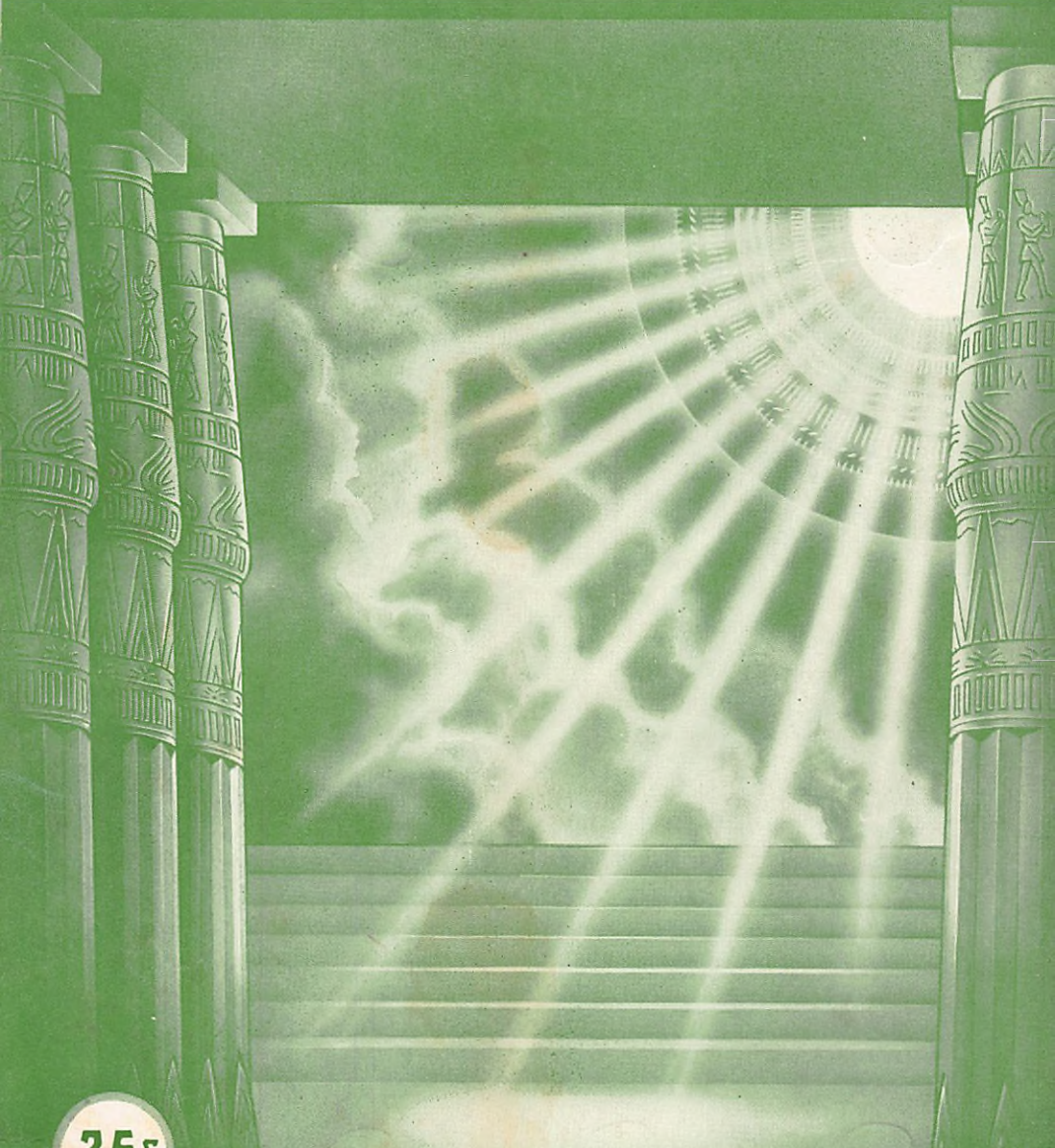


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ÆGYPTOS

JULY

1942

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Heavenly Father:

*May all Thy goodness abide in me
Light my path that I may see,
And from Thy blessings gain complacence.
All this I ask in prayerful obeisance.*

*May the radiance of the sun's golden ray
Infuse my body while I pray.
May the purified essence of Thee
Flow thru my temple free
And inspire me to true reality.*

*Thru Thy peacefulness transpose me
To attunement with the whole
And gleam with starlit reverie
In the "windows of my soul."*

*With heartbeats, musical in cadence
Resound the music of the spheres —
Echo joyously with guidance
Away from all earth's fears.*

*All nature throbs in unity
As flowers and trees aspire to Thee
And birds and bees in their upward flight
Follow Thy glow of ethereal light,
For Thou are in Heaven and all is right
And not even a stone is out of Thy sight.*

*So let my soul soar light and free
Thy miracles to perform in me.
And, like the rainbow's emanation
With pot o' gold for veneration,
Imbue in man and all creation
An aura o' gold for consecration.*

*And with a western sun's adieu
Amid a sky of flaming hue
Let peace and contentment abide anew.
Then arise again in eastern skies,
For Ra has taught one never dies
But is heard again in a new born's cries.*

Selah, O Great One.

—ALICE ROBBINS

AEGYPTUS

JULY — 1942



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AEGYPTUS

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

JULY — 1942

VOL. II

No. 1

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HAMID BEY,

Individually and for and in behalf of
the Coptic Fellowship of America

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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 IX

Another Lesson in Emotional Poise

Then he gave me a mighty lesson in emotional poise. He said that no matter how expert I might be in anything, nothing could compare in importance with a sensible attitude of mind and emotional control. I have since found out how true this is and that it applies to us all. I regret that so few people in the Western world have not had such necessary training.

He then reminded me that my first attempt was to extract praise from him and explained how unprofitable such an aim really was. He told me that whether he praised or blamed it was an entirely secondary and comparatively unimportant matter; that my personal development was the paramount and permanent value. He even made me see how unimportant the place of work was and that even though its lines and contour had been perfect, that was inconsequential as compared with my character and personality. He said all work has one aim—the drill and growth of harmonious personal development—and that it was not the product of the work.

He brought to my attention the futility of anger. He showed me how little good it could do under any circumstances and how it might possibly get me into terrible disgrace. He said I should try to control my emotions, to which I replied that it was impossible not to be angry when things went all wrong. He said, "There is a way," and promised to show me some day how to do it. He wanted me to think over all that had transpired between us, and when the time was ripe he would explain it all.

This method was always used in the Temple. The lesson was always followed with a promise of more information at a future time. I thought about this promise, and, as the days passed by, my curiosity was whetted to know how one could keep from being angry.

Some time later the Master brought up the subject of anger again and showed me that no anger could ever mend the defeat. He explained how

anger is the product of a feeling of defeat and that anger, therefore, is an evidence of a feeling of inferiority, which can never make a person superior. Then he asked me why I got angry, and somehow his explanation had taken away my wish or ability to talk about it. So I replied that I did not know.

He explained there are many selves within each person; that sometimes these selves do not think alike and, when different ones made demands for expression, there is sometimes trouble, one kind being anger. He then used a teaching method as old as the ages—the telling of a story, the details of which easily reach the imagination by making the story an analogy, thus revealing the hidden wisdom. This is the Master's story:

The Story of the Wise Man

“Once there was a Master telling his student about the fact that all men have within themselves three minds, which are called the Conscious, Sub-conscious and Superconscious Minds. He explained how each of these minds have their way of doing things and that sometimes one mind would do something which another mind would repudiate; that these minds would disagree among themselves, making a war within, which tended to destroy the individual.

