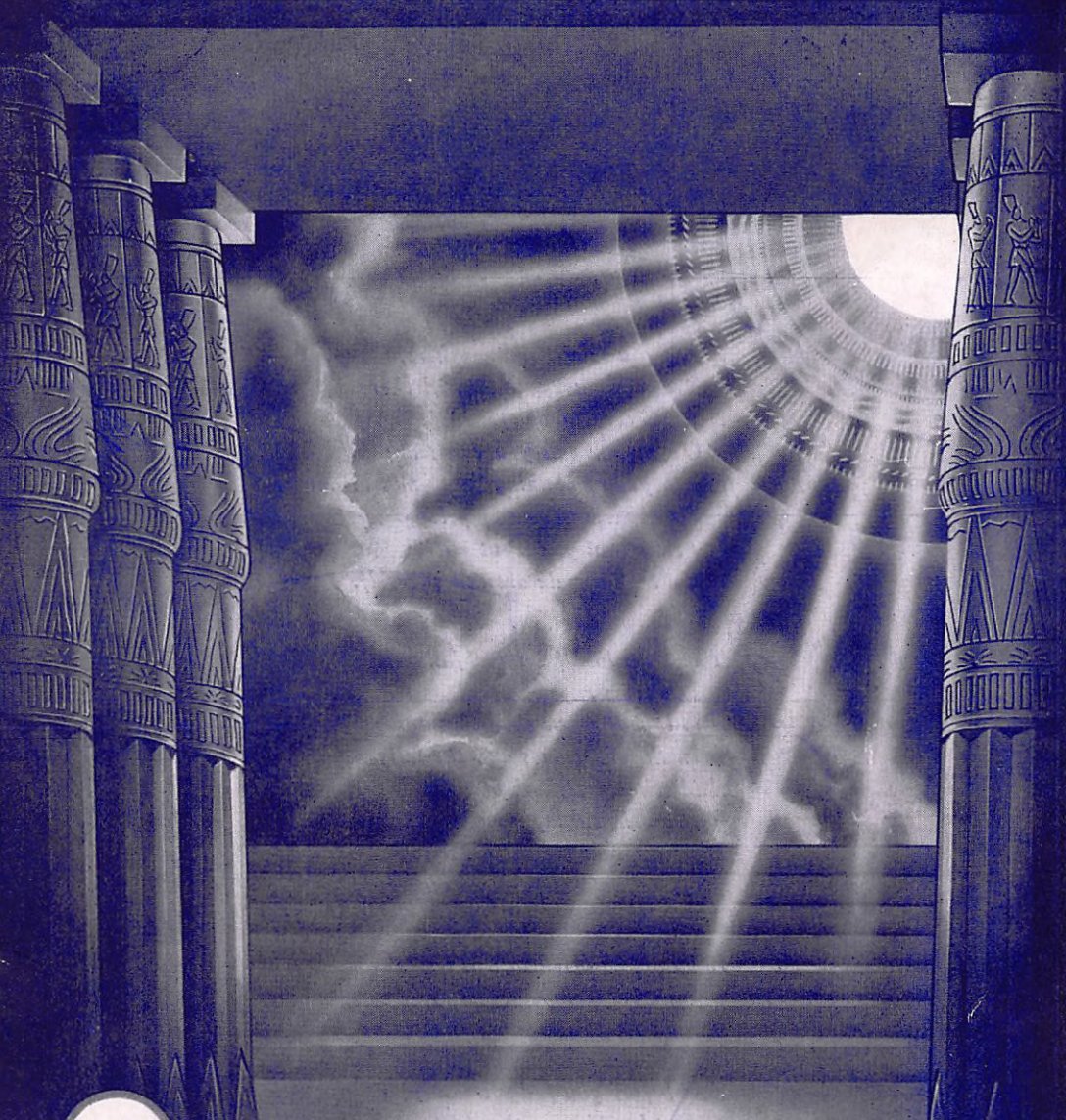


**PORTAL OF INVISIBLE POWER**



**25¢**

# **ÆGYPTOS**

**FEBRUARY**

**1941**

**• LIFE • HEALTH • WISDOM • SUCCESS •**

## TAKE A WALK AROUND YOURSELF

*When you're criticizing others,  
And are finding here and there  
A fault or two to speak of,  
Or a weakness you can tear;  
When you're blaming someone's meanness  
Or accusing some of pelt—  
It's time that you went out  
To take a walk around yourself.*

*There's a lot of human failures  
In the average of us all,  
And lots of grave shortcomings  
In the short ones and the tall;  
And when we think of evils  
Men should lay upon the shelves—  
It's time that we all went out  
To take a walk around ourselves.*

*We need so often in this life  
This balancing of scales,  
Thus seeing how much in us wins  
And how much in us fails;  
And before you judge another,  
Just lay him on the shelf—  
It would be a splendid plan  
To take a walk around yourself.*

—*Author Unknown.*

# AEGYPTUS

FEBRUARY — 1941



HAMID BEY, *Editor*

HARRIET B. MYERS, *Assistant Editor*

*Associate Editors*

VELMA BROWN

A. R. MARTIN

JOHN H. MANAS, Ph.D.

HENRIETTA SCHMANDT

F. HOMER CURTISS, M.D.

E. W. SPACKMAN, M.D.

AUDREY STRATTON

---

---

---



# AEGYPTUS

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

FEBRUARY — 1941

Volume III

No. 2

---

---

## CONTENTS

Take a Walk Around Yourself—Poem - - - - -	2
The Oracle of Aesculapius <i>John H. Manas, Ph.D.</i> - - - - -	5
An Open Letter to the Readers of Aegyptus <i>The Editor</i> - - - - -	7
Ancient Egypt in the Light of Truth <i>Heru</i> - - - - -	8
Coptic News - - - - -	13
Test Questions - - - - -	13
Path of the Flame—Part II <i>Clara Emelia Burr</i> - - - - -	14
The Secret of Hamid Bey's Mental Power—Part II <i>Dr. Edward McCollum</i> - - - - -	17
A Woman Observes <i>Audrey Stratton</i> - - - - -	21
Aquarius, the Water Man <i>Orio</i> - - - - -	23
Physio-Psychology <i>Velma Brown and E. W. Spackman, M. D.</i>	26
Answers to Questions on page 13 - - - - -	29
Directory of Coptic Fellowship - - - - -	32
Coptic Fellowship Literature - - - - -	35
What is Music—Poem <i>Albert Denis Tessier</i> - - - - -	36

---

---

I, Hamid Bey, Editor of Aegyptus Magazine published by the Coptic Fellowship of America, do hereby give notice on my own behalf and on behalf of the Coptic Fellowship of America that I and/or we assume no responsibility for any matters, articles, or things herein printed, contained, or otherwise expressed, intended, or published.

**HAMID BEY,**

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

---

---

AEGYPTUS is published monthly by the Coptic Fellowship of America, a non-profitable organization under the State Laws of California, and is dedicated to the upliftment of man kind. Its pages carry the wisdom of the East together with the knowledge of the West, thereby revealing a better understanding of life and living. The name AEGYPTUS was that of a Libyan king who conquered and gave his name to Egypt.

**SUBSCRIPTION PRICE: \$3.00 a year; 25c per single copy. Postage prepaid.**

**RENEWALS:** Notification will be sent when your subscription expires.

**ALL REMITTANCES** should be made payable to:

**THE COPTIC FELLOWSHIP OF AMERICA, 3256 Velma Drive, Hollywood, Calif., U.S.A.**

# THE ORACLE OF AESCULAPIUS

THE FIRST MEDICAL CLINIC IN HISTORY

JOHN H. MANAS, Ph.D.



HE word oracle, in Greek "manteion," means— (1) The place or the temple where the message of the gods was given to devout individuals applying for such a message. (2) It means the individual, the priestess or the priest through whom this message or "chresmos" was given. (3) It means the advice or message of the god.

It is known there were many "manteia" or oracles filling the various necessities of the people for guidance and advice.

One of the most important of these oracles of ancient times was that of Aesculapius. Many beautiful temples with adjacent sanatoria were erected in many towns of ancient Greece in honor of this god of medicine.

The ancient Greeks, considering the sacred, high task and duty of the physicians as well as their great responsibility towards the city and its inhabitants, elevated medicine to a high level. They vested the physicians with the mantle of sacredness, making them the priests of the god Aesculapius.

Such a sacredness and such an honor, thus bestowed upon these men by the people, called for corresponding duties and for a life and behavior pure and sacred on the part of the Asklepiades—as they were called by the ancients.

The most famous of all the temples of Aesculapius was that situated in the town of Epidavros in Peloponesus.

History tells us that the sick were brought and placed in the temple and were left there to sleep over night. It is said that many cures were effected.

From the accounts given by ancient authors and historians the conclusion can be drawn that those priest-

physicians in the temples used naturopathy, massage, chiropractic, auto-suggestion, and magnetic treatment for the care of the various diseases of the sick. Chromotherapy, or color therapy, and music therapy were also used successfully by the priests.

Hippocrates, the father of medicine, founded this famous temple at Epidavros in honor of Aesculapius, the god of medicine. *This temple — Aesculapius — with its amphitheater and other adjacent buildings was the first medical clinic and the first medical college in history.*

This ancient amphitheater of Aesculapius at Epidavros has been preserved until today in almost perfect condition. It has a seating capacity of about 16,000.

