

The Great Message

*A Definite Message
From the Great School
of the Masters
to Humanity*

Volume V
of the
HARMONIC SERIES

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THE GREAT SCHOOL
OF NATURAL SCIENCE

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ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE

THE GREAT MESSAGE

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PART I

THE GREAT SCHOOL OF THE MASTERS

THE GREAT MESSAGE

"Fools Deride, Philosophers Investigate"

CHAPTER I

THE SUBJECT

1. THE GREAT MESSAGE is the revelation of a GIFT from THE GREAT SCHOOL OF THE MASTERS to *Humanity*.

2. THE GREAT SCHOOL OF THE MASTERS was or is back of, or in sympathy with every great *Humanitarian Movement* known to history.

3. THE GREAT SCHOOL OF THE MASTERS is a living, human *Association of Men* who have attained SPIRITUAL MASTERSHIP.



CHAPTER II

THE SCHOOL

THE GREAT SCHOOL OF THE MASTERS came into existence as a definite organic entity. The exact time of its birth as an organization is so remote that it is not within the range of historic certainty, and can therefore truthfully be said to be prehistoric. The remoteness of its antiquity, however, may be safely assumed from the suggestion that it is said to have a record history of more than 100,000 years. If this be anywhere nearly correct, it would seem justly to entitle the School to the designation of "Ancient." Indeed, a record history of 10,000 years would establish sufficient antiquity for all practical purposes.

During all the years of its existence, however ancient that may be, it has been seeking the most propitious means of giving to humanity the benefits of its accumulated knowledge. To that end, it has developed many

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individual Masters and inaugurated many different Movements. It has fostered each of them so long as it seemed to be accomplishing the constructive purposes for which it was instituted.

The Great School of the Masters—by whatsoever name it has been known in the world—is that great *Central Source* and *Reservoir of Knowledge* (Religious, Philosophical, Moral, Spiritual and Psychical) which the best intelligences of all ages have intuitively sensed and definitely accepted as the great beneficent, constructive, uplifting and progressive influence in the Evolution of Mankind from Spiritual Infancy and Darkness to Soul Maturity and Illumination.

It is definitely known that at some remote period whence “the memory of man runneth not to the contrary,” The Great School of the Masters came into existence as a definite institution. The exact *modus operandi* by which this was accomplished is not at all difficult to understand.

One of the simplest powers of Spiritual Mastership has ever been that of mental *telepathy*. By the exercise of this one power

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it is easily possible for one who possesses it to project his definite thoughts through space, to any distance, and to any other individual Intelligence who has acquired the same power. By *radio* men are doing the same thing today, by physical means and methods alone.

Through the power of telepathy it was possible for the individual Masters of the remotest antiquity to communicate to each other their wishes and desires. By this method they first came into communication with each other, and later came together physically, at some convenient meeting place, for the purpose of organizing themselves into a definite Association.

The primary purpose of such an Association was to enable them to learn from each other whatsoever was then possible concerning Life, Death, The Soul, Immortality, Evolution, Spiritual Life, Spiritual Mastership and Human Destiny, many of which mysteries they had already solved, in their individual capacities.

The first result was the organization of a definite *School of Spiritual Knowledge*. The

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logical outcome of this Movement was the formulation of a definite curriculum of study whereby they could best transmit their knowledge to such students as might come to them for instruction, duly and truly prepared, worthy and well qualified, and with right motives.

The next logical step and objective point of the plans and purposes of such a School was to find ways and means of giving their knowledge—or such of it as would be of immediate benefit to humanity—to the world.

Each individual *Master* and *Member* knew, from personal experience in the course of his own individual development to *Mastership*, that he had achieved success only by and through his exact compliance with Nature's laws, principles and processes.

One of their most profound scientific discoveries was the fact that there is a *Moral Order in Nature*, and that its principles demand of each individual human being, the *right application* of knowledge and the *right use* of power. And in this connection they learned the great lesson that the *right application* of knowledge and the *right use* of

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power are those only which result in the constructive unfoldment and greater possible happiness to the individual.

They soon were able, through their individual experiences, to differentiate between the "Constructive" and the "Destructive" principles and processes of Nature, as well as how to align themselves with the constructive and avoid the destructive.

Let it be said, to the honor and glory of The Great School of the Masters, that it has ever stood for "Life, Liberty and the Pursuit of Happiness"; and that it ever and always has utilized its knowledge and exercised its powers for the constructive unfoldment of Individual Intelligence, in direct line with these beneficent principles and results.*

Inasmuch as The Great School of the Masters is now, and throughout its entire life has been, a progressive School of Science in all the departments and on all the planes of Nature, it is not an *archaic* institution that has become obsolete—as certain individuals seem to think—through stagnation or atrophy. On the other hand, it has been

*See "The Great Work," p. 43.

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and is one of its fundamental purposes, to keep itself at all times abreast of the age and the time in which it lives. In other words, it is a *progressive* and *modern* School, always wideawake and in the vanguard of scientific inquiry and knowledge.

Simply because it is the oldest educational institution known to man is no reason that it has ever allowed itself to become "static" in any sense whatsoever. In truth, its very strongest claim upon the confidence and sympathetic consideration of humanity today is in the fact that it adjusts itself to the progressive conditions and demands of the immediate *Present*, and at no time allows itself to become *dogmatic* concerning those matters which, as yet, lie within the field of *Speculation*, and beyond the limits of its scientific knowledge.

The foregoing will explain more fully, perhaps, than anything else that could be said, why it is that The Great School of the Masters is endeavoring to give its Instruction to the world today through the agency of a New Movement, rather than to go on working, as best it might, through and in

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cooperation with, the various older Movements and efforts of the past. Let it be distinctly understood by the reader, however, that it is not decrying, underrating, censuring, nor in any manner detracting from the merits of any of these Movements referred to. It is simply conforming to its own plan and method of procedure, in that it is seeking to make a right use of all the knowledge it possesses, *at the present time*, for the benefit of mankind, while it is accumulating more knowledge that shall be of greater service in times to come.

Nor does it desire to create the impression that, because of its age, or any other consideration or fact, it possesses all the knowledge there is to be had concerning any department or plane of Nature, physical, spiritual or psychical. On the other hand, it is convinced that, so far, it has accumulated but a comparatively small measure of the scientific knowledge that lies out beyond the limits of that which it has been able to gather during the comparative antiquity of its existence.

But, although by comparison it may, as yet, be in the primary grade of the Great Uni-

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versal School, that fact does not deter nor hinder it from going forward with its work of accumulating more knowledge, as rapidly as possible, that it may be the better qualified and equipped to render a greater and better service to humanity, whenever and wherever the opportunity shall present itself. Neither does it anticipate nor expect that it will ever arrive at a point where there is nothing more to learn.

It recognizes the fact that knowledge, insofar as the human individual is concerned, is one of the *Infinities* toward which humanity is moving, with all the room there is in which to continue its moving. But it is, nevertheless, possible to accumulate sufficient exact and scientific knowledge to enable humanity, through the efforts of The Great School of the Masters, to develop a UNIVERSAL BROTHERHOOD OF MAN; and thus enable humanity to cooperate intelligently with Nature in her Evolutionary Plan, to the greater *Happiness* of all mankind.

The great *Central Source* of Knowledge and Wisdom—from which it is agreed the fundamental principles, moral concepts,

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spiritual teachings, and psychological knowledge, in general, have found their way, from time to time, to the attention of the best intelligences of the ages, and become the basic inspiration of various Movements for the benefit of mankind—has been known and referred to by many different names, some of which are:

- The Order of Illuminati,
- The Great White Lodge,
- The Order of the Magi,
- The Ancient Order of Light,
- The Ancient School of Adepts,
- The School of the Masters,
- The Ancient School of the Masters,
- The Great School,
- The Mystic Brotherhood.

There are yet a number of others, but these will be sufficient to establish in the mind of the reader the fact that the name selected to head Part I of this volume, is not a misnomer; but is a name of definite and historic value, as well as of tremendous significance, in that it embodies all that is included in the meanings of all the various names above designated, and all the definite

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knowledge that has reached the world from the *Great Central Source* to which these various designations and names have reference.

Therefore, wherever the reader may observe any one or more of the above names, he is asked to bear in mind the fact that it refers to the same Institution, and that they all have specific reference to that *Great Central Source* of Knowledge and Wisdom from which the world has received its concepts and ideals concerning Morality, Spirituality, and the great impulse toward the constructive Evolutionary Movement of Humanity toward *Life, Liberty and Happiness* for all mankind.

CHAPTER III

THE MASTERS

Backward along the pathway of human history, at every mile-stone which marks the way into the mystic mazes of remotest antiquity, there have been those whom their fellows, out in the great world of humanity, have called "Masters." Today we know and designate them as "Spiritual Masters."

These Spiritual Masters are the Great *Teachers* who, throughout all human history, have not only declared their personal knowledge of another life, but have made the personal demonstration of their knowledge, in such manner as to leave no possible doubt in the minds of their disciples, or students, as to the fact of that personal knowledge.

In those ancient days, as in these modern ones, there were Advanced Souls who devoted their lives and their efforts to a study of the "*Greater Mysteries*" of Life, Death, the Soul, Human Destiny, Life After Death,

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Mastership, etc. Then, as now, there were the few exceptional Souls whose individual efforts were rewarded by greater knowledge of the Mysteries than were their fellows who devoted their efforts to the things of this purely physical earth. These Advanced Souls came to be regarded by the masses as "*Masters*"—in some cases even as "*Divinities*."

The same is equally true of the Advanced Souls of today, as well as of all times. There are "*Masters*" today, as truly as there have ever been at any time within the history of humanity. And these *Modern Masters* have solved as many of the Greater Mysteries as did the more ancient Masters of Egypt, Syria, Persia, India, and other civilizations. By personal experience they have solved the problem of the continuity of Individual Life beyond the grave; and have made many other discoveries that are, as yet, unknown to the masses of humanity.

Can you think of anything more natural and inevitable than the simple fact that the individual Masters who were all seeking for knowledge concerning the same great Prob-

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lem of Life—should come together for the purpose of consultation, for the exchange of their knowledge, and for the consideration of ways and means of enlarging what they already had? This was inevitable, just as the same results are always inevitable from the same causes. It is just as true today as it was in the days of the *Ancient Mysteries* of which we read so much.

We are, however, losing sight of one essential item of knowledge necessary to a perfect understanding of the primary organization of The Great School of the Masters. Long before there were definite Schools of Mysteries there were individual Masters who had *solved* the Mysteries. Some of these left the luminous imprint of their knowledge, wisdom and influence upon the world, and it has shone with brilliancy upon the children of men throughout all past ages, and even down to the civilizations of today.

For illustration: The Bible gives us Moses and the Master, Jesus. The Zend-Avesta gives us Zoroaster. The life and teachings of the Masters, Buddha and Christna, are more or less familiar as a part of the sacred

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literature of all times. These are but illustrations of the fact above stated, namely, that there were *individual* Masters long before any of the many Schools of Mystery came into existence. Just how many thousands, tens of thousands, or hundreds of thousands of years back of the Schools of Mystery the first real Spiritual Master lived on earth, is beyond the limits of accessible human knowledge today. Hence, it is but a waste of time and effort to speculate upon the subject.

This is true of the great Oriental Masters, *Christna* and *Buddha*. It is equally true of the Persian Prophet and Master, *Zoroaster*. It is just as true of *Confucius* and *Pythagoras*, respectively known as the Chinese Master and the Grecian (sometimes Egyptian) Master. It is likewise just as true of the Masters who have had their inspiration and their instruction concerning spiritual life and spiritual things, in the various Schools of the Ancient Mysteries.

But here is a significant fact with which many of our best intelligences of today are not familiar, and it is of so vital and important a character that it is of supreme impor-

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tance in this particular connection. It is this:

All these various Great Masters throughout the past, even down to the present time, were teaching virtually the same philosophy of life, the same religion, the same science—in just so far as they carried forward their individual work and demonstrations.

This means that the Masters, Christna, Melchizedek and Buddha, taught virtually the same philosophy of life, or religion, as Zoroaster, Confucius, Pythagoras, and later, the Master, Jesus, taught. Perhaps it would be more literally accurate to say that these great Masters all developed their individual concepts of the Great Problem of Individual Life from knowledge which they obtained, directly or indirectly, from one or more of the various *Schools of Ancient Mysteries*. For it appears that, whatever differences have been noted in their individual conclusions are the results of mere differences in method rather than differences in substance. Or, it may have been that these differences were merely the results of the differing methods of these various Masters in their

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efforts to adapt themselves to the various times and environments in which they lived, as well as the varying facilities they enjoyed for the transmission of their message to the humanity of their particular and respective times and generations.

This was true of the earliest Masters of whom we have any knowledge. It was equally true of the endless chain of Masters who later gave their knowledge to the world through the channels of their respective Schools of Ancient Mysteries. They all were teaching only such actual knowledge as they had accumulated concerning the Great Problem—"If a man die, shall he live again?"

The same is equally true of the various historic Masters of all times.

The Master *Christna* did more, perhaps, than any other single Master to color the life and civilization of the entire Orient. And yet, his philosophy and teachings, which are somewhat voluminous, show that he was a great reformer whose life was devoted to a profound Moral and Spiritual Movement. Nevertheless, he was teaching the same gen-

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eral philosophy of life as that of the other Great Masters who followed him.

The Master *Melchizedek*, despite his great importance as a High Priest who established the Priestly Order in his own name, gave to the world no detailed account of his life and work. But the single fact that Jesus was made "an High Priest after the Order of Melchizedek forever," proves the value and reverence in which the Master Melchizedek was held.

Pythagoras, who received much of his schooling and knowledge of Spiritual Life from the School of Egyptian Mysteries, left the imprint of his constructive influence upon the civilization of Egypt from his own time forward, even to the present. His teachings and philosophy of life have been, and still are, a mighty inspiration to men of all subsequent ages who have been seeking to solve the Great Problem of the continuity of individual life.

Socrates, another of the great Master Minds of history, also derived much of his knowledge of the same great problem from the Schools of Mystery, especially the Egyp-

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tian and the Eleusinian Schools. To him is generally conceded the development of the inductive method of reasoning; and the exalted moral value of his teachings registered itself upon his students—more especially Aristotle and Plato—and through them upon subsequent civilizations. These were recognized as the Master Minds of the age in which they lived (200 to 500 B. C.). Their philosophy of individual life, more especially in its exalted *Moral Concepts*, is clearly identified with the great *Central Source* of Spiritual Wisdom, The Great School of the Masters.

Zoroaster stands out as the Persian Master of his time. Here again we have a great Soul whose spiritual and ethical teachings show their derivation from the same great *Source*.

Buddha was another Great Master whose influence has colored all civilizations during, as well as subsequent to, that in which he lived. But his teachings were identical, in spirit, with those of the same Great *Central Source* of spiritual and ethical wisdom, The Great School.

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Confucius, to the Chinese, has been the *Master* influence that has reigned supreme in its dominance (among Chinese civilizations) over all other philosophies. But his philosophy and teachings have also exerted a constructive influence likewise upon virtually every other nationality and civilization of earth, because it came down from the same clear fountain of Truth—The Great School.

Bulwer Lytton, the author of "Zanoni," "Strange Story," and other philosophic works, was one of the great English Souls who had come into direct touch with the School of the Masters, and had drunk deeply of their knowledge and wisdom. Though not an accredited "Master," he knew the fundamental principles of life and the ethical formulary of The Great School, and embodied much of that profound knowledge in his various writings.

Shakespeare, though not designated a "Master," demonstrated in his writings the fact that he, too, had drunk at the same crystal fountain of Truth. His profoundly searching knowledge of the inmost workings

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of the human Soul could not have come to him except through channels which had their rise in the same Great Reservoir, The Great School of the Masters.

Jesus was definitely identified with The Great School, and himself became a *Master* in the highest and most exalted concept of the word. If there were no other evidence, his life, ministry and teachings are sufficient to establish the fact of his identification with The Great School of the Masters, and that he received his spiritual knowledge from that great Source.

The foregoing are a few of the individual Masters (there are many others) who arose, in the world's esteem, to the dignity of "Masters," and left the sublime influence of their lives and teachings upon the world. They were held by The Great School worthy to speak the great Message of Truth to the world, as far as they had received the *Instruction*.

But these were men, living upon the physical plane of life, subject to all the trials and handicaps of time, place, environment, circumstance, and conditions of the social and

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moral development of the people in whose midst they labored and taught.

In varying degrees, therefore, their individual efforts were successful in leaving the imprint of Truth upon the civilizations of their times, and on subsequent generations of men, even to the present time.

It is one of the great and profoundly significant facts of history to be remembered by the reader, that among them all there was not one who succeeded in giving to humanity a full and complete exposition of the "Instruction," in such manner and form as to guard it against misunderstanding, misconstruction, misinterpretation, misrepresentation, and all the corrosive and degenerative influences of time.

Hence, the constructive influence of their endeavors was transitory, evanescent, fleeting and impermanent.

And this leaves The Great School of the Masters in the background, still laboring to develop an agency through which to transmit its INSTRUCTION, in its entirety, and in such manner and form that there shall be no possibility of failure.

CHAPTER IV

THE MESSAGE

From its inception, in the far away reaches of antiquity, to the present time, The Great School of the Masters has been inspired to intense activity and unremitting effort to deliver to the world a great and definite *Message of Spiritual Truth and Soul Knowledge*, for the Life, Liberty and Happiness of humanity and for the Healing of the Nations.

It is still inspired by the same great and beneficent purpose and is seeking to make a *Gift* of its knowledge to the children of men, insofar as they are ready, willing and able to receive that Gift and rightly use it.

To that end it has been impelled by the following definite and distinct purposes:

1. To exemplify, within its own voluntary association of Masters, the true spirit and relationship of fellow Members in the real BROTHERHOOD OF MAN, and thus demon-

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strate the scientific foundation and fact of such a Brotherhood, possible to all mankind.

2. To accumulate the largest measure of exact and scientific knowledge possible concerning the great Problem of Individual Human Life, both here and in the Great Hereafter.

3. To discover and understand the Laws of Nature (expressing the purposes of the Great Universal Intelligence) as to the constructive unfoldment and possible completion of Individual Human Intelligence, and the actual attainment of Human Happiness.

4. To preserve its accumulated knowledge intact for the benefit of Humanity.

5. It has sought, by every just means within its power, to transmit to Humanity of each and every age, such of its accumulated knowledge as it knew would be of constructive and practical value to mankind, more especially to the Individual Human, in his efforts to live his life in such manner as to exemplify the beneficent Will of the Great Father.

6. To these ends it has enabled many of its individual students to attain Spiritual

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Mastership, that they might go out into the world and carry their Message of Light into the darkened chambers of the Souls of Men in this "Shadow-land" of physical life. It has likewise inspired the organization of many constructive Movements among men, for the betterment of human conditions, through which Movements it has sought to transmit to humanity its authentic and scientific "Instruction," and thus inspire among men the earnest and insatiable desire and determination to fit themselves as living stones in the Spiritual Temple in the real and UNIVERSAL BROTHERHOOD OF MAN, upon earth.

7. In numerous historic instances, it has definitely commissioned its individual students and members to go out into the world of humanity and deliver its "Instruction" to those who could prove themselves ready, willing and able to receive the same and rightly use it for the good of their fellows and for the amelioration of mankind.

8. It has ever and always stood for the principles at the foundation of individual human *Life, Liberty and Happiness*, in that

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limited and definite sense which means the constructive unfoldment of the faculties, capacities and powers of the individual human Soul and the evolutionary movement of humanity as a whole, forward and upward along the natural pathway of human progress, toward the practical realization of the real and true BROTHERHOOD OF MAN upon this earth plane of human life and endeavor.

The Great MESSAGE of the Masters, in its entirety, hinges upon and revolves about the Great Problems:

1. *If a man die, shall he live again?*
2. If he does continue to live on after the event called physical death, is that fact definitely and scientifically demonstrable to us, or by us, while we are yet inhabiting our physical bodies and living normally upon this plane of physical life?
3. If individual life continues after the dissolution of the physical body, has anyone actually made that demonstration as a scientific fact of Nature?
4. If continuity of individual life, beyond the grave of this physical body, is a fact of Nature which can be demonstrated while

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yet in the physical body, and has been so demonstrated, is there a definite, scientific process and method of procedure by which the same demonstration can be made and repeated?

5. If the answer to this question is in the affirmative, then what are the process and method of procedure?

6. On what are they based?

"If a man die, shall he live again?"

So long as this remains an unsolved problem to the masses of humanity, it may be anticipated, with practical certainty, that the world will continue to revel in a saturnalia of sorrow, despair and crime.

But just here is the supreme consolation for every honest and earnest searcher for definite scientific knowledge upon the great enigmatical problem. He is no longer compelled to walk in darkness, nor to found his convictions as to *Life After Physical Death*, upon the fleeting intuition of Hope, the shifting background of Belief, or the more satisfying expectation of Faith. Why? Because he has within *himself* the power to reduce the problem to a basis of exact science, name-

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ly, definite knowledge through a personal experience.

It is not anticipated that the foregoing positive statement will carry absolute conviction to all who shall read it. On the contrary, it is more than likely that there will be more than a mere few who will question the background of authority upon which the statement is made.

By these, as well as all others, let it be remembered that The Great School of the Masters has solved the Great Problem and is giving the MESSAGE of its accomplishment to Humanity.

CHAPTER V

THE GIFT

We come now to the real heart of the *Message*, in this:

1. It is a definite, specific and direct "*Instruction*" from The Great School of the Masters to the world of *Humanity today*.

2. Throughout many thousands of years The Great School has been in possession of this "*Instruction*." It is likewise in possession of it today.

3. It was able in the far-away time, and is still able, to deliver that great "*Instruction*" as a GIFT to Humanity, which must, ever and always, be held, cherished, guarded and preserved in its purity, for the benefit of all mankind. It gave to the Master Jesus this same "*Instruction*" that he, in turn, might make of it a GIFT to the world. It still is seeking to make that "*Instruction*" a GIFT to the children of men who shall prove

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themselves ready, willing and able to receive it and make a *right use* of it.

4. The "Instruction" here referred to, has reference to The Great School's scientific solution of the Problem—"If a man die, shall he live again?" It involves the scientific fact of the continuity of individual life after physical death; the fact that there is a *Spiritual* Life which lies out beyond the incident we call physical death; that this higher life of the *Spirit* is a fact scientifically demonstrable by men in the physical body and living upon this physical plane of earth. Moreover, the "Instruction" of which The Great School of the Masters is seeking to make a GIFT to Humanity, covers the method and the process by which the individual *Members* of the School have made the demonstration, and by which others who possess the intelligence, ability, readiness and willingness, may themselves accomplish the same thing.

5. To such as these let it be known, that whenever they have succeeded in proving their right to receive the "Instruction" from The Great School, it will come to them as a

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GIFT. For the "Instruction" itself is the one supreme GIFT which The Great School of the Masters offers to the Children of Men, without fee or material reward of any kind whatsoever—the GIFT of Knowledge, and the Light of Truth.

PART II
MOVEMENTS

CHAPTER I

MYSTERIES

A matter of vital importance to the reader is the fact that many authors have referred to the "Ancient Mysteries" as the Source to which the world is indebted for its knowledge, wisdom and Moral Philosophy, as well as for its present supply of psychic erudition.

These writers, however, have recognized a fundamental difficulty which they have not even attempted to get over or around; but they have been wise enough to leave it for their readers to wrestle with, to their heart's content. The difficulty referred to is this: The *Ancient Mysteries*, which are also frequently referred to as "The Greater Mysteries," are quite often mentioned as "The Mysteries of Antiquity."

But, whatever name is used, the problem, or difficulty, lies in the fact that these "Mysteries" do not all emanate from the same source. On the contrary, they emanate from

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so many different and distinct sources as to confuse the reader who has not gone deeply into the matter. This disturbing fact will be more clearly understood, perhaps, when it is explained that the following named are but a comparatively few of the many possible sources from which the "Ancient Mysteries" have come down to us:

The Eleusinian Mysteries,
The Egyptian Mysteries,
The Grecian Mysteries,
The Phoenician Mysteries,
The Magian Mysteries,
The Persian Mysteries,
The Gothic Mysteries,
The Chaldean Mysteries,
The Dionysian Mysteries,
The Phrygian Mysteries,
The Syrian Mysteries,
The Etrurian Mysteries,
The Indian Mysteries,
The Druidical Mysteries,
The Chinese Mysteries,
The Bakshoe Mysteries,
The Mythraic Mysteries,
The Arabian Mysteries,

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The Zoroastrian Mysteries,
The Pythagorean Mysteries,
The Hebrew Mysteries,
The Roman Mysteries,
The Christian Mysteries,
Etc., Etc.

The difficulty referred to will be virtually removed, or overcome, when it is known that all these "Ancient Mysteries" have reference to the same things, namely, the mysteries of Life, Death, the Soul, Spiritual Life, Immortality, Evolution, Individual Destiny, Spiritual Mastership, etc.

It is true, however, that all these various Schools of Mystery employed somewhat different methods of teaching their conclusions and findings concerning these "Greater Mysteries"; and it is noteworthy that their conclusions themselves were by no means uniform. In truth, they differed as widely as do the various schools of religion, philosophy, ethics and psychology of the present day.

The central fact of importance, however, is that they all had reference to the same Great Mysteries of Life, Death, the Soul,

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etc. It is also of importance to know that these various Schools of Ancient Mysteries were actively teaching their doctrines, religions and philosophies, much as do the many churches, schools, cults and philosophies of today throughout the world.

Hence, it is not remarkable, but rather natural, that the "Ancient Mysteries" became as familiar to the masses of humanity within the various countries wherein their schools and individual teachers were active, as are the various religions and philosophies of today among the masses of humanity in the various countries wherein the religious and philosophic teachings of the various Schools of thought are most actively taught throughout the world at this time.

CHAPTER II

EGYPTIAN MYSTERIES

That the reader may obtain a general and comprehensive understanding of the subject matter of the "Mysteries"—in whatsoever country, civilization, or time the particular School of Mysteries may have existed and flourished, whether Syrian, Phoenician, Egyptian, or otherwise—and whatever may have been its methods of instruction—it is confidently believed that the following exposition of the "Egyptian Mysteries," from the *Cyclopedia and Dictionary of Freemasonry*, will be of profound interest, as well as vastly illuminating.

"According to Heroditus, the secret institution of Isis, with its wonderful mysteries and imposing ceremonies, made its appearance simultaneously with the organization of Egyptian society and the birth of Egyptian civilization.

"At first the initiation into these mysteries

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was, probably, simply a mystic drama, representing the progress of man, from a barbarous to a civilized state, and his advancement and struggles through gloom and toil, toward the supreme perfection, whether in time or eternity.

“This is seen in the hieroglyphical representation of “Judgment of Amenti.” It is a picture of an ordeal or scrutiny to which the candidate was subjected preparatory to initiation.

“The ceremony of initiation itself was a progress through gloom and terror, and all possible mortal horrors, to scenes of indescribable beauty and glory.

“The principal seat of the Mysteries was at Memphis. They were of two kinds—the Greater and the Lesser; the former taught by the priests of Osiris and Serapis, the latter by those of Isis.

“The candidate was required to furnish proofs of a pure and moral life, as an evidence that he was fitted for admission or enrollment. When these conditions were fulfilled, he was required to spend a week in solitude and meditation, abstain from all unchaste acts, confine himself to a light diet,

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and purify his body by frequent ablutions and severe mortifications of the flesh.

“Being thus prepared, the candidate was ordered to enter the pyramid during the night, where he had to descend on his hands and knees through a narrow passage without steps, until he reached a cave-like opening, through which he had to crawl to another subterranean cave, on the walls of which he found inscribed the following words:

“‘The mortal who shall travel over this road alone, without hesitation or looking behind, shall be purified by fire, by water and by air, and if he can surmount the fear of death he shall emerge from the bosom of the earth, he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess, Isis.’

“At the same time, three priests disguised in masks resembling the heads of jackals, and armed with swords, sought to frighten him, first by their appearance and noise, and afterward by enumerating the dangers that awaited him on his journey. If his courage

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did not fail him here, he was permitted to pass on to the Hall of Fire.

"This was a large apartment lined with burning stuff, and whose floor was a *grate* painted flame color; the bars of this grate were so narrow that they offered scarcely room enough for him to cross. Through this hall he was obliged to pass with the greatest speed to avoid the effects of the flames and heat.

"Having overcome this difficulty, he next encountered a wide channel fed from the waters of the Nile. Over this stream he had to swim, with a small lamp, which furnished all the light that was afforded him. On reaching the opposite side, he found a narrow passage leading to a landing place about six feet square, the floor of which was made movable by mechanism underneath. On each side were walls of rough stone, and behind wheels of metal were fixed. In front was a gate of ivory, opening inward, and preventing any further advance. On attempting to turn two large rings annexed to the door, in hopes of continuing his journey, the wheels came into

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motion, producing a most terrific and stunning effect, and the floor gave way, leaving him suspended by the arms over apparently a deep abyss, from which proceeded a violent and piercing current of cold air, so that the lamp was extinguished, and he remained in complete darkness.

“In this process of trial, it will be observed that the candidate was exposed to the action of the four great purifying elements—Earth, Fire, Water and Air.

“After the risk of falling into an unknown depth had continued for a moment or two, the floor resumed its original position, the wheels ceased to revolve, and the door of ivory flew open, disclosing the sanctuary of Isis, illuminated with a blaze of light, where the priests of that goddess were assembled drawn up in two ranks, clothed in ceremonial dresses, and bearing the mysterious symbols of the Order, singing hymns in praise of their divinity, who welcomed and congratulated him on his courage and escape from the dangers which had surrounded him.

“The entrance to the sanctuary was con-

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structed in the pedestal of the triple statue of Isis, Osiris and Horus; and the walls were ornamented with various allegorical figures, symbols of the Egyptian Mysteries, among which were particularly prominent:

1. A serpent throwing an egg out of its mouth; a symbol of the production of all things by the heat of the sun.

2. A serpent curled up in the form of a circle, holding its tail in its mouth; an allusion to eternity and to the uninterrupted revolution of the sun.

3. The double tau, which is meant to represent the active and passive power of Nature in the generation of all things.

“There he was made to kneel before an altar, and required to pronounce the following solemn Obligation:

“I swear never to reveal to any uninitiated person the things that I have seen in this sanctuary, nor any of the mysteries which have been or shall be communicated to me. I call on all the deities of earth, of heaven, and of the infernal regions, to be witness of this oath; and I trust that their vengeance

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will fall on my head should I ever become a villain so base and perjured.'

"He was then retained for several months in the temple, where moral trials of different kinds awaited him. The object of this was to bring out all the traits of his character, and to test his fitness for his vocation.

"After he had passed through this trial, then came what was called his *Manifestation*. This consisted of a number of ceremonies, of which the novice was the subject during a space of twelve days. He was dedicated to Osiris, Isis and Horus, and decorated with the twelve consecrated scarfs and the Olympic cloak. These scarfs were embroidered with the signs of the Zodiac, and the cloak with figures that were symbolic of the starry heavens as the abode of the gods and happy spirits. A crown of palm leaves was placed upon his head, and a burning torch in his hand. Thus prepared, he was again led to the altar, where he renewed his oath.

"Now came the time when he had a right to appear as victor before the people, and to this end they prepared for him a solemn procession, called the *Triumphal March* of

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the Initiated, which was proclaimed by heralds in every quarter of the city.

“On the morning of the day appointed for the ceremony, the priests assembled in the Temple, when the most precious treasures belonging to the sanctuary were displayed, and repaired to the chapel of Isis to bring a sacrifice to the goddess, covered with the veil of white silk, and embroidered with golden hieroglyphics, and this again concealed beneath a black gauze.

“After the sacrifice, the procession left the temple and moved westward. The first in the train came an image of Isis seated upon a triumphal car drawn by six white horses, next to which walked the priests in the order of their rank, dressed in their most gorgeous attire, and carrying the sacred symbols, the utensils of the Temple, the books of Thoth, and the sacred tablet of Isis, which was a silver plate with the hieroglyphics that referred to the Mysteries of this goddess engraved on it. The priests were followed by all the native and foreign adepts, dressed in white linen garments. The newly initiated walked in their midst, distinguished by a

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white veil which extended from his head down to his shoulders. All the houses of the streets through which the procession passed were decorated as on festal occasions. Flowers and perfumes were everywhere thrown over the person of the novice, and his arrival was greeted with shouts of rejoicing.

“After his return to the Temple, he was placed upon an elevated throne, before which immediately afterwards a curtain descended. While the priests chanted during the interval hymns in favor of the goddess, he divested himself of his holiday suit, and assumed the white linen garb which he was henceforth to wear.

“The curtain was now again raised, and the renewed shouts of the spectators greeted him as an adept.

“The ceremony concluded with a festival, which lasted three days, during which the newly-made brother occupied the seat of honor.”

“At a subsequent period the Mysteries were augmented by the introduction of the Tragedy of Osiris. The ceremony consisted

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of funeral rites, expressive of the wildest grief on account of his death; a search for his body, which is at last found; the return of Osiris to life, and the destruction of Typhon, his assassin. Osiris was the symbol of Truth, or Goodness; Typhon of Error, or Evil—the murder of Osiris signified the temporary subjugation of Virtue, and his resurrection the ultimate triumph of Good.

“It will be observed that the central concept and design cluster around the general conceit that ‘Individual Human Life is a progressive *journey* from Darkness to Light,’ from Ignorance to a knowledge of Truth and Wisdom, from Spiritual Infancy to Soul Supremacy; during which true initiation into the Great School demands of the individual the subjugation of the human in him by the Divine; the conquest over the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and individual battle of the Spiritual against the Physical and Sensual in him. That victory achieved, the conqueror may rest upon his shield, and wear his well-earned laurels, in the true *Holy Empire*.”—(PIKE.)

CHAPTER III

OTHER MYSTERIES

Much has been written throughout the past concerning the various Schools of the *Ancient Mysteries*. Most of it is more or less vague and somewhat uncertain, especially with reference to the relationships of the different Schools to each other, and the exact content of the term "Mystery."

Aside from what is definitely known of the *Egyptian Mysteries*, the Greek Mysteries seem to have left the impress of their nature and purposes more distinctly upon the subsequent ages and civilizations.

A brief summary of these impressions concerning the Grecian Mysteries may be found in the following conclusions drawn from the various writings of many different learned authors:

These Mysteries embodied a secret worship, to which only certain specially prepared individuals were admitted. Whilst

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this mystical worship was of a profoundly religious nature, it also embodied an elaborate ritualistic ceremonial, or service. Before the individual could obtain favorable consideration and final acceptance into the Society, or Order, he must pass through a definite and elaborate initiation into the Mysteries.

