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THE RIDDLE OF THE SPHINX

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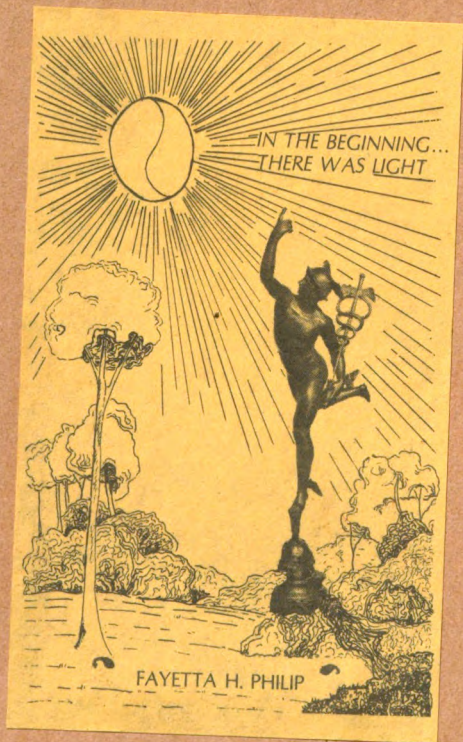
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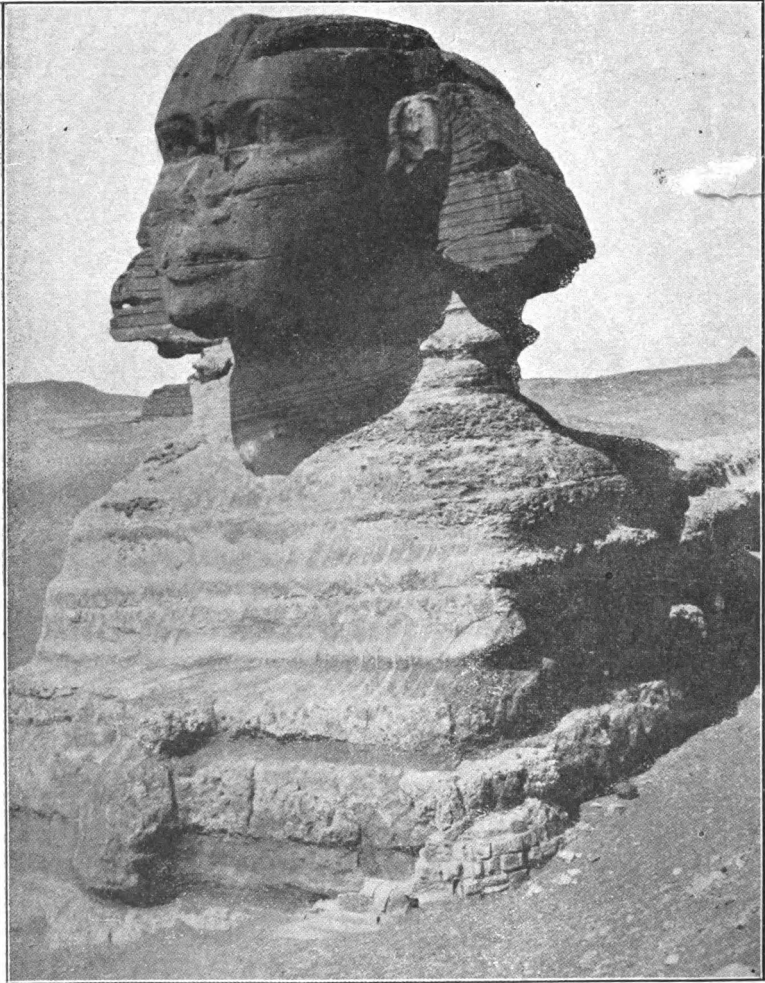
Oakland, Calif.

Presented to Mrs.

F. Phillip

Christmas 1938.





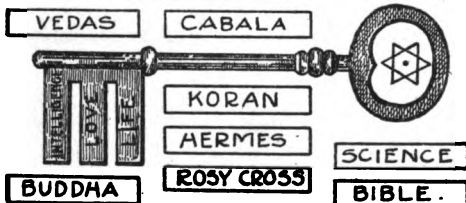
THE SPHINX

Call No Man on Earth Your Master; For One is Your Master---
The Illuminator



THE
**RIDDLE OF THE
SPAINX**

A KEY TO THE MYSTERIES
AND
A SYNTHESIS OF PHILOSOPHY.
WRITTEN DOWN BY
J. MUNSELL CHASE.

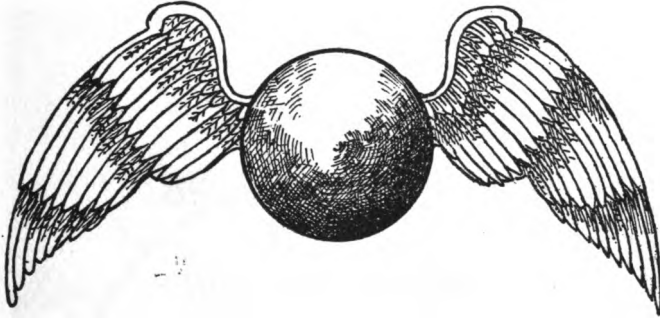


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“NEITHER SHALL THEY

SAY, LO, HERE! OR THERE! FOR
LO! THE KINGDOM OF GOD IS
WITHIN' YOU.”

LUKE XVII - 21.

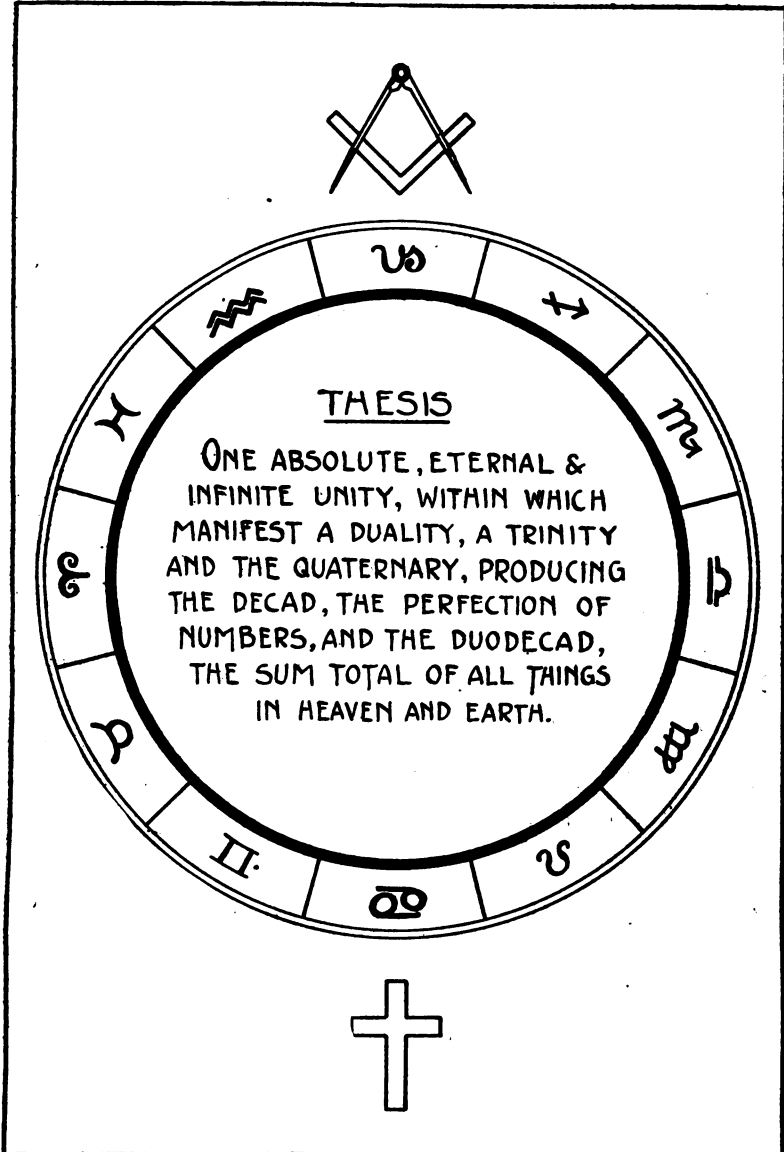


HERMETIC PROVERBS.

The lips of wisdom are closed except to the ears of understanding.

Where fall the footsteps of the Master, the ears of those ready for his teaching open wide.

When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom.
—*The Kybalion.*



PROBLEMS TO RESOLVE.

1. To demonstrate in a manner certain and absolute the existence of God, and of Him to give an idea satisfying to all minds.

2. To establish the existence of a one true religion in such a manner as will render it incontestible.

3. To indicate the way and the reasons of the being of all the mysteries of the one true and universal religion.

4. To turn the objections of philosophy into arguments favorable to true religion.

5. To mark the limit between religion and superstition, and to give the reason of miracles and of prodigies.—Eliphas Levi, in *The Key to the Great Mysteries*.

MEDITATIONS.

There is no mystery that may not be unsealed by him that hath the unbiased mind, and the opened eye of the Seer.

God is life; God is love; God is intelligence.

The real is the direct contrary of the apparent.

That which is composed may and shall be decomposed. Unity alone endures.

That which has a without, a form side, has equally an inside—a within.

All growth is from within by impacts from without.

The Will finds its freedom in obedience to law.

THE RIDDLE OF THE SPHINX



THE RIDDLE OF THE SPHINX

7

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THE RIDDLE OF THE SPHINX

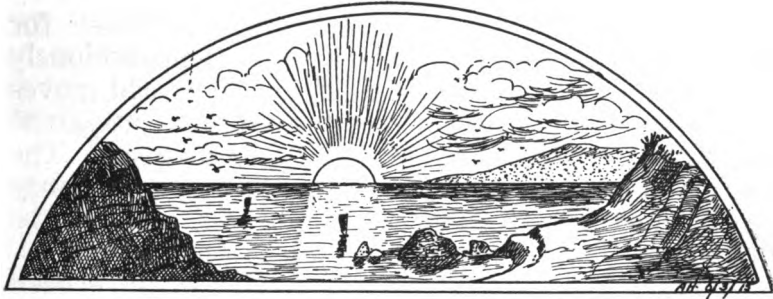
THE SPIRIT OF THE SPHINX.

(BY AYLMER HARDING.)

Over the desert wide for centuries
 The brooding spirit of the silent Sphinx
 Has lived, diffusing Egypt's mystic light,
 While all our systems, passing creeds and forms
 Are but th' imperfect varying instruments
 Of Time, to give Truth place, and guide men's souls aright.
 Back rolls the scroll of Life's historic past.
 Back through the mists of blood and veil of years
 That lie betwixt this climax of an age
 Transcendent, visioning mightiest hopes fulfilled.
 Back to the womb of Earth's primeval morn
 The tide of Time rolls, and nor priest nor sage
 Shall set a date, only the brooding Spirit knows,
 Holding the secret of continuous Life.

Before Time was the Logos spake, and saught
 To find some place wherein to incarnate.
 Foreknowing that in Egypt should the light
 Appear, for since, enshrined within the hearts
 Of men and tombs of Kings, the sacred symbols lay.
 Here would the torch be lit to banish night,
 While here should stand a stately monument,
 Tribute to Truth, enduring as the years.
 "Rock carven emblem, mystical and vast
 What is that Truth thy presence would reveal?
 Gigantic symbol of an age long past,
 Wilt silent ever be, or can the sage
 Perchance contact thy Spirit by that sense
 The Spirit gives? Great in thy silent gaze towards light,
 Great thine example to a restless world
 O'er which the night with her dark pinions broods.
 Colossal figure, Evolution's own,
 Thou dost all Life interpret, speaking not.
 Thy deathless Spirit speaks, and in that soul
 Where Love hath lit the torch, and consciously
 The Life is one with all Life—in that one
 Thy Spirit speaks of Immortality,
 Where changing forms progress from dust to God."

"I have lived, live and shall live," is the text.
 There is no mystery when attuned to Truth.
 Her voice melodious soundeth when most still
 The soul is. Greatest Power most manifests
 In deepest silence. Herein find the Key.
 "Follow the gleam" until the Eastern light,
 Resplendent, rises in thy consciousness,
 And know that in thyself is Truth Supreme,
 Part of the Sun's pure flame, that o'er thy path
 Shall e'er illumine all Life's way to God.



INTRODUCTION.

Most of the religions and philosophies of the world are seemingly cloaked, purposely or otherwise, in impenetrable mystery. This, perhaps, is because life is the ever present yet supreme mystery.

In looking upon the world it appears that every essential fact necessary for man to know in this life has been placed just where one would expect Supreme Intelligence to place it, right where it is the most obvious, and, each fact appearing in the order of its importance to the growth and well being of mankind.

It has been often and well said that any consideration of life must start with the assumption that there is an all-wise, over-ruling power, and that the object of being—all being—is good.

With this premise the author of the following pages has attempted to simplify the study of life and to satisfy the mind as to the path to be pursued in the search for truth, in-so-far as reason may be instrumental in grasping light from a realm where it finds an end of its functions and wisdom rules.

Fundamental truths are self-evident; they exist in and for themselves, giving no cause for being. It is well that this is so. Unconsciously or subconsciously to the individual, the world moves on, displacing him, if needs be, with no apparent diminution in the force of its onward sweep. The individual must come to know and to implicitly obey the laws of nature inherent in his own being or be flung back from whence he came.

The wisdom of the ages appears to have been written in symbols. To trace the path of the Wise Men of the past is to render the progress of the men of today less difficult. The interpretation of symbology is a worthy and important subject. Any attempt to popularize its language is, of necessity, a problem difficult of solution; yet, this attempt has been made so well in the following pages that I am persuaded that there are many minds—minds in ever increasing numbers—awaiting the light which is herein thrown upon this very interesting subject. Many, doubtless, will find in them the light which will enable them to reach the haven of self-realization.

