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EGYPTOS

APRIL

1941

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EASTER THOUGHTS

Realize on Easter Sunday

Just what meaning it conveys

To us all upon the earth-plane

For its loving message says —

Sons of God, you're not forsaken

Let your hopes and faith remain,

Know that He is with you always

Jesus did not teach in vain.

Everyone to love his brother

Cooperation all the way

Forgetting not to be of service

Every hour and every day.

If you want to be forgiven

When you wander from the path

You must also be forgiving

Thinking love and never wrath.

Worry not if on the doorstep

Of your brother, dirt you see.

It may only be reflection

From the ones that you and me

Must in service sweep and burnish

And keep pure and sweet and bright.

We will find the dirt has vanished

When we see with Jesus' sight.

(Continued on Back Cover Page)

AEGYPTUS

APRIL — 1941



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AEGYPTUS

"Like the rising sun, brings you the dawn of a new day."

APRIL — 1941

Volume III

No. 4

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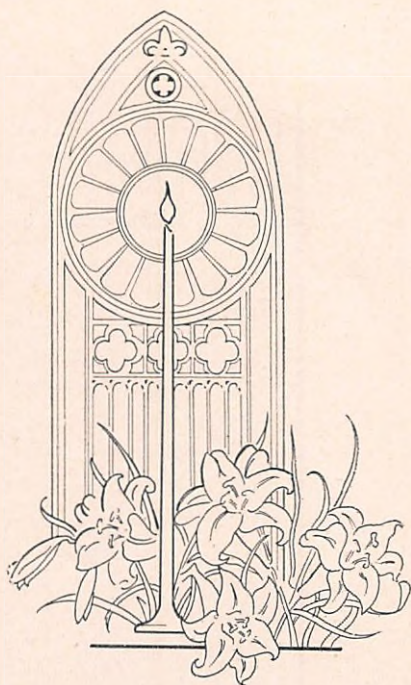
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EASTER TIME

One particular word which is being used frequently and made especially popular by motion picture production is "dead-end."

Any person with philosophical or spiritual insight realizes at once that this word predicates limitation and bespeaks the material restriction of fear and death.

I am convinced there is no "dead-end" for anything; nothing in the universe is created to end. All objective manifestations are the links which sustain and perpetuate eternity.

Casual observation has caused the general opinion that the end has come when a human being dies or an object becomes decomposed. Careful study, however, has proven that decomposition and *seeming* death takes place in order that manifestation may take place on higher levels or spheres of life. Therefore, death is only changing from one form into another or, shall we say, a *resurrecting or rebirth*. In fact, rebirth takes place every day, whether it be in our business, in our social activities, or in just everyday living.

The cause of rebirth is the "God within." The whole scheme of creation is based on this principle of rebirth or resurrection and if it were not for this law of involution and evolution, the perpetuation of the cosmos could not be.

The sun crosses the Easter equinox in the spring — the time of nature's rebirth. The equinox symbolizes the involution of the spirit as well as the evolution and at that time nature works her annual miracle and gives fruition to that which is within.

Easter Time is, therefore, the symbol of resurrection and rebirth and serves as a reminder that within man is a spiritual urge, a spiritual desire, and an eternal spark of life which has no "dead-end."

—HAMID BEY

MAN AND GOD

PAUL, THE MASTER

THE subject which we are about to consider is the highest that human mind can conceive. It is, in a sense, the very explanation of life itself as far as our level of understanding permits or the relationship between man and God is concerned. Man is both the material and the spiritual, the human and the divine. Man is the most highly evolved of all creatures and should only express that which is beautiful and good.

Man is an infinitesimal part of God and, therefore, has the basic means and powers to evolve into a perfect being, returning as such to the Great Source of all Sources after he has accomplished his mission on earth.

Man goes back to his original Source just as the waters of a river go back to the ocean after having irrigated and fertilized the lands over which they flowed. This is according to the laws, the will, and the design of the Creator.

We are looking upon this wonderful mysterious phenomenon from the top, to start with, in order to better grasp the synthesis, so that from the outline of the whole we may get down to the analysis which will permit us to know and master its elements and secure the knowledge which will direct our actions to be in harmony with the laws of God. By so doing we can accomplish our task in this life preparatory to reincarnating into a new life and a new destiny.

In other words, man is the microcosmic element of God acting in a determinate space and time to fulfill his destiny; God is the Creator, the mac-

rocasm, embodying the universe in infinite space and infinite time. Relating the same conception to the physical body, we possibly could say that man represents in creation what the atom represents in matter. (Our senses and discoveries do not, today, permit us to visualize a smaller element than the atom.)

MAN—Let us analyze this wonderful subject. We are not interested in the physical body of this creature because the whole thing can be reduced to a chemical formula. This wouldn't give us the slightest idea of the man we want to know about. The part in which we are interested is the soul, which is the self-propelling power of the mind having the body as an instrument of manifestation—that mind which does all the planning, good or bad, positive or negative, and which is the motive spring of all actions.

Having sectioned a body into its many parts, an investigating biologist once abandoned the search in despair, for he was forced to say "Where is the soul? I haven't found it!"

Nor will anyone ever find the soul by means of surgical instruments. It

is everything and a scientist cannot find it? NO. Other eyes than our physical eyes are needed to see it—the eyes of the Spirit.

Now, let us ask ourselves a question: "Do we give this very important, all important part of life an adequate place in our education, in our institutions, in our every day activities?" I will answer the question for myself and for you, as well. "No, far from it, very far from it."

In our schools we learn the teachings of philosophy, from Plato and Socrates to Shiller and Shopenhauer; in our churches we learn the teachings of Moses and Jesus Christ. And how are these teachings applied in our daily life?

Our material and physical comforts are at the top of our aims. We build our homes and install every new device to better their appearance and to give us more leisure. We do everything we can to save time by eliminating as much work as possible so that we have more time to enjoy life and to look better and better, but what do we do TO BE better?

A new refrigerator, an air-conditioning apparatus, a new short wave radio or a television set, a new automobile or an airplane to get where we are going quicker do not make us any better. They do give us additional pleasure but not contentment. They give us additional means of intensifying our moving capacities; they intensify the power of our senses but they do not, necessarily, add to our

constructive conception of better and safer living conditions for a happier mankind; they do not give us any more protection against unhappiness and disease. They may give us knowledge of how to substitute, to a certain extent, our weak senses with mechanical and scientific devices for our aid, but they do not diminish our weakness.

I do not mean to say that I do not appreciate the full value of the refrigerator, the air conditioning apparatus, the radio, the television set, the automobile, or the airplane. What I do mean is that I cannot understand or justify the oblivion of a book for the football game, the abandonment of the temple for the horse race, the idolatry of pleasure against the necessity of sacrifice, even if such idolatry of pleasure in its vastest significance leads to dissolution and disaster.

Pleasure and easy life are the pass words of the day and money is the means to assure them. Unfortunately, we need money in our stage of civil organization and human avidity has distorted and vitiated the use for which it was created. This horrid race towards pleasure and wealth, regardless of how it is obtained and the use made of it, is the most negative and yet the most generalized activity of our time. What are the results?

We are witnessing the tragic days the old world is living. The vast repercussions on the other continents are threatening to engulf what little

(Continued on Page 28)

G R O W T H

By F. HOMER CURTISS, M. D.

