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# EGYPTOS

JUNE

1942

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ORDINATION, TOLEDO, OHIO



# AEGYPTUS

JUNE — 1942



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# AEGYPTUS

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

JUNE — 1942

VOL. I

No. 6

## CONTENTS

My Experiences Preceding 5,000 Burials — Part VIII		
	<i>Hamid Bey</i>	5
Evolution and the Bible		
	<i>Violet Whyatt</i>	9
A Woman Observes	<i>Audrey Stratton</i>	11
The Mental Attic	<i>Albina K. Swartz</i>	13
Coptic News		14
Tillers of the Soil	<i>Clara Emelia Burr and Clarence Edward Burr</i>	18
The Piscean Age — Part II		
	<i>Orio</i>	22
Ancient Egypt in the Light of Truth		
	<i>Heru</i>	26
Coptic Fellowship Directory		32
Coptic Fellowship Literature		35
You and I	<i>Julia I. Rauch</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 VIII

If you will pause to realize that the blood is driven throughout the body only by energy, and realize that every part of the body is a grade of life and mind, which is capable of being wholly controlled through attention and will, you will understand why I can refuse to allow blood to flow from the wounds made by passing large pins through my flesh.

The flow of blood is under my will and I can cause it to flow freely from both points of insertion, from one, or refuse it completely, at will. By virtue of the same law my heart beat can be reduced to where physicians, who do not know the secrets of mind power, think it impossible for the body to survive.

Some students wish to know the reason for the gradual change of posture in the Dome of Concentration. They want to know the reason for the downward gaze at first, the gradual raising of the eyes until the gaze is almost upon the center of the dome above.

There are two values to be gained in this practice. The first is physical. The body develops in new ways through controlled posture, just as the body develops in new ways when one practices new exercises. It is all one law. The spine, the spinal cord, the maximum freedom of nerve activity as they ramify from the spinal cord between the vertebrae are all changed and improved in variety and perfection through continued practice.

The spine and its relation to the brain is also changed and its fullness of expression enhanced. All this develops the body in ways unknown to the uninitiated, which accounts for superior powers in later stages of unfoldment. In fact, this is the solid foundation on which the superstructure of personal capacity is erected. There is as much difference between the actual structure of the body of a Master as there is between a shriveled arm and the arm of a mighty athlete. I have told you something about the beginnings of such development.



The postures and gazing and the later practices in meditation enable the student to awaken any part of his brain at will. He can put any set of brain cells asleep at will and, being asleep in one part of his mentality, he can be supremely wide awake, active and accomplishing things in another section of the brain and its ramifying nerves. In short, the initiate knows how to throw the nerve energy into any part of the body at will and command specific functioning, and his command is immediately obeyed.

The Masters know the body, brain, nerve and organic structure much more microscopically and in detail than any Western physician or surgeon. They, therefore, know with mathematical exactness how to teach a student so that he can develop any ability at will. There is no guesswork in this, any more than there is guesswork in adding figures in arithmetic problems.

No one can receive the instruction all the way through unless they attain increasing proficiency in practicing what they have already been taught. Each student is told what to do next and why as rapidly as he has earned the right to know, through using what he already knows. This law works in all lives, Oriental and Occidental, and applies to you who read this page as much as it does to the veriest master of life.

The above is the secret of all physical power, and only as one advances in proficiency can one realize the infinite degrees and varieties of phenomena possible to the physical organism. So far as the Masters know, there is no final limit of development. The Masters of the Egyptian Temples have the records of discoveries of thousands of years, and these records report in detail what practices are necessary to produce a given ability. They report men who have lived for hundreds of years in perfect physical condition and include in detail what they did and exactly what physical and mental reaction followed. I had the advantage of this history of attainment in the same way as you have the advantage of everything which has been developed in any science, when you start to school.

### **Why We Are What We Are**

Now it is most evident to the mind which is awake that no practice is engaged in without the instigating power of *Purpose* and the continued ability called *Will*. All this is mind. So when a student is assured that diligent practice will bend and unfold the body in such a way as to give unusual ability that student is using the same law as is used by all people unknowingly, except that he is specializing and developing chosen channels of body and mind while the average person responds only to the needs of ordinary living and therefore scatters his talents over such a large field that no one ability is more than ordinary.

As a matter of fact, the law used by the Masters to produce the unusual is observable in nature everywhere about us. No one transcends the law of



life but some know how to use it to increase freedom of expression, while others use it to produce disease, unhappiness, and death. But it is all one and the same law and process.

During a period of one year, working one hour each day, I practiced control of body, mind, and emotions in the Temple Dome. The other hours of the day were spent in various kinds of employment, study, and practice.

My Master deemed it now the proper time to allow me to enter the department of work where they made those wonderful statues. You see, I was now ten years of age. You will recall how much I had admired them when I was first taken through the Temple departments of work for observation as to my natural responses. You will also recall that I was so impressed with the wonder and magnificence of it all, and so desirous of doing that work, that I sneaked into the room when no one was watching and stole a piece of clay, and hid myself to try to make a clay pigeon. This was my childhood longing.

The man whom I met before five years of age, and who played such a decisive part in my destiny by recommending me to the Temple Masters, asked me what I wanted to know. I had replied, "I want to know how to make a mud bird." You will recall that he told me I was destined to learn things which would be grander and more magnificent than that, but that when I had learned these greater things I could also make the mud bird.

### **My Experience as a Clay Modeler**

The day I was admitted into the modeling department, and given freedom to choose my subject and go to work, seemed to me to be the culmination of all ambition, and my joy was perfect. There was a model of an angel's head in the room, which I chose as my first subject, and went to work.

I went to work with one idea. I wanted to earn praise from my Master. Nothing else mattered. More than this, I wanted the praise quickly—NOW. Therefore, I started to work in feverish haste. I hurried it through as rapidly as possible to a finish. It was a custom to finish our piece of work and cover it with a cloth. The great occasion was the unveiling of our monument and watching the effect of our effort on the Master, as it suddenly burst upon his view.

When my first angel face was so suddenly exposed to his sight, I watched so intently that my whole body was trembling in anticipation and uncertainty. I cannot now see just why my Master's approval was such a terrific thing to me, but it was.

And so, imagine if you can, my awful let down and complete collapse when the Master said, "Your idea may be that of an angel, but your work shows



the hands of a devil." I was so completely taken off my feet that I was ready to break down and cry at my bitter disappointment when suddenly, to my amazement, he took it and threw it violently to the floor, reducing it to a shapeless mass!

The Master then told me to do the work over again, hoping for improvement. When I had gained sufficient composure to start the work over, I felt a trifle less hurried. My enthusiasm was tempered by a something which caused me to take more pains with each part, watching for evidences of improvement on my own account. This time, also, instead of trying to make an exact copy of the model at hand, I tried to make some improvements to show how I thought a real angel would look.

