

Supplement to Our Race News-Leaflet,

No. CXI.-CXII. December, 1899.

FOR PRIVATE CIRCULATION ONLY.

Gideonites will understand and "lap."

For many years, in fact always, we have wondered, whensoever the question came up incidentally in our mind, who the Scape-goat was; and of late, while coming down critically through the interwoven harmony of the gospels, upon which we have so long been engaged, this topic came up for its more serious consideration; and our quandary increased as we came in course unto the evidence relating to the last days of our Saviour's life.

In a special degree we therefore set our minds to solve the question, if so be the Spirit of Truth should favor us, therewith for transmission to our faithful band of Gideonite friends. The process by which we came at last to the now self-evident explanation was one of the most interesting in our entire experience, and, were it possible, served to magnify our astonishment and already well founded admiration for the mysterious accuracy of God's Oracles, and the verbal inspiration of Moses never before stood out with such a flash of light as when out of the bush of our own wilderness of confusion this light broke forth. The fact is the solution of the matter—to our own minds at least—acted as a final confirmation to the absolute integrity of the Mosaic literary work, and a guarantee that He, Moses, must have been the contemporary, author of what still pertains to him for authorship.

We have never run across the solution, nor even an intimation thereof in any of our efforts at Biblical excursus among the commentators, and therefore, unto us (even if we shall have been anticipated in this matter by others, whom may God bless) the discovery had all the force of a sudden happy insight into truth itself with not only its accompanying personal blessings, but with the privilege added, of permission to convey it to our friends of an upper chamber, where fair things are loved, are sought for earnestly, are recognized at sight, and appreciated for their beauty.

The case eventuated in our own mind somewhat in this way: The Scape-goat was a type of something that must have

been in the mind of Moses. There certainly was nothing in between his day and that of Titus that, in the purely Jewish or Temple realization, filled the requirements. Of course the type was produced yearly, but the thing did not turn up as a part of the matter of fact yearly realization. Who then, or what then, was the Scape-goat at the crucifixion of Jesus Christ? Now, to our continued surprise (albeit we kept our mind analytically, as it were, upon this theme continually,) we did not catch the very patent, special, isolated, and long anticipated thing itself until in the course of our analysis we actually came to it, and this adds to our personal satisfaction and to our own conviction—let others view it as they may. We have seen some solutions, but they did not solve—*i. e.*, they did not grasp, comprehend, and fulfill the whole of the type at once. Thus Caiaphas is not the man; Judas did not answer any of the possibilities; Annas was as much out of the question as Caiaphas; Pilate could not have been in the foresight of the Spirit for he does not answer any of the after conditions, although he did go out into the wilderness of nations and is understood to have suicided in Greece some years later. Peter of course, is not to be considered, nor Jesus Himself, in that He was the other and not the Scape-goat per requirement; nor was any later successor to be added to supply the necessity of the type. The Scape-goat must be found then (at Jerusalem) and there upon March 17, 29 A. D., nowhere else? Certainly it was not Herod nor the Thief upon the Cross—for the former stood in no jeopardy of death nor did the latter, he did not escape it, neither the one nor the other fills the type as the antitype must do.

Well, so it went: We canvassed in the matter all about, and studied the customs of the Jews in those days all in vain, and gave the matter up and went about our business of harmonizing and interweaving until we came to the man himself—Barabbas!

Why of course! He was not only the antitype itself, and so escaped with his life by a reprieve, but he was the very antithesis of Jesus. The latter was Bar Abba,—the Son of *The* Father unto whom he prayed, "Abba, Father," *et cetera*, as the Spirit itself made the Evangelist record; while that other one who went free was Barabbas, the son of a far lesser "father"—even of Cain, and stood for the choice of those other sons of Cain! The High Priests (while Pilate was concerned about the message from his wife) took advantage of the delay and secured the people's will, so they elected, as of the twain—that was their only choice—that Barabbas, and not Bar Abba should go free; in fact, they made a studied election. To Pilate's exclamation, "*Ecce Homo!*"—*Behold the Man*, they

replied, "Not this man, but Barabbas." And so at the instance of their own Chief-Priests, they elected one of two for death, and let the other go out into the world a free man with his life. And where did he go? Well, no one knows, save that he went forth "Scott-free" out of that Tribunal into the wilderness of the Roman world. The sins of Judah, through the instance of the High Priests, and the official election of the people, were metaphorically put upon his head—upon that of Barabbas—and so he disappears—bearing their sins. We are glad there was a "scape-goat," and that those dreadful things had to be, and were foreseen; the facts react in all directions. Thus, at an anticipation of some 1514 years, Moses, 1486 B.C., foresaw, by pure inspiration (for by what short of it otherwise is such foresight, seeing that now [in 1900 A. D. only], do we even grasp its specific significance), a custom that obtained in Judea only in Pilate's day, and that there is no intimation of before, in purely Hebrew history, nor even elsewhere in that of Rome, took place. We learn merely, that it was perhaps Pilate's custom only to release a political prisoner to the Jews, at Passover. So the people demanded it. It had suddenly become a custom and so a necessity. The exigencies in Pilate's case were such as to create his wish to release Jesus—Bar Abba, rather than that other Jesus (so his name also is said to have been)—Barabbas—the Son of God, rather than the son of Cain, for "the Sons of Cain" elected Jesus—Barabbas, rather than Jesus—Bar Abba.

"Now Barabbas was a Robber!"

It is our contention then, that this solution "satisfies the prophecy;" that it is not a matter, heretofore, of common recognition; that its surprise is satisfactory to the faithful mind; that its solution reacts upon the whole topic of inspiration, and establishes at a bound the personality and antiquity of Moses himself. The grasp of this matter is a resistless conviction that what we have received from the Fathers is authentic, and that it did "come" from *them*. The modern "Higher Critics" think that Ezra, or some later Scribe, got up the forgery and assigned it to Moses—in whom they themselves scarcely believe.

Now, "The Spirit of Truth" could honor the later (Ezra) no more than the earlier (Moses), and in fact still less the later than the earlier. For instance, it is less of a stretch of my own mental appreciation of truth to think that God inspired Moses with this foresight than that Ezra made it up, and God lent himself to its fulfillment. In fact, if either, much more Moses, in that to honor either by an explicit fulfillment, is *ipso facto* prophecy, and as both anticipate the fact, the difference in time is reduced relatively to zero. To make Moses the real author

violates no principle; to make Ezra or some later and accepted compiler of "Moses and the Prophets" a real source therefor, not only begs the whole question, but presumes to put the Supreme One into collusion, as an abettor of a forgery. Could I be convinced that Ezra only forged (by good judgment) what Jesus did fulfill—by carrying out—and that Ezra only elected to refer all this matter back to a supposititious Moses, in order to give it an antique flavor—smoky and traditionary—that would be the last for me of faith, and satisfaction, and conviction as to aught else unfulfilled. But the whole thing falls: the folly of those who compass all creation so as to avoid faith returns upon themselves.

This sudden identification, therefore, of the scape-goat—so far as we know, the custom at Jerusalem being a mere Pilate-Roman-temporary-begotten-piece of political amnesty—is a discovery that of itself overturns the whole Babel of the Higher Criticism. But thank God we have other grounds to cite that brings about its fall.

C. A. L. T.

DEAR FRIENDS :

Kindly give this your attention, and forward here for fair consideration any arguments you find, for and against, and any citations, references, etc., bearing on this matter.

C. A. L. T.

A CALENDAR.

Here beginneth the Log-book of the days, upon several scales coördinated, between the Summer Solstice of 27 A.D. (Julian) O.S. and the Autumnal Equinox of 29 A.D. (Julian) O. S.—all of which includes and overlaps the entire periods covered by the Sacerdotal and official ministrations of both John and Jesus his successor.

	A	B	C	D	E	F	G	H	I
	JULIAN.	Courses							
	Day.	Date.	Luke i. 5.	Avoc.	Weeks.	MINISTRY.		Hebrew	Miscellaneous.
					Dan. ix. 26.	Solar.	Lunar.	Date.	
				27 A.D.	Julian O.S.				
p	<i>Sun.</i>	Jun. 24						Tamuz.	
q		23						Ab.	
r		24						2	
s		25						3	
t		26						4	
u		27						5	
v	<i>Sab.</i>	28						6	
w	<i>Sun.</i>	29	1					7	
x		30						8	
y		July						9	
z		2						10	
a		3						11	
b		4						12	
c	<i>Sab.</i>	5						13	
d	<i>Sun.</i>	6	2					14	
e		7						15	
f		8						16	
g		9						17	
h		10						18	
i		11						19	
j	<i>Sab.</i>	12						20	
k	<i>Sun.</i>	13	3					21	
l		14						22	
m		15						23	

V

A CALENDAR.