The author has with singular lucidity made plain the principles which govern the soul in its passage from one plane of consciousness to another until it has mastered the desire-body, and attained a sufficient degree of poise to meet life's further experiences. To attempt to speak of spirit in the language applicable to matter, is to attempt the well-nigh impossible. It is, therefore, expected that this volume is one calculated to present meditations, rather than casual explanations. It teaches of the "within", and enough may be found upon every page to occupy the mind of the earnest student for an indefinite period. To solve the sug-

gestions appearing upon one of its pages is to solve the "within" and to solve the "within" is to come to a knowledge of "the all." Silence, meditation, prayer; to obey the injunction, "knock and it shall be opened unto you," is its leading thought.

The student is given explicit directions herein as to the manner in which he should approach the "door" where the "knock" must be made in order that the door may be opened.

It is through this door that the thoughts that "come to us" find an entrance into our minds. These last mentioned thoughts are messengers "bearing glad tidings of great joy", and will be found, upon examination, to be the true source of enlightenment and wisdom.

Thomas Paine, in making discrimination between the two general classes of thought, says:

"Any person who has made observations on the state and progress of the human mind, by observing his own, cannot but have observed that there are two distinct classes of what are called Thoughts; those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and it is from them I have acquired almost all the knowledge that I have."

This experience will doubtless commend itself to the mind of every thinker, for, I take it to be a universal principle, the operation of which is common to all, that meditation and prayer are the sincere pleadings of the soul for light, for comfort, for strength. This is "the straight and narrow way," and the only "door" through which we may

enter into the "Holy of Holies." It is also the way of natural growth; the higher spiritual life being the unavoidable culmination of continuous "knocking" for information which comes from the higher planes of consciousness.

This inexorable law inheres in every atom, ruling rigidly up to and including the highest state of spiritual consciousness in man, and it no doubt continues unbroken through all states of consciousness. Obedience to this law is man's highest duty, as well as his highest privilege, for through its operation comes all that may be added by the universal trinity of love, life and intelligence.

Owing to the grip—the death-like grip of the senses—the Old Man of St. Paul—the progress of the race has been and continues to be slow, apparently very slow when viewed from the fleeting passage of an individual human life.

To the sincere seeker after truth, this fact proves the greatest possible incentive for him to pursue the only object of existence—the attainment of an ever increasing vision and understanding of the only reality—truth. Notwithstanding the foregoing statement, there is a way by which the soul of every man may find its path shortened—aye, to the elimination of time, in securing a vision of the reality—the permanent and ever abiding state of consciousness that makes for peace. It may take years—unnumbered lives to attain to it, yet it may come in the flash of an eye.

Illumination comes from within, as does every possible growth. All advancement is growth—growth dependent upon and measured by the amount of energy capable of being controlled and directed by the conscious will of the individual. Wisdom, power and truth are everywhere present

at all times, and are to be appropriated by every man according to the measure of his capacity to receive and use for the purpose of further unfoldment.

It would be well for the student to bear in mind the fact that in speaking of the growth of consciousness in passing from a lesser to a greater plane, that the terms of reference and explanation be considered apart from the usual meaning given them. Thus, "the end of the world" comes to him who has passed from the "lower" or "world consciousness" into the state of spiritual enlightenment from whence his view of being is changed from the "without" to that of the "within." To such an one the "millenium" has dawned, and the "transfiguration" has taken place.

Life is ever on the plane of the unseen; all manifestation—worlds, forms of life and all tangible objects are but the expression or clothing, so to speak, of life.

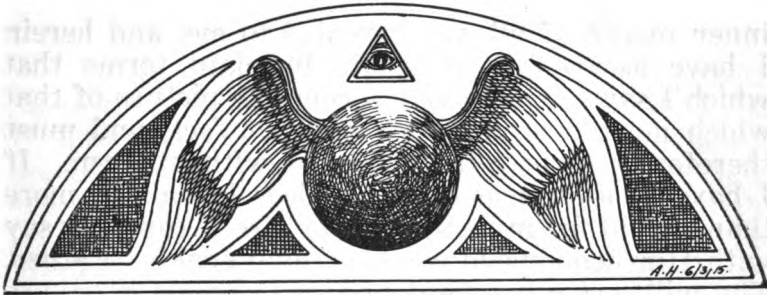
The following pages are intended to make plain the truth that, starting from any given point "within" from whence all growth, be it physical, mental or spiritual, receives all of its energy for further progress.

When the ego has been overcome and one has entered into "subjective relations with all things," but not until then, will the truth of the oneness of all become fully realized and the "sacred and everlasting calm" settle the turbulent waves of life's experiences.

It is of the greatest importance to the student that he use at all times his "common sense" in investigating. Take no statement for granted, but prove it for yourself. It is a good plan to hold fast to that which is good, but at the same time be

of the open mind to receive something better—
—further enlightenment. Only those who deny
the presence of the light need dwell in darkness.
Nothing is wholly good or wholly bad, wholly false
or wholly true, for all are one to him who has over-
come the animal in his own nature. Everything
comes from its own “within.” Everything is radio-
active, man most of all. Self-realization is the
supreme object of being. The kingdom of God is
within you, (Luke 17-21). This being true, what
can there be of permanent value outside of you?
Pleasures pall; joys fade; hope grows dim; riches
fly away; health passes; strength wanes, and—
death closes the scene. What remains? Life!—
the unseen—the eternal within—the only reality.

Charles Wesley Kyle.



AUTHOR'S PREFACE.

In this little book I have sought to bridge the apparent chasm between the teachings of physical science and occult philosophy so that the earnest seeker for the reason of Being may be able to satisfy his heart longings without stultifying his reason.

In the past hundred years the thought of the Western world has become profoundly materialistic and a real atheism has grown up in and around the churches. This condition is due to the fact that the spirit of truth has long gone out from the churches, and among "God's fold" there have been only "blind leaders of the blind." Few are able to give the reason of the faith which they profess.

During the past twenty years physical science has advanced to the very border line which divides the materialistic from the spiritual conception of the universe, yet there remains a borderland through the mists of which it is difficult for the eye to pierce.

Faith teaches that there is a cause above and in and through matter, which is the supreme reason of all. But how to describe it so that others may see, and, seeing know, that is the problem.

After long meditation on these questions, the

inner reason of all was revealed to me, and herein I have assayed to translate in plain terms that which I saw, so as to give a concrete picture of that which must forever be an abstract fact, and must therefore ever be conceived of as without form. If I have in any measure succeeded, I shall be more than repaid for my effort; otherwise, I can only say with Him who spake as never man spake, "Father, Thy will, not mine, be done."

To many friends in the various occult orders of the West, I wish to extend my thanks for valuable aid and encouragement; and especially do I extend these thanks to Mr. C. W. Kyle, who has carefully read and revised my manuscript for the press, and to Mr. H. Aylmer Harding, who has executed the drawings and several illustrations herein.

A PREMISE AND A PROMISE

To him who shall read this book and ponder its symbols understandingly will have come great fortune; having sacrificed the Animal, conquered the Goat of Mendes, possessed himself of the powers of the Trident, plucked the Rose from the Cross; solved the Riddle of the Sphinx, seen the Phoenix arise from its ashes, performed the Great Work, built the Temple without hands and the sound of hammer, achieved the Transmutation of Metals, become possessed of the Philosopher's Stone, placed the Stone which the Builders rejected, but which became the Head of the Corner, solved the Problem of Perpetual Motion, cast the Horoscope of all Being, squared the Circle, and having become Master of the Great Art, he will have resolved the Mystery of Time, Space and Form, and of that which is behind and in and through Time and Space and Form; he will have ascended to the High Place in the Mount of Olives, whence he will have recovered the Lost Word, and thence been enabled to pronounce the Ineffable Name of Deity; through the Christ he will have made his at-one-ment, and will have come to know that the Buddha is his Divine Self; for Him will have come the end of the world, and the millenium will have dawned.

To none others shall the mysteries of this book be unsealed.

(AMEN.)

~For explanation of the above symbols see the Chapter on the Great Symbols of Philosophy.

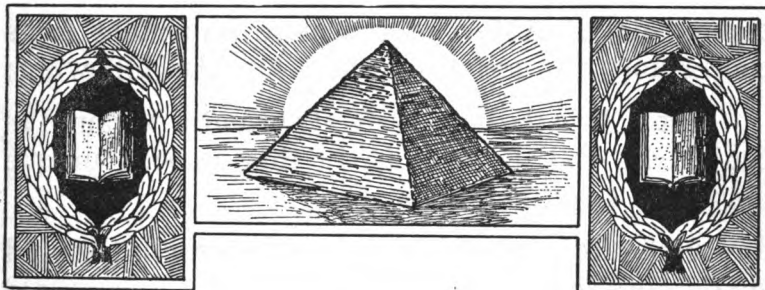
THE PROBLEM OF THE AGES.

For ages untold that silent and mysterious monitor—the Sphinx—from the sandy plains of Egypt, has looked across the Nile to the Eastward, whence come the first rays of morning light, and the source whence flows all wisdom, and propounded the eternal queries: Whence? Whither? How? Why? One question in four forms; the answer to any one of which is also an answer to all.

Truly hath the Sphinx devoured whomsoever hath failed to answer these queries; devoured that he may rise again, as the Phoenix from its ashes, to try and try again, and again, until the answer forever present and patent is found.

Every philosophy, every religion worthy of the name, has been an effort, and, contains within itself the seeds of an effort to solve the Riddle of the Sphinx; some more, some less perfectly, but all are the result of an effort to unfold, to display, and make manifest to the intellect of man the mystery of his own being; the mystery of life, of love and of intelligence.

Every myth that has survived the lapse of the ages, every allegory that contains within itself a deep and profound meaning that has touched the inner consciousness of man, every symbol in lodge and temple, and that has adorned the pages of philosophy, has been the result of an attempt to explain and demonstrate the same ultimate fact—that all life is one life—that its manifestations are many, but in its essence there is an essential unity.



WISDOM OF THE ANCIENT EGYPTIANS.

During the past hundred years, the Western world has been pluming itself on the greatness of its achievements, the marvel of its discoveries, and men, in all solemnity, have asked: Has there ever been a civilization equal to our own? One in which the arts and sciences were cultivated to the present high standard of excellence? Pulpit and forum and press have joined in one joyous acclaim—NEVER! In all time the earth has never seen our equal!

Is the assumption justified by the facts?

On the Egyptian plains in close proximity to the Sphinx, the solution of the inner meaning of which is the purpose of this book, stand three pyramids, one of which is known as the Great Pyramid of Gizeh. In its plan it symbolizes the supreme facts of nature, and its construction displays a knowledge on the part of its builders, of the solar universe, equal or superior to the so-called wisdom of men of this day.

It is a fact recognized by all men of science to-day, that in its construction it betrays an intimate knowledge of the form and size of the earth, together with its weight, and also a like knowledge of the solar system—perhaps even of that greater system of which our solar system is only an infini-

tesimal part. A few of the more important facts concerning this great pyramid are the following:

1st. It is the only perfectly oriental pyramid in the world, and, in fact, is, in this respect, unique among all great buildings.

2nd. It is located in the exact center of the land surface of the earth.

3rd. It solved absolutely the problem of the squaring of the circle. The vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose circumference is equal to the sum of the lengths of the four sides of its base.

4th. The circuit of the Pyramid at the level of the King's Chamber, measures 25,827 Pyramid inches, which is the exact number of years that it takes the precession of the equinoxes to repeat itself.

5th. Measured in cubits (a cubit is 25 pyramid inches or 25.0025 of our inches) each side of the Pyramid shows as many cubits and fractions thereof as there are days and fractions thereof in a year.

6th. By a mathematical computation on the height of the Great Pyramid, Mr. Petrie calculated the distance between the earth and the sun to be 91,840,000 miles, and, because his calculations did not conform to the accepted deductions of the astronomers of the early part of the 19th century, discarded the same, only to recall it when the astronomers, by a new computation about 1855, obtained substantially the same result.

7th. The length of the antechamber multiplied by 100 equals the sun's distance from the earth in terms of the breadth of the earth from pole to pole.

8th. The Pyramid inch is 1-500 millionth part of the earth axis of rotation; the Pyramid cubit is 1-20 millionth part of the earth's axis of rotation; or one-half of said axis has a length of 10 million cubits.

9th. The weight of the Great Pyramid is exactly proportioned to that of the earth, and because of the peculiar combination of the stone of which it is composed, its weight per square yard is related to the weight of water as is the average weight of the earth to the same substance.

10th. The composition and construction of the Great Pyramid is such as to preserve in the King's Chamber an exact equilibrium of temperature the year round, and that temperature the ideal one from a scientific point of view for maintaining the inviolable accuracy of weights and measures.

11th. In the King's Chamber is a coffer, mathematically proportioned to the 10,000,000th part of the arc of the earth's polar diameter. It is substantially the same as the modern quarter of measure, and like our inch indicates that our modern measures are degenerated forms of those of the ancient Egyptians.

