

*The Symbolic Prophecy
of the
Great Pyramid*

By H. Spencer Lewis, Ph.D., F.R.C.



THE SYMBOLIC PROPHECY OF THE GREAT PYRAMID

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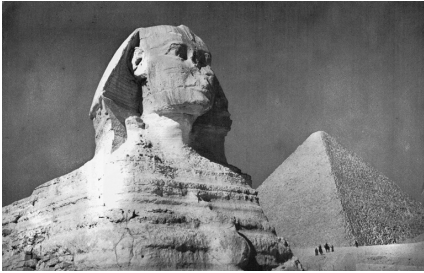
to the Memory of
DR. JAMES HENRY BREASTED

*who has given to the world
so much truth regarding
the antiquities of Egypt.*

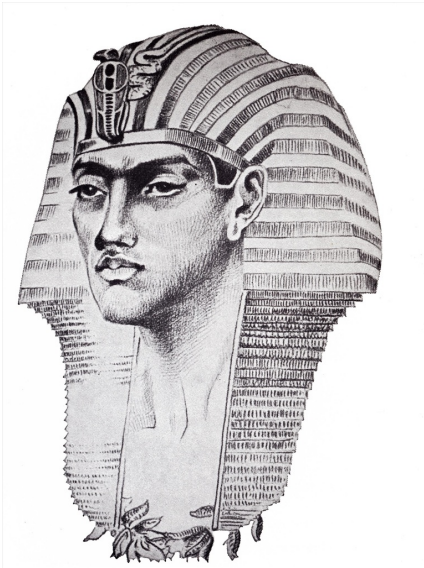




Building the Great Pyramid of Gizeh. It is estimated that one hundred thousand men were employed twenty years to erect it. The above picture is a famous artist's conception of the mammoth task.



The Sphinx, guardian of the ages. Between its paws stands an altar before which candidates of the mystery schools, in antiquity, took their obligations prior to being led by subterranean passageway into the initiatory chambers of the Great Pyramid (shown in background).



The illustrious Pharaoh, Akhnaton, of 1350 B. C., the first to conceive and postulate a monotheistic religion. His religious views influenced the religious literature of the captive Jews and put an indelible stamp upon the Christian doctrines centuries later.



PREFACE

There have been so many books and pamphlets written about the Great Pyramid of Gizeh in Egypt that it would seem that one more on the subject would be useless. The great divergency of opinions expressed in these books would tend to lead the readers of them to feel that each new book is but another presentation of personal opinions, and that the multiplicity of opinions leaves the seeker for truth greatly puzzled.

After all, any description of the Pyramid is like a description of a beautiful sunset or of a magnificent painting. Each description is a slightly different picture of what is in the eyes of the beholder. Those who would benefit by such descriptions must take from each what seems to be in agreement with the others and what creates in their minds a logical conception.

Certain it is that the Pyramid *in toto* can be described from many different viewpoints. The architect, the structural engineer, the builder, the laborer, the artist, and the artisan will find in the Pyramid elements to hold their attention, command admiration and respect, and furnish material for elaborate and enthusiastic descriptions.

Then there are the historian, the philosopher, the scientist, and the mystic. Each of them will find in the Pyramid that which he can admire and dwell upon with ecstasy, enthusiasm, or cold mechanical respect.

The thesis of this present book is the presentation of the mystical side of the Pyramid and the support of the contention presented in many ancient traditions that the Great Pyramid was built not as a tomb for a king who sought to aggrandize himself immediately before and long after his transition, but as a place designed entirely, and used exclusively, for mystical ceremonies of initiation and, incidentally, or coincidentally, as a monument for the preservation of wisdom and to be everlastingly a prophet of the future.

For this reason this book does not deal exhaustively with the mechanical, engineering, scientific, or other features of the design and structure of the Pyramid, except in so far as they cast light upon its mystical symbolism and its practical usefulness in accordance with the thesis referred to above.

Even the so-called religious side of its significance is touched upon but lightly because many other books have elaborated upon this phase of the subject, often to fanatical extremes. It is too easy to go astray and allow one's imagination and fancy to associate many things found in the

Pyramid with statements to be found in the Christian Bible in both the Old and New Testaments. This is not due to the fact that there are so many doubtful or unproved elements to be found in the Pyramid which may be explained by extreme resort to the imagination, but to the fact that so many pages in the Christian Bible are susceptible of various explanations and interpretations, often through elaborate discussions of the precise meaning of some word in a sentence—regardless of the fact that many such words were arbitrarily chosen by the interpreters and translators of the Bible without having in mind the unique application that might be made of the shades of meaning attributive to such words.

Because in ancient writings we find references to "the four corners of the earth," we should not assume that the original writers of the words—not the translators or interpreters—intended to imply that the earth was *square* and actually had four corners. But such phrases easily lend themselves to the fanatical, modern interpreters in writing about the Great Pyramid, who would argue that the Pyramid represents the squareness of the earth and that in the beginning of time the earth must have been square because the Bible speaks of the four corners of the earth and the Pyramid itself has four corners.

The same is true in regard to the manner of

interpreting many of the prophetic indications in the Pyramid to incidents related in the Bible. By a little stretch of the imagination and the insistence upon certain shades of meaning attributed to words describing the life and acts of Jesus, the extremists would have us believe that every incident in the life of Jesus is prophesied in the Pyramid, and that the future life of man—as outlined in the Christian dogmas and creeds—is firmly established in the predictions found in the Pyramid. This would make the Pyramid exclusively a Christian monument which must have been, therefore, designed and created by Christians to emphasize the Christian religion and to intimate that only Christians would find wisdom in its revelations. The fact that the Pyramid was designed and built long before the Christian doctrines were presented to man is no embarrassment to these extremists who explain this difficulty by stating that the designers and Creators of the Pyramid knew in advance of the coming of Jesus the Christ, the teachings He would present, the acts He would perform, and the eventual Christianizing of the entire world by "the only true religion."

I choose to leave to the individual readers of this book the personal choice of making such religious interpretations, and the decision as to whether or not the Great Pyramid prophesies the Christianizing of the whole world. This is a matter

that is entirely outside the scope of the present work.

The author has visited the inside and outside of the Pyramid and has studied many plans of its measurements and delineation, and examined for many years ancient and modern records containing the old traditions and the present secret writings and reports regarding the original purpose of the Pyramid and its occupation and use.

Most of the statements made in this book, therefore, are not the mere personal opinions of the author but the personal opinions of multitudes of persons who have been in contact with those associated with the Pyramid in the time of its mystical use, or who have made recent studies of its present conditions. The opinions of some modern writers, scientists, and investigators have been added in support of the ancient traditions and Endings. This book, therefore, is a handbook of the *mystical* side of the Great Pyramid and argues its thesis from the premise of many established facts. If any reader thereof desires to adopt an opposing opinion and to insist that the Great Pyramid of Gizeh was not what this thesis claims, he is entitled to his opinion and the burden of proof rests upon him to support his contentions and at the same time exhaust himself in attempting to negate the outstanding facts, well-established, which support the ideas presented in this book.

The book is consequently a challenge and at the same time an interesting description of the Pyramid as it was and as it is today.

THE AUTHOR

February 1, 1936.



Chapter I

A VISIT TO THE LAND OF MYSTERY

TO UNDERSTAND and appreciate both the architectural magnificence and the mystical significance of the Great Pyramid, one must understand something about mysterious Egypt.

Among various religious denominations of modern times Egypt is still called "The Land of Darkness." To the students of civilization, and cultural and intellectual development, Egypt ever typifies the onetime center of world culture. To the student of mysticism and all that is weird, alluring, fascinating, and intriguing, the banks of the Nile remain increasingly popular and interesting.

Why some should call it "The Land of Darkness" is difficult to understand, unless we look at Egypt in one period of its very long history and wrongly select that period as typifying its spirit. There are many lands in the world today which at one time rose to great heights in culture and intellectual development and then dropped to a

very low place, but none of these is commonly referred to as a land of darkness. From a religious point of view the Christians and those of more modern forms of religion point out the fact that Christianity has made little headway in Egypt in the past few centuries, and from the Christian point of view this would seem to indicate a land of religious darkness. But such persons forget that Egypt was a land in which Christianity developed one of its earliest foundations, and from which it derived much of its culture and ethics.

To the mystic, or those mystically inclined, Egypt does not personify a land of darkness, but a land of sleeping, potent — though dormant — power, with a hidden, secret wisdom and culture that may be fanned to a great flame and become an inspiring source of illumination at almost any period of the present and future years. In its own way it is highly religious, and measured from the broad standards of religion it is not without its beautiful ideals and wonderful contributions to moral and ethical development.

The peoples of the Western World have developed many erroneous pictures and ideas regarding Egypt and its people, and there are two sources of information, or misinformation, which are responsible for these erroneous ideas. The first are the reports of the political situation there, with constant intimations in these reports that Egypt is a

land of people incapable of properly governing themselves and needing the continued surveillance, "protection," and "guardianship" of a more modern nation. The second source of misinformation are the popular stories and tales told about the country in books or lectures, magazine articles, or feature reports prepared by those who deliberately color their opinions and judgment, or ignorantly record incompetent and distorted viewpoints.

The history of Egypt goes back to such great antiquity that actual facts are lost behind a veil of obscurity, and it is only when these facts emerge in their chronological forward march toward more modern times that they take on a form that resembles recognition and establishment. Carefully surveying the history of Egypt, one is impressed with the idea that it is like looking across the country into a dense fog. The more distant the objects we try to discern, the more vague and indefinite they appear to be in form and color, and even in relationship to the earth itself. It is only those things which seem to emerge partially from the fog and come closer to us that give us a correct impression or something tangible to record in our contemplation.

If we were to fly over Egypt in a modern plane, as is being done almost daily at the present time by tourists and those who have important matters to

deal with and must make hurried trips to Egypt and return, we would be impressed with the fact that not only is Egypt a very small section of Africa located near its northeast corner, but that it is just a long valley lying on either side of a wonderful river ending at the Mediterranean and having its beginning somewhere in the rugged mountains of Ethiopia or Abyssinia. In fact, were it not for this unusual river—unusual in many ways—the land of Egypt would be a part of the desert wastes of Northern Africa. But down through this desert waste nature dug a canal, and allowed the rain waters of the Ethiopian mountains to wend their way northward toward the Mediterranean through this twisting, turning canal. For fifteen hundred miles this river carries its life-giving waters to the great sea, and during the last eight hundred miles of this distance we have the historically famous and fascinating valley that constitutes the essential heart of Egypt.

The part of Egypt that is the most interesting to all tourists, and the most attractive in its presentation of ruins and monuments of fascinating revelations covers a distance along the Nile of about eight hundred miles south from Cairo, or in other words, a distance equivalent to the valley located in the Central portion of the State of California. Because of the annual overflow of this Nile, resulting in inundations which Carry

down from the mountains mud and soil, and deposit them upon the sand on either side of the stream, and irrigate this otherwise dry and unfertile area, the civilization of Egypt has centered itself into a narrow stretch of mud and sand land bordering this God-given stream. And because the Nile afforded a cool and very efficient means of navigation, as well as irrigated lands for agriculture and habitations, all of the principal cities of Egypt were built along the banks of the Nile as were all of the magnificent temples, pyramids, and other strange structures.

Entering Egypt by means of the airplane, however, is not the most interesting, nor profitable way to cover any portion of its areas, nor to reach its borderlands. Two very popular methods for Western World visitors are by boat to Alexandria or Suez and thence by train to Cairo, or by train from Palestine. As one arrives by ship at Alexandria, the first sight of land is impressive because of the magnificent bay, the many ships anchored at its docks, and its thousands of small private boats including the yachts of the wealthy with their white hulls reflecting in the waters, and tinted by the variegated colors on the patchwork sails of the poor man's boats. The hustle and bustle at the docks, accompanied by the fascinating costumes of the oriental types among those who handle your baggage and operate the traffic

conditions at the piers, the unusual railroad trains and the methods of boarding them and fighting for seats in the unreserved compartments, make the first few hours of your arrival in Egypt the beginning of a long drama of endless acts and scenes.

The ride through the Delta region with its thousands of small irrigation canals, its flat lands of greens, the strange mud huts of the natives spotted among more modern buildings of stone, the agricultural and dairy industries of this region, and the passing of an occasional ancient landmark, make the short journey from Alexandria to Cairo so fascinating that the few hours pass by almost unnoticed. On the other hand, as one boards the Egyptian train at Jerusalem in the quaint old station where camels are carrying freight and baggage right to the side of the train, and strange signs tell of the departure of the train and its destination in several different languages including Hebrew, and the peculiar looking cars stand with their high-pitched whistles constantly blowing as a warning, the strange looking baggage porters, and all of the other unique features of the trip make the starting an interesting one after one has spent many fascinating days perhaps journeying through Palestine and Jerusalem since arriving on the great ship at Haifa. As the train moves from Jerusalem toward Egypt the constant change in the nature of

the soil and its products becomes so evident as to hold one in a spell at the window of the compartment of the train. Gradually the rocky surface of the land smoothes out into grass and slightly rolling hills, and then as the train approaches the old Phoenician Coast of the Mediterranean, at one time the world's greatest center of shipping and navigation, the fertile soil gradually turns into sand dunes and the trees of various kinds that made Palestine so picturesque disappear, and finally in their place we see groves of palm trees.

The ride from Jerusalem to Cairo is a one day journey beginning soon after breakfast and ending just in time for one to enjoy an evening meal at the hotel in Cairo. But in the interval of ten or twelve hours the sites of ancient, historical places pass before us like a panorama on the motion picture screen. Little by little we leave behind us in Palestine a mixture of ancient and modern civilization, architecture, and industries, and approach the most primitive form of human settlements. Every hour or so the train is halted at gradually modified types of railway station architecture, until by midday we find the stations crudely constructed and peopled by the most primitive types of agriculturists attempting to turn the barren wastelands of sand into some means of sustenance. As the train halts for water and the

delivery of mail and baggage, we see in the distances on either side of the train peculiar mud huts built of stalks of sugar cane interwoven with cloth and plastered with mud, out of which come the dwellers of this strange section of the earth. The natives who surround our compartments and peer into our windows and offer us some of their wares for sale are kindly looking people despite their primitive and poor clothing, and notwithstanding the strange longing that is so evident in their eyes. They appreciate each kind word that is spoken to them even when they do not understand the language. They are appreciative of every business transaction and value highly the Western World money that they receive in exchange for their wares, but seem to resent any idea that they are begging or looking for charity. True it is that a large portion of the natives who flock around tourists at each and every point of rest, paint for us a picture of poverty through their constant solicitations for *baksheesh*, or in other words, coins of any kind either handed to them or thrown to them from the compartment windows. And at each move made by the tourists when entering a car, automobile, hotel, or doorway, or in picking up or setting down a piece of baggage, or in looking for something or someone, these professional beggars slip quietly to one side, and as if by magic seem to take hold of the doorknob and

baggage handles, or whatever the tourist is reaching for, and while offering it with one hand they solicit money with the other, until the process becomes an annoyance and it often calls for drastic action to free oneself from being delayed by a circle of these beggars who would deliberately force one to pay them for freedom of action. But in fairness to the natives of all of these countries in the Near East it must be said that these beggars, often resorting to tricks or imitating lameness, blindness, paralysis, and other appalling conditions and laughing at you later when you discover you have been tricked, represent a very small portion of the populace.

As the train moves on toward the Suez Canal and crosses it at Kantara, we note that the sun is beginning to set in the West, and as we turn our eyes toward Egypt we can faintly see the outlines of the minarets that rise toward the sky silhouetted against the golden colors of the sun. If our journey is made during the winter months—the most appropriate time for visiting Egypt—it is almost dark when our train arrives at Cairo and our baggage is unloaded, and we enter a taxicab or special automobile to be driven to our hotel.

Whether we have come direct from America or other parts of the world to Alexandria by boat and thence by train to Cairo, or whether we have come through Palestine and Syria after having visited the many ancient cities of those lands and thence by

train to the great Egyptian city, we cannot fail to be impressed, as our automobile drives us toward our hotel, with the fact that portions of Cairo with its wide boulevards, its parks, its shady trees, its very modern buildings and offices, hotels and stores, its high structures, its multiplicity of automobiles and modern taxicabs, its many people dressed in Western World clothing, and the nature of the hustle and bustle, the electric signs with many of them containing English words, give us an impression that we are in a Western World city, and not in one of the oldest lands of the earth. Standing in the central plaza of Cairo either in midday or at night, one wonders whether this is the Piccadilly or Charing Cross of London, the Place de la Madeleine of Paris, or the center of any other great European city, or possibly Union Square of San Francisco, New York, Chicago, New Orleans, or almost anywhere. Even the trolley cars and the iron posts holding the trolley wires, the awnings in front of the jewelry stores and other places, the theater entrances, the traffic officers and the signals, the newsboys with their newspapers, the drinking places, the hotel dining rooms with their popular orchestras, all seem to be disappointing, for we as tourists expected—what? It is difficult for the tourist to say why he is disappointed. But the next morning, as he is taken by automobile from his hotel through the great square (named after

Mohammed Ali) to one of the surf beaches, he finds a replica of what he may have seen in the eastern parts of the British Isles, at Ostend, Biarritz, or Atlantic City, with all of the colorful parasols, bathing tents, concessions and amusements, modern bathing suits, with men and women from every country in the world, mostly of the Western and European type, enjoying the sunshine and warm waves in a manner indicating complete indifference to the fact that they are in one of the ancient sections of a mysterious country.

