding was in part stimulated by occult influences found in the teachings of the secret societies. Could the rejection of the reverse of the Great Seal be due to prejudice against the secret societies in general or more specifically directed toward the Freemasons and Rosicrucians?

THE GREAT SEAL AS A TALISMAN

Most historians view the Great Seal as useful in reflecting national ideals and attesting to the validity of the President's signature. There are others who view the Great Seal as being symbolic of the fortunes and destiny of America.

To a minority of enthusiasts, the Great Seal is viewed as a talisman. A talisman can be defined as "an inanimate object which is supposed to possess a supernatural capacity of conferring benefits or powers. It was usually a disc of metal or stone engraved with astrological or magical figures."⁷² Talismans are used for many things, from procuring love to averting danger. They are said to act as conveyors or conductors of energies. The 20th century rational mind is skeptical that a design or pattern could have a measurable physical effect on other animate or inanimate objects.

However, the ancients readily accepted the effects of designs as mediums for the release of moral force patterns. Psychologists argue that certain forms stimulate associations in the minds of those examining these forms - or associations - while the ancient's credit a mysterious "sympathy" which flows through similars. Briefly stated, this theory relates that "all forms are masks. Each bears witness to some universal geometrical pattern and the pattern binds a quality of energy to itself by a bond of sympathy based upon similarity . . . Bodies differ from each other in a magnitude and in design. Magnitude is an ascending order of greatness which proceeds in octaves. Design is an arrangement of parts, and proceeds in mathematical sequence. Similars are those natures which agree in design although they may differ in magnitude. The energies flow downward through magnitudes along channels of similars. All similars, therefore, are bound together regardless of magnitude. To understand this formula is to grasp the full import of the doctrine of the macrocosm and the microcosm"⁷³ or, as above so below. Sympathy can exist in pattern, design, color, number, quantity, and quality.

Applying this theory to the Great Seal, it might suggest that the Great Seal is a microcosm of our nation, the macrocosm. To the ancients, forms were receptacles of spirit; from this vantage, the Great Seal could be a receptacle of the Spirit of America.

Research into shapes and forms, and their ability to effect changes in animate or inanimate objects, is gaining wide attention. For example, the pyramid shape has been used to alter the taste of food, tobacco, mummify organic life, sharpen razor blades, etc. There have also been some physical effects noted in the use of tetradons, barrels, and semi-spheres.