While this initiation covers and involves a secret, dramatic and impressive ceremonial, it was so important and so perilous to the initiate that it was necessary for him to have the guidance and constant help of a hierophant, or High Priest, that he may not literally fall by the wayside.

Theo Smyrnaeus, one of the supposed Greek Initiates, tells us that the dramatic ceremonial of initiation covers the following specific steps:

1. A section or department of preliminary *Purification*.
2. Mystic Communication of the candidate with *Higher Intelligences*.
3. *Revelation* to his *Sight* and *Consciousness* of certain "*Holy Things*."
4. Crowning of the candidate with a gar-

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land, which henceforth is the *Badge* of the *Initiate*.

5. And finally, *Communion with Deity*, which is the end and the object of all the mystical, ritualistic and dramatic ceremonial of progress through his initiation into the *Secret Mysteries* of the Order.

It is generally conceded that the Grecian Mysteries are patterned after the Egyptian and Eleusinian Mysteries, and that the Eleusinian School dates back to between the seventh and tenth centuries B. C.

From all the definite information that has come down to us through the literature of the past, it seems to be a fact, beyond serious controversy, that the most ancient School of the Mysteries was that of the Orient, of India. But aside from this, the various Schools of Mystery in the farther west have derived their inspiration and pattern from the Egyptian and Eleusinian Schools of Mystery; many authorities giving to the Egyptian Mysteries the place of honor over the Eleusinian.

There can be no doubt that initiation into the Mysteries, by whatever School it may

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have been, whether Egyptian, Eleusinian, Syrian, Phrygian, Magian, or any other of the many different Schools, was accompanied by the most intense and vivid dramatization. This is known to be true of the Egyptian, the Eleusinian, the Grecian and the Magian Schools of Mystery.

All the ritualistic and dramatic ceremonials of initiation into the Mysteries, of whatever School, seem to cluster about the fundamental concept of Individual Life, that this earthly hegira is but a journey of the Soul from the darkness of ignorance to the light of knowledge, from human darkness to spiritual light.

This same concept is preserved even in the various Orders of today, wherein the initiate begins his journey in ignorance and darkness, and is ever thereafter in search of *Light*, and *More Light*.

In most, if not all, of the various Schools of Mystery, there is dramatized a death and a resurrection, thus showing that, throughout the ages, an abiding Faith in the continuity of individual life beyond the physical grave, and in the certainty of another and a

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higher life, has had its tap-root in the very soil of the Souls of Men. It is a concept that is as old as man himself. The hope of converting Faith into definite knowledge, and of solving the Great Problem, has been the fundamental inspiration which has impelled the Great Souls of all times to travel the road which has led them ever forward and upward, from individual darkness to Soul Illumination and the achievement of Personal *Mastership*.

In the ceremonial of Initiation into the Egyptian Mysteries there were certain sacramental services, some of which, in essence, have come down to the Christian era and found lodgement in the religious ceremonies of the various Christian churches.

For illustration: In the Egyptian mystical ceremonial of initiation into the Mysteries, one of the important sacramental ceremonies was devoted to the principle of Life and Death and the Resurrection, symbolized by the stalk of corn. The planting of the grain in the ground was the symbol of death. It marked the decay and death of the individual grain of corn. The sprouting from

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the grain into a living stock, bearing other grains, symbolized the resurrection of the dead into a new life. The juice of the stock was the blood of nourishment for the maturity and life of the new grain.

In a modified form you will recognize this same concept in the Sacrament of the Lord's Supper, combined with the festival at Easter; the one symbolizing the death of the Master and the other a commemoration of his resurrection.

As the Christian religion has exerted a powerful influence upon the civilizations of the last twenty centuries, so the Mysteries exerted an equally powerful influence over the civilizations of their times and environment. They gave unity to national character, consistency to religious establishments, stability to political institutions, and great vigor and directness in the pursuit of science, art, philosophy and Spiritual Knowledge.

CHAPTER IV

OTHER MOVEMENTS

It will be remembered that throughout the reaches of antiquity, far beyond the time when what is known as *History* began, The Great School of the Masters has been seeking to deliver its Great INSTRUCTION to humanity.

Utilizing the best means at its command, it has sent out many individual *Masters* into the world, to go among the people teaching and preaching to the best of their knowledge and abilities. These individual Masters have, in many instances, accomplished much good, and have helped to spread a more general knowledge of the principles of Morality and Spirituality among the people of their time and environment.

But it has accomplished its greatest Work through the organization of definite and specific *Movements*, a number of which have become so successful and so powerful as to

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attain the dignity and importance of *World Movements*. Among the most important of these are the following:

Primitive Brahmanism,
The Order of Melchizedek,
Buddhism,
Magianism,
Zoroastrianism,
Confucianism,
Operative Masonry,
The Order of Essenes,
Christianity.

In addition to these may be mentioned, in the category of subsidiary Movements:

Rosicrucianism,
Hermeticism,
The Modern Order of the Magi.

There are others of more recent origin, with which the reader may be familiar.

Primitive Brahmanism: It seems hardly fair to designate this great Movement by the name of Brahmanism, since it had its birth in the Soul of one Great Master whose name is not so very familiar to the minds of our Occidental civilization. The name by which that Great Master and marvelous Soul was

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known throughout his own country (India) was "*Christna*."

Much might be said of his life and ministry that would almost parallel the life and ministry of our own Great Master, Jesus, and be of interest to those who are not familiar with the subject; but it would seem less burdensome to the reader, perhaps, to refer him to that wonderful Book, "The Bible In India," by Jacoliot, wherein the subject is treated in a manner to interest and enlighten the reader and hold his intense interest.

The only reason for designating this great Movement "Brahmanism," is in the fact that the early priesthood of that School first adopted the teachings of Christna, and devoted their energetic efforts to its propagation throughout all India. It spread rapidly and flourished because of the great purity of the Master's life and teachings, until it dominated the religious thought of all India.

But slowly the same deadly poison of Paganism began to make itself felt within the great body of the Brahmanical Priesthood. This drift continued, slowly to be sure, but

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with irresistible power, until once more Brahmanism came to represent the most vicious and devolutionary influence throughout the Orient.

At least 1000 years B. C. the splendid life and work of the Great Master, Christna, were either forgotten or ignored, and Old India became as if that Great Master Reformer had never lived. And today Brahmanism stands for the Evil Genius, the Octopus of Devolution which is sucking the life-blood from the children of one of the greatest civilizations of earth.

The Order of Melchizedek: This Order marks one of the most important historic epochs in the development of spiritual knowledge. While it is seldom mentioned by modern writers, nevertheless, it has a definite relation to the *Great Central Source* of authority.

Who and what was Melchizedek? Of his personality and personal life, only fragmentary information has come down to us; but such as has been authenticated makes of him one of the most conspicuous characters of all time.

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Scripture records the following information:

“For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

“To whom also Abraham gave a tenth part of all; first being by interpretation ‘King of righteousness,’ and after that also King of Salem, which is ‘King of peace’;

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

“Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.”—Hebrews, vii, 1 to 5.

“After the similitude of Melchizedek there ariseth another priest,

“Who is made, not after the law of carnal commandment, but after the power of an endless life.

“For he testifieth, thou art a priest forever after the Order of Melchizedek.” (vii, 17. See also Heb. vi, 20; vii, 21.)

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Numerous other references establish beyond all question, these facts:

1. Melchizedek was held by some to have been even a more miraculous creature than Jesus, the Christ, and of greater spiritual significance and power.

2. He established a Great Priestly *Order* which was infinitely higher and more important than the Priestly Order of Aaron; in that the Priesthood of Aaron was only a *human* institution, and the authority of its priests ceased with their death; but the Order of Melchizedek was a Spiritual Order, and its priests were priests forever.

3. The Master, Jesus, was "Made an High Priest forever, after the Order of Melchizedek."

4. Melchizedek lived, and his Spiritual Order was established as early as the sixth century before Christ.

5. Its real purpose was evidently identical with that of every other Great World Movement, namely, to give to the world a great Message of Spiritual Truth; and, in view of the relation which The Great School of the Masters has sustained to all other Move-

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ments of the past, for the amelioration of humanity, it is but logical and reasonable that it was also back of the Order of Melchizedek, and the Source from which it received its authority.

6. Melchizedek was, without doubt, one of the greatest of the Great Masters of his time, and was impelled by the same beneficent and altruistic motive and purpose as those of the Masters who preceded, as well as those who followed him.

By the same token, his *Order* was an educational institution, and carried forward its Work accordingly.

And the Master, Jesus, was "*an High Priest*" in that Order.

And thus it is that the Order of Melchizedek falls naturally into line with all the various world Movements that have received the Great INSTRUCTION from The School of the Masters, and sought to make it available to all mankind, as a GIFT.

According to tradition and certain records of The Great School, Melchizedek, then known as "Melchis," was *Grand High Priest* of The Great School of the Masters.

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If this is true (and there seems no good reason to doubt it), that fact would explain a number of things as to the man himself, which have been clouded by mysticism. It would also explain, in some measure, why he came to be so exalted a figure, as the Supreme Head of the Great Order which has come down through the distant ages in his own name—The Order of Melchizedek.

Magianism: The ancient and original *Magian Movement* had its rise in Persia, as nearly as present information can determine, between 1000 and 2000 B. C.

Shortly after its active work had begun to make a profound impression upon the intelligent and influential minds of the time and country, its central headquarters in Egypt was established at Luxor.

It has been said that the great "Temple of Luxor," more often referred to as the "Temple of the Sun," was but the materialization of an inspiration which arose within the Magian School.

In truth, the Magian Movement has been referred to, incorrectly, as a School of "Sun Worshipers." Doubtless this misconception

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arose, in some way, from the fact that the principle of *Light* formed so important and prominent a place in its ritualistic ceremonies, as well as from the fact that Magianism had its inception in Persia, the Land of Sun-Worship.

It is now believed that here is the real source of the ritual employed by the School of *Egyptian Mysteries*, as well as much of the dramatic ceremonial of initiation into that School.

The leaven of Magianism has had an important influence in many countries and many Mystical Cults and Movements throughout the entire world, since it flourished abundantly in and throughout Egypt, and adjacent countries.

Buddhism: This great religious, scientific and philosophic Movement is known throughout the world today as one of the most powerful movements toward Moral and Spiritual Light throughout past history. Its influence upon the world, even down to the present time, has been beneficent and ameliorating. Its history is too well known to

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need further consideration in this connection.

Confucianism: All that need be said of this great Movement, to establish its exalted standard, is that after nearly 3000 years of service, it still dominates the Moral Consciousness of more than 500,000,000 Souls, and seems destined to continue a beneficent influence among the children of earth thousands of years after this present generation has passed and been forgotten of men.

Zoroastrianism: According to Sanscrit authorities, Zoroaster was born in Upper Asia, which is but another name for India. He spent the early half of his life in that country in study of the religion and laws of the country, among the Brahman priesthood. In truth, he was initiated by them into their priestly Order, which would seem to mean that he must have been one of their particular Caste.

But his travels led him into Persia, where he soon found himself in the midst of the most exaggerated superstitions and practices. His soul became inspired with the conviction that it was his divine mission to reform these

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degraded people and conditions, and bring the country to accept a religion of exalted Morality and Reason. After many extreme hardships and great discouragements, he began to get a foothold within the circle of the ruling classes of the country; and finally his teachings became the most powerful national influence.

His disciples became numberless, and in the profusion of their legends they soon began to invest him with all manner of miraculous powers. They relate of him that one day he ascended into a high mountain to pray. As he prayed, the lightning and thunder divided the heavens and he was taken up into it, where he saw the divine Ormuz, in all the exalted grandeur of his majesty. From him he received the divine instructions which, later on, he was to reveal to his people.

When Zoroaster returned to earth he brought with him what he termed the Book of the Law, which he had written under the direction of the Supreme Being. This book was doubtless but an expression of his recollections of the teachings of Brahmanism

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which he had remembered and adapted to what he conceived to be the needs of the people.

Within the great body of Zoroastrianism was first conceived and born the Order of the Magi, which embodied an extensive and beautifully symbolic and dramatic ritual of initiation. Thus, under the name of Magianism, the teachings and influence of Zoroaster soon extended beyond the bounds of Persia, into Egypt, Greece, and even Rome.

Let it be remembered that the same legend of miraculous birth was applied to this Great Reformer which had been applied to Christna, Melchizedek, and later, Jesus.

The Order of Essenes: This was a secret Order, organized among the Jewish people. It was in existence at the time of the birth of the Master Jesus; and many writers claim that Jesus was a member, and received much of his knowledge, and many of its Moral Teachings, from it and embodied them in his own instructions to his Disciples.

But this truly important Movement can scarcely be said to have attained the dignity and importance of a "World Movement."

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However, it did have a great constructive influence upon the Jewish people, and did much to uplift the standard of their moral and spiritual concepts and lives.

The three degrees of its teachings, in many respects, embodied the fundamental principles and Moral Teachings of the Ancient Mysteries.

These specific items of importance are sought to be impressed upon the mind and consideration of the reader:

All the various "Schools of Mystery," of whatever country or age, are modern institutions, when compared with The Great School of the Masters. In other words, the Great School is so much more *ancient* than any of the "Schools of Mystery," that its birth is entirely beyond the reach of human history.

The various Great Movements, herein referred to, are some of those inspired by The Great School of the Masters, and fostered as agencies through which it has sought to reach the world with the great "Gift" of its Instructions, throughout the ages.

CHAPTER V

BIRTH OF CHRISTIANITY

The BIRTH of the Master, Jesus, is generally looked upon, by those who call themselves *Christians*, as the greatest and most important event in human history, if not in the entire history of the world.

This is because it marks the beginning of the most important *World Movement* for the good of humanity within the present knowledge of men.

If it were boldly stated that this momentous event in human history is one concerning which The Great School of the Masters had prophetic knowledge, long before the Master's birth, there might be some who would disbelieve the statement, and possibly resent the suggestion.

But if they believe in the truthfulness of Scripture, they should recall the historic fact that—"When Jesus was born in Bethlehem of Judea in the days of Herod the King, be-

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hold, *there came wise men from the east to Jerusalem.*”—Matt. ii, 1.

“Who were these ‘Wise Men’? And whence came they?”*

The special importance of the foregoing is in the simple fact that these “Wise Men” came from the *East*. But this was inevitable, because at that time the central location of The Great School of the Masters was in the Orient, in India. And India is *east* from Jerusalem. These “Three Wise Men” were, in truth, none other than three *Masters* from The Great School. Through their prophetic vision they foresaw, long before the event itself occurred, that a Master was to be born at that time who would become the distinct and definite *Representative* of The School of the Masters, in a new World Movement, to deliver their Message of “Life, Light and Immortality” to the world.

Without following the events and incidents of his life in detail, when Jesus was in his thirteenth year, he went to India and there received the GREAT INSTRUCTION, and throughout his entire life and ministry, he

*“The Great Work,” p. 52, by TK.

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was endeavoring to accomplish his mission and deliver his Message to humanity.

If the reader desires further and more detailed information bearing upon this particular period of eighteen years in the life and preparation of the Master for his public ministry, he will find it in "The Bible In India."

Another item of value, in this connection, is the fact that the teachings of the Master Jesus, so far as we have a definite and authentic account of the same, are identical with those of The Great School of the Masters back of it.

With these items of information in mind, and the many additional evidences of a corroborative nature that may be gathered from other sources, the reader should not find it difficult to accept the fact that Christianity, in its original purity, but represents another effort of The Great School of the Masters to give to the world the benefits of its definite knowledge and wisdom upon the great problem of Life Here and Hereafter; and of how men may "Live the Life and Know the Law."

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It will be of interest to know the following historic facts:

1. During the first 300 years of the Christian Era, the disciples of Jesus suffered the utmost persecution, as a result of which they were compelled to hold their meetings in secret.

2. The early disciples of the Master Jesus appreciated the fundamental fact that they could not hope to exemplify his teachings until they had first become familiar with them, in their minutest details, and had learned rightly to understand and interpret their meanings and their applications to individual life.

To accomplish these preliminary necessities, they set about developing an educational method of preparation for active and intelligent service as the true and worthy disciples of their Great Master.

3. To this end, they provided a preliminary course of study, through questions and answers, covering every phase of his teachings. The definite purpose of this preliminary course of study was to give to the new disciple, or convert, complete familiarity

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with every phase of the Master's teachings. By this method the new convert became an active student, and learned to know the literal text of each and every accredited utterance of the Master.

When the Initiate had proven to his Instructors that he had become thoroughly proficient in this first step of his preparation for discipleship, he was required and permitted to enter upon, and proceed with, the second course of study, or degree, in his Initiation. This covered a definite understanding of the Principles embodied in the Work covered by the first section, or degree of his initiation.

Only when he had proven to his Instructor that he had become proficient in this second degree, or department of study, was he admitted to the final course, or degree. This embodied a complete course of self-analysis and the definite application of the principles disclosed in the second section, or degree, to the *living of his own life*. Not until he was able to demonstrate that he understood the principles correctly, and was actually making a strict application of them to his *own*

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life, was he deemed worthy to be known and accepted as a worthy *disciple* of the Master.

The third section, or department of Christian teaching, was of a recondite nature. It was not for the general public, but was given only to those who could prove their proficiency in the preceding work, and it was given only in secret. It must be held by the disciple, or initiate, in profound secrecy. Its only manifestation was in the *life* of the individual. "By his works ye shall know him."

"In the early days of Christianity, there was an initiation like those of the Pagans. Persons were admitted on special conditions only. To arrive at a complete knowledge of the doctrine, they had to pass three degrees of initiation. The initiates were consequently divided into three classes: The first, '*Auditors*'; the second, '*Catechumens*'; and the third, '*The Faithful*.' These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These *Mysteries* were divided into three parts: The first styled the '*Mass of the Catechumens*'; the second the '*Mass of the Faithful*.'

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“The celebration of the Mysteries of Mythras was also styled a Mass, and the ceremonies used were the same. There were found all the sacraments of the Catholic Church, even the ‘Breath of Confirmation.’

“A sect of Christians that arose soon after the time of the Apostles, practiced the mysteries with the old Egyptian legends. They symbolized Osiris by the Sun, Isis by the Moon, and Typhon by Scorpio, and they wore crystals bearing these emblems, as amulets or talismans, to protect them from danger, upon which were also a brilliant star and serpent. They were copied from the talismans of Persia and Arabia, and given to every candidate at his initiation. They all claimed * * * to possess a secret doctrine, coming to them directly from Jesus Christ, different from that of the Gospels and Epistles, and superior to those communications which, in their eyes, were merely exoteric. This secret doctrine they did not communicate to everyone; and hardly one in a thousand knew it, as we learn from Irenaeus. We know the name of only the highest class of their initiates. They were

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styled '*Elect*,' or '*Elus*,' and '*Strangers to the World*.' They had at least three degrees—the Material, the Intellectual, and the Spiritual, and the lesser and greater Mysteries; and the number of those who attained the highest degree was quite small."*

From these quotations concerning the early developments of Christianity, it seems clear that the earliest Christians were but following the teachings of the older Schools, established and created by The Great School of the Masters. We know that the identity of the Christian teachings with those of The Great School back of the various World Movements, is fully established.

Inasmuch as its previous efforts had virtually failed, it was but natural and logical that The Great School of the Masters should seek to find some other and more propitious channel through which to reach the Hungry Souls of earth with the Bread of Spiritual Life, from its inexhaustible store of knowledge. The School of Christianity, with the Master Jesus at its head and as its inspiration, seemed the most propitious channel

*"Morals and Dogma."—*Pike*.

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then available, through which to deliver its message. The Master Jesus had qualified as an *Instructor*, and was fully entitled to deliver to the world its Message of INSTRUCTION. Hence it was that Christianity, as a World Movement, became the next legitimate institution through which The Great School of the Masters sought to carry on its Great Work for the liberation and spiritual enlightenment of humanity.

But, from its very inception, the same insidious influences of Paganism were encountered and had to be met. The poisonous infection, however, was planted within the Body of the Christian Movement, and began its work of devastation. At first it was the Paganizing influence of Egypt that became most potent. Then followed the Paganism of Rome, resulting in the development of the spirit of sectarianism which has followed from that time until the present.

The simple fact that the Grand Christian Movement already, within less than 2000 years, has developed over 200 distinct sectarian movements (an average of one every

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ten years), all of which claim for themselves the distinction and profound merit of being "Christian," will make clear, to a fair degree, the extent to which the solidarity of the primitive and original Christian Movement has been weakened and destroyed by the spirit of internal dissension and doctrinal discord.

This subject might be continued almost indefinitely, developing an array of facts that would seem incredible to the casual student, and discouraging to those who still cling to Christianity, even in its present emasculation and comparative impotency; but it is not the purpose to invoke the spirit of iconoclasm nor disorganization.

The underlying motive is to suggest why it is that the Great Parent School of the Masters, which was back of it, no longer looks upon the Christian Movement, in its present form and condition, as a suitable channel through which to deliver its Message of Life, Liberty and Happiness to the children of men.

The question has been asked again and again: "What is the attitude of The School

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of the Masters toward Protestant Christianity?" It should have been "Christianities," to be correct, inasmuch as all these 200 different denominations before mentioned, call themselves "Christian"; and their members call themselves "Christians." Here is the answer:

1. In just so far as their teachings are constructive, uplifting and inspiring to their members to live a life of true Morality and lofty Spirituality, The Great School of the Masters is in perfect sympathy with their purposes and efforts.

2. In just so far as their dogmatic teachings and theological meanderings are in conflict with the scientific knowledge upon which are founded the Teachings of The Great School, and the findings and demonstrations of *Science*, The School regards them without the least hostility, but merely as honest friends and brothers who have been misled by religious dogmatism instead of the logic of exact science, and who have taken the *Wrong Way of Life*. There is no condemnation of them; because in all matters of religion and philosophy, there should be ab-

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solute respect for the perfect Liberty of Conscience on the part of every individual on earth. The Great School does not even seek to deflect them from their purposes, so long as they are satisfied with their honest religious views and teachings. The Great School does not proselyte. It does not solicit. It does not seek to persuade others.

But it cannot ignore the simple fact that the theological dogmatism of the churches, even though they call themselves "Christian," no longer satisfies the seeker after Truth.

The creeds of Christendom all begin: "I Believe." Not one of them anywhere says: "I *Know*."

And one of the most stupendous facts of human life is that, more and more the men and women of the world who really *think* concerning the great Problem of Life are saying: "I want to *Know*." Even though some of the preachers of the various churches sometimes get reckless and say, "We *know*," nevertheless, their most intelligent followers still remain skeptical, as they are entirely justified in doing.

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It is this urgent and inspiring desire for definite knowledge of Life, both here and hereafter, that is turning the faces of so many brave, earnest, intelligent and thoughtful men and women away from the dry husks of dogmatic theology, in search of real *Food for the Soul*, in the form of definite and exact knowledge of Individual Life and how to *Live* it that they may "Know the Law."

PART III

MASONRY

CHAPTER I

PRACTICAL MASONRY

It is hoped the general reader will not stop with this chapter merely because it opens up a brief consideration of the subject of Masonry, and Freemasonry. It is believed he will find it one that will intrigue his interest most intensely, and at the same time give him certain items of value which he will be glad to have.

It should be of special interest and value to Masons, however, in that it treats of a subject that is dear to them, and with which they are already more or less familiar. Nevertheless, if it did not also contain much that will be new to them, and which will answer some of the many questions they have asked themselves and their fellow Masons, from time to time, without receiving satisfactory answers, the subject would not be presented even to them for their consideration at this time.

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Without further preliminaries, therefore, let us proceed with our subject, as follows:

There are three distinct and definite kinds of historic *Masonry* now in existence. Moreover, it is a fact with which a considerable number of *Masons* throughout the world to-day may not be conversant, that all three of these distinct and different kinds of *Masonry* are in existence within the limits of the United States of America, at the present time.

Organically, these three distinct and different Institutions are quite independent. Naturally, therefore, they must not be confused with each other, if the reader or the student would know the truth concerning either of them.

To guard well that point, therefore, it would seem that this is the time and the place to differentiate so clearly and definitely between the three that no intelligent reader of this volume shall have so much as the shadow of an excuse for failure to obtain a perfect understanding of the subject. Furthermore, this course will free the author from all anxiety as to his ability to discharge

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his responsibility to his readers, to the public in general, and to *Freemasons* in particular.

With that intent and purpose in mind, the following classification and definitions are presented for the special consideration of the reader, before he ventures upon the more elaborate exposition of the subject farther on:

DEFINITIONS

PRACTICAL MASONRY:

"1. Any structure which is built by a *Mason*.

"2. Anything constructed of the materials used by *Practical Masons* in buildings of stone, brick, tile and mortar.

"3. The work or employment of a *Practical Mason and Builder*.

"4. The art, trade or occupation of a *Practical Mason*."—(WEBSTER.)

It is understood in advance, however, and therefore anticipated, that certain writers may be inclined to doubt the correctness of the name "Freemasonry," in this connection. And their doubts would be fully justified if it were not for the fact that throughout human history, at least from the time when

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men began to construct buildings of stone, brick, tiles and mortar, or other materials cemented together with mortar, there have been men who have called themselves "*Free*" Masons. This they did because they exercised the freedom, the liberty, the independence and the *right* to work at their trade, profession or business of building, whenever, wherever and under whatsoever conditions and circumstances they alone should determine. This would imply that there were Masons, however, who were not "*Free*" to work at their profession or business of building, without hindrance or interference from Masons of other classes or designations. This may refer to a kind of trade-unionism among Masons, similar to that of today (unionism and non-unionism).

All these practical *Builders*, of whatever class or designation, are the Masons who, from time immemorial, have devoted themselves to the practical profession and business of building with stone, brick and mortar, and whose historic footsteps are marked by the enduring monuments of their Craft all down the pathway of human progress.

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Indeed, just how far backward along the beaten pathway of civilization these historic monuments of Masonic Craft have been planted, hath not been chronicled by even the remotest historians of whom we have any definite and dependable knowledge.

You, friend reader, may accept it, however, as a definite certainty that this particular class or kind of *Free-Masonry* is one of the most ancient institutions that has come down to us from out the dim, distant and mysterious reaches of human life and activity upon this little old planet of earth.

Some hint of its remoteness of antiquity may be gathered from the ancient Great School of the Masters, whose records are said to make clear the fact that the most ancient of the Egyptian pyramids have a definite history of more than 30,000 years from the immediate present time. And when it is known and considered that, even at so remote a period in the development of ancient *Masonry*, the members of that Craft had acquired a scientific knowledge of Nature's laws, principles, forces, activities and processes that enabled them to transport over

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vast distances, and then lift into place, stones so inconceivably and incredibly heavy that the most advanced scientific knowledge of today is without the remotest rational concept as to the method, or methods, and processes employed in handling them, there can be not the least doubt, in the minds of our ablest and most intelligent scientists of today, that the art, science and business of Practical Masonry go back many thousands of years beyond the remote period when the first pyramid was built in Egypt.

Archaeologists and Egyptologists agree in the fact that the *Great Pyramid of Gizeh* is one of the oldest, as well as the most majestic and mysterious, structures ever built by human hands, or conceived by human intelligence.

A very wide diversity of opinion has existed among writers on the subject as to the exact age of this marvelous Temple. It is only within comparatively recent years that a definite clew seems to have been obtained through the known facts of Astronomy. It would seem that there is something indicated within the Pyramid itself, some specific sign,

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mark, or designation, that has furnished the clew referred to. It points very definitely to the suggestion that the construction of the Pyramid was begun at a time when three of the great luminaries of our planetary system were in perfect conjunction. According to the findings of astronomical science, this was an event which occurred something like 37,000 years ago, or about contemporaneously with the sinking of the lost continent of LEMURIA, somewhere out in the Pacific Ocean several hundred miles south of the Hawaiian Islands. It has been said by astronomers that the same astronomical event (namely, the conjunction of the same three luminaries of our planetary system) will not occur again for many thousands of years. The exact figures cannot be given by the writer at this time, and those above are intended only as an approximation that will give significance to the fact that, even at that remote period, Practical Masonry had developed a scientific knowledge of hydraulics, pneumatics and kindred sciences, surpassing anything known by our practical physicists of today. And yet, may it not have been

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their knowledge of some higher science that enabled them to transport and lift into place in the walls of the Great Pyramid stones so enormously heavy as to defy all our present scientific knowledge of mechanical forces and their practical application?

If it could be determined that the time element, as stated above, is anywhere nearly correct, then it will be apparent to the reader that Practical Masonry and some other form of Masonry were running in closely parallel lines at the time of the building of the Great Pyramid. Modern archaeological investigation and study of the Pyramid itself and its connection with the Sphinx, which was but recently discovered, justifies the conclusion that the Pyramid was erected as a Temple wherein the Greater Mysteries were taught and aspiring candidates were initiated into some Great Mystical Order. But what Order? It could have been none other than some *Order of Masonry*; for the entire construction of the Pyramid is such as to indicate that, whatever else the ceremonial of initiation involved, they at least employed much of the symbolism of Practical Masonry.

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A study of McCarthy's work, "The Pyramid of Gizeh," would give the reader a much more comprehensive understanding of this subject, and add greatly to its interest.

Moreover, the work of the world's greatest archaeologists, during the last 50 years, has demonstrated beyond the possibility of a doubt that there are Masonic structures now existing, in Central and South America, in excellent states of preservation, which they estimate to be more than 100,000 years old. Of course, we must not take these figures to be absolutely and unqualifiedly authentic. On the other hand, they are at best but the estimates—in other words, the *guesses*—of our most learned men who are devoting themselves to uncovering the ancient history of the human race upon the Earth. They are doing this through the Temples and buried ruins which the Masonic Builders of past ages have left behind them, and which only now are yielding up their most ancient historic treasures and authentic disclosures to our modern archaeologists and scientific researches. But their conclusions may well be deemed fairly close approximates.

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From these items of definite information alone it must be admitted, by even the most skeptical Masonic student and thinker, that the institution of Practical Masonry is one of the most ancient of which any measure of authentic information has come down to us. Just how ancient that information may be we cannot determine with absolute certainty, but we know as definitely as the history of any past achievement can be ascertained, that it antedates by many thousands of years the civilization of the continent of Atlantis; and that would seem to be sufficient for all practical purposes.

We have designated this kind of Masonry as "Practical Masonry," because it is that kind of Masonry which involves the mechanical and practical work by which Masons carry on their active and practical building with stone, brick and mortar.

In a very definite sense, however, this kind of Masonry is related to all other classes of Masonry, in that it furnishes much of the symbolism upon which their ritualism and dramatic settings are based.

Practical Masonry has come down to us of

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the present age in an unbroken chain from the most ancient Builders who left their historic monuments upon Egyptian soil, and from their still more ancient prototypes whose monumental buildings yet remain upon those "Lost Continents" which, only now, in this twentieth century of our modern Christian era, are just beginning to lift their mountainous peaks above the waves of Mother Ocean, within whose mystic and majestic bosom they have lain submerged for many hundreds of centuries, unobserved by mankind.

The seismic activities of this present century are slowly but surely lifting the ancient beds of Mother Ocean, in certain definite areas; but the rate of movement is such that, with other comparatively few hundreds of years, the "Lost Continents" of ancient civilizations will be "found" again, as surely as Masonry shall find the "Lost Word" again. When that remote era shall have come again, the archaeologists of that time will read out to the waiting world once more the "Records of the Builders" expressed in the ancient Temples and other historic monuments

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which, in their own unspoken language, proclaimed the sublime achievements of their handiwork.

Imagine, if you can, the thoughts, emotions and sentiments that shall fill the minds, hearts and souls of those children of "the far-away dawn," the scientists and historians of the remote future, when they shall uncover to future observation those buried monuments of antiquity and shall walk among the stately halls, majestic chambers and monumental ruins of Temples built by men whose physical hands were chipping the stones more than 300,000 years before.

If the reader should be one of the many who have come to accept so-called Biblical history of Genesis as a correct account of the "Creation"—which fixes the duration of the earth at approximately 6000 years—he might be excused for closing the book at this point and declaring it nothing better than "a tissue of falsehoods"; but it is *hoped* he will not do this, because this matter of *Time*, as it applies to the age of the world, or the period when man first made his appearance

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upon the Earth, seems to be a very "open question," even among the greatest minds of earth.

Paleontology, which is the science that deals with the life of past geological periods, estimates that the "Paleolithic Era" alone covers a period of at least 500,000 years. This, however, is but a mere fraction of the time during which man has lived upon the Earth, because it covers only that definite period of human culture which is represented to us chiefly by unpolished stone instruments. Then followed the "Neolithic Age," generally conceded to be shorter, but just how much shorter has not been determined; but it covers the period of time during which man employed *polished* stone instruments, and slowly advanced to the use of the most highly polished bone instruments, as well as flint; such, for instance, as the scraper, graver, saw, knife, borer, needle, hook, etc., and in this connection might also be mentioned artistic carvings on bone and ivory, representing the horse, the mammoth, the reindeer, as well as man himself, etc.

A further and most interesting contribu-

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tion of data upon this subject is to be found in the coal mines of Nova Scotia, Canada. In these mines the operators have gone down through something like 15 to 20 distinct beds of coal, lying one directly below the other. Between these parallel beds of coal run strata of sand, gravel, solid stone and clay, varying in depth from a few feet to one hundred feet or more. And it is believed by the owners of these mines that many other equally valuable beds of coal will be found yet below those they have thus far passed through. By what are supposed to be conservative estimates of the time necessary to the deposits and formations of these various coal-beds, with the deposits of stone and other earthy substances lying between them—knowing the exact thickness of each coal-bed and each deposit between it and the next one above or below—geologists believe they have conclusive evidence that the earth is not only a few hundred years old, but millions of years.

If one were given access to all the various lines of information bearing directly upon the age of the earth, it would stagger his intelligence with the profound marvel of it all,

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and overwhelm him with the accumulated evidences that, by comparison, the span of human life is but a mere fraction of a second when measured by the length of time this little old world of ours has been whirling through space, and around the sun, in its onward journey toward its final destination—if it has one.

An interesting contribution, just clipped from the daily press, is as follows:

“A fossil man discovered at La Denise, near Le Puy, in France, in 1844, has been proved, after 82 years of argument, to be a genuine fossil.

“For many years it was argued by some that the fossil man was a fraud. Other scientists argue that he was, in any case, not very old. Now it is proved conclusively that this fossil man is one of the very oldest men ever discovered.

“He lived in the Pliocene division of the Tertiary Period, which was about 600,000 years ago. In age he comes between the newly discovered Piltdown man and the already famous Neanderthal man. But, strange to say, he is higher in mental development

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than either of these. He belonged to the same species as that to which modern man belongs. The Neanderthal man was of the brute-like type and has left no descendants." (Los Angeles Examiner, April, 1927.)

