

PORTAL OF INVISIBLE POWER



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# ÆGYPTOS

OCTOBER

1941

• LIFE • HEALTH • WISDOM • SUCCESS •

THERE'S SOMETHING GOOD  
IN  
EVERYONE

*There's something good in everyone  
There's something always good,  
There's something we can love in him  
When he is understood;  
The one whom we have ceased to call  
Our friend  
Still has within him something good;  
So let all malice end.*

*There's something good in everyone  
Because God is therein.  
Remember this when next you look  
For evil and for sin;  
Just look beyond the outer mask—  
That which doth always see.*

*There's always good in everyone.  
This good we must discover.  
And see him through the eyes of love  
As would an ardent lover;  
For we must look beyond the faults,  
Which we have magnified,  
And see the goodness of his heart  
And in this good abide.*

—Author Unknown.



# AEGYPTUS

OCTOBER — 1941



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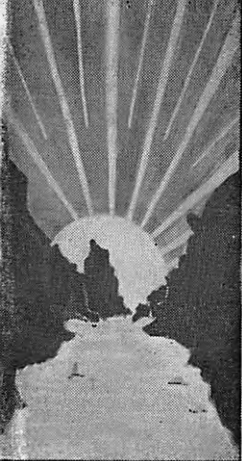
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# AEGYPTUS

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

OCTOBER — 1941

Volume V

No. 4

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# LIVING UNDER TENSION

By DR. HARRY EMERSON FOSDICK

HE mystery of a ship at sea keeping its course day and night through all weathers lies in the fact that it moves in two worlds. On the one side is the ship itself, the sea it rides upon, the storms that beat upon it, the fogs that encompass it, and all the seen universe that surrounds it. But another world is there, invisible, intangible, playing with magnetic fingers on the ship's compass, an unseen world that guides the mariner even through night and fog and storm.

Human life is like that! We live in two worlds. Sometimes we call this bifurcation "body" and "spirit"—the one material, physical, visible, the other immaterial, invisible, intangible.

Like some animals of the sea, whales and seals, that, though their habitat is the water, have another need, and must from time to time come up to breathe the air, so are we.

Immersed in the flesh, yet we cannot live by flesh alone but must rise into this other realm of spirit with its faiths, its ideals, its visions of beauty and right. Here is the mystery of human nature as of a ship, that it lives in two worlds.

Even in ordinary times the profoundest problems of our lives center in this fact, but in days like these how tragic are the tensions between these two realms! Here in this immediate, factual world we see such catastrophe and brutality as will make our generation rememberable for its horror many a century from now. And

yet we inhabit as well a spiritual world, with intellectual insights, with ideals of beauty and loveliness, with faiths and friendships, and with aspirations that lay hold on God and goodness.

My soul, if we could only live all in one world or all in the other, we might have peace, but what tension is involved in having to live in both!

In particular, we Christians must feel this today. This present world, war-torn and terrible, denies everything that Christ taught and stood for. Cruel and brutal, so that we can hardly credit, though we see it, its insane iniquity, it is, as it were an incarnate anti-Christ; and in this world, part and parcel of its grim necessities, we must live. Yet, we are Christians, too. Not altogether in vain did Jesus teach in Galilee and die on Calvary. We have seen in Him and in some who have resembled Him visions of a way of life—lovely, elevating, challenging—that found in us response, so that the best in us has



risen up to follow Him. If we could only live in one world or the other, all anti-Christian or all Christian, then the tension would cease, but doomed to live in both worlds at once, no wonder we are bewildered and confused!

One book in the New Testament from beginning to end is concerned with this problem—The Epistle to the Hebrews. It is a difficult book to the modern reader, couched in the terms of its own time and puzzling to decide, but when one gets behind its ancient idiom to its pith of meaning it is as modern as the inner strain that each of us feels now. For it is all about two worlds, and how men of faith succeeded in living victoriously in both — two worlds, the actual and the possible, the visible and the invisible, the temporal and the eternal, the shaken and the unshakable.

Here is the visible world with all its evil, like the Egypt where Moses saw the slavery of his people; but we read, "he endured, as seeing him who is invisible," until that world unseen proved true.

Here is the temporal world, where in the end change alters everything, but here is the eternal world also, where Jesus Christ is "the same, yesterday, today, and forever."

Scholars say that this Epistle to the Hebrews goes back to Greek influence, to Plato's great vision of the two realms of matter and spirit. Yes, but

it goes farther back than that; it goes back to the depths of the human heart, and to the inevitable problem that each of us faces today: How shall we manage this daily task of living in two worlds?

Let us say, first of all, that we cannot succeed at this task by denying the reality of that higher world. In days like these how tempted we are to try that swift and cheap solution! It is as though the world came to us in two aspects, saying, In which will you believe?

On the one side is this hideous war with the inhuman horror of all its accompanying circumstance; and on the other side is the loveliness of life, its music and friendship, its family love, its dedicated search for truth, its elevated character, humane service, and hopes of universal brotherhood.

What a mad world that can present itself to us in two such contradictory aspects at the same time! And always this question rises: Which of the two aspects will you take for your criterion of truth, your test of reality, the central object of your faith?

Who does not know the subtle temptation in these days to relieve the tension between these two by sinking to the lower level, saying, "The immediate, obsessing facts of this present world are real; nothing matters now except these; and all that higher world of faith, and hope, and love that once seemed real can wait."



Friends, that is too easy and cheap a way to escape the tension.

One of the best commencement addresses delivered in June 1940 was given at Lafayette College by Douglas Freeman, author of the great life of Robert E. Lee. He had been looking up the wars of the past to see what some people had done amid the horror of their days to keep the light of beauty and of goodness burning for the souls of men to return to.

When did Wordsworth write some of his greatest poetry? When Napoleon was collecting at Boulogne the armada for his planned assault upon the English coast at Dover.

When did Beethoven write the Fifth Symphony? The first year of the Peninsular War, with Napoleon's shadow dark over Europe.

When did Beethoven finish that glorious Seventh Symphony? When Napoleon was assembling his army on the line of the Niemen River for his assault on Russia.

Everybody knows John Keats' immortal sonnet, *On First Looking into Chapman's Homer*:

"Then felt I like some watcher of the skies

When a new planet swims into his ken."

When did Keats write that? The summer that Waterloo was fought.

