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ÆGYPTOS

JUNE

1941

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THE LIGHT OF TRUTH

Come forth as a flower of Love.
Give ever the scent of encouragement,
Bend forth in healing and mercy
And stand straight in the Light of Truth.

Reap not your harvest too soon,
Let ripen the grape on the vine.
Take not the vessels unfilled
Nor labor where weeds have not grown.
Be ever a steadfast husbandman.
Watch closely the harvesting time
And gather your store to God's keeping
That the fruitage may nourish the mind.

Let not your heart be troubled,
Let none confuse your mind.
Stand fast in Truth and Love
And not blind to Knowing Faith.

—Mrs. Phyllis Passon Pratt.

AEGYPTUS

JUNE — 1941



HAMID BEY, *Editor*

HARRIET B. MYERS, *Assistant Editor*

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A. R. MARTIN

JOHN H. MANAS, Ph.D.

HENRIETTA SCHMANDT

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AEGYPTUS

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

JUNE — 1941

Volume III

No. 6

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PROSPERITY

HAMID BEY

Part II

HE BIBLE tells us that, "He that seeketh findeth." When the mind of man is concentrated toward a definite desire, the answer comes from the one mind in which we work. This truth is equally true if the desire be good or bad, for weal or for woe. Desire brings opportunity. Opportunity brings success to the degree we are mentally prepared for it, whether that preparation be for success in healing ourselves and others or for success in any field of human endeavor. We cannot go beyond that point in any earned success.

Out of Nevada came a man with an ailment, and a silver mine, to see Frank. He got relief from his malady and sold the mine. New friends and patients provided the funds and, again, a second failure was in the making.

We are not going to tell the story. It would be but to repeat the years of the first rather dreary tale. Frank, honest, energetic, visionary, twice on a journey over the rough terrain which he, himself did not know, impractical outside his profession, had to again acknowledge to himself and his friends that he couldn't get rich over night after all. He is back again in his practice slowly re-establishing himself, building again, FOR WHAT?

We are leaving this story, true in all its essentials, to make some observations in harmony with the Coptic Philosophy. We believe and teach that the human mind is an epitome of the

One-Great-Mind-Of-The-Universe; that the individual is completely and wholly immersed in that Mind; that to the degree of our intelligent use of our mentality we can put ourselves into the stream of consciousness which brings success or failure, prosperity or poverty, health or disease.

We do not believe failure, poverty, or disease to be normal. They are without substance, unreal and untrue, and yet they are a part of our mental experiences and thus may become a part of physical experiences, and only thus.

We consider man is a success when he is not a failure in the field of human endeavor for which he has the willingness and determination to fit himself. We consider man is prosperous when, in that field, he shall have acquired the means necessary to live well, entertain his friends well in his owned home, be

able to be free from care or worry as to the present or future and have sufficient leisure to pursue his varied interests. He should also have time to get acquainted with and on friendly terms with God to the end that he may be helpful to his neighbor.

The fruits of our industry in the early years of effort, in terms of money, are not large, but everyone can, if he wishes, make some small saving. Sacrifice is essential to prosperity. The very fact of life itself demands sacrifice. Even the smallest sum saved, when coupled with a spiritual concept being formulated, raises the consciousness to a new level. A dollar in the pocket of a beggar, where a dime had hitherto been the limit, provides a sense of power. What counts is where we put our savings at work so there is constantly an ADDED factor toward final independence. We cannot do this over night.

There is no formula which can be depended upon to "Get rich quick." As time passes the ADDED factor and increased earnings permit increased opportunity for safe investment. Money put to work is a good warner.

In putting money to work the students of the Coptic Fellowship will always use the principles that have been given in our lesson on Concentration. Banks give no reward to the depositor. Government Bonds are bought from a heart of loyalty only, but buy your share.

The land is always safe. *What* land or houses, your Silence will reveal to you. Mortgages on real property pay heavy dividends. Interests in good commercial enterprises are practical. The principle to work from is that INVESTMENTS must be made, WHILE WE KEEP RIGHT ON IN THE BUSINESS WE KNOW. Keep out of trying to run a new business you don't know.

Frank found, and you will find,
there is no royal road to prosperity.

In the words of John G. Holland:
"Heaven is not reached by a single
bound,

But we scale the ladder by which we
rise

From the lowly earth to the vaulted
skies,

And we reach its summit, round by
round."

MY REVERIE

An angel's face peered in at me
While I was deep in reverie,
And whispered softly in my ears,
'Twas golden music of the spheres.

A lull, a hush came over me,
For here was a touch of heavenly glee,
The room, e'er long, was merrily filled
With melody that held me thrilled.

And through it all I sat enthralled,
For who was I that I should be called
To hear this joyous heavenly choir
Of seraphims' voices and golden lyre.

—Anna Frances Fay.

MAKING CONSCIENCE BEHAVE ITSELF

By DR. HARRY EMERSON FOSDICK

Part II



CONSCIENCE is a great sun, but see what petty knot holes we give it to shine through! It needs wider windows. And we Christians in particular, with our sectarianisms, need to hear the voice of Paul again: "Neither circumcision availeth anything, nor uncircumcision; but faith working through love."

As for the application of this truth to our inner, private, emotional lives, the psychiatrists deal with it all the time. Go to our psychiatric institutions and you will find them filled not with unconscious people, but mainly with conscientious people whose consciences are on the warpath, worrying them into insanity over endless peccadillos and scrupulosities. The "conscience complex" the psychiatrists call it.

Here is one woman, for example, who went to church and heard a sermon on the text: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." That got her started. She had a lot of idle words on her record, all the natural chit-chat of daily conversation, the normal give and take of friendly intercourse—she was in for it on the day of judgment!

After that sermon, her conversation dried up as though a drought had struck it; all charm and humor left it. To be on the safe side, she stopped visiting her friends, and then they

stopped visiting her. She plunged head foremost into a nervous breakdown, from which with difficulty the psychiatrists dug her out.

She had tithed "mint and anise and cummin" with a vengeance, and had neglected "the weightier matters of the law" — radiance, loveliness, friendship. She forgot that the same Bible that does want us to be careful about idle words, says also, "A merry heart doeth good like a medicine."

As for the moral aspect of this problem, get at that compass and check it! This is no plea for loose living. This is not even a plea that small matters are of no account. The word "little" can mean two different things—small in size or trivial in significance.

Concerning the first, Jesus said, "He that is faithful in a very little is faithful also in much." That is true. A great life is made up of small fidelities. But Jesus never said he that is faithful in trivialities, tithing mint and anise and cummin, straining out gnats and swallowing camels, is faithful in much.

Upon the contrary, I am sure He would agree with the statement that the greatest single enemy of morality is not immorality, but the trivial burlesques of morality by moral people. Would that there were more radiant Christians in the world like Phillips Brooks, concerning whom a Boston newspaper once said: "It was a dull rainy day, when things looked dark and lowering, but Phillips Brooks came down through Newspaper Row and all was bright." Men with consciences like that commend goodness to the world.

Finally, I am sure Jesus would say this: Keep your conscience kindly. Do not let it grow hard, for the saddest thing about conscience is that it can become one of the cruelest forces in the world. All the Torquemadas and their fellows, burning heretics at the stake, have been conscientious men.

Remember the scene in the gospels where they brought Jesus a woman taken in adultery, and stood there with robes girt up and stones in hand to slay her. They were conscientious about the law, about ridding the community of sinners.