The interiors of the hotels at Cairo impress us because of the great height of the ceilings, the largeness of the spacious bedrooms, dining rooms, and hallways, the balconies and porches with their very helpful shade, the luxuriousness of the oriental tapestries, rugs, and antique settings, and the multitude of servants dressed in long white robes with bright red silk sashes and the inevitable fez as a headdress. Wherever and however one may turn in any part of the hotel—even in the privacy of one's own bedroom or bathroom—one of these silent-moving servants is at one's elbow, or tapping upon the door, or just ready to enter, seemingly anticipating every desire and every necessity. One may step into the hallway to approach the elevator to go down to the lower floor and see no servant in sight, yet before he can walk two feet with baggage in his hands or a parcel under his arm, a dozen of

these servants will seem to approach from nowhere, or from out of the shadows of the niches that are set into the hallways, or from around the corner, or perhaps from the very floor itself, and offer their aid.

The bedrooms are furnished magnificently, but have a strange appearance with their long windows that open onto balconies, with their Venetian blinds, their velour drapes, and their net-covered beds. The dining room appears like a setting for some banquet in a great palace with its beautiful carpets, its spotless linen, its great number of silver pieces upon the tables, its beautiful china, its large number of waiters assigned to each section (often two to a table), its corners spotted with divans in oriental style overhung with canopies of rare materials, its opulent hanging lamps of Egyptian art work, its magnificent chandeliers containing thousands of pieces of crystal, and its soft music constantly being played by oriental musicians. Its printed menu is a beautiful souvenir, and the food is well prepared and impressively served, and the wines and liquors flow more freely than water, for the people of the Western World cannot enjoy the taste of the drinking water in Egypt, nor is it safe to partake of it. Out in the streets we find the boulevards quite modern, with the side streets spotted with antique and souvenir stores wherein everything that Egypt manufactured in the past is

duplicated and everything manufactured at the present time is offered at reasonable prices.

During the winter months the temperature at midday is like that of a fair summer day in New York, Chicago, London, or Paris. The nights often become fairly cool and make sleeping enjoyable. Wherever one goes he finds natives who can speak or understand the English language. Bootblacks—wearing the white robe and sash—are at work everywhere, as are the sellers of strings of beads, souvenir canes and novelties of all kinds.

At the curb we are beckoned to patronize open one-horse carriages in which four can ride comfortably, or modern taxicabs with the tops lowered to make sightseeing easier. In a few minutes and for a few pennies one can be whisked to the musky section of Cairo where the narrow, old-time streets are lined with bazaars where one can see the most beautiful specimens of handmade brass vases inlaid with copper or silver, or silken shawls, cotton tablecloths and scarfs, and every conceivable kind of article made out of wood and metal and other things, from small portable chairs to magnificent service sets for the table.

One soon learns how to bargain with the men who operate these bazaars. Each bazaar is merely a hole in the wall, and seventy-five per cent of the merchandise hangs on the outside of the store—where there might otherwise have been a plate-

glass window—or on tables or chairs, and nearly all of one's bargaining is done right on the street while both natives and tourists stand and watch. The proper procedure usually is to inquire the price of something one desires, but to give it only a casual examination and not reveal one's deep interest in it. Then having received a quotation, or having *been* told the "asking price," one proceeds to divide that price by the date of the month, then subtract the hour of the day, and then divide the remainder by two. This then constitutes your first offer, and it should then be followed by some more division and subtraction until a fourth and fifth offer have been made. Then, refusing to accept the merchant's final and last quotation one turns about and walks away. It is then that the merchant comes and makes his first offer, and then the bargaining begins again.

If you buy the article, and have conducted your bargaining in the right manner, you will have paid approximately one-twentieth of the price originally asked. Believing that you have been very successful in your bargaining you are made unhappy a few minutes later by the rival merchant just across the street offering to you the same piece of merchandise from his stock at one-half the price you have just paid to the other. And as you wend your way along the streets with their bazaars, your unwrapped package under your arm—most things

are carried this way—merchant after merchant will point out to you a duplicate of it possessed by him and which he will sell to you at a lower price, for each one seems to know how much you paid, and before you have left the bazaar district you realize that you might have had ten shawls for the price you paid for one, or ten pieces of brass, or ten other things of similar value. No matter how many times you may go to the bazaars of Cairo, or even of Luzor or Alexandria, and no matter how often you continue to bargain until you have reached what you believe must be the very lowest price, you will find later that you brought your bargaining to a close far too soon.

But all of this is part of the fun, the excitement, the pastime of your visit. You always know that you have received full value for the money you have spent, and you feel reluctant to take articles away from these persons at a price that seems to be unfair and unreasonable for, after all, despite their sharp bargaining and their expressions of resentment at your quotations, they are a kindly lot of people. When you find them in repose as you do at the doorways of the great mosques or universities and schools, or at the doorways of temples and grottos, or waiting in the shadows of the Pyramid, or elsewhere, you see upon their countenances the unmistakable expressions of sincerity, profound thought, deep inner wisdom,

and a mysterious power.

Many scenes are amusing, indeed. It appears to be a custom in Cairo for each poor man who has a harem—a household of more than one wife or female—to take his wives and children for a weekly ride on Saturday afternoon. The poor man—and there are so many of them in and around Cairo—usually possesses one mule or donkey, and a large two-wheeled wagon that resembles some of the small haywagons or haycarts seen in other parts of the world with their slanting sides and long extended planks in the floor of the wagon. The husband of the harem will place all of his wives in the forepart of this little wagon, and attach a large wicker basket or enclosure of some kind on the rear part of it into which he places children under the age of six or seven. Then, walking and leading the mule or donkey, he will slowly wend his way around the native sections of the city, and partly out onto the highway to give his family a two-hour airing and period of enjoyment. The poor fellow at the head of the procession seems to be as poorly fed and as poorly cared for as the animal that pulls the wagon, and the women in the wagon are always dressed in cheap, black material with black veils over their heads and another one covering the lower part of each face, while the children are but half dressed in the cheapest and poorest material.

Wherever there are harems owned by the

wealthy class such exhibitions of the family are never seen, and so one is apt to gather the impression that all of the harems of that part of the world are owned by the poorest of men, which is not the truth. But in contrast to this amusing sight, and which should never provoke any outer manifestation of amusement, one constantly sees in the shadows of temples and mosques, and even at the hotel lobbies and stores, the silent dreaming figure of the true Egyptian who is always polite and reserved, and always meditative and impressive in the restraint of something that is difficult for all but the mystic to understand. He stands with almost utter indifference, or is seated in his cross-legged posture as though viewing the world and the passerby with keen analysis and con-temptation. You feel that he is wondering why they come to Egypt and leave their modern cities behind them, if in them they have all of the luxuries of life and all of the conveniences of which they speak. You feel that he is wondering why they come to his land to spend so much money, and to spend it so freely and uselessly as the average tourist usually does. You feel that he wonders whether any of those passing by have seen the real things of Egypt, and have sensed its real beauty, its real powers, and its real possibilities. And as you study him in turn you wonder what profound knowledge he has inherited and what great wisdom he has acquired from his

contacts with the mystics and the teachers and the philosophers who still carry on their great work in the hidden parts of each section of this ancient land. You wonder what it will take to awaken suddenly and in the flash of an eye, or the twinkling of an eye, and quicken into action all of the political, mental, spiritual, and mystical power possessed by the learned, quiet, peaceful citizens of Egypt.

They do not appear to be suppressed nor even depressed by political or other conditions surrounding them, and while they do not appear either to be satisfied and wholly agreeable to the conditions which exist, they give you the impression that they are biding their time and are awaiting the clarion call from somewhere. They are peacefully and tolerantly, politely and mercifully anticipating some cyclic action, some dawn of a tomorrow when, as in several other periods of Egyptian history, the great and real power of Egypt shall burst forth like a flash of lightning and illuminate not only its own land but all the world.

One feels intuitively and instinctively that somewhere in the recesses of the ancient temples, in the hidden and secret grottos beneath the sand, in the archives of the great universities, in the underground chambers of crudely formed huts, there are secret meetings held and secret wisdom preserved and perpetuated, but with it all you sense

that what is sleeping and waiting the day of awakening is not a political revolt, a religious uprising, or an expression of intolerance and hatred, but something of peace, something that will manifest in cooperative action giving all the nations of the world cause for admiration and respect, and bringing Egypt and its true sons once more into the limelight of the world as leaders of cultural thought, or unsuspected mystical powers, and of spiritual fortitude.

And as the mystic wends his way through some of the old temples and is escorted by a kind native through mosques and secret places, he feels that his aura has been observed, that his soul has revealed itself to the psychic eyesight of his conductor, and that his love for Egypt, his admiration for the things it once revealed and still possesses, have made an impression. The mystic momentarily expects that he will be taken aside into some secluded chamber where the atmosphere is cool and wholesome, where incense will be burning, where the colors from stained glass windows will make fascinating patterns on the floor, where a great patriarch of the old races of Egypt will be seated as on a throne, where intelligent and cultured natives will be seated in a group, and there behind closed doors the mystic discovered during his journey in the land will be welcomed into some strange brotherhood, or given a key to the

mysteries of Egypt, or told what its people anticipate and are praying for. And such thoughts in the mind of the mystic are not fantasies unwarranted and beyond the pale of possibility. Stranger things than this have happened in Egypt when the true seeker, the true mystic, has gone there in sincerity, and in his understanding of the more sacred things of life has allowed his soul to express itself in his countenance and in his reverential attitude, while others have smiled or scoffed and plainly indicated their lack of understanding and sympathy.

To a large portion of the world the land of Egypt may still be the "Land of Darkness," but once there was a universal darkness when all was black as night, and chaotic, yet in the stillness of that night there suddenly came the decree and command and the Word became a Law, and the darkness was filled with a great light, and with the coming of the light there came order and system, and into the midst thereof there came life and love.



Chapter II

MYSTERIOUS TRADITIONS

THE Great Pyramid of Egypt, aside from its prophecies or any of its secret purposes, is one of the great world mysteries. For ages the Great Pyramid has been surrounded by mysterious traditions which have beclouded the mind of every researcher and made the work of every scientific investigator extremely difficult.

There are several ways in which the investigator may approach the subject of the Pyramid—from the historical, the architectural, the mystical, and the religious and prophetic. In each of these approaches the field widens and the horizon becomes more and more distant as one attempts to reach the goal of ultimate understanding and comprehension.

It would almost seem that with the coming of the dawn of civilization the mystery of the Pyramid was already a topic of world interest and world discussion, keeping in mind that at that time the

world was limited to an area practically surrounding the Pyramid itself.

The earliest historians of the civilizations of man referred to the Pyramid, each viewing the huge structure from different viewpoints, and each stressing his comprehension of its significance. It is little wonder, therefore, that even today with all of the light that has been cast upon the Pyramid, it is still a mystery, and that a complete comprehension of it appears to be as far away as in the days when Western World civilization first gazed upon it and attempted to pierce the veil of mystery which surrounded it.

Let us start with its name as a beginning: The ancient Egyptians were impressed not so much by any secret or religious significance attached to it, or by the size of its base, as they were by its enormous height. Even today tourists from the Western World and those accustomed to viewing the extreme heights of modern skyscrapers with their fifty or more towering stories, are strangely impressed by the height of the Great Pyramid. For this reason the Egyptians chose for a name for the structure a term that expressed their appreciation of its height rather than its dimensions in any other way. The Egyptian word *Pir-em-us* meant to them something of great vertical height. From this the Greek form *Pyramis*, or the plural *Pyramides* was formed. After the seventeenth century the English

language adopted the singular form *Pyramid*.

It must be kept in mind that there are a number of pyramids in Egypt, and that most popular references to the pyramid are to the so-called Great Pyramid, the largest of all.

Many tourists from the Western World, and especially from America are surprised when they tour through Egypt to find that the Pyramid which has always held a fascination for them is but one of a number. The second surprise comes when they have their first glimpse of this Great Pyramid from some rooftop, or one of the garrisoned places of Cairo. The Great Pyramid then appears to be but a small structure indeed, and unworthy of all of the magnificent terms applied to it. As tourists go by trolley car or automobile toward the famous Mena House on the outskirts of Cairo, and then mount camels to take a fascinating zigzagging journey to the Pyramid itself, the expressions of disappointment on the faces of the tourists are a testimony of the high esteem in which the Pyramid is held in the minds and the imaginations of those who have never seen it.

Set out in the desert sands, separated from any other large structures or any part of the city itself, and even without trees close to it for comparison, the Great Pyramid looks like a toy. This is an optical illusion due to two fundamental and interesting principles. First, the absence of any

other structure of common size nearby makes it impossible for the human mind to realize its splendor and magnificence in height or width. one cannot tell at first glance whether the Pyramid is the equivalent of a three-story structure such as one would see in almost any Western World village, or something of ten or more stories in height. Second, the unusually clear atmosphere of Egypt, especially in the winter months when tourists mostly frequent that part of the world, robs all landscape views of that strange atmospheric softness which gives us a sense of perspective and distance. Buildings and monuments in Egypt a mile distant appear as sharp in detail as those a few hundred feet away. Persons from the Western World are accustomed to seeing a violet or blue haze tint the distant trees, mountains, and structures in such a manner as to indicate the distance between the object and the viewer, and by the token of this atmospheric softness we appreciate not only the distance but the real height of the object viewed.

Looking at the Pyramid from the Mena House, it would appear to be not more than one quarter of a mile distant, because of the sharpness of detail and the absence of any atmospheric haze. Judging its height, then, as something that is only a quarter of a mile away, it appears low and small indeed. But as one continues the ride upon the camel, the discovery is made that minute after minute passes

without any apparent decrease in the distance between the viewer and the Pyramid. The length of that ride is another surprise for it takes much longer than the mind imagines, and it is only when the rider and the camel are practically within the shadow of the Pyramid and the eyes are turned upward toward its apex that one realizes its tremendous height; and then the camel, the rider, and the native guide appear like pigmies—like little grains of sand—in comparison to the Pyramid itself.

One of the first mysteries of the traditions of the Pyramid found in all of the ancient records, and still a basis for the accumulation of mysterious traditions that have grown around the Pyramid in the past centuries, is the fact that the Pyramid, in form and nature, in architectural and mechanical design, in location and appearance, usefulness and mathematical calculation, is symbolical of so many things that the list seems almost endless. The early Egyptians themselves discovered that its very form was not only familiar in some way, but suggestive of the laws of nature, for they had seen in specimens of rock, in mineral elements, and even in some grains of sand, the crystal formations that were based upon the triangle or the form of the Pyramid. We know today that there are many elements in the earth that are triangular or pyramidal in crystal formation and that the pyramid

and the triangle are fundamental manifestations of some underlying principle of creation.

The early Egyptians were intellectually divided into two classes—those who were enslaved by the superstitious teachings of the priesthood, and those who were enlightened by the great truths of the mystery schools. In both classes, however, there were those who were familiar by casual observation with certain fundamental laws of nature, and they sought the exemplification and manifestation of these fundamental laws in all of nature. For this reason the very form of the Pyramid as a unit in structure aroused in their minds a realization that the Pyramid was in some way associated with something fundamental in the creation of the universe.

And among both classes of the earliest civilized Egyptians there was an appreciation of the fact that the triangle represented symbolically and mathematically a Divine law or a Cosmic law. Those who were steeped in superstition looked upon the triangle as an emblem of either white or black magic, while those among the illuminated in the mystery schools expressed the equation of Divine law with a triangle, and revered it as a sacred triangle of Divine principles. Without doubt the triangle was the earliest form of sacred symbolism among the intelligent of Egypt, and a symbol of superstitious practices among the

ignorant, while the square or cube was a worldly or mundane symbol devoid of sacredness but paramount in its physical strength.

When it dawned upon these early Egyptians that the Pyramid was really four triangles superimposed upon a square, the combination of symbolism thus made manifest awakened a new interest in the Pyramid and gave birth to more mysterious traditions regarding the Pyramid's purpose and its origin.

Except those Egyptians who participated in its building, and the generation which immediately followed its completion, all the other generations of Egyptians looked upon the Pyramid as something very old and eternally existent. To the illuminated ones the historical records preserved in the Pyramid itself, which they were permitted to visit by virtue of their association with the mystery schools, and the other records maintained in the various mystery temples, revealed the truth of the origin and purpose of the Pyramid; but to the *uninitiated*, the ignorant, and the devotees of the priesthood, the intimations so carefully worded, and significantly offered, became the traditional laws of their beliefs. To them the fact that the similarity between the fundamental crystal structure of earthly elements and the fundamental principle of the triangle and square were things of the eternal plan and had their origin with the beginning of the

universe, indicated that the Pyramid must have existed from all time. For this reason the traditions so prevalent among the ignorant of Egypt—which constituted the large majority—and which became elaborately interwoven in all of the extensive literature or cultural thoughts of Egypt, are filled with stories regarding the age, the antiquity, the origin, and purpose of this old structure. This was indeed a problem to the earliest investigators and the earliest historians who attempted to fathom the mysteries of the Pyramid.

Until the Pyramid was actually entered by the profane world, represented by inquiring scientists, the only established reports or stories of the Pyramid were those which traced the origin of the Pyramid to various kings whose periods and identities were unknown, or to deified personages of great antiquity. To get at the truth of the origin and purpose of the Pyramid was, therefore, a most difficult matter. Because some of the other pyramids, smaller in size and unlike the Great Pyramid in outer finish and interior arrangement, had been built as tombs for kings or monuments to their burial, it was logically believed by the uneducated Egyptians that the Great Pyramid was just another tomb for a king that was greater than any of his predecessors. This idea of the Pyramid being a tomb was so firmly fixed in the minds of the Egyptian populace at the time of the earliest

investigations that it would have been almost like a sacrilege to have dared to say to any of the natives or even their rulers and leaders that the Great Pyramid was something other than a mere monument to personal vanity.

