

THE SOURCE
of the
BALLARD WRITINGS

By GERALD B. BRYAN

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FORMER PUBLICATIONS

Brochure No. 1, "*The I AM Experiences of Mr. G. W. Ballard,*" shows conclusively how dates and subject matter in the Ballard books disprove these experiences.

Brochure No. 2, "*The I AM Teachings of Mr. G. W. Ballard,*" indicates how widely the Ballard teachings are at variance with the Christ teachings.

Brochure No. 3, "*The I AM Doctrines of Mr. G. W. Ballard,*" a critical analysis of Ballardism—its "Blue Lightning," cataclysms, entities, and taboos.

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DEDICATED

*To the souls who can look
with the eyes of the Spirit
behind the sham and pre-
tense of this world and see
God's eternal verities.*

FOREWORD

This fourth brochure of revealing facts concerning Ballardism offers documentary evidence showing that the Ballard writings, in the main, are a wholesale appropriation from the works of other authors. This statement is not based on heresay evidence, prejudice, or impression. The Ballards' *own written statements* are offered as proof. Against these statements are set down, in black and white, virtually identical quotations from *other* authors, published many years previously to the Ballard books. No one who honestly compares these parallel quotations can escape the conclusion that the Ballard claim to "Ascended Master" instruction for everything they give out is unequivocally false.

An author may be forgiven when he unconsciously uses the material of another writer. That can and does happen at times, to the chagrin and embarrassment of the author.

When an author knowingly uses the work of another, and changes and disguises it, that is reprehensible, and there is a well-known word for it.

But when an author not only gets his material from a well-authenticated source, and yet disclaims any and all connection with it, saying that his work in its entirety has been given to him by "Ascended Masters" and that "there are *no human concepts or opinions in it*"—then I have no words for it, and am left speechless at its overwhelming audacity.

A STRIKING PARALLEL

Mr. G. W. Ballard's first book, "UNVEILED MYSTERIES," bears a remarkable resemblance to a manuscript written in 1883-86, and published in book form in 1899 under the title: "A DWELLER ON TWO PLANETS," by Phylos.

The general nature of these two books is very similar, having to do with transcendental experiences in subterranean retreats of the Great Masters of Wisdom, and the use of phenomenal powers impossible to the average mortal, including sojourns to the Inner Planes of Nature and concourse with Mighty Beings from the planet Venus. Even the writing of these two books is done under the same environmental influences, as noted below.

The author of "A Dweller on Two Planets" recounts in his preface how his book was begun:

"... Within full view of SHASTA, one of her loftiest mountain peaks, *this book was begun** and almost finished under the inspiration of that spirit of nature which speaks ever to those who, listening, understand." (Page XI, "A Dweller on Two Planets.")

The author of "Unveiled Mysteries" tells also in his preface or foreword how *his* book was started:

"*This book is written** in the embrace of the ma-

* In order to facilitate comparison between Mr. Ballard's words and those of other authors I have freely used *italicized*, *capitalized*, and *bold-face type*. Please note that the italicized type in the Phylos quotation will refer the reader to italicized type in the Ballard quotation, showing sameness or similarity in language. Bold-face type in one quotation will refer the reader to bold-face type in the parallel quotation. And so on with the other differences in typography which the reader will note.

jestic, towering presence of MOUNT SHASTA, whose apex is robed forever in that pure, glistening white, the symbol of the 'Light of Eternity'." (Page X, "Unveiled Mysteries.")

Then the author of "A Dweller on Two Planets" goes on to state in his preface:

"Upon the ability of the perusers to so ACCEPT this book as *history and not fiction, much* depends, in lighting up the Path for their souls." (Page XIII.)

Likewise the author of "Unveiled Mysteries" proceeds to say in his preface or foreword:

"The saying that *Truth is stranger than fiction* applies to this book. It is for the reader to ACCEPT OR REJECT as he chooses, but the Ascended Masters, whose help I have received, have said to me often: 'The more humanity can accept our Presence, the wider they open the door for us to pour greater and greater help to them'." (Page XII.)

So far we have in these two books the same essential ideas stated in very much the same way. Both books are written in view of Mount Shasta, and its towering presence lends inspiration to the two authors. Both of them say that it is Truth and not fiction, and that more "light" or "help" can come to the reader if he accepts it as such. Now let us notice further parallelism.

MEETING THE MASTER

The author of "A Dweller on Two Planets" in his appendix to Book Second tells of his journeying up the

mountainside of Shasta before his transcendental experiences take place.

"The day is *hot*, but the waters of the branch of MCLOUD RIVER are cold as the pristine snows of Shasta from which they flow . . . We *recline* on the brink of a deep blue CRYSTAL POOL . . ." (Page 247.)

The author of "Unveiled Mysteries" starts his story in a similar way, by telling how he climbed up the side of the mountain before his own transcendental experiences occur.

"Mount Shasta stood out boldly against the Western sky . . . Its snow covered peaks glistened. (Page 1.)

As the day advanced, it grew *very warm* and I stopped frequently to *rest* and enjoy to the full the remarkable stretch of country around the MCLOUD RIVER, valley, and town . . . I sought a MOUNTAIN SPRING for clear, cold water." (Page 3.)

Again we note in the above the striking parallelism in time and place. But what are the authors thinking, what are their thoughts and reactions to their surroundings? Let us see.

Author No. 1 says:

"What secrets perchance are about us? We do not know as we lie there, our bodies resting, our souls filled with peace . . . that that tall basalt cliff conceals a doorway. We do not suspect this, nor that a long tunnel stretches away, far into the interior of majestic *SHASTA* . . . the home

of a *MYSTIC BROTHERHOOD* . . . (Page 248, "A Dweller on Two Planets.")

Author No. 2 says:

"Rumor said there was a group of men, Divine men in Fact, called the *BROTHERHOOD OF MOUNT SHASTA*, who formed a branch of the Great White Lodge . . ." (Page 1, "Unveiled Mysteries.")

Very much the same thoughts were these two thinking as they wend their way up the mountainside or stop by a cool spring to rest.

Both authors write of the coming into their lives of a mysterious character, who profoundly influences their lives, as we shall now see:

Phylos, the author of "A Dweller on Two Planets," tells how at a gold mining camp in these mountains he met a remarkable man, a Chinese by name of Quong, whom he later discovers to be a *member of the Mystic Brotherhood of Mount Shasta*. (Page 252.)

G. W. Ballard, the author of "Unveiled Mysteries," also tells how in these same mountains he met a mysterious individual whom he later finds to be a *member of the Mystic Brotherhood of Shasta* and of the Royal Teton Retreat. (Page 3.)

Let us now note further parallelism.

THE GRIZZLY BEAR AND PANTHER STORIES

In "A Dweller on Two Planets" Phylos relates that, one day, he wanders away from his friend Quong, and en-

ters the fastness of the forest. For a long time he is lost in contemplation, when suddenly, he is rudely awakened . . .

“ . . . In my path arose a terror, a huge GRIZZLY BEAR . . . Wildly I looked about for a tree . . . *I turned to run* and—stood face to face with the Tchin! (Quong). Calm and cool himself, he bade me have no fear.

Stock still I stood, amazed to see him **walk slowly up to the grizzly** which, from its FIERCE-EYED aspect, changed to docility of looks . . . Was Quong insane? I expected to see him rent in pieces; instead, he placed his hand on the head of the animal and said:

‘Lie down!’

The order was obeyed at once, and then Quong sat down on the prostrate animal and *fondled its great, stiff ears!* Very gently, the bear licked the human hand . . .” (Page 257.)