	A	B	C	H
n		July		Ab.
o		17		25
p		18		26
q	<i>Sab.</i>	19		27
r	<i>Sun.</i>	20	4	28
s		21		29
t		22		30
u		23		Elul
v		24		2
w		25		3
x	<i>Sab.</i>	26		4
y	<i>Sun.</i>	27	5	5
z		28		6
a		29		7
b		30		8
c		31		9
d		Aug.		10
e	<i>Sab.</i>	2		11
f	<i>Sun.</i>	3	6	12
g		4		13
h		5		14
i		6		15
j		7		16
k		8		17
l	<i>Sab.</i>	9		18
m	<i>Sun.</i>	10	7	19
n		11		20
o		12		21
p		13		22
q		14		23
r		15		24
s	<i>Sab.</i>	16		25
t	<i>Sun.</i>	17	8	26
u		18		27
v		19		28
w		20		29
x		21		Veadar

	A	B	C	H
y		Aug.		Veadar.
z	<i>Sab.</i>	23		3
a	<i>Sun.</i>	24	9	4
b		25		5
c		26		6
d		27		7
e		28		8
f		29		9
g	<i>Sab.</i>	30		10
h	<i>Sun.</i>	31	10	11
i		Sept.		12
j		2		13
k		3		14
l		4		15
m		5		16
n	<i>Sab.</i>	6		17
o	<i>Sun.</i>	7	11	18
p		8		19
q		9		20
r		10		21
s		11		22
t		12		23
u	<i>Sab.</i>	13		24
v	<i>Sun.</i>	14	12	25
w		15		26
x		16		27
y		17		28
z		18		29
a		19		30
b	<i>Sab.</i>	20		Tishri
c	<i>Sun.</i>	21	13	2
d		22		3
e		23		4
f		24		5
g		25		6
h		26		7
i	<i>Sab.</i>	27		8

	A	B	C	H
j	<i>Sun.</i>	Sept	14	Tishri
k		29		10
l		30		11
m		Oct.		12
n		2		13
o		3		14
p	<i>Sab.</i>	4		15
q	<i>Sun.</i>	5	15	16
r		6		17
s		7		18
t		8		19
u		9		20
v		10		21
w	<i>Sab.</i>	11		22
x	<i>Sun.</i>	12	16	23
y		13		24
z		14		25
a		15		26
b		16		27
c		17		28
d	<i>Sab.</i>	18		29
e	<i>Sun.</i>	19	17	30
f		20		Bul
g		21		2
h		22		3
i		23		4
j		24		5
k	<i>Sab.</i>	25		6
l	<i>Sun.</i>	26	18	7
m		27		8
n		28		9
o		29		10
p		30		11
q		31		12
r	<i>Sab.</i>	Nov.		13
s	<i>Sun.</i>	2	19	14
t		3		15

	A	B	C	H
u		Nov.		Bul
v		5		17
w		6		18
x		7		19
y	<i>Sab.</i>	8		20
z	<i>Sun.</i>	9	20	21
a		10		22
b		11		23
c		12		24
d		13		25
e		14		26
f	<i>Sab.</i>	15		27
g	<i>Sun.</i>	16	21	28
h		17		29
i		18		Casleu
j		19		2
k		20		3
l		21		4
m	<i>Sab.</i>	22		5
n	<i>Sun.</i>	23	22	6
o		24		7
p		25		8
q		26		9
r		27		10
s		28		11
t	<i>Sab.</i>	29		12
u	<i>Sun.</i>	30	23	13
v		Dec.		14
w		2		15
x		3		16
y		4		17
z		5		18
a	<i>Sab.</i>	6		19
b	<i>Sun.</i>	7	24	20
c		8		21
d		9		22
e		10		23

Z

A CALENDAR.

	A	B	C	H
f		Dec.		Casleu.
g		12		25 Feast of Dedication.
h	<i>Sab.</i>	13		2
i	<i>Sun.</i>	14	25	3
j		15		4
k		16		5
l		17		6
m		18		Tebeth 7
n		19		2 Feast of 8th day.
o	<i>Sab.</i>	20		3
p	<i>Sun.</i>	21	26	4
q		22		5
r		23		6
s		24		7
t		25		8
u		26		9
v	<i>Sab.</i>	27		10
w	<i>Sun.</i>	28	27	11
x		29		12
y		30		13
z		31		14 *

* From here go to page A, Leaflet CVIII.-CIX., Sept.-Oct., 1899, for continuation (A-L) between Jan. 1st, 28 A.D., O.S., and Sunday, March 13th, 29 A.D., O.S. The pages that now follow, M to R, repeat and correct two in that Leaflet and complete the block of time under consideration. The key to this will, we hope, be issued later.

GOSPEL CHRONOLOGY.

M

	A	B	C	D	E	F	G	H	I
W	Mar.			431-432		362-363	351-352	Nisan	4
X	15			432-433		363-364	352-353	12	3
Y	16			433-434		364-365	353-354	13	2
Z	17			434.	1	365.	354.	14	1
a	18				1-2			15	
b	Sab.	19			2-3	Wave-	{ 1	16	
c	Sun.	20	19		3	Sheaf day	{ 1-2	17	A
d		21					2-3	18	
e		22					3-4	19	
f		23					4-5	20	
g		24					5-6	21	
h		25					6-7	22	Sab's
i	Sab.	26					7-8	23	1
j	Sun.	27	20				8-9	24	
k		28					9-10	25	
l		29					10-11	26	
m		30					11-12	27	
n		31					12-13	28	
o	Apr.						13-14	29	
p	Sab.	2					14-15	30	2
q	Sun.	3	21				15-16	Zif	
r		4					16-17	2	
s		5					17-18	3	
t		6					18-19	4	
u		7					19-20	5	
v		8					20-21	6	
w	Sab.	9					21-22	7	3
x	Sun.	10	22				22-23	8	
y		11					23-24	9	
z		12					24-25	10	
a		13					25-26	11	
b		14					26-27	12	
c		15					27-28	13	
d	Sab.	16				Prep. day.	28-29	14	4
e	Sun.	17	23			Little Pass. 1	29-30	15	
f		18				2	30-31	16	
g		19				3	31-32	17	

	A	B	C	D	E	F	G	H	I
h	Apr.						4 32-33	Zif	
i	21						5 33-34	19	
j	22						6 34-35	20	
k	Sab. 23						7 35-36	21	5
l	Sun. 24	24					36-37	22	
m	25						37-38	23	
n	26						38-39	24	
o	27						39-40	25	
p	28						40-41	26	} Ω^*
q	29						41-42	27	
r	Sab. 30					Pentecostal Season	42-43	28	6
s	Sun. May 1	1			1	begins.	43-44	29	
t	2				2		44-45	Sivan	
u	3				3		45-46	2	
v	4				4		46-47	3	
w	5				5		47-48	4	
x	6				6		48-49	5	
y	Sab. 7				7		Pentecost { 49-50	6	7
z	Sun. 8	2					fully come { 50.	7	
a	9							8	
b	10							9	
c	11							10	
d	12							11	
e	13							12	
f	Sab. 14							13	
g	Sun. 15	3						14	
h	16							15	
i	17							16	
j	18							17	
k	19							18	
l	20							19	
m	Sab. 21							20	
n	Sun. 22	4						21	
o	23							22	
p	24							23	
q	25							24	
r	26							25	
s	27							26	

* From *A* to Ω inclusive is 40 days, and they end late on Friday afternoon. Jesus, therefore, ascended as the Sabbath came onto the horizon.

A CALENDAR.