We note today from a study of architecture alone that such structures as pyramids began in the middle period of Egyptian history, or during the period from the fourth to the twelfth dynasty.

Prior to the building of the Great Pyramid when small pyramids were built as tombs, a square chamber or an oblong chamber was sunk in the dry sand of Egypt, generally at a place where the inundations of the Nile would not reach the site, and here the sunken chamber was lined with stone, painted or decorated with symbols appropriate to the political position of the deceased and descriptive of the historical events of the time. It was then covered over with a roof to protect it, and upon the site was built a pyramid slightly larger in its base than the underground tomb. This sort of burial place was an advancement over the former type in which case the underground tomb was covered either with stone, or with piles of brushwood interwoven with stone, or reeds of grass plastered with thick mud and then covered with sand. The passing of years, however, proved that such tombs would not afford the eternal protection that was hoped for.

Following the period when pyramid building was popular, it was discovered that the enormous cost involved in building pyramids might be saved by building stone roofs over the sunken chambers, or erecting a small temple or chapel chambers above them affording protection to the chamber beneath. Many of this type were built, but the shifting of the sands soon covered them up or the sandstorms of many ages cut deeply into the structures that rose above the sand and destroyed them, and it is only in recent years that many of these underground tombs have been discovered.

It may be interesting to the reader at this point to describe something of the nature of these sandstorms, and how and why so many of the magnificent structures of Egypt gradually disappeared from sight, and in more recent years had to be excavated.

On my first visit to Egypt, I discovered that the primitive make of automobile, which was put in an open space at Luxor, Egypt, directly across the Nile River from the Valley of the Kings where the tombs of ancient Thebes are located, soon became covered with a layer of sand. The sandstorms from the Sahara Desert blowing eastward across the Nile toward the eastern horizon carry the sands at certain periods of the year in huge clouds across the vacuumed space of the Nile and allow the sands to settle on the eastern banks. In seven days'

time the sand deposit on the automobile was over an eighth of an inch in thickness. Such storms continuing month after month, year after year, and century after century, deposited mountains of sand in various places along the Nile until the sand was above the tops of the highest structures and temples. The temples of Luxor and Karnak themselves were at one time beneath the sands, and even in the years 1900 to 1920 there were portions of Luxor upon which native mud houses had been built without any suspicion that beneath such primitive homes there existed huge temples. The columns of the Temple of Luxor, over eighty feet in height, were at one time entirely beneath the surface of the sands that had accumulated, and all of this had to be removed basketful by basketful to unearth and uncover the magnificent temples beneath.

It must be kept in mind also that the civilization or population of Egypt centered itself on a long narrow strip of land, from Alexandria to the mountain regions in the south, along either side of the Nile River. This was because agriculture had to be confined to the banks of the Nile. At certain periods of each year the waters rose in abundance, overflowed the low banks and inundated the land to a certain narrow distance on either side. Here, then, were built all of the habitations and native villages, and here all of the agriculture of the

country was confined. All temples and edifices such as homes or schools were built farther away from the Nile, generally toward the west so as not to usurp any of the valuable, fertile soil near the river which was needed for agricultural purposes.

Along most portions of the Nile the eastern bank rises abruptly to a great height principally because of the sandstorms which carried sands across the river and deposited them on the eastern side. Today the Nile River at Luxor, and at many other points, is many feet below the surface of the roadway that was built along the bank, and above this roadway tower the columns of temples seventy to eighty-five feet high. Yet these, too, were at one time deeply buried beneath the sand. At the northern end of the Nile River where it has its outlet into the Mediterranean Sea is the famous Delta, a triangular shaped piece of swampland interspersed with natural and man-made canals and rivulets, constituting one of the most fertile sections of Egypt, and in ancient times this was the site of many of the earliest habitations. Heliopolis, the great mystical city with its three towering obelisks, was just north of Cairo (now about thirty minutes' ride by trolley or automobile). Only one of the obelisks now remains to mark the site of the ancient city adjoining Cairo, which has the largest hotel and modern tourist playground in the world.

Many of the most beautiful of the columns and

architectural features of ancient temples have been cut and whipped by the blowing sands, which in most cases have thinned the columns to mere skeleton form, or carved the great stones into small pieces. It is for this reason that the sides of the Great Pyramid, those facing the most general sandstorms, have been lashed so greatly in the past century that the outer casing, a smooth and magnificent finish, has been cut away leaving to view the crude under-blocks of stone.

Some of the earlier and later pyramids built in Egypt as tombs or historical monuments by various kings, queens, or potentates, were not finished smoothly on the outside but were left in the form of steps. These are called the *stepped pyramids*. None of the pyramids built as monuments was a family monument but each belonged, as do all other Egyptian tombs, to one person, or was constructed to the memory of one person. It was believed that by building a monument in the form of a pyramid the sandstorms would not have the same destroying action upon the slanting surface that they would have upon a building formed in the shape of a cube or an oblong. This would indicate that at the time of the building of the first pyramids as tombs the earlier structures or tombs in Egypt had been built so many centuries before that the sandstorms had already demonstrated their power to destroy them. In many cases a courtyard or

sunken plaza was constructed around the pyramid with a depression of ten or twenty feet below the surface of the surrounding district and with a wall around the plaza of sufficient height to keep the sand from blowing into the plaza and filling it. There are sections of ruined walls in evidence to show that the Great Pyramid was surrounded at one time by such a plaza. When one views the Great Pyramid from an airplane flying high above, the broken sections of this ancient wall around the plaza reveal themselves through the shadows of the sun in a straight line giving a very excellent idea of the large size of the square plaza around the Pyramid.

Among the mystics or members of the mystery schools of Egypt the traditions always explain that the Great Pyramid was great in more ways than one. Despite the fact that no entrance was ever forced into the Great Pyramid, nor the inside of it ever seen in more modern times until the year 820 A.D., the secret schools of Egypt insisted that the interior of it was well known to them and that it was not a tomb of any great king, nor a burial chamber of any kind, except that it did have one chamber for symbolical burial as a part of an ancient initiation ritual. According to these mystical traditions, at which many of the ancient investigators and historians scoffed and ridiculed, there were underground passageways by which the

interior of the Pyramid could be entered gradually and in various stages of initiation with different mystical chambers at the end of each stage of initiatory progress, and that the highest and ultimate stage of initiation was represented by the King's Chamber, which by the way was given an entirely different name in the ancient ritual. Little by little some of these traditional statements were verified as, for instance, when it was discovered that there was some connection between the Sphinx and the Great Pyramid, and that there was a connection between the Sphinx and an ancient underground temple located near the Sphinx. Then was discovered a secret court or open temple before the paws and breast of the Sphinx; but since most of these were still buried beneath deep sand the facts could not be proved or readily demonstrated.

Throughout all of the ages there has been a determined effort on the part of the knowing ones in Egypt to deny to the general public that there were any chambers or passageways within the Great Pyramid, or that there was any proper and architecturally designed entranceway to the Great Pyramid. It becomes apparent as one studies and analyzes the carefully worded denial of these chambers and passageways as found in the writings of early investigators and historians, and as repeated even today by many of the Egyptians, that

there was some sort of ancient curse placed upon those who would reveal to the profane or the uninitiated the existence of these chambers and passageways, or the fact that the Great Pyramid was a temple of mystical initiation and ceremony.

It is amusing to find that even today visitors who are deemed worthy and secure the necessary passes after the proper identification, and are allowed to enter the Pyramid and visit some of its passageways—even the so-called King's Chamber—are warned as they leave the Pyramid to say nothing of their entrance into the Pyramid, and are significantly told, "You see, there is no entranceway to the Pyramid, and there is nothing within it!" Thus the farce—or traditional injunction—is maintained to a certain degree, and one will meet tourists in Europe returning from Egypt who will seriously, and with considerable nervousness, explain that they know there is no passageway to the Pyramid, and nothing to be seen within it. It does not dawn upon these persons that only one who has been within the Pyramid could possibly affirm with positiveness that there were no passageways within it.

That the passageways and chambers have been desecrated in the past is self-evident to one who spends time within the Pyramid, with searchlights and cameras, and records carefully every inch of the walls of both passageways and rooms. One is

reminded of the ancient proverb, "Fools' names like fools' faces are always seen in public places," for there is hardly a square inch of the magnificent walls of the Great King's Chamber that is not injured and mutilated by the carved names, initials, and dates, of persons who have visited there, and the same is true of many of the passageways. Fortunately, many of the very beautiful and symbolical pieces of equipment that once stood in these chambers and passageways have been removed to secret museums and hiding places where only the initiated may see them.

Undoubtedly, if tourists could have had their way the Great Pyramid today would be scattered throughout the civilized world in little bits cut off and carried away by the souvenir hunters whom one meets everywhere, and who are so easily satisfied by the commercial artisans who continually manufacture and sell pieces of the original cross of crucifixion, the tomb of Jesus, and the alabaster jars of King Tut.

Perhaps we should not attempt to visit the interior of the Pyramid on the day of our first inspection of it, for we may become easily tired by giving sufficient time to the outside. Before leaving its environment, however, to return home by camel and then by automobile or trolley car, we will note that the huge stones composing the walls of the Pyramid are higher than our own height and that to

climb them one must be quite gymnastic, However, little Egyptian urchins challenge us and tell us that for *baksheesh*—*which* means coin in anyone's money—they will climb the steep outside of the Pyramid and reach its towering top in seven minutes, Knowing from long experience just which crevices to use in getting a foothold and fingerhold, we find these youngsters scaling the side of the Pyramid rapidly.

Upon their return they offer for a dollar American money to take us to the top that we might have the great distinction and honor of being one American who has scaled the Pyramid. Being flattered at this possible distinction we begin to climb. By the time we have reached the center of the side of the Pyramid we feel that we have gone higher than we have ever been in any structure in the world, and this encourages us to go to the top, which we see is partially flattened by the absence of the original apex stone. Our guide tells us that when, and if, we reach the top, we may sit there and rest for a while, and have a magnificent view of Egypt, while we ponder over our unique achievement or the rare distinction that will be ours. Continuing our climb from the hanging position in which we rested for a moment, we eventually reach the top and are surprised to find a richly robed Arab awaiting us, and reaching over to give us a final help with an extended hand. Just as

we are about to indulge in a moment's admiration of our personal endurance and prowess, and think of the distinctions we have brought to our race by this unusual achievement, we discover that there is a table placed upon this huge platform of the Pyramid with chairs and all of the equipment for serving tea, and that we are but one of the many who daily reach the top and are looked upon with the same casual interest as the passerby who drops into one of the little coffee shops for a cup of black coffee. We welcome the opportunity to rest and view the country which, because of the clear atmosphere referred to previously, may be seen for many, many miles, and finally make our descent with a degree of rapidity which compares favorably with the rapidity with which we lost all of our esteem and pride in attaining the top.

Nevertheless, as we wend our way toward the hotel in the heart of the busy city which looks much like Paris, or other great metropolitan cities of Europe, we realize that there is still so much mystery about the Pyramid that it will be worthy of all the time and thought we give to it.



Chapter III

THE GEOGRAPHICAL SIGNIFICANCE

THE location of the Great Pyramid, as well as its unusual size which distinguishes it from all the other pyramids of Egypt, very definitely refutes all of the arguments to the effect that the Great Pyramid was built as a tomb for a very ambitious and vain pharaoh.

It is true that a very vain pharaoh might have conceived of building a larger pyramid than any of the others merely to aggrandize his reputation in the future, and it is possibly true that he would have selected an unusual site for it far from many of the other tombs of pharaohs and his royal consorts and relatives, but there are so many things surrounding the Great Pyramid that distinguish it from all other pyramids, and which were wholly unnecessary if it had been intended as an elaborate monument to the record of an egotistical ruler, that

one is forced to examine more carefully all of the historical references to this monumental structure.

Turning to some of the oldest records available, the so-called holy scriptures or spiritual writings of the past, we find the Great Pyramid unquestionably referred to by Isaiah. In Isaiah 19:19-20 we find; "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt . . ." In Jeremiah 32:18-20 we have another reference, which in the light of time can refer only to the Great Pyramid, including the following words: ". . . which hast set signs and wonders in the land of Egypt . . ."

The oldest of the writings of the ancients referred to the Great Pyramid as the "Pillar of Enoch." Turning to the Bible we find references to Enoch talking with God, and we find that Enoch's life is given as having covered 365 years. This being symbolical of the number of days of the year is typical of other references to a *year of years* which was called by the ancients the "Phoenix Cycle." The word *Phoenix* is the Greek term for the Egyptian word *Pa-hanok* which means "The House of Enoch." In this wise and through other similar references we find the Phoenicians identified as the descendants of Enoch, and this gives us the explanation as to why the Great Pyramid was called

by the ancients, "The Pillar of Enoch," having been built by the Phoenicians who were the descendants of Enoch.

Josephus, the ancient Jewish historian, wrote in his famous records a reference to the Pyramid and its significance in which he states that the ancient people planned to build, and actually did build, two great pillars (one in brick and one in stone) upon which the ancients inscribed their discoveries and marvelous knowledge that it might be preserved for the future. Josephus concludes this reference with these words, "Now this pillar of stone remains in the land of Siriad (Egypt) until this day." It is on this point we find that great Coptic writer, Masoudi, whose manuscript is preserved in Oxford, stating that the Great Pyramid contains "the wisdom and acquirements in the different arts and sciences, the science of arithmetic and geometry, that they might remain as records for the benefit of those who could afterward comprehend them." He explains that the Great Pyramid contains the knowledge of the stars and their cycles, along with the history and chronicle of past times and predictions of things to come. He makes it perfectly plain that even in his day the old records which he saw and examined referred to the Pyramid as a monument that had been carefully planned and so constructed that in its measurements, in its location, and in all of its

interior and exterior symbolism it would represent certain fundamental laws of nature, as well as preserve in its inscriptions an outline of the great knowledge which the ancients had achieved.

Now let us look at its location, The Pyramid allegory is referred to in the sacred texts and writings of Egypt known as the "Book of the Dead." In those texts the Great Pyramid is called "The Temple of Amen," which means "the Secret House of the Hidden One." Do not let us overlook the fact that in the New Testament of the Christian Bible, Jesus is referred to as the "Great Amen." Other allegorical terms used to describe the Great Pyramid in the "Book of the Dead" are "The House of the Hidden Places," and "The House of Light."

In considering the fulfillment of the ancient prophecies regarding an altar to be built in the center of the land to remain eternally as a "witness" to the Lord, we must keep in mind the fact that the size of the world, or at least of the land surface or populated surface of the earth at the time these ancient writings were inscribed, was limited in the minds of even the most advanced of the philosophers and thinkers. It is difficult for us of modern times to think of the site of the Pyramid as being the center of any great territory of population except when we stop to consider and realize that the western end of the Mediterranean where it

connects with the Atlantic Ocean was "the edge of the earth" to the ancients, and that the only known populated areas of the earth were those which centered around the Mediterranean Sea; and when we realize, too, that Egypt was in one period of her history the most highly cultured and civilized nation of the small limited area, we can understand why a district near Cairo might have been selected as the center of the earth in the minds of the ancient peoples.

But the truth of the matter is that the truly learned ones of Egypt, those who were members of the illuminated mystery schools and who sought to preserve their accumulated wisdom for the future, were far more advanced in their knowledge of the earth and its size and habitable areas, and of the starry heavens and the planets, than were the mass of the populace. Even our present-day science of astronomy owes its early foundation to the advanced and extraordinary knowledge which these early mystery schools possessed. There are very definite records in the earliest references to astrology—the forerunner of astronomy—that these ancient mystical students and scientists knew of a majority of the planets now known to us, and of the stars, despite the fact that they did not have anything like our modern telescopes. They gave to those planets names which we retain to this day, and they made references to their orbits and

transits and the eclipses, and other astronomical phenomena which definitely prove to us that the mystical philosophers and scientists were fairly well-acquainted with the universe in which they lived, as well as with the size and nature of the earth.

One of the very definite and startling facts about the location of the Great Pyramid is that it is not only in the center of the great land of Egypt, and very nearly in the center of the most habitable portions of the ancient world known to the populace, but it is in the center of the land surface of the earth *as it now exists*, and must have existed at the time the Pyramid was built. In other words, if we take a map of the earth as it exists today and spread it out on a flat surface and draw lines upon it which are in accordance with the land surface areas, we shall find that these crossed lines indicate the center of the land surface of the earth as being precisely where the Great Pyramid is built.

And there is just one other point which may be offered at this moment in support of the argument that the Great Pyramid was erected by those who were familiar with the universe and the great astronomical and geometrical facts. That interesting point is the fact that the great Pole star of the heavens was known to these designers and builders of the Pyramid, for many of the mathematical and philosophical inscriptions pertaining to the

prophecies of the future are based upon the position of this Pole star.

Even in regard to the sun and its daily movement, the Great Pyramid is so located as to have a definite relationship with the sun and its movement, and there are other mechanical relationships to the Cosmic as well as the size of the earth, its surface, curvature, and distribution of land and water.