47. ABRACADABRA



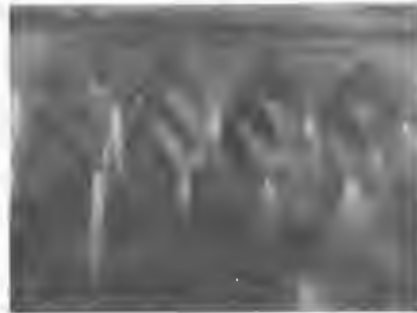
48. PYRAMID
GREAT SEAL

A
E E
H H H
I I I I
O O O O O
Y Y Y Y Y Y
W W W W W W W

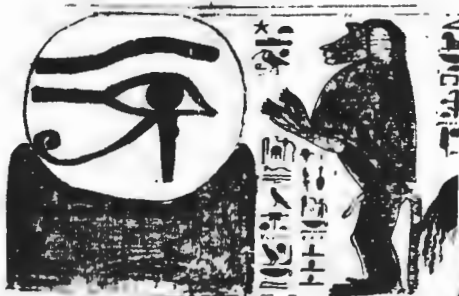
49. SEVEN GREEK
VOWELS



50. GREAT SEAL,
REVERSE



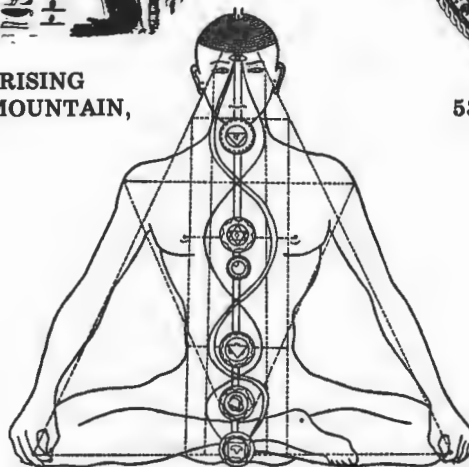
51. PYRAMID ENERGY



52. EYE OF RA RISING
ABOVE EASTERN MOUNTAIN,
EGYPT



53. NEW YORK STATE
COAT OF ARMS



54. LOTUS POSTURE OF YOGIC CONTEMPLATION



55. GREAT SEAL MEDAL OF 1882 (OBSERVE) (REVERSE)



56. GREAT SEAL WITH CABALISTIC "TREE OF LIFE"



**57. GREAT SEAL
WITH PENTACLE**



**58. GREAT SEAL
WITH HEXAGRAM**

In three dimensional shapes appear to affect their environments, is it possible for a two dimensional shape to do the same? The use of radionics, or wave emitting instruments, in directing vibrations via a photograph to the geographical location depicted in the photograph has been successfully accomplished.⁷⁴ The photograph is a two dimensional (similarity) of a three dimensional actuality and acts as a conveyor of the energies emitted by the instrument. Continued research may support the ancients' beliefs in the powers of two dimensional designs and patterns acting as talismans.

Applying the aforementioned to the Great Seal, an examination and study of its design and patterns might prove fruitful in gaining greater appreciation for the symbols chosen by our founding fathers to represent the New Order of the Ages. If the founding fathers were influenced by the occult tradition, as espoused by 18th century secret societies, this influence could be revealed in the similarities of ancient talismans to the Two Great Seals. I first made this observation when noting a pentagram opposite the title page of a first edition of Paul F. Case's booklet on the Great Seal (see illustration 41). Unfortunately, later editions omitted this pentagram. The accompanying illustrations depict the resemblance of the two Great Seals to various pentagrams, hexagrams, and other devices used by occultists (see illustration 43-46, 47 & 49). Whether or not the founding fathers were conscious of these similarities is a matter of further research. Likenesses do in fact exist, and it is because of the parallel that the term talisman can be loosely applied to the Great Seal.

The possibility of the Great Seal serving as a talisman underlines some hitherto undiscussed reasons for having a die cast for the reverse of the Great Seal, as the founding fathers wished and expressed in the Law of 1782. The casting of such a die would both fulfill the law of 1782, and it would also, if the law of similarities has any validity, complete America's "talisman". This would symbolize the unification of America's material and spiritual destiny as depicted in her heraldry. The reverse of the Great Seal could be used on all documents signed by the President pertaining to Cultural regeneration.

The two Great Seals of America can be viewed as symbolic of the fortunes and destiny of America. They can also be valued for their purely utilitarian import, or "talismanic" potential. Some of the founding fathers were to some degree conversant with the secret societies' approach to symbols and their multileveled interpretations. Therefore, it is probable that they would not seriously oppose any positive interpretation of the Great Seal. With this in mind, I would like to conclude with some further original speculation about the origins of the Great Seal.

While reviewing some recent research material found in Pat Flangan's work *Pyramid Power*, (see illustration 51), I was struck by the likeness of a photograph showing a pyramid grid, using an "advanced technique of Kirlian photography", depicting energy radiating off the point of the series of pyramid shapes, and the Reverse of the Great Seal, with its "missing capstone". If kirlian photography reveals what is normally invisible to normal vision, but visible to those possessing clairvoyant faculties, then the reverse of the Great Seal could be viewed as a two dimensional

representation of a higher dimensional manifestation. If this theory has validity, then we may have opened up a very fertile area of inquiry. Did the founding fathers possess the higher faculties capable of observing what kirlian photography records when focusing on the pyramid shape? If some of our founders were capable of seeing these invisible energies, the source of their inspiration and foreknowledge of America's future and destiny would be better understood.

