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J.Z. Meyerhoff Hieronimus

Robert Hieronimus



6/10/82

Dear Mr. Blackwell,

Enclosed is a folder I put together to be distributed at Independence Hall this summer beginning June 20, 1982.

Truly,

Bob.
Hieronimus



June 20, 1982

BALTIMOREAN TO SPEAK AT INDEPENDENCE HALL ON THE OCCASION OF THE 200TH ANNIVERSARY OF AMERICA'S GREAT SEAL AND THE 300TH ANNIVERSARY OF THE CITY OF PHILADELPHIA.

Dr. Robert R. Hieronimus will join Philadelphia's Mayor William Green, and Director of Tall Ships, Barclay Warburton in the celebration of the 200th Anniversary of America's Great Seal at 3 P.M., June 20, 1982 at Independence Hall. His subject will concern the significance of the Seal's Reverse (which bears an eye in a triangle above a pyramid - see upper left corner of page).

In October, 1981 Bob Hieronimus was awarded his Ph.D. for his research on the meaning and history of America's Great Seal (see dissertation abstract enclosed). Bob's research was utilized by President Ford (1976) in a Bicentennial speech for which he received personal recognition. The State Department also cited his contributions in their 1978 publication The Eagle and the Shield. Dr. Hieronimus also shared with the late President Anwar El-Sadat their mutual interest in the symbols on the Reverse of America's Seal (which bears an eye in the triangle and a pyramid), during His Excellency's final visit to America in August, 1981. Bob is presently consulting with The White House on the Great Seal's 200th Anniversary.

Dr. Hieronimus has authored a four page folder entitled "The 200th Anniversary of America's Great Seal" (enclosed) which delineates the Seal's history and provides an interpretation of its contents. It will be distributed freely at Independence Hall this summer.

The funds for this brochure were donated by the A.U.M. Center of Baltimore, Maryland as a tribute to America's founding fathers and people everywhere who support the principles of Democracy and the Unification of humankind.

Robert R. Hieronimus, Ph.D.
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ANNUIT COEPTIS

THE 200TH ANNIVERSARY OF AMERICA'S GREAT SEAL



SEAL'S OBVERSE



SEAL'S REVERSE



FRANKLIN'S DESIGN
1776



JEFFERSON'S DESIGN
1776



DU SIMITIÈRE
1776



HOPKINSON'S VIGNETTE
1778

Anniversaries: Philadelphia's 300th, The Great Seal's 200th

The 200th Anniversary of America's Great Seal coincides with Philadelphia's 300th Anniversary. The Great Seal was designed, engraved and first utilized in Philadelphia. Of the Seal's four creators, two were native Philadelphians (William Barton and Francis Hopkinson) while the remaining two eventually made their homes there (Pierre Du Simitière and Charles Thomson). In Philadelphia the Continental Congress provided (1782) for cutting the Seal's dies. A medal commemorating its centennial (1882) was minted in Philadelphia. In 1982, Independence Hall will once again become the center of activity in recognition of America's history and image of herself.

America's 200th

For America's Bicentennial, the State Department presented The Eagle and the Shield (1978) by the late Richard S. Patterson and Richardson Dougall. This publication is the most definitive and important historical reference on the subject of America's Great Seal. Both the authors and the State Department are to be commended on its excellence and thoroughness.

Great Seals

Seals act as signatures as well as authenticating the signatures they accompany. Great Seals originated in the 7th, 8th, 9th centuries (A.D.) with European Royalty. America's Great Seal is its Coat of Arms and symbolizes the United States Government.

The American Seal

In the three committees assembled to design the Seal, it was the artists enlisted by the committee members and the Secretary of Congress, who contributed most significantly to the Seal's Design.

First Committee

On July 4, 1776 Ben Franklin, Thomas Jefferson and John Adams were assigned the task of designing the American Seal. Both Jefferson and Franklin suggested Biblical themes while Adams employed a Greek mythological theme. Not one of their ideas was accepted. Pierre Eugène Du Simitière, a portrait painter with some knowledge and experience in the heraldic arts acted as consultant and artist. Du Simitière suggested four elements later utilized in the accepted design of the Seal's Obverse and Reverse. He is credited with introducing the shield, "E Pluribus Unum", MDCCLXXVI and the eye of providence in a triangle.

The Second Committee

After rejecting the suggestions of the first committee, Congress formed a second in 1780. Francis Hopkinson contributed the white and red stripes within a blue background for the shield, a radiant constellation of 13 stars, and the bundle of arrows and an olive branch. Possibly Hopkinson's most significant contribution was made indirectly in his use of an unfinished pyramid device on a 1778, 50 dollar colonial note. Barton, (in the third committee) probably borrowed this vignette in his proposals.

The Third Committee

With rejection of the proposals of the 2nd committee a third was formed on May 4, 1782. William Barton was asked to serve as artist and consultant. He suggested an eagle (displayed), the unfinished pyramid, and 13 red and white stripes on the shield. The whole question was then referred to Secretary of Congress, Charles Thomson, who substituted the American Bald Eagle for Barton's European species and suggested the two mottoes on the Seal's Reverse, Barton then made further suggestions. Thomson's report was a consolidation of his ideas and Barton's. It was submitted and approved on June 20, 1782. After six years of committees, America's Great Seal was created.

Dies of the Seal

The first die was cut from Brass in 1782 and measured 2-5/16" in diameter. The overall design of the Obverse crowded a "scrawny legged" eagle toward the top of the Seal into the constellation. The die of 1782 was first used on Sept. 16, 1782 authorizing George Washington to negotiate and sign an agreement for the exchange, subsistence and better treatment of prisoners of war. Perhaps due to expediency, the Reverse die was not cut. The Obverse Seal was used to impress paper wafers which were attached to official documents by a red adhesive disk, and for impressing pendant wax seals.

In 1825 a larger die of the Obverse was cut for use as a pendant (hanging) seal on treaty documents. The Reverse was again not cut. When the 1782 die was well worn, a new steel die was cut (1841). It did not adhere to the specifications of 1782 law and was later referred to as the "illegal seal" because the eagle's left talon contained only six instead of 13 arrows. Again, the Reverse die was not cut. In 1877 a new Obverse die was cut (again no Reverse) but the Seal duplicated the errors of the 1841 die.

In 1885 a 3 inch die was cut by Tiffany and Co. of New York to replace the 1877 die. It corrected most previous errors; again the Reverse Seal was neglected. In 1903 Bailey, Banks and Biddle of Philadelphia cut another die nearly identical to the 1885 die, but with heraldic improvements. It was of hardened steel and is still in use today. They did not however cut a die for the Reverse.

Uses of the Seal

The Seal of 1782 was declared to be the Seal of the United States by Congressional act of Sept. 15, 1789, and was placed in the custody of the Secretary of State. The Seal (only the Obverse to date) is impressed on documents after they have first been signed by the President and then countersigned by the Secretary of State. The Seal is utilized on Presidential commissions of cabinet officers, heads of independent government agencies, ambassadors and foreign service officers, proclamations of treaties, and instruments of ratification. It is now used less than 2000 times annually. The die and the press used may be viewed in the Exhibit Hall of the Department of State.

Neglect of the Great Seal's Reverse

The Government's neglect of the Reverse Seal did not go unnoticed. In 1877 the failure to have the Reverse struck was termed "technically illegal" by John D. Champlin Jr., whose views aroused public awareness. In 1882 Charles A.L. Totten requested the striking of a commemorative medal showing both sides of the Seal, to celebrate the Seal's centennial. Theodore Frelinghuysen requested appropriations to correct the irregularities in the Obverse and advised the cutting of the Reverse out of "proper respect" to the founders of this Government. \$1,000 was allocated for this purpose. On July 7, 1884 Congress appropriated the necessary funds. The commemorative medal was cast but after consultation with scholars, geneologists and engravers, the State Department felt at liberty to only cut the Obverse Seal's die.