“It seemed difficult for the Master to reveal the mysteries of these three minds, and so he used a method which he felt sure could not fail to give perfect understanding. He told his student that one hundred miles distant there lived a wise man who could surely tell him all he wanted to know. The student set out on his journey on foot to find the wise man and gain his wisdom, but before he reached his destination he was weary, both in body and mind, and needed a haven of rest.

“Arriving at the house of the wise man, he knocked, but received no reply. He kept on knocking, announcing the fact of his weariness, and his quest for knowledge, each of which plea seemed to him sufficient to warrant consideration from the wise man.

“Now the reason for the delay in response was the fact that the wise man was concentrating and could not be disturbed. He continued until his hour was finished. Then he opened the door and admitted the student, who explained his need and mission.

“Apparently without noticing the nature of his request, the wise man said, ‘I see that you are the son of a thief.’ Of course, the student was stunned at such a remark, because his mission was so serious to him, and especially since the statement or accusation was not true. He inquired why he should make such a statement. The wise man seemed not to notice his protest or assertion but repeated more positively than at first, ‘I perceive that you are the son of a thief.’ By this time the student's patience was waning and another repetition of the

statement brought him to his feet, intent upon striking the Master in anger.

"Before he had a chance to strike, the wise man calmly said, 'You do not need to punish me. If I am wrong, I am strong enough to punish myself.' Whereupon he took coals from the fire and set fire to his garments. This so surprised the student that he sprang forward to do all in his power to extinguish the flames, remonstrating with the wise man not to harm himself.

"When the fire was extinguished the wise man talked with the student in this wise: 'When you started on your journey to see me, your purpose was to gain knowledge. That quest belongs to the conscious mind, of which your intellect is a part. Your conscious mind had one purpose—to gain knowledge—and it was willing to take the long hard journey to gain it.

"Now on the way your body became weary and exhausted so that, by the time you had arrived at my door, you had more than one reason for seeking admission. You wanted knowledge but, first, you wanted food and rest.

"The body belongs to the subconscious mind, which makes its demands upon you, so that by the time I opened the door your purpose was divided between two minds, the conscious and the subconscious, neither one concerned with the wants of the other.

"Your subconscious mind is the product of your race experience and much beside. To it belongs the primitive instincts to get the necessities of life. In it is contained all the departments which have to do with self-preservation and self-defense. This instinct causes people to try to accumulate wealth, because this is a symbol of defense against possible starvation. The subconscious mind reaches out into its environment and draws on every conceivable resource to insure safety and comfort. It wishes a safe, satisfying, and powerful environment in which to nest. This develops the desire for associates who symbolize power, and this can be secured only through affection or respect which is shown for an honorable name.

"When I insulted your family name, I gave your subconscious mind an impression of danger of losing the advantages gained by your family name. This shocked it into action, so much so that you forgot your original purpose for coming here; you forgot your weariness and jumped into action to defend yourself, driven by the emotion of anger and resentment. This urge caused you to try to strike me even though this might defeat the very purpose for coming to me.

"But when you saw that I could punish myself, and was about to burn my body because of your conduct toward me, another self leaped into action to help me. This was your superconscious mind. This impulse took entire charge of you and released the other two selves which had so asserted themselves. They sank back into the subconscious reservoir, there to remain quiescent until again

brought forth by some conscious thought which means danger. So completely were you mastered by the new impulse that you forgot your need of food and pride of ancestry. Your whole attention was directed, and your whole mind was dominated by one motive and desire—to save me from destruction or harm.

“‘And so, you have exhibited in action since you entered my door, the nature of the three minds: the conscious, subconscious, and superconscious. With all these three each man must deal. When he is wise, he harnesses and converts the impulses and energies of any one into whatever ideals he may wish to attain. When he is unwise, he simply expresses these different selves as environment decrees and changes his moods, emotions, and conduct as the scenes of his life shift. He is happy if he is fed, housed, entertained, and respected in his community. He is miserable if he loses these creature comforts’.

“The wise man who converts the energies into a life of service, who rejoices just for the privilege of serving, no matter how much suffering he may be called upon to endure, is master of his destiny because he has his own inner creative powers under his will control. He knows what he wants to do; he is on his way; and he knows that he shall arrive because nothing can swerve him from his purpose.

“The question which each must answer for himself is to which of these two classes of humanity he wishes to belong and, having decided, order his thought feeling, and emotion accordingly. For such, the Life Purpose is paramount and so important that regardless of anything which anyone may say or do, the purpose is held in mind.

“The ultimate of human attainment comes with complete self-control. When any person directs all his powers into a wise purpose, chosen by the conscious mind or intellect, and draws on the limitless resources of the subconscious through harnessing his thoughts and impulses, his mind is bound to hold to the ideal and his meditation is sure to be directed into his ideal. His conduct, all his effort will be wisely directed to accumulate assistance wherever possible. He will, therefore, try to get along with people and make them peaceful and happy in his presence. This leads him into those higher realms of man’s mind where Love and Wisdom are awakened and, in the process of going about and doing good, he gradually ascends toward Universal Love and Wisdom, and, attuning his personal ideals with the universal, he becomes at one with All Good, or God.”

My Master told me this story. I thought a few moments and was about to ask how this story could apply to me but, before my question had taken words, I began to see the point. One self of me loved my Master, but another self was ready to strike him. One self asked for wisdom, while another self asked for his praise regardless of attainment.

A few days of meditation showed me real and lasting values as compared with those of secondary and transient nature. This led me thereafter to try to keep the main purpose of all endeavor in mind, having seen that people's opinions are of so little consequence as compared with real character and ability that they deserve small consideration indeed.

The Value of True Motives

You see, I was taught the truth, that the Motive of Conduct is the basis of character. I wish all American parents and teachers would consider whether any number of facts committed to memory, or any number of scientific studies mastered, is as important in life as Mental Attitude and a fundamentally wise purpose and character development. All learning is comparable to beads on a string, each fact a bead, each science a separate series of beads, but the string is character, and without it the beads can be only a jumbled mess and maybe an obstacle on the path of true unfoldment.

The correct mental attitude must be established in childhood days, the most important period of which, as before stated, is between six and nine years. The lesson can be learned in later life, but spontaneity and dependability require that it strikes home to the very fibre of the being. Unless it is so essentially implanted, which is easy in childhood and most difficult for the adult, when stresses come one is apt to spring into action and do or say things which are repudiated in a saner mood. This is a common experience of the majority of mankind today.

Wisdom of the sort revealed in our story begets humility. Humility is a virtue which, wisely exercised, generates power, sets into action the creative law, and bears fruit according to the original seed, idea, or purpose. The braggart is its opposite. He repels as he proclaims to those who know inner motives of conduct that he is inferior and knows it but is determined that the world shall never find it out. This carries with it a disintegrating atmosphere and bears the seed of its own defeat. The desire for praise is a modest type of inferiority. It shows a shallow comprehension of the purpose of life and its experiences.

I now realize that I learned the first lesson of humility when my hair was shaved and I was sent out to beg, and that the second installment of the same lesson was learned in the story of the wise man.

(To be Continued)



MOTHER NATURE

By HELEN JOHNSON

THE turn of the seasons has brought us another summer with the eternal beauty of growing things. At this time of the year we all become acutely conscious of the Earth and the beauties of the Earth. We see on every hand the manifestation of God as the Universal "Mother-Principle," or, in other words, the Creative Principle which has brought forth out of itself the Earth and everything upon the Earth.

