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# EGYPTOS

FEBRUARY

1942

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## THE VOICE OF THE NEW BIRTH

*I have seen the misery of the world  
Not faint and far away as in a vision, but very near.  
All my love and tenderness goes out to you.  
I am the unlimited knowledge that seeks of you  
A tongue to utter the eternal thought.  
I am the Saviour that claims of you  
The way whereby my power may profit the earth.  
I am the spirit that seeks to find  
A place personified in a divine human sacrament.*

*The day has come in whose clear shining light  
All wrong shall stand revealed, when justice  
Shall be clothed with Harmony, Truth and Divine Love,  
That promised day of God.  
Where is this Mystic Virgin in whom  
My soul will soon be entrusted in such  
Reverence of Holy Joy and unsullied substance?  
That I may hamper my divinity with mortal raiment  
For your sake.*

*Since my home is the Universe, you of the highest and  
the lowliest  
In all the long long silence of the awaking years,  
Rejoice with me now, every tongue my name confessing  
For on the unseen morrow I come as the Unknown Word,  
That will enlighten the earth in its darkest hour.*

—Frances Jurgens.



# AEGYPTUS

FEBRUARY — 1942



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# AEGYPTUS

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

FEBRUARY — 1942

VOL. I

NO. 2

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# REMEMBER PEARL HARBOR

By HAMID BEY

**E**VERY American remembers Pearl Harbor. This incident will be very difficult to forget for it is a ghastly picture injected into our minds as the result of a shameful act at the hands of an unscrupulous nation — an act of such low character that it was against all human sense of decency! Because of this outrage the mode of living of 130,000,000 people has suddenly been changed.

## Unity of Purpose

Large and small centers of production are being woven together for the common purpose of producing implements of war faster and in greater quantities. This unity is necessary to successfully free the world of individual slavery and dominating powers lacking in moral qualities, whether political, economic, or religious.

## Our America

America has a democratic type of government which gives more freedom to its peoples than any other nation on the face of the earth, and we may have even greater individual freedom in the near future. That is why Americans today have set aside their individual political differences of opinion and have united wholeheartedly behind the common cause—that of winning this war to maintain our freedom.

Our type of government was selected by our forefathers and sustained by all the following generations up to the present time. The principles of democracy are imbedded within the mind and heart of every American and are

so vitally important for America's future that they must not be neutralized or suffocated by force. We must do all in our power to maintain these principles, even to the extent of bearing arms.

Probably some of my students, friends, and you, my dear reader, may be surprised to learn that I, a teacher of Truth, uphold America's participation in this war as it seems to be in contradiction to the principles upon which the Coptic Fellowship is founded.

Yes, our teaching is based upon the premise of spiritual love, and there is nothing I would rather witness than humans treating each other with love and kindness, settling all their differences in the light of constructive reasoning.

Then, you may ask, "Under what premise are you upholding the present war situation?"

First of all, we must understand, basically, that until the human race has reached the same level of con-



sciousness there will always be wars. Some people are of the opinion that war can be carried on in one part of the world without it having any effect whatsoever on any other part.

In ancient days, because of the slow process of transportation and communication this was possible but today conditions are much different due to the marvelous scientific inventions. We must realize, also, that to reach this accomplishment many obstacles, suffering, and destruction must be overcome as they are part of man's sad experiences before he attains full comprehension and realization of the ultimate spiritual goal.

### **Historical Reminiscences**

Now let us turn to the pages of history to find the answers to many of today's happenings. Down through the ages the ruling powers have gradually moved towards the Western Hemisphere. All of these ruling powers have contributed towards man's civilization. The cultural and spiritual life in Egypt was greatly enhanced during the Pharaoh's Dynasty. The Greeks, Romans, and Anglo-Saxons also contributed much towards the upliftment of the consciousness of succeeding generations.

### **Cycles of Advancement**

These cycles of advancement had their central seat in Egypt, Greece, Rome, and England. Evidence now points to the fact that we are at the end of one cycle and at the beginning of another. The central power of men-

tal, spiritual, economic, and social education is moving still further westward—to *America!*

### **America—The Holy Land of the Future**

You, as an American, have a great privilege and a great responsibility to fulfill. We are now entering another cycle of paramount importance, for we know from dependable mystical sources that America has been chosen to be the Holy Land of the future. We as a nation have been vested with the sacred duty of furthering the spreading of Truth for the next 2,000 years.

This, then, is my reason for upholding the present war situation in the United States. We must win this war in order that America may fulfill her destiny; otherwise, the sacred, spiritual purpose and duty of every American will be trampled under foot.

We have reached a state of emergency which requires action. We must protect the principles and ideals of our inner being. We must release the world from the grip of ignorance and hatred which encompasses it, and thus *banish war permanently.*

Therefore, to every American I say—Serve your country. Help establish that peace which is built upon the premise of true spiritual realization. Defend America and become a member of the great holy family of the future.

**May God Bless America!**



# DISTINCTION

By HONOR RUSSELL

**I**N viewing the world around us, our first impression is that everything is relatively uniform. All objects of nature, according to their species, began life with the same general requirements for existence. A rock is just a rock. We gather sand from the seashore and run it through our fingers. Each grain resembles the others.

A tree springs from its seed with a potential trunk, branches, leaves, and the special qualities which determine its "Treeness." Thus, all through the plant kingdom each, according to its kind, conforms to a general plan to be the sort of thing nature intended.

Our cities, if observed from an aeroplane at a great height, would all appear as buildings and streets differing from each other in size only. The first glance at a forest of redwoods would reveal just a group of giant trees.

All books consist of covers, pages, and printing. Houses are protective coverings. Man comes into the world with a body so constructed that it will supply him with all the necessary facilities to carry on an existence from birth to death. With few exceptions, he has two legs and feet, two arms and hands, a body, a head, and a mind.

But first impressions are sufficient only for the one who is content with generalities. We who like to open the treasure chest to see what is contained beneath its cover will find the different aspects of nature through lenses which enable us to see the detail of what we viewed before.

The rock becomes a mass of individualities, each possessing its own properties which make of it a distinct member of the mineral kingdom. We find a transparent substance which is capable of separating sunlight into its component parts. Then, on the other hand, in contradistinction is a black substance, alike in composition yet unlike in physical properties, which supplies warmth for our homes and fuel for our industries.