It is probable that the priest-physicians taught their students and gave lectures on health to the thousands of persons who came from the surrounding towns and from afar to hear the message and learn the rules on health in order to keep themselves healthy. In addition, dramas, tragedies, and comedies were presented in this amphitheater for the purpose of creating good or eliminating bad emotional and

mental complexes. Plays were also used to mould the moral character of the citizens of the ancient Greek towns and cities.

### *Difference Between Modern and Ancient Medicine*

No written documents dealing with the first medical clinics in ancient times have been preserved. However, this must not serve as a proof that medicine had not reached a high degree of development. The difference between ancient and modern medicine lies in the fact that in ancient times the physicians used a system based upon natural laws. They were practicing naturopathy rather than mechanotherapy and an unnatural drug system of treatment in attempting to cure disease as is the general practice today.

### *The Cretan Civilization and Medicine*

In the Iliad of Homer, we find some of the most ancient written documents about medicine. The question may be asked, "Before Homer was there no medical science?"

From recent excavations in the ancient cities of Cnossos, Gortys, and other towns of the island of Crete in Greece, came to light articles of the most artistic nature, temples, aqueducts, works of sanitation, baths, porcelain bath tubs, statues, frescoes, votive offerings to gods, and glass and porcelain articles of the most delicate artistic nature. This discovery leads one to ask, "Is it not possible that people of such high artistic, architectural painting and philosophical achievement and progress had ad-

vanced in the same way also in medicine?"

When the thousands of ceramic tablets and inscriptions on plaques and marbles are deciphered by our sages, then and then only, will the world know something concerning the vast learning of those ancient people. Then the modern world will be surprised at the high standards of the ancient Cretans and other Greeks in all branches of science.

Our archaeologists accept the fact that the most ancient of Cretan antiquities dates 4,000 to 5,000 B. C. However, since they have no written proof of this basic date, one can reason that the antiquities in Cnossos may date back many thousands of years farther than the chronological calculations of our archaeologists.

### *The Homeric Poems and Medicine*

It is a well-known fact that the Trojan war took place about 1,200 B. C. Homer wrote his Iliad and Odyssey between 850-1,000 B. C. Our modern savants judge the simplicity and the primitive knowledge of the ancient Greeks about medicine from the description of duels of the opponent heroes mentioned in the Homeric poems.

In his narrative Homer describes the manner of death of those heroes—how one chieftain struck the other with his spear in the middle of the breast and under the left nipple, piercing his heart.

From other descriptions of the different organs of the human body men-

*(Continued on page 30)*

---

## AN OPEN LETTER TO THE READERS OF AEGYPTUS

Dear Reader:

The fact we insisted upon publishing the following series in AEGYPTUS speaks for itself. Apropos: AEGYPTUS—a Latinized variant of the earlier, Greek Hekaepatos or Hekoptos, derived from the Old-Egyptian root Khepsh or Khept, whence the term COPT originated! It is the classic type-name for EGYPT as the Birthplace, in mystic affinity with all the ancient wisdom emanating from a common source of life-giving LIGHT.

In view of the sensational disclosures of *ANCIENT EGYPT IN THE LIGHT OF TRUTH*, we caution our readers to bear in mind that the author assumes sole, personal responsibility for his statements.

This implies that all criticisms of his exposition should be aimed at the author, himself, rather than at the editors and publishers who take no active part in controversies over the subject matter under discussion.

Besides, the author's standing as a recognized authority in the field, coupled with his reputation as Egyptology's outstanding firebrand since the late Gerald Massey, whose logical successor the author seems to be, obviates any necessity on our part of seconding so competent an advocate in his own defense.

—The Editor.



## ANCIENT EGYPT IN THE LIGHT OF TRUTH



**W**HEN Napoleon Bonaparte waxed sentimental about Khufu's Great Pyramid by telling his grenadiers that "forty centuries look down upon you," he merely stressed the *pathos* of learned ignorance. For in so doing the "Little Corporal" registered psychological reactions typical of bookworms and tourists before him and since.

Take, for instance, the fallacious theory that civilization began only 6,000 years ago—a conventional, popular estimate because complimentary to *Sunday School* text books! Imagine *homo sapiens* leaping overnight, as it were, from stark savagery to civilization after a million years of arrested mental development!

The imbecility of such notion is best illustrated by the fact that Ancient Egypt's astronomical mythology—itself a mere by-product of a vastly older natural-totemic *mythos* of primitive, tribal society—glorified *alpha Herculi* as the ruling north star in the "sign of man," in conjunction with star *Regulus leonis* in the vernal equinox. Thus did the ancient uranographers record the last Great Deluge some *thirteen-thousand years ago!*

For similar reasons, the ancient master masons built the Great Sphinx of Gizeh—commemorating the founding of the new equinoxes at Deluge time.

Still the tarnished glamour of ancient ruins and tombs, rather than the wisdom mirrored in the writings of the original builders, intrigues nine per-

sons out of every ten interested in Ancient Egypt. Mobs will patronize museum exhibits, particularly the mummies, yet evince not the slightest interest in books dealing with the subject matter of Ancient Egypt's sacred literature, as if enlightenment could be satiated by morbid curiosity. One might as well expect a mummy to elucidate the gist of hieroglyphic characters on, and in, its coffin!

Curiously enough, it is common knowledge that Ancient Egypt mastered many secrets still beyond the ken of modern science. There are few persons ignorant of the fact that the ancient Egyptians perpetuated their wisdom in innumerable hieroglyphic *papyri*, the characters of which have been deciphered long since. Public libraries abound with information on the subject, which eliminates the slightest excuse for ignorance on the part of anyone interested in antiquity.

Why, then, is there the prevalent preference for the superficial face values of *inanimate objects* instead of a studious interest in the far more *vital subjects* so eloquently discussed, by the ancients, in the hieroglyphic writings?



Are mute relics of antiquity equal in profundity to their original creators?

Can any research scholar mirror Ancient Egypt's wisdom by "interpreting" it from his own, *modern* viewpoint or from *Ancient Egypt's* viewpoint, not to mention lesser lights such as *would-be* "Egyptologists and *would-be* "initiates," most of whom advertise their colossal ignorance at Ancient Egypt's sorry expense. Indeed, it takes more than diligent research, let alone "inspirational" guess-work on the proverbial shoestring, to speak authoritatively on so profound a subject. The adept interpreter is he who sees eye-to-eye with the ancient Egyptians and so to know Ancient Egypt as *She knew Herself to be!*

## II

To comprehend the truly gigantic scope of Ancient Egypt's pioneering genius and with it her overshadowing, lasting influence upon the entire civilized world, past and present, one must have at least an elementary knowledge of her environmental background. It must not be forgotten that local environment plays an important factor in evolution, mentally, morally, and physically.

A striking type example of this scientific fact is vouchsafed by Ancient Egypt's cultural development — first born and bred on African soil—as a gradual evolution from the animistic-totemic stage of primitive society to the spectacular grandeur of ancient civilization at its greatest height.

To think of Egypt is to visualize the river Nile, without which civilization

could not have been possible to the ancient Egyptians. Egypt and the Nile are one, and always have been. Small wonder, then, that the ancient Egyptians deified the Nile in their religious mysteries—for Father Nile gave birth to Mother Egypt.

Nowhere else on the face of Earth is there a miracle like the one wrought by the Nile—the transforming of a lifeless desert into a verdant Paradise teeming with life. Here in the fertile Valley of the Nile, civilization was born.

There remains the mooted question concerning the origin of the Ancient Egyptians, the pioneers of civilization. Apart from the fact that the Ancient Egyptians centered their religious mysteries around the sacred Nile since time immemorial, it must be borne in mind that the earliest settlers of the Valley of the Nile had never seen an ocean until their northward march of civilization reached the Delta of the Nile bordering on the Mediterranean Sea, which they dubbed the "Great Green" for want of a more adequate term.

Additional hints at the African origin of the early Egyptians are vouchsafed by the following research factors. Among the earliest Egyptian hieroglyphics — the oldest written language on record — are types of fauna and flora native to the equatorial African hinterland since time immemorial. The ancient Egyptians, who were fanatically loyal to hoary traditions, claimed equatorial Africa as the hallowed birthplace of their remote ancestors.

The earliest ancient Egyptian type representations of divinities in the human image are inner-African pygmy types, such as the "dancing dwarf" *Bes* (Little Horus) and the mummy-god *Ptah* (Prototype of Osiris).

Ancient Egypt's oldest uranographic type representations of astronomical mythology glorify constellations of the celestial South—as seen, then, *below the equator!* Add to all this that Ancient Egypt's civilization followed the course of the Nile *northward* and that both the Sphinx and the pyramids of Gizeh were built in the nome of the "haunch" or "thigh" facing in the direction of the equatorial southern source of the Nile (at Lake Albert, Belgian Congo) and the "lake of the thigh," *Tanganyika*.

### III

"With Africa as the Birthplace, and with Ancient Egypt as the Mouthpiece," thus did the late GERALD MASSEY designate the scope and import of his "swan song" masterpiece of Reclamation—Ancient Egypt, *The Light of the World*. Not he to lose himself in conjectural abstractions devoid of research truths, for his work bore the indelible imprint of a *Master's* hand. He *knew* Ancient Egypt as only *initiates* know the ancient land where *The Mysteries* were old when the rest of the world still groped in The Dark.