It would hardly seem possible that any intelligent student and thinker of today would still hold to the time schedule of the Biblical account of Creation, which would limit the age of the earth to something near 6000 years.

The system employed by modern geologists, by which to determine the approximate ages of the various strata and other formations within the crust of the earth, is such that there can be no reasonable doubt as to the fact that they can come within a very close approximation of the exact ages of the various geological strata of the earth's crust.

On the basis of the scientific knowledge they have accumulated through the years of their active scientific investigations, they have reached the conclusion that the human race upon the earth is many millions of years old.

There can be no way of harmonizing their

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findings with the Scriptural account of Genesis, *unless* it can be shown that Biblical historians and chronologists reckon Time by an entirely different standard from that which we now employ; in which case their *day* must have meant a measure of time covering many thousands of years, as we measure time today.

If the intelligent reader will study the problem from this angle, giving due and unbiased credit to the contributions of geology, astronomy, astrology, zoology, Paleontology, and the many other fields of scientific knowledge, he will come away from it with the firm conviction that he can hardly afford to condemn a Brother because he speaks of a *Masonic Order* now upon earth, with a definite and unbroken history of 5000, or 10,000, or even 100,000 years.

An attitude of suspended judgment, entirely free from prejudice, or prejudgment on the subject, would seem to be the one best befitting the modesty and humility of any real student who is earnestly in search of the *Truth*. It is surely the only one that is consistent with the *honesty* of his search.

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This consistent attitude of Soul is all that is asked of any reader of this volume. With that as a background, his final judgment should be respected as to its sincerity, whether right or wrong. On this basis he may depend upon it that he will never be condemned by any "*just and upright Mason.*"

We know—as definitely as we can ever know any historic fact that developed before we were born—that Practical Masonry existed when men built the first house, Temple, or monument of stone and mortar.

With the same certainty we know that this was early in the history of human civilization; because of the enduring monuments left by Masons and Masonry along the way.

By other historic evidences we may, with equal certainty, know that Moral and Spiritual Masonry walked down the ages, side by side with Practical Masonry, and this because of their historic footprints.

The reader is asked only to suspend judgment and read on to the end—keeping an open mind until the evidence is all in.

CHAPTER II

OPERATIVE MASONRY

This particular class, or kind, of Masonry, as a distinct and definite institution, has not been the subject of profoundly thoughtful and earnest consideration by our modern, Occidental Masonic writers and historians. In truth, generally speaking, it does not seem to be recognized by them as of any great, vital, modern importance as an active, distinct and individual *Institution*. In a very general way it has been referred to, not often as "Operative Masonry," but rather as an ancient "Source" from which the sublime teachings and philosophy of Masonry, of all times and classes, has emanated. Nevertheless, the *Institution* of Operative Masonry is not only far more ancient, but also quite as much to be revered for the Great Work it has done and the exalted achievements it has wrought in the hearts and Souls of men as any other educational institution that has de-

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voted its time and endeavors to the evolutionary unfoldment and advancement of Individual Human Intelligence.

Men of great wisdom and learning have written of the subject, at widely different periods in the history of mankind; but they have not always designated the institution as that of "Operative Masonry."

Whenever and wherever it has been profoundly considered by men who possess the knowledge and the discretion to speak with authority as its acknowledged historians, it has, perhaps, been spoken of most frequently as "Esoteric Masonry." This is because these writings, as expressed by one of their number, have been—"Designed for, and understood by, those only who have been specially initiated. They have not been intelligible to the general public, nor even to the general body of those who have been enrolled as followers."*

One of the very few writers of his time, capable of speaking with some degree of authority, says:

"In every age which marks the evolution-

*Mystic Masonry, J. D. Buck.

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ary activities and progressive endeavors of human intelligence, there have been one or two such *esoteric writers*, with here and there a reader to understand them.”—DeQuincy.

Others have employed the designation, “Mystic Masonry,” and these, generally speaking, have devoted themselves more particularly to the consideration of the symbols of Masonry, in their esoteric significance, and in their relation to the “Greater Mysteries of Antiquity.”

This is more especially true of the noted and revered Masonic writer, Dr. J. D. Buck, whose charming volume entitled “Mystic Masonry,” first published in 1904, has been widely read by Masons and much appreciated for its unmistakable evidences of profound esoteric knowledge linking Operative Masonry with the so-called “Greater Mysteries of Antiquity.”

This kind of Masonry, under consideration here as “Operative,” has been designated also as “Spiritual Masonry,” in that it embodies an accumulation of exact and definite knowledge concerning the unfoldment of the spiritual nature of man, which inspires the

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individual Mason to the development of his spiritual faculties, capacities and powers, until he becomes personally conscious of himself as a *Spiritual Being* inhabiting a physical body.

With, perhaps, equal appropriateness, it has been designated as "Scientific Masonry," in that it has been a subject of the most profound study by The Great School of the Masters, wherein it has constituted a subject of earnest scientific research throughout the development of human history.

The term, however, herein chosen to include the substance of all these various and interesting designations is that of "Operative Masonry." And this is because it specifically embodies a definite method and curriculum of Moral and Spiritual study and scientific knowledge which enable the individual initiate to prove to himself, that there is a spiritual life, and that *Life After Physical Death Is Scientifically Demonstrable*.

The question naturally arises at this point: What has become of *Operative* Masonry? Has it dropped out of the line of march?

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Has it gone the way of all things of flesh and blood—and died?

With the most profound humiliation and regret, *Truth* compels us to answer: Yes, as an Order, it has dropped out of the historic line of march. It died a natural death almost synchronously with the birth of the Master Jesus. That is to say, it died from perfectly “natural causes.” Its death, as an *Organization only*, is the death here referred to.

It is known that there were a few scattered Lodges of Operative Masons in existence at the time of the birth of Christianity; but these had become quiescent and virtually inactive and, therefore, of no significance or value as a World Movement. So far as definitely known, *Edinburgh Lodge No. 1*, of Scotland, was the last individual Lodge of Operative Masons to surrender its Operative character and become a Speculative Organization.

As early as the very beginning of the Christian Era, however, the Grand Masonic “*Word*” of Instruction was definitely withdrawn from Operative Masonry, as a defi-

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nite Movement, and by that act and fact was "*Lost*" to Masonry—both Operative and Speculative—as *Organizations*. And, true to Masonic Prophecy, it will remain *Lost* "*until future ages shall find it.*"

Why was it withdrawn by The Great School of the Masters? And why did they thereby permit it to become "*Lost*" to Masonry?

The answer is simple, but most conclusive: The School of Operative Masonry, from its early life and endeavors, was subject to the subtle and insidious influence of Paganism, as virtually every historic World Movement for the higher Life, Liberty and Happiness of humanity has ever been. Paganism, however, was long in establishing sufficient destructive influence upon the School of Operative Masonry to cripple its constructive usefulness to humanity. But that destructive and insidious influence never ceased until its dark and treacherous purpose had been accomplished, and the beneficent influence of Operative Masonry, as a World Movement, had been virtually destroyed. While the disease of Paganism progressed

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slowly, its infection was sure and deadly. Thus it was that the School of Operative Masonry, as a definite Order, ceased to be a constructive factor in the evolutionary march of humanity, and finally "died of natural causes."

Is it not an interesting and significant fact that its final demise came so nearly synchronously with the Birth of Christianity? This will be the better understood when it is known that Christianity represents another of the Great World Movements instituted and inaugurated by The Great School of the Masters, for the purpose of giving to the children of men its Word of Instruction and its Message of "*Life, Light and Immortality.*"

If the reader will patiently go back over the historic road which Christianity has traveled, and note the influences all along the way, that have been cleverly, subtly and persistently exerted upon the original Movement, and note the poisonous influence of *Paganism* slowly but surely transforming Christianity into *something else (?)*, he will be surprised to find in Christianity, as far as it has gone, a perfect parallel with the his-

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tory of Operative Masonry. This is not false vision, nor an idle dream, but a great and humiliating Truth that should serve to awaken men—more especially Masons—to a realization of their responsibility to transform their great and powerful Organization once more into the active, progressive, beneficent and constructive Institution originally intended by The Great School of the Masters, from which it emanated, and to which it still owes all that has made it a great and beneficent influence in the Life, Liberty and Happiness of Humanity.

Let it be known, in this connection, that Freemasons, in their individual capacity, today, have the opportunity and the growing inspiration to resume the active *Work* of Operative Masonry, when it was actively doing the Work laid out for it in the "Instructions" of The Great School from which it came. It is hoped and believed that the individual Brother Masons of today will not ignore the opportunity, stifle the inspiration, nor fail to appreciate the service offered to them by the Parent School—The Great School of the Masters.

CHAPTER III

SPECULATIVE MASONRY

This is the *Ancient*, Free, Accepted and Honorable Institution which, as a strictly secret and fraternal Order, is so popular in the United States of America, as well as throughout Europe, at the present time.

Its record history, however, is of comparatively short duration, in that it is definitely traceable to an historic point no farther back than the year 1717, A. D. It stops at this particular point only because it was some time during the year 1717 that the *Mother Grand Lodge* of the present *Speculative Order* was organized and established in England.

It is true, however, that there were a goodly number of individual Lodges, in both Scotland and Ireland, of a much earlier date. One of these, in truth, "*Edinburgh Lodge No. 1*," possesses a minute record of meetings held by it as early as the year 1600.

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Furthermore, numerous Masonic historians of recognized authority, seem to hold that there were a considerable number of individual Lodges, in both Scotland and Ireland, of a much earlier date.

Indeed, it is claimed that some of the individual Lodges of Ireland antedate the oldest known Lodge of Scotland, above referred to, by a considerable number of years.

Nevertheless, neither Scotland nor Ireland made any move, as far as Masonic history indicates, to organize a *Mother Grand Lodge* for the control of the individual Lodges within their respective jurisdictions. It remained, therefore, for England to take the initiative in so vital and venturesome a move. In the year 1717, therefore, a joint convocation of four of the oldest and most important Lodges in England was called. At this convocation these four Lodges organized and established a *General Grand Lodge* for the control of all Masonic Lodges within the jurisdiction of England. That premier Grand Lodge of England, later designated the "Mother Grand Lodge," has been in continuous existence and actively function-

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ing, from that time to the immediate present.

Ireland soon thereafter followed (in the year 1725) with the organization of a "Masonic Grand Lodge" for the government of the individual Lodges within its own jurisdiction. Scotland, however, did not follow until the year 1736. Even then a considerable number of individual Lodges within that jurisdiction held aloof and positively declined to accept the change. They refused to acknowledge the authority of the Masonic Grand Lodge of Scotland.

As a matter of fact, out of something over 100 individual Masonic Lodges, known to have been in existence at the time, only 33 responded and agreed to come under the jurisdiction and authority of the General Grand Lodge; although a number followed their example within a comparatively few years. There were some, however, that remained separate down to the end of the 19th century, while a few others never acknowledged the authority of the Grand Lodge at all.

It is believed that our modern Masonic Historians, generally speaking, will agree

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that the present Speculative Order of Freemasons is indebted to England for the establishment of the first General Grand Lodge of Free and Accepted Masons, and that this first Grand Lodge was established in the year 1717. This is the generally accredited birth of our present Masonic Order, as a speculative, secret, fraternal Organization.

Let it be distinctly understood that this has specific reference only to the Masonic Fraternity as a *General Grand Lodge*, and not to the individual Lodges that were in existence prior to that time.

But there is one point in this connection that should not be overlooked, namely:

It is with these earlier individual Lodges, and not the Grand Lodge, as such, that the historic connection exists between modern Speculative Masonry and the Great Parent Organization of Ancient Craft Masonry that received its authority directly from the Ancient School of the Masters.

CHAPTER IV

PRACTICAL MASONRY'S CONTRIBUTIONS

There are, in *Operative* and *Speculative* Masonry, many symbols employed which have not been contributed by *Practical* Masonry. For illustration: The Pot of Incense, the Bee Hive, the Book of Constitution guarded by the Tyler's Sword, the Sword Pointing to a Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour-Glass, the Scythe, etc., etc.

All these, and many others, are contributions from other sources; but they continue to speak the language of Truth to the Soul of a Mason.

It is important that the reader get clearly in mind one important Fact, in this connection, namely, that the sublime Moral and Spiritual Philosophy, and the transcendent Psychic Inspiration, embodied in both *Operative* and *Speculative* Masonry (as herein

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defined) were *not* inherited, nor in any other manner obtained from *Practical* Masonry.

This statement is deliberately intended to controvert the statements of certain Masonic writers, and alleged historians, who maintain that *Practical* Masonry is the direct and sole source from which *Speculative* Masonry of today inherited and received virtually everything of value it contains—symbolic as well as Moral, Spiritual, Psychological, etc.

If these sublime possessions of *Speculative* Masonry were, in truth, the gift or the inheritance from *Practical* Masonry, there can be no reason or excuse why any Brother Mason should deny that fact. If, indeed, *Practical* Masonry is the sole contributor of the Moral Principles, the Ethical Philosophy, the Psychic Illumination, as well as the symbolic teachings embodied in *Speculative* Masonry, every consideration of common honesty and decency should impel any and every Brother Mason of today to acknowledge the fact, and boldly proclaim it whenever and wherever the subject matter comes up for consideration. Nothing but a wholesome respect and reverence for *Truth* could justify any

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Mason in denying to Practical Masonry full and grateful credit for every legitimate contribution it has ever made to our modern Speculative Order of today; and every Brother Mason should be proud to make humble and suitable acknowledgment of that fact.

But—the Order of *Practical Masonry* today has no Philosophy of Life or Spiritual Knowledge. If it ever had either, why should it not have them today?

The following quotation from an unpublished manuscript by one of the leading Masonic writers of today may be of interest and value:

“There is another item of historic significance concerning which modern Masonic authorities do not seem to have arrived at a sufficiently unanimous agreement to establish complete concord among them, and remove every possibility of uncertainty.

“This has reference to the *source* from which the sublime philosophy of modern Masonic ritualism has come down to us. No modern institution, of whatever character, presents to human intelligence a more per-

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fect or more exalted concept of Moral Principles than does the present existing School of Freemasonry. Indeed, it has been truly and wisely said that 'Freemasonry is a School of exact Moral Science, veiled in allegory and illustrated by symbols.'

"The natural inquiry in the mind of the student of Masonic history is this:

"Whence comes to us the sublime 'System of Morals' embodied in the ritualistic ceremonies, the monitorial teachings, and the instructions given to and received by every man who becomes a *Master Mason*, within the body of a just and legally constituted Lodge of Freemasons today? Whence the profound knowledge of spiritual life and unfoldment that finds expression in the symbolism and the dramatic ceremonials employed in the dramatizations of our Masonic degrees?

"There are but two *seemingly* possible sources from which these vital essences of Truth could have found expression within the ceremonials and ritualistic teachings of the present body of *Speculative* Freemasonry.

"One of these is *Operative* Masonry.

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(Meaning *Practical* Masonry as herein defined.)

“It seems to be well established that as far back as ten centuries prior to the organization of the ‘Mother Grand Lodge’ of England (A. D. 1717)—to which date our present Speculative Order of Freemasonry traces its unbroken lineage—there existed an *Operative* (Practical) Order of *Builders*, calling themselves “Masons.”

“It is known that these Operative (Practical) Masons organized themselves into Lodges, chiefly for the purpose of establishing *trade regulations*, and providing for the material well-being of the unemployed Brother Masons and practical builders. These Lodges were secret societies, generally founded on ethical principles and moral precepts—along the lines of the ‘Ten Commandments.’ To what extent, if any, these Lodges of Operative (Practical) Masons are entitled to credit for influencing the moral development of Speculative Masonry must, in the very nature of these Lodges of Builders, be negligible; although here and there a

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Masonic writer may be found who seems to think otherwise.”

In any view of the matter, there is absolutely no foundation for the statement that our present Speculative Order is indebted, wholly and entirely, to the Trades Unions of Practical Masonry (prior to 1717) for the exalted system of Morality and the sublime Philosophy of Life embodied in its ceremonies and teachings today. Nor could the influence of Practical Masonry alone have been responsible for the moral and philosophic development of Freemasonry in 1717, when our purely Speculative Order, as such, came into existence.

“Does any intelligent Mason imagine that the Guilds of Practical Masons of a century and a half ago originated the Order of Freemasons? There were, indeed, Architects and Master Builders among them, but the great majority of Masons (Practical) were far more ignorant, as manual servants, than the majority of such builders are today. Freemasonry is modeled on the plan of the Ancient Mysteries.

“Modern Freemasonry honors as its an-

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cient great teachers, Zoroaster, Pythagoras, Plato, and many others, and in some of its degrees gives a brief summary of their doctrines. Masonry, in a certain sense, includes them all, and has adopted their precepts. They were all Initiates in the Mysteries, and fundamentally their doctrines were the same. All taught the existence of the G. A. O. U., the Immortality of the Soul, and the unqualified Brotherhood of Man; and with these primitive and fundamental truths Masonry is in full accord.

“The Guilds of Masons, or Builders, with which modern Freemasonry claims connection, doubtless suggested the name of ‘Mason,’ the symbolism of the Builder, and perhaps the form of organization, or advancement by degrees, as Apprentice, Fellow-Craft, and Master, representing the three degrees of the Ancient Mysteries.”*

As already indicated, there is no possible question as to the fact that *Operative* Masonry, during the many thousands of years prior to the birth of *Speculative* Masonry, derived a considerable portion of its symbol-

*Mystic Masonry, Dr. Buck.

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ism from *Practical* Masonry among the Builders. This was inevitable, inasmuch as the two great organizations (Practical and Operative Masonry) walked closely, side by side, through every civilization on earth, from the most ancient time when Operative Masonry was organized by its Great Parent, The School of the Masters.

When it is realized that The Great School of the Masters, back of all Masonry, was the result of the coming together of the most ancient of real Masters, and that far down the pathway of history and civilization, this side of the organization of The Great School were the various Schools of the Ancient Mysteries; and that within these various Schools of the Mysteries there were individual Souls who had achieved Spiritual Mastery, it can be understood and appreciated that Dr. Buck is not so very far wrong in his conclusion that the *Ancient Mysteries* are, more than likely, the real source from which the true *Genius* and inner *Spirit* of Freemasonry emanated.

For, what we now know of The Great School makes it certain that the Masters who

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came together out of the mists of Antiquity and organized it, were perpetuating the *origin* from which the various Schools of Ancient Mysteries were *later* crystallized. The definite teachings of The Great School, which have come down to us, are directly concerned with the subject matter involved in the Ancient Mysteries.

Let it be remembered that, during all the time that *Operative* Masonry was marching down the path of history, side by side with *Practical* Masonry, the *Operative* was already in possession of the Grand Masonic "Word of Instruction," from which its exalted Moral Principles, sublime Philosophy of Life, and its transcendent concept of the Soul, are derived.

Hence, whatever of symbolism *Operative* Masonry received from *Practical* Masonry, these were repaid in fullest measure by the Moral Principles and Philosophy which the Guilds and Lodges of *Practical* Masonry received in return from *Operative* Masonry.

Early in his study of Masonic history and Masonic research, the writer became fully convinced that those Masonic writers who

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favor the notion that the sole origin of *Speculative* Masonry of today is *Practical* Masonry, with its Guilds and Lodges of practical Builders, were utterly and entirely mistaken. But he was unable to find complete justification for his convictions until during the year 1883, when he first came into personal acquaintance and close association with one of the Masters of The Great School.

The foregoing conclusions are derived from the instructions and information received by him from this Great Master.

This simple statement of fact is due the reader, whether he accepts it or not. In the writings of General Albert Pike and Dr. J. D. Buck may be found confirmation of the correctness of these conclusions, as well as in the volume entitled "Egypt, the Cradle of Ancient Freemasonry," by N. F. DeClifford.

CHAPTER V

ORIGIN OF FREEMASONRY

Viewed from the standpoint of "Masonic Literature," it is believed that this volume introduces a somewhat marked, if not startling, innovation into the hitherto employed method and treatment of the general theme of Masonry.

This innovation has reference to the class, or kind, of Masonry herein designated as "Operative." Its purpose, however, is to introduce to Masonic Students and Thinkers, as well as to the general public, and especially to all those who are interested in discovering the origin of those inspirations which have led to human accomplishment, the true, underlying spirit and development of modern Freemasonry.

As hereinbefore definitely indicated, *Practical* Masonry, as the art of building in stone, brick, tile, mortar, etc., is virtually as old as the human race. It has left its countless

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monuments as historic evidences all along the forgotten trails of a bygone advancing civilization. However new or surprising this suggestion may be, let it be said that no intelligent student of history will question the entire truth of the foregoing suggestions.

According to the voluminous writings of our modern, Masonic historians, *Speculative* Masonry, though designating itself as "Ancient, Free and Accepted Masonry," with its emphasis on the "Ancient," is but a comparatively modern institution, according to the dicta of its own accredited historians.

However, it is not the purpose nor the desire to deprive the Order of Speculative Masonry of so much as one jot or tittle of its real *antiquity*, but rather to give it full and complete credit for the truthfulness of the most extravagant claims made for it by its own historians.

But it is none the less true that, prior to the birth of modern Speculative Masonry, there has existed, ever and always, a central *Source* of scientific, moral knowledge and spiritual wisdom from which have emanated that silent, intangible, all-pervasive, con-

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structive and progressive spirit and impulse which have constituted the evolutionary *urge* that has kept the great underlying body of humanity moving forward on an upward incline, leading onward toward Morality, Spiritual Life and Psychic Illumination.

A definite inquiry among the leading Masonic writers of today will disclose the interesting fact that the *existence* of this great central *Source* of Masonic Moral, Scientific, and Spiritual Knowledge and Wisdom is almost universally acknowledged among the members of the Order of Speculative Masonry everywhere. Even those few who confess ignorance upon the subject, acknowledge that it must be true, because there is no other known historic source from which Speculative Masonry could have drawn the sublime philosophy and teachings symbolized in its ritualistic ceremonials and dramatic initiations.

All this, however, is but putting into definite and crystallized expression a potential fact of Nature which virtually every intelligent student of individual life recognizes, whether he has ever given it verbal expression or not.

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But *what is the central Source* from which that silent, intangible, all-pervasive and constructive influence has emanated during all past civilizations of which we have any definite knowledge?

It would seem rather important that this question should receive a direct and specific answer, *if* such an answer is obtainable within the definite range of present human knowledge.

With humility, and only the desire to be of service, it is the purpose and the hope of this volume to present to its earnest and unbiased readers such knowledge, facts, information and suggestions as may be available upon the subject. In doing so, however, it is not the purpose, the desire nor the intention to dogmatize. The subject matter will be addressed only to the intelligence and good conscience of those individual readers who shall give it their unbiased consideration, thoughtful attention and conscientious examination.

Operative Masonry, as that Order is referred to in this volume, owes its existence directly to that Great Central *Source*—The

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School of the Masters. It is one of the direct channels, in fact, through which the Great Central School sought to transmit its scientific, moral and spiritual knowledge to Humanity.

Indeed, it was the School of *Operative* Masonry that received the "Grand Masonic Word" from The Great School of the Masters, and became its natural and secret repository so long as that Operative School remained faithful to its trust, and carried forward the Work entrusted to it, in such manner as to justify the efforts of The Great School in fostering such a Movement.

Thus, it becomes clear to those who seek the Light of Truth, that The Great School of the Masters is the real *Origin*, or *Source*, from which *Freemasonry* emanated.

The Birth of *Operative* Masonry occurred when The School of the Masters invested it with the "Grand Masonic Word," otherwise designated as the "Word of Instruction," and commissioned it to give that "Word of Instruction" to humanity.

The exact date when this sublime event occurred has been lost to us in the mystic

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maze of remote antiquity; but the *fact* of that great event is as sure and certain as the Great Central Source from which it emanated.

The logic of such facts as the Great Minds of today have gleaned from the past, establishes the further fact that *Operative* Masonry, and *not* Practical Masonry, is the real source from which our modern Speculative Order of Freemasonry received all that entitles it to the designation: "A Progressive Moral Science, Veiled in Allegory, and Illustrated by Symbols."

CHAPTER VI

SYMBOLISM

“Masonry, according to the general acceptation of the term, is an *art* founded on the principles of geometry, and directed to the service and convenience of mankind.

“But *Freemasonry*, embracing a wider range and having a nobler object in view, namely, the cultivation and improvement of the human mind, may with more propriety be called a *Science*, inasmuch as availing itself of the terms of the former, it inculcates the principles of the purest Morality, though its lessons are for the most part veiled in allegory and illustrated by symbols.”*

The specific point the reader is asked to observe in the foregoing is that the lessons, or teachings, of Freemasonry are *veiled in allegory*, and *illustrated by symbols*.

Dr. Buck, in his “Genius of Freemasonry,”

*Hemming, “General History, Cyclopedia and Dictionary of Freemasonry.”

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tells us that the symbol, as intended to be used in Freemasonry, is only a *sign*; that its interpretation is not always clear, and the mistake is often made of taking the symbol for the thing symbolized.

He agrees with General Pike in the fact that each symbol employed in Masonry (and this would be equally true in any other system of instruction where symbols are used for purposes of illustration) has two distinct meanings. One of these is *exoteric*, and is intended for the understanding and acceptance of the candidate himself, as well as for the general public. The other is *esoteric*, secret and mystical. It requires a high degree of intelligence and profound study to grasp it, understand it and rightly interpret its meaning.

But it is in the realm of this *esoteric* symbolism that great confusion so often arises among interpreters of Esoteric Masonry.

This twofold significance of the symbol is excused, rather explained, by the fact that Symbolism has ever been employed "to conceal, as well as to reveal," that which is symbolized. While there may be some virtue in

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this double standard of values, nevertheless, wherever the purpose is to *reveal* Truth, the individual is often confused by mystical interpretations of esoteric meanings.

Illustrations often assist us to make our applications clear and understandable.

The Entered Apprentice in Freemasonry is informed that the working tools of his profession are the Twenty-four-Inch Gauge and the Common Gavel. These symbols are explained to him as follows:

“The twenty-four-inch gauge is an instrument made use of by practical masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of measuring our time,” etc. Then follow the three divisions of the day into three equal periods of eight hours each.

These are the *exoteric* interpretations which every Apprentice receives at the time of his initiation. Generally he is required to commit them to memory, and their applications to daily life are so apt and so practical that he understands them without the least effort.

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“The Common Gavel is an instrument made use of by practical masons to break off the rough corners of stone, the better to fit them for the builder’s use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of the vices and superfluities of life, the better to fit our bodies as living stones for that building not made by hands, eternal in the heavens,” etc.

This, also, is the *exoteric* significance of the Common Gavel as a symbol. There can be no possible doubt as to its meaning and application. The Initiate can easily grasp and remember it.

But let us now turn to some of the *esoteric* meanings given to these same symbols. General Pike gives us a most beautiful, forceful and wonderful word picture of his own concept of the esoteric teachings to be derived from these same symbols. Among other things he says:

“The FORCE of the people, or the popular will, in action and exerted, symbolized by the Gavel, regulated and guided by and acting

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within the limits of LAW and ORDER, symbolized by the Twenty-four-Inch Rule, has for its fruit Liberty, Equality and Fraternity—Liberty regulated by Law; Equality of Rights in the eye of the Law; Brotherhood with its duties and obligations as well as its benefits.”

This esoteric interpretation is certainly beautiful and apt, as well as significant and powerful; and every Brother Mason should read the entire disquisition of that great Masonic author on the subject, and make a thoughtful study of the teachings therein contained; then try to profit by the lesson inculcated. He will be a better Man and Mason, as well as citizen, insofar as he shall be able to exemplify the principles therein enunciated and explained.

At the same time, let us suppose that this long and intricate exposition of the esoteric interpretation of symbolic teaching had been given to the Entered Apprentice along with that of the exoteric meanings given him at his initiation. The following would have been some of the inevitable results:

1. He would never have been able to get

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the entire significance of it all into his mind, or understanding.

2. He would have been confused and mystified because of the wide distance, in mental concepts, between the exoteric and the esoteric interpretations of the same symbols.

Furthermore, it must be remembered that Brother Pike's interpretation and exposition are much more extensive and, in some respects, different from those of other Masonic writers on the same subject.

Because of this, there also arises the perplexing problem as to "who is correct."

It is hoped the reader is following the thread of thought back of all this; because it is of vital significance and importance, in its relationship to the "*Message*" which this volume is intended to convey.

It will make clear the reasons why it is virtually impossible to convey to the world any exact, clear and scientific Instructions couched in the language of allegory and "illustrated by symbols."

This, in turn, will explain why it is that the Great Message of the Master Jesus has given to the world more than 200 differ-

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ent interpretations of that same Message.

This, in like manner, will make clear why it is that Modern Christianity no longer gives to the world a sufficiently definite, clear, simple, exact and unequivocal, or authoritative expression of the Great "*Word of Instruction*," to be entrusted with the official representation of The Great School of the Masters, in its efforts to reach the world with a reliable expression of the "Word of Instruction."

It will be admitted by every intelligent student, without argument or question, that any *Instruction* that has become so uncertain, doubtful, fallible, questionable and defective as to invite 200 different interpretations of its meaning, is not such as to constitute a sure foundation for the *Living of a Life* that shall sustain The Brotherhood of Man, or solve the great problem of a scientific demonstration of the fact that *If a man die, he shall live again*.

No apology that could be offered would remove, reverse or mitigate the fact that the language of allegory, symbolism, parable, metaphor and figurative methods of expres-

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sion are largely responsible for the decline of the Masonic Fraternity in its ability to accomplish in full its undertaking as a Message Bearer for The School of the Masters. This is simply a *Fact*, and the mere mention of it, as such, should not offend the intelligence nor tender sensibilities of any man or woman who is honestly seeking to know the Truth. Neither should it deter anyone who is seeking to *tell* the Truth, from giving expression to it in the most considerate and acceptable terms at his command.

Neither could any expression of apology or regret change, remove or even mitigate the *fact* that the Master Jesus was compelled to labor under many handicaps and seemingly impossible conditions and circumstances, in his heroic and noble efforts to reach the world with his Message of Truth 2000 years ago, and deliver it in such manner that it never could be lost, misinterpreted, mutilated, or emasculated, in the years to follow.

Nothing the writer or anyone else could possibly say would change or soften the *fact* that there was no way at his command where-

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by he could reduce his Message to writing, to insure its perpetuation for all time—in his own exact words and sentences. In truth, he had no way at his command, “in the days of Herod the King,” to record his Message in imperishable form.

Nothing that anyone could say today would change the *fact* that the language had not yet been coined, 2000 years ago, which would enable him to avoid the use of allegory, parable, symbolism and figures of speech. In other words, the language of exact science was not then in existence.

The Master Jesus was compelled to depend upon the language of his time and the conditions and facilities at his command, to deliver “The Master’s *Word of Instruction*” which he received from The Great School of the Masters. Hence it was that he employed, so extensively, the language of symbolism, allegory, parable and other figures of speech. He had no other language at that time, in which to express himself, that the world of humanity then understood. Even if he had been thoroughly schooled in the language of science, as it exists today, that

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fact would not have been of the least help to him; because the people to whom his Message was delivered could not have understood him any more than they could have done if he had delivered his Message to them in Chinese or Hindu.

The exact meaning of this handicap of an inadequate language may be suggested by the fact that in the language of *symbolism* it is almost universally true that each and every *symbol* employed may conceal, as well as reveal, the exact thought in the mind of the individual employing it. To one it may reveal only the commonly understood meaning of, let us say, a Moral Principle, and conceal all else; but to another, who understands its deeper significance, it may symbolize a proven Fact of Science.

But it is equally true that a single and seemingly simple symbol may have a number of differing interpretations, or significances. Its commonly accepted meaning will be easily understood by the large majority of those who see it; but among the lesser number who are schooled in the deeper meanings which

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it embodies, it may speak another language entirely.

“The symbol is only a sign. Its interpretation is not always clear, and the mistake is often made of taking the symbol for the thing symbolized. As an illustration:

“Take, for example, ‘X’ as representing an unknown quantity (often used in algebra). If, in the solution of our equation, we find the value of ‘X’ to be, say 345, we must not make the mistake of finding that number as the *permanent* value of ‘X.’ In the very next equation it may mean something else entirely. ‘X’ may, however, remain as the ‘symbol’ of an *unknown quantity*, while its use and changing value may be almost infinite.

“The overlooking of this feature of symbolism not only has prevented many from finding the truth, but also has resulted in the most fantastic and worthless *interpretations* of the use made of symbols in many cases.

“Even beyond all this it is not at all clear, in many cases, that those who use the given symbol had any rational concept of its meaning. They simply copied the image, or pic-

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ture, and we must be careful not to read into it, *for them*, a meaning they never imagined.”*

Thus, it will be seen that the Master Jesus in his use of symbols at all, was running the hazardous risk of conveying to his hearers meanings he never intended. And it is evident, by the many interpretations that have since been placed upon his teachings, that this is exactly what occurred throughout his entire ministry.

While the allegorical and figurative forms of speech are not so widely susceptible to misunderstanding and misinterpretation, nevertheless, they constitute another distinct handicap to the man who is seeking to convey a definite and exact Message to any audience of miscellaneous intelligences.

It is chiefly because of these specific handicaps that such a vast number of different religious interpretations of his Message, and an equal number of distinct religious sects, all calling themselves “Christian,” have resulted from the efforts of humanity, during the twenty centuries that have intervened

*Mystic Masonry, Dr. Buck.

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since his Message was uttered, to understand him.

Let us suppose that the same Great Soul should come again to earth, in this year of 1927, and should attempt to deliver again the same Message, in essence, which he delivered almost 2000 years ago. Is there any intelligent reader of this page who would believe, for one moment, that he would employ the same symbolical, allegorical, parabolical and figurative method of expressing himself?

By no means could one imagine such a great Soul repeating that which he has already proven to be a virtual failure. On the contrary, he would select for his vehicle of expression the language and the method best adapted for the understanding of those to whom his Message was to be given. In other words, he would follow the judgment and wisdom of The Great School of the Masters, and deliver his Message in *writing*, so that it may not be "Lost" again; and he would select the *exact and scientific form of speech*, because he would know that he was addressing his Message to the people of this modern scientific age. In other words, he

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would employ his best intelligence and experience, to be sure he recorded no single thought or expression which justly could be made the basis of a wrong, or different interpretation from the meaning he intended to convey. In other words, he would address his Message to the *Progressive Intelligence of the Age*, in the language best adapted to that intelligence.

Do you not *know* that he would discard the language of allegory, parable, symbolism, and other imperfect figures of speech, just as far as possible, and adopt the language of exact science instead?

And again, is it not virtually inevitable that he would reduce his Message to writing this time, that it may not be lost to the world in the exact form in which he gave it? It would seem that none but an imbecile or a fool could possibly believe otherwise.