In “Unveiled Mysteries” Mr. Ballard relates a similar story—only that it is *he* who plays the part of the hero, and the “fierce-eyed” bear becomes a “vicious-eyed” panther. He, too, is lost in contemplation, when suddenly he hears a twig crack . . .

“ . . . Not fifty feet away, I saw a PANTHER slowly approaching. My hair must have stood on end. *I wanted to run*—to scream—anything—so frantic was the feeling of fear within me . . .

Then came the thought that one part of God could not harm another part . . .

A feeling of Love swept over me . . . The stealthy tread ceased, and I moved slowly toward it . . . The VICIOUS GLARE in the eyes soft-

ened, the animal straightened up and came slowly to me, rubbing its shoulder against my leg. I reached down and *stroked the soft head*. It . . . rolled over like a playful kitten." (Pages 30-31.)

Quite similar, are they not—these two stories of Phylos' grizzly bear and Mr. Ballard's panther? But notice in the following quotation that even Mr. Ballard's panther is not original with him, for Phylos himself has a "panther story." One day as he and Quong were walking through the forest, "a doe and her fawn stepped into the path . . ." Then suddenly . . .

" . . . A puma, or 'CALIFORNIA LION' (Felix Concolor), leaped into our midst with the evident intention of having venison for supper . . . Quong . . . turning to the *PANTHER*, said sternly, but in a calm, low tone: 'Peace!' And there was peace, for the carnivore slunk down . . . purring . . . (Pages 269-70, "A Dweller on Two Planets.")

Is it not all too evident that Mr. Ballard has used these "grizzly bear" and "panther" stories of Phylos? The panther idea is retained, but the poor old grizzly is taken out of the picture. However, it seems that later on there was need for another wild animal in Mr. Ballard's experiences, and as it was seemingly too flagrant a steal to use Phylos' grizzly, another wild animal had to be selected. But a variety of vicious wild animals in our American forests is ever so limited, and the only one that could apparently fill the bill seemed to be the "MOUNTAIN LION." And so this "vicious" animal was made the burden of another wild animal story. But here, as we shall see, Mr. Ballard gets into serious difficulty with fact.

In Phylos' account given above, the "puma, or California mountain lion," is referred to also as a "panther"—which is correct. In this second Ballard story, to be commented upon, two allegedly *different* kinds of animals—a "panther" and a "CONSIDERABLY HEAVIER MOUNTAIN LION"—have a terrible battle together, and both are killed. (Pages 232-33, "Unveiled Mysteries.") The fact of the matter is that *all* these animals, with different names, are *one and the same animal*, as Phylos has correctly stated. The Encyclopaedia Britannica says it is "a skulking, cowardly beast," that it "*rarely attacks man*," and is spoken of as the "American Lion." Mr. Ballard's apparent need to have another and more vicious wild animal to attack the "panther" in order to build up a good story has therefore led him into absurdities. And this is not the last of this poor, pathetic, panther story, for consider the following:

Mr. Ballard writes that a "panther" and a "mountain lion" attacked him on separate occasions without provocation as he was moving serenely through the forest, or sitting on a log, with his thoughts centered on the great Ascended Master "Saint Germain." These animals—on good authority—are "cowardly beasts" that "rarely attack man." Therefore, to be attacked *ONCE* in a whole lifetime by an American mountain lion is a real and unusual experience—an event against which Lloyds of London would no doubt like to insure every occasional forest wanderer at very good odds. But to be attacked *TWICE* within a period of only three months in one of our own National Forests—each time without provocation—is a happening that even Ripley could not be able to find.

And yet Mr. Ballard has insisted that every word of this story is true. Remember also that Mr. Ballard has brought "Saint Germain" dominantly into these wild animal stories. If these stories are *not* true, then his remarks about "Saint Germain" in connection with them are not true. And this alone should cause one to put a question mark after everything else he has ever said about this so-called "Ascended Master." The same imaginative tendencies that could weave fantastic stories about panthers and mountain lions could easily build up fanciful inventions about "Ascended Masters."

THE OPENING OF THE TEMPLE DOORS

Having followed these two authors through strikingly similar experiences in the manner of writing of their books, the meeting with their respective Masters, and their experiences with wild animals, we shall now follow them to the entrances of their respective Temples in the heart of the mountain. Is there parallelism here too? Let us see.

Phylos relates how Quong, the mysterious one, takes him to the Temple at *MOUNT SHASTA*. They reach the unseen entrance on the mountain side . . .

" . . . We halted in front of a huge ledge of basaltic rocks, some hundreds of feet in height. The ledge was broken and twisted as if by some rending CONVULSION. All about the base lay huge fragments broken off the face of the wall. Against the cliff rested a giant block many tons in weight . . .

... *He touched the ENORMOUS quadrangular block. Immediately it TIPPED on edge and leaned outward over us...*" (Pages 270-71.)

Mr. Ballard likewise relates how Saint Germain, the "Ascended Master," takes him to the Temple, but in this case it is the retreat at the *ROYAL TETON**, situated in the Wyoming Rockies. They halt, as did the former pair, before an unseen doorway on the mountain...

"Going to a point where huge masses of stone lay in CONFUSION, as if giants had hurled them in a war upon each other, *Saint Germain touched a great boulder. Instantly, the ENORMOUS mass TIPPED out* perhaps four feet away from its original position." (Page 76.)

Notice in the above two instances how word for word, and thought for thought, the same story is told. Is this not something more than a coincidence?

Now, let us go with the two neophytes into their respective retreats. As usual we shall quote from Phyllos first. He *should* be the first for his story was told way back in 1883-86. Mr. Ballard's story is not told until forty years later.

WITHIN THE MOUNT SHASTA AND TETON RETREATS

Phyllos and Quong enter the Shasta retreat:

"He . . . *SWUNG* back the door-stone again and stepped within the tunnel . . . I followed;

* Phyllos mentions the "*THE TETONS*" of the "famous Yellowstone region" on page 173, saying that over twelve thousand years ago, during the Atlantean civilization, a "*TEMPLE*" had been built on the highest peak of these mountains. Is it not probable that Phyllos was the inspiration for Mr. Ballard to locate his retreat in one of the *Tetons* instead of at Mt. Shasta?

the door was replaced, and I found that the passage led into the mountain . . . All about me shone a MARVELOUS WHITE LIGHT . . . nothing cast a shadow . . . *After going about two hundred feet* we came to a door made apparently of bronze . . . This door gave entrance to a large circular chamber not less than sixty feet across, with domelike ceiling ten or a dozen feet high at its junction with the wall, but over twenty feet in the center. The same wonderful illumination was OMNIPRESENT . . . The extreme beauty of such walls . . . *polished like glass* . . . and brilliant beauty of silver and gold. (Pages 272-74.)

Mr. Ballard and "Saint Germain" enter the Teton retreat:

"The great mass of bronze weighing many tons *SWUNG* slowly open, and admitted us into a spacious chamber . . . We *descended some two hundred feet*, and entered another space, circular in shape. (Page 76. They then take a tube elevator and enter a great council hall.)

This room was at least two hundred feet long and a hundred feet wide, with a ceiling about fifty feet high. A SOFT WHITE LIGHT, which Saint Germain explained was an OMNIPRESENT force that the Great Ones always use for light, heat and power, flooded the entire place. . . . (Page 81.)

The surface of the walls, ceiling and floor had been *highly polished* . . . The arched ceiling rising some ten feet higher than the side-walls, was inlaid with a most unique design. Directly in the center was a disc of gold . . ." (Page 82).