Certainly all of these symbolical references to the Pyramid that it was to be built as an altar to the Lord, and a pillar at the border of the land of Egypt, and to the signs and testimonies which it would Contain when built, as well as the fulfillment of these prophecies in the Pyramid itself, prove to the unbiased investigator that this great structure was never intended to be a mere monument to the vanity of a pharaoh, nor a glorified tomb for the mortal remains of a king.

Yet there are writers and investigators of the subject who still maintain that the Great Pyramid was built solely as an extravagant sepulcher and a shallow, empty testimonial of the vanity and egotism of an insignificant, unremembered individual.

As we ponder over these very early descriptions of a magnificent altar to the Lord that was to be built in the midst of the land of Egypt, and then find the evidence that it is so significantly situated

and surrounded with so many revealing principles, the real mystery of the Pyramid deepens and we become determined to investigate the structure itself.



Chapter IV

THE AMAZING CONSTRUCTION

THE scientific, and especially the engineering, world of modern times is just as greatly mystified as is the populace of all the civilized countries as to the methods that were used to build this enormous monument of stone, especially in the location where it has stood for so many centuries.

As one stands at the base of the Great Pyramid and looks out over the surrounding territory, or as one stands upon its flattened top and looks into space far many miles in every direction, noting all of the surrounding desert space and absence of great hills, one wonders first of all where the stone came from which was used in building it. Having climbed up its side to reach the top of it, there is left in mind the definite impression of the enormous size of the stones which were used. Most of them being greater in height than our own bodies, and seemingly twice as long as they are

high, the weight of these stones would seem to be beyond human manipulation. We can recall all of the fanciful stories we have heard of a great contractor with thousands upon thousands of Egyptian slaves pulling on enormous ropes and cables to drag these monumental stones from somewhere into position at the Pyramid. And we can recall how these slaves suffered under the lashing of the whip and at the hands of the contractor and builder, and how they toiled for years in building the Pyramid.

But every contractor and every individual who has ever dealt with human labor under any condition, and especially while it was working under the lashing of a whip, knows that there is a limit to the number of human beings that may be attached to ropes or cables, and to the concentrated and efficient power that may be derived from such individuals. There is a point in the scheme of things where a large number of individuals struggling in this manner becomes an interference, and where efficiency is lessened by the increase of the number. Not only is their ability limited in the exertion of power, but the space they occupy, the necessary ropes to be attached, and the manipulation of the work causes a situation in which no real results can be obtained. We might just as well imagine the building of a great wall that was to be composed of a hundred thousand bricks

in one section, and to save time and build the wall quickly, we would secure one hundred thousand men, each to place his one brick in the proper position at the same moment, thus completing the section of the wall in one or two minutes. Even in our modern methods of constructing our homes or office buildings, there is a point in the employment of men where an increase in the number of workers becomes an interference and slows up the progress rather than helps.

In our present century modern contractors and engineers have found it difficult to lift to the top of great arches the keystones to complete the arches, when such keystones represented in weight and size but a corner of one of the great stones of the Pyramid. Yet today we have enormous mechanical derricks and motive power which the Egyptians did not have.

A casual inquiry reveals to us that the nearest point where the enormous stones could have been quarried was many, many miles away from the present site of the pyramid. They could not have floated them upon rafts down the Nile River, for no raft could have supported the weight of the stones. We recall the problem that faced marine engineers in 1879 when one of the obelisks from Heliopolis was to be removed from Egypt to New York. No ship could be found that would carry it safely, and the first attempt to float it upon a huge

raft pulled by a powerful steamship proved a failure. To have dragged these enormous stones over the sands of Egypt from quarries hundreds of miles distant at Thebes seems like an engineering impossibility to the modern mind. Yet the stones were brought from somewhere and lifted into place. We know from an examination of the interior, as well as the exterior of the Pyramid, that thousands of skilled mechanics, artists and artisans were employed in the planning, construction, and completion of it—not all at one time, but over the course of a long period of time. It is doubtful that the Pyramid could have been planned so carefully, the stones and other materials so carefully and critically prepared, the construction work carried out with such precision, and the interior decorating done with such devotion and under such expert guidance as was necessary to make every mark and every line and every bit of color have its scientific significance, and the entire structure completed in the lifetime of any one pharaoh. This in itself argues against the contention that a pharaoh during the height of his regime ordered the Pyramid to be built as his tomb so that it might be completed before his death and be ready for his burial. It was quite customary for the pharaohs to make sure that the final resting places of their mummies would be adequate in splendor and in the protection they would afford against robbers, thieves, and the

curious. In order that their minds might rest easily in this important regard, they saw to it that proper tombs beneath or above the ground were constructed and completed as soon as possible so that there would be no possibility of transition coming upon them before a place of guaranteed protection and glory was completed. Not one of them would have allowed the plan of a tomb which would have required many years to design, many more years to prepare for in the cutting of stones and the making of elaborate mechanical arrangements, and a score or more years for decorating and completing, for they would have known that the completion would have passed far beyond their lifetime and there would have been the possibility of a future pharaoh occupying the place instead.

Because of the mystery of its construction, and especially because of the significance and prophecies that are associated with each measurement, each passageway, each chamber, and each little incident of its design and completion, we shall look into this matter more thoroughly.



Chapter V

SYMBOLIC MEASUREMENTS

SINCE the Great Pyramid was to be a monument of wisdom and prophecy and contain in some permanent form the outstanding incidents of the past, present, and future history of the world, the problem of putting that information into such language, signs, hieroglyphs, or symbols that all future races of men could decipher and interpret must have been one of the most serious of all the considerations surrounding the construction of the Pyramid.

We are reminded of the problems which confronted these ancients when they decided to leave a key for future generations to decipher their hieroglyphic language. The Egyptians rightly concluded that the time would come in the distant future when the carved writings and hieroglyphs—as well as all the symbols and signs of their language and of their knowledge—might remain, but a knowledge of the meaning of these strange

marks might be lost, and, therefore, future generations might look upon the mysterious carvings and engravings on stone and metal and understand nothing of the great wisdom hidden there.

The methods used by man throughout civilization to convey his thoughts, including the spoken languages and the written languages, have changed from century to Century until today explorers often come face to face with unknown, forgotten, and lost languages, and are unable to decipher much that would be of great value. There are carvings and writings upon the stones of the mountainsides in Oregon on the west coast of the United States, in the Klammath section, which by their very nature indicate that they were carefully placed there with some important motive, and intended for permanency and the revelation of great wisdom at some distant time. As to when these writings were carved in the stone and what the carefully executed hieroglyphs mean, no authority has yet ventured to state, and research has led to no clue. Undoubtedly these writings were carved in prehistoric times by a race of people that antedates any of the known races that occupied the United States preceding the American Indians. Because of the similarity of these writings to those in other places in and around the Pacific Ocean, it is naturally assumed that they were made by the

descendants of the Lemurians; but if so, it was a special form of writing not commonly used by the Lemurians and probably chosen to be a classically written language of some kind that might be interpreted in the future.

In the case of the Rosetta Stone, the desire was to prevent the hieroglyphic language of the Egyptians from becoming permanently lost and thus making it impossible for future generations of mankind to interpret all of the sacred writings to be found in the temples and upon the walls and obelisks and other permanent structures of that country. In fact, the hieroglyphic language of the Egyptians was a dead and unknown language until the Rosetta Stone with a carefully planned key was discovered. On this stone certain historical passages were written in three languages, including the Egyptian hieroglyphs and the Grecian. By comparing the one language with the other in interpreting the same passage, the key to all of the fundamental principles of the Egyptian hieroglyphic language was revealed, and the discovery of the Rosetta Stone was one of the most important scientific events of recent history and contributed very greatly to our present understanding of the Egyptian language, Egyptian writings, and Egyptian knowledge.

But the builders of the Pyramid anticipated that the Rosetta Stone might never be found, or any

similar key, and that even those languages then existing outside of the Egyptian, such as the Greek language, might pass into oblivion, and therefore some other method for indicating the events of the future history of the world would have to be adopted to assure a definite and correct interpretation. In other words, the prophetic knowledge and wisdom, as well as the historical facts of Egypt and of ancient civilization, would have to be indicated in certain ways that were not dependent upon any one language or any one system of registering thoughts. It would have to be based upon some method that would be eternally permanent and universally recognized. Certainly this was a momentous problem. But in solving the problem these ancient Egyptians adopted a method which science today would adopt in similar circumstances. There are certain principles in the universe that are universal and will be eternal and these are related to the geometrical, mathematical, and physical facts of the earth and the universe itself. Therefore, geometry and mathematics and the principles of cosmology were combined to use as the fundamentals of a language.

In the first place, the selection of the site for the Pyramid had to be given the utmost consideration since by its very location future generations would be able to determine one important fact: that the Egyptians who planned it

were acquainted with two fundamental sources of knowledge, namely, the exact amount of land on the surface of the earth and its geographical distribution and, secondly, the relationship of that point on the earth's surface to the principal stars of the heavens and certain cosmological or astronomical landmarks, so to speak.

If future generations discovered these two great facts, they would be tempted to determine how much further the Egyptians had gone in the building of the Pyramid to utilize their knowledge of geometry and astronomy to make the Pyramid symbolic. In interpreting such symbolism from both a mathematical and scientific point of view, they would not fail to discover the mysterious knowledge that was concealed in the dimensions and structural details of the Pyramid. This in turn would tempt investigators to be Cautious in examining every minute detail of the structure and in relating it to cycles and mathematical scales covering past history and through this discover the prophecies regarding the future history of man. It was a magnificent and daring idea. It called for the careful and precise application of all the great knowledge possessed by the Egyptians, and for the careful reading of the future by whatever mystical means they had used in their mystery schools for ages, and classifying this prophetic knowledge in a systematic manner so that it might be properly

recorded in symbolism and measurements.

It was soon discovered by those who investigated the Pyramid in later centuries that other pyramids and temples built in ancient times had been oriented to definite astronomical alignments. Sir Norman Lockyer was but one of the scientific investigators who pointed out to the world at large the significance of the relationship between the orientation or precise location of these pyramids and temples to astronomical facts, particularly to the outstanding astronomical facts of the times in which the structures were built. But it was discovered that of all the mysterious and symbolical structures found any place in the world there were but two whose dimensions or structural features, when reduced to measurements by a definite standard, were found to represent certain elements of the functions of the solar circle. These two mysterious structures are the Great Pyramid in Egypt and the Stonehenge Circle in England.

Sir Flinders Petrie discovered, for instance, after much research, that a circle drawn within the interior of the great stone circle at Stonehenge has a diameter of 1163 British inches and is 3653 inches in circumference. These figures approximate the dimensions of the Solar Circle on a reduced scale of 10 inches per day and also approximate the dimensions of the Egyptian Aurora. Since it was known that the Stonehenge Circle, as well as other

mystical circles found in ruins in remote places, had served the early British priest-astronomers and especially the mystics of the strange Brotherhood of Druids as a sundial of the seasons, it was recognized at once that there was a symbolic relationship between the earth's mathematical features and the astronomical elements and these mysterious structures. Also since Stonehenge was undoubtedly erected about one thousand years later than the Great Pyramid, and by representatives of the same race known as the Aryan-Phoenicians, it was believed that the measurements of the Great Pyramid, located in the precise land center of the earth, would reveal many fundamental geometrical and astronomical principles.

As soon as the scientists began to measure the outer surfaces and dimensions of the Pyramid and then all its secret passageways, their width, height, inclinations, and relationship to one another, and to the outer surfaces of the Pyramid and then to the astronomical elements, many interesting facts piled up rapidly until the investigators one after another were astounded at the genius of those who planned the Pyramid and of those who so carefully Carried out the plans.

In the first place, we must remember that the very name Pyramid as given to these great structures in Egypt was symbolic, because the word is really Greek and not Egyptian. In the Greek

language the word *pyra* means fire, or light, or illumination that reveals something or makes things visible in darkness as well as giving heat. The word *midos* means measures. The Greeks had derived these words from the Phoenician word *purim-middob*, which meant "light-measures." Even in the Hebrew language there was a word very similar which meant measures that revealed something, or revelation measures. Therefore, the Pyramid itself meant something that constituted measured revelations or revelations through measurements.

The first problem that faced the architects of the Pyramid was to determine upon a unit of measurement, We of today who are so accustomed in America, for instance, to the yardstick in inches and feet, do not stop to realize that the inch as a unit of measurement was an arbitrarily adopted thing and that even the British inch is not precisely the same as the American inch, and that in ancient times there were units like the inch and to which we refer as an *inch* but which were of a different length than the present American or British inch. The metric system constitutes another arbitrarily adopted unit of measurement.

What unit of measurement should the Egyptians use in building the Pyramid which would be eternal and universal? The scientists discovered that the unit for measurement used in the Pyramid and now called the "Pyramid inch" was adopted

because it was equivalent to a primitive Polar Diameter inch which, by the way, was the unit of measurement adopted by the Hebrews, as determined by Sir Isaac Newton in his investigations. Since the Polar Diameter of the earth is 500,000,000 Pyramid inches or 500,500,000 British inches, the difference between these two units of measurement would be only 1-1000th of an inch. At one time in British history, however, the Polar inch and the British inch were equal. The interesting fact is revealed here that since the Anglo-Saxon race had adopted the ancient Hebrew inch it would indicate that this race descended from the Hebrew. And it would indicate also that the Egyptians in adopting such an inch realized that the Anglo-Saxon races would be the first to recognize the unit of measurement and therefore look upon the messages concealed in the Great Pyramid as intended for them principally. For instance, if the German or the French nations should measure the Pyramid in all of its symbolic mathematics, using some other system such as the metric system with its unit, they would find little symbolical knowledge and nothing of a startling nature.

Thus if we approach the interior of the Pyramid with a tape measure of Polar inches or British inches, the Pyramid begins to talk and bring forth its hidden revelations, telling us the story of

past centuries before the Pyramid was built, the story of the times when it was built, and of many, many centuries to come.

Beginning with our measurements, therefore, we find that the Pyramid rests upon a square, and if we measure each side of this square from corner to corner where the base sockets of the Pyramid are located, we find that each side is 9,131 Pyramid inches in length. If we add these four sides together it would be equivalent to taking a long tape measure and going from one corner to the other until the tape had completed the four sides of the base and if straightened out then into one long straight line, we would find it had a total length of 36,524 inches, with perhaps a variation of a part of an inch due to errors in measurement or dislocation of parts of the outer stone. Now this number of 36,524 will be recognized instantly by any person acquainted with the fundamental principles of astronomy. If we allow $2/10$ of an inch for errors in measurement, which is the average of error as recorded by scores of measurements, we find the approximately precise figure to be 36,524.2. This we see at once is 100 times the length of the solar year or, in other words, 365.242 days.

This surprising fact furnishes us with the first definite key and makes us realize that the Pyramid is not only symbolical in all of its measurements,

but that the Egyptians had a precise knowledge of the solar year and of other important astronomical features which they have embodied in the Pyramid measurements. Therefore, we are tempted to secure an accurate measurement of the Pyramid's height, including the original apex stone. This, science has found, is 5813 from base to apex. Using our geometrical knowledge we find that this is equal to the radius of the circle of 36,524.2 inches circumference. In other words, the height of the Pyramid is equivalent to the radius of the circle of the solar cycle.

We can pause right here for a moment to pay homage to these ancients for their wisdom and knowledge and to think again of the statement made so often by the doubters of the significance of the Pyramid who claim that it was built as the vain attempt of a pharaoh to build a more magnificent tomb for himself than any other pharaoh had ever built. The pharaoh might easily have constructed such a magnificent and impressive pyramid, towering all other tombs in its height and width, without becoming involved in such highly technical and unimportant elements as astronomical measurements and solar units. We are again impressed with the fact that this great structure was not designed as a mere tomb. It has become entirely too significant to have been merely the protection of a secret burial chamber.

Other lines of measurement in the Pyramid reveal the true *orbital year* of 365.259 days and the *sidereal year* by the measurement of 36,525.6 inches. These points and their significance have been revealed and Carefully analyzed by that eminent English scientist, Mr. David Davidson, in his learned articles dealing with the Pyramid which appeared in *The Morning Post* in England.

Another measurement discovered by Mr. Davidson gives in inches the radius of the earth's orbit. Thus far we have found that the measurements of the Pyramid represent the solar Circle and the difference between the solar, sidereal, and orbital years, thereby resulting in measurements that give us the sun's average distance from the earth, the earth's surface displacements, and the displacements of the earth's orbit.* [1](#)

Within the Pyramid all of its halls, rooms, and passageways reveal in their form and relationship to each other and to the Pyramid itself, and its relationship to the earth and the heavens, certain other significant features, and these have to be worked out very carefully using the units of measurement as a scale of years for determining past and future events.



KEY TO THE CHART

BL—Beveled Base Line.

PIT—Unfinished. Symbolizes bottomless pit—no escape, but by well up past Cross of Christ.

AT—Atonement. Symbolized by the well which represents Christ's descent from the Cross into Sheol and back to His resurrection. Up this passage believers can escape; even from the brink of hell.

G—Grotto. Symbolic of Paradise, or the place where Old Testament saints awaited the atonement.

2144—Possible date of erection.

F—Time of Flood, 630 years before the Exodus.

1647—The inch years between Exodus and the Birth of Christ. This passage with its granite plug symbolizes law-way to eternal life, which is blocked by our sinful natures.

33¹/₂—The inch years of Christ's life.