When the work was finally finished and covered, I again called my Master. My breath was held in suspense but I realized, without attempting to do so, that the event had not quite the importance to me as the first. But I hoped and watched. Whatever fears I may have entertained were due to be realized for when he looked it over, without a word, he again lifted my product into the air and threw it to the floor, and my second effort seemed all for naught.

And, now, something happened inside of me which I shall never forget. A something arose within—anger, resentment, self-defense, fight—and I started toward my Master with fierce intent to strike him. I am so glad that a something else arose within me just in time to save me from that disgrace and regret. My hand dropped to my side just in time and I stood abject in his presence, not knowing what else to do.

He gave me just a few words of encouragement, just enough to save a semblance of personal morale, and, advising me to try again, left the room.

Left once more to my own thoughts, I took plenty of time to consider the course of events in my efforts to produce a masterpiece. I noticed that my mental attitude was automatically changing, and I was actually mildly interested in that fact. Mildly interested, I say—and yet what an important period in one's development when he can step aside and in a sense watch the mind and weigh its value! Such a rare ability! My resentment was now turned into shame at my conduct toward a man who had been such an unfailing friend during the years since I had entered the Temple. I began to recall the hard days of begging. I remembered the hardships of my first week of training in the Temple Dome. I could review those experiences and in perspective I could see more value in them than at the time when I was passing through them. And then I knew that my Master had some unseen and, to me, unknown reason for his action. With these comforting, even though vague thoughts, I began again the production of the angel face.



This time new ideas came to me. I began to realize that not all angels would look alike, any more than all people. So, I began to wonder what my ideal angel would be like and endeavored to weave that picture into my work. I could not think of an angel's hair, and what it might look like, so I attempted to copy the hair and make the face something original. But I seemed unable to copy the hair over the temples, try as I might. Finally, I did it up in some fashion, finished the work of art, covered it and called my Master in a spirit of almost unconcern as to what he might think of it.

But I admit of some joy when my Master viewed the work quietly for a time and then, smiling, he took me on his knee and began to explain his previous action. He said my work was not perfect; that I could not reasonably expect it to be, but that the work was of far less value, no matter how perfect or imperfect, than my mental attitude and emotions. He said in the first place I had attempted to copy the model, which would have been no credit to me even if I had done it to perfection.


He went on to explain that he had not broken my work just because I was trying to copy instead of making something of my own. He had broken it to test my emotional response, which he had found most unsatisfactory. The second breaking was for the same purpose, but I had shown no improvement and now, finally, he observed that I had relaxed under the stress and was viewing the product in a more sensible light. Because of this, he now explained to me his purpose and the significance of his methods.

*(To be Continued)*

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## EVOLUTION AND THE BIBLE

By VIOLETTE WHYATT

OME people are quite confident that the present younger generation, especially the college students, are being led into atheism by the "ungodly" teachings of the biologists. They believe the theory of evolution contradicts and condemns the Bible.

Perhaps those who criticize do not know the real meaning of evolution. To speak of it as being untrue is to display one's ignorance of the subject.

Evolution is simply history, a history, of steps by which the world has come to be what it is today. It is God's way of doing things.

Evolution, which includes the struggle for existence and the survival of the fittest, is, broadly speaking, the doctrine of growth and that all life proceeds by natural and normal processes from lower to higher forms, from simpler to more complex stages.



The evolutionist believes in God as a Creator. His idea of God's method of creation is summed up in Darwin's theory that the world and all the creatures in it have been subjected to the laws of growth and have come to be what they are by a process of growth and not by sudden creation. They do not take the view of the fundamentalist that God created man of clay. It would be likening Him to a material workman making Adam as the Egyptians used a potter's wheel.

Why not conceive a dignified and divine way in which the Creator fashioned man? Is it any more degrading to hold that he was made through a long line of animal ancestry than to believe he was made directly from the dust?

The history of the way in which individual man, his literature and his social customs have come to be what they are is best expressed by the word evolution. It has been one of continual progressive growth under the influence of resident forces and in accordance with laws. This harmonizes with the general spirit of Biblical teachings.

As God made an oak out of an acorn so He has made all things by the development of higher from lower forms. Consider the rose. It does not spring suddenly into full bloom. A tiny bud forms, develops, and opens, gradually, unfolding the petals of the perfect flower by the guidance of God's hand operating on nature.

The distribution of fossils in the geological strata of the earth reveals unmistakable facts. In time, simple forms of life came first, more complicated ones after them.

Long before man believed in evolution he observed that only the skeletons of lower forms of animals were to be found in rocks laid down longest ago, while higher forms, as wolves and bears, were found in rocks made later.

The study of evolution removes old dogmatic conceptions of the Bible.

The great strides of scientific advancement bring us many new and logical interpretations of its contents. One cannot expect to teach that which is contrary to all reason. How can one believe that Sampson slew a thousand men with the jaw bone of an ass, or that the sun stood still in the heavens so that Joshua would have light enough to fight a battle?

Evolution is not antagonistic, but helpful, to religion. It gives one a broader view of life.

Evolution, when rightly taught, is a factor in the strengthening of Christian faith.





## A WOMAN OBSERVES

by

audrey strattton



If nothing else good comes out of this World War Number Two, the fact that Americans are raising their own vegetables in their Victory Gardens will be a compensating factor. Out here in the hills of Hollywood, on a lot adjoining Hamid Bey's home, five families have joined together and planted the entire lot in vegetables. Already we are enjoying the freshness and goodness of newly plucked vegetables and our tables abound with crisp, green salads, tiny, tender, green onions, and scarlet radishes that pop with crispness as our teeth sink into them.

We have a waving patch of deep green swiss chard that has spinach backed off the map for flavor. Our corn looks like a bumper crop and the beans are coiling themselves around tall sticks placed for their convenience. We have long, cool, white radishes that have an unequaled (we believe) tang.

Some of us have auxiliary gardens in occasional patches around our own homes. Mine is soon to yield some of that curly-salad-pepper-upper endive. The swiss chard has already been shared with less fortunate neighbors.

There's eggplant, too, and green peppers, cauliflower, onions, cucumbers, watermelon, cantaloupe, and some very prosperous looking celery. We have enough tomato plants to supply everyone in the hills. So in spite of the fact that lettuce, and so forth, on the vegetable stands here look like last year's birds' nests, we are able by what we may deem our foresightedness to have the greenest, coolest, salads imaginable.

Now that national emphasis is being made on keeping fit, we feel we are doing our share by keeping ourselves well-fed on home-grown vitamins. We conserve these precious vitamins and minerals in our cooked vegetables, too, for we know that to peel or cut up vegetables before cooking causes a loss of those valuable ingredients. In all cases we cook our vegetables whole and with their skins on. We use as little water as is possible for cooking and cook quickly. We never add soda to our vegetables. If possible, we steam them rather than boiling or stewing them.