To detail all the striking facts regarding this pyramid would require a volume, but in the above I trust I have presented enough evidence of the fact that some people in prehistoric times possessed a knowledge equal to that of which we boast today, and that they may have been morally, mentally

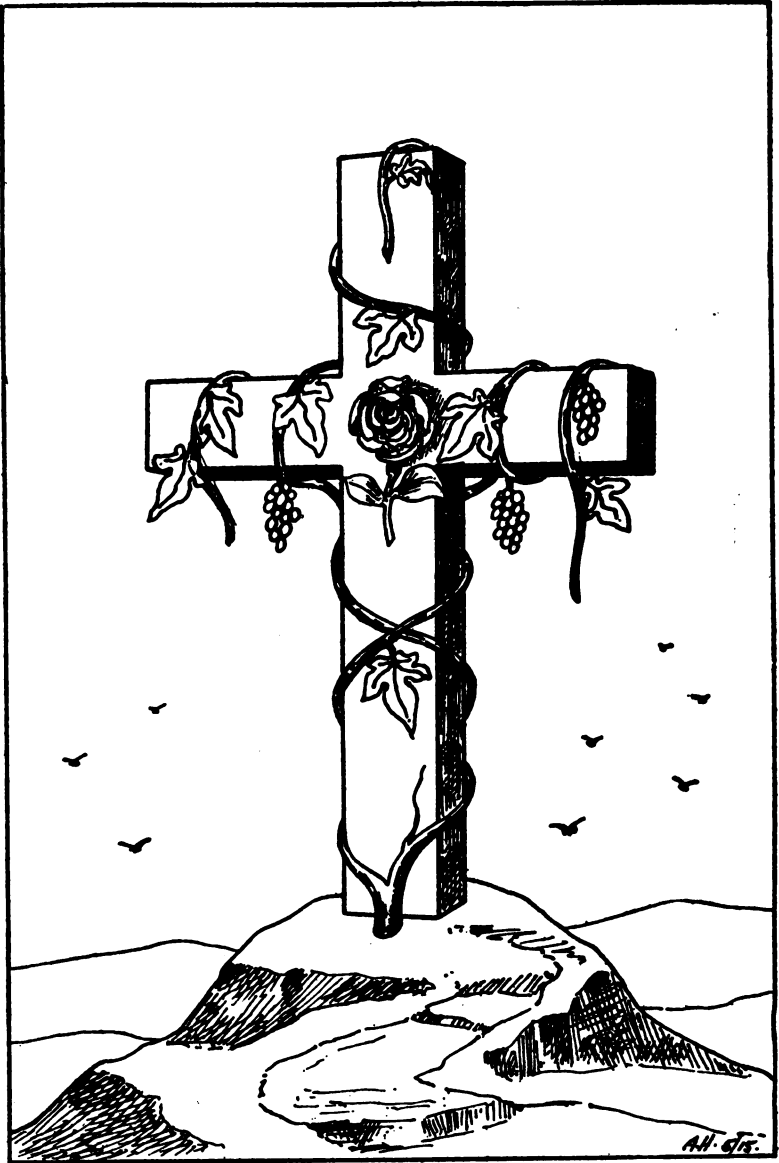
and spiritually far ahead of anything conceivable by even the most advanced thinkers of today.

If such was their knowledge, is it not meet that we seek to discover the true measure of their knowledge? a knowledge which they imbedded in stone, that subsequent civilizations might read their meaning, and realize that the new-found discoveries of its men of science are but echoes of a wisdom held by an elder and perchance a better race?

BASIC TRUTHS SPOKEN BY THE MOUTH OF
DIVINE HERMES

The principles of Truth are seven. He who knows them understandingly possesses the magic key before the touch of which all the doors of the Temple fly open.

- 1st. The Supreme Cause is Mind; the world is mental; the universe is a thought held in the Mind of the All.
- 2nd. As within so without; as without so within.
- 3rd. Nothing rests; everything moves; everything vibrates.
- 4th. Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half truths; all paradoxes may be reconciled.
- 5th. Everything flows out and in; everything has its tides; all things rise and fall; the pendulum swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.
- 6th. Every cause has its effect; every effect has its cause; everything happens according to law; chance is but a name for law not recognized; there are many planes of causation, but nothing escapes the law.
- 7th. Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes.



THE RIDDLE.

A riddle would I know;
I've asked it of the stars
Above, the earth beneath;
Cans't answer me, Oh, Rose?
Whence cometh life, and how?
Why doth it ceaseless flow?

A million million crore
Of suns the sky bedeck;
An endless host of forms
The earth doth hold; yet none
But feel the thrill of life,
Its power divine obey.

Cans't tell me why, Oh, Rose?
Wert once yon stars but sparks
Of tiny dust, and doth
Each lowly atom power
And wisdom have to shape
A faultless universe?

Was't soul of mighty sun
Once soul of rose bush, too?
And was't the God supreme
Of heavenly spheres, one time
As witless man to-day?
And doth the growing flower,
Expanding ceaseless ever
Grow truly from within?

From highest God above
To lowest form beneath,
Hath law one ceaseless sway,
One power, one cause, one life?
Is all the greater holds
Within the low confined?
If this be so, then grant,
Oh, Rose, to me to know
The causeless reason why—
The purpose and the way.

THE SUPREME CAUSE IS MIND

It came to pass when Asclepius and Tat and Ammon had gone up into the most secret place with Hermes, that Asclepius said: Tell me, Father, of this mystery of the first emergence of the Beginning, the Atman, the Monad, on the form side of the All.

And Hermes replied: Far back in measureless time, ten thousand processions of ages ago, by the creative power of mind there came forth form from no-form, and sat in the shoreless deep of The-All-Father. And it looked about itself, forward, backward, up and down, right and left, toward that which was and is neither up nor down, nor before nor after, nor right nor left, but is the all-pervading and all-encompassing, and asked of itself: "What is this thing which is no thing at all about me, which has neither measurement, nor sign of beginning, nor end, and which I sense but do not know?"

And with the desire to know, to realize, came motion forward, backward, up and down, in every direction, which was no direction, and with motion, which was vibration, came a greater ideation, and a stronger desire to fathom that which, except by Mind, may not be fathomed, altogether producing a more and still more mighty outpouring of life.

When ages unmeasured had gone into the limbo of that which was but is not, the thought shaped itself within the one emanation, and the one became two—the first and the second. And the second said to the first: "Who art thou that doth strangely encompass me, and yet hast no seem-

ing of being? ” And the First said: “I am thy father-mother—thy over-soul. In me thou shalt have thy being without end, and thou shalt become father-mother to an endless procession of sons which shall have their being in thee as thee in me. For thou art the elder brother of a host of brothers who shall arise in thee and be with thee in me, thy Lord and Over-soul.”

And Tat knew and understood, but Asclepius said: Speak, Father, more plainly of this mystery. What thou hast said seemeth good, but I would that thou shouldst set forth more clearly the reason of that which thou hast spoken.

And Hermes said: He that hath profoundly thought will have seen something of the mystery and power of thought; how at first all thoughts show outwardly faintly and indistinctly, but with each tracing of the lines the picture takes more had more a fixed shape, until it is perfect outwardly, when, lo! it is perfect inwardly and becomes eternally a part of the man—the thinker.

And Asclepius said: Thy reasoning is true, but Ammon spake never a word, but accepted all as an outpouring of the divine through Hermes.

In reading this transliteration of supreme Hermetic—that is, of supreme Vaidic, supreme Buddhist, supreme Christian and pre-Christian thought, the reader should bear in mind that Hermes is the son of the Father that speaketh from above—that is, from within. Thoth is the intuitional mind that sees and knows without reasoning

but not without reason; Asclepius is the reasoning mind, that weighs and measures and balances and calculates; and Ammon the formal—the regal—mind that acts in the world of matter, which is form. The four minds are one mind, and eonially manifest in every evolving son of the One—first son of The All.

A HYMN TO THE FIRST GREAT
ABSTRACTION

The book of Dzan is a poem, dealing with metaphysical abstractions, and he who does not understand it as such may not understand it at all. It is therefore that all exposition upon it fails, and ever must fail, to make clear to the uninitiated its full meaning. He that can grasp something of the meaning of infinity and of eternity will perceive something of its beauty and power, but to all others the "veil of Isis" is over it. To concrete it would be as fatal as the concretion of Poe's "Raven" or Byron's "Dream." Their beauty and power lie in something language never was intended to express and never will express—the loftiest and supremest thoughts and aspirations of the soul in its communion with its God—its eternal within.

The first stanza of Dzan is a hymn in honor of boundless space and endless time, whereupon it is the master's touch. Listen to its refrain:

"The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities.

"Time was not, for it lay asleep in the infinite bosom of duration.

"Universal mind was not, for there were no intelligent beings to contain it.

"The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.

"Darkness alone filled the Boundless All, for father, mother, son were once more one, and the

son had not yet awakened for the new wheel and his pilgrimage thereon.

“The seven Sublime Lords and the Seven Truths had ceased to be and the universe, the son of necessity, was immersed in the absolute, to be outbreathed by that which is and yet is not. *Naught was.*

“The causes of existence were no more; the visible that was, and the invisible that is, rested in the eternal Non-Being—the One Being.

“Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep, and life pulsed unconscious throughout the all-presence which is sensed by the ‘opened eye’ of the Seer.

“But where was the Seer when the Over-soul of the Universe was absorbed in the absolute, and the great wheel was parentless?”

THE GERM APPEARS

Through stanza II the archaic hymn continues with a pæan of praise of the yet unformed beginning, where creation from the no-thing, its Eternal Parent (that which by no just use of language may be called a thing, and yet is the most absolute thing in time and space, being the eternal cause of all things) is yet to be. Sweetly, joyously, majestically, moves the song.

“Where were the Builders, the luminous Sons of the Cyclic Dawn? In the unknown Darkness, absorbed in the Absolute, the producers of Form from No-Form, the root of the world, the Mother of the Gods and abstract space resting in the bliss of non-being.

"Where was silence? Where the ears to sense it?"

"No, there was neither silence nor sound; naught save ceaseless eternal Breath, which knows itself not.

"The hour had not yet struck; the Ray had not flashed into the Germ; the Mother Lotus had not yet expanded.

"Her heart had not yet opened for the one Ray to enter, there to fall, as three into four, into the lap of illusion.

"The Seven Sons were not yet born from the web of light. Darkness alone was Father-Mother—primordial matter—and that was in darkness.

"These two are the Germ, and the Germ is one. The universe was still concealed in the Divine Thought and the Divine Bosom."

THE WORLD-EGG MOVES FROM WITHIN

Now the uncreate becomes create, and the singer moves swiftly upon his harp-strings of joy proclaiming the glorious fact. It is the supreme divine process that may be sensed but can never be told in the language of men.

"The last vibration of the Seventh Eternity thrills through the Infinitude, the mother swells, spreading from within without, like the bud of the lotus.

"The vibration sweeps along, touching simultaneously, with its swift wings the whole universe, and the Germ that dwelleth in Darkness; the Darkness that breaths over the slumbering waters of life.

"Darkness radiates light, and light radiates one solitary Ray into the Mother-deep. The Ray

shoots through the Virgin Egg, and causes the Eternal Egg to thrill, and drop the non-Eternal Germ, which condenses into the World Egg.

“Then the three fall into the four. The radiant Essence becomes seven inside, seven outside. The luminous Egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the Ocean of Life.

“The Root remains, the light remains, the curds remain, and still Father-Mother is one.

“The Root of Life was in every drop of the ocean of immortality, and the ocean was radiant Light, which was Fire, and Heat, and Motion. Darkness vanished and was no more; it disappeared in its own essence, the body of Fire and Water, or Father-Mother.

“Behold, O Pupil, the radiant child of the two, the unparalleled effulgent glory, Bright Space, son of the Dark Space, which emerges from the depths of the great dark waters. It is the New Life, the —He shines forth as the Sun; He is the blazing divine Dragon of Wisdom; the One is Four, and the Four takes unto itself Three, and the union produces the Seven, in whom are the Seven which become the Hosts and the Multitudes. Behold him lifting the Veil and unfurling it from East to West. He shuts out the above, and leaves the below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the upper (outer space) into a shoreless Sea of Fire, and the One manifested into the Great Waters.

“Where was the Germ and where was now Darkness? Where is the Spirit of the flame that burns in the lamp, O Pupil? The Germ is that

and that is light, the white, brilliant Son of the dark, hidden Father.

“Light is cold flame, and flame is fire, and fire produces heat, which yields water, the water of life in the Great Mother.

“Father-Mother spin a web whose upper end is fastened to Spirit—the light of the one darkness—and the lower one to its shadowy end, Matter; and this web is the Universe spun out of the two substances made in one, which is Spirit-Matter.

“It expands when the breath of Fire—the Father—is upon it; it contracts when the breath of the Mother—the Ether—touches it. Then the Sons dissociate and scatter, to return to their Mother’s bosom at the end of the Great Day, and re-become one with her. When it—the Web—is cooling, it becomes radiant, and the Sons expand and contract through their own selves and hearts; they embrace Infinitude.

“Then the Father - Mother — Spirit Matter—send intelligent Force to harden the atoms. Each atom is a part of the Web—Universe—reflecting the self-existent Lord—Primeval Light—like a mirror, each becomes in turn a world—(a universe.)”



EXPLANATION OF DIAGRAM ON NEXT PAGE

Figure 1. Abstract space — space without bounds. These lines in space run endlessly in every direction from every point in boundless space, both within and without. Its center is everywhere and its circumference nowhere.

Figure 2. Concrete space. The space that is set apart for manifestation. Now all space is set apart for manifestation in endless progression. It is as yet undifferentiated, and has no fixed but an eternally fixing circumference. It is through concrete space that the Infinite and Eternal within manifests forth its powers and glories and radiances into outer space which is but a reflection of itself.

Figure 3. Concrete space is abstract space, being the merest segment of abstract space, its eternal parent.

Figure 4. The Within of the Eternal Unity. All powers are within the One—the Ego, the Atom, “the beginning” of the Books of Genesis and of St. John. Within they are perfect and are symbolized by the equilateral triangle. Outwardly their reflections are imperfect, and are symbolized by the right-angle triangle, the sides of which are to each other as three, four and five, which produce the twelve—number of the Zodiac—and which, squared, becomes the number of the man.

A. The equilateral triangle; the compass. Herein is the infinite within, seat of supreme power, supreme truth, supreme good.

B. The Ego, the Sun, the Atom—Tabernacle of the Supreme—wherein lie embodied an infinite procession of universes.

C. The right-angle triangle, the compass. The three-dimensional space, reflecting the powers and glories and perfections of the within.

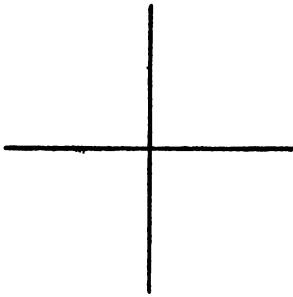


Fig 1

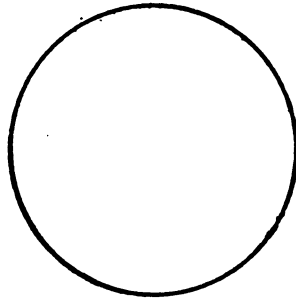


Fig 2

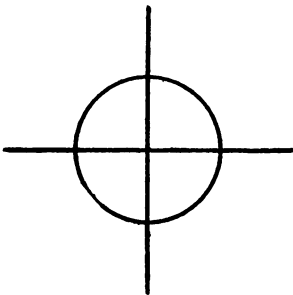


Fig 3

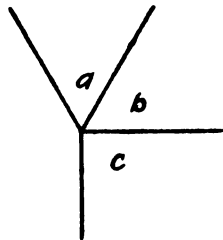


Fig 4

FUNDAMENTAL CONCEPTIONS

The Supreme Trinity—

SPACE, DURATION, and THAT which fills Space and manifests time.

