

The Great Message

*The Lineal Key of the Great
School of the Masters*

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**THE GREAT SCHOOL
OF NATURAL SCIENCE**

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by

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**ADDRESSED TO
THE PROGRESSIVE INTELLIGENCE OF THE AGE**

THE GREAT MESSAGE

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"Fools Deride, Philosophers Investigate"

CHAPTER I

THE GREAT MESSAGE

1. THE GREAT MESSAGE is the *Lineal Key* to the relationships between all past religious and philosophic World Movements and THE GREAT SCHOOL OF THE MASTERS.

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, throughout all recorded ages, has been and still is, a physical *Association of Men* who have attained MASTERSHIP.

CHAPTER II

THE LINEAL KEY

There is a Lineal Key. This important key fits perfectly into the lock of mystery which seems to have baffled and disheartened so many honest and intelligent searchers of the past.

This lineal key constitutes the means by which the searcher intelligently may trace every religious or philosophic movement to its natural antecedents and determine with unerring certainty to which of the two great world-forces it belongs.

With such a key in his possession he may know with accuracy whether any such movement stands for Light or Darkness, Freedom or Slavery, Evolution or Devolution, Construction or Destruction.

From the early dawn of civilization to the immediate present, so far as we are able to determine, two active and opposing psychological forces have been and still are engaged

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in a seemingly irrepressible conflict over the status and legitimate function of Individual Intelligence in its relation to humanity as an aggregate organism.

These two great forces divided and stand opposed to each other, upon the vital and fundamental problem of man's rights and privileges, duties and responsibilities as an Individual Intelligence.

One of these mighty psychological forces has constantly, unfalteringly and consistently moved forward in the direct line of man's highest individual development and largest personal liberty in his evolutionary search for individual happiness. It has fostered the spirit and encouraged the growth of constructive individuality in its deepest, broadest and fullest sense. It has given both dignity and emphasis to Individual Intelligence as the natural and essential basis of all human progress. Its action, at all times and under all conditions, has been in the direct line of intelligent, individual unfoldment. Its psychological results have been and are constructive in their relation to and their effects

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upon men and women as individualized, intelligent Souls.

The other of these great, psychological world-forces has just as constantly, unhesitatingly and consistently moved forward in the direct line of man's suppression and subjection in his individual capacity. It has antagonized the spirit and discouraged the idea and growth of individual liberty at every point. It has constantly minimized and depreciated Individual Intelligence as a factor in human progress. Its action, at all times and under all conditions, has made for individual subordination and subjection. Its results, therefore, have been throughout the past, and must ever be, destructive in their relation to and their action upon men, women and children as individualized, intelligent Souls.

The first of these two great psychological world-forces—which we designate as “Constructive”—crystallized into a definite human organization. That organization was and is the venerable Brotherhood of Ancient India, herein referred to as “The Great School of the Masters.”

The other of the two great world-forces—

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which we denominate the "Destructive"—was ultimately crystallized into a great and powerful organization with its active center of radiation and power in Egypt. This was the School which has come to be recognized as the "School of Black Magic," or of "The Black Art," which in later form came to be known as the "School of Egyptian Paganism."

This School assumed definite organic form in Egypt and therein became a dominant and actively dominating power but a comparatively short time before the final withdrawal of the Great School of the Masters from that field. It was, in truth, the direct and immediate cause of that withdrawal.

It must be understood, that the great Egyptian School was not the first organized expression of the destructive psychological force in human society. On the contrary, it would not only seem possible, but probable beyond a reasonable doubt, that it received its inspiration from some antecedent organization of much greater antiquity. However this may be, its history and lineage backward to this point are clear and unbroken.

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What they may or may not be still farther back in the remoter ages, is not of vital importance in this connection. It is sufficient for our present purpose that this Great Egyptian Organization, in the natural course of events, itself became a progenitor, and that its living progeny is with us today in the visible form, presence and personnel of one of the most vitally active and powerful human organizations on earth.

Among the most prominent and important movements that are lineally descended from, and directly related in principle to the Great Parent School of India—The Great School of the Masters—are:

Freemasonry, both ancient and modern;

Buddhism, in its origin and primitive character;

Primitive Christianity, as exemplified by the Master Jesus;

Protestant Christianity, in so far as this stands for a protest against the Paganizing of Primitive Christianity..

Among the many and various organic movements that are lineally descended from and directly related in principle and method

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to the Great Parent School of Egypt—Egyptian Black Magic—are:

Paganism, both Egyptian and Roman;

Mohammedanism, both primitive and modern;

The Greek Church, both primitive and modern;

Roman Catholicism, in its present form.

As already indicated, a great and fundamental principle of human life constitutes the point of divergence between the two Great Parent Schools here referred to. Indeed, nothing less vital ever could have become an issue of such transcendent importance as to inspire the segregation of humanity into two such powerful, organized, opposing forces. Moreover, perhaps the only fundamental principle of human life great enough, deep enough, broad enough and vital enough to incite humanity to a conflict of such extraordinary proportions and of so irrepressible a nature, is the sublime principle of Individual Liberty. Suffice it to say, this is the one vital principle at the foundation of the greatest struggle the world has ever known—the Struggle for Individual Liberty—otherwise

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known and designated as the Struggle for Happiness.

The two Great Parent Schools have stood throughout the centuries and stand today diametrically opposed to each other upon the basis of principle, which underlies, and forms the subject matter of, this greatest of all human struggles.

As might readily be anticipated, the motives which inspire these two powerful organic forces to align themselves on opposite sides of the Struggle for Individual Liberty are equally different in character and wholly irreconcilable.

One of these has been inspired to action by the most unselfish service for humanity; the other has been moved by the spirit of human greed and the desire for power. The one has exemplified the spirit of altruism; the other that of the most inordinate egoism. The one has sought to liberate men from the bondage of ignorance, superstition and fear; the other has cunningly played upon these infantile elements of human nature to bind them the more securely to its cause. The one has striven through the potency and influence of knowl-

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edge to break the shackles of unjust physical bondage, debasing spiritual domination, stultifying intellectual suppression, unwholesome moral oppression, enervating religious dependence and destructive psychical subjection; the other has sought through the pliable influence of ignorance to bind these chains yet more securely 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. The one has sought to accomplish its mission of emancipation by the natural unfoldment of the Individual Intelligence through the expansive power of a broad, liberal and non-sectarian education, until men might be able to see, understand and appreciate the fact that individual human liberty—physical, spiritual, intellectual, moral, religious and psychical—is an inalienable and paramount duty of every intelligent Soul; the other has persistently and consistently opposed the development of any and all forms of education intended to liberate mankind from the bondage of superstition and fear—upon which alone it must depend for the successful enforcement of its assumed

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authority over them. The one has been impelled to its task of liberation by the unerring consciousness that a knowledge of the truth alone can ever make men free, and that they must thus be made free before they can hope to find individual happiness here and hereafter; the other, in like manner, has been impelled to its struggle against intellectual, moral and religious liberty by the same unerring consciousness that such liberty, if permitted, would inevitably shatter its assumed authority over men and free them from its dominating power. The one points out a straight and narrow path whereby the individual who wills may bring his life, by his own personal effort, into perfect alignment with Nature's Constructive Principle, in all the departments of his being—the inevitable results of which are the development within himself of an awakened consciousness of spiritual things and an independent, personal and scientific demonstration of the continuity of individual life; the other points out an easy, subtle and seductive way whereby the individual who will submit his life to its domination and unquestionably abide by its

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authority, has the comforting assurance that he may thus evade the Law of Personal Responsibility and shift its consequences and its burdens from his Soul to the soulless organism of which he is a member.

From the foregoing statement of facts the thoughtful student will doubtless make his own analysis and draw his own conclusions.

An intelligent application of the lineal key of relationships will furnish a clear and conclusive answer to a number of important questions which have commanded the interest and attention of students and thinkers in the related fields of religion and philosophy all over the world.

It has been observed, for instance, that between Freemasonry and Protestant Christianity there plainly exists a strong and fraternal bond of sympathy and fellowship. This bond is so distinct and unmistakable as to suggest the existence of some possible esoteric kinship and lineal relation which might seem to be incompatible with the exoteric or outward positions of these two organizations. It is a well-known fact, however, that Freemasonry is in no sense recognized as a "Religion," within

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the general meaning of that term. The limit of its own claim is that it is "a Progressive Moral Science." It is generally regarded, however, as more truly representing a "Moral Philosophy."

Protestant Christianity, on the other hand, is distinctively a "Religion of Faith," and is based upon certain fundamental dogmas which, considered as a whole, constitute what we are wont to recognize as a religion or a religious creed.

The questions which so often arise in this connection are concerning the exact nature and real basis of this mysterious bond of sympathy and understanding between these two great bodies, the one representing a moral philosophy and the other a religion of faith.

Why is it that these two organizations go hand in hand as concomitant factors and intelligent forces in the defense of individual human liberty? Why is it that the one as a moral philosophy, and the other as a religion of faith, stand together as a unit in impeaching the authority of any organization or association of men, either political or ecclesiastical, that denies the right of individual

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thought and individual conscience as inalienable and indefeasible?

The lineal key which unlocks the mystery of their common parentage furnishes a complete answer to these and many other questions of equal interest and importance. It is because Freemasonry and Protestant Christianity are the direct, organic, lineal descendants of the same progenitor, the "Venerable Brotherhood" of India—the Great Parent School of Individualism and Freedom—from which they have inherited the same undying love of individual human liberty.

CHAPTER III

THE GREAT 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, Physical, 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

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telepathy. By the exercise of this one power 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.

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.

Can you think of anything more natural and inevitable than the simple fact that the individual Masters who were all seeking for

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knowledge concerning the same great Problem 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.

The first result was the organization of a definite *School of Physical, Spiritual and Psychical Knowledge*. The 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

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and through his exact compliance with Nature's laws, principles and processes.

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—through stagnation or atrophy. It has been and is one of its fundamental purposes, to keep itself at all times abreast of the age and the time in which it lives. It is a *progressive* and *modern* School, always wide-awake 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 strong-

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est 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 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

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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 Universal 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.

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It recognizes the fact that knowledge, insofar as the human Individual is concerned, is one of the *Ultimates* 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 and progress; and thus enable humanity to co-operate intelligently with Nature in her Evolutionary Plan, to the greater *Happiness* of mankind.

The great *Central Source* of Knowledge and Wisdom—from which it is agreed the fundamental principles, moral concepts, 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. Although the following by no means covers the entire list they represent a few of the many various names by which The Great School of the

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Masters has been known throughout its past history:

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—The Great School of the Masters—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 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,

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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 IV

THE GREAT 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."

These 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 Great Problems of Life, Death, the Soul, Human Destiny, Life After Death, and—Mastership. Then, as now, there were

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the few exceptional Souls whose individual efforts were rewarded by greater knowledge of the Problems 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 Problems 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.

The Bible gives us Moses. 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 literature of all times. These

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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 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 a character

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that it is of supreme importance in this particular connection.

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, Eliola, 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.

Eliola was one of the earliest Masters to gain a place in the heart of a great Movement for the enlightenment of the world concerning the teachings and findings of The Great School of the Masters. For his great wisdom, loyalty, unflinching courage and determination, he was chosen by his fellows as the official representative of The School to undertake the establishment of a definite branch in Egypt. He established himself at the city of Luxor, in the then existing center of Egyptian civilization, and began his work of teaching, to a few carefully selected and highly intelligent and influential citizens. His efforts were so successful that, in due time, the most potent rulers of Egypt became initiates and were under his instruction.

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

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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 Egyptian 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

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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.

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

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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 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,

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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.

To this School he went for his spiritual instruction. In it he spent the years of his special preparation. From it he went forth to teach the Gospel of Peace. For the Cause it represents he labored and suffered and died.

At every step along the thorny pathway of his public ministry he gave unmistakable evidences that an essential part of his plan and mission and purpose was to educate a select group of men for the express purpose of enabling them to carry forward the Great Work after he should have finished his earthly labors. Had he remained with them until their instruction and work of preparation were completed, the crowning purpose of his earthly ministry would have been accomplished. For in that event his student-disciples themselves would have become "Masters of the Law."

Another interesting and significant fact concerning Jesus is, that the Gospels give us a

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minute and vivid account of his birth, infancy and early youth, until he reached the age of twelve years, at which time he suddenly and mysteriously disappeared from public view, and for eighteen years he remained in such absolute and impenetrable seclusion and obscurity that but one, single, indefinite and unimportant reference is made to his life during all those eighteen years (Luke 2:52). That he should disappear at the interesting age of twelve, just at a time when he had made such a profound impression by confounding the learned doctors of Jerusalem, and reappear only at the age of thirty, is of itself a most remarkable incident. That he should disappear as a precocious child and reappear as a Master, is far more significant; for in this fact alone we have evidence of the most positive and conclusive character that the mysterious and unexplained interval of eighteen years was a period of the most vital importance, in that these were the years of his preparation for a public work. But when the further fact is known that the records of The Great School contain a detailed account of his work and life as a student of the Masters during that re-

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markable interval of his preparation, another mystery is explained.

Notwithstanding the possible errors of his historians, the inaccuracies of translators, and the mistakes and interpolations of revisers, the Gospels themselves contain many of the most significant links in the chain of facts which binds the Master Jesus to the Ancient School of India.

In this connection it is also significant that John the Baptist immediately preceded him on his return, proclaimed his coming in terms of the most definite and unqualified character, and in his own way endeavored to prepare the public to receive him. All this is indisputable evidence of his absence. It also bears specific testimony to the fact that John was fully advised of his coming, that he also had definite information as to the nature of his mission and the character of the work to be inaugurated by him, and that his return was an event of unusual importance.

Then again, later on in the course of his ministry, when the Master refused to tell the chief priests and scribes by what authority he came among them and performed such won-

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ders, he was but following the policy of secrecy and silence in strict conformity with which The Great School has proceeded throughout the ages, and will continue to do until secrecy, silence and obscurity are no longer necessary to protect it from the selfish obtrusions of men.

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*.

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 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

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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 V

THE GREATER 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."

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 fre-

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quently 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 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,

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The Etrurian Mysteries,
The Indian Mysteries,
The Druidical Mysteries,
The Chinese Mysteries,
The Bakshoe Mysteries,
The Mythraic Mysteries,
The Arabian Mysteries,
The Zoroastrian Mysteries,
The Pythagorian 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 problems of Life, Death, the Soul, Spiritual Life, Immortality, Evolution, Individual Destiny, and Spiritual Mastership.

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

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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 is that they all had reference to the same Great Problems. 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.

That the reader may obtain a general and comprehensive understanding of the subject matter of the "Mysteries"—in whatsoever

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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 *Cyclopaedia 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 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 can-

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didate 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, 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

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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 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

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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 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 ob-

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served 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 constructed 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.

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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 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 *Manifesta-*

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tion. 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 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

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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 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

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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 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.

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"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.)

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

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various writings of many different learned authors:

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

It will be of interest to the uninitiated to know that this particular feature of the ancient mystical ceremonial has found its way down through the ages, even to the present time, and is embodied in the dramatic cere-

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monial of initiation into some of the most important fraternal organizations.

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 garland, 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

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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 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 a Soul from the darkness of ignorance to

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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 life, has had its tap-root in the very soil of the Soul. 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,

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have come down to the Christian era and found lodgement in the religious ceremonials of the various Christian churches.

In the Egyptian mystical ceremonial of initiation into the Mysteries, one of the important sacramental ceremonials 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 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

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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 VI

THE GREATER MOVEMENTS

Utilizing the best means at its command, The Great School 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 the pages of past history reveal that 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 attain the dignity and importance of *World Movements*. Among the most important of these with which the average student of his-

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tory is more or less familiar, are the following:

Primitive Brahmanism,
The Early Egyptian Movement,
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*," or "Krishna."

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 Jacolliot, 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 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 with ir-

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resistible power, until 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 Early Egyptian Movement: Many thousands of years before the dawning of the Christian Era the Masters in secret conclave assembled—at the Central Temple in India—decided that the time had come when it seemed both possible and wise to undertake the great work of establishing a definite branch of The Great School in Egypt. To that end “Eliola,” one of the Great Masters, was commissioned to direct the difficult undertaking. Under his personal supervision the Work was inaugurated. A School was established, and for more than 4000 years its influence was a potent factor in the evolution-

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ary unfoldment of Egyptian civilization. Its wisdom and unfailing judgments became the solid foundation of government policies. Its science and its art became a natural basis for the loftiest ambitions, the most exalted achievements and the holiest inspirations of the Soul. Evidences of its science, art and religion were wrought into enduring monuments which, even to this day, mark the upward pathway of Egyptian civilization and bear silent but eloquent testimony to the wisdom and the work of the Great Masters.

When the floodtide of Egyptian civilization had reached its height and the fatal ebb of national life began, a new School was born. This new School is that which, in modern times, has come to be known and designated as the "School of Egyptian Black Magic," or the "School of Black Art." Its votaries, filled with the spirit of selfishness, and consumed with the desire for material wealth, political preferment and power, knew that the wisdom of the Great Masters had guided the nation over the rough pathway to the summit of its splendor and power. They knew that the faith of the people in the guiding wisdom of

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The Great School was established. They knew, therefore, that if they could but simulate successfully the profound knowledge and powers of the Masters, they might thereby, through trickery and fraud, hope to gain control of the state. This accomplished, they could thenceforth administer its powers and its material wealth to further their own selfish and ambitious purposes.

To this end they openly and shamelessly proclaimed themselves members of The Great School. To substantiate their claims they performed tricks of legerdemain in public places to demonstrate their magical powers. By their clever tricks, cunning simulations and subtle falsehoods they blinded the eyes of the credulous multitudes and forced their way into the councils of the nation. Carefully measuring the credulity, the innocence and artlessness of the masses, together with their awe of and reverence for the miraculous, they began to invent the beautiful, seductive and elusive fictions which later found a place in what we of today know as "Egyptian Mythology." Slowly and carefully, one by one, the fascinating mystical rites and ceremonials of early "Pa-

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ganism" were thus invented and solemnly inaugurated. Accompanied by a beautiful and artistic ritualism, they became an important part of the sensuous and idolatrous worship of the new School. Thus, upon the foundation of hypocrisy, selfishness, vanity, greed and the most deliberate falsehood, Egyptian Paganism was reared as a powerful institution of human slavery. Ignorance and superstition superseded wisdom and virtue, and the School of Egyptian Black Magic—whose offspring is Paganism—triumphed over The School of the Masters. Intellectual bondage and spiritual darkness succeeded intellectual liberty and spiritual light.