Here we have two startlingly similar accounts of the interiors of two *different places*, one the Mount Shasta

Retreat, the other the Royal Teton Retreat. The two neophytes, Mr. Ballard and Phylos, led by their respective teachers, "Saint Germain" and Quong, enter the retreats in the same miraculous way, i. e., the "*tipping out*" of an "*enormous*" boulder or block. Both of them descend about "*two hundred feet*" through a "*bronze*" doorway, and enter a "*circular*" chamber. The same "*omnipresent*" light glows around them. The walls are highly "*polished*," and have "*gold*" decorative effects. The "*arched*" or "*dome-like*" ceilings in both instances are said to be a certain number of feet "*higher*" than the side-walls.

Within these two different retreats many similar experiences occur to the two neophytes, but we shall have space only to mention a few of them.

While Phylos is in the midst of many revelations, a marvelous personage from the planet VENUS gradually forms in the Mount Shasta retreat out of a cloud of incense. This Being is called *Mol Lang of Pertoz*. He has come to give Phylos instruction, and to take him to his home upon the planet Venus. He is "the very personification of occult wisdom," tall, erect, and attired in a beautiful robe—a "commanding presence." (Pages 287-88.)

Likewise, at the Royal Teton, a marvelous visitor arrives. He comes from the planet VENUS, and is bourne in on "light" rays with eleven others. He is unusually tall, and therefore called "*The Tall Master from Venus*." (Page 248, "Unveiled Mysteries.") The Venus visitor in Phylos' book was called "Mol Lang." Lang is the German for "*tall*," and therefore we see that Mr. Ballard perhaps has gotten even the idea of Venusian "tallness" from Phylos' Mol Lang of Pertoz.

THE "TWIN RAYS" OF PHYLOS

On page 350 of "A Dweller on Two Planets" occurs the following explanation about Twin Rays:

"Each man we see, except those who have been *transfigured* [ascended?], is but a *semi-ego*, and each woman the same—two of these having one spirit. When the PERFECTION TIME cometh, all halves shall unite . . ."

Phylos meets his "twin" upon the planet Venus, who in a more "perfected" state awaits him there. But he has to return to earth.

"Aye, beloved, we part, but it is for a little while, and then for eternity we shall be one together."
(Page 352.)

Later Phylos is subjected to certain terrible trials and tests. He draws a "MAGIC FLAME" around himself for protection. His ordeals come. He surmounts them. Phyris, his "twin," comes to him, and a Voice speaks:

"Thy souls shall unite. Behold, thou shalt presently hereafter have no more two bodies, but one only, and it thy Spirit body." (Page 393.)

Mr. Ballard, throughout his books, stresses the "Twin Ray" idea to the point of satiety, and no doubt the Phylos book has been the inspirational source of it. We find the counterpart of the above happenings well represented in Mr. Ballard's "MAGIC PRESENCE." Nada, the "Twin Ray" of Daniel Rayborn, on her cosmic plane of activity as an Ascended Being, awaits the coming of her other Ray. Rayborn after some trials and preparations eventually makes his ascension and is united to his heavenly Twin. (Page 288.)

"GOLDEN AGES" AND OTHER SIMILITUDES

As a further evidence of the influence of Phylos' book on Mr. Ballard's writings, consider the following:

The Phylos book tells of the destruction of the present Sixth Age, and the coming of the *SEVENTH AGE*—the New, or Golden Age. (Pages 414-15.) Now, occult writers of practically every *other* school are agreed that humanity is in the Fifth Age, and the new age that is to be is the *SIXTH*. However, instead of following these occult authorities, Mr. Ballard *follows the Phylos book*—making the coming age the Seventh, or the "last and permanent Golden Age."

Both Phylos and Mr. Ballard are privileged to look over the scenes of the past and of the future in their books. They see the submerging of Atlantis, and the destruction of the earlier civilization of Mu, or Lemuria. They see the close of the Sixth Cycle and the coming of the great Seventh Cycle or Golden Age—when "*America, and the rest of the world, be more glorious than ever thou hast dreampt.*" (Page 422, "A Dweller on Two Planets.")

Many more correspondences and similarities between the writings of these two authors could be mentioned, but enough has been given to show unmistakably to clear-seeing individuals that Mr. Ballard has used the material in the Phylos book for his *own* transcendental experiences. The "*marvelous inventions,*" the "*spheres of violet and blue light,*" the "*perpendicular column of white light,*" the "*Viviant Fire*" that destroyed negative things" (page 282), the "*Unfed Fire*" (page 133), and many other

transcendental things all have their counterparts in the Ballard writings and teachings.

On the whole, Mr. Ballard's work is a sort of modernized version of "A Dweller on Two Planets," with new thrills and transcendental happenings to make it seem different. These new thrills, however, generally have their counterparts in *other* occult books, as we shall presently see.

THE "LADY MASTER NADA" SINGING INCIDENT

In Will L. Garver's book, the "BROTHER OF THE THIRD DEGREE," published in 1894, there occurs a remarkable duplication of one of the thrilling incidents in Mr. Ballard's book. You will recall reading in the "MAGIC PRESENCE" how the ascended mother of Rex and Nada surprised the "Saint Germain family" one evening by appearing on the stage of an opera house in Washington, D. C., "wearing a gown glittering with jewels," and gave voice to a group of songs, after two other artists had failed to appear because of illness.

Almost the identical incident is recorded in the "BROTHER OF THE THIRD DEGREE." Alphonso and his sister Esmeralda are two prominent characters in this book. Their mother had, as they believed, died years before. But one evening on the stage of the Grand Opera House in Paris, after one of the regular artists had failed to arrive because of illness, she suddenly appears as one of the "immortals," dressed in a "Grecian costume of purest white," and thrilled her audience with a group of songs. Note the following "deadly parallelism":

THE GARVER BOOK. Scene: Opera house in Paris, *capital* of France.

"It was on the night of the fifth of September . . . I occupied a box at the Grand Opera House where Mlle. Vivani, the world-renowned prima-donna, was to appear that evening.

The house was *filled to its utmost capacity* . . . The audience was eager with EXPECTATION, when the manager appeared . . .

'Ladies and gentlemen,' he said, . . . 'Mlle. Vivani has contracted a severe cold and will not be able to appear this evening . . . But I am pleased to announce that another will appear in her place . . . It is my pleasure, ladies and gentlemen, to present to you Mme. *NINA*, the unknown queen of song.'

As he spoke a beautiful and stately woman, dressed in a Grecian costume of purest white, appeared upon the stage. (Alphonso in great surprise recognizes his long-lost mother.)

With wondrous power her voice rises and falls in almost celestial harmony as she sings that great LOVE SONG, 'UTOPIAN LOVERS' . . .

For several moments after she had ceased *a hush pervaded all*, as though too sacred for applause, and then—a heavy breath, as from a thousand souls at once, was followed by a deafening roar. ("Brother of the Third Degree," pages 60-62.)

THE BALLARD BOOK. Scene: Opera house in Washington, *capital* of United States of America.

"Christmas Eve came, and the great auditorium was *packed to capacity*. As the curtain rose . . . all felt a curious state of EXPECTANCY, feeling that something unusual was about to take place. (Rex, Bob, and other artists sing.)

... Then the manager stepped to the front of the stage, and announced his surprise, for the closing number.

'Allow me to present our Guest Artist of the evening,' he said ... 'Prima Donna *NADA*.'

We all gasped with surprise, as the mother of Nada and Rex entered, wearing a gown glittering with jewels.

