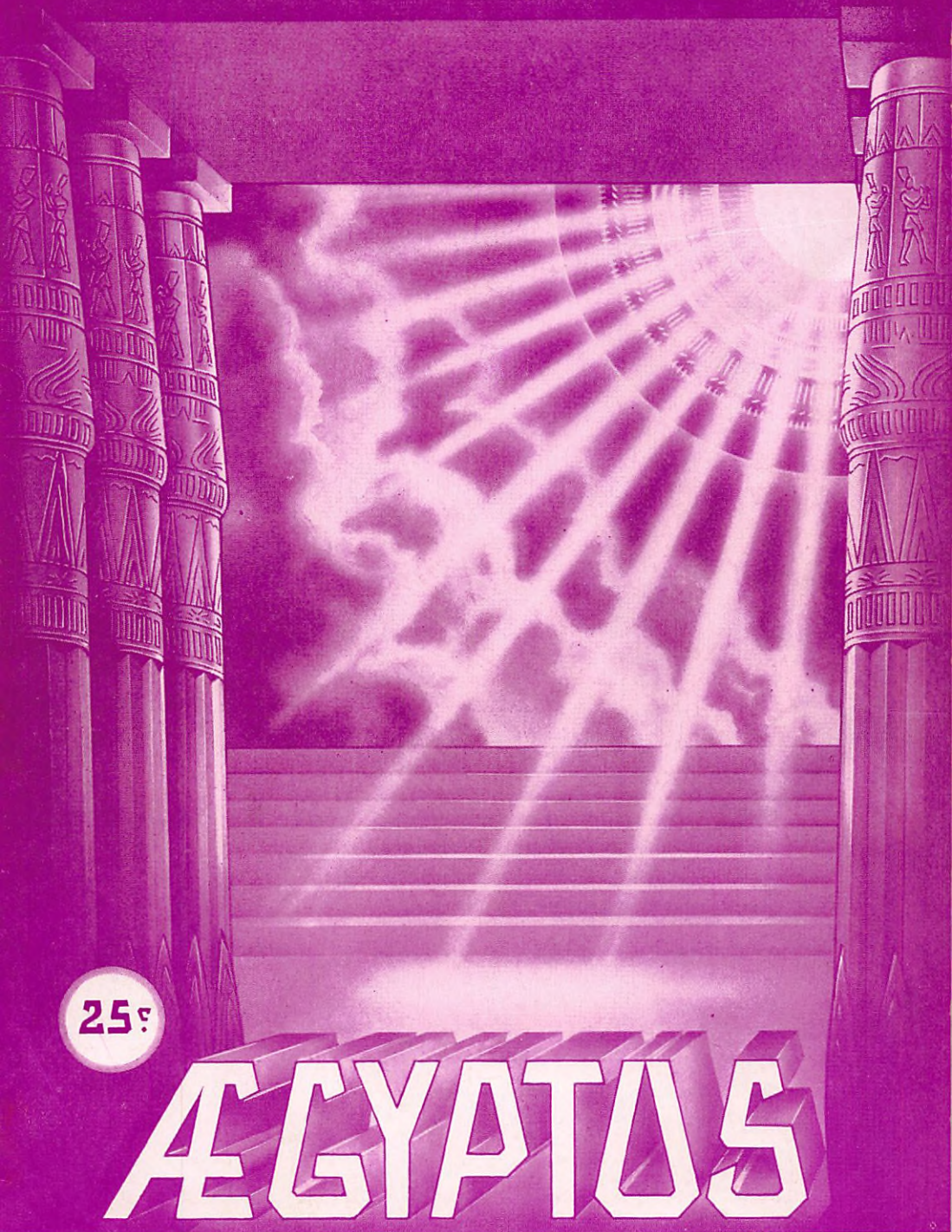


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EGYPTOS

APRIL

1942

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COME WALK WITH ME

*Searching, always seeking for the Light without
We can reap only fear, despair, and doubt.
Thus sailing on Life's tempestuous sea
The nearby haven we fail to see.*

*Bewildered, fearful, deluded beings
We are lost in a sea of feelings.
On storm-swept coasts, winds riding high
We fail to hear the buoy bell nearby.*

*Limp not along in frustration, tears, defeat,
With faintlike tread and bleeding feet.
God is the Spirit linking you
With all there is, outside of view.*

*Let this your song be thru all eternity,
"Christ's love embraces and enfolds me."
O, groping soul, our Master says, "Come walk
with me
And I will share your destiny."*

*You are the I AM, Father, Mothr, Son.
All this with Him you are as one.
So praise the mystery of Creation
For you and God are in relation.*

*You are ever on the upward way
Replete with the lessons of another day.
Your many lives in ages of time
Should make your living now sublime.*

—Norton C. Rosentreter.

AEGYPTUS

APRIL — 1942



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AEGYPTUS

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

APRIL — 1942

Vol. I

No. 4

CONTENTS

Come Walk With Me	<i>Norton C. Rosentreter</i>	- - - - -	2
My Experiences Preceding 5,000 Burials	<i>Hamid Bey</i>	- - - - -	5
Easter Takes Its Name from Ostara, Goddess of Spring and Light	<i>John W. Ring</i>	- - - - -	10
Discrimination, or What of It?	<i>Dr. F. Homer Curtiss</i>	- - - - -	12
A Woman Observes	<i>Audrey Stratton</i>	- - - - -	15
Karma	<i>Alice Mae Fretz</i>	- - - - -	16
Resurgam (I Rise Again)	<i>Heru</i>	- - - - -	17
Tillers of the Soil—Part V	<i>Clara Emelia Burr and Clarence E. Burr</i>	- - - - -	18
The Arian Age—Part II	<i>Orio</i>	- - - - -	22
There Was No Alternative	<i>Julia L. Rauch</i>	- - - - -	25
Coptic News		- - - - -	27
Gems of Truth	<i>Lulu Page</i>	- - - - -	28
I Listen	<i>Inez Light</i>	- - - - -	29
Easter	<i>John W. Ring</i>	- - - - -	29
Coptic Fellowship Directory		- - - - -	32
Coptic Fellowship Literature		- - - - -	35
Inner Sunshine	<i>Mary H. Manwarring</i>	- - - - -	36

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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 VI

I can now look back upon those first few months with appreciation of the wisdom of my teachers. An older boy was delegated each day to associate with me, to take me on walking trips over the nearby mountains and lower plains. These long walks were a great comfort to me, for the older boy knew exactly how to divert my mind toward new interests. I now know these walks had another purpose; that of applying my energies which the emotions stimulated into action in excess of the normal, due to such a terrific change in my environment.

Each day a different boy was assigned to the task of looking after my welfare. Later it was revealed to me that the teachers did not think it wise for a student to become especially attached to any special person but that a variety of association would ultimately mean a broadening of insight, outlook, and character.

In this school there is a custom which I have not found in American schools. Each boy was taught to do everything in his power to make life pleasant for the newcomer. There was never a hint of bragging and strutting, which is practiced in American colleges, which culminates in hazing and compelling the Freshman to proclaim the superiority of the Sophomore. The Egyptian Temple boy is given every consideration, and each older class boy delegates himself as a committee of one to be host to the new homesick entrant.