Indeed, there is much in this highly qualified and individualized World we see about us which is beautiful and which has been placed here for us to enjoy, yet man prefers to hide himself away from his original, natural home—the Earth—and he crowds into cities, houses and offices.

The ground in these cities is plastered over so thickly with cement and asphalt that even the grass and flowers creep out surreptitiously in tiny treeless lawns and restricted yards like self-conscious intruders. It is as though man sought to hide himself away from all the natural beauties that are his and grow up like a hot-house plant among unnatural luxuries, stale, overheated air and devitalized, artificial foods.

It would be well for us at this time to turn with thanks to our Earth Mother and remember to go more often to her for counsel and advice for she has an inexhaustible store of wisdom from which we may draw.

In order to establish the bond between yourself and the Earth more closely, try to realize that the soil, the seas, even the rocks and stones are not dead things devoid of life, but are composed as everything else of the vi-

bration of minute particles, protons and electrons, which in the final analysis are MENTAL.

When you understand that the Earth is not a dead ball of mud hurtling blindly through space to some unchartered destiny but is, instead, an intensely ALIVE and INTELLIGENT thing, most alert and mindful of what it is about and where it is going, you will no longer be a curious, shivering little micro-organism lost in an immensity of earth and space, but an integral part of an immense activity, a mental activity, and you will feel great stores of wisdom and power sustaining you.

The question may be raised: If mind is immanent in matter, as is implied, if God interpenetrates all of life, how can there also be Evil. Why has not God granted to man all the good things of life unasked? Why have thousands lived and died in want and even in ignorance of the Truth concerning God and Life?

For answer: "God long ago gave to man all that he is and has." God does not withhold knowledge, but it is up to man to take the first steps, and this is true even of the individual when Truth is first presented to him.

To understand the relationship between God and man take, for example, the relationship which exists between the mother and her child—the mother gives the child a physical body, and a brain, yet she cannot *live* for him and she cannot *think* for him.

Similarly, God has given us life and a physical vehicle to sustain this life, but He cannot *live for us*. We must learn to live and think for ourselves.

As a further example, take modern medicine and the science of combating physical disease, when these were unknown mankind suffered the ravages of disease and endured untold suffering which today is avoided. There was, originally, no conception of sanitation—people lost eyes and arms and legs through lack of proper sanitary measures when they were treated; women bore children without the aid of anaesthetic; amputations were endured with nothing to deaden the pain. Hundreds of thousands died of plague and yellow fever and “still God had not spoke a word”—WHY? Because God can only express through man. The human being is God-in-action, and God cannot work until he is called upon.

It is a truism that man creates his own heaven and his own hell. The power is there to use but he must use it. He must take the clay and shape a bowl to hold his food and water. The wood is there but he must chop and saw and plane to make his shelter.

Sound is there but he must give it form and time and continuity to make

it music. Movement is there but he must inject grace, rhythm and beauty of line to create the Dance. All good and all beauty exist in a kinetic state. The drums of potential power THUNDER in our ears, but we must seize life, mold and shape it to express our joy, our life, our inspiration. It is the same with paint and words. They exist in infinite variety and form but we must *seek* and *ask* and *court* the God in them before He speaks.

So varied is the Mother-Principle in its expressions that we may contact it not merely by communing closely with the Earth, but also by turning within ourselves in silent meditation and employing our power of thought.

What is thought? Have you ever stopped to think how you think? We think in pictures. A stream of mental images is continually running through our minds. We are continually comparing, weighing, choosing, accepting or rejecting the things, people, and situations we come in contact with. As a matter of fact, the optic nerve of seeing is much larger than the auditory nerve of hearing. That is why it is easier for you to absorb ideas from a printed page than from the lecture platform.

Your mental pictures are formed in the conscious, reasoning mind, and stored in the subconscious which contains all memory. An infant cannot reason simply because its mental and physical vision is not clearly in focus. It has no mental images to think with, no memories (conscious memories),

thus no comparisons; hence no conclusions.

Your mental images are colored by the emotions which emanate from the subconscious in the form of fear, love, hate, and so forth, and your inspirations which come from the superconscious realm in the form of ambition, desire for advancement and all the virtues—honesty, courage, generosity, love, and humility to which mankind is intermittently receptive.

The subconscious mind, seat of so-called "negative" emotions as well as the power which directs the involuntary processes of the body, is looked down upon by many people, but it should not be under-rated. It acts as a sort of safety valve and emotions, negative or positive, are there to protect you but **ONLY SO LONG AS YOU SHALL NEED THEM.**

When you begin to think and reason for yourself, you become less dependent upon your emotions to regulate your system. Let us see what happens in the body when the flag of fear is waved: Instantly that automatic stoker, the heart, begins to beat faster, speeding up the blood to give the cells added energy and food to meet whatever emergency is at hand. The breath automatically deepens, sending supplies of oxygen to the cells to burn up the rapidly accumulating wastes. A "cold sweat" breaks out all over your body to equalize the resulting heat from this speeding up process and to help carry off wastes. The Adrenal Glands shoot an injection of pure energy into the blood from the

precious store hoarded for just such an emergency.

This it is that gives you the "strength of ten men" or the ability to "run like the wind" when threatened with actual physical danger. An action also takes place in the blood which causes it to be prepared to congeal rapidly should an actual physical wound occur. So marvelous is this human mechanism! And all of nature is conditioned to its environment in similar "miraculous" ways. Nature's ingenuity seems inexhaustible and is a fascinating study in itself.

Emotions, then, have their proper place and use. The trouble begins when we are not only served by them but become, instead, their servants. In other words, we not only respond to a negative condition with a feeling of fear, but the habit of fearing becomes so strongly imbedded in our habit mind that we begin to create negative conditions where none existed, for we always create conditions to correspond with our mental concept.

The law works both ways, backwards and forwards from the cause to the effect and from the effect back to the cause. The philosopher Nietzsche warned: "Look not into an abyss lest the abyss look into thee." He stated also that "man is a hybrid of plant and phantom."

That is exactly what we are — physical-mental beings—moved about by the stream of our thoughts like a pawn in a chess game. If you will conscientiously listen for the voice of the Mother principle and pay heed to

its advice, you will change your status from a pawn in the game of life to that of a knight errant or even a Queen, with far more power at your disposal and a much better chance of winning the game.

To summarize: Man is a part of an immense *mental* activity. He has been abundantly supplied with everything which he needs by the Universal Mother Principle — a home, food, shelter, heat, and an inexhaustible source of materials from which to fashion anything which his mind can invent. He has the ability to reproduce himself and is supplied with food for the soul in the various forms of music, art, and philosophy, and these are all really not *external things* which he has created but are a *part of himself, a part of God* poured forth into a material expression.

With all of his needs so abundantly met, with every good thing at his disposal, man by all indications should be happy, but he is *not* happy. He does *not* obey the command "Love thy neighbor as thyself." He has chosen to ignore the principles of right living and right thinking which have been set forth by the wise men of the ages down through the centuries, and the world today is *filled* with his abuse and misuse of those fundamentals.

If man were content to live a natural life close to the earth, he would not be so apt to go astray but he is living an artificial life, eating artificial foods and striving for artificial goals and ideals. His sense of proportion,

his standard of values, is distorted.

He has lost touch with the *real* things of life and he makes gods of money, position, and power. This desire to outshine his fellows is at the root of all war, all injustice, and all humanity. The remedy for this is to get back to the Mother principle which is based on Love and exemplified in the one all-suffering word GIVE!