Walking through a forest of redwoods we would be astonished to find the trees no longer look alike. One tree, at least one hundred years old has been visited by a bolt of lightning which has left it scarred and distinctive; another is a stump of what was a mighty monarch of the forest. It supplied lumber for crude homes of pioneers, thereby making its contribution to life and earning the right to be called individual. Our pilot, after viewing the cities from the sky, walks down their streets. On the one hand is a quiet, friendly village; on the other, a restless, cruel city—each with characteristics of its own. The houses which appear relatively uniform from the air are, on closer inspection, no longer just protective coverings but



containers of individual sets of human emotions and experiences.

The examination of our bookcase is most revealing. We choose a small, unassuming volume. No other author could exactly duplicate the writings therein for the volume contains a silent representation of an individual.

Man takes on different appearances when viewed this way. We observe that nature used variety to a great advantage here. When we consider the vast population of the earth in the mineral, plant, and animal kingdoms and are confronted with the realization that not two members are alike, we marvel at the ingenuity of the Planner.

It is true that our bodies are composed of correspondingly similar cells and these cells, in turn, are composed of similar elements, but it is the combination and arrangement of these cells and elements which give us our individuality.

This is evident in the microscopic examination of the one-celled inhabitants of our universe. They, too, possess characteristics that give them the privilege of being classed as a distinct division of the realm of living organisms. They are given family names and as a result of this classification acquire the responsibility of performing their particular work in the Divine Plan.

We think of them as menaces but if we remember that "Nature is Har-

mony" we begin to wonder if it is not our interpretation of that plan which is incorrect.

If we understood the Laws of Nature sufficiently well, we would see that even the micro-organism we first condemned as harmful is just another expression of the working of a plan and has its place in the universe, "even as you and I."

With this variety in our makeup, there naturally follows variety in natures. So we draw the conclusion that man is essentially an individual and when left alone to carry out the instructions of "The Still Small Voice" within, is fulfilling his Divine Obligation.

He sometimes blunders, sometimes achieves success, but this flowing and ebbing constitutes life and is the natural way to execute those experiences which are listed under his name in "The Book of Life."

However, for all this seeming chaos and distinction in nature, we know, without actually seeing with our physical eyes, there is a cord binding each expression to every other expression—a Purpose, a Plan, a Oneness, GOD.

Knowledge must be put into action to become realization. One may have knowledge about a given thing or subject but, to be able to use it, it must be realized in one's own being through personal experience.

—Elizabeth Popham.



# TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

## Part III

**H**ELEN met Jamie's denial of any trouble with outward acceptance; inwardly, she admitted, somewhat gravely, that he must begin his own life now, make his own mistakes, and form his own opinions. That was what made the 'teens so difficult. She fell into a reminiscent mood over her basket of mending. Had she neglected her children because of the fullness of her life with Luther? No, Jamie must be true to his own nature as the actionist.

Jamie always flung himself point-blank to conflict with any error, as when with shocking frankness he called Reverend Earl Carling a brute and a liar at the tender age of seven, following a display of temper by Carling during a religious dispute with Luther.

Luther came in at this point, his hands crammed with moist and fragrant violets. He held them out to her.

"Remember how you said 'yes' over a bunch of violets?"

"I do, Luther. Is this another preliminary?"

They laughed together, their hands cradling the flowers between them; then he looked gravely at her.

"In our seventeen happy years together we've truly become as one, Helen; feeling and thought flow over a psychic channel. I felt you wanted to talk to me. Am I right?"

She met his eyes with a startled choke in her throat; then she confessed her apprehensions. Luther heard her out while he helped her place the violets in shallow blue glass bowls throughout the downstairs rooms. At the end he said softly, "My darling, you can't pour life into a mold. It must be lived. Parents fail because they try to live their children's lives for them. We can only help Sonia and Jamie adapt their own selves to the creative flow."

"I know, but life often comes to me in frightening aspects," she sighed.

"It does to me, as well," Luther admitted. Then he went on to discuss the scene with Carling and to touch upon his belief that life flowed through mankind as it did through the plant.

In the midst of this discourse the sound of flying feet and young laughter cut in on them. A moment later Sonia appeared in the doorway, Jamie's flushed face peering over her shoulder.



"Dad and Mums, please make Sonia tell me how she beats me at racing all the time? She just laughs, so mad-deningly, when I ask her as if it's a secret," Jamie said.

Sonia's merriment immediately bubbled around them, and in a moment Jamie joined her. Then Sonia linked her arm in Jamie's with a mock air of conspiracy.

"I'll tell you, Jamie. I simply imagine I'm a flying bird. It seems I get lighter and lighter until I hardly feel any effort. That's the whole mystery."

"Well! That's surely simple!" Jamie marveled. "I'll try it out right now."

Out Jamie tore. Sonia looked teasingly amused, and Helen listened appreciatively as Luther seized the chance to explain how mind influenced matter and that he felt sure his state of mind affected the plants at times.

"How marvelous, Dad!" Sonia exclaimed.

"The world is full of marvels and miracles, Sonia. I often feel as if I might be on the brink of some discovery to revolutionize our treatment of the vegetable kingdom and bring mankind new freedom," Luther told her. Then he said he must go back to work and left.

As Luther went, Jamie returned to announce triumphantly that he had

improved his speed, seizing them and swinging both in a wild highland fling, and finally coaxing Sonia to make some fudge.

Helen slipped upstairs and sat down in a wicker rocker on the vine-clad balcony to admire the view. The hills and mountains lay bathed in a shimmering purplish haze. Beneath their serried ridges the grounds lay like a great park. Nature held its chalice to her lips and she drank deeply as she considered all it meant. How great her privilege to create part of this with Luther!

Sonia and Jamie came up with a plate of warm fudge, and they drifted into a newsy gossip of school and schoolmates. Sonia mentioned the elopement of a young couple, just recently. That led into a discussion of adolescent temptations, the difference between infatuation and love, and so on. Both Sonia and Jamie made intelligent and interested contributions.

While they talked, Eddie Overman came over to practice football and Jamie excused himself to fly down the stairs. Watching the boys in the yard, Sonia told her that she thought Anna Carling loved Eddie but Eddie does not seem to care.

"Maybe he is interested in someone else," she said. Was it possible that Sonia did not know Eddie worshiped her?

"Not that I know of, Mums. Eddie is nice in some ways. I think he



might go to strange extremes like he was two people in one. I wish he were less friendly with Roger. Roger has a ruthlessness you actually feel."

"I fear his parents cheated Roger, vitally. He's had no real home. After the Clarks were divorced, Roger's father went to Los Angeles and I don't think he's seen Roger since. That's six years ago," she explained.

"Oh, Mums! How terrible! That's like animals, isn't it?"