When this deplorable condition had become an established fact and the doom of the nation and its civilization had been irrevocably sealed, The Great School withdrew from Egypt, and by special edict not one of its members nor accredited students remained from whom the secret wisdom thereafter might be obtained in that country. The door of the "Temple of Light" was closed and sealed. And so it was, that the glory of a great nation departed with the wisdom and the

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honor of its people, and the sun of its intellectual light and spiritual life went down in darkness and despair, never to rise again until the coming of a new race, and a wiser people. Egypt became "The Land of Darkness." And so it still remains.

It is a pathetic fact in the history of virtually every constructive World Movement of the past, that its failure—insofar as it did fail—was brought about by and through the same evil influences: through deception and fraud, deliberately practiced upon the innocent and unsuspecting, by clever, cunning, designing and selfish souls who were impelled by the spirit of material greed, and the unworthy ambition for leadership of, and power over, the masses.

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 frag-

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mentary information has come down to us; but such as has been authenticated makes of him one of the most conspicuous characters of all time.

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

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commandment, but after the power of an endless life.

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

Numerous other references establish beyond all question, these facts:

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

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 *physical* 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.

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

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

Its real purpose was evidently identical

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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 Movements 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.

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

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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. 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

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"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 arose, in some way, from the fact that the principle of *Light* formed so important and prominent a place in its ritualistic ceremonials, 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

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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 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 Sancrit 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.

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

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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 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

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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." 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. 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 Order of the Rosicrucians: The ancient Order of the Rosicrucians—that which constitutes the real lineage of the ancient in-

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stitution—also had its origin in the Great School of the Masters. A complex system of mystical, cabalistic numbers entered very largely into their calculations. The so-called "grand mystical number", 33, was given a prominent place. It had direct reference to the fundamental principle of evolution.

There are today not less than five distinct organizations which call themselves Rosicrucianism. Each and every one of them makes positive and unqualified claims to the effect that it is the direct and only descendant of the great ancient School of Rosicrucianism. At least two of these have their headquarters in this country.

There is one and only one organization in existence today which is directly related to the ancient School of Rosicrucianism. Its headquarters is in France, and it is directly under the patronage of the French Member of The Great School of the Masters. There are a few members of this organization in our own country, but these are not publicly active; and the institution itself is acknowledged by The Great School, as one of the various movements by and through which it

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is endeavoring to convey to the world certain definite lines of scientific information for the general good of humanity.

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 Instruction, throughout the ages.

Notwithstanding the innumerable World Movements it has organized and fostered, through which to deliver its Message 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 observed selfishness, greed, desire for power, vanity and ignorance creeping in to mar the purity of its teachings, it has set about at once to counteract the evil and destructive influence. 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

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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 actively engaged in the betterment of humanity and the world.

CHAPTER VII

THE ANCIENT BUILDERS

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 the Ancient Builders along the way.

Throughout human history, at least from the time when 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, or business of building, whenever, and under whatsoever conditions and circumstances they alone should determine.

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All these practical *Builders*, of whatever class or designation, are the masons whose historic footsteps are marked by the enduring monuments of their craft all down the pathway of human progress. Indeed, just how far backward along the beaten pathway of civilization these historic monuments of masonic craft have been planted, hath not yet been chronicled.

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 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

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laws, principles, forces, activities and processes that enabled them to transport over 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

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would seem that there is something indicated within the Pyramid itself, some specific sign, 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. 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 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 their knowledge of some higher science that enabled them to transport and lift into place in the

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walls of the Great Pyramid stones so enormously heavy as to defy all our present scientific knowledge of mechanical forces and their practical application?

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 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 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 student and thinker, that the occupation 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.

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 anyone because he speaks of an educational institution now upon earth, with a definite and unbroken history of 5000, or 10,000 or even 100,000 years.

CHAPTER VIII

FREEMASONRY

Webster's definition of 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*."

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.

There are, however, 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

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world today 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.

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.

In a very definite sense, however, Practical 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 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

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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.

"*Operative*" Masonry 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 individual Mason to the development of his 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

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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*.

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. Neverthe-

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less, 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 devoted 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."

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,

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and in their relation to the “Greater Mysteries of Antiquity.”

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

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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 Life, Liberty and Happiness of humanity has ever been. Paganism 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 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."

This is not false vision, nor an idle dream, but a great and humiliating Truth that should serve to awaken men to a realization of their responsibility.

Speculative Masonry is the *Ancient, Free,*

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

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

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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 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 functioning, 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 consider-

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able 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 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

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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.

There is one point that should not be overlooked.

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.

There are, in *Operative* and *Speculative* Masonry, many symbols employed which have not been contributed by *Practical* Masonry: 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.

All these, and many others, are contribu-

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tions from other sources; but they continue to speak the language of Truth to the Soul of a Mason.

The sublime Moral and Spiritual Philosophy, and transcendent Psychic Inspiration, embodied in both Operative and Speculative Masonry (as herein 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, Psychical.

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,

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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 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.

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 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

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Masonic ritualism has come down to us. No modern institution, of whatever character, presents to human intelligence a more perfect 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

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the present body of *Speculative* Freemasonry.

"One of these is *Operative* Masonry. (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

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the very nature of these Lodges of Builders, be negligible; although here and there a 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 ceremonials 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. Free-

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masonry is modeled on the plan of the Ancient Mysteries.

"Modern Freemasonry honors as its ancient 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 Ma-*

*Mystic Masonry, Dr. Buck.

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sonry, during the many thousands of years prior to the birth of Speculative Masonry, derived a considerable portion of its symbolism 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 Mastery, it can be understood and appreciated that the *Ancient Mysteries* are, more than likely, the real source from which the true *Genius* and inner *Spirit* of Freemasonry emanated.

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

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Masonic research, the writer became fully convinced that those Masonic writers who 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.

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 is to introduce to Students and Thinkers, as well as to the general public, and especially to all those who are interested in discovering the origin of

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those inspirations which have led to human accomplishment, the true, underlying spirit and development of modern Freemasonry.

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 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.

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

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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, constructive 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 phil-

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osophy and teachings symbolized in its ritualistic ceremonials and dramatic initiations.

All this 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.

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.

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

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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 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.

CHAPTER IX

THE ANCIENT PRINCIPLES

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:

Virtually every mechanical implement used by Practical Masons (Builders), was adopted by the School of Operative Masonry as a symbol. 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 the various virtues, moral pre-

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cepts, 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 building of his own Temple of *Character*, he

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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 uses the symbols of the various working-tools employed in the building of a material Temple.

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

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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.

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

ECONOMY OF TIME, INDUSTRY.

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 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

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

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 "*Mastership*" depends on his own Personal Effort and upon the Industry with which he devotes himself to the Instruction laid out for

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him by his Guides. He is reminded, at every 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 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.

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

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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.

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 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

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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.

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 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

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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 Egotism. The Faithful Breast is taught by The Great School as the only safe repository of personal confidence and mutual understanding. These three jewels are among the vital Moral Principles upon which rests the entire superstructure of the ideal Character, the ideal Man—the *Master*.

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 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 pro-

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moting 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.

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 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

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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.

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."

The Masters teach that it is not only permissible but the duty of every Member of the School to *ask* from his fellows whatsoever he actually *needs* which he believes they possess; and which he could not otherwise acquire; and each Member so asked is bound to supply the need, if within his power to do so.

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.

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

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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.

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.

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.

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.

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 Mastership; and

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likewise the foundation of the entire superstructure of the Brotherhood of Man.

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.

The Masters teach Loyalty to each other, to their principles and to their School, as one of the fundamental elements at the foundation of real Brotherhood; and for this reason they assure themselves as to this vital quality of Character in every Initiate, *before* he is permitted to enter the Temple in his search for Light.

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

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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.

The Masters teach that before one may become an Initiate among them, he must prove to them that he has absolute Confidence in the principles of the School, in the wisdom and guidance of the Masters, and in his own ability and his courage and his unswerving purpose to follow those principles as the Rule and Guide of his Life, wherever they may lead and the Masters shall direct.

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 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.

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

The Masters teach the same beautiful lesson, but in a more definite and specific form. They impress upon the Initiate that he must learn, not alone to "Control" his appetites, passions and desires within due bounds, but he must be able to transmute every destructive tendency of his Soul into some beneficent and constructive service to the School, its principles, its Members or himself; so that his Life shall always stand as an exemplification of "*temperance in all things.*" He is taught that it is not the business of his fellows to remove temptations from his pathway, but to teach him the quality of Self-Control that will enable him to walk in the midst of them, ignore them, and rise above their evil influences.

MORALITY, RECTITUDE and EQUALITY.

He is taught that the three movable Jewels of the Lodge are the Square, the Level and

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

The Masters teach these same lessons in different forms. The Initiate is taught that *Mortality* is the inevitable heritage of all individual life which does not rise to the level of the *Soul Element of Nature*; but that Man is the arbiter of his own destiny.

He is taught that by his own efforts alone

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is it possible for him to lift himself above the “Line of Despair and Death” and achieve “Individual Immortality.”

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 beyond the grave, through boundless realms of Eternity.

These sublime lessons are taught by the Masters as vital elements of individual Character, to enable the Initiate ever to rise to that degree of Spiritual Unfoldment where he shall be able to live, move and have his being within the exalted Body of the *Universal Brotherhood of Man*, to which every Master belongs.

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

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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.

Brotherhood is taught by The Great School of the Masters as the chief objective of all 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 and Peace for the Soul.

Brotherly Love is the harmonic relation

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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.

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 incline of Individual Development and Soul

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Growth, until he is able to demonstrate the fact that he has at last arrived at the goal of 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 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 many weary centuries men have been trying

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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 those degrees have been for ages more and

*Mystic Masonry, Dr. Buck.

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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.

"Imagine *not* that you will become indeed

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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

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later years; for the originals cannot last, and 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 X

CHAIR IN THE NORTH

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 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 Lodge of the ancient Operative Order 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

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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."

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

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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.

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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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 of Operative Masonry, as herein designated.

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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 ceremonials 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 prophesy correctly; that is, with spiritual vision

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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, from the spiritual plane of life. These are

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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 time of their pronouncement, and afterwards

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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.

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 *prophesy*. 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 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.

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 many years, among modern Masonic writers; and yet, directly in the face of their dis-

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cussion 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 ceremonials of the Lodge of Speculative Masonry of the present time, covering the Blue Lodge Degrees.

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 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

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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:

That he had developed the independent power of spiritual vision.

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."

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

This will more fully explain the real meaning and significance of the ancient doc-

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ument by our revered Brother H. Adamson, of Edinburgh Lodge No. 1. 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."

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."

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: It would account for the fact that the

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"Order of Melchizedek" was still in existence during the life and active ministry of the Master Jesus.

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

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."

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

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."

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.

The Great Master, Christna, was responsible for the addition of the "Chair in the North"; and within the Temple of the Mas-

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ters, he was chosen as its first occupant. This means that Christna was the first *Ritualistic Instructor* of The Great School of the Masters; and that it was by him that this added chair was introduced in the Lodge room of the ORDER OF THE MAGI, in Persia.

CHAPTER XI

THE ANCIENT WORD

One of the purposes thus far has been to establish, to the satisfaction of the 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 individual Lodges duly qualified to receive it. That

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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?

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

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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.

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.”

Bear in mind that the “Word of Instruction” was a personal instruction, delivered only “from mouth to ear,” and was never committed to writing, nor to any other material means of preserving it.

Furthermore, it was a *secret* Instruction;

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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 use of the spiritual senses 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 development; 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.

But this fact should be of profound interest and inspiration to every Brother Mason, in that it shows *how* it may be possible

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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 definite and unique Word for the degree of Entered Apprentice, by which one Entered Apprentice Mason may recognize and prove

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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 the Speculative Order of today, that when the "Grand Masonic Word" was lost, a "*substitute*" was adopted; and that this "*substi-*

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

*Mystic Masonry, Buck.

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"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 the correct Masonic meaning of 'The Lost Word.'

"Sir Albert Pike, our wise and revered

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

"3. That before the Temple was com-

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

"If the thing referred to was a mere word,

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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.

"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

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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 thwarted, and the 'Word of Instruction' was indeed '*lost*' to the exoteric School of Masonry 'until future ages might find it.' And

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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."

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

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“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*. 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 evi-

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dence 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 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 lit-

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tle 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.

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 per-

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manently 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 dramatic 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

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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 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 ceremonials 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

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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 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.

The Ancient Word of Spiritual Wisdom has never been "lost." Centuries have rolled into cycles; but the knowledge and Grand Word of Instruction have been preserved, transmitted and enlarged, for ages upon ages. The Ancient School of the Masters has never disbanded, nor ceased to increase its knowledge. For ages its wisdom has passed only "from mouth to ear."

The only sense in which it can be said to have been "lost" is in that it has been officially withdrawn from more than one Order

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or Movement, when that Order or Movement has proven itself a failure.

The Ancient Word is still intact and in possession of the Masters of The Great School who labor for humanity. Their ceaseless and untiring effort is to give this "Word" to the masses of men, that they may rise above the degradation of ignorance, superstition and fear, and evolve to the exalted plane of Truth and Light.

CHAPTER XII

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? Were they members of the Egyptian School of Magic, as some have claimed? And did they, therefore, come from the land of Egypt? The relative locations of Egypt and Jerusalem are, of themselves alone, a most direct and conclusive answer to all these questions. Egypt lies to the south and west of Jerusalem. They were, therefore, not from Egypt, for they were "from the East"—from the Orient.

Is it not remarkable that Biblical students have taken so little note of the most significant phase of this most unusual incident? The mere fact that "Wise Men" came at all, or from any direction, at such a time, is of itself significant. For their coming is alone conclusive evidence of the remarkable fact that they were already acquainted with events leading up to the birth of Jesus, and understood the importance of his life and something of the nature of his mission. Why is it such evidence? Because they came "to worship him." But as a key to his subsequent instruction it is

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far more significant that these “Wise Men” came from the *East*. And so it is that the Gospels themselves verify the records of The Great School wherein the “Wise Men of the East” have personally recorded their own account of the same event.

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

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throughout his entire life and ministry, he 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."

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."

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

During the first 300 years of the Christian Era, the disciples of Jesus suffered the utmost persecution, as a result of which they

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were compelled to hold their meetings in secret.

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 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.

To this end, they provided a preliminary course of study, which was to give to the new disciple, or student, complete familiarity with every phase of the Master's teachings.

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

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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 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."

From the quotations concerning the early developments of Christianity, it seems clear

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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 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

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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.

During the first three hundred years of the Christian Era, before the religious teachings of the Master Jesus had yet been counterfeited or adulterated to any considerable extent by the spurious doctrines and dogmas of Paganism, the Christian movement grew but slowly. Its active teachers and open advocates were few and its enemies were many and strong and bitterly hostile. Surely this was a case where a living entity was forced by the law of its being to make its strug-

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gle for life "in the midst of a hostile environment."

At the dawning of the fourth century, however, its potency and influence were just beginning to make their impress upon the countries immediately bordering the Mediterranean Sea. The two most important centers of its development and influence, at this time, were Constantinople and Rome. It had now become apparent to its enemies that open hostility and direct opposition could never destroy it nor permanently check its progress. It was, in truth, a living and potential reality. Although it had come into being unbidden and unwelcomed, it had come with a vitality and a growing power which nothing could withstand.

It was only when this had become a thoroughly established fact that the skilful and subtle political trickery of Paganism began to manifest its power. Since Christianity could not be destroyed by persecution nor its progress arrested by open assault, there was but one alternative remaining to its enemies. They must divert it from its original purpose. By political craft and duplicity

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they must convert it into an instrument of their own. They must control it through the subtle power of absorption. They must transform it by the slow and imperceptible processes of elimination and substitution. By this cunning and insidious method it must be thoroughly Paganized, and this, too, in such a manner that the trick may not be discovered until the purpose should be fully accomplished beyond recall.

This was the task set for Paganism. It was finally determined upon and undertaken as the only means of accomplishing the desired end—the perversion of the teachings of Jesus and the destruction of their influence. Rome was selected as the logical center of this final master-stroke and counter movement. From this center the work was carried forward. From this center it was finally accomplished.

Slowly, silently, subtly and surely the process was set in motion, and never for a day thereafter did it lag or waver until the foundation of primitive Christianity in Rome was completely undermined and the Roman Church thoroughly Paganized. Although

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the task was one of gigantic proportions and tremendous importance, requiring many years of persistent and unremitting effort, nevertheless, it was finally accomplished. As a result, the Church of Rome stands today a living monument of Egyptian Paganism, with all that this implies. In spirit, in form, in essence, and in everything save an empty title, Roman Catholicism exists today as the natural offspring and living representative of Egyptian and Roman Paganism.

The importance of these unqualified statements is fully understood and appreciated. They are not made in the spirit of hostility, nor for the purpose of provoking controversy, nor with the thought of inviting or exciting resentment.

Let it be understood that the foregoing statement of facts is inspired by no such motives. It is made, primarily, because it contains important facts of history; and secondarily, because those facts constitute a necessary link in the historic chain which explains the present attitude of the various organic religious and philosophic movements and forces, in their relation to each other as well

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as to the two Great Parent Schools, from one or the other of which each of them is lineally descended.

It is well understood by the Great Masters who are ever active in the work of enlightenment among their fellowmen, that the same hostile and destructive agencies and influences which have defeated the Movement of Christianity, as well as every Constructive World Movement of the Masters throughout the past, are still active and ready to attack any new effort of The Great School to give its knowledge to the world. If any effort is to succeed better than its predecessors, it will be because the Masters, through their greater knowledge, have learned how to present their Instruction in scientific form, free from allegory, parable and mysticism. It will be because their increased knowledge, gained through hard experience, will enable them to meet the destructive forces more successfully, and finally overcome their subtle disintegrating tendencies.

The simple fact that the Grand Christian Movement already, within less than 2000 years, has developed over 200 distinct sec-

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tarian movements (an average of one every 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 increditable 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

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again: "What is the attitude of The School of the Masters toward 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:

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.

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."

CHAPTER XIII

THE SYMBOLIST

A Symbolist is one who employs the language of symbols in art or literature. It is also one who is supposed to have made a study of the language of symbolism, until he is accepted as an authority in the correct interpretation of symbols and symbolic language and expressions.

