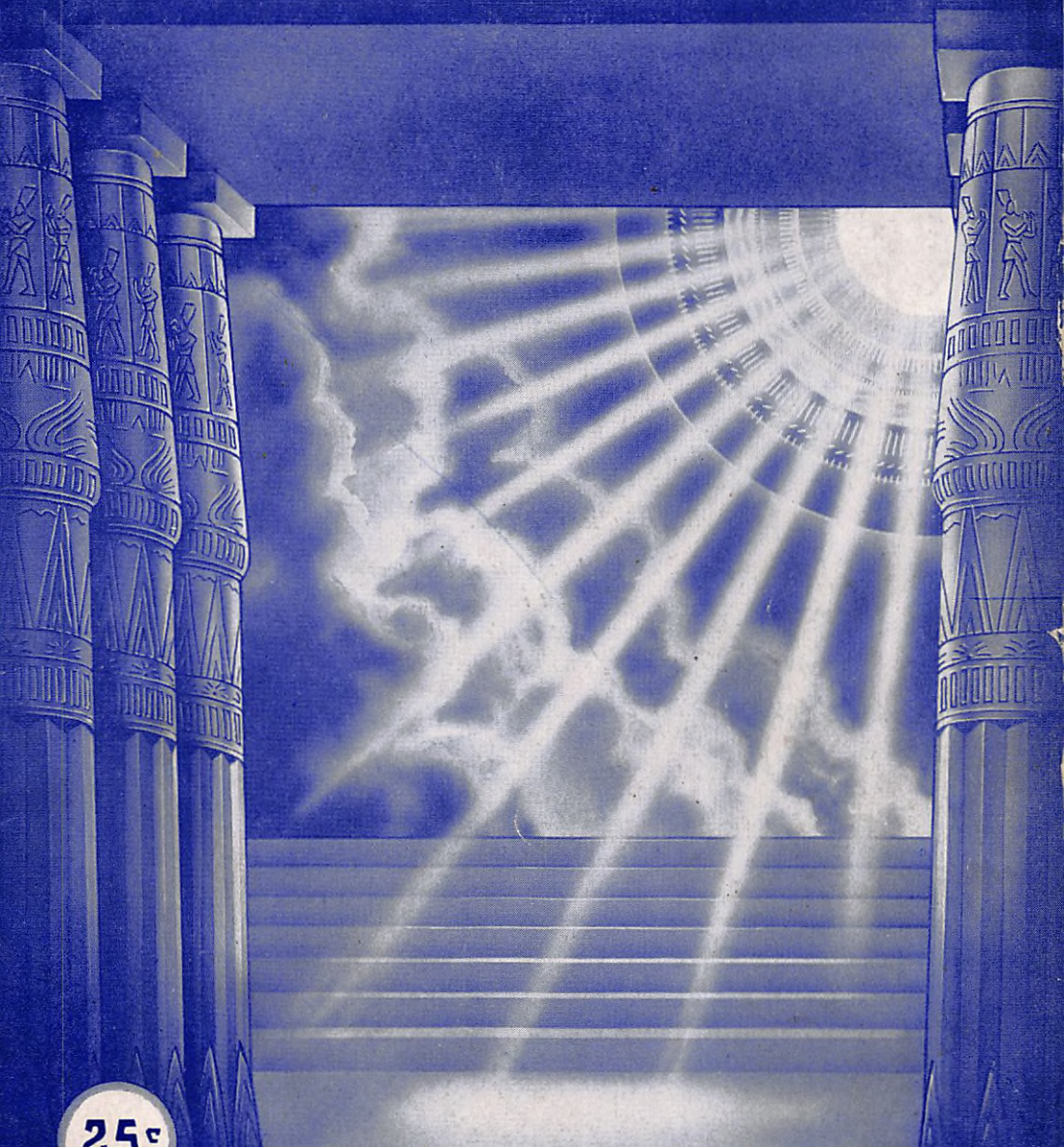


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EGYPTUS

JULY

1941

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GUARDIAN OF THE LIGHT

*Guardian of the desert,
Guardian of the light,
Silence is your watchword,
Silent as the night.*

*Your lips are sealed and yet you speak
To those who wish to hear;
To those brave souls who've lost all hate,
All prejudice and fear.*

*You know the secrets of the stars,
The storms that rage at sea.
You know that truth shall always reign
That there's no mystery.*

*Oh! Great One, let me stand
Within your sacred light.
Let me touch you with my hand,
Let me feel your wondrous might.*

*You have so much to offer
To those who will but take.
You ask no alms or gifts of gold
No bargains do you make.*

*To him who walks in love
A smile upon his face
You give and give and give
And lead him to his place.*

*Guardian of the desert,
Guardian of the light,
I thank you for the peace and calm
You've given me this night.*

—Edna M. Brown

AEGYPTUS

JULY — 1941



HAMID BEY, *Editor*

HARRIET B. MYERS, *Assistant Editor*

Associate Editors

VELMA BROWN

A. R. MARTIN

JOHN H. MANAS, Ph.D.

HENRIETTA SCHMANDT

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AEGYPTUS

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

JULY — 1941

Volume IV

No. 1

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HAMID BEY,

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THE TRUE SIGNIFICANCE OF THE "I AM"

By HAMID BEY

HEN Moses came down from the mountain of his spiritually exalted height, he declared he had spoken with GOD through the burning bush—the brilliant white light of his spiritual illumination—of his desire to know the Father. He further stated that *THAT* One—God—had made answer to his query as to whom was speaking to him from the beyond and that the answer was the cryptic utterance "I AM THAT I AM."

This answer, mystical as it may seem, the Coptic Fellowship well and truthfully explains.

The first *I AM* relates to the Universal, the Macro-cosm, the whole. It constitutes the universal conception of Itself and announces BEING.

The second *I AM* relates to the individual, the Micro-cosm, the *I AM* element within the whole.

The *THAT* is the center through which the Twain become one in the consciousness of both. It is the connecting link of UNITY.

THAT is the ONENESS.

The *I AMS* are observable as duality.

The *THAT* is the way from the concept of duality to the experience of UNITY, the way from MAN-CONSCIOUSNESS to GOD-CONSCIOUSNESS.

When JESUS was asked his mission he replied, "I AM come to seek and save *THAT* which was lost."

This *THAT* is the identical *THAT* of Moses' declaration.

Jesus did not mean he had come to save any soul that was lost. He knew, as you all know, that in GOD'S kingdom there is no one ever lost.

But the *WAY* had been clouded by the dust and ashes and the dirt-filled winds of a corrupt priesthood, so Jesus said—

"I AM THE *WAY*."

In Egypt, the instruction of that way as Jesus taught while there in the flesh, has been preserved in all its native simplicity and grandeur. Nothing has been added to it; nothing has been taken away.

To you of the Western World, the Fellowship gives the complete instruction as taught by the Master.

We *do not* clothe our thoughts as the words of some saint now long removed from entering the littleness of a world he has long since outgrown.

We *do not* weaken or dilute the majesty of the Christ.

We *do* teach the principles of right action as He himself taught them in all their details, and in language fitted to our age and day.

Look not on us as Saviours of Mankind, but rather as divinely appointed servants of a glorious Teacher—friends to all who seek to find *THAT* which for a time was lost.