Many animals care devotedly for their young. We humans are alone in our ability to become as robots. It is terrible," she agreed gravely.

"I think I understand," Sonia said, coming over to hug her. "Like Jamie, I often feel so thankful for the wonderful love and understanding that you and Dad always give us. I can see that Anna and Jennie feel restricted with their parents at times. We never do. I suppose I must resolve to love Eddie as Jamie does, in spite of all lacks. Now I'm going down to start supper."

Helen looked after Sonia's vanishing figure with a swelling heart. Seventeen, startlingly beautiful in the pale pink swiss, Sonia made her think of mythical old-time goddesses.

The stillness gathered her in with velvet fingers. Eddie's warning, "Look out, above," came a fraction too late. The football hit her right shoulder and tipped the rocker over, her blue

checkered gingham flowing over her face in a wave.

She picked herself up, laughing. Then tossed the ball down to the anxious youngsters with a gay admonition about windows. But the incident chilled her. Was it a warning to be on her guard.

She dismissed the thought as Luther's voice floated up in a tender kidding: "I hear you got thrown for a goal. Come down here and let's judge if you won or not."

Yes, her family waited for her, she thought. She must bring them her best, her very best.

*(To be Continued)*



In a wheel there is but one centre; so at life's focus there is but one principle, one united attribute of Goodness and Truth.

If it were possible for a circle to have several centres, then it would be possible for various principles and truths, both good and evil, to emanate from life's source.

—Andrew Jackson Davis.





# WHAT IS YOUR TYPE OF COLD?

By THOMAS M. STEWART, M.D., F.A.C.S.

Reprint from The Ohio State Medical Journal, Vol. 37, No. 3, March, 1941

A new treatment for colds makes its appearance every now and then. If the new treatment happens to be curative in a certain number of cases, the trial and error method has a new spurt. But no one treatment is adapted to every variety of cold and some good thing for some variety of cold is soon in the discard.

There are many different varieties of cold and the treatment for one variety, however good it may be, is not the best treatment for some other type of cold. Other infectious diseases do confer immunity in a large percentage of cases.

Prior to the discovery of bacteriology the causes of cold were considered to be chilling drafts, wet feet, and damp clothing. The germ theory carried many workers far afield and the medical profession accepted a bacterial origin for most diseases, including colds. That supposition outran the facts.

Dochez then gave us the theory of a filterable virus and presented data on careful and extensive experimental grounds. It is true that in the laboratory one may grow in tissue culture, an agent which produces symptoms like a common cold, but that such agent is the universal primary cause of the common cold is doubted.

## The Author

Dr. Stewart, Cincinnati, Ohio, is a graduate of Pulte Medical College, Cincinnati, 1887; New York Ophthalmic Hospital 1888; post-graduate, Berlin University, 1889; fellow American Academy of Ophthalmology and Oto-Laryngology; emeritus staff, Bethesda Hospital, Cincinnati.

Therefore, because it is now common knowledge that no one method is available to prevent and to treat the common cold, it would seem wise to start from a different angle and make a comparative study of colds on the basis of their differences. Such a study will disclose not one kind of a cold but many different types.

## HEAD COLDS

Head colds, coryza or rhinitis involves the sinuses. Such colds are due to drafts that reduce the body heat and keep it too low for too long a time.

Too much ventilation at night makes one breathe air too cold for too long a time. Patients with a slow pulse, low blood pressure and sub-normal temperature, are the type that most easily contract these head colds.

Treatment is to regulate ventilation. The injection of three units of



plain insulin for a few days, together with such other remedial measures as the physician from experience has found the most helpful. Dr. D. C. Jarvis of Barre, Vermont, first suggested small doses of insulin in this and other ailments. Aspirin, acetylsalicylic acid, should be prescribed by its technical name when prescribed at all. It is a heart depressant and is better replaced with a cold-fever tablet triturate.

There is a place for the use of auto-filtrates of the secretions in cases that resist other well directed treatment. The dose must be small in potency as well as quantity to begin with, as will be disclosed later.

### **DUST COLDS**

Lamb's wool or small pledgets of sponge in the nostrils will filter dust or moisture laden air and will prevent this type of cold when handling dusty books, papers, or clothing.

### **COLDS DUE TO THE LOSS OF MINERAL SALTS**

Such types of colds are more frequent in summer, because free perspiration causes a loss of mineral salts from the body, thus upsetting its chemical balance.

The salts are deposited in the skin because there is not enough water in the system to keep them in solution and the excess water is lost through the nose as well as through the skin. The treatment is first to remineralize with sodium and potassium princi-

pally. Prescribe a tablet containing mineral salts, particularly sodium and potassium.

### **"SWEETS" AND COLDS**

A watery discharge from the nose and over-much mucus in the throat can be caused by too frequent or too much sweets, even infrequently. Dessert, soft drinks, pies, raw milk, cake, honey, syrup, sundaes, candy, and ice cream are the chief offenders. Regulate these.

Occasionally treatment for the so-called candy spree is at times needed. HCl by intravenous injection of 1 to 1000 solution in small dose is the remedy.

### **OBESITY COLDS**

Such types of colds occur in patients trying to reduce by eating green vegetables and fruits. They get too little protein and that means too much iodine and potassium with too little sodium and chlorine. The treatment is a better balanced diet with plain insulin, three units every day for a while.

### **FRUIT JUICE AND COLDS**

This might be called the wet nose cold, but with little or no obstruction to breathing. It is common to those who daily drink freely of the juice of orange, grapefruit, tomato, grapes, and pineapple.

Here again Dr. Jarvis suggests small doses of plain insulin and the daily dose of fruit juice stopped.



Fruits with their pulp better sustain their alkaline base reactions and prevent acidity.

### OVER-EATING AND COLDS

Holiday feasts, banquets, and over-eating at any time, all cause a type of cold every one knows about. A laxative and an enema are of the first importance. Follow with a light diet for a few days. Insulin to help carbohydrate (starch) metabolism and this will speed up recovery.

*(To be Continued)*

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## COPTIC NEWS

A new year of growth and accomplishment through expansion is in great evidence at the Chicago center.

The Christmas week meeting was celebrated with warm and glowing feelings full of new thoughts and expressions.

A Chicago Christmas stocking surprise of concrete expressions of gratitude in the way of gifts to Mr. A. R. Martin, one-ring Coptic teacher, was entered into at the close of the lesson, this being his last evening with our Center.

Refreshments were served and a spirit of peace and good fellowship prevailed. The atmosphere, so fitting to the Christmas season of oneness, joy, and peace on earth, was carried through to the following week by all.