What am I pleading for—an ivory tower to escape to from the appalling

facts? No! Such souls as these never found in this life an ivory tower of escape, but tension, terrific tension, between the brutal and the beautiful, the evil and the good, the actual and the possible, the temporal and the eternal; and they refused to escape that tension by surrendering the higher realm. They believed in that and kept it despite the strain it cost.

And now, in retrospect, Napoleon is dead and gone, an irrelevant episode in history, he has been called, but Wordsworth and Beethoven and Keats are living still.

My fellow Christians, we need to say this to ourselves today. The temptation is powerful to become so obsessed with these urgent, brutal facts of the immediate world that faith in Christ and his way of living becomes like a lovely, inefficacious dream.

But remember how that lovely dream itself started in the first place—in a world mastered by military empire and filled with the thundering tramp of Caesar's legions. There a little group of people, believing in a spiritual message, accepted the tension of living in two violently antagonistic worlds, Rome's and Christ's, and lo! it was they who in the end survived.

Recall the phrase that Winston Churchill used about the Royal Air Force. Said Winston Churchill about the British airmen, "Never in the field of human conflict was so much owed by so many to so few."



Lift that phrase out of the dreadful setting of the war and apply it to the early Christians. They were very few, keeping faith in their spiritual gospel in a world that seemed utterly to deny it. Strange, how it looks now in retrospect—"Never in the field of human conflict was so much owed by so many to so few."

Let us go further now to say that not only is it important for us amid


these present tensions to keep the higher realm of the Christian faith and spirit intact and luminous for the world to come back to when these mad days are over, it is important that we keep it strong, steady, and operative now while these mad days are on. We need Christ now to pass judgment on our ways and to give guidance to our course.

*(To be continued)*

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## MAKE YOUR MENTAL RADIO MORE SELECTIVE

By R. M. PORTER

OMEONE had turned on the radio and, after listening for awhile, had gone away. Presently I was conscious of being extremely irritable and upset. Then I realized it was the radio which was causing it for it was pouring fourth a program I did not like. It was one of those hair-raising "bellow" dramas.

I had been subconsciously aware of the unpleasant confusion for a long time and it had upset my tempo. As soon as my conscious mind became aware of the cause of my distress, I immediately switched stations and tuned in an exquisite symphony whose soothing affect quickly brought about a cheerful, contented frame of mind.

Meditating on this incident, it occurred to me that we can tune in on any condition of life in much the same way. We can stop thinking of troubles and worries and not allow them to be amplified and magnified by rehearsing them over and over in the mind. We can also curtail such broadcasts by friends and neighbors. Let us, therefore, think and talk constructively for the results are tremendous in either case.

By tuning in on constructive thinkers, seeking their company and their conversations in preference to those of the destructive order, we will build superior qualities into our character instead of inferior ones. We will gain poise and stability. We will divert our minds from self-pity, self-centeredness, and other selfish habits. We will be more ready and able to help others acquire the habit of looking up, thinking up, and talking up.

To accomplish this, however, we must keep to our constancy of purpose for it will not detract from spontaneity and joy but will add to them. The cultivation of such an attitude of mind will help us to win happiness and success in our chosen field of activity.



# HAPPINESS

By F. HOMER CURTISS, M.D.

## Part III

**I**F you hope to attain your highest good, and therefore your happiness, by living selfishly and making everything and everybody subservient to you, the sooner you learn that selfishness is not the ideal; that it cannot bring happiness, the better. As Byron says: "All who joy would win must share it—happiness was born a twin."

### Happy When Right

You are happy when you are doing right because you are responding to Truth or the Ideal. You are unhappy when you violate Truth or are unfaithful to your Ideal. And you will reap unhappiness in consequence because happiness cannot find expression through that which is not true. To be happy, you must be willing to drop everything that is not true, constructive, and harmonious.

### Sincerity Necessary

No matter what your religion or lack of it, or what your Path in life, if you are sincere in following the ideals which receive the approval of your Inner Guidance you will be happy, for all paths up the Mount of Spiritual Attainment lead to the same summit, the same great Source.

If you have made mistakes and have learned your lesson and have now turned from them, there is great joy in heaven because of the inharmony you have conquered and eliminated from your Path of Happiness. Real happiness cannot be purchased. It

must be *realized* and *expressed* and *lived*. But oh, how dearly you pay for its counterfeit!

### Cultivate Happiness

How are you to cultivate happiness? *By expressing it.* All your acts aim at certain results. If your aim is happiness, then you must act so as to express it. If you are so happy you feel like dancing, then dance! If you feel like taking a gladsome walk through the woods, the fields or along the seashore, then do so!

In fact, *consciously express all constructive emotions*, both for your own good and the good of those around you.

### Make Others Happy

One of the greatest ways to attain happiness is to make others happy. Consciously plan and strive for the happiness of others as sincerely as you would for your own, and you will find that *in the very striving* for others' happiness you have found your own. Often all that is needed is a pleasant smile when you meet someone, a kind word to one who is discouraged or



unhappy, or an unselfish deed for one who needs the help.

If a husband or friend brings home a flower, a book, or any other little remembrance he knows you would like, how happy you are! Why? Because the thoughtfulness and love that prompted it will call forth an answering love from your heart.

Similarly, if you prepare some appetizing dish of which you know he is fond, or if you have some other little surprise for him, how it will arouse love and appreciation in him also! Thus the happiness you give returns to you many fold.

### **Happiness Spiritualizes**

Making others happy is a *positive and constructive practice* which directly benefits the recipient, as well as yourself, by so harmonizing him that the harmony and happiness within him flows forth into expression.

You thus *directly promote his spiritual* growth, both by bringing his inner harmony into expression and also by protecting him from negative conditions. For no one can react to negative and destructive or evil thoughts and emotions while he is happy. The two octaves of vibration cannot exist together. Therefore, make a practice of doing or saying something to make someone happy each day.

### **Happiness Spreads**

Since happiness is a centrifigal force coming from within, its vibra-

tions spread and affect all within your environment. The sound of a bell, the boom of a gong or the notes of a violin send their vibrations outward in all directions and tend to make all things respond more or less to them.

Man responds to the same law. The radiant happiness of the spiritual harmony within broadcasts outwardly, infecting all it touches, and tends to bring forth a corresponding response. Hence, the expression of your happiness blesses both yourself and those around you.