The Reverse continued to attract the public's attention during the first few decades of the 20th century. In 1935 the Reverse Seal's image was placed on the back of the one dollar bill by President Franklin D. Roosevelt perhaps upon the suggestion of Henry A. Wallace, Secretary of Agriculture. Presently, the Seal's Reverse maintains a steady appearance in America's popular, political, and scholarly circles.



THOMSON'S OBTVERSE
1782



BARTON'S REVERSE
1782



SEAL'S OBTVERSE
1782



SEAL'S OBTVERSE
1841



MEDAL OBTVERSE
1882



MEDAL REVERSE
1882

Research Traditions: Historical

The great divergence of opinions on the Seal's meaning encountered by students of the Seal are due to two schools of thought. In part, this is due to the initial lack of accurate information possessed by the custodian of the Seal. It was not until 1891 that private researchers had access to State Department records. Lack of information encouraged speculation about the Seal's history and meaning. State Department publications and a few individual researchers represent the historical tradition. The virtues of the historical tradition are objectivity and precision in the methods by which verifiable knowledge is obtained. It pursues facts primarily, rather than ideas. The historical tradition recognizes only the remarks and explanations of William Barton and Charles Thomson as historically pertinent to the Great Seal's meaning.



CONSTELLATION LYRA
JOHN Q. ADAMS Ca. 1820



SCHEMHAPHURAS NO. 1
TALISMAN Ca. 16th CENTURY



WILLIAM BARTON
1754-1817



CHARLES THOMSON
1729-1824

Research Traditions: Esoteric

Distinct from the historical tradition, the esoteric tradition pursues ideas over facts. The scientific method valued by the historical tradition is often disregarded in favor of intuitive reasoning.

The majority of those who adhere to the esoteric tradition, and who are informed of the Seal's history and meaning accept a broader range of interpretations of the Seal's elements.

Barton and Thomson

The "Remarks and Explanation" provided by Thomson state that the red and white stripes of the shield represent the several states supporting a blue chief which unites the whole and represents Congress. The colors, adopted from the American flag, are white, signifying purity and innocence; red, hardiness and valour; and blue, vigilance, perseverance and justice. The shield rests on the breast of the American eagle without any other support to denote that the United States of America should rely on their own virtue.

The number 13, denoting the original 13 states is represented in the bundle of arrows, the stripes on the shield, and the stars of the constellations. The olive branch balanced by the arrows symbolizes the power of peace and war. The constellation of stars signifies a new nation taking its place among the sovereign states. The motto "E Pluribus Unum" (out of many one), placed on the scroll clenched in the eagle's beak, expresses the union of the 13 states.

On the 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, the beginning of the new American Era, which commences from that date.

Masonic Symbols?

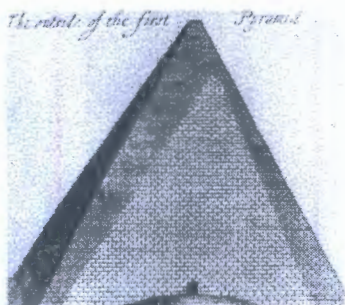
A persistent theme throughout esoteric literature is the assertion that the symbols on the Seal's Reverse were borrowed from various secret societies, such as the Freemasons and Rosicrucians. It cannot be denied that these secret societies utilize both the eye in the triangle and the pyramid in their rituals and literature, and that of the 56 founding fathers, 9 were Freemasons. However, none of the four contributors to the Seal's design (Barton, Thomson, Du Simitière, Hopkinson) were members of either the Freemasonic or Rosicrucian Orders. These symbols were available to them in the books and periodicals of their time. It is true however that Franklin and perhaps Jefferson were Freemasons, but their suggestions for the Seal's design were rejected.

Recent Research

The State Department's The Eagle and the Shield (1978) is a Great Seal encyclopedia. It is meticulously researched and resolves numerous historical inaccuracies and discrepancies. It supports and adequately re-introduces lesser-known theories concerning the origins of the Obverse's eagle and shield, which are linked to the first emblem in Joachim Camerarius' third book of Emblems (1597). Richardson Dougall also reveals what may have been the inspiration for the Seal's pyramid by locating a copy of "Pyramidographia" (1736) in the Library Co. of Philadelphia written by Sir John Greaves (an Oxford mathematician and astronomer). This work included a drawing of the "first pyramid" which is nearly identical to Hopkinson's design found on the 1778, 50 dollar bill.



CAMERARIUS
1597



GREAVES
1736

An Interpretation

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 which 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. "Annuet 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.

The capstone, completing the unfinished pyramid suggests that the unification of spirit and matter represents a transformation of the self to a higher awareness.

The founding fathers realized and communicated America's identity and purpose in our Great Seal. The Seal's 200th Anniversary is an appropriate time to fulfill our founding fathers' intentions. Let us make our Nation's Seal, complete.

For further information concerning the Seal's Reverse in relation to mythologies, archetypes, growth experiences, "Talismans" and the Founding Fathers' involvement in secret societies, contact the author.

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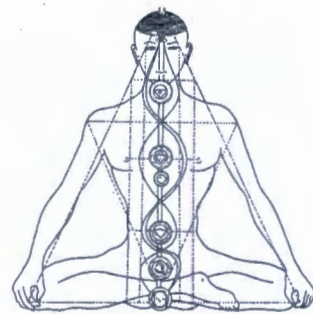
In 1981, Robert R. Hieronimus was granted a doctorate for his dissertation (*An Analysis of the Reverse of America's Great Seal and its Relationship to the Ideology of Humanistic Psychology*). His research was utilized by President Ford, the State Department and shared with the late President Anwar El-Sadat, who remarked that the Seal's Reverse was both beautiful and meditative. Earlier writings by the author included The Two Great Seals of America (1976).

The brochure was funded by
The A.U.M. Center
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as a tribute to America's Founding Fathers and people everywhere who support the principles of Democracy and the unification of humankind.



EYE OF RA RISING
ABOVE EASTERN MOUNTAIN
EGYPT



LOTUS POSTURE OF YOGIC
CONTEMPLATION
HINDU



SUN OVER MOUNTAIN
BABYLONIA



SUN OVER PYRAMID
QUENCA, PERU



"YE ARE ALL BRETHREN"
JEFFERSON



THE 200th ANNIVERSARY

OF

AMERICA'S GREAT SEAL



Robert R. Hieronimus, Ph.D.

Dedicated to my Beloved partner
Jill Zohara Meyerhoff Hieronimus
Whose Nobility of Soul,
mystifying beauty and grace,
greatness of heart,
joyful countenance and
profound sensitivity has captured
my deepest love and admiration.
A flower of the universe
in the garden of my heart.
forever and ever.

Copyright, 1982

Robert R. Hieronimus, Ph.D.

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Published by the AUM Center

The 200th Anniversary

The Great Seal identifies, authenticates and documents our President's signature when it appears on Presidential appointed civil commissions, proclamations of treaties, conventions, agreements and instruments of ratification. The Great Seal's historical development has been masterfully documented in the State Department's publication The Eagle and the Shield (1978) by Richard S. Patterson and Richardson Dougall. It is the finest research to date concerning the Seal's historical origins. Mr. Richardson Dougall's contributions in especially two significant areas shed important light on the possible origins of both the Seal's Obverse and Reverse images.

My particular interest in the Great Seal has been the meaning--the origins of the much neglected Seal's Reverse. The emphasis of my Doctoral Research (Humanistic Psychology Institute, Oct., 1981) was upon this area. Its 355 pages are enough to dissuade the average person from an attempt to study its contents, as its multiple listings and references exacerbate the problem. The following booklet is a condensation and simplification of my doctoral thesis. I have intentionally reduced documentations and references found in the original form. My earlier writings on the mysteries of the Reverse side, though well intended, included errors for which I am accountable (1973, 1976).

The Bicentennial of America's Great Seal provides us with the option to correct our unlawful neglect of the Reverse Seal. Our Founding Fathers (1782, and again in 1884) lawfully adopted a two sided Seal. This law has not been repealed. The die for only the Obverse was cut while the Reverse languished in obscurity until its 100th anniversary when it was depicted on a bronze medal struck by the Bureau of the Mint, Treasury Department.