As a consequence our vegetables have a garden freshness never tasted in the drab average restaurant vege-



table. We know that as our vegetables come from the garden they contain everything necessary for vigorous health and we refuse to cook the "life" from our produce. We are thoroughly acquainted with the fact that peeling a below-ground vegetable tosses away practically all of its mineral salts and that boiling causes half of its calcium to be lost.

When we cook our swiss chard we allow only the water that clings to the leaves to be in the pot. We cook it at a low heat and not for long. Our carrots we cleanse with a stiff brush, never peeling or scraping them, and cook them whole, preferably. With butter and chopped mint leaves they are delicious.

At this time the beets are tiny and most delectable. We put the tops in a separate kettle and treat them as we do the chard. The roots we boil, without peeling, until tender. When done we chop the tops and the peeled cooked beets together. Season and add a little olive oil. What a dish! Remember after-cooking peeling does not destroy.

I cook entirely in stainless steel and I find that my tightly covered pots hold all of the precious steam that arises from the dripping, green leaves. Therefore, I gauge the cooking time—never lifting the lid until ready to season and serve, for those elusive vitamins love to dance off in a cloud of steam. This almost waterless cooking requires close watching but is certainly worth the care.

*(Continued on page 29)*

## THE MENTAL ATTIC

By ALBINA K. SWARTZ

Spring house-cleaning time is here and this year, because of governmental instructions in fighting incendiary bombs, the attic will be given more attention than usual. This is a good time, also, to rummage through our mental attics to see if a great deal of unnecessary debris cannot be eliminated.

Entering the door, we find we are hampered by a cloudy outlook. So we clear a path through the dust of inertia, remove the curtains, and open the windows to let in the light. Now we can see the cobwebs of doubt and uncertainty that veil every nook. With a determined effort, we sweep them away.

We begin now to sort out the accumulated "junk" to see what we should get rid of. That old broken dream could be mended. We decide to take it out of the attic and see what we can do. Those Indian clubs of ambition we had once used zealously but which had been forgotten. We try them out, just for fun, and find to our surprise that it really is fun—and just what we have needed for our war effort. We will keep those, too, and use them every day.

There are many chests, trunks, and boxes. We raise the lids and find that most of them are filled with old moth-eaten sentiments. These are not the only ones we have; many fit well in our present lives. But the ones that have been stored away have long been



Why let them clutter up our minds? outgrown and have no value for us. Surely, they should be discarded.

There is a door which we approach hesitantly, open a little to peek in, then quickly close. The old skeleton is still in the closet! How can we get rid of it? There is a pile of books in a corner and we remember one of them which contains a particular lesson. We find it and read:

"Cell structure of the entire body changes completely in every seven years." That must mean we are not the same persons we were seven years before. Still we have almost the same bodies, minds, tendencies, habits, and certainly the same memories. We read on:

"A change in the cell structure of the nerves and brain is completed every few months. But thoughts, which are the foundation of actions, continue to travel through the well-worn grooves unless lifted upon a new path and directed over it consistently enough to form a new habit rut, eliminating the old one. It is in this way that we can form new habits of thought and action, build finer bodies, and develop new personalities."

It dawns upon us, then, that the old skeleton does not belong to us any more—not if we refuse to claim it any longer. So we open the door and drag it into the light, where it crumbles to ashes.

There is a cupboard in the corner—we remember it used to be a repository for superstitions. We smile when we

remember the black cat, the horseshoe, and many similar relics that used to be there, but we think with satisfaction that we discarded them long ago. However, we look in and find that the black cat and the horseshoe are still in their places.

After some thought, we understand. We no longer believe that a black cat running across our path will bring ill luck, or a horseshoe over the door will attract good luck. But we still believe in the bad luck and good luck which the black cat and horseshoe symbolize. It seems to us that we are chronic believers in bad luck for ourselves and that good luck is only for others. Too often we think, "Wonderful things can happen to Cousin Fred. He seems to find good fortune wherever he goes. But for me, this thing I want would be too good to be true. I wouldn't believe it even if it happened."

We remember another lesson in our book which, condensed, was simply: "What we look for we will find. Life will aid our efforts if we expect it will." That must be the secret of Cousin Fred's good fortune—expectation of GOOD luck instead of BAD luck. We resolve to keep the horseshoe but to throw the black cat out the window.

Eventually we have our mental attic clean and in order, with more room for storing valuable articles yet offering no fuel for flames of destructiveness that may assail it. And, with brighter minds, we have lighter hearts.



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## COPTIC NEWS

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### TOLEDO, OHIO

Good Friday, April 3, 1942, was a night of beauty and sacred inspiration which has been recorded in the minds of all who were privileged to be present at the most impressive and outstanding night of ceremony ever witnessed in the Toledo Center.

On this night three outstanding events took place for it was the sacred night of Initiation and the closing night of Hamid Bey's series of instructive and inspirational classes. The teachers were given their degree of Mastership as High Priestess of the Coptic Order. This was followed by the baptism of four Coptic souls.

Will you please attune yourself with me to an atmosphere of great beauty; to a setting radiantly soft in candlelight glow and enhanced with the fragrance of many beautiful flowers and the strains of soft organ music. All this made a perfect setting for this solemn and blessed occasion.

We all waited outside the temple door with our hands filled with fruits and flowers—the flowers for the spiritual offering, the fruits in the thankfulness for man's physical needs. Our hearts were filled with anticipation. When the doors were opened, HAMID BEY, our great Egyptian Seven-Ring Master and Coptic High Priest, led the way and as we entered the temple room a vision of loveliness greeted our sight. In a setting of blue, white, and gold, of flowers and candles, hung the Coptic "KEY OF

LIFE." Amidst all this beauty were three white-robed figures standing in such a position as to form a large triangle—MR. A. R. MARTIN, Sharon, Pa., the previously ordained One Ring Coptic High Priest, who on this occasion received his diploma; ORIO, Master of the Stars, and MARGARET GLASGOW. These last two, the candidates for ordination were robed in long white gowns and each one held beautiful flowers. During this interval, the lovely strains of organ music softly filled the air, and Hamid Bey had taken his position in the center of a raised Main ALTAR behind the three teachers.

When everyone was quietly seated, Hamid Bey opened the meeting with the Sacred OM chant. Everyone joined in this Chant. Then each and everyone came forward and placed their gifts of fruits and flowers on the tables provided for them.

In this setting of beauty, amidst the bounty of nature and glowing, yet subdued candlelight and with the tunes of the soft music filling the air, the ordination ceremony began. Hamid Bey had then taken his position at the altar on the main floor. To the melody of the *Key of Life*,

ORIO—Master of the Stars was the first one to be ordained. It was a sacred moment of greatest impression on one's soul when Hamid Bey placed the First Ring of a High Priestess of the Coptic Order upon her head as the reward of service and spiritual attainment.