It is not reasonable to suppose, for one moment, that so wise a man as he was—who had witnessed more than 200 different versions or interpretations of his Message, with a whole world of humanity wrangling over what he meant to convey—would fail to keep

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abreast of all the scientific progress of the present, or refuse to avail himself of every new device, process, method or means that would enable him to improve upon his previous experiences and imperfect results.

In truth, it is as certain as anything of which we can conceive, that if he came to the world again in this year of 1927 with a great Message for Humanity, he would come fully prepared and equipped to deliver his Message in the form that would cause it to appeal most powerfully to the intelligence of *today*, and not to that of 2000 years ago.

Hence, he would couch his Message in the most exact language at his command, which is the language of the exact science of today. He would reduce it to written form, and bring it to humanity in published works that would contain his own exact words, and thus prevent them from being misinterpreted, misrepresented, or becoming lost.

Only by so doing would he prove that he had not become a fossil, through atrophy and stagnation, but had kept pace with the Progressive Intelligence of the Age. It is a rank sacrilege to assume, or even suggest, that the

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Great Master stopped short 2000 years ago, and therefore is just that much behind the development of the present civilization.

If he should come again today, it is safe to assume that he would come as the *Master of today*, and not of twenty centuries ago.

All of which makes possible the fact that any Master, or Movement, chosen by The Great School of the Masters to deliver its Message of Instruction today, must necessarily be better qualified and equipped to convey its Message in enduring and literal substance than was possible when the Master Jesus was chosen for that purpose. This is as inevitable as is the fact that civilization has advanced and progressed since "the days of Herod, the King."

CHAPTER VII

CHAIR IN THE NORTH

Operative Masonry came into existence as a *World Movement*. It was the direct result of the work of The Great School. It was planned as a "School," with the authority to establish branches, or lodges, wherein definite Courses of Study should be given to those who were found worthy.

This was not a mere lesson in ritualism to be committed to memory for purposes of lodge work, nor for Masonic identification, as the instruction given in our lodges of Speculative Masonry so generally obtain today.

Indeed, it was only by the method of procedure then employed in the lodges of Operative Masonry that the Initiate could prove to his Elder Brothers that he had made "suitable proficiency" to entitle him to "pass on," and receive "further instruction."

Just what this personal instruction con-

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sists of, involves and includes, would no doubt be a profound mystery to the average Brother Mason of today. This is because there is nothing in the ritualistic ceremonials of Speculative Masonry of the present time to parallel it.

If he were informed, therefore, that the Instruction referred to had specific reference to certain scientific knowledge entirely transcending this purely physical plane of life and activity, he should not be condemned if he should hesitate to accept the statement as literally true.

Such, however, and nevertheless, is literally the truth. And it is just here, in this particular respect, that Operative Masonry, throughout past ages, has differed from our modern School of Speculative Masonry. In the ancient School of Operative Masonry, before an Initiate could ever become a *Master* Mason, he must be able to demonstrate that, through the application of his Instructions to his own personal development, in the distinct lines of Morality, Spirituality and Soul Growth, he had acquired the independent power of clear *Spiritual Vision*. In the

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long course of his study, work and preparation for admittance into the Master's Degree, however, there were many other things he must be able to demonstrate as a result of his instructions.

It is but fair to the reader to know that there have been Masonic writers of intelligence and ability who have denied that there ever has been such an institution as a Lodge of Operative Masonry. It would be but logical and natural that Masons of this character should protest against the fact that Freemasonry, whether Speculative or Operative, or any other kind, ever involved a definite educational training for the express purpose of unfolding within the Initiate the spiritual senses and powers necessary to enable him to demonstrate, within himself, the existence of a spiritual Life and a spiritual World of Matter that can be differentiated from the distinctly physical life and physical World of Matter.

Nevertheless, before such as these irrevocably commit themselves to definite and unqualified declarations and statements that will surely come back to plague and humili-

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ate them in future, and at the same time do grave injustice to the spiritual achievements of our ancient Brothers in the School of Operative Masonry, it might not be deemed impertinent nor lacking in true fraternal consideration, to suggest that they first follow this writing to its conclusion and consider, without bias or prejudice, the meaning and significance of the evidences hereinafter presented for their special consideration. As illustration:

One of the most ancient Masonic documents, well known to Masonic historians and writers and held by them in profound esteem as a real Landmark in Masonic Literature, is that remarkable document known as "The Muses Threnodies," by H. Adamson of Edinburgh, Scotland, published in 1638. This wonderful document may still be found among the archives of Edinburgh Lodge No. 1. Among many other things of purely Masonic significance and value, it contains the following:

"We have the *Masonic Word* and *Second Sight*;
Things for to come we can foretell
aright."

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No intelligent Brother Mason can fail to understand that the expression "Masonic Word" has direct and definite reference to the "Grand Masonic Word"; which would mean that this old Edinburgh Lodge No. 1 was, at this time, still receiving its "Word of Instruction" from the great Central Source of Masonic Knowledge—The Great School of the Masters, back of it.

It is important to bear in mind that this document was written almost a century before the School of Speculative Masonry, as such, was born—1717.

This means that it was written at a time when Speculative Masonry, as such, did not exist. Furthermore, it was written by one of the most distinguished and revered Masons of his time. It is, therefore, certain that he was writing of the things he knew to be true. He was not speculating, nor guessing, nor romancing. He was narrating facts, and making *history*.

From what School of Masonry did that historic document emanate? There was but one in existence at the time from which it could have emanated. That was the School

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of Operative Masonry, as herein designated. It was the School of Masonry which alone, at that time, was in possession of the "Grand Masonic Word of Instruction."

This Instruction had been withdrawn by The Great School of the Masters, and by that withdrawal became "Lost," in the sense now signified in the symbolic ceremonies of Speculative Masonry.

Does not this rather forcibly suggest that it was during the period of Masonic History that the Masonic Word was still in possession of this particular Lodge of Operative Masonry and in active service as the basic inspiration of all its activities and endeavors?

To what did the distinguished Brother refer by "Second Sight"? He was writing of his Lodge and its possessions.

The "Second Sight" to which he referred, was unmistakably the "*Prophetic Vision.*" This fact is made clear and explicit by the expression that follows:

"Things for to come we can foretell
aright."

In other words, the Lodge still had the power, through its proper officials, to proph-

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esy correctly; that is, with spiritual vision look into the future and *foretell* correctly the things that would surely occur in the future.

The author is aware that the average Brother Mason is not a great student of psychology, and that he has done little delving into the mysteries of "Occultism." He knows virtually nothing about the development of "Spiritual Vision," or the "Prophetic Vision." He is not to be condemned, therefore, for his skepticism or even his disbelief in the possibility of such spiritual development. There was a time when the writer was just such a skeptic. Nevertheless, he was willing to learn; and there came a time when he not only learned, but when he developed—under the Instruction of a Master—the "Prophetic Vision," as well as the clear "Spiritual Vision" which enabled him to open his spiritual eyes with as much ease and naturalness as he can open his physical eyes. He could also see into his spiritual environment and recognize the Spiritual Friends—members of The Great School of the Masters—who were working with his Instructor,

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from the spiritual plane of life. These are simple *facts*, and not for the purpose of "mystifying" the reader; but, on the contrary, causing him to realize that the realm of "Spirituality" is something concerning which he cannot afford to dogmatize. For, so sure as he does, he will suffer the exquisite humiliation of having to admit that he was a prejudiced disbeliever, without reason or evidence on which to base his skepticism.

As a practical verification of the fact that the "Prophetic Vision" is as truly a fact today as it was in the days of the ancient "prophets," the reader should know that there are today members of the Masonic Fraternity who have developed "Prophetic Vision," as perfectly as did any of the Prophets of Old. One of these is the close personal Friend and Brother of the author. He lives in the State of Michigan, and is a fellow-worker with the author in giving to the world a definite knowledge of the Grand Word of Instruction, from the Masters. The author has seen the written record of more than 100 different prophecies, out of several thousand he has given and recorded at the

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time of their pronouncement, and afterwards fully verified; and he believes that he is stating the literal truth when he says that this "Masonic Prophet" of today, has made as many as 1000 individual prophecies, concerning "the things for to come"—all of which have been fully justified and completely fulfilled.

However, will any Friend or Brother who may be skeptical as to the literal truth of these statements, give even one good, or satisfying reason why the power of true prophecy should not exist today as well and as truly as it existed in the days of the prophets mentioned in Scripture?

If he is a believer in the truth of the Bible, then he must believe in the fact that there were true Prophets in the days of Paul the Apostle, Daniel, Amos, Hezekiah and Jeremiah. For, listen to this:

"Desire spiritual *gifts*, but rather that ye may *prophecy*. Let the prophets speak two or three, and let the others judge. For ye may all prophesy one by one, that all may learn and all may be comforted. And the spirits of the Prophets, are subject to the

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Prophets," etc.—(First Cor. xiv, 1, 29, 31, 32.) The entire chapter is good reading.

The purpose of the foregoing is merely to remove from the mind of the reader any prejudice, or positive disbelief, as to the possibility of acquiring the Spiritual Power of Prophecy today, as it existed in Biblical times, and has existed, in truth, throughout all the subsequent ages, even down to the present time. This is because it will help clear the way for a sympathetic reception of the Message.

When it is understood and demonstrated that these so-called "gifts" are but the natural and scientific results of an educational training by a *Master* who not only possesses these same "gifts," but knows the exact and scientific process whereby others may acquire them, and is able to communicate that knowledge to those who are "duly and truly prepared, worthy and well qualified" to receive it, a very great obstacle has been removed from the pathway of Studentship in the *Great Work of Spiritual Unfoldment*.

The existence of such a Lodge of Operative Masons has been a mooted question for

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many years, among modern Masonic writers; and yet, directly in the face of their discussion they mutually agree that there is a very ancient "School of Wisdom" from which Freemasonry of today, as well as of all past ages, has inherited the sublime system of Morality and Philosophy of Life, so beautifully expressed in the ritualistic ceremonies of the Lodge of Speculative Masonry of the present time, covering the Blue Lodge Degrees.

Here are certain most interesting and significant *facts* not widely known among, nor familiar to, the average Mason of today:

1. The "Grand Masonic Word" was not a mere syllabic word, capable of being spoken by one Mason to another, but a great *Instruction* communicated by The Great School of the Masters to the School of Operative Masonry.

2. This *Instruction* was divided into three distinct courses, or departments. One of these was exclusively for the benefit of the "Entered Apprentice"—in the Operative Order of Masonry. It embodied, in the most minute detail, the Moral and Philosophic

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teachings of The Great School back of Operative Masonry, necessary for every such Mason to know in order that he might prove himself duly and truly prepared, worthy and well qualified to pass on and receive the further instruction of a Fellow-Craft. The Entered Apprentice could not pass to the degree of Fellow-Craft until he was able to prove, under the most rigid and searching examination, that he had made "suitable proficiency in the preceding degree." It might take him one year, or two, or even ten, to accomplish the necessary work of "preparation"; and it might be that he would never, in this life, be able to prove that he had made the necessary "proficiency" to enable him to enter upon the instruction of a Fellow-Craft. That was a matter which depended entirely upon himself, his intelligence, his economy of time, his devotion to a study of the instructions, and his conscientious work of "preparation." But whenever he had accomplished the task laid out for him by the *Master* and was able—whether in one year or twenty—to prove, to the satisfaction of his Instructor, that he had made "suitable

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proficiency," he was immediately permitted to enter upon the Instructions for the next higher degree.

Whilst the instructions for the Entered Apprentice were devoted to the acquisition of an exact and definite knowledge of the detailed principles, findings and teachings of The Great School of the Masters, covering the subject-matter of the "Greater Mysteries" of Individual Life, Death, the Soul, the Spirit, etc., and the Moral Principles and Philosophy on which to establish a constructive life; the instructions for the Fellow-Craft were devoted to a searching study of himself as an Individual Intelligence—a self-analysis, in order that he may know how to apply the principles and teachings of the Entered Apprentice degree to himself and his own personal life as a Fellow-Craft.

As in the case of the Entered Apprentice, this profound course in self-analysis might take him one year, or it might take him twenty; but he could not go beyond that point until he had done the actual *Work*, and had acquired the definite knowledge. For it was by this means and method *only*

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that he could ever prove to his Instructor that he had made "suitable proficiency" in the preceding degree to entitle him to further consideration. Indeed, he might never be able to prove his "proficiency"; but that was a matter for him alone to determine, and he could not furnish a substitute, nor by any other method evade or avoid the definite *personal effort* necessary to acquire the knowledge himself, in his own right.

3. The Instructions for the third degree—that of *Master Mason*—were devoted to assisting the candidate in learning how to make a definite and practical application of the principles and knowledge of the Entered Apprentice degree to himself and his own *life*, in the light of the knowledge of himself, as an Individual Intelligence, he had acquired by the searching self-analysis of the Fellow-Craft's degree. And here again it was he *alone* who must do the Work. He could not delegate it to any other, any more than he could delegate his eating and sleeping to another individual.

In this third degree—that of *Master*—wherein he alone must make the practical

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application of his knowledge of the "preceding degree" to himself and his own life, is wherein he achieves results entirely transcending the purely physical life. By the practice of the Moral Principles and Philosophy of The Great School in his own life, he finds, in due time, that he is developing powers above and beyond anything he ever before has dreamed of. One of these is the power to sense a finer world than the purely physical. Then he comes to realize himself as a *Spiritual* being inhabiting a physical body. And then follows the natural development of his *Spiritual Vision*. He is able, by the exercise of this higher vision, to see into his spiritual environment, and realize that it is peopled with spiritual inhabitants with whom he can communicate with as much facility as he can communicate with his physically embodied Brethren of the Lodge.

The crowning development of this Master's degree was that, under instruction and personal direction of his "Guide"—whom he was admonished to follow and fear no danger—he finally became able, by his own per-

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sonal efforts alone, to withdraw his spiritual body from the physical and travel, at will, in the world of spiritual matter, life and intelligence. By the exercise of this newly developed power he could travel to any distance, observe the conditions of spiritual life, confer with the denizens of the spiritual world, and return again to his physical body and resume his life upon the physical plane, as if he never had been absent from his physical body. And this was the original meaning, in the Master's Degree of the Operative Lodge, expressed in the clause: "To Travel In Foreign Countries," etc. This idea was appropriated bodily by the Speculative Order, in its Master's degree, wherein the candidate is made to say that he desired to become a Master Mason so that he might "travel in foreign countries and receive a Master's wage."

How vastly these ancient Instructions, and the scientific application of them by the candidate, to his own personal development, lifted the ancient *Operative* Master above the level of anything realized by the Master in the *Speculative* Order of today, can scarcely be conceived by even the most

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learned and intelligent of our modern Masons, at the present time.

Indeed, when the matter is viewed from this higher aspect, it is little wonder that the Master Mason of today should be somewhat skeptical as to the existence of Operative Masonry. But if he will take the known facts, and study them in the light of simple logic, free from prejudice, he will come to realize, as many another good Mason before him has done, that a School of Operative Masonry is absolutely the only explanation of the march of Masonic Knowledge, and the wonderful Moral Concept and Philosophy of Life so beautifully embodied, symbolized and dramatized in the ritualistic ceremonials of modern Speculative Masonry.

Conforming to the conditions laid down by The Great School of the Masters back of Masonry of all kinds, and all times, it was one of the essential requirements that the *Master* of each and every Lodge of Operative Masons should be able to demonstrate to his Instructors in The Great School:

1. That he had developed the independent power of spiritual vision.

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2. That he had acquired the independent power of "second sight," which means the "prophetic vision" by means of which he could prophesy correctly "things for to come."

3. That he was able, of his own free will and accord, to withdraw from his physical body and "travel in foreign countries," etc.

This will more fully explain the real meaning and significance of the ancient document by our revered Brother H. Adamson, of Edinburgh Lodge No. 1, before referred to. In that document he was but making clear the fact that his beloved Lodge was still receiving the "Master's Word of Instruction" from The School of the Masters, and was likewise in possession of the "prophetic vision."

Here is another item of information that will be of interest to Brother Masons. In the Speculative Order of today there are but three important positions, namely, East, West, and South. The Worshipful Master is in the East, the Senior Warden in the West and the Junior Warden in the South. This means that there is no officer in the

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North, which is "in darkness." The fact that there is no official occupant sitting in the North is a matter that has caused much speculation in the minds of many Masons.

In the Lodge of the ancient Operative Order, however, there were four official chairs, filled as follows:

The Officers in the East, West, and South were the same as in a Lodge of our Speculative Order.

But the most important position of all was in the *North*. This was the position of the *High Priest*. Thus, in the Operative Lodge the North was not left "in darkness," but was the point from which emanated the "*Divine Light of Truth*."

This is a complete explanation of why it is that in our modern Speculative Order there is no officer in the North. It is because the Great Instruction embodying the knowledge of Spiritual Light and Truth, was withdrawn or "lost." The Speculative Order, therefore, does not need a High Priest in the North, because all his work in the Lodge was embodied in the Word of Instruction which was "lost."

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In the ancient Operative Order, the High Priest was the official *Instructor* of all candidates, and therefore one of the most vitally important officers of the Lodge. From him emanated the *Divine Light of Spiritual Life and Truth*.

The ancient Order of the Magi, which is one of the very few truly great Schools of Ancient Mysteries that has preserved its continuity of history and work, down to the immediate present, still preserves the ancient instructions, and has a High Priest sitting in the North, when the Lodge is "at labor." And the High Priest, in a Lodge of the Magi, performs virtually the same functions as those of the High Priest in the Lodge of Operative Masons. For the same reasons, he is looked upon as one of the most important officers of the Lodge. While it is true that the Order of the Magi of today has become, more or less, a speculative order, nevertheless, it still preserves the ancient requirement that the Master must always be a "Seer," and be able to demonstrate his knowledge of a Spiritual Life. Any active

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member of that Order today will verify the truth of these statements.

It can now be understood and better appreciated just what was meant by the quotation from Hebrews stating that "Jesus was made an High Priest after the Order of Melchizedek forever," etc.

Following the methods of Lodge Work, he would have filled the official chair in the *North*; and, for the same reasons, he was the official *Instructor* of the School, or Order, during his incumbency of that important office and chair.

If the reader will remember, the Order of Melchizedek was a Priestly Order. It was inaugurated by The Great School of the Masters, as a definite movement through which to deliver its Word of Instruction to humanity.

This fact would account for many things:

1. It would account for the fact that the "Order of Melchizedek" was still in existence during the life and active ministry of the Master Jesus.

2. It would explain why it was that he was made "an High Priest" of that Order.

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3. It would make clear that the Master was made High Priest in the Order that he might fill the chair in the North, whence comes the "Light of Spiritual Life and Truth."

4. It would suggest, also, that he had been tried out by The Great School, and by it found to be a worthy INSTRUCTOR.

5. Indeed, it would establish the entire consistency of "The Christian Movement" as a more modern institution than the Order of Melchizedek, through which to reach the world with the same "Light of Spiritual Life and Truth."

6. It would establish the consistency of having a Chair in the North, and the fact that this was the station of the High Priest and official INSTRUCTOR in the Lodge.

CHAPTER VIII

MASONIC MORALS

If anything yet remains to be said that will make more conclusive the relation of Modern Freemasonry to the Ancient School of the Masters, it may be found, perhaps, in the following brief exposition of the distinct and definite Moral Principles taught by Freemasonry to its Initiates into the three Blue Lodge degrees of that Order, today:

Virtually every mechanical implement used by Practical Masons (Builders), was adopted by the School of Operative Masonry as a symbol. For illustration, the Plumb, Square, Trowel, and Level, the chief mechanical implements employed by Practical Masons, are all employed by Operative Masonry in their ritualistic ceremonies. The completed building, or Temple, is likewise employed as the most significant and beautiful symbol of all. These symbols are employed in Operative Masonry to symbolize

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the various virtues, moral precepts, or elements of human character. The Temple itself is the completed result of the combined efforts of all Masons working upon it with all the tools of their profession.

What is more beautiful and appropriate than the concept that the completed Temple built by *Practical* Masons, is the symbol of human *Character*? It is the ideal which the Master Builder of Practical Masonry has in mind as the finished result of all the efforts of himself and all his fellow-workmen. When the Temple is completed, the Master Builder is happy in the realization of his ideal made manifest in material form.

Every *Operative* Mason has in his mind an ideal *Character* toward which he is working all the time. But in one particular this symbol is not perfect, in the following respect:

The Master Builder of a *material* Temple has the benefit of the assistance of all classes of Masons engaged with him in the practical work of construction. Not so, however, with the Master Builder of the Temple of Human Character. The Master Builder in this case is the individual himself; and in the

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building of his own Temple of *Character*, he must not only have the perfect ideal in his mind, toward the completion of which he is steadily working; but he must do the *work himself*, and do it *alone*. He cannot employ the services of any of his fellows in this particular Temple of Character. He must do every detail of the work of construction himself. True, whenever he needs help in the formation of the *Ideal* of his own Character, he may have the help of an Instructor, to crystallize his *Ideal*.

And in all his work of building, he employs the symbols of the various working-tools employed in the building of a material Temple.

In the first degree, designated the "Entered Apprentice Degree," the Lodge seeks to inculcate and thoroughly impress the following principles:

1. ECONOMY OF TIME, INDUSTRY.
2. FREEDOM FROM VICE AND SUPERFLUITY.

These are taught by the symbolic meanings of the *Working Tools* of the Initiate, which are the Twenty-four-Inch Gauge and the

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Common Gavel. In a beautifully worded exposition of the meanings of these symbols, the Initiate is taught that the Twenty-four-Inch Gauge is an instrument made use of by Practical Masons to measure and lay out their work. It, being divided into 24 equal parts, is emblematical of the 24 hours of the day, whereby the Initiate is taught to divide his Time into three equal parts, which he will endeavor to utilize as follows:

Eight hours for the service of God and worthy distressed Brothers; eight hours for his usual avocation; and eight hours for refreshment and sleep. This is to teach him how to economize his time to the best advantage, covering each day fully in exemplifying a busy life of service to God, to his Brethren and to himself.

The Common Gavel is an instrument made use of by Practical Masons to break off the rough corners of stones, the better to fit them for the builder's use; but through the application of its Moral Principle to himself, he is taught to divest his heart and conscience of all the vices and superfluities of life, thereby fitting his Mind as a *living* stone in

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that Spiritual Building, that house not made by hands, eternal in the Heavens.

3. CAUTION.

The Initiate is given a "new name," that of "*Caution*." He is instructed by the Master of the Lodge that inasmuch as he has been instructed, thus far, in the mere rudiments of Masonry, he should be very *cautious* over all his words and actions, especially when in the presence of the enemies of Masonry. This virtue is carried through all the teachings of the Blue Lodge, and is one which has done much to develop and maintain the solidarity of Masonry, as a Brotherhood.

4. A LISTENING EAR, A SILENT TONGUE AND A FAITHFUL HEART.

He is taught that these are the "three precious jewels" of an Entered Apprentice Mason; and they are explained to him in substance, as follows:

The Listening Ear is to teach him that he is to listen most attentively to the Instructions he shall receive from the Master, from time to time; but more especially that he shall listen to the cries of worthy, distressed

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Brother Masons. The Silent Tongue is to teach him to be silent while in the Lodge, that the Peace and Harmony thereof may not be disturbed; but more especially is he enjoined to be silent in the presence of the enemies of Masonry, that the Craft may not be brought into disrepute through his imprudence. The Faithful Heart teaches him ever to be faithful to the Instructions he shall receive from the Master, from time to time; but more especially does it teach him that he must be faithful and keep the Secrets of Masonry, as well as those of a Brother, when given him in charge as such, that they shall remain as safe and secure in his own breast as they were before he received them from his Brother.

5. TRUTH and UNION.

He is then given two definite "check words." Their names are "Truth" and "Union"; and these are explained to him somewhat as follows:

Truth is a divine attribute, and is the foundation of every virtue. To be Good and True is the first lesson every Mason should learn. He is admonished to reflect upon and

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study the subject intently, and by the dictates of Truth endeavor to regulate his conduct so that Sincerity and Plain Dealing shall characterize all his acts, and his heart and tongue shall join his Brethren in promoting each other's welfare and rejoicing in each other's prosperity.

Union is that quality of Friendship which ought to be exemplified by every Mason. It is so closely allied to the divine attribute, *Truth*, that he who enjoys the one is seldom destitute of the other.

6. GENEROSITY and SERVICE.

By a clever subterfuge the Initiate finds himself entirely destitute, and when the Master asks him to contribute something of metallic kind, as a memorial of his Initiation, he finds that he has absolutely nothing with him, and cannot even borrow so much as a button from his fellows in the Lodge. He is deeply humiliated and embarrassed by his helplessness. Then the Master says to him, in substance: "Let this be a powerful lesson to you. Let it teach you that, if ever you should see a friend, especially a Brother Mason, in like destitute condition, you are

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bound to contribute to his relief, as liberally as his situation may require, and the Initiate's ability will admit, without material injury to himself or family."

7. UPRIGHTNESS.

By the upright position and attitude in which he is then placed within the Lodge room, he is informed by the Master that he stands there a just and upright Mason; and he is admonished ever to walk and act as such.

8. SECRECY.

The Master then charges him never to reveal the Secrets, nor the secret doings inside a Lodge of Masons, and never to recommend an unworthy person as a candidate for the honors that have been conferred upon him as an Apprentice.

9. MORALITY.

He is taught the sublime lesson that Masonry regards no man for his worldly wealth or public honors. On the contrary, it is the internal Moral qualities, and not the external and material status of any individual that recommend any man to Masons.

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10. LOYALTY.

He is taught the lesson of Loyalty by the manner in which he is received into the body of the Lodge room. He is received on the point of some sharp instrument applied to his naked flesh. This is to teach him the lesson that, as this sharp instrument might become a torture to his flesh, so should the recollection thereof be to his heart and conscience, if ever he should attempt to reveal the Secrets of Masonry unlawfully.

11. CONFIDENCE.

He is blindfolded when he enters the Lodge room. But the Master takes him by the hand and directs him to follow his Guide and fear no danger. Later it is explained to him that this part of the ceremony is to teach him that he is in the hands of an affectionate friend, in whose fidelity he might safely confide.

12. SELF-CONTROL.

It is developed to him that among other items of "furniture" in the Lodge room, he observes the Bible, Square and Compasses. He is instructed that these symbolic instruments are dedicated—the Bible to God, the

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Square to the Master, and the Compasses to the Craft, by due attention to which Masons are taught to limit their desires, curb their ambitions, subdue their appetites, and control their passions and prejudices toward all mankind, but more especially toward their Brethren in the Order.

13. MORTALITY, RECTITUDE and EQUALITY.

He is taught that the three movable Jewels of the Lodge are the Square, the Level and the Plumb. It is explained that these have special symbolic meanings to Masons, as follows:

The Square is an instrument used by practical Masons only in the erection of purely material buildings which cannot endure forever, but must pass away, in time, as do all physical things built by human hand. It, therefore, fittingly symbolizes *Mortality*, that which cannot endure. The Level teaches him that all Masons stand together as Brothers upon the same level. As such, they thus exemplify the virtue of *Equality*, and in the Lodge room they always meet upon the Level, namely, upon a fraternal Equality. The Plumb admonishes him to live a life of

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Rectitude, to walk uprightly before God and Man, and hold himself no higher than his most lowly Brother.

14. FREEDOM, FERVENCY and ZEAL.

He is informed that these virtues are symbolized by Chalk, Charcoal and Clay, and they especially apply, in their teaching, to the spirit in which the candidate must serve his Master, at all times. Chalk symbolizes Freedom, because there is nothing freer than Chalk—the slightest touch of which leaves a trace behind it. Charcoal symbolizes Fervency, in that there is nothing more fervent than Charcoal, because when properly heated it will cause the most obdurate metals to melt and yield to its influence. Clay (or earth) symbolizes Zeal, because there is nothing more zealous in productiveness.

15. FAITH, HOPE and CHARITY.

The three precious jewels of a Fellow-Craft are "Faith, Hope and Charity." They teach the Brother Mason to have Faith in God, Hope in immortality, and Charity to all Mankind. The greatest of these is *Charity*; for Faith may be lost in sight; Hope often ends in fruition; but Charity extends

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beyond the grave, through boundless realms of Eternity.

16. BROTHERLY LOVE, BROTHERHOOD.

The Working Tools of a *Master* Mason are all the implements of Masonry indiscriminately, but more especially the Trowel. The Trowel is an instrument made use of by Practical Masons to spread the cement which unites the building into one common mass. But Masons are taught to make use of it for the noble and more glorious purpose of spreading the cement of Brotherly Love and Affection—that cement which unites Masons into one sacred band, or society of Friends and Brothers, among whom no contentions should ever exist, save that noble contention, or rather emulation, as to who can best work and best agree.

There is a considerable number of additional symbols employed in the three degrees of the Blue Lodge, and they are all most beautifully significant; but the foregoing will be sufficient for the purposes of this Work.

The Great School of the Masters embodies in its curriculum of study and personal work

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for the Student, or Initiate, a code of Moral Principles, far more rigid and complete than that of Blue Lodge Masonry—beautiful and wonderful as the foregoing shows it to be.

The two methods of presentation, however, are very different, in that the specific Moral Principles upon which the Masonic Lodge is founded, are “veiled in allegory, and illustrated by symbols”; while the other Great School employs the method of exact science, with elaborate illustrations and explanations that make each Moral Principle stand out in such bold relief and completeness of detail, as to remove every possibility of misunderstanding on the part of the Initiate.

ECONOMY of TIME and INDUSTRY are taught by The Great School of the Masters under the head of PERSONAL EFFORT. Over and over the Initiate is reminded, in such manner as to fix the principles in his mind indelibly, that his progress toward “*Master-ship*” depends on his own Personal Effort and upon the Industry with which he devotes himself to the Instruction laid out for him by his Guides. He is reminded, at every

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step of his progress, that the burden of making the Personal Effort is wholly and entirely upon himself, and that there is no possible way, under the Law of Individual Development, whereby he may be able to evade that fact.

CAUTION.

The Great School includes this Moral Virtue under the broader head of "Discretion." And the School emphasizes the vital significance and importance of Discretion at every step of the Initiate's journey toward the goal of his endeavors. He is taught to be discreet in all his associations with his fellows, lest he give just cause for criticism, and bring discredit upon himself, his Instructor and the School. He is admonished to use the utmost Discretion in all he says and does, more especially in the presence of strangers and enemies of the School and Work, that through him no harm may ever come to any of the interests he represents as an accredited Student or Initiate.

BROTHERLY LOVE and BROTHERHOOD.

Brotherhood is taught by The Great School of the Masters as the chief objective of all

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the efforts of The Great School. Through the Instructions of the Great Masters to their Students and Initiates, and through them to the world, as well as through the influence of personal exemplification by all who represent The School and its Great Work, we are taught that we are leading onward and upward in the path of human evolution and unfoldment, where it will be possible to establish the real "Universal Brotherhood of Man," wherein all who will may find rest for the Spirit and Peace for the Soul.

Brotherly Love is the harmonic relation for which the Student and Initiate must ever strive, as he journeys over the pathway of Individual Unfoldment and Soul Growth. As this harmonic relation, when established and maintained, creates harmonic sympathy among men, it becomes the final step, the ideal condition and relation, the natural foundation upon which to establish the real Brotherhood of Man.

The "Three Precious Jewels" of the Entered Apprentice Mason—the "Listening Ear, the Silent Tongue and a Faithful Heart"—are fully duplicated in the Moral

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Principles taught by The Great School in the *Wakeful Consciousness* which observes the Life and Conduct of all Mankind, with whom he shall come in contact, but more especially of the Masters whose lives he seeks to emulate; hears the language of all men, but more especially that of his Teacher and Guide as he delivers his Instructions for the student's guidance. The Silent Tongue will keep him out of all discussions and disputes with his fellows, which lead men to say bitter, harsh, unkind and destructive things that hurt and injure and tear down the most beautiful friendships to gratify Vanity and Egoism. The Faithful Breast is taught by The Great School as the only safe repository of personal confidence and mutual understanding. These three jewels of Masonry are among the vital Moral Principles upon which rests the entire superstructure of the ideal Character, the ideal Man—the *Master*.

The "Check Word" of *Truth* is given to the Entered Apprentice Mason as "a divine attribute and the foundation of every virtue." The Great School defines it as "the established harmonic relation which the facts of

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Nature sustain to each other and to the individual Soul of Man." In these differing expressions of the same thing, may be observed one of the distinguishing facts which differentiates the *methods* of the two Orders, without in the least disturbing their meaning and purpose. The Great School would not even suggest that its own definition is one whit better than that of Masonry. In every essential their Moral Concepts of the term are identical; and the Masters themselves teach that Truth is, indeed, "the foundation of every virtue."

UNION, to Masonry, is one of the virtues that is closely allied to the divine attribute of Truth. The Masters carry its significance somewhat further, in their teachings and instructions to the Initiate, in that they find it to be the cementing Moral Concept which is to unite Humanity into one Supreme Temple, the Brotherhood of Man, wherein Humanity shall find their Souls may safely revel in Peace, Prosperity and Plenty, Rest, Recreation and Repose, and enjoy the divine Blessings of Life, Liberty and Happiness unalloyed.

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UPRIGHTNESS, of Character, is symbolized and impressed upon the Initiate by the Upright position of his physical body as he stands within the northeast corner of the Lodge and for the first time, and is there recognized and acknowledged to be "a just and upright Mason." The Masters teach it and exemplify it, and show the Initiate how to exemplify it, at every step of the journey—from Initiation to Mastership. This is one of the "Cardinal Virtues" upon which rests the Temple of Character, which every Initiate must proceed to build for himself, before he shall ever be entitled to receive the designation of a "Just and Upright *Master*."

SECRECY is one of the significant and essential virtues and Moral Concepts of Masonry, inasmuch as Freemasonry is a secret, fraternal Order wherein secrecy is vitally necessary to protect the Order against "Cowans, Eavesdroppers, and Enemies without."

For identical reasons, and some others, the Masters, in the Gift of their Instruction to their Initiates, bind them to Secrecy with reference to the knowledge they receive from The School, the methods of their In-

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struction, and all other things that would expose The Great School and its Great Work to the evil machinations of those who would destroy it.

MORALITY is taught by Masonry in its instructions to its Initiates, to constitute the real Badge of a Mason; in that Masons never regard any man for his worldly wealth or public honors, but for the inward Moral qualities which he exemplifies in his personal life and conduct. The Great School of the Masters, however, in addition thereto, in the Gift of its Instruction, inculcates the scientific fact that Morality is the underlying scientific foundation of all *Constructive Spiritual Unfoldment*; that the attainment of Mastership depends upon Constructive Spiritual Unfoldment and Soul Growth. Hence, Morality is the basis of Spiritual Mastership; and likewise the foundation of the entire superstructure of the Brotherhood of Man.