Jesus further stated—

"NO MAN COMETH UNTO THE FATHER BUT BY ME."

He knew that His Consciousness was a condition of *knowing* and one that could be common to all humanity. But as He exemplified it more completely than any man had yet done, he invited all men to do as He himself had done. He announced that the pattern He had created is the best and only one to use. To this end He said:

"I AM THE WAY, THE TRUTH, AND THE LIFE."

THE QUALITY OF BEING GREAT

By ALBINA K. SWARTZ

What is greatness? What must one have to attain it? Genius? Personality? Money?

We have all had our soap dreams. We have sent gorgeous shining bubbles into space, each one with a picture of ourselves reflected in its iridescent surface. What matter if they burst? It is easy to send more.

Amusing ourselves in this way, we seldom consider that we might find more satisfaction in doing well the tasks at hand, whether they bring us fame or not. We believe that would be a waste of time and energy.

We want to do something spectacular—something that will make the world sit up and take notice. We want laurel wreaths. That is our conception of greatness.

An uncommon achievement is usually heard of sooner or later, but it is seldom brought about in a spectacular way. It is most often the result of concentrated study and patient, intelligent effort.

Moreover, he who accomplishes it is great only if his methods were unquestionable. One who reaches his goal at the cost of injustice to others may be famous, but never great.

There is but one way to true greatness. He who is capable of traveling it has that quality already, though he

may never be acclaimed by the multitude. It is the path of service. Greatness is the expression of inner force to the benefit of all.

The greatest statesman is he who serves his people to the most possible good of the majority.

The soldier serves by protecting his country; the doctor and the scientist by promoting health; the minister and teacher by devoting themselves to physical, mental, and spiritual education.

Artists have the power to raise the vibration of thought and spirit; humorists bring relaxation. Merchants, bankers, craftsmen, laborers, housekeepers—all have their own types of service to offer.

A brilliant mind helps in successful service but is not indispensable beyond the clearness of mental vision and efficiency of which any normal person is capable.

The essential thing is to make the most of one's peculiar talent, recognize its possibilities, and have the patience and courage to experiment.

Desire for eminence or power for its own sake can only detract from greatness. The greatest Man that the world has ever known was the most humble one.

Humility is necessary. No person can do any great service if he is not willing to stoop to lowly tasks, to be-

lieve that he might have something more to learn, or to recognize his weaker points and accept assistance. Above all, he must understand that the finest of reasoning minds is not infallible and he must be able to acknowledge the promptings of the Inner Self, either consciously or unconsciously.

Service is a duty to ourselves. We are reservoirs of power which increase with use. If the outflow is scant, the waters (of life) become stagnant.

We risk depletion if the outflow is greater than the intake, but this need not be. Our source is unlimited. We have but to keep the waters flowing until we wear a deeper channel.



FRIENDSHIP

Friendship is a chain of gold
Shaped in God's all perfect mold,
Each link a smile, a laugh, a tear,
A touch of the hand, a word of cheer,
As changeless as the ages roll,
Binding closer soul to soul;
No matter how far, or heavy the load;
Sweet is the journey on Friendships'
Road.

—*Author Unknown.*

THIS AUTOCRACY OF LIFE

By ROBERT T. CUMMINGS



ICTORY! Peace! War at an end! How welcome those words. Quickly and softly time covers those gruesome realities. The years slip slowly by; all life is sweet and gay. Then almost in a day a sky serene and blue becomes overcast. Black clouds of greed, hate, and fear roll over the land, casting upon it the dark shadows of depression. Out of the East, adding to this black ugliness, the deep thundering voice of war is heard, striking new fears into the heart of man, bringing to light again all those stark and gruesome realities of the past.

At first shocked by fear, then with sober, conscientious thought I stop to think of the ways of man and the autocracy of life.

Each day, eager with hope, the news is read, then wondering—Is it wisdom sought, or poison for an already stupefied mind? World peace—were they just meaningless words? Was, after all, victory just an empty holiday? This victory we handed to our sons—was it with broken muskets, or just so much fermented thought white-washed that they, too, might inherit a glorified lust for blood? Must they, too, sacrifice their life's blood upon the altars of the gods of war, fear, hate, and greed?

Is it true that man declares himself the great *I Am*, then builds around himself a prison of thought? Having waded through the hollow corridors of Hell, were we blind that we did not see? Have we reached the ebb tide of life that we no longer think of tomorrow and progress, or are content to stagnate the mind with life as yesterday? If so, then let us count ourselves dead.

Surely the years have brought us greater wisdom than the hot blood of our youth. Have not its follies created in our hearts a greater tolerance for our fellowmen, a mind more open to another's cause, a wisdom by which we rightly reason?

As the world is young, many and varied are the conventional ways of man. Man is alike in two respects only: First, all are of the flesh; second, all are governed by two forces, or thoughts—good and evil. The flesh is of salts, which chemicalization is governed by the balance in which the forces of good and evil are present in the mind.

Man's present state of being is in the balance of evil, which breaks down the life-giving elements, causing death, reverting the flesh to its original state. That man may have life, there also is present in his mind a greater force, that of good, or love, which neutralizes those opposing forces of hate, fear, and greed.

Love is the omnipotence of life. It is all good, life everlasting. Its full power is limited only by the measure

we accept it. That we have not learned to express its full power in our thinking can be the only logical explanation for the autocracy of life.

With this thought and a tolerance of mind, let us turn to our neighbors across the seas. They, too, are faced with this problem, this autocracy of life, and, like ourselves, lack only a more complete understanding of love. While we here, in a land more free, could not condone such actions as they have taken, let us reason.

Steeped in an Old World environment, they have become blinded to progress, even as this Machine Age finds us lacking in an adequate civil government. Should we condemn the shepherd who leads his flock to greener pastures?

Yet we must also reason; while the staff of intolerance may be a just need for some, it must not supplant our own banner of freedom, for progress is born of freedom. The only purpose for man's being is that he will one day progress to that state of being wherein all thought is universal. Then only will the full power of love reign supreme.

The Machine Age has brought us far along this road of progress until now. Today man stands at the very threshold of that world of universal thought. He has but to speak his thoughts and they become known over most of the land. It only remains that he forge the key which will open that door.

There is a pattern of that key for it was once used by a Man. He made it well and left it hanging high on a wall where every man could use it if he had the will to reach for it. That man was Jesus the Christ.

Yes, it only remains that we raise our thinking to that height, a seemingly difficult task, but the Lord has said, "I will overturn, overturn until come it will." Thus we are born in the flesh again and again until we one day arrive at that height of Supreme Being reflecting only good. Thus through progress we will one day arrive. (Man has but to look at his own putrid thoughts to realize the great distance he has yet to travel in reaching the pinnacle of progress).

Progress is born of freedom, a thing inborn in all men. Its manifestation is hampered only by that prison of thought man has built around himself. He falsely measures its price by thinking it can be had by manifesting riches, power, or vanity.

