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# EGYPTUS

**DECEMBER**

**1941**

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## A Christmas Message

*The light of love which shines through the windows of your soul should be so bright that it will guide the footsteps of another along the true way.*

*Harmony may be established by emanating thoughts of peace. Let the peace of your soul radiate joy, happiness, and good cheer.*

*Let the Christ message be glorified in you so that you may receive His richest blessing at this glad Christmastide and always.*

*Yours, in His service,*

*Hamid Bey*

# AEGYPTUS

DECEMBER — 1941



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# A E G Y P T U S

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

DECEMBER — 1941

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No. 6

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# **MY EXPERIENCES PRECEDING 5,000 BURIALS**

HAMID BEY

## **THE STORY OF MY LIFE What I Learned in the Egyptian Temple**



### **Part II**

#### **Why I Came to America**

The United States is not so much of a mystery to Egyptians as the Egyptians are to the people of the United States. Especially is this true of the Masters of the Temples. The people of Egypt admire the United States very much and are keenly interested in the major events of this country.

In the year 1927 when Houdini, the magician, was attracting so much attention, he announced he could duplicate by mechanical means any so-called Occult phenomenon ever produced. The Egyptian Temple Masters knew of this claim, as they are always watchful for an opportunity to do real missionary work. They do not care for acknowledged followers. They do not seek new members for their Order. In fact, the requirements for membership are so strict that admission is practically impossible to secure.

But they wish to help when an individual, group, or race is ready to receive their wisdom. Knowing that many thousands in America are sufficiently developed and would appreciate added understanding, they decided to send some one who could prove that Houdini was wrong.

So I was sent to this country to demonstrate my powers in response to this challenge. I had been here only three weeks when Houdini passed out of his physical body and entered an invisible sphere of life.

I was granted such leave of absence as I deemed necessary to carry on my demonstration work, and since that time have carried on the work practically alone. Of course I was hampered by being in a more or less strange land, unacquainted with the language and peculiar viewpoints of the American people. My Temple training enabled me to learn rapidly. Within a few months I felt capable of instructing, by demonstrations and explanations, the laws and processes involved in my personal development.



I now feel very much at home and hope to be granted the privilege of remaining until the American people know life from my level of understanding. I know the language. I understand the problems and comprehend the methods necessary to teach my students how to build a finer body and better environment and I expect to accomplish much good in awakening and liberating this generation of the Western world before I am called home.

### **My Childhood Background**

So many people wish to know whether I have an unusual background which would insure unusual ability that I wish to relate what little I can recall of my immediate antecedents for the encouragement of those who aspire to superior attainment regardless of the meager opportunities of the past.

My mother related to me, when I was a small child, that her father had many years before become hopelessly ill, so far as the ability of Egyptian physicians to help him was concerned. Egyptians have many herbs which they use in their healing art, and every available remedy was applied to help my grandfather, but all to no avail.

After two years of illness, this sick man was taken to one of the Temple Masters and treated for two weeks, when he was pronounced cured. As the years passed, it was proven that he was completely and permanently healed.

This made a deep impression on the members of the family and my mother grew to womanhood knowing in a vague way that the Masters of the Temples knew things which physicians did not know and of which the people in general were ignorant.

My grandmother was so much impressed with this healing, and became so interested in this knowledge and power, that she took up its study in one of the external schools. This was the only available opportunity for her to learn as no one could enter the temple of wisdom after sixteen years of age. How much my grandmother found out, I have never known.

My earliest childhood memories begin at about two years of age. Egyptians have a custom of spending the evenings in groups of from six to one dozen families. They assemble in one of the homes and engage in quiet conversation. My people did not have many diversions then, nor have they today the many things to entertain them as do you Americans with your movies, radios, automobiles, and airplanes. Their lives are comparatively quiet and for many the exchange of thought with a neighbor is about the most exciting thing which happens in a twelvemonth.



I remember many of these neighborhood gatherings very vividly. The women would sit in one corner of a large room, knitting and talking of the events of the time, while the men would gather in a far corner and smoke, chat, and exchange ideas and offer opinions. The children would play about and as the evening wore on, one by one, they would fall asleep.

My impression was that I did not belong to any group. I was not interested in the small talk of the women folk nor the idle, day-dreaming conversation of the men. The children's play bored me. So, many times I would fall asleep while waiting for the evening to pass.

There was one subject which always instantly commanded my undivided attention. This was concerning the Temples. At times the men would refer to them, speak of the Masters, discuss their religion, and if I was fast asleep, I would instantly awaken when the first word on this subject was spoken.

I would be on my feet and in the midst of the group at once and begin to ply with questions those who seemed most likely to answer me. I wanted to know about these Temples and the great wise men who were in them. Who would tell me? But, one after another, they would refuse me serious consideration or completely ignore my presence. There were probably two good reasons for this: One was that the men themselves did not know enough about the subject to answer me. The other was that my extreme youth caused them to be sure I was incapable of understanding. Therefore, these evenings passed into memory without any satisfactory information.

### **The First Great Event of My Life**

One day when I was five years old, I was playing on the street with some other children when a man passed by. As his shoes passed close to my face, and I saw his step, something happened in my mind which I am unable to explain. It seemed a great and wonderful event was just about to happen; that something momentous and of lasting value was imminent. I looked up into his face and the impression increased, mounting to where it seemed that great ages of time were rolling up into one minute and great spaces converged into a few cubic feet.

Outwardly the man appeared to be of mature years. He was smiling down at me, and in childish adoration I saluted him as "Father." He paused and talked with me—how long, I do not know. But when he started to leave, I felt that all I might ever hope to have was going away. I pulled at his garments and asked him whether he lived in my neighborhood. He replied he had only recently moved there. I asked whether he would come past my house again.



I said that I wanted to see him but that he would have to come my way as my parents would not permit me to leave the vicinity of my house.

My joy knew no bounds when he promised to come that way again, although if anyone had asked me why I was so much elated at meeting a total stranger I would have been wholly incapable of the slightest explanation. I waited anxiously for two weeks before I spied him coming up the path. I rushed toward him and, after a few preliminary greetings, he asked me why I wanted to see him.

I told him I wanted to ask him how to make mud birds. I had seen them made with great success but I had tried and tried and they would always fall to pieces. Could he tell me how to make them so they would stick together? He talked with me a little while and said he would tell me about the birds later, but there were more important things which I could learn which would enable me to make the birds to my satisfaction and many things beside.

I induced the man to come into my house, and so he and my mother became acquainted. They talked together for a while and then the man left. In a few days he called again at my home, when he met my father. Soon a friendship developed among the three and continued to grow as they talked of subjects of mutual interest. One day the man said he thought it would be wise for my parents to send me to a far away Temple School where I could be trained and taught in a way impossible anywhere else.

The day the man made this suggestion my father changed his attitude toward him, since it was his fondest hope that I would grow up and help him in his business. A break in the friendship was very evident even to my childish mind. But my mother was favorable to the idea. When it came to the final decision, my mother was adamant, and my father gave way to her wishes.