She sang with **tremendous power** and glory ... It has spread like a mantle of peace and comfort over America and the earth. At the close of her song, *the audience was gripped in silence* for a few seconds, and then burst forth showering their deep appreciation ... " (She closes with a LOVE SONG CALLED: "I LOVE YOU"—"Magic Presence," pages 244-45.)

Compare these two accounts and you will quickly see there is no essential difference—other than one was written in 1894 and the other about forty years later. Even the names of the long-lost opera singers are similar: Nina in one book becomes Nada in another. If this isn't a bit of plagiarized fiction on Mr. Ballard's part, then the only way he can prove that it is not, is to have "Prima Donna Nada" duplicate her performance. If it was possible for her to appear once in public, there is now more reason than ever to appear again to vindicate Mr. Ballard and his Ascended Master, "Saint Germain."

IS THIS THE GENESIS OF THE BALLARD SAINT GERMAIN?

The latter part of Mr. Garver's book, "The Brother of the Third Degree," is devoted largely to the mysterious

influence of Saint Germain over Alphonso Colono, the hero of the book. It is strikingly like the influence of Saint Germain over Mr. Ballard. Saint Germain is described as follows in the Garver book :

“He was tall and sparely built, with long golden hair and a light, curly, chestnut beard. . . His pale, serious face was not marked by a single wrinkle, yet I knew he was not young. His eyes were blue and shone with a fiery luster . . . That this personage may be no mystery, I will say that he was the celebrated **Count de St. Germain** . . .”
 (“Brother of the Third Degree,” page 290.)

The “long golden hair,” fiery “blue eyes,” and “chestnut beard,” together with “unlined face” and the “remarkable powers,” all sound suspiciously like a Ballard description; yet this was written forty years before Mr. Ballard began his own amazing recital. The idea of “Saint Germain” and his phenomenal powers might easily have been taken from the Garver book and modernized and Ballardized to suit the imagination of those who like to believe fiction rather than fact. The following is a quotation, not from Mr. Ballard’s writings, as it suggests, but is taken from the Garver book :

“Suddenly a VOICE commanded me to come with him, and at the same instant I saw **St. Germain** beside me. Without question or even surprise, I obeyed, and *felt myself going through space* with the rapidity of thought: my body had no weight and was connected to that of St. Germain by a violet thread of misty substance.” (Page 353, “Brother of the Third Degree.”)

Mr. Ballard, in his books, many times has said that he

traveled with Saint Germain in similar fashion. One evening he hears a voice—the voice of “St. Germain”:

“I heard his VOICE say distinctly: ‘Come!’ I had learned to obey that call and immediately stood outside of my body, *passed quickly through space*, and in a few moments came to the Royal Teton.” (Page 128, “Unveiled Mysteries.”)

The Ballard Saint Germain is in some respects similar to the Garver Saint Germain. However, Mr. Ballard dresses up his character more, arraying him in glittering jewels, gold, and gorgeous robes—supposedly like a God. Forty years ago the Garver Saint Germain had not succumbed to the gold standard of the Ballards.

THE THRILLING ADVENTURES IN THE “MAGIC PRESENCE”

In Mr. Ballard’s “Magic Presence” there are thrilling adventures which might easily have been inspired by similar adventures in the Garver book, as we shall now see.

There is in the “Brother of the Third Degree” a story of Saint Germain’s secret work to save France during the time of Napoleon. It tells how the “man of destiny” was influenced by Saint Germain in an effort to weld into being a “United States of Europe.”* Alphonso, the hero of the book, is represented as a Government spy, and is an agent of Napoleon and Saint Germain. There are recitals of dangerous missions, secret messages, quick journeys, veiled women, communication by means of thought, protection by means of the White Light, with the members

* Mr. Ballard in his platform remarks has repeated this story of Saint Germain and Napoleon.

of the Great White Brotherhood guiding and influencing the issue in an effort to save France and Europe.

In the "Magic Presence" world powers are not at war, but there is the "menace" of a world-wide communistic danger and international "sinister force activities." There are secret missions, "closely veiled women," spies, occult reading of messages, "cloaks of invisibility," trips by aeroplane, auto, train, steamer, and even by means of "famous racing camels."

Instead of the Napoleonic wars, as in the Garver book, we have the war against "sinister force activities." Instead of the influence of "Saint Germain over Napoleon, we have his influence over high Government officials of Europe, Asia, and the United States. His agent, or "Messenger," a Mr. Gaylord, and a "veiled lady," with the aid of the councils of Arabia and India, successfully straighten out an "impending crisis" in Arabia. Then the "Messenger" hurries back to America to report the results of his thrilling work:

"We arrived in New York, and hurried at once to Washington, where my friend presented the results of the Arabian matter to the *PRESIDENT AND HIS CABINET*. (Page 210, "Magic Presence.")

The "veiled lady" he discovers to be his "Twin Ray." Through a strange and remarkable coincidence, the "veiled lady" of the Garver book likewise is a soul mate of Alphonso, and helps him in his espionage work during the Napoleonic wars. And both these respective sets of twin souls worked under supposedly the same "Saint Germain." The parallelism is inescapable.

Many parallels between these two books might be mentioned if there were space. However, I cannot neglect mentioning Mr. Ballard's "*tall man in an indigo cape*" (page 318), whom he saw come out of a hut, and later discovers to be the great Master, "Saint Germain."

Lo and behold! almost the same identical phrase is used in the Garver book (page 283). Forty years ago, Mr. Garver wrote of a "*tall man with a long indigo-colored cape*," whom Alphonso saw get out of a cab, and later discovers to be his great Master!

MR. BALLARD'S TRIP TO THE FAR EAST

It is not hard to find in the Garver book the analogue of Mr. Ballard's alleged trip to the retreat in the Himalayas in far away India.

Saint Germain, in the latter part of the Garver book, informs Alphonso that he is to go to the Far East. He tells him:

"The great hierophant sends me to call thee to the East . . . Thy sister will meet thee at Calcutta and journey with thee through the forbidden passes to Teshee Lumbo. (Page 368, "Brother of the Third Degree.")

Likewise, Mr. Ballard toward the end of his recorded experiences is informed by "Saint Germain" that he, too, is to go to the Far East. Mr. Ballard and Alphonso respectively start out on their trips, and both tell of the joy they had en route. Both arrive eventually at Calcutta, and then journey on toward their Himalayan retreats.

"We reached Darjeeling, and from there journeyed as pilgrims on to Lhasa. Here St. Ger-

main, the St. Germain of France, once more in the body, *met us* to lead us across the unknown country to the sacred home." (Page 369, "Brother of the Third Degree.")

The Ballard party also journey to Calcutta and Darjeeling, and are *met en route* by "Saint Germain." Both parties eventually reach their respective retreats in the Himalayas. There Alphonso's Master tells him:

"'Brother . . . after many weary incarnations the wanderer has returned; gladly we welcome his now purified and illuminated soul . . . Another crisis is approaching in the new Atlantis of the West, and as we never idle, you must be prepared . . . You have now joined the immortals . . . Each being, **IN A FLAME** of the universal Spirit, and with its creative power, can make a form to suit its wants or needs in any portion of the boundless universe.'" (Pages 272-73, "Brother of the Third Degree.")

Alphonso enters the great "Sacred Chamber" of the retreat, and, for his last and greatest initiation, sits in a great "*PEARL CHAIR*."* Here in the presence of Saint Germain and others, he becomes an "Immortal."

In similar fashion (pages 384-390), Mr. Ballard enters the "Great Council Chamber" of the retreat in India, where his body is purified by a Great Master. He is then taken to the "Cave of Light," where he is immersed in the "**ETERNAL FLAME**" and given a body of "Immortal Endurance."