Realizing this folly, some have turned to Nature and isolation from the ways of man. They find a moment's rest for a tired and weary mind but not the measure of full freedom for the Lord has said, "I am my brother's keeper." I, then, of freedom can only find its being that I may lead my brother to it. With this thought in mind, let us look again upon the world, with an eye more open to its beauties; a heart more filled with kindness and forgiving; a mind open to the thought of the spiritual well-

being of all mankind. Let tolerance ever be our watchword, progress our beacon light.

Conventionally, I should now conclude this article, the author having so to speak kissed the palm, leaves the reader pondering, with perhaps some submissive thought and a word of doubt.

However, it has not been the purpose of the author to lay down a doctrine or establish a creed. His sincere hope has been that the text might inspire in the reader a greater tolerance for his fellowmen, for few men have both the will and courage to live by the convictions of their souls. Mostly they are content to hide their shame behind the cloak of convention.

Turning to our brothers across the seas, we find no lack of will. Were they inspired with the greater courage of tolerance, they could do much towards the progress of mankind, but it takes more than the false courage behind a mailed fist to climb the heights of victory.

In this they do not stand alone condemned, for we ourselves still harbor conviction of the right and might of the sword. In this there may be some measure of pardon for us all, while we as individuals may not condone the sin of death by violence. Death of itself is not to be feared, for it has long been the ramrod of progress; it is the very force behind all creation.

The thought occurs to the writer that one who so rashly and vainly ex-

presses so much intolerance for the weakness of the ways of man should, as a measure of pardon, suggest some means to an end of certain autocracies.

First, an adequate national defense because it seems to be the only present means of world recognition. While, it may smack with the ugliness of war, it also builds a ring from which shines a bright halo of peace. It has an economic cost which could be used for a more progressive cause. However, it is taxation for a more humanitarian cause than most of us would sponsor were we given its cost for our own endeavors.

While preparedness may be held aloft as a sword which the aggressor may recognize as a thing to be feared, let us also bear in mind that it is the olive branch of peace lest we, too, become puppets in the power of its might.


But such a measure could never be more than a temporary safety valve. A more progressive action would be to sponsor a measure to bring a world court again into recognition. Let it truly be a voice of the people, divorced entirely from the governing powers of all nations.

Let us, the people of all nations, select from among us a group of learned scholars in world affairs to meet in council with an open and tolerant mind, each to the other's cause. Let them give us an unbiased report that we may govern our mutual rela-

(Continued on Page 29)

PHILOSOPHY AND WAR

By JOHN H. MANAS, Ph.D.

HE world today is passing through one of the most critical periods in its history. No one can deny this fact. Therefore, one may logically ask the questions, "What has philosophy to say about this sad tragedy which has befallen humanity? How and why has this international crisis come about? How and when is it going to end?"

The politician and the historian when discussing such a subject consider the individuals, the leaders, the people and the nations in their visible actions. By drawing conclusions from known facts and from the experiences of the past, they give us ideas and opinions on this important subject.

The philosopher, however, considers the elemental forces of Nature and the Cosmic Laws applied or violated by the individual or a nation on the four planes of life—physical, emotional, mental, and spiritual or moral. Upon this last Cosmic plane, the spiritual, all acts reflect and react outwardly again through the same channels for the maintenance of the equilibrium and of the balance of the Cosmos.

Impersonal Justice

The philosopher does not judge persons, peoples, and nations in the same way the majority of people do, sympathizing with one and hating the other. If a person has placed himself on the wrong side, nobody or nothing can take him out of that place, except his doing the right thing. And the same

may be said of a nation. In either case, the person or the nation will receive the consequence of their deeds, good or bad as the case may be.

This is the result of the Cosmic Law of Justice which knows no persons, no favors, no bribes, no gifts, no tricks but gives each one according to his acts, good or bad. Thus the equilibrium, the harmony, the sequence of cause and effect are kept for the perpetuation of the Universe and for the ultimate good of all.

The present world crisis is the result of the accumulation of the violations of many Cosmic Laws on all planes for a long period of time.

In philosophy one deals with the elemental forces of Nature on the various Cosmic planes. One takes into account the group souls of the mineral, plant, and animal kingdoms, the group souls of towns, peoples, and of Nations, as well as the motives and the morality back of all and every action of the individual. These forces which are responsible for all and every manifestation on this planet, in Nature and in

man, are invisible and are ignored by the vast majority of the people. However, the philosopher and the metaphysician who know about these forces, the laws, and the ways of their functioning can tell the outcome of every present event and predict events that are bound to come in the future.

One can form some idea of this truth from facts well known to everyone. Elemental forces of Nature are responsible for the annual migration of birds, the flight of animals before earthquakes or big storms, or the howling of dogs before the approach of death in the neighborhood.

Knowledge versus Ignorance

Many were the martyrs for the cause of progress and of real science because they dared to contradict the edicts and the ways of acting and thinking of the majority of their contemporaries. Those pioneers of thought in many instances foretold future conditions and events. Fortunately enough, the Cosmic Laws are beyond the reach of the ignorant and of the fanatical man.

When Pythagoras tried to teach his fellow citizens and familiarize them with philosophy, with the secret Laws of Nature and how to live a wise life, he was considered a crazy old man and ignored by them.

When he astrologically foresaw the coming crop for olive trees to be a good one, in many years, and rented all the idle pressing establishments on the island of Samos, he became the

laughing stock of his townsfolk. When his predictions came true and he charged the rich a high fee for pressing their olives and the poor nothing, he was accused of dealing with the devil.

What happened 2,500 years ago, happens today. Human nature is and will always be the same. Man ridicules what he cannot see and contact with his physical senses.

Prophecy Based Upon the Law of Cause and Effect

The present world crisis was predicted many years ago. How was this possible?

It is well known there are two conditions of things—the static and the kinetic. In the first instance things preserve their state of being for a long time and they do not change form or place. For example, a mountain, a painting, a statue, a building, and so forth.

The kinetic state, which includes man and all animated things, is continually changing. The process is like the one observed in the moving pictures. In the film each point has a relation and sequence with the preceding point and with that which follows. In the same way each and every act of the individual is the result of what has preceded it, and the next act will be the result of the present.

It is not easy to change the habits and convictions of people. To change people requires a very long process of re-formation based upon the inner de-

velopment and the inner changing of the individual. Therefore, the sequence of events based upon the Law of Cause and Effect will take its full course and can be predicted.

Since every suffering is the result of the violation of a certain Cosmic Law, the question arises, "Why is it that the punishment, or rather the adjustment, does not come right away and thus all accounts be settled at

once and not after many years when people forget the cause of the suffering at hand?

(To Be Continued)

Note: — *This question and many others of pertinent import will be answered in the August issue of Aegyptus.*

THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

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



NE who has overcome the mood of discouragement has entered into a certain definite responsibility toward his fellowmen. We assume the right and duty to assist others to overcome these damaging qualities within their nature. This is true charity. Then, and then only, can we really attract superconscious action. However, we must be very cautious in trying to sell ourselves to people through these channels. We must be absolutely certain that those with whom we are dealing want and desire to eradicate these influences from their lives and they must prove that desire to us.

Everybody says in words, "I wish that I were not discouraged, disheartened. I wish that I were not jealous." But if we dig into their subconscious natures we actually find that to give up these poisonous products would cause such an eruption within their systems that they could not stand it.