Alas, "no prophet is honored in his country." The men of science still pursue the self-same will-o'-the-wisp that haunted the chroniclers of *Holy Writ*, and mocks a myriad pedants to

their faces. Too bad that *Plato* should have guessed incorrectly what a wiser *Solon* had *known* more accurately because of being better informed by the Egyptian priests who initiated him into their *astronomical* secrets of the "Great Flooding."

As it is, the wild-goose chase for the "missing link" and the Biblical "Garden of Eden" takes *blind leaders of the blind* everywhere except—Africa. Far as the self-blinded clique are concerned, the Dark Continent is very dark indeed. The conjectured cradle of The Beginnings might as well be located on the moon.

Think of all this mock-scientific *mummery* in the face of conclusive evidence pointing to Africa as *the Birthplace!* The fact that the earliest Egyptians were the first to glorify the original Adam as *Atem*, or *Atmu*—Ancient Egypt's "god of mankind"—as the elemental archetype of *Temu*—"mortal mankind"—means nothing to unimaginative fossil hunters, let alone pseudomystic individuals who abuse their imagination the worst way. Now it is Mesopotamia, now it is the Caucasus, now it is India, now it is Yucatán, but somehow the coveted goal seems farther away than ever.

Most likely they will dredge the oceans next. Perhaps *Plato's* grinning shade will foot the bill. Meanwhile, from every quarter of the globe pours in an unending flood of comparative research data in support of the, perhaps *unpopular* theory, that the long-lost cradle of The Beginnings of the human race is to be found in Africa, and *nowhere else*.

Why (the reader may ask) should science evade the facts, *if* the foregoing be true? Replying in the affirmative, here, let us be charitable by pointing out that the men of science have small choice in the matter, so long as they remember on which side their bread is buttered, of course.

Science, proud Science, is but the hired servant of powerful interests—holding the pursestrings. Besides, there are still weightier, more delicate reasons for what Gerald Massey labeled, aptly, a “conspiracy of silence.” Anyone knowing anything about the long, uphill struggle of Science may readily surmise the Why and the Wherefore. It so happens that Ignorance depends upon Intolerance for its very existence and Intolerance *still rules the world!*

#### IV

Take it for granted that academic Egyptology, as sponsored by the *House-that-Jack-built*, holds the key to the “sorry scheme of things entire.” But such is the mass—and mess—of things, already complicated at the start, that only the most significant factors may be outlined in brief, herein.

To begin with, academic Egyptology prefers to *sidetrack* comparative research data on ethnic lore whenever the evidence points to Ancient Egypt as the source of latter-day religions as still in force, particularly Christianity. No sooner did it become evident that hieroglyphic vocabularies by authorities laid bare the secrets which had been so artfully concealed from the laity than the alarmed ecclesiasts pulled the strings. Result: the tell-tale

reference works in question were pronounced “obsolete,” and standardized revisions of Old-Egyptian grammar took their places, in the halls of higher learning.

In this ingenious fashion the tracks were covered up, but not before some nimble-witted, non-academic Egyptologists had anticipated as much. It was all very well to change the original phonetic spelling of hieroglyphic root words which resembled Hebrew and Latin and Greek similars too closely, and too frequently, to be explained away as “coincidence.” Still, there was no getting away from the shocking fact that certain type-names of Old-Egyptian deities and certain passages in the mis-labeled *Book of the Dead* had their corresponding counterparts in the *Scriptures*. And, of course, the historic seniority of Ancient Egypt’s religious mysteries eliminated the possibility of plagiarism on the part of the ancient Egyptians.

The damage was done—some leading Egyptologists had been so indiscreet as to embellish their *approved* (by censors) “translations” of the so-called *Book of the Dead* with certain references, here and there, which managed to get by—the censors, of course. Thus it happened that fragmentary parts of the “translated” texts dovetailed with the facts as known to independent research scholars not a party to the unholy alliance (no names, please) for the passages in question corresponded to similars extant in *Holy Writ*.

Here, too, “coincidence” was out of the question, since in many instances

both the Old-Egyptian and the Biblical phraseology employed, by the original authors, was identical in every way—*verbatim!* All of which may help to explain why the original phonetic spellings of hieroglyphic letters of the Old-Egyptian alphabet, as used by “obsolete” authorities, have been “corrected” to such an extent that anyone not an old hand at Egyptological research could never suspect the remarkable affinity between Ancient Egypt’s *Book of the Dead*, so called, and Christianity’s *Holy Bible*.

“*Out of Egypt have I sent my son.*” It is there in bold print in the *Scriptures*. Alas, few Bible students grasp the significance of that oracular utterance attributed to the Heavenly Father in reference to His “only begotten Son,” *Jesus the Christ*.

Is it so hard to understand why Egypt was chosen as the *sanctuary* for the Holy Family in exile and as the *coming-out* place when the Son of Man set forth on His eventful mission fraught with martyrdom? And what of Joseph, the son of Jacob, who had an Egyptian pharaoh as his kindly patron and friend? Or Moses, who was adopted by another pharaoh’s daughter. Or such, at least, is the Biblical version of sacred personages who have their counterparts among the vastly older *dramatis personae* of Ancient Egypt’s own religious mysteries!

And what of a myriad sages and holy men, before and since, who made Egypt the mecca of their common

quest for the *Lost Horizon*? Did hospitable Egypt not shelter them also? Yet did Her maligners brand Egypt the “House of Bondage” forgetful of the fact that the Valley of the Nile was the rendezvous of semi-savage nomads in quest of plunder.

To Egypt they flocked—outcast pariahs, exiled fanatics, and light-seeking philosophers—and in Egypt they realized their private ambitions, each according to his lights.

Strange, is it not, that Egypt should have been the center of attraction for saints and sinners alike. Most of them came to Egypt empty-handed; few of them left Egypt the same way. They came in droves, from the East, the North, and the South, to help themselves to Egypt’s inexhaustible wealth of things material and spiritual.

Colonies of exiled mystics, poets, sages, and holy men sprang up like mushrooms. Babylon, Persia, Assyria, Crete, Greece, Judaea, Phoenicia, Carthage, Rome “borrowed” nearly everything from Egypt that furnished them a claim to immortality. What a rapacious host of ingrates most of them turned out to be. Like jackals they came, and like jackals they departed—plunder-laden!

Alas, Mother Egypt’s one besetting sin was Her prodigality. Her undying love for the posterity of man. Slapped on one cheek, She turned to her slanderers the other cheek. Like the typical

human mother, Mother Egypt gave Her all in return for—nothing. Was Mother Egypt not the *Mother of the World*? Still, Old Egypt anticipated the future by immortalizing Her wisdom lore in regions beyond the hungry reach of base-born ingrates. Wise beyond Her time, Ancient Egypt perpetuated Her religious mysteries in the subtle guise of astronomical mythology, configured in the unchanging constellations of the celestial planisphere. Up there, in yonder stars, Ancient Egypt's message to posterity remains written for all time to come. Wise, Old Egypt—indeed!



## TEST QUESTIONS

*How Well Can You Answer? Test your knowledge before turning to the answers on page 29*

1. Do you believe that God is universal?
2. Explain what you mean by "Heaven" and "Hell."
3. What do you understand "death" to be?

## COPTIC NEWS

### NEWS FROM HEADQUARTERS!

HAMID BEY was welcomed most cordially in Toledo, Ohio, when he opened his lecture course there on January 12.

The students who had taken his class instructions and those who are taking the Correspondence Course lessons expressed in many ways their willingness to serve.

Mr. Norton C. Rosentreter, State Representative, introduced Hamid Bey at the first public lecture and despite his many duties connected with his state office, Mr. Rosentreter arranges his time so that he can also discharge his duties as leader of the Coptic Fellowship of Toledo.

A poem by Kathryn Hamill conveys the spirit of cooperation, friendliness, and good cheer which is a part of the Toledo group. The poem follows:

### A WELCOME TO HAMID BEY

Lay out the welcome mat once more,  
 A friend is knocking at the door.  
 A friend we're very glad to see.  
 A friend to you, a friend to me.  
 We're proud to greet you here tonight.  
 You make us feel the world's all right.  
 You teach us all that life's worth  
 living,  
 You show us now the joy of giving.  
 So open up your hearts, let in  
 This wonderful and kindly friend  
 Who's come awhile with us to stay.  
 We welcome you, Hamid Bey.



## PATH OF THE FLAME

CLARA EMELIA BURR

### PART II

**I** RETURNED to the United States and settled myself in St. Paul, Minnesota, because my mother's sister lived there and urged me to do so. John Macready kept in touch with me through a more or less desultory correspondence. About fourteen years after my departure from Hartford, I received a letter from him advising me that he would be in St. Paul the first of the following month on business matters and asking me to meet him.

The meeting thrilled me. I saw very little change in him, except that age had touched his hair with silver. His tone rang with its old warmth in my ear.

"How are you, Eric Sand?" he asked. "I must say that you look very fit."

"I am fit, thanks, and you, John, you look just as I left you, can it be fourteen years ago?"

"Almost fifteen," he corrected. "Time flies."

"Did you bring Lorna and the girl?" I asked, anxious to see them once more.