U

	A	B	C	H
t	<i>Sab.</i>	May		Sivan
u	<i>Sun.</i>	29	5	28
v		30		29
w		31		30
x		June		Tamuz
y		2		2
z		3		3
a	<i>Sab.</i>	4		4
b	<i>Sun.</i>	5	6	5
c		6		6
d		7		7
e		8		8
f		9		9
g		10		10
h	<i>Sab.</i>	11		11
i	<i>Sun.</i>	12	7	12
j		13		13
k		14		14
l		15		15
m		16		16
n		17		17
o	<i>Sab.</i>	18		18
p	<i>Sun.</i>	19	8	19
q		20		20
r		21		21
s		22		22
t		23		23
u		24		24
v	<i>Sab.</i>	25		25
w	<i>Sun.</i>	26	9	26
x		27		27
y		28		28
z		29		29
a		30		Ab.
b		July		2
c	<i>Sab.</i>	2		3
d	<i>Sun.</i>	3	10	4

P

A CALENDAR.

	A	B	C	H
e		July		Ab.
f		5		6
g		6		7
h		7		8
i		8		9
j	<i>Sab.</i>	9		10
k	<i>Sun.</i>	10	11	11
l		11		12
m		12		13
n		13		14
o		14		15
p		15		16
q	<i>Sab.</i>	16		17
r	<i>Sun.</i>	17	12	18
s		18		19
t		19		20
u		20		21
v		21		22
w		22		23
x	<i>Sab.</i>	23		24
y	<i>Sun.</i>	24	13	25
z		25		26
a		26		27
b		27		28
c		28		29
d		29		30
e	<i>Sab.</i>	30		Elul
f	<i>Sun.</i>	31	14	2
g	August			3
h		2		4
i		3		5
j		4		6
k		5		7
l	<i>Sab.</i>	6		8
m	<i>Sun.</i>	7	15	9
n		8		10
o		9		11

	A	B	C	H
p	August			Elul
q		11		13
r		12		14
s	<i>Sab.</i>	13		15
t	<i>Sun.</i>	14	16	16
u		15		17
v		16		18
w		17		19
x		18		20
y		19		21
z	<i>Sab.</i>	20		22
a	<i>Sun.</i>	21	17	23
b		22		24
c		23		25
d		24		26
e		25		27
f		26		28
g	<i>Sab.</i>	27		29
h	<i>Sun.</i>	28	18	Tishri
i		29		2
j		30		3
k		31		4
l	Sept.			5
m		2		6
n	<i>Sab.</i>	3		7
o	<i>Sun.</i>	4	19	8
p		5		9
q		6		10
r		7		11
s		8		12
t		9		13
u	<i>Sab.</i>	10		14
v	<i>Sun.</i>	11	20	15
w		12		16
x		13		17
y		14		18
z		15		19

Tabernacles.

1

2

3

4

5

R

A CALENDAR.

	A	B	C	H
a		Sept.		Tishri 6
b	<i>Sab.</i>	17		21 7
c	<i>Sun.</i>	18	21	22 Feast of 8th day.
d		19		23 Feast of the Law.
e		20		24
f		21		25
g		22		26
h		23		27
i	<i>Sab.</i>	24		28
j	<i>Sun.</i>	25	22	29
k		26		30
l		27		Bul
m		28		2
n		29		3
o		30		4

ARITHMOGRAPHY,

The Key to the Scriptures.

A NEW SET OF TOOLS WHEREWITH TO STUDY
IT and THEM.

*“Here is wisdom : Let him that hath understanding count
the Number of the Beast ; for it is the Number
of a Man ; and his number Six hundred
threescore and six.—REV. xiii. 18.*

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PREFACE.

The following matter will explain itself—albeit it may require several perusals to obtain its inner gist. Our friends—we write to no one else save friends of literal latter-day truth—will recall many references to arithmography—or number writing—that have occurred in our works. Well, the frequent use of interlineated Arabic numerals in our use of Greek, Hebrew, etc., led our co-worker, Mr. Downing—some years ago—to suggest the making of type in the ancient alphabets with their numerical *values* shown underneath. It was a splendid idea. He seemed to have no idea of patenting it then, and we ruminated over it a while and finally got ready to act. We have therefore added, above, the Phonetic value in English to this combination, so are joint partners with you in the hope to produce—not long hence—a set of tools that will be of benefit to all concerned hereafter.

To print our interlineated translation of the Gospels, etc., in this form, with the old method of interlineating in four sets of type, would cost about \$50 a page! such as the one shown, prologue of Luke, did cost. But with this new method (Triple Logotypes) it is to be (we presume) not much more expensive than an ordinary interlineation like the Diaglott.

In the body of this Leaflet we reprint our original application for a patent (applied for). This has *now* already gone through several modifications in the archives of the Washington office, but at last we are able to see our way to a conclusion of the matter and have secured the promise of an allowed “claim” that covers all at which we aim. The invention is absolutely new, and the ancient field that it reopens to modern interpretation will be of the utmost value in the premises of “Textual Criticism.”

In the meantime we give you, as it were in private circulation, our outline, so as to post you well ahead of telling the enemies of truth what we are at.

Oh that we had Solomon's mines at our command! But we despair not. We have *your* minds, in love and unison, and in Christian freedom and companionship along the way of searching the Scriptures—and aim to “be not high-minded” ourselves, lest both we stumble, and lead others into a pit. The truth will come forth. How much of it already do we owe to the simplicity of its own stature!

Now dear friends: Read over all this, that follows hereafter,

nothing doubting but that in due time even the simplest mind among you will be able to grasp its import to the student as such. Our present ability to illustrate (type fonts at hand, etc.) is limited by the very situation which our aim and invention is to *improve*. In due time, *D. V.*, we hope to have fonts of type on our own logogrammic principle that will contain none of the small "lapses" we must submit to at present. To Greek and Hebrew scholars we submit this conception with the guarantee that when our own prospective alphabets are allowed to issue from their new matrices, they will have been compassed by the best artists, and enable us to give all concerned in Scriptural Exegesis another means of seeing things for themselves.

In the meantime, we ask for your continued assistance towards that end. If you have in your neighborhood those who love Light, and are open to "more Light"—sound them in these things and enlist them also if your own hearts are satisfied that they *can* respond to truth at sight. But if, after a brief conversation, your private convictions shall reveal to you the impression that they are *not* open to new, "present," future and genuine all-lasting truth, and willing to give mutual assistance, waste no more time with them—and do not cast pearls before them, no matter if they do wear sheep's clothing!

Finally, we do not think we err in believing: That an edition of the Bible, issued in its original alphabets, Phonetically and Arithmographically interpreted by means of this novel set of "fonts," and also interlineated (with English words—translations, etc.—hyphenated together, that spring from each original word) can fail to make all of us judges in the premises whereon our own future lives may rest—and are said to rest. Heretofore, the learned have translated, and the simple have simply had to sit at ease and accept *their* biased (sectarian) interpretations. The day cometh, and it now is (let us thank "Our Father who art in Heaven!") when these things shall cease and all and each shall see eye to eye for themselves, and be led only by the Spirit itself. If the world had sought Truth as much as we know those do who, as "*Gideonites*," get this Leaflet, we should long ago, have placed in your hands just what we also feel you long for. In the meantime, let us take up this cross for ourselves, doubting not that we shall find our own Golgotha in its progress, but also find a Simon of Cyrene to assist us all to get there—satisfied that truth crushed to Earth is planted for a multiple resurrection.

C. A. L. T.

INTRODUCTION.*

Arithmography as a Test of Inspiration.

For some time past the *New York Sun* has been devoting about a page of its Sunday edition to the discussion of the truth of Christianity. A week ago last Sunday it published a letter from a Mr. W. R. Laughlin, in which he attacked the fundamental tenets of Christianity with the old often-refuted arguments, and issued a challenge to "some champion of orthodoxy to come into the arena of the *Sun*," and give its readers some "facts" in defence of the Christian religion. In some way a copy of that number of the *Sun* fell into the hands of Mr. Ivan Panin, who was not slow to accept the challenge, as will be seen from the following letter which appeared in the *Sun* of last Sunday.

"TO THE EDITOR OF THE *Sun*—Sir: In today's *Sun* Mr. W. R. Laughlin calls for a champion of orthodoxy to 'step into the arena' and give him some 'facts.' Now, I will give some facts:

"(1.) The first seventeen verses of the New Testament contain the genealogy of Jesus Christ. This genealogy consists of two parts. Verses 1-11 contain the genealogy from Abraham, the father of the Jewish people, to the Captivity, when the Jews ceased to be an independent people. Verses 12-17 contain the genealogy from the Captivity to the Christ. Let us examine the first part of this genealogy.