I can now trace all my mother's interest and enthusiasm concerning the Temple training to that healing, years before, when my grandfather was considered hopelessly ill. So deep was the impression upon the members of my mother's family that their entire viewpoint concerning religion and knowledge was stamped and fixed by this event. And so, because of this, it was my mother's custom to attend the Temple where her mother had learned, and I always accompanied her.

*(To be Continued)*







## THE GIFT OF HEAVEN

*O, Thou wondrous Gift of Heaven!  
From the realm of eternal day  
Thou dost shine as the Morning Star,  
Guiding us in the perfect way.*

*O, that blessed, glorious night  
When the golden star of Thy Love  
Brightly shone from East to West,  
Radiating Thee from above!*

*O, sleepless eyes kept watch that night  
Beneath the incandescent sky;  
Shepherds knelt in holy reverence  
As the rays from Thy Light flashed by!*


*Tune our hearts anew, with Thy Love,  
O, blessed, holy, mystic Light,  
That we may ever sing Thy praise;  
Keep us clothed in Thy Robe of White!*

—Linnie Jeannette Harwell.



# TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

UTHER PAYNE fought a harsh foreboding as he considered the tall, spare man that faced him. This second visit of Bart West as George Meehan's emissary held menace; menace that glittered from the furtive dark brown eyes, hid in the thin lips, the long and down-drawn chin, and the secretive bearing. Luther knew now that Meehan, the "BOSS" of Croyden City's underworld, meant to crush him unless he yielded to Meehan's demands that he cease his reform campaign.

Besides, Meehan wanted his horticultural gardens for a gambling and criminal resort. He forced all the steel of resolve he could muster into his voice.

"I gave you my decision before, Mr. West. I'm not selling our home, nor are we leaving Croyden City."

"People don't find it worthwhile to oppose us," West's voice rasped as an ugly grimace twisted his face. "Think this over some more. I'll see you later." West then spun around and strode down the path to the iron-grille gate.

As West's expensive blue sedan flashed from view behind the tall cypress hedge that bordered the entire place, Luther tried to orient himself in his wonted peace of mind, but failed. A vagrant breeze flitted around the vine-clad arbor and caressed his face which felt wet and he drew a handkerchief from the pocket of his ecru coveralls to wipe it, then ran browned, long fingers through his

mass of sunbleached hair. His sky-blue eyes clouded as he now noticed that he trembled as with ague. Meehan would not scruple to strike him through his wife, daughter, or son. The thought numbed him.

He gazed across the grounds, covering over two hundred acres that bordered the foothills of the Pacific Coast Range of mountains. A quarter of a century of time lay in the building of this modern Eden. Meehan wanted it at a fraction of its value, to prostitute all it stood for. His pulses leaped in rage. No, Meehan should never get his home!

The resolution eased him, though he knew he faced a fight against hard odds for he had already felt Meehan's power. Many valuable plants were missing since West's first visit, gone in a way that proved planning.

Taking up his interrupted work of grafting plum shoots into seedling peach trees, he wound the tape skillfully around the splints to support the



insert while he asked questions of himself:

Had he been too much of an idealist and dreamer? Must he stiffen his life through a more practical outlook? If so, where and how? Whatever the answer, he must find and invoke it now. His memory flew back over the past and scene pictures arose —

Luther's parents were wealthy, yet his boyhood was strangely barren despite the real love and care they gave him. Only grandmother and grandfather Payne ever thrust through his problems to deal with causes instead of effects, so he loved to spend his vacations with them on their little eighty-acre farm near Boston, to help in the orchard and garden.

Because he could not adjust his un-academic mind to the rote of school, his father made plans to send him to a military academy just after he reached sixteen. Self-made and self-assured as the president of a great textile mill, Richard Payne's face grew scornful as Luther refused to go.

"What do you intend to become, a tramp?" his father asked, thrusting his chair back from the shining mahogany table that graced the ivory-and-brown living-room of the big Colonial style house in Boston.

"No, sir," he said, "I'd like to be a farmer like Grandpa Payne."

"A farmer . . ." His father did not finish. Rising tall and severe in a black cutaway suit that made him more the stranger, the long arm waved

in a dismissing gesture, the grey gaze very bleak.

That night his mother came to his room. The living blueness of her large eyes, the waxy quality of her skin, the shine of her chestnut hair and the electric pulse of her personality satisfied his senses.

She wore a blue silk negligee with cobweb lace around neck and sleeves. He thought of pictured angels as she sat on the edge of his bed and began to reason with him.

The gist of her plea was that they wanted him to be a success like his father. Even after he convinced her that the academy could not make him so, since he hated guns and the thought of killing and wanted to deal with life through the growing things, she still stuck to the idea that education brought power to rule life. He protested that the standard seemed artificial, if only academic.

"Nevertheless, that's why we live in this big house, while people like the Collinses rent a small cottage. Your father hires Mr. Collins and can dismiss him, but Mr. Collins cannot take your father's position away from him," she pointed out.

"Is that fair, Mother? You always warn me that I mustn't take advantage of those weaker than myself. Are there different rules after you grow up?"

The question drew a veil over her lovely face, as his queries so often did, and she evaded it and bade him good-night with a smile. After she left he



flopped back on the downy pillow, his heart singing over his victory.

Now, on the edge of forty-five and faced with this crisis, he wondered if it had been a victory. His struggle with Meehan would involve all sorts of things. He stared into the moist cleft that revealed the ringed heart of the peach seedling. Just as this young tree's life sprang vibrant from its sap, so he found his being through working with nature; he could never regret that choice.

The next summer after the talk with his mother, his parents decided to let him stay a few years with the old folks and that started a new life. Grandfather Payne helped him experiment and bring out new varieties of vegetables and fruits. He thrilled to see Nature unfold, as on a living stage, its stupendous story of creation.

Unobtrusively, the ruddy and white-haired grandparents pointed out the comparison with humanity and frankly showed that mankind misused most things, giving him a priceless boon of clear thinking.

Three years flowed by in idyllic peace, culminating in the bitter-sweet of first love. Janet Norton seemed perfection. But she refused him because she thought he lacked ambition. She wanted life and demanded that he commercialize his work. He might have yielded but pneumonia swept his grandparents away a short time after her ultimatum and the shock thrust Janet from his mind.

His father came for the funeral and as they stood in that calm stillness and

looked at the two dear, peace-filled faces cradled in the double coffin, their white hair as a nimbus of light around their features, his father confessed himself life bankrupt.

Luther tried to comfort him and soften the regret for neglect, and succeeded in part. But to his mind another vista opened. Richard Payne had won success honestly, yet the leveling hand of death revealed inexorably that it weighed little in life's scales and that shook him to the soul.

Grandpa Payne's will left Luther the little farm and a few head of livestock plus a bank balance of five thousand dollars. Now he could realize a shining dream and go west to California. Here he found this place of his desire and also the girl of his heart, Helen Pierce.