What is the matter, then, with Jesus? Has he no conscience? Why does he stoop down and write upon the ground? Why does he rise up saying, "He that is without sin among you, let him first cast a stone," until they all go out? Why does He turn in mercy on the guilty woman, saying, "Go thy way; from henceforth sin no

more?" What is the matter with Jesus' conscience? You see conscience can move in two directions. It can be indignant and damnable, or it can be merciful and curative. It can make a man as hard as nails, or it can make a man a physician and a savior. It can be all censoriousness and condemnation, or it can say, I came not to condemn the world, but that the world through me might be saved.

Perhaps the simplest way to translate this harsh aspect of conscience to our understanding is to use the word "puritanism." Historically that is not fair to our Puritan forefathers, who were much more gracious people than their reputation gives them credit for.

But you know what that word "puritanism" has come popularly to mean—a conscience grown hard, sour, cruel, dour, grim. That was one of the two or three things that Jesus disliked most.

The elder brother of the Prodigal Son was a conscientious man. He stayed home and did his work. No far country for him! He could say to his father, "I never transgressed a commandment of thine." Yet Jesus used him as an unlovely picture of what his enemies, the scribes and Pharisees, were like.

That elder brother had a hard conscience. When the younger son came home there was no forgiveness in his heart, no gladness to be shared with the family at the wanderer's return, no grace, no mercy. He was all moral

indignation, as harsh as whips, and as implacable as an executioner. What dreadful things conscience can do to a man!

Once in my early ministry they brought a young boy to me. He was a bad one. I was morally indignant at him, and I sat there and excoriated that lad, raked him fore and aft with my denunciation. May God forgive me! I was being conscientious.

Years afterward, when I had learned my lesson, they brought another lad to me. He was a bad one, too. I did not denounce him. As far back into his life as I could reach I went, to see how it happened that he went wrong. Not with a judge's, but with a physician's fingers I tried to reach the seat of the trouble, and maybe the cure, trusting, even though afar off, to reproduce a little of the spirit of the one who said, "I came not to judge . . . but to save."

Months afterward I had a letter from one of the friends of that boy. It said: "You would hardly recognize even his physical aspect; he is so changed." To what different consequences can conscience lead!

Today we are in a generation where as much as ever in my life moral indignation rides the world. Almost everybody, personally and nationally,

is damning everybody else, and the mote-hunters are abroad, looking for things in other people's eyes, regardless of what is in their own.

Wanted today: Not more conscientiousness—we have a lot of that, much of it as bitter as an Arctic wind, and as cruel as the devil.

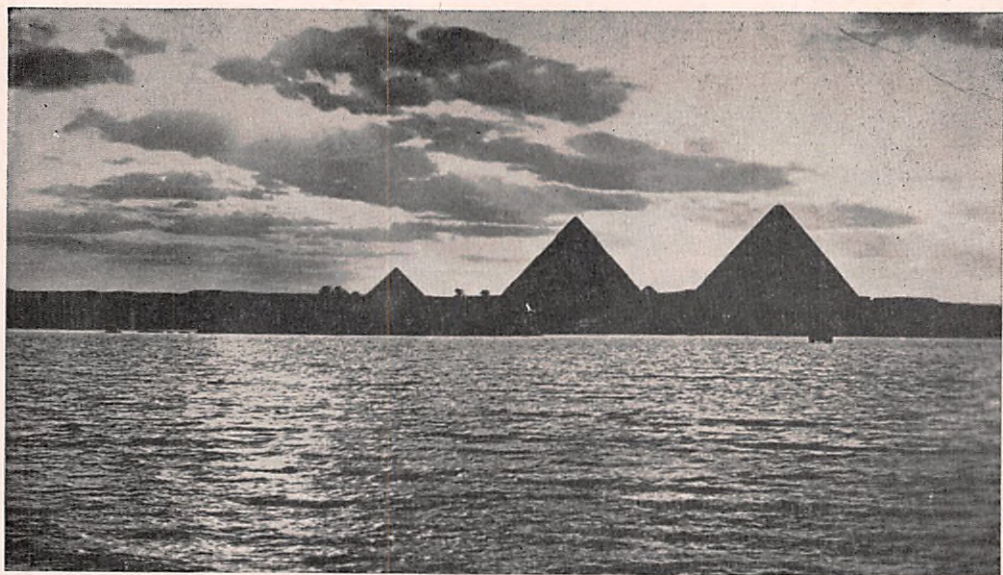
Wanted: More conscientiousness that is wise, understanding, sympathetic, spacious, merciful, that issues in goodwill, not in ill will, and whose final consequence is not so much condemnation as saviorhood.

A sense of duty on the right side of real issues, associating itself with large matters rather than trivialities, and bringing one not to harshness and cruelty, but to mercy—some of us may not have needed a plea for that but most of us do. Our consciences do not behave themselves. They do need to be checked by the spirit of the Master.

PRAYER: Eternal Spirit, enter our lives Thyself, and deal with us one by one. Check our compasses and help us for our own sake, for our friends' sake, for the world's sake, for Thy sake, to steer a better course because we worshipped here.

(The End)





PATH OF THE FLAME

By CLARA EMELIA BURR

Part VI

NOW I know the meaning of the Path of the Flame. No one may dare it for selfish gain. I am daring it for the highest love I know, not for my own sake but for Cleo's. Others may brave it for other reasons that are just as great and holy. But since this is so for me, I ask the privilege of going alone this time. If I pass, then I will walk beside you again, Cleo, if, indeed, it is so that you must also do this."

A murmur of approval rose at this decision and Leon Aries bowed his majestic head in assent.

"That is well chosen. Let it stand so, Cleo."

Cleo stood silent for a moment, then she agreed. "It is your choice, Julian," she said, her hand still clasped in his as she looked into his eyes.

My lungs contracted with a horrible sense of futility. These people, even

Cleo and Julian, were caught in the grip of something stronger than themselves; something that I felt beating like an immense, invisible heart in the great chamber. I could not bear to look at Julian and drew a fold of my cowl'd burnoose over my tortured eyes as he ascended the outer steps. A sighing breath swept over the gathering.

Then a chant arose, the same chant Cleo had intoned that night in my library. Here it sounded still more

majestic and awe-inspiring. It snatched the heart out of me so that I shook like an aspen. I swept the cloth from my face and beheld Julian on the first inner step and about to plunge forward into that cauldron of Flames, now boiling around in a rhythmic motion with the chant.

The spell broke for me. I opened my mouth to shriek a warning and took a step forward. Whether any sound escaped my mouth or not I do not know, for I saw a dark pit open under my feet into which I sank swiftly to oblivion.

In broad daylight, in my own bed within my tent, I awoke to the immediate reality of my surroundings and drew a gasping breath of relief. Now, without the hypnotic quality of the night to contend with my experience seemed unreal. Had I been the victim of a hallucination? Had I dreamed the whole thing? If so, where was Julian?

I looked toward his roll of blankets opposite me. He was not there, yet he might possibly be outside exploring the pyramids and the desert.

I decided to dress and go in search of him. As I threw the cover back and sat up something fell on the floor of the tent with a little thud. Picking it up, I saw that it was a small package wrapped in a fine linen handkerchief. I opened it swiftly and stood for a moment looking at it with the nausea of dread at my solar plexus.

I saw the book Cleo had borrowed—*Seven Gates*.

So I knew I had not experienced a hallucination nor a dream but a stark reality. I had witnessed a barbaric rite of human sacrifice to some strange Deity symbolized by fire, had myself been subjected to a hypnotic spell that sent me into oblivion as I tried to prevent it.