They do not actually desire it, they only desire the end result without the desire to go through the mill to reach it. Do not go about life attempting to help people who do not wish to be helped.

Seek the few that come within the range of your environment in whom you feel a response within yourself that they truly seek and desire to be helped in their own inner nature.

Sometimes it is extremely difficult for the student to realize that all of these various principles are brought out in the exercise work combined with the mental work. It is a fact, however, and the more we proceed with this work the more that realization grows upon us.

When it is possible to recognize and control within our own physical organisms those changes which have been habitually stamped upon it by the symbols of the subconscious mind and change harmful effects into beneficial, we establish command and resymbolization of the subconscious. For instance, every time a person becomes discouraged there is a definite poison produced within the body. This applies to hate, greed, jealousy and all of the other negative, or so-called hell moods.

When we, by recognizing the very first approach of any of these damaging and dangerous moods, can instantly block that physical reaction within our bodies, gradually over a period of time, the mood will have less and less effect upon us and eventually we will become master of that mood.

One of the great secrets in this type of training is the recognition of the fringe or first approach. Usually a mood will fasten itself upon us before we consciously realize that it is present. Then it is too late to do anything about it, as a rule.

Almost all of the moods of excitement cause increased tension in some part of the body. To avoid this we learn to purposely command our nervous system to release that tension. By so doing we gradually gain command of the mood that gave birth to the expression of tension. This is a very deep and difficult field. It is only hinted at in this place to show that considerable further work will be gone

into. Before going into this type of work, it is absolutely necessary to thoroughly and completely master every detail of the mantra and mechanisms given in the preliminary lessons.

We feel that a very excellent approach to attracting superconscious expression is learning to relax at the proper time. By commanding our body to relax, and to stay relaxed, we are not commanding our bodies directly, nor are we commanding our nervous system only, but we are commanding our subconscious mind. We are commencing the process of image building in this manner. He who is master of his images is master of the universe.

The work does not stop here for once the control of image has been gained we then proceed into the field of image generation. Before action we purposely call the spirit of the image which we desire to project.

Try to imagine within your own mind the type of life it is possible to lead after this cultural system bears its full expression in the mind, heart, and nervous system of the student.

MOVEMENT SERIES IV

MANTRAM

Consciousness is to be directed into that part of the body which becomes active.

1. Simple Squat—using hands.

Stand on toes, feet together and slowly exhaling bend the knees until a squatting position is assumed. Then,

inhaling, raise to a standing posture. The trunk should be erect at all times. Fixing the eyes on a spot in front of the student will help in maintaining balance.

2. Both Legs Raised Vertically.

Lie on back. Take a three-quarter breath and, slowly exhaling, raise both legs to a position at right angles with the body. Then slowly inhaling lower legs to the original position on the floor.

3. Cat Hump.

Assume a crawling position on the floor. Make the hands and knees the four corners of an imaginary rectangle, first placing the hands directly under the shoulders and then lining up the knees accordingly. The fingers should *always* be pointing outwards at right angles to the body and *never* forward. Next "hump" the back like an angry cat, starting the movement first at the *lower* end of the spine. The breath should be expelled during this part of the movement. Then straighten the spine, starting at the *upper* part near the shoulders. The breath should be inhaled during this part of the movement.

4. Shoulder Stand — with pendulum.

Assume the shoulder stand (described elsewhere in this series). Then, exhaling, slowly bending at the hips and knees, bring the knees as close to the chest as is possible. Inhaling, reverse this movement until the legs are again straight and upright from the floor.

DO YOU KNOW

That you must not let an undesirable thought come into the mind and fix itself there for it will act like a parasite.

That concentration is paying attention to a selected thought. Establish a permanent thought for success in order to be successful.

That man is the highest form of animal life and the trees are the highest form of vegetable life.

That trees do many things man does. They breathe, drink, eat, grow, work, sleep and reproduce.

That the sap is the tree's blood and that it has a circulation as vital to its life as the circulation of the human blood. This medium of circulation carries absorbed water and minerals up from the roots to the leaves.

The bark, like the human skin, is a protection for the vital tissues from the heat of the sun's direct rays and from the elements, such as rain, wind, and cold.

That trees, like human beings, are divided into families, each having a definite purpose to perform in this great scheme of nature.

Stacy Klingersmith.



GEMS OF TRUTH

By LULU PAGE

Truth is the timepiece of humanity. It sets the hour, strikes the minutes, and tolls the seconds. It runs endlessly. It is motion perpetual. It is the giver of all fundamental principles, the cornerstone of life.

Truth hews its own destiny. It pulsates its own blood. The path is illumined by Truth and Light.

Truth is harmony. The heat waves of harmony ascend in spiral loops, enlarging as they ascend. When the zenith of their height is reached, the harmony exudes and spreads in continuous raptures all around the earth and a sphere is formed. To penetrate the sphere is much like puncturing a tire. When these waves are permitted to escape, there is a jangle and discord, which results in dissatisfaction, unrest, and wars. Only the hand of the Father can mend the broken sphere.

Nothing is by chance. Every breath carries its message. You inhale oxygen and breathe out force. The body is your storehouse and you must recharge the dynamo.

The involuntary will is something to be considered as it is governed by

the Supreme. The voluntary will is governed by man.

Man's life is but a score of years, each cycle complete, each lesson learned as he advances from one stage to another until the goal is reached.

Only through silence, deep silence and quietness, can you tune in with the Infinite.

Divine love is the key; wisdom is the jewelbox; knowledge is the hand that unlocks the box with a noiseless sound.

The approach to divine power runs the gauntlet of wonderful and varied experience. You first sense a thing, a strata of peculiar atmosphere seems to hover near. Gradually you wish to be alone at certain periods of the day. Then you glide swiftly into waters that soothe and compass your soul. You then ascend the mountain and as you reach its top a panoramic view of spiritual outpouring fills and harmonizes every atom of your being and you realize God is closer to you than the air you breathe.

THE TWELVE HARMONIC FACULTIES OF MAN

Showing the Relationship and Correspondences which
Govern Man's Life

By ALBERT DENIS TESSIER

The Universe is governed by the Divine Law of Harmony.

Man is a perfect creation of this Divine Plan.



O understand man we must first understand the *Law of Being*, for man is governed, ruled, guided, and inspired by twelve harmonic faculties. These faculties are: *Individuality, Attraction, Wisdom, Devotion, Love, Expression, Equilibrium, Creation, Volition, Aspiration, Inspiration and Impulsion.*

Individuality is that faculty which makes man a perfect whole. It is the indivisible power which binds his mind and soul with the Infinite. It is his INTEGRITY and perfect accord with TRUTH, LIFE, LIGHT, LOVE, and LAW. It corresponds to the eye of man. Its musical key-note is C and its octave or unison. Its color is bright red, and its gems are the amethyst and diamond.