One day after about a month at the Temple, a Master took me through the various departments of learning. Some were humming with activity in developing the manual arts. I was beside myself with interest and excitement at every step of the way. But when I entered the room where the students were making statuary I came to a dead standstill. The teacher was unable to move me along. I rushed to one model after another, demanding to know

something about how these great and wonderful things were made.

When the trip was finished, I had nothing but the memory, for all that happened the following days was the regular routine of walks and physical exercises. But my mind continually reverted to that modeling room. One day I planned how I might sneak into the place when no one was looking, steal a piece of clay, and try to make that bird which I had so long wanted to make.

Having procured the clay, I hid in an obscure corner and began my work. Hours passed by. My absence was discovered. A search was begun and when I was finally discovered, covered and smeared with clay, I expected to be severely punished as I had been at home sometimes when I was a bad boy.

I was surprised to note how kindly the Master greeted me. He explained that I had forgotten to attend the regular exercises. He asked me why I had hidden away to try the work. He said I need never hide anything. I would be given the clay to work with if I wanted it. He generally explained the situation to my satisfaction, and gave me every assurance of his sympathy and appreciation. My affection for that man developed at that moment, and his memory is a benediction to this day.

Since I have come to America, and studied the actions of your people, I have wondered why such a large percentage of parents try to instill fear into the child's mind. I wonder whether fear of a parent ever produces the result in character which is desired. I wonder whether such fear does not stimulate certain brain centers which develop the traits of character which cause the inharmony and wars of the world. I believe my conjecture is according to the mental law of the human being.

During the first few years of my stay at the Temple, one of the regular events which I joyfully anticipated, was being taken through the various departments on observation tours. This event occurred regularly once each month. A teacher watched my interests and reactions to each department of work, noting any change from month to month. I did not know the purpose then, but later it was explained to me that this is the method used by the Masters to find the natural tendencies of the child. This enables them to find the type of work for which a child has a natural aptitude. In such work the child is ultimately trained.

Another striking difference which I have discovered in the schools of America is in putting large groups of children under the direction of a teacher and compelling them to study certain subjects, whether there is any desire to learn or not. (This is not true in all communities in the U. S.) You decide upon a course of study and compel grades to be made in the subjects chosen or refuse graduation. This is an expensive method of preparing young people for their life work and does not produce the best results in personal

efficiency. This method is illustrated by the story of the Scotchman whom I heard about, whose son was doing his home work. When the father observed his son lagging in diligence, he did the necessary thing to induce further effort, whereupon the son said, "But, father, I cannot understand it!" The father replied with bellowing voice, "I did not tell ye to understand it! I said LEARN IT!"

The Temple Masters do not deem it wise to put a child into actual, systematic training until nine years of age. Before that time the character is forming, and reactions to different experiences were carefully noted and recorded. Since I entered the Temple at six years of age, those three years from six until nine, were employed in building health and character, the experiences being carefully provided and directed by the Masters.

These Masters work from a different basis in training children than the Western world. They know of a world of reality which is ordinarily invisible to adults. Before the age of seven years, a child is more conscious of that invisible world than he is of the visible. Gradually as a child approaches seven years of age, it becomes more conscious of the external world. But the consciousness of externality does not make it capable of judging how to get along in the world. In this it must be wholly trained, and this is the first great crucial period in personal unfoldment.

The Masters assert that what happens in the mind of a child between five and eight years of age so largely determines permanent character that the utmost care must be taken in the training. All subsequent years will be easier if this period is wisely guided.

They say that at six and one-half years the child mind is on the borderland, coming out into external world of reality and life. The brain is so pliable that the slightest impression is important. Therefore, character training is the entire emphasis at this period.

They try to avoid fear of any kind in the child's mind, and any fear is rationalized by explanation, showing the folly of fear, and the means of overcoming the thing feared. Fear stimulates the delicate brain cells and unless it is rationalized before any episode which inspires it is closed, it throws the personality into a perpetual self-defense attitude. A few impacts of fear can cause an adult to be constantly on the defense throughout a lifetime, and these are the human impulses which make for selfishness, quarreling, and all destructive tendencies which result in war.

My First School Awakening

No specific school training in the Temples is begun before nine years of

age. My first great awakening came one day when I was having my hair cut, as I thought, to be more becoming. I was inordinately proud of my fine looking hair and did not hesitate to let my world know of it. But on this memorable day, when I found out that one-half of my head had been so closely shaved as to make me completely bald, I jumped out of the chair, through an open window, and ran out into the hills with all the speed my short legs would carry me. Older boys were detailed to catch me, but they had no easy task.

When I was finally harnessed and brought back, I was reasoned with both by the Master and the other boys. The boys enlarged upon the idea that a shaved head was clean and handy, and really looked all right. The teacher began to explain the reason why my head was to be shaven, which was the beginning of another great awakening. He said that I was soon to go out into the country around and beg for the Temple. He explained that I was to meet all kinds of people and that I must not appear dressed up, even with a fine head of hair, but must go out humbly, plain, and cheaply garbed.

I finally consented to have the other half of my head shaved, but I think to this day I figured that a head wholly shaven would look less ludicrous than having half a shave, hence the only way out of a terrible calamity.

It seems the idea all along was to shock the brain cells into action, and this can be accomplished quickly and easily by disturbing the self-defense mechanism and that of pride. Then as quickly as possible present a good reason why a thing must be, or why it is best and wise. This makes use of the brain while it is in action and produces such deep mental impressions that they become permanent memories and phases of character.

From that time on, the Master spent much time in preparing me for my new venture—that of begging. He gave me the reasons why I must go. He explained I had been eating at the Temple for a year and a half. Someone, he said, had to furnish the food. It was now time for me to take my turn to provide the necessities.

I accepted this explanation as sufficient reason, and one morning I started out with a donkey decorated with a large basket on his back. I wonder whether you can follow me in imagination through those first days of travel over the hot sands of Egypt, alone, a small lad of between seven and eight years of age, wholly unaccustomed to the world and its ways.

I soon became hot and thirsty, chagrined at the cruel treatment accorded me by thoughtless folk and those who were actually opposed to the work of the Temple. I finally gave up in mingled weariness and disgust and returned to the Temple empty-handed.

My Master treated me with great sympathy and consideration. He explained to me as much about life as I could understand. As I now think of the various angles of understanding which he tried to give me and think how free I am of those traits of character which tend to defeat because of a sense of inferiority and timidity, I realize how fortunate I have been to have such a wise teacher during the first critical period of my awakening.

He explained that people did as they did because they could not see any better way, and that instead of being hurt I should pity them. By the time I made my first return with nothing to eat, I doubted the wisdom or righteousness of begging one's way. So I explained to my Master that my father worked for his food, and paid his bills, and that seemed to me much the better way.

My Master then explained that in order for boys to learn so many things they must gather in groups and study; that in such a group there was no way to get sufficient money to pay all the expenses, therefore this was a different situation which warranted the begging. And so, gradually, I regained my courage and started again. But I felt so little, the world was so big, and the people were so thoughtless and heedless of me and my pleas, that I again returned empty-handed.