Helen clerked in old Dillon's bookshop, a lofty and barnlike place that made a landmark in Croyden City. As he took a book to the desk to be wrapped, he saw her standing there with unplumbable depths shimmering in her hazel eyes. A faint olive tinge ran under the peachbloom of her skin, her hair glowed russet as the maples in late fall, and her mouth challenged the red of a new-sprung rose. With the first glance he knew the truth, and after an idyllic courtship they married that fall.

Sonia came the next year, so like her mother, even in the cradle, that he chaffed Helen with cutting the child cleanly out of her own flesh.

*(Continued on page 28)*



# THE WAY, THE TRUTH, AND THE LIFE

By DR. F. HOMER CURTISS

## Part I



ALL humanity is seeking, ever seeking, for what it scarcely knows. The vast majority seek unconsciously, little realizing what the inner urge is that prompts their seeking. In a more or less vague way they are seeking happiness, and think to find it in the things of the world without, learning only through disillusion and sad experience that true happiness does not come from without, from possessions, from power, attainments, or worldly position. A certain amount of pleasure may come from without through the avenues of the senses, but true happiness comes only from within.

In reality we are seeking for the Way of self expression, to Soul expression, the expression of that Real Self or I Am Presence which makes us one with God. The few, according to the degree of their unfoldment and realization, seek out the Way by retiring within. There they realize that it is the loving I Am or the presence of the divine Christ Ray in them that is seeking expression in the outer world through them.

Only by deliberately reaching up in consciousness along that Ray can they find that that Ray is the Way, or the Path to spiritual realization and eternal life.

The I of the I Am is the capital I which is capable of standing alone without the support of other letters. It represents the Ray of the Cosmic Christ within, which we essentially are, which enables us to stand alone, which enables us to reach from earth to heaven.

The human personality is the little i which cannot stand alone without support until it reaches up along the

line of light shed upon it by the overshadowing Dot, or the Divine Self, that it may find the Way to at-onement with that Dot and be able to stand alone through Its indwelling power. Only thus can the little i merge into the capital I and become one with the I of the I Am.

It is the I Am or the Christ within, therefore, that is the Way to ultimate attainment and oneness with the Father. But this Christ within or Ray of the Divine is more than an abstract principle.

It is more than an impersonal force, power, or consciousness. It is an individualized manifestation of the Godhead, a personal aspect of God to us, or our God. So, from this standpoint, there is a personal God, our God. And just as a ray of sunlight, no matter how tiny, contains all the potencies and powers of the Sun, so does this Christ Ray within us contain all the potencies and powers of the Spiritual Sun, the Son of God. And as every ray of sunlight forms a direct path or Way, up which we can ascend into the Sun, so does the Christ Ray within



form a direct path and is the Way up which we must ascend to become one with the Spiritual Sun, our God.

The Christ Ray is, therefore, embodied not only in the great Master Jesus who expressed it to a superlative degree, and in the Masters of Wisdom, but in every heart, that each may have the opportunity to find the Way, learn the Truth, and live the Life, if he will.

The Christ within is the living power of the I Am, the light and life of the Soul. When it is realized and correlated with, it shines from our eyes. It emanates in waves of magnetic force from our finger tips. It makes gentle and cheering the tones of our voice, and finds expression in the joy of happy laughter. It shines as an aureole around about us. It dwells within, but manifests without.

In each advancing Soul this Ray of God has found some degree of unfoldment, but it is seeking ever greater expression in manifestation. It is the presence of this Christ Ray within which differentiates the human animal from all other animals.

Its cultivation is the only Way to the realization of the Truth of our being, and to the attainment of our real Life, the Life Immortal.

"Show us the Father—the Will and Power back of all manifestation—and it sufficeth us," says the enquiring seeker today as of old. And the answer is the same now as then: "He that hath seen me—the individualized Christ within—hath seen the Father,"

or has seen as much of Him as He can manifest over the Path of Light which the personality has opened his heart to admit.

Just as we must consciously seek out and practice if we are to develop any talent or power, so must we consciously seek out the Way and practice correlating with its light and power if we expect to broaden and deepen its channel and increase its power.

The Way is made up of definite steps, steps which we must carve out of the rock of our material conditions. It is for each of us to carve out these steps one by one as we journey along the Way.

We do this by deliberately conquering certain tendencies, conditions, traits, and problems which require constructive solution in our lives. We are expected to do this largely through the intelligence, unfoldment, and experience we have gained. But when the problems become too great for our successful solution we must remember that we have all the power of Divinity to call upon through Its Ray, the Christ within, whose cultivation is literally the Way.

Therefore, we must deliberately set aside a definite period each day, usually as soon as we awaken in the morning, for meditation on the Divine and prayer for Its guidance, lest in the stress and activities of the outer daily life we forget to practice communing with our Christ within and unfolding the Way; lest, becoming enmeshed in the trials and disquietudes of life we lose the realization of our contact with



God and think of Him as someone afar off and difficult to contact, and thus lose our Way to the Promised Land of realization, peace, rest, satisfaction, and happiness, as we journey through the wilderness of outer conditions.

"I Am the Truth. Dare to recognize it. Dare to follow it." As we seek out the Way we will find it only in the Truth. Ultimate or absolute Truth is that which exists eternally in the heavens. Its expression within the limitations of matter can be only relative truth until the channel for its expression is so perfected that absolute Truth can shine forth through it unimpeded. Therefore, we must always strive to express Truth in all ways, so that which is real and eternal shall find expression more and more in our lives.

In the maze of conflicting conditions, opinions, selfish desires, and claims, the Truth is often obscured by misrepresentation and the force of circumstances. But since nothing that is false, that is not based on eternal Truth, can endure for long, only the Truth of the matter will remain, hence will ultimately appear.

"And you shall know the Truth, and the Truth shall make you free." Only knowing the Truth can make use free from the reactions to untruth. For unless we accept or compromise with that which is not true we need not respond to it. No matter what people may say or think or do, if to us it is not true, we need not respond to it.

The consciousness of Truth in us sets us free from the forces of untruth.

But there must be no compromise with Truth in ourselves. There must be no subterfuge, no sophistry, no refusal to look ourselves, our hearts, our minds, our lives, squarely in the face and see how much of Truth is there.

If we feel ourselves unappreciated or misjudged, let us face ourselves and find out what measure of Truth there may be in that lack of appreciation or misjudgment. Thus we will find out whatever may be wrong or lacking in us.

Are we doing our duty in life? Are we truly manifesting those virtues which we profess? Does our realization of the Truth of our Christ within make us more kind and loving, more unselfish, more understanding, more tolerant, more compassionate and forgiving than we were before or than our companions?

Can we face the world, and what is harder, can we face ourselves, and recognize the Truth?