Yes, the vision of expansion is ours. It manifested itself in the atmosphere at the next meeting. Not only the

new corps of officers but each and every loyal member expressed a desire for the spirit of unity of purpose and growth which is called forth from within by action.

Results are already seen manifesting in each one as they grow in consciousness and become aware that the scales of limitation are gradually falling away one by one even as the scales fell from the eyes of Paul, the greatest of the Apostles.

Mr. Martin was greatly missed but he was with us in spirit for his presence was seen by a few of our group and the loving spirit which he has left us shall be ours to emulate.

Our program shall include a period of meditation in addition to the questions and answers. This, too, breathes of expansion.

You who live in the Chicago area are cordially invited to all meetings. Come and receive the blessings and growth of our Fellowship.

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### CLEVELAND. OHIO

Orio, the Lady of the Stars, and Coptic Fellowship Teacher, is now in Cleveland where she has been received very enthusiastically by a large group of sincere Coptic students. Urge your friends to attend her inspiring and instructive meetings.





## ANCIENT EGYPT IN THE LIGHT OF TRUTH



### PART XIII

**P**ERHAPS the first idealistic dreamer-seer among early mankind was also the first one to conceive the possibility of life beyond the grave. For, although the ancient Egyptians were the first people who standardized the universal belief in the immortality of the soul, it must have taken æons before that particular idea—the greatest ideal—found adequate expression in *The Mysteries of Ancient Egypt*.

Most likely the originator of soul-immortality concepts—he may have been the legendary fire-bringer Prometheus—was inspired by natural phenomena to that effect. The fact that Nature at-large manifests immortality by way of seasonal recurrence of verdant spring and also the seemingly incessant cycles and the clocklike regularity of movements of celestial bodies may have inspired immortality concepts in the first place.

Thus we may logically assume that the revolutions of the heavenly bodies and the seasonal rebirth of spring gave rise to man's belief in Eternal Youth by way of resurrection of the soul from the moribund body carnal.

Then, too, we must not overlook the important factor that the original pioneers of civilization obtained additional proofs of immortality by way of the annual inundation of the river Nile, bringing new life, and with it new hopes, to a land utterly dependent upon waters which contain all the natural elements necessary to fertilize a parched soil anew each year. For not once in the long history of Egypt

did the blessed Nile fail to perform its annual miracle—the inundation taking place always at the same time of the year, always transforming an arid desert into a verdant paradise for man and beast.

Such is the unfailing regularity and the exactness of alluvial strata deposited by the Nile each year that it has been possible to compute a correct estimate by allowing about four inches of Nile mud per each century for the Valley of the Nile.

Towards the end of the nineteenth century, the Abbas Pasha expedition excavated layers of alluvial strata in the region of the Nile Delta at a depth of more than sixty feet. At that depth were found tell-tale evidences of neolithic-age civilization. Thus the findings at that depth—as the lowermost of several layers, each yielding evidence of a type of civilization radically different from all others—account for eighteen-thousand years of civilization in the Valley of the Nile!

Here are some additional reasons why Old Egypt was called TA-ME-RA (Fig. 1), the "Land Beloved"



and TA-MERA (Fig. 2), "Land of Inundation." The waters of the Nile teem with minute marine animalcule which make the finest fertilizer in the world.

The ruins of Old-Egyptian temples and monuments, their sandstone materials, originating in Southern Egypt and regions south of the Sudan, yield, when pulverized, the principal fertilizer used by Egyptian *fellahin*, the native farmers for many centuries. And the Biblical miracles of the *Wedding of Canaan*, during which Jesus transformed water into wine, originates with the fact that the inundation of the Nile coincided with the *Uaka* festival of Ancient Egypt when the harvest season yielded an abundance of red wine from grapes ripened during the summer months.

Ponder over the significance of Ancient Egypt's principal type-name of QEM or QEMI or QEMT (Fig. 3) the "Old, Dark Land" as related to the following word-signs: QEMAT or QEMA (Fig. 4) the "Southland" as Paradise of flowers and birds and song. QEMA (Fig. 5) denoting creation, to fashion, form, produce, quality par excellence, with the word-sign TEN (Fig. 6) for manifestation, miracles, phenomenon, by way of Divine Providence (as of descending birds impaled upon a city's ramparts).

Then there is QEM or DESHERT (Fig. 7)—root-word of desert and type-name for ruddy, red—denoting search for food and water and discovery.

Also, QEM (Fig. 8), the harrow for raking the soil, as type-name for black, dark color. Also, QEMT (Fig. 9) as principal type-name for Egypt, denoting something lasting, enduring, perfected, in relation to QEM or QET or ANEB (Fig. 10) as of walls, ramparts, fortifications, something built to last.

Here it may be pointed out that the Old-Egyptian QEM or CHEM or KHEM—also known as EL-CHEM or AL-CHEM—may be the root of Chemistry and Alchemy.

Consider, also, that like unto Biblical Genesis, so Ancient Egypt's own, original version of creation emphasizes The Beginnings as begotten of, and in, Darkness—as of QEMT (Fig. 11), the "Old, Dark Land," and that The Mysteries are occulted because their dark lore gives birth to Light within, without.

Thus we find in Ancient Egypt's principal type-name of QEM or or QEMT—the "black soil" of the "Old Dark Land"—certain clues which any *knower* of the hieroglyphic Mystery Language of "Silent Speech" may readily understand.

Here, it may be stressed that any genuine initiate of The Mysteries is an adept at the kind of graphic symbolatry and sign language which is the only universal language employed by civilized and primitive peoples alike, past and present, the wide world over. And that particular Mystery Language of "Silent Speech"—of symbolatry or SEM (Fig. 12) as "representation on the grounds of natural like-



ness"—happens to be the only infallible method of developing multiform, multi-dimensional, mental activity of the type which makes for self-illumination, not imaginary "initiation" in The Mysteries!

Bible students may recall that Genesis begins in the waters amidst Darkness and that the Lord brings creation into being by commanding, "Let there be Light . . . and there was light."

Thus so late a work (historically speaking) as the Holy Bible mirrors its Ancient Egyptian model, the so-called Book of the Dead, by placing

from persons ignorant, profane. And we have shown, before this, that all totemic-animistic nature cults and soil-fertility cults — themselves the bedrock strata of all religions, past and present—had their abysmal beginnings in the dark magic of primitive bush lore.