Clairvoyance is the term usually applied to seeing what is normally invisible. This power can be acquired through the study and practice of meditation, the performance of various rituals, or it may be an inborn trait ("gift"). Some of the founding fathers could have acquired this higher awareness through the various forms of meditation and introspection (as in the case on Ben Franklin and Thomas Jefferson), or through the 18th century rituals performed by Masonic and Rosicrucian groups (Ben Franklin, Thomas Jefferson, and George Washington). Some may have been born with this ability.

The Great Seal's reverse may also be viewed as originating from an archetype. Jung calls archetypes "a prior inborn forms of 'intuition' . . . of perception and apprehension . . . just as instincts compel man to a specifically human mode of existence, so the archetype forces his ways of perception and apprehension into specifically human patterns."⁷⁵

The two major components of the reverse of the Great Seal are the eye in the triangle and the pyramid. The eye in the triangle has many times been related to the sun, while the pyramid has often been referred to as a mountain, especially "man's mountain". The archetype from which the reverse of the Great Seal could have originated is the sun rising above a mountain peak. This natural phenomenon was held in great reverence by the ancients and is still an inspiring event. We find the sun rising above the mountain peak in many ancient glyphs (see illustration 52) and in modern heraldry, such as in the coats of arms of New York State (see illustration 53). Is such a theme a reminder of the story unfolding within the symbols found on the Great Seal's reverse? Is this the archetype or parent of the Great Seal which found its way into the founders' consciousness via the collective unconscious?

The symbols found on the two Great Seals, especially the reverse, are a consciousness raising experience. Much could be said of the parallels that exist between its components and the ancient science of alchemy, or the transmutation of baser metals into gold, or matter into spirit. The pyramid (matter or "baser metal") is completed only when its capstone (spirit or gold) is placed on it. Its final placement will bring illumination and, in the alchemist's sense, the acquisition of the philosopher's stone. To the Eastern traditions, it is symbolized by the raising of the kundalini force from the base of the spine (pyramid) to the crown chakra (eye in the triangle), bringing cosmic illumination (see illustration 54). The two Great Seals say this and much more. It is time, as we complete our nation's second century, to manifest those teachings found in our nation's heraldry - the brotherhood of man and the Fatherhood of God - E Pluribus Unum and may God continue to favor our undertaking, in this New Order of the Ages.

DIES OF THE GREAT SEAL

After the acceptance of the Great Seal's design, there remained a die to be cast for it. There have been seven dies cast of the "obverse" of the Great Seal. The dates for these dies were 1782, 1825, 1841, 1871, 1877, 1885, and 1904. Five of these dies were cut and used for impressing the device on paper. The dies of 1825 and 1871 embossed large wax pendants of hanging seals.

The first die was cast in brass in 1782, by an unknown engraver, and remained in use until April 24, 1841. It was first used on a commission dated September 16, 1782, granting full power of authority to General Washington to arrange with the British for exchange of Prisoners of War. This seal was fixed in the upper left-handed corner, instead of the lower left-hand corner as is the present procedure.

Its impressions, about 2¼ inches in diameter, have a quaintly archaic appearance. Distinguishing characteristics are the outer border of modified acanthus leaves; the meagerness of the eagle; olive branch and arrows touching the border; and six pointed stars. Lacking a counter-die, this die was impressed on a paper wafer, a thin disc of red adhesive serving the double purpose of attaching the wafer to the document and bringing the device in relief. (Richard S. Patterson, *"Seal of the United States"*, (Chicago: Encyclopedia Britannica, 1971) p. 128A.)

It is important to note that, even though the law of 1782 specifically emphasized the casting of the obverse and reverse, only the obverse die was cast. The reason for not cutting a die of the reverse was probably one of expediency.

The die of 1841 was engraved in cast steel by John V. N. Throop, a Washington engraver and copper plate printer. It was:

About the same size as its predecessor, it differs in the style of its engraving. Distinguishing characteristics are the crowding upward of the design; the more rigorous rendering of the eagle; the small five-pointed stars and the two arcs, instead of a straight line forming the upper edge of the shield . . . (Richard S. Patterson, *"Seal of the United States"*, (Chicago: Encyclopedia Britannica, 1971) p. 128A).