The Secondary Trinities—

SPACE—Length, Breadth, Thickness.

DURATION—Past, Present, Future.

SPIRIT—Life, Love, and Intelligence — that which manifests.

The Three Quaternaries—

The QUATERNARY OF SPACE—Length, breadth, thickness, and the within.

That of TIME—Past, present, and future, and an ineffable time, which is neither past, present nor future, but which includes all time in every instant, a conception necessary to the understanding of prophesy. This concept of time arises out of the fact that when the consciousness, consciously, sub-consciously, or superconsciously contacts the All-consciousness, all causes, past, present and future, are known and by consequence all results, precedent, present or subseedent, are equally known.

THAT OF THE PERVADER—

Life, Love, Intelligence and Form.

The Great Dualities—

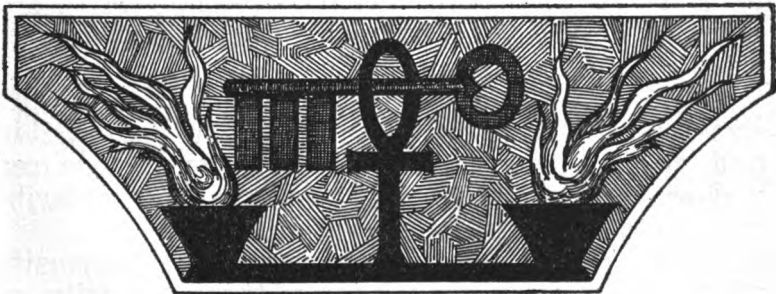
SPIRIT and MATTER—The two poles of the one thing; the within and the without; the eternal NOW, and the all-time in one time. There is also a duality of Space and Spirit and Matter—Space, the unlimited, and Spirit and Matter, unlimitable.

There is one Infinite—Space; one eternal—Duration; and one Absolute, the manifestations of which are triune—Life—the Father; Love—the

Son or Uniter, and Intelligence—the Holy Spirit which quickens.

Neither of these may be fully realized by man in his present state of consciousness, but must be predicated as necessary to any clear and orderly conception of the universe—of all universes, great or small.

Without some understanding of the great fact of facts which these words but faintly symbolize, all speculation on God and nature—on spirit and form—must fail of attaining any true result. Therefore, we will seek to discover to ourselves what truths these terms portray.



SPACE

Space is; but what is space? Who has measured it? Who has conceived its limits? Who has fathomed its depths?

Yea, there are three spaces—a finite or concrete space, and an infinite—an absolutely unlimited space, and within every finite space, a space without form and without number, as infinitely vast as is all outer space—its reflection.

When used in the first sense, the word signifies the interstice between two or more things. But in the second sense it signifies that which holds, or may hold, a thing. To this capacity of space no limits can be set. It begins nowhere and everywhere, and has been figuratively described as a circle whose center is everywhere and circumference nowhere (Pascal); while in its third aspect as space that is infinite and absolute at every point, it presents an enigma to solve which is to solve the first of all mysteries.

The Cross is the symbol of infinite space. Its lines run endlessly in every direction, both within and without, from infinite points in its unmeasured and unmeasurable depths. Can language describe more accurately the indescribable?

We are accustomed to speak of the immensity of space, when we mean only the immensity of finite space, and of that only that portion which is in and immediately around the solar system. To most people the distance to the sun, even, is practically incomprehensible, while such spans of space as those between the earth and the nearest fixed star are entirely beyond the power of their imagination to conceive; but the distance to the nearest fixed star may be considered as the unit

with which to measure the universe, the total of such units reaching, perhaps, to incomprehensible sums. Yet such an immensity is but a point in infinite space—the shoreless mystery beyond and within, wherein may be imbedded billions and billions of such universes more vast than the one of which we know but an infinitesimal portion.

In finite space even there are unnumbered and immeasurable systems of universes, from those of the minutest atom to solar systems and systems of solar systems. Each of these is a finite or concrete space, and may be figured as a circle—a radius with eternally expanding circumference. This limited space is what men ordinarily think of as space and dream of nothing outside or within.

THE FOUR DIMENSIONS

In the physical universe there are but three dimensions, corresponding to the sides of a cube; and yet there is a quality, inherent in the smallest point of concrete space, analogous to a fourth dimension and which is, in effect, a fourth dimension—the infinite within, whence proceed all things.

It is as unlimited, as boundless, as immeasurable, as is the totality of all outer and manifest space.

It is from this within that spirit descends into matter; and herein lie all these mysteries of force and transmutation of powers and energies in matter that have for ages been the puzzle of the philosophers. Herein lies the mystery of the atom—the mystery of the one, to know which would answer the Sphinx its riddle. Physical science is moving towards its solution now, but has not yet discovered the real key to its solution. The *within* is the fourth and unseen dimension.

THE SEVEN DIRECTIONS

In the three dimensions, which become four by adding the inner, there are seven directions—north, south, east, west, above, below and within—a mighty riddle.

ANALYTIC PROOF OF THE WITHIN

The fact of the eternal and infinite within will become clear to anyone who shall perform the following mental experiment: Let him fix in his mind's eye a point of matter so small that he can just see it. He will perceive that it has form and substance, that is, an outside, and per consequence an inside—a within. Let the experimenter next conceive of this point of matter as being divided into a multiplicity of smaller portions—a thousand or a billion, it does not matter—and he will speedily realize that each of these minute particles—it is immaterial by what name he may designate them, atoms, molecules or electrons—is possessed of form and substance, and hence has an exterior, and outside, and equally an interior, a within. Now, this within is the abode of the divine qualities, life, love and intelligence, the creator, sustainer and transformer of atoms and of universes.

DURATION

Time is the measure of duration, but endures not itself. It is figured as three-fold—past, present and future—but there is only one time—the eternal present. That time which was, is not and never shall be again, and that time which is to be, is not, and, when it comes, shall cease to be.

Yea, there is a fourth time—a time that is neither past, present nor future, but includes the past, present and future in every instant of its

extent, a time that is to time as ordinarily conceived as is the fourth dimension in space—that which equates and perfects it.

All things appear in time, and unfold in the radiance of its eternal presence. It is a point and may be figured as a straight line, projecting before and after, but the point alone is.

To grasp something of the mystery of time is to obtain some understanding of the mystery of the ALL.

Time is, and signalizes itself by change, which is the measure of finite time, the alone perceived of measureless time, which is duration.

THE THREE-FOLD ABSOLUTE—SPIRIT

The absolute is figured as three and yet one, and is symbolized by the equilateral triangle. The lines of the triangle which are not lines, but only symbols of a fact, are coequal, neither before the other, nor above the other, eternally and everywhere in all things—the father, the son, and the Holy Spirit of the Christian theology, the Vishnu, Siva and Brahma of the Hindoo philosophy. This triune absolute displays itself to our senses as life, love and intelligence and is the ineffable all of the universe, the source of its manifestations, and the cause of its being.

It is of this triune absolute that Sankaracharya, the great Hindu philosopher, as rendered by Swami Vivekananda, has so beautifully sung in his Nirvanashatkam, or six stanzas on the Nirvana.

I am neither the mind, nor the intellect, nor the ego, nor the mind stuff;
 I am neither the body, nor the changes of the body;
 I am neither the senses of hearing, taste, smell or sight;
 I am neither the ether, the earth, the fire, the air;
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

I am neither the Prana, nor the five vital airs;
 I am neither the materials of the body, nor the objects of the senses,
 Neither am I the organs of action, nor the object of the senses;
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

I have neither aversion, nor attachment, neither greed nor delusion;
 Neither egotism, nor envy, neither Dharma nor Moksha;
 I am neither desire, nor objects of desire,
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

I am neither sin nor virtue, neither pleasure nor pain;
 Nor Temple, nor worship, nor Pilgrimage, nor scriptures,
 Neither the art of enjoying, the enjoyable, nor the enjoyer;
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

I have neither death, nor fear of death, nor caste;
 Nor was I ever born, nor had I parents, friends and relatives;
 I have neither guru nor disciple;
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

I am untouched by the senses, I am neither Mukti nor knowable;
 I am without form, without limit, beyond space, beyond time;
 I am everything; I am the basis of the universe, everywhere am I.
 I am existence absolute, knowledge absolute, bliss absolute;
 I am He, I am He (Shivoham, Shivoham.)

LIFE

Life is. It is the first supreme fact in the manifest universe. Naught exists without life. From cosmic dust to seraphic hosts, all is instinct with life.

It is the *bete noir* of the scientists and the dream of the philosophers.

In recent years the scientific world, stumbling toward the truth, has sought to create life, not perceiving that life was itself the fundamental cause of all things, and that all man can do is to help create the form in which life envelops itself. Blind leaders of the blind!

No man hath seen, touched, or tasted it, and yet

it is the most manifest fact in the universe. It is everywhere. It is everything. Naught that is but manifests life and *is life*.

So patent is the fact that life is the eternal parent of all things that the common notion, held even by men who pride themselves on their intelligence, that life is a process generated in protoplasm by injecting a germ therein, would be exceedingly laughable were its consequences upon thought not so fatal to all just and logical conclusions. If men realized that, after space and time, life is the first necessity to the existence of things, they would not ask such questions as: Is there life on the moon? and are the planets the abodes of beings? for they would know that life was the very foundation of being, and without it no thing that is could be.

LOVE

The uniting principle in all things is love, and it is everywhere, in all things, and by man is variously known as cohesion, adhesion, attraction, desire, love, will, but is the ONE THING which is not a thing at all—LOVE. The whole universe radiates with it; all being is filled with it, and without it there could be no union, no harmony either in heaven or on earth. Sir Isaac Newton was credited with having solved the great riddle of the universe, when he declared that the planets and suns and solar systems are held in their place by the power of gravitation. But he did not define gravitation, and the aberrations in the law have for many years puzzled the wise men of science. Now, what is gravitation but love? And what is the reason of its aberrations but the power of intelligence acting thereon and directing? Let him that hath ears to hear, hear.

INTELLIGENCE

Does a dog think? Hath a cat comprehension? By what power does a peach select its form and colors? Why move the planets with mathematical precision through their fixed yet ever varying orbits? What keeps the suns and planets each in place? What preserves order supreme from atom to unmeasured solar system? What but intelligence, acting in, upon, and through love and life—the supreme trinity?

Comprehend intelligence and you shall understand the mystery of form, beginning, end, and sequence in this universe of change, and comprehend it not, and you will be an anarchist—a suggestive force for disorder and leader of a body of malcontents who will be forever fighting in their intellectual blindness against the established order of the universe.

THE TWO PLANES

What is spirit? And what is matter? They are the two poles of the one thing. The one eternally enduring; the other periodically appearing and disappearing.

Spirit is life, love and intelligence—the supreme fact in time and space. It is triune and without form, though the supreme cause of form (matter), which has no permanency but eternally changes, each change showing forth a higher thought.

Spirit and matter form two planes inextricably united. Spirit is the inner—the within; matter the outer—the form side of things. One is

perfect being, all enduring—the heavenly father; the other is the imperfect but eternally perfecting.

These two planes may be symbolized by the equilateral triangle above a straight line with a right angle triangle below, and such is the essential meaning of the square and compass.

THE ATOM—THE MAN—THE SUN

In contrast with the incomprehensibly great is the incomprehensibly small—the atom, which melts away into the no-thing.

According to the accepted dictum of science, billions of billions of atoms conjoined would not compose the point of a needle, and Occult Chemistry teaches the existence of a finer and supreamer atom of which it requires fourteen billion to constitute one of the atoms—the electrons—of common science—a conclusion now agreed in by many thinkers along materialistic lines.

Upon conceptions of the atom have been built systems of philosophy, and every religion worthy of the name, in its metaphysical aspect, harks back to some interpretation of this supremely small. In ancient America they worshiped it.

What is this atom? What is the source of its being? Whence came it? and whither does it go? These are questions that have ever puzzled the wisest, and which seemingly defy definition. But is it so?

The atom is “the beginning” of that masterpiece of metaphysical disquisition, the Book of Genesis, a book that, apparently, has never been comprehended by either its critics or its would-be

defenders, who have been led into giving a false interpretation to its masterly presentation of the subject of creation.

The atom is the first manifestation of spirit, at once a duality, a trinity and a quaternary, as well as a unity, enfolding the possibility and certainty of all things to be. "In the beginning God created the heavens and the earth, and the earth was without form and void"; that is, the earth was as yet, unformed.

Note that the writer of Genesis does not say that the heavens were without form and void. They never had, nor at any time will they have form. The heavens are the formless, being the creative powers—life, love and intelligence—of the supreme creative deity, who never was not—the supreme no-thing—that potency which is, but is not a thing, and which may not by any just use of language be termed a thing.

The atom is not the no-thing, but that through which the no-thing manifests.

It is the form side of the great life, the great love, and the great intelligence, assumed through thought in order that the no-thing may manifest its power, its love and its wisdom.

In the Book of St. John the same expression is used—the beginning—for the same idea—the first manifestation of the deity. "In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made."

The word, be it remembered, was an ancient gnostic and Platonic conception. It symbolized the supreme idea in the mind of deity, and corresponds

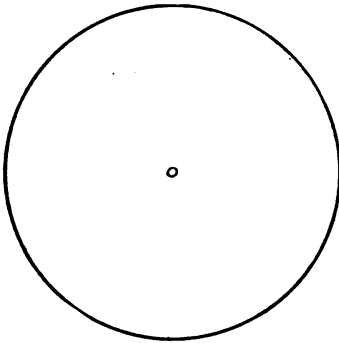


FIG 1. THE SPARK APPEARS.
THE WORLD EGG.

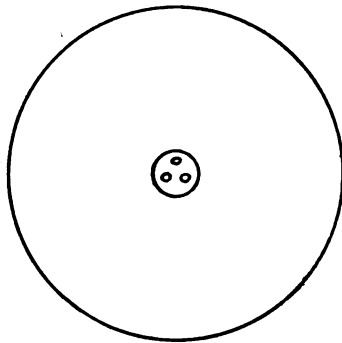


FIG 2. THE THREE DROP INTO
THE FOUR.