"Its vocabulary has 49 words, of which 42, or 6 sevens are nouns, and seven are not nouns. Of the nouns, 35, or 5 sevens, are proper names and 7 are common nouns. Of the proper names, 28, or 4 sevens, are male ancestors of Jesus, and 7 are not male ancestors of Jesus.

"The 49 words are distributed among the letters of the Greek

* *Evening News*, Grafton, Mass., Nov. 29, 1899. We quote the following from the above paper with pleasure, as an introduction to a further elucidation of the Topic of Arithmography, and the means we are in hopes, D.V., of providing for its further study. Like ourselves Mr. Panin has been a student of this art for many years and has written several works thereon. The art is new to modern scholars, but it has an important place in what we have designated as the "Highest Criticism." No intelligent study of the original text with a view to recover it in its integrity can henceforth afford to ignore its hidden numerical rhythm. Herefore the "Higher Critics" have "reckoned without their Host" for they have ignored the numerical measure, weight and number between the lines. God willing, we will furnish them with tools wherewith to re-commence at the beginning and revise both their premises and conclusions.—C. A. L. T.

alphabet thus: Words under Alpha to Epsilon are 21 in number, or 3 sevens; under Zeta to Kappa, 14, or two sevens; under Mu to Chi, also 14, again two sevens.

"The 49 words of the vocabulary have 266 letters, or 38 sevens, which among the letters of the alphabet are distributed not at random, but by sevens thus: Words under Alpha to Gamma have 84 letters, or 12 sevens; under Delta 7; under Epsilon to Zeta, 21, or 3 sevens; under Theta to Iota, 70, or 10 sevens; under Kappa to Mu, 21, or 3 sevens; under Nu, 7; under Omicron to Phi, 49, 7 sevens; under Chi, 7.

"It is clear, therefore, that the writer of this part of the genealogy constructed it on an elaborate design of 7.

"Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numerical phenomena displayed therein. Pages alone would exhaust them. I will only point out one single feature. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter, Alpha, stood for 1; their second, Beta, for 2, etc. Every Greek word is thus simply an arithmetical sum, obtained by adding the values of its single letters. The vocabulary to the the entire genealogy contains 72 words. Let us write against each of these 72 words its numerical value and add the numbers. We obtain for their sum 42,364, or 6,052 sevens, and these 6,052 sevens are distributed among the letters of the alphabet not at random but by sevens, thus: Words under Alpha to Beta have a value of 9,821, or 1,403 sevens, and so on.

"It is clear, therefore, that not only are the first eleven verses of this genealogy constructed on a highly elaborate numerical design of sevens, but the entire genealogy is thus constructed.

"One other feature I must point out in connection with this genealogy. The 72 words of its vocabulary occur in 90 forms. If we add the numerical values of these 90 forms we get 54,074, or 7,725 sevens, with corresponding distribution into 7 groups of sevens among the letters of the alphabet.

"Let Mr. Laughlin sit down and try to write some three hundred words intelligently, like this genealogy, and reproduce some numerical phenomena of equal or like design; if he does it in a month he will do well. Let us assume that Matthew accomplished that feat in a week.

"(2.) The passage which follows this genealogy, verses 18-25, of the first chapter of Matthew, tells of the birth of Jesus Christ. It contains 161 words, or 23 sevens. Its vocabulary has 77 words, or 11 sevens; and these 77 words occur in 105 forms, or 15 sevens. In this passage Joseph is addressed by the Angel. Now of the 77 words, the Angel uses 28, or 4 sevens, he does not use 49, or 7 sevens. Of the 105 forms, he does use 35, or 5 sevens; he does not use 70, or 10 sevens. Among the

letters of the alphabet, the 77 words are distributed by sevens; the 105 forms are distributed by sevens; the 161 occurrences are distributed by sevens.

"The sum of the 77 numerical values is 52,065, or 7,515 sevens with corresponding alphabetical groups of sevens; the sum of the numerical values of the 105 forms is 65,429, or 9,347 sevens, with alphabetical groups of sevens also.

"The fact that the Angel's speech has also a scheme of sevens makes it a kind of ring within a ring, a wheel within a wheel. If Mr. Laughlin can write a similar story of about 150 words, with the same or similar double scheme of sevens, in two months, he will do very well indeed. Let us assume that Matthew accomplished that feat in only two weeks.

"(3.) The second chapter of Matthew tells the story of the childhood of Jesus. It has a vocabulary of 161 words, or 23 sevens, which occur in 238 forms, or 34 sevens, and have 896 letters, or 128 sevens with a numerical value of 123,529, or 17,647 sevens, while the 238 forms have a numerical value of 166,985, or 23,855 sevens, each item in turn having alphabetical groups of sevens, which it would be too tedious to enumerate. This chapter consists of at least four logical divisions, and each division shows exactly the same numerical phenomena, as if it were individually wholly independent from the rest, thus, the first six verses have a vocabulary of 56 words, 8 sevens, and so on. There are some speeches here. Herod speaks, the Magi speak, the Angel speaks. The numerical phenomena are so accurate that though there are, as it were, about a dozen rings within rings, wheels within wheels, each is perfect in itself, yet forms a necessary part of the rest.

"If Mr. Laughlin can write a chapter like this as naturally as Matthew writes, but containing in some 500 words such a large collection of intertwined and yet perfectly harmonious mathematics, if, I say, he can write a chapter like this in five years, he will do very well indeed. Let us assume that Matthew contrived to write it in one year only.

"(4.) Moreover, there is not a single paragraph out of the hundreds in Matthew that is not constructed on exactly the same plan. Only with each additional paragraph the difficulty is increased not in arithmetrical progression but in geometrical. For he contrived to write his paragraphs in such a way as to develop constantly definitely fixed relations to what has gone before and what follows. Thus for example, in the last chapter of his Gospel Matthew contrives to use just 7 words that he had not used before. Or again, he contrives to use 140 words not found elsewhere in the New Testament at all. It is thus easy to show that Mr. Laughlin would require several hundred years to write a book like Matthew's. How long it took

Matthew I do not know. But how he contrived to do it between A.D. 30, when Christ was crucified (and the Gospel could not have been written earlier), and A.D. 70, when Jerusalem was destroyed (and the Gospel could not have been written later), let any sane man explain.*

"At any rate Matthew did it, and we thus have a miracle—an unheard of literary mathematical artist, unequalled, hardly even conceivable. This is fact No. 1 to contemplate for a few moments.

"Fact No. 2 is far more important. It is this: Matthew uses just 140 words or 20 sevens, not found elsewhere in the New Testament. How did he know that Mark, Luke, John, James, Peter, Jude and Paul would not use those words? He must then have had the rest of the New Testament before him when he wrote his Gospel. *Matthew, then, wrote last.*

"(5.) It so happens, however, that the Gospel of Mark shows exactly the same numerical phenomena. Thus the very same passage that Mr. S. K. Waters calls so triumphantly in today's *Sun* a "forgery," presents these phenomena. It has to mention only a few data, 175 words, or 25 sevens. Its vocabulary has 98 words, or 14 sevens; of these, the Lord Jesus uses in his speech 42, or 6 sevens, and does not use 56, or 8 sevens. In like manner of the 175 occurrences, the Lord uses 56 or 8 sevens, and does not use 119, or 17 sevens. All this too, with proper alphabetical distribution in each case.

"Again, of the 98 words, 84 or 12 sevens, are used before by Mark, and 14, or two sevens are used only here.

"Mark, then, is another miracle, another unparalleled mathematical literary genius. And in precisely the same manner in which it was shown that Matthew wrote last of all, it is shown also that Mark wrote last of all. In other words *Matthew surely wrote after Mark, and Mark wrote equally surely after Matthew.*

"(6.) It happens, however, to be an additional fact that Luke's Gospel contains exactly the same phenomena as those of Matthew and Mark, and so does John, and so does James, and so does Peter, and so does Jude, and so does Paul. We have then no longer two great unheard of mathematical literati, but eight of them; *each wrote after the other.*

* In quoting this extract, which we are very glad to do (because of its arithmographic bearing upon what follows, and as it assists us in suggesting the value of our prospective Arithmographic fonts of type in similar premises) we are not, however, to be regarded as endorsing Mr. Panin's chronology, it being well known to our correspondents that the established date for the crucifixion is Nisan 14th = Thursday, March 17th, 29 A. D., O. S., while that for the drawing of the Roman lines about Jerusalem by Titus was exactly forty years later, to wit, Nisan 14th = Saturday, March 25, 69 A. D., O. S. The gist and objects of Mr. Panin's argument, however, remains intact.—C. A. L. T.