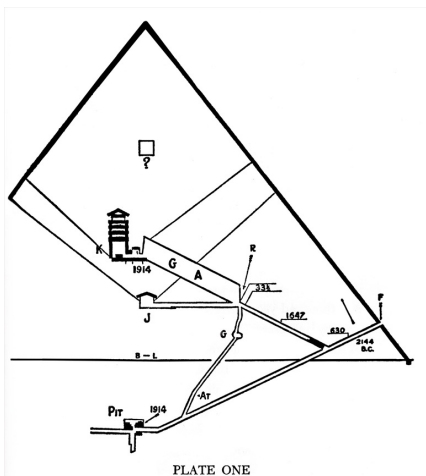
R—Marks the point where the stone cover of the well was burst upward, symbolizing Christ's resurrection.

GA—Gospel Age, symbolized by the Grand Gallery, 28 feet high.

K—King's Chamber.

J—Jewish or Queen's Chamber; symbolizes present blindness and future glory of the Jews.

P—Grand Chamber, thought to exist in upper part of the Pyramid, symbolic of heaven.



1. Davidson's was one of the first books on the pyramid prophecies. There are more recent ones which are authoritative and slightly outdate his work.
[back](#)

Chapter VI

THE PROPHECY OF EVENTS

AS HAS already been stated, the interior of the Great Pyramid, as well as the exterior, in dimensions, length of lines, the crossing of lines, the intersection of passageways, and numerous other details, reveals the time and period of various events in the history of man. In addition to these prophecies, the Pyramid contains in its secret marks and significant elements an outline of the ancient wisdom and mysteries.

Let us examine the prophecies. We must keep in mind that since the Pyramid is very old, a large number of the prophecies it contains have already been fulfilled. We must therefore look in retrospect at most of the prophecies.

Many will say that it is an easy matter to pick out the important dates of past history and then find measurements, dimensions and more or less significant crossing of lines to correspond to the date selected. Critics, and those who doubt that the

Pyramid was a monument of prophecy as well as mystery, will argue that it is well enough to point out now how the various lines and dimensions of the Pyramid were intended to indicate certain events of history. There is no way to prove to these persons that the events have not been selected to fit the dimensions and cross-lines of the Pyramid. Our only argument is that many of these dimensions prophesying future events were discovered and given to the world many years ago before some of the outstanding events of past history had occurred. It was through checking up the prophetic lines and dimensions of the Pyramid with past events that the real key to the prophecies was found.

Among the many persons who devoted a great deal of time to the study of the prophecies of the Pyramid is Mr. David Davidson. He is widely known as an expert on the secret nature of the Pyramid, and a man whose patience and integrity in his chosen field of research have awarded him the highest position as an authority. As an eminent structural engineer, as well as a brilliant scientist, his findings after twenty-five years of study and research in connection with the Great Pyramid were published by him in 1924 in a monumental book of limited circulation entitled, *The Great Pyramid, Its Divine Message*, in which he illustrates with eighty plates and ninety-seven sheets of

archaeological, historical, and astronomical tables, the correctness of the key to the Pyramid prophecies which he discovered.

Others before him had devoted much time to similar researches. Among the earliest was John Greaves, professor of astronomy at Oxford, who explored the Pyramid in 1637; and Colonel Howard Vyse spent a personal fortune investigating the subject. Sir John Herschel, the famous astronomer, interested himself in the same problem, and his astronomical knowledge enabled him to make many important discoveries regarding the significance of the construction of the Pyramid. In 1859 John Taylor, a London publisher and eminent mathematician, issued a book wherein he revealed the significance of some of the Pyramid's dimensions. It was he who revealed an important key in explaining the Polar Diameter Inch in connection with the Pyramid's dimensions. Prof. Piazzi Smythe, in the years 1864-65, found strong confirmation of Mr. Taylor's discoveries. This professor was followed by Sir William Petrie, the renowned archaeologist, who applied new scientific methods in verifying the great structure and compared the Polar Inch to the British inch, thereby furnishing Mr. David Davidson with additional keys.

Those who would like to delve more deeply into the significance of the measurements and

structural details of the Pyramid as related to prophecies are urged to secure and read Mr. Davidson's wonderful book.

Let it be known, therefore, that according to these eminent authorities, all of the outstanding events of the history of mankind are plainly indicated in charts and diagrams based upon the measurements, structural lines, dimension keys, and cross-lines within the Pyramid; as, for instance, where the lines of one floor of a chamber cross the lines of an upright partition, or where the lines of horizontal walls descend and cross the lines of another level. If the spaces between these crossings are measured in the Pyramid Inch and associated with years and months and days—and in some cases with actual hours—significant dates are obtained, and by their association with the lines that rise upward or pass horizontally or drop vertically, certain significance is given to the prophetic date. Also the association of these lines of measurement with certain chamber passageways and strange arrangements within the Pyramid help to reveal the nature of the event that was to occur on the date prophesied by the dimensions.

To give a complete list of all the prophecies contained within the Pyramid that have been fulfilled, including those of recent years, would require a very large volume. And it must be remembered that many of the prophecies outlined

by Mr. David Davidson in his book issued in 1924 have been fulfilled since then in the same precise manner as were the events of the past. Future years will continue to show the correctness of the discoveries and researches made by these eminent men.

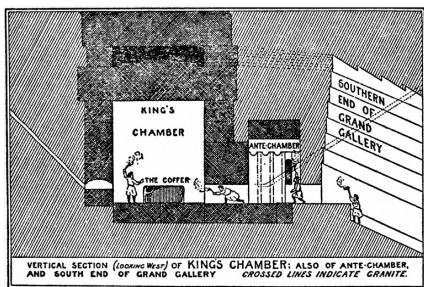


PLATE TWO

A Cross Section of the Pyramid

Among the earliest prophecies indicated by the Pyramid are those pertaining to the creation of the earth, the great universal flood, the rise and fall of man's spiritual and worldly unfoldment, and the rulership of various kingdoms by great men, the outstanding wars between nations, and the development of religious and moral movements among men.

Reaching backward into these prophecies, let us begin a brief index of them with the Exodus of

the Israelites from Egypt. This is defined in the Pyramid by the intersection of the floor line of the Ascending Passage with the central line of the Descending Passage, giving the date of the 15th of Nisan (April 4) in 1486 B.C.

Skipping over a number of intermediate historical events, we take the next outstanding one as being that of the birth of Jesus the Christ, which according to the prophecy of the Pyramid was to take place on October 4 (Gregorian calendar) in the year 4 B.C. It must be understood that the actual birth date of Jesus has been disputed and argued for many centuries and there is nothing in the old Scriptures to warrant the positive statement that Jesus was born in December. The calendar has been changed so greatly since that event that it is of little aid in the analysis of this mooted point. Historical records show that in the early Christian centuries the birth date of Jesus was not definitely decided upon until at a great conclave it was arbitrarily set for December 25. The actual period of the year has been set by many authorities as between the first of October and the 23rd of March.

The year also is in dispute, for according to the story in the Bible regarding the census that was being taken at the time of the birth of Jesus, the year of the birth is three or four years in error according to our modern calendar. But since the

prophecies of the Pyramid in regard to all other great events proved to be so accurate, there is no reason why we should not accept the Pyramid date as being the very best authority. The date of the Nativity of Jesus is defined by the intersection of the produced floor lines of the Queen's chamber with the floor line of the Ascending Passage. In this manner a triangle is formed having for its hypotenuse the sloping floor of the Ascending Passage. In measuring this hypotenuse, we arrive at a figure which translated into solar years gives us $33\frac{1}{2}$ lunar years, or the exact length of the public life of Jesus.

Passing over other events indicated during the lifetime of Jesus, we come to a measurement that gives us the date of the Crucifixion, April 5, 30, A.D.

Skipping past many great events of history occurring between the early Christian period and our present centuries, which would require too many pages in this book, we find such interesting prophecies as that for August 2, 1909, indicating the establishment of certain relationships between the Czar of Russia and some of the great countries of Europe, which prophecy was fulfilled.

The next great important date was that of October 27-28, 1912, indicating the beginning of the Balkan troubles.

Then on March 12 of 1913 was fulfilled

another prophecy given by dimensions at the entrance to the subterranean "Chamber of Chaos," indicating the conflicts and sudden reversals in world affairs beginning a second Balkan disturbance and an attitude of depression and fear throughout Europe.

The next date, August 10, 1913, indicated by one drop in the steps of the rough floor of the pit in the Pyramid, predicted the Treaty of Bucharest by which Bulgaria found herself forced to give Greece the territory she had acquired from Turkey, causing European statesmen to become greatly concerned over the new turn of events in the restlessness in Europe.

The next date, August 4-5, 1914, which was indicated by the measurements that lead to the entrance into the first low passage of the Pyramid, foretold the beginning of Germany's activities and was fulfilled by Germany's mobilization. The exact hour of the crisis of that period was indicated by the Pyramid to occur on August 5 at 3:54 a.m. History records that somewhere near midnight on that day (which may mean around two, three, or four in the morning) Germany was notified that Great Britain's ultimatum had not only expired but was finally ended and this was equivalent to a declaration of war.

The date of January 31, 1917, indicated in the Pyramid by a terminal point of the so-called index

in the Pyramid, predicted that the United States would spiritually contact the Great War and that within 65 to 70 days she would be involved. This brought the date of action close to the early part of April, 1917, and it was on April 5-6 of 1917 that the United States entered into the conflict abroad.

There are other interesting dates such as December 11, 1917, predicting that the Jews and their country would have another one of the many experiences which the Pyramid had indicated in the past, and it is to be noted that on this date in December, 1917, Jerusalem was delivered by General Allenby.

The next significant date was January 18, 1918, indicated by a vertical line to the southern end of the wall of the so-called King's Chamber. This date was associated in its prophecies with the preceding one dealing with the interests of the Jews, and it is notable that on January 18, 1918, the Soviet Republic was founded at Petrograd.



PLATE THREE

The Grand Gallery, or "Hall of Illumination

It is interesting to note that we find another date indicated for the same year, that of November 10-11, 1918, which date was revealed by the dimensions and lines at the end of the first low passage. This date figures out as the exact date of the flight of the German Kaiser into Holland,

which resulted the following day in the Armistice and the ending of the World War [I]. Since the date was indicated by the lines at the end of the first low passage, it indicated very definitely the ending of all the tribulations and warring activities signified by the low passage itself. Those who had been following the Pyramid prophecies throughout the period of the World War looked forward to November 10-11, of 1918 as the ending of the essential activities of the war, even if the Armistice had not been signed on that day. But the signing of the Armistice made a very definite ending to the war in its existing form.

Another date anticipated by the students of Pyramid prophecies who are interested in world events was that of December 12, 1919, which was indicated by the lines at the beginning of the red granite floor. The significance here was of some new and steady influence that would be created on the 12th of December that would affect the foundations of nations in Europe. It is to be noted that on this date was held the first post-war conference of the so-called "Big Four" nations; namely, Great Britain, the United States, France, and Italy. The result of this conference is too well known to require any explanation here.

Then came the date of July 11, 1920, supplied in the Pyramid by the projecting inch in the measurement of the face of the Granite Leaf. On

this date the Treaty of Sevres regarding the Allies' final terms constituted another ultimatum of international importance. The following date, August 10, 1920, indicated in the same manner in the Pyramid, was the date of the signing of the Turkish Treaty.

Passing over a number of intermediate dates that had to do with the signing of treaties and the agreements between nations of international importance, and covering such important matters as the first council meeting of the new cabinet held by the Sultan of Egypt, Lord Curzon's ultimatum to the Turks, the Franco-British crisis regarding the Ruhr, the abdication of the Sultan of Turkey, the assassination of the chief of the Russian secret service, and the exposures which followed, the surprising earthquake in Jerusalem that revealed some important matters, and similar affairs, we come to more modern dates.

Following out one of the prophetic indications and measuring it off in inches, the date of October 29, 1929, was obtained as being a date of importance to America and many sections of the world in an economic manner. This proved to be the time of the great financial earthquake that affected the stock market and economic conditions generally throughout the whole world. Every student of the Pyramid's prophecies, following the system outlined by Mr. Davidson and others, and

interpreting various other indications, fully anticipated the world crash which occurred in 1929. Another date indicated the Disarmament Conference in Geneva and all that it represented.

One date in 1932 had a very definite association with another date, that of September 16, 1936. According to these two dates and their indications, it appeared from the symbolism that in America there would be a great change in the spirit of the presidency and in the constitutional form of government. It was plainly indicated that just prior to 1936 the American nation would adopt a moderate form of dictatorship with a definite tendency toward state socialism. The indications were that this modified form of government would run into the spring of 1937 and pass the fateful date of September 16, 1936. This latter date was indicated by the measurements which just reached and began to enter the King's Chamber, which, according to the symbolism of the Pyramid, is the "Hall of Judgment and of Resurrection."

According to these indications it would appear that in September of 1936 a great change is to come into the life and spirit of the government of the United States whereby its former constitutional activities will be judged and from the judgment will arise a new and better form of government based upon modifications growing out of the judgment. Other indications reveal that the people of Israel,

as well as the people of Great Britain and America, shall pass through this Hall of Judgment and Resurrection just prior to September, 1936, and that on that date, the 16th, at 1:40 a.m., there will be some important act performed that will be of international importance, but especially affecting the people of Israel, Great Britain, and the United States.

Other dates indicate that the effect of this important event will show its culminations on the 27th of November, 1939, and on the 20th of August in 1953. Relating these dates to Biblical phraseology, which is very easy to do because of the special scriptural keys that are contained in the prophecies of the Pyramid, we find that on the night of September 15-16, 1936, there will be heralded the Feast of the Trumpets, and that the Seventh Angel of Revelation will sound the Seventh Trumpet. This is referred to in the 10th chapter, 7th verse of the Book of Revelation. The Pyramid prophecies clearly indicate that in various sections of the world there will be a general gathering and great conference, either secret or semisecret, marking the beginning of a very definite period that will not be long in revealing itself to the world.

Looking a little further forward, we find that a prophecy indicated by the southern edge of the apex of the pyramid gives the time of the 31st of

January in the year 1947. This prophecy indicates that the period of resurrection and regeneration will be completed and indicates also a reconstruction of church and state in both America and Great Britain.

Other measurements are being made to interpret the prophecies of the next ten or fifty years and those will probably be revealed within the next few years.

It should be noted that in addition to the relationship of these prophesied dates to world affairs, each symbolized indication is associated with Biblical or Scriptural prophecies as found in the writings in the Holy Bible and other sacred writings of the East.

The elaborate charts that are necessary for the tabulating of these measurements and prophetic indications are impossible to reproduce in a small book, inasmuch as some of the charts cover many square feet and if reduced too greatly the many delicate lines and crossings become obliterated and the significance of the text impossible to read.

However, the brief outline given in this chapter will indicate to what extent, and to what degree of precision, the prophecies of the Pyramid have been discovered, revealed, and eventually fulfilled. What lies still hidden in the unmeasured and untabulated dimensions and significations of the Pyramid is as great a mystery as the Pyramid itself.



Chapter VII

THE SECRET PASSAGEWAYS OF THE PYRAMID

IN ADDITION to the secret passages, chambers, halls, and other features of the main or central part of the Pyramid which were for centuries unknown and still constitute a mysterious study, there have been traditions for many years regarding the other passageways in the Pyramid or beneath it which have not yet been fully revealed, and the passageways that lead to the Pyramid from nearby points. In any real study of the Pyramid and its mystical use, the environs of the Pyramid must be taken into consideration, including the Sphinx, the courtyard in front of the Sphinx, and the temple that adjoined the Sphinx and which has recently been excavated.

According to the traditions and to some of the mystical manuscripts that have been released in a limited manner in recent years, the Great Pyramid

is but the central point or feature of a magnificent symbolical plot or section of Egypt that contains a mystery in each square yard of its surface.

As with every other temple of mystery, there are stories, reports, and traditions which scientists deny and many so-called authorities ridicule. But in the past few Centuries a number of these traditions have been lifted out of the category of mere mystical fiction into fact by the excavations that have taken place. For centuries there was a whispered story to the effect that there was a Ceremonial court or Courtyard in front of the Sphinx, buried beneath the sands, in which court initiation ceremonies were held prior to the entrance into the Pyramid. For centuries this whispered story was ridiculed by geologists and some historians and by many of the natives and officials of Egypt. However, in recent years the sand around, and especially in front of, the Sphinx has been removed revealing a very beautiful pavement of a courtyard between the paws and in front of the breast of the Sphinx, and in the center of this court, a symbolical altar such as had no use in any of the priesthood religions of Egypt but was known to have its place in the temples of mystery for initiation ceremonies. Thus the sunlight has touched upon the ancient pavement by the removal of the sands, and the light of truth has confirmed one of the old traditions.

Another of the traditions was to the effect that a great movable stone or slab in front of the breast of the Sphinx, between its paws, blocked the entranceway to a secret passage that ran beneath the Sphinx and beneath the sands to the center of the Great Pyramid, and that this long passageway was the secret ceremonial passageway from the outer court in front of the Sphinx to the rising passageways and chambers in the Pyramid itself.

Old stories told how this great stone with its symbolical writings, warnings, and laws for the initiate, would move mysteriously upon invisible hinges and open to the commands of candidates standing in the court, or in front of it, upon the pronounciation of the proper word. Then the candidates with the official torchbearer and guardian would enter the passageway chanting, and as the last note of the chant was sounded the great stone door would silently move to a closed position and the world was shut out again while the pilgrimage of initiates moved onward, toward the Pyramid, beneath the sands of the desert, hidden from all the world, and in a soundless passage that was significant of the early period of the universe when the world was without sound. Such stories, of course, have been rejected and scoffed at but still they persist.