If we can, then we will know that the power of the Truth within is shining forth and must ultimately manifest without, in spite of temporary clouds of misconception which may obscure it for a time. Hence, we should never be discouraged by lack of appreciation or by untruths or misrepresentations that may be made about us. For we have founded our lives upon the rock of Truth and not upon sophistries and self-deception. And the Truth shall make us free.

*(Continued on page 28, first column)*



# RIGHT THINKING MAKES RIGHT LIVING

By ELIZABETH POPHAM



We are what we are because of what we think, so the great secret of life is to know how to think right. We have been educated in the belief that our thinking is confined to our brain cells, whereas every cell of our body has a share in our thinking processes. Since this is true, every thought and every mental attitude we have affects all the cells of the body.

The cells are practically an extension of the brain. We little realize what we are doing when we send messages of discouragement, fear, or worry through the billions of cells in the body—when we lose courage, faith, and hope in self—for the mental depression is felt in every cell.

On the other hand, good news, expectation, aspiration, and renewal of hope act as a tonic to refresh and renew the entire body.

Then mental healing of disease is centered in the fact that intelligence is not confined to the brain. Some blind people, for example, have put forth such great effort to express themselves that they have actually developed grey matter cells in their finger tips like those in the brain.

As we think regarding our body, so it is, for the cells obey the orders we give them. By concentrating on any one part of the body, the blood vessels in that locality expand and an extra supply of blood is sent there.

Since thought has such a tremendous effect upon the body, how important it is that our thoughts be bright, pleasant, helpful! The power

to radiate health thoughts through the whole system until every cell and nerve in the body is tingling with them is indeed a great art! What we think and believe we create. Therefore, we must have thoughts not only of health but also of courage, hope, and confidence.

Truly, thoughts are the "realest of all real things" and the whole trend of man's life, for good or ill, depends on his kind of thinking. Waste of thought is one of our most common wastes. There is no extravagance so far-reaching or so vast in its results.

Thought was given man by God to use constructively. Man has the brain capacity to climb over the fence "Impossible" into the meadows of success. But he can never get over the fence by wishing himself over—he must climb over.

The harder it is for us to think pleasant thoughts, the greater the evidence that we need to do it. Think happily and the world becomes a beautiful place to live in. The way to change yourself and your world is to change your mind. You have already won if you think you can win!



# A WOMAN OBSERVES

by

a u d r e y   s t r a t t o n



This is the season when a spirit rules the land. This short space of time we know as the Christmas Holidays.

Long, long ago this spirit clothed in a body walked upon the face of this earth and taught man the greatness of his own spirit and its undying quality. He gave a great and good interpretation of the laws of nature whereby man, with no exceptions, could always know that there resided within him the same great spirit.

The hope of man was revived; he was given a guiding hand and for a time a few clasped this hand and walked with this spirit. But, strangely enough, they were quick to forget the feel of this touch—some, perhaps, reached many times into the darkness but were unable to find again that beloved hand.

There were a few who could not forget. They dwelt with Him in high places and fostered His teaching for the holy purpose of giving man's spirit back to himself. And they were called Masters because their spirits dictated to them and they walked the earth in the same path the Great Mas-

ter had walked and stretched forth their hands to those who were reaching.

These great ones worshiped their Beloved Inspiration and kept Him forever in their hearts. Whenever the year brought forth the time of His birth, His spirit was great upon them and there was much rejoicing in their hearts.

So the strength of this Holy Spirit has lived for these many years on the face of this earth. In all places, at this time of the year more than any other, it is felt by man as he turns involuntarily to his brother with more of a feeling of love in his heart.

Such is the great strength of what is usually called an intangible thing—the spirit. It is an identical thing and into all hearts it penetrates with a oneness—that mystic oneness which is so little understood.

\* \* \*

My Christmas wish for you, beloved ones whose eyes follow these pages, is that each of you may have a quickening of this Holy Spirit within during these days of rejoicing and may



this rise in consciousness be sustained throughout the coming year and years to come.

May peace and goodwill flourish among your loved ones and your neighbors, bringing you true happiness in the realization of the Christ within.

Let hospitality and the true spirit of giving radiate from your homes.

\* \* \*

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13:1.

---

## Merry Christmas

O, Prince of Peace, awake the Christ within!

Awake to sleep no more!

Rent the veil in twain that hides your true identity,

So we may see you as you are.

Then vibrant thoughts of peace may spread

Throughout the universe

And pulsate every soul with love,

When we know You are Jesus Christ

Our babe of Bethlehem.

I'm beseeching you, Oh Prince of Peace,

That everyone may share your message,

"Peace on earth, good will to men"

Oh, wake the Christ within!

Awake to sleep no more!

Forever! Forever! Forever!

—*Julia I. Rauch.*

## I SEZ, SEZ I

*Inez Light*

"I heard somethin' the other day I'm just 'bout to pop because I want to tell it so bad," I sez, sez I.

"My goodness," to myself, I sez, "I just been a waitin' to see how long you could wait. So, out with it."

I sez, sez I, "You think you're bein' funny but you just listen to this. 'Bout a year ago a man was goin' to England when they received word a boat had been torpedoed an' to watch for people. They saw someone an' pulled him up. This man took the badly wounded an' half drowned boy in his arms and the boy said, 'Why did they hurt me like this? Why is there this awful war?' Then the boy died.

"These questions raised a big question in the man's mind an' he set out to find an answer. He talked to poor people, important people, people high in the church, an' no answer. On his way back home the answer came to him like a bolt out of the blue—we have forgotten all about the Carpenter in the East who lived an' died teaching us to love one another."

To myself I sez, "I'm sorry I teased you, for that story should be shouted from the housetops. Seems to me all of us have been usin' our memory to forget with rather than to remember with. We should remember to love one another, not just one season of the year, but every day in the year."



# REALITIES OF EXISTENCE

By WILLIAM A. JOHNSON



MAN is a spirit and has a soul which has several vehicles of expression. These are of different degrees of density and manifest upon different planes—the physical plane and the astral plane.

## *The Physical Body*

The physical or so-called dense body is the most commonly known. Though it is the lowest and most dense manifestation of man, this physical body should not be neglected or looked down on as it is necessary for man's growth in his present stage of consciousness or development. This being so, it should be taken care of so as to become a more perfect vehicle since, on this earth plane, it is the temple of the spirit.

Man should train his physical body to a high degree of perfection in order that he may use it to greater advantage, always remembering to keep it under the intelligent control of the mind.

This physical vehicle is composed of cell intelligences, each of which is perfectly fitted to do its particular work. They are consciously or unconsciously under the control and direction of the mind of man.

When so-called death comes to the physical body, the cells of which it is composed separate and scatter and are taken up by other forms of manifestation.

## *The Astral Body*

This vehicle is like unto the physical body in appearance. However, it is composed of a much finer and more subtile material. It has also been called the etheric double. All through the ages people have known of this body and many superstitions have sprung up concerning it.

This body is a vehicle for the soul, like the physical body. It continues to exist for some time after the death of the physical body and is visible under certain circumstances and conditions to those still functioning in the physical body.