Its appearance caused much controversy, for it contained several inaccuracies, and thus was open to grave criticism. The pales (stripes on the escutcheon) were incorrect in that the red was twice as wide as the white, and there were only six arrows in the eagle's sinister talon. These inaccuracies, plus its questionable aesthetic value, caused it to be dubbed the "illegal seal" by Galliard Hunt, Chief Division of Manuscripts, Department of State.

It should be mentioned that no one but Congress has the authority to change the device of the arms, as it is prescribed by Law, in the slightest degree. For it cannot be left to the whim of the President or the Secretary of Congress to change the Great Seal according to their fleeting taste, as is done in a monarchical form of government.

Again, in this instance, no die was cast for the reverse. Criticism of the die of 1841 continued until an act of Congress on July 7, 1884,

appropriated the money (\$1,000.00) necessary to "enable the Secretary of State to obtain dies of the obverse and reverse of the Seal of the United States and appliances necessary for making impressions from and for the preservation of the same."

The illegal seal was the impetus for having a new cast done in the most satisfactory manner. However, disagreements developed on the arrangement between the taste of the founding fathers, and the authorities on history, heraldry, art, and engraving who were called in by Theodore F. Dwight, Chief of the Department's Bureau of Scrolls and Library.

Although the authorities agreed that they should follow the design adopted by Congress on June 20, 1782, they were not in favor of having the reverse cut, which, ironically, was a central reason why a new die was requested. A 1957 publication, "*The Seal of the United States*", by the State Department on the Great Seal of the United States, indicated, as do recent articles in the Encyclopedia Britannica, that the reverse of the Great Seal may have had a die cast, but was subsequently not used. A recent letter, received by the author from the Department of State, throws more light on this issue:

This is in reply to your letter of June 7, to Mr. Franklin in which you asked (1) if the Department had any new evidence, as suggested in '*Seal of the United States*', that a die was cast of the reverse of the Great Seal, and (2) if not, what led to the assumption that such a die may have been cut.

The Department of State does not have any evidence to verify conclusively whether or not a die of the reverse of the Great Seal has ever been cut. The Public Services Division of the Department drafted the publication. '*The Seal of the United States*' (Department of State Publication 6455), and we have been unable to determine the source for the statement on page 14 which indicated the possibility that a die was cast of the reverse of the Great Seal. It was possibly based on information found in an old volume of accounts records which shows that on April 23, 1885, the Department of State paid Tiffany & Company the full sum of \$1,000 appropriated by Congress - \$750 for 'dies of the obverse and reverse of the Seal of the United States, with press and appliances necessary for making impressions therefrom' and \$240 for 'cabinet to enclose and protect press and dies'.

It is not clear from this whether or not a die of the reverse was in fact cut. Gaillard Hunt seems to think not. Without indicating his sources, Hunt wrote in *The History of the Seal of the United States*, (Washington; 1919, p. 61): "... in 1883, it was definitely determined, after designs had been drawn, to abandon the reverse. The act of July 7, 1884, made appropriation 'to obtain dies of the obverse and reverse' of the seal, the act following the State Department's request, and it had undoubtedly been the intention of the Department, when the appropriation was asked for, to cut the reverse; but its purpose was changed after fuller consideration, and it felt at liberty to leave this part of the new law unexecuted for a hundred years.

Letter signed by Edwin S. Costrell,
Chief, Historical Studies Division
Historical Office

Professor Charles Eliot Norton of Harvard was most critical in his opinions on the ingenuity of the founding fathers. He concluded:

It is greatly to be regretted that the device adopted by Congress in 1782, is of so elaborate and allegorical a character. The most skillful treatment of it could hardly make it satisfactory as the design for the seal of a great nation.

His conclusions on the reverse were even more derisive:

As to the reverse, the device adopted by Congress is practically incapable of effective treatment; it can hardly (however artistically treated by the designer) look otherwise than a dull emblem of a Masonic Fraternity.