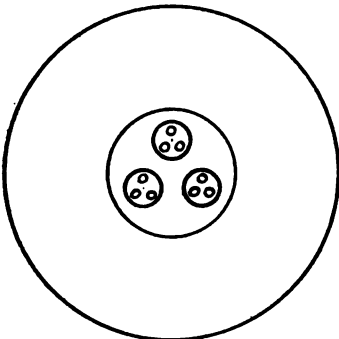


FIG 3. EACH TRIAD SHOWS FORTH
A NEW TRIAD AND BECOMES A
QUATERNARY. THUS THE DECAD
APPEARS.

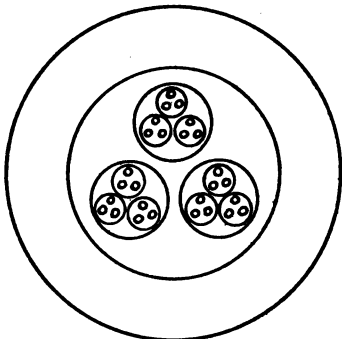


FIG 4. THE ETERNALLY UN-
MANIFEST BECOMES STILL
MORE MANIFEST THROUGH
FORM AND NUMBER.

to the idea in the mind of the architect, which, in order that his work shall be successful, must be complete even before he puts his ideas upon paper. The "word" is the logos of the Greeks, the Verbum of the Latins and the Vach of the Hindus, the perfected idea of that which is to be created in the mind of him who is to create, whether that creation be a church, a poem, a painting, or a universe.

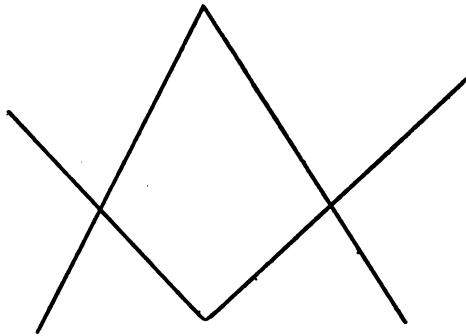
Freely translated into terms of modern thought these first words of John would read: In the atom—first manifestation of supreme deity—was (and is) the conception and potential form of a universe to be. This conception was in relation to the supreme deity, and this conception was (and is) the supreme creating power. This conception was in the first manifestation of deity—the atom—in relation with the supreme deity. All things were made by and according to this creative conception, and without this supreme creative conception was no thing made or formed that was made. Does not this give sense to what many have hitherto deemed nonsense?

Now, with this understanding of the first words of Moses and of St. John, the enigma of Genesis, and of the Gospel of St. John, becomes a beautiful symbol of the unfolding of the ONE—the atom—"the beginning"—until it becomes the man, the thinker, the sun of the solar solar and of the souluar system.

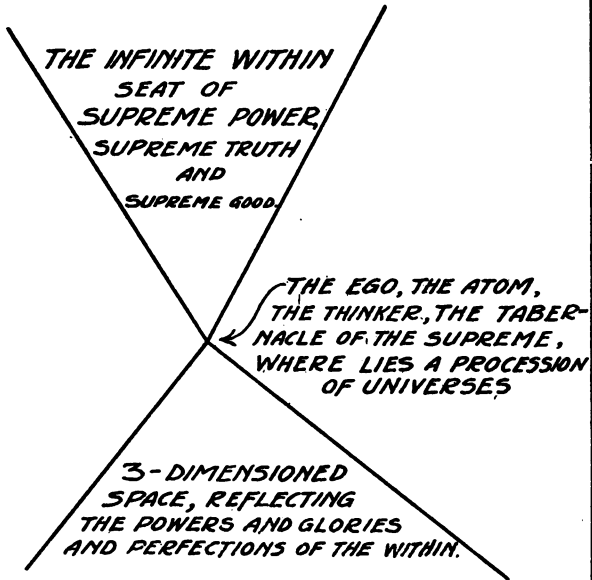
First, light appeared; that is, the inner consciousness was clothed in form.

Second, the firmament was divided—that is, the idealized form became concreted, and with the spirit—the within—produced a duality.

Third, came the state of vegetable life; that is, it reached the stage where it was capable of being in the vegetable world.



THE COMPASS AND SQUARE.



THE COMPASS AND SQUARE UNFOLDED.

Fourth, a greater and more splendid manifestation of light—that is, of consciousness, appeared.

Fifth, that which could only live in vegetable life attained a pliability whereby it was enabled to form part in animal existence.

Sixth, it came to the true thinking stage, capable of shaping its own world—it was man—the thinker. Henceforth its career becomes amalgamated in that of the SOUL, the souluar system of which it is to be the sun through all the eternities.

EVOLUTION OF THE EGO

The Buddha was asked: “Does Gautama hold that the world is eternal and that this view alone is true, and every other false?” He replied: “Nay, Vaccha, I do not hold that the world is eternal, and that this view alone is true, and every other false.”

Then he was asked: “Does Gautama hold out the world is not eternal and that that view alone is true, and every other false?” To which he in like form replied: “Nay, Vaccha, I do not hold that the world is not eternal, and that this view alone is true, and every other false.”

Now, how can it be correct to say that a thing is neither eternal nor not eternal? Is such speech jargon or is it truth? Be it remembered that all truths are but half truths.

In preceding chapters I have shown that all proceeds from the eternal within—the fourth dimension—which is the dimension of spirit, and not of matter.

Spirit is eternally manifesting in increasing potency; it transmutes and changes its own creations so that what they are today, they are not tomorrow, and, again, they are the same, for what they manifest today existed in them potentially from the beginning—that is, in “the beginning”—

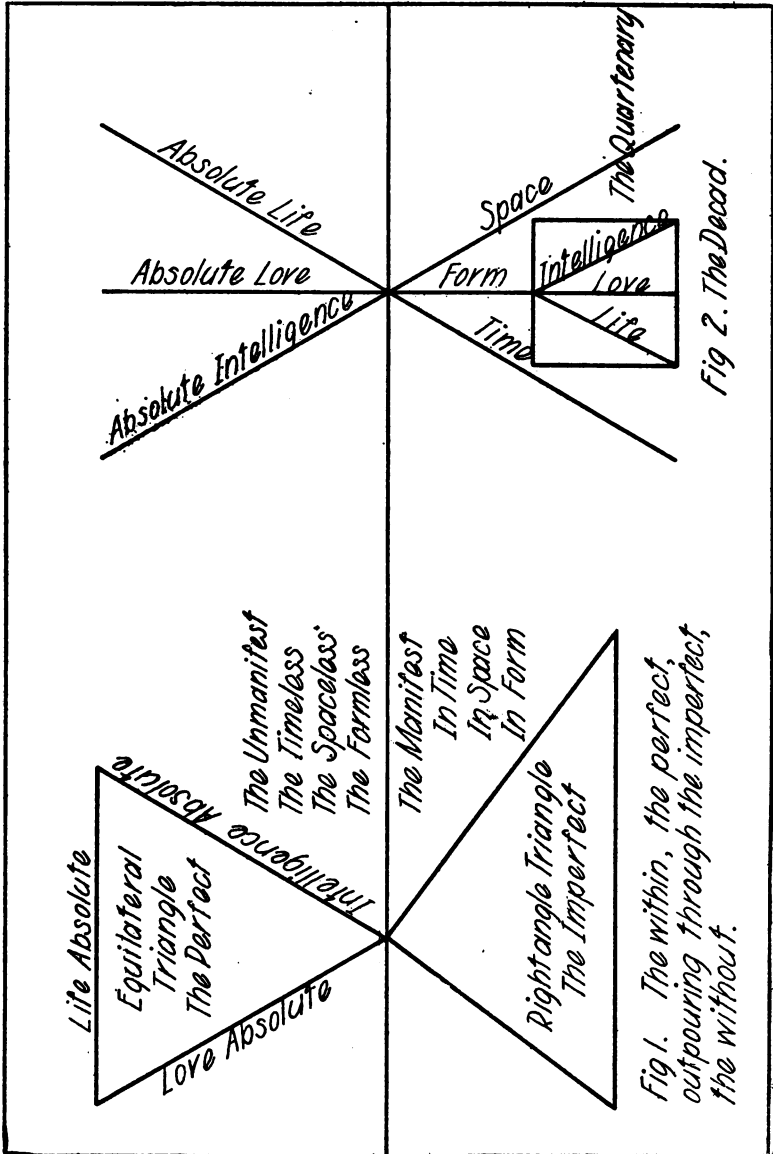


Fig 2. The Decard.

Fig 1. The within, the perfect, outpouring through the imperfect, the without.

the atom. The acorn is not the oak tree, and yet the tree is potentially in the acorn.

This thought I have sought to make plain by diagrams: See plate on page 47, here figures 1, 2, 3, 4 represent different stages of the *one* thing. Figure 1 represents the atom at its inception—when it is the beginning. Figure 2 presents a view of it at a subsequent stage, when it has divided itself into four manifesting three within ONE.

Figures 3 and 4 represent further stages of the process of the unfoldment of the ONE, each of the three in the ONE falling into three and these latter again into three each. This process must be conceived of as going on *ad infinitum*.

Now is it correct to say that figure two is the same as figure one? It is manifestly not correct; yet, to say that they are not the same is equally incorrect.

The plate upon page 63 presents the same idea in a slightly varying form. The figures of the plate on page 47 are combined in the horn. The beginning is at the point—at the junction of the two oblique lines at A. Further along are the discs B, C, D, E and F, each disc exhibiting more and more of multiplicity in unity. Now, it may be fairly asked: Is F the same as E. D. C. B. or A? It manifestly is not, and yet all that is in F was in the beginning A. In the beginning all things that are now manifest, atom, worlds and systems of worlds were not manifest—but they existed potentially.

By intelligence consciously guiding life through love, all this is accomplished, and that which is the triune no-thing shows forth in the world of manifestation as the quaternary of form and spirit.

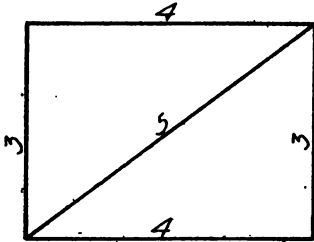


Fig 1. The square includes the double triangle

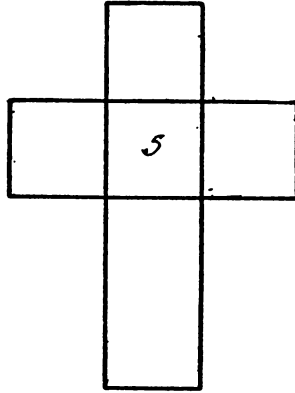


Fig 4. The cube unfolded is the cross

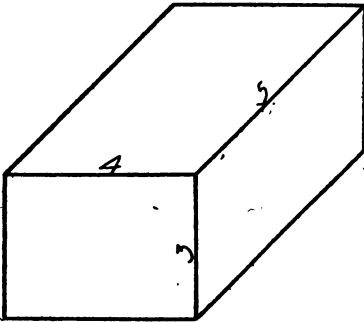


Fig 2. The square becomes the cube

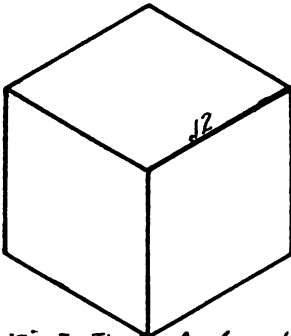
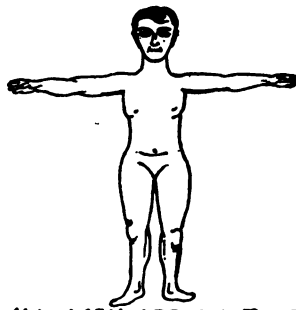


Fig 3. The Perfect cube



ALL MEN ARE ON THIS CROSS.



The above Hindu figure represents the Bi-Une holding the Messianic sceptre in the right hand and the Cabiric sword in the left; the solar bull, emblem of the Messenger of Peace; the solar lion, emblem of the Kabir. The right side of the figure presents Brahma as the Sun; the left as the Moon, symbolized by the star-embroidered robe which wraps that luminary around in the night. The figure is crowned with a solar nimbus; the serpent is entwined around the neck, and on the right thigh is the cat's or panther's head—the Egyptian symbol of the mighty power that sees through the darkness of the infinite abysses. Water gushes in a torrent from the head, and vivifies the universe. The water comes from the right or masculine side, to show Brahma (Intelligence) is the maker of all. This is the water said to be the principium or principle of all things; while Brahma was the mind which formed all things from water.

Intelligence conceives, love unites, and life builds its own embodiment—its own form.

For several years past "science" has been making much of its great discoveries in matter, and thinks it has found the solution of many mysteries in discovering radium, and so it would have done had it comprehended the reason of the strange power displayed by this and cognate metals.

The error of "the scientists" becomes clear when once it is realized that all matter is radio-active, and for the same reason that radium is radio-active—its growth from within to which there is no end as there was no beginning in time.

I know that the above statement will appear chimerical to thinkers trained in the old schools of thought. For ages, the common man has believed that all things come from without; that all heat, all light, all wisdom and power are from without. God is to him without; he has, with rare exceptions, never thought of the within.

When I came to the realization of the fact that the no-thing, by thought, created all things out of itself, I saw that every process or ordinary reasoning must be reversed if I would arrive at a true result, and this because physical life is a reflection, a counterpart of the spiritual, which is the only enduring life.

But to return to radium. Billions of particles are being thrown off from every particle of it every second, and this action, for aught men know, may go on forever. Is it not reasonable to assume that the life force within the metal has gone on in its creative course until the present encasement is unable to hold its creations, which, therefore, fly out into space? Heat and light come from radi-

um, because they are the results of the growing potencies within each atom of radium. And what is true of one atom is true of every other atom in the universe, in all universes.

Thence we obtain a clew to the reason of earthquakes and volcanies. The earth is filling and heating within because of the life and love and intelligence within, and as it fills its crust must expand.