Presently there is a movement in both the White House and State Department towards fulfilling the will of our Founding Fathers, by having the die struck for the Reverse Seal. Whether or not this effort succeeds will be of pronounced interest. The Seal's 200th anniversary availed us of the opportunity to let the voices of Washington, Jefferson, Franklin and Adams be heard. Will they be once again silenced and ignored?

Robert R. Hieronimus, Ph.D.

Robert Hieronimus has researched the subject of America's Great Seal for fifteen years. In 1981 he was granted a Doctorate for his dissertation: "An Analysis of the Reverse of America's Great Seal and its Relationship to the Ideology of Humanistic Psychology". His research was utilized by President Ford in a 1976 Bicentennial speech, for which he received personal recognition. The State Department also cited his contributions in their 1978 publication The Eagle and the Shield. Dr. Hieronimus's publication The Two Great Seals of America has undergone two editions. The late President Anwar El-Sadat showed a profound interest in the symbols on the Reverse Seal (which bear an eye in a triangle above a pyramid). During His Excellency's final visit to America in August, 1981, Dr. Hieronimus met and shared this mutual interest in American symbolism with him.

As an artist, Bob Hieronimus has utilized the Great Seal in numerous murals, some housed at the Johns Hopkins University in Baltimore, the Lexington Market and War Memorial Building, also located in Baltimore. His murals were the subject of a PBS documentary. Some of Bob's murals will be reproduced in People's Murals, Fall, 1982, a lengthy documentation of some of the most valued murals in North and Central America, and Europe.

Other projects in which Dr. Hieronimus and his wife Zoe Meyerhoff-Hieronimus are involved, are the establishment of a library collection pertaining to the Dead Sea Scrolls to be housed at The Shrine of the Book in Jerusalem; fund raising for the rebuilding of the Akhenaton Temple directed by Dr. Donald Redford in Luxor, Egypt; the establishment of a sister-city relationship between Luxor, Egypt and Baltimore, Maryland, as well as participating in human rights endeavors i.e., the dissolution of anti-semitism, in particular the freeing of Soviet Jewry.

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AN HISTORICAL ANALYSIS OF THE REVERSE OF THE AMERICAN GREAT SEAL
AND ITS RELATIONSHIP TO THE IDEOLOGY OF HUMANISTIC PSYCHOLOGY

Order No. 8127478

HIERONIMUS, ROBERT RICHARD, PH.D. Humanistic Psychology
Institute, 1981. 356 pp.

Laws were passed by the Continental Congress (1782) and the United States Congress (1884) providing for the cutting of dies for an obverse (dominated by the bald eagle) and reverse (bearing an eye in a triangle and pyramid) of an American Great Seal. To date only a die for the seal's obverse has been struck. The reverse's current popularization and the unlawful failure to have it struck make this a significant and timely issue.

The reasons why the seal's reverse was not struck can be examined from two divergent viewpoints which are represented by the historical tradition (which shares many of the standards of any scientific research tradition) and the esoteric tradition (which represents an alternative to scientific research and which adheres to standards which are not necessarily acceptable scientifically). The historical tradition sees the reverse as inconsequential and unnecessary for practical use, while the esoteric tradition views its abandonment as significant and meaningful.

The esoteric writers sense that the era of our rural beginnings and subsequent industrialization, which was guided by economic rationalism and prediction and control values of materialistic science, limited the populace's capacity to understand the seal's meaning. However, they speculate that we are now entering a time period which may be witnessing the beginning of a great metamorphosis and disintegration of the existing order which may be more conducive to an understanding of the seal's reverse.

Renewed interest in the seal's reverse may parallel the supposition that the American culture is undergoing a paradigm shift which may restore the "humane sciences" into the conven-

tional scientific paradigm. Renewed interest may also be due to the reverse's serving as a coherent symbolic and mythological system which facilitates wholeness or a growth experience. Its popularization may also be due to its suggested function as a talisman.

The purpose of this study is to use both historic and esoteric sources, to discover why the seal's reverse has never been struck, and to examine the renewed interest shown in it in the light of the humanistic tradition.

Discovery

While fondling one of my remaining dollar bills, I was utterly astonished to discover the Reverse or pyramid side of America's Great Seal. I was familiar with the Great Seal's Obverse or eagle side, but the enigmatic pyramid and the eye in the triangle suspended above, served to prove to me how ignorant I really was about the nation I dearly loved.

The symbols on the Seal's Reverse captivated my attention and filled me with wonder. What I thought would be a short visit to my encyclopedia eventuated into a pilgrimage, at first, to the State Department. There I was informed that they could be of no assistance in my quest for the Reverse Seal's meaning. I was perplexed, bewildered and awed, not to mention disappointed.

Awash in ignorance, I soon found several authors' works which temporarily appeared to give me both the Reverse's meaning, as well as its mysterious origins asserting that the Seal's design had originated from secret societies (the Freemasons, Rosicrucians, and the Illuminati). For these authors the Seal was emblematic of a nation in transformation. This was my introduction to the esoteric tradition which was entirely novel to my being (1966). The esoteric was romantic, inspirational and accentuated the values of meaning, purpose and direction. I felt that I had discovered something which stood for America's greatness, as that time period was colored by my view of America as a disintegrating culture.

Shortly following this period of introduction I began to see the great variance between the esoteric and traditional historians' views. Where the former were content with speculation the latter adhered to historical persons, documents and events. The esoteric tradition made conclusions based on interpretations and hypothesis, which often had no historical base. The traditional historian found meaning and significance as a derivative of fact. Thus, the Great Seal must be examined from these two divergent traditions, the historic and the esoteric.

The virtues of the historic tradition are considerable. They include objectivity in definition and measurement of

concepts which have a repeatable public meaning. There is precision in the method by which verifiable knowledge is attained. That is, the historical tradition is defined by method and insists there be firm evidence before drawing conclusions or making new entries in historical records. The State Department publications and a few individual researchers represent this tradition. It is a pursuit of fact primarily, rather than ideas. The State Department's publications on the Great Seal minimize discussion pertaining to the symbol's meanings, believing that any interpretations, other than those of its creators which were written into law, were outside the bounds of their province.

Authors in the esoteric tradition, who have made a study of the Seal, do not represent any cohesive force. They agree that special training or knowledge is preliminary to an understanding of the Seal's meaning and recognition of its ultimate significance. There is an emphasis upon ideas rather than facts. The esoteric historian places accentuated value upon understanding the human condition as reflected in the individual or collective achievements, contending that only from there can one derive meaning, destiny and purpose. The works are sometimes vague, lack verifiability and tend toward sentimentality, simple religious optimism stressing positive thinking and the infinite capacity of the human will to achieve good. The scientific method is often disregarded in favor of intuitive reasoning or subjective projection.

A critical examination of the esoteric sources revealed exaggerations, misunderstandings and misinterpretations. Beneath this confusion and poor scholarship emerged an archetypal pattern which indicated a psychological need of both authors and audience who found inspiration in the conclusions stated.

The majority of those who adhere to the esoteric tradition, and who are informed of the Seal's history and meaning, describe a complexity and depth, regarding the abandonment of the Reverse Seal as vitally significant.

Both research traditions have shortcomings. The historical tradition maintains that the Seal's Reverse was ignored because it served no practical or functional purpose. The esoteric

tradition contends that the Reverse's rejection was due to an opposition to its symbolic elements. While the esotericists' conclusions can be contested due to their speculative nature, the historical tradition has established that pendant seals, for which the two sided Seal was a necessity, were no longer employed after 1871. The evidence for this conclusion is however circumstantial rather than conclusive.