Leon Aries held these human pawn in his power, even Cleo. Doubtless he had designs on Cleo for his own ends, be these what they might, any who challenged this claim must be destroyed. I had studied these things enough to know it was not an uncommon practice among certain cults to arrange things thus for the benefit of those who held the reins of authority.

Sick to the soul, I resolved to destroy the book forthwith before it could do further harm. But even as the match flared towards the parchment pages a letter slid out from between them and fell at my feet. I stooped for it and recognized Cleo's fine, unique writing:

"Dear Godfather Eric: I am placing this in your book as you are sleeping, for I know that your Puritan conscience will try to convince you that it is evil and you may blame me for all that happened and through it censure yourself. I beg of you earnestly that you dismiss such thoughts or, if you cannot do this, then at least do not feel sorry for me.

(Continued on Page 28)

THE TWAIN

Out of the mystery of night you came
Strong and vigorous of body,
Finding joy, life beckoning on to Fame and Power,
Toward greater heights—Vain hope to rule at last
O'er all things earthly. What foolish dreams!
But this is FLESH. Poor, blinded mortal
How well the Phantom lures us on,
Exalts to greater effort, until that day
When Sorrow comes. Great Messenger of God
To thwart our dizzy flights and bring us back to SOUL.

And then victoriously "IT" sings—our Spirit, FORMLESS ONE,
A GOD DIVINE held prisoner by common Clay.
But not for long. It WAKES to chasten
Into noble deeds your sleeping self.
Flesh and Form by "IT" made beautiful, enjoy;
Passion, Flame, Desire to satisfy, by "IT" set free.

Then speaks the clay thus moulded into Man in emboldening tones,
"I'll have my fling. Who cares? Not I.
Why speak of spirit none can see or touch?
Nobody ever proved thou art; dare not to speak
Of such a thing. Aged and dying alone have ears to
Hear Thy Plaintive Call.
If THOU art something other than a shadow cast
How feeble then your part in Life's most forceful ways,
While 'I'—body, blood thrilling, eager for the fray,
Dare all—to Win or Lose."

"Oh, feeble one, who lives alone, yet I am near;
Whose vision covered by a veil so thin
Keeps out the Light of Love so dear. To me
All things are good, both war and peace,
Borning and Dying are my command,
I give you Form from out of VOID,
A WORK TO DO. NOW WAKE and DREAM NO MORE of
broken toys.

"Let the chant of my song reveal your strength,
Making your unused wings soar high, o'er earth and sky,
From that majestic view behold the STAR that Guides
Your hand unto its appointed task—BE THOU IT.

Until THAT DAY by SELF set Free from ties of earth—
Thou art but slave, chained, hope to mirage praying,
Blind and Lost, no other cares but ME—
I, Spirit, am your lamp whose rays illuminate
All worlds, all space unto the end, if end there be.
Countless aeons e'er TIME began
And ages more shall pass; yet still I be
Eternal I. But THOU AWAKEST—THY PATH MADE
PLAIN—
Doubt vanishes. Lo, we are One.

"And in that happy consummation, Soul to Body wed,
Into your changing Form I'll send my magic force
To CONQUER—your life, then MINE to Spiritualize,
Your pen to write as mortal never wrote before;
Your feeble tongue with mine to shape such sound
As only Angels speak. And, then, though others fail,
I'll be with you *Master of FATE, Captain of DESTINY,*
ETERNAL YOU, at Last."

FINIS

Dedicated are these thoughts and words to those whose hungering
hearts are groping, ever onward, upward, toward "THAT LIGHT,"
which, when found, becomes for each the "LIGHT OF THE
WORLD."

—Dr. Ira L. Kepperling.

I, SPIRIT, I

Far beyond our solar suns, in the vast but void consciousness, came
I, a drop of Spirit, born of the Father-Mother God, and pressed into
action.
I, a heart beat, spinning and whirling through space,
To the rhythm and conscious momentum of the universe,
I, attracted to earth by my physical father and mother,
I, born into conscious awareness, drawing His breath,
As He breathed into me, His Life.
I, created in His image and likeness,
I—God—in expression, I, SPIRIT, I.

—Clara Thomas

ANCIENT EGYPT IN THE LIGHT OF TRUTH



PART V

PERTI-EM-HRU (Fig. 1) "Coming-Forth-By (To)-Day" manifestation by sunlight; appear at daytime." Thus reads the original main title of Ancient Egypt's Resurrection Ritual, mis-labeled (by Egyptologists) *Book of the Dead* . . . because the hieroglyphic papyri were found inside the coffins of mummies thus equipped with textbooks of magical import. As a matter of fact, the books *Perti-Em-Hru* or *Chapters of Coming-Forth-By-Day* constituted the Ancient Egyptian equivalent of Holy Writ, incorporating the oldest, most complete, most profound versions of Afterlife

Psychostasia on record—as the inspirational source of the Holy Bible!

Up to date at least 190 individual chapters or books, each one complete in itself, numbered (by Egyptologists) in rotation according to the sequence of discovery, have been accounted for. This is entirely apart from divers sacred literature such as hymns, litanies, and treatises of all kinds, not integrally a part of the *Book of the Dead* (so-called) proper.

Ascribed to various authors, known and unknown, the mis-labeled *Book of the Dead* has been in general use for several thousand years—from about 3500 B.C. to 200 A.D. The latter date as of the Graeco-Roman period, the halcyone days of the Coptic Church of the early Christian gnostics, speaks for itself.

At that particular period, the Christian dead were mummified and equipped with *Book of the Dead* literature (perhaps to make doubly sure

of salvation) in accordance with Ancient Egypt's Resurrection Ritual. Alas, rank superstitions coupled with ignorance had made headway meantime, with the pathetic result that *Book of the Dead* editions of the Graeco-Roman period were no less gaudy a travesty of ancient wisdom than they were so much "Greek" to dilettantes dabbling in arcane lore beyond their ken.

Perhaps the oldest known type of *Book of the Dead* literature extant is in the form of hieroglyphic texts, engraved, in the tombs of certain rulers of the Vth and VIth dynasties, namely Unas, Teta, Pepi I, Mer-en-Ra, and Pepi II.

These pyramid texts, of the so-called Heliopolitan Rescension, evidently were based upon older texts not yet recovered — unknown originals antedating the Memphite period of the founding of the Old Empire under Mena (1st dynasty about 4400 B.C.).

Here it may be mentioned that academic Egyptologists seldom stress Ancient Egypt's outstanding epoch of moral-spiritual Renaissance during the reign of Tjeser (Zoser) the "holy one," (IIIrd Dynasty, about 4000 B.C.) whose unique step-pyramid at Sakkara bears a startling resemblance to Inca, Toltec, and Aztec teocallis of Central America.

Possibly such reluctance on the part of "discreet" savants may have something to do with the fact that during that particular period, of the aforementioned "holy" emperor of the IIIrd dynasty, the deified IU-EM-HETEP (Imhotep) (Fig. 2) "Peace Prince" made a name for himself as antiquity's foremost sage and thaumaturgist.

Of the funerary papyri of the so-called *Book of the Dead* several versions are extant. They are known as Rescension Texts, corresponding to particular Renaissance periods during which leading religious cults underwent Reformation by way of revivals. Of these the Theban and Saite Rescension Texts are the best known because they are more complete, more fully "translated"—in part only, of course.

The earlier Theban Rescension Text, in use from the XVIIIth dynasty about 1600 B.C. to the XXIInd dynasty about 900 B.C. adheres the more closely to the older texts of early dynastic periods—the Pyramid Texts of the so-called Heliopolitan Rescension.