It is usually very difficult to make a conscious separation of these two bodies but, in some persons having a certain degree of psychical development, the astral body can be detached and it often goes on long journeys.

As the hour of death approaches, one who is clairvoyant can observe the astral body as it rises from and hovers over the physical body of the person dying. It is joined by a slender psychic or silver cord. When this cord breaks the death of the physical body takes place and it is then that the soul steps



out taking with it the astral body, which in due time is also discarded.

### *Prana or Vital Energy*

This energy or force is found in all forms of manifestation, from the lowest form of plant life to man. This is the energy used by the spirit in its material manifestation.

At the death of the physical body when the spirit departs, this energy being no longer under control, responds only to the individual atoms or groups of atoms which made up the physical body.

When the physical body disintegrates into the original elements of which it was composed, each atom takes the energy which is with it to form new combinations. The unused energy or prana goes back to its universal reservoir.

Prana, sometimes called magnetism, is the force used in magnetic healing and mental healing. It is extracted from the air by proper breathing and from the food we eat.

### *Mental Principles*

1. Instinctive or Subconscious Mind.
2. Intellect or Conscious Mind.
3. Spiritual or Superconscious Mind.

### *Instinctive or Subconscious Mind*

This mind may be observed in all the kingdoms. We find it in the min-

eral, in plants, and in animals. It performs the work of our bodies including the continuous work of digestion, assimilation, repair, and replacement. It likewise directs the work of every cell and organ of the body.

The subconscious mind also carries out the orders of the intellect or conscious mind. In it is stored the memory of the ages. It is also the seat of all desire, emotions and sensations of the lower order. These are not to be looked down on even though overcome because they are the steps by which you have reached the present state of consciousness.

### *Intellect or Conscious Mind*

Consciousness is awareness. With the dawn of self-consciousness, man begins to form an idea or conception of the "I" of himself. He begins to think and analyze things and compare himself with others. As man grows in self-consciousness, he gives new ideas and suggestions to his subconscious mind. He begins to depend on his own mind whereas he formerly blindly followed the ideas of others. As he begins to think and create ideas for himself, he no longer is a mere automaton.

The wonderful achievements of the human mind today are due to the unfoldment and development of the intellect or conscious mind. As this mind develops and unfolds, receiving inspiration from the next higher principle—the spiritual or superconscious mind—it will accomplish things as yet undreamed of.



You must not let pride of intellect blind you, as there are two principles still higher than the intellect or conscious mind.

The awakening of self-consciousness is very important because when once awakened into being, once the "I" is felt and realized, the real awakened life of the soul begins. Of course this refers to the mental awakening of the soul, to the "I" consciousness and not to the life that comes after the spiritual awakening, which is still a higher state of development.

Man does not necessarily become better in the sense of being good upon the awakening of his intellect. The unfolding intellect does give a higher inclination, still some are so closely held by the desire for physical and material things that the awakened intellect only seems to give added powers to gratify low desires.

Your higher nature should be ever alert, not allowing yourself to be drawn back into the low desire life that you have passed through.

Look forward and ever upward, manifesting the "I" in you. As an immortal spirit, you are ever striving upward on the path to spiritual consciousness.

### *Superconscious or Spiritual Mind*

The yearning of the soul for greater understanding of spiritual things shows that the spiritual mind is beginning to be felt in our consciousness.

That which we consider noble and good in the human mind comes from the spiritual mind and gradually unfolds in our ordinary consciousness.

Nobility of character, kindness, justice, humanity, unselfish love and other attributes of good which have come to man during his evolution have come through the unfolding of the spiritual mind.

With the unfolding of man's spiritual consciousness, he begins to realize the Reality of the Existence of the Supreme God and the meaning of the Brotherhood of Man. He is more altruistic and his motives are inspired by spiritual impulses.

### *Spirit*

Spirit is man's highest principle. It is the divine spark of God within, the real self.

Through the medium of the spirit, God reveals himself to man. With the realization of spiritual consciousness, comes the conscious understanding of our relationship to God. It is man's mission to strive for this awakening within so that he may have a closer communion with his higher self.

May the peace of the spirit abide with you.





# THE TAURIAN AGE

ORIO

Part II

**W**HEN Abraham and his wife were very old, God gave them a son whom they dearly loved. We read that God called Abraham and said, *"Take now thy son, thine only son Isaac, whom thou lovest, and go thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of."*—Genesis 22:2.

Abraham was about to sacrifice Isaac on the altar when the Lord said, *"Lay not thine hands upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."*

*"And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son."*—Genesis 22:12:13.

This is the first reference made relative to the sacrifice of the Ram lamb, but we will learn more of this as we pass through the Arian, Piscean, and Aquarian Age.

In the generations after Abraham one learns of Isaac and his son Jacob for the Bible in Genesis 32:28 tells that God said *"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men."*

Jacob became the father of Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Jo-

seph, and Benjamin. These sons later became the leaders of the Twelve Tribes of Israel.

These twelve tribes are also symbolic of the twelve types of humanity corresponding to the twelve Signs of the Zodiac which represent humanity as a whole.

At this point, it may be well to correlate Bible history and so-called pagan mythology. In mythology one learns that Hercules was a son of Jove. It is he who crushes the head of the serpent. He had twelve labors to perform and in completing these labors he acquired the wisdom of the twelve principles of life.

These twelve principles are also known as the Twelve Houses of Life. Houses are divisions on the earth corresponding to the Signs of the Zodiac. The twelve houses represent man's relationship with his fellowmen while living upon this earth plane.

By understanding life, which is serpent wisdom, Hercules became a man of strength. He held the world upon his shoulders while Atlas went for and brought him the golden apples of Hes-



perides which the sleepless dragon had guarded.

We now understand that there were twelve tribes of Israel, twelve labors of Hercules, and twelve houses of life which correspond to the twelve parts of the human body. There were also twelve disciples of the Christ. It is of these and of the wanderings of the twelve tribes that we will become more familiar as we pass through the Arian and Piscean Ages.

Bible history during the Taurian Age took us into so-called paganland for during this age Egypt was said to be the land of idol worship because they worshiped the god Osiris, the goddess Isis and also Apis, the sacred Bull. We begin to realize that even though the Great Pyramid was built in a so-called pagan land, its purpose and its revelations are not pagan. Also, the Egyptian form of worship was not pagan.

It was in this land of the Pyramid and the land of Pharaoh that Joseph, one of the twelve sons of Jacob, so-journed "*when he was sold by his brothers to the Ishmaelites for twenty pieces of silver.*"—Genesis 37:28.

Because he interpreted Pharaoh's dream of the seven kine and seven ears of corn, he was made ruler over Egypt.

In the dream of the seven kine and the seven ears of corn which Joseph had interpreted, a connection may be made between the three earth signs, namely Taurus, Virgo, and Capricorn. Taurus represents the cows and also the tilling of the soil. Virgo represents

the corn and also the harvest. Capricorn represents preparation and conservation as well as the practical use of nature's supply.