The lack of accurate historical publications on The Great Seal's origins (the first State Department publication appeared in 1885) contributed to and promoted unchecked speculation hampering early researchers' efforts. Patterson and Dougall (1978) examined the State Department's negligence and uncooperative policy concluding that the officers and clerks were ignorant of the subject and lacked the time to do the necessary research. The department's staff was pressured to complete other work and the Great Seal was a low priority item. The State Department also failed to recognize growing public interest in the Seal and generally disregarded any public suggestions on the subject.

On October 5, 1891 the Secretary of State, responding to public pressure, opened the records of the Federal Government to private researchers for the first time. Although the State Department's early publications on the Seal were incomplete and contained some inadequacies (Hunt, 1892, 1909) it was not until 1949 that Richard S. Patterson compiled an accurate portrait of the Seal's origins and development. Three decades later (1978) definitive evidence on the origins of the Seal's elements was demonstrated convincingly.

The Seal's Development

Patterson and Dougall (1978) skillfully summarize the Seal's history and origins. In the three committees assembled to design the Seal, it was not the Congressionally appointed members who contributed significantly to the design adopted, but the artists enlisted by the committee members and the Secretary of Congress.

First Committee

On July 4, 1776 Ben Franklin, Thomas Jefferson and John Adams were assigned the task of designing the American Seal.

None of their ideas were accepted. Pierre Eugene Du Simitière, a portrait painter with some knowledge and experience in the heraldic arts, acted as a consultant and artist. Du Simitière suggested four elements which were later utilized in the Great Seal's Obverse and Reverse. He is credited with introducing the shield, "E Pluribus Unum", MDCCLXXVI, and the eye of Providence in a triangle.

Esoteric authors frequently exaggerate the contributions made by Franklin, Jefferson and Adams to the Seal's accepted design. Both Jefferson and Franklin wanted to employ Biblical themes involving Moses leading the children of Israel out of Egypt. Moralistic Adams suggested a Greek mythological theme of Hercules choosing between virtue and sloth.

Second Committee

After rejecting the first committee's designs (January, 1777) a second committee was formed (1780). This committee was dominated by the ideas of Francis Hopkinson who had successfully designed numerous official seals for the Board of Admiralty, Department of Treasury, and The University of Pennsylvania. He suggested white and red stripes within a blue background for the shield, a constellation of thirteen stars, and an olive branch. Hopkinson's most significant contribution was made indirectly. He proposed the unfinished pyramid device utilized on a 1778, 50 dollar colonial note. This vignette reappeared later in the designs submitted by William Barton.

Third Committee

Following the rejection of the second committee's proposals, a third committee was formed May 4, 1782. Secretary of Congress, Charles Thomson, appointed William Barton to serve as artist and consultant. Barton was the recipient of two honorary Master of Arts degrees, and had authored several books and pamphlets concerning paper money and the proper use of coats of arms in the U.S.

Barton's suggestions included an eagle (Thomson placed the eagle in its dominant position on the Seal's Obverse) and the unfinished pyramid on the Reverse. Barton and Thomson modified each other's designs and presented them to Congress. Thomson's

report was a composite of both their ideas and Barton's language. They both borrowed from the designs and ideas of the previous two committees, whatever they deemed useful and appropriate. Their report was submitted and approved on June 20, 1782. Thomson and Barton's "Remarks and Explanation" are the only official statements on the Great Seal's meaning.

Remarks and Explanations

The Escutcheon is composed of the chief & 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 & the strength resulting from it for its support, to denote the Confederacy of the United States of America & the preservation of their union through Congress. The colours of the pales are those used in the flag of the United States of America; White signifies purity and innocence, Red, hardiness & valour, and Blue, the colour of the Chief signifies vigilance, perseverance, & justice. The olive branch and arrows denote the power of peace & war which is exclusively invested in Congress. The constellation denotes a new State taking its place and rank among other sovereign powers. The escutcheon is born on the breast of an American Eagle without any other supporters, to denote that the United States of America ought to rely on their own virtue.

Reverse: The pyramid signifies Strength and Duration: The Eye over it & the motto allude to the many signal interpositions of providence in 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. (Hunt, 1909, p. 42)

Dies of the Great Seal

The first die was cut (measuring 25/16 inches in diameter) from brass in 1782, and was first used by the U.S. Government on September 16, 1782 enabling General Washington to negotiate and sign an agreement for the exchange, subsistence and better treatment of prisoners of war. No die was cast for the Reverse, perhaps due to expediency. The Obverse Seal was used to impress paper wafers, which were attached to official documents by a red adhesive disk, and for impressing pendant wax seals. In 1825 the Obverse die was cast for use as a pendant seal on treaty documents. The Reverse die was not cut. When the 1782 die was, well worn a new steel die was cut (1841) which though more rigorous, did not adhere to 1782 specifications of the law. This seal was later referred to as the "illegal seal". Again, the Reverse die was not cut. In 1877 a new Obverse die was cut (again no Reverse) but duplicated the errors of the 1841 die.

In 1885 a die was cut for the Obverse, correcting the errors of the 1841 and 1877 dies. A 1902 die, nearly identical to the 1885 die was cut and is still in use today.

Until 1877 there was little discussion or interest about the irregularities in the 1841 die, and the fact that the State Department had neglected to have the Reverse die cut. John D. Champlin, Jr.'s publication in 1877 (The Great Seal of the U.S.: Concerning Some irregularities in it) pointed out the State Department's delinquencies regarding the Seal and referred to the failure to cut or use the Reverse as "technically illegal". Champlin's views aroused public awareness and by February, 1881 the State Department began to act.

In 1882, a first Lieutenant Charles A.L. Totten, joined Champlin and set out to rectify the Reverse's neglect. They requested that a commemorative medal, showing both sides of the Seal be struck for the Seal's centennial celebration. This was its first official appearance. Totten also began his two volume opus on the Great Seal in 1882. It was published fifteen years later (1897). He continued to claim that ignoring the Seal's Reverse was "technically illegal" and it was Totten who was partially responsible for convincing Theodore Frelinghuysen,

Secretary of State, to appropriate the sum of \$1000 to both correct the irregularities in the Obverse Seal and to advise the cutting of the Reverse die (January 10, 1883). He wrote it was appropriate "as a compliance with the law and a 'proper respect' to the Founders of this Government, at this time to carry out the purpose so clearly expressed by them in Congress June 20, 1782."

The Great Seal Law, 1884

On July 7, 1884 Congress appropriated the funds to obtain dies of both sides of the Seal. The Chief of the Bureau of Rolls and Library and Archives, Theodore F. Dwight, who played a central role in developing the design for the 1885 Great Seal die, called into consultation scholars, a geneologist, engravers and designers. They eventually decided not to cast a die of the Reverse Seal for they felt its design was unintelligent, commonplace, practically incapable of effective treatment as well as resembling a dull emblem of a Masonic Fraternity.

Undoubtedly, the State Department had intended to fulfill the laws of 1782 and 1884, but their decisions changed after fuller consideration. They felt at liberty to ignore the execution of the Reverse Seal's die.

As late as 1957 there was confusion as to whether or not a die of the Reverse was actually cut in 1884, but recent State Department correspondence refutes this idea saying that a die for the Seal's Reverse has never been cut.

There were early attempts to bring the Seal's Reverse to public attention (1786, 1856, 1877, 1882, 1884). It was, however, during the first few decades of the 20th century that many esoteric authors wrote on the subject, predicting fuller recognition of the Seal's Reverse. In 1935 the Reverse Seal's image was placed on the back of the one dollar bill.

The One Dollar Bill

In 1934, Henry A. Wallace (1888-1965) Secretary of Agriculture and former Vice-President (1941-1945) submitted a proposal to President Franklin D. Roosevelt for the minting of a coin which would depict both sides of the Great Seal. Though the coin was not the form in which the Reverse Seal first

appeared, Roosevelt supported the idea, and placed it on the back of the one dollar bill. After a century and a half of neglect and obscurity, every American now had possession of America's Reverse Seal. Why did Wallace and Roosevelt use the Reverse Seal after so many years of abandonment?