IN THESE days of spiritual darkness and social unrest, amidst brutal aggression and war, bloodshed and tragic suffering, it is well to turn our minds to the Easter season and contemplate the eternal miracle of spring. For no matter how man lets evil passions express in the horrors of rapine and destruction, the life-forces of Mother Earth pursue their cyclic round of bringing renewed joy of life out of seeming lifelessness. Through the miracle of growth, Nature reveals the inner mysteries of life as it unfolds the hidden pattern of that which is to be.

God in Manifestation

And it is at the Easter time, when we witness the resurrection of Nature from the tomb of winter, that those of you with an inquiring mind and a receptive heart can learn many soul-lessons as you bow low in reverence and rejoice with glad thanksgiving at the mighty demonstration of God's coming forth in renewed beauty of manifestation to man in His myriad creations. For every form of growth is a demonstration of God's life and love and beauty manifesting in its flesh or flower or fruit. Does this thought mean anything to you?

The Mystery of Growth

The mystery is that all growth comes from within. From within a single fertilized seed a beautiful and fragrant flower, a majestic and pro-

ductive tree or a plant good for food, is materialized. From within a single fertilized cell an insect, a bird, a mammoth animal, even a human being emerges—and all through the Law of Growth, a little at a time, cell added to cell through the mystery of growth.

That growth depends entirely upon the use made of the materials furnished the growing plant or animal. It must take the sunlight, the rain, the air, the minerals of the soil, or the food it eats, and by the magic of the life-force flowing from its inner pattern, transmute them into organized cells whose aggregation makes it larger.

It is, therefore, the *use made* of the materials furnished that determines the growth. For you the question naturally arises, how far have you used

the spiritual materials (the teachings and experiences) given you?

Have you given thanks to the Father, as well as to the one who acted as God's channel, for what was given you? To what extent have you transmuted all into organized cells—or actions—in your daily life?

Have you grown bigger in your daily life and in the life of your community because of their addition. If not, can you see the reason why?

Right Use

Nearly everyone wants more of material gain or supply. If you are one of those to whom ample supply does not come as quickly as you wish, stop and ask yourself:

How have I made the best and most helpful use of what God has already entrusted to me to use 'in His Service'?

Have I proved by such use that I have grown sufficiently to be fit to be entrusted with more?

Have I given my tithe to support the channel through which God has taught and blessed me?

Is my trust in Him so little that I am afraid to do my duty to Him?

Have I grown so little in my realization of His guidance and supply that I am afraid to spend wisely under His guidance lest I lack later?

Like the servant in the *Bible* parable (Matthew 19:18) who was given but one talent, because my supply is so small have I wrapped it in a napkin of fear and failed to put it to proper use?

Prove Your Growth

Only by evidence of proper use of all that has been given you can you prove your growth. But lest some may be discouraged at your seeming lack of growth, if you will look back over the past few years, or even one year, and compare yourself and your ideals of life then and now, you will surely see many signs of growth. At least you have grown in your *knowledge* of the inner laws of life and in your understanding of life's problems, its tragedies and its joys, even if you have not demonstrated spiritual growth by proper use of your knowledge.

Power Required

All expressions and manifestations of growth are evidences of power expended. And this power can bring about those manifestations only by an expenditure or outpouring of force from the source of power, only by a sacrifice of something of itself that the manifestations take place.

The bell rings and the light glows when the button is pushed because the power of the battery or the dynamo has sacrificed something of itself.

The forms in Nature grow because of the cosmic power of the sun which sacrifices something of itself, that those forms may grow and unfold. And all this power is expended that the inner, unseen pattern or ideal of the forms may have outward expressions in matter. Thus the plants cannot grow and unfold their blossoms through their own power. They can grow and unfold only by correlating with the power of the light and warmth of the sun, and then build them into growth.

Following the same law, neither can you grow and unfold your blossoms of spirituality except as you correlate with the power of the Sun of Righteousness — the light of the Christ-consciousness and the warmth of Divine Love—and thus grow in your ability to express them in your life as simply and as beautifully as do the flowers and as joyously as do the birds and the bees.

Through correlation with and proper use of that spiritual power you grow and unfold that you may express the perfection of the unseen pattern of your Spiritual Self within. And you receive the power to accomplish this only because of the Spiritual Sun—the Cosmic Christ—sacrifices something of Himself that you may express your individualized aspect of “God in manifestation” through you; that you may express

your Ideal Self as a beautiful flower or a nourishing plant in His Garden of Souls.

Husk of Personality

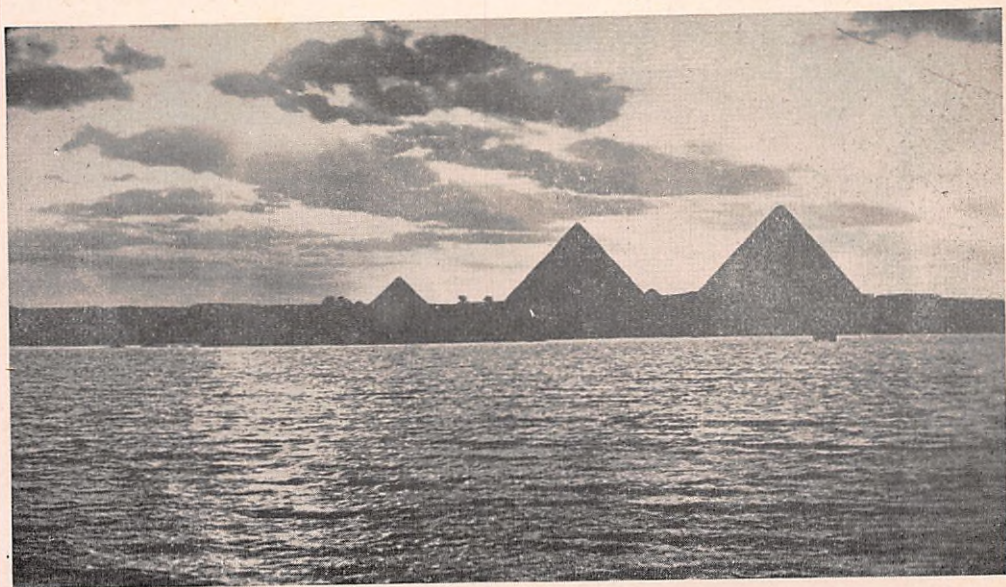
What then prevents you from expressing the beauty of that inner perfection *which you are* within?

In the garden we often see a tiny sprout handicapped by being unable to throw off the husk of its seed. For in order to grow properly the sprout must burst its husk and leave it behind, must transcend it and *absorb all its good* into growth. If it lifts it up above its proper place—the soil—its unfoldment is held back and stunted until the husk is thrown off.

Are you allowing the domination of the husk of personality, the “mask” through which you must sound—*personare*—your own keynote in God’s Symphony of life, to hamper your unfoldment and stunt your spiritual life?

Nature’s laws are simple and apply correspondingly on all planes. Like the sprout, so must you rise above and transcend the husk of personality and *absorb all its good*. Do not lift it above its proper place as your instrument of manifestation, nor allow its needs to hamper your spiritual growth, hold you down to earth consciousness and retard the unfoldment of the inner pattern of your Spiritual Self.

(To be Continued)



PATH OF THE FLAME

By CLARA EMELIA BURR

Part IV

I BECAME once more the man, the doctor, and the mentor of my house. Also, I felt an uneasy awareness of something, something that held menace. "This is really ridiculous," I said with some asperity. "You are losing valuable sleep. You must go back to bed at once and forget this nonsense."