Any student of truth who had had the opportunity to study under this great teacher must admit there is not another one like her, possessing the knowledge and wisdom of the Universe that she does. The secret of her radiating Love and Happiness at all times is that she gives all her time in service to the seekers of Light. May we follow her example!

The second candidate who also received the First Ring of a High Priestess of the Coptic Order was

MARGARET GLASGOW of Detroit, Michigan—a very dear soul and capable teacher of philosophy. As yet she has not had the opportunity of gaining experience in the great work by outside teaching.

A Diploma of most significant admonition: *TO KNOW THE TRUTH, BE THE TRUTH* was presented to all three Masters by Hamid Bey.

In years past these great teachers readjusted their lives to become the guiding hand of their fellowmen. They have learned to know the teaching of the Coptic Philosophy of Truth. They have found the Secret Key to the Sacred Temple of their own Soul. And so with God's richest blessings bestowed upon them by our great Master Hamid Bey, with the best wishes coming from the hearts of all students of the Fellowship, they go out free and unafraid with peace in their hearts to do the great creative work. May the guiding Light of the Holy Spirit be with them always.

During this great ceremony I vis-

ioned another great Master—*RAPHAEL*—who was the Madonna artist and who was born on Good Friday and died on Good Friday. What a perfect setting it would have been for his brush and palette to retain this picture of "MADONNAS"—Madonnas of the Aquarian Age.

Immediately following the ritual of ordination, four people were baptized by Hamid Bey. During this ceremony he mentioned that the ceremony of baptism does not limit one to a narrow, confined thought or belief but rather it is a ceremony consecrating the Oneness of the soul to its Unity with God.

Three children were baptized:  
Kathryn S. Rosentreter  
Bernice Beu  
Frederick Weegman.

Donald Marks was also baptized. At the time of his baptism Hamid Bey publicly announced that he, Donald, was to be the next ordained High Priest of the Coptic Order. All four received a little Coptic Cross of Gold.

Then the third event took place—the impressive and sacred ritual of initiation which is the opening of the Spiritual Eye. Hamid Bey taught the right use of the spiritual breath and when every one present had been anointed a feeling of such beauty and such reverence had entered into the hearts of all that a sublime peace prevailed.

Again the beauty and vibration of the OM CHANT filled the room.

With our Master's Prayer of bene-

(See inside front cover page for picture of ordination).





Initiation, Toledo, Ohio

diction, this part of the ceremony came to a close but it was immediately followed by another one none the less significant. Now it was the time to serve the nectar and the raisins. This was done by Hamid Bey himself at the Main Altar, assisted by the three Masters.

This setting of the sustenance of life was truly symbolic of the LORD'S TABLE. A realization of the significance of this Holy Day—Good Friday—filled our hearts for it truly symbolized the Holy Communion with the Lord. Christ in deed has risen in our hearts, risen in a fuller sense than ever before, and thus the Cross shall never claim him again in our Consciousness.

After everyone had partaken of the repast a feeling of fine and good fellowship prevailed and once again the three Masters took their previous positions.

Hamid Bey, from his place on the Main Altar, gave words of wise counsel in regard to man's conduct in this present world crisis. He also greeted all the guests present for many had come from distant places to lend their love and blessings to this occasion.

Mr. Martin added a few words of welcome and cheer. Orio and Mrs. Glasgow, the newly ordained High Priestesses, also gave short talks.



Chanting the OM for the last time this never-to-be-forgotten ceremony came to a close.

Everyone bade farewell to our beloved Master HAMID BEY who looked fascinating in his special robe and brocade headdress. May we see him again next year.

We give our blessings to the three teachers of the Fellowship who, each in his or her own individual way but with the Coptic ideals at heart, went forth to carry the torch of truth to all seekers of light.

\* \* \*

#### DETROIT, MICHIGAN

To the Toledo Center we of Detroit are most grateful for the hospitality extended to us on the night of the Ordination and Initiation Services. Words are almost inadequate to describe the beauty and spiritual uplift we enjoyed. It truly was another gem added to our chain of memories.

This service was a climax for our Center, too. Hamid Bey had spent several days with us and, as usual, much good was accomplished and we are looking forward to another progressive year.

The ordination of the two High Priestesses filled us with pride. By adoption, we claim Orio, for her first assignment was with us. She is very near and dear to us. And, of course, Margaret Glasgow is really one from our own ranks. Her poise and understanding are a constant source of inspiration. We congratulate Hamid

Bey in his wise choice of these two women.

Last, but not least, was the baptism of one of our babies.

We are very happy to say that Mr. Martin is now holding classes here in Detroit.

\* \* \*

#### CLEVELAND, OHIO

February, March, and April are memorable months for the Coptics of the Cleveland Center.

During this time, we had the joy and blessing of two evenings of our dear Hamid Bey's instructions and a partial promise of an early return which we anticipate most eagerly.

Also, during these weeks our dear, faithful teacher, Mr. Martin, was with us several times, always with new thoughts and inspiration.

You Coptic Centers who have had Orio's teaching can understand how much we enjoyed and learned from her eleven weeks of instruction, three nights weekly.

Her knowledge of the stars and heavens is phenomenal and aroused an eager desire to find our way in the "Garden of Stars called Heaven."

Her classes ended on Easter Sunday with a large gathering on the Hotel roof for a sunrise service. This was followed by a beautiful candlelight service and sermon on *The Key of Life in the Temple of Light*. A breakfast and distribution of the many

(Continued on Page 21)



# TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

## Part VII

**T**HE flash of pleased surprise in Eddie's eyes that Easter Sunday made Anna Carling thrill, half with happiness and half with pain. The first realization of her own feeling for Eddie had come as an aftermath of a party at the Payne home when she understood Eddie's almost crazy love for Sonia. The look on his face came back to sting her heart as she tore her gaze from his at the sound of the organ. Beside her, she sensed Sonia's white-swathed beauty as regal as the lilies enclosing the chancel—impossible to believe Eddie might cease loving Sonia.

Then, for the duration of the service, she forgot other things in watching her father. She felt that he, in the vital quality of his new outlook, touched that Life within the Universe which, alone, could blow breath into human concepts.

The whole congregation sat absorbed and after the service closed they became the center of a moved and appreciative throng. It irked her that she could not give the natural and candid response that her mother and Jennie did for she sensed that people thought her unresponsive.

Sonia walked home with them for an afternoon's visit. When Jennie left them to find their father and congratulate him on his sermon, she confided her difficulties to Sonia.