Alas, the latest, least profound Saite Rescension Text, which was continued from the "Middle Empire" period of the second century of the Christian era, is the favorite text "translated" by academic Egyptologists. This may or may not be due to the fact that the definitely inferior Saite Rescension Text of the so-called *Book of the Dead* already had been "doctored" by way of earlier "translations" during the Ptolemaic dynasty which was partial to the "chosen people" to such an extent as to require no complete revision on the part of ecclesiastical arbiters elegantiarum of the nascent New Dispensation!

Despite the fact that the Pyramid Texts of the Vth and VIth dynasties represent the oldest types of sacred literature as extant, even the most conservative Egyptologists take it for granted that the original *Book of the Dead* must have antedated the first dynasty of the Old Empire period of Ancient Egypt. Naturally, there are sound reasons for such logical assumption.

To begin with, no single papyrus or Pyramid Text contains all the chapters or books of the so-called *Book of the Dead*. In fact, it took any number of recovered papyri to account for the 190 chapters or books which represent the complete edition of the *Book of the Dead* as "translated" at present.

The classification of all the chapters involved laborious patchwork on the part of a great many "translators" who compiled the complete edition from

several different Rescension Texts of various periods of Ancient Egypt's history. Thus the complete edition belongs to no particular era but rather to the entire period from 3500 B.C. to 200 A.D., during which time several Rescension Texts had been written.

Oddly enough, even the oldest Pyramid Texts include ideographic characters of more recent vintage than some other word-signs which date back to pre-historic times. The same applies to divers type-representations of divinities, dating back to various periods. Some of them are of the most primitive type of inner-African bush lore, others belong to more civilized, dynastic periods.

Consider, also, the fact that the earliest versions of the *Book of the Dead* contain word-signs of pyramids and cities certainly more recent than the older texts mentioning them! This warrants the logical assumption that the pyramids and cities mentioned in the oldest hieroglyphic texts must have been the original, pre-historic models for latter-day similars as constructed during the dynastic period of Ancient Egypt. If this is true it argues for a drastic revision of estimates, classic and modern concerning the age of civilization in the Valley of the Nile—so to push back history to times re-

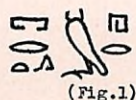
mote—making short shrift of dynastic reckonings as based, largely, upon hypothetical conjectures on the proverbial shoestring.

The following research facts may help elucidate! The god Osiris, vastly younger in history than his "son" Horus and the mummygod Ptah after whom Osiris was patterned, is prominently mentioned in the earliest hieroglyphic texts which glorify the far more ancient prototypes of Osiris. But it has already been established that the comparatively younger cult of Osiris was at least 10,000 years old!

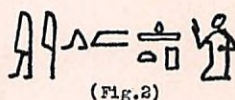
Add to this that the *Book of the Dead* makes prominent mention of the constellation of the celestial South as observed only from regions below the equator—in times certainly more remote than the conjectural, pre-dynastic beginnings of civilization in Ancient Egypt. Here it must be stressed that at least a rudimentary knowledge of astronomical science had to precede astronomical mythology of the type glorified in the *Book of the Dead*.

Still another more striking type example may be quoted. In his pyramid text, Emperor Unas speaks of his "eating the gods" in a manner typical of cannibals, but in Unas' time the ancient Egyptians had already abolished

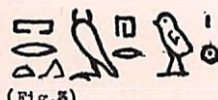
(Continued on Page 27)



(Fig. 1)



(Fig. 2)



(Fig. 3)



(Fig. 4)

THE MYSTERY OF SAND

By JOHN H. MANAS, Ph.D.

IN the summer time almost all of us go to the different seashores. It gives us a particular satisfaction and pleasure to walk barefooted and lie on the soft and shifting white blanket of sand on the beaches. However, how many of us have ever asked the question: "What is sand? Where did it come from and what will become of it?"

This question may seem to many to be a queer one because in our life we very seldom pay attention to simple things, to things that we see every day, because we are so used to them. But we should not forget that the simplest things in nature are the most complicated ones and those that hold the greatest truths and mysteries in the universe.

What is Sand?

What, then, is sand? No plant can grow in it. There is no affinity between the numberless particles of sand. If there were not the law of gravity which forces all those particles to be together—one by one forming those sandy areas on earth—we could not have any sand. For, otherwise, the repulsing force acting among every cell and particle of matter would have scattered them to the extreme end of the universe.

Well, then? What a corpse is under the process of decomposition in the animal realm, sand is in the realm of

the mineral kingdom. What? Is sand a dead matter? No. In the same way as the corpse of a man is not dead matter, sand is not dead matter. On the contrary it is more alive than the rest of the soil we tread upon but there is no coordination among the different particles. They do not work under the control and influence of one or a group of forces for the same common cause. They work independently for the sake and to the advantage of each particle individually.

How, then, can such small things stand by themselves, alone, in the universe? The sand particles are not small things at all. There are no small and no large things in the universe. Basically, all things are alike—under the control and influence of certain fixed laws working in different ways to the same end and for the ultimate cooperation of everything there is.

The Law of Continuous Change

We must understand there is no such thing as death, as most of us be-

lieve today. There is but a continuous transformation of matter in all living forms.

According to the Cosmic Law laid down by Thales of Miletus, the Greek philosopher (630-543 B.C.), "Ta panta rei." Everything is in a continuous flowing state and ever changing of conditions.

Everything that is, is permeated by a living entity or force which finds expression in material substance. If this were not true, it could not exist, and consequently we could not see it in its present form. This continuous transformation of matter is necessary for the very existence of the universe.

Through ways and laws unknown to us, nature rejuvenates herself for her own perpetuation. We, in our ignorance, are pleased with some of those processes of nature and horrified at other processes.

However, along this process of continuous change, nature, indifferent as to whether we like her wise ways or not, works faithfully for our own good and to make our existence and our evolution possible on earth.

For example, when a form in the animal kingdom becomes worn out and can no longer stand the swing of cosmic forces and influences which are expected to be manifested through that form, the life begins to withdraw from it.

As soon as the life force or the entity has left, all cells and particles of the material form are gradually scattered. Then, through the process of decomposition a new material vehicle or body is formed which, in turn, will be animated by life from the universal storehouse of life, and so on.

A big rocky area comes to the point where its purpose as a rock has come to an end, and it must go through this natural ordeal of Cosmic change. Then the group life force which connects all particles of the rock begins to withdraw gradually and the result is the splitting of the rock into several pieces, becoming smaller and smaller gradually down to the size of pebbles, gravel, and sand.

Life Force in Sand

There is more life force in sand than in any other form of the mineral kingdom. In all living forms, life force is used to the advantage of that form; but in sand life force is free playing among the sand particles looking for action. This is the reason sand baths are so beneficial to health and so invigorating.

Cosmic Evolution

What, then, will become of sand? Through the laws of evolution it will go down to the finest subdivision of matter. Then as soon as the combination of ingredients are right and it is possible for some form of life in the

(Continued on Page 20)

A WOMAN OBSERVES

by

a u d r e y s t r a t t o n



Recently in the news there was written in large type a headline which read: "First Lady Uses Newly Popularized Word." Under this one read, "Mrs. Eleanor Roosevelt arrived in Los Angeles using a newly popular word, 'realization'." When asked what she meant by this word "realization" her answer, although vague, seemed to denote that she was using it as a synonym for the word "informed." And so it is used by the majority of people.

When, however, we use realization in the interpretation of philosophy it assumes a much fuller and deeper meaning. Philosophy is a study which goes to the core of knowledge and the words it makes use of reflect this profundity.