Inasmuch, however, as every symbol has at least two interpretations—exoteric and esoteric—and no two esoteric symbolists agree in their esoteric interpretations of even the most simple and primitive symbols, the natural and inevitable result is just what we find today, namely, that the language of symbolism is utterly insufficient in definiteness to serve as a reliable medium of expressing modern scientific thought.

This twofold significance of the symbol is excused, rather explained, by the fact that Symbolism has ever been employed “to con-

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ceal, as well as to reveal," that which is symbolized. While there may be some virtue in this double standard of values, nevertheless, wherever the purpose is to *reveal* Truth, the individual is often confused by mystical interpretations of esoteric meanings.

A Symbol is an object or thing which is used to express a definite idea or thought. A rose is an object which we have come to associate with, and expresses the *idea of Love*. Hence, when you are given the symbol of Love (a rose), the symbol carries with it the idea of Love; and you receive the symbol as expressing the idea of Love, and its gift means to you, Love.

A beehive (because it is the home of one of the most active and industrious insects we know of) has become the symbol of "Industry."

Symbolism, therefore, when fully developed, becomes a language for transmitting ideas and thoughts from one mind to another through the use of symbols (in the forms of definite objects) which represent the ideas and thoughts we desire to transmit to others.

Although it became the primitive language

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by means of which mankind first found it possible to communicate their ideas and thoughts to each other, nevertheless, every language since then has continued to use symbols, to some extent, for the transmission of ideas from one mind to another.

Our American Indian "sign language" is but a development of symbolism to a very high degree of efficiency. But still it has its limitations, as a medium of conveying ideas and thoughts from one intelligence to another.

The knowledge of humanity today has become so diversified, so vast in scope, so almost unlimited in variations and shadings of ideas and thoughts, that our adaptable symbols have long been exhausted.

Indeed, history informs us that a purely symbolic language is sufficient only for mankind in its most primitive development. The language of today is an evolution from the primitive language of symbolism; but it has evolved so far beyond primitive requirements that it has entirely outstripped all symbolic language because of its lack of versatility and efficiency in expressing ideas and thoughts.

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History proves to us that symbolism, as a language, is fatally defective as a means of transmitting ideas and thoughts. This is due to the fact that the same symbol is so often used to represent different ideas. This opens the door to *interpretation*, which means lack of exactness, uncertainty, misconstruction, errors, interpolations, and all manner of variations from the original meaning intended.

And this has been the one great difficulty throughout the past. History of all ages reveals to us the vital fact that the language of symbolism, allegory, figures of speech, parables, etc., is entirely inadequate to the expression of exact, scientific thought, in all the phases of life, physical, spiritual and psychical. This is why it is that virtually every great Message conveyed to humanity concerning spiritual life has been a comparative failure, because it has been misunderstood, misquoted and falsified until its real, definite and scientific meaning has been lost to the world.

This is why the Great School is reformulating its message of Light in the modern

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language of exact science. In doing this it is but making use of the only language that has kept pace with the evolutionary unfoldment of the human intelligence. It is the only language that has eliminated symbolic and figurative methods of speech to a point where all uncertainty is removed; and no room is left for "Interpretation."

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.

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

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are schooled in the deeper meanings which 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 mean-

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ing. They simply copied the image, or picture, and we must be careful not to read into it, *for them*, a meaning they never imagined.”*

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.

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

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.”

All the great Masters of all the past ages have suffered the same handicap of inadequate language through which to give their messages to the world. Christna, Melchizedek, Buddha, Confucius and the subsequent Teachers of the ancient philosophy, have been forced to deliver their knowledge through hieroglyphics, parables, symbols and

*Mystic Masonry, Dr. Buck.

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other forms of imperfect expression subject to misinterpretation and false analysis. This is because, throughout all their lives and teachings, no adequate syllabic language had been created, and symbols were therefore the most expressive method at command, for conveying their thoughts to the world.

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 expression 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

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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.

The ministry of the Master Jesus illustrated the gulf between a "Master" of Natural Science and the public mind in Judea. The man then addressed as "Master" by the common people continually exhibited his superior powers. He clearly read the minds of those about him and those at a distance. He made no attempt to explain the *process* of mental telepathy. He could not have done so had He desired. At that time there was not sufficient general scientific knowledge nor language. The public mind was a child's mind. It was not the simplicity of the Nazarene but the limitations of His hearers which gave rise to the Parables.

Jesus healed the sick by the laying on of hands. He did not, however, discuss either physical or spiritual magnetism. He turned

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water into wine, yet He did not explain the *process* which raised the vibratory action of water into that of the wine he imitated. He cast out Devils; He released weak-willed persons from the control of vicious disembodied intelligences. He did not, however, explain the law of control and obsession. He did no more than utter a warning against such communication with and submission to "evil spirits."

Had the Master Jesus declared at the beginning of His ministry that the world was round or that man evolved through lower forms, it is probable He would have been crucified years earlier. He could no more have explained His science to those simple people of Judea than a scientist could explain electricity to native Patagonians.

Two thousand years ago the common intelligence was closed to science. Study and utilization of Nature's forces had no place in the popular mind. Even the better educated had not studied Nature after rational methods. So great has been the chasm between the common mind and the trained Intelligence of the few that no attempt has been made by the Great

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Masters of the past to publicly teach the *science* underlying the philosophy of Natural Science.

The most ever attempted has been the presentation of ethical codes based upon Natural Science.

Even this ethical teaching has appeared mysterious. It has been presented in poetic and figurative speech. The simple facts of Nature have been concealed in symbol and parable, in allegory, proverb and song. A primitive people, like young children, can be taught ethical truth before they have either a craving or capacity for scientific knowledge. The Great Teachers of the past, like the teachers of young children, have universally adopted a figurative and poetic style, symbolic and parabolic.

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

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mand, "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. *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 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

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done if he had delivered his Message to them in Chinese or Hindu.

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

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onstration of the fact that *If a man die, he shall live again.*

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.

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 since his Message was uttered, to understand him.

Let us suppose that the same Great Soul (or any one of the Great Masters of the past) should come again to earth, and should attempt to deliver again the same Message, in essence, which he delivered almost 2000 years ago. Is there any intelligent reader who would believe that he would employ the same

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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. 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. 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. He 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

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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 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 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 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

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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 exact science. He would reduce it to written form, and bring it to humanity in permanent 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 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

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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 XIV

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 the world, 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 to-day, 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 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 conclude that the Great Message of the Master

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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:

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.

All the knowledge we have as to his life

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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.

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.

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 Consciousness 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 one of which served only to add emphasis to the

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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 Consciousness 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 proving his Great Work a virtual failure.

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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 Consciousness 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 teachings of the Master Jesus are given in

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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 its 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.

It is, therefore, necessary for us to bear in

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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 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 forward the Christian School and Movement,

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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 education and his authority to go out into the

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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 XV

THE MISINTERPRETER

Many considerations have impelled the Great School of the Masters to reduce its "Message of the Masters," its Philosophy of Individual Life, 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 to preserve that Message unimpaired, unmutilated, untainted, unadulterated, and absolutely unchanged, by Time, or the machinations of men.

It would seem that, with all the vast preparations by The Great School during all the many ages, 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 exact knowledge of just what the Philosophy of Individ-

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ual Life is, what it stands for, and wherein it differs from other philosophies.

In spite of these facts, however, truth compels the statement that throughout all the past ages, and down to the present time, there are those who have preferred 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 the Masters 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 has been formulated and outlined by all the Great Masters of the *School*. It is the *one and only* Philosophy that has been and is being *taught* by The Great School of the Masters. Indeed, the only justification for

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the existence of The Great School 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.

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 the Masters ever has had to contend.

An Individual knocks at the door of the School, asks for admittance, is found worthy

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and qualified, and is given the Gift of Instruction 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 man-

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kind onward and upward into the Light of 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:

A prominent public lecturer sought an interview with the author. When the lecturer arrived, this is what he had to say:

"I am a great reader and student of philosophy. I have read and carefully studied

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the books of the Philosophy of Natural Science and it appeals to me wonderfully.

"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; I believe I know how to *interpret* your Philosophy. I want definite authority to *interpret* the 'Philosophy of Individual Life,' and the Books and literature of the School, to the world."

He was asked this question:

"Really, Dr. C——, after reading and studying the books carefully, as you tell me you have done, do you find anything 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.'

"Doctor, you are the first and only individ-

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ual, 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 many 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 ever had 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 of all former efforts to convey the Instruction to humanity. To that end it has reduced the 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, dis-

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figured or mutilated by "Interpreters" or by literary vandals, as have been the Teachings of the Master Jesus.

The philosophy of The Great School of the Masters has but *One Meaning*. That meaning is specific and definite. It means but One Thing. It is the *Philosophy of Individual Life*.

Therefore, it is the duty of every Individual who desires to align himself with any of the Movements of the Masters, so to 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 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 XVI

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The Great School of the Masters, seeking throughout the ages to make a Gift of its Instruction to Humanity, has not been ignorant of the fact that there are many and grave difficulties to be met and overcome. The simple fact that its educational endeavors ever and always 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, this material aspect of its work.

Some years ago one of the most intellectually brilliant and learned ministers of this entire country was engaged in a very intense 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 convic-

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tions. 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 expression 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,"

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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:

"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

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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 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 himself 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*, that there is another life beyond this in which we are now living?"

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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."

The minister, with an expression of astonishment and incredulity, replied:

"Why, Frank, do you think you are in your right senses? What do you mean when you tell me that you *personally know* there is a life after physical death?"

To this his friend very quietly and modestly, but with intense earnestness, replied:

"Listen, Doctor, and I will try and tell you; because I know, after listening to that sermon of yours, that you have personally seen into the spiritual life and there witnessed 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

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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. She would ask me all manner of questions about the spiritual people I saw—what 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 spiritual side of life, especially about her own friends and relatives who had passed into that life. I always tried to answer her,

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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 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.

"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

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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 closed 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, after listening to your sermon today, that you would understand, because you have had similar experiences, 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, 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 second place, they

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would do exactly what you have already suspected, 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 would be compelled to spend the remainder of your life in such an institution. In the third place, *no man actually knows anything whatever about the spiritual life*—if there is such 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? You 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?

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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. Doctor, 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 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

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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 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 congregation, and I shall never again enter your

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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 member of your church; for, if you can make them accept such lies 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 facts of Nature, nor deprive me of the joy of that knowledge. Moreover, I am absolutely convinced that

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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 knowledge; 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.

“Doctor, 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,—say to anyone, so long as you live, that *no man knows anything about the spiritual life.* Good-bye!”

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With that, he turned slowly and left. The minister remained seated, with his head between his hands, a picture of abject misery and humiliation.

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; 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 earth 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 speculation and uncertainty to that of defi-

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nite 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, Eliola, Buddha, 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?

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

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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 an individual human being to prove it, while yet in the physical body?

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 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. From that time until the present it has remained the one, great, central

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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 "spiritual sight."

From time immemorial these Individuals 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

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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, 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 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

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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 the Masters is in possession of that knowledge.

Why not give it to the world broadcast?

History and experience show that the education of a people must be conducted within the limitations of the average Intelligence.

Throughout the ages The Great School of the Masters has been forced to silence concerning its knowledge because of general ignorance about Nature, and because of general prejudices against the Master Men who have been the Teachers of mankind.

The few who have attained the Wisdom of the Ages always have suffered and always will suffer embarrassment in their attempts to transmit their knowledge to the world. Between the learned few and the unlearned masses are many barriers; the fundamental barrier of ideas; the barrier of words, and

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the Universal barrier of prejudice on the side of the unlearned.

Though the world clamors for Truth, yet the history of human development is a long record of persecutions and indignities which the world has heaped upon the Teachers of Truth. No Master nor School of Masters can teach a science or a Philosophy unless the people of the age have reached a development corresponding to the class of knowledge to be taught.

Not even then can a people be taught except by their own free choice and desire.

If wheat is sown broadcast, and without regard to Natural Law, we already 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 time and personal effort in doing the scattering.

We must first have soil in which 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

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before we do our scattering of the wheat, even upon the richest soil. We must first work the soil with plow and harrow until it is ready and receptive. Then when we scatter the wheat over it, we must cultivate it with harrow or brush, until we have brought the soil over and around it where the necessary moisture comes in contact with the grain. Then we must 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-giving rays of the sunlight upon the moistened soil, the conditions necessary to germination of the wheat grains have been made complete. We then know that our wheat will soon sprout, grow and cover the soil with a glad-some covering of brilliant green, and that our time and effort have not been wasted. We have made the conditions which Nature demands, and Nature is now rewarding us for our effort. If other conditions of a destructive nature do not intervene we will, in due

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season, realize the growth, development and maturity of a wonderful new crop of wheat; and we 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 is a figurative comparison that will enable one to understand why it is that the Great School of the Masters 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 nothing within the conditions of their Souls capable of responding to the demands of the knowledge which we 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

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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 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 one will find an exact parallel in the purposes, the methods, the processes and the results to

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be accomplished by The Great School of the Masters.

Just as there is a Great Universal Law of Nature which underlies and governs the growth and reproduction of wheat, so there is a Great Universal Law of Nature which underlies and governs the spiritual and psychological growth, development, unfoldment and maturity of the Individual Intelligence or Soul of Man, namely, "The Constructive Law of Nature in Individual Life."

CHAPTER XVIII

AGE-OLD QUERIES

Again and again, in different forms, and with varying degrees of interest and warmth, queries have been made of all men who have ventured to tell the world of the fact that definite and exact knowledge of spiritual things is obtainable.

The queries have been made by the sceptical, the critical and the hyper-critical, without taking into account the fact that unusual knowledge is obtainable only under specific conditions which may also be unusual.

The critical and dogmatic Intelligence is always prepared to challenge the *right* of any individual, or educational institution, to withhold knowledge from whomsoever demands it. This is an old problem, and it has been disputed and mooted since the first demonstrations of Natural Science were made.

But it would seem impossible that even the average of human Intelligence, in the exer-

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cise of its normal function, could find it impossible to question the fact that knowledge involves personal responsibility, as well as moral accountability.

If there be Masters, or Wise Men, why do they not present themselves to the world, and prove their identity as such?

Why withhold anything from anybody, if it is true?

If the men who possess it are honest, and the knowledge they possess is of value to humanity, what excuse or reason can there possibly be for "secrets" or for "secrecy"?

If The Great School of The Masters has, in truth, solved the sublime problem of another life, has discovered the Principle of Nature to which that problem is related, and has wrought out a definite and scientific formulary in conformity with which others may solve the same great problem for themselves, and if all this wonderful knowledge is as important for the welfare of humanity as it would seem to be, then why has not the Great School given it to the world long ago? Why hide their light under a bushel? Why

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not open wide the doors of their treasure-house to whomsoever may come?

In the spirit of courtesy and candor, and with the utmost good will toward, and consideration for, those whose accusing and condemning attitude of mind makes the task one of great difficulty; it is the purpose to answer these questions as fully and as frankly as their nature and importance would seem to justify.

"If there be Masters, or Wise Men, why do they not present themselves to the world, and prove their identity as such?"

To answer this question for the intelligent reader it is only necessary to ask another, namely: By what infallible, distinguishing mark, badge, lineament or insignia would the world be able to recognize a Master if he should so present himself for identification? Is it not a pathetic part of the sad tragedy of all human history, that the Great Masters throughout all the past ages have been despised and rejected of men? Is it not true that those who have attempted thus to identify themselves to the world have been ignored, ostracised, ridiculed, scourged, stoned, burned, or crucified? Is it not a significant

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commentary upon the clamorous cry of the "world" for Truth, that "the Mark of the Master" is never recognized by mankind until his works and his teachings have been separated, by the march of Time, from his individual life and personality? Those who read the pages of history intelligently know that it is not the Great School that is responsible for this separation of the Masters from the people. Throughout all the past ages its members have watched and waited for the kind of hospitality from the masses that would enable the School to transmit its knowledge to the world. But the world has failed to recognize these Friends of Mankind whenever they have thus appeared and "given the sign." Not until the intelligent masses have been sufficiently educated to be able to distinguish a Master from a Magician, or a Seer from a Sorcerer, will those who demand a "sign" be able to recognize it when it is given. Not until then could it have any possible value to the world.

"Why withhold anything from anybody, if it is true?"

The Individual who propounds such a ques-

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tion thereby clearly implies that, from his or her own understanding or view of life and nature, the truth should never be concealed nor withheld from anybody under any conditions or circumstances whatsoever. The very asking of such a question is equivalent, of itself, to a declaration and notice from the individual who asks it, as follows: "Whatever knowledge of the truth I may become possessed of, I shall give to the world without reservations of any kind, and I shall give it to whomsoever may ask for it, regardless of the motives which prompt him or the uses he proposes to make of it. I hold that he is entitled to it for no other reason than merely because he is a human being. For this reason, I pledge myself that whatsoever truth shall come to my knowledge I will give out indiscriminately to whomsoever I may meet, and permit him to do with it whatsoever he will."

An appropriate illustration will serve to bring out the weakness, the fallacy and the immorality of such a position, and will make clear the fact that of all men such an one is least entitled to know the truth. Indeed, from

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such an Individual every honest man and woman is obligated by the law of personal responsibility to conceal whatever truth he or she may possess which could possibly aid the vicious in the commission of crime or enable the unscrupulous to prey upon the innocent and the helpless.

In the course of a profound study of the problem of individual life and destiny, the successful student comes into possession of such knowledge as would enable one who chose to abuse it, to take advantage of his fellow men and women by playing upon their innocence and their credulity. By its misuse he might use them and abuse them for his own selfish and vicious purposes, and commit any number of crimes in such manner as to avoid detection by throwing suspicion on his innocent victims. The student knows that there are honest men and women in the world to whom such knowledge, rightly used, would be a great benediction. And he also knows that such as these would not abuse it nor misuse it. But he knows also that there are many more whose evil tendencies and vicious natures would impel them to turn such knowl-

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edge to the most destructive uses possible. He knows that in their possession it would constitute a perpetual menace to society and a power for unlimited harm.