A shadow passed over his face and his voice deepened: "Lorna is gone, Eric. That is one of the reasons I left Hartford. The memories crowd me too hard. I have Cleo to lighten my days." Then, raising his voice a little, he called back into the coach: "Aren't you ready, Cleo?"

"Coming, coming," answered a clear contralto, and the next moment she stood before us. "Here I am, Dad. Is this the Godfather you have told me so much about?"

Perhaps my surprise at sight of her made me supersensitive. I fancied a slight tinge of disappointment colored her tone.

"This is he." John Macready came to my aid with his deep, warm laugh. "Aye, this is Eric Sand, Cleo. Eric, this is my daughter, Cleo."

We shook hands gravely, while I took a good look at this astonishing girl. I saw a rather tall and graceful figure, just curving into womanhood, with dark auburn hair waving off a wide white forehead, blue eyes shot with violet lights, a finely molded Grecian nose and a beautiful mouth, plus a complexion of that rare alabaster quality passing description. I realized with a shock that the child radiated beauty even now. What would she be like in a few more years? And that subtle air of conscious power which allured in itself!

As if she read my thoughts, she smiled, revealing a row of white, even, straight teeth. It broke my spell—was the minx laughing at me? Then I chided myself a bit severely; she had not passed sixteen yet. I did not know then that there exist souls who have no age as years go, who are wise with the wisdom of hidden powers that instruct them in secret.

She carried herself with such a queenly air that I felt proud of my nice new sedan as I handed her in, and I rejoiced because I had located my home on aristocratic Summit Avenue. John talked as we rolled along. We had interests enough in common to bridge the long years. Still, I found myself listening for Cleo's voice from the back seat.

Cleo, however, sat very quiet. In the reflecting mirror of the car I could see her eyes taking in the scenery, yet

her face seemed oddly withdrawn. I felt that her thoughts ran far afield. That mood persisted through the evening, too much so, I told myself, for though I have little personal knowledge of the ways of children I know that no girl of sixteen should act thus. With a definite effort to interest her, I took them through my modest home after dinner.

I purposely kept my treasure room for the last, and when I ushered them in Cleo gave a low, thrilled exclamation:

"Oh! Look, Dad! Look at those books!"

"Yes, Cleo, they are indeed beautiful. Some of them are considered priceless. Eric is a book collector. Did I not tell you that?"

"I know you did, Dad. This is what I have been looking forward to seeing," she said, running her slim hand over a copy of Ibsen's *Doll House*, bound in vellum and inscribed by the great writer to a personal friend. Her eyes lingered on the autograph. "How could he sell that?" she mused half aloud, her face full of wonder.

"He didn't," I told her, "he died and his relatives were not sentimental. Besides, they needed the money," I added truthfully, remembering that scene of poverty.

"Oh," she said simply, walking away from us and leafing through a book here and there—a procedure that ordinarily sets my nerves on edge, but I could see that she loved them.

In the months that followed she proved this by spending most of her time with them. John Macready

graciously accepted my invitation to make their home with me until further arrangements could be made. At times I fairly dragged Cleo out of the library for a drive in the car.

I took them all over the Twin Cities, through historic Fort Snelling into Minneapolis and to Lake Minnetonka, one of the most beautiful of Minnesota's ten thousand lakes. We drove down spacious Hennepin Avenue, back by busy Seven Corners and along the river boulevard. We went to Wildwood Park to picnic and to dance.

One day we saw Minnehaha Falls laugh in the sunlight from one of the many nests of steps and platforms provided for that purpose. I stood slightly above her and the light on her hair looked strangely familiar to me. I racked my brain to think what it reminded me of with that deep nostalgia. In a flash it came—the gleam of long rows of burnished copper kettles along the walls of my mother's New England kitchen, a rich, dark flame of color.

That night I heard her walk past my door. I knew I should find her in the library as well as I knew that I should leave her alone. It was not the first time I had heard her, but this time I dressed and went down.

Absorbed in her own interests, she did not hear me come in, and I became too astonished to make my presence known. She wore an Egyptian toga of sand-colored silk, her right hand stretched above her head in the attitude of invocation, as she read in a strange chant from the little book held before her in her left hand. The

cadence rose and fell with a magical intonation that cast a spell around me. I felt the skin on my entire body expand and contract under their impact.

The breath sighed audibly back into my lungs as she paused. At the sound she turned and faced me. I tingled with embarrassment, but Cleo seemed perfectly at ease as she studied me questioningly.

Collecting myself somewhat, I walked over and took the book away from her, and did not feel surprised to discover the Egyptian volume, *Seven Gates*.

As always when I handled this book, I felt a tingle go through me and, with it, I knew why Cleo held such fascination. She personified mystery and danger—the subtle and intangible danger which is so much worse than that with which one can come to grips, be it ever so terrible.

“What are you doing down here at midnight?” I asked in as stern a tone as I could muster.

“Educating myself,” she answered simply. “And you?”

I bit my lip. This child sixteen could put me so absurdly in the wrong that I took refuge in authority.

“Go back to bed, child, and don't tamper with things you don't understand,” I commanded.

She met my gaze unflinchingly. I marshaled all my forces to bear her look.

“But I do understand.” Her amazing answer crashed through my defenses with the unmistakable ring of truth. “All this is familiar to me. It is you who lack understanding.”

*(To be Continued)*



# THE SECRET OF HAMID BEY'S MENTAL POWER

By EDWARD McCOLLUM

From Health Culture

## PART II



OPTIC parents are every bit as anxious about the welfare of their children as American parents, but they have developed different methods of training the mind of the growing boy or girl than those employed in America. I have seen in America that man-made laws are imposed very rigidly. "Thou shalt not" seems to be the basis for the development of the growing child. To the contrary, it might be said that in Egypt "Thou shalt" is the rule. We were taught what to do rather than what not to do, and we were so very busy, as children, doing the things that we had learned were right, that we had little time to get into trouble.

In subtropical countries children mature more rapidly than in the milder climates found in America. At the age of six my father's will was exercised and I was sent to a Coptic temple (school) to be prepared for the priesthood. The twelve years that followed were the most active years of my life. As I soon discovered, a Coptic priest must be the living example of all he has to teach his followers.

It seems necessary that I explain at this point, that one of the high ideals of the Coptic order is the highest development of the physical body and all of its faculties.

We are taught that not to develop the full one hundred per cent peak of efficiency is to violate God's purpose, and therefore is a sin. We are further taught that the body and its faculties are useful only when thoroughly fed or nourished and completely trained; and that is the reason for the reputation of the Coptic priest's so-called superhuman feats of mental and physical control.

### *Training at the Coptic Temple*

At the age of eight, I was placed in charge of beginners two years younger than myself. I was their professor, their teacher, their trainer, and they were my responsibility. I was to teach them during the next two years the things I had learned in the last two. In addition to this, I became a member of a class under the "professorship" of a lad two years my senior.

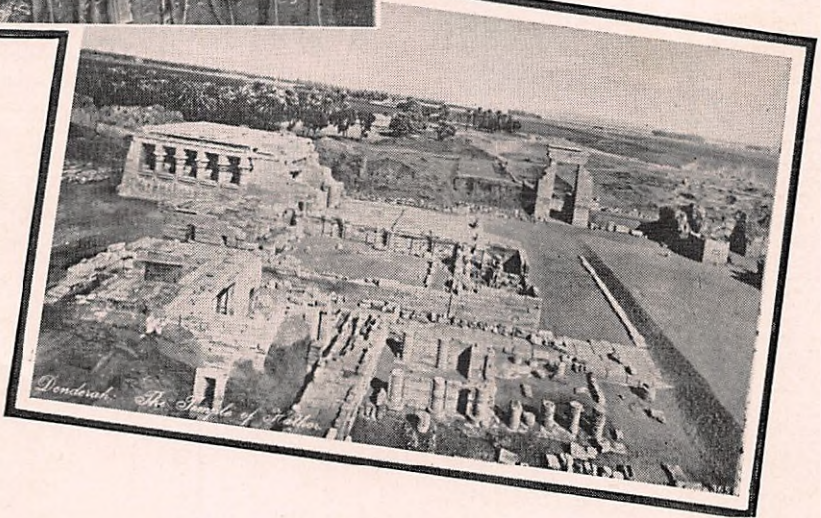
It was my job to teach what I had learned, not by word but by example. At the same time I learned by following the example of my teacher. At first our lessons were comparatively easy, but always difficult enough to keep us busy and make us thoroughly enjoy the rest and sleep periods. We were always trying to keep up with someone two years ahead of us in experience and development. Later on as our lessons became more difficult, the temple master took part in the instruction, always leaving any detailed training to the boys in the class ahead.

# IN THE LAND WHERE HATHOR HIS



The earliest symbol of worship  
the Sun—as worshipped by the  
Pharaohs.

The Temple of Hathor, one of  
the finest architectural structures  
of ancient Egypt—a repository  
of Wisdom now re-  
leased to America.