The word "realization" is not a new one to our philosophy. It is a word we use repeatedly, and yet it is not always used with the clear understanding of its meaning. Perhaps we, too, have let it mean "informed" to us. Why not discuss a word that has made the headlines and give it a definition for broader use?

Let us say at the beginning that realization is the complete attainment of the truth that lies within us. The dictionaries say it is the "act of caus-

ing to appear something that is true to nature." Rather than an "act causing" let us say it is the *real cause appearing*. That explanation should give us a clear understanding of where we stand but, to go a little further, we should give an example.

Therefore, we will say that here we have a person who is being tested for his integrity. If this person reacts according to the laws of integrity under all tests to the contrary then we know that he has full *realization of integrity*. In other words, if, under all conditions, through all circumstances, he still maintains his honesty he is considered to have full realization of integrity.

Why is this so? Because he reacts only in accord with the laws of integrity. But we must remember that this realization of integrity (or any other realization) must make itself evident under all circumstances or it cannot be called true realization. True realization does not understand compromise.

Mr. Gandhi tells us that "striving for full realization keeps me going." He continues, saying, "This strife is the source of whatever inspiration and energy I possess."

There is a Royal Road to Realization that one may travel. It leads through valleys and over precipitous mountains, though it broadens the knowledge as all travel does which leads to definite goals.

You may ask, "What about this Royal Road?" "How does one approach it?" Here is your answer. You have placed your foot upon this road already by the very fact that you now understand what we mean by realization.

Interest has led you to it and will point the direction in which you are to go. Willingness to learn will give you zest for the achievement and strength for the journey. Tenacity and will power keeps you on the road and turns your eyes away from all detours for, as Chu said: "Unless the aim be single, it cannot succeed."

Would you like to test yourself for realization? Although we offer the

following questions, naturally there are many others which might be added. If, however, these are answered honestly, they will bring you near to knowing what your realization is today.

QUESTIONS

1. What would you say has the greatest meaning in life for you?

2. Does truth when it is uttered snap into your life pattern like the missing pieces of a giant jig-saw puzzle?

3. Or, instead, does truth cut you and leave your soul a bleeding, sensitive thing without the strength to support itself?

We will lift the cover a little and tell you that the first question tests you to determine if your "aim be single." The second and third questions have their answers lying within them.

THE MYSTERY OF SAND

(Continued from Page 18)

vegetable realm to manifest, different kinds of herbs and plants will grow. These herbs and plants will continue to improve according to the improvement of the land into which the former sand has been transformed.

One can readily understand, in the light of these facts, that where there are fertile fields of land today, there will be vast deserts in the remote future or the bottom of the sea. Vice

versa the vast deserts of today will be transformed into fertile areas of land.

Thus the surface of the earth keeps changing constantly and continuously under the guidance of the immutable Laws of Nature along the divine cosmic evolution to which every particle, cell, living form, satellite, planet, solar system, universe, cosmos, and everything there is are bound.

THE LAMPS ON THE THRONE OF GOD

By ORIO

I gazed with rapture upon the heavenly sky
And watched the pageant of time pass by.
These hosts of suns, shedding light ray on ray
Have guided humanity's progress all the way
And have written the history we have today.

In this picture book of Time and Space
Many legends are recorded of the human race
And still the answer as to How and Why
And the eternal question "Who are you and I?"
Remains the same riddle as in days gone by.

Each age in the past has recorded its lore
And we today explore and explore
Into the fathomless depth of the great unknown.
We write our chapter in that great vast dome
And know that in this work we are not alone.

For behind each step in the progress of life
Is the LAW eternal. It is love not strife.
Steadfast and still, Polaris guides our way
It is the foundation of Truth and our Law today
In this Circle of Ages forever and aye.

In this series of articles the main object will be to show that Religion never dies. Religion cannot be taken out of the hearts and lives of men. As long as the stars shine and travel in their courses, and men's hearts beat, it will remain because religion and life are one.

Religion is the Tree of Eternal Life whose roots draw from the source of hidden power and even though the outer manifestations, call them material fruits which the world labels theology and religious beliefs, change, the source remains the same. The root of eternal truth cannot be destroyed. It is only the fruit of the cyclic seasons that changes. Therefore, it is only mankind's

opinion of religion that passes through its various stages.

Religion and man are unmistakably related. In all natural phenomena, both spiritual and material, a three-fold relationship may be observed.

In the Bible we learn that GOD is love, light, and spirit. We recognize that man has a three-fold nature. He is a combination of body, mind, and spirit and he also possesses a three-fold state of consciousness. He has a conscious, subconscious and superconscious mind. We recognize three major worlds of evolution. These are the mineral, vegetable and animal worlds.

In science the three-fold aspect is motion, intelligence, and substance. The Universe, too, has its three-fold manifestation for it encompasses time, space, and matter; and each of these three is composed of three. There is length, breadth, and height to Space; energy, motion, and phenomena to Matter; and past, present, and future to Time.

The history of man and his religious evolution has also been recorded in three distinct ways: In the Stars and Constellations which are the greatest and oldest book of life; in the Bible which is the written word of God; and in the Great Pyramid at Gizeh which has been called the Bible in Stone.

It is therefore, quite essential to be familiar with the starry heavens to understand the Bible fully.

As all life, with its ages, races, and creeds is interwoven, so these articles, too, will be interwoven. They will continue in consecutive sequence and yet will be inter-related with the past, present, and future.

As a circle represents eternity and as humanity continues to travel through the Circle of Ages, we become aware that eternity is now. In this circle of life there is no beginning and no end.

As we must have a starting point to a story, let us turn to the Bible and read in GENESIS 1:1—"In the beginning God created the Heaven and the earth." Verse 8—"And God called the firmament Heaven." Verse 14—"And God said Let there be lights in the firmaments of the heavens to divide the day from the night; and let them be for signs and for seasons, and for days and for years." Verse 15—"And let them be for lights in the firmament of the heavens to give light upon the earth: and it was so." Verse 16—"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." Verse 17—"And God set them in the firmament of the heavens to give light upon the earth."

(Continued on Page 26)

THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

(Edited by VELMA BROWN and E. W. SPACKMAN, M. D.)



ONSCIOUSNESS follows tension. It also follows the five senses.

We visualize it as leaving the central point of the head and attaching itself to factors either within or without. This same procedure is followed, in a half manner, with ordinary daily routines. We are half conscious of most that we do, which is right and proper. Were it necessary to give full consciousness to all small, daily details no time would be left for more important things.

We, therefore, relegate all small details to this "half conscious realm" and believe that in it the conscious and subconscious minds act in conjunction. This is the reason for the great importance attached to it.

It is of the greatest value to occasionally explore this realm of half consciousness, bringing these mechanisms up to full consciousness, turning the focus of intellectual attention upon them and correcting if required, then dropping them back to their proper realm to act as friends rather than enemies.

It is commonly said that many people are "their own enemy"—meaning that they thoughtlessly do those things which would never be agreed to if considered in the light of the intellect. This thoughtlessness means that the subconscious has acted without the direction of the intellect. Mental lapses, errors of judgment, and bad habit formation fall into this category.

If the realm of half consciousness can be trained to automatically work for the benefit of the individual, the action is similar to an armor plating against most blunders, lapses, and errors. One who gives no attention to this phase lives largely in the half conscious realm. Many never can and never will give full attention to anything during their lives.

By directing the action of consciousness, we develop the power of "double acting consciousness"—we are aware of what our intellect is doing for we are directing it, the mechanism of which is identical with directing the movement by the breath and sending consciousness to the activated parts of the body.