Smilingly, Sonia outlined a procedure. "The first thing you must do, Anna, is to get over thinking your shyness and reserve are so serious. Make play out of it. See the humor, even in your mistakes. You dress too soberly as a rule. This white gown brings you out. You can also wear the pastel

shades of most colors. Choose styles that aren't too severe. Wear your hair loose so it frames your face and use a tiny bit of rouge to help your paleness." Sonia took a small rouge-pad from her purse, rubbed it lightly on Anna's cheeks, fluffed her hair, and then led her to a mirror. As she stood there, staring, Jennie came in and looked over her shoulder.

"Why, Anna, what miracle is this?"

She tried to laugh but to her own consternation broke into tears instead. She sought to explain: "Oh, please, please, don't misunderstand me. It's just that I'm happy. I never expected to be pretty!"

"Pretty? Why you're beautiful, Anna!" Jennie exclaimed.

"Yes, I think that's true," Sonia agreed.

She tried to realize it. Beautiful! Maybe, yes, maybe, Eddie might come to look at her with that faint surprise growing to wonder in his brown eyes.

When Jennie went to bed that night, she reviewed the events of the day with a dreamy gratitude, decid-



ing that everything could be traced directly to the influence of the Payne family.

The Paynes were so different from all others. There was no girl like Sonia; no boy like Jamie. She felt herself flush as she thought it.

Once, Roger Clark had paid her some attention and she had been thrilled a bit—until she gauged his character largely through the contrast with Jamie and began to feel repelled. It might be foolish to dream of Jamie now. She would be like Sonia and Anna and not rush life too fast, but if the years fulfilled the promise of manhood that Jamie gave . . . Oh! let his innocence be proved; it could be difficult for him because of his friendship with the weak Eddie and the arrogant Roger who were so patently guilty. She fell asleep on this prayer.

Not until the day of the trial and Judge Bertram's stern judgments did she guess the truth about Anna. For the first time she saw Luther, Helen, and Sonia shaken to the core under the blow, while Jamie's white face sent sickening waves of pain into her own heart as Jamie was sentenced to one year, Roger and Eddie to three each. When it was over and they were home again, discussing the matter in low and sorrowful tones with their father and mother, she noticed the stark agony in Anna's face.

In the privacy of their own chamber she drew the truth from Anna's trembling lips. Then they heard their mother's step outside the door and

hurried to change their talk and their clothes.

"Your father has decided to go and see Judge Bertram," their mother told them with brisk cheerfulness. "He thinks he may be able to remove some of the prejudice that District Attorney Shagreen aroused."

Anna and Jennie exclaimed in glad unison at this and, after some further discussion of that phase, their mother advised them to treat the boys just as usual.

"Why, of course!" Jennie exclaimed. "Did you think we wouldn't, Mother?"

"Well, sometimes young people are a little intolerant of mistakes or disgrace," her mother explained. "You may find that others will look askance at your stand; people expect us to carry a banner of strictness rather than mercy."

"Yes, I know what you mean, but if we refuse to let their attitude hurt or hinder us, in time it will pass," Jennie said, glancing at Anna with a surge of relief.

Anna's face expressed a deep gratitude.

"Oh, Mother! I feared you and father might feel differently."

"Some time ago we might have, Anna, but now we have a larger vision of our work. This is largely due to Helen and Luther Payne. Helen suggested that we must help Eddie's parents to a better understanding, today. I'm afraid it's too late to reach the Clarks."



"Maybe Father will win Judge Bertram over for Jamie and Eddie," Jennie suggested hopefully.

Anna shook her head. "I'm afraid he won't. Bertram is the Moses type, terribly honest, hard, and just. He prides himself that no influence ever sways him in his administration of his judgeship."

"I wonder how he would feel if his son's fate hung thus in the balance, Jennie mused. "They say he is utterly bound up in Dean."

"Dear Bertram is a splendid boy. Well, we must cling to hope and do whatever seems to promise a chance," her mother said, then changed the subject by suggesting they bake some tarts for dinner. "You know how fond your Father is of raspberry tarts," she reminded them over her shoulder as she went away.

Jennie slipped her arm around Anna's slim form. They walked into the large, white-and-blue kitchen and went to work. She knew, and felt sure Anna also knew, that their mother gave them the task as a break to relieve their minds of pressure—a pressure that might break their hearts.

\* \* \*

The whole thing seemed utterly fantastic to Sonia as she returned home from the Court. Her bewildered brain drove her out of the house to the arbor where she flung herself prone on the cool wicker lounge. She could not dismiss the court scene from her mind. Judge Bertram's square, stern face centered the picture, his thick, iron-gray hair and black robe bristling with power.

Shagreen looked the part of prosecutor with his hawklike profile, sharp green eyes and predatory air. Those inquisitive reporters, the curious, avid faces of the habitual spectators, that deadly atmosphere of doom—Jamie caught in a trap of lies and perjury.

Her dad's calm strength was the one heartening influence, aided by Keene's intelligent efforts. Yet Keene stood fore-doomed to lose against Shagreen's diabolical buildup of prejudice in Judge Bertram's mind—so cleverly done that it seemed to clinch Jamie's guilt and brought forth a blasting rebuke for her Dad and Mums. Oh, the searing unfairness of that! The words sizzled in her brain: "You have signally failed in your duties or your boy would not be in my Court today. You should be punished instead of him but I cannot do that legally so I am compelled to send him to the Reformatory for a year. He will find an opportunity there for Christian training—to learn right from wrong."

Could she ever forget the look on those two dear faces?

She rose from the lounge and walked swiftly into the thicket of friendly evergreens. Dad must not find her in the throes of such passions. He needed comfort given instead of asked. This bitter test—how could Jamie stand it? Oh, she must strengthen him with the very fibres of her own heart if need be. Blessed privilege of love to stand by in time of need; to ask nothing save the chance to minister.



The healing silence of the trees seemed to breathe out over her, laving her sore spirit in their age-old peace. At last she felt that she might face Dad and Mums without shame so she rose and brushed the pine needles from her tan serge suit. The look of relief in Dad's and Mum's eyes paid for her battle.

In the discussion of the whole matter that followed, she lost some of her bitterness, especially when Dad and Mums unfolded their plan to hire a caretaker so they might move to the place where the boys were being sent.

Mums gave this a lifting touch at the close. "Maybe this is part of the plan our lives are to work out, Sonia. Those youngsters in that school—we might be able to cheer them a little. We must make life gracious."

Sonia thought about that as she helped get supper. Living graciously, yes, it was a big thing. Dad and Mums live thus.

Dad could not be Dad without Mums. Mums could not be Mums without Dad. That made a real marriage. Could she achieve such an ideal? If not, she would never marry. On the point of telling Mums this, she knew the answer. Life could not be cut by a pattern. One must live it as it was given to live, must carve it and shape it with the tools one had.

Resolutely, she set to work at planning the new home. She knew Dad and Mums would make it cheerful. They would all be busy fixing it up. But Jamie—No, she could not find any balm for that wound.