### **Realization**

Necessarily the greatest and most soul-satisfying happiness comes from the spiritual realization — however slight—that we are children of God and one with Him, hence can respond to His vibrations.

All the great mystics, the realizers, testify to this. They say that such realization of oneness is the closest and the most joyous of all communion, a rapturous immersion in the ocean of divine harmony and love. It is utter peace united to transcendent joy. All the adjectives used to express the pleasures of man's normal consciousness are inadequate to describe it, for it is the merging of the normal consciousness into the superconsciousness. It is the merging of the personality into a Presence at once intimate yet Divine. To the mystic nothing is more profitable, nothing that brings more happiness than the "grace of contemplation" of the Divine within.



And what is the "grace of contemplation" but the beginning of that joy which results in happiness ineffable? You are really supremely happy only when you are living in the consciousness of the divine harmony of the I Am within and are letting it flow through you into manifestation.

### **Fruition of Joy**

The fruition of joy of which the mystics speak so often describes the continued "possession of a child-like gaiety, an inextinguishable gladness of heart which persists in mirth without comparison;" a serene happiness that persists through every outward hardship and tribulation, "always jocund and of a happy spirit."

Because he dwells in the love and happiness of God, the mystic faces all outward conditions in a spirit of harmony and love toward all, and "in the virtues and in the works of righteousness." So should you radiate your inner happiness in "works of righteousness" and in happy blessings to all you contact.

In conclusion, we suggest that you ask yourself: "Am I truly happy? If not, show me what is standing in the way that blocks the stream?"

Will the attainment of my present idea of happiness bring me only temporary pleasure, satisfy only a temporary need, or will it bring me real and lasting happiness?"

### **Prayer for Happiness**

If your idea of happiness falls short of that outlined in this article, we

suggest that you pray with us some such prayer as this:

O Christ! Let the outflow of Thy tender Love, Thy transcendent Joy and Thy serene Happiness, wash away all my selfishness, all that blocks the channels of Thy joyous expression through me, that I may gladden and bring true happiness to all I contact.

Amen.



### **FREEDOM'S ZONE**

The Truth I Am, the Truth I see,  
The Truth that sails and walks on  
the sea.

All is Truth from whence I came,  
Wondrous freedom, always the same.  
We shall know as we are known,  
And the Truth we know is in freedom's zone.

Regardless of storm or wind or tide,  
Freedom and Truth live side by side.  
There we dwell in God's great love,  
Knowing the Truth which comes from  
above.

—Melba Patton.



# THE MESSIAH OF THE AQUARIAN AGE

By JOHN WILLIS RING

*"God sends His Teachers into every age  
To every clime, and every race of men,  
With revelations fitted for their growth  
And shape of mind, nor gives the realm of Truth  
Into the selfish rule of one sole race."*

—James Russell Lowell.



OUR Earth provides conditions necessary for a certain Grade in The Cosmic-School-of-Life. Souls who seek and find expression here are unfolded for this specific Grade of Study and Practice. One author asserts that very selfish souls from various planets are placed upon earth, much as children of similar age and characteristics are placed in specific Schools of Discipline.

Such a theory might claim proof of correctness in the emphasis of *my* and *mine* placed upon the endeavors of many denizens of earth to amass objective possessions.

During the long Ages required by primitive races to evolve self-sufficient consciousness, teachers came from planets more advanced than our earth, or from astral levels of life. For example, Hermes Trismegistus (Thrice Greatest) who gave man seven fundamental principles which, as yet, only few people grasp with understanding. Therefore, a majority of people refer to Hermes as "the god of Secrets and Occult (hidden) Philosophy."

The seven principles taught by Hermes became an ideal for students who sufficiently grasped them to make even a meager application of them. These seven principles are:

1. "There is Nothing in the Phenomenal World except Mind and its Garment.

2. "Mind, the One Reality, expresses itself only as Mode of Motion, or Rate and Character of Vibration.

3. "The Vibratory Expression of Mind is always Rhythmic.

4. "When Mind expresses as Polarity, its Manifestation is Positive and Negative.

5. "Mind expresses in Gender—the reproducing Principle in Nature.

6. "Mind, the One Reality, accomplishes its Purpose through the One and Only Process which is manifest in All Levels of Manifestation. Therefore, Visible Reality is like, or corresponds to the Invisible. The smallest Atom in the Universe is a Miniature Replica of the Whole. One Leaf on a Tree shows the Universal Law of Life.

7. "The One Law works according to Cause and Effect. Every Condition is the composite Product of Cause, and Cause produces endless Effects,



all purely mathematical." — *Ancient Hermetic Wisdom*.

The Ideal growing from these seven Fundamental Principles, in the consciousness of the race, found form in Egypt under the name of Thoth, where he was regarded as the originator of Egyptian Magic, Art, Alchemy, Science, and Religion.

The same Ideal found form in Greek Mythology as the son of Zeus and Mala, Messenger and Herald of the gods, Patron of Thieves, flocks and travelers, inventor of the lyre, flute and Syrinx, god-of-commerce-invention-and-athletics. In Art he is represented by a Herald's Staff or Caduceus, small wings on his sandals or buskins, and a traveler's low-crowned hat, and is called Mercury.

The natural distinctions of personal unfoldment gave rise to distinctive interpretation of Principle and Ideal. So in various parts of our earth doctrines arose. In each the prototype dominates so that the receptive, unprejudiced students clearly see the One in All.

Distinctions, which within themselves simply show variety of the Infinite, were interpreted by little minds as differences. Therefore, balance was disturbed and conflict ensued.

Students of wide scope of vision were, and yet are, reminded, and perhaps consoled by the fact that selflessness unfolds only through selfishness. Souls with a big, inclusive, magnanimous, altruistic attitude toward life result from learning that little-

ness, exclusion, malevolence, and ostentation invariably bear such fruits as discontent, anxiety, loneliness, fear, and many other negative states of consciousness. Truly, "*Every man shall bear his own burden. Whatsoever a man soweth, that shall he also reap.*" — *Galatians 6:5-7*.

As needs arose, teachers increased. "When the student is ready, the teacher appears!" — Lao-Tze among the Chinese; Zoroaster among the Persians; Moses among the Hebrews; Buddha among the Hindus.

Guatama, said to have been the 29th Buddha, is considered by many occultists to be the first Teacher (Messiah or Anointed) in the religious grade of The-Cosmic-School to develop from our earth. Others came, as stated above, from planets more advanced than our earth or from astral levels of life.