In America I have seen some teachers who are, shall we say, fifty years of age, expecting their students to think exactly as they do, with minds eight years of age. Such a condition would be impossible in the Coptic method of teaching. We do not learn fear and therefore do not have the mis-

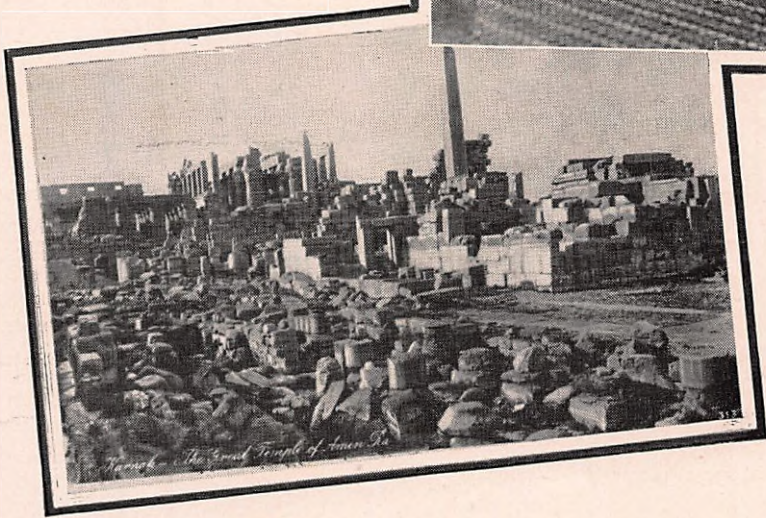
fortune of laboring under the inferiority complexes I have read so much about since coming to America. In the case of a child who fails to get his lessons, the teacher has failed rather than the student, as it is the teacher's job to teach in such a way that the lessons will be easily under-

# OF EGYPT

Y RECEIVED  
ING

King Tutankhamen's Palace. Represented here is the back of the throne in the palace. The scene shows the anointment of a Pharaoh's Queen.

This Temple filled with obelisks represents one of the most ancient stone libraries in the world.



stood. In America, school children, I have observed, are forced to learn very early in life such complex subjects as mathematics, in which they have no immediate interest. The Coptic method of teaching eliminates all information except that which is immediately necessary to the student in per-

forming his tasks. Primary training in my life consisted of the utilizing of the various parts of my body. My hands and arms were first trained to be skilful and strong. Next, I was taught to control the muscles of the feet, the lower limbs, and finally of the entire body.

At ten years of age I was easily able to slow down my heartbeat or speed it up at will through muscular tension or relaxation. The muscles of my diaphragm and chest were so strong that I was able to run for hours without sensing fatigue. My digestive organs were brought similarly under control by practice.

### *Bodily Control of First Importance*

Soon I found I was able to speed up, slow down, or even stop digestion at will. These accomplishments, while seeming very difficult or impossible to you of the Western World, were very commonplace to us who were merely following the example of our elders. When I passed ten years of age I was given to understand that my life would become more complicated. I was now ready to begin the study of what you call death-defying ordeals. These so-called ordeals are used by members of the Coptic priesthood simply to convince their followers of the supremacy of nature over commonplace difficulties.

If any doubt arose in the mind of a member of the church as to the truth of the teachings of our faith, the demonstrations of what you call miracles would quickly bring the straying members back into the fold.

### *Training for Ideals*

The first ordeal I learned I would have to conquer was that of the "bed of nails." I would have to lie for two hours on a bed of sharpened spikes, in a perfectly relaxed condition. My master began preparations for this ordeal two weeks in advance. I lived

chiefly on ripe fruits with occasionally some cooked vegetables to break the monotony. I was told that should I eat meat my body would contain certain acids that would not only make it more subject to pain but would encourage the development of infections. Not wishing to become ill, I ate no meat.

The two weeks' preparation under the wise guidance of my master was very successful. At the end of two hours on the sharpened spikes I had one hundred and fifty-eight wounds, some of which were opened to the bone. I had experienced no pain and no loss of blood. Within one hour the wounds had entirely closed and by the next day the welts had disappeared.

This experience naturally gave me confidence, not only in my body control, but in the wisdom of the advice of my master. From that time I listened to every word he had to say with an eagerness which led me soon to become the leader of my small class. For one year after this ordeal my instructions consisted largely in the art of changing the chemical properties of various vital organs through changing the type of foods taken and the type of physical exercise engaged in.

At the end of the year I found that I could make preparations for the ordeal of the bed of nails in twenty-four hours as successfully as I had originally made in two weeks.

*(To be Continued)*



# A WOMAN OBSERVES

by

a u d r e y   s t r a t t o n



George Washington, then Abraham Lincoln, two of the greatest leaders of these United States, were both born in the same month. These leaders were born to us with the regularity of nature as if she were sending to us, as she does with her seasons, great leaders to quicken our progress. As if America were indeed destined by her very alignment with natural forces to become great—shall we say in spite of herself.

Let us theorize through these few paragraphs, use our imaginations, still giving credential to what we say by basing our thoughts upon numbers. I am no mathematician, know very little about the science of numbers, am ignorant when it comes to astrology and yet when checking over the birthdates of these great men I was struck by these facts:

First of all by the predominance of the number seven. George Washington was born in *seventeen* hundred and thirty-two, died in *seventeen* hundred and ninety-nine when he was sixty-*seven* years old. *Seventy-seven* years later Abraham Lincoln was born, destined to be our next great leader of men. However, although born in the

same month as George Washington, there were no sevens in his birthdate.

Could the year eighteen hundred and nine have been casting its shadows before it, revealing to us through mathematics that forty-four years later our second great leader was to meet with an untimely end—in that year devoid of sevens, eighteen hundred and sixty-five.

Here is another strange fact. Shall we say strange? Are things of nature strange? We are now in the seventy-sixth year since that assassination. Can this mean that next year in the month of February there will be born again a great leader for America? I'm wondering right along with you.

What about the number of our states? Forty-eight, yes. But if we take in Hawaii, as has been petitioned, then we will be forty-nine or *seven* times *seven*.

If we place all of the occurrences under the head of coincidence then we may say that it is indeed strange. If, instead, we say this is the way in which nature manifests herself—what great things we have to look forward to.

To be directed by natural forces, to be completely in accord with nature and to recognize that by knowing nature we know God—what greater destiny for a people?

What is the significance of number seven? You tell me. To have an article written by some of you students about the number seven and its significance would prove most interesting at this time. Those of you who are interested in these hidden threads of meaning that run through our lifetime and are constantly there for us to pick up and unravel; you who like to study comparisons; you who are fascinated by correspondences when you find them, you are the ones we would like to hear from.

Let us now look into the characters of these great men. What is the outstanding characteristic of both of them? Is it not honesty? Their names have been household words symbolizing this trait. Even our children say, "I'm George Washington, I cannot tell a lie!" That cherry tree episode is as living as if it had happened yesterday. And "Honest Abe" has become an expression that we all use.

What does honesty mean to us? The dictionary says, "Honesty is that quality of man that shows him fair and truthful in speech, above cheating, stealing, misrepresentation, or any other fraudulent action." I would say that honesty is probity and probity is a virtue which has been put to test and never found wanting.

What makes a man honest or dishonest? Does not our point of departure lie in choice? One man chooses to live by that which is inherently good

in him and according to the degree of his potentiality, the strength of his choice or will, he becomes honest. In other words, he has the power to live in direct communication with his inner being and by doing so he is recognizing God to the fullest of his capacity. What more can we ask of any man?

So it was with these great leaders of men. They lived so truly by their inner dispensation that the radiance of their truth and honesty was shown in the very features of their faces.

---

**GEORGE WASHINGTON**, who was "first in war, first in peace, and first in the hearts of his countrymen," said that:

Fine feathers do not make fine birds any more than fine clothes make fine men.

We should be intimate with but a few, but courteous to all.

We should give in proportion to our purse, but that we should let our heart feel for the affections and distresses of everyone.

True friendship is a plant of slow growth.

---

**ABRAHAM LINCOLN** was continuously trying to see things in their best light. He once said that he always planted a flower where he thought one should grow and, if necessary, removed a thistle so there was room for the flower.

He also said that he thought each day should find everyone wiser than he was the day before.

He believed that "Honesty is the best policy," and lived this policy to such an extent that he earned the nickname of "Honest Abe."

# AQUARIUS, THE WATERMAN

By ORIO

*"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"*

—Psalms 8:3-4.

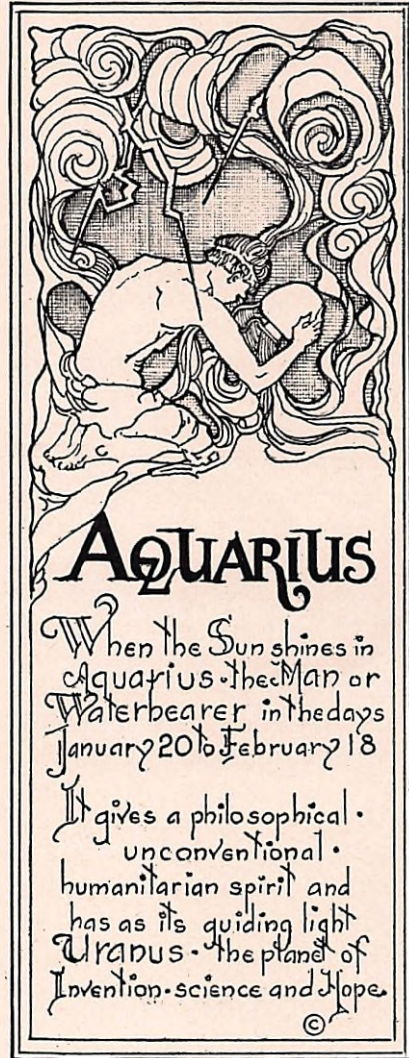
Have you ever thought of the tremendous intercosmic relationship which binds men and the stars to God? If you have, then you can grasp the unity between God and the stars and man.