Under these general conditions, kind reader, and with such knowledge in your own possession, ask yourself the question: "Why withhold anything from anybody, if it is true?" Then in the spirit of candor and sincerity answer the question in the light of the foregoing illustration. If you possessed such a knowledge would you feel yourself obligated to give it to the first Individual who asked you for it? On the contrary, would you not rather hold yourself bound by the most sacred and binding obligation to give it only to those who might be able to prove to your own satisfaction that they were "duly and truly prepared, worthy and well qualified" to receive it? Would you not hold yourself bound by the law of personal responsibility to "try and test" each and every Individual who applied to you, lest through your own negligence you might set in motion forces for evil and powers for destruction you may not be able to control nor counteract?

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The Individual who is honest with himself will not hesitate the fraction of a second to align himself with the position of the Great School, which holds that "All knowledge is a sacred trust." It is a trust, under the control of those who possess it, that must be administered for the greatest good to the largest number,—which means for the greatest good of society. The Individual who possesses it is bound by the law of personal responsibility, to share it with those only who are "duly and truly prepared, worthy and well qualified" to receive it, and who are able to produce satisfactory evidence of their purpose and intent to make only a beneficent use of it.

In this connection it must not be forgotten that the motives which inspire men and women to seek knowledge are as many and as varied and as distinct as are the individualities of those who seek it. These motives cover the whole broad field of human nature, from the most absolute selfishness to the most perfect altruism, from vanity to humility, from malice to friendship, from malevolence to benevolence, from cruelty to kindness, from greed to charity, from vice to

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virtue, from hate to love. And strange as it might appear, knowledge of the truth may be made to serve any and all of these varying and conflicting motives, and may be so employed as to gratify any and all of the individual purposes of human life however exalted or ignoble. This is true all the way through from the basest to the most beneficent motives which inspire men and women to action. In the presence of these facts, with which all who think are familiar, let us consider briefly the next question. It is intimately related, in its essential nature, to the first:

"If men are honest, and the knowledge they possess is of value to humanity, what excuse can there possibly be for 'secrets' and for 'secrecy'?"

The following illustration will partially answer the question: The government of the United States issues gold and silver coins from its various mints, and paper currency and bonds from its printing house. The fundamental purpose of all these issues is solely for the good of the people. But because of the dishonesty of many men and on account of the perversity of degenerate human nature, it is necessary for the government

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to guard its processes in every way possible to prevent dishonest and unscrupulous men from counterfeiting its various media of exchange and thus converting them into a power for untold harm to both the government and the people it is obligated to protect. For these and other similar reasons, it is well known to business men throughout the country, that the government today is in possession of many "secrets," and carries on much of its important work under the protecting shield of profound "secrecy," in order that the knowledge it possesses may not fall into the possession of those who would surely misuse and abuse it to the great injury of the innocent and the defenseless. If it were not for the dishonesty and perversity of the very people it desires to serve, there would be no need of nor reason for this secrecy and concealment on the part of the government. But for these, the work of the government might all be done in the presence of the multitudes. The same is equally true of individuals and of schools. If all men and women were honest and all their motives and purposes were pure and unselfish there could be no just

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ground for the secrecy which the Great School is obligated to maintain today.

Notwithstanding the discrimination and care it has endeavored to exercise at all times, the Great School has made some mistakes.

A business man of good reputation (whose life, so far as then known, seemed to constitute a sufficient guaranty of his good faith and of the purity of his motives), applied for a personal instruction. He was tried and tested by methods which were then deemed sufficient to determine his qualifications, and was accepted as "duly and truly prepared, worthy and well qualified" to receive the preliminary instruction asked for. There can be not the least doubt that at the time of his application and examination his motives and purposes were in all respects worthy. But it so happened that his first lesson put him in possession of a certain item of knowledge whose possibilities had never before occurred to him. It was of just such a character as to open to his own peculiar nature a line of temptation which went straight to his weakest point of resistance. The outcome of the experiment (for the exact effect of definite

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knowledge upon individual human nature is always, to some extent, an experiment), was that he fell before the temptation. As a result, his life and his work from that time forward were a complete misrepresentation of the Great School and all its teachings. He abused the confidence reposed in him and misused the knowledge which, rightly used, might have made him a benefactor among men and enabled him to stand before the world as an accredited representative of the Great School. He was discredited wherever he was known. The havoc he wrought and the harm he did, to both himself and others, were of such a nature that a hundred honest men in a hundred years might not be able fully to undo or overcome them.

Should there be no "secrets" from such men as this?

Perhaps there are few who seek knowledge of the truth more persistently than do those who are moved by the impulses of an inordinate vanity. To such as these, knowledge is but a means for the gratification of human selfishness. Under the control of such as these its value as an instrument for the

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accomplishment of good is destroyed. Of this class there is none more dangerous to the cause of truth than the man or woman whose vanity takes the form of a desire for leadership and for public attention. It would not be a difficult matter to point out a number of specific illustrations within the knowledge and memory of those who shall read these pages, which would more than justify the foregoing statements.

A number of truly worthy and beneficent movements, within the memory of the present generation, have been wrecked and their influence for good among men has been virtually ruined by the struggle of vain men and women for leadership and power. These worthy movements were the outgrowth of noble impulses and were founded on truths and ideals which, rightly employed, would have emancipated many a struggling Soul from the bondage of ignorance and superstition. But through the influence of that character of vanity which would sacrifice truth and honor and justice and all else that is beneficent and good, men and women of the type here referred to have engaged in a strug-

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gle for leadership, and in their reckless endeavors to gratify inordinate vanity they have outraged every principle for which their organizations have stood. And thus these "leaders" stand today as *misrepresentatives* of all they claim to represent. And so it is that by their knowledge of truth they have become active powers for untold harm.

Should there be no "secrets" from such as these?

And then we have those in the midst of society everywhere who are moved by the spirit of avarice and greed. Often they are found in the very front rank of those who are in search of knowledge. But to such as these, knowledge is valuable only as a commodity which may be converted into material wealth. The more unusual the character of knowledge they can gather the larger is the price they may set upon it and the greater the material consideration they can demand for it. Those who thus seek knowledge only that they may sell it, or convert it into material wealth wherewith to gratify the spirit of avarice and greed, are among the most dangerous agencies

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with which society, as such, is compelled to deal.

Should there be no "secrets" from such as these?

The lawyer who, inspired by love of material wealth and the advantages he can buy with it, uses his knowledge to defraud the innocent and the helpless who trust their interests in his hands, belongs to the same class.

Should there be no "secrets" from such as he?

The physician whose sense of greed for material wealth impels him to demand a written guaranty from a helpless sufferer for a one thousand dollar fee, before he will tie up the severed artery of his patient and stay the hand of death,—belongs to the same class.

Should there be no secrecy from such as he?

There are men of good Intelligence so low down in the scale of moral development as to use knowledge for selfish, cruel and immoral purposes. It would appear that the sacred, ennobling and inspiring Law of Love can be tortured by cunning, unscrupulous and immoral men, into a subtle and seductive scheme whereby to lead unhappy women and inno-

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cent girls into the path of ruin. Such men as these so misuse and so artfully abuse their knowledge and so torture the "Law of Affinity" as to inveigle unsuspecting women and credulous girls into immoral and degrading relations. The only motive back of all this is nothing more exalted than the mere gratification of an uncontrolled passion. And thus, for the gratification of the passions alone, hearts have been broken, homes have been wrecked, and life itself has been sacrificed. And all this has been done knowingly and intentionally, "in the name of Truth." It has all been made possible by a knowledge of the most beautiful, beneficent and perfect law of human life and human relationships, and of how that knowledge might be misused and abused by the morally degenerate.

Should there be no "secrets" from men of this type?

To supply such men unusual knowledge, more especially unusual knowledge of spiritual things, is as destructive to the cause of Truth as charges of dynamite in the hands of an irresponsible anarchist would be destructive to the cause of Life and Liberty, in the

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name of which he hurls them into the midst of the multitudes of his fellows.

In the administration of its trust, the Great School acknowledges itself bound by the highest considerations of morality and humanity, as well as by the great Law of Personal Responsibility, to hold its knowledge in secrecy from all those who seek it for selfish, immoral, or otherwise unworthy motives. From those "whose motives are pure and whose cause is just," it has nothing to conceal. From those who are "duly and truly prepared, worthy and well qualified," it has no "secrets."

"But, if the Great School of the Masters has, in truth, solved the great problem of another life, has discovered the principle of Nature to which that problem is related, and has wrought out a definite scientific formulary in conformity with which others may solve the same great problem for themselves—and if all this knowledge is as important for the welfare of humanity as it would seem to be—then why has not the Great School given it to the world long ago?"

This question, or its equivalent, has been asked in such manner and with such peculiar emphasis and inflection as to convey two distinct and uncomplimentary reflections and criticisms upon the position of the Great School. The one would seem to question the

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integrity and good faith of the School with reference to its statement of facts. The other would seem to accept the statement of facts, at least tentatively, but would condemn the School for not having given its knowledge to the world long ago.

To the first of these criticisms there is no reply. In the very nature of things the Great School of the Masters can do no more for the reader, nor for the public in general, than to make its statement of facts in as clear, simple and exact terms as may be possible. When this has been done the possibilities have been exhausted. There is no process whereby the public can be compelled to accept its statement of facts as true. If scientific demonstrations are demanded by the public, these carry us at once into another field quite beyond the limits of mere publication. They call for a very different method of procedure, and demand other instruments than paper, pen and ink.

But to those who accept its statement of facts as true, and thereupon condemn it for not having given its knowledge to the world

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long ago, the Great School has something to say.

In the first place, it would call their attention to the reasons already given why "secrecy" has been and still is a necessity. It would then remind them of the Law of Personal Responsibility which obligates those who possess unusual knowledge to hold it as a sacred trust and share it with those only who are both able and willing to prove that they are "duly and truly prepared, worthy and well qualified," and entitled to receive it, that "their motives are pure and their cause is just," and that once possessing such knowledge they will neither misuse nor abuse it, nor convey it to others who are not equally qualified to receive and rightly use it.

But there are yet another consideration and another view of this subject which must not be overlooked in this connection. For instance: The criticism would seem to imply that throughout all the past ages the Great School has made no effort to give its knowledge to the world. Nothing could be more unjust nor further from the truth. The chief burden of all its past endeavors has been to

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find some plan or develop some method whereby to accomplish that important end. There has never been a time when it has not been inspired by that hope and desire and purpose. Again and again throughout the past it has planned and labored to convey to the world in definite and crystallized form such of its knowledge of things spiritual as would be of service to mankind in the struggle for evolutionary unfoldment.

If this be true, then why is it that their efforts have met with no better success? Why is it that the great world still remains in such comparative spiritual darkness? The answer is threefold, and of the most vital importance to those who would know the truth:

The Great School is not responsible for the great evolutionary plan nor the present degree of development of the human race.

The Great School of the Masters, ages upon ages ago, demonstrated that Morality is an exact science, and that it is at the very foundation of all Constructive Spirituality. Having discovered and demonstrated this fact, it became clear to the Wise Men that a great, broad foundation of Moral Principle must

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first be laid for the world to stand upon before it would be possible for it to receive spiritual knowledge or rightly use it.

The Great School, therefore, has sought first, to lay that broad foundation of Moral Principle and get the world to stand upon it. It has sought to impress mankind with the scientific nature of Morality, and with its relation to Constructive Spirituality. On this basis it has sought to educate men to a plane of moral development necessary to enable them to receive the knowledge and rightly use it. The Great School has been endeavoring first, to give to the world a definite knowledge of Moral Laws and Moral Principles necessary to sustain those who might desire to receive the technical instruction and make the scientific demonstration through a personal experience.

But the great world of humanity has not been seeking for knowledge of Moral Laws and Moral Principles. It has been concerned with other things. It has been seeking for knowledge of the phenomena of Nature. Men who have constituted the great world have demanded the kind of knowledge that

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would enable them to gratify their vanities, their ambitions, their greed for material things, their sensuality, and their desire for leadership and power. But these elements of human character do not lie in the realm of Morality. Knowledge of Moral Principles, therefore, is not what the world has demanded. Men have neither desired nor intended to use their knowledge for moral purposes. They have sought it for selfish ends. For these reasons they have not been satisfied with the kind of knowledge the Masters have sought to give to them. They have refused to begin at the foundation and build in the evolutionary order which Nature has provided.

In other words, the Great School of the Masters has offered to the world one kind of knowledge. The world has demanded another. Those who possess the knowledge have offered it to the world under certain definite conditions. The world has insisted upon receiving it under other and impossible conditions. The Masters have offered their knowledge to the world in a certain natural and sequential order. The world has insisted upon receiving it in a wholly different or-

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der. The Great School has offered its knowledge to the world from the foundation upward. The world has insisted upon receiving it from the top downward. The School has offered to teach the world how to "Live a Life" in such manner that it may "Prove the Law." The world has demanded that it be shown how to "Prove the Law" in such manner that it shall not be necessary to "Live the Life."

Let it be remembered, therefore, that those who would charge the Great School with having withheld or concealed from the world at large, knowledge to which humanity in general is entitled, know not whereof they speak. For their accusing attitude of mind is without foundation in fact, and is unworthy of those who profess to appreciate the truth.

This will suggest to the thoughtful reader the possible reason or reasons why The Great School of the Masters carries on its work throughout the world so quietly and unobtrusively as to attract so little attention among humanity generally. Its Individual Members carry on their work, wherever they chance to be, with as little publicity as possible—ex-

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cept in the few instances where the School is endeavoring to accomplish some definite movement in the interest of humanity, which can best be accomplished in a more open and public manner.

CHAPTER XVIII

AGE-OLD PHILOSOPHY

Knowledge is valueless except it be made to serve a present and practical purpose. Knowledge that does not have a direct bearing upon the present daily life of an Individual is an incumbrance and not an acquirement. It does not matter how unusual or wonderful that knowledge, in itself, may be.

Knowledge of a life to come is valuable to an earthly man, only in so far as it furnishes the motive and inspiration of a higher and better earthly life. The age-old Philosophy of Natural Science was not and is not intended to divert the mind of the reader from earthly life or living. It was not and is not intended to substitute a purely intellectual vision of future spiritual possibilities for a practical knowledge that will conserve present life upon this physical plane of action. This ancient philosophy wisely holds that so long as man lives in the physical body and

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makes his home upon the solid earth, his best energies belong to his development in this earthly sphere of action.

The physically embodied man who becomes exclusively engrossed with the spiritual side of life makes as grave an error as the man who permits himself to become completely absorbed in the physical side.

It is important that man should know that he survives physical death. It is equally important that he should know that this earth life affords opportunities which do not obtain in spiritual life. It is important that he should realize that earthly life constitutes a series of activities which appear to have endless consequences. The ancient Philosophy of Individual Life continually reminds man that it is the life here which determines the life there. It is the motive here which determines the habitation there. It is the act here which evokes recompense or penalty upon a Soul in the spiritual life. It is the foundation here which supports the superstructure there.

In treating of man from the standpoint of the Individual, the Philosophy of Natural Science follows Nature's Universal plan.

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Natural Science is so named, first, in that it includes all natural phenomena, physical, spiritual and psychical; next, in that it adopts Nature's plan when it comes to the study, analysis and demonstration of those phenomena.

Nature universally begins with the Individual. Nature works only through the Individual, whether it be an atom, a cell or a man. Rocks are but aggregations of Individual atoms. Plants, animals and men (physically speaking) are but aggregations of Individual life cells. Species are but aggregations of Individual plants or animals. The human race is but an aggregation of Individual Men and Women.

The Philosophy of Natural Science outlines the Universal principles, properties and elements which go to make up the physically embodied Individual. This philosophy, based upon Natural Science, seeks to outline the Individual rights, relations, duties and responsibilities of the physically embodied Individual. Physical science shows that Nature constitutes the Individual as the center of all physical improvement in species. Nat-

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ural Science proves that the Individual is the magnetic center of all Universal forces. Its consequent philosophy shows that the Individual is the intellectual and moral center of all human relations. The Individual must be accepted as the center of all integrations and organizations whether they be physical, spiritual or psychical.

By accepting Nature's plan the Philosophy of the Ages is not only confined to man in his earthly sphere of action, but to man in his personal relations during his earthly life.

The problem that has confronted The Great School of the Masters for ages has been the proper presentation of its philosophy. Some mistakes have been made. There are records of failure where intemperate zeal on one side has been met and defeated by popular ignorance on the other. There have, however, been notable successes all along the path of effort. The correspondences of all great religions show that mankind are working out the same fundamental principles and are classifying the same facts in Nature and the same ethical truths.

The disagreements of religions indicate

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varying conditions as to time, race, nation, custom, language and climate. Those disagreements also indicate the variation in degrees of knowledge, power and purity attained by a particular Teacher or Master.

Buddha and the Master Jesus were exponents of the same ancient Philosophy under widely different conditions. They differed also as Individuals. They differed in personal attainment, character and method. As a result, we have two philosophies colored by the Individuality of their Teachers. Though both philosophies are based upon the same principles, they are very unlike in outer form and creed.

Each of these Teachers expressed his Individual concepts of Universal principles and of human responsibilities. Each employed the method which appeared as best adapted to the intellectual and moral development of his own time and race.

The Master Buddha founded an order of ascetics vowed to poverty and beggary. He taught a literal renunciation of material comfort and of natural human ties as the life of highest attainment. He saw in a life of seclu-

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sion and introspection what appeared to him a more exalted life than one which shared the common activities and the common joys of human life. The fundamental doctrine of Buddha was the sacredness of all life. The fundamental characteristic of the man was reverence for law.

The Master Jesus, on the contrary, conducted an active ministry in fellowship with "publicans and sinners." He did not found an order nor adopt a distinctive garb. While he did not exalt himself, neither did he abase himself with shaven head and begging bowl. He preached Temperance without imposing austerities. He neither condemned the natural activities of men nor disparaged natural, human relations. The church he attempted to found was one not built by hands, nor was it symbolized by priestly garb nor priestly authority. The fundamental doctrine of the Nazarene was the universal brotherhood of man. The fundamental characteristics of the man were compassion, pity and love.

The method adopted by Buddha would have found no response among the Jews and Gentiles of Judea. However, the Truths

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taught by Buddha were the same as those laid down by the Master Jesus. Who that knows the Intelligence of this age will venture to say that the method of teaching employed by Jesus would be effective in this age of scientific skepticism?

How and by what method shall the Great School of the Masters convey its ancient Philosophy to the twentieth century?