Thus it would appear that Mr. Garver's popular hero, Alphonso Colono, and his fictionalized version of Saint

* At the "Cave of Symbols" Daniel Rayborn sits in a great "**GOLD CHAIR**" called the Atomic Accelerator, which enables him to become an "Ascended Being."

Germain have—after some forty years of bookshelf and library experience—suddenly come to life. But despite Mr. Ballard's extravagant claims for himself, it is evident that he gets *tired* as do ordinary mortals, and has to eat and sleep to keep up his "immortal" endurance.

THE SPAULDING AND BALLARD PARALLELS

Baird T. Spaulding's "LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST" has undoubtedly been a prolific source of some of the Ballard ideas. Compare the parallels now to be given, and you will immediately see that they are almost identical. Remember that the first and second Spaulding books were published years before the Ballard books—1924 and 1927, respectively.

On page 34 of the "Life and Teaching of the Masters of the Far East," Vol. I, there occur these words:

"When JESUS said, 'I AM THE DOOR,' *he MEANT the I AM* in each soul is the door through which the life, power and substance of the Great I AM which is God, comes forth into expression through the individual."

On page 219 of the "I AM Discourses" JESUS assertedly says:

"When I said: 'I AM THE OPEN DOOR which no man may shut, *I MEANT humanity to understand I referred to the 'Great I AM' which is the Life of every individual manifest in form.*"

In the Spaulding book, Vol. II, page 126, one of the Masters says:

“‘When you have realized the Christ, you may *hold out your hand*, and if it is **gold you want**, the gold will be there.’ Here he held out his hands and there was a circular DISC of gold somewhat larger than an English sovereign in each hand.”

In the Ballard book, Vol. I, page 4, the **Ascended Master**, “Saint Germain,” says:

“‘Whatsoever I desire manifests itself when I command in Love . . .

See! I have but to *hold out my hand* and, if I wish to use gold—gold is here.’ Instantly, there lay in his palm a DISC about the size of a ten dollar gold piece.”

On page 96 of the Spaulding book, Vol. II, one of the Masters says:

“You must know that you are entitled to *every good and perfect gift* of God. . .”

On page 5 of the Ballard book, Vol. I, “Saint Germain” says:

“ . . . God’s intent for every one of His children is abundance of *every good and perfect thing*.”

And yet, despite these “deadly parallels,” Mr. Ballard perpetrates the enormous sacrilege of having Jesus say:

“This work of Saint Germain and Myself is entirely DIFFERENT from anything that has been given forth to the Western World.” (Page 351, “Discourses.”)

TALES OF THE GOBI AND SAHARA DESERTS

Mr. Spaulding records in Vol. II that he and his party visited the GOBI DESERT, where they came to “the site of

three of the ancient ruined cities." They were told of "records" that "place the dates of these cities back over *two hundred thousand years* (page 71). They learned many things about this marvelous civilization:

"Gold was a very common metal . . . These people had absolute *command of all the natural forces* . . . (page 71) . . . written RECORDS that have been carefully kept from generation to generation for over seventy thousand years . . . Living was always dedicated to the Great Cause of life . . . They accepted life's true SOURCE, and it released its boundless treasures . . . (page 111).

Then an individual here and an individual there began to wander away . . . there came a separation as the love faculty had not been fully developed by all" (page 113).

Mr. Ballard records in Vol. I how he and the Master "Saint Germain" visited the SAHARA DESERT, also the "sites" of two other "ancient cities," the Inca Civilization and the Buried Cities of the Amazon. (Elsewhere is mentioned a marvelous civilization of *two hundred thousand years ago*.) The Etheric Records of the Sahara Desert are revived, and "Saint Germain" tells him:

"This civilization . . . rose to its apex seventy thousand years ago . . . These people remembered their SOURCE and knew themselves as Sons of God, hence were the *possessors and operators of power* and wisdom . . . (page 39). In the ancient RECORDS, that have come down to the present day, this former civilization is always referred to as the Golden Age . . . (page 42). Gold was a common commodity . . . (page 44). . . . *There was a portion of the people who be-*

came more interested in the temporary pleasures of the senses . . . This caused them to lose consciousness of the God Power . . . (page 47).

In these two accounts very much the same story is told—the chief difference being in the name of the deserts.

THE SPAULDING AND BALLARD “ASCENSION” STORIES

Years before the advent of the Ballards, Mr. Spaulding was writing about “*the MISTAKE which so many are making today, the mistake you call and look upon as DEATH*” (page 36, Vol. II). Likewise, Mr. Ballard refers to death as a “mistake.”

In Vol. II Mr. Spaulding gives a description of the “raising” of an “old man” with “long snow-white locks” (page 58). With “*outstretched hands*” Jesus is stated to have said:

“‘Dear friend and BROTHER . . . Your body need not be left to mortal dissolution . . . You may now arise and go to your Father . . .’

. . . *As that form arose*, the LIGHT seemed to penetrate every object so that nothing cast a shadow . . .

With every vestige of age gone, our friend, whom we looked upon as raised from the dead . . . began to speak . . .

‘DEAR BROTHERS, if I could lay a transforming hand upon you and lift you to where I stand . . . my joy would be multiplied manyfold . . .’

In a moment he had *DISAPPEARED* from our view . . .” (Pages 37-40.)

Now compare the above with Mr. Ballard's description of the "raising," as he says, of an "old man with white hair and beard," given on pages 237-42 of "Unveiled Mysteries." But instead of Jesus officiating, Mr. Ballard himself is accorded that honor. "*Raising his hand in salutation,*" Mr. Ballard states that he said:

"'Mighty God in man . . . let whatever is to be done for this BROTHER . . . come forth.'

As my hand came down, it held the Crystal Cup filled with Living Liquid-Light. I offered it to him . . .

'Drink without fear. Thy search is ended.'
. . . Every vestige of age disappeared . . .

'Behold! Thou art forever free from all earthly limitation. Ascend now . . .'

Very slowly, *he began to rise* from the ground . . . Then in a voice of deepest Love, he said:

'I shall return to thee, BELOVED BROTHER. Well shalt thou be repaid for this Transcendent Service . . .'

. . . He *DISAPPEARED* on a Radiant Pathway of 'LIGHT'."

Except for the "Crystal Cup" and the substitution of Mr. Ballard for Jesus the Christ, these stories are very similar. We cannot help but wonder what happened to the Cup—whether it ascended with the old gentleman, or whether Mr. Ballard held onto it.

THE "I AM" AND THE "DAZZLING LIGHT RAYS"

Despite the alleged statement of Jesus that "*Saint Germain, Myself, or any other Ascended Masters are not giv-*

ing out teachings of the "I AM" to the Western world, except through Mr. and Mrs. G. W. Ballard and their son, Donald, and those named to them and under them," Mr. Spaulding and a number of other writers, years ago, were teaching and writing about the "I AM." The following sound suspiciously like Ballard statements, but they were published in 1924:

"It is only when I get rid of the *outer* entirely and let the actual, the **I AM** speak . . . that I can do these things that you have seen." (Pages 6-7, Vol. I.)

"This **I AM**, GOD BEING, which is *power, substance, and intelligence*, is given form by consciousness . . . (Page 34.)

"When he knows **I AM** is the fulfillment of his desire, the desire is filled." (Page 141.)

I am sorry that I haven't space for more of these "Before-Ballard" statements, but I assure you there are plenty of them in the Spaulding books, and in a number of other books which the Ballards have evidently drawn upon. The Sun Publishing Co. of Akron, Ohio, back in 1914, published *a hundred and sixty page book*, called "THE IMPERSONAL LIFE," *entirely* devoted to an exposition of the "I AM."