Professor Norton concluded that the reverse was an emblem filled with Masonic symbols, perhaps because Masons and Rosicrucians played a role in its design.

The Seal of 1884 differed in size (both 1782 and 1841 dies were about 2½ inches in diameter) in that its impression was three inches in diameter. It was cut in steel by Tiffany and Company of New York, and was used from April 1885 until January 1904.

The die of 1904 was cast because the die of 1885 was badly worn. Although it was engraved by Bailey, Banks, and Biddle of Philadelphia, of a hardened steel die, and first used on January 27, 1904, it was recut "from the original model" of 1885, and with the exception that its impressions have greater depth and "differ minutely in the rays of 'Glory'", it is much the same.

USES OF THE GREAT SEAL

The Great Seal of the United States has a limited use and is strictly guarded by law. As of May 23, 1967, it is used only in connection with international affairs (ratification of treaties, proclamations of treaties, Presidential warrants, etc.) and the commissions of a few civil officers.

The Secretary of State is the custodian of the Great Seal. He is allowed only to affix it to papers that bear the signature of the President. It attests that the Presidential signature is valid.

Esoterically, however, the Great Seal would preserve the destiny of America in immutable symbols so that its past, present, and future would always be available to its citizenry. This destiny was so profound that it would be the first historical nation to proclaim the Brotherhood of Man and the Fatherhood of God — E Pluribus Unum (Out of the many, One). It was to be the New Order of the Ages (Novus Ordo Seclorum) and favored in its undertaking (Annuit Coeptis).

GREAT SEAL MEDAL OF 1882

One of the persons largely responsible for having the die cast in

1884, Professor A. L. Totten (author of two volumes on the Great Seal), did so greatly because he wished to see a die cast of the reverse. Although he was unsuccessful, he was responsible for having a medal struck in commemoration of the centennial anniversary (1882) of the adoption of the Seal, showing both the obverse and reverse of the Great Seal. This medal is our government's first attempt at making the public more aware of the reverse of the Great Seal. The engraver, however, was not very careful in the accuracy to which he followed the law of 1782. The obverse shows many errors: The olive branch held by the eagle has no berries and 16 leaves; the stars in the crown of glory above the eagle's head are scattered about the eagle's head and neck instead of being placed in a "New Constellation". The reverse suffers greatly in that it shows a stepped pyramid and not the Great Pyramid at Gizeh. Mr. Totten should be applauded for his attempt (see illustration 55).

THE BICENTENNIAL GREAT SEAL MEDAL

The coin that Henry A. Wallace desired has now been completed in medallion form. This medal was minted by Van Brook of Lexington, Kentucky, and shows both obverse and reverse. It is available in various metals (bronze, nickel, gold plate and sterling silvers) and is also available in sets of three (showing the dies of 1782, 1841 and 1904), and in necklaces. These medallions may be ordered through the AUM Esoteric Study Center. For further information contact AUM at 2405 Roscombe Lane, Baltimore, Maryland 21209.

CASTING A DIE FOR THE REVERSE OF THE GREAT SEAL

In 1782, a law was passed by our founding fathers. It was their desire to have a two-sided seal that would symbolize the fortunes and destiny of America. It would be used on all Presidential documents attesting to the validity of the President's signature. Believe it or not, this law has been ignored. Thomas Jefferson's proposal of a dual-sided seal, and the wishes of Congress, have fallen on deaf ears.

Within the past 41 years there has been a revival of interest in the reverse of the Great Seal of the United States (the side showing a pyramid with an eye in a triangle suspended above it), and it found its way onto the back of the one-dollar bill in 1935, during President Roosevelt's administration. Within the past nine years the symbols of the reverse of the Great Seal have appeared in periodicals (ie. Harpers, National Lampoon, American Quarterly), comic book covers, in "underground" and above-ground newspapers (including the Baltimore Sun papers, New York Times, and Washington Post). It has found its way onto bowling alley tickets, book marks, buttons, medallions, necklaces, tee-shirts, safety patrol signs, certifi-

cates, catalogues, cars, murals, etc., etc., etc.