This time my special report to the Master was how little the people heeded me. They were not always so harsh, as unmindful of my very existence. And so, he told me to make it a practice to be especially nice to people and thank them no matter what they did or said. With this lesson I started again. I stopped to ask a crabbed old man for a contribution whereupon he asked, "Do you know what we give people like you?" When I told him that I did not know, he said, "Well, we give you a kick from behind." Instead of being half killed by his cruelty, I remembered the words of my Master and said, "Well, that is more than I get in many places, so thank you for your contribution," and smiled as sweetly as I could as I walked away.

The old man was so impressed by my civility and temper that he called me back. He called the other members of the family, and laughingly related all that I had said. They all had a good laugh and the mother patted me affectionately on the head, and they all began to hunt around to find things with which to fill my basket. They loaded my donkey and started me on my way back home with a hearty blessing.

This was my first great lesson that one's mental attitude determines how the world receives you. My Master gave me a complete explanation of this law and commended me for my tact and wisdom.

(To be Continued)

EASTER TAKES ITS NAME FROM OSTARA, GODDESS OF SPRING AND LIGHT

By JOHN WILLIS RING

*Glad Easter Dawn, across Life's Way
Flings Floods of Resurrection Light,
That from the Tomb of Sense, Self may
Arise, and Live in Truth and Right.*



ASTER, like most of our *Holidays*, is "borrowed" from a *Holiday* of ages so remote that we speak of them as legendary rather than historical. The "Venerable Bede" (673-735 A.D.), "the Father of English Learning," states that the word Easter is derived from the festival of *Ostara*, ancient goddess of Spring and Light.

In comparatively all pre-Christian civilization Spring festivals were held near the Vernal Equinox—March 21—with observances very similar, even among people widely separated and racially diverse.

Bonfires were often a part of such observance, and frequently an effigy of winter was thrown into the flames. The Romans celebrated the Spring Equinox, honoring Cybele variously regarded as Mother Earth, Mother of the gods, and nourishing Mother of man.

Osiris, husband of Isis and father of Horus, Egyptian god of light, health, and agriculture; Balder, Scandinavian sun god; Mithras, Persian god of light; and many others of remote ages were believed to have died or been killed. It was thought they descended into the Nether regions and then arose to Immortal Life.

The Jewish Feast, "Passover," commemorates the night when the Lord smiting the first-born of the Egyptians, "passed over" the houses

of the children of Israel (Exodus XII). A part of the observance, or celebration, is the sacrificial offering of the Paschal lamb—extended into the Christian religion as the Lamb of God.

The elemental idea of the revival of life, the return of fertility to the earth, was symbolized in the lily bulb which conserves within itself the germ of life and flowers early. The egg, also, is a symbol of life and fertility as is the rabbit which is phenomenally fertile.

The idea that Easter, the Vernal Equinox—is a time of awakening, of throwing off the old and putting on the new, doubtlessly gave rise to the belief that it is "Lucky" to begin anything at Eastertide. For instance, fires were put out the night before and kindled anew Easter morning to bring "Luck" to the household. Also, princess and peasant maid alike (and gorgeously exemplified in modern custom) believed that to wear a new garment on Easter would bring the wearer the best of "Luck."

The early Jewish Christians continued to celebrate the "Passover" in a new spirit with the Paschal lamb symbolizing Jesus the Christ. Their feast ended the same day as that of the Jews—14th Nisan—and the Easter feast began the next day, regardless of the day of the week. The Gentiles kept Friday as the day of Crucifixion and Sunday as Easter.

Theological controversy waged regarding the exact date for Easter for centuries. Finally, the Council of Nicaea (325 A.D.) ruled in favor of the Western Roman-Latin Church. This along with other doctrinal and liturgical differences, caused the separation of the Holy Catholic Apostolic and Roman Church and the Eastern Greek Holy Oriental Catholic Apostolic Church. Not until 1582 was our present movable feast officially established when the Gregorian calendar prescribed by Pope Gregory XII, now in use throughout the world, was arranged. So Easter, the most important feast of the ecclesiastical year, falls on the first Sunday after the first full moon after the Vernal Equinox.

This year — 1942 — the first full moon after March 21st falls on April 1st. So Sunday, April 5th, is Easter. Next year—1943—April 25th will be Easter Sunday, the latest it can occur. March 22nd is the earliest it can occur.

The Christ—Anointed One—in-carnated in Jesus when our earth was in the Astrological Sign Pisces, the Fish Sign, influencing the feet which metaphysically symbolize Understanding. Now our earth is entering the Sign Aquarius, the Water-bearer Sign, influencing the legs which metaphysically symbolize *Personal Application of Understanding*.

The Water bearer suggests that the All Father's Spirit is being poured out abundantly upon mankind. Each individual is challenged to become the *Manger* wherein the Christ is born. Then, by exemplifying the New-born Christ, is He risen, indeed! And, apace the destruction at present rampant throughout the world, the New Age, upon the threshold of which we stand, will fulfill the Vision of Alfred Tennyson (1809-1892):

" — I dipped into the Future, far as Human eye could see,
Saw the Vision of the World, and All the Wonders that would be;
Saw the Heavens fill with Commerce, Argosies of Magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the Heavens fill with shouting, and there rained a ghastly dew,
From the Nation's Airy-Navies grappling in the central blue;
Far along the world-wide whisper of the South wind rushing warm
With the Standards of the Peoples plunging through the Thunder storm;
'Til the War drum throbbed no longer, and the Battle Flags were furled
In the Parliament of Man, the Federation of the World.
There the Commonsense of Most shall hold a fretful Realm in awe,
And the kindly Earth shall slumber, lapped in Universal Law!"

DISCRIMINATION, OR WHAT OF IT?

By DR. F. HOMER CURTISS

THE consciousness of mankind often grasps the essence of the deepest spiritual truths but without a full realization of their meaning or the laws underlying them, and therefore without a full understanding of their importance. And yet the aspect which their minds do grasp is found expressed in trenchant phrases, often even in slang. This is illustrated in the common phrase, *What of it?*

Responsiveness is one of the great principles of divine manifestation. The inchoate substance lying in the darkness of the *laya* centers of Chaos had to respond to the Divine Light when the cyclic time for the re-manifestation of a world-chain had arrived and the Lord said: "Let there be Light!" Otherwise there would have been no animation, unfoldment, and subsequent evolution of the unorganized Chaos into an organized and orderly Cosmos.

The inchoate mass in your mother's womb had to be responsive to the pattern projected by your etheric double or pattern-body, or it could not have incarnated in it.

Your consciousness had to be more or less responsive to the influence of the overshadowing of your Ray of spiritual consciousness (*Buddhi-Manas*) or you would have been but a human animal like the second Adam of the second chapter of *Genesis* until, through responsiveness to the incarnating spiritual Adam of the first chapter, it "became a living Soul."

Therefore, responsiveness is one of the basic laws of the descent of the ideals from the higher worlds into expression and materialization on Earth.