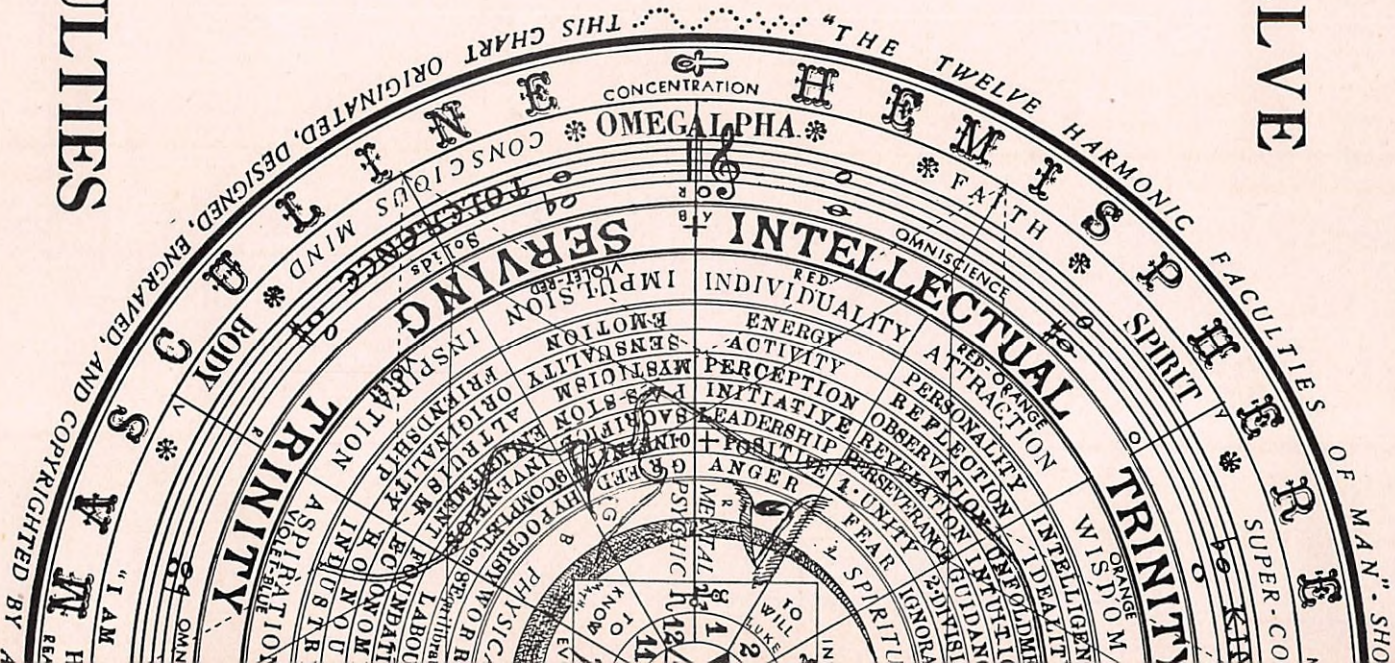
Attraction is the faculty of bringing to man's consciousness and life the Eternal Principle of the Universal Mind to produce and create, to generate and expand. It corresponds to the forehead. Its musical keynotes are C sharp, and B. Its color is orange-red. Its gems are moss, agate, and emerald.

Wisdom, the faculty which God has so graciously bestowed upon man in order that he may understand and know himself and the great wonders of the Universe, is one of the most precious of all faculties. This faculty corresponds to the highest part of man's head, which is the inlet for the Spiritual Essence. The musical key-notes are D and B flat. The color is orange-yellow, and its gems are crystal and aquamarine.

Devotion, the faculty which gives man power to realize his ONE-NESS with his Creator, is also the act of reverence toward God. It corresponds to the highest portion of man's head which divides the masculine hemisphere from the feminine. The musical keynotes are D sharp and A. The

THE TWELVE

FACULTIES



[illegible]

I AM "H" NO

color is golden-yellow, and the gems are emerald and black-onyx.

Love is of all the faculties the most exalted one. It rules the entire creation. It is the essence of that which is pure, perfect, and wholesome. It is the highest expression of life and the manifestation of the Eternal Principle of Harmony. It corresponds to the lower part of the cerebrum. The musical keynotes of this faculty are E and A flat. The color is pure yellow, and the gems are ruby and diamond.

Expression is the faculty which causes man to project from his inner consciousness the power to realize and idealize the beauty and symmetry of his higher creations. It corresponds to the posterior lobe of the brain. The musical keynotes are F and G. The color is yellow-green and its gems are pink-jasper and hyacinth.

Equilibrium, the faculty which gives to man balance, poise, and perfect action, symbolizes the central point of his higher state of being, expressing through coordination, mutual understanding and perfect one-ness with the Divine Plan of Creation. Here we find the dividing line between the brain and the lower half of man's head and face. The musical keynotes are F sharp and G flat, having identically the same sound. The color is

pure-green, and the gems are opal and diamond.

Creation is that faculty which brings man's fruitful actions into manifestation. It produces by generation and multiplication not only his ideals and higher expressions of thought but replenishes the earth with human beings. It corresponds to the cerebellum, or organ of generation. The musical keynotes are F and G. The color is blue-green, and its gems are topaz and malachite.

Volution, the faculty which represents WILL-IN-ACTION, gives to man the power to do and act according to his higher understanding. It is the faculty which gives determination and positive courage to accomplish and achieve. It corresponds to the beginning of the spinal cord. The musical keynotes are E and G sharp. Its color is blue. The gems are carbuncle and turquoise.

Aspiration, which is the faculty of Ascension, causes man to reach for an elevated state of consciousness by his desire to attain, possess and cherish that which cannot be achieved by any other means. It corresponds to the lowest part of man's head and face, and the location of the windpipe and esophagus. The musical keynotes are E flat and A. The color is purple-blue,

and the gems are white-onyx and moonstone.

Inspiration is that faculty which represents the action of becoming one with Spirit (SPIRIT-IN-ACTION). Through Aspiration man reaches Inspiration.

Inspiration has no limitation because it opens the door to the infinite where nothing is lacking and everything is there for man to have, enjoy, and share. The musical keynotes are D and A sharp. The color is purple or violet. The gems are sapphire and opal.

Impulsion, the faculty which causes man to build or destroy himself, is a force as powerful as that of Expression which is its direct opposite.

Impulsion may be interpreted as aggression, and it can also be interpreted as impression. This faculty, which is the last one in the scale, is the one which reveals man's real self, and is that faculty which will foretell his ultimate physical and mental development, or his higher spiritual unfoldment. It corresponds to the entire mouth and lips and also the nose. The musical keynotes of this faculty are D flat and B. The color is purple-red. The gems are chrysolite and moonstone.

(To Be Continued)



COPTIC NEWS

NEWS FROM HEADQUARTERS

Hamid Bey has returned from his trip to the Northwest. Two new Centers have been opened, one in Portland, Oregon, and the other at Spokane, Washington. (See Directory for names of officers and time and place of meeting).

CHICAGO, ILLINOIS

Hamid Bey's week of instruction in Chicago not so long ago began as a happy surprise and despite no advance preparation there was great zest and an unusually avid response. Among the note-comparers it was conceded that the understanding of those who have studied along with us consistently was quickened immeasurably.

His opening message on "Events of World Conditions, America, and You" was not alone one of very pertinent prophecies, but also stressed the momentous role each soul has to play in maintaining our true American idealism. Only the very indifferent person could depart after hearing such an appeal and not continue to feel the serious responsibility of "keeping open that inner sanctuary" for steadfastness.