She smiled at me, a smile full of mixed meanings, then turned and left me standing there. Moving across the room with an unhurried grace, even as Queen Cleopatra might have moved, ages ago, she vanished from my sight. I felt a pressure around my heart. A few minutes later I went upstairs again and to bed, to dream such strange dreams as never before had troubled my matter-of-fact sleep.

A few days later John Macready told me that he had made connections

with one of the largest concerns in his line and had leased a house just a few doors from mine. I rejoiced to the promise of our continued companionship through the years.

At the same time, my growing uneasiness on behalf of Cleo tinged my friendship. I felt relieved to think that I would be left more or less alone with my housekeeper and my butler, though I knew Cleo would respect my wishes and hold no more nocturnal ceremonies in my library. She did

not avoid me, but I felt that she had closed a gate between us. I did not try to reopen it; I did not know how. When the school semester opened that Fall, she resumed her studies.

Still in spite of the myriad of interests that besieged her, she found time to visit me—odd visits in which she moved about the house perfectly at home, and I found myself awaiting her wish and her bidding.

Mostly she read while I sat with her and tried to read also but was too much aware of her personality to find interest in the dull pages.

She reached seventeen. Already her suitors made a legion. My library overflowed with young, love-sick swains in search of her. Cleo paid scant attention to them, merely seemed to tolerate them as something she explored but could not change. Generally, she sent them away.

Perhaps she was kindest to Julian Jermyn. He was the only one who ever accompanied her when she came to my house. Not because she cared, I thought, but rather because he worshiped at a distance and took a true interest in her pursuits. Just nineteen then, Julian's nice, not too handsome, clean-looking face bore the high look of the incurable dreamer in the hazel eyes.

Slightly taller than most girls, Cleo

stood eye to eye with the average man, and was ravishingly beautiful. If I had been a few years younger—I reminded myself time and again that I was twice her age and more.

I had loved once and lost my love through death before I could wed her. I told myself sternly that nature should play no tricks on me now because of Cleo's personality. The old restlessness fell upon me once more and drove me into far lands. I was in Madrid when the Spanish revolution broke out and I stayed to help salvage what lives I might. I shall not dwell on that part; it does not belong here.

While I was there I received a letter from Cleo, telling me of her father's death and that she intended to leave for Egypt with a party of exploring tourists and friends, including Julian Jermyn.

I wrote back immediately and begged her to put off the project until more settled times, for I feared another world conflagration, but she was gone when the letter reached the States. I doubt that it would have deterred her even if it had come in time.

Julian told me of that journey. He came to see me soon after I returned home. All my attempts to find Cleo had failed. I doubted that she was in

the Twin Cities, and I hoped he could help me. I invited him to stay for the night, and he accepted. After dinner I took him into the little study that I reserve for my intimate friends.

He gave me a detailed description of the entire journey. The party had camped by the Pyramids. He spoke of that part with a hushed reverence. I could see what a tremendous impression that majestic scenery had made on him. Of course, it had been coupled with Cleo's personality.

"We were there at full moon, Doctor Eric. I can't describe it," he said and I saw that his lips, the finely cut and kindly lips of the idealist, trembled slightly. "The days were infernal, hot, so hot our breath seemed to fry our lungs. But the nights were cool and full of mystery. Cleo knew a great deal about the Pyramids. She told us strange and fascinating legends. I don't suppose I can make you understand it, but I felt as if we belonged there, Cleo and I. As if I could hear a whisper calling—For Cleo it was more than a whisper."

"Yes. I know," I said, a tingle running over my scalp.

He did not hear me; memories snatched him back to Egypt, under the shadow of those mighty monuments and his eyes misted as he went on: "One night, near midnight, I could not sleep and a faint and haunting sound crept into my tent. I went out, following that music. So I came

upon Cleo. She wore a white silk toga—Oh, God; I'll never forget that sight! She sang or chanted, and the chant seemed part of it all, part of the moonlight, the Pyramids, and the vast desert. It struck into my soul like fire! And as she paused in the ritual, the Pyramid answered her!"

"You mean that the echo sounded back?" I ventured, as he remained lost in reverie.

He shook his head. "No, they answered her, I tell you."

I sat silent, realizing how natural his assumption seemed to him, caught under the wild spell of that night. He took up his story again, more quietly.

"I couldn't see them, but a multitude was hidden in some mysterious manner on the Cheops. It looked like smooth stone to me, yet it was alive with SOMETHING!"

Again he paused. I knew he was living it over. It stirred me to the depths. I could almost see and hear what he so graphically described. I had heard Cleo that night in my own library and I knew the potent magic of the Pyramids. Together, these things held witchcraft, especially to a young man as wildly in love as Julian.

Julian's voice came again and now it sounded dry and harsh. "She was furious when she saw me. She said I had desecrated and ruined every-

thing and sent me back. I never SAW HER ANY MORE!"

"What?!!" I exclaimed, incredulously.

"Yes, it is true. I never did. The others said that she must have wandered off into the desert and got lost, but we searched thoroughly. I FEEL that she did not wander away. I think she feared my interference. Therefore, she—and they—acted in accordance."

"Some marauding band must have carried her off," I mused half aloud, shuddering as I thought of the possible fate that might have overtaken that intrepid spirit. Was she even now immured in some Egyptian harem, her singing heart broken under the press of unclean hands?

Then I knew that this could never be. Cleo either ruled her own destiny, or there was no destiny to rule. Julian knew this as well as I; therefore, he clung so desperately to his faith in the mysterious "They." It was kinder to let him keep this belief, since then he could still think of her as among the living.

However, this ended our talk for the time. Neither of us could bear to discuss the subject further, nor could we stoop to more banal conversation. I felt a deeper liking for Julian than before, many qualities of kinship existed between us. Now I reflected

that he would have been a fit mate for Cleo.

Julian went up to his room. After a moment I went over to my desk and hunted up Cleo's letter and re-read it.

"Dear Godfather Eric: I am alone in the world now for Father has gone to rejoin Mother, and you are too far away to help me, even were you able otherwise. So I am yielding to the call that ever sounds in my soul. I am going to the Pyramids of Egypt. I think I shall find what I am seeking there, if anywhere.

"Doctor Louis Scholl is sponsoring our party. He is interested in archeological research, you know. For the rest, Madeline Greer is going. So is her mother and her brother, also Julian Jermyn. These are all you know. The rest are strangers to us both.

"I know you will forgive me for taking *Seven Gates* with me. I will see that it is returned to you in good order sometime. After all, it is fitting that it should revisit the land of its birth.

"Don't you think so? May you ever be blessed! Farewell.

Cleo Macready."

(*To be Continued*)

ANCIENT EGYPT IN THE LIGHT OF TRUTH



IT cannot be repeated too often that a comprehensive analysis of the *sumum bonum* of religious mysteries, past and present, depends upon an unbiased, rational viewpoint. It depends upon an intelligent perception commensurate with sympathetic understanding devoid of both the supercilious disdain effected by ultra-materialistic scientists and the equally intolerant attitude of orthodox theologians who hold rival superstitions in contempt.

Fairmindedness precludes the studied cynosure of pragmatic apostles of either, secular or ecclesiastical dogmas. Neither one of these two extremes has a sound leg to stand on. Both schools of thought spit beside the mark—so to bespittle their own, tender toes—when holding the “superstitions” of the ancients up to ridicule.