This drives us to the inexorable conclusion that the earth is not a cooling body, created by the congealing of excessively hot cosmic dust, but it is a living thing, expanding from within.

CREATION OF THE SOULUAR SYSTEM

An apparent discrepancy between the first and second chapters of Genesis has long been the subject of ribaldry on the part of critics. In the first chapter man is made to appear at the close of creation, while in the second he appears first and the vegetable and animal creations are brought forth afterwards.

One critic (Madame Blavatsky) has suggested that these chapters are each a part of a different ancient ritual, which by some unknown means have been brought together in a wrong relation.

As for the defenders of the holy scriptures, they have been reduced to the sad expediency of calling the critics blasphemers. It never entered the head of any of them that the writer of Genesis was talking of two different stages of the One eternal creation.

In the first chapter the subject was the evolution of "the beginning"—the supreme first atom (and all atoms are supreme first atoms), until it had attained that state of consciousness at which it is properly and justly styled Man, the Thinker, the Sun.



THE SUPREME BRAHMA
SYMBOLISING DUALITY,
OR THE PRINCIPLE OF
FATHER-MOTHERHOOD
UNITED.

THE SUPREME BRAHMA.

In the second chapter he is treating of the formation of the soul and here Man ("the Thinker, the Sun") being first, comes first; afterwards the planets and the animals appear, and he (the Man) finds himself in a true souluar system in the midst of all the constellations (the animals) of the heavens. Had the churchmen and scientists—so-called—understood the true process of creation, these misconceptions of the Book of Genesis would never have taken place.

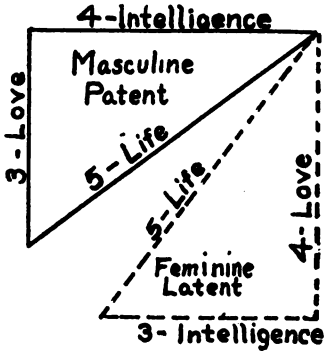
The Souluar System is fashioned in the same matrix as the Solar System—the Sun (the Man, the Thinker) in the center, and the planets (plants of the garden) about it. Modern science by its deductions on the composition of matter gives us a clear clue to this fact. It sets forth that each molecule is a universe, or system of solar systems, each with a central sun and planets revolving about it at the same relative distance as are the planets in our solar system; and it is only a fair deduction that if this rule applies from minutest molecule to vastest solar system it holds in the souluar system as well.

The very genesis of the word Sol and Soul is a hint to the wise.

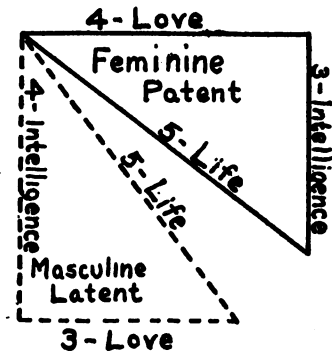
THE DUAL SOUL

"Then the Lord God cast a deep sleep upon Adam, and when he was fast asleep, He took one of his ribs, and filled up flesh for it.

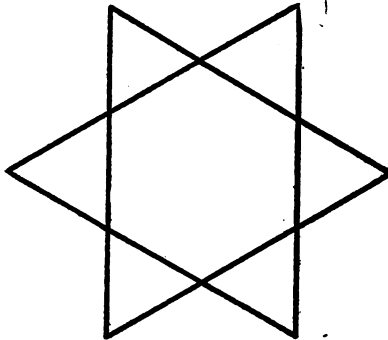
"And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam. And Adam said: This now is bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man."—Genesis II, 21-23.



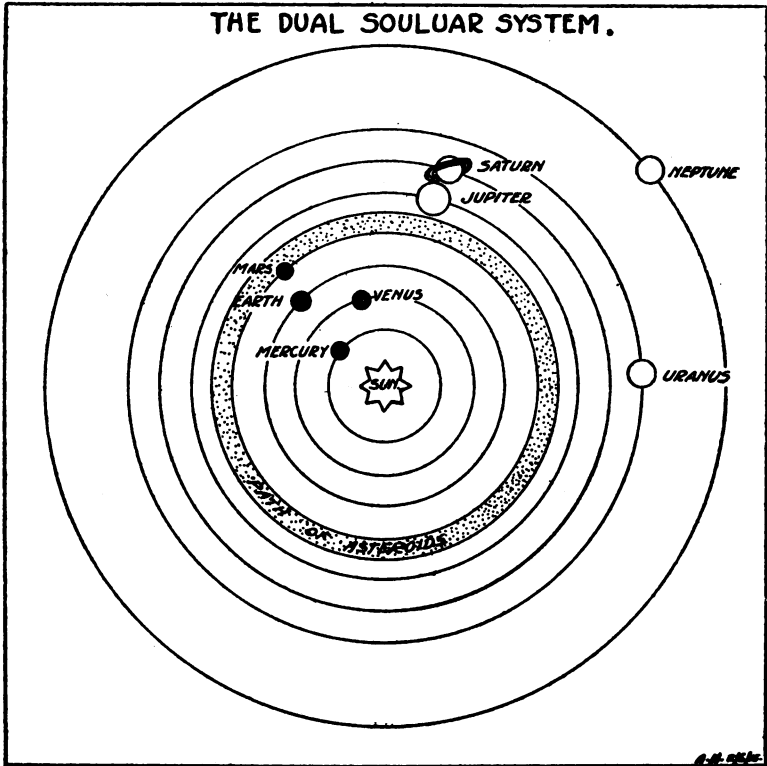
THE DUAL SOUL
MASCULINE ACTIVE.



THE DUAL SOUL
FEMININE ACTIVE.



THE DUAL SOUL IN EQUILIBRIUM.
THE PERFECT STATE AND GOAL OF ALL SOULS.



Another jest for the scoffer; a sneer for the cynical, and a smile for the cheap wit. And it would merit them, if intended to be understood as a literal description of a physical fact. But is it such?

Man, the thinker, is dual. He is male and female in one. Like all things in the universe, he shows forth three powers—life, love and intelligence, the supreme trinity and a duality as well and with matter (form) added—their own creation—a quaternary.



STUCCO ALTAR PIECE IN THE TEMPLE OF THE BEAU RELIEF
AT PALENQUE, FROM A RESTORATION BY WALDECK.

The Group Symbolizes the Conquest of the Animal By the Spiritual.

Intelligence is the creative power. It is that which shapes, and when in the ascendent displays the positive, or masculine power.

Love is the uniting principle. It is that which binds together and produces unity, and when in the ascendent yields the negative or feminine aspect.

As set forth in an earlier part of this work, love and intelligence with life are the manifestations of the supreme god-head, and are symbolized by the equilateral triangle, neither being the greater.

But in the world of manifestation, which is the plane of imperfection, they are related to each other as three, four and five, the right-angle triangle, five being the longer or life line.

If the line three is love and the line four is intelligence, the soul will be masculine, but if the reverse be the fact, then it will be feminine.

But while the gender of the soul is determined by the creative activity of the love and intelligence lines, there is latent in each soul a triangle in which the relative power of the two principles is reversed, See Plate on page 54, wherein an attempt is made to visualize the trinity and attending duality.

To create woman out of man it will be seen that it is only necessary to change the polarity, when Love becomes 4 and 3 intelligence, whereupon the soul manifests as feminine. It is merely this change in polarity which is figuratively described in Genesis, at which the uninitiated scoffer laughs and in which the bigoted defender affirms his belief without understanding what is told him.

In the solar system to which we belong the sun is spoken of as "He" and this in accordance with the supreme facts of his polarity. He—the sun—is the creative center of his universe. Mer-

cury, Mars, Venus and the Earth are feminine, not having attained the creative stage as yet, while the more distant planets, as Jupiter, Saturn, Uranus and Neptune are like their parent—masculine—having entered upon the creative stage as producers of solar systems. They are suns in the making and are already gathering their flock of children—their moons—about them. As the ages roll by they will become larger and larger, and send forth a greater and still greater volume of heat and life to nourish their children, and, at last, will shine in the heavens like their resplendent parent. Ages after the Earth and the other planets will change their polarity, and enter upon their separate careers as suns—centers of solar systems. So broadens the Eternal Father's creations—worlds without end.

This process, going on about us in the heavens, is also taking place within us. Our souls are growing, expanding, increasing in power, unity and consciousness eternally, and among the changes involved in the mighty change that is completing but never completed, is the change in polarity from time to time, a fact which harmonizes the view that the soul, from incarnation to incarnation, changes sex with the more occult deduction that the soul has no sex—only gender. It has only gender—sex changes with polarity. All paradoxes may be reconciled.

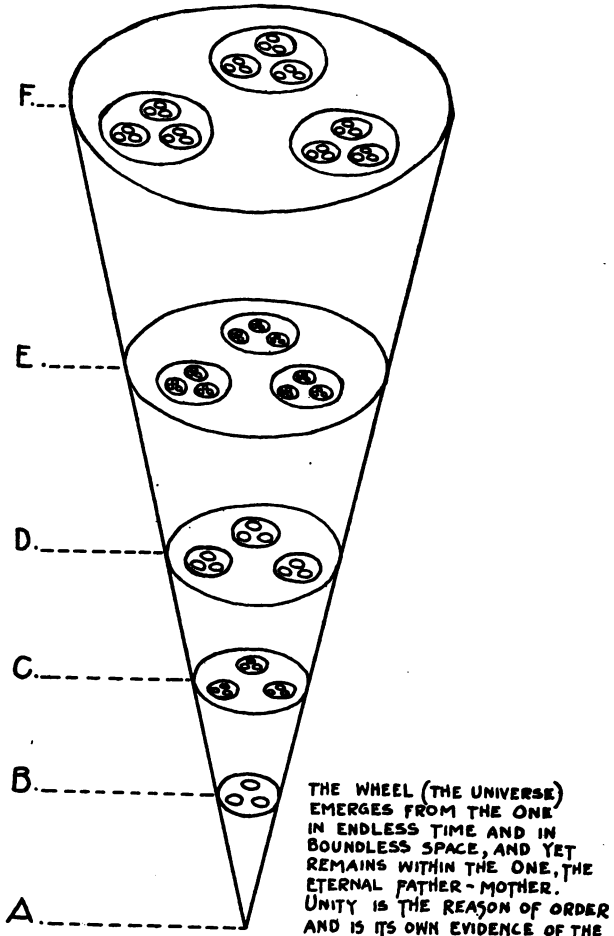
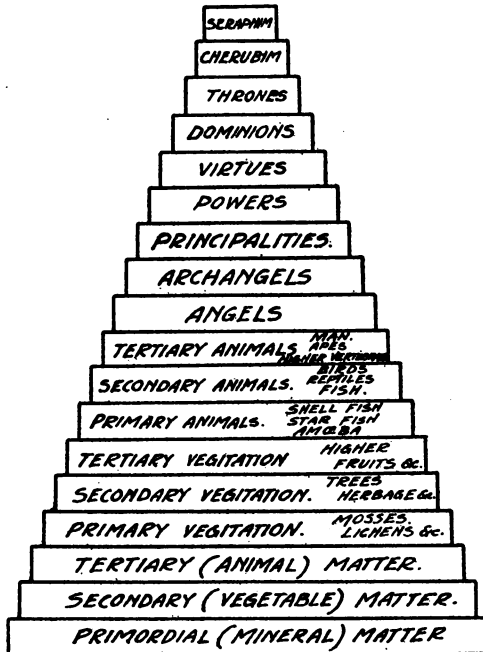
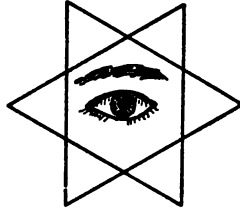


Fig 5.



JACOB'S LADDER, WHEREON HE SAW ANGELS OF THE LORD ASCENDING INTO HEAVEN AND DESCENDING THEREFROM.

THE KEY TO NUMBERS

The number one—the number of unity. All things proceed from the one, all are in the one and are of the one. Were there twain in this universe there would be chaos in what is a universe of order, as there is chaos among men when unity—the idea of oneness—is not realized. Unity is the supreme fact of Nature and Nature's God—all is one—the All.

The fact of unity is at the base of brotherhood—one of the most sublime and important truths that has ever entered into the mind of man. All are within the ONE and are the ONE, hence the necessary relation of brotherhood, but not of equality, which is a fiction, and never existed, nor, in accordance with the divine order of things, was it ever intended to exist.

This fact of brotherhood is beautifully expressed in the old saying, "One touch of nature makes the whole world kin." It is this idea that makes so effective the poem of my friend, Charles Wesley Kyle, entitled "Music in the Barkin' uv a Dog," which I have presented as an illustration of sound—any sound—to awaken sensation. Man is in close kinship—closer than he thinks—with brute creation. Nor are the vegetable and mineral beyond the pale of his kinship.

The number Two—the sign of duality. All things are dual; spirit and matter; the unmanifest spirit having its supreme seat in the realm of causation from whence it descends into or clothes itself with matter, and they two become one on the plane of the manifest.

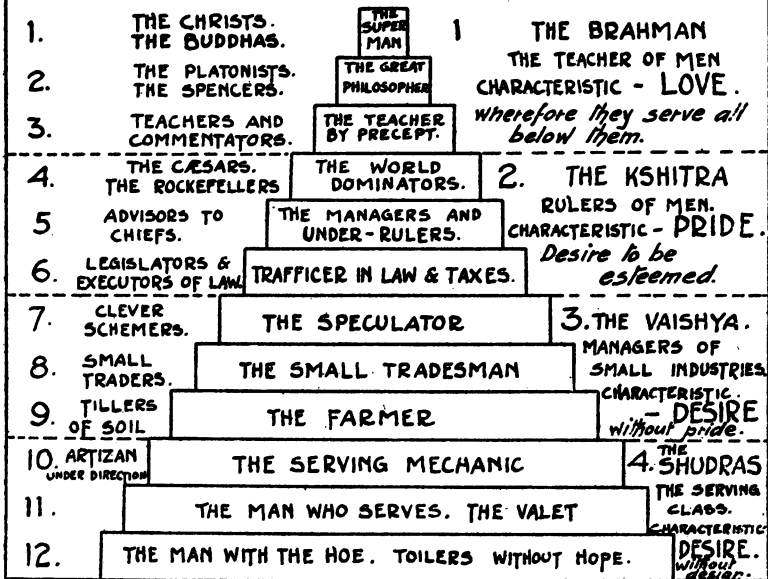
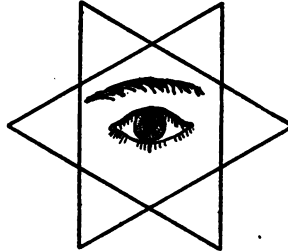
The number Three—the symbol of the supreme

trinity and of all trinities. The first and supreme trinity is Space, Time and Spirit, each of which is itself a trinity, a quaternary, a duality and a unity. The symbol of the trinity, in its state of supreme perfection, is the equilateral triangle. Space is triune, having three dimensions, length, breadth and thickness. Time is triune, past, present and future. Spirit is triune, life, love and intelligence. On the plane of manifestation it is incomplete, and, therefore, imperfect, being symbolized by the right-angle triangle, the sides of which are 3, 4 and 5. For a fuller explanation of this trinity see number 12 below.