*(To be Continued)*

## COPTIC NEWS

*(Continued from Page 17)*

beautiful flowers completed the farewell features of a happy, educational season.

Her repeated references and invitations to the Coptic meetings has resulted in a number of new members. We are wishing the same joy to the next group that invites ORIO.

\* \* \*

### CHICAGO, ILLINOIS

It is our desire as a group that we be joined with all those who have dedicated themselves to the spreading of truth to mankind to the end that His Kingdom will be a reality on earth. We have therefore, pledged ourselves to set aside a few moments each noon for the purpose of sending out vibrations of the highest order so that the Spirit of Peace will be spread abroad to neutralize the chaotic vibrations that are rampant all around us.

On May 10th, 12th and 13th ORIO will present her three free lectures here in Chicago in the American Room of the Hamilton Hotel. She is planning to be with us for quite some time. On Monday, May 11th, our Center will officially meet Orío in the Orchid Room of the Midland Hotel, a privilege we have long been anticipating.

Beginning with Monday, May 18th, our Center will meet at the Bismarck Hotel.





# THE PISCEAN AGE

By ORIO

## Part II



IRGO is the sign of the element earth which represents our tabernacle or body of clay. Is not the earth, the mother of us all? Man was taken from the dust of the ground, which is the element earth, and this temple of ours houses the other elements—fire, air, and water—which make up the chemical combination of this earthly temple.

In the human body the bowels represent the factor of discrimination between the highest essence and waste, and they are associated with the Sign Virgo. Virgo is the mutable sign of the earth trinity and, therefore, represents the highest essence in matter or earth substance.

The Sign Virgo is also associated with the harvest of wheat which represents the staff of life. In ancient mythological lore Virgo represents the Goddess Ceres and her daughter Proserpine and symbolizes the seed wheat.

Proserpine was loved by Pluto, ruler of the underworld and he took her into his domain as his bride and Queen. When Proserpine had disappeared Ceres searched everywhere for her daughter. When she learned that she was Pluto's bride, Ceres went into the underworld to seek her daughter's freedom but because Proserpine had eaten a pomegranate she could not be released entirely. Six months of the year she was to be Pluto's Queen and six months she was to roam the earth.

This is the allegory of the winter wheat which lies in the cold, dark earth for six months before it comes to life and growth with the sun's rays of summer.

From many sources there is a connection between the Sign Virgo and the bread of life. In Genesis 3:19 we read that God said to Adam, "*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*"

We shall learn more of the bread of life as we proceed with these articles, for it symbolizes so much in the life of Jesus, the Christ.

Jesus, having grown to manhood, begins to fulfill his mission as the Son of God. We find that as he begins his ministry he selects a small band of followers from the fishermen, and he makes them fishers of men.

Around the central figure of Jesus the Christ, are twelve men, disciples of the Lord, who forsook all and followed him. St. Matthew 10:2-6 tells, "*Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite,*



*and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel."*

More and more we realize that Bible stories are synonymous with the ancient star legends. We read these words in chapter 1:41-42 of the Gospel of St. John: "*He first findeth his own brother Simon and said unto him. We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation, a stone.*"

In Chapter 16:16-19 of St. Matthew: "*Simon said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*"

As the Ages of Time were passing, the north celestial pole was slowly receding in its orbit. During the period of the Piscean Age, Thuban had

slipped backward in the circle and Polaris in the constellation Ursa Minor became the Pole Star.

In examining the constellation chart, we find that Cepheus, the King of the star pictures of the sky, has his left foot upon the Pole Star Polaris. He wears a crown of seven small globes representing the seven keys of light.

We find that, during the Piscean Age, Polaris represented the Rock of Ages, that rock which represents the foundation upon which church doctrine was built. This star pointed the true direction on the sea of life as mankind passed through the Piscean era. Is it mere chance that the Christian Church is symbolized as a ship, a ship whose compass points to the steady light of the star of the north?

As we grow into this age we notice that the polarity of the Sign Pisces and Virgo blend, that Pisces is symbolized by two fish bound by the cord of love, and that Virgo symbolizes the bread of life. With this understanding, Bible narratives take on a new and deeper meaning.

We read with interest the Gospel of St. Matthew; 14:14-21. "*Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away that they may go into the villages and buy themselves victuals. But Jesus said*



unto them. They need not depart; give ye them to eat. And they say unto him, *We have here but five loaves, and two fishes.* He said, *Bring them hither to me.* And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children."

It is in the sacrament of the Holy Lord's Supper that the highest essence of these two signs become manifested.

In the 26th chapter of St. Matthew we read, "*Now the first day of the feast of the unleavened bread the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remis-*

*sion of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."*

In the Last Supper, Jesus instituted the meaning of the body and the blood of life. St. Paul in I Corinthians 10: 16-17 tells us, "*The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."*

Now we begin to have a clearer picture of all that Virgo represents as the *bread* of life, and Pisces represents as the *blood* of life. The blood of a body flows as the stream of life to, and from the heart, the source of divine love. By the crucifixion of Jesus upon the cross, man is brought closer to God, the Father. The blood of Christ symbolizes that deep emotional understanding of the spiritual laws of life which are so hard to explain and express in matter-of-fact words.

Can we ever understand the mystery of that period of the year when the sun is seen in the Sign Pisces? This is the period when we feel the very pulsation of the power behind life itself. As this power always remains a mystery, it is intriguing to find and look for greater understanding.

Both Pisces and Virgo are the mutable signs of the water and earth trinities and, therefore, both are associated with the unrevealed and the



mystical laws of life. These mysteries are so profound that we must just believe.

It was during the Piscean Age that man learned to say, "I believe in God the Father, Maker of heaven and earth, and in Jesus Christ, His only begotten son, our Lord."

In the days of Moses during the Arian Age, the ordinance of the atonement was instituted by God. In Leviticus 17:11 we read, "*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*" Thus we know of the sacrifice of the ram.

In the Piscean Age we learn that the Lamb of God was sacrificed upon the cross. St. Paul in I Corinthians chapter 5:7, stated that "*Even Christ our passover is sacrificed for us.*" And in I Corinthians 15:3-4 we read, "*How that Christ died for our sins according to the scriptures; And that he was buried and that he rose again on the third day according to the scriptures.*"

The Lamb of God, who was crucified and resurrected, is symbolized by the sun in its yearly cycle. The sun begins its new cycle at Christmas and crosses, one angle of the seasonal cross, at the Spring Equinox when it enters the Sign Aries. At this season of the year old conditions have died and new life is reborn. Therefore, this is the period of the year which is associated with the crucifixion on the cross and

the resurrection of Jesus, the Christ. It is that period when the sun has passed out of the period of darkness which is the winter and becomes resurrected with new glory and light.