To obtain, at least an elementary knowledge of *The Mysteries*, one must cultivate a charitable outlook, essential to a practical, constructive study of what is at once gnostic and agnostic, a twofold interpretation of the occult gist of religious mysteries.

Because of their dual nature, one must divorce *The Mysteries* from the *ultra-materialistic objectivism of matter-bound intellectuals*. And the same must be the case in the instance of *hylo-idealistic subjectivism of kindergarten meta-physicians* who concentrate on abstractions whittled down to a sharp point of nothing in particular!

Perhaps our best guide would be

via the safe-and-sane method of procedure typical of *initiates* in *The Mysteries*, particularly the more rational, dualistic viewpoint taken by the original Mystery Schools of Ancient Egypt.

In contemplating the eternal mysteries of life, the ancient Egyptian initiates did two things at once. First, they viewed natural phenomena from the *agnostic* viewpoint of the scientific observer; next, they proceeded beyond the natural limits of the physical senses via a more mystic, *gnostic* interpretation of the selfsame mysteries.

By so doing the Mystery Teachers distinguished between scientifically provable facts and highly conjectural theories, without subscribing to the untenable super-naturalism such as latter-day theologians and sundry metaphysical guess-workers made the mainstay of their superstitions.

How necessary the aforementioned, more correct method of the original Mystery Schools happens to be may be gleaned from the following research

facts: *The Mysteries* are at all times natural because omnipresent, an eternal manifestation of life's multiform phases and agencies, known and unknown.

As originally understood and taught by the ancient Egyptians, *The Mysteries* served for the permanent foundation of the mystic concepts of religion and the physical arts and sciences as well.

Here it must be stressed that *The Mysteries per se*—as of life at-large in process of higher evolution—are not to be confused with purely man-made religious mysteries as typified by *allegoric-ritualistic* lore, both oral and scriptural, of *religio-mystic cults*! Wherefore, it is best to distinguish one from the other by referring to the natural mysteries of Life at-large as the *Greater Mysteries* in contradistinction to the *Lesser Mysteries* as unnatural, man-made symbolatry of ritualistic, allegoric, and meta-physical import.

Pertinently put, current standardized notions on *esoterics versus exoterics* are diametrically opposite to their original meaning.

Originally, esoteric or inner lore implied the agnostic-scientific viewpoint of initiates as concealed from the ignorant laity in order to protect *The Mysteries* against profanization; whereas, exoteric or outer lore denoted

gnostic-idealistic interpretations of the selfsame *Greater Mysteries* via allegoric ritualistic symbolatry coupled with purely theoretical, metaphysical concepts in religious guise. This was very necessary at one time because of widely prevalent illiteracy. The selfsame custom continues in force—in an age wherein such subterfuge no longer has the slightest, plausible excuse for being!

II

Early man first took stock of his immediate environment so as to concentrate upon objective imagery to begin with—long before transferring the selfsame, natural-totemic type representations to extra-mundane regions, both real and imaginary, of worlds beyond man's physical reach.

The local tree typified food and shelter long before its likeness was configured in the heavens as the celestial pole, which was ages before it symbolized the more abstract *Tree of Life*. Oldest of them all was the equatorial dom-palm as the MA-MA (Fig. 1) tree, as the original namesake of the typical human mother—who had her celestial counterpart in the Divine or Great Mother.

Apropos: the MA (or MAAT) (Fig. 2) goddess of Truth is linked to the vastly older MA (MAAT) (Fig. 3) jawbone and harvester sickle as symbolic of the "word-made-flesh-

Truth"; and MA (Fig. 4) the baby rattle or clapper as word-sign for heraldry, true copy, likeness and the original milk-bottle and pacifier in one MA-MA (Fig. 5).

Similarly, natural baby talk accounted for the DA-DA (Fig. 6) word-sign for urgent plea, entreaty, as of something granted by special request. Not to mention MUT (Fig. 7) as word-sign for mother, motherhood—the common root of phonetic variants of similar import the wide world over. Or the waterfowl PA (Fig. 8) as the word-sign for flight-leader and the emphatic article *the*, which may be the root of *papa* the same as DA-DA may have inspired the *daddy* appellation of male parenthood, with MA and MA-MA and MUT as the hieroglyphic roots for *Mama* and *Mother* and their phonetic variants in other languages, past and present.

No less illuminating are the following: DA (Fig. 9) as word-sign for hut—equipped shelter—long before employed as symbol for zodiacal light and the conical figure of the typical pyramid. In much the same manner as the hieroglyphic T (TE) (Fig. 10) word-sign for the female

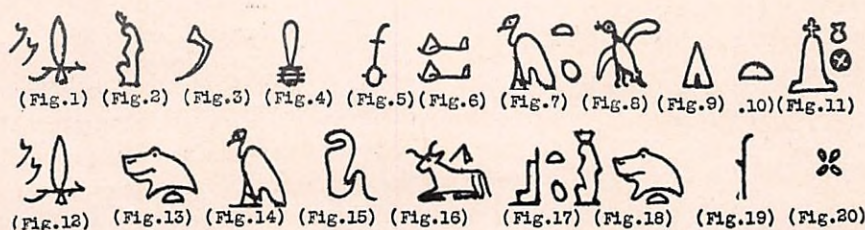
gender, maternal breast, *mons veneris*, place of concealment and funeral mound became the celestial mound ages before churches and tombs and astronomical observatories featured a similar dome for their roofs, after the manner of African kraals and Arctic igloos.

One might continue in this vein indefinitely, thanks to the multitude of hieroglyphic word-signs which survive in innumerable forms patterned after the Old-Egyptian models.

Perhaps one of the most striking illustrations is vouchsafed by Ancient Egypt's word-sign ANNU (Fig. 11) for both the "eternal city" as celestial type-locale and either one of the two Heliopolises, or Annus, of Ancient Egypt, North and South. For, in this particular instance, pathos achieves an all-high, as illustrated by the memorials erected in honor of Christendom's entombed dead!

III

What holds true of inanimate objects holds equally true of animated subjects originating with living fauna and flora native to the *Dark Continent* since time immemorial. Take, for example, the historic evolution of type-representations of divine motherhood



and divine sonship—as of Afro-Egyptian origins.

The original MAMA (Fig. 12) of the equatorial-African dom-palm as the earliest type-sign for natural shelter and source of nourishment and primitive garb and material for hut building, paved the path for all of the following type representations of divine mother-hood: ABT, (Fig. 13) the primordial “Great Mother” as totemic archetype of the glorified “eternal She” above and below. The MUT vulture (Fig. 14) word-sign for motherhood, human and divine, as the common root for phonetic similars to the same effect: Mytherra, myther, mater, madre, mutter, mother, and so forth.

The URT (or AAR) (Fig. 15) cobra as female divinity and “divine nurse” because of the serpent’s fondness for milk.

The HESIT (Fig. 16) as a form of goddess Hathor-Isis, the “heaven cow” and “chair lady” AUSET (Fig. 17) of constellation Cassiopaea—in place of the “disgraced” ABT (Fig. 18) “earth-cow,” “wateress,” and “star mother,” of the “Great Bear” constellation *ursa major*. Beginning with flora, continued by way of fauna, and ultimately glorified in the human type image of the female of the species!