The greatest link between God and man is spirit, and spirit is fire, which is the very essence of life. Spirit exists in every atom of the universe regardless of whether it is in the stars of heaven or in the atoms of the human body.

Because of this gigantic relationship one can readily see why the stars and their forces as they travel in their courses can influence the evolutionary growth of man who lives upon this earth plane—for man, the earth and the stars are all governed by the one law man calls God.

This law is beautifully portrayed by the words of Samuel Rogers "That very law which moulds a tear and bids it trickle from its source, that law preserves the earth a sphere and guides the planets in their course."

Have you ever watched the motion of the stars of heaven throughout an entire night as they traveled in their paths across the heavenly dome? If you have, you must have had a great revelation, for by watching the vault of heaven change hour by hour you would have become acquainted with the great Cosmic Law which motivates



all cosmic action. Great wonders would have been revealed to you and you would be able to say whole-

heartedly and assuredly that "*The heavens declare the glory of God*" (Psalms 19:1) and I "*Know that the law is spiritual.*" (Romans 7:14).

When you grasp the realization of the constant motion of the heavens and earth, you will know there is a constant motion to all life. You will begin to comprehend that the stars have a definite influence upon the growth of life upon the earth.

An understanding of this vast cosmic scheme of action is called cosmic-consciousness. This state of mind is the natural outlook for all souls who are born approximately from January 20th to February 18th when the sun shines in the sign Aquarius.

This sign represents both the individual man and also all mankind. All people born in this sign have a natural understanding of their fellowmen. Because they understand the universal tie that binds all life they have a universal and impersonal outlook on life and an impersonal love for all mankind. These people are the truth seekers and the humanitarians of the race.

They have the intuition to know that cosmic law governs all life and they realize that they are not the power itself but that they are linked with the universal power which motivates life. They know that the power behind the throne is the power man calls God.

KNOWING is the key of the sign Aquarius. Every soul of this sign has as his birthright an understanding of the true relationship of all cosmic inter-relationship. Because they have knowledge of this spiritual law, they are fixed in their opinions and determined in their actions.

Aquarius is a Fixed, Air Sign and this combination of force adds conviction and gives stability to mental conceptions.

The planet URANUS represents the spiritual law. Therefore, with this combination of force one can see why a real Aquarian takes a positive stand in upholding the spiritual laws of life.

This fixed quality has one tremendous asset for it instils loyalty and faithfulness — loyalty to God and loyalty to man.

When a true Aquarian sees the light, he does not swerve from the true course. Loyalty and faithfulness are the foundation upon which he stands as a light bearer of truth—a light bearer in an age when man must recognize his oneness with the divine plan of life. However, not all Aquarians are awakened to their true birthright. Man must be awakened before he can spread the light of Truth.

The planet Uranus, which rules the sign Aquarius is called "the Awakener of Life."

In ancient mythology it is said that Saturn (matter) slew his father Uranus (spirit). A similarity is noted when one looks about today and sees the material and physical desires of man. Spirit does exist in matter and man is beginning to realize that he must return to the spirit if he hopes to find peace and contentment.

When an Aquarian or any man tries to use Uranian power for material gain, he soon discovers that the law is spiritual for he will encounter chaotic and upset conditions which will open his eyes to the reality of cosmic law. Man cannot break natural law but



must abide by the eternal, fundamental laws of life.

When this force of Uranus is properly used for the welfare of all humanity, its power is tremendous and illuminating. This force and power stimulates originality and curiosity, and these two factors stimulate scientific research.

Curiosity has led man to explore the heavens, to discover the planet Uranus, and to discover ELECTRICITY, which is divine light. Curiosity has brought spiritual awakening to man and it has given him an understanding of this relationship to the stars of heaven and to God.

With the discovery of electricity came such wonderful inventions as the radio, telegraph, airplanes, and many other modern inventions, as well as the realization that every atom of the human body is an electrical dynamo and a solar system in miniature. This discovery gave a clearer understanding that man is spirit. Having the understanding of the great cosmic plan of life as their birthright, they are naturally attune with the light of life and are unafraid to express what they know.

Electricity and power naturally lead one to think of water from which electrical power is generated.

Aquarius is depicted as a man holding an urn of water. This symbolizes that when the sun shines upon the snow of winter (the crystallization of Saturn melts by the heat of spiritual power) it rechemicalizes and changes back to its original state. It forms the river symbolizing the River of Life.

A stream of water flows from the

water urn. If you will look up into the heavens and locate the constellation Aquarius, you will see that the urn is formed by a small triangle of stars. The Urn of Aquarius symbolizes the well that never runs dry. With this understanding you can see new light in the words of Jesus when he said "*Whosoever drinketh of the waters that I shall give him shall never thirst, but the water that I shall give him shall be in him as a well of water springing up into everlasting life.*"

Jesus knew the cosmic law governing life and his relationship to God and to man.

When you begin to understand the truth of the laws of all nature, you will know that the stars do not control your life but that the force of the stars gives you the power with which to act but you must decide upon your course of action.

The sign Aquarius represents the arteries of the body. The arteries carry the newly vitalized and energized bloodstream from the heart (Leo) to the farthest extremities. One can begin to visualize the gigantic power of the river of life, for this vitalized river (the bloodstream) which flows from the heart revitalizes wasted tissues just as the spirit power of love revitalizes faith and hope.

Persons born in this sign dare to live life according to the divine plan and, therefore, are often misunderstood and considered eccentric and peculiar. Yet these peculiarities stimulate genius—such geni as Lincoln, Edison and Lindbergh—Illumined souls who hold

(Continued on page 31)

# THE PRINCIPLES OF APPLIED PHYSIO-PSYCHOLOGY

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



ONE of the most common errors is to start any new action or line of endeavor with over-enthusiasm and before long find that interest and energy begin to lag. It is easy to be attracted and to become enthusiastic, but in this type of work sustained interest is the only thing that counts. So many things are started and dropped before any results are possible. So many people, continually throughout their lives, commence things frequently but never complete them.

It is easy to get "too many irons in the fire" so that no one thing can be given the proper degree of concentrated attention. It is, therefore, of great value to acquire the habit of slow approach, restraining the energy, interest, and enthusiasm at first and allowing it to grow as time goes on. This produces a reaction or habit of sustained energy, whereas to burn up produces a reactionary mood of "interest fatigue."

It is also advised that no effort or energy be carried to its limit. To leave a reserve in anything establishes a threshold of action below what is possible. This causes quicker progress. Remember that the interval between periods of action is when the progress is made.

It is, therefore, of greater value to acquire the ability in practice to begin gradually and easily and consciously increase action or tension to just the right degree. By acquiring this art we learn to handle our lives to better advantage.

In doing all of this type of work, throughout the postures and movements, it is necessary that they be

thoroughly understood. That is the advantage of working together in a group and later doing them individually. By doing them together in a class, we get something which it is impossible to obtain when doing them alone.

During the time we are working at home, we are fitting the various feeling images, postures, and movements into the requirements of our own personality. When we bring these back, during the review periods and when going over them together in class, we are fitting our personality into that of the general group. The value of this cannot be over-estimated from any standpoint.

By doing our work in the above-described manner, we are gradually developing what we call "group consciousness," which is the power to work with others in harmonious union. This is a similar type of "group consciousness" which is so important to develop in athletic events, football teams, and so forth.

To acquire the adaptability which fits in with all of the other workers and to be able to individualize these

procedures throughout the courses of practice which you are given is one of the most valuable assets and this, like many other things, can be applied in innumerable ways. All the principles and mechanisms which we teach are simple and concise, but their application is far-reaching and little understood by the average person.

By working as an individual, you fit your individual personality. Then you fit that individual personality into the greater group consciousness and it is as though your individual consciousness were stepped up considerably. This type of reaction is commonly seen in large groups of people under the control of emotional stress. Mind hypnotism plays a very large part in a similar manner. Hundreds of thousands of people will be obsessed by an idea and no amount of reasoning, persuasion, or argument can make the slightest difference.

The opposite polarity of mind hypnotism is mass magnetism. This is the response of a large audience to a brilliant and magnetic speaker. We see these things daily in our lives. We see organizations working as a unit and we see the efficiency produced by so doing. We see other organizations where the various individual units are working it out with each other. Whether or not the purpose of the organization is successful, the smooth running of the various departments is greatly handicapped.

We desire that our organization work as a unit. When this type of group consciousness begins to show itself in the practice on the exercise mat,

you will be surprised in what manner it can be applied.

The end, the aims of the group as a unit, in conjunction with the general Fellowship Principles, can then be individualized and concentrated upon by the group instead of by the individual. When this stage of attainment is reached, there is nothing on earth that can stop that group from being a success in practically any line of endeavor it chooses and initiates.

The leaders of the group then become merely those who point out the various ways from which action can be taken. The group itself indicates what is to be done. The minds of the group are concentrated together on that principle and a very powerful effect is produced. This is a stage of attainment to which we are working and in which every individual concerned will recognize the importance.