SELF-CONTROL is one of the Moral Principles at the foundation of all Masonic teachings, as to the development of the ideal Masonic Character. Its inculcation is illus-

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trated most beautifully by symbolic use of one of the working tools of a Mason.

That the reader and student may observe the sublime significance The Great School of the Masters gives to this same virtue, and the place it holds in the scientific process of "Constructive Spiritual Unfoldment" and the attainment of Spiritual Mastership, he is asked to read Chapter XVII in "The Great Work."

And so we might go on through the entire Masonic instruction, and we would find that every ethical and moral principle inculcated by Masonry is duplicated and paralleled in the Word of Instruction from The Great School of the Masters to its Initiates.

The chief difference is to be found in the fact that in its Instruction The Great School goes into the utmost scientific detail, in that it is laying out for the Initiate a complete course of scientific principles, facts and instructions, for the express purpose of enabling him to proceed from the beginning point of all Constructive Human Unfoldment, and progress by definite scientific and sequential steps upwards along the ascending

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incline of Individual Development and Soul Growth, until he is able to demonstrate the fact that he has at last arrived at the goal of Spiritual Mastership, *by constructive and scientific processes only.*

On the other hand, the Masonic Order does not seek nor attempt to instruct its Initiates in the method and process of a scientific unfoldment leading to Spiritual Mastership.

This is because the Speculative Order of Freemasonry has not yet "found" the "Lost Word" of Instruction, through which alone it could possibly give the scientific instruction necessary to accomplish the Spiritual Unfoldment. It therefore confines its Great Work to the inculcation and emphasis of the *Moral* aspects of individual Life; and thereby endeavors to inspire its members to exemplify the fundamental Principles at the basis of that kind and quality of fraternity which leads onward and upward to the establishment of the real Brotherhood of Man.

Note the following:

"The Ancient Wisdom (meaning the Wisdom of the Masters) is the fountain from which Masonry takes its rise * * *. For

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many weary centuries men have been trying to recover the Lost Key and to restore the ancient wisdom from the parables and allegories in which it has been concealed. But progress in this inverse order is not only necessarily slow and uncertain, but all such attempts have, more or less, given rise to fantastic flights of the imagination, and resulted in confusion. The result has been to bring the whole subject under contempt, and to make the name 'mysticism' mean something vague and uncertain, if not altogether foolish, to those ignorant of its true meaning."*

Addressing himself to the Initiate who has just received the third, or Master's Degree in the Blue Lodge, Brother Albert Pike says:

"If you have been disappointed in the first three degrees, as you have received them, and if it has seemed to you that the performance has not come up to the promise, that the lessons of Morality are not new, and the scientific instruction is but rudimentary, and the symbols are imperfectly explained; remember that the ceremonies and lessons of

*Mystic Masonry, Dr. Buck.

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those degrees have been for ages more and more accommodating themselves, by curtailment and sinking into commonplace, to the often limited memory and capacity of the Master and Instructor, and to the intellect and needs of the Pupil and Initiate; that they have come to us from an age when symbols were used, not to reveal but to conceal; when the commonest learning was confined to a select few, and the simplest principles of Morality seemed newly discovered truths; and that these antique and simple degrees now stand like the broken columns of a roofless Druidic Temple, in their rude and mutilated greatness; in many parts also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic Temple, the triple columns of the portico.

“You have taken the first step over its threshold, the first step toward the inner sanctuary and heart of the Temple. You are in the path that leads up the slope of the mountain of Truth; and it depends upon your secrecy, obedience and fidelity, whether you will advance or remain stationary.

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“Imagine *not* that you will become indeed a Mason by learning what is commonly called the ‘Work’, or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow full and broad, must be followed to their heads in the springs that well up in the remotest pasts, and you will there find the origin and meaning of Masonry.

“A few rudimentary lessons in architecture, a few universally admitted maxims of Morality, a few unimportant traditions whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer for Masonic Truth. Let whoso is content with these seek to climb no higher. He who desires to understand the harmonious and beautiful proportions of Freemasonry must read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted

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with the intellectual riches of the Past; and that in the lading of these argosies is much that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race.

“*Knowledge* is the most genuine and real of human treasures; for it is Light, as Ignorance is Darkness. It is the *development* of the human Soul, and its acquisition the growth of the Soul, which at the birth of man knows nothing, and therefore, in one sense, may be said to *be* nothing. It is the seed, which has in it the *power* to grow, to acquire, and by acquiring to be developed, as the seed is developed into the shoot, the plant, the tree. We need not pause at the common argument that by learning man excelleth man, in that wherein man excelleth beasts; that by learning man ascendeth to the Heavens and their motions, where in body he cannot come, and the like. Let us rather regard the dignity and excellency of knowledge and learning in that whereunto man’s nature doth most aspire, which is immortality and continuance. For to this tend-

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eth generation, and raising of houses and families; to this buildings, foundations and monuments; to this tendeth the desire of memory, fame, and celebration, and in effect the strength of all other human desires. That our influence shall survive us, and be living forces when we are in our graves; and not merely that our names shall be remembered; but rather that our works shall be read, our acts spoken of, our names recollected and mentioned when we are dead, as evidence that those influences live and rule, sway and control some portion of mankind and of the world—this is the aspiration of the human *Soul*. We see then how far the monuments of genius and learning are more durable than monuments of power, or of the hands. For have not the verses of Homer continued twenty-five hundred years or more without the loss of a syllable or letter, during which time infinite palaces, temples, castles, cities have decayed and been demolished? It is not possible to have the true pictures or statues of Cyrus, Alexander, Caesar; no, nor the Kings or great Personages of much later years; for the originals cannot last, and

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the copies cannot but lose of the life and truth. But the images of men's genius and knowledge remain in books, exempted from the wrong of Time, and capable of perpetual renovation."

Finally: The thoughtful Brother Mason, who has followed the chain of facts and the logic of evidence to this point, will be driven—it may be against his desires and natural prejudices—to the realization that, if the Order of Modern Masonry shall ever accomplish the mission for which it is so naturally and so splendidly equipped by its exalted and peerless inheritance, it must reach out and up into the realms of Spirituality, "*find* the Lost Word of Instruction, and acquire the knowledge and the powers of" Spiritual Mastership.

CHAPTER IX

GRAND MASONIC WORD

One of the purposes thus far has been to establish, to the satisfaction of the reader, and especially the Masonic reader, the fact that the "Lost Word" referred to in the ritualistic ceremonial of the third, or Master Mason's degree, in modern Speculative Masonry, is not a mere single syllabic "word" that can be pronounced with a single vocal effort, such as the "substitute" which was adopted "until future ages shall find out the right."

On the other hand, we have sought to establish the fact that such could not be possible, under all the conditions involved; but that the "Grand Masonic Word" is a definite and comprehensive Instruction given, primarily, to Operative Masonry upon its establishment as a World Movement, and possessed and transmitted by it, from mouth to ear, as a secret Instruction to the individ-

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ual Lodges duly qualified to receive it. That its secret repository for many thousands of years was the Order of Operative Masonry, so long as that Organization, as such, proved to "The Grand Lodge,"—The Great School of the Masters—from which it was received, that it was faithfully fulfilling its mission and doing the Work required of it as the official representative of The Great School.

One point should not be overlooked, with reference to Operative Masonry. It is this: As above stated, the Grand Word of Instruction was withdrawn from Operative Masonry, as such, that is, as a definite Organization, shortly before the Birth of Christianity.

But it will be recalled that old Edinburgh Lodge No. 1, of Scotland, gives us evidence that, down as late as 1638, it was still an *Operative* Lodge; that it then still had the "Word of Instruction" and "*second sight*."

The question naturally arising in the mind of the reader is this: How could this be true after The Great School of the Masters had withdrawn the "Word" something more than 1000 years before?

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An important distinction must be made, to understand the situation correctly:

1. When the "Word" was withdrawn, it was only withdrawn from the Order, *as such*, and not from the individual *Lodges* that had already received it and had proven themselves worthy by complying with its teachings and doing the Work therein demanded of them.

2. Thus, it can be understood and accepted as a simple fact, that old Edinburgh Lodge No. 1, which had received the "Word" at the time of its birth as a Lodge of Operative Masons, had gone ahead, from year to year, complying with the *Instructions*, and creating its Masters. With each succeeding dispensation, or new election of officers, its High Priest and Master were still actual "demonstrators of the Law," and had received from their personal Instructors the "Word," and under that "Word" had developed the "second sight" spoken of in the ancient document quoted in a previous chapter.

Bear in mind that the "Word of Instruction" was a personal instruction, delivered only "from mouth to ear," and was never

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committed to writing, nor to any other material means of preserving it.

Furthermore, it was a *secret* Instruction; hence, so long as the officers of the Lodge exemplified the teachings of the Instructions, they could perpetuate their individual Lodge as an Operative Body. But, if the time should come when they failed to do this, and failed thereby to develop a real "Master," they had no officer qualified either to receive the Instruction or to give it. By this failure, they "Lost" the Word of Instruction, and all the spiritual powers resulting from its exemplification; and by its own gravity, the Lodge *passed out of existence, as an Operative Body*; and if it still retained its identity as a Lodge, it fell into the class of Speculative Masonry.

This is what happened to Edinburgh Lodge No. 1. It ceased to practice the teachings and Instruction, thereby lost its spiritual powers; and, because the Instructions were secret and were never reduced to writing or other means of preservation, they were "lost," so far as the Lodge was concerned.

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But this fact should be of profound interest and inspiration to every Brother Mason, in that it shows *how* it may be possible to reverse the process and *find* the "*Lost Word*" of Instruction again; provided The Great School of the Masters has a duly qualified *Instructor* who can restore it to Freemasonry again.

Perhaps in no single item of Masonic lore, has there been greater confusion, wider divergence of opinion, or more dogmatic assertion than with reference to what is meant by the term "Grand Masonic Word" which, according to Masonic history, was "lost"—as well as when, how and why it was lost.

All Brother Masons well know that there are certain key words, known to them as "Pass Words," the purpose of which is to enable one Mason to identify himself to another "in the dark as well as in the light," as well as recognize a Brother Mason who is seeking to identify himself, as such. In each degree of our modern Speculative Order, in truth, such a *Word* is given the Initiate when he is duly obligated as a Brother of that degree. For instance, there is a defi-

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nite and unique Word for the degree of Entered Apprentice, by which one Entered Apprentice Mason may recognize and prove another. There is another and different Word for the degree of Fellow-Craft. By this specific Word one Fellow-Craft Mason may know whether another has been initiated into that degree. In like manner, there is a different and altogether unique *Word* for the Master Mason degree. By that Word and the conditions and method under which alone it may be given, one Master Mason may know with certainty whether any other man who approaches him Masonically, has received the degree of *Master Mason*.

With these facts as a background of analogy, it has been concluded by certain Masonic writers, that the "Grand Masonic Word" which is "lost" to the Speculative Order of today, must be some such unique and individual Word, originally possessed only by the Great Parent Order from which Speculative Masonry was created.

They further endeavor to substantiate the correctness of their conclusion by the fact, well known to every Master Mason within

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the Speculative Order of today, that when the "Grand Masonic Word" was lost, a "*substitute*" was adopted; and that this "substitute" must be the same sort of unique and specific Word as those referred to in the three degrees of modern Speculative Masonry.

The following quotations will disclose the fallacy of their arguments:

"To recover the Lost Word is to revive the Ancient Wisdom, and this will facilitate Universal Fraternity and Universal Progress more than all other agencies now in our possession."*

But we have a clear, concise and exact expression of the same author's views on this vital subject in his little Brochure—"The Lost Word Found":

"What is it that was 'lost'? Was it merely a 'Word,' and nothing more? How many are there today who have any definite and satisfactory idea as to what is meant in Freemasonry by 'The Lost Word'? It would probably be safe to say, not one in a thousand.

"How many who have given the subject

*Mystic Masonry, Buck.

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serious thought and consideration agree in their conclusions? Again it would be safe to say, very few.

“But why this uncertainty and confusion concerning the one thing which, above all others, gives meaning, point and significance to the degree of Master Mason?

“If assured by competent authority and on legal evidence, that ‘The Lost Word’ has reference to an ancient estate which has been increasing in value for many thousands of years, until the distributive share of each Master Mason today is worth a million dollars in cash, and that this vast Masonic estate is now ready for distribution just as soon as a complete roster of the Craft can be authenticated, how many Master Masons would have an interest in ‘The Lost Word’ sufficient to see that their names were on the roster?

“This is too delicate a subject to admit of speculation, lest injustice be done to the real Spirit and Genius of Modern Freemasonry, as well as the motives, which inspire many individual members of the Craft.

“There is, however, a sufficient reason for the general confusion among Masons as to

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the correct Masonic meaning of 'The Lost Word.'

"Sir Albert Pike, our wise and revered Masonic historian, gives us a hint of it in his '*Legenda*,' in these words:

" 'What is most worth knowing in Masonry is never very openly taught. The symbols are displayed, but they are mute. It is by hints only, and these the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden Secret.

" 'It was never intended that the masses of Masons should know the meaning of the Blue Lodge Degrees, and no pains were spared to conceal that fact.'

"Whatever the real cause may be, certain it is that no single subject within the scope of Blue Lodge Masonry has been invested with more of mysticism and occult uncertainty than is that of 'The Lost Word.'

"During the course of his progress through the ceremony of the Master Mason's Degree, each Initiate is directly or indirectly informed:

- "1. That there is a Grand Masonic 'Word'.
- "2. That at the time of the building of

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King Solomon's Temple it was supposed to be in the possession of the Grand Master.

"3. That before the Temple was completed some of the craftsmen conspired to compel their Grand Master to give them the 'Word.'

"4. That on his third and final refusal to give them the 'Word', he was killed.

"5. That through his death the 'Word' was lost.

"6. That a 'Substitute' therefor was adopted 'until future ages might find out the right,' and the Initiate is given that 'Substitute.' This 'Substitute, as every Master Mason knows, is a '*word*,' in the ordinary sense of the term, which can be pronounced vocally.

"The question now is: What was it that was 'lost' to Freemasonry and Freemasons by the death of the Grand Master Hiram?

"Was it a mere word, composed of syllables which can be vocalized and pronounced, as can the 'substitute'?

"Think for a moment: At the time referred to there were *three* Grand Masters, in a Masonic sense, who were directly interested in and identified with 'the building

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of the Temple.' These were King Solomon, King Hiram of Tyre and Hiram Abif.

"If the thing referred to was a mere *word*, all *three* of these Great Masons must have been in possession of it. In that event, it could not have been 'lost' to the Craft by the death of but *one* of them. It would have required the death of *all three* to have *lost* such a word.

"To get over this impossible obstacle, the ingenious suggestion has been offered that it was a word of three syllables, or parts, and that each one of these Grand Masters had one part of it only. In this case neither one alone could give it, but it would require all three; and that this was the reason for the Grand Master's reply that it could not be given except in the presence of the other two and himself.

"The inadequacy of this suggestion becomes apparent when we remember that the very first time these three Grand Masters came together and pronounced the word, each one would thereafter know the *whole* word, and anyone of them could thereafter pronounce it.

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“It thus becomes clear that the thing that was ‘lost’ through the death of the Widow’s Son was not a *mere word*, in the ordinary meaning of the term; because no such mere word could possibly be lost under the conditions which existed at the time of that historic event.

“There is, however, a consistent meaning for the term ‘*Word*,’ which has been and still is in use in both Masonry and The Great School back of Masonry, and one which meets all the conditions perfectly.

“That meaning was and is ‘An Instruction.’

“At the time referred to, prior thereto, The Great School of the Masters was the source from which the exoteric School of Masonry received the ‘Word of Instruction’ in the secret spiritual knowledge of the ages.

“The Widow’s Son was specially chosen and prepared by The Great School—the Great White Lodge—the Brotherhood of Light—to become the Spiritual Mentor and Supreme Grand Master of the exoteric Lodge ‘when the Temple was completed.’

“Through his ‘untimely death’ the plan of The Great School, for the time being, was

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thwarted, and the 'Word of Instruction' was indeed 'lost' to the exoteric School of Masonry 'until future ages might find it.' And so it remains 'The Lost Word' to this day.

"But it was *not* a mere syllabic word, capable of being given and received by men of inferior intelligence or impure lives.

"It was the *Grand Masonic Word of Instruction in the Spiritual Wisdom of the Masters*. It could be given by none but a Master of the Great School, and received by none but him who was duly and truly prepared, worthy and well qualified to *become* such a Master.

"Many there are who have sought to unravel this great mystery. To this end great libraries have been written, only to bury the 'Lost Word' more deeply beneath the rubbish of the Temple."

The foregoing entirely exonerates Brother Buck from all suspicion as to his true position on the subject of the "Grand Masonic Word." And it is esteemed an honor to do him homage, and at the same time justice, in the matter. It was the great privilege of the writer to know Brother Buck personally,

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and most intimately, from 1898 to 1916—the year of his physical death. During those eighteen years, constituting the closing period of his splendid life and work, ample opportunity was afforded to know the Soul of the man in all its splendid proportions. He was a Brother Mason of highest degree (having been honored by the Scottish Rite with the 33°), devoted to the Fraternity, with the earnest conviction that it would yet prove itself worthy to receive the “Grand Masonic Word of Instruction” once more, and hold it as an undying heritage from The Great School of the Masters, whence it originally came into possession of the School of Operative Masonry and there remained a priceless secret, until it was finally *lost*. It was his undying purpose and ambition to be a factor in the restoration of the “Grand Masonic Word of Instruction” to his beloved and revered Fraternity. Only his untimely death cut short his noble efforts, and denied him the happiness of realizing the full fruition of his hopes.

But the Work goes steadily on, and so sure as the light of the sun will shine upon the

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children of men again, will the day come when the Light of Truth will shine, in all its refulgence, upon the Craft, and the 'Lost Word' shall again be found.

One qualifying explanation is necessary to make clear and definite the relation which modern Freemasonry sustains to The School of the Masters. It is this:

While the foregoing facts will make clear to the reader that The Great School of the Masters is the real *Great Source* from which the exalted Moral Concepts of modern Masonry emanated, they do not make clear the fact that those Moral Concepts and Principles came to modern Masonry indirectly, through the Order of *Operative* Masonry as that Order is defined in this work.

In truth, in this fact is revealed one of the "fictions" which found its way into Speculative Masonry, and would mislead its Initiates into the belief that Speculative Masonry originally had the "Grand Masonic Word of Instruction," and that it was "Lost" to it with the death of Grand Master Hiram Abif, at the building of King Solomon's Temple. This is not true, because it is not *possible*.

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The only two "Masonic" Orders in existence at the time of the building of the Temple were the Order of *Practical* Masonry (which actually *built* that Temple), and the Order of *Operative* Masonry, which had long previously received the "Word of Instruction" from The Great School of the Masters.

In preceding chapters it has been made plain that our present Order of Speculative Masonry did not come into existence, *as such*, until 1717 A. D., although it is clear that there were *individual* Lodges of a Speculative character as early as 1500 A. D.

It has never been claimed by any Masonic historian that *Practical* Masonry ever received the "Grand Masonic Word," or ever *had* it. And there is not the slightest evidence to be had that it ever did receive or have it.

This disposes of the suggestion that our present Speculative Order of Masonry may have received the "Grand Masonic Word" from *Practical* Masonry; and leaves only one other possible source from which that "Word" could have been delivered directly to the Order of Speculative Masonry prior

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to 1717. That was the Order of *Operative* Masonry, the only *indirect* channel through which it might have come from the original Great School of the Masters.

Even in that event, the Order of Operative Masonry could have delivered the "Word" to Speculative Masonry only through the few, scattering, individual Lodges of Speculative Masonry which existed prior to the organization of the "General Grand Lodge" of England, in 1717. And to these individual Lodges it became "lost" only because of their failure to comply with the "Instructions" which constituted the "*Word*" itself.

It is believed that the logic of these facts will make clear to the reader that the death of Grand Master Hiram Abif had very little to do with the "loss" of the "Grand Masonic Word of Instruction," so beautifully and wonderfully dramatized in the conference of the Master Mason's degree in our modern Speculative Order of Masonry; but that the dramatization of that degree was chiefly for the purpose of teaching the lessons of Morality therein embodied, and nothing more.

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And this conclusion is in strict accord with the well-deserved claims of leading Masonic authorities throughout the world, namely, that Modern Speculative Masonry is a "Moral Science, veiled in *allegory* and illustrated by *symbols*." Its ritualistic ceremonials and dramatic initiations all confirm the truth of this definition of present Freemasonry, as an organic institution. Perhaps there is no part of the Masonic ceremonials that more clearly demonstrates the fact that it is "veiled in allegory" than does the third, or Master Mason's degree. It is an allegory, from first to last; and it is most beautifully told and likewise "illustrated by symbols," for the purpose of emphasizing and impressing its Moral Precepts and Principles permanently upon the mind and memory of the candidate.

If any further evidence should be required by the reader and student, as to the real existence of the Great Central *Source* of profound knowledge from which emanated the great body of Masonic Instruction, embodied in the profound symbolism, the significant ritualistic ceremonials and the deeply dra-

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matic initiations, as well as in the exalted standard of Moral Principles and Spiritual Philosophy—let him not stop his search until he is satisfied. Rather let him open the pages of that Great Work, "Morals and Dogma," by Gen. Pike, one of the greatest Masonic writers, historians and authorities, as well as active Mason, that ever lived. For therein he will find a profound fund of knowledge and information which will satisfy, as well as inspire him with the conviction that he also has a distinct Work to do in pointing out to his Brothers and Fellows the pathway by which they may arrive at an understanding of the Glorious Mission and Responsibility of the Masonic Fraternity.

In the same volume he will be able to find corroboration of the views of Dr. Buck as to the fact that the "Grand Masonic Word" does not refer to any single, unique and syllabic word which may be given by word of mouth, by one Mason to another, in a single utterance; but to a profound "Instruction" which every Master Mason of old received after he had proven himself "duly and truly prepared, worthy and well qualified" to be

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entrusted with it. It was by the mastery of this Instruction, and his right application of the knowledge and the principles therein contained, to himself, and his exemplification of the principles in his own personal life, that he demonstrated his qualifications and his *right* to receive the degree of "Master Mason." In other words, he was required to *prove* himself at every step of the way.

It is definitely known by the writer of this volume that Sir Albert Pike, during his Great Work of formulating the ritualistic ceremonies and dramatic presentations of the Scottish Rite degrees, came into a personal acquaintance and temporary fellowship with one of the inner Members of The Great School of the Masters to which Brother Buck refers in his writings. He, therefore, had direct and personal knowledge of the existence of The Great School to which these writers, as well as many others, refer as the background of Freemasonry. It is also true that to this inner Member and "Master," General Pike was deeply indebted for the legendary information and Moral Philosophy which constitute the central inspirations

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for his truly Great Work of formulation and dramatic representation of the entire ritualistic ceremonials of the Scottish Rite for the Southern Jurisdiction in use at the present time.

CHAPTER X

BROTHER MASONS

The Great School of the Masters is addressing itself to the individual Brother Masons of today, for the purpose of delivering to them, as individuals, a definite and personal *Message*.

And why is it that the Message is not addressed and delivered to the Great and Honorable Order of Speculative Masonry, instead of to the individual members of that great Order and Fraternity?

It is assumed that each and every Brother Mason who shall read the Message, will have this question in mind, whether he openly formulates it into words or not. It is a question which, by every legitimate rule of conduct, he has a right to ask, and he has an equal right to expect as direct, complete and definite an answer as The Great School of the Masters can give, within the limits of its authority and abilities.

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Here is the answer:

1. The Masonic Fraternity of today (the Speculative Order), is a duly and legally organized Institution; but, at this time, it has no national, or centralized organization. Its highest authority is vested in the Grand Lodge of each and every state in the Union. Other than that of fraternal courtesy, there is no bond or obligation which binds the supreme authority of one state (its Grand Lodge) to respect, obey, or in any way, be bound or governed by the edicts, findings or judgments of the supreme authority of any other state.

2. This gives us forty-eight different "supreme authorities" (State Grand Lodges) which must get together and come to an agreement upon anything involving innovations, or modifications, in the generally accepted traditions of the Masonic Order, as such, before it is possible to effect, through the Order, as such, any change from established usage, of a progressive or evolutionary nature.

3. Perhaps there is no more "conservative" Institution on earth than the Specula-

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tive Order of Freemasonry. To the correctness of this statement the most prominent Brother Masons in the United States will agree. Without the least disposition or attitude of criticism, this *conservatism* of the Grand Bodies has become so conspicuous that active and progressive Brothers of the Craft generally have come to regard it as a *static* condition. It is, at least, an internal state of such unresponsiveness as to make educational or evolutional development within, or progress of the Order, as such, virtually impossible.

This *Message of the Masters* is of such nature that its constructive value, if it were addressed to the Order of Speculative Masonry, as an Organization, would demand action of a character that never would result from any Body that has become static.

If the Masonic Fraternity of this country ever should become nationalized, to the extent that the forty-eight state Grand Lodges should come together and organize a National Grand Lodge, the Order might then become *dynamic* instead of *static*; in which event many truly great things would almost

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inevitably follow—"for the good of the Order," and the greater good of Humanity. To this end every wide-awake and progressive individual Brother Mason should exercise his constructive influence.

It is not intended to make "odious comparisons," nor appear unjust to the "Supreme Authority"—the Grand Lodge—of any state; for the conservatism of these several Grand Lodges is a matter for which they alone are responsible. Even if they do carry the matter to a point where they become so absolutely static as to preclude all possibility of their ever again becoming dynamic, they are not to be condemned; because they must always be given credit for doing what they honestly believe to be for the "good of the Order."

Let it be said, that however far it may be necessary to travel backward into the remoteness of antiquity, to arrive at the time when The Great School of the Masters came into existence as a definite organization, there has never been a time in its history, from its birth to the present, when it has deserved the name of a *static* Body.

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Notwithstanding the innumerable World Movements it has organized and fostered, through which to deliver the "Lost Word" to the world of humanity; and in the face of failure after failure, to accomplish the full measure of beneficence intended—it has never turned its back to the needs of humanity, nor allowed itself to stop, sit down, or become *static*. As rapidly as it has proven the inadequacy, or the inefficiency of any one Movement, it has turned at once to the organization of another and more modern movement, in an effort to cure the defects of the older ones.

Thus, whatever may be said of its apparent failures, so far, to accomplish the full measure of its hopes and purposes in behalf of humanity, it has ever been and still is a *dynamic* Institution.

That is why it is now seeking to accomplish its beneficent purposes through a new and modern Movement. And that is why it is reducing its Message to writing and couching it in strictly the language of exact science. It is basing its present hope and assurance upon these new and modern methods:

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1. To establish its Message upon the enduring "Rock of Ages," where it can never again be "lost" to the world.

2. To guard it against false interpretation, reckless interpolations, deliberate misstatements, cruel emasculations and other methods of the enemy of Human Liberty to destroy or minimize its virtue or value. This is why it is couched in the language of exact science so simply and so definitely that a child can understand its meaning and sense its Truth.

For the reasons above given, the reader will readily understand and appreciate the motive which impels The Great School of the Masters to refrain from addressing its Message to the Order of Speculative Masonry, as an individual Organization.

On the other hand, it is addressing its Message to each and every individual Brother Mason, and each and every *Sister* Mason (of the subsidiary *Order of the Eastern Star*), for the following reasons, among others:

1. As an individual Brother, or Sister, Mason, you will be impelled to receive with

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profound respect, and treat with sympathetic consideration, any Message coming to you directly from the original and *Central Source* from which your beloved and revered Order received its inspiration—The Great School of the Masters—speaking to you, as an Individual Intelligence, from out the mystic realms of the most ancient civilizations, and across the remote reaches of antiquity whence the sublime principles of Life, Liberty and Happiness came down to us.

2. The *Good* which The Great School is hoping and praying will come from the response to its Message, is of such nature that it must come only from the individual Members of the Masonic Fraternity, and *not* from the Order as a distinct body, in its present development.

3. It is of such nature and quality that whatever response it may inspire in the mind, heart and Soul of any individual Member of the Order, it can never impel any Mason to a course of action in violation of any Masonic Obligation, or Moral Principle. In other words, it is intended to inspire the individual Mason who receives it in a fraternal spirit, to

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the living of his Life in such manner as to make it an active exemplification of each and every Moral and Spiritual virtue taught by Freemasonry, in its highest and most exalted sense. It is also intended to make of the individual Mason, whether man or woman, a beautiful and majestic column of *Light* which shall shed its benign and inspiring rays upon his or her fellows and the great Masonic Fraternity, as an Institution, commanding the profound respect, admiration, gratitude and Love of all true lovers of humanity, and all worthy members of the Great Brotherhood of Man.

4. It will be observed that the Message itself is not couched in the nature nor in the language of an "Appeal." This is because The Great School of the Masters never seeks nor endeavors to influence any individual intelligence to a course of Life or Action which does not commend itself to his or her highest intelligence, calmest judgment and clearest conscience. All it seeks to accomplish is to place before the individual a clear and sure understanding of the meaning and purpose of life, the facts of Nature, and the principles

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and processes by which the individual may align himself with the Constructive Principle in Nature as all these apply to his own individual life and progressive development, unfoldment and Soul Growth.

The reader is asked to bear in mind the fact that this volume is not addressed to Masons exclusively. Whilst its Message has a direct relation to Masons, because of the fact that Freemasonry is one of the great World Movements through which The Great School of the Masters has sought to deliver its Word of Instruction to humanity; nevertheless, it is now seeking to communicate directly with each and every individual who desires to be or become a healthy, wholesome, constructive, inspiring and active *Unit* in the real Brotherhood of Man. There is only one condition to be noted and observed in every individual case, namely, that the individual must, in every instance, prove to the satisfaction of The Great School that he, or she, is "duly and truly prepared, worthy and well qualified" and has made "suitable proficiency," etc., to entitle him, or her, to enter and be received in due and ancient form. The Mason

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who is deemed a worthy Member of that great Order, should find it somewhat less difficult to accomplish this than the average individual, solely because of his training in the monitorial and ritualistic exposition of Masonic Principles, and the lectures accompanying his initiation into the various degrees of the Lodge through which he has passed on his road to "Masonic Light." It is also assumed that he has made some effort to apply the principles of Masonic Philosophy to his own life. In just so far as these assumptions are correct, he has been traveling in the right direction, and making a certain degree of progress along the well-defined road to Mastership.

Nevertheless, each Brother Mason to whom the Message shall come, should keep in mind the fact that there are only perhaps a little more than 3,000,000 of our Brother Masons in the United States, and about 1,000,000 additional in Europe; and that among the 200,000,000 Anglo-Saxons outside the Masonic Order, there are many more than the 3,000,000, or 4,000,000, that are *not* within the Masonic Fraternity, who are just as "worthy and

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well qualified, duly and truly prepared" to receive the great Word of Instruction from the Masters, as are the large majority who have already gained admittance into the Masonic Order. Indeed, if the exact truth could be known, no doubt it would be found that the numbers of those *outside* the Order who are duly and truly prepared, worthy and well qualified for initiation into the *Greater Mysteries*, far outnumber those who constitute the membership of the Masonic Fraternity today. This must not be taken as a criticism of the Moral and Spiritual status of the individual members of the Masonic Order; but merely as an acknowledgment of the fact that if the Fraternity could be augmented today by all those who truly deserve to be admitted into its fellowship, the membership of the Order would be many times the 3,000,000 Masons now in this country of ours. And the beneficent influence and power of the Order would be more than many times greater than it is at the present time. These facts should serve to inspire every member of the Craft today to help make Masonry so great and glorious an exemplar of the teachings

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and philosophy of The Great School of the Masters back of it, that everyone of these worthy *non*-members would be drawn irresistibly to knock at the door of Masonry and ask to be admitted into a fellowship that stands for the Brotherhood of Man.

Notwithstanding all its noble endeavors urging humanity onward, further and further toward Universal Brotherhood, the Masonic Fraternity has been so remiss in guarding its portal against "cowans," "eavesdroppers" and *intrinsic enemies*, that today virtually every individual Lodge of Freemasons has, within the fold of its membership, at least *one*, and often *more* than one, whose deliberate and sworn purpose is to destroy the Fraternity *from within* (insofar as that may be possible), otherwise to destroy or deflect every effort of Freemasonry and Freemasons, in such manner and to such extent, that the Order itself shall not be able to foster or accomplish anything of an *Educational* nature in direct line with the Principles of Life, Liberty and Individual Happiness, for which the Order has stood during all the years of its existence, and still stands.

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This appears to be a severe charge. Many Brother Masons will not believe it. Much greater men and Masons than the author have *made* the charge. They are not men nor Masons who ever make charges of any kind *against their own Order*, unless and until they know the facts, and then solely "for the good of the Order." The Brother who reads this is not asked to believe it. If he should doubt its truth, however, he *is* asked to charge himself with the responsibility of making a thorough and critical investigation. He will not find it easy to get the exact facts, because every such enemy *within* our Order has gained admittance by fraud, deceit, falsehood and perjury. He will do everything in his power to conceal his identity as an enemy of Freemasonry and its constructive principles and purposes, from those whom he deliberately seeks to wrong, and from the Order wherein his field of destructive endeavor lies. This is human nature, even though it is damnable. It is the kind of human nature that has ever been, throughout the life of the Order, opposed to it on the basis of fundamental principles, moral, spiritual and psy-

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chical, and has opposed its every constructive endeavor for the amelioration of humanity. Such individuals are, directly or indirectly, identified with an Institution that is moved to action by the spirit of human greed and the love of power. It has cunningly played upon the infantile elements of human nature to bind the individuals more securely to its allegiance. It has sought, through the pliable influence of ignorance, to bind the chains of servitude more closely about the souls of men, that it may the more easily and surely use them as the passive or willing instruments of its ambition, vanity and greed. It has persistently and consistently opposed the development of any and all forms of education intended to liberate men's souls from the bondage of superstition and fear—upon which alone it must depend for the successful enforcement of its assumed authority over them.

It has been impelled to its intense struggle against intellectual, moral and religious liberty, by the unerring consciousness that such liberty, if permitted, would inevitably shatter its assumed authority over men, and free them from its dominating power.

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It points out an easy, subtle and seductive way whereby the individual who will submit his life to its domination and unquestionably abide by its authority, has the comforting assurance that he may evade the Law of Personal Responsibility and shift its consequences and its burdens from his own soul to the soulless organism of which he is a member.

These suggestions are not inspired by ignorance or prejudice. The author has devoted more than half-a-century to a conscientious study of this problem, and he is here only recording the results of his efforts to arrive at the exact and definite Truth. Wherever a question of possible doubt has risen, he has given the hereditary enemy of Freemasonry and Democracy the benefit of every possible doubt. He has absolutely no bitterness in his Soul, regardless of the deliberate machinations of the enemy of Freemasonry to discredit it and destroy the efficacy of its humanitarian endeavors. Hence, he must not be charged with prejudice or bias in his consideration of the great problem.