Guatama Buddha came while our solar system was passing through the astrological Sign Aries—a Fire Sign—whose chief characteristic is persistent mental activity—in extreme cases relentless vivisection of thought, feeling and emotion leading to eager analysis of "The Why of Things!"

Guatama Buddha inspiringly teaches these characteristics in his illuminated and illuminating teachings. They are splendidly exemplified in the Life of Renunciation which he lived, thus bringing to the race a vivid illustration of the cosmic conditions through which the race passed during that period.



Previous to Guatama Buddha, when our solar system was passing through the astrological Sign Taurus, the Bull—characterized by endurance, determination, and mastery through struggle—we note the period when negation dominated. This was the Law of Moses, "Thou shalt not . . ."

Following Guatama Buddha, when our solar system was passing through the Astrological Sign Pisces, which is a Water Sign and often referred to as "The Sign of Debts of Destiny" with the characteristic of self-sacrifice and influencing the feet which is metaphysically symbolical of understanding, Jesus, the Christ, made His advent. He came to fulfill, as written in St. Matthew 5:17—"I am come not to destroy, but to fulfill."

In every record we have of the ministry and teachings of Jesus, He proclaimed the end of the world and the recognition of the Universal Christ Spirit. "*Verily, before Abraham was, I Am!*"—St. John 8:58.

He emphasized the impersonal, inclusive attitude toward life—"Lo, I am with you always." St. Matthew 28:20.

He gave reassurance in "*He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do.*"—St. John 14:12.

Paul wrote, "*Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?*"—I Corinthians 3:16.

Always, through the ages, the light of the indwelling Christ has shone. Always the ideal, as expressed in the Hermetic Wisdom, has been adapted to the unfoldment of students to whom it has been taught. Every inspired teacher has admonished students to "*Be still and know that I Am God.*"—Psalms 46:10.

Through countless ages the human consciousness has sufficiently evolved or unfolded to begin to understand that "We get back our mete as we measure," to recognize the universal Christ dwelling within all humanity, and to practice the Eternal Law of Compensation.

The German poet and mystic, Angelus Silecius (1524-1577) glimpsed the idea:

"Tho Christ a thousand times in  
Bethlehem be born,  
If He's not born in thee, thy soul  
is all forlorn."

James Russell Lowell (1819-1891) sets forth the idea in his mystic legend, "The Vision of Sir Launfal"—

"The Holy Supper is kept indeed,  
In whatever we share with another's  
need;  
Not what we give but what we  
share,  
For the gift without the giver is  
bare;  
Who gives himself with his alms  
feeds three,  
Himself, his hungering neighbor,  
and Me."

(Continued on Page 27)



# A WOMAN OBSERVES

by

a u d r e y   s t r a t t o n



In such a cold and calculating world as we find ourselves today, there is much need for understanding between its occupants. Hope, that might be dashed to bits under the surge of misunderstanding, can be held as an ideal among the understanding ones.

Understanding is, after all, one heart speaking to another, creating a pathway through extraneous matter to the underlying nature of each other—a subtle reaching for that bond of brotherhood between men.

Such a bond gives us hope of better things to come and keeps us from losing our contact with the good things of life. It keeps us from believing that any situation is hopeless and leads us to the belief that if a human heart beats there is a chance for understanding by tapping that mystic bond which exists between all men in spite of themselves.

We pull and tug at this tie—rip it and strain it until it seems non-existent by the force of our misunderstanding. Yet it is always there as strong as in the beginning when God created these invisible cords which no man can pull asunder. We may beat

the air with our subterfuges, sarcasms, and petty hates, but what one man does to another he does to himself. Just like the little child we are subjecting ourselves to reprimand until we understand this.

\* \* \*

An understanding heart in man or woman is gloriously divine. Although in woman, an essentially spiritual being, an understanding heart makes one immediately aware of a world of intangible beauty. There is a pleasurable feeling in just being near her and one figuratively and instinctively warms their hands at her. Little children sit by her side in supreme confidence and adoration.

This lovable person detects the strain in the voice of a friend and knows from a fleeting expression caught in the eye of the unspoken grief.

She has tolerance for pettiness, selfishness, and injustices. She knows to make issues of these human characteristics is to take her eyes away from the heart which is her greatest contact. Chiefly, she has the power to heal for her heart is so wedded to the blessings of life that she unconsciously bestows



them upon all who come in contact with her.

Her spirit has quality that completely disrobes the shallow, tinsel-like personality. Untruths fall like crumbling sands. Sarcasms creep into their disgusting hovels and pettiness limps into the background before the simplicity of her being. She deals only in understanding and anything foreign to this merely dances on the surface.

Our lady of understanding stands out from the crowd like an exquisite jewel. One walks into a room and is immediately drawn to her, for she deals in essentials rather than non-essentials. One is drawn to her, too, because she is the happy person who

has a ready laugh upon her lips and we cannot help but realize that in her happiness lies deep wisdom. She is an enticing person, one whom we are not likely to forget, for we will remember that electrifying spark of understanding of heart meeting heart long after we have forgotten her physical appearance.

Such women are the builders of nations—the power behind its men.

\* \* \*

There is a Holy Grail to be sought for today and, now as ever before, only the pure in heart can find it. It is this invisible cord that holds all human hearts together though never a word passes our lips.

---

### WISE SAYINGS

"Success in life consists of the proper and harmonious development of those faculties which God has given us.

"We have faculties more important to our welfare than that of making money—faculties more conducive to our happiness and our health of body and soul. There are higher and better modes of activity than those which are exhibited in multiplying dollars.

"Men can leave to their children a better patrimony than money; they

can leave the worth of a good example, good habits, a religious faith, a true estimate of the desirable things of life; resources of mind and a heart that will shed sunshine upon adversity and give a grace to prosperous fortune."

—Osborne.

\* \* \*

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."

—Washington.



# L I F E

PAUL, THE MASTER



RISTOTLE defined life as "the assemblage of the operations of nutrition, growth, and destruction." Orderly and coordinated labors for the common interest and welfare of man, from the very beginning of civilization, has been inspired by a course of nutrition, growth, and destruction, but in a much vaster sense and meaning of the words. At first it meant coordinated activities so as not to fall prey to larger and ferocious animals. Later, it meant an effort to create a harmonious whole.