Lest any ecclesiast protests against this statement, let it be pointed out here, that the Satanic "dark prince" or Devil remains an indispensable sinister figure among the sacred *dramatis personae* of Christendom's leading Miracle Creed because Satan typifies the destructive element of Na-



Fig.1

Fig.2

Fig.3

Fig.4

Fig.5



Fig.6

Fig.7

Fig.8

Fig.9

Fig.10

Fig.11

Fig.12



Fig.13

Fig.14

Fig.15

the *alpha* of The Beginnings (in Genesis) in primordial Darkness, and the *omega* of The Endings (in the Book of Revelation) in the Light of Glory manifested on high.

Throughout the Ages, mankind associated the primordial elements, and the Powers of Evil as well, with Darkness as devoid of sunlight . . . the same as of Life occulted by The Veil which conceals The Mysteries

ture's twofold aspects of Good and Evil.

Now in either instance of the Ancient-Egyptian *Horus-Iesa* and his latter-day counterpart, Jesus Christ, the messianic mangod partakes of a dual nature, with the darker aspects typified by his principal adversary, the Satanic "dark prince," as exemplified by the Old-Egyptian SUT or SET (Fig. 13), and the Judaeo-Christian Satan or Devil finds his "double" in one of the "twelve apostles," namely, Judas Iscariot.

However, in the earlier instance of the Old-Egyptian SUT or SET (Fig.



14), who is the original Satan and Judas, the "fallen (dark) angel" transforms into a benevolent (to the messiah) agency via his "twin" counterpart, ANPU or ANUP (Fig. 15), the Anubis "soul guide" of Horus and (later) Osiris, when overcome by the messianic mangod who transforms Evil into Good by virtue of the Might of Right triumphant over the Right of Might. This was because the ancient Egyptians credited the Dark or Evil Powers with superior natural force but inferior in intelligence to the physically weaker force of Good—as a wisdom mirrored by universal folklore and legendary mythology and Fairy Tales, past and present.

*(To be Continued)*



## HEALTH

Realization of the divine plan and obedience to Law is the foundation of health. No one can be well until he thinks well, lives well, and acts well.

Our whole life is governed by mental attitudes. If these attitudes are destructive, the entire existence is clouded. By the right use of mind, we build the character and are raised to higher states. To realize that it is better to be wise and to direct the mind toward improving the Inner Life, than to possess things, helps to produce health.

Nature is not envious, or jealous, and does not know ambition. To return to nature is to return to health.

When we are moderate, consistent and natural in all things, we really live. By so doing our destiny can be fulfilled, we will move toward immortality, and become one with the Infinite and Changeless GOOD.

*—Mabel Frances de Vroom.*

---

## GEMS OF TRUTH

To forgive is to undergo. We cannot forgive unless we have lived through a like experience. We cannot appreciate unless we suffer. Butterflies are wriggling, ugly worms before their bodies come forth in brilliance and beauty to flutter gently and have wanderlust of the soul. How much higher are we than the butterfly, yet we have often wriggled through the mire of misunderstanding. Only by enlightenment is the soul arrayed in the beauty of wisdom and understanding.

Rejoice in My name for I am the Giver of the River of Life, the Alpha and the Omega, eternity—a circle which is bound round with time measured by the voice of the ages, whose tones grow stronger as centuries advance.

*—Lulu Page.*



# FROM MYTH TO THE FLYING MACHINE

PAUL THE MASTER

## Part II

**I**N 1895 Lielenthal, the first man to fly with a glider, died, and the Wright brothers' interest in flying grew by leaps and bounds after it was known that the man's experiments were a success. They would study the flight of birds but were quoted as saying, "We got plenty of flying fever from watching the birds, but we learned nothing of their secret of balance!"

One day, in their bicycle shop, Orville sold an inner tube and, while the customer was examining it, Orville was twisting the cardboard in which it was packed, holding it by the opposite angles. That movement gave him the first idea of lateral balance and later the invention of the aileron, a vital part of the modern airplane.

Early in 1899 they tried a box kite with that principle applied to it and the results were encouraging. From the box kite, they built a glider which would lift a man into the air and in 1900 they tried it at Kitty Hawk in North Carolina. There, their theory was proven.

On September 25th they tied a rope to its nose and they watched it rise and wobble with different weights, trying to loosen itself from the arms of its creators. Was this science or pure fun? They themselves could not decide.

After many tests with weights the brothers tossed as to who should go up first. Wilbur won, but after rising seven or eight feet, he was yelling a decisive, "Lemme down." The poor man lived to repent his anxiety to ride such a precarious creature. When

Orville's turn came, he went a good deal higher. After that day they tried and corrected their machine. They built new ones of different types and dimensions always with better results, although at times they were quite discouraged, to the point that Wilbur exclaimed one day, "Man won't fly for another thousand years," to which Orville more hopefully replied, "Faith moves mountains." It wasn't even one thousand days before they really flew!

After the experiments at Kitty Hawk in 1902, they felt pretty confident of their glider and resolved to incorporate all their experience into a new larger model, strong enough to be able to withstand the strain of a motor.

The power plant which they acquired for this purpose was a four-cylinder watercooled inline, taken from a design for a car of that day, only it was much lighter and more compact. It had magneto-ignition and turned out to develop 12 H.P. When they tested this motor, they drew a huge crowd, including half of the Police Department, so terrific was its noise.

But now, another problem was confronting them—the propeller. They



had the idea of the propeller ever since that memorable evening on which their father brought them the little helicopter. They worked out an attachment which drove two propellers in opposite direction and, after a lot of arguments and experiments, they got it to work out satisfactorily.

The inventors started their fourth year of experimenting on the testing grounds at Kitty Hawk on September 23, 1903. October and November were spent in assembling their plane and testing the motor until the 14th of December when they were ready for the first test flight. It only consisted of  $3\frac{1}{2}$  seconds' flight in which the power machine covered 105 feet, but it was a great success; the first flight of man in a heavier-than-air machine was successfully accomplished.

The conquest of the air is started; the age of the flying machine has come at last! Once this point was established, the two brothers packed up and returned home to continue their studies.

With a modified machine, in a field near Dayton, on September 20, 1904, they made the first circular flight. The Wrights' great achievement did not create in America the enthusiasm it deserved. In Europe, instead, they saw wonderful possibilities, and especially in England where their "splendid isolation" looked challengeable. Their interest resulted in sending a special army officer, Colonel Capper, to investigate the matter: "A weapon that flies might be quite a nuisance in time of war!"

For several years the British War Department and the French Government kept contacts with the Wright Brothers, although the latter reserved first call on their invention to Uncle Sam, but all deals failed to materialize.