Work with Nature. Set aside daily a period for meditation and try to get back to this Mother principle. Thus you will automatically align yourself with the living thinking intelligence which exists in every atom of space and which contains the solution for every human problem, great and small.

We are told that we stand today on the threshold of great events. It is believed that the war now raging in Europe is the "War of the Armageddon," the "war to end all wars" which was prophesied in the Bible.

It has been further prophesied that when man has done tearing himself and his civilization to pieces this time, the small handful of souls who remain on this earth will behold the Millennium, the second coming of Christ. But there can be no coming of Christ until each of us has received a spiritual rebirth and is ready to receive him in our hearts. Until we as individuals are ready to accept Him, we can look for no Millennium.

Let us by our sincere, individual ef-
(Continued on Page 22)

DID YOU EVER STOP TO THINK?

By MARY H. MANWARING

EVERY mechanical principle outside of man is embodied in man. Did you ever stop to think of the similarity of a material house and the physical (body) house we live in? In the construction of a material house, the builder erects the framework, puts in the wiring, then the rough sheeting, adds the tar paper insulator, then the brick, and, finally, the plaster and paint, or wall paper, layer upon layer.

In like manner the Greater Builder created the home of the soul — the human body.

First came the framework — bony structure — without which the muscles could not maintain their position but would fall in a useless heap despite their strength. The nervous system, or wiring, is just as necessary to our flesh house as is the wiring in our bungalow. We also have the arterial and venous systems and the skin.

While we have thought of our body as one body, we now see that we have several bodies, or layers of body, one super-imposed upon the other, in the manner of the house built of brick and mortar.

But did you ever stop to think of the difference in our attitude toward the two structures? Let's suppose that a young married couple are given a home by an earthly father and told that they may live in the house and have full use of it as long as they respect the privilege and take reasonable care of it. And let's say that the parent even tells them he will attend

to the upkeep of the building if they will cooperate by being careful and considerate occupants. Where is the pair who would not fully appreciate such a gift?

But are we truly grateful for the gift of our human house by our Heavenly Father?

Do we realize the privilege we have in being allowed to live in it, rent free, as long as we will cooperate with the laws of nature and not willfully do things to tear it down?

Or, do we neglect and abuse it by the use of unnatural foods and drinks until it is so incapacitated that we are unable to make full use of it without repairs?

And, when it is again restored and ready for happy and harmonious living do we fully appreciate and give credit to the Source of its restoration.

If we can be grateful to an earthly parent for the gift of a material home, how much more gratitude should we feel toward our One Father for the gift of our soul's home. Did you ever stop to think?



A WOMAN OBSERVES

by

audrey strатton



There's been a lot of publicity about vitamins, and most people have many wrong ideas about them. Most people expect some kind of magic from vitamins, and the public has bought millions of dollars worth of them. I am afraid they were disappointed in most instances because no miracle happened.

Vitamins are not miracle workers. It's all right for the scientists in laboratories to use vitamins in experimenting with all kinds of disease. That's how they find out "what makes us tick." But it's wrong for us to experiment on ourselves by using vitamins as medicine.

Of course, vitamins are used as medicine, too, but that's a doctor's business. He knows when to use them and the quantity to use. He will tell you it is very necessary to get enough of them every day as part of your food and that some of them are more likely to be deficient than others. But he will also tell you that it is foolish and a waste of time and money to take more than enough.

Most people seem to think that if a little is good a lot will be better. No matter how big the numbers on

the label, the body only uses what it needs.

The vitamins commonly lacking from most diets are the water-soluble vitamins b and c. We have come into the habit of wanting our food highly seasoned and easy to chew, so we give the best part of the grains, for instance, to our cattle. We eat many foods from which some of the best parts, including vitamins, have been dried out and cooked out, particularly the water soluble vitamins b and c.

We are troubled by common minor ills and disorders which cause the greatest loss to the nation, not only in personal discomfort, "jitters" and worry, but in total loss of time and efficiency in our big job of defense. Those people who are perpetually tired and nervous—short of temper and of friends are persons with such deficiencies.

Therefore, it has been found necessary to supplement the usual diet with added vitamins. However, all great physiologists agree that synthetic combinations are not as good for humans as are the natural ones.

There is a wonderful vitamin on the market made from rich concen-

trates taken from only natural sources. Primarily it has as its base the luscious syrup of apple, but in addition to this vitamin rich base has been added a golden honey-like syrup made from California oranges. Rice and grape concentrates have also built this vitamin product up to a real winner as far as a good natural source of vitamins is concerned.

This vitamin B complex has health qualities unique in itself, too. It has been used for ages as food and regulator by people everywhere. Today doctors are using apple concentrate for gastric and intestinal disorders. Too, work is being done by chemists in our biggest clinics to find out still more about just why it is so good for people.

These concentrates of apple, orange, grape, and rice are made in intricate machines by special vacuum processes which protect the vitamins and other chemical substances. It is the best natural vitamin I have run across and is so rich it must be taken in diluted form, which consequently makes it a most refreshing drink.

I use it all the time and my family and friends use it because we feel certain that in addition to the vitamins we get in our regular diet, this vitamin gives us all the protection we can get these days, especially when we are urged by our government to keep ourselves well at all costs.

COPTIC NEWS

CHICAGO, ILLINOIS

Full of gratitude and inspiration we report we now have Orio, the newly Ordained Coptic Teacher, as a permanent guide and counsellor for our Chicago Center!

Aside from her teaching accomplishments, Orio has changed the scene of our Center meeting room to a consecrated floral arrayed sanctuary with the Coptic Key of Life Drapery adorning the wall behind the speaker's stand.

With this new setting our new Center home was dedicated on May 25th. The program, planned and conducted by Orio, was a milestone in the history and growth of the Chicago Center. The meaning of this most soul inspiring ceremony was the absolute supremacy of the Highest Force — Love (God) — and that we were guided and drawn together by this Force. We consecrated the life of our new home to the Divine Union of God and Man which is symbolized by The Key of Life. The music befitting this occasion was rendered by Mrs. Ruth Boss, Pianist, and Mrs. Esther Brucker, Soloist.

Yes, our vision is coming to fruition as we detect the presence of increased God qualities in us. Some of the elements contained in the God qualities, or Love, are: patience, kindness, generosity, humbleness, courtesy, unselfishness, guilelessness, and sincerity.



FAITH

By DR. F. HOMER CURTISS

"When a people or a nation loses 'faith in the gods' or spiritual ideals, in the reality of the invisible worlds and of spiritual Beings, Teachers, etc., and no longer makes religion a part of its consciousness and daily life, such a people soon degenerates and passes away; witness the fall of Babylon, Egypt, Rome, etc.

The Message of Aquaria, Curtiss, 218

WE have elsewhere explained that faith has been variously interpreted as belief, or mere credulity, even superstition; as confidence in a person or thing. But true faith is very much more than a mere belief that a thing will happen, or the repetition of words that shall make it come true, or even trust in its ultimate accomplishment.

True faith arises because of an instinctive soul memory of our spiritual home in the higher worlds, which is built into the personality almost like the homing instinct of a pigeon or like a sixth sense.

Faith is an inner personal conviction of the realities which are back of all the manifested universe. It is an inner realization, even if inexplicable and not reasoned out by the mind, that everything in the Cosmos comes from the Divine and descends through the various worlds and realms of expression to manifest ultimately down here on earth according to exact and unalterable law.