Your whole body is organized on the basis of responsiveness, firstly to the physical vibrations coming into your consciousness from the things in the outer, material world. Your eyes are organized to respond to the octaves of vibration expressed as light and color. But mere response is not enough. There must be discrimination. If a sight is unpleasant you can refuse to respond to it by closing your eyes or looking elsewhere.

Your ears respond only to the octaves of vibration of sound but, if the sound is unpleasant, through discrimination you can refuse to respond to it by stopping your ears or by going elsewhere.

If your ears bring you criticism or gossip, through discrimination you can make it known that you refuse to pollute your consciousness by listening to such things, or you can excuse yourself and leave the company of those who insist upon expressing such ideas.

Your taste responds only to gustatory sensations; your touch only to the sensations of feeling, and so forth. But if any of these reports are disagreeable, by the exercise of discrimination you can refuse to respond to them by diverting your attention from them.

Usually your response to the reports of your five senses concerning the things of the outer world occupies by far the greater part of your conscious life, very little time or attention being given to responding to the inner spiritual vibrations of your Divine Self, or the living I Am Presence, which are continually pouring out upon you from within, seeking your response and expression.

Your lack of response is due to your lack of discrimination as to which is of the greater importance in your life, the outer or the inner.

You know that your senses are so imperfect and unreliable that, taken alone, they are often misleading. Therefore, the response of each sense has to be checked by the responses of the other senses. Hence, you gradually learn discrimination. Often in driving along a paved highway, the road for some distance ahead may seem to be covered with water, but through the experience gained by discrimination, you know that this is not the truth. It is only a reflection of the light from the pavement.

A rod standing in a glass of water seems to be bent where it enters the water, yet through discrimination you know that such an appearance, such a report of your eyes, is not the truth, but is only an optical illusion.

Your reaction is determined by the wisdom you have gained through your exercise of discrimination as to the truth of the matter.

Often a harsh tone of voice, an unkind word or an adverse and unjust

criticism may lead you to think that the speaker is cruel and heartless, yet discrimination may reveal that that may not be the truth.

Discrimination will show whether it is due merely to thoughtlessness, impatience, and a lack of the development of kindness and love and *the practice of their expression* or whether the intention was to wound, hurt, embarrass, or humiliate. But even in the latter case, discrimination tells you that the Real or Spiritual Self of the speaker is not cruel or heartless.

It is only the animal self or the undeveloped, unresponsive, and untrained human personality which is not responding to its Real Self, that is selfish, unkind, and destructive.

Therefore, through discrimination you will control your reaction; for you know the Law, namely, that it is not things outside yourself—object, conditions, persons, criticism, gossip, and so forth—that make you suffer, but *your reaction* to them. And, if on each occasion you will stop and say, What of it? you will call into play your power of discrimination and be able to judge accurately What of it, or how much truth there is in it.

If there is really anything serious or of vital importance in the matter, you will thus be able to analyze it and take the proper steps to correct or otherwise meet and dispose of the matter constructively. But if it is not worthy of your attention or of occupying your time and thought-force—such as childish remarks, idle gossip, envy, jealousy, and so forth, of un-

developed people of little importance—then you can refuse to respond to it and pass it by or ignore it as you would the remarks or actions of unrefined or impudent children.

Thus, through discrimination and asking What of it? you can see what of it and refuse to respond to it negatively or unthinkingly and so suffer from such reaction.

Sensitiveness is but an aspect of responsiveness—one of its finer aspects, one of its higher manifestations. Technically speaking, motion and force come from cosmic levels, from a focal point in the third sub-plane of the mental cosmic level.

As applied to you, individually, the radiance from that center affects first your *mental* permanent atom, increasing its vibration, and hence the manifestation of its Divine Light and fire. That Divine Light, heat or fire in turn affect the *astral* permanent atom, set it into greater vibration and increase its manifestation of light and fire.

The astral permanent atom in turn reacts upon the *physical* permanent atom and sets it into a higher vibration, a higher aspect of light and fire than it was able to manifest before. Now fire of any kind is a consuming force for everything that cannot vibrate to it and if applied intensively enough will melt even the hardest steel or the most refractory ores.

The more that the Spiritual Fire is called down from on high through your aspiration and devotion and the more you respond to it, the more does it consume in you all that retards or

opposes its vibrations. Ultimately, it consumes even the physical atoms. For each atom of each body in each world—physical, astral, mental, spiritual—can express only those forces to which it can respond, up to the point of its highest capacity. And having served its purpose, having responded to the highest vibrations of which it was capable, it is cast out, thus enabling the body to build in new and more sensitive atoms—drawn into it according to the quality of your aspiration—which can respond to higher vibrations, thus making you more sensitive.

This process of purification and transmutation is often a period of suffering. For when many of the old atoms are thus cast out within a short time, it may even produce physical illness, especially some form of high fever. But this is only the mechanism of purification, a phase of cleansing and making the new atoms that are being built in more responsive to the downpouring of the Divine Fire from above.

As the body becomes purified of its old sluggish and less responsive atoms it naturally becomes more sensitive and begins to respond more readily to the overshadowing vortices of spiritual force or Divine Fire. These higher forces naturally affect most strongly the weakest parts of the body, the weakest organs and cells, the ones that have accomplished their mission and are about ready to be cast out.

This reaction should be gradual and constructive, but often it is not, owing to the student's lack of understanding and discrimination.

A WOMAN OBSERVES

by

audrey stratton



A Frenchman by the name of Lesebure was the court physician of Louis XIV. Lesebure was a great one for relating curious occurrences. At one time he told of some marvelous experiments he had the good fortune to witness.

A certain friend of his was quite a chemist of that time and it seems he had discovered a rejuvenating medicine. The formula of this medicine was kept a secret from even Lesebure himself. However, he was given the opportunity of watching its effect upon the first subject—an old hen!

Lesebure's comment was that after two weeks her feathers fell out only to be replaced by a splendid new crop. Her poor old pale and wilted comb stood up again and was as red as a spring chicken's. And greatest of all miracles she began to lay eggs once more!

But Lesebure doesn't tell us anything more about Lady Cackle Britches. He has led us to believe she is still alive some place—possibly in some remote, mysterious corner of France still laying her head off.

The reason I'm relating this story

is not because I have a consuming interest in egg production, but because it illustrates how old-age prevention has been one of the major scientific problems of ages past as well as present. The search still continues for some elixir that can be swallowed in one gulp and presto—flaming youth!

Youth and youthful appearance depend on perfect circulation. Physical exercise is the elixir for it actually restores, to a large extent, one's lost youth and vitality. Even though the body has been mistreated for a number of years and old age has already begun its cycle, it is still possible to almost miraculously regain the vitality and elasticity of youth through exercise.

The state of the tissue in our body is determined by the type of substance introduced into the blood through the intestines. The digestive process must be functioning well or this introduction is faulty. Lack of exercise causes constipation, and without proper elimination these poisons are absorbed into the blood stream, starting irritations in the arteries.

We are told we are as young as our arteries and this in most cases is true.