In doing this type of work, we are led to think with a brand new sense of values and entirely differently than we had previously thought. It is, therefore, necessary to unlearn a good many of the preconceived notions which we have had, which is very difficult. It is

also necessary to dispose of a good many of the ideals and methods of living which have been present with us since childhood. It is not possible to adopt this point of view and new method of living right away, but it is better to work into it gradually.

Remember the whole purpose of this course is to give out ideas for reflection. These fundamental principles which we practice and preach are simple in themselves and the student is liable to believe that he or she understands them thoroughly. But it is not possible to understand them with this degree of thoroughness until the applications are made, and these applications are almost innumerable.

We recommend that the student attempt to keep an open mind while doing this work. Any new idea that springs into the mind, or new methods of procedure, should be immediately written. It is advisable to pass in these written slips to the instructor for they are of great value and at times need reorganizing and modifying. We are attempting to take the age-old principles of the past civilization and apply them in such a manner that they will be attractive to the American mind. This also is not an easy thing to do.

There is one rather surprising reaction that, sooner or later, will come to every student. When any single principle has been absorbed by the system to the extent that it has become a part of the individual, we then look back

on our past life and recognize that never again will we step into the old way of doing things.

Every new outlook that is gained brings with it a certain amount of responsibility, but it also carries the recognition and appreciation of a deeper manner of viewing the same old familiar scenes. This is what we mean by changing the environment from within. In this manner we, to a certain degree, depending upon our own nature and character, build our own Utopia. This is the only Utopia of any value. We learn many things while going through this process.

The average person has values all muddled. We gradually learn to disregard the unimportant things in life and approach important things with intensity. We learn to build images and resymbolize the mind toward these images we later learn to make these images act for us that our lives are correspondingly rebuilt.

Realization is a very valuable thing but carries with it a negative as well as a positive phase. We are too likely to allow the negative phase to rule us. Therefore, on the exercise mat we teach artful handling of feeling images. We demand and insist that the negative phases of these feeling images be taken gently, gradually, and in small doses. In this manner we learn to overcome this discouragement. This type of resymbolization of the subconscious mind is a powerful tool in attracting the superconscious.

The subconscious mind, through many years has adopted a certain set of images or symbols. These indicate and direct the manner in which the individual acts or reacts to outside circumstances. This reaction of the subconscious mind to outside circumstances causes definite change in the physical organisms. At first this change is only temporary but as habits are formed there is a tendency towards organic change as well. It takes a very high degree of concentrated attention to rebuild an image which has already, from its negative aspect, produced organic changes. This is where concentration and action step in.

It may be thought that outlining a future program in this manner is the wrong thing to do, but within these simple mantra and mechanisms all of the roots of this type of work lie. Do not forget that the superconscious mind in its full expression has complete command of all images. Therefore, the more it is possible to gain control over negative images and generate positive images, to that degree, and to that degree only do we attract direct action of our superconscious.

We have now explained in a certain definite manner and any thoughtful person can clearly understand what we mean when we say, "Within us lies a tremendous power, far beyond the concept of the individual imagination of any human being living in the present day and generation, with the exception of the masters."

This power awaits us providing we plough the ground and plant the seed.

It is then instantly ready to step in and take charge of our lives. Many teachers express the thought but we have never found it explained in exactly this manner before.

Let us take discouragement as an example to illustrate one or two of the principles. We would like to take these high laws and boil them down to individual life and individual expression. Understanding them in that manner, we then have a better opportunity to approach them in a universal sense.

Discouragement enters into the life of every human being. It acts in exactly the same manner as digging a hole in the ground to get away from the sunlight. However, many of us are not ready to stand the full glare of the sunlight, so we must live in the shade for awhile. To have the full power of superconscious expression suddenly burst into our lives would blister us mentally and spiritually. Therefore, it must be taken in gradual steps.

The mind is always cloudy under the sway of discouragement, yet even an apparent mood of this type has a positive and negative phase. In its positive phase, we call it reason and not discouragement.

When we reason that it would not be wise to attempt to do too much in too short a period of time, it carries with it none of the poisonous effects of true discouragement. It is the person who does not use this positive form of reasoning power who attempts things which are beyond reach at the moment

and then is thrown into the state of vibration which we name discouragement.

This causes the breath to become shallow, feeble, and irregular, the heart action to become weak, muscle tone to be relaxed, the nervous system to be stepped down considerably while this mood is in action and many other physical changes, some of which would be surprising except to a physician.

During the time we are under the influence of this mood, we cannot think correctly, act correctly, or plan correctly. If we are going to live right, think right and act right, we must keep relatively and comparatively free of attachment to this type of thing. This application also holds good for jealousy, anger, resentment, and all of the other negative moods.

As each one patterns itself in a similar manner, we may visualize them as though originating through fear. Therefore, if it is possible to clear fear out of our system the others will not have the same firm hold on us as previously.

(To be Continued)

GOOD NEWS! The first installment of a series of articles by Albert Denis Tessier on *The Twelve Faculties of Man*, together with the accompanying color chart, will be published in the July issue of *Aegyptus*. Reserve your copy now!

THE LAMPS ON THE THRONE OF GOD

(Continued from Page 22)

GENESIS 2:7—"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The BREATH OF LIFE or the Divine Essence gives man a living soul. This is the beginning of his evolutionary cycle while on this earth plane. When a new-born babe breathes his first breath of air he then begins to express his life as an individual being.

The air or breath is the fuel for the continuance of life and as it feeds the motor or heart it is essential to life. Were it not for the breath of God, man could not exist for it is the Divine Essence that vitalizes the body which would otherwise be meaningless clay.

We recognize that our bodies are composed of the same chemical elements that are known to be in our sun and also in the great gaseous and fiery nebulae out in space for when the chemical elements of our sun and of our bodies are both scientifically analyzed we find that both contain iron, calcium, sodium, and many other elements. Therefore, we can readily believe that God formed man of the dust of the ground.

When the soul departs from this earthy tabernacle to continue on a new and higher cycle, the body again chemically changes and goes back to dust.

(To be Continued)

ANCIENT EGYPT IN THE LIGHT OF TRUTH

(Continued from Page 16)

cannibalism and human sacrifices by several thousand years at least since the last gruesome methods of propitiating "angry gods" had been practiced in the Valley of the Nile.

In fact, thousands of years after the ancient Egyptians had become highly civilized, contemporary races elsewhere, including the "chosen people" of Biblical fame, continued barbaric customs of primitive worship which stamped the practitioners on a level with savage tribes of darkest Africa!

The true significance of the mislabeled *Book of the Dead* is hinted at by the hieroglyphic title name PERTI-EM-HRU, "Coming-Forth-By-(To)-Day." This means manifestation by sunlight, in daytime, as of the visible presence of the surviving spirit-soul resurrected from the entombed, mummified corpse of the deceased.

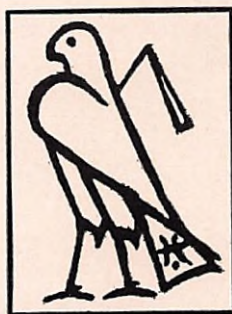
Such phenomena betokened conditions favorable only to enlightened good souls . . . since the ultra-violet rays of sunlight are no less harmful to evil elemental entities and disembodied, ex-human ghosts of evil type, than the parasitic bacteria inimical to mankind!

Thus, too, spectral manifestations by sunlight indicated the spiritual enlightenment of the visible survivor's other-worldly spirit-soul (projected from dimensions in the Beyond) as one attuned to and energized by the electro-magnetic radiations of pure sunlight.