Meanwhile, the two brothers made a third machine embodying the improvements suggested by experience. On October 5, 1905 Wilbur made a circular trip of 24 miles in 39 minutes, which remained the world's record for many years.

Their patent had not been issued in Washington and several would-be inventors in Europe were trying hard to imitate the American machine.

The two brothers decided to dismantle their plane and closed the hangar. No more flying took effect until 1908. President Teddy Roosevelt in the spring of 1907 saw a note in the "Scientific American" and sent it to the Secretary of War, Taft, with his endorsement "Investigate," but it merely resulted in a second failure after the rebuke of the War Department to the first offer of Wright brothers made a few years before.

They went to Paris for the purpose of putting through a deal with the French Government but the honest and simple minds of the two brothers, not yet thoroughly trained to the keen alertness necessary in certain circumstances, was not an asset to them, and the million francs promised was never paid.

*(Continued on Page 29)*



# A WOMAN OBSERVES

by

audrey straton



*"Be of good courage, and He shall strengthen your heart."*

—Psalms 31:24.

The Coptic Fellowship of America offers to its students throughout the United States an appeal for renewed faith in our Heavenly Father that He may guide us at all times. We must under all conditions keep open the channels of His presence—that we may never forget we are children of God.

Let us pray for the survival only of good in His sight. Let us cling to the thought of good with all of our faith and hope. Let us build up the strength of good so that it must dominate this planet. Let us draw upon the forces of God so strongly that by our will for good we may pave the way for the sacred destiny of America. Redouble your efforts, Coptics. Now is the time for action. Now is the time to make your philosophy LIVE.

This national emergency calls for trained and controlled minds and bodies. It calls for the very ideals upon which the Coptic Fellowship was founded—the teachings of Jesus the Christ.

There is national need. Your beloved country needs you. Let no man or woman doubt his or her importance to the national unification at this time. We must function together as if we were the living cells of one great heart bent only upon the survival of good.

Never, even for a moment, should we lack courage. Our faith should affect our expression at all times. We should live in our faith. We should strengthen ourselves and others by our courage. We should think clearly at all times and use our discrimination as never before so that we may be led by our faith in Him.

\* \* \*

We must recognize the importance of keeping our bodies in a state of health and well being. Remember it is through breath, diet, and exercise that we purify and strengthen ourselves physically. Do not minimize the importance of correct breathing. Review your breathing exercises and see that your breath is kept even and under control. Keep an even keel by controlled breathing!

Don't let your emotions affect your breath.



The American dinner table has suddenly taken on new importance. We eat for a new vitality—it has taken on the aspect of a defense weapon. We should see that our diet contains foods of high vitamin content for it is energy that we are seeking. Study your vitamins seriously. Plan your meals scientifically.

By all means, don't forget daily exercise. No matter what your occupation there is some type of exercise you can take. The bedroom floor is as good a spot as any.

Keep your minds efficient and alert by your daily periods of concentration. And hold on to your faith, hope, and courage through meditation—those silent times you spend with God alone.

\* \* \*

And may you forever feel His presence.

\* \* \*

*"They helped everyone his neighbor; and every one said to his brother, Be of good courage."—Isaiah 41:6.*

\*\*\*\*\*

## WHAT IS MANIFESTATION?

By MARGARET C. ROBINSON



HIS mental excursion is not for the purpose of settling questions, but of raising them, so that all minds that accompany us as we travel may be joggled from the smug complacency of current opinion acceptance to the uncomfortable but exhilarating experience of creative thinking. Let us begin with things as they are. About us is a diversity of material objects and intangible properties called Circumstances.

Our relationship to these phenomena comprises our whole life. We call the sum of all these elements Manifestation, and in our minds clothe the word manifestation with the connotation of progressive accomplishment. At any point we choose to observe, we may say at this instant "thus and so" are manifest and "this and that" will probably be manifest at a future date due to causes in motion at this particular instant!

All the "thus and sos" and "this and thats" of our lives we find, upon examination, possess one thing in common—FORM. Dimensions, in the

shape of measurements of volume, mass, energy, or time, define the general outlines of any particular object or event and so enable us to comprehend or perceive it. Only when the thing is bound in these measurable dimensions do we recognize it as a Manifestation.

However, there is Something behind the Form that we sense—an unlit electric bulb is more than a globe, a thin glass, and some coiled wires. We feel this and, groping for terms to express our awareness, call this hidden quality Potentiality or Possibility.

The unlit bulb stands as a silent



witness of Light and Heat. So did the unlit torch, the candle, the oil lamp-wick, and the fragile gas mantle of the last generation. It was the same light expressing itself through all these recognizable Forms. Though it came from a variety of shaped vessels, in varying intensity, accompanied by an assortment of smells, it was Light and performed the same service to the eye that any Light does.

Since the One-Light expresses itself in all these Forms and, of course, in countless other ways, the question may be asked if from time to time New Forms may be devised with which to clothe this same Light in order that we may perceive it in another manner.

If this is conceivable, then undoubtedly there will be any number of ideas for producing Better-Light that will simply not be pushed to production and use, that will die unheralded in the Mind that created it. Now we come to the real questions, the ones referred to in the beginning.

When does a thing become Manifest? Must it stand as a living fact that all men may see? Or, is it just as Manifest even though it has no existence beyond the ephemeral substance of a day-dream? When and how much Form does an Idea or Truth have to assume for complete expression of Manifestation? What is the dividing line between the Manifest and Un-Manifest? What happens to the Forms that through change become Un-Manifest?

As we narrow our vision until it approximates the true NOW, that is, that infinitesimal fraction of time which is the present, we find the same thing is happening to Form that happens to Time. All things lie between two abysses—that which has already occurred and that which will occur.

Any Form gives evidence of the past and changes to the future under our very eyes. Often the old form is so completely changed as to give no evidence of former states—as is the case of the caterpillar and the butterfly. The worm prophesies the butterfly and the butterfly bears witness to the worm. But where lies the butterfly in the crawling worm, or the worm in the soaring butterfly? What becomes of the one form while the other is made manifest to our sight?

Or we may use another example—two old men and a chess board. For half an hour there is no move, each stares at the board. Finally, one hand moves. A piece advances or retires. Another play has been made. The whole course of the future game is turned by this event. But what was happening during the half hour of motionless study? Experts say that it is possible to visualize as many as twenty moves ahead to determine what effect a proposed move will have on the game. To the chess enthusiast herein lies the fascination of the game. His mental enjoyment of the proposed moves are as great, or greater, than if he had actually made the physical moves in the game.