Unfortunately, in Man so many different instincts and desires live, develop, and both attract and repel each other that oftentimes paradoxes result. For instance, man may sometimes both love and hate a certain individual at the same time. Thus an antagonistic situation is created. Opposite views and feelings pull their own way and sometimes enact such a struggle as to wreck all possibilities of constructive thought and action. This leads to unhappiness and total failure in life.

Man, who can be an angel or a monster, becomes one or the other in so many different ways and for so many different reasons that their consideration and study should give us the hint as to the remedy which will lead to the elimination of many evils and, eventually, to all evils.

All of us, at one time or another, have had to fight impulses, desires, and passions. From the final issue our character has emerged, good or bad. Our thoughts and actions have forged our own welfare and the welfare of our fellowmen, good or bad.

What are the influences which create the character of individuals? Were these influences born in them, or were they acquired in education or lack of education? The truth is that surrounding elements can positively modify inborn tendencies.

Will power and illumined leadership will work miracles in the transforming of the roughest stones into the most beautiful columns in the temple of Spirit, and inertia will be replaced by the dynamic constructive principles of knowledge.

Relationship between men and nations functions in somewhat a similar way as the relationship between the different impulses, desires, and passions within the individuals. Whilst the good spirits, the great Souls of the past and present, have been working with all their powers towards the elevation of mankind in a universal brotherhood—towards the welfare of all for a common happiness—others have put all their intelligence and skill in organizing their activities for the advantage of a few.



To the struggles within the individuals, we find the parallel amongst men in one nation. Our civilization has made laws to take care of the good and bad, establishing a justice which is the best man has been able to enact—prizing good and punishing evil.

Amongst nations, when reason is discarded, our epoch has found nothing better than in the past, resorting to war for the solution of differences in their interests. Brutal force annihilates all force of Right when the interest of ALL is crushed by the interest of the EGO. And yet, no war has ever solved one problem.

We started with wars between small communities in the past. These developed into larger units later when religious intolerance transformed the laws of Love into expressions of Hate; from wars between religious ideas, the freedom of religion emerged.

Later, from the revolutionary wars amongst classes for economical and political rights, the Civil Rights of Men were established and we thought our future had been paved for collaboration and peace. But large and small nations, alone or grouped, engaged in policies of conquest and economical predominance. The consequence was political and economic slavery by the strong over the weak( individually and nationally.

Here comes into play the necessity of defense from oppression, and the resort to military might overruled the dictates of reason which should tell us

that we were all created to be brothers and that our common task was to work for the welfare of each and every component of the human family. Military might on one side was used to impose oppression; military might was used on the other side to shake off oppression.

What a poor show of the gift of reason bestowed by God upon mankind! There is no reason for one dying from indigestion whilst another dies from starvation when both could live for each other's happiness by working together and using the gifts and instruments which God put on earth for the "nutrition and growth" of ALL his creatures, and not only for SOME of his creatures.

In 1941 A.D. the continents of the world are facing each other with grim looks, ready to enact the most cruel manipulations and destruction that the history of the world has ever registered! Death and tears, on all sides alike, take the place of constructive work and happiness! What a shameful mess the leaders of mankind have made of themselves and their fellowmen by misinforming them, by misleading them, by forcing them to destroy each other on pretexts which have nothing to do with the real reasons hidden behind false words!

The tragic aspect of it all lies in the fact that they say it is all done in the name and for the triumph of civilization, for justice, for a better and happier world.


*(Continued on Page 28)*



# THE TWELVE HARMONIC FACULTIES OF MAN

By ALBERT DENIS TESSIER

## Part IV

 HE cross and the circle have always stood for matter and spirit. When the circle is placed above the cross, we find the symbol of the planet Venus which represents love in its highest aspect. When the cross stands above the circle, it symbolizes matter over spirit, the passions dominate the spirit in man. This symbol is the ancient symbol of the planet Mars, standing for dynamic energy, passion, aggression, and materiality.

The symbol placed on the right side of the square, a circle with two triangles pointing in opposite directions, stands for the Alchemical signatures for Sulphur, Mercury, and Salt.

*Sulphur* stands for the vital energy and ardor of the will. It is the purifying fire of the spirit.

*Mercury* stands for personal aptitude and labor. It is the intelligence and inspiration for the accomplishment of the GREAT WORK (Magnum Opus).

*Salt* stands for wisdom and the highest substance of the Spirit.

We read in St. Matthew 5:13—  
*"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted; it is therefore good for nothing, but to be cast out, and to be trodden under foot of men."*

This beautiful passage signifies, "Ye are the pervading substance and es-

sence of wisdom and understanding, and if this substance and essence has lost its power, how can understanding and wisdom prevail and be obtained? For having lost its power it is good for nothing but to be cast aside and be criticised and ridiculed by the ignorant and unbelieving."

These three alchemical symbols are used to represent the Triune Mind. Sulphur represents the conscious mind, mercury, the superconscious mind, and salt the subconscious mind.

In the mystical power of numbers we find that the cross sign used in addition stands for the positive symbol. Next comes the number 1, Unity; 2, Division; 3, Expansion; 4, Cohesion; 5, Perfection.

Since 5 is the number of perfection, it stands for Man. When man is placed with his hands and arms half-stretched across, his legs slightly separated, he forms what is termed a Pentagram, or five-pointed star. This



symbol is called by occultists the microcosm, or little world. It represents the Christ-Spirit in man and should never be allowed to point downward.

After the number 5, we find the negative minus-sign used in subtraction representing the negative polarity—the complementary of the positive plus-sign.

After this slight separation, we find number 6, Sexation; 7, Periodicity; 8, Equilibration; 9, Completion (as it is the highest number in the scale); 0, Infinity. This completes the circle of numbers.

It will be well to bear in mind that numbers are either spiritual or physical. All odd numbers—1, 3, 5, 7, 9 are spiritual. Even numbers—2, 4, 6, 8 are physical. 0 is not classified among these as it stands for Infinity, Eternity, The All. It has its center everywhere and its circumference nowhere.

The word Christallove stands for Christal Love and Christ All Love. Christ stands for Crystal Pure, the Spirit of Truth is symbolized by the Spirit of Christ. Christ also stands for Perfection, Wholesomeness, Completion, Verity, Oneness, and Indivisibility.