So again the Coptics are reassured in each word and gesture of our self-effacing and wise Teacher that his is an unrelenting devotion toward our well-being and greater attainment.

ANCIENT EGYPT IN THE LIGHT OF TRUTH



Part VI

THE "blind" word sign of death, typified sham, owl, M (MET) (Fig. 7), which is equivalent to the modern expression "playing possum." It is an *illusionary* phenomena with superficial face values based upon deceptive appearances, appertaining, here, to death as false-faced, unreal. And HRU (Fig. 8) sunlight, daytime, as a compound word sign, here referred to an entity symbolized by the original "ugly duckling" or gosling (Fig. 9) beholden to the light of day upon emerging from some labyrinth as symbolized by the H (HA) (Fig. 10) type-sign, with RA (Fig. 11) typifying both the sun star and the spiritual "sun" of enlightenment.

Now PERTI (PERT, PERI, PER) -EM -HRU was the magical formula of the *Resurrection Ritual*—"Come-Forth-By (To) Day!"—as the customary phrase addressed to the risen ghost (spirit-soul) of the deceased thus exorcised. This happened at the time of the mysterious KA-RES (Fig. 12) ritual of "ghost raising" of the immortal other self rather than a mere spook of no particular substance.

This particular word sign KA-RES (also KAREST or KARST or KRST) (Fig. 13) is one of the two hieroglyphic roots of Christos or Christ, with the QRST word sign (Fig. 14) of the type name NEB-QRST (Fig. 15) "Lord of the Bier" of Resurrections supplying the other root for the Hellenized-Latinized title-name of the Savior as the risen man-god, for the early Christian gnostics referred to Jesus as the Christ only when resurrected, transubstantiated, and not before the Savior's transfiguration!

According to the New Testament the Lord Jesus Christ raised Lazarus

from the dead by commanding him to "come forth!" And this happened despite the omission of the additional phrase "by (to)day," as of the more complete Ancient Egyptian Resurrection Ritual "Come-Forth-By- (To)-Day!" Enough of the traditional, ancient "raising" formula remains extant in the Holy Bible to identify it with the original, more complete phraseology in the *Book of the Dead*.

Now it is not difficult to account for the Ancient Egyptian origins of the Biblical Lazarus, entirely apart from the fact that during the early days of Christianity in Egypt, there was a mystic cult of Lazar or Lazarus, on the heels of the then decadent cult of Serapis—a melange of the Apis ("sacred bull") and the Nilegod Hapi and the hoary, original mummy-god Ptah in the ityphallic form of Priapus—which, in turn sprang from the cult of Osiris, the original Lazarus by name!

The principal type name of the god Osiris was AUSAR or ASAR (Fig. 16) also (Fig. 17), the phonetic vari-

ants of which were L(EL)-ASAR and L(EL)-ASAR-RES (Fig. 18) the "risen Osiris" as symbolic of the "leonine Adam" and "eternal Adam-as," ATUM (ATEM, ATMU) (Fig. 19) the "god of mankind" as elemental archetype of "first man," Adam. This is in mystic affinity with the wargod, airgod and "raiser of forms" SHU (Fig. 20) also (Fig. 21) also (Fig. 22) configured in both Leo, the "lion," Herculi, the "kneeler-lifter," and "man sign" of Adamic Genesis, who made copy for the Biblical warrior-king Joshua (Jehoshua, the Hebrew equivalent of Jesus). "Leonine airgod-lightgod" SHU was the one who blew the breath of life into the nostrils of ATEM (ATUM, ATMU), the original Adam.

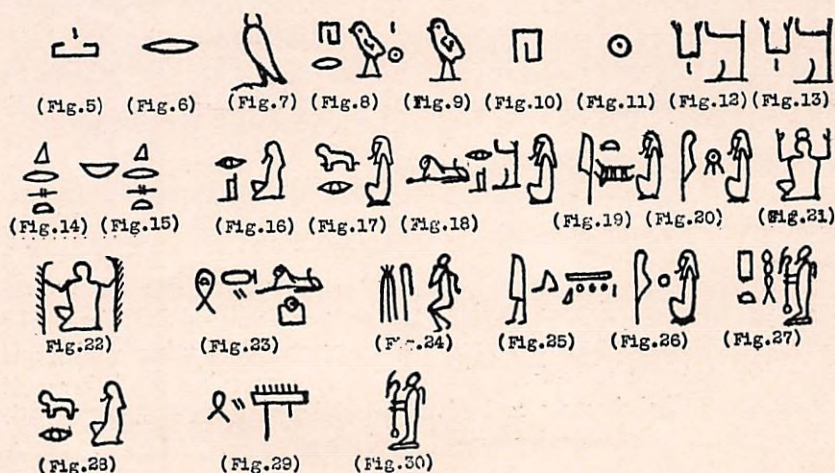
Here it may be added that the hieroglyphic SHENI (or SHENNU) (Fig. 23) "lion mount" of circum-polar paradise in the celestial North, is reminiscent of earth-earthy Mount Sinai of Biblical fame. Both "mounts" are associated with the "divine tablets of Law," with the Hebrew prophet

Moses "doubling" for the Egyptian MESES (Fig. 24) (child Horus), with the additional hint that the "leonine" appellations of gods ATEM (Adam), AUSAR (OSIRIS) and SHU, in reference to IU-TA (Fig. 25) the "coming earth" (Kingdom-Come), find their equivalent in the Biblical "Lion of Judah" as applied to several sacred personages in Holy Writ.

It may also be added here that the palm tree was sacred to Egypt's airgod and "raiser of forms," SHU (Fig. 26) in whose honor the Ancient Egyptians exhibited palm leaves at Easter Time.

Now both the original mummy-god PTAH (Fig. 27) (an Inner-African pygmy type) and the later counterpart L-ASAR (Osiris) (Fig. 28) (as white adult) represented the type-mummy of the dead about to resurrect in the Spirit.

True to type, the Biblical Lazarus is depicted as bandaged from head to foot when resurrecting at the behest of the Master. And one of the earliest



type-representations of *Jesus, the Christ*, is in the form of a mummy baby in an open coffin, as the original type of Corpus Christi!

Here it may be pointed out that the hieroglyphic SHENI (SHENU, SHENTI) (Fig. 29) word-sign for funeral garb, seamless linen, swathings made Biblical reference to the seamless swathings in which the Savior's corpse was wrapped and accounts for the Latin Sindone or Shindone of similar import.

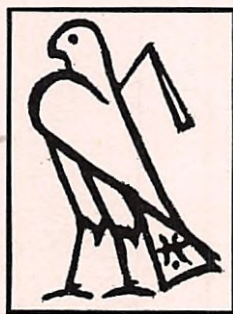
In either instance, the seamless linen swathings symbolized the endless loom of spirit-soul investiture and the bandage-bondage of confinement during death. Infant swaddlings betoken the "rebirth" of the deceased as one reborn anew by way of immortal youth resurrecting from the grave.

There is no need to feel shocked at such incontrovertible evidence of plagiarism: The Ancient Egyptians "borrowed" far more from black pace-setters of Inner-African bush lore than even so truth-loving, candid a race openly admitted. In fact, the original Inner-African p y g m y mummy-god PTAH (Fig. 30) might not have been white-washed by way of a more popular Osiris if the civilized Egyptians had not found such subterfuge essential to their superiority complex—at-bay!