Nineteen hundred years have wrought great changes. The natural processes of evolution have advanced the average of humanity physically, spiritually, intellectually and morally. The average physical organism among the superior races is more refined and is keyed to higher vibrations in Nature. The average of rational Intelligence is immeasurably higher.

The twentieth century is confronted with purely intellectual problems undreamed of by the children of Israel three thousand or even nineteen hundred years ago. Neither the methods of teaching employed by the Indian sage Buddha, nor those of the Hebrew Messiah Jesus, would meet the requirements of this age and people.

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Six hundred years of the most exact methods of physical science have evolved a higher character of civilization and a higher order of Intelligence. The discoveries of physical science have enriched the popular mind with facts of Nature and equipped it with a scientific vocabulary. It has done more than this. It has inspired the popular mind with a desire to search for other facts in Nature, especially those facts which have to do with the evolution of man as an Intelligent and moral being. Physical science has done still more than this. It has prepared the modern mind to search for the facts of Nature by the same rational methods as are employed by the specialists of the modern schools.

Because of these facts and conditions The Great School of the Masters today adopts that method of presenting its Philosophy which is in harmony with the present stage of intellectual development.

The rational method of physical science creates the inductive mind. It inspires Intelligence to seek facts rather than to exercise itself with speculation. It replaces intuitive methods with rational methods. It creates

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the desire for that which appears practical, useful and germane to life as we know it.

Modern western Intelligence is, in method, almost the exact reverse of ancient Oriental Intelligence. It therefore demands methods of teaching in conformity to itself. A practical people must be practically taught. A rational and scientific Intelligence must be met with rational and scientific explanations of the phenomena of life.

It is not enough for religion to say, at this time and to this people, "God is love." Modern Intelligence demands of science that it shall elucidate those principles, elements and forces which will rationally and scientifically prove that "God is love."

The needs of today are not those which called for a Buddha, and a Christ. It is not a governmental code nor an ethical creed that is required at this stage of development. It is no part of the present purpose of the philosophy of the Masters to present an amended constitution for our own Republic. It neither intends nor desires to abrogate the Sermon on the Mount.

The Constitution of the United States is an

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almost infinitely higher ideal of human liberty and justice than was the Mosaic code. The Sermon on the Mount still embodies an ethical creed far in advance of the world's development.

The object of Natural Science is mainly to meet the demands of an advanced Intelligence for a more definite and scientific knowledge of the Laws of Life. It is to show the scientific relation between natural law and ethical creeds. In working out this purpose the first problem is that which relates to the manner of presenting the laws in question.

How and by what method shall The Great School of the Masters seek audience of this critical twentieth century western Intelligence and present to it the philosophy which has come down through the past ages of civilization?

Our own country and Europe have been flooded with "occult" literature, part of which is translation of ancient writings and part is pure speculation and theory based upon those translations. The errors into which much of this literature and teaching have fallen were inevitable. Those errors arose from causes

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inseparable from all such sudden and widespread impulses. Those causes are:

Absence of authoritative teaching.

Lack of personal and definite knowledge obtained in a scientific course of self-development.

Confusion as to the differences and distinctions between Indian and Egyptian philosophies, their methods of teaching and principles of practice.

The use of poetic, symbolic and figurative language where exact terms and scientific explanations are demanded.

The natural tendency of the human mind to speculate.

The absence of pure literary art.

Confusion in the mind of a writer is confusion to the mind of the reader. The intellectual grasp of a writer is conveyed to the reader just as unmistakably as his insincerity, egotism or selfishness are conveyed, no matter how lofty the theme nor how ingenuous the language.

It is just as impossible to teach the facts of Nature by intuition or by faith as it would be to teach mathematics by intuition

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and by faith. The practical and rational western mind has encountered many perplexities in its attempts to follow and assimilate the mystical poetry of a remote time, people, language, and development.

The attempt has resulted in a flood of mystical and poetic, but unintelligible explanation which is profusely adorned and disguised with Sanscrit and Hindoo terminology.

Anything like a clear understanding of Natural Science involves the same conditions that are necessary to an understanding of physical science:

Authoritative teaching.

The presentation of knowledge in language reduced to the demands of the rational mind.

Because of these facts and conditions the Great School endeavors to present natural principles governing the ethical phenomena of life, in plain Anglo-Saxon, and in conformity to the rational methods of modern science.

The Philosophy of Natural Science as taught by The Great School of the Masters, has a distinct and definite purpose.

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The purpose is the transmission of certain scientific knowledge to the Individual man and woman. This knowledge may serve their present efforts for an Individual development.

Every student of the philosophy of Individual Life learns in time that his own best development involves certain tasks. He finds that something more is required of him than the acquirement of knowledge or the æsthetic enjoyments of the spiritual senses, or the exercise of Individual powers. He realizes that the knowledge he is gaining is priceless knowledge to men who have not enjoyed his opportunities. He realizes that the pleasures and powers which he enjoys are those so deeply desired by but practically unknown to the average man. He realizes that the whole world suffers because of its ignorance of laws he is daily demonstrating.

Once realizing this, the student's duty to humanity becomes paramount. From this time forward his mind is occupied with the desire to pass on to others his already acquired gains.

Every student of the ancient Philosophy of

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Natural Science discovers that each Individual owes a duty first to himself and next to the world. His first duty is to improve himself, his second to benefit humanity. The latter is his duty whether the world appears friendly or hostile to his purpose.

That which the Individual owes to himself and that which Nature promises to him as an Individual are very naturally the first themes selected by the student for discussion.

Natural Science undertakes to analyze the Individual. Philosophy presents that analysis and deduces principles therefrom. It becomes the privilege of the Individual to investigate such findings and teachings. After this it becomes his duty to develop himself in accordance with Nature's plan and purpose, as they shall appear and appeal to him.

Physical science has discovered and classified a long list of physical elements and essences that are deadly poison to the physical body of man. It has also discovered and classified a still larger list that is beneficial and curative to physical man. In the same way Natural Science has discovered and classified certain Universal principles, elements

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and forces which, rightly understood, lead on to development and Happiness, or where ignorantly dealt with breed discord and degeneracy.

The purpose of the Philosophy of Natural Science is not generally to reaffirm Universal Principles laid down in the past. Its particular purpose is to disclose certain other principles and relationships that have never yet been scientifically and rationally explained.

The fundamental doctrine of the Master Buddha was the sacredness of life, while that of the Master Jesus was the universal brotherhood of man. The philosophy of Natural Science recognizes and includes those fundamental truths as taught by all the great Masters of the past. It declares further, that there is one other fundamental principle and one relationship which have never yet been properly nor publicly explained by theology, science, philosophy or law.

Natural Science today is prepared to state, explain and demonstrate this other fundamental principle—the Universal Principle of Polarity. Philosophy based upon that science

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is today prepared to teach the value of Individual life and the importance of the relation of Man and Woman.

Philosophy of all ages to come must include those Universal principles and ethical truths which are laid down in Indian and Christian doctrine, for, "No one truth can possibly militate against another." It must be remembered, that schools of science as well as all things else, are subject to evolutionary laws. This being true, a philosophy based upon science must extend its scope to meet later discoveries and demonstrations.

It will be found that the teaching in the twentieth century must be an advance upon that which was given out thousands or even hundreds of years ago. The philosophy of today imposes discipline but not austerities. It forbids greed, but it also advocates the proper accumulation, use and enjoyment of material wealth. It forbids intemperance and lust, but it sanctions a proper indulgence of the physical nature and of the human affections.

It reasserts the sacredness of life. It enjoins the universal brotherhood of man.

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The teachings of most of the Oriental philosophies are based upon the Vedas and kindred and contemporaneous philosophies written or promulgated thousands of years ago. The philosophy of Natural Science is not the philosophy of *ancient India*. While the facts of Nature and the principles of Truth are changeless, both knowledge and the comprehensive powers of man have been continually increasing.

There are facts concerning The Great School of the Masters which are not taken into account by our Oriental visitors. Indeed, they are facts wholly unknown even to the great body of Oriental teachers and priests. The Vedas were written ages ago, but in the interval between that time and the present The Great School of the Masters has gone steadily forward in its research, experiment and demonstration, as to Nature's finer forces. It has also advanced in its methods of teaching as well as in its methods of obtaining knowledge.

The Great School of the Masters is the progressive school which has kept abreast of the most advanced scientific thought of the age.

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It is that body of scholars which recognizes the fact that the scope and methods of the ancient school do not meet the demands of this age and this people.

Natural Science approaches the world at this the close of the nineteenth century, having but one object in view, the transmission of some portion of its accumulated knowledge to the best Intelligence of the Age.

It is a radical but necessary step in advance of the philosophies heretofore presented. It therefore constitutes a proper and natural link in the chain of evolutionary progress.

This departure represents the attempt to bridge the gulf between ancient Oriental mysticism and modern western science. It represents the effort of modern Intelligence to connect the scientific knowledge of the spiritual schools with the demonstrated facts of physical science.

It is believed by representative Intelligence of both systems that the time has arrived when it is possible rationally to explain the actual existence and correlation of forces in two worlds of matter, of life and Intelligent activity. To this end the Modern Masters of

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the law have combined the knowledge of the ancient spiritual schools with the knowledge and methods of the modern physical school. By such combination they rationally establish that correlation of life and principle in two worlds which has been so bitterly denied by physical science and so long deemed a non-essential by the ancient schools.

Natural Science marks out a new path in the treatment of the so-called "occult" in Nature. It represents the attempt to explain rather than to mystify. It undertakes not to declare, but to elucidate and illustrate the correlation of Universal forces in Nature.

It represents a Philosophy of Individual Life deduced by modern authorities from the demonstrated facts of both the physical and spiritual worlds; which worlds constitute the natural home of man here and hereafter.

The age-old Philosophy of Individual Life is more than a compilation of scientific fact or an array of intellectual opinion to be lightly scanned and soon forgotten. It is an array of fact and a declaration of prin-

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ciple which call for immediate investigation and immediate action.

It is a philosophy of action, as well as of introspection. It means the doing of that which is practical, as well as a contemplation of that which is ethical. It calls for the exercise of Reason and the practice of Principles, as well as the indulgence of the emotions and development of the æsthetic tastes. It looks to knowledge and goodness, as well as to culture and refinement. It means more than thinking or speculating or believing. It is *living* and *learning* and *doing*. It is a *life*, not a creed.

This philosophy is essentially a philosophy of this life, rather than of a life to come. It fixes upon a noble earthly life as the gateway to the splendors of a higher life. It includes a practical effort to refine the physical body and to control abnormal appetites and passions. It means cultivation of the spiritual senses, opening to life a perception of the order and harmony and beauty of the spiritual side of Nature. It means psychical development, and equal and steady exercise of

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the Intelligent Soul in the acquirement of knowledge.

The philosophy of Natural Science represents the modern Masters of the Law. It stands for a later and larger interpretation of Nature, of life, of love and of duty.

It is not a philosophy of negation, of self-suppression, self-sacrifice, nor resignation. It is distinctly a philosophy of affirmation, self-development, self-importance and self-satisfaction. It is a philosophy of fulfillment and not of resignation.

This interpretation of man, of his relation to Nature, and to his fellow man, leaves no basis for stoicism. It removes all ground for extreme austerities and self-chastisement. Indeed, it teaches none of those sad and benumbing doctrines of the ancient East which belittle the importance of physical and material development, which renounce the sweetness of Individual love, and point to an absorption in the Universal Intelligence as the final "Place of Peace."

The philosophy of Natural Science is the dawning of a new day in the intellectual and ethical life of the world.

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Later authorities wisely hold that stoicism and austerities, if ever necessary, belong to an age long past. Stoicism, indeed, is Will without Desire. It is courage without hope. It is learning without wisdom, sacrifice without purpose, effort without gain,—it is man without woman, and life without love.

Physical austerities are less important than the exercise of psychical powers. The refinement of the physical body is better achieved through the right activities of the Intelligence than through processes of digestion. Rigid austerities have no place in a life whose rule and guide are Temperance and Self-Control.

This philosophy accepts this earthly life, and this physical body with all its functions, as a necessary, important and legitimate part of the destiny of a Soul. It enjoins an earthly life well sustained and well rounded in all of its activities and relations. An Individual is not admonished to “lose himself in the Universal,” but rather to find himself in a particular world of actualities. Earthly life is not presented as an illusion of the senses, but

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as a real and tangible opportunity for an Intelligent Soul.

Instead of stoicism it teaches courage. It inculcates unselfishness rather than sacrifice. It commands temperance and not asceticism. It enjoins patience instead of resignation; for true living is a state of progress and fulfillment, irrespective of the external conditions of this earthly life.

If Natural Science seems to ignore ultimates, it is because those Individual relations and activities this side of ultimates have been too much neglected. It enlarges upon the immediate present. If it does not portray the final "Place of Peace," it does point to a home of happiness. Earth life is a privilege and not a penalty. The purpose of earth life is not to find a heaven, but to make one. Religion is not a matter of duty to God, but of duty of man to himself and to his fellow man.

Such is the true philosophy of life, the philosophy of age-old history, of present action and of future hope. Nature thus interpreted and life thus lived, illuminate the word "evolution" with a new meaning and a new purpose.

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Such a philosophy restores Nature to its true position as the generator of Life, Intelligence and Love. It advances Individual life to new and splendid possibilities. It looks to Individual happiness as to the normal destiny of a Soul. It clears the mists from physical science, and unravels the confusion of a moral philosophy based upon physical materialism. It extends the limitations of Nature and of recognized science from the physical to the spiritual planes of life and activity. It gives to science a motive for its knowledge.

It extends the sphere of man from a world of physical functions and physical activities, to a world of spiritual functions and psychical activities. It extends Individual destiny beyond a present contribution to species, or a future contribution to the soil of Mother Earth. It allays the terrors of loneliness and death. It banishes the shadow of annihilation. It opens to a Soul unmeasured possibilities, Individual Completion, Individual Love, and permanent Happiness throughout all planes of life.

It makes of each Individual Man and Woman a natural heir to all the beneficences of Nature and of Nature's God.

CHAPTER XX

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Throughout the thousands upon thousands and tens of thousands of our earthly years, backwards through civilizations that have come and gone so effectually that there is to-day no conscious knowledge or memory of them in the minds of men who make up the great general body of humanity and civilization, the Great School of the Masters has existed without a single break in its continuity upon the physical plane of earth, or in the progressive effort it has made to further the constructive evolution of humanity.

During all the countless centuries of its sublime history and constructive endeavors, it has been the Moral and Spiritual *leavening influence* that has universally penetrated all human earthly civilizations, and kept alive and awake the active *desire* of the human Soul for spiritual knowledge, spiritual truth, and the application of Moral Principles to

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the *Living of a Life* in conformity with the right use of knowledge.

During all that we know of human history and civilization, the steady, unwavering, never-failing, uplifting moral and spiritual influence of this one institution, working in secret and obscurity (most of the time) has given to the world and humanity the constructive impulse that has been back of and under the evolutionary progress and development of the human race. The Great School has been the one great sustaining influence that has kept humanity moving ever upward and onward in direct line with the Constructive Principle of Nature and the Evolution of Humanity.

The Great School of the Masters has existed in definite form upon the spiritual planes of life during the entire period covered by its activities and Work upon the physical plane of life and endeavors.

Upon the higher planes of individual life its activities and endeavors have been devoted to the education of its disciples and students in the correlated principles of individual life which constitute the moral and spiritual basis

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of Individual Evolution upon all the planes of individual life.

On the first spiritual plane there is a definite Association of Individuals who stand for, and are devoted to, the definite and specific work of The Great School of the Masters. It is one of the most powerful associations on that plane.

Only those upon the spiritual planes of life who have evolved to the status and level of the seventh plane are called "*Masters*."

Hence, those who are natural inhabitants of the *first* spiritual plane, are not *Masters*. But there are three of the Great Spiritual Masters, from the seventh and higher planes, who have in charge the definite work of fostering an association upon the first spiritual plane, guiding and directing its work, inspiring its members to *live the life* and strive in every way to evolve to higher planes of life and activity. These three *Masters* from the higher planes of spiritual life meet with their "children" upon the *first* spiritual plane, because it is not possible for those upon the first spiritual plane (who live there and are *citizens* of that plane) to pass, at will, into any

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higher plane of life. They must, therefore, depend upon the real *Masters* to come to them and teach them upon their own plane, until they are able to evolve, through knowledge and personal effort, to a degree of evolutionary refinement that enables them to pass on up into the *second* spiritual plane, and thence, by the same process of growth, into still higher spiritual planes of life.

In due time, there are those upon the first spiritual plane who develop the power to communicate independently with those upon higher planes of life. Such as these are often delegated by the three *Masters* to represent them as instructors of those below them in point of development. Hence, it will be readily understood that, at any given time, it is seldom actually necessary for any of the three *Masters* to take on the conditions of the first spiritual plane and appear to their students and "children" personally, in order to instruct them and direct them in their Work. As a matter of fact, however, the *Masters* do often visit the first spiritual plane in person. Often this is for the purpose of sustaining the *Faith* of their students in them, and in the

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correctness of their teachings, and inspiring them to greater and more consistent efforts to "Live the Life and Know the Law."

Analogous conditions exist and obtain upon the second spiritual plane, the third, fourth, and so on. The higher the plane of life, the more powerful is the educational influence of the Great School, and the more numerous are the students under instruction.

Some work their way up from the lower planes of life without definitely becoming identified with the School, as such. But, they might lessen the burden of toil and shorten the length of time by accepting the *Masters* as their teachers and guides; for they would then be enabled to travel constantly and directly in the pathway of Individual evolution, and conserve both time and effort. But that is a matter which the Individual himself must decide. There is nothing to compel them to accept the *Masters* as their teachers and guides; and the *Masters* would be the last to urge them.

It can now be understood also that the *Masters* might readily (as they often do) delegate those of their students upon the *next*

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high plane, to represent them and carry on the work upon the next lower. In truth, this is the more logical method of procedure.

The analogy may be seen in the work of The Great School upon the physical plane. Every physically embodied Member of the School must attain to the normal development of the *seventh* plane before he can prove himself duly and truly prepared, worthy and well qualified to be accepted as an accredited *Member*.

In proportion as the planes of life have ascended, from the physical through all the spiritual realms of human experience, the relative numbers of students and disciples of the School have increased. When the seventh plane of Individual life has been attained, the entire life of humanity exemplifies the principles upon which the formulated Work of the School exists. Hence, it would be correct in principle to state that from the seventh to the thirteenth planes, inclusive, all humanity are members of the School and active exemplars of its teachings and principles.