The recently excavated temple adjoining the Sphinx was not believed to be in existence either,

and now it is looked upon as the preparation chamber for the initiates before they entered the court in front of the Sphinx. As one looks down into the uncovered chambers of this temple adjoining the Pyramid, one wonders what other use there could have been for a subterranean temple, or any kind of temple, in this peculiar position alongside the ceremonial court of the Sphinx. Still scientists, historians, and officials scoff at the idea that it had anything to do with initiation ceremonies.

In recent years the great stone slab, firmly fixed against the breast of the Sphinx in front of the two paws, has been revealed and uncovered and upon it are symbolical writings and warnings that may be interpreted in various ways, but certainly have significance to candidates of the mysteries and to the expectant initiate. Whether that stone slab, huge in size and weight, is movable or not has not been determined, and whether there is a passageway behind it has not yet been conclusively determined.

Speaking of the impossibility of a huge stone of this size and weight moving of its own accord upon invisible hinges, let us not forget that there was one other court of mystery at one time where such things did occur. Heavy gates guarded the entranceway to this court and they could not be opened until a sacred ceremony was held around

the altar before them. Here, with fire burning upon the altar, and with the chanting of voices, at the crucial moment of the spiritual ritual, the huge gates automatically opened and the devotees were permitted to enter. Within the walls they found a temple there in the courtyard and fountains that would play with streams of water through the effect of music and chanting. Science investigated these mysteries and found that one master mechanician of the time, known as Heron of Alexandria, utilized some of the great knowledge of the laws of physics known to the Egyptian mystery schools and constructed many marvelous pieces of mechanism that operated through laws and principles rediscovered only in modern times by eminent scientists.

If the great gates which Heron invented would move in some mysterious manner through natural laws, there is no reason for us to doubt the possibility of a huge stone gate moving in the same manner before the Sphinx in Egypt.

There are still many stories told and many secret or private explanations, accompanied with diagrams and architectural designs, given regarding the passageways connecting the Sphinx with the Pyramid, and these give color to many strange incidents referred to in the secret writings of the ancient Egyptians. Some of these underground passageways and their connections are shown in

the accompanying diagrams. Until greater excavations are made around the Pyramid and these passageways are actually revealed to the public and to the light of day so that they may be photographed and entered under special permission, their existence must remain as part of the traditions, for this is the law of the mystery schools of Egypt and still in force. That which is not revealed to the public remains a traditional secret and the public is invited to accept the traditions or reject them as it may see fit. The stronger the denial on the part of the various persons of authority in regard to the existence of some of these secret passageways and temples,*¹ the stronger is one's faith in the possibility of their existence, for such also seems to be the law of human nature when dealing with things of this strange land.



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1. A recent article in the *San Jose News* reports on experiments to be conducted by the University of California at Berkeley and Ain Shams University of Egypt using X-ray and computer equipment to determine whether there are hidden chambers in the pyramid of Chephren. It is believed that cosmic rays will get through harder and thicker material less than

through areas where there are chambers and passages.
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Chapter VIII

STRANGE FACTS

BECAUSE of the very mysterious nature of the subject itself, and because of the many weird traditions that have surrounded the Pyramid, many pamphlets, books, magazine and newspaper articles have been published dealing with the Pyramid from various angles; and many of these have been written by those who are extremely fanatical, illogical, and unfamiliar with the real background of the history of Oriental mysticism. For this reason one will find religious and political fanatics using the Pyramid for dissertations and discourses in which ridiculous and farfetched prophecies and predictions are made in the hope of strengthening various religious or political contentions.

The student of the Pyramid should always judge the reliability of anything that is written and published about the Pyramid by judging the author's motive. If the motive appears to be to support some strange religious rite, dogma, or creed, one should beware of any coloring and

imaginary conditions that may be presented in the description of the Pyramid and its predictions.

The motive back of the publication of this book, which the reader now has in his hands, is solely to emphasize the mysterious origin and purpose of the Pyramid, independent of any cult, any religion, or any political support that may be found in the revelations of the Pyramid. In that regard only is this book biased. It is deliberately biased in favor of the idea or postulation that the Pyramid was built as a temple of mystical initiation and of prophecy and not merely as an elaborate tomb to satisfy the vanity of some king.

There are many strange and peculiar facts connected with the Great Pyramid that may or may not have their foundations in truth, or in related facts. It is claimed, for instance, that at the time that the Pyramid was built the sun at noon passed immediately over the Pyramid so that when the sun was at its zenith at noon there was no shadow on any of the four sides of the Pyramid. This is not true today and scientific explanations state that this is because of the change in the heavens and in the rotation of the earth that has occurred in the past centuries. We know that the precession of the equinoxes and the change of the axis of the earth, or rotation of the pole position, have made changes of various kinds which could explain why the sun does Cast a shadow on some sides of the Pyramid

today if it did not do so centuries ago.

Another claim is that one of the passageways pointing upward toward the heavens from the center of the Pyramid was originally directed toward the pole star and that if one stood in the central chamber looking upward through one of these passageways toward the outer opening in the Pyramid, the pole star could be seen. This may or may not be true, but there is a possibility of its having been true. It would further indicate the excellent knowledge which the Egyptian creators of the Pyramid had of astronomical laws and principles, and it would have been natural for them to have planned the Pyramid in this manner since the pole star is even today a central point in the heavens from which to make measurements and locate positions on the face of the earth.

The so-called King's Chamber, in which there remains today a huge stone casket without any lid covering it, was not a burial chamber and could not have been used as such. The stone coffin was not made as were any of the coffins in the days when kings, pharaohs, or eminent people were buried in Egyptian tombs, and the original hieroglyphs that covered the sides and probably the top stone, although hardly discernible now, were not like those that were used on tombs. The other arrangements of the room and the markings on the walls were not like those of other tombs.

The stone that lay upon the top of the casket has disappeared, and today every inch of the walls and low ceiling of that chamber is covered with initials, names, and dates ruthlessly cut into the walls and ceiling by the thousands of visitors who have had entrance to that room in years gone by when extreme care was not used in regard to the admission of visitors. This has desecrated, destroyed, and obliterated most of the original finish and markings of this chamber.

The coffin that still remains in the King's Chamber was undoubtedly used in the same manner that a coffin or casket was used in many ancient initiation ceremonies, and is still symbolically used in the initiations of some fraternities. Around this stood the officers and the candidate and there was a symbolical ceremony involving the laws of transition, regeneration, resurrection, and reincarnation.

One of the ascending passages, the principal one that has been discovered, is called the Hall of Illumination, or the Grand Gallery, because as the candidate ascended, he reached a greater height in his symbolical attainment of mystical Light. This hallway, as shown in illustrations and diagrams, is strangely formed, but this is due to the fact that each of its lines and dimensions and part of its form is involved in the scheme of prophetic indications. In ascending this passageway today one

has to use a torch because of the darkness, while in some other passages the ceilings are so low that one has to crawl on hands and knees.

Structural engineers who have studied the design and construction of the Pyramid point out many facts to prove that the designers of the Pyramid were really experts in the matter. The fact, for instance, that the King's Chamber is not in the precise center of the Pyramid is pointed out as a structural feature of necessity. The manner in which the stones are placed to afford an opening above the King's Chamber is pointed out as a method of giving special support to protect the ceiling of the King's Chamber. The purpose of the various very narrow air vents ascending from the passageways or chambers to protected openings in the outer wall of the Pyramid is considered an engineering necessity that would have to be adopted today.

The existence of the various underground passageways far beneath the base of the Pyramid is still a mystery and is very greatly disputed by various authorities. On the other hand, eminent men have from time to time given excellent arguments for their existence, and in recent years soundings and measurements have been made which have verified the claims made in the past that some such passageways do exist. The entire base and surrounding area of the Great Pyramid

has not been completely explored. other passageways such as that leading from the Sphinx to the Pyramid, and perhaps in other directions, will probably be discovered at some future time, if all of the indications in regard to such passageways are correct, Any claims, however, to the effect that persons have wandered through these passageways, and know that they exist, should be looked upon with considerable doubt.

There are some ancient manuscripts to be found in India and parts of the Orient referring to a Great Master and divinely created earthly being who had his youthful initiation in the Great Pyramid. Most of these statements undoubtedly refer to Jesus, although His name as such is not given. It must be remembered that in many of these Oriental lands and among the writers of mystical literature the name of Jesus meant nothing, for it was purely a local name of significance or interest to the Jews. To the mystery schools he was known as the Christus, or by similar names which were too sacred to be included in their writings. Whether these references to such an initiation in the Pyramid are true or not will probably never be proved beyond the doubt of those who prefer to believe that Jesus the Christ in His youth had no special earthly preparation or initiation of any kind.

Much has been said in times past regarding the

apex of the Pyramid which is now missing. It has been claimed that it was of gold which glittered brilliantly in the sun and helped to make the Pyramid visible and significant at great distances. We know that in centuries past, when warring armies were centered in Egypt, the tombs were raided and gold of all kinds was taken from them to be carried to other countries and used for warring purposes or for the enrichment of the nation. It is claimed that the gold apex of the Pyramid was thus removed because of its value

Napoleon's army is credited with having done more destructive work in Egypt, without Napoleon's approval, than any other army. "Here we must Correct the oft-repeated story that Napoleon's soldiers broke off the nose of the Sphinx when using it as a target for rifle practice. The story is refuted by the Arab historian El Malcrizi (d. 1436):

In our time there was a man whose name was Saim-el-Dahr, one of the Sufis. This man wished to remedy religious matters, and he went to the pyramids and disfigured the face of Abul-Hol (one of the Arabic names of the Sphinx), which has remained in this state from that time to the present." *1

Other traditions say that the vast amount of gold that was contained in the holy temples, tombs, and sacred places of Egypt represented far more

gold than could ever have been produced through mining processes in any part of the world at the time these temples and places were built. It is argued, therefore, that the Egyptian mystery schools knew the art of transmutation and that thin sheets of lead were transmuted into gold for lining the caskets and for covering mummy Cases or covering the walls of tombs. Certain it is that all of this gold that once adorned these temples, according to ancient writings and carvings on the tombs themselves, has been removed. Whether it was transmuted gold, which would have had the same value as any other gold, is a point that has not been proved. That the mystics in some of the mystery schools knew the art of transmutation is a fact, but whether they could have produced such an enormous amount of gold by their process is another question.

In structure, some of the other pyramids differ considerably from the Great Pyramid. The pyramid at Cholula was flat on top and surmounted by a temple dedicated to one of the mythological gods. On the other hand, the great pyramid of Izamal is unique in that it consists of two pyramidal piles of masonry, one on top of the other. The pyramid at Uxmal is probably the most stately in form and proportion and consists of three stages, and supports an ornate temple.

Another interesting fact is that the cross,

nowadays recognized as the symbol of Christianity, is found in its primitive form in the carvings in the Pyramid and is found in other places associated with the mysteries of Egypt. Even in some of the statuettes in other lands such as Guatemala, Nicaragua, and localities of Central America, the cross can be found. The cross was not originally a purely religious symbol and certainly not a sectarian symbol. It was many years after the Crucifixion, in fact, several centuries, that the cross was adopted as the distinctive emblem of Christianity.

The Crux Ansata, consisting of part of a cross surmounted by an oval, and which is seen most frequently in Egypt, especially in the hands of gods and goddesses, and is called the Key of Life, was invented or designed by the Egyptian mystery schools as a symbol of immortality and as a symbol of life on earth. It was originally meant to represent the male and female sex organs which Carried on the process of reproduction. The reproduction of seed, and the reproduction of living things of their own species, represented to the early mystics the greatest mystery that they could observe and direct in its action. The idea developed that since each species could reproduce itself continually, this was proof of the immortality of something in the seed. Thus this symbol became a sacred emblem of the continuity of life, or immortality. As time passed, the association of the symbol to the sex organs was

forgotten and the beautiful thought of immortality became the paramount idea associated with this "Key of Life." The processes of reproduction, biologically, are still the greatest mysteries confronting the scientist as well as the layman.

Markings on the wall of the Pyramid show that the Pyramid Day, as a basis for all measurements and Computations, begins at midnight, and the Pyramid Year begins at the autumnal equinox. Another claim is that the Pyramid was built in the year 2140 B.C. and that in that year at midnight of the autumnal equinox the pole star, which at that time was Alpha Draconis, or the Dragon Star, shone down the Pyramid's Descending Passage while at the same time Alcyone was crossing the meridian of the pyramid to the south. Such positions astronomically in relation to the Pyramid will not be repeated again until $25,694\frac{1}{2}$ years have passed. Other scientists state that since there is no way of knowing whether at the time of the building of the Pyramid the calender was reckoned as we now reckon it, the date of its construction may have been 2144 B.C. instead of 2140 B.C. while according to other viewpoints (expressed in Chapter X) the time of erection may have been 2900 B.C.

An interesting structural fact about the Pyramid is that its four sides are not perfectly flat but are slightly concave, as though hollowed out in the

centers, to a slight degree that is measurable. When the sun casts a shadow in a slanting angle on the sides of the Pyramid this slight hollowness of the sides is plainly visible. This has been claimed to be an important engineering factor and adds to our admiration of the knowledge possessed by the designers and builders of the Pyramid.

Other scientists claim that when the Pyramid was originally built, its four sides pointed accurately to the north, south, east, and west, though because of the gradual movement of the earth's surface, this orientation of the Pyramid is not absolute at the present time but varies about five degrees of an arc. This would give us additional scientific proof that the crust of the earth is constantly shifting.

One could spend days, weeks, and months studying the Pyramid inside and out from a constructional point of view, as well as from a mystical point of view, and each day would bring forth surprising revelations. Large volumes could be written about the peculiarities of the Pyramid from either point of view and therefore a list of its outstanding, unique features would be too long to include in a volume of this size.



1. ° Quoted from *The Pyramid*, by Ahmed Fakhry.
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Chapter IX

THE MYSTERY INITIATIONS

IN CONNECTION with the thought expressed that the Great Pyramid—as well as many of the temples of Egypt—was used for mystical initiation, it may not be out of place to make some comments regarding these initiations and their purpose and significance.

In the Western World today the mind of the average intelligent person is divided between an interest and liking for initiations and initiation ceremony and ritual, and a complete abhorrence of such things. It is unquestionably true that a great many persons have refrained from continuing in their churches as members and participating in all of the church activities because of their dislike of ceremony and ritual, even of a sacred nature, and it is undoubtedly true that multitudes of persons in the Western World have refrained from becoming affiliated with many of the larger fraternal organizations simply because they feel an

antagonistic attitude toward any organization or movement that deals with initiations or claims to perform initiations. On the other hand, there are multitudes in the Western World also—perhaps millions of persons—who seem to have an inner, inherent liking and love for ritualism, elaborate ceremony, and mystical initiations, the more secret, the more mystifying, and the more symbolical, the better.

Very often those who object to joining with any movement that requires or conducts some form of initiation, as part of the entrance to membership, have an entirely erroneous idea of what constitutes the real purpose of initiation and what is its real significance. Many of these persons, if not a majority, carry out many forms of ritualism throughout their daily lives but do not realize that their acts are ritualistic and that their methods of thinking and acting are in themselves a continuous chain of initiation. Such persons often have a very definite procedure in arising in the morning in regard to their method of bathing, dressing, and eating breakfast, and they never allow anything to interfere with each step of the procedure. It has become a *ritual* with them that means something and is of value, but they would actually protest at this ceremonial process of theirs having any strange or unusual significance.

But in the Orient, initiation of some kind, and

ritualism of many kinds, have been so frequent and have covered so many years of the history of civilization that it seems only natural to these persons to begin each new venture in life, each new stage of progress and unfoldment, with some form of ceremony. In the Western World even our Houses of Congress and courts of law, and our schools, open their daily services with a form of ceremony that is more or less fixed and ritualistic in nature. Concerts and public lectures have a ceremonial opening. This may indeed be purely ritualism and shallow in nature, but to the Oriental mind ritualism, when associated with initiation or with anything of a sacred nature, has a significance of an intellectual as well as a psychic, mystical, or religious quality.

In fact, if we trace the history of drama we find its foundation in the earliest forms of initiation ceremonies wherein the principles being taught by the church or the mystery school were dramatized and presented visually and demonstrably with the enactment of what might be termed a play wherein the candidate for initiation took an important part. In fact, in all true mystical initiations the candidate is the central figure and the entire procedure of the ritual turns around the candidate as though he were the pivotal point. It is this feature that impresses him gradually and gives significance to the initiation as well as an intellectual comprehension of the

principles thus being dramatized and impressed upon his mind.

We must also take into consideration that there was considerable rivalry in the Orient in connection with ritualism and ceremonies of all kinds. Just as we have today the churches with their high masses and high feasts of a ritualistic nature, and the secret societies or fraternal organizations with their ritualism of initiation, and certain forms of ritualism in various other departments of life, so in the ancient days the priesthood, representing the various religious movements, had very elaborate ceremonies not only of acceptance of new members but of daily and weekly devotion in their churches or temples. On the other hand, the unorthodox movements of the day, such as the secret societies and the so-called mystery schools of wisdom, had their elaborate ceremonies not solely for the purpose of rivaling or outdoing the elaborate Ceremonies of the priesthood and the church, but for the purpose of impressing their new members with the significance of the purposes of the societies or schools. If we stop to consider also that most of the secret societies and mystery schools of ancient times were organized and formed deliberately for the purpose of opposing the superstitious beliefs and practices of the pagan priesthods, we will realize that it was part of their program to make the candidate, the initiate,

thoroughly acquainted with the distinctive viewpoint and the differences of opinion held by these secret schools and societies.