In correspondence (1933, 1934) Wallace described his encounter with the Seal's Reverse. His interest was first aroused (1933 or 1934) when he discovered a State Department publication (Hunt, 1909) on the Seal's history in Secretary of State, Cordell Hull's outer office. He noted that the Reverse Seal had never been used and that its motto "Novus Ordo Seclorum" (New Order of the Ages) was remarkably similar to Roosevelt's New Deal of the Ages. He also mentions that both he and Roosevelt were Masons, recognizing and identifying the eye in the triangle as a Masonic emblem. Wallace's interest in esoteric topics, some authors suggest, was the reason behind his undertaking to promote the Seal's Reverse. He was expressing his personal philosophic ideas.

Masonic Symbols?

A persistent theme throughout the esoteric literature is the assertion that the symbols found on the Seal's Reverse were borrowed from various secret societies such as the Freemasons and Rosicrucians. It cannot be denied that these secret societies utilized both the eye in the triangle and the pyramid in their rituals and literature, and that 9 of the 56 founding fathers were Freemasons. However, neither of the actual designers of the Seal (Barton and Thomson) belonged to any esoteric fraternity, though William Barton has been confused with a Rhode Islander by that same name who was a Mason living between 1748 and 1831. Barton, the designer (1754-1817), was a native Philadelphian and the son of Reverend Thomas Barton. Barton completed his education in Europe and returned to America in 1779. He was an accomplished scholar and fine writer, one work being a 1781 paper on the nature and use of paper credit.

Charles Thomson (1729-1824) was the first Secretary of Congress, and was responsible for co-ordinating the final design of the Great Seal (as previously mentioned). He associated with

and befriended Peter Miller, the mystic who translated the Declaration of Independence into several European languages in order to tell Europe of the revolution taking place in America. Thomson completed the first translation of the Greek Septuagint Bible into Latin and due to his scholarly and Biblical interests was close to Thomas Jefferson. Charles Thomson was adopted into a Delaware Indian Tribe as recognition of his fairness and integrity. He was given an Indian name signifying "Man who tells the truth." Benjamin Franklin was largely responsible for Thomson's political fortune. Thomson remained firm in his opposition to British policies actively espousing a radical course from the Stamp Act crisis to the adoption of the Declaration of Independence.

Lack of evidence does not deter esoteric historians from claiming that Barton and/or Thomson were consciously or unconsciously involved in, or influenced by the secret society tradition. As acknowledged previously, it is true that the symbols on the Reverse are utilized by some secret societies, and that these symbols were available in the books and periodicals of their time. One could surmise that as none of the four contributors to the seal's design (Thomson, Barton, Du Simitière, Hopkinson) were members of either the Freemasonic or Rosicrucian Orders, that they were influenced by the available literature of their day.

The most frequently repeated error made by esotericists is the assumption that the Reverse Seal's elements are a direct connection to a number of secret orders. They feel that because at least one and maybe two of the first committee's participants (Jefferson and Franklin) were members of Freemasonry, that the Reverse Seal was a device by which the esoteric orders influenced our Nation's direction. They contend that the Reverse Seal in itself is a link to present day Freemasonry. However, the connection made between Freemasonry and our Founding Fathers' creation of our Nation's Great Seal is not one governed by fact. Recall that neither Jefferson or Franklin's ideas were adopted, except for Jefferson's contribution in suggesting a two sided Seal. This reoccurring misconception on the part of esoteric

historians has created an atmosphere of pseudo-history in which the Seal's factual history and 'mythological' or symbolic meanings have become intermingled. The creation of a mythology about the Great Seal, signifies the need of some authors to find meaningful symbols with which to identify. In such instances rational discrimination is subordinated to the search for meaning and historical fact is almost incidental.

Renewed Interest in the Seal

The Reverse Seal's long struggle for recognition had hit a crucial point when it appeared on the one dollar bill. Popping up sporadically prior to 1935, it began to maintain a steady appearance in culture and by 1966 it became a widely used symbol in posters for dance concerts, in underground literature, periodicals, and comic books. Harper's Magazine, August 1970, utilized the Reverse Seal on its cover introducing it to the general public. It penetrated scholarly circles in 1974 as a device on the cover of the American Quarterly. Eugene McCarthy, employed the Reverse Seal's image in his bid for the Presidency in 1976. During the Bicentennial (1976) President Ford expressed the Reverse Seal's themes in a speech at the opening of the Centennial safe. To my delighted surprise, international attention was given to America's Reverse Seal by the Late President Anwar El-Sadat who had expressed an admiration for our Seal commenting that he found it to be meditative and beautiful.

The fact that Americans have become increasingly interested and supportive of the Reverse Seal is easily born out of the sheer numbers of projects (1970-1982). At least 40 audio-visual projects, programs and proposals (in 16 states) have employed the Reverse Seal as its central focus. All of the projects were designed to educate. Hundreds of prisoners throughout the country have commented on the Seal's meaning for them and say that it has given them a deeper understanding of America. The United States government is not affiliated or financially supportive of any of these individual and collective efforts.

The Seal's Reverse as a Symbol of a New Paradigm

A shift in America's awareness of our Nation's Seal suggests

a change in our view of this symbol. The gradual increase in the attention given to the Reverse Seal's elements suggests that the American culture is in the midst of a paradigm shift. A paradigm is a theoretical pattern or a collective framework of thought. A new paradigm does not necessarily imply a gain in knowledge rather a new exploration, a new perspective. It refines and integrates the same information previously available but from a different point of view. When a critical number of people accept a new idea, a collective paradigm shift occurs.

Some authors theorize that we are emerging from an old to a new world paradigm in the fields of power, politics, economics, medicine and education. The old paradigm is characterized by centralization, discipline, competition, conquest, rationality and exploitation. It is symptom, product and performance oriented separating body and mind using the analytic and linear ("left hemisphere") brain functions, which operate and control our ability to talk about and analyze experience. The analytic mind controls speech, adds, subtracts, measures, compares, organizes, names, pigeon holes data and watches clocks. Linear thinking "fits" information into patterns. It observes the past matching experiences and categorizing them.

The old paradigm centered on the use of capitalism, the development of materialistic science, industrialization and the unification of science and technology. It represented our development of economic rationalism which supported the secularization of values, and the tendency to organize activities rationally around impersonal utilitarian values and patterns. The production of goods and services became industrialized. Management, optimizing efficiency and labor productivity created society's pseudo-ethic which governed our direction and choices.

The new paradigm is described as less stable but more flexible and decentralized. Its emphasis is upon partnership, conservation, co-operation. It is rational, intuitive, and process oriented and directed. Its medicine is cause oriented and holistic and stresses "whole brain" knowing.

The so-called "right hemisphere" thinking ("intuitive

reasoning") tunes information in, responds to novelty and the unknown. It makes visual closure and completes the gestalt. When this hemisphere is electrically stimulated it produces many phenomena of altered states of consciousness. It is more musical and sexual than the other (left) hemisphere. It thinks in images, sees in wholes and detects patterns.

A key characteristic of the new paradigm is transformation, i.e., a "forming over", restructuring, and "new seeing". The new paradigm emerges from an awareness of the dilemma implicit in the industrial era paradigm and the growing intensity of the conflicts engendered by these dilemmas. It has become increasingly clear that unlimited and organized technology, economic growth and energy consumption will eventually have to end. These dilemmas are so deeply embedded in the fundamental assumptions in the old paradigm, that they may only be satisfactorily resolved if society evolves towards a new guiding paradigm.

It is alleged that this change in our cultural paradigm is mirrored in an alteration in the symbolism of the American society, hence the renewed interest in the Seal's Reverse. The fundamental structure of the Seal's Obverse could be representative of the old paradigm. It is a motif which is centralized, rational, disciplined and pragmatic as represented by its elements which radiate around a central shield and eagle. The obverse has been characterized as depicting a conqueror and the process of competition.