“(7.) And not only this; as Luke and Peter wrote each two books, and as John wrote five, and as Paul wrote fourteen, and it can be easily shown that each book of the New Testament was written last, we have twenty-seven books each written last.

“The phenomena are there. There is no human way of explaining them. Eight men simply cannot each write last; Twenty-seven books simply cannot be written each last. But once assume that One Mind supervised the whole, and the problem is solved as simply as an algebraic equation. This means literal verbal inspiration of every tittle and jot of the New Testament.

“I need only to add that by precisely the same kind of evidence the Old Testament is proved to be equally inspired.

“IVAN PANIN.

“Grafton, Mass., Nov. 19.”

APPLICATION.

TO ALL WHOM IT MAY CONCERN:

Be it known that we, FRANCIS URQUHART DOWNING, of Columbus, in the County of Muscogee and State of Georgia, and CHARLES ADIEL LEWIS TOTTEN, of Milford, in the County of New Haven and State of Connecticut, both being citizens of the United States, have discovered and invented certain new and useful improvements in types, logotypes and linotypes, and we do hereby declare the following to be a full, clear and exact description of the same.

This invention is particularly concerned with the improvement of the fonts used for composition and printing, particularly in such numerical languages as Latin, Greek and Hebrew; but its purview covers the alphabetical characters employed in printing even in English, in that all of the characters now in use came from ancient and originally numerical letters; so that for specific purposes we intend to combine them likewise with their original numerical values expressed Arabically for all the purposes to be hereinafter set forth.

These logotypes of ours are designed to be set up and made in the usual way employed in typefoundries, and are to be put into composition either by hand or by machine as circumstances may require in printing establishments.

We effect our specific purpose by the addition of other characters either above or below, or both above and below, the usual alphabetical key-symbol, whereby its sound, its corresponding letter or other equivalent in another language, and particularly its numerical value in universal mathematics are to be revealed to the reader simultaneously with the ordinary text which results from employing the usual alphabet itself. For instance, and by way of explanation, the sound of the Greek letter Alpha (*A*, *α*.) may be indicated by the English letter *A*, *a*, shown above it, while the figure *1* appearing below said Alpha similarly exhibits the actual numerical value of this Greek letter. The three symbols, then, occur upon the same body, thus:

A
<i>A</i>
1

and

<i>a</i>
<i>α</i>
1

(Upper case)

(Lower case)

which becomes a self-interpreting triple logotype in that the three characters are set up simultaneously (together) by the compositor or composing machine, impressed on paper or other material by the typewriter, or moulded in the linotype machine; and of course said three characters print simulta-

neously so as to afford mutual interpretation of each other to the reader.

The adoption and employment of our system of fonts will greatly facilitate the acquisition of an unknown language, in that the extra symbols will enable the reader to pronounce it correctly and to detect its numerical import. At present this latter phase of translation and interpretation is practically a lost art, and has been so for centuries for want of just such an invention as our fonts are intended to supply. Their employment will thus afford investigators the means of prosecuting a brand new line of textual criticism.

While it is generally known to scholars that the ancients employed their alphabetical characters for numbers as well as letters, and that every letter therefore had an equivalent numerical value (a direct insight into which we moderns do not gain intuitively, and which we are compelled to express in Arabic figures by interlineation) no attempt has been made to bring out their arithmographic values with the types themselves—as for instance by virtue of logotypes—but resort when necessary has been had, as heretofore indicated, to the tedious and expensive process of interlineation, with its attendant risk of errors. By employing our logotypes we shall accomplish the end in view at one operation, and shall as it were, interpret the ancient alphabets letter by letter, as well as enable them even to be set up through the direct medium of their English sound symbols. It will thus be seen that they can be arranged in fonts according to the usual distribution of a font of English type, etc.

The few Latin letters which had numerical values are familiar to almost every one, since they are still employed for many numerical purposes such as chapter headings, inscriptions, etc. They are as follows: I. equals 1, V. equals 5, X. equals 10, L. equals 50, C. equals 100, D. equals 500, and M. equals 1000. All the rest were silent among the Romans, as they all are still silent among us, although for occult purposes the English alphabet, as well as the Latin, was numerical throughout; the Latin often perhaps especially so in poetic composition. In our fonts these expressive Roman letters will have their numerical values indicated in Roman or Arabic figures on each type-body, either above or below the key letter so as to print as follows:

C D I L M V X
1: 5: 1 5' 1: 5 1'

In this and the following sets of characters, the dots (.), (:), (: ; or .'), etc., placed at the right of the figures 1, 2, 3, etc., represent the ciphers used in ordinary number writing: thus 1. equals 10, 5: equals 500, 1: or 1 .'. equals 1000, etc.

The non-expressive letters may have a dot (.) to indicate zero in so far as Latin is concerned, or may have Arabic figures to point out their own primeval numerical values. Now if the Continental custom of pronouncing Latin is to be followed we shall have to place the proper phonetic indices upon the logotypes; whereas without such additional characters the old fashioned English pronunciation of the Latin language is sufficiently indicated by the letters themselves.

As a sample of printing from Hebrew fonts of our logotypes (wherein every letter is numerical and likewise has an equivalent English or phonetic value) we submit the following linotype made from one of our own alphabets of Hebrew logotypes:



From the Greek fonts, both upper and lower case, which also are both phonetic and numerical throughout, the following linotypes show how the logotypes will print the alphabet:

[See opposite page.]

In the accompanying drawings, figures 1, 2, 3 are respectively a front view, plan and side view of one of our logotypes; figure 4 is a front view of a number of these logotypes set up and justified in a line like ordinary types so as when desired to print a word. Figures 5, 6 and 7, respectively, a front view, side view and plan of our matrix or mould, in which melted metal when poured and hardened by cooling then becomes one of our logotypes. Figure 8 is a front view of a number of matrices or moulds set up assembled together in a line and ready to receive melted metal poured into them; this metal when cooled and hardened then becoming one of our linotypes. Figure 9 is a front view of this linotype thus produced, and ready to be set up so as to be used like ordinary types in printing.*

Of course the combination of these alphabets into words and sentences will bring out the matters which we have in view; so, to illustrate the results obtained from the practical employment of such a font of Greek logotypes, we now submit an interlinear translation of the Greek Prologue to the Gospel according to Luke as it will appear when printed therewith, to wit (p. 110):†

* The drawings are omitted from this leaflet, the description being deemed sufficiently comprehensive to suggest their simple details. Moreover our original and only copy of these drawings is now in the patent office at Washington.

† We again call the attention of our readers to the fact that the fonts now at our command are merely "jobbed" up, by interlineation, from "sorts" and "material" at hand. Therefore the omission of accents, elision marks, and other minor symbols, which skilled Greek scholars will detect, are to be overlooked here, in that, in the prospective fonts all such lapses will, of course, be eliminated.

A	B	C	D	E	ST	Z	H	TH	I	K	L	M	N	X	O	P	Q	R	S	T	U	PH	KH	PS	ō	SMP
A	B	Γ	Δ	E	ζ	Z	H	Θ	I	K	Λ	M	N	Ξ	Ο	Π	Φ	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	λ
1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9

A	B	C	D	E	ST	Z	H	TH	I	K	L	M	N	X	O	P	Q	R	S	T	U	PH	KH	PS	ō	SMP
A	B	Γ	Δ	E	ζ	Z	H	Θ	I	K	Λ	M	N	Ξ	Ο	Π	Φ	Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	λ
1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9

a	b	c	d	e	st	z	h	th	i	k	l	m	n	x	o	p	q	r	s	t	u	ph	kh	ps	ō	smp
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω	λ		
1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9

a	b	c	d	e	st	z	h	th	i	k	l	m	n	x	o	p	q	r	s	t	u	ph	kh	ps	ō	smp
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω	λ		
1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9

NOTE.—With the facilities at hand we cannot, at present, realize our ideal in the alphabets. Therefore the illustrations contain some minor variants and lapses which will be eliminated in the prospective fonts. We introduce them merely to illustrate our general purpose.