The above type of mechanism attracts to the individual one of those factors which is so valuable in opening the pathway to the superconscious mind. We must not think of the superconscious mind as something vague, remote, or uncertain. It is the superconscious faculty developed in this manner that puts some of our American football teams ahead of all the others in the country. This is the type of superconscious mental action which puts original ideas in front of the world, develops new inventions and perfects those that have been partially developed.

Remember that the superconscious mind cannot be trained any more than the subconscious. They are both all

powerful to begin with. It is only that their action can be correlated and directed like a searchlight along a definite channel.

In our present state of evolution, these channels must be narrowed down for each individual. It is impossible to be at the same time a great painter, musician, architect, politician, lawyer, physician, and so forth. Above that the superconscious mind, in acting, picks one or the other of these fields to express itself and this is what we call a natural aptitude of the person. It might be expressed as a person type line for that particular stage in the cycle of evolution.

Remember that the superconscious mind expresses itself in every individual at some time, and not only in one way but in many ways.

We cannot all aspire to be great in any field of action. There are various degrees of accomplishments. It is best that we do not seek or pose to be anything but what we actually are, and it is best that we do not envy those who have faculties which we do not possess. By behaving in this manner, we are closing to ourselves whatever subconscious action could be developed within us. To do the best we can within our present environment and be satisfied is one of the secrets of living. This in no way curtails energetic action or ambition, but when we chase after false ideals, we always pay too great a price.

If you are embarrassed and bothered by people's thoughts regarding your manner of behavior, you will find yourself building up internal stumbling blocks constantly. Therefore, don't parade these principles in front

of people who do not understand them.

Do not be unduly concerned because you cannot accept as truth many of the things that we are pointing out, either in this particular phase of the work or in other teachings. It is not so bad to be a doubter provided your mind is open.

Always remember that he who does not know is more honest in expressing the fact that he has not become convinced than one who says, "I do not believe." To say that you do not believe this, that, or the other has a very definite tendency to close the mind to any superconscious action along those lines. It narrows the personality and places a stumbling block toward realization. However, the honest expression of, "I do not know" is an altogether different point of view.

We do not believe in gullibly accepting everything that is placed before us. We like to test and try which of these factors work for us, and those that work for us are true to us. The others we do not condemn or, if we do, we close our superconscious mind. We merely say that in our present stage of realization they are not as yet clear to us. Therefore, it is not wise to say that you do believe or that you do not believe. Both have a tendency to restrict those expressions from the superconscious mind which enter action along those lines. It is best when we are in doubt regarding any of these factors to say "I do not know" within ourselves, or when we have attained a realization to say, "I know."

*(To be Continued)*

## ANSWERS TO QUESTIONS

### *Answer to Question 1.*

God is universal because we find that a law working anywhere will work everywhere. Just as the microcosm is like the macrocosm, the same immutable laws of cosmic creation govern all.

God is manifested universally because the effects of His infallible laws are analagous through the universe.

God is Mind, Spirit, Soul, Life, Truth, Love, Principle. He is omnipotent, omniscient, omnipresent, the only real power and causation.

### *Answer to Question 2.*

Heaven and Hell are opposite states of consciousness which an individual may create for himself. These creations may bring about any set of conditions on the physical, mental, and spiritual planes of life. The ideal set of conditions will approach a state of visualized perfection—Heaven. Undesirable conditions sponsoring suffering and unhappiness create unbearable misery—Hell. Consequently the imaginative places of Heaven and Hell are found right here on earth.

Millions of reincarnations must take place before the spirit can free itself of earthly attachments and be completely liberated from materialism. We must develop an attitude of love and tolerance broad and deep enough to embrace all creeds, nations, and races. Then, and then only can we hope for heavenly bliss in the form of God-consciousness. It is a hard and narrow road to travel but with confi-

dence in the power within us, serenity, and faith, we can reach this goal.

Hell is a low state of consciousness with incarnations progressing much slower and lacking the joy and happiness of higher states of thought.

### *Answer to Question 3*

Death is transition, an "experience in life" in which one awakes with the same character and mental state as before the sleep. So-called death cannot lift us into a higher state, for that is only accomplished by striving and not by dying.

In reality there is no death, for life exists in every atom of matter in the universe. All life is in a state of progress. Therefore change is necessary for the promotion of this progress, since it is a step upward toward fulfillment. On the physical plane changes of consciousness from one belief to another means death to the old concept, and birth into another.

We of the earth speak of death as leaving the physical body and passing on into higher realms. To those on the higher planes, the soul that is preparing for an earthly reincarnation is entering into a death or dying on the higher plane to be born into a physical body. Therefore, death and birth are the same for death on one plane always means birth into another.

Death is a period of rest, review, and assimilation of knowledge gained from the experiences of earth life, as well as the preparation necessary for the next reincarnation.

## The Oracle of Aesculapius

(Continued from page 6)

tioned by Homer, our modern sages should not have formed the opinion that the ancient Greeks knew only those few things in medicine. They should rather consider that Homer was an inspired philosopher-poet and not a medical writer. Therefore, Homer's main purpose in his description of the duels of the heroes was to write poetry and not to give minute medical descriptions of the wounds and the injured bodily organs of the warriors.

The *Iliad* and *Odyssey* are philosophical poems of an unusual value and not medical treatises.

### *Health and Physical Resistance of the Ancients*

It is a very characteristic fact that in the Homeric narrative about the wounded heroes when the spear head or the point of the arrow was extracted from the wound and medicinal herbs applied, the wounded man either recovered quickly or he died.

No mention is made of infection, of fever, of suppuration, of gangrene, of tetanus, or of internal hemorrhage.

The explanation of this seemingly strange story is the following:

*The ancient Greeks lived a natural life.* They did not eat the variety of modern unnatural unhealthy foods.

They did not imbibe the modern alcoholic drinks; neither did they smoke cigarettes, cigars, or pipes as do the people of today. They did not indulge in the countless abuses of the body as is done in the modern complex civilization. For these reasons the blood of the ancient peoples was pure, filling the body with vitality. Pure blood and a healthy body are the two main factors and indispensable agents for the resistance of the physical organism against the traumatic complications and diseases of the individual.

(To be Continued)



## THE DELPHIC ORACLE

Oracles Through the  
Ages

By  
JOHN H. MANAS



A book containing rare, practical philosophical and useful information for all. Postpaid 50 cents.

Pythagorean Society  
152 West 42nd St., New York City

## COPTIC NEWS

### DETROIT, MICHIGAN

On Sunday, February 2, Hamid Bey starts his series of lectures in the Arabian Room of Hotel Tuller. He will give three public lectures, followed by class instruction. He will be there until February 17th, inclusive.

### PHILADELPHIA, PA.

The Coptic Fellowship of Philadelphia has special classes in connection with the Center and in every way is trying to spread the message of Truth.

Every fifth Friday a social "get-together" is held in order that the students may get better acquainted and that the spirit of fun which is inherent in everyone may be awakened.

high the torch of light for they are the pioneers on the brighter side of life.

The 11th House, which is associated with Aquarius, stimulates friendship, hope, and faith. Faith, hope, and charity are the three attributes of the water urn of Aquarius.

It was Jesus, the Son of God and the Son of Man, who knew the complete unity of man, the stars and God. It was He who said that the well shall never run dry if one lives according to the laws of nature.

Jesus also said the greatest commandment in life is "To love God with all your heart, and with all your soul, and with all your mind, and with all your strength . . . and to love your neighbor as yourself."



## THE PHILOSOPHY OF WAR

By DR. AND MRS. F. HOMER CURTISS

Co-founders of The Universal Religious Foundation, Inc. and  
The Order of Christian Mystics

A NEW AND ENLARGED EDITION of a book that will help you to understand all wars, their causes and the cure.

This is not a dry, academic discussion of the theories or even the horrors of war, but a penetrating and illuminating revelation of the HIDDEN FORCES which are at work behind the scenes of all wars.

It will give you the same understanding and comfort it gave the thousands of readers of the former editions.

It is written with a passionate desire to enlighten humanity on fundamentals and to prevent human suffering. It also gives practical suggestions as to what WE EACH CAN DO NOW to help stop the present conflict.

Order your copy now. PRICE \$1.50 POSTPAID

Send for fully Descriptive Catalogue of "The Curtiss Books"

**Curtiss Philosophic Book Co.**

Chevy Chase

Washington, D.C.

# DIRECTORY

## COPTIC FELLOWSHIP CENTERS and ACTIVITIES

### BOSTON, MASSACHUSETTS

Leader—Mrs. D. E. Duffy  
 Assistant Leader—Mr. David Cooper  
**Board of Directors**  
 Secretary—Mrs. Carolyn Reed  
 Assistant Secretary—Miss Ann Fay  
 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

Leader—Miss Henrietta Schmandt (Yetta)  
 Secretary—Miss Helen E. Thomas  
 Every Sunday, 8:00 P.M., Open Meeting; 2nd and 4th Tuesday, 8:00 P.M., Inner Class (Correspondence Course students); 5th Tuesday, Special Program.  
 Hotel Statler—Iraqois Room, Mezzanine Floor, Delaware Avenue, Buffalo, N.Y.