The basis of our daily life must be taken on faith. We have no guarantee that Spring will inevitably follow Winter nor that the Sun will rise tomorrow, yet we have absolute faith in and place absolute reliance upon these events because we know that they are expressions of a cosmic law, expressing in its inevitable cyclic and periodic manifestations.

The farmer plants his crops, and we all make our plans on this basis. The resulting harvest is "the substance of things hoped for, the evidence of things not seen." The abundance of the harvest cannot be seen in the seed, for it must all materialize out of the unseen before it can become the concrete, tangible, materialized "evidence of things not seen."

Yet no matter how great the supply in the unseen or how inexorable the law of its manifestation, it never could have materialized had not the farmer planted the seed in absolute and utter faith that "the things (harvest) not seen" would be manifested in the seen. This kind of faith may be called a living faith or that kind of faith which is the result of an inward correlation with those mystic forces of creation which produce all things from the invisible "substance of things hoped for." For instance, we know that this Earth and all that in it is, is the result of the interaction of the invisible forces of creation fo-

cused upon the invisible substance of creation.

“And God said, Let there be light: and there was light.” Let us interpret God as Good or the divine manifested outpouring from the Absolute for the purpose of manifesting the Cosmic Good.

Think of it not as a special creation so much as an emanation, the constant and continued pouring forth of Divine Love which is forever reaching out through the Cosmos and penetrating the chaotic substances of former world-chains which are gathered together in their *laya* centers so that the projected Divine Will of the Father might vitalize them into the active manifestation of a new world-chain, our Earth-chain.

That Divine Light is an active, dynamic living motion which awakens the accumulated substances which have been waiting in the darkness of the eighth sphere of a former world-period, and begins their transmutation and later their evolution.

Just as humanity today is throwing off and consigning to the compost heap of its eighth sphere everything inharmonious and negative which its lack of wisdom and right understanding prevent it from transmuting, just so did the humanity of the previous Moon-chain of globes throw off all those things which were beyond its power to conquer and transmute. Hence they become the chaotic substances from which our Earth was evolved; the substances from which the “things hoped for” in this world-

period were fashioned.

We should not think of these cosmic substances thus discarded in the past as entirely dark and evil and apart from God, but rather as all those tasks, conditions, forces, substances, and creations which were too difficult for us, when incarnated there under those conditions, to conquer and use constructively. These we must now take up and finish, as we incarnate here in the midst of them on this newly formed planet, our Earth.

It was at the dawn of this new *manvantaric* day or world-period that into this conglomerate mass of “substance of things hoped for” there was poured the steady stream of Divine Light from the Father and manifested through the seven-fold Elohim. Thus that Light aroused and began to utilize that substance to materialize and evolve the minerals, the plants, flowers, trees, the birds, the beasts, and the body of man.

To accomplish this those great Beings (the Elohim), who for countless *manvantaras* or world-periods have obeyed the call of Their color-rays and who worked ever in the Light because They are of the Light, began at once Their special activities, each one accomplishing the task set for its particular color-ray. Thus did this Earth on which we dwell come into objectivity, not out of nothing, but out of “the substance of things hoped for” in this world-period. And thus did we gradually unfold and evolve through cosmic faith to the point we have reached today as “the evidences of things unseen.” For the Soul of each

of us is an emanation from that manifestation of God-the-Father-Mother that is represented as our parent color-ray or spiritual parent and Progenitor.

With some understanding of this brief outline of the cosmic Law of Manifestation, we can have that true understanding faith in the unseen powers of the Divine manifesting within us and around us. Thus we can realize that no matter how seemingly discouraging, impossible or terrible and ruinous the condition or task, the sorrow or temptation which faces us today, if we have that *absolute faith* which comes from the realization of our oneness with the Divine, we can let the cosmic Divine Light flow through us and our conditions and allow it to solve our problems for us.

Even though our faith be as tiny as a grain of mustard seed—"though it be less than all the seeds that are upon earth"—even though our faith be but a tiny crack in our material consciousness, nevertheless the Divine Light can shine through it to the fullness of our capacity to receive it. And so it will transmute the chaos, our problem, into an organized and orderly Cosmos of light, law, and order. For it is a ray of the same Light that evolved the Earth from chaos, hence it can and will bring an organized expression of harmony and love out of the chaos of our lives.

Therefore, the lesson for us today is that of true faith, that faith which is an attribute of the soul, which is

necessary to correlate the human consciousness with the Divine.

Like all dynamic forces, use increases strength, and strength leads on to and permits perfection of function. That our faith may grow we must cultivate it by deliberately assuming a receptive attitude toward "the evidence of things not seen," especially toward those things which materialistic science cannot explain nor the brain grasp and understand but which the soul realizes and remembers. "By faith we pierce the overshadowing outer seeming and with our inner senses gain evidence of that which, although not seen, really exists, just as the psychologist seeks for the motive back of every act." (*The Message of Aquaria*, Curtiss, 314).

This receptive attitude opens the door of the soul memory and our thoughts make the mental molds into which the realization can flow and be manifested. And when it is thus manifested we are justified of our faith. Our intellects may be convinced into belief by reasoning and arguments, and yet the belief thus forced upon us from without may prove incorrect, and so it is not justified of itself. Faith is not something that is imposed upon us from without, but comes from within. It is not a product of the mind, but comes from the soul realms far above the realms of mind. Faith is not a blind belief, but a certainty of knowing.

(To be Continued)



THE AQUARIAN AGE

By ORIO

Jesus said, "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily I say unto thee, Except a man be born of water and of spirit, he cannot enter the kingdom of God."
—St. John 3:3-5.

THESE are the words of prophecy for man as he stands on the threshold of the Aquarian Age in the Circle of the Ages. This age will be a period when man will gain true spiritual insight in regard to the laws of life. Therefore, the old routine of holding to the letter of the law will pass away and a new cosmic consciousness will unfold.

This message, "*Except ye be born again*" is a message for our children, and our children's children, and the generations that follow in the years to come.

At the present time the first point of Aries is still seen traveling through the constellation Pisces. In the years that lie ahead it will slowly come to and travel through the constellation Aquarius the Waterman.

Mankind has grown through the Arian Age, which was symbolic of God the Father, and the past few thousand years has been traveling through Pisces, symbolic of Jesus the Christ, the Son. In the age that lies before us man will see the spiritual vision and will understand what it means to be baptized in the spirit for this is the Holy Ghost or spiritual element of the Christian Trinity.

In the age that is to come it will be necessary to understand the meaning of symbols. A symbol is a story told by some familiar sign which may be easily read. It represents a stage of thought or signifies some fact and is a representative of something but it

is not a representation of that thing. To illustrate this point—a shamrock symbolizes the Holy Trinity, Father, Son, and Holy Spirit. It is not the actual representation of three persons but symbolizes the three divine beings united as one.

Many principles and laws of life are depicted with different symbols and yet each symbol independently conveys the necessary meaning. The Christ is symbolized by the lamb, the lion, the star, and by many other symbols.

The *Book of the Revelation* is symbolic from many varied angles and it will be necessary to look with spiritual eyes at that which is being represented.

For almost two thousand years the place of worship which man calls a church has been symbolic of the church of God which was founded on and built upon the rock of ages. It will be seen that this rock, Polaris, will slowly recede from its present location as mankind passes through the age that lies ahead.

Jesus taught and spoke in parables for the average man of that time

could not understand the fullness of the meaning of God's plan.