Now PERTI (Fig. 4) signified the coming (and going) forth—at will—from a PER (Fig. 5) mansion or abode through a RU (Fig. 6) entrance, as of an inhabited dwelling place.

(Note: Figures 5 and 6 will be published in the July issue of *Aegyptus*.)

(To be Continued)



COPTIC NEWS

Portland, Oregon

On April 30 Hamid Bey ended his series of lectures and classes in Portland, Oregon. We are happy to announce that a local Center has been organized so that the members of the class and those who are interested in attending the open meetings may proceed with the teaching of the Coptic Fellowship. Fortunate circumstances made it possible for Hamid Bey to select a wonderful, sincere soul with a wealth of accumulated knowledge and wisdom as our leader—Mrs. Caroline Bennett. The names of the Board of Directors and the place and date of meetings will be published in the next issue of *Aegyptus*.

Buffalo, New York

April was a busy month for us. We celebrated our First Anniversary with a special program of entertainment. On April 22, we reluctantly bid farewell to our Leader, Henrietta Schmandt (Yetta), who has been sent on a lecture tour, as she is now a teacher for the Coptic Fellowship of America. Our best wishes for success were extended to her and she was presented with a purse as a token of appreciation.

Mrs. William Johnson, who is our Healer, was introduced and enthusiastically received. Mrs. Johnson is taking charge of the Center and will carry on the activities as our Teacher and Healer. On April 29, she gave an inspiring lecture on "God Made Manifest in Man."

While we miss our former Leader, Miss Schmandt, tremendously, we are very grateful that she has been called to the greater work. She will lecture on astronomical, astrological, and philosophical subjects in the various Centers throughout the United States. We students of the Buffalo Center, having been privileged to have had "ORIO, the Master of the Stars" as our Leader during the past year, are grateful that the way has been made possible for all the students throughout the United States to receive the message and inspiration given through her.

Meetings are now held every Tuesday evening—the Outer Group meeting at 8 P.M. and the Inner Groups meeting at 9:30 P.M.

PATH OF THE FLAME

(Continued from Page 11)

"It was in my fate to find this book as surely as I drew breath, and to follow the thread it held to its end. So I thank you sincerely for the part you played in it all. I love you as I loved my Father, in some ways you understood me better than he did or could.

"You see, I knew my destiny even before Mother told me, almost on her last breath, that she had named me as near to Egypt's famous Queen as seemed permissible. She understood Egyptian legend better than the learned Egyptologists who seek only the material, for she was well versed in occult lore.

"It may be difficult for you to believe but I had been in Egypt long before my first physical visit last year. I knew the inside of the Cheops as well as you know the outside. I stood in the King's and Queen's chambers and witnessed rites too sacred to reveal, even before I met you.

"Fate timed my visit here with the annual pilgrimage of those faithful few who are Initiates in the Mysteries of the Spirit. I made my first invocation in ignorance of this and you may imagine my amazed delight when it was accepted by them. Julian stumbled into this almost profanely. I feared he might try to stop me. Therefore, I begged them to take me with them and they consented.

"I know you think it harsh and cruel to let Julian and you and the rest of my friends wonder and grieve

over my disappearance. All I can answer to that is: We do not think as the World thinks. We do not look on life and death as you do. The physical is not our 'ultima thule' as it is to the World. Those who loved me truly enough to seek the solution would be granted knowledge of me, for the others—what mattered?

"Since my entrance into the ranks of the White Brotherhood, which knows no distinction of sex, I have trained intensely. But I could not forget Julian and somehow his love for me was strong enough to raise him into the realm of spirit where his call demanded my answer. And before I knew the height of his courage and his worth I felt sore afraid for I did not dream that any man could challenge the Path of the Flame for me, and I could never accept a lesser love.

"There were those among my fellow initiates who might have aspired to win me but for this, yet even they, with all their knowledge and purity of life and purpose, quailed. This super-crown of his love is enough to bless me forever! Hard as my road has been at times, I would not have missed treading it for a thousand heavens. For we have walked through the Path of the Flame side by side, unscathed.

"Therefore, I beg that you will keep this book still, as a memento of your experience with me and Julian if you wish. Our leader tells us that your courage and faith failed at the last.

The body is still more than the spirit with you, thus you are not yet one with us in fact. Nevertheless, I think of you as coming to this union.

"That is all I may say to you now, except that our leadership is not of the sword nor of might nor of death. We receive our powers from the Flame of Truth and Life. It is for this we are tested. The torchbearers of the new AGE must have courage and the will to use it. If we meet no more in the flesh, as I hope we may, remember we are kindred in Spirit. We salute you. Cleo. Julian."

I stared at the signatures as though my eyes could not grasp what they saw. Then a flood of life-giving relief and joy flowed through my being, loosing the cords of fear from my heart and mind.

I put the letter away in the book, then summoned the Arab guides and with the explanation, which after all was a true one, that my companion had chosen to go with another caravan, I prepared to depart.

They looked at me with skepticism in their dark eyes, but with the calm indifference of their race to the matters of another race they accepted my story without comment. I arrived home a month later without further incident.

Those who have ears may hear and those who have eyes may see, thus my message will reach those it should reach. It is true that danger attends

the service of the Flame of Life and Truth. It destroys those who serve with falseness or fear in the desire to wrest some selfish gain for their own ends. But a Cleo or a Julian may pass the barrier with serene mind.

Knowing this, I am almost ready for my next pilgrimage to the Pyra-

mids, and I have hopes of acceptance into the White Brotherhood, even though I may not reach the point of attempting to pass through the Path of the Flame.

(The End)



EDITOR'S NOTE

Dear Readers and Students:

Quite often I have been asked for advice as to what books to read—the ones from which a student may receive the information for which he is seeking in order to better understand the fundamental teaching of Truth.

In view of this fact, I am taking the privilege of directing your attention towards a most remarkable book. This book marvelously dispels the hazy mysticism of ancient mysteries and reveals to you in a simplified form the teaching of ancient Egypt. The information is given in a scientific and practical way, setting forth very clearly the origin and explanation of many basic sources of present-day religious and philosophical teaching. I, therefore, most urgently and with all seriousness, advise you to secure a copy of

THE VOICE OF ISIS

You will thus add a new treasure to your library and equip yourself with greater strength for this book contains a maze of revelations of Truth not to be merely read and laid aside. A life-time investment.

Most sincerely, your teacher and friend,

HAMID BEY.

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EDITOR'S NOTE:

The series of lessons on Physiological Psychology (listed on this page) comprises the most valuable information for the individual who wishes to gain mastery over the functions of his own physical body—providing a connecting link between mind and body. They are practical and yet profound. They are the result of careful observation of certain actions which have proven to develop potential power for body motion and all-around control.

The Coptic Fellowship of America, with pride and with full endorsement and approval of the teaching content of these lessons, takes pleasure in making them available for our students and readers of Aegyptus. In fact, we urge our students to provide themselves with them, if they have a desire to acquire a better understanding and more control over the functions of their physical body.

We are indebted to our High Priestess Velma Brown and thank her for having made possible this series of lessons.

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Treasurer—Miss Ruth Beckman
Entertainment—Miss Ellen E. Carlson

Time and Place of Meeting

Every Monday and Thursday—8 P.M.
12 Huntington Ave., Boston Mass.