Similarly, a process of evolution accounts for *The Son* of the Divine or Great Mother. Begin with the

RENP (Fig. 19) papyrus or bamboo shoot as type-sign for yearly period and the Natzer “off-shoot” whence the term *Nazarene* springs from. The UN (or CHI, or HEN) (Fig. 20) blossom of the divine youngling as the “flower of youth.”

(To be Continued)



COPTIC NEWS

NEWS FROM HEADQUARTERS

Hamid Bey to Lecture in San Francisco

This winter Hamid Bey has divided his personally conducted classes between the East and the West. He has recently returned from the East and the students of San Francisco are very happy to learn that he is coming to that city very soon.

The opening night of his series of lectures and classes will be Sunday, March 30, at the Native Sons Auditorium, 414 Mason Street.

Hamid Bey to Lecture in Portland, Oregon

On Monday, April 14, Hamid Bey will open a series of lectures and classes at the Shrine Auditorium. Have you heard the message of Truth which he has to tell you?

A WOMAN OBSERVES

by

audrey stratton

THE HILL WOMAN



Down from the hills to the valley below
Today there floated a song.
'Twas the hill-woman singing her song of life
To the bursting buds, to the creek's mad rush,
To the roll of the thunder in spring's sharp shower.
There's joy in her notes to gladden the heart
Of the ploughman down below.

The hill-woman calls to the birds in the trees
Her lilted notes blend with the moan of the breeze.
'Tis nature's song from her great pulsing womb
Eager to shed on the hills her bloom
Fraught with her burden, alive with living
Her chance to create, her chance to be giving
The hill-woman chants her song of living
The ploughman harkens, his face aglow.

Down from the hills to the valley below
Comes the hill-woman singing her chant,
With a quick even step the black earth she trods
The ploughman awaits her expectant, serene,
For he knows the need his land has for her.
No crop has yet failed that the hill-woman blest
And the ploughman's head touches his breast.

The hill-woman chants her song of yields.
Her clear, dulcet tones carry far to the fields.
The earth at her feet is rich and lush
As she drops the first seed for the season's onrush.
Then she turns from the ploughman and starts toward her hills
In the trace of her step spring the first daffodils,
Her heart is at peace through the work she fulfills,
And the ploughman seeks his rest.

—AUDREY STRATTON.

THE PROMISE FULFILLED

By ORIO

"And God said unto Noah, "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be in the cloud. And I will remember My covenant, which is between Me and you and every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth'."

GENESIS 9:13:16

In ages past "the Promise" was given to Noah that mankind should not perish and today when a cloud (a war cloud) has covered the earth, man can begin to look for the fulfillment of the promise that all life shall not be destroyed and that new life shall be given to all who keep God's everlasting covenant.

In the series of philosophical, astrological articles, as we passed through the cycle of the seasons we became aware of the fact that the Zodiac is composed of the constellations and Signs: ARIES, the Ram; TAURUS, the Bull; GEMINI, the Twins; CANCER, the Crab; LEO, the Lion; VIRGO, the Virgin; LIBRA, the Scales, SCORPIO, the Scorpion, SAGITTARIUS, the Centaur; CAPRICORN, the Sea goat; AQUARIUS, the Waterman; and PISCES, the Fishes. These are a band of living creatures.

As we passed through the circle of the seasons we observed the ever-changing, yet ever-renewing forces of

life. We began to realize that all life is a continuity, an endless circle—ETERNITY.

We noticed the polarity of signs and we began to appreciate the tremendous Cosmic Law which motivates all life.

Today we can understand that astrology is the study of the law and of the vibratory forces of the heavenly bodies as they influence man's emotional, mental, and spiritual life. Astrology is the SCIENCE OF LIVING and today all astrologers should be "watchers of the sky" so that they will know of the motion of the stars as they travel in their courses and know of their effect upon every living thing.

As man watches the sky and the changing forms of natural growth, he learns of the law which governs all life. He begins to grasp a far greater knowledge of the invisible power which underlies every manifestation of life upon this earth.

When man has an understanding of this law he also has cosmic-consciousness and universal love. A knowledge of this law gives the realization that every moment is new. Each moment built upon the past is the foundation of the future. This understanding brings the realization that life ever moves forward.

An awareness of the continuity of life strengthens one's faith in the unseen powers man calls GOD. Faith stimulates tolerance and hope, and upon a foundation of tolerance, hope, faith, and love man can continue to build a better and brighter life.

With tolerance toward all mankind and faith in God, man can hope for the restoration of true spirituality in the heart and soul of all mankind. When this comes to pass man will truly know that **TRUTH IS THE GOD THAT IS**. This true understanding of life is everyone's birthright for everyone is a child of God.

The **KEY** that unlocks the door of Truth is **LOVE**. When the light of love shines from the heart of man, he will come into his own as a spiritual being.

By watching the changing forms of nature during the seasons of the year, man has come to understand himself. Today he can appreciate that each soul is a child of light and that even though there is a similarity in all men each soul has its own distinctive characteristics.

Man's characteristics are in accord with the natural forces noticeable at

the different seasons of the year. Roses are different from snowflakes and people born in June are very different in character from those born in January.

With this realization of the differences in nature, one can appreciate why **ARIES** people say, "I am one with Life"; **TAURUS**, "I have Life"; **GEMINI**, "I inhale Life"; **CANCER**, "I feel Life"; **LEO**, "I radiate Life"; **VIRGO**, "I preserve Life"; **LIBRA**, "I harmonize Life"; **SCORPIO**, "I create Life"; **SAGITTARIUS**, "I am one with the source of Life"; **CAPRICORN**, "I rechemicalize life"; **AQUARIUS**, "I know the Law of Life"; **PISCES**, "I am one with the mystery of Life" and understand the power of the unseen God who gives all life and who gave the promise that life shall not cease.

With this understanding of the mystery and phenomena of the laws of life, one can begin to see the interwoven pattern of all signs and the relationship one to another. With a realization that no two combinations are alike, we can begin to see why there are so many different kinds and types of people, yet when all are combined they represent mankind as a whole—**HUMANITY**.

Because of these differences each sign vibrates at a different wave length. Because each individual soul is a still greater combination of interwoven forces, each individual person vibrates at a different rate of speed of force and naturally emanates a different and distinct aura.

All color is derived from the pure white light. The spectrum appears when the sunlight shines through a prism and a rainbow appears when sunlight shines through the rain.

Every person has a spark of the white light within his soul. This is his contact with the Divine power of light and life.

This white light is changed in many and various patterns of auric colors. When mankind blends the various color combinations into one harmonious whole, and when all color changes back to white light, then mankind shall return unto God in spirit. This can take place just as truly as the rainbow magically appears from white light and again disappears and goes back to its original form.

This pure white light symbolizes the essence of God. When man becomes conscious of this divinity he, too, shall shine with spiritual luminosity. When this transpires he will be again united with the Divine White Light of Life.

When the Sunlight of Leo shines through the Water-urn of Aquarius, man shall understand "the Promise"—at this time all the people of the world shall blend their power of love and there shall be unity with God and peace on earth toward all mankind.

When love reigns then man is ready to understand the great truth of the New Age. He will understand that "the waters shall no more become a flood to destroy all flesh" but the

waters shall be "*a pure river of water of life, clear as crystal, proceeding out of the throne of God.*"—Revelations 22:1.