This constant irritation, which is mentioned above, causes the arteries to harden just as constant irritation on one's foot causes a callous to appear. Gradually the artery is stopped up, and it is at this point that old age has its beginning.

Old age, therefore, is not a matter of years. We hear of some beloved patriarch who sits in a quiet corner of his home and dispenses cheer and youthful optimism. We are astonished at his young mind, but we cannot help but pity its incagement in the aged body, especially when we realize that but for a matter of defective circulation might be in perfect coordination with the spirit within.

Some morning why don't you surprise yourself and have a heart to heart talk with that body of yours. Whether it be young, middle-aged, or aged, inform it on that chosen morning that when you finish with it, it will be tingling from head to foot with a bloodstream that has suddenly been jerked into action.

You will stand with your feet apart, before an open window, and your arms will be above your head with the palms of the hands touching. You will look like a jumping jack as you jump with your feet clicking together and your arms slapping your sides and up again in the original position. Do this over and over again until you are tingling all over. Then you will begin to laugh, first at yourself and then because you have noticed for the first time that you have a bloodstream that has suddenly come to life with a new vitality.

KARMA

By ALICE MAE FRETZ

An early teacher of mine taught that Karma was an inexorable law which can by no means be evaded. I have come, gradually, to realize that this supposition is erroneous.

Divine Mercy rests in the comprehension of religion. The higher we ascend in our insignificant comprehension of the Highest Law in the universe, the more we grow conscious of our responsibility and our moral substance and feeling become awakened, thus enabling us to distinguish between Good, Evil, and Mixed Deeds, to use our free will wisely. Thus this realization begins to have effect upon our fate, on our Karma which is not unalterable.

If Karma were unalterable, then free will would not exist, not even partially, or would there be any progress. The Indian author, Patanjali, the Father of Yoga, says in his Yoga Sutra, "The suffering which has not yet taken place can be evaded." To me these words mean nothing else than Forgiveness of Sins, or the destroying of bad Karma by God's mercy. Karma, with all its mysterious and tremendous power, is before the Power of the Divine Mercy a mere bubble which shall burst and melt away.

Christ said, "Whatever ye will ask your Heavenly Father, He will give ye." Is not therein comprised also the forgiveness of sins? Many will per-

(Continued on Page 27)

RESURGAM

(I RISE AGAIN)

By HERU

EVER since Time began Life continued because of innate Faith in the continuity of being—of Self perpetuated above and beyond the mortal life span allotted to mundane creatures born of flesh. In the words of Hamlet: "To be or not to be, that is the question."

Each time that the sun's path crosses the Easter equinox of the zodiacal "belt," each time that vernal spring thus exemplifies the seasonal recurrence of Life's rebirth, the hope of survival of Self is rekindled anew in "the Fires of Spring."

When the lifegiving sun ascends to the "mount" of the Easter equinox, nature revives, clad once more in verdure to attest to the annual rebirth of vernal spring, of Life at large, resurrecting from the wintry grave of buried hopes of old. It is then that nature works her annual miracle as blossoms sprout again, the messengers of rejuvenated springtime, of nature's own carnival of Life resurrected in the fullness of Being.

Eternal Spring: The verdure of ever-green Youth awakening from winter's bleak and forlorn spell of deathlocked, timelocked, quiescence, of nature resting, sleeping in a state of suspended animation during the still life of elemental alchemy, as the spectacular, energizing climax on the heels of a Strange Interlude of Life's occult rebirth, regeneration.

Thus did Ancient Egypt, and latter-day generations as well, celebrate the annual "rebirth" of the sun on the "Mount of Glory" of the Easter equinox. And thus, too, did the wise

ancients symbolize the glory of the resurrecting mangod — the Son of Man and Son of God—as the Risen Lord of Resurrections and The Way to Life Eternal in the Elysian Spheres of Blessed Spirit-Souls on high!

Risen from the primordial abysses to the starlit Empyrean; from the *nadir* to the *zenith*—*de profundis*, *ad astra*! From the sub-organic, sub-elemental strata of the protoplasmic Beginnings to the supra-elemental, extra-organic stages of higher evolution co-eval to godhood. From Alpha to Omega!

Such is the true story of the soul's mystic quest of the "Lost Horizon"—happy completion of cycles beyond the computation of astronomy, mathematics.

Thus, too, is the sublime version of Ancient Egypt's psychostasia—of the abyss-born "blood-soul" metamorphosed into the divine "supersoul" of the Eternal Adamas enthroned at the heights of the Elysian Spheres!

All the time that you are mentally working to find your place in life, keep working at the present-day task and as far as humanly possible meet your present-hour responsibilities.

—Harriet Luella McCollum.

TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

ALMOST on the heels of the drama with West, Earl Carling walked into the Payne home. The unmistakable odor of gunpowder and the blunt-nosed revolver on the table made him pause. He did his best to ignore them but knew his face asked the question. Luther gave him a grave smile and told the story.

"But what saved Jamie?" Carling asked, aghast.

"I managed to pull the chair from under him with my foot a fraction of a second before West fired," Luther explained.

Carling felt that he must warn Luther, despite Luther's optimistic faith that it would not happen again, and he tried his best. With Jamie in such serious trouble, arrested for theft with Eddie Overman and Roger Clark and Eddie's Uncle Leroy, their calm in the face of this seemed unnatural.

Jamie's trial would come up after Easter; all were under heavy bail and the outcome might be a penal sentence despite Jamie's innocence, which might be difficult to prove. He thrust all speculation aside as Helen asked him what he had planned for Easter decorations in the church.

"I thought we might arrange festoons of green vines and branches throughout, with Easter lilies around the chancel. It is really Rachel's idea," he told her.

They all enthused over the idea and Luther offered to donate the flowers

and the greens, while Helen, Jamie, and Sonia wanted to help arrange it all. Thursday, at noon, the church stood transformed into a natural bower, the white lilies massed from the nave to the altar.

After Rachel herded the others in for tea, Carling stood there in the fragrant stillness and drank it all in. Finally, he lifted his eyes to the great altar piece—a lifesize painting of Christ before Pilate—and once more he sensed a painful lack. Ah! Why did Easter always bring him this?

He walked slowly into the little study back of the altar where he composed his sermons and sat down at the ebony-inlaid rosewood desk. Pulling open the drawer, he discovered his failure to stock up on paper for his notes, but he found a morocco-bound diary in the last drawer. He leafed through it idly. It was years since he had looked at it. A sentence caught his eye and he was lured to read more. Yes, there it was—his first talk with Luther Payne.

"I went to see Luther Payne, the famous nursery-man, and asked him to join our church. When he declined,

I asked the reason and he said that creeds and dogmas were as man-made fetishes on the order of the savage medicine man's voodooos. It startled me into being a bit crass . . ."

That conversation! Payne's startling views, the rejection of any belief in a jealous and vengful God, hell fire, original sin, faith alone as a saving factor, the remission of sin through the shedding of blood or the vicarious atonement—it was as if he heard Luther's steady voice now:

"Have you any children, Reverend Carling?"

"I have two girls, Anna and Jennie."