In ancient days the masses of mankind did not have the opportunity to be educated. To express the meaning of God's works, doctrines and creeds were used to instruct the uninformed and therefore the ritual of the church was developed.

History records that during the Piscean Age schools and colleges came into being. Wherever the Christian church has gone schools and colleges have followed and today man is so educated that he can think for himself.

With this growth in education, the factor of commercialism also became noticeable in the church. Today the true principles upon which the Christian church was founded have deteriorated and in their place stands a commercial institution of creed and doctrine. Is it a wonder then that in the Book of the Revelation Christ repeatedly speaks to the seven churches. "*I know thy works*" — thy failings and thy virtues.

The Aquarian Age is the age of spiritual rebirth. We cannot help but realize that churchianity is dying and that Christianity is being reborn. Man now needs to turn inward and search his heart for religion and spirit truth. The old church structure or temple which was built by man according to the letter of the law is passing and in its place man will find that he is the temple of the living God. (Read II Corinthians 6:16 and St. John 14:26-29).

The sun, as it slowly precedes

through this transitional era, will bring about a change in order and regulation. Right now we are living in a time of spiritual confusion, of war and strife, of hatred and lust. Men and nations are putting up their last stand before the new order sets in. Nations are fighting madly over a few miles of territory or earthly possessions that will be as naught in the years that lie ahead.

Old traditions and methods must be discarded for a new decree has been issued, "*Ye must be born again.*" It is a period of death of earthly possessions and life to God-given treasures.

After the sun has passed through this transitional period, we shall then come to that glorious era known as the Aquarian Age. At this time the constellations Aquarius and Leo will be located at the Equinoctial points of the Precessional Cycle.

It can be recalled that during the Taurian age, Taurus, Leo, Scorpio, and Aquarius marked the points of the seasons with Taurus and Scorpio at the Equinoctial points. During the centuries since that time mankind has traveled through one quarter of the Circle of the Ages. Thuban was the Pole Star during the Taurian Age, while today Polaris is very close to the north point. In the coming years it will pass farther and farther away from this north celestial pole. Here we find an answer as to why the church is slowly losing ground for Polaris does not remain as the North Star.

Aquarius the Waterman and Leo the Lion now mark the Equinoctial points. Aquarius is an air sign, ruled by the planet Uranus; Leo is a fire sign, ruled by the sun. In old mythological legends Uranus represents the God of Heaven, while the sun in all ages represents the sun-god and spirit. Therefore, symbolically, we are entering an age of heavenly spirit.

The constellation Aquarius is depicted by a man pouring water from a jug; Leo is depicted by the Lion. Astrologically, Leo is associated with the heart and love, and as man enters this age he shall know the meaning of love. (Read I Corinthians 2:9-14; Romans 8:14-16; Hebrews 11:1; Ephesians 4:5; St. John 1:29-35).

The Aquarian Age is an age of regeneration. We must become baptized with the spiritual waters of life.

Baptism is synonymous with regeneration, which represents the beginning of the divine light in man. In this age that lies ahead, man, when he becomes baptized with the Holy Spirit, will become regenerated and impregnated with the true spiritual meaning of the words of God. A desire will grow to be one in kinship with God and His Laws.

It may be of interest to know that the baptismal font in the Christian church is octagonal in shape. As the number eight is a continuation of the never-ending power, it symbolizes continuous involution and evolution.

The number eight also symbolizes regeneration which is death of a ma-

terial state and rebirth in a spiritual state. Seven sides of the font symbolize the creation of heaven and earth but the eighth side symbolizes the regeneration of man and his union with the Holy Spirit.

It was the divine plan behind the law which brought John the Baptist as the forerunner of the Christ. Did not John baptize, with water, the Christ who baptizes with spirit?

Astrologically, baptism can also be associated with the water sign Scorpio, which is the eighth sign of the Zodiac and, therefore, associated with the eighth house of life and death, and death and rebirth.

Uranus, the planet ruling Aquarius, is the eighth planet out from the sun—Mercury, Venus, Earth, Mars, Asteroids, Jupiter, Saturn, Uranus.

Aquarius represents the water urn and the baptismal font, which symbolizes the fountain of living waters.

When man becomes baptized in the spirit and gains cosmic consciousness, he then finds the fountain of living waters.

(To be Continued)

MOTHER NATURE

(Continued from Page 13)

forts try to hasten that day when the spiritual man will be studied and treated as scientifically as the physical man, and religion finally be raised out of the ignominy of superstition, stupidity, dogma, ritual, and myth and take up its exalted position upon the right hand of its Father — ENLIGHTENED SCIENCE.

TILLERS OF THE SOIL

By CLARA EMELIA BURR and CLARENCE EDWARD BURR

Part VIII

IN the big, sunlit room that he called his "den" Judge Bertram felt most at home and at ease; it complemented him in character and appearance. Walls and woodwork matched in two severe shades of gray and the furniture consisted of very old and very heavy mission pieces. He took special comfort in all this now as he sat by the large table, a big and well-built man, austere of looks and bearing, with piercing grey eyes under strong brows and a square-cut face topped by iron gray hair speckled with occasional black strands.

In the past hour he had gone through two arguments, one with his own son, Dean, and one with his best friend, Pastor Carling—over that boy's case—and he felt deflated as he ran his hands over his face and into the thick thatch of hair.

"I wonder who is next?" he muttered.

Before he finished speaking the telephone rang. He picked it up with a groan of presentiment that turned to certainty as the voice at the other end identified itself as that of the turnkey at the jail. The turnkey told him, rather hesitantly, that Jamie Payne wanted to see him personally about something that seemed important. For a moment he hesitated, wanting to refuse, but on second thought decided to go.

On the way to the jail he decided to use a direct and stiff mode of attack to break that stubbornness, if necessary, but on facing Jamie's clear eyes he lost some of his assurance.

"Well, what is it you wanted to tell me?" he asked almost mildly. "If

you will tell the truth now, I will consider paroling you to your father on account of your age." Surely the boy must have sense enough to take advantage of this loophole, he thought with a sudden and unaccountable rush of hope.

"I told you the truth this morning, Your Honor," Jamie said in a quiet voice. "It wasn't so much about myself that I wanted to see you. People say you are honest and try to find out things for yourself. You did know something about all of us before we came to trial, didn't you?"

"Yes, I did. I knew you came from fairly good homes and did not need to steal. Had you been poor boys in need, I would have considered that angle."

"Yet, you were horribly unjust to my Mums and my Dad," and indignation vibrated in the young voice. "You didn't ask about them from people who know them. They belong to no particular church, but we go to hear Pastor Carling and we support his work. Pastor Carling knows that

my Mums and my Dad are about the best people in the world and so do many others in our neighborhood. I can see that things looked bad for me, but you had no right to blame them."

Admiration for the boy's brave spirit tinged the Judge's uneasy surprise as he said: "Well, at least you have courage. Pastor Carling came to see me and pleaded your cause ably, but did not convince me."

"Maybe you didn't want to be convinced."

In growing bewilderment the Judge stared at the sober, open face. "What do you mean?" he asked sternly. "Dad says our minds play funny tricks on us sometimes. He always tells me not to make up my mind until I can get all the facts I can find."

"So? Very well. Tell me what you think happens to people who steal and lie and so on? I don't mean just being sent to jail."

"Dad told me that they draw a center of destructive elements about themselves that causes them to lose everything and often drives them insane."