In those days every individual who could stand erect, and who could *see* and hear and understand, either had to ally himself with the pagan priesthood and accept its superstitious beliefs, its control over the thinking and acting of the public, or become a heretic and unite with the mystery schools or secret societies that were attempting to free man from the bondage of superstitious beliefs and practices. Very few individuals dared to oppose or criticize the priesthood, and even fewer were brave enough in their opposition or criticism to ally themselves either openly or secretly with the mystery schools, or those groups of individuals who were seeking to overthrow the tyrannical domination of the priesthood. Being under the dominance of the priesthood not only meant being held in Constant ignorance, and under constant influence of superstitious beliefs and practices, but it meant yielding constantly to heavy taxation, to a continuous payment of worldly, material things to the powerful, rich group of individuals constituting the representatives of the priesthood. In many cases the rulers of the countries, the princes under these rulers, and the local governing representatives, were a part of the priesthood, and the poor man's status financially and socially—as

well as his health and happiness—were in jeopardy if he did not openly associate himself with the priesthood and the pagan religious services and give prompt obedience to the dictates of the priesthood. When wars were proclaimed it was often the ruler, the king, the pharaoh, or prince, who selected from his immediate domains those heretics or those persons who refused to become adherents to the priesthood practices as the first to go forth to the front hues of battle, and in this way thousands of them were slaughtered and brought to an untimely end, as though by sacrifice, because of their disbelief in the priesthood teachings. The faithful, so-called, were always given positions of safety in times of war and shown every preference in every other way. It is easy to understand how the accumulating wealth of the pagan priests, with their royal support from the king or ruler, and the protection of all the highest laws of the land, enabled them to build magnificent temples and to squander wealth—taken from the poor people—in elaborate costumes and elaborate settings for their mythological and superstitious religious services. And in order to impress the ignorant followers they had to provide "miracles" from time to time. This tempted them to indulge in so-called black magic and in trickery, and in every form of deception that would be highly impressive and would hold in abeyance the proper analytical reasoning on the

part of the followers. Every strange or uncommon occurrence in human affairs was instantly seized upon by the priesthood as an example of either the pleasure of the pagan gods or their wrath and displeasure. Every illness that befell the heretics, the doubters, was claimed to be a punishment because of their lack of faithfulness, and no proper medical attention and no proper assistance was allowed to these unfaithful ones in the times of their greatest suffering. Unusual storms, cyclones, earthquakes, floods, and other incidents of nature were pointed out as either beneficent gifts from the mythological gods to the faithful or as chastisements visited by the gods upon the unfaithful.

And because of the grandeur of the pagan temples, the richness of their robes and temple ornaments, the wealth that could be used for such purposes, the ceremonies within the pagan temples were most impressive and most beautiful in every worldly sense. This became a challenge to the secret schools and mystery schools because it was necessary for them to do two things when taking a candidate into their membership and attempting to prepare him to be a good and faithful follower of the higher and more truthful principles. They did not dare to let the candidate think that a school of truth could not reveal the richness of thought and the grandeur of ceremony and that only schools of

error and untruth were in possession of the great secrets and powers of the world. Therefore, they had to seek in all of the sciences and all of the fundamental laws of nature for those elements which, if brought into play and demonstration in a ceremony, would impress the candidate and the followers more deeply, more profoundly, and more lastingly than anything they had ever witnessed in the pagan temples.

It was fortunate, indeed, for the struggles that were carried on for many centuries by the mystery schools proved that truth in itself is always more impressive, more beautiful in its expression, and more mystifying in its demonstrations than untruth. Were this not so, it is more than likely that throughout the world today the pagan priesthood would still be in existence and man's advancement toward the truths of life would have been very slow indeed.

But without the great wealth which the pagan priesthood possessed, and without the support and protection of the governments and their rulers, the mystery schools of truth and ancient wisdom were forced to have their meeting places and their temples of ceremony and instruction in hidden places, and in underground grottos where there was a total lack of beauty and richness in the setting. They were handicapped by the activities of spies and by the constant threat of death and

imprisonment if they were discovered in their activities of opposing the church and giving unto mankind the truths that would make him free.

Considering, therefore, the places in which these mystery schools met and the conditions under which they had to operate, and the lack of funds and lack of sponsorship and guardianship, we must marvel at the progress they made and the magnificent manner in which they protected their teachings and preserved them for posterity. But in their rituals and ceremonies we find the history of their sufferings, we find the picture of their labors and ambitions, their rewards and their ultimate aims. And as the initiation ceremonies were modified from year to year and period to period throughout the centuries preceding the Christian era they became more significant in the dramatization of the lives of those few people in every community and in every country who became the leaders of free thought, of independent thinking, of honest devotion, sincere worship, and advancing civilization.

We can see, therefore, how it may have come about that Amenhotep IV, the great ruler of Egypt in the 14th century preceding the Christian era, had received from his forebears, who were also rulers of Egypt, certain knowledge and truths regarding life that had established in his consciousness a realization of the great facts which would make

man a living image of God. His immediate forebears had become interested in the teachings of the mystery schools and had secretly indulged in them, fearlessly risking the revolt of the priesthood against them. In Egypt and in many lands the priesthood had become so powerful in wealth and in political influence through the large percentage of followers that kings and queens feared them and had to do the bidding of the priests. It was Amenhotep's immediate forebears who ventured to break the power of the priesthood, although this venture was for a long time kept secret and only the foremost workers in the mystery schools knew that they had on their side the approval of the pharaohs and queens, for it was not sufficient protection for them to carry on their great work openly.

It was Amenhotep IV as a young man who dared to proclaim in open manner his allegiance to the mystery schools and his undying opposition to the priesthood. To him had come the privilege of announcing to the people of his country a new religion based upon the revelations that had been given to the followers of the mystery schools. He it was who proclaimed for the first time in the history of civilization an official religion of a public nature based upon the truth that there was not a multiplicity of gods and goddesses as the priests had taught, but only one "Everliving God" residing

in the heavens or Cosmic above and who was the Father of all mankind. This astonishing opposition to the priesthood teachings eventually cost him his life, but in the few years which he might have numbered upon the fingers of his hands, he had not only revolutionized the art, literature, sciences, and the religion of Egypt and destroyed most of its pagan monuments, but sent a flash of the great light of truth throughout the world to be carried in torches into the darkest recesses of semicivilized lands to be preserved to this very day as the true religious concept of our spiritual existence.

But this one fundamental principle of a monotheistic religion—of an only God—was not the sole contribution to civilization that came out of the mystery schools of the Orient. Long before this, scientific knowledge, marvelous knowledge of the arts and literature, profound principles that still form the foundation of our advancing culture, came out of these schools of ancient wisdom, and in their rituals, which they preserved for our use today, we have the dramatization of this important history of man's growth and development.

It was for the purpose of initiating individuals into the great mystery school of Egypt that the Pyramid of Gizeh and its adjoining subterranean halls and passageways were built. We can understand with what pride and joy the great leaders of the mystery schools conceived of

building the greatest of all their mystery temples above the ground and in the open space of sunlight and freedom. After centuries of labor in hidden places beneath the sand, after centuries of existence as fugitives hiding in secrecy, they were happy in the fact that although the priesthood still existed and the pagan forms of worship still continued, the great light of understanding and of truth had given them the opportunity to come out into the open and to build a magnificent temple more beautiful than anything the priesthood ever built and not built with the accumulated wealth that was ill-gotten, but built with service lovingly donated and built with the loving assistance of enlightened followers.

Still it was necessary to examine carefully such candidates as were recommended for initiation into the mystery schools and to put them through a long period of test and trial, of keeping them unacquainted with what was taught and revealed until such time as they were duly and truly qualified to cross the threshold under the guidance of a guardian and enter a sealed and closed place where with proper ceremony and ritual they would be impressed with the significance of their initiation, the importance of their obligation, and the duties which they were to perform.

Thus it was that although the Pyramid as a magnificent temple of initiation and Ceremony rose

to a sublime height in the land where all other structures were much less impressive, still what went on within the Pyramid was carefully concealed and the idea that it might be a tomb was tolerated in the minds of the public while the secret entranceways were cleverly concealed and never revealed except to one who had proven worthy after sufficient test and trial. It is for this reason that the Pyramid, the Sphinx, and the adjoining structures were united by underground passageways with entrances at various places unsuspected and not revealed to the public for many, many centuries. And we can understand also why in this same magnificent structure, towering to the heights that would indicate its lofty ideals and ambition to be a part of the spiritual world above the earth, there were recorded in its lines and measurements, in its form and enclosed spaces, as well as in hieroglyphs and unusual markings on its inner walls, the secret keys to the knowledge possessed by the ancient mystery schools, the history of their activities, and the predictions of the future races of man. Thus the Great Pyramid became in one embodiment a house of sacred ceremonies, a school of great wisdom, an archive of preserved knowledge, and a monument of prophecy.

Today the Great Pyramid is one of the seven wonders of the world as it was centuries ago. It is

doubtful if man will ever build at any time in the future a structure of any kind that will be more magnificent in its symbolism, more revealing in its wisdom, and more influential in its effects upon posterity than the one strange structure standing so silently, so strangely, in the midst of a country that may at some time in the future arouse the sleeping power that still remains in the intelligent, peace loving, spiritual Egyptian and make that land once more the cultural center of the world.



Chapter X

WHENCE CAME THIS KNOWLEDGE?

WE ARE constantly reminded of the tremendous progress man has made within the past two centuries. In comparison with his life in the Middle Ages, the facilities and advantages he has today do mark the present era as advanced. In fact, until the beginning of the nineteenth century, our mode of transportation on land, insofar as motive power was concerned, was the same as in the days of the ancient Romans, Greeks, and even the Egyptians. The horse did not cease to be our fastest and most dependable means of transportation until the close of the eighteenth century. In the early part of the same century, communication was carried on by individual and government in the same manner as had been done during the Roman Empire. Communications were expedited by a mounted courier or transferred from one horse-drawn stage to another until they reached their destination.

That in two hundred years such stupendous transformation could take place in transportation, communication, industry, architecture, and science seems to distinguish the period as an outstanding one in history. Actually in our written history no previous time is marked by such a multitude of achievements, yet these accomplishments are not the result of suddenly inspired visions. The minds of men within the last two centuries were not spontaneously imbued with a wisdom which made these things possible. These wonders of today are the slow development of causes which began centuries ago. The causes, though less sensational, were really more remarkable and attest more to the greatness of man than the results which they brought about. The causes began about 250 B.C., we shall say, at the time of the great school of philosophy and learning at Alexandria, Egypt. There for the first time, so far as we know, began a systematic classification of all physical phenomena known to man. These classifications corresponded in a general way to our sciences of today. The minds of men embraced what were to them virgin truths. Groups of minds clung tenaciously to the revelations, each group believing that the natural laws which they analyzed were the sole key to the universe's mysteries. Few could see far enough ahead to point where the apparently parallel lines of scientific research would converge. Centuries of

systematic and sincere study and probing resulted in an accumulation of workable data.

The knowledge of each field of phenomena spread into every other. Physics joined forces with chemistry; biology with anatomy; physiology with psychology. The interrelating of facts quickened invention. Each science borrowed from the other; the missing principle in one realm of nature was supplied by another. The pattern suddenly took form within the past two centuries. Its design was dazzling in its orderliness, and its usefulness very apparent. Never before in the memory of man had anything been seen like it. Those who have been fortunate enough to live in this period of the last two hundred years have made the mistake of comparing the results as they know them with the beginnings. To them it seemed that man had achieved more in the recent two centuries than in a previous twenty-two centuries. They failed to realize that development, though more impressive than its causes, is a lesser achievement. Causes have an inherent momentum which they carry on down to their eventual end, and results consequently must follow; but an original cause is a distinct departure from one grade, classification, state, or condition to another. A cause is the complete transformation of one nature into the nucleus of another. Thus, the step forward man made from inarticulation to speech was far greater than from

the first utterance of guttural words to flowery oratory. Therefore, though our present civilization is compelled to link its attainments with the contributing causes of the past, there is a period in history when man did in one step advance from barbarism to a civilization embracing arts and sciences, and the interval between is apparently devoid of the causes which brought the great wisdom about.

Preceding 3100 B.C. all structures in Egypt were one-story, built of sunbaked mudbrick. The buildings were ugly and representative of little that could be considered skill or workmanship. Eventually the Egyptians built a second story upon a triangular low first story of the mudbrick. This second story did not quite cover the same area, so it made the structure have a terraced appearance. Finally, many such structures were built, but the number of stories gradually increased, and they were set back slightly as they rose in height until they had the general appearance of pyramids, except that their sloping sides were stepped.

Not long after 3000 B.C. the Egyptians witnessed the building of the first masonry pyramid. The master builder and architect was known as Imhotep, the Wise, and miniature bronze statuettes of him have been found. He erected this great monument for King Zoser. The copper tools employed before this time were incapable of

carving and sawing limestone out of which this stepped pyramid was built. There suddenly came into existence, from where no one knows, tools which made this masonry a realized fact. The tools were not developed by usage, for there were no masonry work or stone buildings which would have required such tools. Immediately following this masonry pyramid, others were erected, and in 2930 B.C. the first pyramid which, when completed, did not have a terraced appearance was built. It rose to a height of 214 feet and had its terraces filled in with masonry so that its sloping sides were smooth. This smoothness was accomplished by the excellent fitting of small stones comparable to the best masonry we are capable of today.

Approximately twenty years later, or 2910 B.C., the first pyramid was built that was intended as a pyramid. Its height, dimensions, and general appearance were conceived before its erection, and it was not built in successive steps, but its blocks were laid according to a mathematical exactitude, and each layer of stones receded just enough to conform to the proper slope of a perfect pyramid.

Ten years later, or about 2900 B.C., the great pyramid of King Khufu, or Cheops, as the Greeks named him, was begun. Approximately one century and a half was all the time that elapsed between the earliest stone masonry and the beginning of the Great Pyramid of Gizeh. More than highly efficient

tools were required to build that stupendous monumental structure. Great knowledge was also necessary. Chemistry of a sort must have been known, for the cement used between the huge blocks was applied in layers as thin as a sheet of newspaper, and yet, it had adhesive properties far exceeding any cement in use today.

The fact that the Great Pyramid was erected in the center of the land surface of the earth at that time, proves a knowledge of world geography by its builders at a time when we think man knew of no land west of Gibraltar and east of what is now Iraq. Further, the Great Pyramid was in perfect proportion. Its apex was above the exact center of its base, proving its builders were master mathematicians. An aperture in its apex was used for astronomical observations, and the descending passage pointed directly at that time to Thuban in Draconis, revealing that those who designed it had a knowledge of astronomy and the ability to make astronomical delineations. One must not overlook the fact that its builders also were well-acquainted with that phase of physics known as leverage. Every engineer will readily concede that the huge blocks could have been put in place only by a mechanical means employing the laws of leverage. Still further, the exquisitely fine designs and delicate shades of color put upon the walls of some of the passageways and chambers required some unusual

artificial means of illumination. The many angles of the passageways remove the theory of reflected sunlight by mirrors, and if torches, which were prevalent in that period, had been used, the designs would have become blackened with smoke.

Admiration for this great work of the ancients is equalled only by amazement at their wisdom and the mystery of whence came this knowledge. How was it possible in only one hundred and fifty years for man not merely to improve on science, to develop or advance it, but to discover the very laws of which the sciences consisted, create them in other words, and then for the first time employ them in such a highly efficient manner? A little over a century and a half previous these sciences were not known to man even in their most elementary form, according to records left by the ancient Egyptians themselves. Never in any other period in the history of man has he discovered the laws of certain realms of nature, organized them into definite sciences and applied them so successfully within such a short period of time. Was there a sudden influx of Divine Wisdom? Were men given an insight by Cosmic decree into nature's secrets for a brief time? Was there implanted in Egypt during this period a race of supermen who came into being with a fully developed knowledge of the sciences which were used in building the Great Pyramid? These

suppositions are too highly fantastic to be accepted today, and yet, some answer must be given to the question: From whence sprang this knowledge? for it seemed to spring into existence, because no evidence of its accomplishments preceded it. Though we may scoff at the idea that the Egyptians at the time were suddenly evolved and their consciousness infused with a rare wisdom, we must give credence to that theory which declares that their civilization was enriched by the coming into their midst of members of a strange race of people who had great wisdom acquired from a civilization preceding the Egyptian one by centuries. This theory is founded upon the strange tales the Egyptians told and which have endured with the dust of the ages in their tombs.

The writings of the Pyramid Age of Egypt—that period when most of the pyramids were built, and which lasted from about 3000 B.C. to 2500 B.C.—are very few. All that remains are fragments of stone tablets. The age immediately following is known to historians and to Egyptologists as the Feudal Age, the period of the wealthy and pompous nobles who owned vast, flourishing estates, worked by thousands of slaves. Writing had gradually developed, and papyrus replaced stone for ordinary writing purposes. Many of the notables had great libraries consisting of shelves of these long papyrus rolls, which were comparable to

our books of today. These rolls dealt with current topics, accounts of the noble's travels, and the accomplishments and exploits of his father and immediate family; and they also recorded tales of Egyptian history, which even then were considered ancient. Some of the noble's favorite papyrus rolls—those he had enjoyed reading the most—were entombed with him after his death in a rock-hewn tomb in a precipitous Cliff on his estate overlooking the muddy Nile which ran through his lands. There, sealed against time and the elements, they kept intact their age-old stories.