Perhaps somewhat similar Psychopathological reasons account for present-day "improvements"—from the earlier Corpus Christi as the confined mummy-baby to the latter day type-

representation of the dead Savior as the swathed, adult mangod at the time of burial—contemporary with the black Madonna and her black bambino as enshrined within the Miracle Church of Loretto, Italy!

(To Be Continued)



COPTIC NEWS

(Continued from Page 21)

On March 9, with her Sacred Inspirational Ritual, High Priestess Velma Brown, concluded eight weeks of special class work. Because of her accomplishments and success in overcoming considerable odds in her own life, she inspired in her students the desire and determination to put forth greater effort to bring out their hidden qualities.

She left behind a group of "posture" enthusiasts who slowly but surely intend to reap great benefits from this work on the exercise mat. She became endeared to many here in Chicago who are very grateful for her coming and wish her continued success in her good work throughout the country. "Happy Vibrations" to you, Velma.

A WOMAN OBSERVES

by

a u d r e y s t r a t t o n



There are forces within nature which seem to have an affinity for qualities we find within ourselves—forces that develop the individual according to the material lying dormant in that individual. Recognition of what some of these forces are will help us to consciously know why we are attracted to them or, if the contrary be true, why we are repelled by them.

When we speak of God, Truth, and Good we speak of the same thing that we all know as Nature. God, Truth, Good, and Nature are all based on the same principle and the same force flows through each that streams through every atom of the human body.

Our question is, therefore, how can so identical a force create such dissimilarities in personality? Possibly because within each human being lies the exact number of cells that tend to attract in a greater or lesser degree this vital God energy. We have in electricity what is termed a resistor and it is this instrument that changes the force that flows through it by striving against it. Within ourselves we have many resistors that tend to stop or neutralize this energy of God.

It is this quality, this cell resistance of the human being that causes the multiplicity of expressions.

We spoke in the first few lines of "material lying dormant in the individual." There is a law, we find, in nature that is the greatest testing force of which we know. We call this great force friction. When it is applied to the life of human beings it is termed adversity. It is this force that brings into expression the "material lying dormant" with the greatest speed.

We do not like to think of adversity as a developing factor in our lives and yet it is the only thing on the face of this earth that can give us strength. Byron, one of our greatest poets, had realization of this when he said, "Adversity is the path of truth."

Our natural tendency is to rebel at this thought. What happens? These rebellious thoughts excite a number of cells in the brain and immediately other cells are attracted until the whole organism of the body is negative to the entire idea. What does this mean? It means that one of the greatest forces for the development of man is being stopped.

If, instead, the individual would realize that it is this friction and adversity of life that develops him, he would then look upon these so-called unpleasant things in life as tests for his inner metal. If he would realize that all that happens in this life is for the good of the individual, all that happens is for the good of the world, all that happens is for the good of good itself—then he would become a true optimist. Optimism, in the last analysis, is the realization of the underlying truth in nature and in God.

Pessimism is the negative expression in life. Such a man is caught in the swift tide of events and believes there is no good because he is bruised by the adversities of life. He does not choose to swim against the tide which the optimist knows has been placed in his path for the purpose of swimming against.

You may say that the optimist, knowing that all that happens is for good, will no longer offer the necessary resistance to the stream of life. No, the true optimist cannot be such a static individual. He must realize that each living minute, each hour, each day challenges his title. One slip and he is carried with the tide of pessimism.

If you accept what we have said, be sure that you develop the habit of optimism. It must go hand in hand with adversity for without it adversity becomes a destructive force rather than one for development.

You may wonder in such times of adversity as we are now experiencing

how one is to maintain the philosophy of optimism. How can one see the light when all around them a blackout is called for? We in turn ask you this question. Is this negative force that is sweeping the continent of Europe and many other parts of the world going to be neutralized by setting your thoughts in the same negative channel? Can pessimism help in such a time? Knowing what we know of the positive and negative forces, how can we possibly combat such great negative power unless we are first, last, and always an optimist?

When we say that you should be optimistic, we mean voice only constructive thoughts. Don't let the negative, mournful tone, which we hear so much today, creep into your conversation. Try not to be one of those "howling pessimists" who say "Nothing good can possibly come out of all this great chaos in which we find ourselves today—it can only mean the degeneration and gradual annihilation of mankind—there has been no progress down through the ages because we have always had these wars."

How then can it be that we have had such significant eras in our history? Periods of glorious expressions in art, great scientific epochs, noble spiritual cycles exalted enough to attract such a soul as that of Jesus the Christ to our earthly sphere.


* * *

Man cannot be destroyed as long as there are those who will carry through optimistically. Men with faith who say mankind will survive because nature herself is an optimist!

THE LAMPS ON THE THRONE OF GOD

By ORIO

Part II

VERYTHING in the universe manifests in cycles. Heavenly bodies rotate and revolve and man's evolution from birth to death is also a cycle. Scientifically, we know that the earth is a member of the Sun's family and that we, as human beings, live on this earth. Therefore, there is an inter-relationship between man, the sun, and the universe. But if we believed in the scientific aspect alone then this would surely be a lost world.

Where there is BREATH, there is life; where there is LIFE, there is GOD.

Can man ever doubt there is a Divine Mind when he looks up into the sky and becomes aware of the majestic beauty of the heavens? He then seems to understand the Psalmist David who declared in the 19th Psalm, verse 1, that "*The heavens declare the glory of God; and the firmament showeth his handiwork.*" We can well realize that "*The throne of God is heaven*" (Revelations 4) when we become acquainted with the hidden beauty revealed in the star pictures of the sky.

These star pictures are known as Constellations and were laid out with a definite idea in mind and for a definite purpose, as history has proven. Even though the legends have varied somewhat by repetition and translation, the pure essence and allegorical truth has remained throughout the changing years.

Who can look at the constellations Taurus and Orion in all their magnificent splendor and not realize that they shone just as brilliantly ages ago.

In the Book of Job, Chapter 9, verse 9, we read, "*Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south,*" and in Chapter 38, verse 31, "*Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?*"

It is well to become familiar with these lovely Pleiades located in the shoulder of Taurus, the Bull, for they have played such a prominent part in the story of the skies.

This series of articles on the stars and the Bible is the result of a question asked eleven years ago. At that time my work entailed vast research in church architecture and symbolism and one day a clergyman asked, "What do you know about Ezekiel's Wheel?"

Ezekiel 1-1, 4, 5, 10, 13—"Now it came to pass that the heavens were opened and I saw visions of God. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber,

out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four had the face of an eagle. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."

The symbols of the angel, lion, ox, and eagle had been used many times in ancient and modern church architecture but now a question was raised—just where did these symbols originate and just what did they symbolize?

Intuitively, I knew the answer would be found in the stars. These sparkling jewels of the sky now became my friends.

Star legends and ancient myths became fascinating. A desire grew to correlate astronomy, astrology, and the Bible for somehow they all seemed to fit into one picture.