The number Four—the quaternary, is the number of completion, ordinarily used of spirit and matter. The idea of this quaternary is symbolized by the right-angle triangle, the cross and the cube. But there are two higher quaternaries. Space is a quaternary—length, breadth and thickness and the within. Time is a quaternary—past, present and future, and ineffable time, which is neither past, present nor future, but includes all time in every instant of time. For further explanation of the quaternary see number 12 below.

The number Five—the number of imperfection and of unfolding powers. Its sign is the pentagram. This sign reversed is the sign of the animal nature supreme over the spiritual. It is the Goat of Mendes and the sign of darkness. See number 12 for fuller explanation.

The number Six—Signifies equilibrium. It is the interlaced triangle signifying spirit and matter, and when presented on its side it signifies that the supreme triune duality in all things has been harmonized and synthesized.



THE LADDER OF HUMAN LIFE EACH STEP UP DENOTES A HIGHER AND MORE PERFECT UNFOLDMENT OF THE CONSCIOUSNESS. SOMEWHERE ON THE LADDER IS EACH HUMAN SOUL.

The number Seven—the sacred number, very much overworked in some philosophies. In one sense founded on the seven days of the moon's phase. It is also the symbol of the seven directions in space—south, north, east, west, the zenith, the nadir, and the eternal and infinite within.

The number Nine—the three-fold trinity of space, time and spirit.

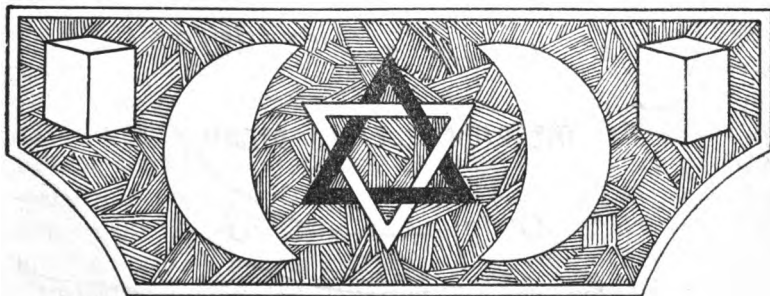
The number Ten—the perfect number, because it includes all numbers. It is the circumference crossed by itself, and signifies totality in unity.

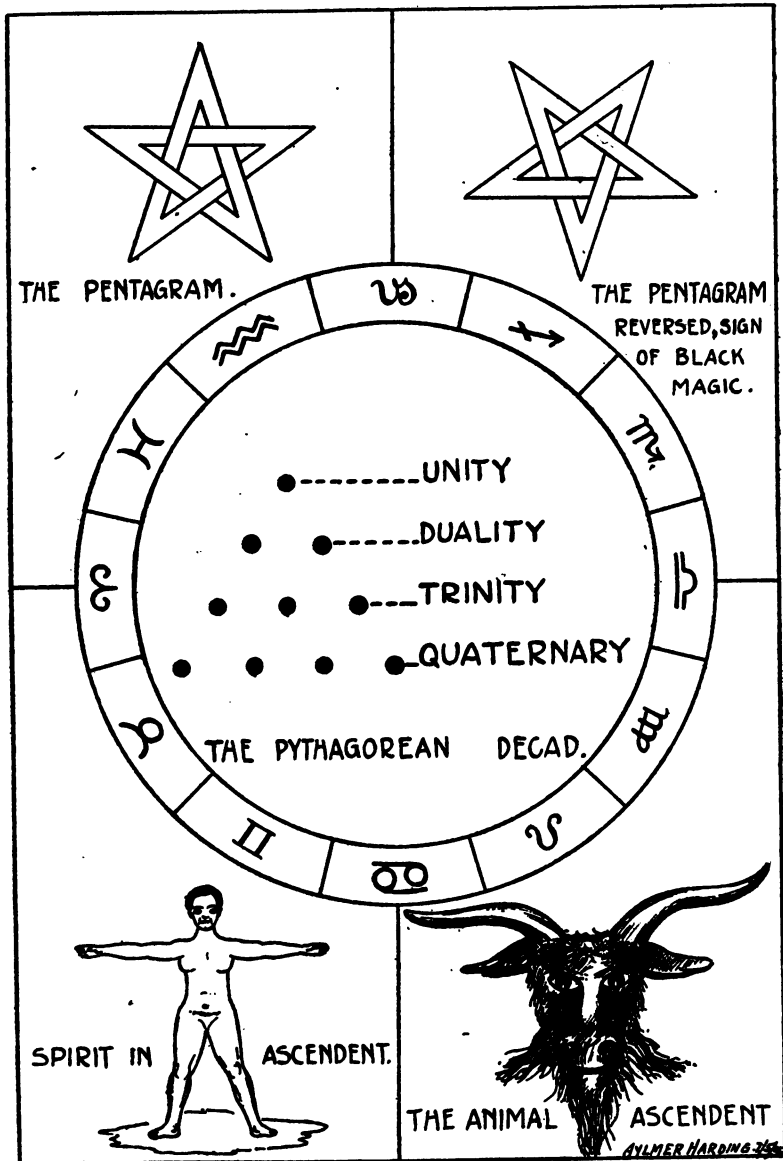
The number Twelve is the number of the Zodiac, and of the three quaternaries, space, time and spirit clothed in form—its own creation. It has a special value on the plane of manifestation, since the life of all things is written in the Zodiac. It bears direct relation to the right-angle triangle, the sides of which are the 3, 4 and 5, because, though in the process of perfecting, it is imperfect. From the two shorter sides of the right-angle triangle being to one another as three and four, we get the hypotenuse by taking the square root of three-squared plus four-squared, which is five. Men speak of the four seasons into which the year is divided, but there are, in a true sense, only three seasons related as three, four and five. Three months—March, April and May—constitute the period or season of gestation; four months—June, July, August and September—that of fruition; and five months—October, November, December, January and February—that of recuperation. The ancient Romans so divided the year.

The day divides likewise into periods related to one another as three, four and five. From 5 to 11 A. M.—three times 2 hours—is the period of awaking and starting the day's business; from 11

A. M. to 7 P. M.—four times two—the completion of the same, and from 7 P. M. to 5 A. M.—five times two hours—that of rest.

Applied to the life of man it shows the following curious result. Twelve squared is the number of the man, we are told. Now, three times twelve gives thirty-six, the number of years a well rounded man requires to fairly prepare himself for his life's work; four times twelve give 48, the period of man's greatest achievement. Now, 36 plus 48 equal 84, the age at which men of the best development have usually completed their life work. Add to this total $5 \times 12 = 60$ —and you have as the life cycle of the man 144 years—the number of the man, as given in the Book of Revelation, of which 60 years have been spent out of incarnation.





THE PARADOXES RECONCILED

To him who shall have read the preceding pages understandingly will have come the realization that all things synthesize in the one truth—that all is unity.

With the Mohammedan he will say, there is one God and Mohammed is his prophet. With the Parsi he will enter into the beauties and subtleties of the idea of dual power, that of the God of Light, Ormazd, and of darkness, Ahriman, dividing the sovereignty of the earth, and with the Christian he will be able to worship the Holy Trinity of the Father, Son and Holy Spirit, while realizing that the Hindoo has the same conception in his philosophy, known to him as the Trimurti—Brahma, Vishnu, and Siva; he will know that within the universe there is unity, duality and trinity, and that the three conceptions blend in one conception.

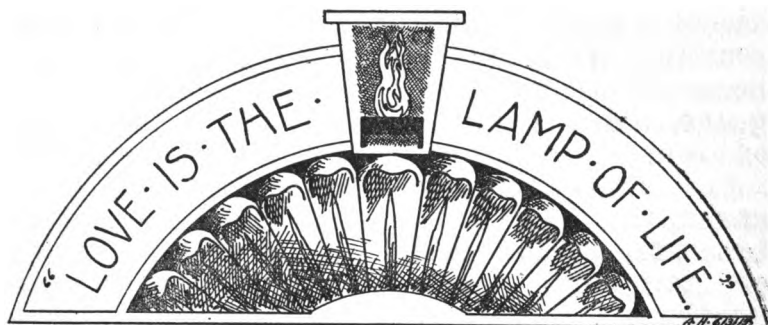
To the polytheist he will be able to say, yea, you are right. Within the universe of universes there is an infinite array of intelligences, from the untold hosts of intelligences that rule the universes within a grain of sand to the supreme ruler over all universes, and each of these rulers is a God within His own domain.

To the monotheist he can say, yes, you speak truly. The God of Hosts rules this universe, for were it not so, annihilation would instantly befall.

With the pantheist he will as readily agree, for, verily, all is God, and there is none beside. Every atom of dust, every thought, every flash of light, is an emanation from Him. As the Baghavad Gita so happily expresses it: 'I made the whole universe

out of one portion of myself, and myself remain.”

Even the teachings of the materialist find their place within the ALL. Matter exists, and is the manifest thought of the absolute God. It is not because the materialist does not see correctly, but because he does not see far enough into the mystery of things that he has put matter before intelligence, before life and before love. If he had delved deeper into the mystery he would have come to know that matter is the clothing of spirit, and was created by spirit, and will be eonially transformed by its creator. The materialist is right, so far as he goes, but he keeps his eyes too much on earth to see the things in heaven.



THE GREAT SYMBOLS OF PHILOSOPHY

*A Key to the Master Works and Master Thoughts
of the Master Minds of All Ages.*

In reading works on philosophy it is necessary, in order to obtain a perfect understanding of what is written, to pay a close and particular attention to the root meaning of words. This is especially true of those books which the world has honored with the name of sacred scriptures. Here it will not do to accept as final the ordinary definition of their meaning. This is all the more important when the book in hand is a mere translation from another language written under exceptional conditions in a bygone age. This is true of all sacred books and of all books dealing with the mysteries.

Much of the misunderstanding and misinterpretation of that marvelous literature known as the Holy Bible has been due to a want of attention to this point. They are sacred scriptures—that is, in the root meaning of the term, secret writings. The mysteries have been secret from all the ages.

They are secret because they deal with matters beyond the experience of the ordinary man, and from necessity are written in a highly symbolical language, which none may comprehend without years of the most painstaking study and meditation. This fact is clearly recognized by the Catholic Church, and upon the fact of the symbolical nature of the scriptural writing Swedenborg founded his system of interpretation, styled by him the law of correspondence.

A life-time of reading in all departments of sacred and metaphysical thought is none too long to attain to anything like proficiency therein. What wonder, then, that ordinary men, devoted to matters of this world almost exclusively, should go far astray in their explanations of the peculiar and often profound philosophy held by the writers of these old books? And in view of the innate selfishness of a worldly priestcraft, what wonder that the crude views of unscrupulous and unscriptural men persist and defy the profunder views of nature and of nature's God held by men who read and ponder with the single purpose of attaining the truth for themselves, and passing their discoveries along to future generations?

1. *Sacrificed the Animal.* In supplanting control through his animal nature by control through his spiritual nature man has truly sacrificed (that is, given up) the animal in him. For ages man has heard the divine injunction, "sacrifice the animal," and has thought to obey it by slaughtering an animal.

It is the glory of Abel that he so walked with God, that he sacrificed his animal nature and made himself at one with the Eternal. But Cain who slew him was so engrossed with the things of earth

that he knew not the higher life and sought to propitiate the Eternal by gifts of his hands instead of his heart, and being filled with venom, because of the favor accorded to him of spiritual unfoldment, he did that which branded himself forever as the Son of the Serpent.

2. *The Goat of Mendez.* Man is represented as a pentagram, his feet on the ground and head squarely placed in the zenith above the two; his arms extended. This figure reversed is the head of the Goat, and signifies that the animal is paramount over the spiritual. To conquer the Goat of Mendez is to triumph over the animal by reason of the spiritual nature.

3. *Powers of the Trident.* Life, Love and Intelligence—the three-fold.

To possess these powers is to use them in conscious unison with the All-Consciousness.

4. *Plucked the Rose from the Cross.* All sentient life is upon a material Cross. When the spiritual part becomes the ruling factor in its nature, it has lifted itself above the burden of earthly conditions, and therefore off the cross.

5. *The Sphinx.* The Sphinx is pictured as an immense animal with a human head, rising from out the earth, and dully gazing toward the East. To everyone who visits him he propounds a riddle, and devours him who cannot answer it. The riddle of the Sphinx is: Whence came I? Whither do I go? How? Why?

The Sphinx represents the fact that all life is manifest in the world of form, rising out of matter, and passing through the vegetable and animal worlds into the human, eternally seeking light in the East, whence all light comes—an eternal growth by unfoldment from within.

6. *The Phoenix Arising from Its Ashes.* The Phoenix is a fabled bird said to rise rejuvenescent from its ashes after immolating itself on a funeral pyre. It is emblematical of the fact that life is eternal—that the soul of the so-called dead shall manifest itself in form again. The form dies, but the life has no end, having had no beginning.

7. *The Great Work.* The master work of man is the building of true character. He who does this has performed the Great Work. Now, character arises from obedience to the law of the spirit.

8. *Built the Temple Without Hands.* The Temple is man—the temple of the living God—not physical only but spiritual predominant. He who builds it truly uses neither hands nor material tool, but determines its structure by right-thinking and lofty aspirations.