The seven fruitful years and the seven lean years also depict the law of opposites. More than all this, one becomes aware that God shows the way and gives light to those who walk in His path.

The planet Saturn, ruling Capricorn, is often called Satan. On one extreme he represents darkness and on the other extreme wisdom and light. Does not man in his darkest hours and trials in life turn to and seek spiritual light? It was so during the Taurian Age because all the men who walked with God were tested and grew strong. It is when God calls that man sees the true light and begins to walk in His way.

Saturn is, therefore, known as the teacher. Even though the tests of life are accompanied by delays and sorrow, the ultimate result is wisdom and joy.

In ancient legends, Saturn, the son of Uranus, slew his father. This symbolizes that sin and earthly living became more evident than spirit. Is it mere coincidence that the first letter of the Jewish Kabbalah is Aleph, which is associated in ancient writings with Uranus and the heavens, and that the last letter is Tau, which is associated with Saturn and the Cross?

Even though spirit became more obscure it exists nevertheless, for where there is breath there the spirit

(Continued on page 29)



# ANCIENT EGYPT IN THE LIGHT OF TRUTH



## PART XI

**I**T IS A curious fact that most of the divinology and magical lore of primitive savages and civilized peoples, past and present, is decidedly *lunarian*, despite the fact that the term *lunatic* applies to persons mentally unbalanced. More significant still, all totemic-animistic nature cults and soil-fertility cults were primarily inspired by the moon's influence upon both plant life and the female of the species, particularly regarding germination.

In view of everything said on the subject before, we may now appreciate the reason luni-stellar lore—the oldest method of time reckoning and calendary lore and astronomical observations—is decidedly feminine.

Whereas, on the other hand, the much younger solar lore, which inspired the complete renovation-reconstruction of religious mysteries, is typically masculine.

Pertinently, it may be added that long after the ancient Egyptians introduced the original solar calendar about 4241 B.C. and which is still in use among civilized peoples the wide world over, Eastern-Semitic peoples continued employing the more faulty, older, and cruder lunar calendar as their principal method of time reckoning and calendary lore in affinity with their religious mysteries. This primitive method continues in force among orthodox Jewry despite the fact that the ancient Israelites "borrowed" heavily from Ancient Egypt's religious mysteries—at a time when the ancient Egyptians had already employed the solar calendar as their principal means of time reckoning.

Himself a nocturnal creature of the eerie twilight zone of swamps and forest, early man worshiped a "mother moon" untold ages before glorifying "father sun" in likewise fashion.

The hieroglyphic word signs for the moon AH (AAH) (Fig. 1) and AHA (AAHAA) (Fig. 2), which are still the favorite method of expressing surprise and wonderment in terms articulate, accounts for early mankind's psychological reactions to the lunar phenomenon.

The outstretched arm with open hand, AA (Fig. 3) denoted reach and asking-receiving-giving as the code of correct living.

The looped rope H (Fig. 4), pronounced a guttural *h* like the Hebrew *hacha*, concerning which there is a Rabbinical oracle to the effect that "all dark things sprang from an H, denoted among other things the first and last articulate aspirant-respirant of the breath of life. (The first breath at birth, the last at death).

When depicted double, as HEH (Fig. 5) the word sign denoted eternity—a million years, The Beginnings



and Endings—hence ATUM-HEHI (“eternal Adam”: *Adamas Kadmon*) (Fig. 6) “Lord of a Million Years.”

Then there is the AHA (Fig. 7) “moon ladder”—the original Jacob’s ladder — denoting duration of life, contemporary period, reign, ascent, stability, to stand up, climb, rise up, erect, withstand—first as lunar, later as solar.

The three word signs as given here inspired the popular expression “reaching for the moon” countless aeons before the original, female, lunar deity and “mother moon” made way for the masculine “moon god AH” (Fig. 8), the original “man in the moon.”

Now the “humanized” HET-HERT (Hathor-Isis; Venus; Aphrodite; Ishtar) (Fig. 9) HET-HERU (House of Horus) (Fig. 10) which inspired the PER-MES (Fig. 11) (“birth chamber” of expectant royal mothers) in temples in her earlier form represented the virgin-mother, heaven-queen, and moon-goddess, as HESIT (MEHURIT) (Fig. 12) as configured in both the planet Luna and the “heaven-cow” and “seated lady,” constellation Cassiopaea, as the MES-CHEN (Fig. 13) “birthplace of glorified spirit-souls” in place of the vastly older CHEPESH (KHEPSH) (Fig. 14) “birth haunch” of primordial - elemental Dark Powers at TA-URT-MUT (Fig. 15) or ABT (Fig. 16) the “earth (water) cow,” “star-mother,” and ancient wateress of the Abysses of the celestial south as configured in constellation Ursa major. All this was countless aeons before the heavenly

Hathor-Isis figured in solar mythos as the “Sothis-bride” in relation to the heliacal risings of “dog star” Sirius, the SEPD (Sothis) (Fig. 21) after which the typical pyramid SEPD (Figs. 22 and 23) was named, as related to ANUP (ANPU: ANUBIS), (Fig. 24) the “anointer”—baptizer - christifier — of Ancient Egypt’s messianic mangod HERU (Horus-Iesa) (Fig. 25) when representing the type-mummy of the Resurrection Ritual.

Consider that the latter-day Madonna *regina coelis* continues the type-example of Hathor-Isis the NUT-MERI “Heaven-Queen,” when depicted as The Lady of the Moon seated upon the lunar crescent. In either instance the divine Son of the divine Mother is associated with both the “mother moon” (virgin-mother) and the “father sun” (Holy Spirit or Ghost, as Heavenly Father). This is in reference to nocturnal and diurnal phases of the celestial light.

The patriarchal type of Moses is depicted with luni-solar “horns” the same as Taurus the Bull; Capricornus the God; Aries the Ram; Horns of Luna; and as Osiris, Pan-Satyr and the Devil.

Ancient Egypt’s messianic mangod as father Osiris or as son Horus—with the son immensely older historically than the father—was a lunar deity. This was countless ages before the selfsame mangod as Horus or as Osiris, or both, typified a solar deity in relation to both the physical sun-star RA (sol) (Fig. 17) and the spiritual sun RA (Holy Spirit) (Fig.