A careful study of the principles involved

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in the evolutionary unfoldment of Individual life upon the planet will make clear the important fact that, with the exception of the highest types of Intelligence, the human race upon the physical plane represents comparative infancy in the degree of its evolutionary unfoldment. It is uneducated in the moral principles of Individual life. Its efforts and activities are inspired by impulse rather than by reason or wisdom. Its search is for selfish gratification rather than for altruistic purposes. Its desire is for entertainment and amusement rather than for the acquisition of definite personal knowledge and unfoldment. The inspiration to "*Live the Life and Know the Law*"—so universal upon the higher planes of spiritual life—seems to be lamentably wanting upon the physical plane of life. Especially is this true among the general average of human life upon the earth plane, and still more so among those below that average level of Intelligence and moral development.

This infantile state and condition of humanity on the earth plane, only means that the evolution of Individual human life upon this planet begins with the lowest form of the

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Individual human upon the planet. And everything in the evolutionary pathway, above and beyond this beginning point, is the result of education, and personal effort. In point of evolutionary status, the first spiritual plane is one distinct round of attainment above and beyond the purely physical, and is exerting its uplifting influence constantly upon the physical, to draw it upward in the scale of evolution. The second spiritual plane sustains an analogous relation to the first, and is exerting its evolutionary influence upon the second, and through the second upon the physical. The same analogy holds good with all the higher planes of spiritual life, and they all exert their uplifting influence upon all the planes below them, and through these upon the plane of the physical.

Whilst this produces a powerful influence upon the physical plane, impelling and inspiring men and women of the highest and most advanced Intelligence upon the earth plane to put forth the personal effort in the direct line of evolutionary unfoldment—it must not be overlooked that the very largest percentage of human life upon the physical

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plane lies far below the level of Intelligence necessary to receive this conscious impulse to obey the Universal Law of Evolution, and make any conscious personal effort to obey it. Hence, humanity, in general, upon the physical plane, is so far down the scale as to be out of reach of any direct personal impulse to make the personal effort. Nature alone has planted the leaven which, in due time, lifts each and every Individual upon the physical plane upward to a conscious recognition of the Great Law of Individual Evolution. From this point of development the Individual begins to recognize not only the Law itself, but the fact that Morality underlies, and fixes upon the Individual human the responsibility to align his Life with the Constructive Principle back of all Individual Evolution.

The physically embodied membership of the School is scattered throughout the world, wherever their Individual work would seem to be most readily accomplished.

One of its accredited Members is an Arabian who lives in his own country, and devotes his life to the education of his people in the principles of life which have been dem-

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onstrated by the School to be for the constructive unfoldment of humanity. The world in general does not know that such a man lives, or that such a work as he is doing is in existence.

Another member is in France and, in the same quiet and unobtrusive manner, is doing a certain definite work among the progressive thinkers and students of that people. But so quietly and secretly is his work accomplished that it is the rare exception (among even his close friends) to find one who knows him, in his true character, or is aware of the work he is doing. His work is not, as yet, an open or public work. It can be accomplished only under the protecting mantle of obscurity and secrecy—so far as the public is concerned. He knows that an avalanche of curiosity hunters would precipitate themselves upon him, and make impossible the accomplishment of his work, if they but knew of his relationship to the Great School of the Masters and the mission he is accomplishing, and knew where they could find him.

For many years three active Members have lived and worked in Persia. They have done

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a splendid work among the intelligent and progressive younger generation of their people, and the results of their educational efforts are today permeating the religious and philosophic thought of the national mind. But the world in general knows little or nothing of the Individuals themselves or their work. Their success is due to the quiet and unobtrusive manner in which they have conducted themselves and the discretion they have exercised in the methods they have employed in the educational plan they have exemplified.

Another center of educational influence is in Chaldea, another in England and yet another in Russia. In all these centers the specific character of the Work is such that it is carried on in a manner to attract only those who can prove their ability to "Keep the Secrets of a Master."

Aside from our own country, the same obscurity as to the Work itself has been maintained in all the various countries. In this country the conditions have been somewhat different.

The purely physical School of the Masters consists of exactly 33 members (when its phys-

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ical roster is full). At the present time there are but 32 members upon the physical plane, and there is one vacancy to be filled whenever The School finds the right man who is duly and truly prepared, worthy and well qualified, and who is willing to take the instruction, make the demonstration of his Mastership, and assume the responsibilities which every chosen member must assume and be prepared to discharge to the uttermost.

{ The number 33 has been selected, among other things, because it complies with one of the vital principles of Nature with reference to human life. There are in Nature just 33 distinct and individual lines of human endeavor; and the School is builded upon the concept that it should provide the means and the facilities which enable it to give to its chosen members a finished and complete education upon the physical plane.

Each Individual Member of The School, upon the physical plane, is charged with the responsibility of representing a definite and designated line of human endeavor, so that when its roster is full there is a specially trained and finished instructor for each and

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every line of human endeavor and Individual Evolution.

Throughout the history of The School of the Masters, it has held the interesting concept that each and every normal Individual human is, in miniature, a complete replica of the entire universe. This has been expressed in various ways. "The Creator of the Universe is the *Macrocosm* and Man is the *Microcosm*." This conveys the suggestion that Man, as an Individual Intelligence, contains within himself the *essence* of the entire universe; and he is often spoken of as the "Microcosm" or "little world", containing within himself alone a complete and perfect epitome of the "Macrocosm," or "greater world"—the Universe.

On this basis it will be observed that The Great School of the Masters is a sort of "Mezzanine" world between the Macrocosm and the Microcosm—between the Great Creative Intelligence, or the God of the Universe, and Man. With its 33 members it has equipped itself with one representative for each department of human endeavor, and

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qualified itself to instruct mankind in every phase of Individual Evolution.

The Great School, many thousands of years ago, promulgated the definite concept that—"The proper study of mankind is Man." Man, being the Microcosm, contains within himself all the elements of the Universe; hence, all there is of value in the Universe of *knowledge*. By a "proper study" of *himself* he attains to the evolutionary status of Self-Completion, and earns Nature's inevitable reward therefore, which is Individual Completion and Happiness.

The Great School of the Masters, as such, is composed of 33 Individual units, or members, each of which is a Microcosm in the physical form of a human Individual—and all of which, taken collectively, constitute a vastly greater Individuality wherein each distinct line of human endeavor is represented by a Microcosm, or "little world", a human member.

While the work of the School is carried on upon the physical plane, as well as upon all the higher Spiritual planes of life, the *source of its authority* is not upon the physical plane.

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Its governing authority is upon the higher planes of spiritual life. It is due to this fact that all the convocations of the School, from time to time, are held upon the plane of the seventh, or higher.

Each representative of the Work upon the physical plane knows that he is obligated to carry on his definite work in strict conformity with the instructions that come down to him from the Masters who are directing the Work upon all the planes of life. He knows that he is bound by a most solemn and binding Obligation, to cooperate, to the full measure of his abilities, with each and every other representative, to the end that the largest measure of constructive results may be accomplished in behalf of humanity. He knows that he has no moral right to assume or attempt to discharge the duties and responsibilities that are specifically assigned to any other representative, or worker in the Great Cause. He knows that he is permitted, by his obligation and the law of relationship between himself and his recognized fellows, to do no more than express his readiness and willingness to serve them in direct response

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to their invitation. He knows that the constructive principle of Prayer involves these distinct elements, namely:

A real need for help to accomplish something of constructive value.

The willingness to ask for that help after he has proven by personal effort that his own powers are not sufficient alone.

The actual asking for help, with the unwavering purpose and determination to co-operate with the helping agencies, to the full limit of his abilities, for the purpose of obtaining the constructive end desired.

Only in conformity with these principles and conditions is he entitled to ask for or receive help in the discharge of his personal duties and responsibilities.

The inevitable corollary to this is the fact that in responding to the call of a Brother for help, he must be governed by the same principles and conditions, so far as he is able to understand them in their application to the call for help.

Hence it is that each Individual representative upon the physical plane is definitely educated, instructed and schooled to carry on

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some specific and Individual work. He may be the only representative, for the time being, who is charged with the personal responsibility in his specific field of activities.

While each Individual representative is carrying on a definite and specific work, for which he is specifically trained, it requires the combined work of all these representatives to cover the entire field of 33 distinct "lines of human endeavor."

Furthermore, it is not within the right or privilege of any one member to give the world any information as to the work of other representatives, without their full and unqualified permission. Neither is it possible for any one Member of the School to break down the bars of protection around any other Member, or expose him to the approach of those who have not absolutely proven their *right* to know him. Even then, the invitation must come direct from the Member himself, and not from any of his associates.

The School, through its almost infinite numbers of workers upon the various planes of life, knows the qualifications of each and every Individual upon the physical plane

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who is most nearly qualified to become a Member. And in every instance, the School makes the first move, takes the first step, and opens the way for the personal meeting with some one of its accredited Members and representatives. Then follow the personal *Tests* upon which must be determined the final judgment rendered.

It is not impossible that there may be those who will feel that it is something akin to sacrilege 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 Great School of the Masters.

Throughout the entire history of the Work, covering more thousands of years than the average Individual of today can understand or appreciate, or even believe—conditions have matured which seem to make possible a renewed public, or semi-public, effort to give to the world a more modernized expression

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of the teachings and findings of The Great School of the Masters.

About 50 years ago such a condition seemed to develop in our own country. This was largely due to the fact that physical science had made this the center of its greatest activity and advancement. Also a scientific nomenclature, vocabulary and language, had been developed by the scientific researches of the advanced thinkers of the world.

By its own specific methods of determining such problems, the Great School of the Masters believed another cycle in the history of humanity upon this planet had been completed, and a new one was developing when and wherein it would be possible to present to the world, through the medium of our Occidental civilization and development, a new and modern statement of the great problem of Individual human life. This time the scientific method of presentation was determined upon as the one most consistent with the evolutionary development of the time.

The time and the method of presentation having been determined, a Great Master Instructor came to this country from the Great

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Central Temple in India in the summer of 1883, to locate an Individual who seemed capable of qualifying for the task of formulating the Message of Natural Science, under his personal instruction and general supervision.

The Individual was found who seemed qualified to do this Work, and was willing and able to assume the responsibility of it.

Under the personal instruction, guidance and supervision of the Great Master, Hook-naka, this Individual undertook the Work of Instruction, made the demonstration, and in course of time qualified as a Master of the Law, attaining Spiritual Mastership.

As a result of, and through his Individual work and effort, a Modern Movement, known as "The Great School of Natural Science," was launched by The Great School of the Masters, to give to the Progressive Intelligence of the Twentieth Century a definite and scientific presentation of the Philosophy of Individual Life as taught by its Members throughout all the past ages.

This Modern Movement is the Modern Message-Bearer instituted by the Masters as

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the vehicle through which they may make a Gift of their Instruction to the people of this scientific age.

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 accumulation of wealth, other than sufficient means to enable it to carry on its Work for Humanity.

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 speaking to humanity.

The Great School of Natural Science has a

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message of its own to deliver to the great world.

The Great School of Natural Science is a College, or University, whose purposes, among other things, are:

To preserve the definite knowledge which has been accumulated during the many thousands of years since The School of the Masters became an established institution.

To add to the store of its accumulated knowledge as much additional knowledge as its members shall be able to acquire and demonstrate.

To transmit this knowledge to its Individual students, as far as they shall be able to receive it.

To transmit to humanity in general, through the efforts of its Individual members, as much of its accumulated knowledge as the Progressive Intelligence of any given time is able to receive (through the means at its command) and make constructive use of.

Having once accepted the responsibility of a Message-Bearer and Instructor for The Great School of the Masters, any failure to

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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 Responsibility, 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 Great School of the Masters, as well as its Modern Movement, The Great School of Natural Science, is a definite institution, composed of men who live in the physical world and exchange thoughts by means of physical speech and acts. They live and move and have their being upon the physical plane of life, in their Individual physical

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bodies. They eat and sleep and work and study and play (when they can do so without neglecting duties and responsibilities that devolve upon them), and most of them are subject to the limitations of physical nature.

As physically embodied Individuals these men are able to understand the difficulties, the limitations and the problems of humanity upon the physical plane, to whom they are endeavoring to carry their message of Hope, Faith, Courage and Knowledge.

In due time and under the laws of physical nature, they die and pass on into the realms of spiritual nature where they resume their work for the Great Cause under the new and changed conditions of the higher Planes of Life and Activity.

CHAPTER XXI

ATLANTIS

No historic account of the GREAT SCHOOL OF THE MASTERS can be considered without specific reference to the "Lost Continent of Atlantis," which was the center of its activities for a considerable period of its past life and work.

In speaking of the continent of Atlantis, we are not romancing nor referring to nothing more tangible than a tradition or a fiction. It is a well known fact, attested by virtually every acknowledged historian covering that period, that the continent of Atlantis actually existed as one of the great centers of human civilization covering many thousands of years, and that this center of civilization left its enduring imprint and influence upon all the civilizations of earth which have existed since its time.

The author has had the great good fortune to come into personal contact with ancient

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records of the School of the Masters, from which the following historic facts are drawn:

The definite location of the "Lost Continent" is so well attested that it is recognized by navigators the world over. For the benefit of such readers as may not have made a study of the subject, that location will be given, with as much precision as may be possible.

Cuba, Porto Rico and the Bahama Islands occupy a location somewhat central between the United States on the north, Brazil, South America on the south, Europe on the northeast, and northwestern Africa on the southeast.

If a line were drawn from the eastern coast of Florida directly east across the Atlantic Ocean, it would strike the west coast of Europe. Another line from there at a right angle directly south, would strike the northwest corner of Africa. From there a line run directly west across the Atlantic would strike the eastern coast of Brazil, South America. Thence, a line directly north would come back almost to our starting point on the eastern coast of Florida, U. S. A. Within the lines of this immense square are found the

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Bahama Islands southeast of Florida, and north and east of Cuba. Also the Canary Islands are found within the same square, but lying northwest of the northwest corner of Africa.

The continent of ATLANTIS was located within the same square, in such manner that its northwestern boundary came within about 200 miles of the coast of Florida. Its northeast boundary came within about the same distance of the western coast of Europe. Its southeast boundary came within about the same distance of the northwest coast of Africa; and its southwest boundary almost touched the present coast of Brazil, South America.

From these outlines, it will be observed that the entire continent of ATLANTIS almost filled the Atlantic Ocean between North America, Europe, northwest Africa, and Brazil, in the northeast corner of the continent of South America. This brought ATLANTIS clearly within easy communication with all the countries mentioned; and made it possible for its people to exercise a power-

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ful influence on virtually all the nations of earth.

Thirty thousand years ago ATLANTIS was the center of the most enlightened and advanced civilization of earth. According to the most ancient records of the Masters, the continent went down and was submerged by the waters of the Atlantic Ocean, about 23,000 years ago.

For more than 10,000 years before the continent sank, it was one of the active centers of the School of the Masters, and was in commercial exchange relations with both North America, South America, Central America, Europe and Africa. And there are evidences that would virtually establish the fact that the Atlanteans were in commercial relations with both East India and China.

Among the collections of value which have been found in various ruins were samples of pottery, distinctly of the Chinese origin, clearly and unmistakably evidencing the fact that they were commercially in touch with the Orient.

The Bahama Islands and the Canary Islands are held to be but the highest points of

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the submerged continent of ATLANTIS. There are those who are equally convinced that Cuba, Haiti and Porto Rico are but the submerged western part of the great continent of ATLANTIS.

It is clear, from all the available information at present, that the continent of ATLANTIS, during the last 10,000 years before its submergence, was as thickly inhabited as our own country at the present time, if not more so. This would have given it a population of many millions, not less than 100,000,000.

The records of the Masters contain the evidences of a most progressive state of civilization, for many centuries before the continent was submerged.

The fact of the existence of the continent of ATLANTIS is attested by both tradition and historic reference by many of the Wise Men of past history. It was Plato, who, in his "TIMAEUS," represents an Egyptian priest as describing the continent to Solon. According to this account, ATLANTIS was referred to as a great island, larger than Libia and Asia Minor combined. It was stated that nine thousand years before the time of Solon, it

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had been a powerful nation. There is a radical discrepancy, however, as to dates, between the above statement and that of the records of the Masters. For, the latter place the *sinking* of ATLANTIS at about 23,000 years ago. But Solon lived about 594 years B. C. And nine thousand years prior to that time would have been but about 11,500 years ago. This, however, was more than 10,000 years *after* the submergence of the continent. Whilst this would seem to raise a vital question as to the actual time when the continent sank, nevertheless, the writer is inclined to give the preference to the records of the Masters. And this because these records have been found so very authentic and reliable with reference to many other historic events and facts.

It is well known by navigators and geologists, that new islands are arising above the waters of the Atlantic Ocean and the Pacific Ocean, as well as elsewhere, constantly. It is likewise true that individual islands have been known to disappear beneath the surface of the waters. An illustration may be found in the reported fact that a new island, of

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some considerable size, has arisen from out the depths of the Atlantic Ocean, among the Bahama Islands, within the last fifty years. Within that time it is said to have risen to a point where its highest peak is over 300 feet above the level of the waters of the ocean.

The Bahama and the Canary Islands are both clearly within the area originally occupied by the continent of ATLANTIS. These two groups comprise about 3000 individual islands, cayes and individual rocks, now appearing above the surface of the waters of the ocean; with a present population of somewhere around 75,000.

It has been reported that upon a new island arising among the Bahama group, there are many evidences of the fact that its surface was, at one time before its submergence, thickly populated. Ancient ruins of great stone and brick buildings are said to abound, together with many evidences of an advanced civilization. These facts alone would establish it as having belonged to the continent, before it went down and was "lost."

Recent soundings have determined that a

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large part of the original area of ATLANTIS, now covered by the Atlantic Ocean, is but a very short distance below the present surface of the waters; not only this, it is said that the ocean's bed, within that area, is slowly, but surely, rising toward the surface. From these determined scientific facts, it would seem both logical and inevitable, that within a few more centuries the original "Continent of ATLANTIS" will again appear above the waters of the Atlantic Ocean, and bring to light many corroborative evidences of the fact that, at one time in the distant past, the ancient continent was not only inhabited, but thickly inhabited, by a race of people who had reached a marvelous degree of civilization and culture.