BUFFALO, NEW YORK

Teacher and Healer—Mrs. William A. Johnson
Assistant Teacher—Miss Helen E. Thomas
Treasurer—Mr. William A. Johnson
Secretary—Mr. Cornell Spoth
Asst. Secretary—Mr. Frederic H. Seames

Time and Place of Meetings

Every TUESDAY 8 P.M.—Open Meeting, followed by Inner Meeting (Correspondence Course Students) at 9:30 P.M.
Every fifth Tuesday—Special program.
Hotel Statler, Iroquois Room, Mez. Floor, Delaware Avenue, Buffalo, N. Y.

CHICAGO, ILLINOIS

Leader—Mrs. Annetta B. Hemme
Director of Friday Activities—Miss Mae L. Hanzlik

Secretary—Miss Alice Dick
Treasurer—Mrs. Helen Harman
Librarian—Mrs. Emily Streedain
Musical Director—Mrs. Madeline Seymour
Food Advisor—Mrs. Esther Brucker
Reception, Membership, etc.—Mrs. Martha Ropinske, Miss Martha Engelmann, Mrs. Elizabeth Gyor, Mrs. Paula Eloise Wipper, Mrs. Georgia DuRand, Mrs. Ruth Boss, Miss Mary Polak.

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Time and Place of Meeting

Monday—8 P.M. Correspondence Classes
2nd and 4th Fridays 8 P.M.—Physio-Psychology (Exercises)
3rd Friday, 8 P.M.—Aegyptus and Food Discussions.
1st Friday and 5th Monday 8 P.M.—Open Meeting.

COPTIC CHAPEL, Hotel Hamilton, 18 S. Dearborn St., Chicago, Ill.

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Assistant Leader—Mrs. Margaret Risinger
Secretary—Mrs. Martha Lee MacGregor
Treasurer—Mrs. A. R. Martin
Musical Directors—Mrs. Margaret Risinger
Miss Lois Martin

Librarians—Mr. and Mrs. A. J. Erickson

Board of Directors

Mr. A. J. Erickson, Mrs. Sarah Eysenbach, Miss

Joanna Kunze, Mrs. Martha Lee MacGregor, Mrs. Jessie Burton.

Time and Place of Meeting

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

DENVER, COLORADO

Leader—Miss Beatrice A. Brownlee
Assistant Leader—Mrs. Helen Abbott
Secretary—Mr. Dwight Alseike
Treasurer—Miss Lois Washburn
Exercise Leader—Mr. Dwight Alseike

Time and Place of Meeting

838 Santa Fe Drive, Denver, Colorado
Tuesday evenings, 8 P.M.

DETROIT, MICHIGAN

Leader—Mrs. Stacy Klingsmith
Assistant Leader—Mrs. Verda Jensen
Assistant Leader—Mr. Arthur S. Durkie
Treasurer—Miss Theresa C. Horninger
Assistant Treasurer—Mr. Arthur S. Durkie
Secretary—Mrs. Mabel Bennett
Assistant Secretary—Miss Lucile Avery
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Chairman Membership Committee—Dr. Dickert; Assistant, Mr. Mayr
Entertainment Committee—Mrs. E. Socklege; Assistant, Miss T. Horninger
Teachers of Posture Class—Mr. Mayr, Mrs. E. Socklege, Mr. Walter Garsteckie, Mr. Morrison.

Time and Place of Meeting

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

HARRISBURG, PENNSYLVANIA

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

Time and Place of Meeting

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

LONG BEACH, CALIFORNIA

Leader—Mrs. A. A. Booth

Board of Directors

Secretary—Miss Gladys Stone
Exercise Director—Mr. Warren S. Thomas
Treasurer—Mr. S. M. Rice

Time and Place of Meeting

1st and 3rd Friday of each month—Open Meeting, 8 P. M.
2nd and 4th Friday of each month—Inner Class (Correspondence Course Students)
Theosophical Hall, 418 Locust Avenue, Long Beach, California

DIRECTORY

(Continued)

LOS ANGELES, CALIFORNIA

Leader—Miss Harriet B. Myers
Assistant Leader—Mrs. Audrey Stratton
Secretary—Mrs. Edna May Brown
Treasurer—Mr. Walter Brown
Chairman Speakers' Staff—Miss Helen Russell

Time and Place of Meeting

Open Meetings—Every Thursday evening,
North Hall, 839 S. Grand Ave., Los Angeles
Inner Group—Every Friday evening, Studio
Hall, 839 S. Grand Ave., Los Angeles
Both meetings open at 8 o'clock.

OAKLAND, CALIFORNIA

Leader—Mr. John W. Ring
Assistant Leader—Miss Elizabeth Popham
Board of Directors
Secretary—Miss Margaret C. Robinson.
Treasurer—Mr. Christian J. DeVroom.

Time and Place of Meeting

Second and fourth Tuesday of every month.
Leader—Mr. Hampton Klumbach
8 P.M., 743 W. 21st St., Oakland, Calif.

PHILADELPHIA, PENNSYLVANIA

Leader—Mr. H. R. Klumbach

Board of Directors

Secretary-Treasurer—Mrs. M. E. Malinas
Coptic Philosophy Director—Mrs. Hazel Klumbach.

Social Director—Mrs. Flora E. Hawkes
Special Director—Mr. George D. Kress

Time and Place of Meetings

Every Monday—Class in Physio-Psychology
(Exercises) Explanatory talks on the body
and its functions are also given.
Tuesdays following 1st and 3rd Fridays—Beginners' Class in Correspondence Course
lessons.
1st and 3rd Fridays—Advanced Class in Correspondence Course lessons.
2nd Friday—Personality Development Class.
4th Friday—General Meeting
5th Friday—Social Evening.

Time and Place of Meeting

All meetings 8 P.M. 219 S. Broad St.

SAN DIEGO, CALIFORNIA

Acting Leader—Mrs. Florence Schnell
Healer—Mrs. Anna Soucek
All Coptics who wish to attend the meetings
of the local Center, please call Randolph 1022
and information will be given as to where the
meetings are being held.

SHARON, PENNSYLVANIA

Leader—Mr. A. R. Martin
Assistant Leader—Mrs. A. R. Martin.

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Thomas, Mrs. Mildred Martin.
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Social Committee, Mrs. Helen Thomas,
Chairman; Correspondence Secretary, Miss

Wilhelmina Ritter; Musical Director, Miss
Lois Martin.

Time and Place of Meetings

Meetings are held at 8:00 o'clock every Mon-
day evening, 1046 Myrtle Street, Sharon, Pa.

TOLEDO, OHIO

Chairman—Mr. Norton Rosentreter
Assistant Leaders—Mr. A. W. Meizner, Mr.
Donald Marks.

Board of Directors

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Assistant Treasurer—Mrs. Ruth Kalmbacher
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Healing—Mrs. Harriet Burnett
Organization—Mr. Hugo Kalmbacher
Membership and Reception—Mr. William Mills
Exercise Committee—Mr. Heinz Kalmbacher
Librarian—Mrs. Frieda Kalmbacher

Time and Place of Meeting

Every Friday at 8 P.M. Coptic Hall, corner
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The Path of Silent Trust

*Let's walk alike in sun or shade
The path of silent trust;
By both is Nature's greatness made,
And each is surely just.*

*The daily round of joy and pain
Is ours to use, I'm sure;
In each a lesson ours to gain,
And trusting we'll endure.*

*The sweet and bitter, ever mixed,
Demand a poise of thought
By which each phase of life is fixed
To gain the end that's sought.*

*The silent voice more clearly speaks
Than babbling outer sounds;
In tests severe, for him who seeks,
An inner power abounds.*

*If you'd find peace and light each day,
As through scenes you're rushed,
With loving service go the way —
The path of silent trust.*

—John W. Ring.