In one of the Feudal Age tombs was found a scroll written in the demotic writing of the period, recounting the tale of a shipwrecked sailor who centuries previous had been cast upon the shores of a strange land of an exceedingly wise people—a land which later sank into the depths of the sea and from which some of its people were said to have escaped to Egypt. This land, it was related, existed beyond the Red Sea at the gate to an unknown ocean, or what would correspond to the Indian Ocean. A page of this scroll reads, "Those who were on board perished, and not one of them escaped. Then I was cast upon an island by a wave of the great sea. I passed three days alone with only my heart as my companion, sleeping in the midst of a shelter of trees till daylight enveloped me; then I crept out for aught to fill my mouth. I found figs

and grapes there, and all fine vegetables, etc. . . ." He continued, saying he was brought before the great king of this strange land who resided in the interior and at the magnificent court of the king witnessed great feats of magic and phenomenal power. He was kept by the king three months, and then returned to Egypt with great treasures.

This legend could be attributed to an ancient Sinbad the Sailor yarn, if it were not for some very significant facts. First, the time that this land or island was said to have vanished corresponds to that period of the one hundred and fifty years when the Egyptians miraculously acquired a knowledge which made them capable of building the Great Pyramid. Secondly, recent oceanographic expeditions, financed by the Indian government, have disclosed a vast tableland or plateau submerged in the Indian Ocean. On all sides of this submerged plateau are great foredeeps as though it had no relation to the regular floor of the ocean. This and other reasons indicate it was once above the surface. The easternmost end extends nearly to Sumatra and the Malay Straits, in the jungles of which have been found vestiges of once great temples and forgotten civilizations.

We may discredit the tales of sunken continents and vanished races, but we cannot remove so easily evidences of the similarity of disintegrating structures in mined cities separated by thousands of

miles of sea. Also, it is more than coincidence that several of the Aztec pyramids of Mexico are of the terraced type, resembling the first Egyptian pyramids, and that the size of the stones used is also the same, as well as other distinguishing characteristics. Archaeologists admit that in their opinion the Aztec temples and pyramids antedate the Egyptian ones.

Why is there such a resemblance between Aztec, Mayan, and Egyptian architecture? Many of these ruins are found in Yucatan, Mexico, which is not much more than an isthmus. Why did these people settle there when north of them was a much more expansive territory? East of Yucatan lies the big basin of the Gulf of Mexico. Was the submerged land once above water and part of the mainland of Mexico? Was it thickly populated and did it contain magnificent temples and pyramids like the remnants found in Yucatan? If so, when the great catastrophe of its sinking occurred, undoubtedly some of its inhabitants fled to the mainland east of them, to Northeast Africa. Between Yucatan and Northeast Africa lies not only the Gulf of Mexico but the vast Atlantic Ocean. However, the western shore of the legendary continent of Atlantis is said to have nearly embraced North America, and its eastern coast included what is now the Azores Islands. So inhabitants on the eastern shore of the ill-fated

continent would not have had far to journey to Africa.

It is logical to assume that the survivors would have perpetuated the wisdom they possessed, would have clung tenaciously to it and would have avoided slipping back into the barbarism they must have found in Egypt. Whether they passed it from one generation to another of their own kind, or taught it to a certain few of the Egyptians is another enigma. It is possible that they found their kind becoming extinct about 2900 B.C. and built the Great Pyramid as a lasting monument to the great knowledge they inherited from their forebears.

What makes this quite probable is that later generations of the Egyptians looked with as much astonishment upon the mystery of the Great Pyramid as we do today, indicating that they lacked the wisdom which was required to build the Great Pyramid or it would not have so mystified them. If it had been built solely for the vain personal interests of King Cheops, as some think, it would have borne every indication of this fact as do the lesser pyramids which were built by other kings and pharaohs as tombs or personal monuments. The Great Pyramid is free from the hieroglyphs found in the smaller pyramids, and its chambers and passageways are evidence that it was used as a place of assembly and for oral instruction. It is quite

probable also that King Cheops considered himself fortunate to have in his midst those capable of executing such a work, and in consideration of its erection and dedication to himself, was willing to grant its builders the privilege to use it for purposes of their own and to erect it according to their inherited wisdom and secret ideals. Its builders must have realized that future mankind would find in the Great Pyramid a far greater tribute to a lost knowledge than to the personality of a king reigning at the time of its construction.

It is interesting to note that though many tribes and peoples have fantastic legends relating to their origin, and still others have none to explain the reason for their present habitat, the Mayans and Aztecs both have traditional tales which imply that they migrated from a distant place. The Mayans in their traditions claim that they came from a land far north and west, pointing toward the Northwest or the North Pacific. The Aztec traditions carry them back to an origin from an island cave in Aztlan, which has been sought in Northern Mexico and beyond—the word Aztlan meaning "*Aztec's Place.*"

The sinking and migration of continents is sound scientific fact. Modern science has and is detecting and measuring the sinking and movement of continents today. In addition to the slow sinking and movement at the rate of a few inches or feet a year of the larger bodies, hardly a year passes

without some body of land, even though it may be but a small tropical volcanic island, being sucked beneath the sea. If this is possible today, it was possible in the yesterdays of centuries past, and geologists and oceanographers declare that our present ocean basins are the result of such migration of continents.

Professor George W. Munro of Purdue University recently wrote, "If the continental masses moved over the Pacific area riding down the blocks of ocean bottom, it might reasonably be expected that as the continental motion ceased, the down-going blocks would be caught and jammed in places, forming deep holes in the ocean bed. The foredeeps of the Pacific constitute precisely such a system as might be expected. The central position of the Mid-Atlantic swell indicates approximately equal masses of land in each of the traveling continents, or an earlier stoppage of the American side. The general absence of foredeeps off the American shore indicates the former, while the Gulf of Mexico and the eastern Divide point to a collision stoppage of the American fragment. Anyone who accepts as reasonable the hypothesis of rapid continent migration here presented will recognize that the frail isthmus structure connecting the two Americas could never have withstood the hazards of so turbulent a voyage. Clearly, the notch formed by the Gulf of Mexico

and the Caribbean Sea was made after the crossing. The most plausible view of such a happening is that the central part of the American continent encountered an ocean bottom which did not yield and that the inertia of the end was sufficient to break its back."

We must remember that three times definitely in the history of the science of archaeology has the age of civilization been advanced, which proves if nothing else that the present conclusion as to its age may exist, for no other reason than lack of new knowledge to change it; in other words, our present idea of the time that civilization originated is conclusive only in the sense that we have not found new facts to supplant those we now have. Daily we may expect the announcement of positive proof that the prehistoric civilizations of Lemuria and Atlantis existed, and the further declaration that it was the wisdom of their surviving inhabitants which gave the Egyptians not only the Great Pyramid but their first experience in the mastery of nature's laws.¹

1. °See Lernuria, *the Lost Continent of the Pacific*.
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APPENDIX

The two diagrammatic drawings shown in Chapter VII depict the relationship of the Great Pyramid to the two other nearby pyramids and the Sphinx, and indicate how these structures are connected with subterranean passageways leading not only to the pyramids and Sphinx, but to long-forgotten reception halls, small temples, and other enclosures.

These unusual drawings were made from secret manuscripts possessed by archivists of the mystery schools of Egypt and the Orient and are part of secret manuscripts telling of the ancient forms of initiations held in the Sphinx and the Great Pyramid. The existence of these subterranean halls, such as the one beneath the Sphinx and indicated in the second diagram, and the passageways and other features, has been denied repeatedly by Egyptian and other authorities and even by eminent archaeologists and investigators from various parts of Europe. So persistent have been these denials that the claims of the representatives of the mystery schools have been looked upon by the public as pieces of fiction, deliberately invented and periodically whispered in order to mystify

visitors to Egypt. In fact, the attitude of scientists is typified by the expression of one of them who said: "No one should pay any attention to the preposterous claims in regard to the interior of the Pyramid or the presumed passageways and unexcavated temples and halls beneath the sand in the Pyramid district made by those who are associated with the so-called secret cults or mystery societies of Egypt and the Orient. These things exist only in the minds of those who seek to attract the seekers for mystery and the more we deny the existence of these things, the more the public is led to suspect that we are deliberately trying to hide that which constitutes one of the great secrets of Egypt. It is better for us to ignore all of these claims than merely deny them. All of our excavations in the territory of the Pyramid have failed to reveal any underground passageways or halls, temples, grottos, or anything of the kind except the one temple adjoining the Sphinx."

It is well enough for these scientists and others to make such statements as the foregoing, but we must remember that many years ago they also claimed that there was no temple adjoining the Sphinx. The claim was made that every inch of the territory around the Sphinx and Pyramid had been explored deeply and thoroughly, yet some years later the underground temple adjoining the Sphinx was found and today it is open to the public. The

scientists may have forgotten this incident but the public has not forgotten, and especially that portion of the public whose interest in the Pyramid and the Sphinx and the territory around them is just as keenly alive today as it ever was.

The claim was once made also by scientists that there was no courtyard or reception court between the paws of the Sphinx with an altar in its center and a great stone slab against the breast of the Sphinx on which was contained secret and cipher instructions. Yet within the past ten years that courtyard has been cleared once more of the sands and today the pavement of that courtyard and the altar in its center and the huge stone slab at the rear are open to the sunlight and the vision of all who stand around the Sphinx.

It is either untrue that in the past centuries every square foot of the territory around the Sphinx and Pyramid had been thoroughly explored with constant excavations, or such explorations have revealed certain things to the investigators who have quickly and deliberately covered up their excavations and Concealed what they have found.

Since the main portion of this book dealing with the Pyramid was dictated, there has come into my hands a magazine edited in Egypt, and more or less privately published in London, dealing with Egypt and its explorations; and we find in this January, 1935, copy of the publication an article by

Hamilton M. Wright dealing with the recent discoveries of the pyramid, accompanied with original photographs by the author, made with the permission of Dr. Selim Hassan. Dr. Hassan, a native of Egypt and one of those scientific investigators who does not take the word of others as law, has been conducting extensive excavations for the University of Cairo. In this recent publication he is quoted as saying:

"We have discovered a subway used by the ancient Egyptians of 5,000 years ago. It passes beneath the causeway leading between the second Pyramid and the Sphinx. It provides a means of passing, under the causeway, from the cemetery of Cheops, who built the first or Great Pyramid of Gizeh, to the cemetery of Chephren, who built the second Pyramid. From this subway we have unearthed a series of shafts leading down more than 125 feet, with roomy courts and side chambers."

Then the article goes on to describe the unearthing of the causeway between the temple of the second pyramid, on the plateau, and the temple of the Sphinx, immediately adjoining the Sphinx, which was unearthed a few years ago. But it states that the discovery of the new subway or passageway underneath the public causeway on top of the sands has occurred within the past three months.

Dr. Hassan explains that the causeway was constructed at the same time that the second Pyramid, or the Pyramid of Chephren was built. He says that evidence he has unearthed leads him to believe it was constructed before the building of the Sphinx. Chephren or Khepren, or Kha-f-ra, was the third king of the 4th dynasty.

The new excavations now lead Dr. Hassan and others to believe that while the age of the Sphinx has always been an enigma in the past, it may have been a part of the great architectural plan that was deliberately arranged and carried out in the early erection of the Great Pyramid.

In 1909 the first subterranean temple near the Pyramids was found and a passageway between it and the Sphinx hitherto unknown was also discovered at the same time.

It should be noted by all students of mysticism and especially of Rosicrucian philosophy and teachings that the year 1909 was the year when more revelations of a mystical nature, and more incidents of the reawakening of the mystical spirit throughout the world as fostered and protected by the secret mystery schools, occurred than in any other year in recent centuries. It was in the year 1909 that many persons journeyed from various parts of the world to Europe and the Orient to secure permission for the re-establishment or reawakening of the Rosicrucian activities in various

countries, and it was in the same year that many tombs of "Christian Rosenkreuz" were opened and many scientific discoveries leading to revelations pertaining to the mystery schools. The present cycle of the Rosicrucian Order in North America dates its authority from the year 1909, due to special high council meetings of international Rosicrucian mystics that were held in various cities in that year.

Dr. Hassan's recent excavations have disclosed that this subterranean pathway is, as a matter of fact, a gigantic stone causeway, 22 meters wide and about 450 meters long. It connects the second pyramid to the Sphinx and to the temple of the Sphinx adjoining. Large numbers of men are still at work on the sandy slope between the second pyramid and the ancient Sphinx. Mr. Derwish, who is in charge of part of the excavations under the guidance of Dr. Hassan states:

"The causeway between the second pyramid is constructed of enormous blocks of localized stone and has three divisions of separate pathways. The middle pathway lies between two walls constructed of fine Turah limestone. These walls were roofed over as is proved by the remains of stones found here and there on the causeway. The reason that the subway was constructed was that the two walls above mentioned prevented passageway from the cemetery of Cheops to that of Chephren. . . The

newly excavated subway was cut through hard sand rock and is about eight feet in height. Two or three people can easily walk abreast in it. In the center of the subway was the deep shaft of which Dr. Hassan has spoken. . . . This newly excavated shaft is an enormous four-sided hole about eight feet each way leading straight down through the limestone like a mine shaft. This shaft ends in a spacious room, in the center of which is another shaft which descends to and ends in a roomy Court flanked with seven side chambers, some of which contain huge sarcophagi of basalt and granite. In one of these seven rooms there was also cut down a third shaft ending in a side chamber, which is now flooded with water, but apparently contains a sarcophagus. We are hoping to find some monuments of importance after clearing out this water. The total depth of these series of shafts is more than 40 meters or more than 125 feet. . . . In the course of clearing the southern part of the subway there was found a very fine head of a statue which is very expressive in every detail of the face."

We have seen a photograph of this statue and it appears to be in that same excellent form of sculpturing revealed in the famous bust of Nefertiti, and undoubtedly a sample of that rare type of art inaugurated in the Amenhotep regime.

A description of the chambers and rooms beneath the sands, connected by these secret

passageways, reveals that there were inner courts and outer courts and a Chapel of Offering cut into one of the huge rocks with three pillars in its center. The three pillars representing a triangle are highly significant points in the study and analysis of the purpose of these underground chambers.

Another chamber, much like a burial chamber but undoubtedly a room of initiation and reception, was found at the end of a sloping passage, cut deep into the rock in the west side of the Chapel of Offering. In the center of this chamber was another large sarcophagus of white Turah limestone, and there were excellent examples of alabaster vessels found in the chamber.

The walls are beautifully painted and sculptured with scenes and inscriptions and the Lotus flower is an important emblem in the pictures. Other chambers were discovered with pillars in the center and in some of these were Carved figures of a young woman in a beautiful gown, plainly indicating a ceremonial robe.

There are many magnificently carved figures in these various underground rooms and chapels, temples, and hallways, also many beautifully colored friezes. In examining the photographs of some of these we are deeply impressed with the improved form of the art, showing the distinctive characteristics of the period that followed Amenhotep's mystical reawakening of Egypt.

The foregoing facts are but a few of the many contained in Dr. Hassan's latest report. They verify in part at least the things indicated on the two diagrams shown in this book and undoubtedly the passing of time will verify other parts of these diagrams. So once again the strange drawings, manuscripts, and writings of the mystery schools which Claimed to preserve the ancient knowledge of Egypt and other lands, rise to another degree of acceptability. Despite all that has been said by former explorers and excavators, the truth appears to be that every foot of the territory around the Pyramid and the Sphinx has not been explored previously because Dr. Hassan and his associates have just recently taken out of these underground temples, halls, and passageways rare specimens of art, rare relics of various kinds, a few of which we hope to have in the Rosicrucian museum in the very near future. If these things, passageways, and underground halls and temples, had been discovered in the past and then secretly covered up again to prevent us from learning the truth, the explorers would not have hesitated to bring to light the rare relics that remained in them, for these things represent the most precious gifts that Egypt has to offer to the museums of the world and which every scientist and explorer is justified in bringing to light.

Those skeptics and doubters who look with

distrust upon all books dealing with the Pyramid from the mystical point of view, and who believe that the Rosicrucians and others do not possess any knowledge not possessed by the eminent excavators and explorers of the past, may realize now that not half the truth has been told about the Great Pyramid and its environs and what has been revealed by the mystery schools is more than likely to be verified in the near future.

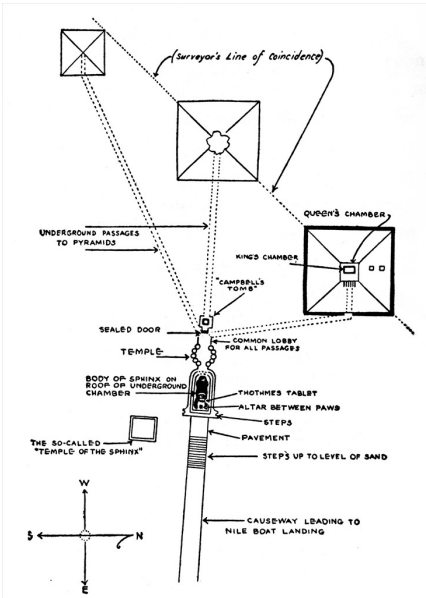


PLATE FOUR

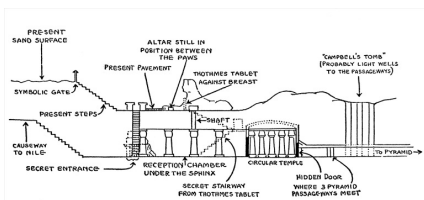


PLATE FIVE



THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org