The clearness of this explanation staggered him. Respect edged into his mind and softened his tone. "That is an original conception but pretty accurate. What does he say about God?"

"God is the Creative Spirit that is in and with and about everything. So there's no need to fear anything because we can never be outside of IT. I felt so glad to remember that for

then IT must be here, too, though I can hardly believe a Creative Spirit could be here. But it would be bad for me if IT were not, for then I'd be all alone."

Judge Bertram rose from the stiff little chair to cover the shock of Jamie's simplicity. He prided himself on sentiment and understanding despite the suspicion that years of dealing with criminals drove into his nature. Now he faced the unwelcome realization that wrongdoers remained human. Guilty or not guilty, this boy could think and feel. Pacing the narrow prison cell he considered this phase with inward shrinking and coughed into his handkerchief to hide wet eyes. After some further talk he took Jamie to Carling's home, driven by some force he could not withstand or quite understand.

At Carling's home he met excited joy and was surrounded by four people hurling questions and exclamations. Looking at their happiness he felt he had missed something vital and precious in not knowing this experience of transition from despair to bliss.

It expanded him past his intentions and as he left he drew Carling aside for a final word: "I wish I could dismiss the charge against this boy but that must await legal proof of innocence. He is on record so it is important he avoids further trouble. Please convey my apologies to Mr. and Mrs. Payne for my rebuke to them. I shall have that stricken from the records. I also want to thank you

for speaking to me, else I might not have paroled him."

Carling assured him of his good offices and then the door closed on a chorus of goodnights. With the stimulation of that scene over, the Judge felt conscious of hunger. Mrs. Colson would surely wonder at his lateness when he always made such a point of being punctual. So he hurried home and as she served him he told her she need not wait to clear away.

She surprised him by lingering as she stood ready to go, a perturbed look on her round, bespectacled face.

"What is it, Mrs. Colson?" he inquired.

"It's — oh, Sir — I've been reading about those boys. Jack knows them all and he feels sure that Payne boy is innocent just as he claims. I — we wish you would look into it further."

"I did so, Mrs. Colson. I have paroled Jamie Payne to his father. Jamie spoke for Eddie, so I am going to investigate there also."

"Oh, that's just fine, Sir! she exclaimed.

"I am glad you think so, Mrs. Colson. It is difficult to know what to do in these cases. I am taking a lot of responsibility in doing this and doubtless shall have to face much criticism for it. But that is part of life. Nothing is ever certain."

"No, Sir. I was just thinking so when you spoke of your responsibility. Maybe, even if those boys do wrong again, it wouldn't be any worse than

if they were sent to the reformatory without deserving it. I don't feel hopeful about those places. Even if the management tries to do the right thing, there must be a lot of boys there who are in — What is that big word, Sir?"

"Incorrigibles?" he suggested.

"That's it. It means you can't do anything with them at all. I think Roger Clark is like that. They do an awful lot of harm to the weaker boys, the followers. I'm so glad Jack quit going with Roger awhile before this happened. Well, thanks for listening to me, Sir," she concluded.

"Goodnight, Mrs. Colson," he said abstractedly. After she left he took up the paper that lay folded beside his plate and skimmed through it briefly with tightening lips as he read the sensational play-up of the boys' trial and the reprimand to the Paynes. At last he threw it down in disgust, a sensation of nausea at his stomach. What public interest did these lurid write-ups serve, he asked himself.

After his lonely dinner he carried his dishes out into the white-tiled and spotless kitchen and piled them in the sink. For a moment he looked around, caught in a gush of nostalgic memory. This had been Elsa's favorite haunt. She had loved to putter about among the pots and pans and concoct dishes to please his rather critical taste. Standing there, he knew that Elsa's death had hardened him someway, nothing had seemed the same since she went.

(To be Continued)

THE ONE LAW OF CREATION

When we outline what personality is, we have outlined the phenomenal universe. Nothing ever happens in nature unless two or more units of life are working together. Nothing can ever be done alone, anywhere on any plane. A tree is the result of a group of cells working together. The cells are the result of a number of molecules working together, and in turn the molecules are composed of atoms, which are composed of that ultimate positive and negative something, intangible and difficult to conceive with the mind's eye, positive and negative charges of the ONE MIND or PURE CONSCIOUSNESS.

Everything created, then, is an association—a group. Perfect creations are harmonious groupings, and express what we think of as loveliness. Harmonious grouping and working means mutual service, which means usefulness in unselfishness, which means love, which we are told in Scripture is the fulfillment of the law.

—Extract from "What Makes a Master" by Harriet Luella McCollum.

GLIMPSES OF TRUTH

God has shown us a path
He will lead the way,
To that blissful road
Of Eternity!

The shimmering iridescence
That glows within each heart,
'Tis that "voice" within us calling
Take heed! It's time we do our
part.

Its tranquility is magnificent
Its intelligence most profound,
Tho' it may not seem so easy
If it's sought, it can be found.

"Go, seek ye within," the Master
said,
"The kingdom of your soul."
And in those precious moments
We find that He has made us
Whole!

—Mary Sedlack.

WHEN SPIRIT COMES

When Spirit comes to claim its own
It brings with it Celestial tone
To sound upon the conscious mind
That it may see—the veil—behind.

At first mind sees a tiny spark
As if a starlet in the dark,
And then a great Celestial beam
Like diamond dust, with hue supreme.

When Spirit takes on form to show,
Through visions, mind will learn to
grow.

It sees the future, present—past,
And knows its found its soul at last.

It knows its ray from out the Son
And when its spirit life begun.
It knows it must accept alone,
When Spirit comes to claim it own.

—Clara Thomas

ANCIENT EGYPT IN THE LIGHT OF TRUTH



Part XVII

IN the previous articles it was shown that the mystery of the Great Deluge is of astronomical-astrological import as a celestial phenomenon of cosmic scope and magnitude. It was also stated that the ancient Egyptian Mystery Teachers were the traditional custodians of the Deluge records and of the secrets thereof.

Also, it was pointed out that the sacred river Nile figured prominently in uranographic symbolatry of the "Great Flooding." This was by way of the lesser Deluge—of the annual inundation of the Nile at the time of the summer solstice—and by way of the Greater Deluge due to a stellar-time fault at the time of the ending and re-beginning of the World's Great Year in the Easter equinox.

Here are some further proofs of the Afro-Egyptian origins of Deluge legends such as inspired Plato's highly fictitious account of "Atlantis" and also the Biblical version of the "sin-flood"—the latter account of which mimicked the Chaldeo-Babylonian records of the Deluge as derived, in turn, from the older version of *The Destruction of Mankind*.

The Wagigi fishermen of the equatorial "lake of the thigh," Tanganyika, told the explorer Stanley their own native version of a "sunken island" at the bottom of Lake Tanganyika. According to them the "Great Flooding" was to be blamed on the "old woman who sinned," by keeping

a secret tryst with her illicit lover, the "dark one," and thus violating her sacred trust of keeping watch over the waters.

Now the "old woman" in question is none other than TA-URT-MUT the ABT (Fig. 1) "earth (water) cow"—the original "Great Harlot" and "Scarlet Lady" (Mary Magdalen) mentioned in the New Testament—as configured in the "Great Bear" (formerly, she-hippopotamus) constellation Ursa major.

Her CHEPESH (Fig. 2) "haunch" or "thigh" after which Lake Tanganyika was named was the stellar-time horologe the "tail" stars of which point due south in February to the equatorial-African sources of the White Nile—at the time when the rain swollen river commences its northward journey from Lake Albert (Belgian Congo) to the Valley of the Nile.