1. *Ἐπειδὴ περ πολλοὶ ἐπεχειρήσαν ἀναταξάσθαι*
Επειδηπερ πολλοι επεχειρησαν αναταξασθαι
 5 8·51·48 8·51· 8·7·3·3·7·1· 58·56·51·1·82·15· 15·13·16·12·91·1·

Inasmuch-as

many have-taken-it-into-their-own-hands to-draw-up-in-order

αὐτοὶ δὲ διηγέσιν
διηγησιν
 41·83 82·1·5·

a-digest

περὶ τῶν
περι των
 8·51·1· 3·8·5·

concerning those

περὶ ἐροφῶρ ἐμὲν ὃν
πεπληροφορημενων εν
 8·5·8·3·81·7·5·7·1·84·55·8·5· 55·

having-been-fully-established among

ἡμῖν ἡμῖν
πραγματων,
 8·4·1·5· 8·1·13·4·13·8·5·

us

things,

2. *καθὼς παρεδόσαν*
καθως παρεδοσαν
 2·1·98·2· 8·11·547·2·15·

so,precisely-as,

represented

ἡμῖν ἡμῖν
οἱ απ αρχης
 8·4·1·5· 7·1· 18· 11·6·82·

to-us,

those

from the-beginning

αὐτοὶ καὶ ὑπὲρ ἐταὶ γενόμενοι τοῦ λόγου
αυτοπται και υπηρεται γενομενοι του λογου,
 14·3·78·3·11· 2·11· 4·8·81·53·11· 3·55·7·4·55·7·1· 3·74· 3·73·7·4·

eye-witnesses

and

ministers

having-become of-the word,

3. *ἔδοξεν καμὸι,*
εδοξεν καμοι,
 54·7·6·55· 2·14·7·1·

it-seemed-good unto-me-myself,

παρὲκ οὗ τοῦ ἐκ οὗ
παρηκολουθηκοτι
 8·11·82·7·3·74·9·82·7·3·1·

having-traced-out

ἀπὸθεν
ανωθεν
 15·8·95·5·

from-the-first

πᾶσιν
πασιν
 8·12·1·5·

all-things

ἀκριβῶς,
ακριβως,
 12·1·12·8·2·

accurately,

καθ' ἑξῆς
καθεξης
 2·1956·82·

systematically

σοι
σοι
 2·7·1·

unto-thee

γράφαι,
γραφαι,
 3·1·1·1·1·

to-write,

κρατιστὲ
κρατιστε
 2·1·13·12·3·5·

Θεοφιλε,
Θεοφιλε,
 957·5·13·5·

MOST-EXCELLENT THEOPHILUS,

4. *ἵνα*
ινα
 1·5·1·

in-order-that thou-mightest-ascertain-for-thyself, concerning which thou-hast-been-

ἐπιγνώσ,
επιγνωσ,
 5·8·1·35·8·2·

περὶ
περι
 8·51·1·

ὧν
ων
 8·5·

κατ' ἑ
κατη
 2·13·8·

καθ' ἑ
καθης,
 6·89·82·

orally-instructed, of-the-data

λόγων
λογων
 3·7·3·8·5·

τῆν
την
 3·85·

the

ἀσφαλειαν.
ασφαλειαν.
 12·5·13·51·15·

absolute-reliability.

Eliminating now the interlineated English translation from the discussion, since it is merely introduced here in order to give force and finish to the illustration, it will be seen that the linotypes of the Greek text itself, as printed from our logotypes, appear to have resulted from a triple interlineation—(that is, appear to be made up of three separate lines of successive composition, namely, English letters, Greek letters and Arabic figures)—whereas, since each type-body possesses its three separate symbols, the employment of our logotypes effects the desired result mechanically and without the ordinary risk of error.

It is clear therefore that our invention simplifies the compositor's and proof-reader's labor and risk of error, whether the work of composition is done by hand or by machine, in the ratio of much more than one to five; for by virtue of this invention we do away with three separate lines of type, two separate justifications—(which latter would be much more than equivalent to two additional interlineations)—and generally two proof-readings; and in fact we thus in most cases accomplish the adjusted and perfected triple line by one operation of composition and one proof reading.

Now the alphabets of the Dead Languages expressed to the Ancients all that our logotypes are intended to indicate mechanically to us; hence by virtue of our self-interpreting devices we provide a convenient set of elementary instruments wherewith to resurrect as it were the important science of arithmography itself. As an example therefore of the value of this device for Exegetical and Scientific use we shall now submit a digest of the numerical results obtained by means of these logotypes from the Prologue heretofore logotyped, and thereafter will give a brief exposition of the significance of its results.

The numbers that now follow show the numerical values of the words and verses, and in its entirety of the paragraph heretofore given, the totals being obtained by adding together the numbers shown below the letters in each word; thus Arithmographically Luke i. 1-4 reads as follows:

(1)—297, 290, 1064, 634, 293, 195, 1150, 1996, 55, 108, 1375;	
Sum	7457
(2)—1030, 511, 108, 80, 81, 909, 1162, 31, 904, 303, 770, 573;	
Sum	6462
(3)—194, 141, 1195, 915, 341, 1133, 303, 280, 815, 936, 629;	
Sum	6883
(4)—61, 1148, 195, 850, 1154, 953, 358, 798; Sum	5517

Aggregate of the Prologue.....26,319

The sums of the index figures alone, and taken word by word, result as follows:

(1)—45, 29, 47, 31, 32, 15, 16, 88, 10, 18, 34; Sum.....	365
(2)—22, 34, 18, 8, 9, 18, 28, 4, 31, 42, 14, 24; Sum.....	252
(3)—32, 15, 71, 33, 17, 17, 33, 10, 14, 18, 35; Sum.....	295
(4)—7, 32, 15, 13, 47, 26, 16, 24; Sum.....	180

Aggregate of the Digits..... 1092

We omit other methods of treatment as these are sufficient for our explanatory purpose.

The foregoing results are inestimably important as a means of establishing in its integrity the text of the sacred Scriptures through processes to be indicated by what must now be termed for textual analysis, "The Highest Criticism;" since their study for Cosmic Functions, along Arithmographic and Cabalistic lines, will enable us to determine—eventually at least—"The Original Text" of the Scriptures.

We have for years heard of the "Textus Receptus" from which the King James' Version was translated, and of late we have heard of the "Resultant Text" due to the recent revision and to the collaboration of more numerous codices than our ancestors possessed; but when the superlative result shall have been reached along these usual lines, there will yet remain to be drawn up that final composite, which, as a survivor of the fittest, shall satisfy the concealed numerical and cosmic rhythm which, as is well known to cabalists, underlies the text of the Sacred Scriptures; and it is the search for this rhythm in particular that our logotypes will facilitate—as for instance in the selection of the correct word from among competing words where codices disagree, and in passing judgment upon disputed texts, possible interpolations, etc. It is now to be revealed that the language of Truth is always sealed with cosmic functions, functions commensurate with universal law, and that their presence and detection is the guarantee of accuracy in the final composite.

For instance, we maintain that the skeleton of the Greek text in the foregoing Prologue to Luke's Gospel (barring all reference at present to accentuation) is accurate; and that the arithmographical results attained bear us out in accepting it as a guaranteed finality. The Prologue is complete in itself, and like a mosaic is stamped with the proper seal. Let us examine the skeleton of these results more closely.

Verses Totals

(1) 7457

Digitals

365

Length of one common year in days, of Christ's ministry in days, and practically of his life in months (Palestine).