The Tri-Unity is represented by Omniscience, or All-Knowing, Omnipotence, or All-Power, and Omnipresence, or All or Ever-Present. These also correspond to Faith, Charity (Love), and Hope. The triunity

is also represented by three letters—G O D. The three greatest virtues are Kindness, Tolerance, and Patience.

It would be well to study each word from the chart, meditate, concentrate, and learn its hidden meaning and substance. The chart, which you will find in the July issue of *Aegyptus*, should be carefully framed and placed where it can always be seen. A white or gold frame is most harmonious, although a black frame can also be used to advantage. The chart will open new horizons in the study of life and the universe and will enrich the mind and understanding.

The chart should be carefully colored with transparent water colors in order not to cover the keywords, following the color scheme with the greatest care. The letters placed in the different spaces must be followed.

The musical staff should be colored to the double line. The letter R stands for red; B, for blue; Y for yellow; and G, for green.

The band containing the Trinities should be colored likewise, with the exception of the Generative Trinity, which in reality should be colored with a soft-pink instead of red.

The face should be carefully outlined with a soft flesh color, without touching the band where Spiritual World and Physical World are found, for these should be colored according to the idea, with red, yellow, blue,



and green. The lips of the figure should have a soft shade of carmine or red.

The serpent must be colored with a rather light yellow-brown color.

The reason the chart should be colored by the student is because it should make him color-conscious. Furthermore, it develops his inner power of perception and accuracy.

Great care should be exercised that the chart is not spoiled or smeared. After it has been colored and framed attractively, this symbolism will have a tremendous power upon the subconscious life of the individual. It will bring Inspiration and Happiness to its possessor, and it should be a precious treasure.

The author worked for many years upon this idea. He finally achieved it through inspiration and revelation of the Spirit of Harmony, Beauty, and Perfection for the benefit and good of all faithful students of Truth and Reality.

Above all, cultivate three virtues if you wish to conquer your own world—Patience, Tolerance, and Kindness.

The End



## GEMS OF TRUTH

LULU PAGE

The cloak of immortality is spread about your shoulders, dear children. Lift high your aim in life. Cleave to the highest. The nobility of your soul is likened unto music of harps, which floats out with a joyous ring into space.



Faith, hope, love—let them be your watchwords. Let the ship that carries you out from the shores of your life be headed by these three majestic words.



Forget self. Forget your groundless fears. Your hope is built not on shifting sand but upon a rock whose depths are imbedded in the beginning of time. This rock is firmly imbedded in faith, cemented by love.



Predestined man is not an allegory but is the fervid analysis of truth divine. The soul sweeps out and gathers within its folds the heartaches of those with whom it comes in contact and the more you give of your soul the larger it becomes. It is made of tiny molecules filled to overflowing with little bubbles of love and as they are spent they enlarge until the final development of soul reaches out from one end of the earth's hemisphere to the other. Think of millions of souls, each intermingling with the others, and the growth thereby!



# ANCIENT EGYPT IN THE LIGHT OF TRUTH



## PART IX

**U**ST because it had been shown that all religious mysteries of note had their roots in totemic-animistic nature cults, it does not necessarily follow that there was no deeper spiritual basis for erstwhile fertility cults. Materialistic and ignorant though early man may have been, nevertheless he was a sentient creature who needed but sufficient time and opportunity to express the powers of reasoning intelligence deep within his being—even if dormantly subconscious and, therefore, inarticulate, at first.

Nor will it do to misconstrue the *bona fide* gist conveyed herein. For the benefit of future critics let it be stressed, here, that all along the line of his evolution early man's firm belief in the existence of divinity encouraged his sorely-tried faith, gradually crystallizing in proportion to increased knowledge based upon ripening experience. Primitive mankind never fancied the self-inflicted atheism of the latter-day spoiled brats!

It was stated at the very outset that we must see eye-to-eye with Ancient Egypt as she knew herself to be—so to see eye-to-eye with the original, unknown pioneers of civilization. At least, such is the principal reason for the present outline-in-brief of the evolution of human thought in relation to *The Mysteries*.

Therefore, it constitutes no heresy to either Science or Religion when we maintain that in all sentient forms of life is in-born a mystic if subconscious urge is in conformity with the natural

laws of evolution. Perhaps this is stimulated from without by way of some common, greater cosmic urge.

To argue that the universe was created for man's exclusive benefit and to proclaim mankind the sole heir-apparent of the divine scheme of things is to hold both God and Nature up to ridicule. Moreover, such provincial conceits stigmatize both Science and Religion with an abjectly disgusting pathos not deserved by either school of thought!

In the instance of early mankind and of all primitive society anywhere, at any time, the first awakenings to Life's unlimited potentialities came by way of indirection, inspired by minute observations of natural phenomena, with man as the awed spectator rather than the self-conscious, central attraction. This was not because primitive man lost himself in abstract meditations whilst viewing his surroundings, for he was too much the "show me" realist to play metaphysician at that early stage. How-



ever, he could not help realizing the magnitude of the spectacle to which he was beholden.

To be sure, primitive man's position in the natural scheme of things left much to be desired. Nevertheless, that did not prevent him from day-dreaming, hoping against hope. Love life though he did, early man had little cause for enthusiasm. He was almost constantly in danger of his life and was kept very busy eking out a frugal existence. He had yet to reach a stage where comparative security and comfort would provide leisure time for poetic flights of fancy.

Thus, then, early man's first gropings in the dark, coupled with his unenviable lot which was utterly unlike the Biblical Eden idyl attributed to Adam and Eve prior to their downfall, challenged physical stamina and with it the mental capacity for reasoning things out.

In such hard school of life none save the fit had the chance for survival. All of which was as it should be, for if our remote ancestors had been planted squarely in a *loafer's paradise* the chances are that the human race would have "gone by the board" in no time. Life in the natural state must rigidly conform to the stern mandates of natural laws of evolution or perish from the face of the earth.

To remember this important truth is to do justice to early man's pioneering genius to which all posterity owes its very being.

Primitive mankind's first textbook was provided by Nature, the only in-

fallible Bible there is. This is perhaps best illustrated by one of Gerald Massey's superb anecdotes concerning a London urchin who obtained his first glimpse of the ocean whilst vacationing at the seaside. The astonished, inquisitive lad wanted to know "who is chucking them heaps of water about?"