The Book of The REVELATION tells of the Master of the New Age. It is He who shall bring the light of love into the hearts of all mankind. Does not the Bible state that "*the Sun of righteousness shall rise with healing in his wings*" and that the Christ is the Bright and Morning Star? Does it not also state that the Christ tells men "*I am the Alpha and Omega, the beginning and the end, the first and the last.*"—Revelations 22:13.

The end is always in sight from the beginning and the beginning and the end are one in the Circle of Life and Eternity.

The white light which becomes broken into different colors goes back to its original source. Man, who primarily was spirit and who has evolved through matter, will return to his original state—spirit.

The white light is the sunlight of love which shines in the heart of man and in the New Aquarian Age of Fellowship and Love man will truly know the meaning of the words of the Master, "I AM ALPHA AND OMEGA, THE BEGINNING AND THE END and THE BRIGHT AND MORNING STAR."

Man will then recognize his oneness with the divine light of life and will appreciate that each one who walks in the light of that glorious star is a son of God.

THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

(Edited by VELMA BROWN and E. W. SPACKMAN, M. D.)



REATH is one of the closest links to consciousness. We regard it as a law that every emotion that gets us under its sway causes a definite change in the respiration. If we can control the breathing so that it never unconsciously responds to the stress of the emotions, we can make the emotional reaction elective. We may choose, voluntarily, in what manner it is desirable to react to any factor which usually generates unconscious emotional stress. In so far as it is possible to obtain this power over the emotional phase of our nervous system may we acquire "free will."

Every link broken in the chain of emotional slavery is a step toward freedom. No one or no circumstance then has the power to cause reactions in us which we would not agree to when viewing the situation as a disinterested party.

Life is movement; emotion is movement. Life is consciousness; breath is consciousness. Unity between the conscious and the emotional forms the foundation of that realm called "Will."

Answer this question: What change could be produced in the lives of the ordinary man or woman if they had the power of never allowing their emotional nature to gain ascendancy without the consent of the intellect? This does not mean emotional subjugation but emotional sublimation. It is not enough to realize the possibility of re-educating and re-building a life along these lines. It is yours to do, if you will.

It is necessary in this type of work to do the procedures selected daily or as nearly daily as possible.

We are building a tool which will be very effective in handling our lives, and the absolute regularity of working is quite essential. As previously described, however, it is better to let one day during the week lapse. The day chosen is non-essential. On the other six days the work should be done with regularity, except during periods of "stalemate" or at other times described, such as spells of exceedingly low vitality and other conditions of illness and physical states which interfere with concentration.

Do not forget that all of this work is concentration. It is an easy, step-like approach and leads to a valuable type of concentration. We usually think of these factors only in relation to sitting still in a posture and centering our mind. However, concentration applies just as strongly when we are active as when we purposely center our minds during periods of relaxation. To be able to concentrate in action is exceedingly valuable.

Each one of us born on this earth is inherently given a certain capacity for living. We are placed here to re-

ceive certain experiences and they will come to us whether we desire them or not. This in no way interferes with the function of free will or hinders us from directing our own lives. It is merely a part of the program, but an essential part.

We aim in this type of work to step-up the capacity for living. In other words, every child born has a natural capacity under the average set of circumstances. It is almost possible to prophesy what that child's life is liable to be. We aim to broaden and deepen this capacity to live.

Our motto is that after this type of training, during a spell of five to seven years, we are able to get as much out of life as the average person under the usual circumstances does during his entire existence on earth. This may sound a trifle exaggerated, but those of us who have seen and witnessed the results of this type of work are inclined to believe it. Whether or not it is one hundred per cent true is immaterial. It is certainly true to a degree and to that degree it is possible for you as a student to broaden and deepen your life so that it means much more to you than it would without this type of training. Another thing which we regard as of the greatest value is the fact that whenever a student has accomplished sufficient work to change the personality, so that he or she is prepared to receive any deeper type of work, that work will be given. How-

ever, the evidence of such change must be positively present in the student. As an example, let us take the following general principles:

Let us assume for the sake of hypothesis that on this earth are human beings who understand the fundamental laws of living better than others. These beings can, of course, be graded, some having reached a higher state of development than others; but in comparison with the average person they have the broader and deeper understanding which we described.

The methods which they use and the lives which they lead appear to be more or less shrouded in mystery. This is not truly the case, but it is apparently so for a very good reason. It is impossible for us to understand the nature, character, and personality of these people or we would attempt to copy their pattern of living. By so doing we would make the same grotesque mistake that we would by copying the long hair and the eccentric manner of the musical genius and expect thereby to become the genius.

We must proceed in an altogether different manner. We must copy the feeling and idea images within the mind and character of the genius to absorb any of the superconscious expression which is passing through the channel of that personality.

In the same manner, the world teachers of truth live lives which are

impossible for us to fully comprehend. However, by attempting to collect within ourselves as much as possible of the feeling images which these teachers have in their consciousness, we can gradually be absorbed into that degree of mental action which paves our way directly to that end. The feeling images embodied in this work and the philosophy given in the correspondence course provides this.

Furthermore, they are not going to give us their secret messages until they are firmly convinced that we are prepared. This conviction is not sought for by the teacher. It is up to the student to change within himself those factors so that the teacher cannot help but see it. To sum up the entire argument, these teachers of truth have been over the identical road which we are taking and have mastered the mechanisms and principles which we are teaching. By absorbing and making ourselves entirely familiar with these principles and mechanisms, we are attracting to ourselves superconscious action which the teacher cannot help but see. This is the principle and purpose of work on the exercise mat and also the purpose of true study.

These principles are simple but their application is universal. No one can practice them sincerely over a sufficiently long period of time without finding their lives changing. A student can go no further until his general life begins to be stepped up to a point where he is ready to receive other and

deeper teaching. This is always the case.

A teacher, on looking at your life, does not say, "How much does this student know? How much is being taught on an exercise mat or in a correspondence course, and so forth?" Instead he says, "What do I see? Has the expression of change manifested in the general personality of the student, for only then will I give him any deeper teaching."

Let us always remember this because in this work we will find our lives will become busier and more active, but not necessarily better balanced. It is up to us and us alone to seek balance. It is possible to use these factors which are being taught in the true sense or in a very detrimental sense.

The selfish use of these factors will place on a student just as positive an earmark as the proper use. Therefore, it is essential to have balance between physical work, mental work and practical life. As this balance comes about, we find our general lives being stepped up greatly. We find ourselves beginning to live this work in daily practice more and more. As we do so the speed of our growth becomes definitely accelerated. This is something which is extremely difficult to realize and practice, and it should be remembered that acceleration of speed in growth is dangerous unless it is balanced.

(To be Continued)

IMMORTALITY

Two Caterpillars, crawling on a leaf
By some strange accident in contact came;
Their conversation, passing all belief
Was that same argument, the very same
That has been "proed and conned" from man to man
Aye, ever since this wondrous world began.

 The ugly creatures,
 Deaf and dumb and blind,
 Devoid of features
 That adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life.

The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope.
Said Number One, "I'm sure of our Salvation."
Said Number Two, "I'm sure of our Damnation."
Our ugly forms alone would seal our fates
And bar our entrance to The-Golden-Gates.
Suppose that Death should take us unawares
How would we climb The-Golden-Stairs?
If Maidens shun us as they pass us by,
Would Angels bid us welcome in the sky?
I wonder what great crimes we have committed
That leave us so forlorn and so unpitied.
Perhaps we've been ungrateful, unforgiving,
'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side.
Suppose we cannot fly like moths and millers
Are we to blame for being Caterpillars?
Will that same God that doomed us to crawl the earth
A prey to every bird that's given birth,
Forgive our captors as he eats and sings
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn for 'a' that'."