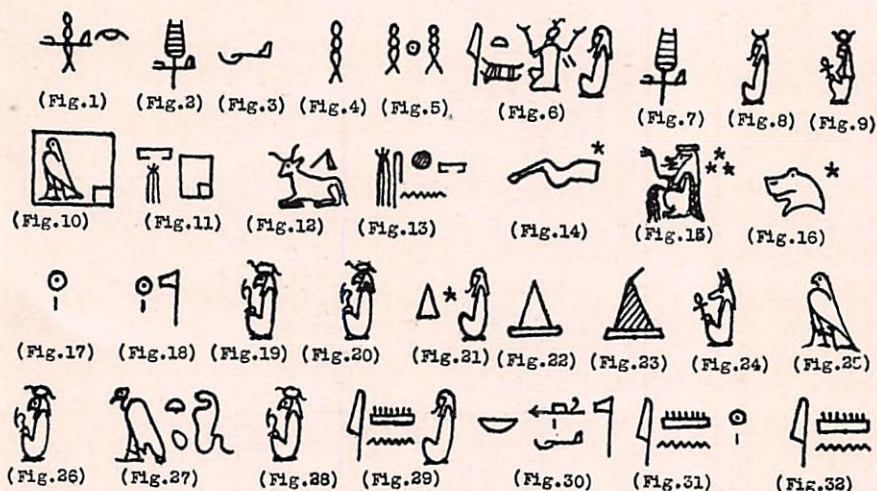
18) both as typified by ATHEN (ATEN) (Fig. 19) sungod and sun-disk.

The solar deity, ATHEN (AT-EN) (Fig. 20) dates back to early dynastic times. This was long after the original, earlier Matriarchate made way for the comparatively recent Patriarchate and resulted in the triumph of solar mythos over luni-stellar mythos.

Strangely enough the Judaeo-Christian version of Holy Writ glorifies both the lunar mythos of the Matri-

Of late certain propagandically motivated persons have had the audacity to credit their glorified "heretic king" Amenhotep IV, alias AKH-EN-TE-EN, with the introduction of both the sun worship of the ATHEN (AT-EN) (Fig. 26) cult and monotheism.

Research reveals that the ATHEN sun-cult dates back to early dynastic times as an ancient cult sacred to Horus in his character of sungod and worshiped, in ancient times in the southern city of HER-(HOR)-BE-HUDED, the "winged Horus" as a



archate, which was abolished long before the dates assigned to the Biblical first patriarchs and the solar mythos of the Patriarchate.

This is a curious anomaly which speaks volumes for the chroniclers of the Holy Bible, not to mention the fact that the original Talmud (which is Arameic, not Hebrew) antedates the vastly different Old Testament which is more recent than the original version of the New Testament.

typename of the "winged sundisk," the vulture wings of which are those of the divine mother MUT (a form of Hathor-Isis) of luni-solar mythos. (Fig. 27).

That particular ATHEN cult, ostensibly "revived" by the "heretic king" AKH-EN-ATEN, had been a very popular sun-cult thousands of years before that mad monarch introduced the very first religious persecution in the annals of Egyptian history.



The oldest hieroglyphic papyri glorify not only sungod Horus in the form of ATHEN (Fig. 28) but do likewise in the case of Ancient Egypt's Supreme Being, AMEN (Fig. 29), the "Hidden (God) Foundation" as the NEB-UA (Fig. 30) "the one-and-only Lord God" and Unknowable Absolute-at-Large.

This is a monotheistic concept first introduced by the ancient Egyptians untold aeons before the other races elsewhere, including the original Israelites, incorporated monotheism in their own pantheism.

Here it may be stressed that the Biblical Jehovah (Yahweh) is both a male-female compound and a pantheistic combination of a Heptanomis of divinities (Elohim) blended into one representative Godhead.

In the time of the "heretic king" AKH-EN-ATEN, the Theban Recension period of Ancient Egyptian Renaissance, through religious revival and reformation, was particularly noted for the popularization of the Ancient Egyptian Holy Trinity of AMEN-MUT-CHONSU with the mystic Fountainhead of the Triad, Godfather AMEN (Ammon), representing the Divine Lord-God Supreme revealed as the symbolic spiritual sun (Holy Spirit of Creation) in his luni-solar character of AMEN-RA (Fig. 31), the "hidden Sun," as manifested by the logos child Horus in his character of CHENSU (KHONSU).

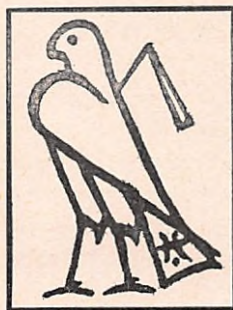
Also, at the time of the "heretic king" the monotheistic form of the

Supreme Being, AMEN the Hidden, (Fig. 32) was worshiped as The One Lord-God embodied in the pantheistic Trinity.

However, the keen rivalry between the Theban priesthood and the "heretic king" prompted king AKH-EN-ATEN to enforce dictatorship of a kind unheard of before that particular time. This he did by an edict forbidding the worship of god AMEN—Ancient Egypt's Supreme Being—on pain of death.

Outraged by such fanatical oppression of traditional religious freedom, the pious masses rose in open revolt and forced the mad fanatic to hide from the wrath of his people.

As soon as the monarch died the people sat in judgment upon him, which was in accordance with the time-honored tradition of judging a dead king for the wrongs done during his life. Thus AKH-EN-ATEN was cursed in death, his mummy denied burial in holy ground and his name erased from the ancestral tablets, all of which denoted everlasting doom from the Egyptian viewpoint.





We cannot fail in our duty to our Real Self and still be true and free. We cannot fail in our duty to our fellow men and still be true and free. We cannot retain money that justly belong to others by failing to pay our bills promptly and still be true and free.

We cannot fail to keep our promises and pledges and still be true and free. Far better not to make definite promises unless we are sure that we can and are willing to fulfill them.

We cannot misrepresent our merchandise or our services and still be true and free. We cannot refuse our share of the responsibilities and burdens of life and thus cast them upon others, and still be true and free. Only as we are true to the guidance of the Christ (Truth) within, can we open the Way for the Truth to manifest through us and bring us the rewards of freedom.

When we have found and recognized the Way and determined to walk therein henceforth; when we have founded our lives upon absolute Truth; when we have learned to turn our backs upon or be indifferent alike to praise or blame; when we have deliberately chosen to accept and make the best possible use of what we have earned, be it good or bad; when we grieve neither for the living nor the dead; when we live in the consciousness of the Truth, under the guidance of the Christ within, then do we embody the statement, "I Am the Life."

*(To be Continued)*

## TILLERS OF THE SOIL

*(Continued from Page 12)*

Helen's response surged through him on a floodtide of amazed joy: "She was created jointly, Luther, after which most fathers cease active function. I hope I may be a good mother, but it is to you I turn for that shaping of her soul which must be like the budding of the blossom under the sun's kiss."

Words could not answer her; he tried to do so through his life. Jamie's advent strengthened his resolve not to fail.

Today, kneeling there with the aroma of tree sap in his nostrils, he felt vindicated. A POWER breathed through the Universe, to him it spelled T-R-U-T-H; now it bade him fight Meehan at any cost.

Voices roused him from his thoughts. He turned his head to see Jamie coming towards him. At fifteen Jamie seemed to duplicate him. Fine blond hair topped a tanned face with the slight olive tint. Blue eyes, steady and full of light, made him think of Grandma Payne. A straight nose and mouth spoke of strength.