Here it must be pointed out that the type-names *Mu* and *Atlantis* have their Afro-Egyptian roots in NUN or MU (Fig. 3) of the waters of inundation and the Okeanos or "world

ocean' of all the waters above and below and in ATLU-ANT-TAUI or ATRU-MU-ANT-TAUI (Fig. 4) of the "lands (continents) covered by water." Add, also, that the ancient Egyptians considered the sky as waters in suspension, as indicated by the type-name of water-god NNU or NU (Fig. 5)—the original Nuah or Noah—with the "boat" PET (Fig. 6) as type-sign for sky, heaven, and with the three water urns NNU (Fig. 7) denoting water in its three principal stages as liquid, gaseous (vapor) and solid (ice).

Now the Gizeh group of pyramids and the Sphinx—with the Great Pyramid as symbolic "ark of safety" at Deluge time, and with Great Sphinx as "Abyss Guardian" of the Nile waters and a monument to the Great Deluge as well—were built in the northern Egyptian nome of the CHE-PESH (Fig. 8) "haunch" or "thigh." For the Gizeh plateau is in a straight line (Northwest to Southeast) with the sources of the White Nile (at Lake Albert) and with the southernmost "lake of the thigh" Tanganyika where secret traditions placed the invisible subterranean sources of the Nile ages before the dynastic Egyptians, assumed, wrongly, that the secret sources of the Nile were located at Abu (Elephantine) near the First Cataract at Aswan.

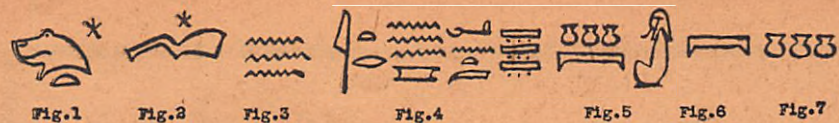
Compare the foregoing with earlier statements in order to end, once and for all, idle speculations of the kind advanced by poorly-informed "authorities" claiming otherwise. All this is by way of flat contradiction of the

more popular version of "Atlantis" as introduced by Plato and based upon hear-say evidence at random with the truer, different version as told to SO-LON by the Egyptian priests at Eais, Ancient Egypt.

It has been said that the Great Sphinx of Gizeh is a monument in commemoration of the founding of the equinoxes at the time of Great Deluge, and that the Gizeh Sphinx holds the key to the mystery. Also, it has been intimated that the Great Sphinx is a symbolic key to the mystery which surrounds the Great Pyramid of NNUM-CHU-FU (Cheops).

Previously, it had been shown that the air-god and "raiser of forms," SHU (Fig. 9) who made copy for the Biblical warrior-king Jehoshua or Joshua, and for Atlas-Hercules as well—as wargod configured in planet Mars and as "kneeler-lifter" configured in constellation Herculi—is a type representation of "leonine" Adam, the "god of mankind," ATUM (Fig. 10), who represents ATUM-HEHI (Fig. 11) "eternal Adam" (Adamas Kadmon) enthroned upon the heights of circumpolar Paradisium in the celestial North.

The Great Sphinx of Gizeh (Biblical Gaza) represents the "lion-man" as an androgyne Hermaphrodite by way of composite of both sexes, male-female. Thus Great Sphinx is among others a type representation of air-god SHU (Fig. 12) and sky (water) goddess TEF-NUT (Fig. 13). These twain symbolize the mystic union between water (hydrogen) and air (ox-



xygen). As such, they represent the CHERUFU (Fig. 14) "lion-pair" in contradistinction of the REHUI (Fig. 15) "lion-twins," Light-god Horus the HERU (Fig. 16) and dark-god SUT or SET (Fig. 17) the original Satan—as elemental first man Adam the ATMU or ATUM (Fig. 18) and elemental first woman Evah or Eve the CHEFAH (Fig. 19).

Thus Great Sphinx (Fig. 20)—the HU (Fig. 21) "Smiter" and "abyss guardian" of AKAR or AUG-ERT (Fig. 22) the Acherim "Valley of Sorrows.... and "underworld"—is a male-female composite of a lion and a lioness. The male forepart HATI (Fig. 23) "Breathing Heart" typifies rhythmic breath and intelligence

as The Beginnings. The female hind-part, PEH (Fig. 24) typifies long reach and the power of attainment as The Endings. And this compound as HA-PEH—which is related to HAPI (Fig. 25) the Nile at inundation time and its god—hints at HEH (Fig. 26) as "eternity" (a million years), incorporating the Beginnings and Endings.

The Great Sphinx also typifies sun-god Horus or Harmachis as HERU-CHUTI (Fig. 27) "Horus of the Double Horizon," as of the equinoctial-solstitial balance of the TENAIT (Fig. 28) Great (Double) Circle, of 12 zodiacal constellations and 7 polarisgroup constellations of the Precessional Movement during the annum
(Continued on Page 31)

METEMPSYCHOSIS

~~~~~ Reincarnation ~~~~~

Pilgrimage of the Soul Through Matter

By JOHN H. MANAS

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## ANCIENT EGYPT

(Continued from Page 29)

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In so far as the equinoxes and solstices reverse their positions ever so often, the ingenious designers of the Gizeh Sphinx indicated as much. This they did by having the Great Sphinx face in the direction opposite to the one symbolized by the position of the Sphinx's body.

To elucidate, the front (male) part of Sphinx—denoting the air element as configured in the celestial North—faces the celestial (and ter-

restrial) South as represented by the water element configured on constellation Aquarius the waterman (formerly waterwoman); the rear (female) part of the Sphinx—denoting the water element as configured in the celestial South—faces the celestial (and terrestrial) North as represented by the air element configured in constellation Leo.

The positions thus hinted at by the Sphinx, with the female "fair entrance" in Aquarius, and with the male "fair exit" in Leo, symbolize the SHEN (Fig. 31) orbit of celestial bodies by way of reversal of the equinoxes-solstices in the TENAIT (Fig. 32) Great Circle of Precessional Movement.

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Blue Room, Hotel Tuller, 8 P.M.

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1st and 3rd Fridays—Advanced Class in Correspondence Course lessons.

2nd Friday—Personality Development Class.

4th Friday—General Meeting

5th Friday—Social Evening.

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

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## DAY BREAK

*Arise, faithful ones, for the day breaks  
And you who can spiritually see  
Reveal to the blind the great wonders  
Of that which is going to be.  
Close not your eyes to the horrors  
Close not your ears to the sound,  
Work with a heart that is willing.  
You're standing on sacred ground.*

*Fear not the storm that's upon you,  
Caused by man's hatred and greed.  
Fear not the passing from earth-life  
That comes with such terrible speed.  
Peace, be still; when the sun hides its face,  
When the light of the moon we can't see,  
When the storm in its fury drops hail on  
your head,  
The scripture has said it must be.*

*Back of the clouds there is sunshine  
Back of the turmoil there's peace,  
Back of the hatred there's beautiful souls  
To be seen when the cannons cease.  
Christ did not teach us to pray in vain  
That God's will on earth might be done.  
Through love and faith and a will to serve,  
Thus will the battle be won.*

*From the turmoil comes cooperation,  
All men will be friends far and near.  
God's will as is done in heaven  
Will be done ~~twixt~~ all nations right here.  
Lift up your eyes and be thankful  
To the Master that you understand  
That that which He promised is near NOW  
The Kingdom of God is at hand.*

—A. D. WILLIAMS