The structure of the Seal's Reverse is decentralized and displays the unification of opposite elements. The eye in the triangle or spiritual unity and single vision is situated above the pyramid which exemplifies material diversity in its linear and many tiered structure. The pyramid is complete when the eye in the triangle remains in place. Wholeness is achieved through the cooperation between these two elements. The Reverse suggests an emblem of transformation and a movement toward wholeness which are the principle qualities of the new paradigm.

Historians (esoteric and traditional) and students of the Seal who were influenced by industrial society's products and

control materialism of economic rationalism, may not have had the awareness or sensitivity to read and/or understand the Reverse Seal's meaning and importance because in essence, it may mirror ecological and self-realization ethics, which embedded in an emerging paradigm are not directed towards control but cooperation. The Reverse may be a significant and meaningful focus for an increasing number of Americans because it may symbolize a cultural paradigm shift which they are experiencing.

Some Cultural Implications of the Rejection and Renewed Interest in the Seal's Reverse

An analysis of the Reverse Seal's meanings could provide insight into how its symbols might determine both its past rejection and its current emergence. The two mottoes on the Reverse were taken from the poetry of Virgil's Aeneid. "Annuit Coeptis" means "He is favorable to our undertakings" (line 625, book IX). "Novus Ordo Seclorum" means a "New Order of the Ages" (line 5, Eclogue IV). The date at the bottom of the pyramid, "MDCCLXXVI" (1776) indicates the birth date of the "New Order of the Ages" (i.e., the American Republic) which was held to be favored by Providence.

The two central symbols on the Seal's Reverse, the eye in the triangle and the pyramid are interpreted differently by both the historic and esoteric traditions. The historic tradition regards only the views of William Barton and Charles Thomson as having authority, while the esoteric tradition accepts a broader range of interpretations.

The Single Eye

Barton and Thomson (1782) interpreted the eye in the triangle as "many signal interpositions of Providence in favor of the American cause" and cite the use of the single eye in the colonies as a symbol for "Omniscient Ubiquitous Deity" as well as in the medallic art of the Renaissance and as an established artistic convention.

The single eye, in or out of a triangle was used extensively in Freemasonry and by other secret societies. The eye in the triangle was the probable cause for Harvard Professor Eliot

Norton's reference to the Seal's Reverse as a "dull emblem of a Masonic Fraternity".

In 1776, Du Simitière first proposed the eye in the triangle. It later reappeared in Barton's designs in 1782. Charles Thomson gave it final approval. Thomson was a Biblical scholar and as such may have been aware of several Biblical references to the single eye. For example, Mathew 6:22 states "If therefore thine eyes be single thy whole body shall be full of light."

Du Simitière, Barton and Thomson may have known of the single eye motif in Egyptian symbolism. To the ancient Egyptians the eye was a symbol of the sun and the moon. The right eye was the sun and the left was the moon. The seal of 1782 depicted the right eye but after Benjamin Lossing's designs (1856) the left eye was used. Barton's use of the right eye suggested its symbolic reference to the sun. To the Egyptians the sun was the creative aspect of the deity, just as the eye in the triangle symbolized Divine Providence.

The single eye has also been identified with the third or spiritual eye as well as clairvoyance. The esoteric tradition relates the single eye to the inner light, intuitive power, illumination, and the philosopher's stone.

Jung compares the eye to the mandala, a structure which represents the center of order in the unconscious. Thus, the eye is a symbol for God or fundamental unity.

The Triangle

The single eye is contained in a triangle. Buckminster Fuller contends that the triangle and its three dimensional counterpart, the tetrahedron, is the strongest building structure in the universe, accounting for the strength of his dome constructions. Many religions possess trinities, trimurdis, or triads, e.g., Christianity's Father, Son and Holy Spirit; Judaic Cabalism's Kether, Chochma and Binah; Ancient Egypt's Osiris, Isis and Horus; Hinduism's Brahma, Vishnu and Shiva.

There may be a deep seated tendency to organize temporal or developmental events into three-fold patterns. To Freud, psychological development was seen in three stages: oral, anal

and genital, while E.F. Edinger perceived the development of consciousness as ego, self and ego-self axis. Alfred North Whitehead distinguishes three stages in the natural learning process: romance, precision and generalization. Hegel articulated the historical process from the three-fold cyclic pattern of thesis, antithesis, and synthesis.

Official and esoteric interpretations of the eye in the triangle are in general harmony. They each conclude that it is a symbol for Providence, spiritual vision, illumination, intuitive power and inner wisdom.

The Pyramid

The pyramid signifies "strength and duration" according to Barton and Thomson. Barton first suggested a pyramid for the Seal's Reverse. Francis Hopkinson in 1778 placed a pyramid on a continental 50 dollar bill. Barton's interest in paper money probably accounts for his awareness of Hopkinson's vignette.

Richardson Dougall in The Eagle and the Shield is responsible for suggesting the likely inspiration for Hopkinson's design. He noted that there was widespread interest about Egypt and Egyptian things in general during the eighteenth century. He continues to say that in the Library Company of Philadelphia there was a detailed publication entitled "Pyramidographia" published in 1736, thus being available to both Hopkinson and Barton. John Greaves, the author of the work included a drawing of the "first pyramid" which was not stepped. It did not come to a complete point and had an entrance in the center at ground level, a detail found in Hopkinson's design.

John Greaves was an Oxford mathematician and astronomer. Sir Isaac Newton later used Greaves' notes in a rare paper "A Dissertation upon the Sacred Cubit." If Greaves is Hopkinson's source then the pyramid on the Seal's Reverse is ultimately the Great Pyramid of Giza. There is no objection to the thesis that the pyramid depicted on the Reverse is the Great Pyramid. Greaves, Hopkinson and Barton all support this premise, and there is full agreement between the esoteric and historic traditions on this matter. There are however, several theories as to the function of the Great Pyramid.

Traditional history theorizes that the Great Pyramid was a tomb for the pharaoh Khufu. Although it may have been a burial monument, other purposes have been ascribed to it. Greaves' mathematical computations of the Great Pyramid served as the basis for 18th century pyramidologists, who proposed that the Great Pyramid was a theodolite for surveying, an almanac of the ages, an astronomical and astrological observatory, and a geodetic and geographic landmark. Still others believe that the pyramid's shape is an "energy" generator which is capable of focusing the rays of the cosmos like a giant lens. Some esoteric writers identify the Great Pyramid as a temple of initiation in which neophytes become aware of the heavenly worlds by undergoing a series of initiations, making them realize their personal and collective unconscious processes.

The Contemporary Transitional Period

There is general agreement among modern authors and researchers, that contemporary western culture is experiencing a transitional period, being christened by some as a new age and a new era. It is also being viewed with concern, as a period of historical discontinuity, a crossroads or moment of truth for the human race. Others perceive this time period as exemplary of western culture's disintegration, an extremely dangerous period which is nearing a climax in cultural evolution. It has been referred to as an age filled with apocalyptic images of universal destruction and has been compared to the decline of the Roman empire. The trauma and tension associated with this present situation is regarded by some as a result of humankind's shifting away from an old paradigm, with its emphasis upon competition and characterized by economic rationalism and impersonal utilitarian values, towards a new paradigm of cooperation in which social institutions foster the processes associated with fuller evolutionary developments of the human being.

During this transitional process our inherited social systems are being questioned and simultaneously there is a synthesis of the humanistic tradition and contemporary scientific technology. While the fusion of ancient and modern wisdom coalesces, contemporary science and education is considered,

by some authors, as partially responsible for western culture's disintegration. Over population, pollution, ineffectual conservation, destruction of our natural resources, the development of nuclear weapons are all the results of our technological progress, menacing humanity's future.

The difficulties encountered by humanity during this age of transition are reflected in the disruption of its cultural foundations. Changes in our perception of marriage, divorce, family, sexuality, education, religion and technology are most evident. These changes have created instability for many individuals, resulting in such conditions as fragmentation, confusion, disorientation, anxiety, estrangement, suicide, drug addiction, loneliness, emptiness and meaninglessness.