The angel at the tomb said, "He is not here, but is risen."

The Lamb of God has been sacrificed for the redemption of man's sin and in Revelations 5:12-14 we read these words, "*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*"

In connection with the four beasts, namely the angel, lion, ox, and the eagle, we find a correlation with the four apostles of the Lord, Jesus.

St. Matthew, symbolized by the Man (Aquarius), tells of the humanity of Christ. St. Mark, symbolized by the lion (Leo), tells of Christ's royal dignity and the resurrection of the dead. St. Luke, symbolized by the ox (Taurus), tells of Christ's sacrifice and passion. St. John, symbolized by the eagle (Scorpio), tells of Christ's divinity.

(Continued on Page 29)



# ANCIENT EGYPT IN THE LIGHT OF TRUTH



## Part XVI

**T**HE Great Pyramid of CHU-FU (Cheops), which was called CHUT (Fig. 39), "mound of spiritual light," was illuminated at midnight at the time of the summer solstice, coinciding with the annual inundation of the Nile in northern Egypt. Then, the ventilating air shafts which led to the King's chamber were flooded with celestial light from opposite directions—from star Sirius and north star alpha (Thuban) Draconis—thus illuminating the head of the dead "Pharaoh" (Cheops) whose symbolic "resurrection" and "Coming-Forth-by-Day" was signaled by the shafts of light entering the royal chamber at that time.

The Great Deluge, proper, was also symbolized by the inundation of the river Nile. This was by way of configuring the sacred river in constellation Eridanus (the original Styx) the UR-NES (Fig. 40) "Great Tongue" of which flows northward, upward, from star Achernar to star Rigel Orionis, the "foot" or "Achillean heel" of "conqueror" Orion rising from the watery abysses of the celestial South.

The Great Deluge typified the endings and the re-beginnings of the World's Great Year at the time the rising north star alpha Herculi or AN-HER (Fig. 41), "bearer lifter"—a type-name of Horus as prototype for Atlas-Hercules and St. Christopher—coincided with the ascent of the "lion heart" and "sunpath" star Regulus Leonis, at the Easter equinox.

That was the time when the Millennium of SEH (Fig. 42) "Judgment Day" was at hand and when

Adamic genesis betokened the creation of a new type of humankind in the divine image.

Here it must be stressed that the ancient Egyptian version betokened the Great Deluge as a blessing to mankind rather than a curse, as more typical of the Biblical "sin flood" narrative.

According to the ancient Egyptians, Adamic genesis took place during the Millennium time of "rebirth" of the World's Great Year . . . when TEMU (Fig. 43), "mortal mankind" represented the REMU (Fig. 44) "weepers" who were born of the "tears" (Deluge waters) of sungod RA (Fig. 45). Thus was typified a new order of creation patterned after the original Adam or ATUM (Fig. 46) "god of mankind"—as elemental archetype—whereby the new human race took the places of "evil ones" destroyed by the "Great Flooding."

There remains the baffling mystery



of the "missing" pole star in connection with a stellar-time fault responsible for the Great Deluge. Before unraveling the riddle which has perplexed astronomers and mystics alike, let us consider the physical aspects of the World's Great Year.

Now the *annum magnum* or World's Great Year concerns the celestial phenomena of the Great Circle of Precession of the equinoxes and solstices, as of two major movements or revolutions—that of twelve zodiacal constellations on the plane of the Ecliptic, and that of seven polaris-group constellations of the celestial North—at one and the same time.

This SHENU (Fig. 47) orbit of the TENAIT (Fig. 48) "Great Circle" (of Precessional Movement) is twofold a revolution—of twelve zodiacal constellations in the larger, lower circle of the ecliptic "belt" and of seven polaris-group constellations in the smaller, upper circle of the celestial Northern Pole.

The change from Sign to Sign of the twelve zodiacal constellations of the Horoscope—so named after Horus the HERU (Fig. 49), the original "Grand Man" and "master mason," AMEN (Fig. 50) of the Zodiac—is equal to about 2,155 years each as of the succession of Signs within the Great Circle of Precession on the plane of the Ecliptic.

The succession of seven pole-stars in the upper, smaller circle of the celestial North averages about 3,715 years each, as of change from Sign to Sign—meaning the change from one

ruling north star to another, its immediate successor to the overlordship of the circumpolar North.

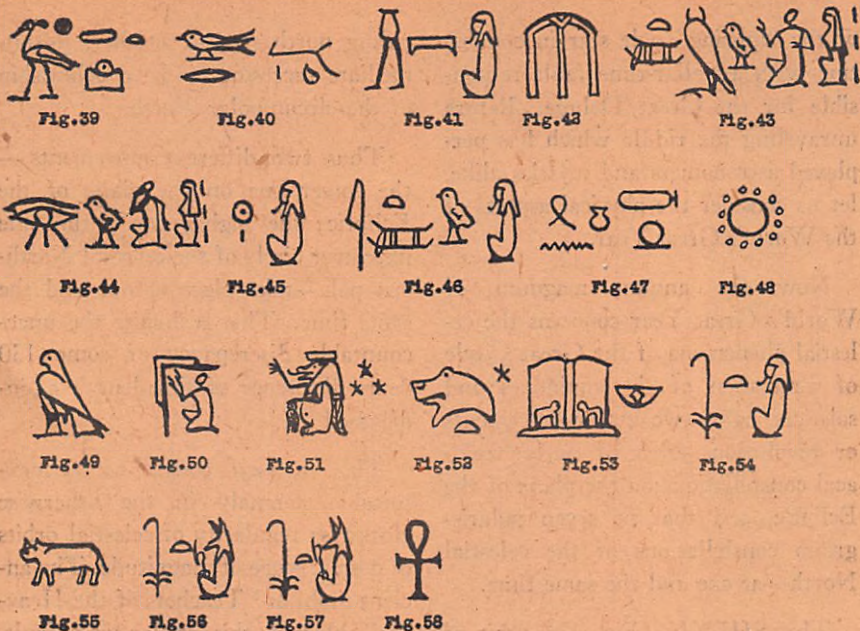
Thus two different movements—the lower one on the plane of the Ecliptic; the higher one within the narrower circle of the celestial Northern pole—take place at one and the same time. This is despite the unaccountable discrepancy of some 130 years difference of time-length as indicated!

This, in itself, constitutes an inexplicable anomaly in the otherwise clockwise regularity of celestial orbits of cosmic scope of magnitude. The ancient *urshi* or "Teachers of the Heavens" blamed this stellar-time fault, and with it the Great Deluge, on the original "Great Harlot," "Scarlet Lady," and "Mary Magdalene," TA-URT-MUT (Fig. 51) or ABT (Fig. 52) the "star mother" and "earth (water) cow" as configured in the "Big Dipper" or "Great Bear" constellation *ursa major*.