Mr. Spaulding's third book was copyrighted in 1935, and is therefore contemporary with the three Ballard books. In it there is much about the "White Light Rays."

"You can send out the pure WHITE RAY of God, so energized that your body actually glows with a brilliancy far greater than that of the noonday sun." (Page 39.)

"As Jesus ceased speaking a *DAZZLING RAY* of pure White Light shot out from the center of the solar part of His body." (Page 44.)

"Back of the form is pure crystal, *DAZZLING WHITE*, light emanations." (Page 121.)

How like the Ballard statements all this is! Space is too limited to quote the many other parallelisms in these two series of books. There is much in the first and second Spaulding books about the *Declaration of Independence* and the *Constitution of United States*, which Mr. Spaulding says are sacred, God-inspired documents, and that "*America is destined to be the guide to the whole world*" (page 65, Vol. I). Also, ". . . *Your race will become a LIGHT to all other nations . . .*" (page 30, Vol. II). Again, how like the Ballard statements!

THE RAYBORN FICTION TALES

The reader will recall that in Mr. Ballard's book, "The Magic Presence," he built up quite a fantastic story about an American family by name of Rayborn. An absolutely true story, so he says. David Rayborn was a rancher, and his two children, Rex and Nada, were early in life instructed by "Saint Germain." They were taken to various retreats, first in a cavern in the Wyoming hills called the "Cave of Symbols," and later taken to the secret temples of the Far East.

Now we find a similar story appearing in a book called "MYRIAM AND THE MYSTIC BROTHERHOOD." Its author is Maude Lesseuer Howard, and it was copyrighted in 1924 by Eleanor M. Reesberg. In this book, published ten years before the Ballard book, we are

also introduced to an American family, a mother and her two children, Harold and Myriam. They, too, lived on a ranch in one of the western states, and early in life they contacted a Mystic Brotherhood, which had its retreat in a series of caves, which "*had been hollowed out ages ago in the solid rock of the hills*" (page 34). This had been accomplished "*by a brotherhood of God-like men and their disciples*" (page 182).

Change the names of Harold and Myriam to Rex and Nada, compare their experiences together, and the reader cannot help but see the similarity between their adventures. Let us briefly run through some of these parallel experiences.

SECRET LABORATORIES IN CAVES

The author of "Myriam and the Mystic Brotherhood" recites how the children, Harold and Myriam, enter a great laboratory in the "CAVE IN THE HILLS" where they are shown . . .

" . . a blast FURNACE . . . forge . . . and every mechanical appliance for *moulding*, shaping and finishing to the highest degree any instrument of metal. . ." (Page 268.)

Similarly the author of the "Magic Presence" tells how the children, Rex and Nada, enter a great laboratory in the "CAVE OF SYMBOLS," where they see . . .

" . . large electrical FURNACES, and huge rollers for *changing* the various metals into thin sheets." (Page 67.)

Compare the above similarity of mechanical equip-

ment, and then note below the way the two authors describe the inventions prepared in these two retreats:

The "Mystic Brotherhood" book says:

"There is scarcely an invention of a scientific nature in the world that was not first ORIGINATED by some of our mystic brothers and frequently worked out and perfected by them . . . Then the *image of it is thrown into the mind* of some man who has worked along that line in **other lives** . . ." (Page 313.)

The "Magic Presence" says:

"Many discoveries and inventions are being BROUGHT FORTH here, by awakening the past memory within those who are doing the experimental work. By *calling into the outer activity of the mind* that, which has been attained in **previous lives** . . ." (Pages 60-61.)

There is no essential difference between these two quotations. Both say that the two respective Brotherhoods "originate" or "bring forth" the inventions; and they then "image" or "call" them into the outer mind, to be used by those who have worked along these lines in past lives.

"THE BROTHERS OF THE GOLDEN ROBE"

The St. Clair children learn many things from the Brothers, which have their analogue in the Ballard books. In this retreat in the hills they meet altogether nearly "*two hundred*" members, some of whom are called the "BROTHERS OF THE GOLDEN ROBE." Similarly, in the retreat in India, the Saint Germain children meet "*two*

hundred" members of the Great White Brotherhood. And Mrs. Ballard in her decree work has oftentimes called on the "BROTHERS OF THE GOLDEN ROBE."

Harold and Myriam are frequently referred to as the "*Children of the Light*." Likewise, in the Ballard books, Rex and Nada and the others have this same designation.

The St. Clair "Children of Light" are arrayed in special robes. They see beautiful rays of "soft golden light" in a "soft violet atmosphere," and rays of "DAZZLING white." There are *moving pictures of "living scenes in action"* (page 34).

The St. Germain "Children of Light" are similarly attired, but in "seamless" robes. They see beautiful colored lights, and rays of "dazzling white." There are *moving pictures of "life after life"* projected on a "Cosmic Mirror" (pages 121-23).

Harold and Myriam learn about an "EVER ILLUMINATING SACRED FIRE" (page 320), which corresponds to the Ballards' "UNFED FLAME." They also learn how to protect themselves from "physical and mental dangers" by forming an "ELECTRIC BELT" around their bodies (page 355). The Brother tells them:

"This MYSTIC BELT, as some of you know, is composed of the same subtle matter as that of their own subtle bodies . . . Hence, *protection is always given to the children of light* . . ."

Similarly, Mr. Ballard refers to a BELT OF WHITE LIGHT which originates from the more subtle body of the "Presence." He describes it as an "ELECTRONIC BELT" and sometimes as a "Pillar or Tube of Light,"

saying that it forms a "*wall of protection*" for the *Children of Light*.

A Master known as the "Brother of the Silence" tells Harold and Myriam about the coming New Age (pages 158 to 167), with its marvelous labor saving devices, noiseless machinery, perfected airships, and people who are able to "absorb nourishment from the violet rays of the sun."

"... Flowers bloom in profusion the year around, and the ANIMAL KINGDOM is apparently extinct." (Page 159.)

The Ballards have promised their adoring audiences virtually the same marvels—from "ever-blooming flowers" and "noiseless lawn-mowers" to the labor-saving "violet rays," which—by the way—will not only "clean house" for milady but will clean up the karma of a thousand lives. And the "Beloved Saint Germain," who has evidently never loved a pet animal in all his life, *because animals "were created by powerful black magicians,"* comes out most emphatically and says:

"With the seizing and binding of those two powerful black magicians, *the ANIMAL FORMS of earth will withdraw.*" (Page 22, Oct. 1936 "Voice.")

THE "ARABIAN NIGHTS" IDEA

The two St. Clair children marvel at all the wonderful things they see and experience. This causes Harold to exclaim that it seems like "a wild fairy story of the Arabian Nights type." But the Brother replies:

"As for the Arabian Nights, there is *deep truth* embedded in each story which only the initiated are able to discover." (Page 199.)

Similarly, "Saint Germain" in his "I AM Discourses" says:

"The Arabian Nights' Tales: They originally came from the Masters, who gave them out as *Veiled Truth* to help humanity. . ." (Page 205.)

Mr. Ballard himself goes further with this Arabian Nights matter, and he actually stages a literal "Magic Carpet" performance, with himself, Rex, Nada, and a few other favored ones sailing away into the stratosphere:

"The two youthful attendants brought out a gorgeous Persian silk RUG of a most wonderful golden yellow . . .

. . . We stepped upon it . . . In a moment, we all began to feel lighter . . . We glanced down, saw that we were leaving the earth . . .