The Great School of the Masters does not desire to enter into controversy with reference

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to the subject matter of the preceding paragraph. Its chief concern is as to the attitude of the individual Mason, or Student, concerning the "Great Masonic Word of Instruction," and whether he believes himself entitled to receive it.

A serious question naturally arises in the mind of any individual Brother Mason who may desire to become an initiate, or student, in The Great School. It is, in substance, this:

"How shall I be able to receive the Gift of such an Instruction, as a Mason, when the Masonic Fraternity, as a body, does not recognize the right nor the authority of The School to give it?"

It is not the purpose or intent of this Work to lead any Brother Mason to violate any obligation whatsoever which he owes to his Order, or to his individual Lodge, or to his Brothers, as individuals. On the other hand, it would be the first to counsel against any procedure on the part of any Brother Mason that could possibly place him in a false or equivocal position, as a member of the Order.

But, in his capacity as an *Individual In-*

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telligence, he has the perfect right, which right his Order recognizes, to enter upon any line of study which he believes will be to his benefit, or advantage, as an Individual. He may become an Oddfellow, or a Knight of Pythias, or an Elk, without running counter to his obligation to the Masonic Fraternity, or his obligation to his fellow Members. He may likewise become a student of psychology, and join a class for that purpose. He may receive a full course of instruction in that line of study; and his Lodge will only commend him for his efforts to improve his education and usefulness as a man and citizen.

In like manner, he may join the Christian Science Church, and even become a "healer" in that organization. This does not interfere with his duties and obligations as a *Mason*. For the same reason, he may apply for admittance into The Great School, receive the Gift of its Instruction, and make any constructive use of the knowledge he may thereby obtain, as an *individual*, without invoking criticism or discipline, as a *Brother Mason*.

Now, suppose he has exercised this individual liberty and right, and has become an

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initiate, or student, in this Great School; the question is, how can he make any use of his acquired knowledge, in such manner as to be of help to his Brother Masons and his Order?

In the event he should gain admittance to The School, and should go forward with the Work it assigns him as a Student, or Initiate, it is inevitable that, in due course of time, he will come to realize the fact that the Gift he has received is one which should be of equal value to each and every Member of his Lodge, as well as each and every Member of the entire Masonic Fraternity.

His natural desire is to pass it on, as far as he may be qualified and authorized to do so. His inevitable impulse would be to "shout it from the housetops"—so that the entire world of humanity might hear and profit by his example. But he will restrain his altruistic and humanitarian impulse, for the following reasons:

1. He is bound, by his obligation to The Great School; to hold in strictest confidence whatever Instruction he shall receive from it; and this for reasons already explained.

2. He is bound, by the same obligation,

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to restrain himself from giving the Work and Instructions he has received, to any individual Brother Mason, unless it be in strict accord with the method by which he received it, and this includes the sanction of The Great School.

3. He must bear in mind the conditions under which he came to The School, of his own free will and accord, asked for the Gift of Instruction, was submitted to numerous Tests to determine his preparation, his worthiness and his right to receive it; and that every individual, even his closest friend and Brother Mason, must travel the same road, in the same way, until he has proven *his right* to "enter and be received in due form."

4. There is absolutely no reason why he, and as many of his Brothers in the Lodge as may desire to do so, may not form themselves into a "Masonic Reading Club" for the purpose of reading whatever literature they may decide upon, for the purpose of improving themselves as Men and Masons. These "Masonic Reading Clubs," or Study Clubs, are already being organized all over the

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country, and some of them are reading and studying the Textworks of The Great School of the Masters, wherein the fundamental principles and findings of that School are definitely formulated.

In any such Study Club, it is but reasonable to suppose that one or more of its members may, in time, decide to knock at the door of The Great School and ask for the Gift of Instruction. In this way their *Lodge* receives some of the benefits of their work, in just so far as the individuals may become *better Men* and *better Masons*.

As many of the individual members of such a Study Club as have received the Gift of Instruction from The Great School, would have the right to meet, as often as they desired, for the purpose of study and discussion of whatever teachings they *all* had received—being very careful not to discuss or study any subject which their youngest member in The School, or slowest or least advanced member, has not yet covered in his own work.

In such a Study Club its members would have the natural, as well as the double inspiration and incentive, to vie with each other

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in the spirit of emulation, as to who among them can, most perfectly, exemplify in their own personal lives, the Principles of Life they have received from The Great School, which are at the basis of all true moral, mental, spiritual and psychical unfoldment and individual *Soul Growth*. As suggested, herein is the double inspiration and incentive; first, to become better men, that they may be happier and may make others happier; and second, to improve the general morale of their Lodge, and thus to bring greater honor to their Fraternity.

If any individual Lodge within which such a Study Club exists should, through the exemplification of its members of the Principles of Life which they have received from The Great School of the Masters become sufficiently impressed with the improvement of the individual members of the "Club," to organize the *Lodge* itself into such a Study Club, or even to foster the one within its midst, and encourage the individual members of the Lodge to emulate the endeavors of the Club—it is within the province of any such Lodge to encourage such a work of

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Instruction and individual exemplification among its members. And thus your Lodge, as a Lodge, and as an integral part of the Great Masonic Fraternity, may receive, indirectly, the benefits which you, as individual members of the Study Club, are receiving from The Great School of the Masters.

Let it be remembered, however, by each individual student, or initiate, that any effort to bring the Work of this School to the attention of the Grand Lodge, for the purpose of giving to it the "Lost Word of Instruction," would be an unforgivable mistake; for it would be worse than wasted effort, and might result in great confusion and possible harm within the great body of Freemasonry. If ever the "Lost Word" shall be given to Modern Freemasonry, it will be through the influence of its individual members. Such of these individual members of the Lodge as may prove their right to receive "The Word" from The Great School, by their individual exemplification of its principles in their own lives, cannot help exerting a tremendous constructive influence upon their individual Lodge, as a whole. If this Work of the indi-

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vidual members, through Study Clubs, should spread to a sufficient number of individual Lodges within any given state, it is not impossible that, in the course of a long while, these individual Lodges might have the courage and the influence to invoke favorable action on the part of their Grand Lodge. Who can tell?

Whether this be possible or not, certain it is that the foregoing is the only possible method of bringing the matter to the attention of any Grand Lodge, without invoking its condemnation, and resulting in far greater harm than any good that might result from any other method of procedure.

In other words, the entire problem is one of *Education*. And this is a process which involves years of time, the utmost patience, perseverance, consecration, determination, endurance and unlimited *Faith* in the power of Good. It may not be accomplished within the lifetime of any individual member of the Masonic Fraternity today. It may require a generation; or two perhaps, to bring about the ultimate constructive purposes of The Great School of the Masters; but so sure as

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the individual members of the Fraternity shall proceed in the line of education, as hereinbefore suggested, just so sure will the results be accomplished, whether in this present generation, or in some later generation in the more remote future. And long before such a work of education shall have been completed, the great Masonic Order and Fraternity will have become one of the most powerful, constructive organizations on earth. This is the *end* toward which The Great School is moving; and there is no greater benefit, nor honor, nor privilege that can come to any individual man or woman of today than that he or she shall find a place in the ranks of those who shall be permitted to carry forward this sublime and beneficent *Work for Humanity*.

All that has been said or suggested as to the organization of Reading, or Study, Clubs within the individual Masonic Lodges, applies with even greater force to men and women *outside* such Lodges, and outside Freemasonry, as such. Indeed, they are out in the great, active, democratic world of humanity, where the obstacles in the lines of

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their approach to their fellows, are comparatively few and far between, when measured by those within the Masonic Fraternity. Consequently, it is just so much more possible for them to exercise a constructive influence upon their fellows, that will lead them on to concerted action in the line of this Great Work for Humanity.

This means that the Work of The Great School is already organized, and its active Members are already at their work of Education—receiving the “Word of Instruction,” doing their very best to exemplify its Principles and Teachings in their individual lives, and passing on the Word of Instruction as they have received the same, in accordance with the general plan of The School.

Nothing contained in this volume must be construed to mean that there is anything of a hostile, critical or inharmonious nature in the attitude of The Great School of the Masters concerning the truly Great School of Modern Speculative Masonry.

Dr. Buck in “The Genius of Freemasonry” makes it very clear, that the Institution of Freemasonry is engaged in a Great Work of

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Education. It is founded in Morals, and teaches a distinct Philosophy of Life. Its Great Work of Education, therefore, is that of inspiring its votaries and members to an application of the fundamental principles of Morality, and to the living of a Life in harmony with those Moral Principles.

In this it is doing exactly what The Great School is trying to do. Moreover, the fundamental Principles of Individual Life taught by these two Great Schools, are the same, in just so far as Masonry goes. Up to that point, therefore, there is absolute harmony in both the methods and purposes of the two great Organizations. Hence, they *could* not be *enemies*. On the other hand, they *should* be, and *are*, the most sympathetic and fraternal Friends.

The fact that The Great School of the Masters has reduced its educational system to a basis of exact science, thus proving the profound fact that Morality is based upon a Moral Order in Nature, and is therefore itself an exact science, and the further fact that it carries its scientific Educational Work into all the realms of Nature, physical, moral,

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mental, spiritual and pschical, should constitute no cause for inharmony between it and Freemasonry. Indeed, it is but supplementing the Work of Masonry, in that it is reducing its Speculative teachings to a definite basis of exact science, and thus taking them out of the category of speculative philosophy, allegorical and symbolical, and giving them the solid rock of exact science on which to erect the "*Temple of Human Character.*"

Thus, the two Schools are doing the same Great Work, only in their individual ways. If five brothers should start from Hollywood, California, to go to Chicago, one traveling afoot and alone, another by horseback, a third by automobile, a fourth by the Overland Limited railroad train, and the fifth by airplane—there should be no conflict between them, nor the least inharmony. They are all starting from the same point, and they are all going to the same place. It is merely the matter of the *method of travel* that divides them at the very start. And the results will be that the exact number of miles traveled by any of them will differ somewhat from the number of miles traveled by each and all of

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the others; and the time consumed in making the journey will be different in each case. But the great fundamental fact remains, that they all made the journey, each in his own individual way, and that they all arrived at the same goal, Chicago. Now, what is there in this situation, or in the conditions accompanying it, to arouse antagonism in the mind of any one of the brothers?

This is a fair illustration of the relations existing between the two Great Schools—The Great School of the Masters and The School of Speculative Masonry. They are traveling the road leading from *Ignorance* (comparative) to *Knowledge*. They both seek to arrive at the same goal of how to *Live* in such manner as to obtain the largest measure of Life, Liberty and Happiness, to both themselves and those with whom they come into personal contact. The only point of difference between them is the specific method of travel they adopt. Even if one of them should make the trip in less time than the other, or one should finish the trip first and should go on to greater heights of knowledge before his fellow arrives, is there anything in

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this situation to create inharmony or criticism or enmity between them?

Surely not. For once more, the only point of difference is in the method of travel, and in the fact that, in this instance, one of them traveled on beyond the goal of his brother, and in so doing explored new and wider fields of knowledge. He thereby accumulated more knowledge, because his vehicle of travel enabled him to save time over his fellow, and thus go on a little farther.

The illustration will enable individual readers of this volume, in future, to make clear to any critic or doubter, the fact that there is absolutely no enmity between The Great School of the Masters and the School of Freemasonry. They are fundamentally the same in principle. Their purpose is identical. And they are in absolute Harmony as far as they both go.

Finally, bear in mind the following interesting and significant facts:

1. The "*Grand Masonic Word*" was "Lost" to Operative Masonry at, or near, the Birth of Christianity, because Operative Masonry failed of its mission.

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2. *Christianity* was the next World Movement through which The Great School of the Masters sought to give "The Word" to Humanity.

3. *Christianity* has been given every opportunity to justify itself as a Message Bearer of "The Word," but has been found wanting.

4. Therefore, "*The Great School of Natural Science*" has come into existence, and is a new and *Modern World Movement* through which The Great School of the Masters now seeks to make to the Children of Men the Gift of its great "*Word of Instruction.*"

It must not, Can not, Will not, Fail.

PART IV

THE GREAT SCHOOL OF NATURAL SCIENCE

CHAPTER I

THE SCHOOL

It is not impossible that there may be those who will feel that it is something akin to sacrilege, at this time, to postulate a new and modern Movement by The Great School of the Masters, as a vehicle through which it may transmit its modern Message to an equally modern civilization. If so, such as these are only asked to withhold judgment until they understand the reasons for such an important move on the part of The School.

The Great School of Natural Science is a legal personality, organized and existing under and by virtue of the laws of the State of California; and its headquarters is in the city and county of Los Angeles, in that State.

It is a definite "*School*" of *Instruction*, and is therefore a strictly Educational Institution. It is legally an eleemosynary Trust, and therefore not organized for the purpose of commercial profit, nor for the accu-

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mulation of wealth, other than sufficient means to enable it to carry on its Work for Humanity.

It came into existence in response to, and at the behest of The Great School of the Masters back of it. It is the present Movement through which that Great School is seeking to make to the world a Gift of its Instruction.

It is the most modern educational effort of The Great School, and therefore has greater facilities, more exact and definite knowledge, and a much greater fund and wider scope of scientific knowledge than has ever been possible in any of the great Movements heretofore inaugurated. It is, indeed, the *Modern* School of the Masters, and not the "Ancient," that is now speaking to humanity.

It has now reduced its Message for humanity very largely to written form, and couched it in the modern language of exact Science.

For the purpose of education, therefore, it can at all times be referred to for purposes of exact statement, clarity and meaning and freedom from error. It need not depend

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upon the uncertain language of symbolism, the defective language of allegory, nor the unreliable language of parable, metaphor, hyperbole, and other questionable figures of speech. Its purpose is to complete the Great Work of formulation so that the full text of the Great Message of Instruction shall be within the reach of all mankind; thus securing it against the machinations of men and the ravages of time.

The Great School of the Masters, through the individual experiences of its own members, has proven with scientific certainty the continuity of individual life after physical death.

Through The Great School of Natural Science, the Great School of the Masters is now endeavoring to give to the world an exposition and expression of its knowledge upon that Great Problem, in just so far as humanity is prepared to receive that knowledge and make a constructive use of it.

At this point, let it be clearly understood, that whenever and wherever the terms "The Great School" or "The Great School of the Masters" are employed, as having proven or

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demonstrated a given fact of Nature, it is more generally true that the reference is intended to be made to the individual Members of the School.

Back through the ages, to a point beyond all the "Schools of the Ancient Mysteries," The Great School of the Masters had proven, with scientific certainty, the continuity of individual human life after the death and dissolution of the physical body, as a simple fact of Nature.

This does not mean that this solution of the Great Problem was accomplished through purely physical means, methods and instrumentalities. To clear the mind of the reader on this point, let it be admitted that, with all the knowledge of the Masters upon the subjects, they have never, so far, been able to reduce the scientific solution to a purely *physical* basis. They are willing to concede that, so far as they are concerned, such a purely physical solution is impossible to one yet in the physical body. Purely physical instruments and physical processes are not fine enough to demonstrate the existence of a life that lies out beyond the limitations of

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purely physical matter and physical processes. The five physical senses are not fine enough to sense the existence of the finer world of Spiritual Matter and Spiritual Things.

The Masters, during their study of the Great Problem, and their continued search for a definite method of solution, discovered the fact that, through a rigorous course of self-discipline and contemplation of a higher and finer life, they were able to develop a higher and a finer set of senses, through which they were able to come into conscious relation with a finer world of material than that of the purely physical. They designated these finer senses "*Spiritual* Senses," to distinguish them from the "*physical* senses." The world into which they were able to penetrate consciously through these finer senses, they called a "*spiritual* world." Thus began the scientific solution of the great problem of another life in a finer world of matter. And thus began the accumulation of definite knowledge concerning that finer life and world.

By their continued work and experiment,

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which all scientific research involves, the Masters learned that there is an exact and definite method and process of Nature, by and through which anyone who has the intelligence to receive the Instruction, the courage to apply it to the living of his own life in a right way, and the perseverance to continue his endeavors far enough to comply with Nature's demands, can develop his own spiritual senses until he is able to sense and experience the Spiritual World as perfectly and independently as he can sense and experience this physical world.

Through their continued accumulation and expansion of their knowledge through personal experience, they finally made the great discovery that there is a *Moral Order of Nature*; and that it is directly related to the method and process by which an individual may develop his own Spiritual senses and discover the spiritual world for himself.

If he keeps faith with Nature, and lives his life in harmony with her Constructive Principle, her reward is inevitable, which is his Spiritual Unfoldment and Soul Growth. If he fails to keep faith with Nature, and

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refuses to live his life in harmony with the Moral Law, he reverses the process of spiritual unfoldment and bars the way to his own Mastership. He will thus never be able to make the scientific demonstration of the Great Problem this side the grave.

This Great School of Natural Science possesses all these facilities and advantages, not because it is, or should be, entitled to any credit over the Masters Melchizedek, Christna, Buddha, Zoroaster, Pythagoras, Plato, Aristotle, Socrates, Seneca, Freemasonry, the Ancient Mysteries, or the Master Jesus—but solely because these added facilities and advantages are present today, and entirely within the reach of everyone.

Having once accepted the responsibility of a Message-Bearer and Instructor for The Great School of the Masters, any failure to avail oneself of every possible modern facility, accomplishment, or qualification within reach would be justly condemned as deliberate negligence and a willful avoidance of Duty, as well as a violation of Personal Responsibility. Hence, The Great School of Natural Science, having accepted that Re-

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sponsibility, is now seeking to discharge the same to the best of its ability.

Furthermore, it would be one of the most remarkable anomalies of all time if an institution, with 2000 years of evolutionary progress behind it, as well as 2000 years of scientific study and achievement, were not better equipped for the accomplishment of any great humanitarian work than was possible to any individual or School, when the Master Jesus was on earth.

The perfect rationale of all this is so clearly and openly apparent that the intelligent, even though hostile, reader will never make the mistake of construing it as merely an expression of inordinate egotism or abysmal ignorance.

Again let it be said, with added emphasis, that each and every reader, whether a Brother Mason, a Protestant Christian, or an Agnostic, has it within his power to confound The Great School, as well as the writer of these lines, if he so desires, and can prove the foregoing statements untrue. On the other hand, he can also prove their absolute correctness, if he has the earnest desire to become an

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accepted student of the School and is able and willing to comply with the terms and conditions of studentship.

Is there any intelligent or honest individual who will seriously dispute the foregoing? If so, let him "stand up and be counted."

CHAPTER II

THE PROBLEM

The Great Problem—“*If a man die, shall he live again?*”—has been, throughout the history of mankind upon the earth, and is today, the most vital Problem of individual human Life. Expressed in slightly different terms, this means:

Does man, as an individual intelligence, continue to live on, after the death of his physical body? If so, has the fact been definitely and scientifically proven? If it has been, is it possible for me, as an individual human being, to prove it, while yet in the physical body? If not, why not?

Upon its absolute scientific solution depends the Life, Liberty and Happiness of mankind, individually and collectively, both here upon this physical plane and upon all the planes of life that lie out beyond the incident we call “physical death.”

The study and investigation of this great

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Problem began almost contemporaneously with the appearance of mankind upon this planet of earth. How many thousands, tens of thousands, hundreds of thousands, or millions of years that may have been, is a matter of little consequence. The thing that does matter is the fact that, with the appearance of man upon the earth, came also the Great Problem—"If a man die, shall he live again?" From that time until the present it has remained the one, great, central Problem of Individual Life about which all others have revolved, and has commanded the vital interest of every Soul that has found its way to this earth life.

Moreover, from the infancy of the human race upon earth, there have been individuals who have devoted their physical lives to the study of the Great Problem and the effort to solve it. And in every age, so far as we have definite knowledge, there have been a few, often a very few, who have developed what is known throughout all history as "second sight." In these modern and scientific days it is called "spiritual sight."

From time immemorial these individuals

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who developed Spiritual Sight, were known as "Masters" and "Seers." This means those who have mastered the Great Problem, and have demonstrated through the power of vision that physical death does not destroy the spiritual body nor the Soul which animates it.

It would be beyond the comprehension of human intelligence to assume or believe it possible, that these Great Souls called "Masters," who have devoted their lives to the study of the Great Problem, should not have accumulated a certain amount of exact and definite knowledge concerning it.

Indeed, we know today that a vast store of definite knowledge of the life after physical death *has* been accumulated.

Best of all, however, we know the exact method and process by which the Great Problem of another life may be solved—by those who have the Intelligence, the Courage, the Perseverance, the Time, the Instruction, and the Facilities necessary to do the personal Work of making the Personal Demonstration.

From century to century, from generation

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to generation, from year to year, this definite knowledge of the continuity of individual life has come down to us, together with all the added accumulations of knowledge that have been gathered throughout the ages concerning the nature, as well as the fact, of a life after physical death. This is but natural, is it not?

As a result of this accumulation of exact knowledge upon the subject, there is today a vast Reservoir upon which humanity may draw, as rapidly as it is qualified to receive the knowledge and use it only for the good of humanity.

What is the one great fundamental Problem of Human Life which includes all others, and gives to them their meaning and value? It is the Great Problem—"If a Man Die, Shall He Live Again?"

The Great School of Natural Science is in possession of that knowledge.

Why not give it to the world broadcast?

This is exactly what it is trying to do, as rapidly as possible.

But, even if you sow wheat broadcast, and without regard to Natural Law, you already

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know that the largest number of grains will fall on barren soil, among the rocks, or on the desert sand, and be lost. This not only involves the loss of the grains so scattered, but a worse loss of your time and personal effort in doing the scattering.

You must first have soil in which your wheat will grow. This is one of Nature's conditions. It is not a thing which man can either ignore or change, however he may proceed. Then, that soil must be prepared before you do your scattering of the wheat, even upon the richest soil. You must first work the soil with plow and harrow until it is ready and receptive. Then when you scatter the wheat over it, you must cultivate it with harrow or brush, until you have brought the soil over and around it where the necessary moisture comes in contact with the grain. Then you must simply rely upon *Nature* to do *her* part. When she has gathered moisture into clouds, floated these clouds over the field of wheat and precipitated their moisture in millions of raindrops upon the soil; when she has then brushed the clouds away from the sky and thrown the warm and life-

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giving rays of the sunlight upon the moistened soil, the conditions necessary to germination of your wheat grains have been made complete. You then know that your wheat will soon sprout, grow and cover the soil with a gladsome covering of brilliant green, and that your time and effort have not been wasted. You have made the conditions which Nature demands of you, and Nature is now rewarding you for your effort. If other conditions of a destructive nature do not intervene you will, in due season, realize the growth, development and maturity of a wonderful new crop of wheat; and you are happy and grateful—to the “Giver of all good Gifts,” to Nature and the God of Nature, or the Great Universal Intelligence back of all created things.

In this simile you have a figurative comparison that will enable you to understand why it is that the Great School of Natural Science cannot scatter its knowledge broadcast upon the entire human race.

The great majority of humanity, numerically speaking, represent the “barren soil, the rocks and the desert sands.” As yet, there is

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nothing within their conditions of mind and soul capable of responding to the demands of the knowledge which you would "scatter" over them. Nature has not, as yet, developed them into a character and quality of "soil" capable of receiving and responding to the natural and legitimate demands of the "grains of knowledge" the School would "scatter upon them," to be by them nourished, developed, matured and reproduced in new and ripened "kernels of wisdom" from which to make the Bread of Life for the feeding of the nations. It cannot be accomplished in a single season, but can be in due time.

But, just as we observe everywhere about us, the intelligence and personally directed efforts of mankind, converting the barren and rocky hills and mountain-sides into pulverized conditions of fertility and fecundity, and through their irrigating canals carrying life-giving water into the desert to make fertile soil of the dry sand; so it is that, through the cultivating contact, influence and personal effort of their fellows who *know the law*, those who today represent the barren soil, the rocks and the desert sands, will in

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due time, be transformed into rich and fertile soil that will receive, develop and reproduce the grains of knowledge which their fellows scatter upon them, and will themselves bring forth new and ripened kernels of wisdom from which to make the Bread of Life for the feeding of all Mankind.

Follow the simile of wheat-raising out into its most minute details, and everywhere you will find an exact parallel in the purposes, the methods, the processes and the results to be accomplished by The Great School of the Masters, through The Great School of Natural Science.

Furthermore, just as there is a Great Law of Nature which underlies and governs the growth and reproduction of wheat, namely, the Great Law of Physical Life; so there is an even greater Law of Nature which underlies and governs the spiritual and psychical growth, development, unfoldment and maturity of the Individual Intelligence and Soul of man, namely, "The Constructive Law of Nature in Individual Life."

At this point, a brief reference to the attitude of physical science, more correctly phys-

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ical scientists, as to the Great Problem—If a Man Die, Shall He Live Again?—may not be out of place. On the other hand, it may possibly enable the reader to obtain a view of the subjects heretofore not fully understood or appreciated.

It was the great privilege of the writer to come into a personal acquaintance with Charles Darwin's great friend, contemporary scientist and collaborator—Sir Alfred Wallace—while he was visiting his brother in this country some years ago. He was a member of the English Psychological Research Society, at the time, and because of our mutual interests in that great institution, we soon found ourselves in sympathy as to our lines of respective study and inquiry. At the time he was rather inclined to a noncommittal attitude as to the Great Problem. In later years, however, after more mature consideration, he seems to have become profoundly convinced, not only as to the fact of life after physical death, but also of the fact that the denizens of that life are made up of the physically disembodied individuals who pass from this physical life through the process

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of physical dissolution, and are always within "hailing distance" of those yet in the physical body who have gained the knowledge of how to communicate with them. This is the general position of one of the greatest physical scientists, as well as hardest-headed intelligences, that ever lived. It was not a hasty conclusion based upon a few exhibitions of psychic phenomena, but the result of half a century of the most careful, scientific investigation, and after he had reached the age of physical and mental maturity.

The name of Sir William Crooks must also be familiar to virtually every student of religion, science or philosophy, throughout the world. For he was one of the most renowned physical scientists of his time, if not of the entire English-speaking world. What he suffered at the hands of the lesser scientists of his time can never be known to us of this generation; but it can be stated truthfully that nothing was left unsaid or undone by his fellow scientists to humiliate, discredit or utterly crush him. And yet, he proudly went his humble way, head erect and facing the world, as few men would have done.

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One of his greatest compensations, however, was in the fact that he lived to witness the acknowledgment of many of his scientific contemporaries that his acceptance of the fact of another and finer life after physical death, was based upon "sound, scientific reasoning."

Sir Oliver Lodge, during more than half a lifetime, was considered by his fellow scientists and contemporaries as a skeptic on the subject of another life. It later develops that during most of his scientific life he was a quiet, unassuming, courageous and determined scientific investigator of the subject. Not until the years of individual study and personal experience gave him the right to speak with scientific certainty upon the subject did he come out boldly and invite the same humiliating condemnation which was heaped upon the brave soul of his great contemporary scientist and fellow student, Sir William Crooks. But the times had changed. The world of science had moved forward along the path of progress. His fellow scientists did not abuse him nor try to humiliate or discredit him as a scientist. On the other

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hand, many of them have listened with the utmost respect and consideration to his public addresses upon the subject of his personal investigations and conclusions, and have read his published writings with sympathetic interest.

Not only these exceptional great physical scientists and great Souls, but many others of less renown, have come, through their knowledge of exact science, to believe that they have personally witnessed the demonstration of the fact that "If a Man Die, He Shall Live Again," in the finer world of Spirit.

Furthermore, many of the leading physical scientists of our time have come to realize the simple fact that, while the instruments at the command of physical science are not fine enough to determine definitely the existence of another and a finer life after physical death, this fact is no proof that a higher science, the science of all sciences—Natural Science—may not be able to make the scientific demonstration through the use of instrumentalities at its command which exist upon the plane of life where alone the demonstration must be made, if at all. In

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other words, whatever actual scientific demonstration of a spiritual life shall be made, must be made by and through spiritual means and methods, and not by purely physical instruments, methods and means.

Referring now briefly to those who call themselves "Christians," one of the most remarkable anomalies of human life is the mental attitude of many of those who seem to believe that they are fully entitled to that designation. They believe, with all their hearts, intelligences and souls, that there is a life after physical death. They admit that the Great Master knew it to be a fact. They admit that their entire religion is based upon its truth. Yet, at the same time, they are immediately ready to condemn anyone as an ignoramus, an imposter, a charlatan and a fraud, who frankly and honestly says—"I *know* there is a spiritual life." If he should say without equivocation or qualification—"I have made the scientific demonstration of that fact," they not only disbelieve him, however spotless may be his reputation for honesty and truthfulness, but they would crucify him, if they could, for giving utterance to the

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blasphemous sacrilege of personal knowledge.

God forbid that such infantile intelligences ever should gain control of our public educational system, or stifle its power to liberate the souls of men and women from the debasing bondage of superstition and fear.

CHAPTER III

THE DIFFICULTY

The Great School of Natural Science, as the present definite channel through which The Great School of the Masters is seeking to make a Gift of its Instruction to Humanity, is not ignorant of the fact that there are many and grave difficulties to be met and overcome. The simple fact that its educational endeavors must be a *Gift* to the world is in itself a handicap of no small proportions. But there are other difficulties which far transcend, in importance, the purely material aspects of the work.

For illustration, here is a narration of an actual experience which will show some of the difficulties that lie in the pathway of a goodly number of intelligent and sincere people everywhere:

Only a few years ago one of the most intellectually brilliant and learned ministers of this entire country was engaged in a very in-

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tense and fascinatingly interesting conversation with one of his parishioners and a veritable pillar of the church. They were both men of unusual intelligence and learning, and both a bit inclined to be somewhat dogmatic as to their religious views and convictions. The minister that day had preached a powerful and most inspiring sermon on the Great Problem—"If a man die, shall he live again?" His congregation had been lifted up in spirit, almost carried away through the inspiration of his eloquence, and had made him know and appreciate that fact. He had spoken with the utmost assurance of definite personal knowledge. There was not the slightest evidence, in his treatment of the subject, that he entertained so much as the shadow of a doubt as to the definite fact of Life After Physical Death. In truth, he had asserted it as a *fact*, and with such dogmatic certainty, and had drawn such a marvelous and fascinating picture of the future life as to sweep every doubt and uncertainty from the minds of his listeners. They accepted his unqualified statements and dogmatic assertions, together with his beautiful imagery, as an ex-

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pression of his unqualified personal *knowledge*. In truth, he had narrated to them certain personal experiences of a psychic nature, which, of themselves, seemed to them sufficient to give him the unqualified right to speak of the "Life Beyond the Grave," from the viewpoint of one who had personally lifted the mystic veil of earthly materiality, looked out into that life and there witnessed the many wonderful things of which he spoke. Anyone would have gone away from his church that day, just as the members of his congregation had done, with the firm conviction that he had been listening to a man who had personally visited that other life, in spirit, or had been sufficiently near it to see with his own eyes, not merely the fact of another life than this, but in the most minute detail had studied and experienced the realities of that life.

In the conversation between him and his parishioner, the latter was telling him how profoundly he had enjoyed the sermon. Of course, the minister was pleased, and graciously acknowledged his gratification and pleasure. Suddenly his friend said to him:

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“I am more deeply grateful to you for that sermon than I can ever tell you, and I want to thank you for it from the bottom of my heart. You will better appreciate what I mean when I tell you that the depth of my feeling in the matter is solely because I know that you are an honest man and would not make positive statements concerning such intensely vital things without absolute personal knowledge of their literal truth. Because of this conviction of your perfect honesty and sincerity, you have convinced me beyond all question that I also am telling you the literal truth when I tell you that I am able to verify the literal truth of virtually every positive statement you made in that wonderful sermon, concerning the *fact* of a Life After Physical Death; and I am personally familiar with some, though not all, of the conditions you described so vividly and minutely concerning that life. However, to be entirely honest in the matter, I am compelled to say that my own experiences as to what one may see and know of the spiritual life do not agree with yours, in a number of different details.”

At this point the minister straightened him-

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self somewhat stiffly, turned suddenly to his friend, held up his hand for silence, and said:

“Hold on a minute. Do I understand you correctly? Do you mean to tell me that *you actually know*, of your own personal experience and knowledge, that there is another life beyond this in which we are now living?”

His friend, with an expression of real surprise, replied:

“Why, of course I do. That’s just what I have been trying to tell you; and I was expressing myself as clearly and definitely as I know how.”

The minister, with an expression of astonishment and incredulity, replied:

“Why, Frank, do you think you are in your right senses? Exactly what do you mean when you tell me that you *personally know* these things to be true?”

To this his friend very quietly and modestly, but with intense earnestness, replied:

“Listen, Doctor, and I will try, with all my intelligent powers of expression, to tell you; because I know, after listening to that sermon of yours, that you have personally seen into the spiritual life and there wit-

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nessed many things which even I have never seen; and because of this, that you will understand, without question, what I am going to tell you.

“Even when I was just a little boy, I often used to see spiritual people about me, and many times spiritual children came to me and we played together, just as do children in this physical life. When I said anything to father about these experiences, it always seemed to offend him, and he would become very angry. You know what a severe man he was and how he abhorred dishonesty, or what he believed to be such. Well, he seemed to think that I was deliberately lying about the entire matter; and twice he punished me severely for telling him *lies*, as he put it. He was undoubtedly sincere in his convictions, because, I suppose, he had never heard of such things from anybody else. My mother, however, treated the matter very differently. She appeared to be deeply interested, and never once intimated that she believed I was lying to her. On the contrary, she would ask me all manner of questions about the spiritual people I saw—what

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they looked like, whether they talked to me, what they said—and then would caution me not to say anything to anybody else about these experiences. She seemed to know that I was telling her the absolute and literal truth; and many times she asked me definite things about different people on the spirit side of life, especially about her own friends and relatives who had passed into that life. I always tried to answer her truthfully, and sometimes she seemed greatly surprised at the information I was able to give her.

“When she died I was with her. Father and I were the only ones at her bedside, at the time. When the end came, I saw her spiritual body emerge, as it were, from her physical body, as clearly and distinctly as I now see you. Immediately after she was free from her physical body she spoke to me and comforted me, because she knew that I loved her most dearly, and she thought I would be very lonely without her. She seemed not to realize yet that I could see her in that life, and that she would be able to come to me as freely as when she was in her physical body. I told her not to be troubled

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about me, and that I was not going to be lonely, as she seemed to think, because I knew that I could see her any time she came to me, and wanted to visit with me.