As evidence of the scientific development of that far away age and people, it was reported that, within an ancient temple discovered in Central America, there was discovered what appeared to be an almost perfect duplicate of one of our most modern electrical switchboards, now employed in all large business and public buildings for electric lighting purposes. If this report is cor-

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rect, and the conclusion drawn therefrom can be credited, it becomes clear that the Atlanteans had gone a long ways in the development of electrical science; and this is in conformity with the records of the Masters.

It is evident that the Atlanteans, during the 10,000 years immediately preceding the sinking of the continent, had attained a degree of spiritual knowledge, throughout the entire population of the continent, far in advance of that of any of the countries of the present time. This is indicated by the fact that the government was a Republic, under the direct influence of the School of the Masters, and in harmony with the ethical principles of that Great Ancient School.

Atlantis was eminently an agricultural country; and its products were as varied as are those of our own country, or of Brazil, or any of the European countries, or Mexico. Corn, wheat, barley, rye, oats, oranges, bananas, grapes, and various other fruits, were cultivated in great abundance. Cattle, horses, sheep and other animals were raised, and became as vitally important to the Atlanteans as they have become to this country, South

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America, Australia, and other centers of civilization. It is certain that the surplus of all these various products was exported to other countries, in exchange for imports of other products from the various countries with whom the continent had established commercial relations.

So justly did the government of Atlantis deal with other nations and peoples, that the country had been entirely free from all wars, or internal disturbances, for many thousands of years immediately prior to the sinking of the continent.

The records of the Great School inform us that for more than three years immediately prior to the disappearance of the continent beneath the waves of the ocean, the Wise Men among the Masters had almost certain knowledge of the approaching cataclysm. During those three years, it is said, there were many violent earthquakes, indicating the unstable foundations upon which the continent rested. Following these seismic disturbances, the inhabitants became aware of the startling fact that the southeastern shore line of the continent was slowly sinking. Slowly, but

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surely, the waters of the ocean were creeping upward, until the land began to be submerged.

So inevitably did the Masters read the signs of disaster, that they began to prepare to abandon the continent before it sank entirely beneath the waters. Before the entire continent went down, the Masters, together with their records and other valuable belongings, found their way, by boat, eastward, through the Strait of Gibraltar, into the Mediterranean Sea, thence eastward, until they reached its extreme eastern shore. From here they found their way into Chaldea; where they established a branch of their School, under the guidance and direction of one of their number. From that time until the present the School has kept a representative in Chaldea; where a work of education has been going on, very slowly; and this center still exists.

From Chaldea, the Masters traveled east, through Asia, and found their way into India. Here they found a suitable location and settled. From this center they have carried forward their Great Work for humanity,

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down to the present time. They have constructed what is now known as the "Central Temple," wherein they hold their annual convocations, receive the reports of their individual members throughout the world, deliver their instructions, keep their records, and direct the greatest humanitarian Work known to history.

The inhabitants of Atlantis, according to the ancient records, were white. They were white of skin, with dark hair and eyes. The men were tall, well proportioned, of athletic figure, graceful and active. In facial characteristics, they resembled, somewhat, the highest type of Grecian lineaments; with straight nose, high forehead, even features, pleasing expression, courageous, determined and forceful in the accomplishment of their purposes.

The women were of medium height, well formed, possessing great beauty of face, highly intelligent and of exalted spirituality.

Philology has not gone far enough backward into the origin of language to give us any reliable information as to what language the Atlanteans employed. It is therefore only

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a matter of speculation. Certain it is, however, that their language long antedated any of those designated as Indo-European, Aryan, Sanscrit, Pali, or the most ancient known language.

It does not seem impossible, however, that the Atlantean language may be the root language, from which virtually all other languages of earth have developed. There is but one more ancient source from which the Atlanteans may have derived, or developed, their language. That is the continent of "Lemuria"—sometimes called the "Land of Mu," which existed as early as 50,000 years ago.

If there should be any doubt in the mind of the reader, as to the actual existence of the continent of ATLANTIS, the following facts, which are well authenticated, may be of value as definite evidence:

All information as to the location of ATLANTIS agrees that the continent covered an area in the Atlantic Ocean, which included all that covered by both the Bahama and the Canary groups of Islands, together with quite

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a section lying south and southwest from the Bahama group.

That its shore line came within a very short distance of the west coast of Europe, at its northeast boundary, the northwest coast of Africa, the northeast coast of Brazil, South America, and the southern coast of Florida, North America.

That the definite causes of the sinking of the continent were—earthquakes and volcanic eruptions from the bottom of the ocean.

As a verification of this last item, on Teneriffe Island (one of the Canary group), there is a volcanic mountain peak which rises to a height of 12,190 feet above the level of the ocean.

On the surface of this Island there are the ruins of ancient stone buildings, which indicate that at the time of their building what is now the surface of that Island was inhabited by a civilization of a very high degree of intellectual and scientific development and knowledge in the science and art of building. These remaining relics of that ancient civilization have impressed the wise men of our present age, as belonging to a civilization es-

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timated from 10,000 to 50,000 years ago. This wide discrepancy in estimates of Time, as geologists and archaeologists figure Time, seems to be characteristic of our modern scientists; since no two of them seem to agree. But, taking the general average of those who have guessed at the age of these remaining relics, their origin should be somewhere around 25,000 to 30,000 years ago. This would bring the date backward beyond the sinking of the continent, and within the period when the civilization of *Atlantis* was at its highest development and progressive unfoldment.

The Island of Teneriffe, above referred to, is the largest of the Canary group, and covers about 752 square miles of land surface.

About 50 years ago, there began to appear a new Island in the Bahama group. Since then it has risen to a height of nearly 300 feet above the surface of the Ocean. On its surface a number of ancient ruins are said to have been discovered; all indicating the fact that they belong to a civilization of many thousands of years ago—how many it is im-

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possible to know, with any degree of certainty, at this time.

All these evidences, however, would seem to establish the fact that these Islands are but parts of a continent which was one time thickly inhabited, and which became submerged from 20,000 to 30,000 years ago.

The records of the Great School of the Masters definitely fix the time of the sinking of the continent of Atlantis at between 23,000 and 24,000 years ago.

The expert chronologists *estimate* that the ancient Temple uncovered in Yucatan was built about 25,000 years ago.

The Great School of the Masters informs us that the sinking of Atlantis destroyed the center of its activities at that time; and that the members, anticipating the catastrophe by several years, were able to carry the records and other important assets of the School into the far-off land of India, and conceal them in a prepared crypt for that purpose.

These items would seem to establish, with a fair degree of certainty, that the continent of Atlantis, at the time of its sinking, was the center of the Great Ancient "School of the

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Masters," from which center the commerce, the profound knowledge, the "Wisdom Religion" and the "Philosophy of Natural Science" radiated to every other center of civilization of that time. From the center the Great School of the Masters sent out its emissaries and planted its centers of Spiritual Wisdom in Egypt, Yucatan, Mexico, North America, Europe, the Orient (Asia, China and India), as well as in South America and even in the frozen regions of the North.

Thus it will be observed, that the antiquity of The Great School, as well as the accuracy of its records and Teachings, is everywhere attested by civilization and men of the highest and most exalted character—coming from sporadic centers, remote from each other in both time and condition, throughout the entire world of humanity and intelligence.

The spirit of archaeological discovery that is today everywhere actually delving into the history of humanity throughout the world, is slowly but surely uncovering the pathway of Evolution over which the Great Masters have traveled, and blazed the way for civilization to follow in their footsteps. It is rather re-

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markable, even to those of us who are familiar with the history, work and discoveries of The Great School of the Masters, that our modern archaeologists should be able to gather so large an amount of evidence, all consistently pointing to the existence of the Great School, as the central source of the great reservoir of Knowledge from which the Truth has constantly radiated to the remotest habitations of earth.

Practical masonry has come down to us of 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

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beds of Mother Ocean, in certain definite areas; but the rate of movement is such that, within comparatively few hundreds of years, the "Lost Continents" of ancient civilizations will be "found" again. When that remote era shall have come, 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 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

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

Paleontology estimates that the “Paleolithic Era” covers a period of at least 500,000 years.

This 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

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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.

A further and most interesting contribution 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

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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, 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 world has been whirling through space, and around the sun, in its onward journey toward its final destination—if it has one.

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It would seem that it is not the intention of the Great Creative Intelligence that knowledge of the great epochs in human history should be buried in the rubbish of human forgetfulness and ultimately lost to the world.

This would seem to be borne out by the fact that archæological expeditions and expert chronologists are continually uncovering data and evidences which point to civilizations thousands upon thousands of years back in history. Among this accumulated data are evidences of the Lost Continent of Lemuria.

The continent of *Lemuria* was one of the largest unbroken bodies of land upon the earth 50,000 years ago. It covered an area from about 300 miles north of the Hawaii group of Islands, south to a point including the Fiji Islands; and from a point on the west including most of the Caroline Islands, to a point just east of the Society Islands. This

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would give it an enormous area, covering the greater part of the present central Pacific Ocean; with its shore lines approaching China on the northwest, North America on the northeast, South America on the southeast, and Australia on the southwest.

The Pacific Ocean is literally filled with islands, which our geographers have located in numerous groups, under many and various group names—such, for instance, as the Hawaii Islands towards the north; America Islands, south of the Hawaiian group; Phoenix Islands, southwest of the America group; the Tokelau Islands, south of the Phoenix group; the Marquesas Islands, far east of the Toleklau group; the Paumotu Archipelago, south of the Marquesas group; Samoa, Fiji, New Hebrides, all lying west and south of the America group; together with many other groups, lying north and east of Australia—literally dotting the entire middle of the Pacific Ocean with islands, and island groups, of all sizes and scattered over a vast area, between the eastern coast of China on the northwest, North America on the

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northeast, Australia on the southwest and South America on the southeast.

If a straight line were drawn from the northeast coast of Australia to the western coast of the United States; another from the eastern coast of China to the middle-western coast of South America, it would be found that these two straight lines cross each other at a point very near the location of the America Islands. This spot marks almost the center of the ancient continent of Lemuria.

If any doubt as to the existence of such a continent should be in the mind of the reader, he is respectfully referred to a recent publication by Col. James Churchward, entitled "*The Lost Continent of Mu.*" This volume represents the work of over fifty years of research, in all parts of the world; and the results, which he crystallizes in this volume, should remove from any reasonable mind, all question as to the fact that such a continent did exist in the Pacific Ocean; and that it was submerged many thousands of years ago.

He names it the continent of "Mu"; but the information he has collected leaves not the least doubt, in the mind of the writer, that

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the "Lost Continent," to which he refers, is none other than the lost continent of "*Lemuria*," so designated by the School of the Masters.

It is also true that the element of Time might confuse the modern student; but when it is known that the estimates of time, when Man appeared upon the earth, range from 6,000 years to many millions of years, it can be appreciated that the estimates of the time when the continent of *Lemuria* was submerged by the waters of the Pacific Ocean, may none of them be literally accurate. It seems to be generally conceded that the time of the submergence was somewhere this side of 50,000 years ago. The School of the Masters estimates the time of the sinking at about 37,000 years ago.

The various groups of islands falling within the ancient area of Lemuria, are all but the highest peaks and elevations of the continent before it sank beneath the surface of the Pacific Ocean. This is substantiated by the following among other established facts:

It is one of the interesting facts that less than a score of years ago, from the depths of

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the Pacific Ocean—at a point some 300 miles or more south of the Hawaiian Islands—a new island began to rear its head above the waters. Its rise from the deep was so rapid that its highest peak, at the present time, is said to be over 300 feet above the level of the ocean.

Upon these arisen islands have been found many unmistakable evidences of a human civilization, dating back beyond the present definite knowledge of the best historians. These evidences are the ruins of many ancient temples and majestic buildings of stone, showing that they were erected by men who were indeed Masters in the knowledge of Practical Masonry. On some of these islands which have arisen to several hundred feet above the surface of the waters, there are immense granite cliffs. Cut in the solid granite of some of these giant cliffs, are colossal statues; many, if not all, of which are in human form, and are believed by some writers to represent certain important personages, probably some of the rulers of the continent. These statues show a wonderful artistic skill and design,

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and the finished workmanship, in some instances, is most delicate and refined.

Is it not an interesting fact that these designs originated in the minds of mighty men who have slept for 37,000 years, or more, beneath the waves of the majestic Pacific?

Referring to the great antiquity of the "Lost Continent of Mu," Mr. Churchward traces the civilization of "Mu" (Lemuria) back to a time somewhat antedating 35,000 years ago. This would be confirmed by the Masters, who place the date of the submergence at approximately 37,000 years.

"These assertions can be proved by the complex records which I discovered upon long-forgotten sacred tablets in India, together with records from other countries. They tell of this strange country of 64,000,000 inhabitants who, 50,000 years ago, had developed a civilization superior in many respects to our own. They described, among other things, the creation of man in the mysterious land of Mu (by the Masters called 'Lemuria').

"By comparing this writing with records of other ancient civilizations, as revealed in

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written documents, prehistoric ruins and geological phenomena, I found that all these centers of civilization had drawn their culture from a common source—Mu.

"We may, therefore, be sure that the biblical story of the creation as we know it today has evolved from the impressive account gathered from those ancient tablets which relate the history of Mu—history 500 centuries old."

He further states that "Throughout the whole length and breadth of the Pacific Ocean are scattered groups of small islands. On scores of them are the remains of a great civilization. There are great stone temples, cyclopean stone walls, stone-paved roads, stone-lined canals, and immense stone monoliths and statuary. These were works which required continental resources and workmen of wonderful skill. Instead of being upon a continent, however, they are now found upon small islands which are inhabited by savages and semi-savages."

Let it be understood that the information upon which the writer bases his statements, came to him, almost entirely, from The

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School of the Masters; and that his only excuse for the foregoing references to much more modern authors, is for their corroborative value.

The School of the Masters tells us that there was such a continent as above described, in the middle of the Pacific Ocean (as we now know that vast body of water). The history of that continent goes back more than 100,000 years. The continent, during that time, was almost devoid of high mountain peaks and ranges. It was composed of low rolling hills and wide verdant valleys and level plains. It was eminently an agricultural country, as we of today would designate it. Cereals, vegetables, berries and fruits of many varieties were native to the soil; and were cultivated in great abundance by the inhabitants of the continent, during all those early years, even down to the great disaster which resulted in the sinking of the continent.

We are told that the natives of this continent were white, and possessed splendid and handsome physical bodies, and a high degree of intelligence. Among them were men whom they regarded as "Masters," and to

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whom they looked, and upon whom they depended, for their own knowledge of life. These Masters formulated for them the ethical principles by which they governed their individual lives, as well as their relations with their fellows. In due time, the governmental policy of the continent came to be founded upon the principles formulated by these great Masters. This led forward to the development of a general system of Education under which the citizens of the country became the most enlightened people of earth.

There can be little doubt that what we call "physical science" had advanced, along some lines, to a point equal to that of the highest civilizations of today; and in the study and solution of the great "Problem of Life," namely, the problem of continuity of individual life after physical death, their best minds had gone far beyond the point attained by the masses of humanity today.

For there were Prophets in those days, among the inhabitants of Lemuria, who were wise enough to anticipate the time when the continent would be submerged, and the inhabitants, with comparatively few excep-

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tions, would go down beneath the surface of the waters and be lost.

There can be little doubt that the survivors of the great cataclysm, which resulted in the submergence of Lemuria, found their way to other lands. However, it is said that there were certain high lands, or points of land, which were not entirely submerged; and that these unsubmerged portions, together with such lands as have since emerged from the depths of the Ocean in that area, constitute the many islands and groups of islands now to be found within the area of the Pacific Ocean formerly occupied by the great continent of Lemuria.

On one of these islands alone, containing only about 90 square miles, there have been found—and can be seen by those of today who have the interest or curiosity to make the voyage, and explore the island—more than 500 “carved stones, colossal statues” and many other artistic evidences of a lost, but mighty, prehistoric civilization. The largest human image to be found upon this island (called “Easter Island,” and situated near the southeast section of what is today known as “Poly-

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nesia") is still in one of the ancient stone-quarries, where it was carved and from which—for some reason not definitely known today—it was never removed. This image is 70 feet high, and is of such enormous weight that it is doubtful if the best intelligence of today could devise a practical method by which it might be lifted. And this is saying nothing as to any known method by which it might be transported many miles, and then erected upon a permanent foundation capable of supporting it. Indeed, it must be almost as heavy as, and even more unwieldy than, the largest single blocks of stone to be found in the Great Pyramid of Egypt. This colossal image is said to be in a marvelous state of preservation, even after all the many thousands of years that have gone by since its designers and sculptors left it sitting there in the stone-quarry where it still remains—an unread tome in the history of the human race upon this planet of Earth.

It is certain that a thorough exploration and search of the various islands—now within the area originally occupied by the continent of Lemuria—would result in the fur-

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ther discovery of many thousands of additional evidences left by the ancient Lemurians. And if the surface of the continent which is still submerged could be exposed to view, it is certain that the remains of many more than the "Seven Great Cities" of Lemuria would be found.

At one time within the history of the human race upon the lost continent, a Branch of the School of the Masters existed. Just what relation it sustained to the Branch which later was established upon the continent of Atlantis, is not known in detail, at this time; but the logic of human events would seem to suggest that the School's existence and work upon the continent of Atlantis were, in some way, related to its work and existence upon the older and more wonderful continent of Lemuria.

The authenticated facts concerning this sunken continent of Lemuria are not yet so numerous as are those concerning the continent of Atlantis; but here is a fact which we should not ignore, namely, that the last official report of our Navy, as to the results of the soundings made by it in the Pacific Ocean,

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show that the bottom of the Ocean—within the area covered by the continent of Lemuria (as nearly as it is possible to determine at present) has risen from 300 to 2500 feet, making it very necessary that present routes of travel by boat be changed, to avoid disasters which otherwise would result in heavy loss of life.

Assuming the correctness, or approximate correctness of these reports, it seems inevitable, and only a matter of time, when a considerable portion of the "Lost Continent of Lemuria," if not its entire continent, will be "open to inspection" once more. When this time shall come, it is fairly reasonable to assume that the efforts of the archaeologists will have largely restored to human knowledge a vast accumulation of authentic information that will throw a brilliant light upon the real pathway of human history.