. . . We continued to rise, until we were fully eleven thousand feet above the *palace*. (Page 381, "Magic Presence.")

In Baird T. Spaulding's book, "Life and Teaching of the Masters of the Far East," Vol. III, there is a similar story:

"Three of the company walked to a large flat STONE and seated themselves as though in prayer. In a very few moments, the stone began to rise and all were carried to the *temple* on the stone. (Page 117.)

There is no doubt but that Mr. Ballard has been enthralled by the Arabian Nights idea. The word Arabia itself is used many times throughout his books. He rides

to the Cave of Symbols in Wyoming on an "*Arabian steed*," says that Nada (who sings "*Arabian Love Songs*") in a past life was the "daughter of an *Arab Sheik*" and in this life the grand-daughter of one, writes about the "*famous racing camels of Arabia*" and the saving of the "*Arabian Government*" from an "impending crisis," tells of his own visit to the "*Arabian Retreat*" and of the work of the "*Arabian Council*"—then sails off into the stratosphere upon a literal "Magic Carpet" to prove to an unbelieving world the truth about the tales of "*Arabian Nights*."

NEOPHYTES BEFORE THE TEMPLE OF INITIATION

Getting back to earth and to our two books again, please notice the following parallelism:

In the "Mystic Brotherhood" (pages 176-77), Harold, the youthful neophyte, had become ready for a certain initiatory ceremony. Lucius, his sponsor, led him down subterranean passages until they came to a "solid wall."

"A VOICE from the other side called:

'*Who seeks admission?*'

Lucius replied:

'A son of the **Brothers of Light** . . .'

'*Give the final test.*'

Then Lucius began to CHANT. . .

A long ladder was thrust through the square opening above their heads . . . Then the wall guard on the opposite side called:

'Enter, O Son of Light!'

Lucius went up first . . ." (Harold follows.)

In the "Magic Presence" (pages 389-90), Rex, Bob, and the other youthful neophytes (with Mr. Ballard among them), had also become ready for an initiatory ceremony. Chananda, their sponsor, led them down a narrow passage into a "cave of wondrous beauty" until they came to "doors of solid gold." Then spoke . . .

"... A VOICE from the ethers . . .

'Who seeks entrance here?'

. . . Chananda answered instantly:

'Children of the Light . . .'

'Speak the Name! . . .'

Together, we spoke the 'WORD.'

Then the Doors of Gold slowly began to open . . . and again the 'Voice' spoke:

'All who enter here leave forever their earthly garments behind. Who dares to enter first?'

'I will,' Bob answered instantly . . ." (The rest follow.)

Comment on these two parallels is hardly necessary. Their similarity is all too evident.

THE THREE CRYSTAL CASKETS AT THE ROYAL TETON

What seems like another "Arabian Nights" story is the one telling about the "three crystal caskets" at the Royal Teton that contained the bodies of Mr. and Mrs. Ballard and their son Donald, which bodies had been preserved for many thousands of years in a state of perfect preservation—"life-like," with "golden hair" and "golden garments" (pages 123-24, "Unveiled Mysteries").

Then, as if this were not enough to strain our credulity, Mr. Ballard goes on to recite about an experiment "which

has not been accomplished for over seventy thousand years." He writes that as he and Mrs. Ballard, and son, Donald (then a boy of about twelve years of age), stood by these three caskets . . .

"... a MARVELOUS RADIANCE gathered and drew close around the bodies and ourselves . . . In a few moments . . . the caskets were empty. *We stood there clothed in those bodies we had laid aside so long . . .*" (Page 249, "Unveiled Mysteries.")

Now, in the book "Myriam and the Mystic Brotherhood," there is a "resurrection" story from which Mr. Ballard could easily have gotten the idea of these bodies coming to life. Myriam in this book tells how in a vision she sees one of the initiations of Apollonius of Tyana in the Great Pyramid of Egypt. I shall quote Myriam's story in abridged form:

"I saw him . . . looking into a **deep box** made in the form of an ancient Egyptian cross . . .

The shining figure then placed its dark counterpart (which now appeared to be dead) into this **black cross-like box** . . . the form lying in the stillness of death within the box.

Presently I noticed a **CIRCLE OF LIGHT** resembling a brilliant rainbow above the motionless form . . .

This light rested upon the face and inanimate form of Apollonius.

Perfect silence reigned. In a few minutes the great one facing the East called out . . .

'Come forth, thou conqueror of hells and all illusions.'

There was then a slight tremor of the body and

Apollonius arose glorious, beautiful beyond the power of human description." (Pages 289-90.)

In a similar way—so Mr. Ballard says—the three bodies comprising the Ballard family arose from their caskets and were very beautiful to look at, for *"those bodies resembled the ones of the Visitors from Venus"* (page 250). These were *"seven gentlemen and five ladies—all extremely handsome"* (page 248). In these fully grown, handsome bodies Mr. and Mrs. Ballard and their twelve-year-old son spent most of the New Year's Eve night of 1930 at the Royal Teton—but, like Cinderella of old, it seems they were transformed back into their less beautiful garments at the stroke of twelve. And the seven handsome gentlemen and the five handsome ladies from Venus went back to their home in a blaze of "Light," which *"took the form of an enormous eagle—its body violet and the head and feet of gold,"* while the *"entire mountain trembled . . ."* (page 259).

THE TRIP TO EUROPE AND THE EAST

After many transcendental experiences in the "Cave in the Hills," Mrs. St. Clair was informed by one of the Brothers that she and her two children were to go East, and "immediately preparations were begun for their journey and absence for an indefinite period."

"All business matters pertaining to the ranch were satisfactorily arranged." (Page 322.)

In the same way "Saint Germain" informed the Ray-born family that they, too, were to go East—and *all business matters pertaining to the ranch were likewise arranged.*

The St. Clair party arrive at the "Silent Brotherhood"

at Buda-Pesth and stay there for a number of years. Harold continues on to an Himalayan retreat, where for a while he is lost to the world. The children learn that they are to "prepare the conditions for the new race." The Brother tells them:

"... You, my children, must go forth and by *occupying positions of power and influence*, manage the affairs of the nation and save it from utter annihilation. (Page 347.)

Harold through his contact with the Brotherhood had become "*six feet three inches in height*" and of splendid physique. He is told: "*You must be guided by your own inner self as to how to proceed*" (page 348). Through his persistent work and inner guidance he is lifted to the office of the Secretary of State (page 353). He becomes "*aware of the dangers menacing his country,*" and learns that "the nation would soon find itself under a most galling yoke . . ." He is able to remove, however, "*the wily agents of this secret body,*" and replace them by "trusted men of the order" (page 358).

One cannot escape from noticing, in the above, the similarity with Mr. Ballard's written and spoken statements concerning the work that is to be done in America by Rex and Bob; also of his own thrilling work with the secret service agents of France and America. (See pages 177 to 241, "Magic Presence.")

THE SANCTUARY OF FLAME PARALLEL

Harold, during one of his initiation ceremonies, is immersed in the sanctuary of "*AETHERIC FLAME*" for three days. He then enters the "Diamond Temple" and stands before an "alabaster altar" over which hovered a

"marvelous oval light." Here he becomes one of the "Immortals" as the Brother announces . . .

" . . . For thee death cannot exist. Thou art ETERNAL LIFE." (Page 306.)

Similarly, in the "Magic Presence" Mr. Ballard records that Rex, himself, and the other "Children of Light" are immersed in the "*ETERNAL FLAME*". They enter a "cave of wondrous beauty" encrusted with "dazzling crystalline substance," and beyond "doors of Solid Gold" it looked like the "white heat of a great furnace." In "two days and two nights" a marvelous change takes place . . .