9. *The Transmutation of Metals.* The character of man is pictured as a metal. The baser nature is pictured as base metal, and the higher and spiritual nature as pure gold. To change the inferior and animal nature into a higher and more spiritual, is to achieve the transmutation of metals.

10. *The Philosopher's Stone.* Truth—the love of that which is just and right for its own sake—this is the wonderful stone which reveals all life.

11. *The Stone Which the Builders Rejected.* The spiritual nature is this stone. The man of inferior understanding and base nature rejects it as interfering with his pleasures. When he realizes the transitoriness of all things earthly, and the value of the heavenly, he seeks the stone again, and it becomes the head of the corner, as well as the crown—that which controls all the other parts of his nature.

12. *Perpetual Motion.* Life is the eternal gene-

sis of motion. To understand this fact is to solve the problem of perpetual motion, for life is eternal.

13. *The Horoscope.* To cast the horoscope of all being is to know the absolute inter-relation of every part of the universe with every other part, so that knowing the life line of one the life line of all others is equally known. Whatever astrology may be as a science, it is a philosophy in which is embedded some of the most profound wisdom of the ages. We are related to the stars by a chord which none may break. According to our unfoldment we are related to one star or another—that is, one rhythmic vibration more fully influences us than another. He that has sensed this relation has read the destiny of the soul in the stars.

14. *Squared the Circle.* To realize that there is no interstice in space; no *me* and *thee*, or *thee* and *me*, but only *one* *me* in *thee* and *thee* in *me*. It is to know that all is one—that unity is the supreme fact in the universe. All life is one life.

15. *The Great Art.* He that overcomes all earthly desires to the extent that he dominates them and not they him, is the true master in Israel, and has achieved the greatest of all arts. Even the angels may envy such a man.

16. To ascend into the high place is to put faith so absolutely in the eternal that there is no shade of doubt. He that thinks high thoughts and performs noble deeds will have gone up into the high place withing his own soul, wherein is the very essence of God.

17. The Mount of Olives is the place of peace within one's own soul. The olive throughout the ages has been the true symbol of peace.

18. To Recover the Lost Word is to realize

the oneness of the individual self with the all-self; to know that unity is, and that there is naught outside of it. This is achieved through awakening the spiritual consciousness.

19. To pronounce the Ineffable name of Deity is to become so completely at one with *the One* that there is no shade of inharmony. Such an one will have become a conscious co-operator with the supreme powers in the creative process. He that in his thought, words and acts manifests this perfect realization of unity has made himself the spoken word of deity.

20. *Christ.* The true spiritual nature—its essence is love. Every being is on the Cross from the beginning, the Christ potentially in each. As the æons pass, the divine love within illumines the self and the Christ becomes manifest.

21. *At-one-ment.* To be at one. To realize fully that nature created no essential difference between great and small, high and low, but that all are one in the all, sons of the one father-mother, and destined to the same goal, and in that thought to realize the supreme peace—Beatitude—Nirvana.

22. *Buddha.* Intelligence—that which knows. Buddha triumphed over nature by power of wisdom and good will. Such an one will know his past lives, and be able to say with the divinely wise:

“I died as a mineral, and became a plant;
I died as a plant, and became an animal;
I died as an animal, and became a man;
I shall die as a man and become as a God.”

23. The end of the world comes with the cessation of worldly desires and ambitions. He who has attained to this stage will no further seek earthly embodiment. He will be dead to all things

worldly. Truly hath the end of the world come to all such souls.

24. The Millenium is the day of the great peace, when the soul is at conscious rest in the fold of its creator. Having no purpose in conflict with the eternal order of the Lord of all Lords, it will find its abode, wherever it may, a heaven. It will have achieved Moksha; it will have passed to para-Nirvana.

25. The Mysteries of this book are the secrets of nature and of that which is behind and in and through nature. They are secrets because they are on the very surface of things, where the uninitiated least expects to find them. The magician performs his feats of wonder by devices that are so simple and plain to the initiated that the bewilderment of the ordinary onlooker, seeking their explanation in quick motions and intricate devices, becomes in itself a source of amusement. It is the same with the great mysteries. They are proclaimed by every flower that blooms; by every star that twinkles; but because of pride of intellect and attachment to personality, men have persisted in making a mystery of them, and thereby misinterpreting and misunderstanding every philosophy that has sought to unfold their meaning. It is not that any truth has been sealed from the sight of men, but that men have blinded themselves by their own vanity and selfishness from the truth. Wisely hath the warning been given: "He that has eyes to see, let him see."

26. *Amen.* The trinity usually worshiped in ancient Egypt was that of Isis, Osiris and Horus. But in their pantheon was Amon, the one supreme triune God. Philologists connect the name of that god with the Aum of the Hindus, which is at once

triune and a quaternary, and presents the same idea as the Yod-He-Vau-He of the Cabalists, the trinity of spirit clothed in form. Now, Jesus unquestionably spent several years of his novitiate in Egypt, where he absorbed the supreme philosophy of its priest-initiates. Hence, what more natural for him when uttering a specially important saying than to call to witness this supreme Lord of Lords, Amon, a name which if translated into Christian symbolism can only be justly rendered by "In the name of the Father, and of the Son, and of the Holy Spirit."

I HAVE FINISHED; DO THOU THE REST
Amon! Aum!! Yod-He-Vau-He!!!



THE HERALD OF THE HOUR

BY AYLMER HARDING.

I am the Herald of the passing hour,
 All Earth shall hear the message that I
 bring;
 I am the Herald of Man's rising power,
 Promise of future years that Poets sing
 And speak of constantly, when Mother Earth
 Shall ease her pain and once again give
 birth
 To sons of Power and daughters of Desire,
 Born of a union in celestial fire,
 Conjoined to Earth-forms after GOD'S own
 plan,
 And finding climax in True dual Man.
 I am the Herald of the golden dawn
 And glow of greater days that lie in wait
 To rise when Love unlocks Heaven's Eastern Gate,
 And lets loose Christ and Geet, spirit-born.
 I am the Herald born of Wind and Flame.
 I breathe forth Freedom in the sacred Name
 Of Him whose symbol is my heart and life,
 Whose scepter marshals Peace and conquers
 strife.
 I breathe forth Peace and Love and Blessing
 free.
 My Message spreads her wings o'er land and sea.
 I am the TRUTH redeeming all Humanity.

A. H. GILLIS.



I dreamed I stood beside the river's brink,
 And watched the swiftly flowing waters as
 They sped through the hills and valleys to the sea;
 And deep I drank the mystic truths they taught
 Of life unceasing and yet changing ever.
 I turned; upon the sward, near by, a man
 Whose hair was white, whose form was feeble, bent,
 Was planting there a tree. A young man flushed
 With life's first bloom came swift to where
 He stood, and quick, in accents bland, he said:
 "Old man! old man! why plantest thou that tree?
 Thy hair is silvered white; thy brow with age
 Is furrowed o'er; thy form is bending low;
 Thy days are dwindled to the shortest span,
 And now thy thoughts should be of things above,
 And earthly joys and toils should charm no more.
 That tree thou plantest here shall yield no fruit
 For thee; thy labors now are all in vain
 And seared is every earthly hope for thee.
 So why, old man! why plantest thou that tree?
 'Tis heaven that claims thee now, not earthly toils."

To him, the old man, made this quaint reply:
 "'Tis true, young man, my hair is gray, my life
 Doth little more of profit hold for me.
 Nathless a useful labor would I do.
 A fig tree would I plant that 'neath its boughs
 In years to come, men yet unborn may feel
 A cooling shade, when hot the sun beats down,
 And from its boughs a luscious fruitage pick.
 In vanished years, while yet my soul did dwell
 In realms unseen, unknown to mortal ken,
 Yon shady tree was planted there by men
 Who never plucked its fruit nor joyed beneath
 Its shade. What others did for me, that would
 I do for others yet unborn, and thus
 A debt repay that all who think must feel.

'Tis true this tree shall yield no fruit for me,
As that rewarded not the men who placed it there
And kept, with loving care, from root and limb
All harm till it became a thing of pride
And beauty—just reward for honest toil.
But he who plants for self alone, doth plant
Unwisely, and shall ne'er enjoy its shade,
Nor know its noblest fruitage sweet as they
Shall know who duly plant for lives unborn.

“Is life to eat and drink and laugh awhile?
Is't to have mansions great and dwell in state?
Is place, and power, and pelf, the all of life?
Or is it more to smooth a wrinkled brow,
And calm a troubled heart, and make a soul
That's laden sore with sorrow thrill with joy!
Life much doth hold for him who knows it right,
And most for him who knows it longest, best.
The youth can scarce await the night to buy
The fleeting joys for which his daily toil
Hath yielded but the moneyed price; while he,
In manhood's prime, for coming age doth build;
And he, whom death is calling, labors on
In faith that children yet unborn, unwombed,
Shall better be because he labored so,
And races yet to be shall come to know
That life is only truly lived when lived
That others nobler, better life may know.”

THE RIDDLE OF THE SPHINX

MUSIC IN THE BARKIN' OF A DOG.

(BY CHARLES WESLEY KYLE.)

What's the sweetest music? stranger,
 That's a question, I'll agree,
 Fur to differ frum most others,
 Though there's one that sides with me.
 Music's what brings joy 'nd comfort,
 Moves to pain, mayhaps to tears;
 Paints a picter, clar, unfadin',
 On the heart fur years 'nd years.
 Some likes organ, some pianner,
 Flute er fiddle, some a band;
 But fur me a good dog's barkin's
 The sweetest music in the land.

You're astonished at my choosin',
 Sich a note fur best uv all
 Uv the sounds that earth or heaven,
 Ever on my ear let fall!
 Listen, stranger, 'nd I'll tell you,
 How I come to take the ground,
 That a dog's voice when he's barkin',
 Makes on earth the sweetest sound:
 It was evenin' in the summer,
 We'd been married most four year;
 Strange it seems in lookin' back 'ard,
 How that evenin' seems so clear.

I hed finished up my chorin',
 To the milkin' uv the cows;
 They wuz still down in the pastur',
 Whar they loved so much to browse.
 Nell, our baby, lyin' yonder,
 In the corner uv the yard,
 With the golden-fingered willows
 Ever o'er her keepin' guard,
 Wuz ez peart a three-year baby
 Ez ever come on earth to dwell;
 But she died uv scarlet fever
 Two years after what I tell.

I hed whistled fur old Rover,
 'Nd let down the pastur' bars,
 'Bout the time the daylight faded,
 'Nd the angels lit the stars.
 I could hear the bell a-clinkin',
 Like ez if old Pied wuz still,



Herein behold LIFE, LOVE and INTELLIGENCE
Reproduction of the celebrated painting by Landseer

Nippin' uv the grass a-growin'
 'Neath the elms by the mill.
 Rover after 'em went skippin',
 At a gestur' uv my hand,
 'Nd wuz soon a-drivin' homeward
 Every critter uv the band.

Tinkle, tinkle, ling-lang, ling-lang,
 Coming home at milkin' time,
 Wuz the chune the bell wuz playin';
 A reg'lar milk 'nd butter chime.
 On they come, the dog a-drivin',
 Uv 'em thru the pastur' lot,
 Pied the forid ranks a-leadin',
 Follered clost by Red 'nd Spot.
 Then the heifers—playful critters,
 Come a-tossin' uv their heads,
 But soon settled, like most youngsters
 After supper, to their beds.

I wuz finishin' the milkin'
 Uv the little brindle cow,
 Which wuz jest the boss uv "creamers",
 Spot guv more milk, I'll allow,
 But t'want half so good fur butter,
 'Nd our little baby Nell
 Wouldn't drink uv nary other;
 Couldn't fool 'er—she could tell
 Brindle's milk frum all the others,
 'Nd her "tup" would alluz bring,
 'Nd I'd milk it full uv "strippin's,"
 Coz it pleased the little thing.

Ez I finished up that evenin',
 'Nd turn'd round to take her cup,
 I found she wuzn't no whar near me,
 'Nd I went to look her up;
 Went out whar I see her standin',
 When I got the pail and stool,
 Ez I started in to milkin'
 Whar she waited ez a rule,
 But she wan't no whar in hearin',
 Fur I called her loud 'nd long,
 But no answer come back to me,
 Save the wind now blowin' strong.

Then I listened, called 'nd listened!
 But the moanin' uv the trees
 Wuz the only sound I gathered
 Frum the wingin' uv the breeze.
 "Come in, John, 'nd bring the baby!"
 Called out Mary from the door;
 "Don't you see a storm is brewin'!"

THE RIDDLE OF THE SPHINX

Can't you hear the thunder roar!"
 "Yes," I answered, "I am comin',""
 'Nd I rushed about half wild,
 Sarchin' every nook 'nd corner,
 Fur our darlin' little child.

On the storm-cloud come a-rushin',
 Makin' things ez black ez night;
 'Nd I knew she wuzn't near me,
 Fur the child wuz dressed in white.
 Then I heard old Rover barkin',
 Way off in the pastur' wood,
 'Nd I know'd he'd find the baby,
 Quicker'n any human could.
 So I called, 'nd called, 'nd whistled,
 But old Rover wouldn't come,
 'Nd I felt I'd like to kill 'im!
 Strange ez how I wuz so dumb.

Then I rushed down in the pastur',
 Heard 'im barkin' more 'nd more;
 Followed down whar the black waters,
 O'er the mill dam foamin' pour.
 I hed come quite close up to 'im,
 'Fore I see thar on the ground,
 Little Nell, who wuz a-cryin',
 But, thank God, all safe 'nd sound.
 I hev heard all kinds uv music,
 Mentioned in the catalogue,
 But since then there's none that's sweeter
 Than the barkin' uv a dog.

THE LORD'S PRAYER

*Newly Rendered Into English from the Original
Aramaic By J. W. Easton*

Life-Giver in the Light-Realms! Invoking thy name thy realms appear and thy will is perpetuated on the earth as it is done in the Light-Realms. Give us the food of the coming day and forgive our transgressions even as we forgive the transgressions of others. Bring us not to the test, but deliver us from the opposing powers, for of Thee are the realms and the energies and the radiances throughout the Life-cycles. AUM.

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