(2) 6462

$$252 = \frac{2520}{10} \frac{7 \times 360}{10}$$

(3) 6883

$$295 = \frac{5 \times 354}{6} \frac{5}{6} \text{ of the Lunar year.}$$

(4) 5517

$$180 = \frac{360}{2} \text{ half of a Prophetic "year" or "Time" in Prophetic "Days."}$$

$$3)26319 = \frac{\text{Aggregate of Prologue}}{3} \quad 2)1092 = 3 \times 364 \quad 4 \times 91 \quad 13 \times 28$$

$$31)8773 = \frac{26319}{8} \quad 2)546 = \frac{1092}{2} \quad 365 \quad 252$$

$$283 = \frac{26319}{93} \quad 3)273 = \frac{1092}{4} \quad 180 \quad 295$$

$$7)91 = \frac{1092}{12} \quad 545 \quad 547$$

$$13 = \frac{1092}{84}$$

From 6883

Take 5517

$$1366 = 1000 + 366$$

Now as we are discussing the utility of our invention, and as the topic is quite as novel to the modern mind in general as our instruments for its interpretation are themselves, we must be allowed considerable latitude in this specification, so that not only the patent officers, but others skilled or to be skilled in the art of Arithmography may appreciate at least the outlines of our contention. Yet at best we cannot do more than scan the more prominent features of the selected example along the two arithmographic readings selected.

In the first place, all of the ultimate values obtained are primes, or significant multiples of primes, and they bear adjusted relations to two fundamental sets of cosmic functions in particular, to wit: To the various approximations employed to express the circummetric ratio, and to Y and L the units of chronology.* We imply *approximate* relations, for since the alphabetical numerals are all whole numbers, the decimal finalities of these actual cosmic facts cannot be expressed literally or numerically in finite terms, and are not to be expected in whole number results. They are indicated rather than disclosed in their integrity, but nevertheless the units involved are actually in everyday familiar use; for in practical life we

* Y = The Solar Year, 365.2422, etc. L = the Lunar Year, 354.3670, etc.; π = 3.14159, etc.

still perforce employ such whole-number values as the text itself does.

Take for instance the sum of the digital indices of the first verse; it is 365, the value of our common year and the length of the Saviour's ministry, both expressed in days. Take the difference between the totals of verses three and four; it is 1366, the value of our leap-year in days plus an even thousand days representing the millennium (see Psa. xc. 4 and II. Pet. iii. 8). The digital aggregate of the whole Prologue is 1092, which is three times 364; and 364 days is the value of a year of thirteen menses, or physical months, for $13 \times 28 = 364$.

Now these units are generic to Luke's object; which was to set forth systematically, and more or less chronographically the history of the birth, life, teachings and death of a Man who, as a matter of fact, spent only 365 full months in Palestine and but 9 months (the period of gestation) in Egypt, 16 days being spent on the road going and coming between the two countries. Indeed, the complete story of Jesus Christ from Bethlehem to Bethany was compassed numerically by a number of years that is significantly expressed by the wonderful numerical sequence 31.416, which is a notable function of the circummetric or π ratio.

This 31.416 is approximately the circumference of the circle whose diameter is 10. Ten (10) is expressed in the ancient numerical languages by ι , Iota or Jod; which letter and its value are known to be Deistic in every ancient language. The integral part, 31, of this circumference is the numerical value of the Hebrew word EL or GOD, the plural of which is ELOHIM; which we shall likewise show expresses this circummetric ratio to a much fuller degree.

Now, as we shall see, the Arithmography of the Prologue is loaded with reference to these and to the cognate functions of the cosmos or universe—but let us note one thing at a time. The aggregate of the totals is 26319, which is greater than 72 times the value of the common or 365-day year in days, and less than 72 times the value of the 366-day or the leap year in days; that is, the aforesaid aggregate lies between 26280 and 26352, and is an astonishing approximation to their geometrical mean 26315.97.* This aggregate, 26319, also lies between 69 times 354 (equal to 26496), and 74 times 354 (equal to 26196), which products are respectively derived from the day-values of the Embolismic and Common and Lunar years employed by the Hebrews themselves. The geometric mean of these products, 26,345.57, is a vivid approximation to 74×366 , equal to 26344.

* Furthermore: $365 + 365 + 365 + 366 = 1461$; $18 \times 1461 = 26298$ which is but 21 = 3×7 less than 26319 the aggregate of the prologue.

But such facts are best set forth in the following table, in which central prominence is intentionally given to the year value 364, so specifically marked in the Prologue itself, and which is necessary not only to blend the two more usual forms (Solar and Lunar) of the year together in the aggregate, but likewise on the average to exhibit the Prophetic year, or "Time" number, 360, which is the direct measure of a circumference, that is, of 360 degrees.

TABLE.

Solar	{	72 times 366	=	26352	
		72 times 365	=	26280	= 73 times 360
		72 times 364	=	26208	
		73 times 364	=	26572	
Lunar	{	74 times 356	=	26344	
		74 times 355	=	26270	
		74 times 354	=	26196	
		<u>7)511</u>	<u>7)2524</u>	<u>7)184222</u>	
		73	360 4-7	26317 3-7	

Note that 73 times 7 are 511, and that 5 times 511 are 2555 equal to 7 times 365, etc.

Now from an examination of the preceding it will be seen that the value of Luke's Prologue in the aggregate is as near as possible to the resultant number, 26317 3-7, here deduced. It is also apparent that we are not forcing any issues in this exposition but are searching for rhythms along indicated lines—rhythms which we expect to show by our invention are to be found everywhere else in the Scriptures of Truth.

In view of these results, therefore, we maintain that Luke's work was Providentially overruled—in other words, that his Gospel is inspired; for it is stamped with the same Cosmic Seal to be found in the Bible from the first verse in Genesis to the last verse in Revelations!

We are not contending that Luke knew of all this arithmography—that is, was personally aware of it and aimed at it, but rather that he probably wrought wiser than he knew (I. Peter i. 11), at any rate these are the numerical facts: Their key is given in the digital value of the first verse which indicates both a circle and a year, and we find its reflection everywhere else. There cannot be any contention of collusion or result thereof in these premises; and this primarily because the facts are now revealed broadly for the first time in history by ourselves, and we are led to them for the purpose of facilitating the business of modern textual criticism which has but recently become important. So, a charge of forcing the issue

placed upon Luke, or of implied collusion upon our part, is answered by the fact that these numbers exist both in the text and in current use and that we have discovered them in the text as one might find gold in the Klondike region. As Cabalists we knew where to look for just such ore and in fact invented our tools before even we began to dig for it.

Now we refrain from much further discussion hereupon, since this is not the place or occasion therefor; we merely contend for the novelty of our theme and for the newness of the means which we have invented in order to develop it.

The values which crop out in this Prologue in such an astonishing manner are not "mere coincidences," but are the verbal, graphical and numerical crystallization of cosmic facts; and one may always expect to find them hiding between the lines of Scriptural, literal or structural truth. This will be apparent to such as are familiar with the architectural arithmography of the Great Pyramid and the proportions of Solomon's Temple. The constancy with which these values appear throughout the Scriptures, shaded according to locality so as to blend and approximate towards other coördinate but always cosmic functions, precludes all possibility of accident. They do and must result from the measure, weight and number of created things. They are in the Bible line within line, in the Pyramid tier upon tier, and in the Universe itself, cycle upon cycle and orb on orb from high to low degree. For instance, we now submit a further running citation of the arithmography of the Prologue in its relations to the cosmic functions of Y, and L, avoiding useless comments, and leaving the reader himself to notice the harmonies or so-called "coincidences brought out. Note these three equations:—

π equals 3.14159, etc., the circummetric ratio.

Y equals 365.24225561, etc., { the number of mean solar
days in a mean solar year.

L equals 354.3670611, etc., { the number of mean solar
days in a mean lunar year.

As we are discussing the Prologue to the Gospel "Kata Loukan," and as the numerical value of "Loukan" is 571, we begin here:

The number 571 is as near as possible to $2\pi \times 91$, and 7 times 571 equal to 3997; the Nativity of Christ was in the 3997th astronomic year; that is, in 3996 A.M.; 11 times 366 equals 4026 which was the A.M. year in which Christ's one-year Ministry commenced, etc.; 1092 inches = 91 feet, since 12 times 91 equals 1092; also 91 times 4 equals 364. Furthermore 26219 lies between $\pi \times 91^2$ (equals 26015.53) and $\pi \times 92^2$ (equals 26590.43), and between $2\pi \times 64^2$ (equals 25735.93) and $2\pi \times 65^2$

(equals 26546.46), which quantities compass all the values of the "Annus Magnus," or Cycle of the Precession of Equinoxes, that is, of the so-called "Pleiadic Cycle," which circulates about a "Year" composed of "Days," each equal to "Three Score Years and Ten" with 9-12ths of a year (the period of gestation) added. In cosmic whole numbers this is quite closely expressed by 71 times 364 (equals 25844): a quarter of which (71×91 equals 6461) is approximate to and suggested by the total 6462 of verse 2.