This is because the ancient *uranographers* prior to their introduction of the solar calendar in B. C. 4241 guided their calendary lore and time reckonings by the erratic movements of the "Great Bear" *ursa major*—the original horologe of stellar time—the "tail stars" of which pointed to the celestial South by way of augury of the annual inundation of the Nile and the particular seasons thus indicated.

Alas, all too few Egyptologists have realized the tremendous significance of Ancient Egypt's SED-HEB or SUT-HEB (Fig. 53) "Festival of the





Tail" in reference to the time-telling "tail" of ursa major—the "pointer stars" which indicate the position of the north star—and also in reference to the original Satan, SET or SUT (Fig. 54), who represented the "oldest son" of the "Great Mother" (ursa major) as the primary north-star in the form of a red male hippo (Fig. 55) as configured in constellation *Corona borealis* the "Northern Crown." This was as "Elder Brother" of Horus and as the original "fallen angel," Satan the SUT or SET (Fig. 56), who is hailed, in the papyri, as the "great god of the pole"—prior to the declination (at Deluge Time) of his pole star, *alpha (clava) Corona borealis*, the "key" of the "Northern Crown."

Anyone familiar with star maps will have no difficulty finding that constellation *Corona borealis*—one of the

seven polaris-groups which furnish the celestial North with a pole-star—no longer is in the upper circle where it formerly belonged, prior to the last Great Deluge on record. Thus it will be found that only six of the original seven polaris-groups, namely *Draconis*, *Ursa minoris*, *Cepheus*, *Lyrae*, and *Hercules*, remain in the upper circle. In place of the missing seventh constellation—*Corona borealis*—is *Bootes*—which constitutes no polaris-group nor furnishes a pole star!

Thus, then, the seventh pole star, alpha (*clava*) *Corona borealis*, "the key" to the "Northern Crown" and the "lost key" to the mystery of Great Deluge, is the "missing" star and "fallen angel," proper.

There remains the riddle of trying to reconcile the inexplicable discrepancy between 25,868 years for the  
(Continued on Page 31)



## THE PISCEAN AGE

Through the narrative of the four apostles, the Christ is portrayed as king, servant, man, and God. Each age brings forth its leader, a man chosen by God to lead God's chosen people. The Taurian Age brought forth Abraham, the father of the chosen people; the Arian age, Moses, who led God's chosen people to the promised land; while the Piscean Age brought Jesus who freed mankind from the bondage of sin.

Christ and Moses were both law givers. Each lived for his people. Moses had to say, "Thus saith the Lord," while Jesus the Christ said, "I say unto you."

As Jesus the Christ left this world he gave hope to mankind as stated in the Gospel of St. John 14:26-28. "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye should rejoice, because I said I go unto the Father: for my Father is greater than I.*"

The Christ is the one who shall lead the way for in St. John 14:2-6, he tells mankind, "*In my Father's House*

*are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."*

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## A WOMAN OBSERVES

If there happens to be liquid left in the pot after cooking, it goes with the soup. Sometimes, as in the case of cauliflower liquor, I merely add a little milk and seasoning and bingo! I have as delicious a soup as you would care to ladle out. Did you know that cauliflower is the vegetable which contains calcium in the greatest quantities?

There is a fascination in cooking as well as in growing these delicious plants we are in the habit of eating. Now that more information is being distributed by our government on the proper procedure to follow in their preparation, we have patriotism on our side if we give this our attention.





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## ANCIENT EGYPT

twelve zodiacal constellations and 25,998 years for the seven polaris group constellations—a difference of 130 years—as of two different movements both finishing their respective orbits *at the same time!*

We must leave the solution of that enigma to future mathematicians. Meanwhile, let us ponder on the fact that the aforementioned “missing star” and “fallen angel” represents the highly symbolic “Philosopher’s Stone” to adepts, and also, the “missing cap-stone” of the Great Pyramid! For the Great Pyramid represents, among others, an “Ark of Safety” (at Deluge Time), and the “Funeral Mountain” overlorded by the Satanic “fallen angel,” SET or SUT (Fig. 57)—whose primary pole star,

*alpha (clava) Corona borealis*, is the “missing key” to the secret of the Great Deluge and to the mystery of the Great Pyramid as well!

And that particular “missing key” may yet turn out to be the ANCH or ANKH (Fig. 58) “Key of Life”—as the occult key to the Greater Mystery of Life-in-Death and to Heaven and Hell, as hinted in the opening passage of the Book of Revelation!



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Entertainment—Miss Ellen E. Carlson

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Veillette, Mr. and Mrs. E. P. Schlenker.

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Public Meetings: 1st and 3rd Tuesday.  
Closed Meetings: 2nd and 4th Tuesday (Cor-  
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All meetings open at 8 P.M.  
Hotel Statler, Parlor 'G', Delaware Avenue,  
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Beginners' Class—2nd and 4th Tuesday.  
Hotel Statler, Cleveland, Ohio.

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Executive Board Elected Dec. 1, 1941

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#### Time and Place of Meeting

1st and 3rd Tuesday—Open meetings.  
2nd and 4th Tuesday—Closed Inner Group  
meetings.  
Blue Room, Hotel Tuller, 8 P.M.

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Chapel of Y.M.C.A.



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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

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1st and 3rd Friday of each month—Open Meeting 8 P.M.  
2nd and 4th Friday of each month—Inner Class (Correspondence Course Students)  
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Studio Hall, 839 S. Grand Ave., Los Angeles, Calif.

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Tuesdays following 1st and 3rd Fridays—Beginners' Class in Correspondence Course lessons.  
1st and 3rd Fridays—Advanced Class in Correspondence Course lessons.  
2nd Friday—Personality Development Class.  
4th Friday—General Meeting  
5th Friday—Social Evening.

### Time and Place of Meeting

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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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1st and 3rd Friday of each month—Closed meeting, 8 P.M.

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*I wonder what the reason is  
That you are you and I am I.  
That you have love and wealth, a  
    goodly board,  
A yacht to sail the seas,  
A plane to ride the skies,  
A cabin in the woods,  
While I have none of these.  
A crust of bread's my meager fare.  
I'm glad to have a coat to wear.  
Just why am I—I, and You—You?*

*Yet life affirms that you are you,  
And I am I.  
I wonder why?  
Maybe, perchance, in days gone by  
I wasn't always I,  
And You weren't always You.  
Maybe I was King upon a throne  
And I had ships and gems and love,  
While you were just my galley slave  
And knew no love and only ate  
The crumbs I wished to spare.  
I seem to see a vision  
Of great enduring peace.  
Is this a fantasy or dream  
Or is it really so?  
I wonder?  
Yet Life in her scheme of things  
    does know  
The reason why  
That You are You—and I am I.*

—Julia I. Rauch.