Modern technology is held responsible for the loss and destruction of humanity's symbolic and mythological systems, a loss of humanism, the worshipping of objects, and viewing the individual as an object. To technology is ascribed the estrangement of people from their true nature. Our old theories of the brain and mind are inadequate and we are at a point in time when traditional modes of the material world are being questioned.

This era of transition has focused some people's attention on ancient eastern methods of problem solving in an attempt to resolve the emotional, mental and spiritual crises of our time. Psychology, also in transition is redefining itself and returning to its primary function of an examination of consciousness.

Turning within and becoming conscious of the unconscious results in individuation (Jung). Manifesting one's potential promotes transcendence of the self (Frankl), essentialization (Tillich), self-actualization (Maslow) and self-realization (Assagioli).

There is an emerging change in the consciousness in America, demanding a new type of leadership to reflect this change. There is considerable optimism that humanity will succeed in being able to guide itself through this transitional period.

An understanding of the contemporary transitional condition provides clues as to why the Seal's Reverse is emerging and suggests that the Reverse's elements are in synch with processes

which fulfill unconscious needs. These processes delineate growth experiences and reestablish symbolic and mythological systems. The Reverse's symbols may give order through meaning, acting as a cohesive force for Americans, promoting growth towards wholeness, helping to resolve personal and collective dilemmas encountered during this cultural transformation.

Growth Experiences

Peak and plateau experiences, self actualization, self transcendence, self realization, individuation, essentialization, and personalization are processes through which the individual resolves estrangement, anxiety, fragmentation, and alienation. They are hierarchical growth experiences whose end is to restore humanity's fragmented being to wholeness. This is accomplished through the realization of the self as a homogeneous being. To Jung, realization of the self is the most important and the most central of archetypes, and represents wholeness. The self is symbolized by the circle and cross or mandala. The self is the center of the totality of the psyche. It is the sum total of the individual's capacities. Its chief quality is the experience of synthesis or the realization of individuality and universality.

The Mandala

The symbol cited by Jung to represent the self was the mandala, which has been described as the mother of symbols, and the matrix of symbolic systems. Because the growth experiences are aspects of the same process the mandala can be used to describe them all.

"Mandala" is a sanskrit word meaning circle. It denotes circular images which are not only drawn, but painted, modeled or danced. It has been suggested that the mandala's basic properties are center, symmetry and cardinal points. Mandalas are universal in their construction. They are found in both ancient and contemporary cultures. The sand paintings of the Navajo creation myth and the Tibetan wheel of life were methods used by the ancients to enter the world of the gods. They were rituals used by their creators to center and orient themselves to eternal truths. In them it is the determination of the central point to which everything is related. Argüelles iden-

tifies two fundamental genres of the mandala - the cosmic fortress and the mandala as the transformation of demonic (i.e., negative) forces.

The Seal's Reverse as a Mandala

Many national seals are circular or mandala like. Although probably not consciously designed in radial patterns, their designs may have expressed the psychological or physical needs of their creators.

Mandalas create order out of chaos, give definition and eliminate confusion by establishing a central point to which everything is related. The mandala is similar to the construction of governments whose process establishes order and acknowledges or determines the head of state (center).

America's birth was revolutionary not only in act, but in thought. The rejection of a monarchy as an acceptable system of government was a major step in the evolution of governmental forms. A republic or democracy was untried, even though the British Parliament was to a limited degree a representative form of government. America's system of government was a rejection of its origins, a break with its parent, Great Britain. This meant a loss of collective and individual security and orientation. Early American history supports the suggestions that the mood of our new nation was one of chaos, confusion, and alienation. Personal, family, business, and emotional ties were re-evaluated, as were society's collective counterparts. Americans singly and as a group had lost their roots, origins, and old centers.

In examining the Obverse and Reverse of the Great Seal we notesome obvious differences in their construction. The Obverse contains the basic properties of a center; symmetry and the cardinal points are readily established. The center of the Seal's Obverse falls in the throat area of the eagle. The Obverse is a well defined mandala. It is ordered and structured about a central point. Could this have some bearing on its immediate acceptance and use as our national Seal? Did early America attune itself to the Seal's Obverse because it fulfilled an inner need for balance and structure, which early and contem-

porary Americans experienced as meaningful?

The Seal's Reverse does not contain as many of the fundamental mandalic elements. It is symmetrical. The cardinal points of the North and South can be established but East and West are less clear. With some difficulty the Seal's center can be imagined near the middle of the pyramid.

The symbols on the Obverse are elements that require less interpretation than the Reverse's, and are readily identifiable and understood by American people. They are meaningful to the American experience.

The Reverse's pyramid and the eye in the triangle and the accompanying mottoes are much less rooted in the colonial and contemporary American cultural experience. The mystery and vagueness surrounding these symbols conceal their meanings, mask and disguise rather than disclose and facilitate the fulfillment and well being of American consciousness. The Reverse was a disembodied image of America, at least during the revolutionary period. Its gradual return to America's consciousness may indicate that it is embodying more of the valued goals of society or that its symbols are communicating more directly to our feeling system. In respect to the mandala's self-healing and centering capacities, the Seal's Reverse may be initiating a higher level of integration in the American consciousness, which according to Jung is the function of the rotundum.

Union of Opposites

The eye in the triangle could symbolize the sun and consciousness as well as the father aspect of the Deity. The pyramid or mountain may refer to the earth, unconsciousness, and the mother deity. The eye in the triangle (the sun) and pyramid (the earth) are separated, as is consciousness from unconsciousness. The Seal's Reverse depicts a relationship between the physical and psychological aspects of a person. The pyramid (physical) is unfinished. Its capstone (psychological) is unplaced. When the capstone is set the pyramid becomes whole and the psyche is then linked with the body. The union of consciousness and unconsciousness produces self-consciousness, from which humanity becomes whole, individualized,

or self-realized.

The union of opposites is a theme also examined by June Singer who believes that we are entering a new era requiring a shift from the exclusively personal point of view to one including the transpersonal. Magnified is the change from an ego-centric orientation toward that which is universal, that is, the universe is in and of ourselves. We become not only the products of creation but co-creators. We are approaching an understanding which facilitates our ability, to consciously participate in the human evolutionary process. However, we must here recognize the responsibility of co-creation, an enormous responsibility many may wish to reject and deny.

The Seal's Reverse describes the process through which the individual achieves self-realization and wholeness. The two elements (pyramid and eye in the triangle) are opposites being transformed into a single unit or whole. When these two elements (consciousness and unconsciousness) are united, self-consciousness begins to emerge resulting in a peak-experience in which the dichotomies, polarities, and conflicts of life are transcended or resolved.

The eye in the triangle and pyramid could also represent the relationship between linear or analytic thought (often associated with the left hemisphere of the brain) and intuitive thought (associated with the brain's right hemisphere). The eye in the triangle shares many of the characteristics of the intuitive process. It is whole making and holistic. The pyramid shares many attributes ascribed to the linear and analytic mind, which dominates awareness in most of us. The linking of the eye in the triangle and the pyramid, transforming two foreign and opposite elements into one whole would, following this analogy, create something new, i.e., whole-brain knowledge which is far more than the sum of its parts and different from both. The Seal's Reverse could thus symbolize this transformational aspect of a new paradigm which furthers the evolutionary development of the human species.

Conclusion

The Reverse can be seen as describing the process of inte-

gration and unification of many parts into a composite whole. It may express peak-experiences and the more advanced stages of integration (self-realization etc.). It can be postulated that these growth experiences are depicted, described, and delineated in the Seal's elements. The Seal's Reverse might represent the unification of the psychological and physical dimensions of being which transform many elements (consciousness/unconsciousness, male/female, active/perceptive, positive/negative) into one functional unity. Thus it is an aid to resolving transitional consciousness.