" . . . We emerged from the 'ETERNAL FLAME' wearing our new bodies of Immortal Endurance." (Page 390.)

Thus it is seen that both Harold and Mr. Ballard pass through the "FLAME," and something happens to both. Harold becomes an "Immortal," but Mr. Ballard only achieves "immortal" endurance. The amazing thing, however, is that he said on the platform that he had been given the opportunity of making his "**Ascension**" six years ago, but had *refused it* "*in order to go back into the world and serve.*" Quite illogical, we think, because he also says that "an Ascended Being is able to *serve better* than an *un-Ascended* Being." It is hard, therefore, to understand why Mr. Ballard chose the lesser service when he could have done a greater service, such as the great "Saint Germain" is able to do. Besides, he says "*Ascended Masters do not make mistakes.*" Becoming an "Ascended Master," therefore, would have saved Mr. Ballard from making all the mistakes and contradictions we have revealed in these brochures, and it would not

also have been necessary for him to have made such free and unauthorized use of the copyrighted works of *un-Ascended humans*.

AN ASCENSION STORY

In the "MAGIC PRESENCE," pages 287-88, an account is given of the ascension of the *father* of Rex and Nada. In the "MYSTIC BROTHERHOOD," pages 367-68, an account is given of the ascension of the *mother* of Harold and Myriam. She calls her children together, and tells them:

" 'I have finished my work here in the body and shall pass on to service and to bliss in other realms . . . I am to enter the TEMPLE OF FLAME. That will be my last initiation.' "

Promptly at midnight on the day appointed the Prince presented himself and with Harold escorted Mrs. St. Claire to the Temple of Initiation. When the outer ceremonies were concluded the lady serenely entered the great domed TEMPLE OF FLAME, walked to the center and seated herself on the circular throne . . . Her face was aglow with heaven's own light . . . Little by little each tiny atom of physical matter was seen to *disintegrate* and like glintings of fleecy golden light rise upward and disappear in space until only the beautiful network of mesh of the golden life-web into which the physical matter had been built remained.

. . . Just as the rays of the risen sun streamed into the temple, with one sweet note of eternal joy that overwhelmed all other music, the brilliant FLAME or LIFE-WEB, *ascending upward* on the slender, golden thread, disappeared.

'Ah,' breathed Myriam, 'blessed are the eyes

that can thus view that beautiful birth scene, called death.' ”

I leave the ascension subject with this beautiful description without further comment, for it must be evident that others have written on this subject before Mr. Ballard, and in more detail and beauty.

It is only right and proper to entertain fond hopes for the transcendental things of life. It is fitting that we put these aspirations of the soul into fiction and build up an ideal existence with the hope of attaining it some day. The author of “MYRIAM AND THE MYSTIC BROTHERHOOD” has undoubtedly endeavored to do this. She has given these things as fiction, *not* as absolutely true happenings, although there is much in it of a philosophical nature that is doubtless true. But to write books of imaginative experience, largely taken from other authors, as Mr. Ballard has done, depicting himself as a most extraordinary individual in this and in former lives, and insisting that his readers accept every word of it as the Gospel truth—that is egotistical nonsense and must some day have its inevitable *denouement*.

THE ONE INESCAPABLE CONCLUSION

To the reader of this brochure, I now ask this question: If you had not read a single Ballard book, but merely had read what is here quoted verbatim from the works of four other authors—would you, or would you not, have an astonishingly accurate outline of Mr. Ballard’s own recorded “experiences,” from his asserted meeting of the Master on Mount Shasta to his alleged immersing in the “Eternal Flame” at the retreat in far-away India?

If your judgment tells you that these experiences are remarkably similar—even to the very language in which they are described—how are you to account for it? Would the frequently over-used word “*coincidence*” explain it? You know it would not. Would the flimsy excuse that “all spiritual experiences are *similar*” solve it? How could it, in the face of Mr. Ballard’s repeated assertions (backed up by “Jesus” and “Saint Germain”) that these “Ascended Master teachings and experiences” are all so *different*? How could “similarity of spiritual experiences” explain it in the face of Mr. Ballard’s statement in the very first sentence of “Unveiled Mysteries” that:

“The time has arrived, when the Great Wisdom, *held* and *guarded* for many centuries in the Far East, is NOW to come forth in America . . .”

This so-called “held” and “guarded” Great Wisdom, which Mr. Ballard presumes to write about, had already been recorded in books in our own America many, many years before the Ballard writings—as we have shown—and by many more authors than I have had the space to quote. These additional sources will be given later.

There is consequently but one inescapable conclusion: that Mr. Ballard got his material, in the main, from human authors and not from “Ascended Masters.”

As a further evidence that this is true, Mr. Ballard in his official magazine, the “VOICE OF THE I AM,” has sought to *scare off* any one making detailed quotations from his books and comparing them with other books. For six consecutive months since the publication of the first brochure in this series, he has devoted one entire page of his magazine with the following scare-head:

PROTECTION OF OUR COPYRIGHTS

"We hereby notify all readers and individuals everywhere, that everything in the books of the SAINT GERMAIN SERIES . . . OUR PUBLIC LECTURES . . . AND INSTRUCTIONS GIVEN TO GROUP LEADERS is covered by our copyrights . . . [etc].

This means, we will not allow this instruction and Information to be *deleted, distorted, adulterated* or *diluted* for any purpose whatsoever and we shall protect them fully.

We are determined that this GIFT OF LIGHT, TRUTH AND FREEDOM from the Ascended Masters to mankind SHALL BE PROTECTED and kept PURE, TRUE AND UNCHANGED FOREVER . . .

We shall use our Full Power and our Full Right to maintain COMPLETE PROTECTION AT ALL TIMES." [Their capitals.]

SAINT GERMAIN PRESS and
MR. AND MRS. G. W. BALLARD

"*Our copyrights!*" I wonder what the copyright owners of the four books quoted from will say about the "deletion, distortion, adulteration, or dilution" of *their* copyright material. If it comes to a matter of protecting copyrights, one should be sure about who is the author and who the plagiarist. It would be unfortunate to get these two mixed. And as to this matter of protecting "their" copyrights "*FOREVER*" I might refer them to the copyright laws of our land which place a definite *limitation* upon how long a copyright shall be in force.

Some day, every one of the Ballard students—if they are really to worship at the Shrine of Truth instead of at the feet of human personalities—will have to face the incontrovertible evidence of the Ballards' own writings. We should write it on our hearts and minds that Truth and *Falsehood* can never walk, hand in hand together, toward the heights of Spiritual Attainment.

The "I AM" Series

**THE SOURCE
OF THE
BALLARD WRITINGS**

**By
GERALD B. BRYAN**

BROCHURE No. 4

THE BALLARD SAINT GERMAIN

This is the title of Brochure No. 5 of this series, now in preparation. It will contain startling disclosures showing how the Ballards have created—and are themselves influenced by—a fictitious, imaginary, psychically-constituted “Ascended Master,” whom they have used to help build their system of metaphysical absurdities. It will be shown that the Ballard Saint Germain is a sort of “psychic straw man,” having no doubt some basis as an astral-plane entity with purposes of his own, but made also to conform to the Ballard fetish for Gold, Twin Rays, Ascension, and unreasoning Transcendentalism.

In order to show the real character and influence of this so-called “Ascended Master,” *whom thousands of students have placed alongside of Jesus the Christ*, one or more letters that were sent through the mails under his typewritten “signature” will be published, in an effort to save his deluded followers from going on with practices that at the best are gray magic, and not white.