Why? Why should this symbol excite so much diverse attention, that an entire educational program based on it has been developed by an ontologist in Nevada?

It may be because the symbols and mottoes found on the reverse of the Great Seal of the United States have an important message to give to a nation struggling for rebirth. Many people of the most diverse backgrounds - young and old, radical and conservative, black and white, rich and poor - are using it in various ways to symbolize cultural regeneration.

We, the people of America, realizing the importance of the wishes of our founding fathers, desire to complete what they proposed. We would like to see a die cast for the reverse of the Great Seal of the United States, and have it used on all documents pertaining to cultural regeneration that are signed by the President of the United States. We urge that all people interested in seeing the reverse of the Great Seal recognized in this manner, to write to your state senator, asking him to support such an effort in Congress. Congress must take such action before the Department of State, and President can support it.

South Salem, N.Y.
Feb. 6, 1951.

Mr. Dal Lee,
Marion Station, Md.

Dear Mr. Lee,

Your letter of Jan. 31 was delayed by the strike

The story of how the reverse side of the Seal of the US was placed on the dollar bill is as follows:

In 1934 when I was Sec. of Agriculture I was waiting in the outer office of Secretary Hull and as I waited I amused myself by picking up a State Department publication which was on a stand there entitled, "The History of the Seal of the United States". Turning to page 53 I noted the colored reproduction of the reverse side of the Seal. The Latin phrase *Novus Ordo Seclorum* impressed me as meaning the New Deal of the Ages. Therefore I took the publication to President Roosevelt and suggested a coin be put out with the obverse and reverse sides of the Seal. Roosevelt as he looked at colored reproduction of the Seal was first struck with the representation of the "All-Seeing Eye", a Masonic representation of The Great Architect of the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 but that it would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason. He suggest that the Seal be put on the dollar bill rather than a coin and took the matter up with the Secretary of the Treasury. When the first draft came back from the Treasury the obverse side was on the left of the bill as is heraldic practice. Roosevelt insisted that the order be reversed so that the phrase "of the United States" would be under the obverse side of the Seal. I believe he was also responsible for introducing the word "Great" in the phrase "The Great Seal" as it is found under the reverse side of the Seal on the left of our dollar bills, Roosevelt was a great stickler for details and loved playing with them, no matter whether it involved the architecture of a house, a post office, or a dollar bill.

The publication entitled, "The History of the Seal of the United States" according to the foreward on page 5 was first put out in 1892 and then revised and published in 1909 by Secretary of State Philander C. Knox. The author is Gaillard Hunt, Chief of the Division of Manuscripts of the Library of Congress, Mr. Hunt served in the State Department under Secretary James G. Blaine in 1892.

Sincerely yours,
Henry A. Wallace

Dec. 10, 1955

Hon. George M. Humphrey,

This is to congratulate you on the short and beautiful explanation of the meaning of the Reverse side of the Seal of the US which appears on the dollar bill. (Look Magazine, Dec. 13, 1955).

The history of the Seal of the US is contained in publication of the State Department put out in 1909. Waiting in Cordell Hull's outer office in 1933 or 1934 I noticed this publication and was struck by the fact that the reverse side of the Seal had never been used. I called it to Roosevelt's attention. He brought it up in Cabinet meeting and asked James Farley if he thought the Catholics would have any objection to the "All Seeing Eye" which he as a Mason looked on as a Masonic symbol of Deity. Farley said "no, there would be no objection."

Henry Morgenthau gave me a dollar bill on Dec. 20, 1935, writing on it that I had given him the idea. Actually I merely called to Roosevelt's attention the State Department Publication and did not work through Morgenthau at all.

Your explanation of the meaning of the Reverse side of the seal is better than that contained in the State Department publication.

I know that during the past three years you have worked resolutely to increase the wealth producing power of the US on a permanent and continuing basis. Your intentions have been so clean that you can feel good no matter what the critics may say.

The best regard of the season,
Cordially yours,
Henry A. Wallace

FOOTNOTES

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“YE ARE ALL BRETHREN”

Jefferson