"Do they come to you in fear and trembling, to tell you they are vile creatures, to beg for food and shelter and so on?"

"Are you having sport with me, Mr. Payne?"

Luther's odd, tolerant smile as he answered that he was trying to teach his children the omniscience, omnipotence, and omnipresence of a living truth, that he did not dare send them to church for fear they would be confused. His own mounting bewilderment and pain as he tried to explain that his Synod issued the holy orders under which he officiated.

"That seems to be the basic trouble," Luther said. "Life is a constant becoming, a creative inflow. Christ must be a living Presence, the Church a Fellowship of Humanity."

His defenses had crumbled at last

under Luther's sincerity, but he sought Rachel for solace when he got home—to find the same doubt there. Her reaction had been much the same. She had likened the articles of faith to pretty pictures hung in their minds for reference when in the mood.

Pretty pictures! Requisite moods! Lip service!

Yet, just a short time later, Anna pointed out the comparison as she asked if Williams did not break the Tenth Commandment when he foreclosed on the Blake home because illness prevented Blake from meeting the payments. He had not dared to reprove Williams for the church practically depended on Williams and some of Williams' wealthy friends . . .

Salvation for sale in dollars and cents? He rose hastily and began to walk to and fro, his right elbow cupped in his left hand and his right forefinger curled around his chin. Those instances dated back seven years, to 1925. The last serious dispute with Luther occurred a short time afterwards over the Sacrament of the Lord's Supper. Luther had branded it barbaric as now observed.

"Barbaric! Are you mad, Luther?"

"Did not Jesus institute it originally for remembrance? Jesus never deified the physical. He told His disciples He had food they knew nothing of. All we eat and drink becomes part of us eventually. I believe we absorb our thoughts and emotions with what we eat and even in that sense become as we think and feel."

Anger overcame him so that he forgot his manners, even his pledge to abstain from evil language. As he ended the attack, Jamie's fiery retort had shocked him into sanity. A child called him a brute and a liar, with reason.

How strong was his own faith if it could be so easily torn down? As he paced, he asked himself how far he had progressed from theory to practice. With Easter upon him he could not compose a sermon that should interpret it to his congregation . . .

After dinner, the telephone rang. To his surprise he heard Bart West's voice asking him to officiate at his son's funeral on Good Friday. He said he would and at the close of the conversation turned a startled face to Rachel. She came to lay her firm hand on his arm and the blue crepe dress, frilled with white at the neck and throat, seemed to add to the peace in her face. Her eyes were the color of Luther's dark purple pansies and her figure looked so motherly and strong.

"What is it, Earl?"

He told her and felt reassured at her calm acceptance of it. Was not Good Friday supposed to represent His burial, too, whose resurrection Easter proclaimed?

But the thoughts her words awoke sent him to Luther. In the coziness of the softly lighted sitting-room, with the smell of the burning eucalyptus log, he found courage to unburden his mind and ask for counsel.

"What does Easter mean to you, Luther?"

"I don't think it merely commemorates the personality of Jesus, as commonly taught," Luther replied, his eyes gravely candid. "I think Jesus' life meant a far greater thing than a circumscribed and personal life could. Spiritual regeneration is shown to us from time to time—Plato, Socrates, Buddha, Jesus, to name four. Jesus gave us the greatest and as yet no one even begins to interpret or compass it. To focus that divine philosophy through the small keyhole of the physical body is tragic and destructive.

"Then you don't believe Jesus came out from the tomb?"

"Yes, I think He did, but I don't believe it matters so greatly."

Not matter! He stirred restlessly, his heart rebellious as he cried: "But the whole Christian faith hinges on that!"

"I don't agree, Earl. We use this physical body as the Creative Principle uses the earth—to manifest ourselves. The Vernal Equinox of Easter is the pouring anew of that Creative Principle. It is physical, too, yet it is also that which uses the physical to express. It is inbreathing and outbreathing even as our own lungs. That is what Jesus continually told about and revealed to man, but the dust in their eyes hid the truth from them."

"Dust!" Carling repeated. "Yes, that's what I say when I stand beside

a grave: 'Dust to Dust.'" Then he told about West's request.

"I'm glad you'll do this for them. Shall we sorrow for the fallen leaf or rejoice for the sap within the tree that creates a new leaf for transfusing its osmosis into new wood? Ah! Sorrow of parting finds no lethe in the human mind, but the spirit knows, for even here we can ask and be instantly answered without words to cloud the meaning."

An exultant lift shot through him as he heard those words—that experience had been his also. They talked awhile longer. Then he went home.

The next morning, as they finished breakfast, he spoke quietly of his new outlook. It was an unusual procedure to bring up such subjects before the children and he felt conscious of their keen interest. So he directed his attention mostly to Rachel.

Rachel came to lay her cheek against his.

"I'm so happy about this, Earl. Luther Payne works wonders through releasing life. I think that this 'second birth' is the recognition of our spirit as the reality, the body our tool."

"That sounds logical," Anna said.

"Surely it is," Jennie agreed. "We must eat physical food so we can go on living on the physical plane, why not spiritually as well?" Then she reminded Anna that Easter clothes would not wait on discussions, so they raced to gain lost moments, in a swirl

of girlish laughter. Carling looked after them with surprised pleasure.

"Their young minds hold a good grasp of natural law, Rachel. I feared they lacked interest in religion or philosophy," he said.

"Youth is interested in anything made vital through dramatic experience, not so much in theories. That's why Luther Payne can teach Sonia and Jamie and their young friends so much—he shows it in actual experience. But, new Easter clothes—" she paused expressively.

"They are part of it, too, Rachel. I want you to give away all my black suits and pack my priestly garments. I'm going to get some of those lighter colors. They make a man feel like a human being. Help me, Rachel. Keep me from slipping into those old forms and habits."

"I think the spell is broken," she said softly. "We'll find the Kingdom of Christ together."

(To be Continued)

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

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

—Hamid Bey.

THE ARIAN AGE

By ORIO

Part II

WHEN people read only the New Testament in the Bible to learn of Christ they make a great mistake. To gain a complete understanding of the Christ one must be familiar with both the Old and New Testaments. Each tells the same story only in different words. The magnificent tapestry of life is woven through the ages from the first chapter of GENESIS to the last chapter of the New Testament and climaxes in the BOOK OF REVELATION, which is the marvelous vision of the Aquarian Age which lies before us. Does not the dragon rise and fall and man fall and rise?

These three ages, the Arian, Piscean, and Aquarian cannot be separated for they are part of a trinity and part of our Christian Religion.

We will find the Ram, which was slain for Isaac, become the slain Lamb who opens the seven seals of the Book of Life which is revealed in the wonderful vision of St. John, the divine, in the *Book of Revelation*.

In astrology each sign has a key word and religion correlates these. During the Arian Age (fire), we learn of the Father who tells us "I AM," the Lord, thy God." During the Piscean Age (water), we learn of the Son and we say, "I believe."