“From that day to this, although it has now been more than ten years since she passed from this life, I believe I have seen her every day and have talked with her as I did before she died. In truth, Doctor, all these years since my earliest childhood, I have been able to open my spiritual eyes at any time I wished to do so, and to look out into the spiritual life and see just as clearly as you can, the spiritual world and many of the people and things that world contains.

“And this is the reason why I told you I *know personally* about that life. But I learned, many years ago, to keep my mouth shut concerning these spiritual experiences; and, to tell you the truth, you are the only human being to whom I have ever mentioned them, in all these years. This is because I have realized that others might consider me *insane*. I knew, however, after listening to your sermon today, that you would understand, because you have had similar experi-

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ences, and some even more wonderful than mine.”

The minister was evidently deeply disturbed, profoundly shocked, and most anxious over the mental condition of his friend. With an expression of positive incredulity, akin to fear, he said:

“Frank, don’t ever say such things to any other living mortal. In the first place, they would do exactly what you have already suspected, namely, they would conclude, without the least hesitation, that you are indeed insane; and more than likely, they would have you examined on the regular charge of insanity and sent to an insane asylum. Once committed to such an institution, you might never be able to obtain release, and thus be compelled to spend the remainder of your life in such an institution. In the second place, the things you have told me are not actual, personal experiences. Whatever they may seem to you to be, they are nothing more than the vivid imaginings of a mind that is on the brink of destruction. In the third place, *no man actually knows anything whatever about the spiritual life*—if there is such

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a thing in reality—which no man can ever *prove*. That is something God has purposely concealed from mankind in this physical life, and never intended us to know.”

The minister paused, and after several minutes spent in struggling with his conflicting emotions, his friend burst forth:

“But how about that wonderful sermon of yours? In that you plainly told us all about the life after physical death. You said it was *true*, and you narrated your personal experiences to prove it. How about that? Do you mean to tell me now that you were simply lying to me and to all the rest of your audience? Do you now mean to tell me that you do not know anything about the spiritual life? If so, I want to tell you, here and now, that you are not only the most unmitigated liar, but the most contemptible fraud I have ever known. Please, Doctor, answer me and explain the statements you have just made; because I do not want to go away from you with all my exalted ideals concerning you, and all my confidence in you, wholly and irrevocably shattered.”

Slowly, as if utterly crushed beneath the

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weight of a terrible humiliation, the minister replied:

“Frank, forgive me. I am deeply sorry and filled with grief if in that wretched sermon I led you or anyone else to believe I was speaking of a future life from the standpoint of my own definite personal knowledge and experience. The fact is, I was only just ‘preaching.’ That was all. I never intended to convey to you, nor to my audience, the impression that I was talking from my own personal knowledge of the subject, or that I personally *knew* anything whatever about the actual existence of another life. I thought that my listeners would understand the fact that I was merely working on their imaginations and emotions for the purpose only of interesting and entertaining them. That was all. I realized, only just now, what a contemptible fool I have been, and what a charlatan you must now believe me to be. But, Frank, let me tell you this: You have taught me one of the most valuable lessons of my life. Moreover, I promise you that I will never again, so long as I continue in the ministry, make the same mistake. Forgive me if

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I misled *you*, Frank, and please don't think too hard of me; for I want you to know that often I find it most difficult to hold the attention and interest of my people. I often feel myself driven by their indifference, almost to desperation. Then it is that I have resorted to fiction and a play upon their emotions. Forgive me, Frank. You have humiliated me as no other mortal has ever done before; but I have learned my lesson."

His friend slowly arose and, with a kindly expression of pity in his eyes, said:

"Doctor, I am deeply sorry to tell you that I am now withdrawing from your church and congregation, and I shall never again enter your church, nor listen to you preach. When a fellow-man, whom I have trusted and admired and really loved, proves to me beyond every possible question or doubt, as you have done, that he is just a plain, ordinary, unmitigated and conscienceless liar, a deliberate charlatan and fraud and unworthy of the confidence of any self-respecting and intelligent human being, I am done with him—and this means done with him throughout this life. I shall say nothing to any mem-

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ber of your church; for, if you can make them swallow such stuff as you now admit you crowded into that wonderful sermon, it is not my responsibility to disillusion them as to your real character. That is a matter entirely between you and them and your own conscience, as I now view the matter.

“Before I go, however, let me tell you again: *I do know there is a life after physical death. I know it from the definite knowledge of a personal experience;* and nothing that you or anyone else can possibly say can alter the simple facts of Nature, nor deprive me of the joy of that knowledge. Moreover, I am absolutely convinced that there are others besides myself who know, in the same way I do, no doubt many of them, all of whom would be glad to testify to my entire sanity on the subject, if they had the chance, and the assurance that they would not be adjudged insane by men like you. I am convinced of this because I do not hold myself superior to anyone but a deliberate liar. Just how many more there are who know, as I know, that when a man dies he will live again, is beyond my personal knowl-

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edge; but I verily believe there are a goodly number. I am also convinced that many others have it within their power to *acquire* that same definite and personal knowledge, if they but knew how to go about it.

“Let me leave you, Doctor, with this final suggestion: When you lay down this physical body of yours, you are going to experience a great awakening and a great shock. That these may be as painless as possible, I am hoping, for your own sake alone, if not for that of others who trust you, that there is one thing you will never again do, namely, say to anyone, so long as you live, that *no man knows anything about the spiritual life*. Good-bye!”

With that, he turned slowly and left the room. The minister remained seated, with his head between his hands, a picture of abject misery and humiliation.

This incident is one, for the truthfulness of which the writer personally vouches. While he has clothed the narrative of it in his own words, he has not misrepresented the facts; for the minister's friend was also his friend, with whose personal life experiences

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he has been intimately familiar over a period of twenty years. He was also a Brother Mason, as well as Worshipful Master of the Lodge in which the writer still holds membership.

If any reader of this volume should be inclined to hold the same views expressed by the minister, namely, that "no man knows anything about the other life," and that "God never intended us to know," let him be warned lest he suffer the same humiliation which bowed the head and broke the spirit of the doctor above mentioned; for, if he should ever be impelled to give expression to his ignorance on the subject, let him know that in such an expression he is going directly contrary to the personal experiences and definite knowledge of many of the greatest minds this little old earth of ours has ever produced.

And if any individual reader should take issue with the positive statements herein contained—as to the possibility of obtaining scientific proof of the fact that there is a life after physical death—he should know that this is one of the problems of individual life that, long ago, passed from the category of

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speculation and uncertainty to that of definite personal knowledge based upon personal experience—which means to a basis of exact science.

All the great Spiritual Teachers of the past, such as Christna, Buddha, Moses, Melchizedek, Jesus, and all the many Great Masters, from the remotest antiquity to the present time, have declared to the world—on the basis of a personal experience—that there is another life. They have publicly taught that there is this other life and that they *personally* knew of that life. They made definite and positive statements on that subject. They either spoke the Truth, and had made the personal demonstration, thereby knowing whereof they spoke; or they, like the Doctor above, were merely unmitigated liars, talking for public notoriety, and inspired only by Egotism and Vanity.

Is there a man living today who would entertain such a possibility for a single moment?

CHAPTER IV

THE PLAGIARIST

It seems but a simple matter of duty and right to do justice to one who deserves the grateful consideration of all mankind, in this:

That, of all the false, malicious and injurious charges made against the Master Jesus during his short life and active ministry, perhaps there was none more maliciously false, nor more deeply humiliating than the charge that he was a "*Plagiarist*," in that he taught the same doctrines that had been taught by all the Great Masters who preceded him.

This, however, but shows the depths of infamy to which even supposedly intelligent men will go in their efforts to destroy the Work of any Great Soul who comes to them with a definite Message of Life, Liberty and Happiness to humanity. At first they will center their efforts upon destroying the Work itself. Failing in this, they then turn

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their attention and their efforts to the more tragic purpose of killing, destroying, or otherwise disposing of the individual Master himself who is responsible for the new order of things which offends them.

Inasmuch as Truth is one of the most difficult things in the world to destroy (if, indeed, such destruction is possible), its enemies failed in their efforts to destroy the teachings of the Master Jesus. When they found, in the very face of their most vicious and determined efforts, the Christian Movement continued to grow, in both membership and influence, they realized that they must resort to the only other method open to them by which they might hope to accomplish their nefarious purpose. That was to destroy the Master himself, and thereby cut off the fountain-head of knowledge he represented.

When they had determined upon that great tragedy as the only means at command to the end they sought, they were not long in laying the trap that would enable them to carry out their infamous and criminal designs. They killed the Master; but in destroying the physical body of that great Soul, did they also

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succeed in killing his Great Work for Humanity? On the contrary, whilst the shadow of the Cross darkened the entire heavens for primitive Christians, as well as for primitive Christianity, the reaction that followed was swift, sudden, powerful and entirely unexpected. By a seeming miracle greater than any that is supposed to have attended the physical death of the Master, the "Shadow of the Cross" was soon transmuted and transformed into a Glorious Light of Truth that has shone steadily and brilliantly upon the world of humanity for nearly 2000 years; and the martyred Man was glorified in his Work and his teachings. Thus once more was verified the inevitable fact that—"Truth crushed to earth will rise again."

Had it been possible for the Master Jesus to deliver his Message of Light to the world in writing, or in some other form that would have preserved, in letter and spirit, the exact words that came from his lips, there can be not the least doubt that the humanity of the whole earth today would magnify his name a thousand fold, and that the beneficent Message of Humanity, in the exact words of the

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Master, would have accomplished the spiritual regeneration of the whole earth.

The greatest tragedy of all, however, lies in the simple fact that no dependable expression of his exact words was ever reduced to a form that would preserve his Message in its purity in either letter or spirit. Instead, it was virtually half a century after his last physical utterance before any historic evidence of his teachings was given to the world. It has been said that this first historic evidence is to be found in the fourth book of the New Testament, the Book of John. Its accuracy, therefore, depends entirely upon the fragile and unreliable support of John's memory.

If the reader would realize just what this means, and would learn how exceedingly frail, flimsy and undependable a foundation for the literal truth is the human memory—after the lapse of fifty years, or much less time—let him undertake the task of recalling to his own memory the exact and literal words of any individual whomsoever to whom he listened that many years ago. Let him go still further, however, and complete

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the task of reproducing the exact words he heard uttered twenty-five to fifty years in the past.

Let him then attempt the still more difficult task of recalling the exact and literal wording of an address that he listened to twenty-five years ago on the subject of "Symbolism." Let him see how far he shall be able to recall to his memory the various symbols elucidated by the lecturer. Moreover, in addition thereto, let him see how far he shall be able, through the power of memory alone, to give a literal interpretation and application of each symbol, in the exact words of the speaker. How far does the reader believe he would be able to go? Does he believe it is within the range and power of human memory alone to make literally correct and perfect report of a lecture after fifty, twenty-five, ten, five, or even one year's lapse of time? To make the illustration still more conclusive, let us suppose that only six months have elapsed since the lecture was delivered. How many men are there today, even among the very best minds in America, who could accomplish such a mental feat with utter

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fidelity? How many of such exceptional men would any one of us, today, rely upon to reproduce for us a sufficiently accurate reproduction of the lecture, through memory alone, to entitle it to be entered of record as historically and literally correct—absolutely free from possible errors?

While we are about it, let us make the conditions even easier. Let any man of today, from any walk of life, listen to a lecture on Psychology, requiring but forty minutes for its full delivery. Then let him go directly to his desk, within twenty minutes after the close of the lecture, and from memory alone, undertake to reproduce the literal contents of the lecture. Is there any individual reader of this page who believes he or she could do it? If so, it will require but the practical test of personal experience to prove the almost utter unreliability and insufficiency of human memory, even the most tenacious memory, in the accomplishment of such an undertaking.

What, then, are we to conclude? Are the Scriptures utterly unreliable in point of historic accuracy and value? Shall we con-

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clude that the Great Message of the Master Jesus has been wholly and entirely *lost* to humanity of this day and generation?

No, it is not quite so bad as all that. In fact, it is admitted that these illustrations are not quite fair to the Scriptures. That is to say, there were certain elements and factors, in addition to memory alone, which entered into the efforts of Matthew, Mark, Luke and John, and turned the scale of probability somewhat in their favor.

Especially is the following worth consideration in our efforts to solve the problem of the historic value of Memory:

1. While it is true that the Master often spoke in parables, the value of which depended on the interpretations which he gave to them; and while it is also true that he employed symbols, the esoteric meanings of which were concealed from the masses of his people; and while it is likewise correct that he often employed allegories, the exact meaning and value of which depended upon the interpretations he gave to them; nevertheless, he did not stop with these means and methods alone.

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2. All the knowledge we have as to his life and ministry indicates that he was speaking, preaching and teaching constantly. Whenever and wherever he was in the midst of his disciples, he was talking to them and teaching them the principles of life. Naturally, and also inevitably, he was talking, much of the time at least, about the same subjects of thought.

3. This led him to repeat, over and over, the words and phrases and sentences that would serve to give added emphasis to those special and specific points he desired most to fix in the minds of his people.

4. His purpose, therefore, was *not* to impress upon their memories certain *words* or *phrases* or *sentences*. On the other hand, his entire educational mission was to teach them certain fundamental *Principles of Life*, and to fix those fundamental *Principles* only in the minds, memories and Souls of his disciples. To accomplish this definite end, he made use of every possible facility of the language of his time. He employed allegories, symbols, parables, and, over and above all these, *endless Repetitions*—each and every

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one of which served only to add emphasis to the vital importance of the *Principle* he desired to fix irrevocably in their minds, and not the mere words, symbols, or figures of speech he employed, nor to all of these combined. Wherever he went he was preaching and teaching the same facts and principles. And his specific and definite task was so to impress these *fundamental principles of life* upon the best minds among his disciples as indelibly and irrevocably to fix those *Principles* in the memories, consciousness and Souls of those who heard him.

Had his objective purpose been to fasten in their memories the literal *words* in which he clothed his messages, his Great Work would have been a complete failure. Even as it was, there were those who endeavored to remember his *words only*, so that they might literally reproduce them—paying all too little heed to the great Principles the Master was so earnestly endeavoring to portray, elucidate, emphasize and fasten in the memories of his people. In just so far as the purpose to remember his exact words dominated his historians, they have succeeded only in

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proving his Great Work a virtual failure.

Thanks to his greater knowledge and wisdom, as well as that of The Great School back of him, he did succeed in so impressing the fundamental principles upon the memories and Souls of his disciples, that there seems to be almost complete harmony, in point of principles alone, in the four books of the New Testament. While there are a number of discrepancies as to historic facts, these do not appear to be of vital significance.

The one great and vital thing about all this, however, is in the fact that these Fundamental Principles of Human Life, outlined in his Great Word of Instruction, are identical, in essence and substance, with those contained in the Word of Instruction from The Great School of the Masters, wherein he received his education, and from which he obtained his commission to give his Message to the world.

Moreover, these definite Principles of Life he taught to his disciples are the same, in essence, as those taught by every Great Master who ever brought a distinct message to the world of humanity. There is but one clearly observable difference, namely, the

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teachings of the Master Jesus are given in much greater detail and cover a much more complete analysis of the Great Problem of Life than is contained in those of his predecessors. But why should this be so?

This is because The Great School of the Masters back of all the constructive historic Movements—such as Christianity, Freemasonry, etc.—is a progressive Institution. During all the thousands and tens of thousands of years that have elapsed since the organization, back in the twilight of civilization, it has been investigating, studying, making new experiments and accumulating new and added knowledge. The natural and inevitable result has been that its store of exact knowledge today is immeasurably greater and more varied than it was ten thousand, fifteen thousand, twenty thousand, or fifty thousand years ago. Simple logic, therefore, tells us that The Great School of today is a modern and up-to-date institution, and that its methods likewise have progressed and improved. Otherwise, the School of the Masters would have become a static institution, which is almost unthinkable.

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It is, therefore, necessary for us to bear in mind, if we would be fair to history, that The Great School of the Masters is far better equipped today and far more perfectly qualified to deliver its "Word of Instruction," and deliver it more fully and with greater scientific exactness, than ever has been possible during the entire past history of humanity. But this only means that, as in all the other more modern educational institutions, the methods of instruction improve and the body of knowledge increases.

If this were not literally true, then what could possibly be the motive and purpose, as well as the object to be conserved, by the establishment of a Great School of the Masters, or any other School for the advancement of Education? It would seem that there could be none whatever. For, education means growth, development, progress in knowledge, improvement in methods and all that goes to influence the constructive evolutionary unfoldment of humanity, as well as that of individual intelligence.

This means, also, that the methods employed by the Master Jesus in carrying for-

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ward the Christian School and Movement, were far in advance of those employed in the days of the Great Master Buddha, or the Master Christna, or Zoroaster. It means that, while his Message to Humanity covers all that the Masters of earlier times had to impart, it went much farther and included the knowledge subsequently acquired by the more modern Masters. And that is one of the fundamental reasons why the Christian Movement has manifested such marvelous vitality and virility.

It must now be clear to the unprejudiced reader how utterly false and malicious were the charges of Plagiarism preferred against the Great Master Jesus, in that he was not preaching and teaching a new religion; but was merely quoting or appropriating the words and teachings of Christna, Buddha, Confucius, Plato, Socrates, Aristotle, and other great Teachers of the past. It is true that he taught the same general Philosophy of Life, because he was teaching the same great Truths that had come down the ages from the Great Central Source—the School of the Masters—wherein he received his ed-

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ucation and his authority to go out into the world and teach mankind the Way of Life.

What, therefore, is more natural than that his Message should reflect the words and teachings of the other Masters?

CHAPTER V

THE MISINTERPRETER

We are now in position somewhat better to understand and appreciate another of the many considerations that have impelled the Great School of the Masters to inaugurate a new and thoroughly modern Movement, fully equipped and duly qualified to receive the "Message of the Masters," reduce it to simple, exact and scientific statement, and give it to the world free from every form of mysticism, ambiguity and uncertainty, or the possibility of "interpretations"—which means MIS-interpretations; and preserve that Message unimpaired, unmutilated, untainted, unadulterated, and absolutely unchanged, by Time, or the machinations of men.

It would seem that, with all this vast preparation by The Great School, and all the aids and facilities it has provided, no individual of average intelligence should have the least difficulty in acquiring a most definite and ex-

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act knowledge of just what the Philosophy of Individual Life is, what it stands for, and wherein it differs from other philosophies.

In spite of these facts, however, truth compels the statement that there are those who prefer to regard it as an "*Individual*" Philosophy of Life, instead of "The Philosophy of *Individual Life*."

Look at these two expressions a moment and see if you can differentiate between them. The first means that the individual gathers together, from the *School*, as many of the Facts of Nature as possible, and then proceeds to formulate therefrom his own *Individual* Philosophy of Life. The other means that The Great School of Natural Science has gathered the Facts of Nature through scientific methods and processes, and from these Facts has formulated the *School's* Philosophy of *Individual Life*. This one and only "Philosophy of Individual Life" is the one that is formulated and outlined in all the literature of the *School*. It is the *one and only* Philosophy that is being *taught* by the School today. Indeed, the only justification for the existence of The Great School of

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Natural Science is that it may make a *Gift* of its Philosophy of Individual Life—and the *Instructions* of The Great School of the Masters concerning it, to the world, today.

It would probably not harm anyone (unless it might be the individual himself) to take the Facts of Nature presented to him by the *School*, and formulate therefrom his own philosophy of life, if he would only *stop* there. But herein lies the difficulty. It seems inevitable that he immediately proceeds to substitute his own individual philosophy for the “Philosophy of Individual Life” taught by the School. Worst of all—he gives out his own philosophy, and *calls* it the Philosophy of The Great School.

Is it possible that any reader, more especially one who is a Student, can fail to see and appreciate the *injustice* of such a proceeding? It would not seem so; and yet, it is not going too far to state that this is one of the difficulties with which The Great School of Natural Science has to contend.

An individual knocks at the door of the School, asks for admittance, is found worthy and qualified, and is given the Gift of In-

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struction which teaches him the basic principles of the Philosophy of Individual Life. He associates and aligns himself with the Philosophy and is looked upon by those who know him, as a votary of it.

For years past he has been a student and devotee of the *Individual Philosophies* of life. He has gleaned bits of knowledge from all of them, and stored up information which has now become a conglomerate mass of philosophic ideas. Out of them all he has culled an *Individual Philosophy* of life.

After he has become associated with the School and its Philosophy, he reads into it *not* the Philosophy of *Individual Life*, but his own *Individual Philosophy* of life. In his association with people he fails to differentiate between the two, and confuses his own philosophy with that of the School.

He becomes an actual "Misinterpreter" of the Philosophy and Teaching which he is receiving as a Gift from The Great School of the Masters.

It seems almost inevitable with virtually every Movement that is seeking to lead mankind onward and upward into the Light of

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Truth, that there are always those individuals who do not scruple to employ any means at command, however dishonest, depraved, detestable, contemptible or reprehensible, to worm their way to the secret inside, and there employ every insidious and venomous means to destroy the Movement bodily, or nullify its every beneficent effort for the Life, Liberty and Happiness of mankind.

One of these means is "Misinterpretation." When it is deliberately and intentionally done, it affords one of the quickest and surest means of destroying a constructive and uplifting Movement. When it is done without deliberate motive and intent, the results are slower, but nevertheless just as deadly and destructive.

The following incident will help to impress the significance of all this upon the mind of the reader:

Shortly after Vol. III of the Harmonic Series was published, one of the prominent public lecturers of Chicago sought an interview with the author. It was some time before the interview could be arranged; but

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when it was, and the lecturer arrived, this is what he had to say:

“Do you know, I am a great reader and student of philosophy. I have read and carefully studied the books of the Harmonic Philosophy, and it appeals to me wonderfully—more so, in fact, than anything I have ever seen.

“You know, I am a public lecturer, speaking to thousands of people every week. It has come to me, with tremendous force, that here is a very great work to be done; and I have come to tell you that I believe I know how to *interpret* your Philosophy. I want you to give me definite authority to go out upon the lecture platform for the purpose of *interpreting* the ‘Philosophy of Individual Life,’ and the Books and literature of the School, to the world.”

Had he slapped the author in the face, the fact would not have been a greater shock than were his words. But after a “quick recovery,” he was asked this question:

“Really, Dr. C——, do you think, after reading and studying the books carefully, as you tell me you have done, do you find any-

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thing in them that seems to you to need *interpreting*? If so, then it is clear that all my efforts have been in vain; because the one thing I have sought to accomplish, over and above all others, has been to formulate and state the 'Philosophy of Individual Life' as taught by The Great School of the Masters, so definitely, so simply, and so clearly, that every sentence conveys but one meaning, and that so perfectly that it could not possibly be subject to 'Interpretation.'

"In other words, Doctor, you are the first and only individual, so far, to suggest that the Books *need* interpreting; in truth, if they do not mean what they say, and say what they mean, then I have simply wasted twenty years of my life in writing them."

This will help to make clear one of the most insidious and poisonous influences with which The Great School has to contend.

It has the example of the Christian Religion as a guide by which to measure the fatal destructiveness of "Interpretation."

Thus, the Great School of the Masters, in the background of Natural Science, has sought to correct the mistakes and weaknesses

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of all former efforts to convey the "Word of Instruction" to humanity. To that end it has reduced the "Word of Instruction" to *writing*, for the first time in history—so that it can never be "Lost" again, and shall always be accessible to those who shall be able to prove their right to receive it. Then, by reducing the Instruction to the language of exact science, in simplest English expression, it has made sure that its Teachings will never again be defaced, disfigured or mutilated by "Interpreters" or by literary vandals, as have been the Teachings of the Master, Jesus.

The language of The Great School of Natural Science has but *One Meaning*. That meaning is specific and definite. It means but One Thing.

Therefore, it is the duty of every individual who desires to align himself with this great Modern Movement of the Masters, to so learn the definite and specific meaning of the *Philosophy of Individual Life* that he may never, consciously or unconsciously, become a "Misinterpreter" of it and thereby emasculate it into an *individual* philosophy

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of life, nor mutilate it into the Individual *Philosophies* of life.

The Philosophy of Individual Life is a Fact. It cannot be "interpreted," it must not be "misinterpreted."

CHAPTER VI

THE PROCEDURE

This Method of Procedure does not apply to any distinct class of individuals. It applies to each and every individual human being upon earth.

It is, therefore, a matter which the individual alone can control, or determine. Neither The Great School nor its Instructors can make a Gift of its Instructions, nor of the broad and liberal education which its necessary curriculum includes, until the individual has arrived at such a degree of Intellectual Unfoldment and Understanding, and developed such a standard of Morality that will enable him to *receive* the Gift and use it constructively.

If illustration of this seeming handicap is needed, it may be found in every graded public school in the land. We have children in the primary grade, say from six to eight years old; in the second grade from eight to

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ten; in the next higher grade from ten to fourteen years, and so on up to the High School.

The primary student of six to eight years must *begin* in his own grade. He cannot begin in the High School. Why? Because he has neither the intelligence nor the understanding necessary to the knowledge taught in that grade. The only way he can ever arrive at the door of the High School and gain admittance, is by the process of *Education* laid out in the graded school system. It is merely a matter of his making the necessary effort and doing the Work that will unfold his intelligence, understanding and ability to a degree that will entitle him to "enter and be received in due form." The *Opportunity* is never withdrawn. It is there all the time, and will remain there so long as he lives and the School continues to exist; and at every moment of that time, whether it be two years or fifty, the Opportunity is open for him and awaiting him.

The Business of the public school is that of Education. That business every man, woman and child who desires the Education

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which the public schools are prepared to give, and who is able to comply with the requirements of age and mental development necessary to gain admittance, is justly entitled to, whenever he will meet the conditions necessary to receive it. Once found to be worthy and well qualified, duly and truly prepared, and to have made "suitable proficiency" to entitle the individual to enter, there is nothing but himself to prevent him from receiving all the education which the public schools have to give.

The Great School of Natural Science, like the Great School back of it, is an "Educational Institution." Like the public schools, it has certain definite knowledge to impart to those who come to it of their own free will and accord and ask to be permitted to enter and be enrolled as students, whenever they can prove their qualifications and their right to receive the Gift of knowledge asked for.

But the Great School of Natural Science cannot give its Instructions to those who are unable, for any reason, to receive them. It must, therefore, determine when and under what conditions an applicant for admittance

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is ready and duly qualified to receive the Gift of its Instruction. But it cannot compel him to qualify. It would not if it could. It simply offers to him a standing Opportunity to receive the Gift of its Instruction, whenever he can prove that he is duly and truly prepared, worthy and well qualified and has made suitable proficiency to entitle and enable him to receive the Gift. He may be able to produce these evidences today, or he may not be able to do so for twenty years to come. That is a matter over which the School has no control. It is a matter for the individual applicant to determine. In other words, it is his responsibility alone; and if he comes to the door of the School, he must do the coming; and if he gains admittance, it must be because he alone has asked for it, and because he has produced satisfactory evidence of his preparedness, qualifications and right to receive the Gift for which he asks.

In this connection, the applicant must remember that he cannot enter any but the Primary Grade, if at all. He cannot begin at the top to climb the ladder of knowledge, any more than the primary student in the pub-

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lic school can begin his educational course with the high-school grade. He must make up his mind, before he applies for admittance, that he will be content to begin at the beginning and travel the entire route without deviation, for this is the only way he can receive the Instructions.

As a general rule, those who come to the Great School of Natural Science, asking for gratuitous instruction, seem to have the impression that they are entitled to some special consideration; that they are "exceptions" and should not be held to the definite curriculum of study nor the rules and regulations of the Great School of Natural Science with reference thereto. One of the most usual requests made by applicants for admittance into the School is, that they be permitted to follow a "special course" that will require much less Work, save much time, and avoid much detailed study. Here is a quotation from a very recent letter that will make clear some of the problems the Great School has to solve every day:

"I have read Vol. III of the Text Books, and I understand all that it contains. I am

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in full sympathy and accord with everything it teaches and I want to become an Initiate into the School and become an accepted Student of the Work. But, because I have been studying these problems many years, and have gone through Theosophy, the Order of the Magi, Rosicrucianism, Christian Science, Spiritualism, and have taken several courses of lectures on Psychology, I feel that I am able to progress much more rapidly than the average student, and should not be required to take the full course of study, from the very beginning. Is there any way by which I can take a 'short cut' that would help me to reach the results more rapidly?"

The Great School of Natural Science desires to make it very clear that there are no "short courses" of study that any student or applicant can receive. There is absolutely no such thing as jumping "cross lots," in order to arrive at the journey's end more quickly. It is all a matter of *doing the Work* and doing it faithfully and in detail, in strict accordance with the Courses of Study laid out by the School. The student, or prospective applicant, must remember that the

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Great School of Natural Science in which he seeks to be admitted as a Student, is, in reality, a great *College*, which has its definite plan of procedure, its rules and regulations, and only a limited number of Instructors to do the Work.

A few, though not intending to do so, have betrayed the fact that they do not want to be classed as "infants" in the Work, nor placed on a level with "beginners." Plainly speaking, this is but a demonstration of "Intellectual Vanity," which must have no legitimate place in the soul of any individual who believes himself worthy and well qualified to receive the Gift of Instruction such as he is asking for. Let him first examine himself, his motives, his inner attitude of Soul; and if he finds that he is unwilling, for any reason, to begin at the beginning, where every Initiate must ever and always begin, and do the Work that alone will prove his right to advance, he may know, without submitting his application, that he is not yet ready to receive the Gift for which he asks. Until he is ready and willing to travel every step of the way, as every applicant must if he hopes to

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go the whole distance, and do the Work required of every accredited student, or Initiate, necessary to prove his right to advance, solely upon his own individual merits, he might better save himself the humiliation of being rejected, and turn himself to a self-analysis, self-study and self-adjustment, until he knows that he has the desire to overcome within himself every selfish motive, every vanity and every phase of egotism that could possibly influence him in his Work, or lift him in his own estimation, above the most humble beginner.

It is the exceptional student, or Initiate, or applicant, who does not ask:

“How long will it take me to complete the Work and be able to demonstrate my knowledge to others?”

The Great School of Natural Science does not hesitate to confess that it cannot answer such a question for any individual. It is very doubtful whether or not it would if it could.

It cannot answer the question because everything depends, in such large measure, upon the individual Student, or Initiate, himself.

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If he puts in but one hour in each twenty-four in doing the Work, he can figure out for himself that it will take him something like ten times as long as it would if he devoted ten hours of each day to earnest study and endeavor. But the three Courses of Study are so laid out as to cover three years' conscientious work on the part of every student, or Initiate, devoting whatever time is necessary each day, to accomplish the specific tasks laid out for him.

Then, again, it may be possible for the Initiate, or Student, to devote these three years and still be a long way short of the internal unfoldment, or state of being, that would enable him to become a "Demonstrator of the Law." If his Work and Personal Effort are of so negligible a quality as not to result in his steady unfoldment and Soul Growth, he might continue indefinitely without becoming a real Demonstrator of the Law. Indeed, he might not, in a single lifetime, accomplish that end. For, in entering upon the journey of this Work, he is embarking upon a journey which demands his personal effort every step of the way. It is a journey

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which he alone must take and complete. He cannot shift the responsibility for a single step of the way upon any other individual whomsoever. If he does not take the steps himself, of his own free will and accord, he will *never* reach the end of his journey. It is better for him to understand the matter in advance than to proceed without information that will enable him to do his Work, and put forth the Personal Effort necessary to accomplish the purpose for which he is entering upon his journey.

Let it be understood, therefore, that no Instructor can possibly tell his Student how long it is going to take him to complete the Work in such manner as to accomplish the desired purpose and result. Let him also know that, in the very asking of such a question he betrays to the School the fact that he is giving the element of Time undue consideration, as compared with the Work itself to be accomplished.

CHAPTER VII

THE INSTRUCTION

To facilitate the efforts of those individuals who are not content to stop with the mere reading and study of the literature of the School, but who desire to become accredited students and receive the "Word of Instruction," in its most direct and definite form, through an Instructor, the entire Work, covering the definite Instruction from the Great School of the Masters, has been reduced by The Great School of Natural Science to three distinct and separate sections, or Courses of Study.

It is able, ready and willing to give that Instruction to those who are equally able, ready and willing to prove their right to receive it.

But its Instruction is not for the "cowan" nor the "eaves-dropper." Neither is it for those who seek to make use of it for selfish, unworthy or destructive purposes.

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They who receive it must come "with clean hands and pure hearts."

The Great School of Natural Science does not "solicit" any individual to receive the Gift of its Instruction, nor otherwise seek to influence anyone to identify himself with the Movement it represents. If the individual comes of his own free will and accord and is able to give the right knock, the door of the School will be opened to him. Then, however, before he can "enter and be received" as a Student, he must be able, ready and willing to prove to the satisfaction of the School that he is justly entitled to receive the Gift for which he has asked. These are the only prerequisites demanded of him. He is not asked to pay a matriculation fee, nor is he required to pay "annual dues."

If the reader would obtain a more comprehensive and exact knowledge of just what is involved in this truly Great Work, and thereby have a clearer understanding of the nature and quality of the Gift which the Great School is seeking to deliver to him, and by his help to humanity, the following information will be of the most intense inter-

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est and value, in that it will summarize the basic facts and fundamental principles of Nature included in, and made a part of its Word of Instruction:

(a) One of its most exalted scientific discoveries throughout the past was the fact that there is a Moral Order in Nature. On this fundamental fact in Nature rests many others of vast importance.

(b) There is a Constructive Principle and a Destructive Principle in Nature.

(c) Man, as an Individual Intelligence, or Soul, is bound by the Moral Order of Nature, and thereby is accountable to the Moral Law of his own being.

(d) In the process of his endeavors to live his life in conformity with the Moral Law of his Being, he learns to differentiate between the Constructive and the Destructive Principles and Processes of Nature, as these affect his own Life, Liberty and Happiness.

(e) Through personal experience that he, as an Individual Soul, has the independent power to conform his life to the Constructive or to the Destructive Principle and Process of Nature, whichever he elects to follow.

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(*f*) However, he soon learns from experience, that the Constructive Principle and Process alone are in harmonious cooperation with the Moral Order of Nature, by which he is bound, and that the Destructive Principle and Process are out of harmony with, and antagonistic to the Moral Order of Nature, as they affect him in his individual Life, Liberty and Happiness.

(*g*) From these facts as a starting point, he also learns two other vitally important items of knowledge with reference to himself as an Individual Intelligence, or Soul, namely:

1. By conforming his life to the Constructive Principle and Process alone, it is possible for him to progress, unfold his individual powers, improve his condition, and increase his liberty and happiness.

2. By conforming his life to the same principle and process alone, it is possible for him to discharge his obligation to the Moral Order of Nature.

(*h*) By conforming his life to the Destructive Principle and Process, he does not progress, but inevitably retrogresses; he cannot unfold his individual powers, but loses them;

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and he cannot improve his condition, but inevitably sacrifices his liberty and impairs his happiness.