They argued through the Summer. Autumn nigh
The ugly things composed themselves to die;
And so to make their funeral quite complete,
Each wrapped him in his little winding sheet.
Each for his coffin made him a cocoon
The tangled web encompassed them full soon;
All through the Winter's chilling blast they lay
Dead to the world, aye, dead as human clay.

Lo, Spring comes forth with all her warmth and love;
She brings sweet justice from the realms above.
Two butterflies ascend, encircling her head,
And so this emblem shall forever be
A Sign of Immortality.

—JOSEPH JEFFERSON.



I SEZ, SEZ I

By INEZ LIGHT

Sez I to myself, "The person who said, 'Sit and wish, wish an' sit,' must have had me in mind."

I sez, sez I, "That shoe fits me too tight also, but lets talk 'bout wishin'."

Sez I to myself, "Well, letssee what Mr. Webster says that word means. He says want, desire, hope, an' dream."

"Even I can see that any of them can be used instead of wish," I sez, sez I.

Then sez I to myself, "Suppose when we make a wish that we take it 'part an' look at it. First, am I sincere or just makin' talk? Second, what would I do if my wish came true? Third, am I willin' to pay or see someone else pay?"

I sez, sez I, "When you look at it like that seems most of us are just makin' talk when we wish, for I never figured on the results."

Sez I to myself, "I found a poem by Ella Wheeler Wilcox which tells 'bout wishin'."

"Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy."

Sez I to myself, "A wish has been turnin' cartwheels in my head for days, now I have taken it 'part bit by bit an' it still seems good. Will let you know how it returns."

MAN AND GOD

(Continued from Page 7)

civilization has been conquered on the road of progress.

We have forgotten that real pleasure lies in harmony with the laws of God and that real wealth is the knowledge of what we are in the endeavor of being what we should be. Wealth of this nature will give us contentment and happiness which no crisis can take away from us. We can share this wealth of happiness with our neighbor.

No happiness will be true and lasting unless it be parallel with that of your neighbor. The theory of me and myself and let the world perish will throw everyone into a pit of destruction. It will bear the fruits that we can see in the periodical wars with all their horrors. Then when we are aroused we will condemn the one or the other party in conflict. We do not want to see the causes of such conflicts which are all derived from that very generalized fault of ours — the theory of me and myself and let the world perish. It is not the "world" that perishes but all of us.

As skilfully, however, as it may be covered, hidden, mutilated, or camouflaged, the real truth is there but brute force keeps it under its dominion.

Naturally, sooner or later a reaction will take place and the enforced

unjust "settlement" of the abused vanquished will, as soon as ready, use the same means of brutal force to overthrow the other party, and so on from horrors to new horrors, from violence to new violence, from wrongs to new wrongs. When is the end going to be? How can we talk of justice and civilization? Where is the application of those principles we learned from the great philosophers? Above all, how do we follow the eternal teachings of Jesus the Christ who so clearly indicated to us the path to follow—the only true path? This is the Path of Love, the Path of Toleration, the Path of Learning that will guide us to a constructive life, to noble deeds, to lasting blissfulness which is the only worthwhile reward we can expect from our efforts.

Learn from all sources. Be good always. That is the widest lane in the road for man to follow in order to reach to God from whence he came to earth to accomplish his work. The distance to cover may be shorter or longer according to the effort employed to always be in harmony with the commandments of God.

The consciousness of one's mission on this earth is the link that keeps man in constant contact with the will of God — consciousness that embraces everything in life, within and without of itself.

Man, as the most highly developed being in the animal kingdom, is evolving toward God's consciousness. This realization is developed not in a stren-

uous affirmation of the Ego over and above and against other men or in the complete negation of the individual through a repression of impulses, for the first would end in despotism and oppression and the second would mean only great self punishment without advancing a step on the Great Road.

Self control is the happy medium, with discipline that will banish evil impulses that no repression will ever succeed in accomplishing. Impulses can be directed and must be directed towards constructive work, substituting Reason for Passions, Consciousness for Unconsciousness.

Reason will indicate to you that religion can easily lead you into fanaticism if the principles of religion are not well understood and practiced. Excess of zeal can paralyze your progress instead of stimulating it. Reason is the means by which man can achieve complete consciousness of God, the triumph of the Spirit.

Happiness is not derived from circumstances around us, from favorable happenings in our life. Happiness is the product of our own sensitiveness. It is the degree of attainment we achieve in our application of reason to circumstances, keeping the impulses in harmony with the Law.

To uniform our impulses with the Law does not mean to abdicate to our personal privileges and powers. It means to direct them to the best advantage for ourselves and our neigh-

bors just like a tree is cultivated, corrected and adapted to acquire the best shape and productiveness. This cultivation does not deform the original qualities of the tree or cause the fruit to lose some of its qualities but helps it to bear in a more beautiful and plentiful manner.

The individuality of existence is but a form in the infinite expressions of nature, from the crystal to the human. The individuality was created to reflect that particular role in the conception of Creation. No one can escape the responsibility of his actions.

Ignorance, cause of all evils, will decrease as our spiritual progress takes place—as our understanding grows wider and broader. It is evident that the spiritual side of our life must have first attention and the care of our will—our reasoning power. Could anyone materially build a house unless the mind first conceived the plans for it and the spirit enlightened the mind of the opportunity to build that house?

It is a fact that the average man has a natural tendency to prefer the easiest road—to avoid resistance and difficulties. He does not realize that he has to pay a big price for his laziness, that no achievement was ever reached without effort. Man does not realize that the easy-going way usually means failure in his physical, mental, and spiritual life. It means immobility of thought and action. It means death. Taking the example of the building of the house, it means

that the neglected Spirit would not enlighten the mind, the mind would not conceive the plans, and the house would never be built.

Does man blame someone else because he has not the house he needs? Yes, that is exactly what he does. He does not accept his own responsibility. He blames any and all causes but the true cause—his laziness and his ignorance.

If we have a problem to solve, let us put it right in front of ourselves. Let us think, concentrate, act, and success will be ours. God gave us the gift of Reason and Will Power. It is up to us to use these gifts, to determine our course, to take proper steps of action and nothing will be

able to stop our upward progress.

Realize that the Spirit is omnipotent, that it will inspire, urge, and direct the mind to realize all the right desires and constructive thoughts for a higher purpose and you will find that your will power will increase to the degree required by your mind to enact the visions and urges coming from your spirit. Success, progress and happiness will be the result of operating this Law of Harmony.

Remember that nothing comes to you by itself. You may urge God in your prayers to give you the perception of what is best in your desires of achievement but it is only by your efforts and struggles that they are brought into realization and materialization.

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We are indebted to our High Priestess Velma Brown and thank her for having made possible this series of lessons.

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Assistant Leaders—Mr. Henry J. Wolske and Miss Mae L. Hanzlik.
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Librarian—Mrs. Emily Steedam
Exercise Director—Mr. Henry Wolske
Assistant Exercise Director—Mr. R. B. Krehl*
Organizer—Mr. R. B. Krehl
Assistant Organizer—Mrs. Florence Johnson*
Musical Director—Mrs. Madeline Seymour
Food Advisor—Mrs. Esther Brucker
Assistant Food Advisor—Mrs. Georgia W. Durand.