Now two times three equals six, and three times six equals 18, and 4 times 18 equals 72, and five times 72 equals 360, and seven times 360 equals 2520; but 73 times 360 equals 26280, and is related to the aggregate of the Prologue (see Table, page 115.) Furthermore 18 times 364 equals 6 times 1092 (equals 6552,) which is 9 less than 6561; whereas 18 times 365 equals 6570, which is 9 more than 6561: therefore 18 times 364 equals 6 times 1092 equals

6561 — $\frac{6561}{(364+365)}$ Now 4 times 6561 equals 26244, and is closely related to the aggregate of the Prologue, being equal to 36 times (364+365) This product is less than 74 times 356, by 100, which remainder is the difference between 6561 and the 6461 heretofore mentioned as indicated in verse 2. Moreover the total value of verse 3, to wit, 6883, minus 366 equals 6517, which remainder is the total of verse 4 plus 1000; and this total, 5517, minus 364, equals 5153 which is 1-4 of 20612. But $\frac{20612}{6561}$ is at least one of the closest known fractional approximations to the circummetric ratio, being equal to 3.141594269, etc.

Again, 7457, the total of verse 1, is perhaps as remarkable a number as any found in the Prologue, being mutually related to two sets of numbers, each pair of which is an ancient form of the circummetric ratio and is still employed by craftsmen in circular work. Thus 21 times 355 equals 7455, and 66 times 113 equals 7458—7457 being the properly selected and closely approximate whole number mean between these two products. Now 66 : 21 :: 22 : 7,—the latter ratio (in value equalling 3.142, etc.) being a well-known four-figure approximation to the circummetric ratio: and 355 is to 113 as 3.141592, etc., is to 1, is the better known seven-figure approximate proportion of Metius, nearly equal to the true one, and stated in terms of the approximate day-value of the Lunar year—which last quantity also itself indicates a circle. It will be noticed that the two ratios 22:7 and 355:113 are neatly hidden as it were, by an intentional inversion in the number 7457 which is the approximated mean between triple the products of the extremes and means in the approximate circummetric proportion 22:7 :: 355:113

Now that these related numbers and their cognates are all cosmic will further appear from the following: 25 Sacred or 25.025 modern British inches equal one ancient Sacred monotheistic Hebrew cubit, while 20.612 modern British inches equal one ancient Profane Pagan Egyptian Cubit; and both these ancient standards may be traced as metrons all through the Great Pyramid—but 20.612 days multiplied by 4.3 give the circular measure of a Sidereal Lunation; to wit: 27.4826 days; and 27.4826 days multiplied by 40.3 equals 366.4355 days, which gives the measure of a Solar year in primary or "Circular" time.

Furthermore, $(7912)^2 : 366.4355 :: (2166.79)^2 : 27.4826$: in which 7912 miles is the mean diameter of the Earth, and 2166.79 miles is that of the Moon. Now from 366.4355 "Circular" days taken as one year, the true mean Solar year in 24-hour days is directly deducible and found to be expressed by the number 365.24225561, etc. Again 1.9 of 6561 equals 729, equals $364 + 365$, and 16 times 729 equals 11664; but 11664 times 7912 miles equals 92,285,568 miles which is an arithmographic value of the Earth's distance from the Sun; for we have the proportion $366.4355 : 116.64 :: 20612 : 6561$; $355 : 113 :: 22 : 7$, etc., according to the degree of accuracy in applying the π ratio to the solution of the "Problem of the Three Bodies", to wit: the Sun, the Earth, and the Moon.

But the equatorial diameter of the Earth is nearly 7926.655 miles, the square of which is 62,831,852, etc., square miles; divide this by 2 and we obtain 31,415,926, etc., square miles, which number is 1000000 times the circummetric ratio! As a matter of fact the circummetric ratio is the very Seal of Truth, and wheresoever it is found it indicates either GOD'S own handiwork, or His blessing upon Man's approximating efforts to work to a similar template; that is, to reflect cosmic facts or to realize structural truth according to some model shown as it were at least in the Esoteric Mount. Finally, without attempting to show how it is hidden in the first three odd numbers, 1, 3, 5, doubled and divided, in the 3-4-5 triangle properly read, and in the relations of the three primary regular figures, the circle, the equilateral triangle and square—($\bigcirc$ $\triangle$ $\square$), in the Alphabet, in the Digits, and in all of the Arcadian symbols employed for Deistic specification, it is more suitable and sufficient for our further purpose to prove that this fundamental ratio is actually hidden in the Arithmography of the first revealed NAME of the Deity to wit, "ELOHIM," the masculine plural noun found in Genesis i. 1. From this verse

M I H L A

we learn that the "ELOHIM", to wit: $\aleph \iota \eta \lambda \aleph$ Who

6; 1. 5. 3. 1

originally must have compassed all things before any of them as yet were (Col. i. 17, Isa. xlv. 24 and xlvi. 10) brought them forth "In the Beginning." Therefore when this august NAME is written around the circumference of a circle* its *Digital sequence* becomes 31415, for in that case

Mem $\overset{M}{\square}_6$ final ceases to be "final,"

and so changes its form to $\overset{M}{\square}_4$, and,

with it, its *Digital* value from 6 back to 4,—for there is no "final" to that which encompasseth all things!

So also this wonderful number was written upon the "heavens" themselves, the first result of God's creative acts; for the *Digital* Arithmography of the word "heavens" which reads in English "Shamim" is, in its direct Hebrew order (which is the reverse of our method of reading,—right to left

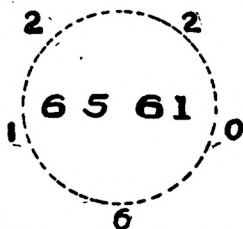
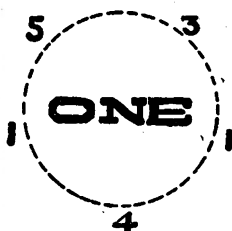
instead of left to right) $\overset{M}{\square} \overset{I}{\square} \overset{M}{\square} \overset{A}{\square} \overset{SH}{\square}$
6; 1. 4. 1 3:

revealing the approximate circum-metric number 31416 to its own final

Mem $\overset{M!}{\square}_6$ This form of the circum-

metric ratio is a well known working approximation, and is very suitably used in Scripture, being still employed; for, although built upon orbits, the "heavens" are not yet perfected (I. Cor. xv. 46) and there are to be new ones (Rev. xxi. 1, Isa. lxv. 17, and lxvi. 22, II. Pet. iii. 13). But enough as to the Art which we hope by our devices, to assist students in recovering.

Now in this application we do not pretend to be inventing logotypes as such, but *such* logotypes as have been herein described and for the purposes specified. It is manifest that the main object of our fonts is to bring out the numerical values of the letters, and to set them up with the letters translated both phonetically and numerically, so as to save labor, avoid errors



* See Isa. xl. 22.

and facilitate the study of Arithmography thereby. Neither are we specifying how these types are to be made; the matter of typefounding from dies and matrices being centuries old. The dies for the types themselves, or the moulds from which linotypes upon our logotypes by fixed principles and rules are to be made, are to be those in vogue with typefounders. We only aim at the resulting logotypes themselves, and these we intend to employ for all purposes specified, whether it be to make ordinary hand composing materials, typewriter arms, or logotype matrices for linotype purposes. But of course, as we may *print* in lead, or copper, or by photography or any other such means towards the same end, we claim that this invention covers the making of electro-plates of or from such type-bodies quite as much as the making of linotypes therefrom. We have invented the means of printing the alphabets simultaneously with their phonetic and numerical key-symbols from logotypes, whether male or female, that print or mould them, so we regard the resultant electro-plates made from our dies as covered by this invention.

Having now therefore described our invention and its applications, what we claim as new and desire to secure by Letters Patent is:—

MEMORANDUM:

For obvious reasons, we, at this juncture, suppress the exact phraseology of our formal claims; our original draft and the subsequent amendments suggested by the Patent Office being still a part of the private memoranda of the Government. It is enough to state that the claim as now allowed by formal intimation, covers the case fully, and must be withheld until all the patents themselves (domestic and foreign) shall have been duly printed and released from the secret archives.

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