The first step was to draw the Star Constellation Chart No. 1 and Constellation Chart No. 2 (published in the February, 1940 issue of *Aegyptus*). Then the answer began to formulate. The angel, lion, ox, and eagle became the Zodiacal signs Aquarius, Leo, Taurus, and Scorpio. Then I realized

it was necessary to know and love the stars and to understand their effects upon human life to comprehend fully the true spiritual essence of the Bible.

The prophet Ezekiel saw the wheel of fire and in Revelations 4:5 we read, "*And out of the throne proceeded lightening and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*" Verse 6—"*And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind.*"

Verse 7—"*And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*"

As the constellations and star history go back to antiquity, we realize that the ancient watchers of the sky were astrologers. Their faith and religion are imbedded in tradition.

The Wise Men of the East are said to be men who talked with the stars and these Wise Men followed the star that heralded the birth of Jesus, the Christ.

Throughout all ages, the stars keep shining overhead and the LAW that guides them in their courses guides the destiny of man.

THIS AUTOCRACY OF LIFE

(Continued from Page 10)

tion in accord with their deduction in so far as it would be for the betterment of all mankind.

Such an active court may not bring to us immediate salvation, but our sons and their heirs would unquestionably gain another stepping stone by which to rise above this autocracy of life.

Dear reader, in a brief review of what I have written, I find little of that which I have preached—tolerance in judging and condemning. I have painted man as about the lowest thing in life. Oh, true, I do not deny his virtues but how shallow they are in comparison to his hate and greed.

You may judge this mind of mine as warped and unbalanced, but in fairness to a conviction, I ask that in honesty to your own soul you lift that cloak of conventionalism behind which man hides his shame. What do you find? An ugly squirming mass of hate and greed stirred by the lust of selfish gain, or are you inspired with the thought? The cheery lilt of a song-bird and a bright sunbeam are God's gifts to man's well being. Do you find man's domain governed by one universal love for all mankind or a thousand creeds of misguided thought?

This heart and soul weigh heavy with sorrow when I think of this au-

toocracy of life. I see with a clearer vision and a greater understanding the bitterness of the cup our Savior drank at the cross. Time has not healed those wounds, for man's ways today are much the same as then.

Friend, there is a road that leads away from this abyss into which man is headed. Let us put aside those false values which lead ever in search of a worthless gain. Let us look to the freedom of the soul, rather than to selfish desires. Let us be greater than our weakness.

Which shall it be, billions for hate and greed? Or—a united course of universal love for all mankind!

Color or creed does not change the soul of a man, only our ugly thoughts condemn.

Honesty to one's self is the greatest of all virtues; beyond that you owe not any man.



DREAMS

Dreams are the attuning of consciousness in so-called sleep with the individual subconscious mind or the Universal Mind. For those who spend little or no time in meditation and inner development, the dream state is a channel or means whereby the soul can for a time throw off the human intellect and delve into the higher

realms where it can satisfy the inner urge of the spirit. In this state the soul often tries to impress the intellect with certain truths and lessons which the outer mind needs to realize.

We have the power to control our dreams because we ourselves create them. When we attain a clear knowledge of the essentials of dreams and carefully control the nature of our daily activities an analysis of the resulting types of dreams will prove to

be of high quality and beneficial for informing and directing us. Thus we can see that the law of cause and effect applies to dreams and that dreams can be intelligently induced and dominated. Sham dreams are reflections of our own conscious thoughts of the previous day. They are made up of the same irrational and emotional thoughts that our conscious mind experiences while we are awake.—*Coptic Fellowship*.

EDITOR'S NOTE

Dear Readers and Students:

Quite often I have been asked for advice as to what books to read—the ones from which a student may receive the information for which he is seeking in order to better understand the fundamental teaching of Truth.

In view of this fact, I am taking the privilege of directing your attention towards a most remarkable book. This book marvelously dispels the hazy mysticism of ancient mysteries and reveals to you in a simplified form the teaching of ancient Egypt. The information is given in a scientific and practical way, setting forth very clearly the origin and explanation of many basic sources of present-day religious and philosophical teaching. I, therefore, most urgently and with all seriousness, advise you to secure a copy of

THE VOICE OF ISIS

You will thus add a new treasure to your library and equip yourself with greater strength for this book contains a maze of revelations of Truth not to be merely read and laid aside. A life-time investment.

Most sincerely, your teacher and friend,

HAMID BEY.

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EDITOR'S NOTE:

The series of lessons on Physiological Psychology (listed on this page) comprises the most valuable information for the individual who wishes to gain mastery over the functions of his own physical body—providing a connecting link between mind and body. They are practical and yet profound. They are the result of careful observation of certain actions which have proven to develop potential power for body motion and all-around control.

The Coptic Fellowship of America, with pride and with full endorsement and approval of the teaching content of these lessons, takes pleasure in making them available for our students and readers of Aegyptus. In fact, we urge our students to provide themselves with them, if they have a desire to acquire a better understanding and more control over the functions of their physical body.

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 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 Klingsmith
 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
 Assistant Secretary—Miss Lucile Avery
 Chairman House Committee—Mr. Arthur S. Durkie
 Assistant, Mr. Morrison
 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. 219 S. Broad St.

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

Mr. A. R. Hoffman, Chairman; Mrs. Clara Thomas, Mrs. Mildred Martin.
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

Secretary—Miss Fern Pickett
Treasurer—Mr. Hugo Kalmbacher
Assistant Treasurer—Mrs. Ruth Kalmbacher
Teaching Chairman—Mrs. N. C. Rosentreter
Food and Health—Mrs. Alfred Meizner.
Healing—Mrs. Harriet Burnett
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.

PORTLAND, OREGON

Leader—Mrs. Caroline C. Bennett
Asst. Leader—Dr. E. G. Wiese

Board of Directors

Dr. E. G. Wiese, Mr. Athol G. Anson, Mrs. Golda M. Anson, Mrs. Mary B. Edmondson, Miss Elda Austin, Mrs. K. Qualley, Mrs. Benita A. Thompson.
Secretary—Miss Doris Qualley
Treasurer—Miss Grace I. Riggs
Organization Director—Miss Lillie Stricker
Librarian—Miss Agnes Butts
Room Supervisor—Mr. A. R. Young
Social Chairman—Mrs. Florence Ball
Exercise Supervisors—Mr. and Mrs. A. M. Weyland
Enrollment Chairman—Miss Nathalie Svoboda

Time and Place of Meeting

1st and 3rd Mondays, 8 P.M. INNER CLASS—303 Artisans Bldg.
2nd and 4th Mondays, 8 P.M. PUBLIC LECTURES—Masonic Temple.

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*When I understand you and you understand me,
There will be no doubt, no mystery,
For the cloud that hides the brightness away
Is lack of understanding anyway.*

*When I help you and you help me,
The weight of the load will lifted be;
We press ahead with lightened heart
When each and all are playing their part.*

*When I praise you and you praise me,
There cometh to each a dignity
To never fall short of the trust.
Your belief that I can makes me know that I must.*

*When I see you and you see me
In our own true reality,
Our faith and trust in each other
Little doubts and hurts will smother.*

*When I know you and you know me,
We find that each has resolved to be
A power and strength for utmost good
If each only were understood.*

—Author Unknown.