Now the question of Manifestation



becomes a bit confused. What of these mental moves? Do they exist because some player thought of them and enjoyed them purely as a mental picture. Or, must physical motions of hand and chessmen be their vehicle of birth into true manifestation?

What difference in Form lay between the move that was performed and the others which were rejected? An unprofitable move will cause the chess player to abandon the series instantly and plot another attack. What happens to the rejected sequences?

If we, playing a chess game, can mentally create long chains of courses in the Form of moves and finding at some point entirely unprofitable effects resulting, stop the creative process instantly in full flight to begin a new course in any direction which should look more promising, what would we have done by such an action?

Let us suppose that in this particular instance we were wise enough to perceive the unfavorable effects before they happened and that this made us change our course, is it possible that the mental living of the results of certain actions which led to our perception of the unpleasantness ahead, gave to these Ideas all the Life of Manifestation that was necessary? Could we not have learned our lesson from these shadowy Forms out-living the substance of these future events and, having learned it, cancelled the necessity for material manifestation?

The new course of action in its progression would dissolve the Old-Forms and reshaping this essence re-garment the living substance in suitable raiment for the new times and demands?

If one man might do this, nations might do the same and, ultimately, that which creates all—the Divine Principle in Its constant Self-expression—might set up whole series of causes and, anticipating their results, find the complete cycle of Cause and Effect working through Energy and Substance, to be unnecessary and unprofitable and abandon such schemes before ultimate completion.

Dare we hope that the disaster which seems imminent will be lived mentally by a sufficient number of men and its terrible lesson learned without the necessity of destroying and rebuilding.

Might we not begin rebuilding NOW and absorb the old cramped forms of thought—fear, hatred, and greed through which Divine Spirit strains and struggles for expression through wars and disasters and, re-weaving them, find that liberty, equality, and fraternity are fit garments for Divinity?





# MY EXPERIENCES PRECEDING 5,000 BURIALS

HAMID BEY

## THE STORY OF MY LIFE

### What I Learned in the Egyptian Temple



#### Part IV

Finally my grandfather succeeded in arousing my hopes for the morrow, and I fell asleep. When I awakened the next morning I was noisily insistent that I see something startling, but again I was doomed to disappointment, for no one came and nothing happened.

In spite of this, I had an unflinching faith in my grandfather, and felt there must be some good reason. We started back home in due time, making a very humdrum trip. I tried to content my mind on our return, anticipating there would be something left of the festivities of the previous day.

And true to my expectations, great things were happening, chief of which were the wonderful unusual things to eat. I was permitted to do my share in disposing of the banquet, the delight of which appeased me in my disappointment of being deprived both of the wedding and the great events which I had been promised by my grandfather.

I have thought of this event hundreds of times since, and have viewed it again and again with ever maturing vision. I have wondered whether my grandfather was wise in telling me what you Americans call "white lies." I did not really lose confidence in him when I found that he had not told me the truth. I somehow felt that he meant to do right, probably because I so wanted to keep faith in my most cherished friend. However, there was never a time when it did not seem there was something terribly wrong in my treatment, and I wonder whether it was the best possible course of procedure.

Maturer knowledge revealed that the Egyptian people never allow a young child to attend a wedding. They deem it unwise to allow a child to watch a wedding ceremony. The children may be present at the feast and general celebration, but never at the actual ceremony.



I have ascertained that there are several reasons. The first is that such a celebration is so unusual that it is looked upon as an event of a lifetime, never to be forgotten. It, therefore, looms up with undue importance to all Egyptian people. They think that a child, being so deeply impressed with its grandeur, might want to be married just to make so great an occasion without realizing the seriousness of the step. Such a memory therefore might wreck a life. Hence this possibility is avoided by Egyptian parents.

A second reason, which was later explained to me in the Temple, is that a child is apt to question the reason for marriage and what it actually means—that from the physical point of view its purpose is procreation, and that children come to married people. This might induce, in turn, a multitude of questions which, if explained, might arouse the sex urge before the body and mind are ready to meet the temptation and responsibility.

My parents tell me that I was an inordinately curious child and pestered the adults of my family with questions concerning all kinds of phenomena. One thing which I observed and wanted to know about was why there was a difference in the body contour of men and women. Why did they dress differently? I asked and insisted, but I noticed that my Mother would always try to change the subject instead of actually giving me satisfactory information.

Failing with my Mother and all others, I would return to my most patient of friends and my one confessor and proceed to ask him. One day I asked point blank, "Grandfather, where do babies come from? Why do only married women have them?" I appreciate to this day his attempt to give me an answer. From his point of view it was a problem which could not be met. He had to do something about it, so he told me as follows:

"When two people, a husband and wife, decide that they want a baby to come into their home, they must concentrate and pray for weeks and months. If they pray earnestly and for a long time, a baby comes."

This explanation seemed plausible to me. I accepted it as a fact just as I accepted the report that there were people in the Temples who knew wonderful things and could perform great works. But How and Why continued an impenetrable mystery. However, I was sufficiently satisfied and I never again asked about the mystery of the appearance of a new life. My grandfather finally told me that some day a teacher would tell me more than he knew himself and that, if I would but patiently abide such a time, the whole mystery would be revealed to me.

Subsequently, history proved the truth of my grandfather's promise. In the Temple, years afterward, the story was told me by my wise Master, so that today I enjoy an understanding which reaches as far into the depths of creative law as a human being on this earth plane is ever permitted to enter.



I am including this experience and tendency to investigate when a mere child to bring out several points. First, I had an inordinate curiosity. But is this not true of every normal child? Perhaps the only difference was that my greatest curiosity was concerning the wisdom of the Masters and the desire to know how they did things.

I want to call to the attention of parents in America that their children also pass through a stage of curiosity when they ask so many questions you feel unable to answer. So many parents attempt to put off the childish questioner and change the subject thinking that when a child's attention has been redirected the problem is solved. But my experience, both personal and with others, is that once a real curiosity is aroused it never ceases until full discovery rewards it.

If I am right, how can parents meet questions, the answer to which seem inappropriate at a tender age? Is it permissible to tell the usual white lies? Was my grandfather justified in telling me that I was to see miracles just to keep me happy while he himself stayed away from the wedding, when to attend it would have been a most happy privilege? In short, is there any practical solution to this universal problem?