Beside Jamie walked the Reverend Earl Carling, pastor of Croyden City's principal church. Luther smiled. He liked Carling and Carling's pleasant wife, Rachel, as well as their two lovely daughters, Anna and Jennie. Then he saw that Carling's somewhat ascetic face looked unusually grave and downcast, as if he brought bad news.

*(To be Continued)*



## THE TAURIAN AGE

(Continued from page 23)

of God dwells. It is also said that Saturn devoured his own children. Saturn symbolizes Time and it is depicted by the serpent biting its own tail. This indicates that whatever is set into motion, time brings back unto itself. Therefore, the wages of sin is death *"For dust thou art, and unto dust shalt return"*; while the reward of spirit is the promise of eternal life.

In Romans 6:23 we read *"the gift of God is eternal life through Jesus Christ our Lord."*

We will now leave behind us this

land of living and turn our eyes to man's spiritual growth. The sun by the precession is entering the Sign Aries, the Ram, which is the leading spiritual sign of the Zodiac.

We shall also consider its opposite sign, the leading air sign Libra, the Scales, and we shall learn that *"He shall call to the heavens from above and to the earth, that he may judge his people. And the heavens shall declare his righteousness; for God is judge himself."*

*"Hear, O my people, and I will speak; I am God, even thy God."*—  
Psalms 50 4:7.

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 Secretary—Mr. Cornell Spoth  
 Asst. Secretary—Mr. Frederic H. Seames

#### Time and Place of Meetings

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.

### 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

### CLEVELAND, OHIO

Leader—Mr. A. R. Martin  
 Assistant Leader—Mr. A. J. Erickson  
 Teacher—Mrs. A. R. Martin  
 Assistant Teachers—Mrs. Jessie Burton, Mrs. Sarah Eysenbach  
 Secretary—Mrs. Martha Lee MacGregor  
 Treasurer—Mrs. A. R. Martin  
 Assistant Treasurer—Mr. A. J. Erickson  
 Musical Director—Miss Emma Howell  
 Pianist—Miss Joanna Kunze  
 Physical Directors—Mrs. C. Tonnesen, Mrs. Enna Couzens.

#### Board of Directors

Librarians—Mr. and Mrs. C. Tonnesen.  
 Mrs. Jessie Burton, Miss Blanche Friedah, Mrs. Alice J. Lewis, Mr. L. F. Priebe, Mr. Cowden.

#### Time and Place of Meeting

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

### 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—1st and 3rd Friday of each month.  
 Closed Meeting—2nd and 4th Friday of each month.  
 Special, joint meeting—5th Friday, when it occurs.  
 All meetings open at 8 P.M.  
 839 S. Grand Avenue, Los Angeles, California.

### DETROIT, MICHIGAN

Leader—Mrs. Stacy Klingersmith  
 Assistant Leaders—Mr. Walter Garstecki, Mrs. Verda Jensen.



## DIRECTORY

### 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.

### PORTLAND, OREGON

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-Clerk—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. PUBLIC LECTURES, Masonic Temple

2nd and 4th Mondays, 8 P. M. INNER CLASS, 221 Platt Bldg.

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

### 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.—Odd Fellows Hall, Monroe and 17th Streets.

### 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.

## ALBERT DENIS TESSIER

LECTURER AND TEACHER OF  
MUSIC, PSYCHOLOGY,  
METAPHYSICS, AND PHILOSOPHY  
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4. They clear your brain for important thoughts.
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18. They enable you to build the health that your body needs.
19. They enable you to accept gladly the heaviest responsibilities.
20. They introduce you to the vast realm of things spiritual.

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# GOD IS LOVE

Moderato

Words and Music by  
ALBERT DENIS TESSIER

Give us this day all Your Heavenly Peace - Open our hearts that Your Love never cease.

Dear Holy Light that our love may increase, Give us this day All Your Heavenly Peace.

Inspire our hearts that un-i- ted we stand, Serving with love, faith, throughout ev'ry land.

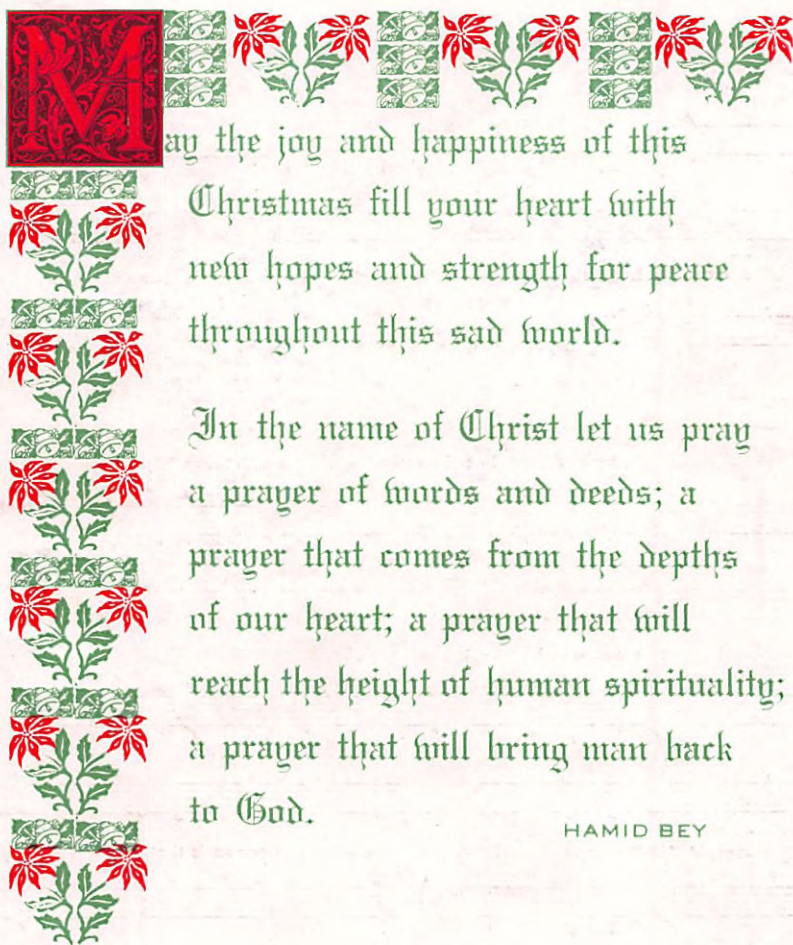
Inspire our hearts that un-i- ted we stand, Serving with love, faith, throughout ev'ry land.

Light All Divine, from the Kingdom Above - Open our souls that Your Wisdom may shine,

Voice of Great Truth, from the Kingdom Divine, Eternal Being, O, Most Infinite Love. A-men.

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May the joy and happiness of this

Christmas fill your heart with  
new hopes and strength for peace  
throughout this sad world.

In the name of Christ let us pray  
a prayer of words and deeds; a  
prayer that comes from the depths  
of our heart; a prayer that will  
reach the height of human spirituality;  
a prayer that will bring man back  
to God.

HAMID BEY