Mythology

For the most part the contemporary world identifies myths with fairy tales and legends. The humanistic tradition sees myths not as sources for the accumulation of an objective knowledge of man's external world, but rather as a significant force in the human psyche. A myth's content, as seen from anthropological, intellectual, and sociological views is of minimum value. The historic acts, and time tables within the mythology, are often paradoxical and contradictory. The humanistic view of myths places ultimate importance on their historic value. Myths describe humanity's psychological development and provide a method by which people can stabilize and grow in an inimical environment. A return to origins and primordality is the basic property of mythology, while its paramount theme is foundation. The humanistic view of mythology emphasizes individual purpose, meaning and destiny, which are less relevant to the historical tradition.

Myths and Archaic Society

The universal similarity of mythological motifs has been well documented. Myths in archaic society served as models for the rites of passage. The rituals and ceremonies provided structure and gave people meaning, destiny and purpose, reducing fear and anxiety. The foundation and stability offered by preformed myth enabled people to gain control of the elements. Archaic society connected human beings to the cosmos while modern society associates the human being with history. Archaic society regarded myths as a pattern of actions (or rituals)

performed by deities, heroes, and ancestors. By imitating the actions of these figureheads, people found their identity. Archaic society was therefore a ceaseless repetition of gestures initiated by others. The repetition of such gestures allowed the participant to enter the world of gods, heroes and ancestors in which profane time did not exist. Any act that was not an "imitation" was meaningless and considered unworthy.

Birth, adolescence, marriage and death were considered to be a series of initiations during which humans experienced the essential oneness of the individual and the group. Therefore, meaning for the individual was found in the group and the group's meaning was realized in the rituals and actions performed by the gods as described in myths. This dependency on myth and derivative ritual processes was significant not only to the individual but influenced the development of his cities, palaces, temples and tombs.

Modern Society and Myths

Modern society has no exemplary model to follow or imitate, for contemporary people associate themselves with history and not the cosmos. The distant historical past provides little of the technological comforts by which modern man has made himself the center of the universe. We find the past unworthy of imitation and ritual meaningless. The gods, heroes and ancestors offer little. Technology has become the center of contemporary man's adulation. With no patterns or models of behavior to imitate, 20th century humanity must turn inward to acquire meaning, destiny and purpose. Separately and collectively humanity overcomes fear, anxiety and suffering, discovering for itself its "raison d'être". One must become conscious of the unconscious and through this growth experience establish one's own foundation and center. A living mythological symbol awakens and gives guidance to the energies of human life.

Four Functions of a Mythology

John Campbell (1973) suggests four functions of a properly operating mythology. The first is the mystical function which awakens and maintains in the individual a sense of awe and gratitude, facilitating a participation in the mystery dimension

of the universe. The second function offers an image of the universe in accord with the knowledge, the sciences and the fields of action of the folk to whom the mythology is addressed. The third function validates, supports, and imprints the norms of their society's specific given moral order. The fourth provides guidance, stage by stage, in health, strength and harmony of spirit for the entire foreseeable course of a useful life.

The Seal's Reverse as a Mythology

The Seal's eye in the triangle and pyramid are representative of the first mystical function (to awaken and maintain awe and gratitude). They are mysterious symbols which act upon the viewer. Their historical and cultural meanings and functions are equally mysterious. They represent a metaphysical dimension, and invite one's consciousness to participate.

The Seal's Reverse fulfills the second function (image of the universe in accord with contemporary culture) reflecting the universe in harmony with accepted scientific knowledge. The more we see of the diversity of the physical universe (the pyramid, matter and its many tiered structure) the more perceptive we become of its ultimate unifying plan or design inherent in its foundation (eye in the triangle, spirit, unity).

The third (validates, supports and imprints society's norms) and fourth (guidance throughout life) functions are represented in the relationship between the eye in the triangle and the pyramid. The guide to health, strength and harmony is expressed by the goal of setting the capstone on the pyramid, completing its structure and making it whole. Through the struggle of linking consciousness (eye in triangle) and unconsciousness (pyramid), the individual becomes self-realized, individualized and centered. The struggle of placing the capstone is symbolic of the internal difficulties which the psyche undergoes in making order out of chaos. Mythologically, the top of a mountain was considered to be the center of the universe. To reach the mountain's summit (as in completing the pyramid) would be commensurate with the hero's centering or union with the cosmos. Thus the Seal's Reverse may function as a mythology.

In an age lacking mythological and symbolic systems, our nation's Reverse Seal may offer a coherent guidance system.

Final Summary and Conclusions

The historical tradition contends that the Seal's Reverse was not struck because it had become obsolete. The esoteric tradition suggests that its symbol's enigmatic and controversial nature prevented it from being struck. Data supporting the esoteric tradition is not strong enough to be compelling, but the idea is interesting and partially supports the reasons for the Reverse's emergence. The renewed interest in the Reverse Seal may indicate that its symbols are becoming less enigmatic and more meaningful to contemporary Americans.

Initially, scarcity of information and the Reverse's apparent inartistic (and enigmatic) nature, in addition to the symbol's apparent affiliation with secret societies, may have prevented its widespread acceptance and use. The growing interest in the Reverse Seal may reflect its history, origins and meaning as being in synchronistic relationship with our cultural transition period, which has witnessed a disintegration of inherited social structures, the loss and destruction of symbolic and mythological systems. For some the Seal represents and serves as a coherent mythological and symbolic process which exemplifies a paradigm shift. The shift they are experiencing is away from the old paradigm, which is characterized by economic rationalism and its product and control materialism, towards cooperation, ecological and self-realization ethics inherent in the new paradigm. The Great Seal's Reverse may also symbolize and facilitate wholeness which is accomplished by the realization of the self as a homogeneous being.

The 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. The Obverse Seal depicts a nation capable of continual rebirth (the eagle is symbolically related 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 of our 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 value 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.

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 our inner self.

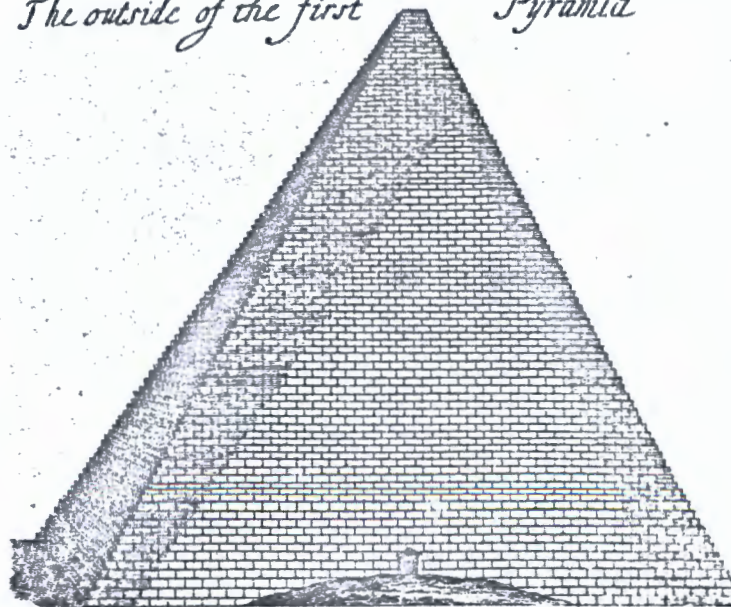
The Founding Fathers realized America's identity and purpose. All of us must become conscious of the symbols for which we stand. To reject one-half of America's Seal is to remain unconscious of our complete identity. No greater event could occur on the Seal's 200th anniversary, than for a die to be cast of its Reverse side. In fulfilling Congressional law, America will at last be able to employ its complete Great Seal and in so doing each individual will participate in America's self-realization. Let us make our nation whole.

Two significant discoveries by Richardson Dougall indicating the possible origins of the symbols depicted on the Seal's Obverse and Reverse (The Eagle and the Shield, 1978)



From Camerarius' Emblem Book (1597) With Eagle Displayed and Symbols of Peace and War

The outside of the first Pyramid



Entrance to the Great Pyramid
as depicted by Sir John Greaves (1736)

Selected References

+ = historical tradition
 0 = esoteric tradition

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