(i) This means that he comes to know, from his own personal experiences, that Morality is the only basis of Constructive Spirituality (meaning Spiritual Progress, Unfoldment, Development, Growth and Improvement, as well as Spiritual Happiness).

(j) Only when he has arrived at this point in his personal knowledge and unfoldment is he able to understand, appreciate, appropriate and make a constructive application and use of the Word of Instruction which embodies the foregoing knowledge, and upon which he is to proceed with his individual unfoldment and constructive development on all the planes of Nature and Individual Life.

(k) Whenever he is able to prove to the School that he is duly qualified, prepared and justly entitled to receive the Instruction, it comes to him as a Gift from the School, or from its individual Masters who are duly authorized and qualified to give it, and guide the Initiate over the pathway of Spiritual Unfoldment toward the goal of personal

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demonstration and a scientific knowledge of the Spiritual Life.

(*l*) For the purpose of crystallizing the Gift of its Instruction into definite form, the Great School has authorized, directed and assisted in the formulation and publication of a series of Text Books, in simple, exact, scientific English, which Text Books contain the essential principles involved in the Gift of Instruction.

(*m*) On the basis of these Text Books it has also formulated a complete curriculum of study and Course of Instruction, specifically adapted to those who shall be able to prove their qualifications, their preparedness and their right to receive the same. To receive this Gift of Instruction, it is only necessary that the applicant shall be able, willing and ready to comply with the necessary requirements and conditions prescribed by the Masters.

(*n*) The full Course of Instruction, embodied in the Gift, is divided into three distinct and definite Departments, Sections or Degrees—somewhat akin to the three degrees of Masonry. That is to say:

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There is a preliminary Section, or Degree. This covers and involves a thorough and detailed knowledge of the fundamental Principles and Processes, as well as the scientific facts contained in the Text Works of the School—upon which the Student, or Initiate, must depend for the knowledge he must acquire before he can proceed a single step farther.

A second Department, Section or Degree which takes him through a most exact and exacting Course of Self-Study. In this second-degree work he must learn the scientific relation of the Principles, Processes and Scientific Facts contained in the first degree, to himself as an Individual Intelligence, or Soul.

Then follows a third degree, wherein he learns the fundamental Principles of Moral and Spiritual Life and is instructed how to apply these same Principles, Processes and Facts of Nature to himself as an Individual Intelligence, or Soul. In other words, he is instructed how to Live his own Life in such manner as to conform to the Constructive Principle of Nature in Individual Life.

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Herein he must align and maintain himself in perfect harmony with the Moral Order of Nature, and thereby exemplify the fundamental Principle of Law and Morality.

Inasmuch as it has been demonstrated that "Morality is the basis of all constructive Spirituality and Spiritual Unfoldment in human life," it follows with the logic of science that only by conforming his Life to the Moral Law will he ever be able to unfold and develop his Spiritual Senses and Powers. Is this possible? If it were not, there never would have been a "Spiritual Master" on earth.

Whenever he actively enters upon the Living of such a Life, he immediately enters upon the Way leading to the scientific solution and demonstration of the Great Problem of a Life After Death.

Finally: It is made clear and specific in the Text Works of the School, that among the "Marks of the Master" is the fact that no Master ever charges for his Instruction. By implication, it may be inferred correctly that those who do exact a material Fee, or Money Reward, of any kind, for their so-called "In-

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struction," such as "Courses of Lectures," "Classes of Students," "Series of Lessons," and the like, are not of this Great School of the Masters, nor otherwise exemplifying the principles for which it stands.

CHAPTER VIII

THE INITIATE

In this chapter The Great School of Natural Science is addressing itself directly to all those individual readers of this volume who may, possibly, desire to go more deeply into the subject matter under consideration, and enroll themselves as "Students of Natural Science."

There will undoubtedly be such individuals—possibly a goodly number of them. And it is but natural and courteous to assume that every one of them will truly believe that he is "duly and truly prepared, worthy and well qualified" to receive the Gift of Instruction which the School is ready and willing to give to those who are justly entitled to receive it.

For the purpose of answering as many of the legitimate questions in the mind of the prospective Student, or Initiate, as possible—within the limits of space for that purpose—The Great School of Natural Science, without any desire to humiliate or otherwise dis-

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courage any worthy student from asking for the Gift of Instruction, simply offers the following suggestions and recommendations for serious and thoughtful consideration:

1. The Great School of Natural Science desires to make clear to its prospective Students and Initiates, especially to its applicants, that while it is in no way asking or soliciting patronage; nevertheless, it holds itself ready to respond as promptly as may be possible to every individual who shall apply for admittance as a Student, or Initiate. This School, under the inspiration of The Great School of the Masters, is seeking to deliver its Gift of Instruction to as many of the human family as shall be able to prove, to its satisfaction, that they are duly entitled to receive such a Gift, and will make use of it only for constructive purposes.

2. If any applicant shall not be willing to make himself thoroughly acquainted with the official literature of the School, before being accepted as a Student, or Initiate, he may know that he is not yet ready for the Gift. This, however, does not mean that he is required to purchase the Text Books of the

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School for that purpose; because these books are in many, if not all, of the public libraries; and if the applicant is not financially able, or for any other reason does not desire to incur the expense of purchasing the books and making them a part of his personal library, he will, with comparatively few exceptions, be able to obtain access to the literature of the School without cost to himself. The purpose of this explanation is to assure the public that there are no cunning, or cleverly devised tricks, in the background of its plans and purposes, to exact any material compensation, or other reward, for the Instruction, provided the applicant shall be able to prove that he is entitled to receive the Gift. It is merely a question of his ability to satisfy the School that he is deeply in earnest, and that he is duly and truly prepared, worthy and well qualified and justly entitled, upon his own individual merits, to receive the Gift which the School has to offer to those who are entitled to receive it.

It is quite as anxious as any applicant can possibly be, to make the way for his admittance as rapidly as may be consistent with

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the laws, principles and processes of his educational unfoldment and Soul Growth.

To this end it has reduced its demands and requirements to the basis of exact and definite science. It can do no more. Everything else depends upon the individual applicant who seeks to enter and be received in due form.

3. In the experience of the past, there have been those who have protested against the requirement that they must take the initial degree work along with "mere beginners," or because of their intelligence and education and long study of the Text Books, they do not need further preparation. The School has experimented with these, and has found it dare not make concessions in behalf of any such individuals. Wherever it has done so, in every instance such students have failed to make good. In most of such instances, the Student has proven, before he has gone far, that he was actuated by nothing more worthy than pure Vanity of Intelligence, and that he was really and truly not worthy to enter along with the most simple-minded, unenlightened, and illiterate Stu-

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dent who could meet the requirements of Studentship.

With these experiences in the background, it would seem unnecessary to explain further that no applicant will or can be received into the Work, unless he is ready and entirely willing to begin at the very beginning of the formulated study and proceed as if he were the only applicant to be considered. There is not a single lesson but will give him some item of important knowledge or information he would have missed had he been permitted to pass over any part of the Work, however simple and seemingly familiar. Time is of no importance whatever to the Student, as compared with the knowledge to be gained in the various degrees of the Work. And until he comes to realize this fact, he may count himself among those who are "not ready."

4. Whilst the School is ever and always earnestly seeking to advance the interests of the Work, and the benefits to society, nevertheless, experience has taught it that the act of soliciting, or even inviting, men and women to apply for Studentship, or Initiation,

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is but opening the door of failure to the individual Initiate, as well as disaster to the Work. Unless and until he can say, in all sincerity, that he comes to the door of the School of his own free will and accord, without solicitation or invitation from anyone, and gives his own knock, he is not yet duly and truly prepared, nor worthy and well qualified.

5. Another vital problem is in the *motive* which impels the applicant to ask for admittance into the School and the Work. A very considerable number of those who come, of their own free will and accord, and ask for admittance, are moved very largely, if not entirely, by the purely *phenomenal* aspects of the Work. They seem to think that the only purpose to be accomplished, that is worth the time, attention and personal effort of the individual, is the development of their spiritual senses, so that they shall be able to open their spiritual eyes at will and see into the spiritual realms of life and enjoy the accomplishment of being "natural psychics."

Nothing was ever more completely out of harmony with the real Spirit and Purpose of

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The Great School of Natural Science, and its Work. The prospective Initiate who sees no farther than that and whose motive and purpose have no higher aim, is selfish to the last degree. For he is seeking only to develop his spiritual senses and powers that he may enjoy the experience and the personal distinction of holding communion with the inhabitants of the spiritual world, and thus advertising himself to the world, as a Natural Psychic. He is seeking to achieve Mastership, not for the good he may thereby accomplish, but for the gratification he shall be able to enjoy. And herein is where many intelligent men and women fail to make a just and correct analysis of their own motives and purposes.

The very largest number of those who seek admittance into the School because of their desire to develop their spiritual senses and powers, that they may know personally of the other life, would not know what to do with the knowledge if they had it. And they do not realize the sublime Ethical Principle in Nature which increases the burden of their responsibilities with each and every item of

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added knowledge they acquire, and in exact proportion thereto. If they but realized this great Ethical Principle, a goodly number of them, at least, if not all of them, would defer rather than hasten the acquisition of such personal knowledge, until they knew beyond all question of doubt, that they would be able to discharge their added burden of responsibility incident to the possession of such knowledge.

Here is another item of information which many do not realize, viz :

(a) The mere ability to see into the spiritual world and see those who inhabit that life, does not necessarily mean that the individual is any more truly "spiritual" nor "morally" any better, nor more useful to humanity than if he were spiritually blind.

(b) This will be apparent to those who understand the nature of spiritual mediumship. Through purely subjective methods of hypnotic or mediumistic control, one may be able to develop subjective clairvoyance, so-called, and be able to see spiritual people about him; but all the while he may be growing less and less *independent* spirit-

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ually, and lower and lower *morally*; indeed, such as these may do violence to every Moral Principle of Life, and yet have *subjective spiritual vision*. This fact is proven over and over every day, within the limits of Los Angeles, or any other great city.

(c) It is only the power of *independent* spiritual vision which comes from the Living of a Life in conformity with the Moral Order of Nature; only the achievement of spiritual vision that rests upon Morality which is the basis of true Spirituality, that means real spiritual development along constructive lines of unfoldment. And he who develops this quality and character of Spirituality pays for it in Personal Effort and Soul Growth. It is this individual who knows that the Spiritual Unfoldment that is constructive is always based upon Morality, and involves added personal responsibility with each new development of personal knowledge. Such an individual will not rush his own spiritual unfoldment beyond the point where he knows he shall be able to discharge his added responsibilities resulting therefrom. Rather, he will prefer to go

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more slowly, so that he may be sure of the character and quality of his development and know that he shall be able to sustain it upon the basis of Morality.

It is not unnatural, nor wholly unreasonable, that he should be looking forward with the anticipation that when he has finished the third Course of Study, he will be admitted to a course of "Technical" training that will enable him by a more direct route, to develop his spiritual senses and complete the Demonstration.

This, however, is not true. In truth, when he has completed the Third Course, he is then but just at the *beginning* of his personal work of applying the Principles he has learned to the *Living of His Own Life*. And henceforth, let him remember that it is only by the *Living of the Life* that he evolves himself to a point whence the development of his spiritual senses constructively becomes possible.

In other words, from the time he completes the three Courses of Instruction, his objective point should thereafter be to fit himself—*through the Living of his Life*—for the re-

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sponsibilities which inevitably come to every Student when he enters upon the development of his spiritual senses and powers. And above all, he should *never* lose sight of the fact that one of the most vital aspects of his development is that he may become a *Representative* of the School, assume the duties of an Instructor, and render *Constructive Service* to his Fellows.

But let him be comforted by the assurance, that when he has done the Work, Lived the Life, and earned the *Right*, he cannot be denied the unfoldment that will enable him to make the personal Demonstration of another Life constructively.

In all this he learns that, whoever the applicant may be, he must prove, at every step of the way, that he has the ability, the willingness and the readiness to meet every requirement of the Law of Individual Life and Constructive Unfoldment.

He may, as many do, have the necessary ability, but lack the willingness and readiness to enter immediately upon the active Living of his Life in conformity with the Moral Law of his being on which is based

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all possibility of his Constructive Spiritual Unfoldment.

He may possess the willingness and the readiness to enter at once upon the Living of his Life in conformity with the Moral Law; but he may lack the *knowledge* necessary to proceed at once; hence, as yet he does not have the *ability*, and must wait until he can overcome this handicap.

These are matters over which the School and its individual Members and Instructors have no control. They depend absolutely and entirely upon the applicant. Before he can receive the Instruction, he must prove to the School, or to its examiners, that he is duly and truly prepared, worthy and well qualified, and has made suitable proficiency in the work of preparation, to entitle him to the benefits for which he asks. If he can do this, and actually does so, he will be admitted to receive the Instruction. From this point forward, his progress depends wholly and entirely upon himself; for, at each step of the Way, he must prove anew that he is able, willing and ready to take the next regu-

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lar step. And this he must prove before the step is taken.

It should be a matter of profound gratification and satisfaction to every individual who reads to this point, to have the unqualified assurance that the door of the School leading to the Instruction will swing open to anyone who can prove that he is justly entitled to enter and be received as an Initiate. This means:

(a) He must come of his own free will and accord.

(b) He must come without solicitation or invitation from the School, or any Member or Student thereof.

(c) Just as the burden is upon the applicant for admittance into any of the great Colleges or Universities of the country, to prove that he is prepared, worthy and qualified and has made suitable proficiency in the knowledge which constitutes his educational preparation, so must the applicant for admittance into The Great School of Natural Science prove that he comes of his own free will and accord, that he is duly and truly prepared, worthy and well qualified, that his motives

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are right, and that he is able, willing and ready to comply with every requirement which the School exacts of every applicant without discrimination or exception.

6. The prospective applicant, as well as the reader, may be assured of the fact that the Great School will never make arbitrary demands upon its prospective Students, merely to confound them, or keep them out as long as possible. On the other hand, it is quite as anxious as any applicant can possibly be, to make the way for him as easy as possible, consistent with the laws, principles and processes involved in his educational unfoldment and soul growth.

To this end, it has reduced its demands and requirements to the basis of exact and definite science. It can do no more. All things else depend upon the individual applicant who knocks at the door and asks to be admitted as a Student.

7. The only just and worthy motive the Initiate must develop, is that of acquiring the knowledge for its own sake and for the good that he shall be able to accomplish by and through its right use. It must not mat-

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ter to him whether it shall require him one year, or ten years, or an entire lifetime, to acquire the development and the powers of a *Master*. In either case, he must be just as ready, willing and anxious to go forward with his accumulation of knowledge through personal experience—always that he may be able to make a *right use* of it, and thus make it of the largest possible measure of value to humanity, including himself.

All his Instructor can do for him is to “point him to the pathway of duty”; that is, help him to understand the exact pathway he is to travel, and how rightly to use his own individual knowledge and Soul Powers in the process of his own Individual Development and Soul Growth. But the Student, the Initiate, must do the traveling, of his own free will and accord, and by the exercise of his own personal powers, guided by his own individual intelligence.

He is, in the very beginning of his Work, taught the fundamental fact of Nature, that the individual human grows and unfolds—in the realm of the Soul life—wholly and entirely as the result of his own *Personal*

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Effort. By analogy, he is made to realize this tremendous fact of Nature, by a study of his physical life and activity. He knows, from personal experience, that if he would develop a strong, healthy and capable physical body, he can do so only by the active, intelligent and properly directed Personal Effort, intelligently applied to the Right Use of his physical powers, by himself alone. Every muscle and every nerve of his body must be exercised systematically and regularly, as well as intelligently, in direct response to his own Will-Power—that is, *voluntarily*. He must exercise his own Will in the process, for it is only by the independent exercise of this power that it is possible for him to put forth his own Personal Effort.

He cannot permit his physical body to lie inert, inactive, in a negative and dormant condition, and ever hope to develop its latent powers and activities. He knows that such a state of physical inertness, passivity and inaction will inevitably weaken his physical powers and result in the atrophy of every muscle, nerve and organ of his physical body. And nothing can prevent this result, because

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it is in response to the Law of Nature above referred to, namely, that *individual development and unfoldment of personal powers can never be accomplished except by and through the Personal Effort of the Individual himself.*

Therefore, if the Initiate would make progress along the path leading to the development of his own faculties, capacities and powers, he, of his own free will and accord, must do the traveling. Once knowing the Way, he must travel the path alone and unaided. He knows that his Guide cannot do the walking for him. He knows that, however willing his Guide might be, or however much Personal Effort his Guide might exert, the results would never be of the least possible benefit to him, as the Initiate. It would not *develop him* (the Initiate) in the remotest possible degree. Neither would it facilitate his progress toward the goal of his personal endeavors. His Guide might carry him upon his willing back, every step of the way, to the goal of a physical journey; but at the end of the journey, whose legs would have increased in physical strength—those of

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the Guide, or those of the Initiate? Whose physical body would have been improved in health and in vitality, in capability and usefulness, provided due discretion had been used to keep within constructive bounds of personal effort? The correct answer is too obvious to need expression. Every Student, or reader of this book, will have it on the end of his or her tongue, and will know the reasons therefor, and the Law of Nature back of it. There can be no uncertainty in the matter, however strenuously we may endeavor to invent some sophistry or subterfuge, or seeming invasion of the Great Law of Nature back of the facts.

Remember: All constructive Personal Development or Soul Growth, in the realm of individual human life, is the direct result of "*Personal Effort*" wisely directed and rightly exerted.

8. If The Great School of Natural Science, or your Instructor, should ask you a seemingly large number of questions, some of which seem to be of an exceedingly personal nature, remember always that it is not done out of impertinence or curiosity, nor of

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any other unworthy or humiliating purpose; but solely for the purpose of ascertaining whether or not you are duly and truly prepared, worthy and qualified, and entitled to receive the Gift for which you are asking, and thus to enable the School and its Instructors to be the better able to serve you, in case you are admitted as a Student, or Initiate. You are expected to answer, frankly and without hesitation, such questions as are asked you by the School or its Representatives, and furnish any information asked for by them, bearing upon your own personal status and qualifications. Remember always that you are not being asked to become a Student or Initiate; and that whatever steps you decide upon, in that regard, must be of your own free will and accord; and that you are asking for that which must be a *Gift* to those who receive it. If you bear these things in mind, you will not be inclined to refuse any information asked of you.

9. In this connection you are also to bear in mind the fact—for it is a fact—that The Great School of Natural Science, and its Representatives, are pledged to hold in absolute

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confidence any and all information you shall give it, or them, that is of a personal nature. This is one of the responsibilities the School assumes, and to which it pledges its Instructors. This is necessary to a right relationship between the School and its Students, or Initiates.

10. The Great School demands of its applicants that they shall be able to "keep a secret," and that they will hold in trust, as a secret and personal confidence, whatever knowledge, instruction or other information they shall receive from the School under pledge of such secrecy and personal confidence.

That the applicant may know the reason for this exacting requirement, he should know in advance, before he enters and assumes the responsibilities of a Student, or Initiate, that there are many who make application for admittance who are not able to prove themselves worthy and well qualified. These are not permitted to enter and be received into the School and its Work. They are, therefore, entitled to receive only such information as they can obtain from the pub-

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lished literature of the School; but are *not* entitled to share in anything that the duly accredited Student or Initiate shall receive from his Instructor, in the nature of a Personal Instruction. Hence, the rigid requirement as to "Secrecy."

11. In justice to the reader, however, he should know that it is not every one who knocks at the door of the School and Work who is able to prove immediately that he has done the necessary Work and accomplished the necessary results, within himself, which entitle him to enter and be received as a duly qualified Initiate or Student.

This, however, does not mean that his rejection is permanent. He still has the same opportunity as before, to continue his work of preparation and make another application for admittance as soon as he is convinced that he has made suitable proficiency to entitle him to the Gift of Instruction. Thus, the door is never permanently and irrevocably closed to him, so long as he is earnestly and honestly striving to qualify for Initiation. He may come to the door again and again, seeking admittance, and each time he

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will receive the same conscientious consideration, with the assurance that whenever he has made suitable proficiency and proven himself entitled to the benefits for which he is asking, the door of the School will swing open to him and he will receive the same consideration which every applicant receives who proves his right to gain admittance.

In other words, "Infant Damnation" is not a part of this philosophy. Individual ignorance is not an insurmountable obstacle in the pathway of any individual who is honestly and sincerely seeking the Light of Truth. He is an individual Soul, just as precious, in the eyes of the Great Father, or the Universal Intelligence, as any other Soul; and just so long as he has the desire and the courage to strive for his own Individual Unfoldment and Soul Growth, the door of the *Great School* will remain open to him, and he will receive a generous welcome, whenever he has proven his right to enter and be received within its fold.

CHAPTER IX

THE BROTHERHOOD OF MAN

The great goal toward which we have been moving all this time is the practical establishment of the *Universal Brotherhood of Man*.

It has been demonstrated that, of all the many and various Brotherhoods thus far attempted, in every sphere of human endeavor and activity—political, social, economic, religious, fraternal, and philosophic—not one has succeeded, nor can succeed, on the bases therein employed.

There are two definite, specific and sufficient reasons for this which cannot fail to appeal to every intelligent student of the subject, when personal bias and prejudice have been put away, or overcome, and the subject is considered from the standpoint of cold *facts* and unanswerable *logic*.

The two reasons referred to are these:

1. The "Tie of Mutual Interest" which

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must represent the foundation and inspiration of every Brotherhood, is found, in each and all of those above referred to, to be profoundly *selfish*. It will not be difficult to understand and appreciate the fact that Selfishness is a most insecure, precarious, fallible and, in truth, fatal foundation on which to erect the Temple of Human Brotherhood. The "tie of mutual interest" among the members of any so-called Brotherhood that is based upon Selfishness (because that inspiration inevitably breeds discord and disintegration) must, in the very nature of things, dissolve and soon lead to the downfall of every such institution. It is universal history and will repeat itself whenever and wherever men come together on such a basis.

2. Its membership is strictly exclusive. That is to say, it is limited to a single class of individuals, and closes its doors against all others.

The fatal weakness of every such attempt at Brotherhood lies in the fact that it is founded in "Selfishness," and lacks the vital element of "Universality."

Any attempt to found a Brotherhood upon

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such a foundation, whether it be political, economic, social, religious, philosophic, or fraternal, must inevitably fail, just as it has always failed, because that sort of foundation is fatally defective and cannot endure. The element of Time and the pull of Gravity alone will, sooner or later, topple into the dust of the earth any building, however tall and majestic in appearance, whose foundation is fatally defective. This is axiomatic and beyond all possible controversy.

By the unerring process of logical deduction, therefore, the great Universal Brotherhood of Man we seek to establish, or promote, must be founded on UN-selfishness (Altruism) and possess the vital element of *Universality*.

This means:

1. The "tie of mutual interest" which binds its members together must be one that also binds them to all humanity. Their purposes must be such that they do not work for themselves alone, but for the equal good of all mankind. This is the tie of *unselfishness* (altruism).

2. The membership must not be limited

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to any single class, but must be open to all mankind. This means it must be *universal*; and this is the "element of universality" referred to.

3. And this means that, when the tie of mutual interest which binds the members to one another also binds them to all mankind; and when the opportunities for membership are not limited to any one class, but are open to all who can prove themselves worthy, the organization is one that is founded upon *universal interest* and *universal opportunity*. But there are the two enduring conditions upon which alone the relations of man to his fellows may continue indefinitely.

In other words, we are now considering the two fundamental or basic conditions, or prerequisites upon which alone the social structure may endure indefinitely—*Mutual Interest and Mutual Opportunity*.

In any organization or association of human beings, if the tie of Mutual Interest does not exist, or should cease to exist, one of the enduring conditions is lacking; and the individuals composing that organization, or association, will inevitably drift apart, and go

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their several ways; or, they will create dissension, discord, strife and contentions. It does not require a Seer, nor a Prophet to anticipate the inevitable outcome. So sure as the destructive elements and activities of Nature will, in time, dissolve the hardest granite back into its original elements, just so sure will lack of mutual interest destroy the permanency of any social, political, religious or fraternal Brotherhood. And this is because one of the *two vital and essential props* is absent from the foundation. Time and Gravity alone will wreck it, so sure as the absence of heat (which means "cold") will destroy an orange grove. In other words, if any of the vital essentials, elements, principles or conditions of Nature are absent, there is absolutely no human, social or humanitarian organization that will or can endure.

It now but remains to show, beyond every possible question, that The Great School of the Masters, and its modern American agency, The Great School of Natural Science, constitute a real *Brotherhood of Man*, with a foundation which contains every vital element, principle, condition and prerequi-

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site necessary to its continuity and endurance.

The simple fact alone, that The Great School of the Masters already has "endured" throughout every historic age, to a time when the "memory of man runneth not to the contrary," must be an item of evidence to every intelligent man, that its foundation is vastly more substantial and "enduring" than any of those upon which our modern social, political, economic, religious or fraternal Brotherhoods have been builded.

This one fact may serve to remove, from the mind of even the most critical and skeptical, whatever bias or prejudice he may have had to contend with in his desire for, and his willing acceptance of, the Truth—from whatsoever source it may come to him.

But there is no desire to curry favor with the reader, in behalf of any School or Association of Men. The desire is only to remove unreasonable and unfounded prejudice from the minds of those who are truly in search of Truth. That is all. If the Great School cannot meet the conditions fairly and squarely upon the basis of exact *Facts*, it should be rejected as promptly and with as little re-

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luctance as should any of the more modern Brotherhoods which have been erected upon defective and insufficient foundations. We are in search of *Truth*, and it is earnestly hoped and confidently believed that we are following its trail with such accuracy and certainty that we are going to overtake it before we are through. Once we are able to follow it to its hiding-place, we shall surely have the courage to stay with it until we have captured it and made it our very own.

Now for the "Test":

1. The "Tie of Mutual Interest" which binds together the membership of The Great School of the Masters, as well as those of The Great School of Natural Science, consists of the following mutual purposes:

(a) To acquire the largest measure of exact and definite knowledge concerning the Great Problem of Individual Life, here and hereafter.

Is not this a "tie of mutual interest" that is of equal importance and vital concern to all mankind as it is to the individual members of the Great School? Beyond all question.

(b) To preserve that knowledge, in such

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manner that it shall not be destroyed and *lost* to the Great School, as such, nor to its individual members, nor to humanity.

Is not this an equally unselfish and altruistic tie of mutual interest which is as vital to all humanity as it is to the School itself, or to its individual members? Again there can be no possible question of doubt.

(c) To add to, or increase, the volume of exact and definite knowledge concerning the great Problem of Individual Life and Destiny, as far and as rapidly as may be possible.

Is not this also a tie of mutual interest to the School and its individual members, which is of equal interest and value to all mankind? Once more, there can be but one answer, and that is in the affirmative.

(d) To make a Gift of its knowledge to the world of humanity, as rapidly as the individual members of the human family can and will avail themselves of that opportunity.

Here, again, is it not equally true that the tie of mutual interest is one that is of equal value and concern to all humanity, as it is to the School and its members? This is so

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obvious that no intelligent individual will find objection.

(*e*) To help humanity, through the Gift of its knowledge, to receive an education that will serve to enable a vastly larger number more rapidly to qualify themselves to receive the Instruction from the Great School, and themselves become Instructors to pass on the same Instructions to their fellows, as rapidly as they can qualify to receive them.

Where could it be possible to find a more unselfish and altruistic purpose than that just defined?

In these five distinct underlying motives and purposes, The Great School of the Masters, and its modern agent and representative, The Great School of Natural Science, have proven conclusively that the first of the two basic and vital prerequisites and essential conditions of "Universal Brotherhood" has been met, without equivocation or mental reservation. That is to say, the Tie of Mutual Interest is both unselfish and altruistic, as well as Universal. It affects and applies to all humanity as well as to the School and its individual members.

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2. It now remains to show with equal conclusiveness, that the second fundamental prerequisite and vital condition of Enduring Permanency is met with equal frankness and sincerity. This has reference to "membership." The following are the facts:

(a) The Great School of Natural Science does not limit its students, or members, to any one class of humanity.

(b) It opens the door wide to all mankind, regardless of "race, creed, color or previous condition of servitude."

This means that the "Opportunity" to gain admittance into its membership is *Universal*. It does not exclude any individual or class of individuals from that Opportunity.

Nature herself has fixed certain limitations of Intelligence in the case of each and every human being.

In like manner, Nature has so decreed that no two human individuals possess exactly the same moral development.

But, the *Gift* of Instruction which The Great School of the Masters and its representatives have to offer to all humanity, is of such character that only those who have at-

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tained to a certain degree of Intelligence, Understanding and Moral Development can *receive* the Gift, however generously and universally it is offered.

Hence, at any given time, it is not *every one* who *asks* for the Gift that has all the necessary qualifications and the ability to *receive* it.

But the mere fact that he is not qualified *today* to receive the Gift does not mean, or even imply, that, with study and personal effort, he shall *never* qualify to receive it.

In truth, the *Opportunity* for him is never withdrawn nor withheld—except in case of his inability to qualify for the reception of the Gift. And he has the ever-present and appealing “Opportunity” to go forward with his work of unfoldment and education, until he shall be able to overcome or remove every hindrance or impediment in his way. And *whenever* he shall be able to prove himself duly and truly prepared, worthy and well qualified, and to have made suitable proficiency in his own development, the “Opportunity” is still there awaiting him. All he has to do is to reach out and take it.

THE GREAT MESSAGE

There is one final problem yet to be determined. It is this:

Is it *possible* for any Institution—however altruistic its purposes, and however universal the Opportunities it offers the prospective members and students—to establish a “Universal Brotherhood of Man” upon an *Educational* basis alone?

This depends entirely upon the following conditions:

1. The character and quality of Education to be given and received.

2. The amount and scope of that Education.

3. The extent to which it involves the Life, Liberty and Happiness of Mankind and covers the field of human activities and constructive efforts.

If the knowledge it has to give to its initiates were only such as pertains to this purely physical life—such as, for instance, knowledge of mechanics, knowledge of finance, knowledge of horticulture, knowledge of astronomy, knowledge of botany, knowledge of mathematics, knowledge of economics, knowledge of politics, etc., it would be con-

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ceded without discussion that these do not cover nor comprehend the Great Problem of individual Life, Liberty and Happiness, here and hereafter. They are but mere incidents of a purely physical life.

Indeed, if the Educational Gift it has to offer to its members, and through them to the world of humanity, did not include the very essence of all that makes this life worth the living, it would hardly cover the field necessary to constitute a substantial foundation for "The Universal Brotherhood of Man."

In its present effort to present the Gift of its Knowledge to all mankind, and give to every individual Soul the *Opportunity* to enroll itself among the members of the Universal Brotherhood of Man, the Great School is seeking to bring its definite knowledge of the Great Problem to the favorable attention of the entire world of humanity today, so that all who will may enter upon the Pathway of Constructive Individual Unfoldment, and finally be qualified and permitted to share in the knowledge and wisdom which shall make men *Free*.

THE GREAT MESSAGE

Its effort is, and will ever be, to make a Gift of its knowledge to all the world, thereby multiplying the impulse of humanity toward Constructive Moral and Spiritual Unfoldment until the Spirit of Brotherhood shall constitute the foundation upon which our own beloved country shall, in due time, erect the *Temple of its National Character*.

When the spirit of fraternal consideration and altruism shall triumph over the spirit of Selfishness and Greed; when it shall be scientifically proven to all the world that physical death is but a little journey through the "Valley of the Shadow" into the Light of another and a finer Life; when Competition shall surrender to Cooperation among mankind in all the departments and walks of life; when "Peace on Earth, Good Will to Man" shall reign supreme among the nations of the earth; these things shall register, in the hearts and souls of all humanity, the final triumph of that for which The Great School of Natural Science, and The Great School of the Masters back of it, have existed and labored, namely, the *Brotherhood of Man*.

The following pages contain a statement of the publications of The Great School of Natural Science

Harmonics of Evolution

By FLORENCE HUNTLEY

Edited by TK.

Vol. I
HARMONIC SERIES

The *Chicago Tribune* says of this book: "A woman has entered the lists against the most profound thinkers of the age. She has written a book which treats of things which have puzzled the greatest minds since the days of Pythagoras to Herbert Spencer. That it should be done by a woman is remarkable; that it should be done so well is extraordinary."

This book is a statement of the philosophy of Individual Life, as taught by the modern Masters of the Law.

Natural Science, which is the basis of this philosophy, is an exact science and not a theory.

It explains Nature's selective principle.

It covers that universal principle in Nature of individual Evolution which operates throughout the mineral, vegetable, animal and human kingdoms.

It is a complete exposition of Nature's Evolution, through the Principle of Polarity, and Man's Struggle for Happiness.

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"Life after physical death is a fact scientifically demonstrable."

"Life here and hereafter has a common development and a common purpose."

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The Great Psychological Crime

By J. E. RICHARDSON, TK.

Vol. II

HARMONIC SERIES

The book is a masterpiece of consistent statement and logical development.

The subject of Insanity is daily assuming greater importance. At least 58 per cent of the so-called Insane can be absolutely cured. This book tells how and why this is true. It makes clear many of the greatest puzzles of medical science.

This is the book which shows how and why those who seek, by means of experiments with Hypnotism, Spiritualism and Mediumship, to prove that there is another life after death, fail to accomplish it scientifically, fail to get the satisfaction they seek, and end in insane asylums.

The author's analysis of Hypnotism and Mediumship is masterly and complete. For fifteen chapters by the most relentless logic and unanswerable facts, which no one has challenged, he proves that Subjective Spiritual "Mediumship" and Hypnotism is vitally destructive to the physical body and the Human Soul.

No orthodox Christian, Spiritualist, Agnostic, Professional Alienist, Professor of Psychology, nor Judge on the bench should pass this book unread.

Every practicing physician owes it to himself and the community in which he lives, to study and weigh the statements in this book; for he can no longer stultify his conscience by opposing the demonstrable facts of science; because it may not come through the "regular" channels, or the particular school he may happen to represent.

If you will Read, you will *know* and *understand*.

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The Great Work

By J. E. RICHARDSON, TK.

Vol. III

HARMONIC SERIES

This book carries a hope, a message, a suggestion and a warning to all who are honestly, patiently and persistently seeking to prove that *Death does not end all*.

It shows that there is a great difference between *Belief* and *Real Knowledge*, and proves that mere beliefs are not of any value to the one who would prove that there is a life beyond the grave. He must *Know* and *Do*, and this book points the way.

It is unique in that its statements are verified facts which every reader may prove for himself under right guidance, if he but have the "Intelligence to know, the Courage to dare, and the Perseverance to do."

The philosophy taught in this book appeals to both Reason and Conscience, and is an inspiration to "Live the Life and Know the Law."

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