Right there, we have the *modus operandi* of logical reasoning rather typical of primitive man, the born realist. Anyone inclined to sneer at the "superstitious savage"—who will count ribs upon learning about the creation of Mother Eve—should realize that primitive mankind did not imitate the ostrich when observation made all the difference between fact and fiction.

Common concensus agrees that arcane subjects come under the category of occult lore, because esoterics are veiled from those not initiates of *The Mysteries*.

Less well known is the fact that *The Mysteries* are occulted not merely because of profundities beyond the limits of the five physical senses and the three physical dimensions as well but, also, because of natural environment in times remote when first the ancients introduced the rudiments of religious mysteries. Early mankind's natural environment was so radically different at the start that man could not help noticing the occult aspects of nature.

Man's original habitat was in the nature of a twilight zone to begin with—antediluvian times. Let it be pointed out that scientific research warrants the present conclusion that earliest mankind was a nocturnal crea-



ture of swamps and marshes and primeval forests. There is sufficient evidence that early man was a lake-dweller and tree-dweller long before he turned cave-dweller—a creature utterly unlike the one “reconstructed” by science from fossils!

Let us put it more bluntly by claiming, here and now, that original mankind belongs to antedeluvian strata of the Great Fern Age. Lest some learned savant cries “heresy,” we had better stress that any geological strata more recent than the primordial Fern Age would contradict science if claimed for The Beginnings of humankind, for it is one of the fundamental tenets of science that *homo sapiens* is at least a million years old!

Not all the fossils named after Java, Heidelberg, Pitcairn, Neanderthal, and Peiping could vouchsafe the long-lost “missing link” of *homo pitecanthropos erectus*. Nay, not even the fossil dug up in Rhodesia’s Kalahari desert, where the clue got warmer because less far from the Belgian Congo than all the other finds.

What a pity the fossil hunters ignore Gerald Massey’s hint to plumb different, greater depths than their probing mallets ever sounded—ethnic strata by way of Ancient Egypt’s hieroglyphics! If they had done so, they, too, would have profited by the epochal findings of Spencer and Gillen among the savages of Central Australia, who could be mistaken for the original pioneers if transplanted back to The Beginnings in equatorial Africa.

What is the matter with the eyesight of “translators” of the mislabeled *Book of the Dead*? The hieroglyphic papyri literally swarm with fauna and flora typical of equatorial-African marshlands, forests, and Great Lakes since time immemorial.

Is equatorial Africa not the migratory paradise of birds and wild fowl? Are Egyptologists so stuck on “dwarfs” that it would be heresy to them if identified with lesser Little Folk of Fairyland fame?



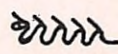
(Fig. 1)



(Fig. 2)



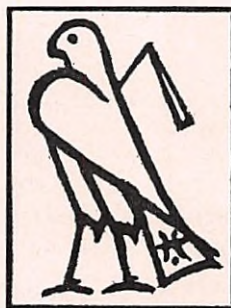
(Fig. 3)



(Fig. 4)

What of inter-African types such as DENG (Fig. 1) and NEMA (Fig. 2) and PTAH (Fig. 3); they could not typify elemental, gnomelike ancestors? Perish the thought since the “*Good Book*” never included the like in its own Genesis!

(To be continued)





# THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

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



HABIT formation of positive images is a tremendous sheet anchor which stands us in good stead in times of storm, earthquake, fire, and deluge. Develop this power with the little things in the practice life and when it is necessary to call it forth in practical life it will be there by your side. Remember that supernormal actions in the mind of the genius predicate supernormal concentration ability.

In the mind of the genius, however, the channel is opened in one tract. The joys, pleasures, and satisfaction of the inventor lie in his inventions, of the musician in his music. Many times we see the mind so concentrated in its powerful action that the physical body is wrecked.

We, therefore, do not believe that it is wise to attempt progressing too far in any one line, but feel that a well-balanced mode of action is by far the best in the long run.

We preach balance in everything—in work, in action, in social and domestic life, in business, and in the physical, mental, nervous, emotional and spiritual qualities.

We believe that in attempting to seek such a life we do not attract to ourselves the applause of the world, but that we are laying a foundation for the future. By following these procedures you will carry a definite responsibility toward others, but that responsibility will be discharged easily and freely. You will avoid making many mistakes in your own life. You

will look back on your life and be guided by the mistakes and errors which you discover. If you are faithful in this work, you will attract to yourself deeper understanding and be guided to deeper realization and ability. This is invariably the rule.

We leave you with these thoughts: Be true to your own inner nature. Realize that you are here in a definite environment because it is right for you. Do not seek to change external factors. Seek to develop the powers within. By these means, and these means only, will you attain greater realization.

## MOVEMENT SERIES V

### *Mantram*

A natural rhythm is to be sought and established in doing the movements.

1. One Leg Straight Up (alternate).

Lie on the back. Raise first the left leg to a position at right angles with the body and then lower. Do the same with the right leg. The breath should be inhaled as the leg is raised, exhaled



as the leg is lowered. The inhalation should be at three-quarter capacity, as usual.

## 2. Mohamet

Assume a kneeling posture, sitting on heels. Stretch the arms as high above the head as possible.

Take a three-quarter breath and, slowly exhaling, bend the trunk forward, keeping the arms outstretched.

Bend until the hands, arms, and trunk are parallel to the floor—until, in fact, the position of the Mohamadan at prayer is assumed.

Then, slowly inhaling, assume the original kneeling pose.

## 3. Standing Side Bend—Twist.

Stand with the feet slightly apart. Clasp the hands behind the neck. Bend first to the left, then to the right.

As the body is bent, the breath should be exhaled; as it is straightened, the breath should be inhaled.

As an alternate movement, twist the body first to the left and then to the right.

## 4. Plough — Touch Hands with Opposite Foot.

Assume the plough posture. Keep the hands and arms stretched above the head. Touch the left hand with the right toe and the right hand with the left toe, alternating first one and then the other.

The breath should direct the movement. In this movement comparatively shallow breaths are to be taken. This is left to the discretion of the student.

May God bless you!

The End



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## MESSIAH OF AQUARIAN AGE

(Continued from Page 14)

Groups (classes in The-Cosmic-School), that at present anticipate the "second coming," loudly sing, "We shall be like Him."

While a majority of such groups teach a personal coming, they are learning self-abnegation and other valuable lessons which qualify them for promotion in The-Cosmic-School. We learn life's lessons one by one.