### CHICAGO, ILLINOIS

Leader—Mrs. Annetta B. Hemme  
 Advisors—Mrs. Mollie W. Adler and Dr. Myrtle S. Farnsworth.  
 Assistant Leaders—Mr. Henry J. Wolske and Miss Mae L. Hamzlik.  
**Secretary—Miss Alice Dick**  
 Assistant Secretary—Mrs. Florence Johnson  
 Treasurer—Mrs. Lillian L. Poff  
 Assistant Treasurer—Mrs. Ella Figahs  
 Librarian—Mrs. Emily Streedain  
 Exercise Director—Mr. Henry Wolske  
 Assistant Exercise Director—Mr. R. B. Krehl  
 Organizer—Mr. R. B. Krehl  
 Assistant Organizer—Mrs. Florence Johnson  
 Musical Director—Mrs. Madeline Seymour  
 Food Advisor—Mrs. Esther Brucker  
 Assistant Food Advisor—Mr. Georgia W. Durand

Reception, Membership, etc.—Mrs. Florence Johnson, Miss Dorothy Ahern,\* Miss Laura Lea Felver, Mrs. Dorothy Martin,\* Mrs. Martha Ropinski,\* and Mrs. Lillian Heinze\*  
 \*Extra Assistant Leaders  
**Time and Place of Meeting**  
 Every Monday evening at 8 P.M., Hamilton Hotel, 18 South Dearborn St., Chicago, Ill.

### CLEVELAND, OHIO

Leader—Mr. A. R. Martin  
 Assistant Leader—Mrs. Margaret Risinger  
 Secretary—Mrs. Martha Lee MacGregor  
 Treasurer—Mrs. A. R. Martin  
 Musical Directors—Mrs. Margaret Risinger  
 Miss Lois Martin  
 Physical Director—Miss Lillian Van de Motter  
 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

### DETROIT, MICHIGAN

Leader—Mrs. Stacy Klingersmith  
 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  
 Chairman House Committee—Mr. Arthur S. Durkie; Assistant, Mr. Morrison  
 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 and Thursdays—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

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

### PHILADELPHIA, PENNSYLVANIA

Leader—Mr. H. R. Klumbach  
 (Continued on Next Page)



## DIRECTORY

(Continued)

### PHILADELPHIA — Continued

#### Board of Directors

Secretary—Miss Natalie Schubert  
Treasurer—Miss Carol Kress  
Educational Work Director—Miss Sophie Kress  
Coptic Philosophy Director — Mrs. Hazel S. Klumbach  
Social Work Director—Mrs. Flora Hawkes  
Special Work Director—Mr. Charles Mayer

#### Time and Place of Meeting

4th Friday of each month—General Meeting.  
Every Monday — Class in Physio-Psychology (Exercises) 8 P. M. Stimulation and control of the functions of the body are taught through exercise, breathing, and movements. These are given in progressive steps. Explanatory talks on the body and its functions are also given.

1st and 3rd Friday of each month—Instruction class on "Egypt's Master Voice"—8 P. M. Teaching is divided between the leaders and a definite sharing of ideas is practiced. Discussions are favored when expedient.

All meetings are held at 1126 Walnut Street, 3rd floor, Philadelphia, Pennsylvania.

### 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.

#### Board of Directors

Mr. A. R. Hoffman, Chairman; Mrs. Clara Thomas, Mrs. Mildred Martin.  
Secretary, Mrs. C. T. Shaffer; Treasurer, Mrs. Jennie Ritter; Librarian, Mrs. Mabel Peters; Social Committee, Mrs. Helen Thomas, Chairman; Corresponding Secretary, Miss Wilhelmina Ritter; Musical Director, Miss Lois Martin.

#### Time and Place of Meeting

Meetings are held at 8:00 o'clock every Monday evening at 103 South Meyers Avenue, Sharon, Pa.

### TOLEDO, OHIO

Chairman—Mr. Norton Rosentreter  
1st Vice Chairman—Mr. Alfred Meizner.  
2nd Vice Chairman—Mrs. Lillian Temple.

#### Board of Directors

Secretary, Mrs. Ruth Forrer; Asst. Secretary, Miss Martha These; Treasurer, Miss Eva Rasey; Asst. Treasurers, Mrs. Cleah Habbitzel and Miss Evelyn Netter; Membership, Mrs. Mildred Jarvis; Asst. Membership, Mrs. Norton Rosentreter; Teaching, Mrs. Norton Rosentreter; Asst. Teaching, Mrs. Mildred Jarvis; Organization, Mr. Charles Kirkendall, Asst. Organization, Mrs. Effie Henning and Mrs. L. E. Goodman; Reception, Mrs. Dorothy Darby; Asst. Reception, Mrs. Florence Kirkendall.

#### Time and Place of Meeting

Meetings are held on Friday of each week at 8 P.M., Coptic Hall, corner Bush and Erie Streets, Toledo, Ohio



## ORIO

Teacher of  
COSMIC-PSYCHOLOGY

## ORIO

Professional ASTROLOGER

Amateur Astronomer and Artist

ASTROLOGY is

THE SCIENCE OF LIVING

and by a philosophical analysis of the pattern of your life (your horoscope) you can understand better the cosmic forces which motivate your life's unfolding.

Such an analysis may be secured for \$7.50 by writing to ORIO whose STUDIO is at

180 NORTH PARADE AVENUE  
BUFFALO, NEW YORK

## WHY YOU SHOULD STUDY THE SACRED TEACHINGS OF THE COPTIC FELLOWSHIP OF AMERICA

Because . . .

1. They show you the way to peace within yourself.
2. They give you hope for the future.
3. They show you where to forgive and where to blame.
4. They clear your brain for important thoughts.
5. They develop in you poise and charm.
6. They make you master of your fate.
7. They give you God so that you can understand Him.
8. They give you a sane, true outlook on life.
9. They give you the Wisdom of the East to apply here.
10. They give you the weapons to conquer disease.
11. They inspire you with courage to face any difficulty.
12. They show you the secret of success in any endeavor.
13. They give you the power that goes with knowledge.
14. They give you the reasons for things.
15. They show you how to make your wishes come true.
16. They enable you to distinguish yourself by your personality.
17. They indicate to you the solution of all life's problems.
18. They enable you to build the health that your body needs.
19. They enable you to accept gladly the heaviest responsibilities.
20. They introduce you to the vast realm of things spiritual.

---

Send for YOUR Free Copy of "EGYPT'S MASTER VOICE" Booklet

# LIST OF COPTIC FELLOWSHIP LITERATURE

*By Hamid Bey*

<b>PERSONALITY DEVELOPMENT</b> .....	<b>Price \$1.50</b>
Six condensed lessons containing fundamental instructions for physical, mental and spiritual development.	
<b>VITA, LIFE, PATHOS (Suffering overcome by Life Force)</b> ....	<b>Price .50</b>
Lessons on breathing and 24 different exercises on how to revitalize the human body.	
<b>FOOD CHART—My Kitchen Bible )</b> <b>PROPER NUTRITION—Food Value )</b>	<b>Set of 2 lessons.....Price .75</b>
The above lessons teach proper food selection, combination, and chemistry for individual application.	
<b>CONCENTRATION—Practical Method of Mental Efficiency</b>	<b>.50</b>
<b>MARRIAGE and PROCREATION</b> .....	<b>Price .50</b>
This lesson teaches the spiritual side of marriage which every man and woman should know.	
<b>LIFE and RESURRECTION OF JESUS the CHRIST</b> .....	<b>Price .50</b>
Two lessons in one, revealing much of the unknown life of Master Jesus.	
<b>THE SCIENCE OF PHYSIOGNOMY</b> .....	<b>Price .75</b>
Self Character Analysis—Human Nature—Vocation—Phrenology—Characteristics expressed by shape of skull, mouth and lips; color of eyes and hair.	
<b>DOMESTIC TEACHING</b> .....	<b>Price .75</b>
Two wonderful lessons—One on Law of Attraction, the other on Child Psychology.	
<b>THE COMPLETE SET OF COPTIC FELLOWSHIP LITERATURE (Listed above)</b> .....	<b>\$4.00</b>

No Orders Mailed C. O. D.

All Postage Prepaid

*Address all Money Orders or Checks to*

**COPTIC FELLOWSHIP OF AMERICA**

3256 VELMA DRIVE

HOLLYWOOD, CALIFORNIA, U. S. A.

Printed by DOKE of Hollywood

## WHAT IS MUSIC

*"What is Music?" I asked one day  
Musing along my humble way.  
"Music," answered the Highest Pole,  
"Is the Universal Language for the Soul."*

*"Spiritual food for all life's forces  
Infinite good from the noblest sources—  
It is in man the noblest part.  
It fills with joy his lonely heart."*

*Then it seemed I heard a wondrous voice,  
"Lift high your songs, and now rejoice,  
Infinite Spirit opens life's way,  
With Love's Glorious Symphony, day by day."*

*Then another voice came from the realms above,  
The voice of the Infinite Spirit of Love,  
The Royal Music of soundless Spheres  
That dispels all evils and doubts and fears.*

*And again a voice I heard that said,  
"The food of life is not only bread,  
The Soul is fed with a Symphony Grand,  
Of Beauty, Perfection, and Harmony planned."*

*Glorious notes from the Master's hand  
Unite our beings, complete we stand;  
In reverence we list to Divine Inspiration,  
And our lives become part of a marvelous creation.*

*"Oh! What is real Music?" I asked again,  
Feeling my question could not be in vain,  
And the answer came through space to me,  
"Music is God's voice speaking to thee!"*

—Albert Denis Tessier