All available data concerning the Continent of Lemuria corroborates the fact that, from the earliest history of the human race upon the earth, there have been Master Wise Men who had solved the great Problem of Individual Life far enough to establish the

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fact that physical death is truly designated the "Valley of the Shadow"; and that upon its farther limits it opens out into another Life—the finer "Spiritual Life."

From such a background it follows that these Masters have been able to pass their knowledge from one age to another, until it has become a legitimate and natural inheritance of the present age and civilization. It is for this reason that The Great School of the Masters still exists, and is still endeavoring to pass on its knowledge to all future ages and civilizations, as the greatest and most beneficent Service the Masters can render to the Human Race upon Earth.

CHAPTER XXII

THE GANTLET OF TRUTH

Only advanced Intelligence desires and demands literal and exact knowledge.

Public teaching of any class of knowledge necessitates: A common language; a general community of ideas and sympathy of purposes; a desire for instruction on the part of the unlearned.

A common vocabulary and a community of ideas and purposes are matters of slow growth. New words and new ideas cannot be forced upon the mind that is either unprepared or hostile. A great scientist may coin a few words and inject them into a language. He cannot coin an entire vocabulary. A scholar may inject a few new ideas into the common mind. He cannot immediately impart an entire science or system of philosophy.

The knowledge gained by the Masters of Natural Science throughout the ages, is not selfishly withheld from the world. The trans-

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mission of that knowledge always waits upon the preparation and hospitality of the general mind.

The greatest aspiration of every Great Master is to impart his knowledge. How to impart it has been the problem of the ages. He finds, to his sorrow, that the task of acquirement is infinitely less than the task of teaching. He finds, to his disappointment and regret, that the Truths he would impart to his fellowmen, must ever and always run a *Gantlet* which is difficult and perilous to overcome.

The Gantlet which Truth has ever run, and must continue to run throughout future ages, so far as human nature would seem to indicate, contains three distinct classes of enemies which it must pass, if it would continue to live.

The three most dangerous enemies of Truth are the Doubter, the deliberately Vicious and the Ignorant.

The least formidable of these is the Doubter. He is a man who refuses to accept the Truth as long as he can find a criticism, objection, or doubt on which to base a refusal.

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He insists upon having absolute tangible proof at every step of the way; and in most instances he is unable to determine what he means by "absolute, tangible proof." He only knows that he does not *want* to be convinced. He is a constitutional critic and objector. Often his critical attitude and objections are based entirely upon his vanity of Intelligence. By his criticisms and objections and unwillingness to be convinced he believes he is making a demonstration of his Intelligence—even his *superior* Intelligence—over those who declare the simple Truth. Through his critical and doubting attitude he seeks to exploit himself as a man of rare Intelligence.

This character of enemy soon advertises his own weakness, and becomes known as a "doubting Thomas," a constitutional objector, and a chronic critic. He does not seem to realize that such a reputation only serves to condemn him in the minds of honest and intelligent people. He does not seem to know that such a reputation weakens his own position and nullifies his criticisms, his objections and his doubts. In due time he becomes known to his fellows as a "constitutional ob-

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jector," and his objections and doubts and criticisms lose their force. He becomes a subject of ridicule to those who know him. Thus it is that this character of enemy is of least importance and is the least formidable among the enemies of Truth. In course of time, he destroys himself because of the attitude of Soul back of his enmity. For a time, it is true, he appears a formidable enemy to be met and overcome; but the farther he goes, the weaker his opposition becomes—until finally he virtually eliminates himself as an obstruction in the pathway of Truth.

The deliberately *vicious* enemy of Truth is different. He is an enemy of Truth because he does not want to be bound by it. He resents its necessary limitations upon his freedom to do as he pleases. His attitude is one of lawlessness. He is without scruples of honesty or conscience. He will deliberately falsify for the purpose of self-gratification, or temporary benefit. He is the very essence of selfishness. He is deliberately and persistently hostile for no other reason than that the Truth offends him, because he feels himself

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bound by it regardless of his Will or his Desires.

This character of enemy is a serious menace. He is forever erecting barriers and obstacles in the pathway of Truth. He is dangerous only as an obstructionist, because, in due course of time, his fellows will come to know him for what he is, a selfish, unscrupulous and deliberate falsifier. Nevertheless, his falsehoods are real obstructions in the pathway of Truth, and must be met and disproved before the pathway of Truth is cleared of all obstructions. Thus, the deliberately vicious enemy becomes a menace, because his enmity erects barriers and obstacles which Truth must overcome.

The most dangerous enemy in the Gantlet which Truth must run is *Ignorance*. This is because the ignorant man may, at the same time, be both honest and sincere. Follow him in any constructive movement with which he may become identified. He applies for admittance to the inner work of such a movement. While his Ignorance is recognized, it is believed that this will be overcome in due time; and his honesty and sincerity weigh

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heavily in his favor. Their influence, regardless of his Ignorance, finally gain his admittance.

He becomes known as a representative of the movement, because he has been admitted into its membership. Such a man is sometimes apt to overestimate his value and importance to the movement, solely because of his lack of understanding. He makes an effort to appear of great importance. This is his vanity which impels him. Immediately the outside public learns of his preferment they judge he must be more of a man than they thought him, or he would not have been able to gain admittance into such a movement. He begins to assert himself and his assumed importance among his outside friends and acquaintances. Through his Ignorance, his lack of understanding, he makes many statements that are not true about the movement, its principles and its work. Because he is on the inside of the movement, it is assumed that he is in position to *know* what it stands for; his statements are therefore given a certain amount of credence. Every such false statement—coming from one who

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is on the inside—has ten times the potency for evil that the same statement would from one on the outside who is known to speak without authority.

The ignorant man, on the inside, assumes an authority which he does not possess; and the outside public believe him because they wrongly assume that inasmuch as he is on the inside he cannot be mistaken in what he says. He may be entirely honest and sincere; and at the same time make the most outrageous statements possible to conceive. And these, taken at their face value by the general public, soon give the entire movement a bad name. There is no sort of obstruction so difficult to overcome in the pathway of Truth as a false reputation created by those on the inside of its doors through Ignorance and lack of understanding. These are among the gravest dangers which must be met and vanquished along the Gantlet of Truth.

The average religionist, regardless of creed or denomination, is so full of the things he *assumes* to know, that he has no room whatever for anything others may actually and truthfully *know*.

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Universally this is the type of human that will most strenuously and persistently oppose the true *Spirit of Human Progress* and become an obstruction in the Gantlet of Truth.

There is another type of Individual who is quite as much of an obstructionist as the most Pharisaical. This Individual is found in every movement, in every age. Such an Individual is the *small* man, in point of intelligence, and the *large* man in point of intellectual vanity. The most dangerous of all, for the progress of Truth, is the man who combines both these characteristics. This is the man whose Intelligence is small and whose vanity of Intelligence is large.

It seems to be almost an *established rule* among mankind, that the man whose Intelligence (down to a certain point) is most limited, is also the man whose intellectual vanity is most unlimited. The man of small and infantile Intelligence is more than likely to be the man of largest vanity and most selfish ambitions. This is the man who is always in line for leadership among his fellows. He seeks leadership that he may enjoy the pleasures which such men enjoy from public

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applause and public notice. To see his name in public print means more to him than to be known as the most *honest* man living.

This man's egotism and vanity lead him to dislike and hence to oppose the real leaders among his fellows and associates. To defeat them and thereby win the place they hold by actual and deserved merit, he would resort to the most dishonest and despicable methods possible to conceive, if he thought these would accomplish his vain and egotistical ends.

This is not the man who could ever sink his own personality in the good of any Cause, however great or unselfish in principle. The greater and more exalted the Cause, the more overwhelming are his selfish ambitions to be at its head, and known as its "Leader." He thereby becomes an enemy of Truth and constitutes another obstruction in the Gantlet which Truth must ever run.

There is nothing which will so surely and so quickly uncover and betray such a man to his fellows, as "a little knowledge" and a little authority. Someone who must have been a deep student of psychology, is responsible for

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the expression: "A *little knowledge* is a *dangerous thing.*"

Let us go back many centuries to the time of *Eliola*, who, in his endeavors to establish the Work of the Great School in Egypt, suffered every opposition that hypocrisy, egotism, vanity of Intelligence, greed, unlimited and unrestrained falsehood, ambition for leadership and power, ignorance, and lack of understanding, together with utter and shameless disloyalty, selfishness and dishonesty, could invent.

It is recorded that he finally suffered the most ignominious martyrdom, for the Good of Humanity and the Great Cause of Truth. And the *Truths* he taught, in the name of the School of the Masters, are triumphing today as never before in the evolutionary history of mankind.

The noble life of the Master Christna was ended by arrows from an enemy of Truth. Understanding that the hour had come for him to leave the earth and return to the "bosom of Him who had sent him," he went to the River Ganges to make his final ablutions and wash out the stains that his body

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might have received in the struggles of every nature he had sustained against his enemies.

Arriving at the sacred River, he plunged therein three times; then kneeling on the bank, he prayed—expecting death. In this kneeling position he was pierced with arrows by one whose crimes he had uncovered in the interests of Truth. And thus this Great Soul became one more Martyr to the great Cause of Truth.

Like every great Benefactor of Humanity, Pythagoras had his enemies who did not hesitate to persecute him because of his potent influence among his people. Tradition informs us that, because of his devotion to the Cause of Truth, he and his Pythagorean Brothers were burned in their meeting places, and tortured to death.

Those who are familiar with the life history and teachings of Socrates, will recall the fact that he was accused by his enemies of the “crime” of violating an ordinance which prohibited “The Teaching of the Art of Argument.” With this as a background, he was accused of the further crime of “denying the gods recognized by the state”; and of “cor-

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rupting the young"—notwithstanding the admitted fact that his life was one based upon the most exalted principles; that he exemplified the most perfect Self-Control in all things; and never violated the Rule of Temperance and Moderation in all the affairs of life.

His enemies, following the general rule adopted by the enemies of Truth in all ages, first endeavored to prohibit him from teaching. When they found that they could not close his mouth from uttering the sublime Truths, to the exposition of which his life was dedicated, they resorted to personal violence and persecution of the man himself. He was finally indicted upon the most unjust charges, tried and convicted. He was sentenced to death. The calm and gentle manner in which he met his fate, by drinking the poisonous hemlock, and forgiving his accusers, while the Destroying Angel hovered over him, marks one of the most pathetic and unjust incidents in human history.

Thus, the enemies of Truth killed Socrates, the Master-Mind of Greece; but they did not succeed in killing the Truths he taught, and

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for which he died. Thus, once more was demonstrated that the enemies of human progress may succeed in killing the Master Minds of any, or virtually every age; they cannot destroy the Truths for which these Master Minds have stood. Notwithstanding, as in this case, the Gantlet was a desperate and tragic way, Truth triumphed in running its full course, and establishing itself in the minds and hearts of succeeding generations. Truth was not destroyed nor lost to the world. Therefore, Socrates did not live in vain. He did not die in vain. The Truths his teachings promulgated to the world not only ran the Gantlet of his own time, but continued their unvarying course throughout subsequent history, even to the present time.

History tells us that the Great Teacher Zoroaster met a violent death at the hands of the enemies of his teachings. And this notwithstanding that his entire Teachings were expressed in "good thoughts, good words and good deeds." Another victim who gave his life that Truth might continue to live.

The Master Buddha (Gautama Buddha) had the same general experience. He also

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met the enemies of Truth and suffered greatly from their selfish and unscrupulous opposition and antagonism; but his life was a noble triumph for Truth, based on the fundamental principles of Temperance and Self-Control.

Confucius was a Master and a Teacher who confined his teachings to Ethics and politics. But his broad, democratic mind and great influence made for him many enemies among politicians and men of philosophic and religious views. He avoided religious controversy; but his enemies so misrepresented and persecuted him that his later years were spent traveling from place to place, without home or comforts, driven out of society. He was known as "a man of sorrow," because of his grief over the failure to command the friendship, sympathy and affection of his people to whom his life was devoted. It is said that he died of a broken heart, because of his disappointment and sense of failure in bringing the Message of the Masters to his people. Thus Truth again ran a Gantlet.

There is nothing, perhaps, which erects a more impregnable wall against Truth than the smug assumption of superiority which is,

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in its essential nature, not receptive to any offering which may, by interpretation, suggest greater knowledge, or more modern discoveries of Truth, than the intended receiver already possesses.

This unfortunate characteristic of human nature prevailed not alone in the time of Jesus, but has existed from the infancy of the human race to the present time. It is with us today, perhaps not quite as prominently, as aggressively and as destructively, as it was during the Master's Life and Ministry, in the days of Herod the king, but enough to make hard the way of Truth.

It will be remembered, by those who are at all familiar with Biblical history of the Christian movement that, from the very beginning of the Master's work, there were those who, by cunning, cleverness, and false pretenses, found their way, not only into the general membership of his disciples, but also into his inner circle of close personal workers, whom he made his Apostles, those he sent out to gather in the "lost sheep of the house of Israel." Matt. x:6.

One of these is said to have been "Judas

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Iscariot." If Scriptural history can be relied upon, this same Judas Iscariot is the man who betrayed Jesus into the hands of his enemies in Judea. IF this man was of the character generally attributed to him, he was ambitious and a seeker after leadership among his fellows. He was small of Soul and jealous of all who might stand in the way of his enjoyment of power, and personal preferment with the Master.

No epoch in human history more clearly brings to our knowledge the seemingly natural tendency of the human Intelligence to look upon Truth as an enemy to human progress, than does that which embodies the Life and Teachings of the Master Jesus.

In the Bible we are given a potent illustration of the Gantlet which Truth must ever run in its effort to reach humanity. In this case the obstruction was the result of Ignorance and a lack of understanding of the sublime principles of Temperance and Self-Control which the Master Jesus so consistently taught and exemplified.

"For John the Baptist came neither eating

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bread nor drinking wine; and ye say—‘He hath a devil.’

“The Son of man is come eating and drinking; and ye say—‘Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.’” Luke vii:33, 34.

According to the Scriptural narrative, The Master Jesus spoke the foregoing words to certain Pharisees and Lawyers who, having heard of the many cures Jesus had wrought among the multitudes who came to listen to him, came to meet him and question him. It is evident that they came in a critical attitude of mind, rather with the idea of confounding him with their cleverness, than to receive greater knowledge.

The Master, having correctly read their purpose, turned the effects of their efforts back upon themselves. He pointed out to them the fact that when John the Baptist had come among them, *neither eating bread nor drinking wine*, these same Pharisees and Lawyers had said: “*He hath a devil.*”

But when Jesus himself had come among them, *both “eating and drinking,”* these same Pharisees and Lawyers called him “A glut-

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tonous man, a wine-bibber, a friend of publicans and sinners."

Was not this a richly deserved rebuke from the Master? In the one case, they had declared that John *had a devil*, just because *he neither ate nor drank* while among them; and they called Jesus "*a gluttonous man, a wine-bibber, a friend of publicans and sinners*"—just because he *did eat and drink* while among them.

This was a perfect case of an Individual being condemned regardless of his Principles. Through ignorance he was condemned if he practiced Self-Control in not "eating and drinking"; through lack of understanding he was condemned if he exemplified Temperance in "eating and drinking."

But they failed to accomplish their purpose. Before they withdrew, they knew that the Master had seen through their attempted subterfuge, and had noted their utter and ridiculous inconsistency.

And the Master was, at the same time, calling the attention of his hearers to the most difficult Gantlet which Truth must ever and always run, through the double lines of its

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enemies. They array themselves in double lines, armed with every weapon they can possibly employ for the purpose of destroying *Truth*, as it runs the straight path through Nature to Nature's God.

The pity of it all is in the fact that he was but giving expression to a tendency of human nature, throughout the ages: the tendency of a large percentage of mankind, to make the way of Truth as difficult and as slow as possible.

We might go on and on indefinitely, telling the tragic story of "The Gantlet of Truth," and we would find that history has repeated itself throughout every age, in every clime, and in every nation upon the face of the earth. Every effort the School of the Masters has ever made has been met and fought by the same class and character of enemies. Every World Movement the Masters have established and fostered throughout the past history of human endeavor, has had its enemies who have sought to destroy whatever they could not dominate or control.

From the time, in the far-away reaches of antiquity, when The Great School of the

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Masters first came into being, down through the civilizations of Lemuria and Atlantis, through the great world movements known as Buddhism, Zoroastrianism, Confucianism, Magianism, even down through Christianity to the present time, Truth, in running its endless Gantlet, has had to meet these same relentless enemies.

It is a profound comfort to know that The Truth which emanated from the *Great School of The Masters*, is the same Truth which has come down to us through every constructive movement throughout the remotest human history. During all the past ages, the Great School has been preserving, accumulating and increasing its knowledge, and handing it down to the humanity of every age, through the many and various constructive movements inaugurated and fostered by it. It is this same knowledge, with all its increasing accumulations, which comes down to those of us today who can prove to the Masters that we are duly and truly prepared, worthy and well qualified to receive it and use it only for the benefit of humanity, and then pass it on to those who

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shall follow us and assume the same responsibilities.

These great fundamental Truths and the knowledge of the Masters are like a snowball started from the topmost peak of a giant mountain. At the beginning there may have been but a single great and vital Truth; but like the snowball, at every downward evolution it has gathered added material, accumulated greater volume, weight and power, until there is no power in Nature great enough to withstand its overwhelming dynamic energy. The time is coming, and if we may judge by the accumulating evidences, it is not so very far distant, when the ever-increasing volume of Truth will sweep every obstruction of error before it and come down to the humanity of the near future, with the benediction of the Great Father, the Great Masters and the Great Universal Intelligence.

In these days of ours as in those of the past, the world contains a good many men whose selfishness, vanity, egotism, ambitions, greed, ignorance and lack of understanding make them the natural obstructions to Prog-

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ress, and consequently the dangerous enemies of Truth.

But—though they killed the Masters, they did not destroy the sublime Truths for which they stood, and for which they have stood during all the years from that far-away time to the immediate present. Truth will again succeed in running the Gantlet prepared for its defeat and destruction. Truth will run the Gantlet to the end; and it will not be killed nor destroyed. Nay, verily, it will still live, and will still pave the way for human Progress, for the beneficent guidance of Man through this vale of earthly trials and sorrows, even to the goal of Spiritual Knowledge and Spiritual Light and Spiritual Life.

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