St. John 3:15 tells "*That whosoever believeth in Him shall not perish but have eternal life.*" In the Aquarian Age (air) we will say as Job did in days of old, "*I know that my redeemer liveth.*" In the Book of Revelations we hear these words as the Son of God speaks to the seven churches "*I know Thy works.*"

During the Taurian Age, God created Adamic man and gave him a

body, an earthly house wherein the Spirit should reside. We become conscious of the fact that the human body is composed of four major elements, namely fire, water, air and earth.

God made man of the dust of the ground and spirit entered this body of clay when He breathed into his nostrils. We know that fire, water, and air are not staple and they must have some other element to work through. Therefore, God made man of the dust of the ground which is the element earth.

As God guided his chosen people out of the land of material darkness into a land of spiritual light, He gave specific commands to the children of Israel. In Exodus 12 we read, "*And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of the months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: Your*

lamb shall be without blemish, a male of the first year. And ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take the blood, and strike it on the two posts and on the upper door post of the houses, wherein they eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. It is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I Am the LORD.

"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD throughout your generations, ye shall keep it a feast by an ordinance forever."

When we read in the second Chapter, *"This month shall be the beginning of the months,"* we know that God is giving spiritual instructions based upon natural law. The first month corresponds to springtime, the time of the year when nature is reborn. The Passover symbolizes the release from bondage. Aren't the bonds of winter and darkness broken with the coming of new life in the spring?

When the sun in its yearly circuit travels through the Sign Aries, the Ram and Lamb, all nature is resurrected. With Israel the old order and regime had died and a new order of life lay ahead. Is this not just as true today? Each year as the sun enters Aries, new life, new hope, and new faith are born.

In I Corinthians 5:7, we read, *"CHRIST, our passover, is sacrificed for us."*

Is it mere chance that Christ's crucifixion on the cross and his resurrection correspond with the ancient passover? We begin to realize fully that the story of man and his salvation through Jesus, the Christ, is written in the heavens.

Easter, the day mankind celebrates as the Lord's resurrection day, does not always fall on the same day but this day is determined by the position of the sun, moon, and spring equinox.

God speaks to man today as he did in the days of Moses. He spoke to Moses out of the flaming bush and Hebrews 12:29 tells us that *"God is a consuming fire."* In I John 1:5 we learn that *"God is light and in Him is no darkness at all."* In I John 4:8, we learn that *"God is love."*

Fire symbolizes the flame of truth which we will call inspiration. During this Arian Age we learn of many men who were inspired by God—men who foretold the things that were to come to pass. We find some of these prophecies being fulfilled in the years that followed but some still remain to be fulfilled.

It was the Prophet Ezekiel who, when the heavens were opened, saw visions of God and in the Book of Revelations (that which is to be revealed). In Chapter 4:6-7, we read *"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion; and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."*

In Chapter 5:6 we read, *"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."*

In the Aquarian Age, that age which is to come, we will gain a better understanding of the word Ezekiel.

The Prophet Jeremiah in Chapter 23:5 tells, *"Behold, the days come, saith the Lord, that I shall raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."*

In Romans 1:3-4 we read, *"Concerning his Son Jesus Christ our Lord, which was made the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."*

In Revelations 15:3 one reads, *"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy words, Lord God Almighty."*

Isaiah, the Prophet, in Chapter 40:11 tells, *"He shall feed his flock like a shepherd; he shall gather lambs with his arms, and carry them in his bosom, and shall gently lead those that are with you."* And for the fulfillment of this prophecy we turn to St. John 10:11, *"I am the good shepherd; and the good shepherd giveth his life for the sheep."*

In this age when God inspired man, we learn of a man, the Psalmist David, of whom it is said, *"I have found David the son of Jesse, a man after mine own heart, which shall fulfill my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour Jesus."*

It is David, this chosen man who walked with God, who has given to mankind such beautiful thoughts of life in his Psalms.

The Arian Age is the age of the Ram, the Lamb, and the Shepherd and this age is beautifully expressed in the 23rd or Shepherd's Psalm.

Won't you, now, dear reader, get your Bible and read the 23rd Psalm? Read it not only once but several times. Learn how to "dwell in the house of the Lord forever."



THERE WAS NO ALTERNATIVE

By JULIA L. RAUCH

THE other day a very prominent citizen of my community said, "The bombing of Pearl Harbor is a blessing in disguise." The import of those words, the stark realization of what they conveyed demanded an explanation. Yet hadn't my previous experiences proved there was no alternative. Several months prior to 1942 I tried to arouse the interest of a number of groups and organizations in sponsoring a well-informed, capable speaker who could tell them about the preparedness and intrigue of Japan.

The brazenness and heartlessness of the attack on Pearl Harbor was nothing new to this party, who had been confronted with similar experiences during his stay in China. He was willing to donate his services. All he asked was reimbursement for his expenses. But would any group sponsor him? No.

This was a sample of Intelligentsia that I found in my community, which is a city, and which can be found in any general run of cities. It was duped with a stagnating sedative—lethargy. And it had become so self-centered that the only intelligence considered was the intelligence found right here. I was told "Japan has paper ships." "Hawaii can never be attacked." "The Japs are only bluffing." "Japan knows she is beaten before she starts, so she'll never start anything."

How well I remember when a student at school that the Japanese students sent by their government to our college were students of exceptional ability. They were not only "A" students but did extra work that merited the attention of the college.

Regardless of how their intelligence is used, it is there. Intelligence can

be used constructively or destructively for progress or retroversion.

This self-centered intelligence produced a lethargy so pronounced that inertia was paramount. It lived in the every-day life, the businesses, the associations, and in the affairs involving our government. It opened wide the door to the nefarious trade with the Axis at our expense. And how well can we appreciate that fact today as our own oil and steel is hurled back at us. For not only were millions of tons of iron, steel, copper, and brass shipped to the Axis, prolonging the war, but the greater part of our oil supply.

When a few of us were aroused to this fact and an embargo was placed on scrap metals and oils, it was learned that good steel replaced the scrap. For what was there to stop shipment to third parties, who in turn sent it on to the juggernaut of war. There wasn't a law in the land but the integrity of man and that had become so self-centered it was hopeless.

In our form of government we are the government. And we make up the government. We are responsible for the government. But we were asleep.

Our intelligence was blinded by lethargy, and not until war was declared could our President stop this very thing. That gave him the power. His third term was by no chance an accident. It bears great significance in the mustering in of the new era. America needs you now as never before.

Jesus said, referring to this time, "If the days be not shortened no flesh shall be saved." And if the United States hadn't been forced to declare war and if Japan hadn't been persuaded to enter when she did, the life force of the war, our oil and steel, would still find its way to the Axis powers.

The oil for Germany supplied by Japan from the Netherlands, through a British oil company would still function. If it had continued, and continued to continue, no flesh would have been saved. So, regardless how shocking the statement may be, the bombing of Pearl Harbor is a blessing in disguise. It awoke the spirit of America—the spirit of Life, Liberty, and the Right to worship God. It made us definitely realize, as guardians of that sacred trust, there was a threatening. It called for action, and America responded.