Reception, Membership, etc.—Mrs. Florence Johnson, Miss Dorothy Ahern,* Miss Laura Lea Felver, Mrs. Dorothy Martin,* Mrs. Martha Ropinski,* and Mrs. Lillian Heinze.*

*Extra Assistant Leaders.

Time and Place of Meeting

Every Monday evening at 8 P.M., Hamilton Hotel, 18 South Dearborn St., Chicago, Ill.

CLEVELAND, OHIO

Leader—Mr. A. R. Martin
Assistant Leader—Mrs. Margaret Risinger
Secretary—Mrs. Martha Lee MacGregor
Treasurer—Mrs. A. R. Martin
Musical Directors—Mrs. Margaret Risinger
Miss Lois Martin
Physical Director—Miss Lillian Van de Motter
Librarians—Mr. and Mrs. A. J. Erickson

Board of Directors

Mr. A. J. Erickson, Mrs. Sarah Eysenbach, Miss

Joanna Kunze, Mrs. Martha Lee MacGregor, Mrs. Jessie Burton.

Time and Place of Meeting

1st and 3rd Tuesday of each month—8 P.M.
Beginners' Class—2nd and 4th Tuesday.
Carnegie Hall, Room 902, 1220 Huron Road, Cleveland, Ohio

DENVER, COLORADO

Leader—Miss Beatrice A. Brownlee
Assistant Leader—Mrs. Helen Abbott
Secretary—Mr. Dwight Alseike
Treasurer—Miss Lois Washburn
Exercise Leader—Mr. Dwight Alseike

Time and Place of Meeting

838 Santa Fe Drive, Denver, Colorado
Tuesday evenings, 8 P.M.

DETROIT, MICHIGAN

Leader—Mrs. Stacy Klingersmith
Assistant Leader—Mrs. Verda Jensen
Assistant Leader—Mr. Arthur S. Durkie
Treasurer—Miss Theresa C. Horninger
Assistant Treasurer—Mr. Arthur S. Durkie
Secretary—Mrs. Mabel Bennett
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Chairman Membership Committee—Dr. Dickert; Assistant, Mr. Mayr
Entertainment Committee—Mrs. E. Socklege; Assistant, Miss T. Horninger
Teachers of Posture Class—Mr. Mayr, Mrs. E. Socklege, Mr. Walter Garsteckie, Mr. Morrison.

Time and Place of Meeting

Blue Room, Hotel Tuller
Tuesdays, 8 P. M.

HARRISBURG, PENNSYLVANIA

Leader—Mr. R. D. Pomeroy
Assistant Leaders—Mr. and Mrs. George M. Glenn, Mr. Paul Fickes.
Secretary-Treasurer—Miss Sue Smith.

Time and Place of Meeting

Every Friday evening, 8 p.m.
Chapel of Y.M.C.A.

LONG BEACH, CALIFORNIA

Leader—Mrs. A. A. Booth

Board of Directors

Secretary—Miss Gladys Stone
Exercise Director—Mr. Warren S. Thomas
Treasurer—Mr. S. M. Rice

Time and Place of Meeting

1st and 3rd Friday of each month—Open Meeting, 8 P. M.
2nd and 4th Friday of each month—Inner Class (Correspondence Course Students)
Theosophical Hall, 418 Locust Avenue, Long Beach, California

DIRECTORY

(Continued)

LOS ANGELES, CALIFORNIA

Leader—Miss Harriet B. Myers
 Assistant Leader—Mrs. Audrey Stratton
 Secretary—Mrs. Edna May Brown
 Treasurer—Mr. Walter Brown
 Chairman Speakers' Staff—Miss Helen Russell

Time and Place of Meeting

Open Meetings—Every Thursday evening,
 North Hall, 839 S. Grand Ave., Los Angeles
 Inner Group—Every Friday evening, Studio
 Hall, 839 S. Grand Ave., Los Angeles
 Both meetings open at 8 o'clock.

OAKLAND, CALIFORNIA

Leader—Mr. John W. Ring
 Assistant Leader—Miss Elizabeth Popham
 Board of Directors
 Secretary—Miss Margaret C. Robinson.
 Treasurer—Mr. Christian J. DeVroom.

Time and Place of Meeting

Second and fourth Tuesday of every month.
 Leader—Mr. Hampton Klumbach
 8 P.M., 743 W. 21st St., Oakland, Calif.

PHILADELPHIA, PENNSYLVANIA

Leader—Mr. H. R. Klumbach

Board of Directors

Secretary-Treasurer—Mrs. M. E. Malinas
 Coptic Philosophy Director—Mrs. Hazel Klumbach.

Social Director—Mrs. Flora E. Hawkes
 Special Director—Mr. George D. Kress
 Time and Place of Meetings
 Every Monday—Class in Physio-Psychology
 (Exercises) Explanatory talks on the body
 and its functions are also given.

Tuesdays following 1st and 3rd Fridays—Beginners' Class in Correspondence Course lessons.

1st and 3rd Fridays—Advanced Class in Correspondence Course lessons.

2nd Friday—Personality Development Class.

4th Friday—General Meeting

5th Friday—Social Evening.

Time and Place of Meeting

All meetings 8 P.M. 1126 Walnut St., 3rd floor.

SAN DIEGO, CALIFORNIA

Acting Leader—Mrs. Florence Schnell

Healer—Mrs. Anna Soucek

All Coptics who wish to attend the meetings of the local Center, please call Randolph 1022 and information will be given as to where the meetings are being held.

SHARON, PENNSYLVANIA

Leader—Mr. A. R. Martin

Assistant Leader—Mrs. A. R. Martin.

Board of Directors

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Secretary, Mrs. C. T. Shaffer; Treasurer, Mrs. Jennie Ritter; Librarian, Mrs. Mabel Peters; Social Committee, Mrs. Helen Thomas, Chairman; Correspondence Secretary, Miss

Wilhelmina Ritter; Musical Director, Miss Lois Martin.

Time and Place of Meetings

Meetings are held at 8:00 o'clock every Monday evening, 1046 Myrtle Street, Sharon, Pa.

TOLEDO, OHIO

Chairman—Mr. Norton Rosentreter
 Assistant Leaders—Mr. A. W. Meizner, Mr. Donald Marks.

Board of Directors

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 Organization—Mr. Hugo Kalmbacher
 Membership and Reception—Mr. William Mills
 Exercise Committee—Mr. Heinz Kalmbacher
 Librarian—Mrs. Frieda Kalmbacher

Time and Place of Meeting

Every Friday at 8 P.M. Coptic Hall, corner Bush and Erie Streets, Toledo, Ohio.



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EASTER THOUGHTS

(Continued from Page 2)

*Lovingly let's all keep busy
With the faults that are our own
Striving, praying, overcoming
So that brighter lights be shown
To illumine others pathways
Help those seeking for the light
As they travel on life's highways
To that state where is no night.*

*Know that He is ever near us
Knowing all we say and do
Wanting you to do to others
As you'd have them do to you.
Let us crucify all troubles
Along with jealousy and say,
"Blessed Master, draw us nearer
Dearer to YOU every day."*

*Death has never claimed our Saviour
Nor the loved ones we can't see
For these is no death to claim them
Neither them nor you and me.
When our ears and eyes are opened
And we see that nearby shore
We'll know that Jesus and our loved ones
LOVE and LIVE forever more.*

—A. D. WILLIAMS