Now we are upon the threshold of A New Age! On September 16, 1936 an astrological configuration occurred which had not been for 40,000 years, and which is not likely to take place for another 40,000 years. Our solar system is entering the astrological Sign Aquarius, the water bearer, "The House of Friends." This sign is primarily characterized by altruism or self-less love.

By harmonious coordination of *all* our faculties, we may expect the outpouring of lofty inspiration—"The waters of the Spirit." On every hand we hear more and more about the superman. Our schools are making provision for super-children to as great an extent as they formerly made for the sub-children.

Our mechanical achievements have literally fulfilled the prophecy of Alfred Tennyson (1809-1892):

"I dipt into the future, far as  
human eye could see,  
Saw the vision of the world, and all

the wonders that would be;  
Saw the heavens fill with commerce,  
argosies of magic sails,  
Pilots of the purple twilight, dropping  
down with costly bales;  
Heard the heavens fill with shouting,  
and there rained a ghastly dew  
From the nation's airy navies  
grappling in the central blue;  
Far along the world-wide whisper of  
the south wind rushing warm,  
With the standards of the people  
plunging through the thunder  
storm;  
'Til the war drum throbbed no  
longer, and the battle flags were  
furled  
In the Parliament of Man, the  
Federation of the World."

Day by day as we "Do unto others  
as we would that others should do  
unto us," we do for Him. (*"Inas-  
much as ye have done it unto one of  
the least of these my brethren, ye have  
done it unto Me."* — St. Matthew  
25:40.

Little by little we behold Him in  
our fellowmen. This is illustrated by  
the story of the woman who lived  
alone and who dreamed that the Christ  
appeared to her and promised to favor  
her with a further visit the next day.  
She arose very early on the day which  
offered her a personal visit with the  
Christ and began preparations for His  
coming. In the midst of her prepara-  
tions a sweet child asked for flowers  
to take to her teacher at school, but  
the anxious woman brushed the sweet  
child aside saying, "Some other time.  
Today I am expecting the Master."  
Near the noon hour, when she re-



## LIFE

(Continued from Page 18)

newed her haste lest plans would remain incomplete, a laborer asked to eat his lunch in the shade of her house, but she impatiently said, "Some other time. Today I am expecting the Master." As the sun was setting, a tired scrub-woman asked for a drink of cold water but she too was hastily brushed aside, "Some other time. Today I am expecting the Master."

Every detail of her plans was completed and in her best attire she eagerly awaited His coming. The shadows lengthened; darkness settled. She began to complain that He failed to keep His word. Weary from her strenuous preparations, the woman fell asleep and the Master appeared as He had the evening previous.

Boldly she upbraided Him for His late arrival. In softest tones He replied, "Three times I called upon you today, and three times I was repulsed." His simple, yet majestic Presence faded, and the woman awoke to benefit, as may we, by the severe lesson.

Truly, Henry Van Dyke puts it aptly in his "Legend of Service":

"Not thine, nor mine, to question or reply,  
When He commands us, asking,  
"How?" or Why?"  
He knows the cause, His ways are wise and just,  
Who serves the King must serve with perfect trust."



These are but words, words, nice words to hide deeds, wicked deeds, greedy deeds of ever renewed aggression of Might against Right, be it through economical or political oppression or both. The ultimate evil and natural consequence is military might.

And, I repeat that we hear of nothing else but justice, liberty, progress, freedom for a happy and prosperous humanity! Is this life? Is this that harmony suggested by Reason and all the highest Schools of Thought and Action in this superior animal family which we call mankind, this mankind which is supposed to possess and incarnate the will of God?

As humans we are organized to live as complete unities. Our efficiency is recognized when our harmonious co-ordination of efforts brings forth successful achievements of material gain, of social conquests, of intellectual advancement, of spiritual elevation.

Man, in his desire to dominate others, brings to society a contribution which may or may not mean success. Thus, amongst nations the greed of some brings about the want in others. Competition, no longer an instrument of progress, becomes a rope that first strangling some will end in the strangulation of all in rebellions, destruction, and death. From the horrors of a common abyss, the consequences will create the future generations who are supposed at some future time to form a human family devoid of all our faults.



As in the individual, growth is a consequence of nutrition, and destruction is the issue of both. Destruction is not an end but a means to an end. We die to be reborn on a higher plane. Therefore, we can only look at the struggles of this poor humanity of today as it is being crushed by the instruments we have created. This is not because the instruments created are not progress but because these instruments are used to make greed more greedy instead of benefiting humanity.

When our future generations have learned that their own welfare lies in

the welfare of their neighbor, then only will greed be banned and peace and happiness will create the conditions of real progress. Then life will mean not only nutrition, growth, and destruction but it will mean something much more important.

Life will then mean the knowledge of the reason of existence and the use of the gifts of Nature for a universal brotherhood worthy of God's creation.



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Man's limitations are the mental brakes he applies to the expansion of his consciousness. They are the stumbling blocks which seem to be across his path and which he does not make the effort to remove because they appear to be rooted there.

If he would only go up to them with the mental vision of lifting them out of the way, the apparation would disappear and man would be aware there was nothing tangible there. Limitations can be eliminated, gradually, through the attainment of knowledge and the constant use of the reasoning faculties, as the result would be an ever-expanding consciousness.

"All learning is comparable to beads on a string, each fact a bead, each science a separate series of beads, but the string is character, and without it the beads can be only a jumbled mass, and may be an obstacle on the path of true unfoldment."

"One's aim in life should be to try to transcend all seeming difficulties, which requires clear thinking, which in turn leads to self-confidence and a feeling of superiority over all baffling circumstances."

—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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Every TUESDAY 8 P.M.—Open Meeting, followed by Inner Meeting (Correspondence Course Students) at 9:30 P.M.  
Every fifth Tuesday—Special program.  
Hotel Statler, Iroquois Room, Mez. Floor, Delaware Avenue, Buffalo, N. Y.

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Monday—8 P.M. Correspondence Classes  
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3rd Friday, 8 P.M.—Aegyptus and Food Discussions.  
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Beginners' Class—2nd and 4th Tuesday.  
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Closed Meeting—2nd and 4th Friday of each month.  
Special, joint meeting—5th Friday, when it occurs.  
All meetings open at 8 P.M.  
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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.

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FELLOWSHIP CENTER OFFICE—221 Platt Building, 519 S.W. Park Avenue.

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