As I look back upon my own early awakening, I wonder whether I would have been more harmed by watching the wedding ceremony and would have had a complete story of the meaning of the event revealed to me, if I had demanded it, than I was by asking and being put off unsatisfied. This I do know, that when my mother changed the subject I resorted to boys in the neighborhood. I asked them all about the subject of babies, the physical difference between boys and girls, and my efforts were rewarded with all the information which they possessed, no matter how true or distorted.

I also report that when that fountain of wisdom was exhausted I went to a little girl about my own age and proceeded to do a little investigating on my own account, first hand, and made the final discovery. I thought it all over for several days and decided that maybe after all I was mistaken, and that not *all* girls were like this one. So I found her again and questioned her as to whether all little girls were like she. She rewarded me with absolute silence, and I now know that she had not the remotest idea what I was talking about for she was just as wise as I had been before my great quest began.

So, armed with some information, I went to my grandfather as the most likely person to understand and help me with the final solution. I introduced the subject by telling him that I had made the great discovery that boys and girls were actually different. He looked surprised and asked, "How did you find out?" To which I boldly replied that I had investigated and actually seen it with my own eyes.



If I live a thousand years, I can never forget the bellowing voice of my grandfather as he jumped to his feet and, wild-eyed, exclaimed, "WHAT?" calling me in the Egyptian language something akin in English to, "YOU YOUNG REPROBATE!" My courage went down to rock bottom. I felt like a hopeless wretch who had unwittingly committed the great unpardonable offense, the effect of which would last throughout eternity, increasing in its power until it would wreck the universe. Thus ended my childish quest. It was destined to be resumed on the highest scale of intelligence in the world today, as I sat at the feet of my great Master who explained the mystery of life and, also, the mystery of age, death, youth, and immortality. All this will be discussed in further pages of this account.

### **The Man of Destiny**

I found out later, long after I entered the secret Temple, that the man who so impressed me had, long before he made the suggestion to my parents to send me to the great school, told my mother that real wisdom was not to be had in the church which she attended. He told her of this mysterious place and his description of the advantages of study and training there had so intrigued her that she was determined I should go, even in the face of an almost equally determined attitude of my father that I remain at home.

I learned years later that this man had recommended me to the Temple Master and that without his kindly offices I should never have gained favorable consideration, even if I could have gained the right or opportunity to make application for entrance. No one is ever considered for Temple training unless some person who has already been trained there recommends them. This fact has always caused me to think of this man as the key person who determined my destiny, a fact which I have never ceased to appreciate.

I found later, also, that my grandfather was enthusiastic about my Temple training. I also know this was the result of the impressions which dated years before when he had been healed by one of the Masters.

Secret family conferences were held, many of which I was not allowed to attend. Heated family discussions, of which I was totally ignorant, began and ended. Each person involved made his or her contribution to my destiny and, when all was said and done, one day I was told that I was soon to be taken to this wonderful place where I would learn about everything in the world.

*(To be Continued)*





## FROM MYTH TO THE FLYING MACHINE

(Continued from Page 20)

The tour confined itself to a new experience and in sightseeing of the many art marvels of the French capital. Probably they got the only sincere and hearty welcome from the smile of Mona Lisa of Leonardo da Vinci must have told the two brothers who stayed long to admire it: "Welcome, Brothers, you have fulfilled my prophecy, 'Man shall fly like a mighty swan!'" They came back to America.

Wilbur went back to France in 1908, and on September 21st he flew a new world record of one and a half hours. Early in 1909 "Swes" was called by her brothers to France where she was to be their secretary and manager.

Greeted by the King of Spain, the King of England, the King of Italy, acclaimed everywhere, they returned to the United States where President Taft received the two brothers and

sister at the White House. It was the greatest triumph. Of the many medals they received, their most cherished was the one given to them by the Government of the United States. It represented the figure of an angel holding a torch, with the inscription: "Shall mount up with wings as eagles." But none of them established the most important fact for them—a date and a location, December 14, 1903 at Kitty Hawk.

An angel with the torch of Science, the torch of Light that dissipates darkness; a beautiful emblem; "Shall mount up with wings as eagles." Yes, in the hearts and minds of the inventors, designed to bring progress and to make true reality the aspiration of mankind that for so many thousand years had remained a dream!

But what has the great work intimately meant to the two simple geniuses of Dayton? It may be answered by their own words: "In the days of the invention it was all fun and no worry, but when we succeeded, it was all worry and no fun!"

---

## HEARTS THAT HUNGER

Some hearts go hung'ring thro' the world

And never find the love they seek;

Some lips with pride or scorn are curled

To hide the pain they may not speak.

The eye may flash, the mouth may smile

The voice in gladdest music thrill

And yet beneath them all the while

The hungry heart be pining still.

Oh, eager eyes that gaze afar,

Oh, arms which clasp the empty air,

Not all unmarked your sorrows are,

Not all unpitied your despair.

Smile, patient lips, so proudly dumb;

When life's frail tent at last is furled,

Your glorious recompense shall come,

Oh hearts that hunger thro' the world.

—Anonymous.



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## **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  
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### **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**

## **DETROIT, MICHIGAN**

**Leader**—Mrs. Stacy Klingersmith  
**Assistant Leaders**—Mr. Walter Garstecki, Mrs. Verda Jensen.  
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**Chairman Membership Committee**—Dr. Dickert; **Assistant**, Mr. Mayr  
**Entertainment Committee**—Mrs. E. Socklege; **Assistant**, Miss T. Horninger  
**Teachers of Posture Class**—Mr. Mayr, Mrs. E. Socklege, Mr. Walter Garstecki, Mr. Morrison.

### **Time and Place of Meeting**

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

## **HARRISBURG, PENNSYLVANIA**

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

### **Time and Place of Meeting**

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



# DIRECTORY

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Leader—Mrs. A. A. Booth

### Board of Directors

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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

## LOS ANGELES, CALIFORNIA

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Coptic Teacher—Miss Harriet B. Myers

Secretary—Mrs. Mary Harkness

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### Time and Place of Meeting

Public Meetings every Sunday evening

Closed Meetings—Second half 1st and 3rd Sunday evenings

A Health Dinner will be served the last Sunday evening in each month.

All meetings open at 8 P. M. Health Dinner 7 P. M.

Masonic Hall, 265 S. Western (Cor. 3rd and Western) Los Angeles, Calif.

## OAKLAND, CALIFORNIA

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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. 8 P. M., 743 W. 21st St., Oakland, Calif.

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### Board of Directors

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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.

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### 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.

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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

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Assistant Leader—Mrs. A. R. Martin.

### Board of Directors

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### Time and Place of Meetings

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