

possibly the whole fabrication may be traceable to an ingenious device with a view to supply the nation with an ancestry. The author proceeds, "Over the head of the eagle there is a *glory*, the parting of clouds by light; in the opening appear thirteen stars forming a constellation argent, on an azure field. In the dexter or right talon is an olive branch, a symbol of peace; in the sinister or left talon, is a bundle of thirteen arrows. *But it is on the reverse side of the great seal that we have a wonder.* Here we have an unfinished pyramid: a portion of the top is gone, (a slate off, as is said of some persons' heads), exactly the same as the great pyramid in Egypt is at this day. Anticipating this very day — Is. xix. 19. 'In that day shall there be an altar to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt.' Now it is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God and tell of their origin. The reverse side is the under side, and shows whence the nation came, and on what it is built. In the zenith, that is, above the top of the pyramid, is a triangle surrounded by a glory; and in the centre is an all-seeing eye. Over the eye we have *Annuit Cæptis*, 'He prospers our beginning.' On the base of the pyramid we have in letters 1776, and underneath the following motto '*Novus ordo seclorum*,' 'a new era in the ages,' (according to the learned Professor's translation). The suggestion of the items on the great seal were from Sir John Prestwick, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thus the same were conveyed to Congress and adopted. We have, in the facts of the great seal, a series of coincidents that connect this country (the United States) with the tribe of Manasseh. When the tribes marched, Benjamin, Ephraim, and Manasseh went together, on the west side

of the ark, for their homes were westward. On their battalion banner was the figure of a youth, denoting activity, with the motto, 'The cloud of Jehovah rest on them, even when they go forth out of the camp.' Here we have the origin of the cloud on the seal; and when we remember that Manasseh was brought up at the foot of the Pyramid, and could see it from his palace home at Memphis, then we get a cue to the figure of the pyramid on the seal." Of all the items of presumptive information, above communicated, the last is perhaps as original as any—the ancestors of the tribe of Manasseh, while raking their bricks without straw, domiciled "in a palatial home at Memphis," were doubtless the first and probably the last of the brickmaking fraternity who have been ensconced in such luxurious quarters. At this point of Dr. Wild's first published discourse, the writer found himself referred to an "Essay on Manasseh and the United States," by the author, for further illumination, and on applying to the Dr.'s Yorkville publisher for this essay, was favoured with a copy of a sermon preached in Toronto, on the same subject. If the reader's patience be not exhausted, a few extracts from this discourse may perhaps serve to exercise that virtue a little further. "If (says the Dr.) you want to know the meaning of the word audacious (one would suppose the Bond-street congregation must have become acquainted with this), put the assumption and presumption of the Monroe doctrine together, and you will have the finest illustration possible." (The Dr. evidently forgot what he saw in the mirror prior to quitting the vestry.) "The Monroe speech was a big speech for little folks to make, for a country only some forty years of age in independence. There certainly are many proofs that the Anglo-Saxons are the ten lost tribes of Israel, but not any much stronger than these traits of pomposity and domineering idiosyncracies." "The Anglo-Saxons are a