This did not come upon us overnight. But it was the shocking result of a cause that awoke us to the fact. This is the culmination of many ages. The lethargy, which produced inertia, disintegrated our faculties to the point of blindness, accounting for such channels of hate, graft, greed, jealousy, and cunning which fostered avenues

of execution, picked key men as managers and gave them protection by working within the law, laughed at the Brotherhood of Man, choked progress and gave no consideration to the body, the temple of the living God.

Intertia has met its Waterloo. This is the day of Retribution.

The day of Compensation lies in the spirit of America, and the spirit of America must and will win. This American spirit will some day be fully known to the rest of the world, when the brotherhood of man, built upon the kinship of all peoples of the earth, is established. "You cannot put new wine in old skins," says the Master Jesus. The American spirit is the new wine that needs a new skin.

The stars in the sky tell the story of this day. Man has not been able to tamper with the record. It still is in its pristine state, in all its glory and all its wisdom. The Pyramid of Gizet tells the story. The Bible speaks of her as a witness to the world built in the land of Egypt. Her silence through the centuries is just now coming into full realization and understanding.

The Bible tells of the end of the world—the end of the world, the end of the old order. That is why the toll must be paid. The preparation for the new age is in progress. All hate, greed, graft, treachery (the old order) and anything less than the God principle must go by the wayside. It must make way for the new skin, the new order, by being absorbed into light. For, as Jesus tells us, the time will come when every man shall sit under his

own fig tree and no one shall make him afraid.

"Thy Kingdom come, Thy will be done on Earth as it is in Heaven," has not been prayed in vain. Its fruition is near at hand. We are at attention, leading the way—for reason of our own birth. America has earned this right and all the constructive forces will rally to her cause. As the minute men of the Age, America, we are watching for the ushering in of the New Age. We are the vanguards.

God grant us strength through all the fray,

God grant us strength both night and day,

God grant us strength to see the way,
Thank you, God, for U. S. A.

KARMA

(Continued from Page 16)

haps object that such a Divine Mercy must be deserved. True, the Divine Mercy is something so very tremendous that no man, not even the greatest among the Holy Ones, can merit it, but to me Divine Mercy is also a Mystery-of-Love and, as such, it is incomprehensible to man.

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.

COPTIC NEWS

CHICAGO, ILLINOIS

February was a memorable month for our Chicago students. We were richly blessed for several weeks by the presence and guidance of our Master teacher Hamid Bey.

Volumes could be written about the infinite amount of happenings which manifested in the course of Hamid Bey's classes. From the many testimonies that came to light we realized, to a greater degree, the magnitude of good that our Master's efforts produce.

We have now resumed our studies and practices with greater inspiration, strength, knowledge, and a clearer vision of our desired goal of attainment.

A goodly number of new students have been added to our Center. Their enthusiasm for development inspires us to serve them to our utmost in the dissemination of all that is helpful and true so that their path may be made easier and shorter than ours.

Wisdom ripens into silence as she grows more truly wise,

And she wears a mellow sadness in her heart and in her eyes;

Wisdom ripens into silence, and the lesson she doth teach

Is that life is more than language, and that thought is more than speech.

—Unknown.

GEMS OF TRUTH

By LULU PAGE



Love is inevitable when God rules the heart and if we allow our emotions to be swayed through the heart we live in a creation of beauty and harmony.

* * *

Anchor your power to the heart of the Master. He lives in each of us. He fills your body with health, strength, endurance, patience. He demands pay in the form of continuous striving for better vital understanding and ether-eal development.

* * *

A missionary is one who, having a mission, does it without thought of recompense.

* * *

No matter how great your troubles, they are always topped by the enduring love of the wonderful Master.

* * *

Eat reason, drink faith, and give blessings to the world.

* * *

The vapory cloud travels in a mystic haze through the blue of the ether-eal, moving ever toward the setting of

the sun where the rays spray the foamy substance with a dash of red and violet hues, creating purple in the great mist of the Supreme Artist's pot. How beautiful it is to sit at eventide and watch the sunbeams as they dip their brushes in the foamy wavelets dripping with golden sequins and gradually blending with the sky in a haze of deepest blue. Thus life begins and ends!

* * *

Keep well within the Truth harbour, ride your ship into the port of understanding, drop anchor in the waters of knowledge, walk out upon the gangplank of experience into the world of Infinite Love and Beauty which encompass the world.

* * *

To make a soul happy is the most beautiful of all music.

* * *

Let the mercy and tenderness of the great God of Love descend upon you and fill you with a holy atmosphere of divine creation, an inner consciousness of the God within.

I LISTEN

By INEZ LIGHT



AVE you heard the story of the origin of our senses? Millions and billions of years ago "thoughts were things." These "things" collided with each other and thereby the sense of touch came into being. Gradually, this sense was developed and, as a means of protection, hearing was awakened. As these "things" became aware of approaching objects by sound, they were able in a feeble way to escape pain.

After eons of time, sight became something more than a dream. By this time, also, the sense of touch had become quite marked and hearing was serving its purpose nicely. Being able to see was indeed progress.

Next came the sense of taste. When we read of what and the way the savages eat today, it is beyond our imagination what those "things" ate. But we do know our own taste has changed within the last generation.

The next step in unfoldment was the sense of smell. This is another development of our times. When this sense becomes mature and refined as the others, through eons of time, changes will be made. Obnoxious odors will be eliminated from many

locations in our cities and sanitation in other communities will be enforced.

All of these senses were developed because of the necessity of self-preservation. Watch a new-born baby. Through touch it hunts for food. It whimpers and listens for a voice or approaching steps. At first it is only able to follow objects with its eyes, giving no impression of recognition. It is not very old when it smacks its lips or puckers them, registering approval or disapproval. The sense of smell is probably not manifested for some time, as there is no outward indication of its presence.

This is the genesis of our senses as told to me.

EASTER

The joyous Easter-time returns, the cycle old yet new.
Again the symbol where man learns of Love and Life that's true;
The blessed Easter-tide is here, the Resurrection morn —
May we arise, with vision clear, to see The-Christ new-born.
May Bonds-of-Limitation break and let The-Christ arise
Un us, and Bless our Lives to make a Light for anxious eyes;
Those eyes that watch beside the tomb, to see some sign of life —
May Christ come forth, dispel the gloom, and still the stress and strife.
Oh, may The-All-Inclusive-Self Arise and Light The-Way
Beyond the narrowness of self, unto the Perfect Day;
When Christ, inborn, will 'rise and shine to fill each darkened place
With Truth and Beauty, pure, divine—a Presence full of Grace.

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*We're happy when the sun shines.
We're cheerful, bright, and gay.
But when skies are dark and cloudy
We just don't feel that way.*

*It's so easy to be influenced
By things outside of us.
When it rains, or snows, or thunders
We're so prone to make a fuss.
For we have long supposed
That our happiness or woe
Was caused by things external,
But we're learning now to know
That whether we are happy,
Or whether we are blue
Is just the natural consequence
Of thinking that we do.*

*We have the power within us
To think the thoughts we choose,
The thoughts that make us happy
Or the ones that cause the blues.
So let us use it constantly—
This power that is ours—
To keep our mental skies all sunshine
With no trace of clouds or showers.*

—Mary H. Manwaring.